

# The Sabbath Recorder

Seventh Day Baptist  
NEW FORWARD MOVEMENT

PAY-UP WEEK  
*For the First Half of the*  
CONFERENCE YEAR  
DECEMBER 17-23

William C. Whitford, *Treasurer*  
ALFRED, N. Y.

"If we only had the money  
That belongeth to our King,  
If the reapers of God's bounties  
Should their tithes and offerings bring,  
Then the thirsty land would blossom  
And the waiting isles would sing,  
If we only had the money  
That belongeth to our King."

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The Memorial Board acts, as the Financial Agent of the Denomination.

Write the Treasurer for information as to ways in which the Board can be of service.

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## THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

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

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

# The Sabbath Recorder

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

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PLAINFIELD, N. J., DECEMBER 18, 1922

WHOLE NO. 4,059

## The Sabbath Visitor To be Discontinued

For some time the question of continuing the *Sabbath Visitor* in its present form has been a subject of discussion in the Sabbath School Board and the American Sabbath Tract Society. This resulted in the adoption of the following recommendation made by the Commission at the last General Conference: "We recommend the discontinuance of the *Sabbath Visitor* as now published by the Sabbath School Board and printed by the Tract Society." (See the SABBATH RECORDER, September 11, 1922, p. 334.)

The immediate cause of this action was the increasing deficit on the publication of the paper which amounted last year to \$961.35.

The paper will be discontinued with the last number in December, and Sabbath schools are being notified of this. The schools and individuals that have paid beyond January 1, 1923, will have the amount due them refunded by the publishing house.

What shall we do to provide Sabbath-school papers for our boys and girls when the *Sabbath Visitor* is discontinued?

W. D. B.

**The Calendar** The denominational calendar will be ready for distribution when this issue of the SABBATH RECORDER reaches you. Sample copies are being sent out to the churches as last year. The price is the same as last year,—15 cents each, or 10 cents each in packages of 25 or more.

Many prize the calendar as an ever ready reference table of the dates of the most important meetings in our denominational work.

Place the calendar in an important place in your home for your convenience, inspiration and help.

W. D. B.

## Week of Prayer For the Churches

The Federal Council's Committee on Evangelism, co-operating with the British Section of the World's Evangelical Alliance, has sent a call to the churches to observe the

annual week of prayer January 7 to January 13, 1923.

Read these stirring words from the call: "In spite of social and political anxieties, a Christian mind can not fail to notice signs which refresh our weariness and quicken our vigilance. The disillusioned world, baffled by wounds beyond its own power to heal, is turning with a more open mind to the message of Jesus Christ. The craving for peace is wide-spread; but the difficulty of securing it by the methods of the past is driving the nations back on the spiritual way of trust and good-will, which is the method of our Lord.

"Combined with this there is a wistful longing for a recovery of personal religion. Both in the church and in the world there is significant evidence of a deep sense of the need of God stirring at the heart. The religious wistfulness of many outside the churches betrays a yearning which can only be satisfied by the ancient and abiding forces of the Gospel of Christ.

"The opportunity of the church in face of these things has never been greater than it is today. The truth is, the world has become aware that it is a family without the family spirit. How can this spirit be supplied but through the medium of Christian fellowship? For fellowship is a Divine creation. . . . Differences can be dissolved only as self-interest gives place to the spirit of love and sympathy."

The invitation suggests suitable texts for sermons or addresses on the opening Sunday; that the Monday night service be devoted to Thanksgiving and Confession; and that for the succeeding services the subjects shall be, The Church Universal; Nations and Their Rulers; Foreign Missions; Families, Schools, and Colleges; and Home Missions. (See SABBATH RECORDER for November 20, page 648.)

Denominationally we need the spiritual quickening and the increased devotion to the work that God has given us that will surely result from the observance of the week of prayer.

W. D. B.



**Do Christians Sleep too Well?** Fred B. Smith in addressing three hundred theological students, once said that the world will never be brought to Christ as long as Christians sleep as well they do. What he meant to say, of course, and what he did say, in a most graphic way, was that Christians are not concerned as they should be for the salvation of others.

As the preacher used to say, They are "at ease in Zion".

The Forward Movement director received a letter from a worker in one of our churches recently in which it was said that a good woman called up one morning and declared that she had not slept well the night before, because she had read in the SABBATH RECORDER something about retrenchment.

She immediately forwarded twenty-five dollars more for the work.

Budgets and quotas are suggestive and helpful, but a real concern for the spread of the Gospel and of Sabbath truth alone will insure adequate support.

A. J. C. B.

**The Flower-shop Woman's Testimony** At the prayer meeting the other evening in the Plainfield church, Mr. Murray, a long time resident of Plainfield and a Y. M. C. A. worker and promoter for a great many years, addressed the audience. Some months ago Mr. Murray visited the Far East in the interest of the Y. M. C. A. and he had much to tell us concerning the work of that organization in the mission lands of the Orient.

He spent several weeks in Shanghai, China, and he told about a weekly reminder in that city of Seventh Day Baptists, and "what you good people stand for".

He said that he used to pass a little flower shop every day that was kept by a native Chinese. But every "Saturday" as he passed this shop he found it closed, and in the window there was displayed where all who passed that corner could see the words: "Remember the Sabbath day to keep it holy." For that woman, he said, was a member of the Seventh Day Baptist Church of Shanghai.

What a beautiful custom that was, and what a splendid way to bear testimony to her faith.

A. J. C. B.

**The Denominational Paper** The Methodists are greatly behind on their Centenary fund. As one of the fundamental moves toward raising this money they are undertaking an intensive campaign for new subscribers to the *Christian Advocate*. They are proceeding on the assumption that the people will give only as they are informed in regard to the work; and on the further assumption that the best way to get across to the people a knowledge of what the needs are, is through the denominational paper.

Doubtless this is equally true of Seventh Day Baptists and their support of the New Forward Movement. The SABBATH RECORDER is fundamental to the life of the denomination, and essential to the success of every denominational undertaking.

A pastor has recently suggested a SABBATH RECORDER day in every church, with the view of increasing interest on the part of the people in our own paper.

As one travels about the denomination he is made aware of the fact that there is no enterprise carried on by Seventh Day Baptists that is giving such universal satisfaction as the publication of the SABBATH RECORDER under the editorial care of Dr. Theodore L. Gardiner.

As a bureau of denominational information; as a clearing house of denominational plans and methods; and as an inspirer of denominational ideals and of denominational loyalty, the SABBATH RECORDER should be a welcome weekly visitor in every Seventh Day Baptist home.

A. J. C. B.

#### DR. GARDINER IMPROVING

Word received from Dr. Gardiner's sister on Tuesday morning, December 11, tells of serious operation of the day before and adds that the doctors report patient doing well.

This morning, Thursday, December 14, the word is that he is said to be doing finely and though suffering, seems to be improving each day. The physicians pronounce his operation a success.

Blessed are the happiness makers. Blessed are they who know how to shine on one's gloom with their cheer.—*Henry Ward Beecher.*

#### A SECOND CRITICISM

The first criticism of my friendly correspondent had to do with the racial connection of the ancient Canaanites and Amorites; the second with the length of the period covered by the Book of Judges. He writes: "You know I like to get at the rock foundation of everything that I have anything to do with."

This is certainly a worthy ambition; but it is sometimes very difficult to find that solid place to the complete satisfaction of anybody excepting the particular investigator.

There are said to be over fifty different ways of explaining the puzzling chronology of this most interesting and instructive Book. The use of 7, 20, 40, 80, reads more like round numbers than exact figures. The sum of the figures given is 410. But separate judges did not rule over all the land. The invaded and providentially delivered sections rallied around their victorious commanders in the wars against oppressors as their leaders and judges for the time being.

There is no evidence that these great leaders followed one another in orderly succession; or that there was no overlapping of the times of their recognized authority. The sum of these times may have been 410 years; but by no means does it necessarily follow that that is the exact length of the period from Joshua, to Saul the first king.

Chronological exactness is not without interest; and sometimes not without value. But, evidently, Stephen and Paul did not allow the onward rush of their mighty thoughts to be hindered or lost in a bewildering array of dates and figures. According to Genesis 15:13 the seed of Abraham would sojourn in a land not theirs 400 years. Exodus 12:40 says that Israel dwelt in Egypt 430 years. In Acts 7:6 Stephen says 400 years. Eminent students of the various Greek texts place "about four hundred and fifty years" of verse 20 in verse 19, of Acts 13, thus making the phrase refer to the period from Abraham to Joshua. In Paul's great letter to the Galatians, chapter 7:6, he gives as the length of time from the covenant with Abraham to the giving of the law 430 years. In this he is supported by the translators of the

Hebrew Old Testament into Greek; and by other authorities. These passages are referred to to show how extremely difficult it is, owing to our lack of knowledge of particulars, to solve all chronological problems that pertain to ancient history. In other words we do not know whether Israel was in Egypt about 215 or about 430 years; and I do not believe that Stephen or Paul cared overmuch.

In view of such historical problems as these and the difficulty of their exact solution, the writer is quite content to accept the following dates as being approximately correct and reasonably satisfactory, in the present state of our knowledge:—

Rameses II, 1300-1234, B. C., Pharaoh of the Oppression.

Merneptah, 1234-1214, Pharaoh of the Exodus.

The Exodus, 1230.

King David, 1010-970.

Period of the Judges between 1230 and 1010 B. C.

It has long been a source of real satisfaction to me that there are persons much more interested than I am in digging deep at certain problems. They not infrequently add to our information, and are pretty likely to make us more alert and cautious. But fortunately the outstanding facts of Bible history; the vital and fundamental truths of the Hebrew and Christian religions; and our salvation and peace of mind, do not depend upon our always finding complete exactness in the realm of dates and numbers.

A. E. MAIN.

*Alfred, N. Y.*

*December, 1922.*

If I were the one to choose teachers in our schools or pastors for our churches the first question I would ask would be if they are community people. If the answer were a negative one negotiations would stop right there, if in the affirmative, and strongly so, a position would be assured. Of course other qualities must be manifest. As I see it no class of people belong so distinctly to the community as do our teachers and pastors.—*Rude (Rood) Sayings, from the North Loup Loyalist.*



**THE NEW FORWARD MOVEMENT**  
AND  
**SABBATH STUDY AND PROMOTION**

AHVA J. C. BOND, Director  
207 West Sixth Street, Plainfield, N. J.

**PRINCIPLES OF CHRISTIAN STEWARDSHIP**

1. God is owner of all things.
2. Every man is a steward and must give account for all that is entrusted to him.
3. God's ownership and man's stewardship ought to be acknowledged.
4. This acknowledgment requires, as part of its expression, the setting apart for the extension of the kingdom of Christ such a portion of income as is recognized by the individual to be the Will of God.
5. The separated portion ought to be administered for the kingdom of Christ and the remainder recognized as no less a trust.

**"GOOD-BY" AND "HOWDY-DO"**

Taylor Sandy was an eccentric character who lived a semi-isolated life on the little-used hill road, and who at one time became very much interested in questions of religion through a revival meeting that was being held at Round Bottom down on the river.

Now, Taylor stuttered quite a good deal when he talked, and in giving his testimony on one occasion he expressed himself in the following fashion: "Here it is goo—goo—good-by. Over there it will be how—how—howdy-do."

In that quaint language there is expressed one great difference between this world of sad partings, and that better world where partings will be no more.

Even the temporary partings in this life are often painful; and even here the "How-do-you-do" at the other end of the journey often cheers one and brings one lightness of heart.

The "Good-by", done in rhyme, which appears below is dated November 12, 1922, and "The Good Old Custom", the second stanza of which is original, is

dated November 28, 1922. One was dated at Salem, West Virginia, and the other at Plainfield, New Jersey, and between those two dates the Forward Movement director and his family left the former town where they had lived for more than nine years and took up their residence in the latter.

The Salem people during all those years were kind and loyal. The unreserved support given is carried in happy memory to the new home beyond the hills, and will be a source of strength as heavier responsibilities come. With such support one can do a good deal better than his own best.

A pan of baked beans for the first meal in the new home, and a beautiful flowering plant for the first Sabbath Day dinner table, were tokens of welcome into a new community highly appreciated. An invitation out to Thanksgiving dinner, with two turkeys left at the front door on Thanksgiving eve, together with a family ticket on the Jersey Central to New York for the yearly meeting, and many other kindnesses, leave no doubt of the kindly welcome of the Forward Movement director's family to Plainfield. The *friends here* seemed to appreciate something of the trial of parting with the *friends there*, and they have done much to make the family feel that they are still among good loyal friends.

It is hoped that those who were responsible for the tickets and the turkeys are readers of the SABBATH RECORDER, else how will they know that these things were appreciated, for the identity of the donors is hidden from the recipients.

But, those verses.

GOOD-BY

"Good-by"; it falters on the failing tongue;  
"Good-by"; it lingers in the trembling heart;  
Our "God-be-with-ye" when our English speech  
was young;  
The last fond phrase for friends sore loath to part.

With lips a word; within the heart a cry;  
A halting utterance, a look, a broken tone;  
Deep, speechless longing that can never die;  
Too strong for words; with silence sealed; heart-  
known.

Your anchor shipt you catch the fresh'ning gale;  
Your stay-lines pulling hard, you face the world  
to be;

Till then good-by till good-bys aye shall fail;  
Till then the fill of sail! the wash of sea!

J. FRANKLIN BROWNE.

To Pastor Ahva J. C. Bond and family;  
November 12, A.D., 1922.

THE GOOD OLD CUSTOM

While customs of a simpler day  
May change with time, and pass away,  
We still may voice our gratitude,  
For home, and love, and daily food.

And not alone for daily food,  
But that your much beloved brood  
Demands a table of such size  
As many view with envious eyes.  
And while your thanks ascend sincere  
We're giving thanks that you are here.

Your nearby friends,

THE WARDNERS.

**A CALL FOR HONEST AND FEARLESS THINKING**

Echoes from a sermon preached some months ago by Rev. Harry Emerson Fosdick are still heard coming up from various parts of the country. Some have judged Dr. Fosdick to be a heretic and some a Unitarian; while others consider him a true prophet of God, sane and far-sighted. Certainly all who are familiar with the several devotional books from his pen can but believe in his sincere loyalty to Jesus Christ, and his desire to make the spirit of the Master regnant in present day life.

It was nearly six months ago that the Forward Movement director received a letter from one of our pastors enclosing a copy of the sermon referred to above. The sermon had appeared in two religious papers taken by the present writer, and it had been read with considerable interest. However, the letter was most welcome, since it indicated the interest taken by its author in the big religious questions of the day, and his desire that Seventh Day Baptists shall in a sanely progressive manner share in the great task of thinking through and solving some of the problems of the church and of modern society.

The spirit of the man as revealed in his letter is safe and sound, and his interest in the denomination is keen and constructive.

In a conversation had with this same minister more recently, he expressed his concern for the security and progress of truth at the same time that error and tradition that hinders truth is destroyed. His expression, which stuck in the mind of the present writer was: "How can we burn away the weeds, and at the same time not destroy the soil?" His expression reveals

a mind which is both analytical and sympathetic, "honest and fearless".

The letter follows:

DEAR BROTHER BOND:

I am enclosing a sermon by Fosdick, perhaps you have seen it; but for fear you haven't, am enclosing it.

Do you not think he has stated the case about right? The main question at issue is one of *tolerance*. I am, in the main, with the liberals, and believe we as a denomination should adjust our thinking to accord with modern viewpoints in science and religion.

I believe our great need as a people is for some one to take the lead in helping to think this thing through. Dean Main has rendered great service in this direction, and is a great man; but he is getting well along in years, and when he is gone, who will stand as he and Lewis have stood through the years?

Let me say, I do not believe the things in controversy—evolution, inspiration and the modern view of the Scriptures, such as is taken at Union and Chicago—or even the question of our Lord's birth—not to mention the second coming of Christ in the flesh,—are fundamentals in the sense of affecting the heart of the Gospel as preached by Paul and the apostles and as set forth by Christ himself. Neither do they in any sense modify the Law of God.

It seems time to me beyond question, that all religious thinking (scholarly thinking I mean, of course), is in a state of general flux, and the church of Christ will come out of it with standards materially shifted from the old battle lines of religious controversy. Just where the standard of the Seventh Day Baptist Denomination will be in the line, I can not guess. But if we are honest and fearless and try to think things through with the use of every available light, God will have a place for us, as for all true followers of the cross of Christ.

I am writing this, somewhat in view of some hint I have received that you have some change of relationship to our denominational work under consideration.

I trust you will be guided.

Sincerely yours,

June 15, 1922.



## A PURITAN CONCEPTION OF RELIGION OFTEN OVERLOOKED

From the address of Elder John Robinson at the sailing of the Mayflower

"We are now erelong to part asunder, and the Lord knoweth whether I shall ever see your faces again. But whether the Lord hath appointed it so or not, I charge you now before God and his blessed angels that you follow me no further than I have followed Christ. And if God should reveal anything to you by any other instrument of his, be as ready to receive it as ever ye were to receive any truth by my ministry. For I am very confident that the Lord hath more truth and light yet to break forth out of his holy word. I lament that the Reformed churches are come to a period in religion. The Lutherans can not be drawn to go beyond what Luther saw. Whatever part of God's will he further imparted and revealed to Calvin, they would rather die than embrace it. So also the Calvinists stick fast where Calvin left them. It is a misery much to be lamented. For though Luther and Calvin were precious shining lights in their times, yet God revealed not his whole will to them, and were they now living, they would be as willing to embrace further light as that which they did receive. Heed our church covenant, whereby we promise God and one another to receive whatever light or truth shall be made known to us from his written word. Yet take heed to what ye receive for truth. Examine it and weigh it with other scriptures of truth before ye receive it."

## A CALL FOR THE OBSERVANCE OF WORLD PEACE SUNDAY

To the Churches of America:

In accordance with the proposal of the World Alliance for International Friendship Through the Churches that Christmas Sabbath, or the Sabbath preceding Christmas, be recognized in all nations as World Peace Sabbath, the Federal Council of the Churches of Christ in America urges all churches throughout our country to co-operate in this world-wide observance.

When can we more appropriately voice our appeal for peace than at the celebration of the coming into the world of Him whom we hail as the Prince of Peace? Especially

in a year when we are still haunted by the memory of ten million young men who laid down their lives in the last war; when famine and want continue to stalk in its wake; when intrigue and selfishness again are seeking to control the foreign policies of nations; when rival armaments and threats of war tragically harass the peoples of Europe, it would seem to be the clear obligation of every church that bears the name of Christ to raise its voice unequivocally against the whole war system and to demand that the governments of the world find other ways of settling every dispute which may arise.

Other ways can and will be found if the Christian people of the world urgently and persistently demand it. By a concerted appeal at Christmas time, followed by unremitting effort during the year, we may bear effective witness to our conviction that war can be outlawed by the building up of international agencies for the preservation of peace and the development of a community life among the nations.

Most of all at this Christmas tide let us proclaim our unshaken faith that a great increase in the spirit of trust and brotherhood and good-will, and this alone, will make world peace a permanent reality. The task of getting rid of war and securing peace requires international organization, but it requires more. The trouble in our present international life is a spiritual trouble—the attitude of selfishness, of fear, of suspicion among men in organized groups. So the remedy must be a spiritual one, the acceptance of a way of life not yet generally accepted in economic and international affairs—the way of brotherhood, of friendly co-operation and of love, revealed to us in Him whose life we now commemorate.

ROBERT E. SPEER, *President,*  
*Federal Council of the Churches*  
*of Christ in America.*

JOHN H. FINLEY, *Chairman,*  
*Commission on International Justice*  
*and Good-will.*

CHARLES H. BRENT, *Vice-Chairman,*  
*Commission on International Justice*  
*and Good-will.*

"The way beyond the alphabet is through the alphabet, and the way beyond the tenth is through the tenth."

## MISSIONS

REV. WILLIAM L. BURDICK, ASHAWAY, R. I.  
Contributing Editor

### LETTER FROM OUR CHINA MISSION

TO THE RECORDER READERS:

You know ere this of the safe arrival in Shanghai of Dr. Palmberg and her girls, but I wonder if any one has told you of our joy in having them back again. We certainly count it a privilege not only to have them with us but to feel that they are really here for work. Their coming gives new life and encouragement to all.

Just the day before they came Mr. and Mrs. Lester Hull arrived here on their way to Peking. Their three years in Honolulu gave them a desire to come to the Orient and they were fortunate enough to secure positions in the Tsing Hwa Indemnity College where both are now teaching.

They were with us nearly four days, and these four days you may be sure were filled full with visiting. Dr. Crandall had come to help us give a proper welcome to our many guests and altogether we were a happy family. Happy except for the news which came with them that Miss Burdick is not to return to us this fall. This seemed to make us miss her more than ever. [Miss Burdick returns to her work in China in January.—SEC.]

After our monthly mission meeting at which we discussed retrenchment as suggested by the board Dr. Palmberg went out to Lieu-oo and at once began full work, taking Dr. Crandall's place that she might go to Peking to take a special two weeks' course in the Peking Union Medical College. We hope that during her stay in Peking she may get in at least a little vacation, for she has had a strenuous spring and summer at the hospital and been continually on the job.

I might tell you of the new well that is being dug for our hospital, but perhaps this news should wait until it becomes an assured fact and then let the doctors do it full justice.

The Girls' School opened a week ago. We now have an enrolment of sixty-nine

pupils with one or two more to come. Then both seats and beds will be full. We think each year—we have reached our limit as to numbers, but each year we have taken in a few more, for we find it difficult not to accept those who beg so hard for the privilege, especially when the applicants are younger sisters or cousins or other relatives of those already in the school.

It is plain to be seen that China is coming more and more to see the necessity of educating the girls, for not only the government schools, but also all mission schools are full to overflowing.

In order to make room for the added girls a partition was taken out, thus throwing a small recitation room into the main schoolroom and making space for fifteen additional seats. The Chinese guest room is now being used for classes as it did not seem wise to allow so much space to remain unoccupied so much of the time when it is otherwise needed. The guests can now use the alcove off from this room. This accommodates the girls for the daytime, and for an additional dormitory Mabel has given up her large room and taken a much smaller one. Then some of the girls are sleeping on the porch. Of course this makes us rather crowded and we have no place for isolating pupils who may be ill, but we are trusting if such an exigency shall arise, which we hope may not, that in some way the house may be made still more elastic. What else can we do when so many are pleading for entrance into the school?

We have had recently rather more typhoon weather than usual with a considerable rain. One storm was quite severe here in Shanghai but very much more so at Mohkansan. There a great amount of damage was done from floods, landslides and falling walls. Many of the homes are more or less wrecked and the fine tennis court and swimming pool which were the joy of summer residents are rendered useless. The court is seamed with gullies or covered with slides and the pool filled with debris from the hill above. Bridges were washed out, the telegraph line between the plain and the hills blown down and the plain flooded to a depth of two or three feet making impossible all communication with the outside world. At the time of the damage to the pool a Mr. King was in swimming and his wife just ready to follow him. He saw the



bank of earth coming and tried to reach her, but in a moment it struck the water, scooping it out and throwing him through or above the bamboo trees a distance of two hundred feet or more to the road below, probably killing him instantly. His wife was buried in the wreckage of the bath house which was also demolished, but after a time managed to make her escape, though severely injured. She could not find her husband and painfully made her way home not knowing whether he were dead or alive. Another woman who had been ill for some time died from fright when the storm was at its height. The rain continued for two or three days, making it almost impossible to hold the funerals as the church was rendered unsafe for meetings. Fortunately the new church which is in process of construction was not much damaged. We all feel that a great calamity has befallen Mohkanson in this disaster and tragedy which it has suffered.

I had come down from the hills the week before to welcome Dr. Palmborg and the others, else I would have been there at the time of the storm, as I had planned to remain two weeks longer. The house where we stayed however was somewhat protected and was not so badly damaged. The path at the back of the house leading up more than one hundred steps became the bed of a raging torrent, but it just missed the building, passing by at the end.

NETTIE M. WEST.

### WHAT OF THE FUTURE

(An address given by Dr. George W. Post, Jr., at the Northwestern Association at White Cloud, Mich.)

It is not the intent at this time, or any other time destructively to criticize what our people have done or neglected to do in the past. Many of our past leaders have done a most splendid work, filling places that can not now be refilled. With a feeling of reverence for them, we come down to the settlement of one of the most fundamentally important problems which we face; for in spite of the most excellent work which they did, they left us some of these knotty problems as a part of our heritage from them. These questions, however, are the eternal questions which can not be finally solved in any one generation or age.

*The future of our denomination rests in the life of our young people, and to this we must address ourselves.*

There are three points which it is desirable to emphasize in this connection:

i. Proper fundamental training and education.

"The young men of the war who now find it difficult to go back to their old tasks remind us of the boy who went to the circus. On his return home his mother asked him how he had liked it. 'Oh ma,' he said, 'if you once went to the circus you would never go to church again in all your life.'"

a. In secular and non-religious matters they must be taught that they will have to compete with others upon the same basis and that the fact that they profess Christianity or belong to the church does not give them a material advantage over the others. The advantage is spiritual and not material in the first place. If they have the clear eye of faith, and work with all their might, they will certainly gain the spiritual reward and possibly the material also, although that is not essential, but if they do not put the fire and zeal into their life-work that others do there will be no victory of any kind. Even Christ did that, suffering the greatest material failure that any man ever achieved, and gaining the greatest spiritual victory that can ever be attained.

b. The young should be trained in the Bible and religious matters from infancy so that the demarcation between the right and the wrong ever remains a clear line of action for them.

In this connection they must be taught not only to keep the Sabbath but to know *why* they observe it, not in a fanatical way but as a clearly conceived work of love for the Christ himself. We can do much to encourage them by making the day one of joy rather than one of gloomy solemnity, as many of us are prone to do. That does not mean to lower it to a day of idle diversion. It may be worshipful and joyous at the same time.

c. Our young should be educated in our own schools when they come to the proper age. This requires the greatest emphasis.

From our colleges come forth the finest group of consecrated young people that it is my privilege to know, and in addition to that they are there surrounded by the atmosphere of the Sabbath. In these schools

they come to have well grounded faith in the fundamental underlying truths of the Christian religion in general, and our special teachings as Seventh Day Baptists in particular, so that they are not so easily shaken therefrom. I confess myself that living in the surroundings and conditions that I do, having had the advantages of a good Christian home during my childhood, I would not now profess to be a Seventh Day Baptist if it were not for the influences that came into my life during the student period at Alfred and at Milton.

d. In this connection the selection of suitable fields of life-work as has already entered the discussion during this symposium must not be lost from sight.

e. The goal of excellence in one's own particular line, not as an end in itself, but as a means of widening the field of usefulness, must ever be kept in mind. The selfish end of personal prominence must be kept out of the picture as an unworthy goal for a Christian to covet.

f. I wish here to emphasize an old principle, which is, that the influence of example is far broader than that of speech. That does not mean that one should fail to stand upon his own feet as a Christian, but I find so much garrulous speech used as an excuse for Christian zeal, a particularly harmful trait during the formative period, that it seems necessary to mention it in this connection.

ii. The young must be encouraged to settle among Seventh Day Baptists where they may also have church privileges and the accompanying advantages, and to cultivate and use this association.

a. There has been so much decentralization among our people that the wonder is that we still remain alive as a denomination. If it were not for fundamental underlying truths it is certain that this circumstance alone would have wiped out Seventh Day Baptists. Our people so frequently marry those of other faiths and almost invariably drift into the easier way.

b. It must be taught that Seventh Day Baptists must strictly adhere to the fundamental beliefs which we entertain and that at the same time we must be charitable and considerate of others.

Frequently our young people become so charitable to the faith and belief of others that their own principles are relegated to

the background and eventually another Seventh Day Baptist drifts to a less consecrated circle than the one he belonged to originally.

c. In these days we hear much about eugenics. Scientifically eugenics has much to commend it. Certainly young people who suffer from unwholesome and demoralizing diseases should not marry. If they have serious deficiencies that are certain to mar their married life they should most emphatically be discouraged from attempting a thing which will blight their future seriously.

For the same reason, I believe that we should teach our young people what might be called religious eugenics. We ought to teach them that if they marry those of other faiths and beliefs, they are likely to drift to the other church, or what is more likely—into none at all. They should be taught to require their life partner to have the Christian ideals and faith *before* marriage just as they require that mate to come with a clean body and mind.

iii. They must be taught that *faith* everlasting and abiding in the cause of Christ is the one living essential factor in the whole matter.

It may at first glance seem that the foregoing is simply a sketch of what ought to be done now, rather than an insight into the future. The root of the whole matter is that these are the things that should and must be done. The future is wrapped up in them.

It is not for any of us to know the details of the future.

Are we as Seventh Day Baptists finally to become a great and prominent people?

Are we to pass our truth on to other groups of religious workers and they in turn become a prominent denomination?

Is the truth which we represent gradually to permeate the Christian world until the church finally grasps these truths, without any denomination becoming individually prominent?

Frankly, I know not, nor care I. The fundamental thing is: "What are we doing about it now?" If we are doing all that we can the results are secure as they are always secure to the Christian who is living according to the "Vision that is within him."

Character is higher than intellect. A great soul will be strong to live as well as to think.—Emerson.



## EDUCATION SOCIETY'S PAGE

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

"History is a race between education  
and disaster."—H. G. Wells.

### ECHOES FROM THE COLLEGE WORLD

It is an inspiring record of devotion and sacrifice that has given Ohio Wesleyan University a telescope reputed to be one of the best in the world. The gift represents the life earnings of Professor H. N. Perkins of that institution, who has never drawn more than a very moderate salary, but through wise investment has accumulated a fortune of nearly a quarter million dollars, practically all of which goes into this notable gift. In an interview in the *Cleveland Plain Dealer* Professor Perkins says:

"Astronomy is the queen of the sciences. There is nothing that will give young people such a conception of the greatness and power and beauty of the Creator as the study of the infinite bodies that fill the heavens."

First, the telescope is to be used for the instruction of all the students of the university, under the terms of Professor Perkins' gift; second, it is to be turned over to the public at regular intervals for the layman's inspiration and instruction; and only after that is it to be used for research.

Harvard faces the necessity of restricting undergraduate numbers. Preliminary reports in the newspapers, alleging proposed racial distinction, were so distorted that Dean Greenough has issued the following statement:

"Harvard does not wish to bar any one, but the problem of too great numbers is before us and must be dealt with. The entering classes are becoming too large to handle. The entering classes will have to be cut down for this reason. How it will be done or who shall be eliminated no one knows. If any one said that Harvard is planning to discriminate against races, he did not get that information from Harvard.

"The problem of increased numbers is

facing Harvard, just as it is facing all the other colleges today. The colleges realize that something must be done. Some colleges are adopting one course, others another. Some are taking students according to geographical location, some according to scholarship. Harvard is still struggling with the problem, and no one knows how we shall meet it."

In this connection the *Quadwangler* of the *Boston Evening Transcript* observes:

"The *Quadwangler* always has argued that a college has every right to sift candidates for entrance. In fact, it is his notion that a college has no right not to sift candidates. It should grant admission only to such as can profit by higher education. But 'profit' must mean not so much profit to the individual as profit to the community and nation. On this basis other tests than scholarship must certainly be applied. And they should be applied. As long as a college is to be judged by the quality of its product it is only fair that it be allowed some freedom in the selection of its raw material.

"Much of the present agitation against Harvard may be set down as the idle chatter of sentimentalists and self-appointed censors of the world's conduct, who, as long as they don't have to do it themselves, are always demanding that something be done for the other fellow."

Paris is to have a new *Cité Universitaire*, by which she hopes to revive the great scholastic traditions of the Middle Ages. A piece of land of a little more than twenty acres has become available through the demolition of old fortifications and has been transferred to the University of Paris.

The agreement provides that the university shall erect buildings which shall furnish comfortable and healthful quarters at reasonable prices for both French and foreign students at the Sorbonne, the plan being to allot sites to foreign nations for their own colleges. The bulk of the lecturing and teaching will continue to take place in the Sorbonne and the other academic buildings of Paris; transportation for the students to and from the University City may be provided by a special motor-omnibus service.

The *London Times* recently states: "It is the desire of the British Committee to place the British college by the side of the Canadian college. . . . Already applications

have been made by several nations, Great Britain, Canada, China, Indo-China, the United States, Scandinavia, and Belgium, for sites, and the ground allotted to Canada—about an acre—has already been reserved."

The kind of companionship which obtains among the students of the university is of great importance to the realization of the university as a society of scholars. To know by name and pat on the back two hundred men is not much of an object; but to know a few men body and soul, and to have sympathetic intercourse with these few, is a large part of what a university can do for youth. At the English colleges the serious students who have scholarly ambition divide themselves rather promptly into small groups, who perhaps pay the same tutor during term time or resort to the same professor or scholar all through the long vacation. They thus acquire a few friendships which have a strong influence on their future lives. You will find a very good example of that kind of intimacy in the account William E. Gladstone gave of his friendship with Arthur Hallam. That friendship influenced profoundly the whole of Gladstone's mode of thought and future career.—*President Eliot, in the Harvard Alumni Bulletin.*

The French universities, which in 1919 had only 61 students from the United States, have now enrolled (June, 1922) a total of 1,348 Americans, nearly half of whom are women. These students are distributed among very nearly all the French institutions of higher learning. They represent forty-six states of the Union and one hundred and seventy-four American colleges and universities. Although study is principally in Paris, there is at least one American in fifteen of the sixteen French provincial universities, and the Americans are represented in forty-nine different institutions.

The following editorial advice to the students of Western Reserve is equally good for the students of any American college, *mutatis mutandis*:

Don't forget that you are a Reserve man or woman twelve months of the year, even if you only pay tuition for nine. You are the most noticeable piece of publicity that the university has, and the impression you

create upon the people you meet either helps or harms your college. Don't forget that.—*The Reserve Weekly.*

There are now 194 colleges in the United States which allow entrance credit in music; 154 grant credit for courses in musical appreciation; 88 colleges give credit for applied music; 203 colleges offer the degree of music bachelor.

Statistics, recently compiled, indicate that the colleges in the United States enroll more than twice as many students as England, France, and Germany combined. The United States' total in 1920 was 557,660 students.—*What the Colleges Are Doing.*

### "SALEM COLLEGE AND EDUCATION IN THE SOUTHEASTERN ASSOCIATION FROM THE STUDENT'S STANDPOINT"

HURLEY WARREN

(Paper read in Southeastern Association)

We were pleased and impressed with the words of commendation for Salem College and its influence for good which were spoken during the Missionary Hour Friday afternoon. Words of this nature create a deeper and more firm determination within us who have had the privilege of being in the college, for instruction, to do our utmost toward the upholding of the principles and standards of the institution. Commendation of this kind brings us to realize the untold sacrifices of those who have made our instruction possible. It causes us to say when we think of the consecrated faculty, the members of which do not value their work from a monetary standpoint but from that of service, the untiring directors who meet and spend thoughtful hours in the solving of difficult problems which lead to betterment, and the numberless supporters of this "source of noble inspiration", that the hand of God is in all. Our thoughts turn to the past and we see each brick in the structure of the Administration Building and Huffman Hall autographed by some one who has had a part in the building of influences which "furnish the highest culture to body, mind, and spirit", and we feel that the builders have the Lord's high



approval in the words: "Well done, thou good and faithful servants."

Oh, how rich is our heritage! We stand with bowed heads and hearts before these monuments of Christian education and implore our heavenly Father for strength to "carry on."

Today as never before there comes the urgent call for trained Christian leaders who are able to think in world terms and act with the interest of the masses at heart. The world is torn because of the lack of such leadership. These leaders are to come from institutions such as Alfred, Milton and Salem. It is our duty to help in the co-operation of these schools in their work.

Theodore Roosevelt once said: "I believe that we should educate men and women toward and not away from what is to be their life work, toward the home, toward the farm, toward the shop—and not away from them." This, we believe, expresses four of the aims of Salem College.

To quote from the Salem College Bulletin, Catalog Number, 1922-23, under Courses Offered:

"Salem College offers: (1) A College Course leading to the A. B. degree; (2) Approved Normal Courses leading to certification without examination; (3) An Academy Course which is equivalent to a full four-year standard high school course; (4) Courses in Music leading to certificate or diploma.

"Admission to any department may be had by any person of good character who presents such evidences of academic proficiency as will qualify him for the ranking he seeks. Applicants may enter upon presentation of certificates of standing from institutions that are recognized as doing standard work."

Also from topic on Physical Life:

"The College seeks to develop the whole man. It has been customary for a number of years to give a physical examination to those who engage in the more strenuous forms of athletics. Arrangements have now been made with two of the most successful physicians in the city to give every student a thorough physical examination at the beginning of the year. This examination is entirely free to the student.

"Such an examination will lessen the danger for those who take an active part in athletic sports. It will serve as a guide for the general work of the physical director. Courses in physical education and gymnastics will be organized for the purpose of correcting common defects. If defects of a more serious nature are found, students will be advised to secure treatment from their home physician or the physician of their choice.

"Many defects of a trivial nature become aggravated if neglected and later lead to the most serious consequences. It is the purpose of the College to correct all minor ailments before they become dangerous."

As to Religious Life:

"While Salem College is nonsectarian it is avowedly a Christian institution. Denominational preferences and associations are most carefully respected and a cordial welcome is extended to persons of every faith. Brief but appropriate exercises are held in the college auditorium each morning at which all students are required to be present. The exercises of this hour are varied from day to day but are intended to be such as to inspire a thoughtful and helpful personal experience. All churches of the city—including Methodist Episcopal, United Brethren, Baptist, Catholic and Seventh Day Baptist—extend a hearty welcome to any and all students to participate in the privileges of church life. The College urges that students coming from out of town should identify themselves with the church of their choice in order that religious habits formed at home may be continued in college life. There is sometimes a tendency on the part of students on entering a new environment, like college life, to absent themselves from customary religious activities. The College and its faculty solicit the co-operation of all parents in seeking to inculcate and maintain such ideals of life as will result in a deepening of the student's religious experience."

Student Organizations:

"The policy of the College is to encourage among the students such organizations as will foster the wholesome development of the religious, social, intellectual and athletic interests of young

people. The general purpose of these organizations is to furnish the student with an outlet through which to express his own life and to prepare for such leadership as is needed in every community."

There are two Lyceums, the Salem-athlean and Excelsior, the members of which are Academy students. Each year a place is provided on the commencement program for an inter-Lyceum Contest. This contest creates much enthusiasm especially on the part of many members of the organizations.

"The Student Federation has general control over the special activities of the college students. Auxiliary organizations are responsible to the Federation. Among these are the following: Dramatic Club, Quill Club, Salem Science Society, Primary Council, French Club, Debating Club and the Grammar Grade Round Table."

The Quill Club during the past year has been responsible for the publication of the college paper, "The Green and White." My attention was called this morning to the fact that the college paper had a larger space given to serious matters than the local town paper.

The Dramatic Club has at different times rendered public programs of a high type. The proceeds from the last one were used toward equipment for the auditorium stage.

The Science Society has been active. During the past year an up-to-date moving picture machine was purchased by this organization for the benefit of the college.

Christian Association:

"Each year, for the purpose of providing the students with opportunities to enlarge their religious activities, the college maintains a Young Men's and Young Women's Christian Association. Through these associations the higher life of the student is directly fostered while under the management of students themselves."

The financial side of entering college is often the means of delaying the entrance of some students. Had it not been for the wise counsel and advice of my guardian I would not have come to Salem in the fall of 1916 and consequent-

ly would not be where I am in school now. When I entered Salem High I had \$7.50 to my credit which is much more than many have had. Some have started with less than a dollar, some with still less. I have received help in my course but at the same time I have been engaged in activities which have brought no money but have been a rich experience. Here is the point I am trying to make: One need not have a hundred or two ahead before entering school. No less than ten requests to my knowledge have already been received from those who expect to attend Salem College this year for opportunity to work in order to help themselves along. I have no doubt that these requests will be filled and many others.

Young people of the Southeastern Association, Salem College needs us and we need Salem College. Let us fit ourselves to come into our paramount responsibilities as they are presented.

The test of our Christian life is not what we should do with our neighbor's wealth, but what manner of stewards we are in the little or the much that we possess.

Between two native converts on the mission field this talk took place:

"If you had a hundred sheep, would you give fifty of them for the Lord's work?"

"Yes, I would."

"Would you do the same if you had a hundred cows?"

"Yes, I would."

"Would you do the same if you had a hundred horses?"

"Yes, I would."

"If you had two pigs, would you give one of them to him?"

"No, I wouldn't; and you have no right to ask me when you know I have two pigs."

The Lord's chief need is not great gifts. It is men who owe his Lordship in business and in time and in money. Humble folks and rich folks, for their sake and the world's sake: he wants them all.—*Selected.*

Die when we may, I want it said of me, by those who knew me best, that I always plucked a thistle and planted a flower when I thought a flower would grow.—*Lincoln.*



## WOMAN'S WORK

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

### MY MISSION

I was longing for a mission—  
Something men would count as grand;  
Something that would win the praises  
Of the lofty in the land.  
So I squandered time in waiting  
For the chance that never came—  
Quite forgot to think of others  
In my yearning after fame.  
But one day I had a vision  
Of the needy close at hand—  
Of the poor whose hearts are hungry  
As they journey through the land,  
Starving for a word of comfort,  
Yearning, but alas! in vain,  
For the love of those about them,  
And the smile that lightens pain.  
Just a little deed of kindness,  
Just a word of hope and cheer,  
Just a smile! They cost so little,  
But they make it heaven here!

Thus it was I found my mission—  
Knew what work God meant for me—  
And I cried, "Forgive my blindness;  
Now, at last, thank God, I see!"  
And my heart that had been selfish  
In its longing to be great,  
Saw broad fields of labor waiting  
For me just outside the gate.  
I have sought to scatter sunshine  
In a dark and cheerless place,  
Loving words have given courage—  
Brighten many a weary face.  
In the joy of helping others  
God's good time I waste no more  
Since my life has found its mission—  
Found it at the very door.  
Oh, the little deeds of kindness,  
And the words of hope and cheer,  
And the smile that costs so little—  
But they make it heaven here.  
—Eben E. Rexford, in *Christain Home*.

### FOLLOWING THE TRAIL

Some people go journeying through life as across a desert, without a light to shine upon their way or a chart and compass to guide them. Many people travel diligently—but in the wrong direction; many are thieves of time—thieves who in despair keep on in the beaten path, never caring that it is the wrong path. Most people at some time see a light, but not all recognize it for what it is. Some see footprints in the sand and try to follow, but not all reach the goal.

The Three Wise Men, mounted on camels, rode swiftly, eagerly, across the desert. And as the dust of their rapid passage whirled away on the keen December wind, trail of footsteps—large, clearly-defined camel footprints—led away across the sand. But the Three Wise Men never took heed to the trail that they left, never glanced behind them; for their eyes were fastened on a glowing star that flung a silver sheet of radiance over a humble stable. And the Three Wise Men breathed many prayers as they followed the star, for they knew that there a Holy Child was sleeping.

The Three Wise Men, in good time, reached the vicinity of a little town called Bethlehem, and the feet of their desert steeds sank heavily into the mud of the streets. And presently the men knelt before the Holy Child, and in their hands they bore gifts—gold, and frankincense, and myrrh. And the Holy Child, smiling, nestled back in his mother's tender arms and slept.

The desert sands swept out softly toward the East—silent, mysterious, alluring. And in the silver light of the great star that hung, like a heavenly lamp, in the sky, a band of wandering robbers stumbled upon the trail of the three camels. A young scout, running back to the camp that they had pitched, told the chief about it in a quavering, excited voice.

"Three camels have passed," he said, "three heavily laden camels. We must follow!"

The chief, a dark, vicious looking man with eyes keen from long acquaintance with the desert, speedily followed his scout, to the clearly defined trail. Eagerness shone from the evil face, as he bent over the tracks, for caravans were rare things in the winter months, and gold was scarce. A pleased smile curled his stern lips when he raised his head.

"Three camels have passed," he told his scout, in confirmation of the report, "and they were heavily laden. Moreover, they are not much in advance. You and I," he nodded genially to the young scout—"you and I will follow the trail. Two of us, coming from behind on fast horses, can surprise, and slay, and rob three men."

The young scout smiled beamingly at his chief, for he had never been honored so

greatly before. He hurried back to the camp for the horses.

"Perhaps," he murmured to himself, "perhaps there will be gold and jewels. Perhaps this raid will make me rich!" And he blessed the camel tracks.

Away rode the chief and the scout—silently, as the desert people ride. Once they lost the trail for a moment and the scout, slipping to his bare feet, ran in widening circles, as a beast would run, his nose near the ground. When he had found the trail again he lifted his head and laughed—a sharp barking laugh of triumph—and mounted his horse.

They rode along through the stillness, and the horses' hoofs, muffled in the sand, went faster and faster. Neither spoke until the chief reined his horse in suddenly.

"Do you notice that huge star in the sky ahead?" he whined; "the light from it shines in my very eyes—brighter than the sun! It blinds me and I can scarcely see!"

The young scout looked inquiringly at his chief, at the sky; then he laughed his short, barking laugh again.

"Perhaps it is a vision," he said gaily—for he was young and on his first real trail—"to me it looks strangely beautiful—as a cloth of silver looks in the light of noonday."

The chief shook his head fretfully—

"It is *not* beautiful," he said, "it is hideous. It is a mockery that my eyes ache to behold. Have you noticed how the camels' tracks seem to lie in its silver light?"

The young scout glanced at the trail and a sort of wonder gleamed out of his eyes. "It looks," he mused, "as though the camels followed where the star led. Do you think—" But he left his sentence unfinished.

Silence descended upon the pair again as they urged their steeds onward. But oftentimes the chief drew his hand across his eyes as if to shut out the glorious light, and ever so often the young scout leaned sharply over his horse's neck to look at the trail.

Sandstorms come, in the desert, without warning. It was so that the sandstorm came upon the robber chief and the young scout with a whirl of wind from the west and a stinging hail of dirt. In the fashion of desert people, they caused their horses to kneel until the blinding curtain-like sheets of grayness could sweep away. Kneeling

there, they could still see the starlight, dimly through the blowing sand, and for no apparent reason the chief shivered in the pure gleam, and shut his eyes as if to keep out the light of it. And then, as suddenly as it had begun, the wind died away and the sand settled back softly and the star shone serenely in the deep blue of the heavens.

Nervously the chief started to his feet, one hand gripping his mantle over his chest. "We—will—go—on!" he gasped.

The young scout was standing by his horse's head, staring off across the desert. His face looked disappointed.

"The trail, sir," he murmured; "it is gone."

The chief looked out across the sands with a half angry, half relieved glance. True, the sand storm had buried the camel trail beneath a gray blanket. The chief thought of the gold that had probably weighed down the camels, and he sighed; but as he turned his horse slowly toward the home tents a smile crept over his face.

"It was that accursed star!" he said to his scout. "That has caused our lack of success! And no longer will I have to ride in the face of it. . . . Come, we will go back!" But the young scout was looking at the star, and his voice came to the chief as from a distance.

"I will follow the trail!" he announced, "I will follow the trail!"

The chief sniffed sarcastically. "You may go," he said, "on your fruitless search. How can you follow a trail when there is no trail?"

The young scout looked stubbornly at the sky. This was his first large quest and he hated to give it up. "The footprints lay in the path of silver light," he told his chief; "I will follow the star!"

The chief went back slowly, thoughtfully, over the desert sand. And as he went, he thought of the miracle of the light that had blinded him. "There was magic in it!" he mused.

But the young scout followed in the light of the star that fell, gloriously silver-colored, before him. Over the desert sands he followed, over rough places and smooth, up gentle little hills and down sharp inclines, until at last he came to the outskirts of a little town. And there, reining in his tired horse, he gave a glad cry, for in the mud



that no desert sandstorm could blow away he saw the footprints of the three camels—the three heavily laden camels. And he saw that the trail still lay in the path of the star.

The young scout, as he neared the end of his quest, felt that he was a victor. But somehow none of the victorious feelings that robbers are wont to have came over him. Somehow, as he rode slowly through the town, he felt that he did not want to surprise folk, or kill them, or rob them. He felt strangely at peace.

The trail of the camels led past the more pretentious part of the town, down narrow side streets, until an inn came into sight. There, by the stable of the inn, the young scout could see three dark bulks with hunched up backs. But somehow the young scout, instead of spurring into the courtyard, rode softly through the gate toward the stable. For the star beamed down on the stable with a strange glory—a glow that seemed full of music and fragrance as well as of light. The young scout dismounted quietly and crept past the three camels into the stable.

It was dark in the stable; and yet it was light, too, with a wonderful light that clung brightly on the hair of a young mother who held a tiny baby pillowed in her arms. It shone, in a reflected glory, on the gold and jewels that were held by a white-bearded old man who knelt before the baby. It gleamed dully on the precious metal that was molded into caskets filled with frankincense and the bitter-sweet of myrrh. But the young scout did not seem to notice these things. He had forgotten that he was a thief, a murderer, a dangerous character.

Outside, the light of the star glowed as if heaven had opened. Outside a myriad angels sang. But inside of the sordid little stable the tiny baby looked over the heads of the Wise Men and smiled into the face of the young scout. And the young scout, a wordless prayer in his heart, dropped to his knees.

Some people go journeying across the sands of life without chart or compass to guide them. And, though many start in the wrong direction, there comes a light, surely once to every one, that will lead in the right

way. Some are blinded by the light, some are over-awed by it, and some never see it. But some people follow it on and on over rough hills and through dark valleys, until at last it brings them into the presence of a Holy Child.—*Margaret E. Sangster, Jr., in the Christian Herald.*

### THE CHURCH TREASURER WHO GOT MAD

It is not a common thing for church treasurers to get mad, but here is the story of one who did.

The occasion was the new pastor's sermon and it made such an impression on the treasurer that when it was over, refusing to shake hands with the preacher, he stamped out of church and went home to give vent to his feelings.

Now the sermon that morning was a straight-from-the-shoulder appeal for business-like methods of supporting the church of Christ. The preacher called the kingdom business "the biggest of big business". He pictured the need of the world and Christ's often forgotten program to save it. Then he pointed out that you can generally tell the genuineness of a man's interest in the kingdom by the way he puts his money in. Then he told how some frequently used schemes of raising money were not only unbusiness-like but were trifling with the great program of salvation. It was like supporting a world war with pink tea methods.

Probably this point of the sermon was what got under the skin of the treasurer, for it was well known that he had been the leading exponent of the slogan, "Let the Ladies' Aid Society raise the deficiency."

Finally the pastor came to the climax of his appeal insisting with great earnestness that a man should realize that he is a steward of God and that it is poor stewardship to pay to Christ's church what one thinks he can afford after all other calls have been met. He said that the Lord wanted the "first fruits", that a man really ought to put Christianity first and he should plan to set aside regularly a definite percentage of his income for the support of the church and kingdom. That percentage ought to be at least one tenth—for the old Jews did as well as that.

This was the point when the church treas-

urer's wrath reached the high spot. He could hardly wait to get into the house before he began:

"That preacher needn't think we don't know how to give. He needn't worry about his salary either. We've always paid our minister and we always will. He wants an increase; that's what's the matter with him! But he can't get it."

By this time the wife was making some meek protest but he went on: "Why, last year I gave \$70.00 when you figure it all up. The idea of suggesting that a man ought to give ten per cent of his salary! What will he have left for himself?"

The hymn writer says:

"God works in a mysterious way  
His wonders to perform."

Perhaps the Lord didn't have anything to do with it; but anyway when the treasurer's breath gave out and he sought relief in scanning a paper, his eyes fell full on somebody's philosophy:

"A kicking horse never pulls."

Now it happened that he had always prided himself on pulling his part of the load and while the words, "A kicking horse never pulls" only served, at the moment, to increase his anger, they stayed with him all through the evening as he tarried at home while his wife sat in her usual place at church.

In the middle of the night, too, when something awakened him he heard it again, "A kicking horse never pulls", and next day when he started for the preacher to have it out with him, strangely enough he heard it again.

It was a hard week. The treasurer was fighting the battle of his life. Fortunately at heart he was a good and just man and one who feared God. Little by little the reasonableness of what the pastor had said became a conviction.

Finally he said to himself, "Yes, I'm willing to pray over it." Then he even got so far as to be willing to read the tract which in his wrath he had jammed down in his pocket on that morning. But it wasn't easy, nevertheless, to go to church when the Sabbath rolled around. Indeed it is an even chance that had he known beforehand the contents of the preacher's sermon, his would have been an empty place.

But he was there and a second time came the pastor's appeal to mean business about Christ's big business.

"Christ claims first place in one's life and how can a man give first place," said the pastor, "to Christ and his program until he is ready to give him first place in his pocket-book? These were vital principles under the old Jewish law of the tithe. The old Jews were commanded to give the first tenth to God because it helped them to recognize God's first claim on everything. Surely those of us who really will put Christianity first and mean it will not hesitate to covenant to pay him at least the tenth and let it be the first tenth. And the tithe will do more than finance the Lord's work, it will serve as a pledge to Jesus Christ that we mean to keep him and his kingdom first."

If the church treasurer had not settled it, he certainly did settle it while the congregation was singing:

"I'll go where you want me to go, dear Lord,  
I'll do what you want me to do."

For when the pastor gave the invitation to those who meant business about Christ's big business to the place where they were ready to sign the covenant to tithe to come forward and do so, the church treasurer was the first man on the spot.

And the Nebraska pastor who tells this story says that not only was it the beginning of a new era in that man's life, but it was the beginning of a new era in that church.—*Selected.*

I noticed at the feed the men served Monday night that it was about the same faithful crowd we served. I have noticed that it is usually about the same crowd who does the real active things in our churches and in the community. I am guessing this is only natural, since there are those who do things and those who do not—there are always the dependable ones who will go ahead without appointment, and there are others who will work only as they are given jobs. It takes, so I am told, all kinds of people to make the world, and this is as it should be, but I wish there were more who would take the initiative—those who will assume responsibilities.—*Rude (Rood) Sayings, from the North Loup Loyalist.*



## YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK,  
R. F. D. 5, Box 73, Battle Creek, Mich.  
Contributing Editor

### NEW YEAR'S PSALM

BENJAMIN F. JOHANSON

Christian Endeavor Topic for Sabbath Day,  
December 30, 1922

#### DAILY READINGS

Sunday—God, our refuge (Ps. 91: 1-7)  
Monday—Eternity of God (Isa. 57: 15)  
Tuesday—Mortality of man (2 Cor. 5: 1-9)  
Wednesday—Brevity of life (Jas. 4: 13-17)  
Thursday—Our need of wisdom (John 16: 13, 14)  
Friday—Seek blessing (Ps. 42: 1-11)  
Sabbath Day—Topic, Lessons from a New Year's Psalm (Ps. 90: 1-17)

It has fallen to the lot of your president to give a message for the new year to the Endeavorers. I would like to mention a few general principles that should be kept in mind during the coming year.

It has seemed necessary in our work to set before the societies various goals, charts, study courses, etc. It has seemed practical to organize groups who read the Bible daily, and give a certain percentage of their income to the cause of Christ. The organization of a local society is a rather elaborate affair when conducted according to established principles. Why do we encourage all the formality of organization, taking ratings, giving credits, and banners for work done? Christian Endeavor Experts could answer that readily—we do it for Christ and the church.

Efficiency, good organization and standardization of work are all essential to Christian Endeavor but I must call your attention to a certain misconception that can easily creep in. This formality is only a means to an end. If we make the organization the end in itself we miss entirely the mark at which we are aiming. Unless we are becoming better Christians and better church workers our high ratings and banners of which we are so proud are only a mockery. Each society must put itself to the test. Is your spiritual rating as high as your chart

rating? If your chart rating is low there is every reason why you should examine your condition to see if your spiritual rating is also low.

If our work is for Christ and the church manifestly the church is greater than the Christian Endeavor. Our societies are not rivals of the church but its closest allies. Every possible assistance should be given the finance committee and all other interests of the church. It is the duty of every Endeavorer to attend church services as regularly as possible and lead others to accept Christ and church membership.

These principles are not new but because they are so easily overlooked in our enthusiasm and our group loyalty I venture to mention them here, knowing that they must be mentioned occasionally so that we keep our eye fixed steadily upon the real spirit and purpose of our mission as Endeavorers.

In closing with Christian Greetings let me remind you that this is the season of charity and loving kindness—charity for the faults and frailties of others, and loving kindness for the sons and daughters of mankind. Let us extend this holiday sentiment throughout the coming year that we may grow in grace and broaden out into better Christian men and women.

### JUNIOR STUDY COURSES

The following is a list of several books which could be used for mission study books for the Juniors or are very helpful to the superintendents for use in missionary meetings. The missionary topics for 1923 are about the children of China, of the cities, India, Burma, Alaska, Japan, Korea, foreigners in America, Africa, Philippines, Mexico, South America, Turkey and Persia. The interest of the boys and girls in these meetings depends upon the knowledge the superintendent can impart to them.

All these books can be purchased from the Missionary Education Movement of the United States and Canada, New York, N. Y.

The foreign mission book for this year is "The Wonderland of India" by Helen M. Rockney and Harold B. Hunting, which contains many stories of Indian life and missionary work in India; price,

cloth, 65 cents; paper, 40 cents; also a booklet on helps for leaders for 15 cents.

The home mission book is "The Magic Box" by Anita B. Ferris; price, cloth, 65 cents; paper, 40 cents; helps for leaders, 15 cents. This contains six stories portraying home, school, church and community life of the Negroes.

Other fine books are: "Friends of Ours" by Elizabeth Colson, price, 75 cents, which is a fine book for the smaller children and one they can read themselves with great interest, telling of their dependence on the children of Ireland, England, China, Egypt, India, Arabia, and also on policemen, forest rangers, etc. "Honorable Crimson Tree and Other Tales of China" by Anita B. Ferris, price, boards, 60 cents, paper, 40 cents, leader's helps, 10 cents. This is a fine book for teaching the children the life and habits of the children in China and what missionaries have done for them. "Stay-At-Home Journeys" by Agnes Wilson Osborne, price, cloth, 60 cents, paper, 40 cents, booklet for leaders, 15 cents. Here is another very interesting and helpful book which tells of children who live in an orphanage, in Porto Rico, in Alaska, in migrant shacks and in the crowded tenements of a great city. We will be glad to furnish the titles of other books if these do not seem to fit the need of your Junior society. The first of the year is a fine time to commence a study course, if you have not started yours begin at once and you will feel well repaid by the interest and help the boys and girls receive from these studies and the help and inspiration you yourself will receive.

### CHRISTIAN ENDEAVOR NEWS NOTES

ALFRED, N. Y.—The Prayer Meeting Committee of the Alfred Senior Society of Christian Endeavor have planned a series of talks on world conditions which are being given in connection with the Christian Endeavor meetings, by means of which the young people may become better acquainted with conditions in foreign lands. It is hoped in this way that not only will an international feeling be developed, but that an interest for missionary activity in the foreign field may be created.

The first two of these talks have already been given. At the regular Christian Endeavor meeting on November 4, Dr. C. J. Adamec, of the Alfred College faculty, gave a most interesting discourse on Czecho-Slovakia, his birth place. In his talk he explained the source of the name Czecho-Slovakia, enumerated several of the customs of the people and told of the evolution of religion in Bohemia. In closing he sang three folk songs, one verse of which he rendered in Bohemian.

At the meeting of November 11, Mr. Frederick Gorab, a student in the college, and an active member of the Christian Endeavor society, revealed to us something of the customs and the conditions of the people in Syria as he remembered them when he left that country about thirteen years ago. He compared the conditions of that time with those of the present day and expressed the belief that even greater advances would be made in the next few years. He repeated a part of the first Psalm in his native tongue, and sang the Psalm of Life to the tune of a Syrian melody.

VIDA RANDOLPH.

### ALLEGANY COUNTY CHRISTIAN ENDEAVOR UNION

The annual session of the Allegany County Christian Endeavor Union was held at Alfred, Sabbath Day, October 21. The Convention opened with a sunrise Quiet Hour service and fellowship breakfast which was served by the Alfred Christian Endeavor Society.

Over sixty-five enthusiastic Endeavorers gathered about a roaring bonfire and after having become acquainted with every one present, joined in a most impressive service consisting of songs, and devotions under the leadership of Miss Elrene Crandall, County Superintendent of the Quiet Hour. The testimonies given by the young people made us realize more than ever before the great importance of the Quiet Hour and the necessity of more faithfully setting aside some portion of the day to communion with our heavenly Father. The pancakes, baked and served by the men, tasted more delicious than usual, and after the last one had been consumed we hastened to the church that we might be present for



the Sabbath morning worship and the other good things which were to follow.

In the absence of Rev. C. E. Brown, State Superintendent of Quiet Hour and Evangelism, who was expected to give the morning sermon, Miss Agnes E. Baker, former State Junior Superintendent, delivered a most instructive and inspiring address. She emphasized the need of better training for our young people, especially those of the Junior age. The children are ready and anxious to be led, but too often we are not prepared to lead them.

Following the morning worship was a short conference on the discussion of Christian Endeavor problems and methods, led by Miss Baker. This proved very helpful.

The afternoon session was opened with a roll call of societies, a report of county officers and committees, installation of officers for the coming year and the raising of the budget.

Following this was a short program by the Intermediate department. Rev. William Simpson gave a brief talk on the work and aims of the boys and girls of the early teen age, after which we listened to a trio most beautifully sung by girls of Intermediate age.

The Junior program prepared by Miss Mabel Jordan was enjoyed and appreciated by all. The little folks taking part, as well as their superintendents, deserve credit for their work. Especial mention should be made of the Almond Juniors who attended the convention in a body.

The most fitting conclusion to this service was in the form of an object talk given to the Juniors by Miss Agnes Baker. Again she emphasized the need of leaders for directing the children.

Although many of the delegates returned to their homes immediately after this session, over sixty were present at the social which was held in the evening.

Meals were served by the Ladies' Aid to whom much credit is due for the success of the convention.—*From the Alfred Sun.*

A list of the topics discussed at the Quiet Hour service referred to above is as follows:

1. Why should I pledge myself to devote a definite time to God's service each day? Eleanor Prentice.
2. Did Jesus spend much time in prayer

and service to God while on earth? Margaret Prentice.

3. Why should I observe the Quiet Hour? Hamilton Whipple.

4. What were some of the predominating characteristics of the Master's life on earth? Irwin A. Conroe.

5. The purpose of the Quiet Hour. Robert Spicer.

6. The meaning and observance of the Quiet Hour. A summary of the discussion. Elrene Crandall.

### SOME NEW PLANS FOR C. E.

LESTER G. OSBORN

Riverside County is having an intersociety contest, and one item is a new plan at every meeting. I thought perhaps some of the new plans we have tried in our society might be helpful to the other societies in our denomination.

One meeting was given over to a debate on the topic with general discussion afterward. Judges were appointed and the speakers had ten minutes each.

Another meeting was different in that there was no singing or music of any kind. We would hardly recommend this plan often.

An answer box is always good. Give some good practical question and have every one write a short answer. These answers are read by the leader and commented on by all. A question box is good at times, but it often requires some one with broad experience to lead the answers.

A leaderless meeting, if well planned, is good for variety. The program can be written on a blackboard in front of the society.

One of the best ways we ever tried to get people to take part in the discussion was at our meeting on Christianity in business. Two members were asked by the leader to prepare a surprise discussion on dishonesty in business. One took the side of dishonesty. During the open meeting one of the girls said, "That reminds me, of what B— and I were talking about this afternoon," and then she gave one of her points. The other member then took the other side. After they had talked back and forth for a while some of the other members couldn't hold in any longer and began to side with the right. It took quite a while for most

of the members to wake up to the fact that B— was just arguing for dishonesty in order to stir up discussion.

At another meeting the first few minutes were given over to a vesper service on the piano. One of the musicians played several hymns while the others sat silent and prayerful.

Sometime we are going to try a backward meeting, just to vary things and keep out of ruts. I am glad to say that our society hasn't "slip-itis".

### HOME NEWS

DERUYTER, N. Y. — DeRuyter still holds its own little space on the map and the Seventh Day Baptists are still an interested company, even if our beloved pastor, Rev. H. R. Crandall and family have moved away from us. Rev. L. D. Burdick, who did not go to his Florida home as soon as was expected, has supplied our pulpit and given us very earnest, inspiring sermons.

Last Sabbath, December 2, which was the first Sabbath our new pastor, Rev. John F. Randolph, and family were with us, was a day of much interest to us all. The services assumed the nature of installation exercises. After the usual opening exercises the pastor, Rev. John F. Randolph, wife and two children, Robert and Caroline, were received by the reading by Rev. L. D. Burdick of the letters from their home church, Nile, N. Y., as members of our church, after which Dea. B. D. Crandall with well chosen words, gave our new pastor the right hand of welcome into our church. This was followed by words of welcome from the president of the Woman's Benevolent Society, Mrs. Amanda Phillips. Then followed remarks by Mr. Lyman A. Coon, the present superintendent of our Sabbath school, welcoming the entire family to future help in the school.

Next the address or sermon was given by Rev. William Clayton, of Syracuse, giving the charge to the church, which was followed by a short address by Rev. L. D. Burdick, giving the charge and welcome to Brother Randolph as pastor of the church.

This was followed by a few words of welcome by Raymond C. Burdick, the

moderator of the Central Association for the coming association.

Special music by members of the choir and singing by the large congregation present were very inspiring.

All the pledges for the new pastor's help certainly must mean an increased attendance and interest in all the work of the church, including Sabbath school and prayer meeting which are said by some to be the pulse of the church.

E. C. B.

NEW YORK CITY.—After the happy experience in the pastorate at DeRuyter it was very hard to leave that beautiful village and the loyal friends there. But in the change we feel that we have gained, for in addition to the friends we already had we have found another group of real friends—just another part of our Seventh Day Baptist family—and joy in our service here.

The New York Church has a clam-bake annually on Columbus Day at the home of Mr. and Mrs. Esle F. Randolph on Staten Island, which is always a pleasant social occasion, usually blessed with beautiful autumn weather. The pastor and family arriving on the evening of October 11 were in time to enjoy this day and meet many of our people. It is needless to say that we were made to feel, at once, that we were not strangers but a part of the church family.

On Sabbath day an installation service was carried out, as previously planned, and deepened the feeling that we really belonged. Moderator Esle F. Randolph presided. Dr. E. E. Whitford spoke very cordial words of welcome in behalf of the church and assured us of their full cooperation in the work of the kingdom. Dr. H. W. Prentice, in well-chosen words, welcomed us in behalf of the Sabbath school, that important branch of the church. Miss Ruth Fitz Randolph for the Y. P. S. C. E. assured us of the hearty welcome of the young people. Dr. A. Ray Petty, pastor of the Judson Memorial Baptist Church, in his characteristically enthusiastic way made us sure of our welcome in that church edifice where the Seventh Day Baptist Church has met to worship for more



than twenty years. He spoke of the cordial and happy relations existing between the two bodies, and of his own personal high esteem for the Seventh Day Baptist people. The pastor then responded to these friendly words of greeting.

The night after the Sabbath, November 18, a large number of our people met in honor of the pastor and family for a social time at the pleasant home of Dr. and Mrs. E. E. Whitford, 3681 Broadway. This had been arranged by the social committee of the Christian Endeavor society, and was a most enjoyable occasion. Games which tested the mental alertness were indulged in. Donald Prentice entertained the company with several selections on the 'cello.

The yearly meeting of the New Jersey, New York City and Berlin, N. Y., churches was held with the New York Church December 1 and 2 and was well attended. The sermons and addresses were inspiring and helpful. But this has been reported.

H. R. C.

NORTONVILLE, KAN.—Last Sunday evening the Seventh Day Baptist Brotherhood held a "Father and Son" banquet and program in keeping with the spirit of father and son week. Circle No. 3 of the Ladies' Missionary Society furnished the banquet, which was sumptuous and served efficiently. Plates were laid for about fifty. Rev. Mr. Cottrell, being the chairman of the program committee for that date, had prepared a program along the line of "The Voyage of the Good Ship, Boyhood".

All the men, who had sons available, had one as his guest, and those who had no sons, borrowed one for the occasion. The members found their places by means of place cards, and the favors were small ships, artistically drawn by G. F. Randolph for the occasion. The entire program was carried out at the table, the pastor being the toastmaster, who used as his opening subject, "The Trial Spin"; after the glee club had sung, "Launch Away", Jessie Maris gave a good talk on "The Crew in the Good Ship." After a vocal solo by Ansel Crouch, Jr., Earl Stephan gave us his experience of crossing the big pond. Perry Stillman gave us a humorous selection

entitled, "Which Port are You Bound For?" The ever appropriate bass solo, "Rocked in the Cradle of the Deep", was nicely rendered by Hatfield Stephan. "The Chart and Compass", was ably presented by George Van Horn; Storms by Bernard Hurley and Hatfield Stephan; "Let the Lower Lights be Burning", was heartily sung by everybody, after which Harry Deland gave an interesting paper on "Derelicts." "Beacon Lights" was presented by Allie Stephan, who explained the different shore lights to the interest of the audience. Closing words by the toastmaster and a selection by the glee club, "Jesus Saviour, Pilot Me", closed a very enjoyable program.

The brotherhood are under obligations for the fine banquet the Missionary Society ladies provided.

Three new members were voted into the order on this occasion.—*Nortonville News, November 24, 1922.*

MILL YARD CHURCH.—The Sixteenth Annual Vegetarian Service, held on Sabbath, September 2, brought an increased attendance, when a most interesting sermon was preached by Mr. Albert E. Richardson, son of the late Pastor, Lt.-Col. T. W. Richardson, taking for his text Genesis 1: 29, 30. Members of the Order of Danielites were present, wearing their green and gold sashes.

A Bible Study Class has been started at the home of Deacon Morris, 186 High Road, Willesden Green, N. W., on Friday evenings at 7.45 p. m. The subject taken up was "The Twelve Tribes—Are the words Jew and Israelite synonymous?" Great interest has been shown and a good attendance has been maintained. Friends who are living near will receive a cordial welcome.—*The Sabbath Observer.*

#### THE LATEST WORD ABOUT DR. T. L. GARDINER

Mrs. Davis sent a telegram to Plainfield the night after the Sabbath saying that Dr. Gardiner's pulse and temperature had been better during the day, and that he had taken nourishment for the first time since the operation. Mrs. Davis was much encouraged with his improvement.

## CHILDREN'S PAGE

### PANSY FACES

RUTH MARION CARPENTER

Mrs. Morton was sitting on her large side porch with the Sunshine Committee of the church, planning ways to cheer the sick and shut-ins of the community.

"There is poor Mrs. Turner," remarked Mrs. Still, "you know since her accident she hasn't walked a step. You remember how devoted she was to her flowers and now she can't have any; I believe she would enjoy a nice house plant."

"I think so, too," assented Miss Graham, "and there is little Philip Perkins, unable to go to school because of his eyes; what would you think of getting a mechano set for him?"

"That would be splendid," added Mrs. Taylor, "and I thought about dear old Dr. Martin; his back is so bad that he had to give up practice and he sits in his window all day. Couldn't we get together some books for him to read?" Thus the committee planned and advised for the comfort of the sad and lonely.

Close by Mrs. Morton's side on the porch floor sat her little Dorothy, softly playing with her dolls and not supposed to be understanding the work of the Sunshine Committee. After a little she very quietly picked up her best-loved doll, Dorcas, and going down onto the lawn, climbed up into her swing.

"Dorcas," she began, "did you hear what those Sunshine ladies are talking about? And they aren't saying a thing about cheerfulness up our Grandpa Peanut and I guess he needs more cheerfulness up than anybody and so we've dot to do it, Dorcas. Poor old Grandpa Peanut," Dorothy soliloquized, "He has to live all alone and just sell peanuts, sitting in his horrid wheelchair, 'cause he legs is bad. We've dot to do something; we can't give him things to read 'cause he is too busy and he won't want to play with funny things like what they want to give that sick boy, but I guess we can give him flowers. Come on, Dorcas, let's go get some."

Dorothy's daddy made quite a specialty of cultivating flowers outside of his working hours. In the backyard was a large garden of asters, bachelor buttons, marigolds, portulaca, sweet peas and many others. In front of the house Mr. Morton had built a rustic but very artistic rockery and in it were growing some very choice pansy plants, with a few ferns and a drooping ivy. Dorothy had been told not to pick daddy's posies without permission so she and Dorcas were only choosing now. Nothing in the back garden quite suited Dorothy's taste for Grandpa Peanut, so she went to the rockery and leaning over it, studied the large pansy blooms.

"I think Grandpa Peanut would love these best. He can stick them up on his peanut stand and the pretty faces can tell him stories just as they do us," Dorothy told Dorcas. Then leaving Dorcas by the rockery she skipped up to the porch to ask mother if she might pick the pansy faces for Grandpa Peanut, but she soon came hurrying back.

"Dorcas, I can't ask mother now, she is too busy with those Sunshine ladies, so I guess we shall have to 'side ourselves. I think she would say yes for Grandpa Peanut, don't you? All right." Dorothy picked all the large, handsome pansies and dropping them into the skirt of her dainty dress, skipped happily down three blocks and then two to the left until she came to the corner where Grandpa Peanut sat in his wheelchair waiting for customers to buy his peanuts.

"Why, Dorothy-child, what are you doing here, all alone?" exclaimed the old man.

"Just making you cheerfulness, Grandpa Peanut. See!" and she emptied her flowers into his lap. "I brought them to you to make you cheerfulness."

"Thank you, little Sunbeam, they are wonderfully pretty. I think I never saw such big ones before. But I want to know where Kate is and how you got away here alone?"

"I comed all alone. Kate is busy and mamma is busy and everybody is busy and I wanted to come now. I know the way," Dorothy finished very positively.

"Of course, you know the way, chicken, but something might happen to you. Promise me you won't run away again." Dorothy promised and then they spent a happy half



hour arranging the pansy faces and making them tell stories.

Mr. Morton returned from his work just as the ladies were leaving. After the good-bys were said, Mr. Morton, as usual, turned to his beloved pansies that he was raising to exhibit at the County Fair.

"Why, Rose," he exclaimed to his wife, "what has happened to my pansies; they are all gone!"

"You can't mean it," Mrs. Morton cried hurrying to the rockery. "Who could have touched them?"

While puzzling over the strange happening, they heard a childish voice down the street.

"There comes Dorothy," remarked her father. "Where has she been and who is she with?"

"I am sure I do not know; I supposed she was at home and I certainly never saw that old man before!" Mrs. Morton replied as they went down the path to meet Dorothy.

"Daddy," called Dorothy, "I'm having a ride in Grandpa Peanut's big automobile." Dorothy was cuddled up close to the peanut venter in his wheel chair.

"I should say you were, but you better tell mother and me how it happened."

"I will explain, sir," Grandpa Peanut began, "Dorothy very often comes to spend a couple of hours with me while Katie goes walking in the park with her beau. Thus we have become pretty good pals. Today, she was rather venturesome and came to see me all by herself, but she has promised not to come again without Katie. Fearing something might happen to her, I brought her home in my big car and we have both enjoyed the ride immensely."

"But, daddy," interrupted Dorothy, "I didn't run away. I was making Grandpa Peanut cheerfulest like mamma's Sunshine ladies. I took him some pansy faces to tell stories to him and he likes them, don't you Grandpa Peanut?"

"Indeed, I do, honey, and I must go back to them and my peanuts, now."

"We are very, very grateful to you for so kindly protecting our daughter," Mr. Morton said cordially, "but we shall dismiss Katie at once; all this has been going on without our knowledge."

"Oh, daddy, daddy, don't send Katie away, 'cause I promised never to go to

Grandpa Peanut's again without her and I just has to see my dear Grandpa once in a while."

"Don't worry, little daughter, we will get another Katie who will take you to see your grandpa when we know about it," and turning to the old man, added, "Of course, providing you wish to have her."

"I, too 'just has to' see my dear Dorothy. I couldn't get along without her to cheer me up now and then. But I really must go. Good-by. I am glad to have met you," and Grandpa Peanut turned his wheel chair automobile about and started home.

While Dorothy ran up the walk to find Dorcas, Mr. Morton remarked to his wife, "Bless her little heart! I guess those pansy faces, as she calls them, have done more good in her hands than in mine at the County Fair, to say nothing of saving her from the hands of that careless Katie."

"I think you are right," Mrs. Morton agreed.

"Mother," called Dorothy running back to meet her parents, "I guess I belong to your Sunshine ladies, now, don't I?"

"I guess you are a whole Sunshine Committee in yourself," said daddy, tossing her to his shoulder and carrying her into the house to supper.

## THE MORAL SIDE OF OUR PRESENT WORLD POSITION

REV. E. Y. MULLINS

*President of the Southern Baptist Convention*

It is my desire to appeal to the Christian conscience. I would like to reach every Christian conscience in America. There is no partisan politics in my message. I spent six months traveling in every part of Europe in 1920. I have just returned from another shorter trip. My recent journey has greatly deepened my convictions.

Three statements I wish to make at the very beginning. The first is that the American nation has evaded its moral responsibility since the World War. The second is that American Christians, who are familiar with ideals of right and truth, have evaded their moral responsibility by their policy of silence, of lukewarmness and drifting in one of the greatest crises in the history of the world. The third statement is that the great temptation and the great sin of America as a nation is presumption. We imag-

ine we are safe, immune from the general perils of the world across the seas, that our Constitution is an inspired document, and that we are the favorites of heaven. We are living in a fool's paradise in our vain delusion that we can live a separate life.

There are two practical suggestions I wish to make. The first is that the American government ought to take an active part in the settlement of the great European problems. This implies nothing as to the method. Personally, I am for the League of Nations, because some agency or instrumentality is necessary, and this is already in existence, and in a way functioning. But if some other way can be found, well and good. The second practical suggestion is that American Christians should make their influence felt to this end. We Christians are citizens. We must not attempt any encroachment of the church upon the state. But we should sound the clear note of duty. We should do our best to arouse the American conscience.

My reasons for the preceding statements are as follows:

*First, we are morally bound to complete what we began.* We did not start the World War, but we went in and agreed to help. Then we drew back at a crucial moment. Suppose a surgeon agrees to help another surgeon in a dangerous operation, and suppose in the midst of the operation, on professional or technical grounds, he should suddenly desert the case and let the patient bleed to death. The verdict of rightminded people would be that such a surgeon was a moral reprobate and unworthy of confidence.

We are making the impression upon the world that we do not care for others. We drew back from our great task at the very crisis of the world's affairs. . . .

LITTLE JACK HORNER

*My second reason is that responsibility and opportunity go together.* We are seeking to exploit the world commercially. Our papers are publishing long lists of business houses in China, Japan, India, Africa, France, Germany, South America, everywhere, and pointing out how American merchants must seize the opportunity of the new world unity to advance American trade. And yet there are Americans who are unwilling to assume any responsibility for keeping the world's peace. In trade we

want to be a cosmopolitan, a citizen of the world. In politics and national life, we want to be a "little Jack Horner, who sat in a corner eating a Christmas pie. He put in his thumb and pulled out a plum and said what a great boy am I." In trade we say "be bold and daring, take every chance". In moral responsibility we are saying "play safe". Take no chances. We forget that

"Though love repine and reason chafe,  
There comes a voice without reply,  
'Tis man's perdition to be safe,  
When for the truth he ought to die."

I am wondering today what the recording angel in heaven is writing in the books of God concerning our present behavior as a nation. I am wondering what the dispassionate historian one hundred or two hundred years from now, when all the clouds of passion and conflict shall have passed—what the historian will be compelled to write concerning us. If some of the present tendencies continue, if no new moral power is aroused to resist the present pettiness and selfishness, the future historian will have to say some things like the following:

America prayed and fought that the governments of the world should become democracies and assisted at the birth of a score of new democracies, and then turned her back upon them. She helped to bring them forth and then repudiated her own offspring. She saw those new-born peoples trying to learn their new art of how to govern themselves; saw them halfblinded and dazed by the new light of liberty; saw them famishing after four years of non-production; saw them in deadly peril of anarchy and internal forces of destruction; saw them battling for their very lives in a stormy sea of unrest and lawlessness; saw them doing all this when they had been bled white with four years of loss of blood, and while she looked on, she passed by on the other side, perpetuating the unrest, prolonging the great tragedy. Men say we fiddled while Rome burned. It is worse than that. We played tiddledewinks while the world burned.

NEED FOR AMERICA'S INFLUENCE

*My third reason is that the present European situation seems hopeless without America's influence.* We are familiar with the failure of the recent conferences at Genoa,



at The Hague, and at London. . . . America's voice has the one needed influence.

Our chief asset is that our influence is based upon the conviction, in European minds, of our disinterestedness. I offer no solution of the European problem. Probably no American today knows what is the true solution. I am simply seeking to impress the duty of taking a hand and trying to find the solution.

*My fourth reason is that the physical unity of the world creates a moral unity.* There is no escape from this. A hundred years ago the world life was many organisms. Today it is one organism with one nervous system. Then the world was like a block of clay. You could strike and dent it. Today it is a block of marble. A slight blow vibrates to its utmost extremity.

Every international question today is at bottom a moral question because of world unity. The economic unity of the world involves the whole question of justice and fair play in world trade. The political life of the world is not a legal unity, but mutual obligations, between nations make that life a moral unity. Even the physical health of the nations involves a deep moral unity and mutual responsibility. A religious devotee crosses Asia Minor on a pilgrimage, drinks the poisoned waters of the sacred pool at Mecca, contracts Asiatic Cholera, and upon his return communicates the disease to others. And then the health organizations of all nations begin to function to prevent the spread of disease.

#### THE PATH TO GREATNESS

*My fifth reason is that in the world's life today enlightened altruism is the highest statesmanship and the best politics.* A great many politicians would become great if they could have a moral vision and let the law of right dominate their course. They are constantly trying to do the expedient thing, or the shrewd thing, or the adroit and skillful thing in order to circumvent their foes, and they are constantly reaping what they sow. There is one path that leads to the heights of fame and glory for the political leader, and to the heights of progress for mankind, and that is the path of unselfishness and of right. Mankind never forgets the great men whose greatness took the form of service coupled with sacrifice and courage. America with her glorious history will

never unfold her eagle wings and soar to the heights of her destiny until she rises to the demands of the great moral vision.

Finally, Europe presents the greatest civic and spiritual opportunity in human history. Our highest contribution is our ideals. Europe is hungry for new spiritual forces. She is weary of state churches, of autocratic states, of kaisers and autocrats. If, as Whitelaw Reid has said, the rise of the American nation is the greatest fact of modern times, then the failure of America to fulfill her destiny of service to mankind will be the greatest disaster of modern times. May God give us vision and faith and courage, for these and these alone can light the path which leads to God's great purpose for our nation.—*Federal Council Bulletin.*

### SABBATH HISTORY I.

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## OUR WEEKLY SERMON

### THE MORAL LAW AND THE CEREMONIAL LAW

REV. EDWIN SHAW

(Sermon given at the General Conference of the German Seventh Day Baptists, at Snow Hill, Franklin County, Pa., June 3, 1922.)

First of all let me say that I recognize and appreciate the honor which you have conferred upon me by the invitation to have a place on the program of this annual gathering which included a meeting of your General Conference.

It has been my pleasure to attend several of these meetings during recent years, and on each occasion you have kindly invited me to speak to you at some time. But this year you have given expression to your confidence in me by sending me an invitation, and by placing my name on your program, as published in the denominational paper, the *Church News*.

You are a people not large in numbers, but safe and conservative in policy, and not quick to take up with things, or any man that chances to pass by or come near. Only the tested and tried are accepted; and for this reason I appreciate all the more your invitation.

You have also asked me to speak upon a definite subject; but before I enter upon any discussion of that topic, please permit me to bring to you the Christian greetings from the four agencies of which I am the secretary, namely, the American Sabbath Tract Society, the Seventh Day Baptist Missionary Society, the Seventh Day Baptist General Conference, and the Commission of the Seventh Day Baptist General Conference. I do not have any communication from these bodies that has been formally and officially voted upon for this special occasion; but as an officer of these organizations, in my official capacity, I do take great pleasure and satisfaction in bringing to you at this time their hearty, fraternal, cordial, sincere Christian greetings. And as I understand it, we now are of the same name; we have the same purpose, the same great objective, namely, the proclaiming and the living of the Gospel of Jesus Christ including the gospel of the Sabbath. To all in-

tents we are one people in Jesus Christ our Lord. If any great help were to be derived to either you or us by a union that was legal and technical and externally organic, I should favor and work for such a union. But I do not see that it makes very much, if any, real difference. If the Lord willeth it so that an organic union be made, in his own good time it will be worked out. Till then, since in heart and in spirit, we are in accord with each other, because both are in accord with our Lord, what matters it further. I bring you Christian greetings of fraternal fellowship.

If I were to take a text for the topic you have assigned to me, namely, the Distinction between the Moral Law and the Ceremonial Law, it would be the words of Christ our Lord, when he said, "Think not that I am come to destroy the law or the prophets. I am not come to destroy but to fulfil" (Matt. 5:17); and also these words, spoken likewise to his disciples in that same wonderful sermon on the mount (Matt. 5:21-22; 27-28; 38-39) "Ye have heard that it hath been said by them of old time. . . . but I say unto you."

When we read this fifth chapter of Matthew, the last part of it, without taking time and thought to consider it well, it would seem at first that Jesus is changing laws and regulations. He says that in the years gone by people have been told to do this and that, and not to do this and that; but he says that they have been mistaken. And then he proceeds to tell them what to do and what not to do. And we recorded several specific things where he tells them they were wrong, and he sets them right. In reference to murder; in reference to adultery; in reference to divorce; in reference to the taking of oaths; in reference to reparation for a wrong that has been committed; in reference to treatment of enemies, and so on.

I say that at first thought we might feel that Jesus was changing laws, was abrogating laws, doing away with them, and instituting new and different laws. But we must consider these statements of our Master in the light of our text, which is really the introduction our Lord uses as he discusses these matters. He did not come to destroy, but to fulfill. He says that plainly, "Think not that I come" for that purpose. Do not get that into your heads, do not



make that mistake, do not misunderstand me, when I undertake to make these explanations which I am about to make. He wants his disciples to have a care, and not get the wrong idea, for his coming, he says, was not to do away with the law, or to destroy the teachings of the prophets, but to explain them, to interpret them, to develop them, to make them full, to bring them to their completion, to bring them to their real and highest meaning and significance. That was his purpose, that was his mission, so far as the law and the teachings of the prophets was concerned.

Now I shall not undertake today to classify the laws of the Bible, and make two divisions of them, and put into one division the moral laws, and into the other division the ceremonial laws. I shall not undertake to say, for example, that the regulations concerning the eating, or not eating, of certain foods, belongs to the moral, or to the ceremonial law. Or which law the regulations concerning burnt offerings, or circumcision, or stealing, or blasphemy belong. I say I shall not undertake to make any such division. I do not see that Jesus, or any of the apostles undertook to make any such definite classification. It is true that Paul used such an expression as this, "Blotting out the handwriting or ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to the cross." And yet he does not give in detail just what these ordinances were, classifying them as ceremonial, and as moral. What he is discussing is this: It is not the formal observances of ceremonies and fixed regulations that make for righteousness and salvation. These are but externals, they are but the shadows of the internal, the real things. That men are righteous, not by their works, their outward acts, but by what they are in life and heart. That men are not saved now and eternally by the things they do, no matter how good and worthy, but by the grace of our Lord Jesus Christ, which is the gift of God.

Let us look again at the teachings of Jesus. I commend to any one who has difficulty in understanding this matter, a careful study of the twenty-third chapter of Matthew and the eleventh chapter of Luke. Our Lord is speaking condemnation upon certain people, and he calls them "scribes and Pharisees, hypocrites". Because they gave so

much time and attention to externals, to forms and ceremonies, and thought little or nothing of what they represented of the spirit and purpose, of the internals. You remember he says, "Ye make clean the outside of the cup and platter, but within they are full of extortion and excess." He said this to them when they wondered, and doubtless criticised him because he had sat down to eat a meal without washing his hands. I have no idea that Jesus was one who ate his food with soiled and dirty hands. If they needed washing he washed them; but he did not do it merely as a religious ceremony, while in his heart he was selfish, and was perhaps eating food secured by profiteering, or usury, or in the eating ate to excess and gluttony.

The difficulty in trying to make a distinction between moral laws and ceremonial laws, in the realm of religion is this: Very often, and usually, there is a moral element, and a ceremonial element in the laws; and our question is to see and understand the moral element, and not neglect it, because of our slavery to the ceremonial element. Take for example, the words of Jesus about the laws of murder and of adultery. He is trying to show that the moral element in the law against murder was in the heart, and that it was quite possible for one to break the moral law of murder and be guilty before God, and yet not actually take the physical life by killing the body. He says the same thing about adultery. And these are but illustrations. The man who purposes to steal your watch, deliberately plans to steal it, and is by some circumstances hindered from actually taking it, is guilty of stealing, and has broken the moral element of the law. The man who robs you by legal processes, who takes away things that belong to you but by methods within the civil law, is guilty of stealing. He has broken the moral element, though not the ceremonial element, of the law. Christ is very clear and very definite, and very emphatic, and very earnest in his teachings regarding the moral law, the moral element, as over against the ceremonial elements, in the law and the prophets. And that is what he means in the text I have chosen. He bade his disciples, and he through the Bible bids us "*Think not*" that he came to abolish the law, or the teachings of the prophets. He came not to destroy.

He came to explain, to fulfill, to make complete and perfect.

But perhaps you had in mind, when you gave me this subject, that group of religious regulations and those forms of worship that were a large part of the temple worship, the services of the Levites and priests, and of the people, in their daily, weekly, monthly and yearly celebrations, of sacrifices and fasts, and feasts, all of which were intended as worship to the Lord God. Now there was in all these things, or I mean to say there should have been, and God intended that there should be, a moral element always existing. But all too often the moral element was wholly lacking, and only the ceremonial element remained. And these temple services were merely hollow mockeries. And when such a situation exists, it is far better that the ceremonies cease, that they be done away, that they be blotted out. And that is exactly what Christ did for the world. He taught us the difference, and by his life and love he persuades his children to keep in loving obedience the moral law of his heavenly Father.

But it is necessary that even moral laws have an abode, a form of statement, that we may understand one another, an external setting. And Jesus has himself given us that external setting, or formulation, when he said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

And it was the law and the prophets that he came not to destroy, but to fulfill. Now it is readily seen that these words of Jesus, in which he speaks of "these two commandments", state in general terms, that wonderful code of law, which was the basis of the old Hebrew religion and of the state, namely, the Ten Commandments. In other words he means the Ten Commandments when he says on these two commandments. As they have been explained, interpreted, fulfilled by him.

Now it is possible that you have asked me to discuss this topic because of the fact that many of our good friends, disciples of Christ, Christian people, say to us, and apparently they are quite honest and sincere in their words, that the particular day of the

week on which the Sabbath should be celebrated is not a moral question, but is a part of the ceremonial element. They say that the Sabbath, as an institution, has a moral obligation, but that a particular day for its observance is merely ceremonial. But others go yet further, and say that not only the particular day is a part of the ceremonial element, but that the Sabbath as a whole has no real moral obligation, that it was an ancient institution, growing out of the four phases of the moon each month, that it was a part of the Hebrew ritualistic religion, and that for Christian disciples, enjoying the liberty wherewith Christ hath set them free, the Sabbath is ceremonial, and has no moral relation to our Christian religion in belief or in conduct. So they say; and in the face of such a proposition what is our attitude, and what are we to say? In the first place, before we enter into any direct discussion with such people concerning the Sabbath, let us come to an understanding with them as to what authority the Bible is to have in our discussion. If they eliminate the Bible, then we have no common ground for considering the matter. That is exactly what some of these people do. With them we can not discuss the question of the Sabbath.

But we shall find that most people still take the Word of God as a source of authority at least. And they will be quite likely to agree with us that there is a moral obligation taught in the Bible regarding the Sabbath as an institution, a moral obligation as to its observance; but where they differ from us will be as to the ceremonial element in the particular day to be observed. They will say that part is only an external. What are we to say?

Well, before we consider whether or not there is a moral element attached to the Sabbath day, let us ask ourselves, and our friends, what is it that makes anything moral, or not moral. Why is there a moral element in stealing or in blasphemy? The moral element in stealing is the violation of the rights of others, a disregard for the human relationships of justice and right. And the moral element in blasphemy is the violation of the sanctity of the Lord our God, a disregard for his holiness.

The moral element then in the Seventh Day is this, that a disregard of it as the Sabbath is a violation of the purpose of



God, as given in his Book which is a record of his revelation to man, the story of man's searching after God, and of finding him. Now the Sabbath is in this revelation from beginning to end. The story of its origin goes back to the very creation of man, and all through the ages down to the time of the apostles, the Sabbath, the Seventh Day Sabbath, is found, running all through the Book. The significance of the Sabbath is wholly lost if it be placed at the beginning of a series of days, or in the midst of the series, or anywhere else except at the end, where it is placed. It loses its meaning if transferred to any other than the Seventh Day.

But our friends say that the particular day is purely ceremonial. That the important element is the spirit in which it is observed. Let us frankly say, that it is possible for people to make the Seventh Day ceremonial, and forget the spirit. But that would be true of any other element in the observance of the Sabbath; and for me at least, the Seventh Day is a moral part of the Sabbath institution. I am deeply interested in the study of the Scriptures, in all the historical research of these days. And I am in sympathy with many of the findings resulting from this study. But my conviction of the moral obligation of the Seventh Day Sabbath grows stronger and stronger the older I become, and the longer I study.

I trust that this discussion of the moral and the ceremonial elements of the laws and regulations under which our religious activities are lived, has not been in vain, that it has been helpful and profitable, in tune with the truth of God, and redounding to his glory. Amen.

### REV. JEREMIAH FYOCK

EDWIN SHAW

Perhaps his name was not Jeremiah. His people always called him "Brother Jere", sometimes spelling it "Jerre", or "Jerry". The last time I saw him was at Snow Hill, in Franklin County, Pa., the first week of last June. He was then not in good health, but I was not expecting to hear of his death on October 31, word of which was immediately sent to me by his neighbor and brother pastor, Rev. R. R. Thorngate.

I do not know how many years Brother Fyock has been a pastor of the German Seventh Day Baptist Church at Salemville, Pa. I came to know him during the few visits I have made at Salemville while attending various denominational meetings there and in connection with my work as secretary. But I knew him better when we were both visiting at Snow Hill on several occasions, he as a delegate of his own people from Salemville to his own denomination at Snow Hill, and I as an invited and welcome guest from our denomination.

I greatly enjoyed listening to Brother Jere preach, and I was always helped and cheered. He was so absolutely sincere, simple and earnest. His thoughts were commonplace, just the plain story of the gospel; but there was evident a life back of his preaching that was genuine, clean, above reproach, meek and lowly, Christlike, a life that gave power to his message that was stronger than eloquent words and intellectual instruction.

A letter is just at hand from a friend of us both, not a member of his own local church or community, but from one who has known him long and well. From that letter I take a few sentences. "Brother Fyock will not only be missed in the home, but in the congregation, and in the denomination, and in the community in which he spent the greater part of his life. It may be truly said of him that his life preached a sermon every day he lived."

For a good many years Brother Jere has been a reader of the SABBATH RECORDER, and I am glad through its columns to express my appreciation of his life and character, disciplined and enriched by the sweet graces of his Master, Jesus Christ, whom he loved and served. He was especially gifted in prayer, and all who heard him were drawn into closer fellowship and communion with God. Words which he often used may now be confidently said of him, he has "entered in through the gates, and has received a crown of life everlasting".

May we so live, we dread not here to die. So die, we dread not afterward to live.—*Phillip John Bailey.*

## MARRIAGES

ODELL-DORWOOD.—In DeRuyter, N. Y., December 2, 1922, by Rev. Leon D. Burdick, Mr. Clarence Henry Odell, of Summer Hill, N. Y., and Miss Juna Mira Dorwood, of De Ruyter, N. Y.

BROWN-BURDICK.—In Lincklaen, N. Y., November 15, 1922, at the home of the bride's parents, Mr. and Alfred Burdick, Mr. Earl T. Brown, of Melrose, Mass., and Miss Lillian E. Burdick, of Lincklaen, N. Y.

VAN-HORN-HAINSTOCK.—At the home of the bride's parents December 5, 1922, Mr. Irel Van Horn and Miss Imogene Hainstock, Pastor Claude L. Hill, officiating.

## DEATHS

CHAMPLIN.—Charles C. Champlin was born May 25, 1860, and died November 24, 1922.

He was the youngest of three children born to James A. and Susan Saunders Champlin. His whole life was lived in Alfred, on the farm in which he was born. He was always deeply interested in his farm work, his home, his family, his church and his community. He was thrifty, orderly and energetic in all that he undertook

and was much beloved by every one. In early life he professed faith in Christ and joined the First Seventh Day Baptist Church of Alfred, of which he remained a faithful and beloved member until his death.

In the year 1883 he was married to Lana E. Adams, and to them was born one son, James Francis.

Mr. Champlin was never a strong or rugged man, being afflicted with asthma nearly all his life. He often worked far beyond his strength, but such was his love for his work and his desire to do for others that he often forgot his own sufferings.

He is survived by his wife, his son Francis, one grandson, and one sister, Mrs. Hattie Champlin, of Alfred Station. During his last sickness he was faithfully and tenderly cared for by his wife, his son and his daughter-in-law.

Funeral services were held at his home in charge of his pastor and President Davis. His body was laid to rest in the Alfred Rural Cemetery.

A. C. E.

BALSER—Mrs. Mary Balseer died at Riverside, Cal., November 9, 1922, aged 85 years.

Mary Christafer was born in Norway in the year 1837. When she was but twelve the family came to America, locating at Palmira, in Southern Wisconsin. In early childhood she was confirmed in the Lutheran church, with whom she continued to worship until Elder Sanborn, a pioneer minister of the lake states, pitched his tent in the neighborhood and presented the binding obligation of the Fourth Commandment. She together with other members of the family accepted the Seventh Day Sabbath and united with the Seventh Day Ad-

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ventist Church. For no less than three score years she was a consistent and faithful member of this body.

In 1853 she was united in marriage to William Balser. Four children, who reached maturity, were born to them, three of whom are still living. The two sons, Malhlon, of Riverside, and Seamor, of Realto, were present at the last service. The daughter, Mrs. H. F. Stillman, resides at Battle Creek, Mich. The father was laid to rest in 1908.

During her illness she was aware that the end was near and she talked freely and cheerfully of its approach.

Thus another neighborhood mother, who through a long life of unselfish helpfulness has woven the beautiful figures of her Christian life into the warp and woof of the characters of all who knew her, has laid down the shuttle for a quiet rest, committing her spirit to Him who testifies: "I know thy works, and thy love and faith and ministry and patience."

Services were conducted by the writer, assisted by Elder J. T. Davis. Miss Ethelyn Davis provided the music.

E. S. B.

**RANDOLPH.**—Alvin F. Randolph was born near New Milton, W. Va., and died at a hospital in Baltimore, Md., November 10, 1922, aged 65 years, 4 months, and 25 days.

He was a son of Jephtha F., and Deborah Sutton Randolph. Almost his entire life had been spent at the old homestead farm where he was born. For several years he had been subject to very severe attacks of suffering and had twice been in hospitals for special treatment, but received no permanent relief. However, this last attack which seemed to creep on rather unsuspected became very serious on Election day, November 7, and on the following day he was taken to Baltimore, but to no avail, as he passed away in less than two days after his arrival.

Mr. Randolph was the youngest in a family of seven children, five brothers and two sisters. Two of the brothers alone are left. One of these is our dear brother Franklin F. Randolph, of New Milton; and the other our old time friend, George W. F. Randolph, of Salem.

We learn from his father's diary that brother "Allie" was "converted" at the age of fourteen years while "Uncle Jephtha" was away from home on public duty at the state capital. He united with the Salem Seventh Day Baptist Church at first, but later changed his membership to the Middle Island Seventh Day Baptist Church. Here he has been an unassuming, quiet, earnest, Christian brother.

November 6, 1879, he was united in marriage to Lucy E. Sherwood. It has been stated in the writer's presence, "If any couple was ever happily united this one surely was." To this union four children were given, two sons and two daughters. Of these only one, Mrs. Tressie McClain, is living.

Mrs. McClain and her daughter Blonda McClain are living at the dear old home with the stricken widow.

May the widow's God, the Father of the fatherless, and the mourner's Comforter bless them.

G. H. F. R.

## THE SABBATH RECORDER

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

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### Sabbath School. Lesson I.—January 6, 1923

HEALING ON THE SABBATH. LUKE 13

*Golden Text.*—"It is lawful to do good on the sabbath day." Matt. 12: 12.

#### DAILY READINGS

Dec 31—Luke 13: 10-17. A Woman Healed on the Sabbath.

Jan. 1—Matt. 12: 9-13. A Man Healed on the Sabbath.

Jan. 2—John 9: 1-14. Sightless Eyes Opened on the Sabbath.

Jan. 3—Matt. 12: 1-8. Jesus Lord of the Sabbath.

Jan. 4—Exodus 23: 10-13. The Sabbath for Refreshment.

Jan. 5—Heb. 4: 4-11. The Sabbath a Type.

Jan. 6—Psalm 103: 1-8. Praising our Helper.

(For Lesson Notes, see *Helping Hand*)

There never was a bad man that had ability for good service.—*Burke*.

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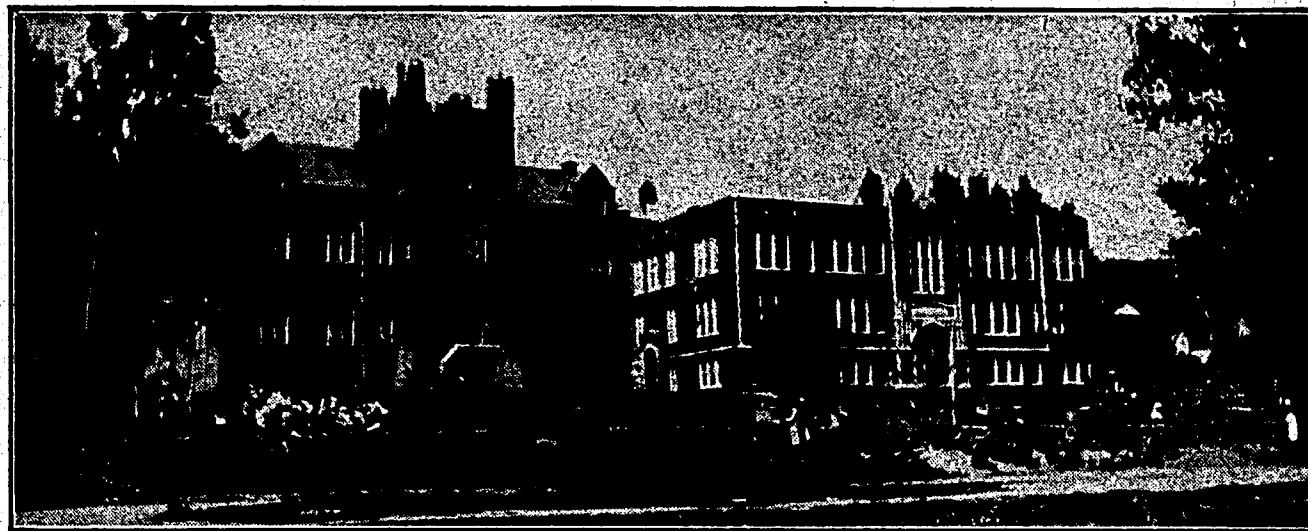
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Seventh Day Baptist  
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*For the First Half of the*  
CONFERENCE YEAR  
DECEMBER 17-23

William C. Whitford, *Treasurer*  
ALFRED, N. Y.

### A PRAYER BY DR. HENRY VAN DYKE

"HELP us rightly to remember the birth of Jesus that we may share in the song of the angels, the gladness of the shepherds, and the worship of the Wise Men. Close the doors of hate and open the doors of love all over the world. Let kindness come with every gift and good desires with every greeting. Deliver us from evil by the blessing that Christ brings, and teach us to be merry with clean hearts. May the Christmas morning make us happy to be thy children, and the Christmas evening bring us to our beds with grateful thoughts, forgiving and forgiven, for Jesus' sake, Amen."

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