

# The Sabbath Recorder

## OUR PLATFORM FOR 1923

*Adopted by the Commission at the Pittsburgh Meeting, December, 1922*

### THE SPIRITUAL LIFE

12. We approve the plan of having a special season, possibly during the months of February and March, for the deepening of the devotional life of our people, especially by an effort to foster family religion and to encourage pastoral evangelism.

If Christ were only a man it is strange that the nineteenth century can not produce a better one. He was born in an obscure and contemptible province. He grew up in an uncultured community; the child of a poor peasant's home, of a subject race. Yet he rises sheer above all mankind, the one commanding moral character of humanity. Now if Jesus was all that just as a mere man, the world should long ago have advanced beyond him.

And so I challenge you who believe that Jesus Christ was merely a man, to reconcile that belief with the fact that you are not a better character than he was. With nineteen hundred years of his influence upon the world, with advantages possessed by us such as he never dreamed of in his day, if Christ's character was purely human, it ought long ago to have been surpassed and there ought to be in the world today many men and women who are superior in their character to him. . . . I believe Jesus Christ is the Son of God, and proved to be such by the elements of character in him not to be found in men.  
—Robert E. Speer.

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

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**Try Hopeful and Cheering Messages** In a world where life is full of struggles,

where burdens are heavy, and where every heart has its own discouragement, nothing is more needed than messages of hope and good cheer. It is far better to be able to put a little bit of brightness into the hearts of struggling men, than to be constantly uttering discouraging words that tend to quench the last ray of hope or to cool the ardor of any life.

The commander leading his soldiers into battle can completely handicap them and make sure their defeat by dwelling upon the power of the enemy and talking of the uncertainty of the issue and magnifying the difficulties and the dangers.

We sometimes fear that leaders in the army of the Lord are too much given to lugubrious messages regarding the conflict with evil, where heroic, hopeful words are so much needed.

Those who stand as leaders in the Master's work; whose every word or tone or look has its influence over other lives, can not be too careful about the character and quality of the messages they bring. It is a sad thing to check the enthusiasm of a hopeful heart, or to add to the despondency of one who is already downcast.

In these dark days of world trouble men sorely need encouragement and inspiration. We fear that many a church is kept from aggressive work and genuine progress by the doleful, gloomy, disheartening messages of a timid and hopeless leader.

We wonder if the scarcity of young men for the ministry may not be due in a measure, to the complaining spirit of some pulpits who seldom sound a true heroic note about the glorious opportunities of the minister.

The world has little use, today, for men who are always looking for faults and always saying disheartening things. Everything looks gloomy to them. "This is the most corrupt age the world has ever seen," say they. With them "the church was never so worldly, and men were never so de-praved". They seem to live to discourage

people and to quench every ray of hope. They seem to forget that the essential qualification of good leadership is large hopefulness.

In homes where children are being trained, parents are too apt to magnify the faults and imperfections. The prevailing temper is one of faultfinding and censure, which tends to discourage the child until he feels that there is no use in trying to do well. Sometimes words of approval and commendation will do wonders for a careless child. The principle holds good in the case of some grown up children.

Those who would do the most good, whether pastor, teacher, parent or editor, must learn well the secret of good cheer and the duty of encouragement.

**Two Wonderful Things** There are two things in the Bible that always seem so wonderful to us that the very thought of them settles the matter in our mind whenever the divine authorship is questioned or when doubt is expressed regarding the divinity of Christ.

First, there is the perfect character of the law of God as expressed in the Ten Commandments. It seems nothing short of miraculous that in such a corrupt and barbarous age a law could be brought forth so perfect that all the ages of civilization with their culture and superior knowledge have been utterly unable to improve or make better.

If such a law could be the result of human development in the ages before Moses, then under the same rule, human advancement in wisdom and light should have been able to improve upon it. But no; the most enlightened nations of earth still go back to that law as the basis of their own laws. None but the divine mind could have produced the Ten Commandments in the world's infancy and ignorance.

The second all-convincing thing in the Bible is the production of such a character as the Christ bore nearly two thousand years ago when Rome ruled the world. Just

the fact of the Christ, who went about doing good, who never had to repent of sins, or who never felt himself to be a sinner, and who made good all his claims to divinity settles the question as to his being the only begotten Son of God.

To accept any other view would make the only perfect man the world has ever known the result of sin. If God was ever to manifest himself to men, the most natural way would be in human form; and the most natural way for him to come to men would be through the gates of childhood. Take away the idea of the divine conception and you remove the blessed truth that God did come to men as a Savior to bridge the chasm between the lost world and the heavenly home.

If Christ were only and solely human—if such a man could be produced in the common way nineteen hundred years ago, then under the superior advantages of our civilization, of our schools, of our scientific knowledge, of our superior light, the world ought to have produced—developed, or evolved—a much better character long before this. The only explanation as to why it has not produced better men in two thousand years of light from the Christ life, must be found in the fact Christ was the only begotten Son of God the Father.

Take away this thought from the Christ and you take away our Savior. Indeed to take away the supernatural, so called, from Jehovah's hand dealings with men in giving them his law and in providing his Son as a Savior, and you rob us of our God; you undermine all our hope of heaven, and leave us in a soulless world of unfeeling grinding law.

**"Catching Leaders For the Ministry"** On another page we give our readers an excellent article from the *Literary Digest* on the subject of young men for the ministry. It sets forth the importance of the minister's job, and the possibilities for grand leadership in the ministry in a way that should appeal to the young men.

There is also food for thought regarding the attitude of parents and of the churches and ministers which should not be overlooked.

Let everybody read this article and ponder well the truths it contains.

**Roses and Violets** It is a delightful, spring-like day in the first week in February. The early morning was ideal, with a golden glow at sunrise which illumined both sky and river until one could scarcely tell where the one left off and the other began. Even the narrow belt of woodland that marks the boundary between sky and river was gold-tinged by the reflected glow of light.

Roses blooming on the lawns; men and boys in shirt sleeves going about their work; golf players strolling over the fields, clad in white from head to foot; mercury climbing toward the eighty mark, and the windows wide open as we write—all these combine to make it seem like a bright June morning in our northern homeland.

But the morning paper brings quite another story. The fiercest blizzard of the winter is even now holding the middle west and northern lake regions in its icy grip, and is headed for the Atlantic States. The weather prophets say it will last several days, and will be so much colder than anything we have had yet, that people will forget that hitherto our winter has been mild!

Soon after reading this icy news, which almost started the chills, out of sympathy for the dear ones who must endure such cold, the lady of the house entered our room with a delicate little bouquet of blue violets fresh from the garden and placed it on our bureau. These bright blooming violets brought the good cheer of this summer-like day still nearer home, and we could but feel grateful for the providence that has brought us to the land of flowers just in this, our time of need.

But the flowers of good cheer are not all blooming out of doors in this summer land. There is much to be thankful for in Daytona besides roses and palms and orange groves. People here love the "Rose of Sharon", and the earthly paradise does not make them forget the heavenly. The "palms of victory" promised to the faithful have great attractions, and there is love for the spiritual graces that beautify the home-life and that bring rest and peace to the soul.

We have been greatly cheered by these things as we have witnessed the sweet fellowship of those who gather each Sabbath for worship and Bible study here. They have come from distant States to enjoy fellowship with one another and with the

friends of other days now living here, and the sweet influences of friendship, the flowers of Christian graces, the bright sunshine of spiritual life, make the meetings blessed indeed.

This little bunch of violets, and the roses we saw climbing the lattices this morning, bringing brightness and beauty to earth, are suggestive of the flowers of spiritual life which fill many a home, and which make our meetings a little heaven below.

**Character Will Settle It** We hear much about the final judgment to be passed upon men when they stand at the bar of God. In human courts of justice witnesses are called and the judge sums up the evidence produced and pronounces sentence according to the testimony. All depends upon what men have heard and seen.

How very different it will be in the court of the Eternal! The prophet said: "He shall not judge after the sight of his eyes, neither reprove after the hearing of his ears." The supreme Judge will need no witnesses and he will not need to pronounce the verdict. Our own conscience will be the witness and character will be at once, *verdict* and *sentence*. There will be no question as to what the sentence will be; for the criminal will already have pronounced it upon himself. He stands self-condemned as the natural result of his own choices in life. No witness will be needed only that of his guilty conscience, when the sinner stands before the great white throne. We create our own destiny and prepare our own eternity by the choices we make here.

**What Will the Answer Be?** For three or four weeks, the Platform urged by the Commission has been published on the two outside pages of the RECORDER cover. Good, clear, large type was used to make it easy to read, and three writers have called attention to it and urged people to read carefully and to comply with the Commission's recommendations.

We wonder what the answer will be? The RECORDER of January 29 reached us one week from the day of its issue, and the appeal of Brother W. L. Burdick in the Mission department has been read twice with a good deal of interest. And even though an appeal appeared editorially

last week for favorable action on the part of our people regarding the important items in that Platform, we feel constrained now to call attention to the excellent presentation of the most important item in the Commission's report. Please read again the article on pages 137 and 138, and ask yourself the question: "Will our people respond to this most reasonable and most important request?" Everything depends upon our attitude toward a special effort during these weeks for a renewal of spiritual life in our homes and in our churches. It means special effort for a revival—for the outpouring of the Spirit anew which will make us useful and efficient in bringing men to Christ, and in supporting the cause of God.

Our appeals for much needed financial help to save our boards from distress and to enable mission work to go forward, has not met with the response for which we had hoped. There is too much indifference, and too many people seem satisfied to settle down and let the burdens go rather than to arouse and work together for their relief. And now we can but ask the question over and over again: "Will the people unite in this movement for spiritual uplift, for a revival of religion in home and church?"

Friends, what do you think of our prospects as to the future as a denomination if we do not heed this call? Under present prevailing conditions what must be the outcome if we fail to respond now? We sincerely hope that the next word that reaches us from the northland, will bring the good news that in our churches, pastors and people are working together to "deepen the devotional life and foster family religion", and that our dear churches are all being strengthened thereby.

**Important Decision Days** Our Commission has suggested March 24 as a ministerial decision day. It is also urged that special effort be made for several weeks for the deepening of devotional life in the homes and in the churches. These two suggestions go well together, and the special efforts should lead up to a decision day with many, not only for the ministry in particular; but also for a Christian life, in cases where the ministry is not contemplated.

Every good Christian we have known made his start in some decision day. It is

also true that some decision day settled the question with those who have gone the downward road to ruin.

How much is involved when one stands at the point of decision. Last Sabbath we preached from the text describing Ruth's choice when she said to Naomi: "Intreat me not to leave thee, or to return from following after thee: for whither thou goest I will go: and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried."

That was a wonderful choice including the pathway of the godly: "Where thou goest I will go"; the Christian home: "Where thou lodgest I will lodge"; Christian society: "Thy people shall be my people"; the God of Israel: "Thy God shall be my God"; the death of the righteous: "Where thou diest I will die", and the Christian burial.

On the hills in the land of Moab, three women are looking toward Bethlehem in the land of Judea, Naomi's old home. For ten years Naomi has lived true to her God in a heathen land. The three have suffered bereavements together, and each one had buried her husband. Naomi's faith must have impressed the two girls with a sense of the superiority of her God over their own, and they both stand at the point of decision. Shall they leave the land of idols with its evil associations and go with Naomi across the Jordan to the land of Canaan?

They had talked the matter over, both young women were greatly moved; twice they lifted up their voices and wept, and Orpha goes back to her people and her gods, while Ruth goes with her mother-in-law to Bethlehem.

Who can read this story without being impressed with the importance of a single choice. There were two girls with hearts stirred to tears, both looking toward Canaan, and having equal opportunities to choose the true God and become identified with his people. Orpha chose to go back even after she had made a little start. Who cares for Orpha now? Into oblivion she went as the result of that decision day. But Ruth's choice has immortalized her, giving her a place in the hearts of God's people throughout all generations. By it she was exalted to become the grandmother of David, a progenitor of David's greater Son, and last but not least, she brought back into the Messianic

line the blood and lineage of the sons of Lot. Wide indeed was the ending for the two girls as the outcome of the choice they made on that decision day.

The principle holds true today. Two persons may sit in the same church pew, listen to the same sermon, both be stirred to tears, both have the same opportunities, and yet their decision may start them in opposite directions. There the great gulf begins, and it widens between them as the years go by! Who can measure the moral distance between the endings resulting from such a decision day?

When Lot came to his decision day and deliberately chose to turn away from Abraham and pitch his tent toward Sodom, he settled the question as to his future and the future of his family. Out of that choice came his own downfall and through that the deadliest foes of Israel for many generations in the descendants of his sons, Moab and Ammon. Thus great calamities may be the outcome of a single decision day.

Little did the Jews realize what would come to them when, in their decision day they cried: "Away with him. Crucify him. His blood be upon us and our children." Somewhat such decisions are still being made, when Christ is being crucified afresh. Oh, friends, please do not make any mistake when decision day comes to you.

**"And They Were All Filled With The Holy Spirit"** The early disciples received the "power from on high" more than once. The words at the head of this article are found in Acts 4:31, and this infilling of the Holy Spirit was at least the fourth time with them. Of course they were born of the Spirit when they became Christians and were sealed as followers of Christ. Then in Luke third and fourth chapters the Master was anointed afresh for service, and when the day of Pentecost was fully come, the promised power from on high was given to his followers. Then in Acts 4:31 they were filled with the Holy Spirit for special work.

If Jesus and his disciples needed special endowments by the Spirit for their work, we as their followers have a greater need. If his immediate followers needed the power

from on high before they could even begin their kingdom tasks, his words must still be true: "Without me ye can do nothing."

There was never a time in our history when Seventh Day Baptists stood in greater need of a "deeper devotional life"—a real indwelling of the Spirit. This is indeed our only hope as a people, and this is what makes the Commission's recommendation in its Platform so timely. The very first forward movement after Christ, began at Pentecost; and every great step in advance since that day has come in the same way. The power was given in answer to prayer, when they were all together in one place; and the first revival began with the replenishment of the Spirit in the hearts of the Christians. This set them to talking with such enthusiasm about Christ and salvation that thousands were converted.

Several times when things of the kingdom seemed to drag and special work was needed, the apostles received a new infilling of the Spirit, and then the cause was advanced and blessings came to men.

Friends, what think you would be the effect if all our churches would heed the Commission's appeal and fall in line for a spiritual revival? Would you not rejoice to see such a movement? Would it not brighten our hopes for the future, and would not a new light shine upon our homes? What else can give promise of competent leaders so much needed today?

There is a song we have heard sung with enthusiasm not many months ago in one of the associations, which we wish we could all sing until filled with its spirit, and then make it our sincere and earnest prayer:

There was pow'r O Lord, in the days of old,  
To kindle a fire in hearts grown cold;  
That we on thy word may now lay hold,  
Lord, send that power again.

There was pow'r by which ev'ry tongue could  
speak,  
New life-giving power unto the weak,  
That sent them the wandering ones to seek—  
Lord, send that pow'r again.

There was pow'r to set ev'ry captive free  
And give to thy servants liberty  
To speak and to pray and work for thee—  
Lord, send that pow'r again.

There was pow'r O Lord, in the old-time pray'r,  
It thrilled ev'ry heart and lingered there,  
Till we in thy glory seemed to share—  
Lord, send that pow'r again.

## CHORUS

Lord, send the pow'r again,  
O, send the power again!  
We believe on thy name,  
And thy promise we claim,  
Lord, send the pow'r again.

**CATCHING LEADERS FOR THE MINISTRY**

Second-class recruits can not fill the need of the pulpit, and a call is being sounded for strong-minded, spiritually capable young men to enter the ranks of a ministry that has so thinned during the last ten years as to cause panic in the churches. To be sure, says Bishop William Lawrence, of Massachusetts, the great body of the ministry must be men of only middle-class ability, but the church must have, as the world has in every other calling, a certain proportion of men of stronger type who have been drawn out from the multitude by a process of selection and have been given adequate training. Raising the standard of the theological schools is suggested by Bishop Lawrence, for, he writes in the *Boston Globe*, as a rule, the theological schools have been too free in admitting young men to membership and some of the bishops and others responsible have been too easy in passing almost any pious, well-meaning young man. Even so, he goes on,

"The selection of promising young men for the ministry will not solve the problem until there is a wide-spread realization that it is a field of service that calls out the highest powers of the most vigorous personalities. The American people do not realize this. One of the chief obstacles to many young men going into the ministry is that their fathers do not want them to go.

"President Lowell said a few days ago that in his opinion the chief reason for strong men not entering the ministry is that they do not see in it an adequate bit of work. He added: 'We who know the ministry are fully aware that it is a great calling and has within it the highest possibilities. The trouble is that the young men in college do not know anything about it, and the very kind of work that the minister has in hand, that bearing upon spiritual things, is so subtle, and spiritual experience must be kept so quiet, that it is difficult to bring before young men a notion of how great the work of a true minister is.' It is not the fault of the people that they are ignorant, but the fault of the church and of the clergy themselves that they have not taken the trouble to tell the story, and in such a way as to get it under the skin of the young men."

Here, then, we are told, is the chance for the ministers; here the opportunity for the churches, and especially for the theological seminaries. Bishop Lawrence recites the

story of a layman who complained that his minister, though a scholar, was dry as dust and lacking in pastoral ability, and suggested that he would make an excellent professor in a theological school! Think of a sane layman who wants an open-minded, interesting pastor, suggesting that a ministerial mechanic would make an excellent teacher in a theological seminary, exclaims Bishop Lawrence. Yet, he says, much of this has gone on in the past:

"Seminaries have made a sort of 'soldiers' home' for the old warriors. Those days are passing and they have got to pass altogether, and mighty quickly, if the Church of Christ is going to get into pace with the rest of the world.

"The fact is that in these days the real scholar and teacher has got to be caught young. The colleges know that well and the seminaries are learning it: some of them have gotten on to it as quickly as the colleges. A teacher of divinity students is a trained man, a specialist. He was a scholar in college and is now: but theology is not purely an academic study: it is the revelation of life, and the true teacher in theology must be shot through with spiritual life: he must be human, keen in his interest in youth, in present-day thought. He must be a vigorous, truth-loving character: he must have vision beyond the lecture room: and the one object of his life and teaching is to bring God to man and man to God: for Christ, the very revelation of God, is the leader, the leader of men through the ages. If young men are to be leaders, they must have teachers who have the intellectual and moral courage to be leaders of the future leaders."

—Literary Digest

## HOW TO INCREASE OUR NUMBER OF MINISTERS

REV. SAMUEL R. WHEELER

"The effectual fervent prayer of a righteous man availeth much" (James 5:16). Numbers 9, 10 and 11 under "The Ministry" in the Platform of the Commission, RECORDER, January 15, 1923, are worthy of special consideration and action. No. 9 reads: "We suggest that March 24, 1923, be set aside as 'Ministerial Decision Day' in the churches and urge our pastors to preach at least one sermon during the year on the ministry, and to use every possible effort to attract young men of promise into the calling."

Thanks, many thanks, to the Commission for this very valuable suggestion. It is in full harmony with the words of Christ, Matt. 9:37, 38, and Luke 10:2: "The harvest truly is great but the laborers are few;

pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest."

The first chapter of the first book of Samuel gives a very special way to secure ministers. The entire chapter is interesting to read, especially the eleventh verse containing the prayer of the godly woman Hannah. "And she vowed a vow, and said, O Lord of hosts, if thou wilt indeed . . . remember me, and not forget thine hand-maid, but will give unto thine hand-maid a man child, then I will give him unto the Lord all the days of his life."

Surely this "effectual fervent prayer" of this one righteous woman "availed much", yes very, very much. It gave to the world the very valuable prophet Samuel.

Thanks be to our heavenly Father, he knows all Christian mothers and will continue to know all who will follow the example of Hannah, and will give the same result, according to his infinite wisdom. Also the same Father in heaven will always know the fathers and mothers who offer "effectual fervent prayers" for manly sons to accept the divine impress to preach the blessed gospel of Christ. Praise God many parents have seen such prayers answered. May the gracious merciful God forgive all of us who should have, but have neglected to offer such prayers.

Dear brethren and sisters in Christ, throughout the denomination, let us all realize that this is a needed time with us and an acceptable time with God to offer prayers that will increase the number of our ministers, members, and churches.

Surely it filled the soul of Hannah full of rejoicing that her prayer was answered. Also praised be God for the joy that comes to every church and every individual soul when anxious, earnest prayers are answered.

Now let us all pray:

"Come Holy Spirit heavenly dove  
With all thy quickening powers  
Kindle a flame of sacred love  
And that shall kindle ours."

and inspire us to offer "Effectual Fervent Prayers". Amen.

The man who "protects the law" in such a way that he has to mask to protect himself has no place in America.—*Washington Post*.

## THE NEW FORWARD MOVEMENT AND SABBATH STUDY AND PROMOTION

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

### THE MINISTRY OF CHRIST

(All readings from Mark's Gospel)

March 4-10. The Ministry of Love

PRAYER FOR THE WEEK

Our heavenly Father, we would love thee with all our heart, soul, mind and strength. We have often fallen short through lack of understanding and absorption in many things. We pray for thy pardoning grace. We would love our neighbors as ourselves, but the insistence of self has often put our neighbors' good remote from our thought. Forgive us, O God. Show us the way to live a Christlike life of love in this needy world. May thy love abide with us; through Christ. Amen.

SUNDAY. *Deeds of Love*. Read 7: 24-37. Text: 7: 37. He maketh even the deaf to hear and the dumb to speak.

"But sympathy is not complete until it expresses itself in action."

*Meditation*. Through the long-centuries how many millions of every race and tongue have united their voices in the glad refrain "He hath done all things well." May this be the dominating sentiment of my life!

Hymn No. 5—O Life, that maketh all things new.

Prayer—That Christ's love may be manifested by my life. (29).

MONDAY. *His Love Embraces all*. Read 8: 1-13. Text: 8: 2. I have compassion on the multitude.

"Love when once kindled travels far, but it must first be kindled."

*Meditation*. It is hard to follow Christ in his love for unlovely people: but God loves them and to be a true child of God, I too must love them, not in sentiment only, but actively, that they become worthy of his love.

Hymn No. 36—Immortal Love, forever full.

Prayer—For outcasts, wayward and forgotten. (8)

TUESDAY. *The Incarnation of Love*. Read 8: 14-30. Text: 8: 29. Thou art the Christ.

"The deity of Jesus is a truth that can not be demonstrated to a man whose heart is not right towards God."

*Meditation*. Christ did not tell his disciples at first that he was the Christ, but allowed his life to show what manner of man he was. If we are Christlike, we do not need to tell it. People

know far more about our real nature than we sometimes think they do.

Hymn No. 36—Immortal Love, forever full.

Prayer—For a Christlike spiritual life. (15).

WEDNESDAY. *The Sacrifice of Love*. Read 8: 31—9: 1. Text: 8: 34. If any man would come after me, let him deny himself and take up his cross and follow me.

"Follow me. Remember my gentleness, my watchfulness, my consideration, my patience, my compassion, my readiness to help, my swiftness to heal, my gladness to sacrifice."

*Meditation*. It is not by accident that one passes from a self-centered to an unselfish life, but by deliberate purpose.

Hymn No. 38—Beneath the cross of Jesus.

Prayer—For a Christian solution of race problems: for workers among negroes and immigrants. (74).

THURSDAY. *Beloved of the Father*. Read 9: 2-13. Text: 9: 7. This is my beloved Son; hear ye him.

"The reasons for thinking him divine are solid and colossal facts, which even a wayfaring man can see."

*Meditation*. The divinity of Christ is not a matter of creedal statement, but of fact. His power to renew lives is of the very nature of God. Others may introduce us to him, but it is his power that saves us.

Hymn No. 26—Lord of all being, throned afar.

Prayer—For our pastors, church officers, and for the spiritual life of our church. (59).

FRIDAY. *Love Empowered by Prayer*. Read 9: 14-29. Text: 9: 17. Teacher, I brought unto thee my Son.

"The crowning achievement of a man on earth is to make the word 'father' so rich in memories and associations, that it brings God nearer to his children."

*Meditation*. Many modern parents are apt to be more anxious about their children's physical health, education, or even their place in society, than about their religious training.

Hymn No. 21—O Love that will not let me go.

Prayer—For parents. (51).

SABBATH DAY. *The Reward of Love*. Read 9: 30-37. Text: 9: 35. If any man would be first, he shall be . . . servant of all.

"Christ in history. There is a fact—face it."

*Meditation*. History proves the truth of this paradox. Christ's way of living has been clearly justified throughout the centuries. The one who serves others, gains all that is most worthwhile, and takes first place in the kingdom where character counts. The one who serves self makes only temporary gains and loses all that has permanent value.

Hymn No. 16—Take my life and let it be.

Prayer—For Seminary students, student volunteers, and others considering Christian life service. (62 and 63).

## PERSONAL TESTIMONIES OF SABBATH CONVERTS

About three years ago the present writer conceived the idea of bringing together the personal testimonies of persons who have accepted the Sabbath. He went so far as to secure eight such testimonies, seven of them personal and one through the wife of a deceased husband.

These eight testimonies were given by former members of three of the largest evangelical denominations in America, namely, Baptist, Presbyterian, and Methodist.

Of the Baptists there are two ministers, one layman, and one woman; Presbyterians, a minister and a medical missionary; Methodists, a minister and a layman.

These persons were chosen, in part, because of their representative character both as to the communions in which they formerly held membership and their subsequent positions in the church, respectively.

The most effective way to establish or to propagate truth is to bear witness in personal testimony to its place and value in human experience.

Now that the present writer has been called to the position of leader in Sabbath study and promotion he may follow out his original idea and bring these testimonies together in a form that will make them available for a wider use.

Meanwhile he has decided to publish them in the SABBATH RECORDER, running two letters each week, for the next four weeks, believing that they will become a real contribution to our efforts to deepen the spiritual life of the people, which includes a more spiritual conception and practice of Sabbath-keeping.

(1) JOSEPH W. MORTON

*A Presbyterian*

I have no written or printed statement of my husband's experience of his change of views on the Sabbath question, but he told me at one time how it came about, and I now give you a brief history of his experience at that time as I remember his talk with me.

You no doubt know that Mr. Morton was an ordained minister of the Reformed Presbyterian church and was sent by this denomination to Hayti as a missionary.

At the same time Eld. William Jones was doing work for the Seventh Day Baptists in Port au Prince. These two men soon became acquainted. The helpers in the Presbyterian Mission became anxious that Mr. Morton should make an effort to convince Mr. Jones that he was in error regarding the Sabbath question.

An invitation was sent to Mr. Jones to spend the day with Mr. Morton's family when they, in the presence of others of the Mission, would talk the matter over.

At this meeting Mr. Morton and Mr. Jones had a friendly talk on the subject, each presenting his side of the argument.

When Mr. Jones left he asked Mr. Morton if he would be willing to read some tracts on the subject, who replied he would gladly read them.

The next day Mr. Morton took the tracts and his Bible to his study and spent the entire day investigating them. That evening he announced to his family that henceforth he would keep the Seventh-day Sabbath. Never after this did he keep Sunday as Sabbath.

It was the sincere and candid study of the Bible that convinced him that no other day was the Sabbath but the seventh day of the week.

Mr. Morton told me that every test that he had thought would strengthen the argument for the so-called "Christian Sabbath" utterly failed to support his former views, and that it was his honest study of God's Word and the fervent prayer of his heart that he might be led to accept the truth that resulted in bringing him to the Sabbath.

Mr. Morton rarely talked of his personal trials on this subject, yet I knew it was all too hard to recount, but he quietly and devotedly left it all with Him who was able to sustain him when trials and discouragements came.

JENNIE B. MORTON.

(2) BESSIE BELLE SINCLAIR

*A Presbyterian*

You ask me to give my testimony as to why I have decided that it is right to keep the Sabbath, rather than Sunday, as the holy day of rest.

It is because of my belief that the Bible is written by holy men taught by the

Holy Ghost. That it is the inspired word of God.

For a long time, when I was a very small child I thought Sunday was the seventh day of the week because we were commanded to keep the Seventh Day and we were keeping a day. Later, a school-teacher told me Sunday was the first day of the week, not the seventh. But at the same time I was studying our Westminster Catechism which informed me that Sunday was the Christian Sabbath. Thinking that what came out of the Catechism was taken from the Bible I was satisfied until an Adventist lady assured me the Catechism was not the word of God, that what was in it did not all necessarily come from the Bible.

I was grown by this time and was kept in doubt a long time by Sunday-keeping friends giving many seemingly infallible arguments as to why Sunday was the right day. Finally I saw there was no place in the Bible where it said in plain simple language that Sunday or the first day was our Lord's rest day, but the commandments very plainly said the seventh day is the Sabbath.

It had been my intention and plan since I was a school-girl to be a foreign missionary. If I was to teach the heathen I did not want to teach them a lie. Therefore I wanted to be very sure and was a long time in making a decision. I feel sure I have chosen rightly, and that my conscience would be hurting me had I continued to disregard the Sabbath and keep Sunday.

I feel honored that you should want my testimony. BESSIE BELLE SINCLAIR.

## IS SUNDAY THE CHRISTIAN'S REST DAY?

An Answer to Keith L. Brooks

LESTER G. OSBORN

Some days ago there came into my hands a pamphlet with the above title, which is advertised thus: "This booklet is just the thing to satisfy yourself and all your friends that, according to the teaching of God's Word, the Seventh Dayist's position is not the right one." I wish to examine Mr. Brooks' statements closely and see how far they will go toward satisfying any one who really wishes to study the Sabbath question.

I will take the entire pamphlet up by sections giving the exact wording used by Mr. Brooks. All that I ask is that my readers will look up the references and study them carefully and prayerfully. This is an important question and not to be passed over lightly. It is pre-eminently a Biblical question, for without the Bible there would not be any Sabbath question. It is from the Bible that we get all our rules for conduct and Christian living. Therefore if any one makes a statement and says the Bible proves it, it is not for us to laugh at him and deny it, but to get our Bibles and study the subject without prejudice, striving to find the truth even though we have to change our beliefs radically. Let us approach this question in this spirit, asking God to show us the truth.

Without further delay let us take up the introduction to this pamphlet.

### A SUMMARY OF THE SABBATH QUESTION

"No careful reader of the New Testament could conclude that salvation was in any sense dependent upon which day of the week was observed as the day of worship. Yet there are many today (especially Seventh Day Adventists) who make the keeping of the Jewish Sabbath the sum of all righteousness, and class those who observe the Lord's Day (Sunday) as bearing 'the mark of the beast.' So many Christians are entangled by the suave literature of this cult, that we beg to be permitted to summarize the facts concerning the Sabbath question."

I say "Amen" to the first sentence. But I do not agree with Mr. Brooks that Sabbath-keepers make the keeping of a day the means of salvation. I am not a Seventh Day Adventist nor yet a Jew. And far be it from me to be a legalist. The Bible plainly teaches that salvation is only through Jesus Christ and him crucified. To be saved one must believe on Jesus Christ, accept him as his personal Savior, confess him before men, and obey his word. This is according to my belief and according to the teachings of the Bible Institute, the finest Bible school in the West. I do not subscribe to the teachings of the Seventh Day Adventists as a whole, but I do firmly believe that they are right in regard to the day of the Sabbath. Even Rev. D. M. Canright, who renounced Seventh Day Adventism, made the statement about a year before his death that if the Bible should fall into the hands of some tribe in central Africa in their language, they could not interpret it in any way but

to keep the Seventh Day which God sanctified as the Sabbath.

"1. The Mosaic Sabbath was strictly a Jewish institution, a part of the law of Moses from which Christ has delivered the Christian.

"(a) It was given to Israel and not to the heathen nations. Deut. 5: 12-15; Ex. 20; 31: 13-17; Ezek. 20: 12, 13."

If you will turn to Genesis 2: 2, 3 you will see that the Sabbath was instituted at the time of creation by the Creator of all things. And in the Decalog God says plainly that the Sabbath is to be kept as a memorial of creation. Then Jesus himself said in Mark 2: 27, "The Sabbath was made for man."

What nationality was Adam? Abraham was the first Hebrew, and there were some 2,044 years between the creation of Adam and the birth of Abraham, and the latter was an old man when God called him to separate himself and family from the rest. True the Sabbath was given to the Israelites in their law, but what of the years before? If we are to reject the Sabbath on the ground that it is Jewish, we will have to reject Christ too, for he was a Jew.

"(b) Christians are no longer in bondage to the Mosaic laws and ceremonies. 2 Cor. 3: 7-11; Rom. 7: 4; Gal. 3: 24, 25; Rom. 7: 6; Gal. 3: 10-12; 4: 4-7; Rom. 6: 14; 1 Tim. 1: 8, 9."

This section and also section "c" following, bring up the subject of law and grace, which we can not go into fully here. However, we will summarize the subject briefly. God's plan for mankind is that they shall be saved. But he gives man the power to choose for himself. On Mt. Sinai God gave the children of Israel three sets of laws. Schofield, in his reference Bible, (Gal. 3: 24, note) says, "The Mosaic Covenant was given in three parts, the 'commandments', expressing the righteous will of God; the 'judgments', governing the social life of Israel; and the 'ordinances', governing the religious life of Israel." Sell, in his "Bible Study by Books" (p. 17), explains the Mosaic laws as follows:

"1. The Moral Law—as revealing righteousness and sin; the Ten Commandments.

"2. The Ceremonial Law—as revealing redemption from sin and its consequences.

"3. The Civil Law—as cementing together a nation which would furnish a place

of safety for the development of the Divine religion."

The civil law we are not concerned with. It dealt with the relation of Israelite to Israelite. It was to them what our civil laws are to us. It is with the Moral and Ceremonial laws that we are to deal. The Moral Law, or Decalog, is simply a statement of God's will for the people, of his rules for a godly life. It was the yardstick by which they were to measure their conduct, and by which we are to know righteousness from sin. Paul says in Romans 7: 7, "I had not known sin except by the law." And in Romans 3: 20, "By law is the knowledge of sin." He surely was not talking about any law except the Decalog.

Then knowing that the people would not always live up to this rule of living, God in his greatness of heart gave the Ceremonial Law, to show them how to escape the penalty of their sins. This penalty was and is death. (Ezek. 18: 4, "The soul that sinneth, it shall die," and Romans 6: 23, "The wages of sin is death.") The plan of redemption by sacrifice is known to all. When an Israelite transgressed the law (Moral) he chose a perfect goat, lamb, or some other animal, and laying his hands on the head of this animal he confessed his sin, and the animal was then sacrificed, paying the death penalty for him.

But this means of redemption failed. Man was just as great a sinner as ever. There was nothing in the dead animal to keep him from sinning. God then decided to make the supreme sacrifice, to send his own Son to the world to take the place once and for all time of the animal sacrifices. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life" (John 3: 16). Thus we see Jesus as the fulfilment of the law—not of the Moral Law, the will of God, but of the Ceremonial Law. Now instead of preparing some animal to die for our sins, we take God's word that "He has laid on him the iniquity of us all" (Isa. 53: 6) and we accept him as the supreme sacrifice, who has suffered the death penalty that we may live. Certainly I can say with Mr. Brooks that Christians "are no longer in bondage to the Mosaic laws and ceremonies". But God's will for our lives, his "yardstick", his rules for Christian living

are just the same now as ever. Let me repeat what I said at the first. No one can be saved by keeping the law. The only way of salvation is by accepting Jesus Christ as our Savior.

"(c) The Mosaic holy days, new moons and Sabbaths are no longer in force. Col. 2: 14-17; Gal. 4: 9-11."

These references are to the feast days and high Sabbaths connected with the Ceremonial Law, and not to the weekly Sabbath. As Paul says in the reference in Colossians these feast days and days of sacrifices were "nailed to the cross". The Galatians were trying to observe all these old Jewish feast days and Paul rebuked them for it. But Paul himself observed the Sabbath, and would hardly take the Galatians to task for something which he himself thought was right. See the following references as to Paul's Sabbath-keeping: Acts 17: 2; 13: 42-44; 16: 13; 18: 11.

"2. The fundamental idea of the Mosaic Sabbath was spiritual, and not an unalterable date beginning and ending at certain hours for all in the world.

"It was a call for the consecration of one-seventh of man's time. There was to be one day of rest to six days of labor. It was not specified that the day of rest must begin at sunset Friday evening and end at sunset Saturday evening."

Certainly the fundamental idea of the Sabbath was spiritual. It was placed in the center of the Moral Law and was especially blessed by God. Gen. 2: 3, "And God blessed the seventh day and sanctified it." Read Schofield's note on this verse: "In the Old Testament the same Hebrew word (qodesh) is translated sanctify, consecrate, dedicate, and holy. It means set apart for the service of God." Man can not transfer this blessing to any other day. I can not agree with Mr. Brooks that it was not an unalterable date. The Fourth Commandment certainly *does* specify a particular day, and not simply one day in seven. Read it and see. If a particular seventh day was not meant how does it happen that the seventh day of the week in many languages is called "Sabbath". As for the Sabbath beginning and ending at sunset see the creation account. "And the evening and the morning were the first day", etc. And also see Lev. 23: 32, "From even unto even shall ye celebrate your Sabbath." A study of the history of time will show

that until very recently days were counted from sunset to sunset as in Bible times, and not from midnight to midnight as they are now.

"Dr. John Wallas suggests that all sticklers for the Jewish Sabbath should make a voyage around the world, going out of the Atlantic Ocean westward by the Straits of Magellan to the East Indies, and then from the east returning by the Cape of Good Hope homeward, and let them keep their Sabbath all the way. When they get back to England they will find their Saturday to fall on Sunday and they may thenceforth continue to observe their Saturday-Sabbath on the same day with us."

"Or better still, let them go to the North Pole where the day is six months long."

Dr. John Wallas is a good master of sarcasm. This old excuse has been worn out. It is simply a grasping at any excuse as a drowning man grasps at a straw. Mariners always know what day it is when they are on the sea. My friend Mr. Campbell went around the world and when the ship came to New York the day in New York was the same as the day on the ship. Charles Lindsay Taylor gives the problem of a pair of twins starting at San Francisco and going around the world in opposite directions. According to Dr. John Wallas one of these twins would be two days older than the other when they reached San Francisco. Or in other words they would no longer be twins. Mr. Taylor in his book "The Marked Bible" gives a fine explanation of the day line which would be profitable for any of my readers to study if this bothers them.

I suppose Mr. Brooks would just as soon keep his Sabbath as the old farmer in northern Minnesota did. When the weather was bad in winter and things were snowed up so that he could not work outside, he kept his fifty-two Sabbaths in a row. That was one seventh of the time all right, but not in the spirit that God meant it. But enough of such trifling.

"3. The laws connected with the Oriental Sabbath could not be of universal application, and especially in the dispensation of grace."

"(a) Some thirty-nine kinds of work were positively prohibited on the Jewish Sabbath. Those who live in cold climates, for instance, and especially those claiming to be guided by the Christian law of love, could not refuse to light a fire on the Sabbath Day (Ex. 35: 2, 3) or to do many other things that were forbidden."

We are not concerned with the "laws connected with" the Sabbath. They were for the Jews alone, a part of their religious ritual. Probably Mr. Brooks has ideas of how the so-called "Christian Sabbath" should be kept. One should do this and not that, etc. But still it should be kept. My ideas of what is right or wrong to do on the Sabbath are not the same as many of my friends' ideas. It was of all these "laws connected with" the Sabbath that Jesus purged the Sabbath and gave us the "new Sabbath", not another day, but the old day with a new meaning of worship and Christian service. A day not of idleness and inactivity, but of working for him. He set us the example of doing good on the Sabbath.

"(b) The Sabbath-keeper was commanded to remember his deliverance from Egypt on that day (Deut. 5: 13-15). The Gentile Christian knows nothing of this Sabbath memorial. It was an educational institution for the chosen nation alone. The Christian Lord's Day memorializes something far beyond the finishing of creation (which the patriarchs connected with their rest day) or the deliverance from Egyptian bondage (which the Israelites connected with their Sabbath). The Lord's Day memorializes the resurrection of the Savior of the world and the completion of redemption."

As I said above the Sabbath was given to man as a memorial of the creation as shown by Gen. 2: 2-3; and Exod. 20: 8-11. It was not given as a memorial of the deliverance from Egypt of the Israelites. The command is to "remember his deliverance" on that day. What more natural and fitting than that the Israelites should praise God for this deliverance on the Sabbath when they came together for worship. Do we not the same? How about special praise services for the signing of the armistice in the World War, etc.

The "Lord's Day", as Sunday is so commonly erroneously called, does not memorialize the "resurrection of the Savior of the world, and the completion of redemption" for Christ did not rise from the grave on that day, and even if he had, there is no command or precedent for observing any day in commemoration of that great event. Baptism is our memorial of the death and resurrection of Christ.

"(c) Connected with the Jewish weekly Sabbath were numerous other Sabbaths (Sabbath of weeks, of months, of years, of Sabbatic years, etc.). Those who consider themselves bound by the Mosaic weekly Sabbath laws should be keeping the whole round of Sabbaths. They are not doing it. A group of early Christians tried to carry out the idea and were rebuked of the apostle Paul (Gal. 4: 9-11)."

These other Sabbaths are also a part of the Ceremonial Law, and not of the moral "yardstick". As I said before, Paul would not have rebuked the people for observing the weekly Sabbath, as he observed it himself. It was the old feast and sacrifice days, the types of "things that were to come".

"4. A new Sabbath covenant was foretold and foreshadowed.

"The 'first day' was anticipated in the Old Testament as the 'eighth day' or day after the Sabbath (Lev. 23: 10, 11). On the eighth day, the priest waved the sheaf, lifting it from the ground where lying, raising it up before God. See 1 Cor. 15: 20 where this is said to be fulfilled in Christ who arose from the dead and became 'the first fruits' on the morrow after the Sabbath (Matt. 28: 1). See Ezek. 43: 27; Lev. 23: 39. Prophecy foretold a new covenant (Jer. 21: 31-34). Heb. 8: 6-13 declares the Gospel covenant fulfills it."

I must admit that the argument in this paragraph is "beyond me". I can see no connection between the sacrifice of Leviticus and the Sabbath. And I can see no connection between 1 Corinthians 15: 20 and the Sabbath or the sacrifice. The "new covenant" had nothing to do with the Sabbath in the way which Mr. Brooks would lead us to think.

(To be continued)

#### A HAPPY LIFE

How happy is he born and taught  
That serveth not another's will;  
Whose armor is his honest thought  
And simple truth his utmost skill

Who hath his life from rumors freed,  
Whose conscience is his strong retreat;  
Whose state can neither flatterers feed,  
Nor ruin make accusers great;

Who God doth late and early pray  
More of his grace than gifts to lend;  
And entertains the harmless day  
With a well-chosen book or friend;

—This man is freed from servile bands  
Of hope to rise or fear to fall;  
Lord of himself, though not of lands;  
And having nothing, yet hath all.

—Sir N. Wotton.

## MISSIONS

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

### THE SPECIAL EFFORT

How many are planning to fall in line with the call of the Commission for a special effort the first three months of the calendar year?

Remember it may take on one or more forms: It may take on the form of a genuine revival campaign, or the form of a few special meetings; it may take on the form of a special emphasis at the regular services of the church on evangelism and enriching the spiritual life; it may take on the form of special personal work intended to bring men to Christ and better living; it may take on the form of a special effort to make the home life more Christly; or it may take on the form of a more earnest endeavor to be true followers of Christ personally. In many cases it may and should include many of these.

Pastor and people must choose how the special effort shall be made, but all may and should plan to unite in the plan to make the next few weeks a time long to be remembered throughout the denomination.

### REPORTS FROM CHINA

This week we publish the semiannual financial reports from our China mission. Though these reports are mostly figures, they bring out some things which other forms of reports would not and will be of interest to many. The perusal of these reports is commended to all. "Facts are the fuel of missions."

S. H. Davis, Treasurer,  
Westerly, R. I.

DEAR MR. DAVIS:

Herewith I enclose our semiannual reports, and also two "advices" (No. 27 and 28) showing certain sums of money for which I have issued drafts on you.

It has been my habit to send to Secretary Shaw duplicates of the financial reports that I have been sending to you. I am sending duplicates of my own report to

Secretary Burdick this time but I have only one copy of Dr. Palmberg's report so you will get the only one I send. I suppose you or Dr. Burdick will wish to send them to the RECORDER for publication.

With the closing of the U. S. P. O. here of course it will be necessary to pay five cents postage on letters sent to us. And of course our address will no longer be Box 714. As to the best way to address us it is not so easy to say. The address at the top of this paper, "Pont Ste. Catherine" will reach us all right. Miss West has on her stationery the same thing in English, namely, "St. Catherine's Bridge", but Eugene Davis has on his "3 Route de Zikawei". Our old address, "West Gate" will also reach us. It may be that later we shall get a P. O. box at the Chinese P. O. But in the meantime you may pay your money and take your choice. I think that soon we shall try to fix on a definite address. But if we use street numbers the West's should be 1 Route de Zikawei and the Davis's 3 A route de Zikawei and ours 3 B, so you see it is complicated.

Early in February I shall be drawing on you for about \$700.00 for the ship fare for Eugene and family.

Yours faithfully,

J. W. CROFOOT.

December 31, 1922.

### SEMIANNUAL FINANCIAL REPORT OF THE SEVENTH DAY BAPTIST MISSION

June 1 to November 30, 1922

EVANGELIST AND INCIDENTAL ACCOUNT

	Receipts	Mex
June 1—Balance .....	\$ 75	54
Bank interest to June 30 .....	4	40
June 6—B. Sinclair for Lieu-oo church to Mission Board .....	20	00
July 12—Grace I. Crandall, rent of house, for M. Toong .....	13	20
Grace I. Crandall, Insurance of Lieu-oo buildings .....	66	59
Borrowed from Girls' School .....	127	50
Aug. 15—S. H. Davis (G\$125 less \$11.56) G\$113 44 .....	201	81
Nov. 15—S. H. Davis G\$125.00 .....	239	30
	\$748	34
Deficit .....	29	89
	\$778	23

#### Expenses

Toong Tsing Ong, salary 5 months .....	\$250	00
Toong Tsing Ong, house rent .....	9	90
Paint for church and two dwellings .....	152	12
Woo Zien Nyok, evangelist June to Aug. .	27	00



Insurance on dwelling, etc., at Lieu-oo ..	19 72
Insurance on hospital .....	46 87
Taxes to French Municipality to December 31 .....	67 35
Repairs to fences and buildings .....	54 26
Repaid loan from Girls' School .....	127 50
Insurance on Davis' House .....	23 51
	<hr/>
	\$778 23

NOTE.—As the evangelist's salary has not been paid for November the deficit indicated above is smaller than it would really appear if all the bills were paid.

The Mex. \$20.00 received from Dr. Sinclair on June 6 was a contribution from the Lieu-oo church to the Missionary Society. Its equivalent in U. S. currency \$11.56 was deducted from the amount drawn from S. H. Davis on August 15.

The Mission has been paying a part of the salary of the second evangelist at Lieu-oo but now Dr. Palmborg has assumed that responsibility. The Mission paid \$9.00 per month to Woo Zien Nyok.

J. W. CROFOOT.

Audited and found correct,  
N. M. WEST.

#### FINANCIAL REPORT OF GRACE HIGH SCHOOL

##### Receipts

June 1, Balance from old account .....	\$586 45
Bank interest to June 30 .....	7 42
Tuition fees, board, books, athletic fees, etc. ....	2,490 10
	<hr/>
	\$3,083 97

##### Expenditures

Repairs and sundry supplies .....	\$ 60 17
Athletic supplies .....	20 20
Advertising .....	81 20
Books and stationery .....	164 75
Postage .....	1 00
Flowers and ribbon for commencement .....	2 80
Teachers' salaries .....	1,095 00
Board .....	877 64
Coolie wages .....	48 00
Petties bought by coolie .....	7 00
Water .....	12 70
Light .....	23 03
Catalogs and sundry printing .....	52 40
Refunded to pupil .....	7 00
Scavenger and disinfectant .....	7 25
	<hr/>
	\$2,460 14
Balance .....	623 83
	<hr/>
	\$3,083 97

J. W. CROFOOT.

Audited and found correct,  
N. M. WEST.

#### GIRLS' BOARDING SCHOOL AND DAY SCHOOLS

##### Receipts

Balance, June 1, 1922 .....	\$2,867 87
Tuition from Day Schools .....	177 26
Tuition and board from Boarding School .....	1,947 64
Remittance from Missionary Society ..	133 50
Sale of Work .....	2 68

Gifts .....	5 00
Bank interest .....	18 52
Boys' School (payment of loan) .....	127 50
	<hr/>
	\$5,279 97

##### Expenses

Day Schools:	
Rent of building .....	\$ 44 00
Salaries .....	219 00
Wages of servants, repairs, etc. ....	19 30
Boarding School:	
Rice .....	281 60
Provisions .....	320 13
Electricity .....	22 42
Fuel .....	55 59
Water .....	31 35
Books and supplies .....	65 82
Furnishings and repairs .....	311 64
Salaries .....	950 00
Wages of servants and incidentals ..	85 30
Teachers' expenses at Summer Insti- tute .....	44 00
Loan to Boys' School .....	127 50
	<hr/>
	\$2,577 65
Balance on hand .....	2,702 32
	<hr/>
	\$5,279 97

#### REPORT OF BUILDING FUND ACCOUNT

	Mex
Balance June, 1922 .....	\$2,401 95
Gifts on the field .....	319 70
Proceeds from play .....	140 00
Interest .....	17 76
Gifts from America and balance (\$149.12 Gold) .....	271 40
	<hr/>
	\$3,150 81
	ANNA M. WEST.
Examined and found correct, N. M. WEST.	

#### GRACE HOSPITAL

##### Receipts

Balance June 1, 1922, in bank .....	\$ 93 32
Cash .....	289 42
Dispensary .....	468 65
In patients .....	1,693 77
Out calls .....	522 69
Things sold .....	38 87
Board .....	119 61
Rent on land .....	11 00
Gifts in China .....	106 44
Interest .....	2 64
Dr. Palmborg's English pupil .....	20 00
	<hr/>
	\$3,366 41

##### Expenses

Housekeeping .....	\$ 857 66
New equipment .....	121 80
Supplies and sundries .....	53 84
Taxes .....	2 59
Four months rent to Evangelist .....	13 20
Printing charts .....	32 40
Health Dept., Medicines and refunds to patients .....	532 80
Insurance .....	66 59

Wages .....	248 47
Repairs, lumber and gasoline .....	43 12
Balance December 1, 1922, in bank, ....	1,054 61
Cash and notes .....	339 33
	<hr/>
	\$3,366 41

#### GRACE HOSPITAL GOLD ACCOUNT

Balance June 1, Gold Certificate .....	\$ 227 67
Liberty bonds .....	100 00
Raven Trust shares .....	700 00
Dividends on above .....	20 25
Savings bank account .....	122 03
Interest on Raven Trust shares .....	25 50
Interest on Gold Certificates .....	11 91
Interest on Savings Bank Account ....	3 11
Gift of M. Charles Hummell .....	10 00
Gift of Ladies' Missionary Society, Nor- tonville, Kan. ....	10 00
	<hr/>
	\$1,230 47

DR. ROSA W. PALMBORG.

#### FACTS VERSUS FICTION

##### "Let Us Have Wine and Beer"

J. F. WHITFORD

Recently the press (controlled largely by the "wets") featured statements made by a "noted minister" in one of our large cities to the effect that the Eighteenth Amendment to the Constitution was class discrimination, because it can not be enforced and it militates against the poor working man who can not afford to pay the soaring prices asked for liquor; that it is making of us a nation of hypocrites; and that the large foreign populations in our urban centers will soon be on the verge of an uprising, if the Volstead Act is not modified to permit the sale of light wines and beer.

These newspapers did not state that the minister was from a small and unimportant church of this city nor did they state that he was a Lutheran who had to have his beer as of old. They did not quote what the wives and children of the poor working man had to say now that father came home with his pay envelope full instead of coming home full with an empty pay envelope. What the newspapers did know was that most readers of average grade intelligence are so busy that they read the headlines, scan such articles, and form somewhat hasty conclusions before turning to the market reports or sporting pages.

Following the close of our third year under prohibition the wet papers ran garbled facts and articles to prove their con-

tentions sound and featured isolated portions of the rather remarkable utterances of President Butler of Columbia. Many of them tried to make a big point of their stand against the saloon, saying that it was gone never to return, and that they had always been against it *per se*. Their fight is for light (?) wines and beer—(it is so much handier and less costly to have these legalized and served at every soda fountain, drug store and hotel in the land).

Would that we had more Gifford Pinchots! Every reader of the RECORDER should read and pass on to others that portion of the governor's inaugural address apropos of prohibition in Pennsylvania and then, as a "chaser", peruse our old friend William Jennings Bryan's resumé of the subject in the February seventh issue of the *Outlook*.

There are laws on the statute books of every State prohibiting theft. These laws are over-ridden by a large number in every urban community. There seems to be of late an outbreak of larceny of every sort. Autos are stolen in large numbers; burglars are plying their trade; robberies are a part of the daily news. Men in high office steal from the cities that elect them. In fact, as the "wets" say about prohibition, this law can not be enforced and is getting to be almost a farce. Inasmuch as this law is so inadequately enforced it ought to be repealed, or at least it ought to be modified so as to permit stealing to the extent of 2¼ per cent! Graft and petty filching should be permitted. This old "Blue Law", hailing traditionally from Moses, should not be imposed upon a free people. There is a strong sentiment among the people against this restriction of their personal liberty and always laws should accommodate themselves to the personal aptitudes of the people! "If their personal tastes and habits incline them to" steal, restrictions against theft should be removed!

During the latter part of the World War it was the writer's good fortune to serve as religious work director of the Central Y. M. C. A. of Buffalo. In the work of directing the shop meetings held in the large manufacturing plants of this "wet city" he came intimately in touch with most of the Protestant clergy and found them unanimously against the sale of light wines and beer and most actively organized and

at work to see that enforcement officers did their duty and that ones who failed to do so should be replaced by others who would.

The Buffalo "Y" has recently printed and circulated Secretary Scanlon's exposure of the attempted nullification of the Eighteenth Amendment through gross misrepresentation, and a summary of his findings under the caption, "Facts versus Fiction", is well worth RECORDER space:

FICTION—Prohibition was hastily enacted.

FACT—For more than 100 years Prohibition was intensively and extensively studied and discussed. No question ever decided by the American people was better understood.

FICTION—Prohibition was the will and act of the minority.

FACT—Before National Prohibition went into effect 33 States, acting separately for themselves, had adopted prohibition. More than three-fifths of the people and four-fifths of the territory of the country were under prohibition. The Eighteenth Amendment was submitted by a vote of more than two-thirds of both houses of the United States Congress and has been ratified by 46 of the 48 States.

FICTION—Prohibition interferes with personal liberty.

FACT—So do the Ten Commandments, according to the testimony of every liar, thief, libertine and blasphemer.

FICTION—Prohibition has increased crime.

FACT—According to Hon. Roy A. Haynes, Federal Prohibition Commissioner, "Crime, due to drunkenness, has decreased 60 per cent since National Prohibition went into effect."

FICTION—The cost of enforcing prohibition is bankrupting the government.

FACT—The cost of enforcing prohibition for the year ending June 30, 1922, was \$6,250,000 while the taxes, fines, confiscations and other penalties assessed upon those who violated the law exceeded \$63,000,000, or ten times the cost of prosecution.

FICTION—The people never had a chance to vote on prohibition.

FACT—Before National Prohibition went into effect the people in 24 States had voted directly for themselves on the question, and in other States through their chosen representatives, as they do on most legislative matters.

FICTION—Prohibition is unconstitutional.

FACT—By unanimous opinion of the United States Supreme Court, 1920, both the Eighteenth Amendment and the Volstead Enforcement Code were declared to be constitutional.

FICTION—Prohibition can not be enforced.

FACT—Prohibition, and every other law for the good of the people, can be enforced by placing men in authority who have the inclination, courage and ability to do what they are paid and sworn to do.

### THE PACIFIC COAST ASSOCIATION

On Friday, March 30, 1922, at 7.30 p. m., the Seventh Day Baptist Pacific Coast Association will convene with the Riverside Church. In place of confining the meeting to three days, as usual, it is deemed wise to make it a ten-days' meeting this year. The field is so very large and we are so scattered, that we are prevented from getting together enough in religious services, for our highest spiritual upbuilding. We want to make the meeting this year, a real "get together" kind of meeting, more fully than we have ever yet held. And we give this early notice, that all may have it in mind and on their hearts, and be prompted to attend. We hope to see the far-distant ones, as well as those near at hand, with us at this meeting. We hope this may be made a real rally of the scattered ones. We desire, very much, to see you all.

Let us all begin at once, to plan to attend; and let one of our greatest points in the planning and preparations be, to earnestly pray for the presence of the Holy Spirit at the meeting, and for the greatest possible divinely bestowed results. Ours is a great, All-powerful God. Let us all ask him for great things, and ask in fullest faith, expecting to receive them.

The program has not yet been fully arranged. But we are expecting to have with us, Brother A. J. C. Bond, of Plainfield, N. J., our Forward Movement superintendent, who will have a large place on it.

May we all come, and come in the spirit of prayer, faith and consecrated service, expecting a great spiritual uplift.

GEORGE W. HILLS,  
Corresponding Secretary.

### OLD SHIPS

I, who had longed for fame  
In youth, who saw my name  
Shining in silver light,  
Renown, star bright,  
And gave up all to be  
Mother and wife, am free  
Long since of all regret.

Those dreams I hearkened to,  
Those ships that sailed the blue,  
Have come at last to harbor:  
All I longed for—  
My son, who brought them in  
Has cancelled might-have-been  
And glorified the sunset.

—Literary Digest.

## EDUCATION SOCIETY'S PAGE

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

*"Extinguish the colleges and you put out the eyes both of the church and state."—Tyler.*

### RACING THE ENGINE

I am moved to say another word about the present need of ideas, of thoughtfulness, if we—our ideals, our religion, our civilization—are to move on.

Outside my window I hear a Ford engine racing madly. Translated into terms of speed and distance—of work done—I judge the racket would mean about fifty miles an hour. Looking out I see the car in a drift, the hind wheels revolving furiously and spoiling much good snow, getting nowhere, for they can find no traction in that spot. A group of small boys coming from school are greatly delighted with the noise and the spectacle. Grown men are beginning to assemble on the sidewalk and to make remarks. Then a neighbor comes with a shovel and gunny sacks. The trick is turned and the Ford with its driver, goes blithely about its business.

This incident quite perfectly, to me, symbolizes the headlong emotionalisms which have been latterly making such a prodigious stir in the world but have hardly moved us an inch.

I am wondering whether the world just now has not had its satiety of emotionalism. During the war, suspending our judgment on many an issue that called aloud for examination and criticism, we listened to harangues calculated to whip our spirits into unreasoning hatred and into fighting trim, and to put common sense at abeyance. Since the war, some of us feel—shall I say it?—a sense of shame that we all too readily subscribed to attitudes which we now repudiate. (I am not here talking of the main issues between ourselves and the Germans.) There was a vast deal of fuss and fury about the great struggle which we are now beginning to realize got us nowhere.

Since 1918 certain kinds of political and

social radicalism have been making the welkin ring. It is still too easy to make us unreasoning partisans. The emotionalism now astir is driving folks into heated adoption or rejection of some newer, alleged ideals. In America—perhaps everywhere—the spirit of propaganda is spreading itself. Accompanied by sufficient emotional, the propaganda gets us, if we don't watch out. If it falls flat, it makes way for some different assault upon our feelings. Such new appeals may race our engine, but they will do work only if they find traction in truth and in reason.

Last summer we suffered from two country-wide strikes. The indicator gauge of our emotional boilers crept up and up. Sometimes they exploded. In many places riots broke out. Men were murdered in cold blood. Property was destroyed. Almost impossible was it for the men concerned—and who was not concerned—to talk over the matters in dispute so as to get at the facts and, on the basis of right, to arrive at just settlements.

An unreasoning sort of emotionalism also invests certain types of religious conservatism and radicalism. It is in no temper to learn new or old truth, as the case may demand; is in no temper to reason on the facts of life and of God by which men may arrive at larger visions of duty to reality, to fellow-man, and to God. Such emotionalism keeps religion noisy, noticed, but renders it often helpless in crises. God is not in the wind or in the earthquake or in the fire but in the still, small voice. That right advances through the ages is due to the world's getting traction in God's truth, in catching—to change the figure—the pattern of his plan. This plan is best apprehended by thoughtful men, not by explosive ones.

To him who knocks it shall be opened. God watches over truth. He has revealed much. In the years ahead he will reveal much more. A self-complacent, conservative, nervous for the fate of truth, sees only a part of what has been revealed. A self-complacent radical, shutting his eyes on the past, glimpses only a part of what is yet to come. An emotionalism resting on either underpinning is a house built on water.

Every ideal knocking at the gate of conviction must be given, not a once-over

merely, but a many-times over, by the God-given critical faculty. It must be tested by thoughtfulness, by reason; it must stand the test of experience. Is it going too far to say that we ought to be suspicious of every movement—social, political, religious—which appeals only to emotion and gives no intellectual satisfaction? I see no other safe-guard against vagaries, against stuck-in-the-mudism, against emotional earthquakes, except an unshakable purpose to confront every issue with reason, to shoot through and through every claimant to our devotion the X-ray of human and divine illumination.

By ideas I mean the results arrived at after prayerful and studied consideration of all questions confronting us. Thinking is erecting a structure out of fact. An idea is the completed edifice. Yet this figure does not give a correct idea; it symbolizes something stationary. Let me try again. Thinking is assembling the army; ideas are the completed host; ideals are the successive positions gained in the victorious march. Emotionalism is a shouting, unorganized horde that may do much destruction, but must melt away before thoughtful religion like a swarm of savages before a disciplined army actuated by a plan.

It is a long way back to our Ford stuck in the snow. Emotionalism, like war, strikes, the Ku Klux, the Herrin mine murder, timid conservatisms, bravado radicalism, are spending our forces in racing the engine but are getting us nowhere in spite of swiftly revolving wheels. Such occasions give opportunity for throaty, brainless folk, occasion for the sardonic laughter of the cynic, and make a pitiful spectacle for thoughtful men to look upon. Tragic in their destructive force, they are pathetic in their ultimate futility. Why not stop racing the engine, put a few gunny-sack ideas under the wheels of civilization, and move out of the snow-drift?

"A child that can look back and see his earliest recollections steeped in mother love has a decided advantage over the child who has no such memories. For he knows, in spite of all the disillusion and betrayals and bitterness of later years, that there is such a thing as absolutely pure and unselfish affection."

### FROM THE ANNUAL BULLETIN OF THE FIRST ALFRED SEVENTH DAY BAPTIST CHURCH

The *Bulletin* is now published annually by the church. Its purpose is to keep the work of the church and Christ's kingdom before its members, both resident, and also before the community. We desire that every member read it carefully, and thus be informed. Study the treasurer's report: it shows, when compared with other reports, that more was given by the church to the Forward Movement than ever before. It also shows that the church has a debt of a few hundred dollars for running expenses. The goal of the church is to meet its apportionment to the Forward Movement. This will take almost six thousand dollars. Help us do it. Give not simply for the sake of giving, but support the church so it can properly carry on its work in developing clean manhood and womanhood. This can be done only in proportion to the efforts that we as Christians put forth.

#### PASTOR'S REPORT

In looking back over the work of the year, your pastor wonders what there is of interest to report. Nothing special or unusual has taken place. The regular services have been cared for as in former times. The attendance has not been large, but gratifying. Moving pictures have been introduced as a new feature in the Primary Bible school and the Friday evening prayer meetings. At the prayer service, the life of Christ, the life of David, and the life of Moses have been shown. These have not interfered with the service of prayer, neither have they been given as the main attraction, but only as an aid in the meetings and as a help in the knowledge and study of the Bible characters.

During the year your pastor was absent seven Sabbaths. Five of these absences were for the purpose of attending the Central, the Western, the Southwestern and the Northwestern associations, and the General Conference. Through the courtesy of the church he also attended the dedication of the Denominational Building held at Plainfield, N. J., April 11, 1922.

Because of these many absences your pastor did not feel that he was entitled to a vacation, and did not take one.

By the report of the church clerk you will see that the membership of the church has decreased. This of course is discouraging, but an increase in membership is not needed, perhaps as much as a spiritual awakening to our own privileges and possibilities, both as a church and denomination. I do not mean by this that we are not spiritual; far from it, for we are, but we do need in these days of social, political, and religious unrest to put forth our strongest efforts to hold up before our own community, our denomination, and other religious bodies, the importance of the Christian life.

The pastor's memorandum shows that he has during the year preached 72 sermons, conducted 16 funerals, performed 3 marriage ceremonies, made 345 visits and calls, and sent out 634 letters and communications.

Respectfully submitted,  
A. CLYDE EHRET,  
*Pastor.*

December 10, 1922.

#### REPORT OF THE BIBLE SCHOOL.

The Bible school has an enrolment of 275: 207 in the main school and 68 in the primary school. The average attendance of the entire school for the year was 130.

Early in June, moving pictures were introduced in the primary school and the attendance has increased more than 20 per cent. A short reel is shown each week at the end of the class period.

The Home department has an enrolment of 52. The number of lessons reported studied, 2,080. Visits made by the workers, 88. A. Clyde Ehret is Home department superintendent.

The treasurer's report shows that \$265.73 was raised; expenditures of \$237.97, with a balance of \$7.07.

E. O. REYNOLDS,  
*Superintendent.*  
FRANCIS GARDINER,  
*Secretary.*  
DEFOREST TRUMAN,  
*Treasurer.*

#### REPORT OF THE Y. P. S. C. E.

The present membership of the Christian Endeavor is about sixty. Two hundred dollars was pledged by the various members, most of which has been paid.

The society has been active not only as a local organization, but has participated actively in the work of the county. The County C. E. Convention was held with us in October.

The Intermediate Christian Endeavor has a membership of 18. A splendid interest is shown. A. Clyde Ehret is superintendent.

The Junior Christian Endeavor has a membership of 22 active members. Within the year it has raised more than \$25. Interest in this society is growing. It is ably superintended by Miss Frances Witter.

GERTRUDE IRISH,  
*Secretary.*

#### THE ANNUAL CANVASS

According to the request of the General Conference the annual canvass was taken November 5. Every member, both resident and non-resident, was solicited. There was not enough subscribed to cover either the local or the denominational budget, the amount for each was greater than a year ago. The pledges for the general fund were \$2,513.98 and for the Forward Movement \$2,411.96.

W. C. WHITFORD,  
*Chairman of Committee.*

#### REPORT OF THE LADIES' AID SOCIETY

The society has been active in its work. During the year it has raised a total amount of \$1,493.59. Eight hundred and twenty-five dollars of this amount was used in paying off the parish house debt; \$225 was given for a new piano for the parish house; \$245 for the Forward Movement, and much for other worthy causes. The society closes the year with a balance of \$102.41.

#### REPORT OF THE EVANGELICAL SOCIETY

The total amount of money raised by the society was \$234.84. This money has been appropriated by the society for the Forward Movement, the Marie Jansz work, the expense of the Woman's Board, to help pay for the new piano in the parish house, and for the home for the Friendless in New York. The society has also been active in caring for the needy in our own community.

"Live a life; do not only get a living."  
*Max Reigh.*

## WOMAN'S WORK

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

### THE WORLD'S AND NATIONAL W. C. T. U. CONVENTIONS

MARY DAVIS TOMLINSON

World's Superintendent Parlor Meetings

*Continued*

#### YOUNG PEOPLE'S PROGRAM

"The program for Monday evening was in the hands of the young people, and Mrs. Mary Anderson Crawford, World's Y. P. B. secretary, presided, and introduced the representatives from various countries. No more encouraging indication of the development of our work is to be noted than the large number of young women delegates present from overseas countries. Among those who spoke were Consuelo Valdez from the Philippine Islands; Miss Wilson from Scotland; Mrs. Oliver from Canada; Mrs. Carvosso from Australia.

"Under the direction of the state Y. P. B. Secretary, Miss La Rue Chorpenning, a most effective demonstration of the progress of prohibition was given. There filed in across the stage forty-six young girls, clad in white, representing the forty-six States which have ratified the Eighteenth Amendment. At the end of the procession walked slowly and mournfully two figures in black, representing Rhode Island and Connecticut. As they turned and faced the audience, the two sounded a note of optimism, as clearly and decidedly they announced in unison, 'We too shall win!' and all joined in singing, 'Work for enforcement where you are.' All lights except the footlights and spotlight were turned off, and there appeared a slight figure in filmy white which stepped to the front and held high a globe encircled by a band of white, as the company sang, 'Wind the ribbon round the nations.' The hushed attention and burst of applause showed the appreciation of the delegates and visitors for the teaching thus presented.

"A little later Mrs. Maude Perkins,

national general secretary of the Y. P. B., told of the particular work which had been undertaken by the Young People's Branch during the past year—the securing of new signers to the Polyglot Petition. In response to her call the young people from the different States filed across the stage, bearing rolls of names and stating their numbers, which varied from a few hundred to 11,104 names secured by the Iowa Y. P. B. The whole number, with 1,500 added by Canada 'to help keep the boundaries dry', was about fifty thousand.

"Hardynia K. Norville, World's W. C. T. U. representative in South America, transported her hearers to that 'neglected continent' as she portrayed with great vividness and power the conditions that make imperative at this particular time help from North America."

The reports from the world's superintendents were exceptionally fine; but we must write of those that are needed in our everyday life.

"The three great difficulties in the way of prohibition enforcement," said Mrs. Martha M. Allen, superintendent of medical temperance, "are avarice, appetite and the claims that alcohol is a medical necessity. By figures collected all over the country, the last statement is disproved. In forty-four large hospitals in Minnesota no alcohol is used at all. The same thing is true in Cook County Hospital in Chicago. There 447 cases of pneumonia, which is one of the diseases for which alcohol has been used, have been treated during the last two years and no physician has requested permission to use alcohol. The Mercy Hospital in Chicago has said that from figures gathered in that institution there were more deaths from pneumonia where alcohol was used than where it was not used."

Mrs. Middleton, superintendent of Scientific Temperance Instruction, told of the work of the women of the United States in securing laws providing for scientific temperance teaching in all public schools, and of the old saying, "What you would weave into the life of the nation, put into the public schools", has been magnificently demonstrated. For its successful working there must be:

"First, legislation requiring temperance teaching, to make it uniform and systematic.

"Second, textbooks, up-to-date and scientific.

"Third, teachers trained through courses in normal and teacher-training colleges.

"Fourth, active co-operation of the W. C. T. U. with the school."

An appeal for the 400 refugees from Smyrna and Asia Minor now at Ellis Island and in danger of deportation, was made by Mrs. Florence Spencer Duryea, national director of the woman's organization division of Near East Relief. She urged that the convention send delegates to President Harding, before the special session of Congress opens, asking that these persons be permitted to enter this country. If they are deported they will be at the mercy of the Turks.

Tuesday afternoon, word came to the convention that the latest news of the election left the prohibitionists as strong in the House at Washington as they had ever been and stronger in the Senate than ever before.

Shouts of victory and applause merged into one big wave of appreciation and satisfaction, that the cause is advancing. The news was brought by the executive committee of the Anti-Saloon League, nineteen members of which visited the convention during the afternoon. Seats for them had been reserved on the platform. When the audience became quiet, Howard H. Russell, founder of the organization, said, "I am deputized by my committee to congratulate and commend this body for electing this morning, Miss Anna A. Gordon as its president." As Mr. Russell began to tell of the tremendous work, the courageous and tactful leadership of Miss Gordon, she attempted to stop him, but the audience forced her to let him continue. Then a great bunch of chrysanthemums in a tall wicker vase was carried in by two men. It was the gift of the Anti-Saloon League to Miss Gordon, which she described in accepting it as "a converted demijohn". She asked permission to send it in a few days to a children's hospital, so that they might enjoy it.

"We should have been helpless in our fight without the assistance of this organ-

ization," said Dr. Purley A. Baker, national superintendent of the league. "You were instrumental in gaining the victory. And with your continued help, we will never stop until the liquor traffic has been driven to its eternal doom."

Early on Wednesday afternoon, the League Island Navy Yard band took their seats on the platform. They played the national airs of different countries, and the music was one of the delightful numbers on the program. Mrs. Ella Hoover Thacher, World's and for twenty-five years National superintendent, spoke of the work among the soldiers and sailors, and during her demonstration of the flags, the boys of the band were encircled by a broad band of white ribbon. As the band played "Onward Christian Soldiers" three lads of the Navy marched down the aisle carrying the Stars and Stripes, the flag of the Navy, and the church flag, the last of the three lifted high above the others. Mrs. Thacher presented this "flag of the Living God" to Miss Gordon, as custodian for the World's W. C. T. U. Chaplain MacNair paid a beautiful tribute to the work of the W. C. T. U. for the boys of the Navy.

A telegram was received from President Harding, "Greetings and best wishes, to the world and national W. C. T. U. Conventions." Greetings came from Lady Cecilia Roberts, and Lady Aurea Howard, daughters of the late Countess of Carlisle, the Baroness de Laveleye, Dame Margaret Lloyd George, Miss Christina Roberts and Madam Camperio of Italy.

It was an impressive moment on the last night of the World's Convention when the representatives of twenty-eight countries had briefly spoken, when Miss Slack, one of the honorary secretaries from England, gave the order, "Will the British Empire please step to the front." Immediately, it seemed, all the people on the big platform moved forward. There were representatives from Australia, New Zealand, India, Egypt, South Africa, Burma, Ceylon and a great company from England, Scotland and Ireland and Canada. They sang "God Save the King".

Miss Anna A. Gordon, of Evanston, Ill., was elected president; Miss Dagmar Prior, of Denmark, vice president; Miss Agnes E. Slack, of England, and Mrs. Blanche Read Johnston, of Toronto, Can-

ada, honorary secretaries, and Mrs. Ella A. Boole, of Brooklyn, N. Y., treasurer. There were 475 delegates. The presidents or their representatives of the different countries were by their offices delegates; others represented 1,000 members for each delegate.

The next convention will be held in 1925. Invitations came from South America, Denmark, Alberta, Canada, and Philadelphia.

The beautiful decorations and shields painted by Mr. William Graham in memory of his white ribbon mother, were presented to the World's W. C. T. U. by the Pennsylvania W. C. T. U.

The large audience arose and sang "God be with you till we meet again", repeated the Aaronic benediction, and Miss Gordon pronounced the Eleventh World's Convention dismissed.

The World's Convention ended on Wednesday evening, and on Thursday morning and afternoon, and Friday morning, departmental conferences were held in the auditorium and Sunday-school rooms of the Chambers-Wylie Memorial Presbyterian Church, where we had arranged to hold our convention; but the large attendance necessitated the securing of a larger auditorium. We were fortunate in having the Arch Street Methodist church offered to us. But even that large audience room proved too small, and overflow meetings were held at the Chambers-Wylie Presbyterian church.

The departmental conferences were highly practical and it was difficult to decide which one to attend. The foreign delegates were in attendance, and showed their great interest in these discussions of W. C. T. U. activity. The conferences treated these subjects which can not be given in detail as it would take too much space. "Social Morality", which had these topics: "Policewomen Movement", Lieutenant Mina C. VanWinkle, Director Woman's Bureau, Metropolitan Police, Washington, D. C., spoke on "Demand and Necessity and Necessary Standards".

"How may we best protect our girls", Miss Henrietta Additon, Executive Secretary, Big Sister Association, Philadelphia, Pa.

"Wholesome Recreation", (a) The value of laws and ordinances for the control and licensing of public amusement

places; (b) Motion picture standards, Dr. Valeria H. Parker, National Director.

"The spoken word as promoting the Social Morality program", Miss Grace Leigh Scott, Department Lecturer.

Department of Health—Dr. P. S. Bourdeau-Sisco, Baltimore, Maryland, National Superintendent, treated by "Positive Health"—Dr. Martha Tracy, Dean of Woman's Medical College of Pennsylvania. Dr. Tracy was born and lived in Plainfield, N. J.

"Poor Health"—Dr. Lenna L. Means, Women's Foundation for Health Department Outlook, Dr. Bourdeau-Sisco.

Department of Child Welfare—Mrs. Elizabeth A. Perkins, Michigan, National Director. Study and work in the department of Child Welfare is in four principal divisions: 1. Research work, and a study of child laws and child conditions; 2. Specific pieces of child welfare work given immediate attention; 3. Emphasis of the Eighteenth Amendment and the Volstead Code in their beneficent relation to child life; 4. Interesting Young Mothers in the Woman's Christian Temperance Union. These divisions are based on a five-pointed program: That to every child belongs the right to be well born, to an education, to protection from child labor, to be morally safeguarded, to spiritual training.

"Research Work for the Child"—Dr. Bird T. Baldwin, Director Iowa Child Welfare Research Station.

Department of Evangelistic Work—Mrs. Helen H. Carlson, Maine, National Superintendent.

Christianity in practical Christian living, thinking and working is emphasized in the work of this department.

Discussion: How Can the Evangelistic Department Become a Greater Force for Righteousness and a Greater Co-operative Power in the W. C. T. U.?

Department of Publicity—Mrs. R. Scott Dunkin, Illinois, National Director.

To take advantage of every opportunity to spread nation-wide, helpful, constructive stories through newspapers, magazines and trade journals; and to keep the National W. C. T. U. before the eyes of the world as a leader in big events and interests.

"Publicity and Its Relation to Journalism"—Ida Clyde Clark, Associate Editor *Pictorial Review*.

Department of Prison Reform—Mrs. Minnie B. Horning, Illinois, National Superintendent.

As breaking the law brought prisoners where they are, law enforcement must be taught. Proper housing, cleanliness and health safeguards and other humane provisions for prisoners, demand attention from an enlightened public.

Introduction of State Superintendent—Mrs. Harry Wimer.

Symposium: The Work of the National W. C. T. U. in the Prisons of our Country.

Women on State Prison Boards.

Address by a Social Worker.

The Relation between Prison Reform and Law Enforcement.

Department of Americanization—Mrs. Culla J. Vayhinger, Indiana, National Director. "One of the most important problems confronting us as a nation is that of developing in the minds and lives of the foreign-born an appreciation of the opportunities offered them under the flag which is theirs by choice, and their responsibility in maintaining the standards and upholding the laws of the United States."

"Why teach the foreign Woman?"—Because she is:

(a) A Mother—Miss Charlotte Fraser, Field Worker Eastern Group.

(b) A member of the Community—Miss Amy Spaulding, Field Worker Central Group.

(c) A Potential Voter—Mrs. Deborah Knox Livingston, Director Citizenship, National W. C. T. U.

Department of Social Service—Miss Rebecca Naomi Rhoads, Pennsylvania, National Superintendent. This department seeks to aid the Government in building up the morale of the army and navy and continuing a work of social service for soldiers, sailors and marines which has been carried on by the W. C. T. U. in peace time as well as war time for forty years, and opening and maintaining home centers or tarry-a-whiles. The speakers were Mrs. Ella Hoover Thacher, World's Superintendent, and for twenty-five years our national superintendent of Soldiers and Sailors and who visited every fort and navy yard in the United States; Miss Agnes E. Slack, of England, and Chaplain Julian E. Yates, associate to Chief of Chaplains, United States Army.

Department of Women in Industry—Mrs. Laura P. Miller, N. Y. National Director. Industrial Creed of the W. C. T. U.: We believe in a living wage; in an eight-hour day; in courts of conciliation and arbitration; in justice as opposed to greed of gain; in "peace on earth and good will to men".

"Women in Industry Legislation in Your State"—Florence Kelley, Secretary National Consumers' League.

"Women in Industry Legislation in My State"—Two minute talks by six state superintendents.

Department of Sunday Schools—Mrs. Stella B. Irvine, California, National Superintendent.

The department promotes Bible temperance teaching, pledge signing, observance of Anti-Cigaret day, patriotic Sunday, Frances Willard day, World's Temperance Sunday and citizenship recognition day for young voters, law enforcement committees in adult classes, temperance teaching in daily and vacation Bible schools, training schools.

Inspirational—The Past of the Sunday School Department—Important historical items.

The Present of the Sunday School Department—"High Lights" from reports.

The Future of the Sunday School Department—A Forward Look, including our work in the Daily and Vacation Bible School.

Discussion—How is the Sunday School Department promoting the Fundamental Principles of the W. C. T. U.?

Working Plans—Observance of Quarterly Temperance Sunday, Anti-Cigaret Day and World's Temperance Sunday.

Slogan of the Sunday School Department: "Every teacher and officer of the Sunday School an active or honorary member of the W. C. T. U."

Department of Scientific Temperance Instruction in Schools and Colleges—Mrs. Elizabeth Owens Middleton, Missouri, National Director.

State and National laws require that physiology and hygiene, with special reference to the nature of alcoholic drinks, narcotics and stimulants, and their effects upon the human system, must be taught in all public schools. The generation of voters that grew up under this teaching helped give us National Constitutional

Prohibition, and this teaching must continue, to hold and enforce our prohibitory laws.

"Health and Temperance Teaching in the Public Schools"—Dr. J. Eugene Baker, President Philadelphia Normal School.

"How Philadelphia Gets S. T. I. Results"—Mrs. Daisy B. Parlin.

Bureau of Scientific Temperance Investigation—Miss Cora Frances Stoddard, Massachusetts, National Director.

Complete prohibition must be built upon and buttressed by the education of every man, woman and child of the nation in the facts showing why alcoholic drinks are harmful. Special education is demanded to meet the untruthful beer and wine propaganda.

Present Scientific Temperance Facts to be emphasized, followed by: Questions and Answers.

Methods and Materials for Reaching the People with the Truth about Alcohol.

Slogan: "Every Voter an Informed Voter."

Department of Medical Temperance—Mrs. Martha M. Allen, New York, National Superintendent.

The large quantities of whisky held in storehouses for medicinal use continue to be a source of trouble in enforcing the prohibition laws: graft, perjury, theft, forged permits and "bootlegger" enforcement officers are a result of the permission to keep and sell alcoholic liquor for the supposed benefit of the sick. Twenty-two States have laws forbidding the sale of alcoholic liquors as medicine. The department is endeavoring to show through education that similar laws for all the States would improve community health and do away with many of the difficulties now encountered in enforcing prohibition.

Discussion: (a) What is the effect upon prohibition of the retention in warehouses of large quantities of whisky for medicinal purposes? (b) Are hospitals using large quantities of whisky? (c) What is the new amendment to the Anti-Narcotic Law likely to accomplish? (d) How can this department aid in the enforcement of law? (e) How can this department be made a vital help in adding to W. C. T. U. membership? Give facts as known.

Questions and experiences from the floor will be welcomed.

Loyal Temperance Legion—Miss Mary B. Irvin, General Secretary, Xenia, Ohio. Our L. T. L. Doers and their Deeds. "During the past year our splendid Loyal Temperance Legion army has played well its part as National Prohibition Guards and as Young Campaigners for Law Enforcement. Our legioners have helped to create sentiment for law enforcement through the rendition of patriotic programs, songs, recitations and responsive exercises, and they have sent a wave of enthusiasm from ocean to ocean with their cheering cry:

"The Eighteenth Amendment in the U. S. A. The Eighteenth Amendment is here to STAY. We'll treat it right, and hold it tight, with all our might. Hurrah! The Eighteenth Amendment in the U. S. A."

"Over 350,000 pages of temperance literature have been distributed by our L. T. L. boys and girls and they have given out through the Social Welfare department over 18,000 bouquets, contributed over \$600 for Relief work and made over 500 scrap-books and sunshine bags. Our legions generously contributed this year to the Anna A. Gordon Missionary Fund \$310.29. Reports show that about 500 legions have been organized this year. Fourteen states merit honorable mention for having reached the national goal in number of new legions organized. Dues amounting to \$894.38 paid into the national treasury show the L. T. L. paid membership to be 17,887, a net gain of 3,115 members. Twenty-three States made an appreciable gain along this line.

"May our Loyal Temperance Legion watchwords, 'Love, Loyalty, Light', shine brighter and farther the coming year."

Mrs. Maude B. Perkins, National General Secretary Young People's Branch—"Where Shall We Look for Recruits"—"I believe in the program of the Young People's Branch because it offers an opportunity for instilling into the lives of young people the ideals we profess, and the field is rich for the harvest. What are some of the objections we hear to our proposal to extend Y. P. B. work? One says young people are so busy in school and church work. That may be true but do you know that every phase of our program augments the teachings of our pub-

lic school system and adds to it what is not provided in the school, and that is Bible reading applied to a Social Service program. It is not a duplication of effort on the part of the young people who are in the church. Our purpose, pledge and program of activity are entirely different, but one does strengthen the other and each is made broader. But let us find those who are not already affiliated with church organizations. The New York *Christian Advocate* of November 7 says that 27,000,000 American youth under twenty-five years of age are not affiliated with any church, school or other institution for religious training. This is a number greater than the total population of many foreign mission countries. These millions are to be found in your villages. They are our legitimate harvest, and we can win them for Christ and the service of humanity, if we will."

Department of Christian Citizenship—Mrs. Deborah Knox Livingston, Massachusetts, National Director.

The granting of suffrage to women brought with it the opportunities and responsibilities of citizenship. Through study courses and other literature the women of the W. C. T. U. are given an intelligent understanding of the machinery of government, as it relates to the securing of laws, election of officials, enforcement of law and all other matters in which the voter participates as a citizen. Outline of Study Course for 1922-1923. Studies in Civics: 1. Property. 2. Public Institutions. 3. Taxation. 4. The United States Mails. 5. Federal and State Courts. 6. Organized Labor. 7. Organized Capital. 8. Observance and Enforcement of Law. 9. Social Legislation. 10. Civic Co-operation.

(To be continued)

"I have no authority to give advice to America, but I think I am speaking a language which the American democracy will understand when I assert that all the democracies of this old continent of Europe, which is breeding the microbes of violence and diffusing the microbes of imperialism all around, are awaiting the supreme word of democracy and peace from the America of Washington and Lincoln."

## TWENTY-FIVE DOLLARS FOR A SUNDAY-SCHOOL DESIGN

Business concerns have their trade marks. A design is wanted in connection with the publicity for the Ninth Convention of the World's Sunday School Association which will be held in Glasgow, Scotland, June 18-26, 1924. The insignia chosen will be used on the letterhead of the World's Association, all printed matter setting forth the plans for that great gathering in Scotland and also in the souvenir program which will be used when 4,000 delegates assemble in St. Andrew's Hall, Glasgow, in June of next year. When the Eighth Convention was held in Japan in 1920, the special design bore the words which became very familiar, "To Tokyo I want to go."

For some months a design has been used on the Glasgow Convention literature but a member of the Transportation Committee said at a recently held meeting that he did not like it very much. This led to the offer of \$25 by another member, which has already been turned over, that a general invitation might be made asking for drawings to be submitted in competition for this reward. The design will be reduced to a circle one inch in diameter. The words, "World's Ninth Sunday School Convention, Glasgow, June 18-26, 1924," may appear, if desired by the artist. All designs should be submitted in sealed envelopes marked "Glasgow Convention Design". The envelopes will be opened July 1, 1923, when the contest closes. Address, World's Sunday School Association, 216 Metropolitan Tower, New York City.

The Transportation Committee has arranged to have at least three Convention steamers sail from such ports as Philadelphia, New York, Boston and Montreal and additional reservations have been made on other ships. A leaflet is in preparation giving suggested routes and tentative prices. This can be had on request as soon as it comes from the press. Already over forty have sent in their first deposit of \$25.00 and asked that a reservation be made.

## CHANGE OF PASTORATE

Rev. Erlo E. Sutton, for several years pastor of our church at Shiloh, N. J., has resigned the pastorate there to accept a call to the Milton Junction (Wis.) Church.

## YOUNG PEOPLE'S WORK

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

### STEWARDSHIP OF SELF, SUBSTANCE AND SERVICE

WALTER L. GREENE, ANDOVER, N. Y.

Christian Endeavor Topic for Sabbath Day,  
March 10, 1923

#### DAILY READINGS

Sunday—Surrendered self (Rom. 12: 1, 2)  
Monday—Full consecration (Phil. 3: 1-11)  
Tuesday—All for Christ (Acts 4: 32-37)  
Wednesday—Noble examples (2 Cor. 8: 1-9)  
Thursday—Rule of service (Mark 10: 42-45)  
Friday—Extent of service (Acts 20: 18-24)  
Sabbath Day—Topic, The stewardship of self,  
substance, and service (Matt. 25: 14-30;  
1 Pet. 4: 10.)

In common life the word steward is not in general use. We are more familiar with the work of a trustee. The meaning, however, is not so very different. Organizations and institutions of all kinds have trustees who are administrators of trust funds and are charged with certain duties and responsibilities. May we then use the word trusteeship and think of ourselves as trustees to whom have been committed certain talents of mind and heart, some possessions acquired by opportunity and our own industry, and ability, more or less distinguished, for kingdom and social service?

In the parable of the talents each was rewarded as he had made use of his opportunities and ability which were given. Faithfulness rather than the success in the administration of the trust was what was rewarded. The one talent man suffered through the lack of power which comes with non-use of one's opportunities and through unfaithfulness which gave him a false conception of his master as "a hard man".

Jesus' teaching and the New Testament writers on stewardship of possessions have exalted the tithes and offerings, enjoined by the Old Testament law, to the level of grace and privilege like that of faith and love. Paul when he wrote to the Christians at Corinth exhorted them to "Abound in this grace also."

The grace of liberality will do even more

than the demands of law, but with a different and higher motive. The trustee who loves the institution and the cause will do far beyond the legal demands of his office. Surely we would not do less in the King's business than in every day business relations.

As I write these lines, I think of the host of young people in our Christian Endeavor societies East and West and North and South. Many of these are in school and college and to them have been committed by parents and teachers the responsibility—the trusteeship—of using well their time for the development of mind and spirit for the work of life. How good trustees will they be? Others are entering business and professional life where industry, faithfulness, efficiency and unselfish service will be expected. Will these measure up to their trusteeship? Others are at home and in the home church and community where more and more the responsibilities of these fundamental institutions are being laid upon their shoulders. Will they stand square and strong as these burdens come or will they step out from under? Upon all wherever they are or whatever they do they are trustees and stewards to use their minds, their strength and skill, their possessions whether great or small in a way to glorify God and serve their fellow-men and help to bring in the Kingdom of God on earth.

#### QUESTIONS TO THINK ABOUT

1. On what is God's claim for our substance based?
2. What proportion of my income should I set apart for benevolent and Christian purposes?
3. Where is stewardship most often disregarded?
4. What talents do I possess which I have failed to use?
5. How much time each week should I give to God's service?

### C. E. NEWS NOTES

#### C. E. WEEK AT ASHAWAY

Ashaway Christian Endeavorers feel as if they had been quite active during C. E. Week and we are waiting with interest to hear from our sister societies as to their activities.

C. E. Week opened January 27, with a special program for Christian Endeavor

with Tacy Crandall as leader. Elisabeth Kenyon gave us a splendid talk on Co-operation. Pastor Davis gave a talk on "Our Platform for 1923". Josephine and Helen Maxson, of Waterford, sang a duet.

Sunday the Juniors had a business meeting and election of officers followed by a social.

Monday night we had hoped to hear Dr. Clark's message over the radio, but we were disappointed in this as we found Lansing broadcasted messages only 200 miles. Wednesday night we were invited to Westerly to meet with the Pawcatuck Christian Endeavor society. A bountiful supper was served at 6.30 followed by the Radio social sent out by the Young People's Board. We all had a splendid time, each one doing his part to make the evening a success. The impromptu radio program was much enjoyed. We left for home feeling we had spent an evening which had proved worth while.

Thursday evening the local union met at the First Baptist church in Westerly. After regular business, election of officers took place, followed by an address by Rev. Mr. Stocking of the M. E. Church. This was followed by a social hour. At this meeting the prize was awarded that I spoke of in my last letter. Ashaway had hoped to win it, but failed; but as we didn't, we were very glad it went to one of our own denomination, the Pawcatuck Seventh Day Baptist Christian Endeavor Society. We know they worked hard for it and we congratulate them on their success.

Friday evening the young people had charge of prayer meeting, Mrs. Blanche Burdick leader, Helen Kenyon, Clara Hoxie, Margaret Davis and Barbara Kenyon leading the music, with Mary Partelo at the piano. The topic for the evening was "Better". Several passages of Scripture were read by members of the Christian Endeavor and several short talks on the following subjects were given by different people in the congregation: Better Praying, Better Homes, Better Bible Reading, Better Sabbath-keeping, and Better Work. A duet was sung during the service by Pastor Davis and Margaret Davis. The C. E. Rally song was sung at the close of the talks and Pastor Davis read a "Radio Sermon". This was followed by sentence prayers.

Sabbath morning was given over to the

young people, the Juniors, Intermediates and Christian Endeavorers sitting in a body. Because of the weather we did not have as large an attendance as we had hoped for. Pastor Davis gave a sermon to the children and Rev. W. L. Burdick to the young people.

A special program was arranged for Christian Endeavor by the leader, Elisabeth Kenyon. This was a joint meeting of Intermediates and Christian Endeavorers. Mr. Edgar Maxson, of Westerly, R. I., gave us a very interesting talk on "The Forward Movement". Several short talks were given by different members of the Christian Endeavor pertaining to the beginning of Christian Endeavor and its growth to the present time. The singing was led by two members of the Intermediate society. The Pledge was recited in verse by four members of the Intermediate society. Four of the Juniors gave an exercise. A trio, "Onward Christian Endeavorers" was sung by Pastor Davis, Mrs. Blanche Burdick and Margaret Davis. A review of the work of our society for the past four years was given by Tacy Crandall.

At the close of this session a decision service was held by Pastor Davis at which time we gained new members for Quiet Hour and Tenth Legion, also several signed the Temperance pledge.

In the evening we met at the parish house for a social. You remember in my last letter I spoke of a three-sided contest our society was holding and the losing sides were to furnish a social for the winning side. Gilbert Main was chairman of the winning side; Elisabeth Kenyon and Mrs. Blanche Burdick of the losing sides. We gave them "A Calendar Social"—a whole year's entertainment in one evening. This social has been reported to Mrs. Sanford and if she sees fit, it can be used as a Standard social for the Young People's Board.

This has been a busy week, but we have enjoyed it and feel that the time given for these various things was time well spent.

Yours in His service,

MRS. BLANCHE BURDICK,  
Corresponding Secretary.

#### C. E. WEEK RECOGNIZED IN BATTLE CREEK

The opening services for C. E. week in Battle Creek started with the usual service in the College Building of the Sanitarium,

Friday evening, January 26. The meeting was in charge of Mrs. Frances Babcock. Interest and attendance were good, the topic being, "What are the rightful claims of the church upon us?" We had some very inspiring talks by several of our people emphasizing the claims of Christ, the denomination, local church, and Sabbath school upon us.

Monday evening the Christian Endeavor social was held at the home of Dr. Johanson. Since this was a radio social, Dr. Johanson invited every one to the radio room, where we listened to interesting programs from several parts of the United States including Pittsburgh, Pa.; New York State; Davenport, Ia., and Shreveport, La. New York could be just about as well heard as though we had our entertainers present with us. The entertainment proper began with games which were planned for the evening. We especially liked the game of dividing the people present into groups of five, each group made a five minute impromptu program such as one would be likely to hear over the radio. This provided room for some very unique original stunts. The evening finished with refreshments and every one went home saying we had a very enjoyable time.

Wednesday evening the Young People's society co-operated with the older people in their weekly prayer meeting. The meeting was under the direction of the young people, at which time special music was given and the topic discussed, "Religion in the Home". Several talks were given by members of the two societies. Both young and old received an inspiration from the meeting.

The celebration of our C. E. week program ended with the Christian Endeavor meeting Friday evening, at which time we intended giving the Christian Endeavor pageant planned by Mrs. Ruby Babcock. Owing to unfavorable weather conditions which hindered a large attendance and also that Mr. Spafford, the state C. E. secretary, was present at the Sanitarium C. E. society, we decided to postpone our pageant till next week.

Mr. Spafford recalled an interesting interview he had just had with Dr. Francis E. Clark, and also outlined several goals to which we might all work with increasing interest.

MARY RESSER.

C. E. NEWS FOR WATERFORD, CONN.

On Tuesday, January 30, the first quarterly meeting of the New London Union was held in the Congregational church at Groton. It was a wonderful winter night with a full moon lighting up a world of white. Some of us went by trolley and others by truck, but we met, fourteen in all, three besides the eleven members of our society, in the church.

The meeting was opened by prayer and songs, then after reports from each society regarding per cent of attendance we listened to an inspiring and practical address by Rev. David Beach, of Guilford, Conn., on "The Greatest Strike in History—The Religious Strike". He appealed to all Endeavorers to re-enlist in an earnest campaign to stand four-square for Christ, to be one hundred per cent loyal to the pledge and all its means, and no one who heard him could fail to be impressed and uplifted by the earnestness of a young man speaking from the heart to young people.

After the address we all adjourned to the room below where refreshments were served. After these, one or two games were played. In spite of the fact that the number of people present was rather more than the room could well accommodate those who took part in the games thoroughly enjoyed themselves and furnished amusement for onlookers as well.

Our society having the highest per cent of attendance, ninety-two, we took the banner back with us. It was about eleven when we left. When we crossed the Thames River bridge and reached Main Street the engine coughed asthmatically once or twice and "went dead". Every one jumped out. The boy driving said we'd better get a car, so we took the next one, the banner taken apart for greater ease in carrying, borne by three of our members.

At Glenwood Avenue we got off and started with more or less spirit on our cold three-mile tramp. It was half past twelve when we reached home and two of the party had a mile then to go.

We won the banner, but we all felt that this time we had really earned it! However, nothing worthwhile is gained without effort.

J. M.

## CHILDREN'S PAGE

### THE BEATITUDES

ELISABETH KENYON

Junior Christian Endeavor Topic for Sabbath Day, March 3, 1923

#### DAILY READINGS

Sunday—Humility (Matt. 3: 14)  
Monday—Sorrow for sin (Ps. 51: 3, 4)  
Tuesday—Meekness (1 Pet. 3: 4)  
Wednesday—Desire for God (Ps. 27: 4)  
Thursday—Mercy (Mic. 6: 8)  
Friday—Peace-makers (Rom. 14: 19)  
Sabbath Day—Topic, Lessons from the Beatitudes (Matt. 5: 1-12)

In explaining the Beatitudes the following will prove helpful in putting them in words the Juniors will understand. This is taken from the "Twentieth Century New Testament".

Happy are the poor in spirit, for it is to them that the kingdom of heaven belongs.  
Happy are the sorrowful, for it is they who will be comforted.  
Happy are the gentle, for it is they who will inherit the earth.  
Happy are those who hunger and thirst for the right, for it is they who will be plentifully fed.  
Happy are the merciful, for it is they who will have mercy shown them.  
Happy are the pure in heart, for it is they who will see God.  
Happy are the peacemakers, for it is they who will be called sons of God.  
Happy are those that have been persecuted in the cause of right, for it is to them that the kingdom of heaven belongs.  
Happy are you whenever people abuse you, and persecute you, and say everything bad of you untruly, and on my account. Be glad and rejoice because your reward in heaven is great: it was, indeed, in just the same way, that people persecuted the prophets who preceded you.

In this way show the Juniors what true happiness is and how it can be obtained and what the results of so doing are. This would be a fine time to have the Beatitudes learned if they have not already been memorized.

#### JUSTS OF THE BIBLE

Just (Matt. 5: 16)  
Just (Ps. 101: 1)  
Just (Ps. 119: 27)  
Just (John 6: 39)  
Just (Phil. 6: 39)  
Just (Mar. 10: 21)  
Just (1 John 4: 11)

### ANSWERS TO LAST WEEK'S QUIET HOUR WORK

The Word of God—Love—God—Jesus—Believers—Living Water—Heaven.

### A LETTER FROM A. J. WILLIAMS

SABBATH RECORDER:

Wife and I hand you two dollars for a continuance of our SABBATH RECORDER. We enjoy its pages.

I'm giving my whole time again this year to mission work: lecturing, preaching, debating and writing.

I attended our great meetings last August at Stanberry, Mo. I'm truly glad prospects are bright for a union of our two Sabbath churches: "Church of God" and "Seventh Day Baptists". I'm state secretary as letterhead shows, for "Church of God". I write all lone Sabbath-keepers, send out tracts, arrange for meetings, etc.

I truly believe we should hold the word Baptist (The Seventh Day Baptist Church of God), for thus we've been called for ages.

I'm writing a book, "A Bible Baptist". I use this material in my meetings.

ELD. AND MRS. A. J. WILLIAMS.

Morales, Tex.

### A SONG OF LIFE

Say not, "I live!"  
Unless the morning's trumpet brings  
A shock of glory to your soul,  
Unless the ecstasy that sings  
Through rushing worlds and insects' wings,  
Sends you upspringing to your goal,  
Glad of the need for toil and strife,  
Eager to grapple hands with Life—  
Say not, "I live!"

Say not, "I live!"  
Unless the energy that rings  
Throughout this universe of fire  
A challenge to your spirit flings,  
Here in the world of men and things,  
Thrilling you with a huge desire,  
To mate your purpose with the stars,  
To shout with Jupiter and Mars—  
Say not, "I live!"

Say not, "I live!"  
Such were a libel on the Plan  
Blazing within the mind of God  
Ere world or star or sun began.  
Say rather, with your fellow-man,  
"I grub; I burrow in the sod."  
Life is not life that does not flame  
With consciences of whence it came—  
Say not, "I live!" —Delineator.



## SABBATH SCHOOL

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

### PLAN NOW FOR VACATION SCHOOL

Although the committee has a pretty fair idea of which churches will hold Vacation Religious Day Schools this summer, it is quite necessary, in order that there be no misunderstanding, that a formal request from the church, or such organization as has the matter in charge, be filed with the committee, for the services of a supervisor. The item in the Tract Society budget for this work has been increased, and we hope to be able to supply the demand for experienced and trained workers to conduct the schools.

Many of the churches have already taken formal action, we are sure, but the committee, at this writing has official notice from only two. The workers are already making their plans for the summer, and in order to secure their services we must arrange with them now. This means also that the churches should act without delay.

The plans as carried out the past two summers will again be followed this year with very little change. The supervisors will be paid a salary and their traveling expenses, by the Tract Society, and will be furnished with a full set of textbooks for themselves and the teachers (not the pupils), by the Sabbath School Board. The local church will entertain the supervisor and supply the pupils' textbooks and other equipment for the school.

In order that our money may be expended as economically as possible, it is desirable that traveling expenses be reduced to the minimum, and that supervisors have charge of two schools. We ask, therefore, that churches be not too tenacious about dates and whom they shall have for supervisor. Please file your application for supervisor as soon as possible with Edward M. Holston, Milton Junction, Wis.

EDWARD M. HOLSTON,  
WILLARD D. BURDICK,  
Committee.

### Lesson IX.—March 3, 1923

JESUS TEACHING IN THE TEMPLE.

LUKE 20: 1—21: 38

*Golden Text.*—"Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." Luke 20: 25.

#### DAILY READINGS

Feb. 25—Luke 20: 1-8. Wisdom's Answer.  
Feb. 26—Luke 20: 9-16. Rejecting the Heir.  
Feb. 27—Luke 20: 19-26. Giving God his Own.  
Feb. 28—Luke 21: 1-4. Giving One's Living.  
Mar. 1—Lev. 27: 28-34. The Tenth Belongs to God.  
Mar. 2—1 Cor. 16: 1-4. The Christian Offering.  
Mar. 3—Psalm 2. The Rejected One shall Reign.  
(For Lesson Notes, see *Helping Hand*)

The worm will turn. An automobile derailed a train in Illinois.—*Asheville Times.*

## SABBATH HISTORY I.

### BEFORE THE BEGINNING OF MODERN DENOMINATIONS

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## DEATHS

**BELLAMY.**—Clara, daughter of Jabez and Mary Jacques Burdick, was born February 12, 1859, in the town of Genesee, Allegany County, N. Y., and died December 4, 1922, on the farm near Wellsville where her home had been most of the time for twenty-three years.

February 14, 1885, she was joined in marriage to Erwin G. Bellamy. To them were born Charles A., Edward R., and Mary J. Edward died January 21, 1920, and Mr. Bellamy died November 4, 1920.

Mrs. Bellamy had spent a good deal of time in loving care of her aged brothers at the old farm near Little Genesee, N. Y., and had hoped to be with them as long as they needed her. She was baptized and united with the First Seventh Day Baptist Church of Little Genesee about four years ago. She was a noble, consecrated Christian, and will be greatly missed by the surviving members of the family and the church. E. F. L.

**BERKALEW.**—Cora Lumira, a daughter of Jonathan and Electra Ward, was born at Lake Geneva, Wis., June 1, 1858, and after an illness which extended over a period of nearly two years, died at her late home in Milton, December 12, 1922.

Mrs. Berkalew was reared a Methodist. But on her removal to Milton she embraced the doc-

trines of the Seventh Day Baptists and became a member of the Milton Church, in whose Christian fellowship she remained and worked until her death. Her religious profession was a definite experience in daily living the life and teachings of her Master. Toward all people she tried to exemplify the spirit of generous neighborly kindness and thoughtfulness.

On February 23, 1881, she became the wife of David Berkalew. The marriage took place at New Auburn, Wis., Rev. James Bailey being the officiating clergyman. In 1885 they came to Milton to make their home.

Mrs. Berkalew is survived by her husband and two children, Mrs. John Knight, of Riverside, Cal., George Berkalew, of Milton, a granddaughter Dorothy, and a brother John Ward, of Lake Geneva. H. N. J.

**BUSH.**—Marcelia Bush was born in Gilmore County, W. Va., May 2, 1849, and passed away October 29, 1922, at the home of her son Race Jackson at Belzoni, Okla.

When the deceased was a child her family removed to Grason County, Texas; here she grew to womanhood and was united in marriage to Robert N. Jackson who died eight years ago. To this union were born six children, four of whom are still living: Race, of Belzoni, Okla., with whom his mother has made her home for many years; Henry, of Checota, Okla.; Mrs. Sarah Allison, of Wapanucka, Okla.; and Mrs. Georgia Plemons, of Nady, Ark. Andrew J. and Mrs. M. M. Mitchell died near Nady, Ark., several years ago.

About thirty years ago Mrs. Jackson and her husband, who were at that time living in Little Prairie, Ark., were converted to the Sabbath and

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united with the little Prairie Seventh Day Baptist Church. Later at least four of their children became members of the same church.

Ten years ago, the deceased and her husband, together with their son Race and his family, moved to Oklahoma and located at Belzoni. Here they were visited as L. S. K's by several of our ministers who always found a warm welcome in their homes.

In the summer of 1920, the writer, assisted by Elder C. R. Brasuell, of Ft. Smith, Ark., conducted a revival meeting at Belzoni and as a result of this effort the Rock Creek Seventh Day Baptist Church was organized with twelve charter members, four of them being from the Jackson home—Race, his wife, his mother and a daughter.

Grandma Jackson, as she was familiarly known among her many friends, was intensely interested in the growth of the little church and her hope and courage has been a source of inspiration to the missionary who has made monthly visits to the field since the organization of the church.

Besides the four children, the large number of grandchildren and great grandchildren, there remain to mourn their loss, two brothers, two sisters, many nieces and nephews and a host of friends.

As it was not possible to secure a minister of her own faith, funeral services were conducted by Elder Glaze, a resident minister, and interment was made in the local cemetery, where lay the remains of her companion and two grandchildren.

R. J. S.

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Serene I fold my hands and wait,  
Nor care for tide or wind or sea;  
I rave no more 'gainst time or fate,  
For lo! my own shall come to me.

—John Burroughs.

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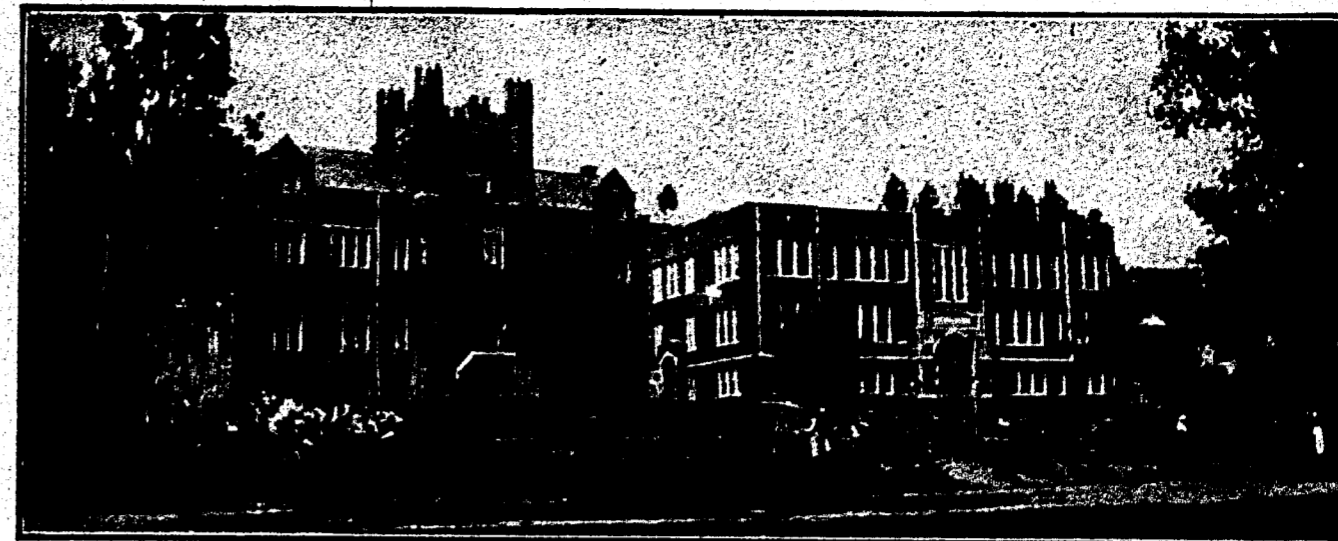
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VOL. 94, NO. 9

PLAINFIELD, N. J., FEBRUARY 26, 1923

WHOLE NO. 4,069

## OUR PLATFORM FOR 1923

Adopted by the Commission at the Pittsburgh Meeting, December, 1922

### THE MINISTRY

9. We suggest that March 24, 1923, be set aside as "Ministerial Decision Day" in the churches, and urge our pastors to preach at least one sermon during the year on the ministry and to use every possible effort to attract young men of promise into the calling.

10. We commend also to the people of the denomination the importance of "talking up" the ministry, of encouraging young men to enter it, and of sustaining in every possible way the men already in the field.

11. In anticipation we welcome at least five new men to the ministry and pledge our support to them in the realization of their hopes and plans for denominational service. Since no calling demands richer resources of mind and heart, we commend to them the fullest preparation within their reach.

**"What's Wrong With the Church?"** Yesterday we went to hear Helen B. Montgomery discuss the question in the Daytona Beach Auditorium. She had an audience estimated at two thousand five hundred attentive listeners. Mrs. Montgomery has twice been elected president of the Northern Baptist Convention; and she has taken much pains to secure reliable data on every side of this vital question. Many are asking: "What is wrong with the Church?" just as though the Church were entirely wrong and a complete failure.

But Mrs. Montgomery did not do that way. Her first work was to remind her hearers of the wonderful record the Church has made during the ages and what it has done for civilization and the uplift of the world. Her well verified data as to the actual growth of the church in America in the last ten years was really an eye-opener for those who claim that the Church is losing ground. The percentage of gain in communicants has indeed been great, and there never was a time when the Church exerted a greater influence than today. She made good use of the fact that during the war our government, after a careful canvass for the societies through which it could best secure the attention and co-operation of the American people, *decided in favor of the Church.*

After giving the Church fair credit for the good it has done, the speaker frankly acknowledged that, after all she had said in its favor, there is still *something* wrong with the Church.

What do you think was the first and most emphatic indictment she brought against it? It was comprehended in one word: "*Worldliness*". When she uttered that word, there came a prompt response from her vast audience—a regular storm of cheers—showing how true the people thought her words were. The graphic picture she then drew of the way great masses of people, belonging to the Church, habitually spend their Sundays, brought forth cheer after cheer. Many who cheered her burning words must thereby have sanctioned their own condemnation.

Want of spirituality in Christian homes is the next charge she brought. There are altogether too many prayerless homes. The absolute necessity of a prayerful spirit among church members before the churches can prosper and do the work they are commissioned to do, was made very clear.

The great lack of the spirit of missions was given as another thing wrong with the Church. Her figures and other data showing that those who give most for foreign missions are as a rule the ones who do most for the homeland were most convincing. As a rule the one who refuses to do anything for foreign missions may be expected to do little or nothing for home work.

The speaker told of an enthusiastic Christian in the city who when soliciting funds for all the work, carried with her three books for subscriptions. When she presented her foreign mission book a certain well-to-do woman refused to give, saying she did not believe in foreign missions and wanted to help the home fields.

"Very well," said the solicitor, "we give every one a chance to choose the field which he prefers to help. Here is our subscription book for the home mission work." Quickly the woman explained that she did not mean home mission work beyond her nearby-by community. She liked city missions.

"Oh, well you may have the privilege of doing something at home; for I happen to have my city mission book right here," and she offered that.

The applause was so prompt, upon hearing this, that we could not catch Mrs. Montgomery's last words as to the result. But, friends, what could you expect the response to be in such a case?

The speaker made a most telling indictment against those Christians who ignore or disobey their great Commander's marching orders, to go into all the world and preach the gospel to every creature, promising to be with them always even unto the end of the world. She had heard stay-at-home Christians who take no special interest in any kind of mission work, stand