

*Seventh Day Baptist Forward
Movement*

OUR PLATFORM

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

OUR FINANCES

1. We point out to our churches the imperative need of meeting the full denominational budget, if Seventh Day Baptists are to put their sickle to the ripening harvests.
2. In view of the present call for well prepared leaders and laborers we are opposed to any reduction of salaries. We urge the strengthening of the hearts and hands of our Christian workers by assuring them an adequate income.
3. We recommend a denomination-wide appeal for Salem College in its present extremity.

OUR COUNTRY CHURCHES

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

OUR BOYS AND GIRLS

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

OUR MINISTRY

6. We urge our pastors to assemble their boys of high school age and talk to them about the opportunities of the ministry, not with the purpose of getting an immediate decision, but with the idea of preparing the soil for a future favorable consideration of the ministry.
7. We request each church to set aside March 25, 1922, as "Ministerial Decision Day" and urge our pastors to preach at least on this Sabbath and that preceding, on the ministry.

OUR SPIRITUAL LIFE

8. We stand for a re-invigoration of the Sabbath conscience of Seventh Day Baptists.
9. We recommend an every-member simultaneous prayer circle for every church.

(For details see SABBATH RECORDER, December 12, 1921, page 739).

The Sabbath Recorder

A PRAYER

Grant us, O Lord, the grace to bear
The little, pricking thorn;
The hasty word that seems unfair;
The twang of truths well-worn;
The jest that makes our weakness plain;
The darling plan o'erturned;
The careless touch upon our pain;
The slight we have not earned;
The rasp of care: Dear Lord, today,
Lest all these fretting things
Make needless grief, O give, we pray,
The heart that trusts and sings.

—Elizabeth Lincoln Gould.

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THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

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

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

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WHOLE NO. 4,010

Our First Sabbath With the Daytona People

It was the day before Christmas, and our first Sabbath in Florida. The little pastorless company of Sabbath-keepers in Daytona have long maintained a Sabbath school, meeting in the private homes each week; but there was a growing desire for something that would make their meetings seem more like regular church services. After some correspondence with Secretary Shaw regarding the matter, it was arranged that the editor should spend five or six Sabbaths in Daytona, the good people there paying traveling expenses and board, while the Tract Society should spare him for such work. Of course he is to keep up the editorials while away, and do what he can for the RECORDER, but Secretary Shaw is to assist in Plainfield in case Miss Evalois St. John shall need his help. For the time being the editor's headquarters are in the home of Brother and Sister George A. Main, 14 Baker Street, Daytona, Fla. After the editor has spent five or six weeks here it is expected that President Davis, of Alfred University, will follow for a time, and possibly someone else may follow him to fill out the winter season here.

In view of this plan the little flock engaged the pleasant social hall of the Congregational church in the heart of the city for their Sabbath services. Brother Main had a neat directory board painted and lettered to stand in the yard near the meeting place, showing that the Seventh Day Baptists are to worship there and hold Sabbath school from ten to twelve each Sabbath. The speaker and his topic are mentioned on it and a cordial welcome is extended to all.

We were happily surprised to find forty-two persons, old and young, present at our first meeting; every one of whom seemed much interested. After the sermon, from the text, "Let us now go even unto Bethlehem and see this thing that is come to pass", the Sabbath school held its Christ-

mas entertainment consisting of solos, recitations and choruses which were much enjoyed by those present.

Everybody seemed pleased with the way the new plan started off, and hopes were expressed that the movement might lead to better things.

A Warm Christmas

As we write these lines at eight o'clock on Christmas evening the mercury out of doors stands at seventy degrees. In the sunny noontime it must have gone up toward the eighty mark. Really it has seemed like one of our June days. But the foliage and surroundings do not seem much like the scenes in the June days we have known all our life.

Daytona is built on a low ridge that slopes toward the Halifax River on the east and to the inland on the west. Its cozy cottages, homey bungalows, and fine hotels are built in what was a forest of palms, live oaks, and camphor trees, through which broad avenues have been cut, leaving the trees in their natural state on either side of the road-path. Most of the broad spreading live oak are literally loaded to the very tips of their limbs with the gray Spanish moss, long festoons of which swing gracefully in the breezes and make a most beautiful arch over the avenues. These, with the great groups of tall palm trees mixed among them, make a most attractive forest-like scene.

Flowers are blooming along the streets and not far away we saw fine orange orchards with trees loaded down with oranges. These dark green, shiney-leaved, round-topped trees laden with great golden globes of fruit, make the most beautiful orchard scenes we ever saw.

Across the river a mile or more away is another fine growing town stretched along what is known as the finest beach in the world. This famous beach twenty-miles long, is many rods wide, very level and smooth, and is noted as the finest auto-racing beach in the world. We have seen

many ocean shores, but never did we see one like this wonderful racing beach of Daytona. And we shall not soon forget the exhilarating auto ride upon its smooth floor with Mr. and Mrs. George A. Main and friends on this summer-like Christmas day.

We were greatly interested with the unselfish, painstaking work of these people in their efforts to make a merry Christmas for all the children in the Sabbath school and the lonely ones of the little flock. The Master will reward them for their work of love.

Searching for Health When Ponce de Leon, **He Found the Land of Flowers** one of the explorers with Christopher Columbus, came to the declining years of life in Spain, he heard a strange story of a magic fountain in the land beyond the seas, the waters of which could confer immortal youth upon one who might be fortunate enough to bathe in them. Captivated by this story the aged explorer sailed away from Spain in search of the land containing that wonderful spring.

It was about Easter time when he reached the American shores and planted there the cross, in 1513, four hundred and nine years ago this coming spring. After a search of several months, testing some famous springs, the old man sailed away to his home without finding the much desired renewal of life.

Whether his finding the land in Easter time, or whether the perfume of abounding spring flowers led him to give it the name, "Florida", is not known. Certainly the cross he planted was appropriate for his springtime find; and if he had comprehended its full meaning, he might have found the life-giving fountain of which, if a man once drink he shall never thirst.

It is sad indeed when a man seeks the living waters of eternal life in the streams of earth only. Many years were spent by Ponce de Leon in search of gold. Life-long efforts were put forth for houses and lands with but little satisfaction after all, and he had to give up disappointed.

Florida is still the land of flowers. The cross, too, is still planted in Florida. And seekers after health and renewed life throng

its shores today. The very flowers are suggestive of a fruitful life, to every one coming here. The beautiful rivers bordered with palm trees, suggest the river of the water of life clear as crystal beside which grows the tree of life in the paradise of God.

We sometimes wonder if the thousands who come from far-off lands seeking health and strength in this summer-land of flowers are in danger of overlooking the "upper springs" and trying to find satisfaction in the "nether springs" of earth.

Thank God for the evidences among so many here, that they have found the true fountain of life eternal.

Pre-Historic Florida On the day after Christmas a little company of friends took us autoing to New Smyrna about seventeen miles down the Halifax River. Every mile along this road abounds in interesting objects to the tourist who keeps his eyes open and his mind fixed on the historic past. New Smyrna is the oldest town south of St. Augustine. Indeed it has been questioned by some as to whether it is not the very oldest in the State. But the evidence is too strong in favor of the extreme antiquity of St. Augustine to give New Smyrna its claim.

In 1767 one Dr. Turnbull, an Englishman, brought over a colony of Greeks, Italians, and Minorcans, fifteen hundred strong, and named the town after his Greek wife who was a native of Smyrna in Asia Minor.

Evidences of the work done by these ancient people are found all along the road for some miles, in old drainage canals, ruins of old sugar mills, and the walls of a strange old building, dismantled and weathered by centuries of storm and sunshine, regarded as a relic of "the Minorcan days" and called the "Old Spanish Mission". Ruins of old chimneys and foundation stones of their homes are all the records left of these unfortunate people. Nine hundred of them died at the rate of one hundred a year, and others, driven by oppression, fled to St. Augustine where they found a refuge.

As we sat under the walls of this "Old Spanish Mission", to eat our lunch with the Daytona friends, imagination was busy trying to construct the story and picture

the conditions of the hands that laid in cement those stones which have withstood the weatherings of time so well. We noticed one or two old stone fireplaces along the way, around which families of long ago gathered to enjoy their home-life.

All along this river and up to the St. John's are the scenes where, two hundred years before the Turnbull colony came, the faithful French Huguenots who fled to the New World to escape persecution, were hounded to death by the Spanish commander Menendez, who after deceiving them into a surrender, marched them a few at a time behind the sandhills near St. Augustine only to butcher them.

The meager annals of those days reveal heroes of the faith, who, after refusing to recant and accept the doctrines of Rome, marched to certain death, chanting songs of loyalty to Christ with their very latest breath. The brutality with which the Huguenots were exterminated in this land of their self-exile for religious liberty seems almost unbelievable, and it must blacken the record of the Roman hierarchy through all ages to come.

Far, far back of all this meager written record of by-gone years, we see here an un-written record of a pre-historic race that must have dwelt in this land, it may be, a thousand generations before Spain, or France, or England, knew anything about the Florida shores. For miles we rode over oyster-shell roads, the material for which was taken from shell-banks and mounds of shells, in which are found arrow heads, and bones of animals, that must have been piled there ages ago by a people who lived here upon the food products of the sea and the meat of the wild forest game. It must have taken many generations for Indian villages and settlements to accumulate such mounds of shells from their sea-foods. Over these mounds the palm forests have grown for hundreds of years, and the live-oaks have waved their banners of graceful Spanish mosses, that remind us today of weeping willows bending over ancient burying grounds. Nothing could be more appropriate than these old trees, moss-bearded and solemn looking, bending as they do over this burial place of a lost and forgotten race.

Are We True Enough We have a friend, **To Our Special Mission?** in a community where once there was a Seventh Day Baptist church, with whom one can not talk very long without discovering an unusual enthusiasm for special Sabbath reform work. For some years he has had to live more like a lone Sabbath-keeper than like any other, until his heart is full over the slow progress the Sabbath cause is making. He is loyal to the truth and longs to see some forward movement in real Sabbath reform—something that will meet in an effective manner the present-day arguments for Sunday, something so logical and convincing that no effective answer can be given.

We are sure that this good brother is not alone in his earnest desire for some more effective work in promoting the one truth which makes us a separate people. There are many who think that our people are making the promotion of Sabbath truth too much of a secondary matter, when it should have the first place in the work of a denomination that thinks this truth important enough to warrant making it the dividing line between us and all other peoples.

We can but feel the force of this position. We are confident that too many Seventh Day Baptists are smitten with killing indifference to the great importance of the Sabbath; and that this very spirit among us is one great reason why our own churches are living at a poor dying rate.

Half dead indifferent churches can never make their power felt in the great world about them. If they, themselves, discount the one truth that makes them a separate people how can they expect others to accept it at its par value?

Some way we can but admit the force of the position taken by our anxious brother when he says, in substance:

The Sabbath truth is the only truth that separates us from other peoples, and if we can not make that truth the prominent thing in our work, there is no reason whatever for our keeping up a separate organization. We can carry on all other lines of evangelical, educational, and social betterment work in connection with the great Baptist denomination. And as for me, I have little interest in any movement by our people in which they

do only the same work others are doing, spending plenty of money for that, while they can not spare enough to have one strong man giving his time and talents to promoting the one truth that makes us a people.

When we think the thing through, it is not at all strange that one who has witnessed the decline in Sabbath interest until only the remnants of several churches remain to tell the story of decay, should be somewhat exercised over this matter. Such observers see our people putting into the service men whose entire time is given to special evangelical work, or to that of education, such as all other peoples do, and yet leaving for years the *one line of work that stands for our distinctive* tenet with no man at its head giving *his* time and talents thereto!

These people feel that steps should be taken toward securing, at the earliest possible day, a competent man whose entire time shall be devoted to the promulgation of Sabbath truth. They plead for a thorough revision of our literature under the supervision of one who can devote *all his energies* to proper and thorough research, and to recasting our Sabbath arguments into the most logical and unanswerable presentation of truth regarding God's holy day.

We can but sympathize with those who thus think. And the fact that the strongly organized enemies of the Sabbath of the Bible and of Christ are keeping able men in the field who devote their entire time to the promotion of the Pagan Sunday, and to the enactment of civil laws which shall compel us all to make Sunday our day of rest.

Year after year these men leave no stone unturned in their efforts to cripple our people, and to prejudice the world against God's Sabbath day. Meanwhile we let year after year go by with no man whose life-work shall be to meet these men and lead in promoting the sacred day of Jehovah and his Christ!

If we had an adequate conception of the real and vital relation between the holy Sabbath and holy living; if we fully realized the relation between no-sabbathism and the reign of sin and crime—the utter loss of God consciousness—we would certainly place greater emphasis upon our peculiar mission as a people.

SEVENTEEN "NUTS" CRACKED

GEORGE A. MAIN

There recently came into the writer's hands a copy of a tract entitled,

"HARD NUTS

FOR SEVENTH DAY ADVENTISTS"

Now, the writer is not a Seventh Day Adventist, but he does believe in the widest possible dissemination of *truth*, and the checking, as far as possible, of the progress of fallacies, particularly of those that relate to so important matters as the tract attempts to teach. Each clause of the tract is probably intended to have its respective weight in proving the error of observing the *seventh day*. All of the seventeen clauses have therefore been carefully read and examined, in the Light of History and Scripture and under the Microscope of Reason, to see whether these "nuts" really contained any "meat"; with the result that every nut proves not to be hard at all, but, on the contrary, proves to be readily cracked, after which they are discovered to be but empty shells.

The difficulties in this examination have been, not in the labor of cracking the empty shells, but rather in deciding what the writer of the tract was really attempting to prove. Was it the tract-writer's aim to demonstrate that *it makes no difference which day is observed*, by showing that we do not know which day is the proper day; or to prove that we *do* know which day is which and that *the first day is now the Sabbath*? Here are three wholly self-contradictory positions on this momentous question, and consistency demands of our Sunday-defending friends the choosing of one, and only one, of them—and it makes little difference which they choose, just so long as they stand by the one chosen! Amazing as it is, however, we find in this tract clauses purporting to prove *all* of these mutually contradictory propositions!

This straddling of conflicting attitudes on the Sabbath question, of the jumping from one position to another one entirely opposite as though forced to evacuate the former, must, in the eyes of thoughtful readers, give the entire tract an appearance of tottering fragility.

Inconsistent, however, as is the tract as a whole, its most obvious weakness lies in the error embodied in the separate, unestablished assertions. Each of the seventeen clauses is therefore considered separately, and the reader hereof is invited to give this reply to the tract the most exhaustive consideration.

In the belief that the person who will be sufficiently interested to read these comments on the tract, will also be of that growing class who really want to do God's will, who really want to follow the Truth, whithersoever it leads, this reply is written; with the only apology that it is hoped that this discussion may *help* to correct one of the most serious, most far-reaching wrongs to which the world is now subject—the partial substitution of Sundayism and no-Sabbathism for the Sabbathism founded by Jehovah and re-established in both life and teachings of Jesus.

The clauses of the tract are copied in full.

1. "Where is the proof that any man ever kept the seventh day, except by special commandment prior to the proclamation of the ten commandments at Mount Sinai? (Gen 2: 2, 3; Ex. 16: 1-30; 19: 1-25; 20: 1-17)."

This question is evidently intended to imply that if the proof of pre-Mosaic Sabbath observance can *not* be established by the defenders of the seventh day, their cause is thereby weakened. The fact is, however, that it makes no difference *when* Seventh-day Sabbathism *began*. The essential thing is whether Sabbath-keeping was in harmony with the will of God. However, since the writer of the tract reveals this interest in the pre-Mosaic period, we would first remind him that there is not the slightest evidence of *Sunday* observance during that period, and then suggest that, on the contrary, not only the lone "man" required in his question, but that also most if not all the then existing people did actually keep the seventh day as a Sabbath or "rest day". The unanswerable evidence thereof is offered below.

The language of an age is unerring testimony of the existing habits of life. If a language be filled with the names of agricultural implements, we know that those who spoke it were tillers of the soil. Now, in scores of different languages and dialects,

many of them wholly unrelated to the Hebrew language, and some of them the languages of times long *before* the giving of the law at Sinai, the week was not only seven days long, but the *last* day of the week, the *seventh day*, was, and in many instances still is, actually called "rest day". Witness the following words, each of which was the name for the *seventh day* of the week and each of which means in its respective language, *Sabbath* or *Rest Day*:

Ancient Syriac	shab-ba-tho	
Arabic	as-sabt	
Assyrian	Sa-ba-tu	
Hindustani	Shamba	
Armenian	Shapat	
Persian	shambih	
Turkish	yom-es-sabt	
Malayan	hari sabtu	
Votiak, Russia	Subbota	
Hungarian	Szombat	
Italian	Sabato, Sabato	
Spanish	Sabado	
Portugese	Sabbado	
French	Samedi	
High German	Samstag	
Bohemian	Sobota	
Prussian	Sabatico	

To which might be added many more. But we need name no more until the writer of the tract under discussion has satisfactorily "cracked" these seventeen "nuts" which we respectfully hand back to him. The formation of these languages covers a period from long *before* Moses until within a few centuries of the present time! If the seventh day was *not* recognized universally as the Sabbath, the Rest Day, not only in those ancient times to which the question relates, but clear up into *modern times*, as well, and by practically all peoples of the earth, how does it come that they applied the name "rest day" to the seventh day? Confident that the Seventh-day Sabbath is made stronger than ever as a result of the study of this question number 1, we will pass on to the second.

2. If Christians are required to keep the seventh day, why do you depart from your dwelling on that day, seeing those to whom the law was given were plainly commanded not to do? (Ex. 16: 29.)

We would refer you to the New Testament Scriptures for the answer to this question. The commands of the Old Testament readily fall into two very distinct groups. The Sabbath command is found in both groups, thus revealing the importance

which was attached to its observance. One of the groups is a very small group. It contains but *ten commands* altogether. The other group contains regulations too numerous to enumerate. The laws of the small group were all universal in their nature, applicable to all peoples and all times, their truths so self-evident, so all-inclusive, that none but the boldest critic would dare to question the wisdom of any of them. The regulations of the larger group were of such a nature as to have easily been assumed as intended only for one people, one country, one age. Christ's great mission on earth was to teach mankind the distinction between these two groups of laws. By both word and deed Christ magnified the importance of the *smaller* group, in which the law establishing the seventh or last day of the week as the Sabbath occupied an important position. With equal emphasis he showed how the spirit of the law had been lost in the letter in the case of many of the laws of the larger group, and by both word and deed he taught that only the good parts of these laws were to be thereafter appropriated by his followers. The law referred to in this question was one of these laws of the larger group which Jesus plainly did not count as a proper one; for its acceptance would have prevented the weekly Sabbath meetings on which he laid such great importance. We depart from our dwellings on the seventh day, therefore, for the same reason that Christ did; which we deem sufficient reply to this question.

3. If you keep one Sabbath—the seventh day—why not keep them all, the seventh year and the year of jubilee? Who authorized you to make distinction in favor of the seventh day? (Lev. 25: 1-22.)

The seventh year and the year of jubilee were both of them parts of that large group, which Christ so clearly minimized in importance.

4. If Christians are required to keep the Sabbath, how are they to live in cold climates? (Ex. 35: 1-3.)

By keeping it as Christ taught it to be kept there will be no difficulty.

5. Is it the duty of Christians to put to death those who desecrate the seventh day? (Num. 15: 32-36). If *yes*, who will be the public executioner? If *no*, what will you do with the law? (Ex. 35: 2.) If you say that the penalties are abolished, I answer that the same passages that

you use to prove this establish beyond a doubt that the law, too, is abolished. If you admit that the penalties are still in force, and the proof that they are is unanswerable and invincible if the law is in force, there is not an Adventist on top of the green earth who can escape the vengeance of the broken law!

The answer is *no*. The balance of the clause needs no comment, since this question like the previous ones is an attempt to confuse the numerous national Jewish laws with the small group of ten.

6. If Christians are under obligations to keep the seventh day, why did Jesus declare that all law and prophecy hang on *love* instead of the Sabbath, seeing the command to keep it is the one on which *you hang* your everlasting all! (Matt. 22: 34-40; Rom. 13: 8-10).

Christians are certainly under obligations to keep the seventh day, just as they are under obligations to obey the other nine commandments of the small group of eternal laws. The Sabbath law hangs on *love* in just the same way that the other nine commandments hang on *love*. We deny your right to interpret Jesus' declaration that all law hangs on love as referring to the *Sabbath command only*, and meaning that that law is abolished, unless you apply it to all the other nine laws and interpret it the same way with them. Since you would not agree that it is proper to steal, or commit murder, which would be the result of applying your understanding of love to *all these commands*, your argument falls from its own inconsistency. Jesus' whole life shows that he did not mean by this statement that all law was done away, but rather that the law hangs on Love so firmly that if you carry Love for God with you, then obedience to his laws will accompany this Love always. Obedience then becomes the test, yes, the *supreme proof* of Love; for they will hang together.

7. Why did Jesus not require the young ruler to keep the Sabbath when enumerating the commandments? (Matt. 19: 16-20; Mark 10: 17-22; Luke 18: 18-24).

Probably because Sabbath observance was so universal that there was no reason for mentioning it. Neither the no-Sabbath fallacy nor the Pagan Sunday had as yet crept into the Church to occasion their denunciation at Jesus' hands. Certainly the writer of the tract would not imply that Jesus' failure to mention Sabbath-keeping indicated his disapproval thereof, especially

since Jesus also omitted mention of *several other laws* of the ten commandments which the writer of the tract would not dare to question, and also since Jesus himself was at that very time an ardent Sabbath-keeper.

8. If Christians are to keep the law of Moses—the Sabbath—why did the apostles and elders who met at Jerusalem leave it out of their address to the churches? (Acts 15: 1-29). This case finds, in some respects, a parallel in your theorizing. Judaizing teachers had gone forth declaring to the brethren that unless they would submit to circumcision and keep the law of Moses they could not be saved. The apostles said, "We have no such commandment."

See the answer to question seven. They certainly would have mentioned it in their address to the churches, had no-Sabbathism or Sundayism at that time taken even the slightest hold upon the Christian Church.

9. If Christians are required to keep the Sabbath how are we to account for the open violation of the law by Jesus Christ, who is our example, unless by saying that the power that made the law can take it away, and that he did it? (Matt. 12: 1-8; John 7: 22, 23.)

If bold assertions would settle vital issues the writer of the tract would win here and now. His efforts to confuse the ten laws of God with the numerous Mosaic laws however are too transparent to require further comment. He makes a serious charge against Jesus and utterly fails to prove his charge. The fact in the case was that, instead of violating the law, Christ was vindicating it by showing the error of narrow interpretation.

10. If you keep the Sabbath because, as you think, it was kept before the law of Moses, why do you not practice circumcision, seeing it is plainly commanded in these ages? (Gen. 17: 1-14; Gal. 5: 1-6.)

This is still another of those national ceremonies which you are trying, brother tract-writer, to confuse with the ten laws of God; there is no relation between them. It should not be forgotten, however, that this practice, like many of the others covered by the numerous Mosaic laws had, and still has, its uses, as shown by present practice.

11. When did patriarch, prophet, or apostle, or anybody else, command any Gentile to keep the law of Moses? No dodging here. Proof! Proof! Proof!

There is a glaring fallacy in this question, but before exposing it we will present the tract-writer with a counter question

which will be an infinitely harder "nut" to crack than the much-punctuated one he has propounded. We do not wish to appear to jest over so serious a matter as this, but we ask with all earnestness: "When did anybody of authority command *anybody* either to keep Sunday, or to keep no day, or to refrain from observing the seventh day? No dodging here. Proof! Proof! Proof!" It will take too long for us to wait for you to find the answer to *our* question, so we will proceed to examine yours.

This question is based on the fallacious assumption that our actions should be guided solely by *commands*. The fact of the matter is that the law should have little if any influence upon us in matters of right and wrong. There are but two conditions to be met in determining our actions in such matters: First, the thing in question must be in itself *right*; and second, the person must be *aware* of the fact. If an act is right and one knows it to be right, it is his duty to do it regardless of command from anybody! The assumption in this question that Gentiles need not obey the law unless they have been specifically *commanded* to do so, is therefore a complete fallacy. It is their duty to obey the Sabbath law and every other law that is right whether they have been commanded so to do or not. Let us pause here for a concrete illustration.

Suppose the President of the United States were in the State of Virginia, that prior to this visit there George Washington's birthday had never been thought of as a holiday, and that the President, duly vested with authority to so command, should command the people of Virginia, along with various other commands, about like this: "Hereafter you *people of Virginia*, (note, please, that the command is propounded to them only) shall keep the twenty-second of every February as a holiday, *because* that was the date of birth of the first President of the United States."

Before long let us suppose these commands from the present Chief Executive of our country got into the newspapers and magazines, and that you and I were living in New York State, and hence were not under these laws laid down for the Virginians.

We read the laws. We see no cause for consideration of them. They were given exclusively to the people of Virginia. When

we come to the command which established Washington's birthday as a day of rest, we take note of the *reason* for this command, and we unhesitatingly come to this conclusion. If *Virginia* should rest on the *twenty-second of February* because that day commemorates the birthday of the first President of these United States, then *we*, since Washington was *our* President just as much as he was *Virginia's*, should also make that day a holiday and rest thereon. And we would come to that conclusion without being *commanded* to observe the day at all! Thereafter we honored Washington's birthday, not because we were commanded to observe it, but because it was right that it should be so honored, and because we became aware that it was right. Were we not merely doing what was our obvious duty in this matter, when we, *with Virginia*, commemorated the event? Please note especially that the grounds given for the commemoration of Washington's birthday were not that he was born in *Virginia*, or for any other *local* reason, but because of a *national* reason. Please also particularly note that we do not pretend that a citizen of Canada would be affected by the command of the Chief Executive of the United States. We merely insist that if *Virginia* ought by right to commemorate Washington's birthday *because* he was the first Chief Executive of the *United States*, then all the other States should do the same. In this we believe all will concur, not only in it being a *duty* to thus honor the first President, but that it should be and is a *pleasure*.

Let us now turn to those immortal laws to which the Psalmist referred when he wrote: "The law of the Lord is *perfect*"; to those ten words to the entire teaching of which Jesus devoted his life; to that law to which Paul referred when he wrote, "Yea, we *establish* the law"; which sacred words the writer of the tract under consideration is devoting *his* energies to overthrowing.

Let us assume, for the purpose of meeting the writer of this tract on his own ground and exposing his fallacies, that these ten commandments which Scriptures call the law of the "Lord" but which he persists in calling the law of "Moses", were given *directly* and *exclusively* to the Jews; but let us not forget that they *were* and *are* the

laws of God, for if we can believe the Bible, "*God spake* these words, saying . . ." after which *Moses* quoted the ten commandments.

Now, this God was the God of *all creation*, although his laws were first possibly given only into the hands of the Jews. These same laws are now published over the whole wide world—they are in the hands of millions of people who are not Jews. What should be the attitude of these Gentiles toward ten commandments if they were given solely to the Hebrew people? Analyze them with me. "Thou shalt not steal." If, as the tract-writer insists these laws were given exclusively to the Jews, we need not heed this law, unless perchance, it be later propounded to *us* also by one with authority. "Thou shalt not kill." This too is nothing to us, merely on account of its inclusion among the ten commandments. *We* can commit murder to our heart's content, unless *we* are specifically ordered not to by competent authority. Finally we come to the commandment, "Remember the Sabbath day, to keep it holy." Here is an entirely different proposition; for in this command Jehovah gives his *reason* for requiring his people to keep the seventh day. What was the reason? Was it because some great *Jewish* event had transpired on the seventh day of the week? Not at all; the reason was not racial or national in the remotest degree. The reason given by Jehovah was clear and unmistakable: They were to keep the seventh day in commemoration of the *completion of creation!* Regardless of the actual length of these "days" to which the Lord refers, the *reason* can not be denied; the people Jehovah had chosen to preserve his truths were commanded to keep the seventh day *because* of its fitness to commemorate *his* great handiwork! What ought to be our attitude, then, toward *this* law, the Sabbath command? There is but one conclusion. The God of the Hebrew is the God of all mankind; he is *our* God just as much as he was the God of Moses. Creation was not a national or a racial event; it was a *universal* event. If, therefore, the seventh day should be "remembered" and kept holy by the *Jews* for the reasons which Jehovah plainly stated, then it is equally the duty of every other race of people to remember

to keep the seventh day holy, just the same as it was the duty of the other States to honor Washington's birthday as well as *Virginia* where he was born, whether or not the law was propounded to all—for the *reasons* applied to all. Lest I be misunderstood let it be clearly stated that not every people in the world are under obligations to keep the seventh day as the Sabbath; *this obligation rests only on those who believe in God.* For those, however, whose God is the God of Abraham, there is no escape from the duty of the weekly commemoration of creation, by resting thereon, every Sabbath, every seventh day, just as surely as though all had been specifically commanded to do so—since the *reason* for thus resting exists just the same whether we see it in print or not, and the reason is such as to apply to every believer in Jehovah the world over, regardless of race or nationality, and the day is not called in the command the Sabbath of Moses, but is specifically called "the Sabbath of the Lord, thy God".

While the Sabbath is therefore in no sense Mosaic and is from every view point universal, as we are trying to get questions answered, "nuts" cracked, we would like to inquire why this tract-writer is so overwhelmingly opposed to things merely because they may be Mosaic? Is it so much better to adopt a practice, like Sunday-keeping, taken directly from current heathen practice, than to continue a practice instituted by Jehovah, entrusted to his chosen people, continued by Jesus and his apostles, and in which the only fault (?) to be found is that of having such a glorious and blessed record? No dodging here, please Sir. Proof! Proof! Proof!

12. Paul says the ministration of death written and engraven in stone (Ex. 20: 1-17; 31: 18; 32: 15, 16; 34: 1-28) was done away (2 Cor. 3: 1-18). When, where, and by whom was it brought back into force? Name the day, the age, the authority, and give proof from the Book! If your doctrine is true the great apostle of the Gentiles stands convicted of a mistake!

There is no evidence furnished by the tract-writer that Paul referred here to the fourth or Sabbath command any more than to the other nine. We know, and the tract-writer will admit, that Paul would not advocate violation of any of the other nine commands; hence by no possible twisting of

Paul's meaning can this be interpreted as meaning that Paul meant to do away with these laws. In defending the Sabbath of Paul, who was a loyal Sabbath-keeper, we are not to be expected to explain every passage of his writings, especially when it is so clear that he did *not* mean the very thing this tract-writer attempts to read into his writing.

13. If the early Christians kept the Sabbath day why did they break bread on the first day of the week? (Acts 20: 7).

In as much as we know from numerous other references that the early Christians *did* keep the Sabbath day, and, further, since this passage referred to does not to the least extent imply regular or even temporary observance of Sunday, the answer to this question could have absolutely no bearing on the point it is brought up to prove. But since, weak and void of proof as it is, it is the strongest (!) support that can be raked up for observing the first day, we will take the time to expose the fallacy, just as though the event were really an important one instead of the mere breaking of bread without any suggestion that it was a celebration of the Lord's Supper or in any way an established procedure.

In the first place we wonder if the writer of the tract realized that the meeting in question was not on what is now known as Sunday at all, but was at the time we now speak of as Saturday night, or Saturday evening! According to the Jewish method of reckoning time, each day began at *sundown*. Hence the evening of the first day was the evening *preceding* the first day, and not the evening following the first day, which was a part of Monday. The meeting was therefore on the evening after the *Sabbath*, now known as Saturday evening. And to make matters worse for those who try to see in this some evidence that Paul was then keeping the first day, the record plainly reads that Paul was then planning to travel the next day! Which he would not have done at all if their supposition were correct that he was then a Sunday observer!

Should the writer of the tract insist upon our using in this single particular instance the Roman reckoning of time, in order to help out in his impossible quest for evidence of Sunday-keeping, he will then get into still deeper difficulties, for then the

principal feature of the meeting, the breaking of bread, took place *after midnight* and hence on Monday, which would be the day he should observe if he prefers to follow such flimsy inferences as are here found to following the life long example of Christ himself!

There is nothing that can be read into this passage, nor into any other passage of Scripture to indicate that first day observance was the habit of the apostles. And who is there so bold as to say that a practice beginning at creation or soon after and continued uninterruptedly up to within a few days of the time to which this passage refers and probably for centuries afterwards, could have been abolished and replaced by another practice, without even a hint recorded as to the change!

14. If Christians are to keep the Sabbath day how do you account for the fact that the apostles preached the Gospel in Jerusalem, Samaria, to Cornelius the Gentile, and to many others, without commanding a single individual to keep it! Did they under the inspiration of the Holy Spirit, fail to properly instruct their converts? (Acts 2: 1-47; 8: 1-40; 10: 1-48; 16: 1-40.)

If Christians are to keep *Sunday*, how do you account for the fact that the apostles failed to command a single individual to keep it? No dodging here, please. Proof! Proof! Proof! A change of day such as you imply transpired would have compelled the apostles to preach it continually; for there would have been a fearful division on that point if it had ever been injected into the church. The sacredness of the Sabbath was too thoroughly grounded for the early Christians to leave it for a pagan-invented day, without a commotion which would have been reflected all through the New Testament. There is only one conclusion: The apostles observed the Sabbath, preached regularly thereon as well as on other but lesser days, and there was nothing yet to necessitate their defending the Sabbath of Christ nor their fighting the Sunday of Paganism. Suppositions to the contrary are surmises only, without a leg to stand upon.

15. Is it not a fact, according to the book of Acts, that the thing done was of more importance than the day? (Acts 20: 7).

Probably it was, *more important*. This reads like an admission that the Sabbath was *important*, but that other things were more important! Are we then to assume that the

tract-writer makes it his practice to ascertain what is most important and that he then *fight*s the other laws, as he is in his tract fighting against the Sabbath of God? If so, since as he quotes the day is of lesser importance, he should now be fighting Sunday, and even more vigorously, for Sunday is of even less importance than the Sabbath! We are glad to read even this faint admission that the Sabbath was of some importance, but it is unfortunate that it has assumed so little importance as it appears to have taken.

Real, honest, prayerful study of the question: "Why was the Sabbath instituted in the first place, and why was it given the heaven-born honor of a place in God's Own Ten Laws?" can lead to this conclusion, only. It must have been instituted and given God's seal of permanency in order that mankind should forever have a day set aside for contemplation upon those things which in the nature of affairs would have received but little attention during the preceding six days, those things which would make for better lives, for those things which would tend to better and closer obedience to the other nine of the ten commandments. The promulgation of principles pertaining to right and wrong would be but half done unless a definite time were provided for their contemplation, this definite, uniform regulation as to the day so set apart to be perpetual, of course, as long as the principles to be involved were to endure. The other nine of the ten commandments, all of which the writer of the tract no doubt acknowledges as containing truths of worldwide application and eternal in their duration, required the Sabbath command to insure their being forever kept active. Viewed in this light the *day* was quite as important as the *thing done*, and the Sabbath command appears in its true perspective, the *key to living in harmony with the will of God*, as expressed by *him, through Moses*, in the other nine commandments and the Sabbath command which God inseparably linked with them.

16. Can you demonstrate that the day you keep is really the seventh day or Sabbath coming down in regular succession from the day on which God rested? If not, your day is no better than any other day.

The Sunday-keeping world claim to be keeping the day following the "old" Sab-

bath, as it was kept by Christ. We have no reason to assume that Christ was in error in keeping the Sabbath that he kept, nor any reason for assuming that the calendar is now in error, which you yourself use. We do not believe that the weekly period has ever been changed. However, the fear that the day might have been lost is no excuse for not doing our best, that is, keep the day which we believe to be the weekly Sabbath of Jehovah—none *can* do more—none *ought* to do less.

Admitting for argument's sake that the law of Moses is still in force, and that the fourth commandment is binding upon the whole human race, you will affirm that it is possible for all men to keep the same day? If so, how do you explain the fact that the traveler who starts out to go around the earth gains, say, if going west, one hour for every thousand miles traveled? How far would he go before he lost the count? Do you not see that he would be inevitably behind or in advance? Further, how do you explain the fact that far away toward the extremes of the earth, traveling from the equator, there are periods of six months night and six months day from age to age? Do you not see that it is a geographical impossibility for all men to keep the same day, and that the law was only intended for one people, one country, and one age?

We believe it is possible for all men to keep the same day, the Sabbath day, if it ever was possible. If it never was possible, then Jehovah asked his people to do something that it was not possible for them to do; for there never has been an age when mankind was not sufficiently scattered to be affected by the laws of nature to which this clause refers. We can not believe that Jehovah intentionally made the error of asking his people to do the impossible; so the error (?) must have been through ignorance (!) of the laws of nature! There is no other conclusion from the logic of the tract-writer's assertions, than that Jehovah was ignorant of the laws operative upon the very universe which he himself had made. The utter absurdity of the thought of the All-Wise being himself ignorant of the very things he had created compels us to deny the premises which force such a conclusion. In fact we believe that the writer of the tract himself could prove the possibility of keeping the Sabbath, by simply trying it himself, in which event the importance of these theories he brings out would pale into utter insignificance.

17. Do you keep the Sabbath day? No dodging, do you? Do you *rest*, or put in the day promulgating your doctrines?

We are very happy to say that we follow Christ's example in this respect, honoring as he did all of the ten commandments and interpreting all the laws in the light that he gave. We offer no apology for following him in so far as his instructions are available, nor for doing in other respects as we believe he would do were he now here. We believe that if Christ, were he here, would see in this sin-sick world, as few now see it, the inevitable results of neglecting to "Remember the Sabbath day to keep it holy." We believe that he would therefore, if here now, devote his energies extensively to efforts in the direction of bringing the Pagan-guided, or rather, misguided, world back to the proper observance of his Sabbath. Can you truthfully say that you believe that if Christ were here he would devote his efforts, as you are doing, to the *destruction* of the Sabbath? No dodging here. An answer, please Sir!

Do you not eat food on that day prepared by work on a fire kindled in violation of the Law? (Ex. 20: 8-11; 35: 1-3). Do you offer the burnt offering required by the Law? (Num. 28: 3-10). Do you remain in your house during the day? If you do not keep the day according to the law you do not keep it at all. If you admit that any part of the law concerning the Sabbath is done away, you are driven to the inevitable and irresistible conclusion that all is done away. If you deny that any part of it is done away, you condemn yourself, for you do not keep it. Which way will you take?—*Selected*.

You deny do you, brother tract-writer, that we can keep a part of the Sabbath law, that part found in the ten commandments, and at the same time refuse to keep another part, that part found in the law of Moses? Is it possible that you mean what you say, that no one can keep the *Laws of God* while violating any of the *Laws of Moses*? Why, the burden of Christ's mission on earth, and that of the Great Apostle, was to show men how and to teach them how to do the very thing which you here declare an impossibility!

Which way will we take? We will not take either of *your* ways! We will neither attempt to keep them all, nor will we deny them all! Some were meant for the whole world—these were God's Ten Laws. Some were meant for but one people, one country,

one age, perhaps—these were the Laws of Moses.

Which way will we take, then? We will take Christ's way. In spite of your erroneous assertion that these Laws are inseparable, we will separate them, just as Christ showed they could be and were to be separated. We will accept the ten Laws of God which he accepted—one of which is the Sabbath law. From the others we will do our best to gather what is adapted to our people, to our country, to our age, just as Jesus did.

The choice does not lie, as you seem to think, between the acceptance of every law of the Bible, or their wholesale rejection. "Christian" means a person who accepts the teachings of Christ, believes in his wisdom, follows as nearly as he can the course of life that he believes Christ would want him to, if here. Our and your choice lies, then, not between the two extremes you have laid down. Our choice lies between the loyal acceptance of Christianity as taught and practised by Christ and Paul on the one hand, or, on the other hand, the acceptance of a so-called Christianity which has been poisoned by the infusion of Paganism. The Christianity of Christ and Paul embodied the observance of the Sabbath of Jehovah. The opposing religion asks that the Sunday of Paganism be accepted as a substitute Sabbath, in place of the Sabbath of Jehovah. Here are the two courses open to us and to you. Which way will you take? You have asked us not to dodge. We have not dodged a single issue. We have given you replies to every question you have asked, all of our answers being Truth and nothing but Truth. We now in all sincerity ask you not to dodge—and we know what that means, for you—not to dodge. It means that you, too, instead of using your power in fighting the Sabbath of Jehovah, will henceforth be a follower of Christ in this respect, as we trust you have always been in all other respects. And should this little "cracking" of the "hard nuts" that you thought were too hard to crack ever get back to you, the writer will be more than pleased to receive from you a letter in the wholly friendly spirit in which the foregoing consideration of your tract is written.

14 Baker Street,
Daytona, Fla., U. S. A.
December 18, 1921.

A THIRTY YEARS' RECORD

Thirty years ago the Young Men's Christian Association entered some of the leading foreign countries at the invitation of the Christian agencies then on the mission field, to render to foreign young men and boys the same service it was giving to young men and boys of America. In all these thirty years it has gone deeper and deeper into the lives of foreign young men and boys, humbly carrying His message, and valiantly flying the Christian flag. This has not kept it from contact with Mohammedans, Taoists, Buddhists, Confucianists, Shintoists, Hindus, and men of no faith, and never once has the call for "Retreat" been sounded! Those who have watched the remarkable developments and are familiar with the evangelistic work and influence of such men as Sherwood Eddy and Fletcher S. Brockman, know that in the estimation of statesmen and missionaries the Association is one of the vital promoters of Christianity in the Far East.—*The Clipseet.*

BREAD AND HYACINTHS

JEAN PAXTON

Across the bold, black type that tells
Of students starved for bread and books,
There comes a misty blur of words;
Out of a cloistered past:

"Had I two loaves I'd fain sell one
And buy me hyacinths,
For hyacinths would feed my soul."

And this indictment, stabs my mind:
We in America add loaf to loaf
And only now and then buy hyacinths;
While over there they sell half-loaves
To buy a bit of time to think.

To those that know that hyacinths can feed
There comes the call to a diviner deed—
To share the loaf to fill another's need.
For hyacinths—and bread.

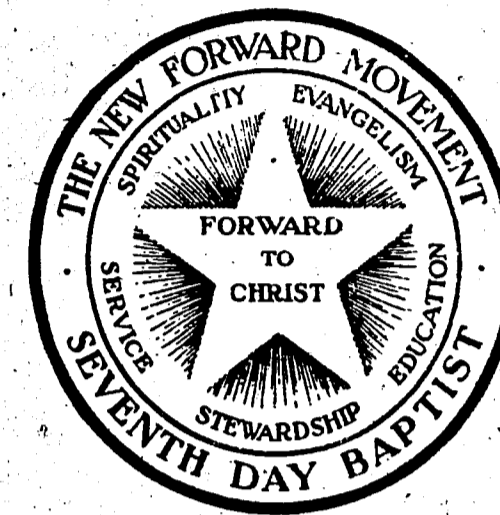
—*The Baptist.*

The day is coming when no one will be called a Christian unless he lives for humanity as Jesus lived. A new life is stirring the hearts and minds of men and women today. It is a new vision of the Christ.—*Horatio W. Dresser.*

"Something should be done as soon as possible to check the growth of armaments, especially naval armaments."—*Theodore Roosevelt.*

THE COMMISSION'S PAGE

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



EVERY CHURCH IN LINE
EVERY MEMBER SUPPORTING

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

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

RED LETTER DAYS

THE SABBATH

The young man who picked me up in his car the other day said, "I like the Seventh Day Baptist calendar. It is a neat thing." I think so too, and it is also very serviceable. I am glad that it meets the approval of a college young man who is somewhat interested in printing and editorial work himself.

Of course all the Sabbath days are in red; and the abbreviation at the top is "Sab.", and not "Sat." Only a letter's difference, but how great a difference. "Sat." stands for Saturday, the world's busy day; but "Sab." stands for Sabbath, the sacred Seventh Day of the week which has stood for all time as a symbol of God's imminence—of his benevolent presence in his world. From creation until now, with never a suggestion in the divine revelation of any change, the Sabbath has been beckoning men aside for the worship of God. This is the day the observance of which the prophets preached as the means of winning the favor of God, and this is the day that Nehemiah would restore as he led his people back to Jehovah.

Jesus who came to fulfill the law, filled the Sabbath with spiritual meaning and significance by his example in public worship, and in deeds of mercy. I am glad for a calendar that presents the last day of the week in red and calls it the Sabbath.

THE ANNUAL CANVASS

The first week, day in red on the calendar is January 15, and it is designated as the date for the Annual Simultaneous Every-Member Canvass. That is a long name, but every word has a definite significance.

If you have never thought about it, you can hardly imagine how difficult it is to approximate a common date for an annual canvass in Seventh Day Baptist churches. Every church fixes its own date, of course. It has a perfect right to do so. There is no authority higher than the church that can come in and fix the date of its canvass, or fix anything else. Of course, we are glad that this is so; very glad indeed. The evils resulting from a lack of uniformity cause inconvenience and delay in doing the Master's work. But an enforced conformity defeats the principles of the kingdom. There is a uniformity in practical methods of operation, however, which is very desirable. The way to secure it is through mutual understanding, based upon knowledge, and upon a common sympathy of purpose and harmony of effort.

It was discovered some months ago that of the forty-six churches answering a questionnaire a greater number make their annual canvass in January than in all the other months put together. The next highest number is in December—these churches also beginning their year with January. The latter make their canvass before the New Year begins. Those of the former group wait until after the holidays. If those who have no particular date for their canvass should fix their date for January, and those that made no answer should do the same, then it would be determined that half our churches at least would be conforming to the January date. It would seem, therefore, that the simplest way to secure a uniform date is to set the month of January as the time for the Annual Simultaneous Every-Member Canvass of the Seventh Day Baptist churches. Of course, by such an arrangement the financial year of the churches would not coincide with the Conference

year, but it would do the next best thing—it would cut it in two in the middle. Since two halves are equal to one whole, it is not especially confusing to make the halves of two financial years of the church cover the Conference year.

At a venture the fifteenth of January has been suggested by our calendar as a date for the canvass in those churches that make their canvass in this month. I believe the New England churches are to make their canvass this year one week later. This is in order to give more time for preparation. Experience may lead us to designate a day later in the month.

But, this is written for the purpose of suggestion, and possible guidance in arriving at a uniform date for the annual canvass in the churches. Forty-six of the sixty-six churches replied to the questionnaire sent out with the following results on this particular question of the time of the canvass. The figures indicate the number of churches making their canvass in each month respectively.

January	17
December	5
May	4
April	2
July	2
March	1
October	1
No special date	6
Unanswered	8
Total	46

THE FRIENDLY HAND VERSUS THE MAILED FIST

The effort that has been made towards the limitation of armaments shows a disposition on the part of some of the principal powers to cease the needless waste of money. As an economic measure it had become a necessity. Bankruptcy is staring the nations of Europe in the face! They have gone to the limit of their ability to continue their reckless squandering of their resources, and thereby imposing a fearful tax on the people. What has been accomplished is perhaps more than was to be expected.

The old doctrine so deeply implanted in the body politic, for centuries, that in time of peace we should prepare for war, that to undertake a complete disarmament of both army and navy is regarded as entirely

a wild and chimerical scheme and absolutely impossible—this—undoubtedly is true, so long as the nations of the earth retain their hatred and suspicion of each other. Until the principle of love thy neighbor as thyself is adopted and practiced, wars will continue; not only civil, but religious wars. Religious bigotry and intolerance have caused the most cruel and destructive wars that history records. If the mailed fist is shown the mailed fist will be shown in return. If we extend the friendly open hand, the friendly hand will be extended in return.

Lord Bryce says, "The most effective factor in getting rid of armaments would be to substitute for national hatred and rivalries, a sense of the brotherhood of nations, such as our Lord inculcated upon individual men. The idea that we are all members one of another needs to be applied to peoples." To assume that the Christian Church of America should attend to her own affairs, and let other Christian churches look after themselves is a narrow and selfish conception of the mission of Christianity. The injunction to "Go into all the world and preach the gospel to every creature" embraces the wide field of the whole world, and a vital part of the gospel that is to be preached and practiced is "peace on earth and good will towards men", which means that all weapons of warfare should be laid aside.

As long as standing armies and navies are maintained, there is no surety of a permanent peace. To cease building more battleships for a time and scrapping a few old wornout hulks, as an economic movement, may arrest war for a time, but so long as large armies and navies exist, wars will be inevitable.

G.

"Prohibition is the greatest thing in America today. Everybody ought to help to protect themselves against the sale of whiskey. Even the drunkards should help, and they would if they had plain common sense."—*Thomas A. Edison.*

"When I realize that the money I spend on one 'movie' will support a Chinese boy or girl in school for a week, I am likely to think twice before going to that 'movie'."

MISSIONS AND THE SABBATH

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

MISSIONARY AND TRACT SOCIETY NOTES

SECRETARY EDWIN SHAW

Thirty new members were added to the Battle Creek Church the Sabbath before Christmas, more than half of them on profession of faith through baptism.

The Portville Church was revived and strengthened by the recent special evangelistic meetings held there, and fifteen young people were converted and professed Christ.

The sale of Calendars has continued; but several communities where there are large churches, have not yet sent in orders, and the supply is liable to become exhausted before all are provided. Do not delay until it is too late.

Dr. Palmberg was royally welcomed at Little Prairie, Ark., and at Stonefort, Ill., two places that were added to the schedule of her trip. Her visits at these places were brief, but abounding in interest and helpfulness, both to the people and to the doctor herself.

At the church prayer meeting in Plainfield the last Sabbath eve of 1921 requests for special prayer were received from two home mission fields, and prayers were offered for the work and the workers on these fields, at Fairview, Wis., and in Syracuse, N. Y.

The Commission has recommended an every-member simultaneous prayer circle for every church. This is the plan of one church: Special interests are selected and a list made for several weeks in advance, that every one, resident and non-resident, may be notified. The time selected is half past eight o'clock on Friday night. Every one is asked, at that moment, wherever they may be, to pause for two minutes and pray for the special interest that has been selected.

On another page will be found an article in reference to the conditions concerning the prize essay contest as authorized by the Commission at its recent meeting.

If there are any of our Sabbath schools that have not yet adopted the Intermediate and Junior Series of Graded Lessons that are being prepared by our own people, sample copies of these publications will gladly be sent for inspection on request.

Word has recently been received that our Hungarian missionary, Rev. J. J. Kovats, has been ill for several weeks at his home in Chicago.

Another letter has arrived from John Manoah, the Sabbath evangelist at Kandal, in South India. He has a great desire to come to America to present the cause of his work in India. The letter will appear in the SABBATH RECORDER in a forthcoming issue.

RUTH AND BENJAMIN

With apologies to Safed

Now Ruth, the Campbellite, had for her husband Benjamin the son of Jaeless, and they dwelt together in harmony, most of the time.

And it came to pass on a certain day that Ruth said unto Benjamin, Hast thou time this afternoon to go to the Hall which is called Hartridge to listen to a great man tell thee what thou shouldest know; for a friend of mine hath a season ticket, but her husband hath been ill and they are in the land of grapefruit and tourists for a fortnight, and she hath given me her ticket; but I myself can not go, for lo, Christmas is upon us, and cards have not been sent to one half of the friends I have upon my list; and furthermore the house must be put in order, and there are many things that must be done; therefore I can not go.

And Benjamin answered her saying, Although there are many things that pertaineth to the office that are waiting for me, yet it pleaseth me to let them wait yet longer. I will go even as thou hath suggested, and see what this wise man from the school which is at Princeton hath to say.

And when the time came, he took his coat and hat and departed from the office and was gone for the space of an hour and twenty-eight minutes.

And when he had returned home at night, behold his wife, Ruth, came to the door to meet him, and she spake thus unto him, Wentest thou even unto the lecture this day? And Benjamin replied, Sure thing, my dear. And Ruth said, Was it a good lecture? And Benjamin was loth to reply, yes, or no, and he said, It doth not become me to sit in judgment concerning this man and the manner wherewithal he gave expression to the things which he had laid away in the deep recesses of his mind; for I, no doubt, can not be a fair judge in his case, and the people would say I am prejudiced; for, behold, all that the man said I myself believe and think.

He had much to say about the great conference in the City of the Father of our Country, and the men he did praise, I too would praise, and all that he had to say about Article X and the League of Nations were even the very same as I myself believe.

And when he did mock at the views of G. Bernard Shaw and H. G. Wells I was glad and I said, Amen, in my heart. And so when thou inquierest was it a good lecture, I can not say; but what the man said pleased me very much, and if all those who teach in the school which is at Princeton are as sane and wise as he seemeth to be, it will be well for the young men who go there.

And Ruth said, When thou has added two shovelsful of coal to the furnace I have something to say unto thee.

And when he had returned, after shaking down the ashes, and placing fuel on the fire, and adjusting the drafts, Ruth said, Benjamin, hast thou washed thy hands; and he said, No, not yet but I shall presently; and when he had thus done Ruth said, Benjamin, thou are a wise man. How often it cometh to pass that people judge that a thing is good or that it is bad, all because of their own point of view, narrow and oft-times selfish. Perchance some of the things which seem even to us to be rough and unpleasant, may be in the love of our Father in heaven good for us.

Come now, the table is set, let us have supper.

THE CHURCH AND WORLD BROTHERHOOD

With ringing messages from President Harding and Hon. Arthur James Balfour, the annual meeting of the Federal Council of the Churches of Christ in America was opened in Chicago on December 14. Their words were notable expressions of the conviction of the fundamental necessity of religious foundations for international life.

"Let me express my deep interest," President Harding telegraphed, "in the work of the Federal Council of the Churches and the hope that its future accomplishments may meet the expectations of a people newly made conscious of the higher achievements through reverence for God."

"It would be vain," the message from Mr. Balfour read, "for statesmen to diminish armaments and contrive treaties of conciliation in a world determined to fight. Even the unforgettable horrors of war will not prevent nations rushing to mutual destruction. More is required and that 'more' the churches must help to provide. It is not that I desire to see the churches take any corporate share in current political controversy. The churches have a higher mission, for it is their supreme duty to raise the ideals of the community and to create the atmosphere in which these ideals can flourish."

The Council had chosen as the general theme of the meeting as a whole, "The Church and World Brotherhood." In three great realms of our modern social life the question of the present-day meaning of the gospel was especially raised,—the realms of economic, racial and international relations.

The quest for a Christian solution of these most difficult problems engaged the thought of the Council at its three evening sessions.

The recurring discussions of the significance of the gospel for modern social life never meant, however, for a moment any lack of emphasis on the central importance of personal salvation. The first morning session of the conference sounded the keynote, "Personal Discipleship to Christ as the Basis of Brotherhood." No one even suggested that there ever had been, or ever could be, any substitute for regenerated life in the individual. No hint was given that the City of God could ever be built upon

the earth except by redeemed and consecrated lives. To win men to Christ as Divine Lord and Master and to train them in this discipleship was seen, first and last, as the one business of the Church. Only it was always insisted that Christian discipleship must cover not parts of life, but all of it,—even the confused realm of industrial, racial and international relationships.

MONTHLY STATEMENT

December 1, 1921-January 1, 1922

S. H. Davis,	
In account with	
The Seventh Day Baptist Missionary Society	
Dr.	
Balance on hand December 1, 1921.....	\$1,726 35
B. Frank Lake, General Fund	25 00
Cartwright Church, Ladies Missionary Society, Marie Jansz	5 00
Young People's Board, Dr. Palmborg's salary	75 00
From S. H. Davis, temporary loan.....	1,000 00
Hannah L. Crofoot, Life Membership...	25 00
Haarlem Church:	
Missionary Society	15 00
Sabbath School	20 00
Income Permanent Fund	400 00
One-third collection Southeastern Association	6 17
Mrs. Amanda Maxson, Debt fund.....	2 50
	<u>\$3,300 02</u>

Cr.

T. L. M. Spencer, December salary....	\$ 83 34
Dr. Rosa W. Palmborg, November salary	41 66
Susie M. Burdick, November salary.....	41 66
D. Burdett Coon, November salary and traveling expenses	163 42
R. J. Severance, November salary and traveling expenses	126 95
William L. Burdick, November salary and traveling expenses	148 13
M. A. Branch, November salary.....	83 33
C. C. Van Horn, November salary.....	75 00
Robert B. St. Clair, November salary..	50 00
George W. Hills, November salary.....	58 33
Luther A. Wing, November salary.....	41 66
Ray C. North, Cartwright Church.....	33 34
William L. Davis, November salary....	33 34
G. H. F. Randolph, Middle Island field..	41 67
Vance Kerr, Fouke Church.....	25 00
S. S. Powell, Hammond Church.....	25 00
Adelbert Branch, White Cloud Church	25 00
William D. Tickner, trip to Fairview..	8 98
Jesse G. Burdick, Italian Mission.....	29 16
J. J. Kovats, Hungarian Mission.....	20 00
Mrs. Angeline P. Abbey, November appropriation	10 00
Edwin Shaw, November salary and office expenses	77 97
Claude L. Hill, trip to Fairview.....	10 33
M. A. Branch, traveling expenses, Michigan field	16 00
Artificial Arm Co., Dr. Sinclair's patient	140 00
American Sabbath Tract Society, balance account	139 35
Zilpha W. Seward, salary November 28-December 9, 1921.....	27 00
China Draft:	
Evangelist and Incidental....	\$125 00
H. E. Davis, balance salary..	325 98
H. E. Davis, Children's allowance	50 00
Grace I. Crandall, balance salary	150 00
Bessie B. Sinclair, balance salary	110 00
Anna M. West, salary	200 00

Girls' School	75 00	
J. W. Crofoot, account salary.....	225 00	1,260 98
S. H. Davis, Treasurer:		
Account Hannah L. Crofoot.....	25 00	
Account Haarlem Church	35 00	
Washington Trust Co., account J. W. Crofoot	50 00	
Industrial Trust Co., account J. W. Crofoot	100 00	
Treasurer's expenses	28 00	
	<u>\$3,074 60</u>	
Balance on hand January 1, 1922.....	225 42	
	<u>\$3,300 02</u>	

Bills payable in January, about.....\$1,900 00
 Temporary Loan

S. H. Davis,
Treasurer.

The net balance due from the General Fund to the Special funds referred to last month now amounts to \$6,414.35; other outstanding indebtedness, \$1,000.00; making the actual net indebtedness December 31, 1921, \$7,414.35. The indebtedness will be decreased by the amount of monthly check from the Forward Movement Treasurer, which, however, will probably not be sufficient to meet bills due in January.

E. and O. E.

"THE HARVEST INDEED IS PLENTEOUS"

For about fourteen years as corresponding or executive secretary of our Missionary Board a considerable part of my time was spent among the churches, large and small, and at frontier points, for the purpose of increasing the intelligent and sympathetic interest of the board in the various fields, and of securing greater moral and financial support from the people for the board's multiplying opportunities and tasks.

From the days of my youth my sense of our duty to carry the Good News to those who had never heard the Gospel was very strong; but with growing knowledge of home fields my interest in them deepened year by year. Sometimes I would say to Mrs. Main, Our younger ministers and our young people seem to me not to half realize the nature, promise, and claims of these fields; and it may be my duty and privilege to ask the board to get someone else to do the office and clerical work and send me where preaching and religious education are so much needed.

A Sabbath in Plainfield on the way home from one of my trips is a pleasant remembrance on account of the manifest feelings of response to the story of needs and of opportunity, not to mention two subscriptions for the board's work, one of \$1,500, one of \$500. No other single appeal of mine has ever proved itself worth \$2,000!

One time the board gave me full authority to call a man for one of our Southern open doors. I called two good men in succession, offering what was then a fair salary. Both declined. Once when in the south a First-day Baptist deacon and merchant said to me, If you will send Mr. Blank down here as missionary I will help in his support. In reply to my inquiry if he would go Mr. Blank said, No, I could not think of bringing up my children there.

Such experiences as these led me to say now and then that in my judgment if the necessary funds were at my command six persons out of seven would welcome a call to the foreign field more than one to the home field.

A few reasons for this may be suggested: (1) "Distance lends," etc. (2) The worth-while-ness of the home field for the possession and exercise of one's highest cultured gifts for leadership and service is not realized. (3) In popular sentiment, and in the actual practice of boards and churches, the home field is not placed on the same high level as is the case with our foreign work.

All who are acquainted with my individual history and teaching know that I came near going to China myself, and that I have always been an advocate and supporter of our foreign work; but I earnestly desire that our boards and people shall have a new vision of the significance of the home fields. Again and again in those secretarial years was I persuaded that if young men and women were ambitious to leave the stamp of their personalities upon the religious, moral, social, industrial, and civic life of groups of people they were not likely to find places of greater promise than home mission fields.

Let us see meaning, hope, and a call to service, in such conditions as these, namely, a meeting house, a few Sabbath-keeping men, women, and children, in the midst of people who are ignorant and non-Christian; or just a score or two of really hungry minds and hearts,—conditions that actually exist in our own as well as in other lands.

Well, so much for echoes out of the past awakened into intenser clearness by more recent occurrences like the following:

Not long after Rev. and Mrs. T. J. Van Horn left the great Southwestern field

where they had done such valiant work, it was my privilege to have a pleasant conference with Mrs. Van Horn. She related in the plain and forceful language she so well commands some of their experiences and impressions of various kinds. Knowing something of the field myself it was my good fortune to follow her all the more understandingly and sympathetically as she awakened my recollections of ideas, emotions, and efforts of former years.

Then came a visit to Alfred by Field Secretary D. Burdett Coon. In his usual intense spirit and speech he set forth the essential importance of our home mission work. I could not say to him as one is reported to have said to a sick person,—I have felt just the same only a good deal wus! Mr. Coon did not appear to be the least bit sick. But in my measure I have many times felt similarly enthusiastic over the home mission fields, and tried to communicate the hopefulness to others.

Lastly a letter from my dear friend Claude Hill was published in a recent RECORDER relating to the work of Dr. Tickner and to spiritually hungry souls up in Wisconsin. There are a hundred such poor and needy neighborhoods.

For many years I was officially connected with our good work and workers in China; and my interest is unabated. But the reader will not now be surprised at a confessed revival of my earlier valuation of home mission labor on fields so greatly in need of the Evangel and of education in religion and social ethics.

So let us hear and heed anew the words and catch more of the spirit of the Great Galilean Missionary who, when he saw the multitudes, was moved with divine compassion for them, because they were distressed and scattered, as sheep not having a shepherd; and said unto his disciples, The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that he send forth laborers into his harvest.

ARTHUR E. MAIN.

*Alfred Theological Seminary,
Alfred, New York.*

"Greater love hath no man than this, that a man lay down his life for his friends."

EDUCATION SOCIETY'S PAGE

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

CONDITIONS FOR THE PRIZE ESSAYS ON THE COUNTRY CHURCH PROBLEM

1. The essays may be on any phase of the country church problem and may be written by any member of a Seventh Day Baptist church, pastors as well as laymen.
2. The essays are to be from 2,000 to 3,000 words long. All contributions submitted must be within these limits.
3. Essays must be typed. In case any competitor does not know how he can get his manuscript typewritten, he may address Miss Helen A. Titsworth, Alfred, N. Y., who can inform him of some typist to do the work for a reasonable charge. The expense for typing need not exceed \$2.
4. All essays must be in the hands of Miss Titsworth by August 1, 1922.
5. Each competitor will leave his essay unsigned, but will enclose with his manuscript a sealed envelope giving his name, address, and the church to which he belongs.
6. The first prize is \$50, the second, \$25, and the third, \$10. The prize winners will be announced at the next Conference in Ashaway, R. I.

The purpose of this contest is to stimulate interest in and knowledge of the country life problem.

The winning essays, as well as all others that are worthy, will be published in the SABBATH RECORDER.

The committee suggests that any competitor can secure pamphlet material and list of books for his study of the problem from his state agricultural college. Also, by writing to Baker and Taylor Company, 354 Fourth Avenue, New York City, and stating the subject he is interested in, any essayist

can procure a list of appropriate books, with prices.

PAUL E. TITSWORTH,
Alfred, N. Y.

ALLEN B. WEST,
Milton Junction, Wis.

J. NELSON NORWOOD,
Alfred, N. Y.

Committee of Judges.

THEY APPRECIATE MRS. WARDNER'S WORK

DEAR MRS. WARDNER:

A few days ago I received three copies of the SABBATH RECORDER which you so kindly sent me. I was very much pleased to find your articles about Winona in these magazines. You are certainly a good reporter. You have reflected the events of Winona in a way that few people are able to do. You have given a bird's-eye view of the series of programs which were given at Winona. Any one who was here would enjoy reading that report and those who were not here will easily get a vivid conception of what is going on through reading your articles.

I am sure you must find a great satisfaction in doing this kind of work. You are passing along the good things which you found in the park last summer; and this is indeed what we all should be doing in life. Too many of us are simply absorbing the joys and benefits keeping them to ourselves. It is a great gift to be able to do as you are doing. This is the evangelistic spirit and you are preaching the Winona gospel which is the gospel of God's own word.

I am very glad you sent me these articles, for I appreciate them very much and the books will be filed among the many other similar ones. They evidence the friendship of a Winona patron. The best advertising that Winona can get comes through its friends who have been here.

You will be pleased to know that we are looking forward to an enlarged season next year. Dr. Breckenridge, our new general manager, is working hard to add meritorious features to all of our programs. He expects to have a distinguished statesman each week, besides unusual musical attractions.

The Bible Conference is, of course, the great climax at Winona and under the direction of Mel Trotter it will present helpful instruction and inspiration. Dr. Mor-

gan will be with us again in the Bible School. This school has accomplished great good as hundreds of people have testified. We hope to get the school on a sound financial basis so that it can be more widely advertised and its efficiency increased.

Other departments of the Winona work will be in evidence next year as in former years. The Rodeheaver Song Leaders' Conference, Mrs. Besserer's Bethany work, Mr. Witter's Boys City activities, the Summer Normal School and the various denominational conferences.

Conspicuous among the conferences will be the Church of the Brethren conference, early in June. This is the largest gathering that we have at Winona and it always tests the capacity of both Winona and Warsaw. However, we have taken care of the delegates in former years and will be able to do so again. Our hotels are in better shape than they have ever been and boarding houses and private rooming houses have been remodeled and made more comfortable. One thing we lack very much is summer cottages. I believe there will be a great many new ones built next spring. I am sure we could rent one hundred additional cottages if we had them.

I am sorry indeed to learn that your health has been impaired and I sincerely wish that the rest and treatment you receive in the great Battle Creek Sanitarium will be of immediate benefit to you.

Praying that the Lord will richly bless your life and crown all your efforts with success, also that you may be on the Winona grounds often in coming years, I am,

Yours sincerely,
V. M. HATFIELD,
Publicity Manager.

LOOKING TOWARD A WARLESS WORLD

(A Declaration of Ideals, a Policy and a Program adopted by the Executive Committee of the Federal Council of the Churches of Christ in America, at its annual meeting, Chicago, December 16, 1921.)

The Executive Committee of the Federal Council of the Churches of Christ in America records on behalf of the churches their solemn and reverent thanksgiving to God for the Conference on Limitation of Armament. In it we recognize his answer to the fervent prayers of millions of Christians throughout this and many other lands. The

prophecies of Micah and Isaiah at last begin to receive fulfilment.

We rejoice in the splendid achievements of the Conference already secured. They are, however, but the first steps toward a warless world. We need to encourage one another and to press forward toward the goal which the Prince of Peace himself has set before us. With a view to that goal, it is fitting that we should at this time make the following

DECLARATION

1. We realize that as churches it is not for us to define in detail the political methods and institutions by which the scourge of war shall be ended and the fear of war shall be banished forever from civilized and Christian nations. The determination of such details must be left to diplomats, jurists and legislators.

2. But we maintain with firm conviction that it is the right and the duty of the church to declare in no doubtful terms the moral principles that are involved in international life, and to insist that our lawmakers, our diplomats, and all those who represent our nation in its international relations, shall observe these principles with utmost care. We insist that the main issue shall not be either evaded or obscured by discussion of details.

3. We hold that the moral principles of international life are the most important of all the so-called "vital interests" of every nation.

4. The "vital interests" are of such importance to the life of churches and nations that every congregation of every church in every land should co-operate for the achievement of a warless world. The World War was won only by international unity of purpose and action. A warless world can be achieved only by like unity.

5. We recognize with deep satisfaction the new spirit of unity and mutual consideration that has sprung up between the nations represented at the conference. This spirit we regard as of greater importance and as giving more hope for the future than any of the specific agreements.

6. The Conference on Limitation of Armament has indeed made a good beginning. We deeply rejoice in the agreements for a radical reduction of navies, for the ten-year naval holiday, for the ten-year

four-power agreement to maintain peace in the Pacific, and for the steps taken looking toward a real solution of China's pressing problems.

7. But as a nation we must press on to matters of still greater importance and still more serious difficulty. Capital ships have largely lost their significance. Provision has not yet been made for the general reduction of land armament. Chemical and aeroplane and submarine warfare threatens the world. These new weapons have created new problems for the entire world of the gravest character. How can they be abolished, or even limited, so long as competitive armament and war are recognized as legitimate methods by which civilized peoples may seek to secure objectives? War itself must be outlawed.

8. We believe there is one way and only one way to outlaw war. We must first establish a peace system. To take the place of competitive war preparations and recurring wars, we must create the institutions and the agencies of peace. Methods must be found by which to assure full security, equal justice and fair economic opportunity for all nations and all peoples alike.

9. Mere disarmament by itself alone will not stop war. Only the firm establishment of the institutions of justice and of liberty under law maintained by effective sanctions at the hands of law-abiding and peace-loving nations can possibly banish war from this war-cursed world. The most urgent need of mankind today is the speedy establishment of these international institutions for justice, for security and for fair opportunity. These are essential pre-requisites to permanent peace.

10. We believe that peculiar duties and responsibilities rest upon Christians in this and all other lands for the establishment of these institutions. It is for Christian pastors and preachers everywhere to teach these truths to the people and through the Grace of God to create that heart and that will in each nation, without which disarmament is only a beautiful rainbow in the sky and a warless world is impossible.

11. We believe that the United States has moral obligations to the nations of Europe. Neither France nor any other nation should ever be exposed to the wrong and the tragedy of invasion. We believe that

adequate protection can be given to nations only by effective international guarantees.

12. In the light of these considerations, this Federal Council of the Churches of Christ in America adopts for itself and recommends to the churches the following statement of ideals, of policy and of program:

I. INTERNATIONAL IDEALS OF THE CHURCHES OF CHRIST

1. We believe that nations no less than individuals are subject to God's immutable moral laws.

2. We believe that nations achieve true welfare, greatness and honor only through just dealing and unselfish service.

3. We believe that nations that regard themselves as Christian have special international obligations.

4. We believe that the spirit of Christian brotherliness can remove every unjust barrier of trade, color, creed and race.

5. We believe that *Christian* patriotism demands the practice of good-will between nations.

6. We believe that international policies should secure equal justice for all races.

7. We believe that all nations should associate themselves permanently for world peace and good-will.

8. We believe in international law, and in the universal use of international courts of justice and boards of arbitration.

9. We believe in a sweeping reduction of armaments by all nations.

10. We believe in a warless world and dedicate ourselves to its achievement.

II. GENERAL OBLIGATION OF AMERICA TO CO-OPERATE IN THE ESTABLISHMENT OF A WORLD PEACE SYSTEM

1. We believe that the government of the United States should associate itself promptly with the other nations of the world to establish permanent institutions for the formation of international law, for the effective operation of the International Court of Justice and boards of arbitration and conciliation, for the assurance to law-abiding and peace loving nations of security from attack and spoliation by any lawless and aggressive nation and for the provision of fair treatment and equal economic opportunity to all individual citizens of law-abiding and peace-loving nations.

2. We believe that only by these institutions and agencies will it be possible and practicable to abolish the menace to the entire human race of submarines, or aeroplanes, and of poison gases.

3. We believe, further, that the reconstruction of the shattered institutions of production, of exchange, of trade, and of credit, all so essential to the peace and prosperity of the nations, is possible only when the feverish fears and preparations for possible war are completely abandoned because of the successful functioning of the institutions of an effective world peace system.

4. We take the above stand remembering:

a. That practically every important nation in the world has committed itself to the idea of a permanent organization of the nations for world peace, and many of them have associated themselves in a League of Nations for that purpose.

b. That President Harding has repeatedly committed himself and his administration to a permanent association of the nations for world peace, renewed in his recent address at the opening of the Washington Conference in the memorable words that the United States co-operating with other nations, desires "To do that nobler thing which no nation can do alone."

5. We believe that the time has come for American public opinion to express unmistakably to Congress its emphatic support of President Harding and of the Administration in making adequate pledges and in giving satisfactory guarantees that the United States will take its full share of responsibility in international tasks and obligations.

6. We advocate the foregoing policy, remembering the numerous actions of the Federal Council from its very first organization in 1908 and repeated at practically every annual meeting since, urging the creation of a permanent organization of the nations for world peace, which policy has also been repeatedly expressed in numberless actions of our constituent bodies during the last decade.

7. We reject with indignation a policy of taking all possible economic advantages in all parts of the world while shirking international responsibilities and obligations.

III. AMERICA'S OBLIGATIONS TO SINGLE NATIONS

I. To Armenian and Greek Christians:

In view of the tragic conditions of Armenian and Greek Christians under cruel and murderous rulers, and of numerous appeals to America for political protection and philanthropic help; and

In view of the proposal in Congress that President Harding take up with Great Britain, France and Italy the question of dealing effectively with the Turkish maltreatment of Christian subjects.

We urge the churches of America to exert every possible influence.

(1) To secure immediate active measures by our government for the protection of Christians under Turkish rule.

(2) To provide contributions needful for the physical wants of those threatened with starvation in the Near East.

(3) To promote a National Service of Prayer in all our churches until permanent protection is secured of Christians under Turkish rule.

2. To Russia:

Because of the fearful famine in Russia and in response to the appeal of Mr. Hoover, approved by President Harding, we urge the churches and Christians of America to make generous and early response to the pitiful calls from Russia for gifts of food, clothing and medicine.

This, however, is a case in which private philanthropy is wholly inadequate. We therefore earnestly urge Congress to take the necessary action by which the United States as a nation may become a good Samaritan.

3. To Austria:

Austria incurred a debt to the United States immediately after the Armistice of \$24,000,000 for the purchase of food in America. One step immediately pressing for saving Austria from complete dissolution appears to be at least an extension of time for the payment of her international debts. The nations of Europe, except Italy, have consented to a twenty-year delay in her debt payments. Italy, also, consents to this delay, provided America will do the same.

We therefore urge that our government

(Continued on page 58)

WOMAN'S WORK

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

A JANUARY NIGHT

I stood beside my window in the middle of the night,
And looked with awe upon a world all glittering and white,
It seemed as if the moon had turned to silver, melting slow
In dripping, shining, glowing drops upon the earth below.

The trees were crusted thick with ice, and every frozen limb,
Was strung with priceless diamonds and ermine fit to trim
A kingly robe—and every star that twinkled in the sky,
Shone with a loveliness that spelled white magic to my eye.

I pulled aside my curtain in the middle of the night,
And lo! it seemed as if a shining band of angels bright
Had painted all the world with gleams from Heaven far above,
Perhaps to show the folk on earth a little of God's love:

And as I stood a silence seemed to creep about me there,
And suddenly, upon my knees, I knelt in grateful prayer;
To thank the Father of us all, that I had eyes to see
The glory of the midnight world that He had showed to me.

—Margaret Sangster.

BAPTISM IN CHINA

Woman's Board,

Milton, Wis.,

DEAR FRIENDS:

These past few days have been ones of special rejoicing and thanksgiving for us. On Sabbath Day four young people were baptized and eight others wrote their names on the church book as probationers. It was a very impressive service as these twelve seated on the front seats, one by one made their statements of why they wished to become Christians. These decisions came at this time as the result of evangelistic meetings held here and in the chapel in the native city and as answers to prayer and God's working in many hearts. Of this number one probationer is a young man who

has a school a short distance to the west of us; the remainder are all from the schools—six from the boys' and five from the girls'. Of the girls baptized one is Miss Wo, a former graduate, and now a teacher; one is Mrs. Chang, whose husband is studying in America and who only came to us a year ago; a third is the daughter of a painter who has worked here much in the past. The two probationers are both of them of our older girls—one a daughter of a former student, and the other Miss Wo's half sister. They all come in answer to prayer.

Let me tell you a little of Miss Wo's interesting story. When I came to China ten years ago Wo Vong-hyi was one of the younger pupils in the school. Her father was opposed to Christianity but after sending the older sister here for a time and then to a Chinese school he decided that the general training in mission schools was preferable so the younger girls have come to us. They were bright, earnest students. It must have been four or five years ago that the two girls then in school decided to become Christians. They wrote their names as probationers, but when Vong-hyi wanted to be baptized her father refused to allow it, demanding that she wait at least three years. That period more than covered the rest of her time in school. She was graduated in the winter of 1917-18, and the next year when Miss Burdick was in need of extra help she came and assisted in the English for a half year. The next fall shortly after school opened she was taken ill with typhoid fever. It seems as if it were weeks that she lay critically ill—humanly speaking with little hopes of recovery. We prayed definitely that she not only be restored to health but also that she might be saved for real service for the Master. We do not doubt that it was in answer to these prayers that she was restored. Still she was not yet ready to take the more definite stand for Christ.

Last fall she took a position in a non-Christian school in another city and God seems to have been leading her all the time. There she felt more keenly a desire for the Christian life. The difference between the two was made more evident and she wrote back to one of the teachers here of some of her difficulties. She did witness

for Christ, however, and when there was opportunity she took some of the girls of that school to church services.

We were in need of an extra teacher this fall and she finally decided to come to us for the sake of the Christian opportunities. She is a splendid teacher and excellent in Bible classes for she speaks to the girls out of her experience and gives strong witness to the joy of life in Christ. Some time ago she told me that her father had withdrawn all objections to her being baptized and she was only waiting for her half sister to take her stand for Christ. I think it was also due to Miss Wo that the other two girls were ready to be baptized at this time.

So you see our prayer for her is being fully answered as she is giving herself so gladly in His service. Such an answer rebukes us that we are so often of such little faith.

There are a number of other older girls whom we feel are almost ready to decide for Christ. Will you not pray definitely for them—Mr. Dzau's nieces, the daughter of one of our Christian rice merchants, and several from non-Christian homes, who have been in the school a number of years?

The older girls and the teachers are practicing for the Community Chorus as they have for the last two years. This year this Christmas concert is to be given December 22.

The Woman's Christian Temperance Union is to have a national convention in Shanghai in January and the national committee are asking the girls in the various schools to prepare a program to be given in about two weeks to raise money for the traveling expenses of the delegates.

Our own Christmas exercises must be prepared so it makes it a very busy time for the older girls who must help in all these things. The church Christmas will be as usual on Christmas Day with dinner in the schools at noon and the services at the church in the afternoon.

Will you pray that these days of blessing may be just a beginning of greater and richer blessings which the Master has in store for us?

Yours in His service,
ANNA WEST.

Shanghai, China, December 1, 1921.

WORKER'S EXCHANGE

WELTON, IOWA

The Welton Ladies' Benevolent Society has been carrying on its usual activities during the past year. We feel that the year, considering general conditions, has been a fairly successful one in spite of the weather. Nearly every entertainment or supper given this year has been accompanied by rainy weather or threatening thunder clouds. We are hoping to be more fortunate in our choice of dates next year.

Our annual supper and bazaar was held December first. One of the worst storms of the season reached its greatest ferocity that same evening. The chicken pies were baked and warm and there seemed no turning back. Fully twenty-eight of Welton's best spring chickens had been deprived of heads, bones and feathers and their flesh stewed to a delicious tenderness for this occasion.

Shortly before time to open the doors for supper that half of the society members who had braved the storm decided to set but part of the tables, thinking it would be useless to set all. Before long, however, they found themselves hustling to feed a crowd.

Orville Hurley proved himself an efficient collector at the door; Elder James Hurley showed himself a friend in need, and Pastor Hill as usual was a help in time of trouble.

Though more than one returned home from the affair drenched to the skin, no word of complaint was heard.

There was a general feeling of thankfulness afterward when it was realized that the financial gain considerably exceeded the amount hoped for, even had the weather been fine.

MAE E. MUDGE,
Corresponding Secretary.

"Mind rules the world today; even the unskilled laborer who 'puts his head into his work' is more efficient than the brainless plodder."

I think that there is success in all honest endeavor, and that there is some victory gained in every gallant struggle that is made.—Dickens.

YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK, Battle Creek, Mich.,
Contributing Editor

DO CHRISTIAN PRINCIPLES APPLY TO BUYING AND SELLING?

Christian Endeavor Topic for Sabbath Day,
January 21, 1922

DAILY READINGS

Sunday—Buying time (Jas. 5: 1-4)

Monday—Deceit in selling (Prov. 21: 1-6)

Tuesday—Principle of justice (Rom. 13: 7, 8)

Wednesday—Principle of honesty (Acts 5: 1-11)

Thursday—Principle of service (Heb. 3: 1-5)

Friday—Principle of love (1 Cor. 6: 1-8)

Sabbath Day—Topic, Do Christian principles apply to buying and selling? (Prov. 20: 10, 14; Amos 8: 4-6; Luke 6: 38)

"WHAT JESUS WOULD PROBABLY DO AS A BUSINESS MAN"

1. "He would engage in the business first of all for the purpose of glorifying God, and not for the primary purpose of making money."

2. "All money that might be made he would never regard as his own, but as trust funds to be used for the good of humanity."

3. "His relations with all the persons in his employ would be the most loving and helpful. He could not help thinking of all of them in the light of souls to be saved. This thought would always be greater than his thought of making money in the business."

4. "He would never do a single dishonest or questionable thing, or try in any remotest way to get the advantage of anyone else in the same business."

5. "The principle of unselfishness and helpfulness in the business would direct all its details."

6. "Upon this principle he would shape the entire plan of his relations to his employees, to the people who were his customers, and to the general business world with which he was connected."—From "In His Steps", by Rev. Charles M. Sheldon.

QUESTIONS FOR COMMENT AND DISCUSSION
IN THE CHRISTIAN ENDEAVOR MEETING

1. Is "Honesty is the best policy", a Christian principle?

2. Is "the survival of the fittest", a Christian principle?

3. If competition is the life of trade, why is it not a Christian principle?

4. Can a man practice the Golden Rule and be successful in business?

5. Can a man become a millionaire, and practice Christian principles?

6. From a business standpoint, what per cent profit can a man make and not be a profiteer?

7. What per cent profit can a Christian business man make before he is a profiteer?

8. Does the Bible principle, "If any man . . . take away thy coat, let him have thy cloke also," apply to business?

9. If competition is wrong and trusts do away with competition, what is the matter with such a solution of the trouble?

10. Is it according to Christian principles to buy below cost at an auction or a bankrupt sale?

CHRISTIAN ENDEAVOR WEEK

A Letter from Frances E. Babcock

DEAR ENDEAVORERS:

A committee of the Young People's Board is working out a suggested program for Christian Endeavor Week, February 4-11, 1922. Plans are being made for five meetings during that week, one of which is to be a missionary social. These programs are only suggested, and may be modified to suit your society, or not used at all, just as you desire.

The board will mail these programs and also a copy of the social to each society some time early in January.

Hoping they will be of some value to you,

Yours for better Christian Endeavor,

FRANCES E. BABCOCK.

MORE ABOUT THE LIFE WORK RECRUIT PLEDGES

DR. B. F. JOHANSON

We are not going to allow any one to forget the important program we are urging you to conduct for Christian Endeavor Week. This is the time when all the church forces are preparing to co-operate in recruiting Life Workers. The recruit cards are being sent to the corresponding secretaries of all Christian Endeavor societies. Where there are no Christian Endeavor societies they will be sent to the pastor or the

Sabbath-school superintendent. The cards explain themselves but if there should be any question concerning them the corresponding secretary of the Young People's Board will gladly explain.

There may be some who feel that they are not doing a Christian service of any importance when they follow the activities mentioned in Class B. If there are such I invite you to study the list of activities thoughtfully and see if it is a small or insignificant thing to serve your church, your denomination and your Master in any one or several of the following capacities: (1) Willingness to act on the Christian Endeavor Executive Committee, worker in the Junior Christian Endeavor, Intermediate Christian Endeavor, Sabbath school, or on one of our denominational boards; (2) Continued, consistent service along such lines as church ushering, choir work, distribution of SABBATH RECORDER, Sabbath and other religious literature, and encouraging of others in reading Christian publications; (3) readiness to assist church and denominational leaders with such work as the financial canvass, mission and other religious study courses, and Vacation Religious Day Schools.

While this movement is primarily for the purpose of recruiting, training, and organizing the younger people into an active force to do great things for Christ and the Church, yet we believe that the older people who are already doing the very things we ask them to sign for should willingly join the fellowship and thus encourage the younger Endeavorers. The cards are arranged so that all church members can easily qualify for membership. What a splendid band of workers Seventh Day Baptists could have if a very large number would conscientiously agree to accept one of the covenants presented on the Recruit cards.

L. S. K. CHRISTIAN ENDEAVOR

Last year an L. S. K. Christian Endeavor Society was organized. A letter has recently been sent to all lone Sabbath-keeping young people whose addresses we could secure, telling about this organization and explaining the work for this year.

We want every lone Sabbath-keeper who is at all interested in this work to belong to our society, so if you did not receive one

of the letters please send your address, at once, to

MRS. RUBY COON BABCOCK,
59 HANOVER STREET,
BATTLE CREEK, MICH.

(Continued from page 54)

unite at once with the other nations for helping Austria by such methods as shall save this suffering nation.

IV. AMERICA'S OBLIGATIONS TO HER ASSOCIATES IN THE LATE WAR

In view of the enormous losses of life and property incurred by the nations associated with the United States in the late war, during the period when the United States was preparing to do her part;

And in view of the fact that the sums loaned to them by the United States were expended in this country for food and ammunition by which they were enabled to continue the struggle until America was duly equipped;

We believe that under suitable conditions, each case being handled by itself, the dictates of justice and the principles of economic law require that the United States should consider and adopt some suitable adjustment of these debts of the nations to the United States in order that they shall be as far as possible relieved from their economic difficulties.

V. AMERICA'S OBLIGATIONS TO AID IN THE ECONOMIC RECOVERY OF THE WORLD

Because of the World War the United States became in a moment of time the most powerful and the richest of all the nations. But power and wealth bring special opportunities and responsibilities. The recovery of economic stability by the nations of the world and especially of Europe depends, we are assured, largely on what America does or fails to do.

We therefore ask that the United States unite in an economic conference of the leading nations to do in the realms of industry and finance what has been so well done by the Washington Conference in the realms of political understanding and in the reduction of armaments.

VI. AMERICA'S OBLIGATIONS TO GERMANY

If American Christians are earnest in their desire to have a Christian world order,

a peace system to take the place of the old war system, we must ourselves have a Christian spirit toward the peoples of every land.

The Christians and churches of America should enter into the fullest possible fraternal relations with our Christian brethren in Germany, as Christians determined to join in rebuilding our shattered world on new and better foundations.

We recommend, accordingly, that the Administrative Committee be authorized to prepare a suitable communication to the churches and Christians of Germany on behalf of the Federal Council of the Churches of Christ in America, expressing our desire for renewed friendship and co-operation in our common task.

VII. AMERICA'S TREATY OBLIGATIONS

In International Relations nothing is more important than scrupulous observance of treaty obligations.

We insist that the terms of our treaties should be faithfully and honorably observed. If the treaties are not satisfactory, new treaties should be adopted. We condemn all proposals to change or annul existing treaties by mere Congressional legislation. These principles should be applied to proposals regarding the use of the Panama Canal, to our dealings with Chinese in the United States, and to all similar questions.

VIII. A PROPOSED CABLEGRAM

In view of the splendid proposals of the British Government to solve the Irish question by the magnanimous establishment of a dominion form of government, we recommend that the Administrative Committee be requested to send as soon as the Act has been ratified, cablegrams of congratulation to Prime Minister, Mr. Lloyd George, and to the official head of the new Irish Government.

IX. THE DUTY OF THE CHURCHES

To carry out effectively the practical international program, sketched in the foregoing sections, we urge:

1. That each constituent body of the Federal Council establish its own official Committee on International Justice and Goodwill for co-operation with this Commission of the Federal Council.

2. That each City Church Federation establish a department of International Jus-

tice and Goodwill for similar co-operation.
3. That theological schools and seminaries be urged by their denominational authorities:

To provide adequate courses for their students in international problems and their solution as essential parts of their theological instruction, and to open special short courses for laymen, equipping them for public work in the new realm of endeavor for establishing the kingdom of God on earth as it is in heaven.

That all organizations within and affiliated with the churches be requested earnestly to promote the use of suitable study courses on the kingdom of God in international relations.

That the Administrative Committee provide in due time for strong committees of American Christians to visit Christian leaders and groups in all lands to set forth the imperative need of international Christian co-operation in the establishment of adequate institutions of peace for the whole world.

CLASSROOM ON WHEELS VISITS STOCKHOLM FACTORIES

Holding firmly to the importance of domestic science in the educational plans for working women, the Y. W. C. A. in Stockholm, Sweden, has established a demonstration kitchen on wheels which goes around from factory to factory giving courses of lessons to the girls employed.

Swedish women are determined not to let over-industrialism put an end to homemaking, which they are aware is not a matter of instinct only. They have found working girls too tired to go out at night for classes in domestic science, and so the Y. W. C. A. is experimenting with taking the classes to them.

Complete courses have already been given in ten factories with good results, and the arrangement will continue until a more adequate plan presents itself.—*National Board Y. W. C. A.*

"Alfred the Great was the rebuilder of civilization. No Pict or Scot or Dane or Saxon, no foe within or without England, could prevent his welding together a nation in a time of chaos and strife."

Lone Sabbath Keeper's Page

LETTER FROM A LONE SABBATH KEEPER IN THE SOUTH TO ONE IN THE NORTH

Your very welcome letter came in due time. As you say about eating cold dinners in hot weather, so I think and have practiced for years. What would you think of a young mother gathering her little ones around a goods box or other kind of convenience under a suitable out-of-door shade, and giving her children a dinner of peaches freshly picked, and for dessert slices of cool—not icy cold—watermelon?

Well, that was my custom in peach time when their father was not going to be at home for dinner. When he was at home we had some meat with bread and vegetables with plenty of raw fruit on the table. I made it a point to allow time for a cool, refreshing bath and good use of dry towels and combs before coming to the table; and after the boys had built a dam across a small stream in the hog pasture, they sometimes came home by way of the pond for a refreshing swim before dinner, and another before supper.

As soon as my children were old enough to care for their own clothes I saw to it that their coats and hats were put in proper places, not by my hands but by theirs. So now in my old age I can look with pleasure upon the neat and careful habits of my children, and their care for their own things saves me many a painful step, now that rheumatism has gripped me. But this affliction is only part of the chastisement that is needed to make us remember that we are the children of a loving Parent who corrects us only as we transgress his laws. Without the corrections we might go on wasting our time building with "wood, hay, stubble", and passing by the substantial building materials, "gold, silver and precious stones".

You spoke about pellagra. That disease did visit this region several years ago and then was attributed to the use of food made from musty grain, or from flour and other things that had musted after being ground. Self-raising flour came in for its share of

the blame. I wondered at that until I found that self-raising flour would mould much more quickly, if the weather was damp, than ordinary flour would. I have used an extra portion of soda when suspicious of must, and have never had a case of pellagra in my own family yet.

When the disease passed through here it killed several, and those who recovered from its outward effects were mentally weakened. In a few cases the skin of the person remained sore for years, and the person finally died, the doctor saying that pellagra was the cause of death.

Our fruit crop has been much smaller this year than in other years, and I see in this week's SABBATH RECORDER that Michigan's fruit crops have been almost failures caused by late frosts last spring. I have been wondering if other States have suffered from the same cause. Our sorghum syrup is rather ahead this year. Fifty-six gallons were finished and brought home yesterday. My son helped in the making this year, and when he came home after the first day's work he said, "I will never accuse any one any more of charging too much for making syrup." I said, "You found it hard work?" and he said that he did.

Thus it is. The farmer often thinks labor is too high, and the factory owner thinks cotton is too high. The steel king and the fertilizer man each want a good sized pile of profit. The clothier, the college professor and the doctor must reap a golden harvest, while the farmer feeds them all and on him must fall the burden of taxation, because besides his land and stock tax everything that he buys from a shoe nail to the costliest farm machinery has included in it the taxes which those articles called for while in the hands of the manufacturer and merchant. Then the farmer's produce must be sold at the lowest possible price. But the most unjust extravagance is in the amusement fad. When a circus comes to our town thousands of dollars are paid to it, and this in addition to the theatres, dance halls, private amusements, and mistakenly conducted Christian Endeavor socials. Criticism that denounces the use of wood, hay, stubble, as building material for the spiritual temple of God, and at the same time points out the gold, silver and precious stones so near at hand, all contained in the "riches

of God in glory in Christ Jesus", to be obtained by prayer in the name of Christ,—such criticism is not altogether destructive criticism, but rather one that helps to replace the unsubstantial with the substantial.

The Community Church fad with its attendant amusement fad, in taking hold of so many professedly religious people and sweeping them back to be absorbed by the world, reminds me of some revivals which "grabbed in" a lot of people, rather than actually converting them. I have in mind one church where the invitation was so broad boys and girls seemed to rush in; but months later the boys were using profane language, and the girls were as vain and silly as ever.

Well, I hope you will write about those "other interesting things" you mentioned, if you have to cover both sides of your paper and use twice as many sheets. If you had to stay by yourself from six to ten hours almost every Sabbath, and often on week days, you would enjoy long letters that are as interesting as yours are to me, so write again soon to

YOUR FRIEND IN THE SOUTH.

October 22, 1921.

A REPLY FROM THE NORTH

It is refreshing to be thinking of dining on juicy peaches out-of-doors in the shade even in the middle of December. I am at fault for whatever unseasonableness might appear in considering a cooling diet at this time of year. A move into another State, and pressing duties connected with this change, have caused a regretted delay to your welcome letter. At present writing all good cooks in this northern clime are planning meals of a nature that will be warming to the body and cheering to the spirit. The helpmeets in the homes must be equipped with faith, patience and industry, to minister comfort to those who are called to contend with frost, bitter winds and snow. Some prognosticators foretold a hard winter, and others an easy one, but all who witnessed the catastrophe that came, were shocked at the severity of the storm which swept through New England, especially eastern and central Massachusetts in the latter part of November, crippling overhead wiring systems and maiming trees to a lamentable degree. A mild estimate of the

number of poles broken off by the extreme weight of ice was 3,000, mostly in central and eastern Massachusetts. Weeks will without doubt lengthen into months before the tangles can be straightened out and the telephone system restored to former order. Owners of fruit orchards and shade trees alike feel appalled as they view the irrecoverable damage.

Your remarks about amusement, and the state of society in this smitten area, both considered in this connection, lead me to question, "Was the Most High displeased at the apparent forgetfulness of him and departure after frivolity?" A traveler through the devastated path of the storm could not help but think, "The hand of the Lord was heavy upon them." I am in a position just now to sympathize with your view of the present amusement craze, having had several demonstrations of human weakness in that direction. Thanksgiving Day was not celebrated here as an opportunity to arrange fitting praise services for Divine Bounty, but was instead a day of revelry in human inventions. I heard a Congregational minister today call certain citizens of his town "narrow" because they did not care to participate in a card party to celebrate New Year's Eve, so you and I may take a hint as to where we would stand if we expressed too loudly our views on the amusement question. But I believe there are boundless supplies of joy, gladness and true enjoyment in the "narrow" way we have chosen, and this recent storm revealed to me how fragile are the broad and grand accomplishments of humanity in comparison with the Power of the Arm of the Almighty.

The lapse of time since I wrote last has brought unexpected and somewhat disappointing developments to some of the "interesting things" I had planned to tell you. Some months ago two families who believe in the Sabbath renounced their fellowship with Seventh Day Adventist people, and while wondering if there was any other body of believers with whom they could affiliate, they received a number of tracts, which they passed on as they found opportunity, and a Sunday-keeping man who was holding tent meetings near by became an apparent convert to the Sabbath through the influence of these tracts. All interested per-

sons were much gratified at this development, hoping that from the few now assembling together might grow a nucleus for a church, in due course of time. The supposed new convert met a few times in the homes of these two families, who asked him to continue working with them, but he expressed a desire to engage in independent work elsewhere before making definite arrangements to stay. As weeks went by and all interested continued to look for his return, they became shocked to find that he had been playing a double game. He had toyed with the affections of a young Adventist girl whom they knew; she placed innocent confidence in his attention, not knowing he had a family elsewhere to whom he was unfaithful.

At present writing the girl is suffering collapse. The girl's mother, an infidel, has additional cause for antipathy to religion, while the interested faithful ones realize their faith has had a severe trial, but they are simultaneously grateful for their escape from a serious snare of the devil. Thus what promised so encouragingly at first has developed into a bitter experience, but it will in the end prove a most beneficial experience, and a lesson well worth learning. A report two months ago would have been colored with confidence and pleasure. An All-seeing Providence delayed the report, knowing what was concealed in the heart of this novice would grow into a reproach to his name; so today you are receiving a report colored by humility, caution and renewed devotion to the eternal truth of the gospel. I trust this narrative will not discourage your letter writing talents, but that you will soon remember with another mis-

YOUR FRIEND IN THE NORTH.

December 19, 1921.

HOME NEWS

ASHAWAY, R. I.—The yearly meeting of the First Hopkinton Seventh Day Baptist Church was held in the parish house Sunday beginning at 10 a. m. Reports of different departments of church activities showed many encouraging items. Officers for the year 1922 were elected as follows: President, Herbert C. Babcock; clerk, L. Gertrude Stillman; treasurer, George E. Murphy; auditor, William H. Burdick; trustees,

Thomas T. Larkin, William H. Burdick, John V. Woodmanse, Alexander B. Briggs, James N. Lewis; obituary committee, Rev. and Mrs. A. L. Davis, Mrs. Herbert H. Crandall.

ATTEND NEW YEAR DINNER

One of the pleasantest social affairs connected with the Seventh Day Baptist church for many years occurred Sunday when over two hundred gathered to partake of a chicken pie dinner and to enjoy afterward a period of sociability and a splendid musical program given in the parish house hall as follows: Soprano solos, "Morning", "Sonny Boy", Miss Mildred Taylor; piano duets, "Twinkle, Twinkle, Little Star", "Flower Song", Helen Kenyon, Margaret Davis; cornet solos, selected, Frank M. Hill; duets, "God is Love", "Guiding Star", Miss Lillian Budlong, Mrs. E. P. Welch; stringed trio, "Andante", "Mignonette", Miss Maud Briggs, Mrs. Julian T. Crandall, Miss Mildred Taylor; violin solos, selected, Leonard Berth.

With Mrs. Welch at the piano as leader the entire audience enjoyed singing together many familiar songs. A. A. Palmiter, of Westerly, sang as a solo a stanza of "The Beautiful Hills" and several joined him in the chorus. The very happy occasion was closed by singing "Blest Be the Tie That Binds", and benediction by the pastor, Rev. A. L. Davis.

The committee in charge of the dinner and program, which deserve much praise for their untiring efforts, were Rev. and Mrs. A. L. Davis, Mr. and Mrs. Robert L. Coon, and Mr. and Mrs. John V. Woodmanse.

Among those from out of town who attended the New Year dinner were Rev. and Mrs. Clayton A. Burdick, Dr. and Mrs. Alexander Ferguson and two children, Mrs. Elizabeth Clarke, of Westerly; Mr. and Mrs. Earl Robinson, of Providence; Rev. Paul Burdick and Frank M. Hill, of Rockville.—*Westerly Sun.*

The very small boy with the very large gun was standing in a country road.

"What are you hunting, bub?" asked a passer-by.

"I dunno," he replied frankly. "I ain't seen it yet.—*American Legion Weekly.*

SABBATH SCHOOL

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

PURPOSE CONSTANT

E. M. H.

"Fickle-mindedness", if the expression may be allowed, is one of the great dangers young people continually face in their Christian life. There is a strong tendency toward laxity in obligations to the church, the Christian Endeavor and the Sabbath school. There are a portion of the people in the church who are to be found in their places in the pews, and in their classes in the Sabbath school as regularly as they are found with their feet under the dining table three times a day. They are able to assimilate the spiritual food they are served, it agrees with them and their growth is marked. Another portion of the people in the church are in their places only when fancy suggests. They are spiritual epicureans who care to partake only when a banquet is served, or when the food is served up in their particular style. There is no normal "hungering and thirsting after righteousness". They have become chronic spiritual dyspeptics.

But, young folks, though there are cases which are hopelessly chronic, there is still help for you. Put yourself on a strict and regular diet of plain and wholesome spiritual food for a year, for the year 1922, and mark what a transformation will come about in your life. And with this a program of regular exercise is imperative, an exercise of your spiritual gifts.

Regular attendance at, and attentive interest in church, Sabbath school and Christian Endeavor, with a faithful observance of the Quiet Hour will furnish you with the plain and wholesome spiritual diet. In the Seventh Day Baptist Christian Endeavor Life Work Recruit's Covenant for Special Service (Class B) you will find suggestions for the exercise of your spiritual gifts. The list of activities includes: (1) Workers in Junior and Intermediate Christian Endeavor societies and Sabbath school; (2) Church choir or orchestra, and music for

other religious services; (3) Distribution of religious literature including SABBATH RECORDER and other Sabbath literature; (4) Assistance in financial canvass, mission study classes, Vacation Religious Day School.

I believe there is some place in this list of activities where every one of our young people can find an opportunity to exercise his spiritual gifts. With that constancy of purpose that gets results let us get into this great work of saving the world through the salvation of our Lord Jesus Christ. Fickleness and inconstancy breed only losses; loss of time, loss of energy, loss of character, loss of souls, your own and others.

An opportunity will soon be given our young people seriously to consider taking one of the Life Work Recruit pledges. It is calculated to help one find his place in the religious work of the world and give him a more constant purpose in his Christian life.

THE SABBATH SCHOOL

From North Loup Church Bulletin

The Graded department, under the direction of the superintendent, Mrs. Jessie Babcock, held its annual promotion exercises the last Sabbath in September. Twenty-two little tots were graduated from the cradle roll into the Primary department. Appropriate exercises by each class promoted gave a very creditable showing of the work completed during the past year.

The young men's class on the rostrum, taught by W. G. Rood, has been extended to include some young ladies, teachers and college students, who were as sheep without a shepherd. They are using the books in the Young People's department of graded work, which is a study of the background and the early history of Christianity. Some interesting facts are brought out, but the lessons assigned are too long for the class period.

For some time past the Sabbath school has engaged in concert recitations of some part of the Bible, such as the Beatitudes, Twenty-third Psalm, etc. At present the Ten Commandments are repeated under the leadership of Mrs. Jennie Bee, just before dismissal. Some of the boys and the girls in the Graded department are more familiar with the order of the commandments than

are many of the older ones. It is hoped that the repetition from Sabbath to Sabbath will fix these ten great laws in the minds of both old and young.

The Sabbath school voted to observe Christmas with appropriate exercises, and the superintendent was authorized to appoint a committee to have the work in charge. The committee named are: Mrs. W. J. Hemphill, Mrs. R. N. Bee and Mrs. Riley Brannon.

We know of several families who live some distance from town, where the parents have been making a big effort to be regular in attendance at church and Sabbath school, not only for their own good, but for the influence on their growing boys and girls. We believe that all such efforts of parents will be rewarded in the lives of their young people.

Lesson IV.—January 21, 1922

ELIJAH'S FLIGHT AND RETURN

1 Kings 19: 1-21

Golden Text.—"I waited patiently for Jehovah; And he inclined unto me, and heard my cry." Psa. 40: 1.

DAILY READINGS

Jan. 15—1 Kings 18: 41-46
Jan. 16—1 Kings 19: 1-8
Jan. 17—1 Kings 19: 9-18
Jan. 18—Num. 11: 10-15
Jan. 19—Ezek. 2: 3-7
Jan. 20—Acts 18: 1-11
Jan. 21—Psalm 42: 6-11

(For Lesson Notes, see *Helping Hand*)

DEATHS

BRACE.—Agnes Francelia Lewis Brace, the second of six children born to Clinton R. and Electa R. Lewis, was born May 2, 1868, and died at her home near North Loup, Neb., December 10, 1921.

When she was a young girl her parents moved to Orleans, Neb., where they lived until the summer of 1883, when they moved to North Loup to make their future home.

On August 6, 1887, she was united in marriage with E. J. Brace, to which union were born two daughters, Ella, wife of Earl Green, of Casper, Wyo., and Nina, wife of James Johnson, of this place.

She was baptized and united with the Seventh Day Baptist church at Orleans when but a young girl and transferred her membership to the North Loup Seventh Day Baptist Church upon her removal here.

She leaves to mourn her loss her companion, E. J. Brace; her two daughters, Ella and Nina; four grandchildren; three brothers, Walter, of Dodge Center, Minn., Willis, of Roosevelt, Utah,

THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor

Lucius P. Burch, Business Manager

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and Roy, of Curtis, Neb.; and many other relatives and friends.

The funeral service was held Monday, December 12, at the church conducted by her pastor and burial was made in the North Loup Cemetery.

H. L. P.

FAIRBANK.—Byron, son of Danforth A. and Melissa D. Fairbank, was born in Little Genesee, N. Y., in 1853, and died at the home of his birth September 15, 1921.

September 27, 1905, Mr. Fairbank and Mary J. Goodwin were united in marriage at Elmira, N. Y. Over two years ago they came to Little Genesee from Florida. She preceded him in death only a few months. Mr. Fairbank was baptized and united with the Seventh Day Baptist Church of Little Genesee since his return to his childhood home.

E. F. L.

Whom the heart of man shuts out,
Sometimes the heart of God takes in,
And fences them all round about,
With silence 'mid the world's loud din.

—James Russell Lowell.

Are YOU One of the 100?

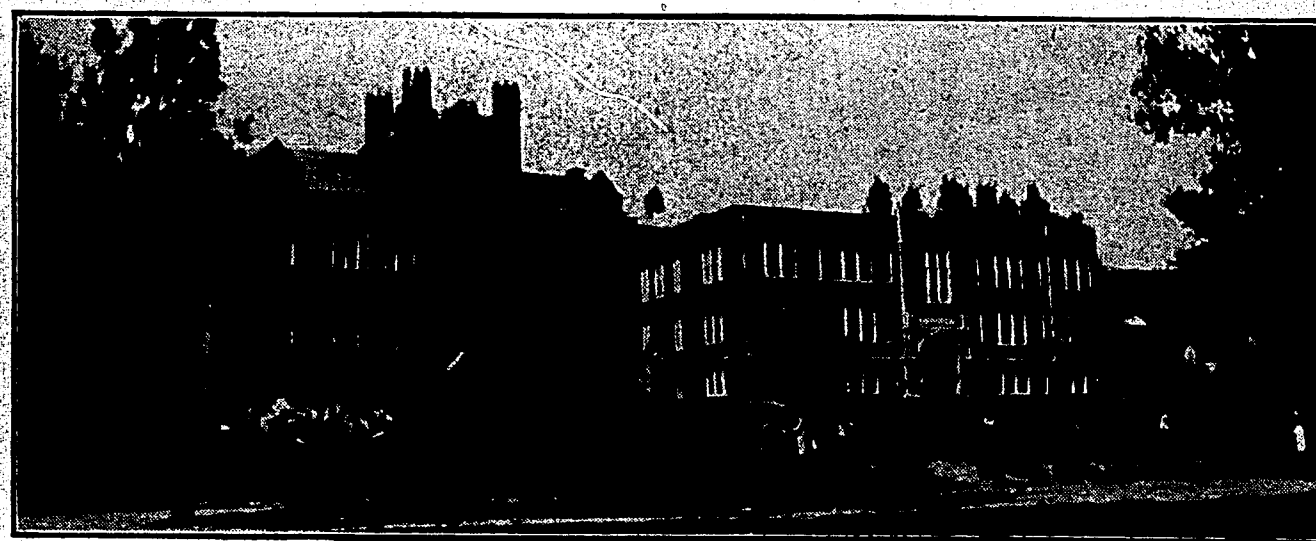
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The Sabbath Recorder

God created the week when he created the world—six days for work and a sacred day. He created man with that law stamped in his physical, moral and spiritual nature, just as he created man with the requirement, "thou shalt not kill", "thou shalt not steal", and each of the Ten Commandments. The Scriptures record this in the account of the creation—six days and a sacred day. "God blessed the seventh day and sanctified it." That was when he made the world. The people of God observed the Sabbath before the Ten Commandments were given. A tablet of baked clay now in the British Museum refers to the Sabbath not long after the days of Noah. Israel kept the Sabbath before the decalogue was given on Sinai. No manna was given on the Sabbath. When the Ten Commandments were given they only defined what was the law already, created in the nature of man. Jesus confirmed the Sabbath when he said, "The Sabbath was made for man." What was made but the sacred day of the week? Jesus and Paul denounced the traditions which were not of divine authority, but nothing was ever recorded setting aside the Ten Commandments or the week. Jesus said, "It is easier for heaven and earth to pass away than for one tittle of the law to fail." Paul wrote, "Do we make void the law through faith? God forbid. Yea, we establish the law."—James P. Hutchison, in "Christian Work".

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