The Seventh Day Baptist Forward Movement

THINGS TO BE DONE

2. Make the budget subscriptions and pledge-payments one hundred percent.

—From the Report of the Commission.

AHVA J. C. BOND, Director
SALEM, W. VA.

Total Annual Budget $81,500
Received 1919-1920 48,350
Received 1920-1921 57,340
Received 1921-1922 (3 months) 5,076

A CREED FOR BELIEVERS IN A WARLESS WORLD

Isaiah 2: 2-4

I. We believe in a sweeping reduction of armaments.
II. We believe in international law, courts of justice and boards of arbitration.
III. We believe in a world-wide association of nations for world peace.
IV. We believe in equality of race treatment.
V. We believe that Christian patriotism demands the practice of good will between nations.
VI. We believe that nations no less than individuals are subject to God's immutable moral law.
VII. We believe that peoples achieve true welfare, greatness and honor through just dealing and unselfish service.
VIII. We believe that nations that are Christian have special international obligations.
IX. We believe that the spirit of Christian brotherhood can conquer every barrier of trade, color, creed and race.
X. We believe in a warless world, and dedicate ourselves to its achievement.—Federal Council.
SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE
Next Session will be held with the First Hortleton Church, at Salem, O., May 26-27, 1922.
President—W. O. Williams, Salem, W. Va.
Vice President—John H. Johnson, Battle Creek, Mich.
Treasurer—William C. Whitford, Salemville, N. J.
Secretary—W. C. Whitford, Salemville, N. J.
Corresponding Secretary—Mr. E. A. Whitford, Milton, Wis.
Recording Secretary—Mrs. Emma T. Whitford, Milton, Wis.

THE SEVENTH DAY BAPTIST MEMORIAL FUND
President—H. M. Mason, Plainfield, N. J.
Vice-President—J. W. L. Lee, Plainfield, N. J.
Treasurer—C. Hubbell, Plainfield, N. J.
Secretary—W. C. Hubbell, Plainfield, N. J.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY
(Incorporated 1882)
President—Corliss E. Randolph, Newark, N. J.
Recording Secretary—Mrs. J. Hubbard, Plainfield, N. J.
Corresponding Secretary—Frank J. Hubbard, Plainfield, N. J.
Advisory Committee—William L. Burdick, Chairman.

SABBATH SCHOOL BOARD
President—Prof. Alfred E. Whitford, Milton, Wis.
Vice President—E. A. Whitford, Battle Creek, Mich.
Recording Secretary—Dr. A. Lovelle Burdick, Janesville, Wis.
Field Secretary—E. M. Holston, Milton Junction, Wis.
Treasurer—Mrs. F. Randolph, Battle Creek, Mich.
Corresponding Secretary—Mrs. F. Randolph, Battle Creek, Mich.
General Secretary—Rev. E. H. Godfrey, Battle Creek, Mich.
Field Secretary—Rev. E. B. Babcock, Milton, Wis.
Assistant Field Secretary—Mrs. J. Hubbard, Plainfield, N. J.
Secretary—J. Shropshire, Plainfield, N. J.
Assistant Secretary—Mrs. J. Hubbard, Plainfield, N. J.

YOUNG PEOPLE'S EXECUTIVE BOARD
President—Benjamin F. Johnson, Battle Creek, Mich.
Secretary—Mrs. J. Hubbard, Plainfield, N. J.
Treasurer—Frank J. Hubbard, Plainfield, N. J.
Corresponding Secretary—Frank J. Hubbard, Plainfield, N. J.

SABBATH SOCIETY
President—Corliss E. Randolph, Newark, N. J.
Recording Secretary—Rev. J. Hubbard, Plainfield, N. J.
Treasurer—Mrs. J. Hubbard, Plainfield, N. J.
Secretary—J. Hubbard, Plainfield, N. J.
Assistant Secretary—Mrs. J. Hubbard, Plainfield, N. J.

YOUNG PEOPLE'S SOCIETY
President—Benjamin F. Johnson, Battle Creek, Mich.
Recording Secretary—Mrs. J. Hubbard, Plainfield, N. J.
Treasurer—Mrs. J. Hubbard, Plainfield, N. J.
Secretary—J. Hubbard, Plainfield, N. J.

WOMEN’S EXECUTIVE BOARD
President—Mrs. J. Hubbard, Plainfield, N. J.
Recording Secretary—Rev. E. E. Davis, Milton, Wis.
Treasurer—Mrs. F. Randolph, Battle Creek, Mich.
Secretary—J. Hubbard, Plainfield, N. J.

CONFERENCE AULRIYARY FOR LONE SABBATH-KEEPERS
General Field Secretary—G. M. Cottrell, Topoca, Kan.
Assistant Field Secretary—Mrs. Angeline Abbey, Plainfield, N. J.
Assistant—Mrs. F. Randolph, Battle Creek, Mich.

SEVENTH DAY BAPTIST VOCATIONAL COMITTEE
Secretary—Mrs. J. Hubbard, Plainfield, N. J.

THE TWENTIETH CENTURY ENDOWMENT FUND
Alfred, N. Y.

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

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

VOL. 91, NO. 18
PLAINFIELD, N. J., OCTOBER 31, 1921
WHOLE NO. 4,000

OUR PRAYER
“Dear Lord, who hast redeemed us at so great a price, how can we help loving thee? Thou dost capture our imagination, thou dost master our judgments; we can desire nothing less than that we should so act as to bring honor to thee. Help us to hate the sins that drive thee from the soul. Help us to be clean in word, thought, and deed. Give us grace to glorify God in our bodies which belong to him. Amen.”

“You see the Distress We Are In” We have "Let Us Rise Up and Build." long been impressed by the readiness with which Israel of old responded when Nebuchadnezzar showed them the great need of united action to build up the walls of Jerusalem. The people were poor and few in numbers; but when they saw the distress they were in, and realized the reproach they were under in the eyes of the world because a much needed work had long been neglected, they rose up as one man, saying: "Let us rise up and build." And, “So they strengthened their hands for this good work.

For thousands of years the wonderful work they so quickly carried forward to a finish, by well planned teamwork, has been an inspiration and help to builders for God’s cause in every land. It is wonderful to see what a small people can do when united heart and hand in any good enterprise, even though surrounded-by many discouragements and confronted by many obstacles.

Because “the work was great and large, and they were separated one from another,” they had carried their cause to God in fervent prayer; they had stood together in burden-bearing through a great crisis; they had guarded well every interest which seemed in jeopardy; until at last the walls were up and the doors hung. We do not wonder that when, in the dedicatory services “Exra opened the Book and blessed the Lord, the great God”, all the people stood together as one man and lifting up their hands shouted, “Amen, Amen.” Then they bowed their heads and worshipped the Lord.

What a great joy filled the hearts of the people when they knew that the work was done! By its accomplishment they were knit together, heart to heart, and better prepared to build the house of God which had fallen into decay.

This is a most interesting study for our own Israel today. For several years we have been impressed with the distress we are in because we have no adequate room for our publishing interests. The Sabbath Recorder has never had a home of its own, and every one who sees the conditions under which the work has to be done can readily see that little credit can be given to a people whose interest in their great mission is so poor as to allow such a handicap to continue longer.

To the pleading call for a denominational building many have been saying for more than four years now: “Let us rise up and build.” And throughout the entire land we have seen evidences that they are strengthening their hands for this good work.

The analogy holds good between Israel’s work and ours; for the work is great and large and the people separated one from another. May it also hold true in the matter of united prayer, and faithful teamwork until we have a plant of which we need not be ashamed, and one over the completion of which there may be great rejoicing.

Every loyal one among us ought to be enthusiastic over this the first building enterprise which the denomination as a whole has ever attempted. It belongs to the people at large, and every man, woman or child among us, may say: “I have an interest in it. By this one building more than by any other I show my faith in the great truths for which my fathers stood.” This too is a part of my memorial, erected to remind the generations that are to come of the real interest I had in the great principles for which we stand.”
THE SABBATH RECORDER

Two Shovels Full of Earth

Are They Not Suggestive? In the first editorial of October 17, “Ground Is Broken for the New Building”, mention was made of the removal of the first shovel full of earth by Frank J. Hubbard, in connection with the dedicatory services on our new lot. Today we give our readers two pictures; one showing the gathered people full of interest and hopeful for the future of the movement as they watch Mr. Hubbard with spade in hand, breaking the first sod and lifting the first dirt.

The people evidently believe that the digger has found “pay dirt” in the very first stroke of “these diggings”, and it was evident to all who witnessed that scene, that a new hope for our good cause was taking practical shape. Then and there a new enthusiasm was kindled, and the people went away with the assurance that the hopes of many years were about to be realized.

The second picture was taken a few days later. It shows the steam shovel in the midst of the large excavation just in the act of emptying its shovel-full consisting of several hundred pounds of earth, into one of the half dozen wagons which are kept busy hauling away the dirt. At this writing the machine is all through with its part of the work, and the great basement cellar, one hundred feet by sixty, is about ready for the workers with concrete and rock to begin the building. Things are moving right along.

These two pictures show quite a difference between two well-known methods of digging. The first one shows how much work used to be done when the hand shovel was the main tool and human sinews furnished the motive power. In the second we see the shovel lifting half a cart load at once by a machine, operated by one man, in which steam is made to do the work of forty men.

May this long step from the single spade to the steam shovel, with its effective push and lift, illustrate something of the spirit of this important movement. Let the steam shovel stand for a greatly increased enthusiasm on the part of our people; for a persistent effectiveness that brings every wheel into operation making the entire body a mighty working unit to the one great end. May there be no broken cogs, no blocked wheels, no squeaky, undue friction, no rattle-to-hang that does not count, no waste of steam that escapes without work, no lack of fuel or fire; but may every part function well, every stroke count, until our new building stands complete—a monument of Christian co-operation, of loyalty to a common faith, and of zeal for the things belonging to the kingdom of our God.

These thoughts strengthen our hope that before the factory part of the building is done, there may be such a wide-spread desire on the part of our people to see the main front building for offices, denominational library, meeting rooms, etc., completed soon, that they will not be willing to stop until the whole is finished. It would require only an average of a few dollars apiece from eight thousand members to see it through within the next two years. We believe that no work done by Seventh Day Baptists has ever brought better and more inspiring, hope-giving results than the completion of this entire building would give if done within two or three years.

We understand that the regular budget provisions for the next three years will more than pay for the factory part, and we can not believe our people will be willing to stop with that.

Those of you who made personal pledges before the budget began, and all who have said to us that you have certain bonds to give as soon as wanted, please do not forget that the sooner these gifts are in the hands of the treasurer the less money will have to be hired. The budget money will come in due time. But we can but feel that there are enthusiastic friends of this movement who expect to make special offerings to carry it through. Now is the accepted time.

“The True Peace”, In keeping with “Reconstruction Messages” throughout America for special services on the Sunday before Armistice Day, the president of our General Conference makes request that all our churches hold a similar service on Sabbath, November 5.

Armistice Day will ever be a memorable day in all the world. And we hope it will be more so after the great convention in Washington, which meets on that day, has
completed its work on the question of reduction of armaments and plans looking toward permanent peace.

We know of no better sermon for November 5 than the one entitled, "The True Peace", in Reconstruction Messages by Rev. A. J. Bond. This sermon was preached in the Salem pulpit just two days after the false rumor that the Germans had surrendered, and two days before the Armistice. Our readers will find it in this Recorder.

Happy in the Soldiers' Home A very interesting letter with ten dollars enclosed, for the Recorder, comes from an aged couple in the Soldiers' and Sailors' Home of Quincy, Ill. The writer says: "We are now just cozily domiciled here where we shall remain as long as we stay on earth." This aged couple—57 and 78 years—are delighted to find a soldiers' home where the wives of veterans are admitted with their husbands. Both are converts to the Sabbath, and members of the Farina Church, though Gentry, Ark., had been their home for seventeen years. Though the writers, brother and sister Henderson, did not wish their letter and names published, we are sure their friends will be glad to know that they are happy in their new home.

We are glad indeed that "Uncle Sam" makes such comfortable and homes for his aged veterans and their wives.

Satisfied With the Work God Sees Fit to Give In this Recorder God Sees Fit to Give we give a brief article on the subject of "The Christian's Work", by Mary E. Fillyaw. In a personal letter we have a bit of her experience which must have prepared her to write what she did about being satisfied with the work God gives us, whether it be according to our own choice or not.

Mrs. Fillyaw is now nearly seventy-two years of age. She has nearly lost the sight of one eye and the other is very weak, so she has difficulty in writing. She says: "When I was a young girl I was anxious to go as a missionary to China, and offered myself to the board of the Southern Missionary Baptists. But was advised to go to school and prepare myself the best I could with that end in view. This I did, but my money gave out when I was almost ready to enter college."

After she had done her best to secure the necessary education she was compelled to go to teaching school in order to pay her school debt.

After two years as teacher she married a farmer and devoted her life to home making and to spiritual work wherever God opened a door. In 1897 Mrs. Fillyaw embraced the Sabbath of Christ. Then she accepted as her God-given work the promotion of Sabbath truth. In the closing line of her letter she, who longed to go to China when young, says: "I am still in the United States of America. Spiritual work has been given me right here and I am satisfied."

After knowing something of Mrs. Fillyaw's life-long experience, what she writes about God's choosing the work for his children and preparing them to fulfill his plans, will have a fuller meaning.

An Error Corrected In the last Recorder the address of Rev. Harold R. Crandall, entitled: "Christ the Center", was not given in the Southeastern Association as stated there; but was given at the General Conference, in the Sabbath afternoon program entitled "With the Book".

Notes on Current Events No one with a sane and thoughtful mind can see the growing tendency to nullify the Constitution and ignore its claims on the plea of "public necessity", "personal liberty", etc., without serious fears for the future of America. If this tendency is not checked; if the Constitution which is the most compact and uplifting fundamental law of any nation, with its high moral appeal to conscience, is not made impartially operative and carefully enforced, nothing but ruin is ahead. Every Christian in the land—indeed every loyal citizen—should "stand for the enforcement of the Constitution as it is written".

The cry for more men for the Lord's work goes up from the churches of all denominations. Many fields are unoccupied. Some people are needed. There are but very few students in our schools who have the ministry in view.

We wonder if the people of our churches are praying the Lord of the harvest to send forth laborers into his vineyard. Some small churches we know are doing this. From such little flocks have come most of the men for the ministry.

One denominational paper says: "We see churches with hundreds of members which have not sent out a minister or a missionary in a score of years. Yet they are demanding the best for themselves. Churches that are not making possible a reciprocal exchange in this regard are parasites on the denominational body."

No class of men are better qualified to bear testimony to the real benefits of prohibition than those who belong to the Salvation Army. Their work has been among those who have suffered most from the liquor traffic and who can speak from experience that seldom comes to people of the churches.

Commander Evangeline Booth, of New York City, in speaking of "Booze Day" which for years has been the day after our national holidays, when all day long the army was kept busy gathering up the drunks from park benches and feeding them and sobering them up, said that last year the drunks were not there, and so the workers could give attention to the poorest children of the city.

Drunkenness among men seeking the Salvation Army hotels and industrial hotels has almost entirely disappeared. Men who used to be unable to support themselves from day to day now have savings bank accounts. In one hotel twenty-five men who before prohibition could scarcely muster a dime now have deposits ranging from $100 to $500.

When Commander Evangeline Booth was asked if she thought prohibition would stand, her prompt reply was:

"Yes! The edifice of prohibition has been well and substantially built. Its labor has not been spasmodic nor its material cheap, and what it has taken so many years to raise up would surely take as many years to pull down. Therefore, for the future, we are unafraid. The coming generation, growing up without alcohol, educated in the history of its abuses against hygiene, commerce, and morality, will muster so vast an army against their fathers' greatest foe as to protect from any and every jeopardy the legislation which safeguards their national life."

"By the Constitutional Amendment of Prohibition a measure has been enacted that will do more.
to bring the kingdom of God upon earth than any other single piece of legislation, for the rum- demons is the foundation and the bolster-up of a nation. Teaching the history for righteousness has been made history that will live, for activities have been set in motion for civic and national betterment that will never stop until all evil is dead."

**Our Boards Weighed Down With the Heavy Debt.** It was our privilege to attend the meeting of the Missionary Board in Westerly, R. I., on October 19. It was the time to fix the annual appropriations, and we wish every Seventh Day Baptist could have been there to see for himself the perplexing problems their board had to solve.

One thing is sure; there would be more symphony for the 1-day session and greater effort to relieve the stress and strain if all members of our churches could be present in one of these board meetings.

Due to the fact that only 73 per cent of the budget was realized from the people last year, and that the board had planned for 100 per cent to come in, there is quite a heavy debt.

Then for the first quarter of this year only a fraction of the monthly dues had been paid in, while each month's bills had to go on just the same. This added greatly to the seriousness of the outlook.

Under these circumstances the board had to settle the matter of appropriations for the year. It is no easy matter to cut down annual appropriations for feeble churches whose poorly paid pastors depend upon the board's help. It is out of the question to cut short and drop any missionary on the board's help .. It is out of the question to cut down. It was impossible to answer the calls for enlargement. What could be done? Our boards had not for the 1-day session, tussling with these problems until the members were tired out. It was hard to see where to cut down. It was impossible to answer the calls for enlargement. What could be done? There would be no such puzzling question if the people had only responded with their full budget dues. This we are sure the people had if they had had the Master's work upon their hearts.

The question that worries us now is, What will the people do about it? If the budget has to be discounted more and more each year where will we come out as a people? What can the Missionary Board do?

Here is the way one man who was at that meeting regards the matter, as shown in a private letter to the editor:

**Dear Dr. Gardner:**

I have no use for any retractive movement in Christianity. If we can not go out and get the men and money to do the work that we have started out to do with the divine aid, it will be because we have not been obedient to our Lord. And if any people live according to the Scripture it should be the Seventh Day Baptists.

If we lack 25 per cent of coming up to our budget, I have concluded that I will increase my contributions to the fund; I am now ready giving $20 per year for each of my family of five, one of which does not belong to the church; I do not see any retraction in the work of the evil one, so let us increase our workers and their income instead of cutting down: I do not believe it is a waste of the Lord's money to do and leave no money, but it does matter whether the cause of Jesus Christ is allowed to suffer because Seventh Day Baptists are indifferent in this year of our Lord 1921.

The spirit manifested by this writer could largely prevail among our people the entire problem would be solved and all the boards could straighten up with a deep sense of relief.

**Don't Forget Milton's Thanksgiving Offering.** We are anxious that Thanksgiving Offering our good people shall not forget the offering for Milton College at Thanksgiving time as provided for by the Northwestern Association.

This special offering last year came like a God-send to that school and relieved it from much distress. We feel sure that the people in that association will not forget Milton on Thanksgiving week.

**THE SABBATH RECORDER**

**SOME SEARCHING QUESTIONS**

In our efforts for a warless world, it is not enough, as we have now seen, to call attention merely to the economic damage of war, to the staggering burdens of debt and taxation, to race degeneration or even to the ominous moral disaster evident in renewed animosities, bitter rivalries and burning desires for revenge.

Behind and below all these lies the fact of sin, terrible, national sin. The nations have been transgressing God's immutable, moral laws. The question before the nations is not merely one of more or less armaments. It is at bottom a question of obedience or disobedience to the eternal laws that men should love one another and should bear one another's burdens.

There has been sin, deep, black and revolting. There must also be repentance and regeneration, deep genuine and permanent. If not, the nations gather at the Conference with repentant hearts and change of will, that Conference will make shipwreck on the rocks and reeds of national selfishness and its accompanying disparity.

Nations, like individuals, are prone to see the motes in the eyes of others and to ignore the beams in their own eyes. This is a temptation to which America especially is exposed. Yet we have the Lord's word for calling such an attitude hypocrisy. As Americans, we need primarily to inquire about our own spirit, our own conduct.

Have we loved our enemies? Have we been really friendly to our neighbors, to Mexico on the south, and to Japan, that rising Oriental power across the Pacific? Or have we had our eyes fixed chiefly on their misdeeds and our consequent losses? How much heed have we paid to our deeds and their losses? And how about our spirit in dealing with them? Our patriotism, moreover, is it not narrowly nationalistic? Does our sense of human brotherhood demand from men of other nations and races the same rights and privileges which we desire for ourselves?

These are serious and sobering questions. They are questions that our pastors should press home on the consciences of our people. Should not our churches announce in clarion tones the call to our own from our own sins and forgiveness of those who have sinned against us?

And is it not true that we have sinned not merely as a nation, but also as a church? Has the church not left undone things that it ought to have done—in the teaching of brotherliness, good will and helpfulness? Have we steadily cultivated the spirit of Christ in our thought of Germans and Russians and Japanese—during recent years? Are the churches of America even now doing all that they should be doing for abnegation, for the brotherly and helpful spirit of the good workers among our people who are striving those teachings and that spirit that create armament and induce war?

Does the church of today, like the Apostolic Church, through the power of the Spirit, rise above barriers of race and nation? Can the modern church really fulfill its function in the world and make its true and distinctive and absolutely essential contribution to the establishment of a warless world, unless and until it does beget among its millions of members the mind and the heart of Christ in their relations with other peoples and other races?—*Federal Council.*

**IN BEHALF OF THE STARVING JUlian Zelchenko**

I have just returned from Armenia and the Near East. I shall never forget when I saw before me 12,000 orphans in Alexandropol, the largest orphanage in the world, maintained by Near East Relief. I found them busy in the Industrial schools; I visited the hospitals and from each end of the bed a little head popped up. The bags in which we are shipping flour are being used for clothing; the wood from the packing cases is being used to make little houses and beds. All this is being accomplished because you have helped in this great humanitarian work.

Outside the orphanages I saw scenes which made me shiver. I saw children covered from head to foot with sores, too weak even to brush away the flies which were eating their bodies; I saw many of them dropping by the roadsides from hunger, never to rise again.

There are thousands of these little youngsters and they are pounding at the doors for food, shelter and medicine and how well they know that inside of the American Orphanage is life and happiness, outside is death, slow death. We must make more room and feed these children.

While I was in Tiffis a cable was received from America notifying of reduced contributions and every where I went our workers asked me, "What shall we cut? Shall we turn out our children from the orphanages? Shall we close the hospitals?" Our workers could not assume the moral responsibility such an act involved. Neither could I.

**Could you?**

We have heard about this time you contributed to this work. It is not too much, I am sure, to appeal to your generosity to renew your help at this time for these little children who are dependent upon you for life for another year. Five dollars per month, sixty dollars per year, will feed a child for one year. How many can you save?
That Seventy-Five per Cent

REV. ARVA J. C. BOND

At the association at Milton, some one asked whether it was true that the boards could expend only seventy-five per cent of the budget this year.

This question was asked publicly and by one who is very much interested in the work of the denomination, especially the proposition to do more aggressive Sabbath reform work. The questioner had asked some one privately concerning the prospects of carrying out the recommendations of Conference to the Tract Society along this line, and had received the impression that the Tract Board could not inaugurate the proposed campaign because they could appropriate only seventy-five per cent of the budget for the year.

Now, Conference did approve the recommendation of the Commission that the boards confine their expenditures to seventy-five per cent of their respective budgets until more than that amount shall have been received by them. This is quite a different proposition. The boards are simply asked not to go beyond the gifts of the people.

The limitation placed upon the boards, therefore, was based upon the actual receipts for the first two years of the Forward Movement.

The all important question now is, what effect is this action going to have upon the church's work and upon the people. For my part, I accept it as a challenge, and I believe this is the effect it will have on every true-hearted, loyal Seventh Day Baptist.

If the boards heed this request of Conference it means that with seventy-five per cent of the budget raised this year we shall have come up to the end of the year out of debt. But it will mean also, that we have ceased to go forward.

Seventh Day Baptists, is that what we want? Can we be content with merely marking time, when doors are opening, and calls are coming, and honest fields are waiting, yea, wasting for the want of reapers?

China is calling for more workers. South America waits the answer of Seventh Day Baptists to her appeal. The Sabbath School Board stands face to face with her largest opportunity. The Tract Society is under orders from the people to move out into a Sabbathless world with its Sabbath message. The Young People's Board and the Missionary Board are appealing to young men and young women to consecrate themselves to these waiting Kingdom tasks. The young people themselves, the finest, cleanest, strongest bunch of young people in all this round world,—the young people are preparing for the larger service to which Seventh Day Baptists are called.

I say this action of Conference in asking the boards not to expend more than seventy-five per cent of the budget until more than that amount is provided is a challenge. Sixty-three per cent of the first year. Seventy-three per cent of the second year. Eighty-three per cent of the third year? No.

If the year is to be a challenge, why not to do the best work that will call for the expenditure of the money? It is our duty to do much more than we have ever done before in a single year. And it is just as true that from five thousand to seven thousand dollars more was raised last year than the year before. But, at that, only sixty-three per cent of the budget was raised the first year of the Forward Movement, and but seventy-three per cent last year.

Hence, the boards were hard put to it to know just how far to go in meeting the evident demands for expansion, with a budget calculated to take care of a very much enlarged program, but with the probable receipts an uncertain quantity.

The limitation placed upon the boards, therefore, was based upon the actual receipts for the first two years of the Forward Movement.

The all important question now is, what effect is this action going to have upon the church's work and upon the people. For my part, I accept it as a challenge, and I believe this is the effect it will have on every true-hearted, loyal Seventh Day Baptist.

It is the showing leaves room for improvement in the giving of the people.
There are many kinds of work that a Christian can do, and keep busy all the time, such as farm ing, house building, school teaching, factory work, and so on; and all these, unconverted people can do and give satisfaction to their employers. But when we say Christian's work, we mean something which the unconverted cannot do. And even if one of them were to attempt such a thing, these words of God: "What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?" (Ps. 50: 16, 17), would stand in between him and the doing of the work as it should be done, that is, with "reverence and godly fear." (Heb. 12: 28).

When the heavenly Father wants some special work done, he lays his hand on one of his children and says: "Do this and he will do it through you." (Chron. 28: 19). So the Christian's work is something no one but a Christian can do, and to each individual Christian is given his own special work which no other Christian can do. King David could not build the temple, neither could Solomon write out the pattern for it, but you do your work, and you can not do mine. King David desired to build a house for the Ark of the Lord, but that was not the work for him to do, yet the Lord commended him for thinking to do that work. He had many times laid his hand on one of his children and given him a certain piece of work, and one thing after another has taken up his time while that special job lies waiting for other hands. But because it does, there is no need for the true believer in God to be disheartened, and feel as though his life-work has been a failure. While he has studied and planned for some great undertaking, the Lord has kept plenty of good work close to him, in easy reach of his hand. I had often wondered why more young people did not consecrate themselves to missionary work among the heathen, until a careful study of the life of King David led me to see how entirely the child of God is in his heavenly Father's hand. When a boy, his work was keeping his father's sheep; and wolves and eagles seeking to devour the sheep and lambs would call for a constant use of his sling, and even after the prophet Samuel had anointed him to be king still he had to defend his father's sheep, until he could "sling a stone and not miss" (Judges 20: 16). About that time his father sent him to see how his soldier brothers were faring and there he soon saw the need of a champion for "the armies of the living God", and he rested not until he had killed Goliath. In his talk with Goliath he showed the strength of his faith in God, and prophesied that the battle was the Lord's and that Goliath would be given into his hand.

But it was not until the king was old and his special work of writing down the pattern for the house of the Lord was given to him. He had been a great soldier, and there were others that had been great soldiers too; he had composed beautiful and uplifting psalms, so had others; he had prophesied, so had others; but that one special work of writing down the pattern for the temple and its furniture was David's alone.

Through all those years of boyhood, keeping sheep and playing on his harp as the beautiful psalms of Zion came to him; now a victor over Goliath, and then fleeing from the victorious Saul because he would lift the hand against the Lord's anointed, not mine anointed, and do my prophets no harm" (1 Chron. 16: 13-22); finally king over Israel, tempted, sinning, repenting through all those years from boyhood to old age. Dave Pelzer, in his book, "A Lifecycle," wrote out the pattern for the house of the Lord, as the waters cover the sea (Hab. 2: 14).

SIXTY YEARS OF WEDDED LIFE

ADAMS CENTER, October 13.—Mr. and Mrs. Monroe C. Malby are today celebrating their sixtieth wedding anniversary at their home on Church Street. Their twenty-fifth and fiftieth anniversaries were celebrated by entertaining their friends but this, their sixtieth, has been spent quietly. Mr. Malby and Mrs. Malby, who was formerly Miss Sophronia M. Lee, were married in the First Baptist Church in York on February 4, 1881, by Rev. James Summerbell.

Mr. Malby is a veteran of the Civil War in which he served for about three years as a member of Company B, Tenth New York Heavy Artillery.

They have always been residents of Jefferson Center. After their marriage they resided on a farm near Adams Center for forty years. They removed from the farm to a new home built in Adams Center about twenty years ago.

Mr. Malby celebrated his eighty-third birthday, September 28, and Mrs. Malby was eighty, June 17. Mr. Malby is the last survivor of the family of seven children of Mr. and Mrs. Calvin Malby and Mrs. Malby is the last of the family of fourteen children of Mr. and Mrs. George B. Lee.

They have two children. Their daughter, Miss Anna F. Malby, is a teacher in a graded school in New York City, and their son, Norris J. Malby, is a farmer residing on the homestead. They have six grandchildren. Their eldest grandson, Calvin S. Malby, who is serving in the navy as electrician on the California, the flagship of the Pacific fleet, has recently been home on a furlough, having left here Monday to return to the ship.

Mr. and Mrs. Malby are highly esteemed residents of Adams Center. They are members of the Seventh Day Baptist Church and have always been active in religious, educational and temperance work.—Water town (N. Y.) Daily Times.

WHO WILL SAVE A LIFE?

A great host of starving women and children in famine-stricken Russia cry to you for bread.

According to official reports twenty-five million of these famine sufferers hold out imploring hands to you for crusts to save them from death.

Will you not help to save at least one life?

A thoroughly trained and universally respected organization of Christian workers—the American Friends Service Committee—stands ready to make your gift render quick and effective aid.

Herbert Hoover says concerning this organization: "Their work of famine relief in Russia has my fullest support."

And the American Relief Administration says: "Any assistance that can be rendered them will be aiding the most worthy cause that we know of in foreign relief."

Hunger can not wait. If you will help save a life send your contribution today.

AMERICAN RELIEF FOR RUSSIAN WOMEN AND CHILDREN

1400 Westminster Building, Chicago, Ill.

"All that the motion picture lacks is the mere matter of human speech." "Well," replied Mr. Stormington Barnes, who never will forget the palmy days, "that's all a deaf and dumb asylum lacks."—Washington Star.
MISSIONS AND THE SABBATH

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

MISSIONARY AND TRACT SOCIETY NOTES
SECRETARY EDWIN SHAW

Home field secretary, Rev. D. Burdett Coon, attended the board meeting at Westerly, October 19, and is holding a series of evangelistic services at Waterford, Conn. During the first week of November he will be with the General Missionary for the Western Association, Rev. William L. Burdick, for special intensive work with the Hebron churches. Brother Coon will, on his way from Waterford to Hebron, visit the churches in Madison County, New York.

This morning, October 25, 1921, workmen began laying the concrete for the foundation of the new building which is to be occupied by the White Church. The men have simply exchanged positions, and they will, as previously, work together for the kingdom of God in their respective fields of labor. This change takes place November 1, 1921.

The General Conference at Shiloh made a very definite recommendation to the Tract Society in reference to securing at an early date what might be called a "Sabbath Truth Expert," with a permanent and central office, promising for such an undertaking the moral and financial support of the denomination. The full text of the resolution can be found in the SABBATH RECORDER of September 12, 1921, on page 330, lower half of first column. The Board of Directors of the Tract Society has voted to make that matter a topic for special discussion at the meeting, Sunday, November 13, and any helpful suggestions will be welcomed, by personal message or by correspondence.

Rev. William D. Tickner, pastor of the Grand Marsh, has recently made a visit to the Sabbath-keeping group of people at Fairview, Wis., not far from Eloy. It is a country community. There is a church building used now for religious services only on the visits of Brother Tickner. He plans to go there again in November, and hopes to have with him a brother Seventh Day Baptist pastor, and together they will hold several evangelistic services.

At the October meeting of the Board of Managers of the Seventh Day Baptist Missionary Society, the following appropriations were made for the year 1922:

**HOMr FIELD (Salaries)**

1—Home Field Secretary, Rev. Burdett Coon...

2—General Missionaries and Evangelists:

- Rev. William L. Burdick...
- Rev. Rolla J. Severance...
- Rev. Mortimer A. Branch...
- C. Columbus Van Horn...
- Rev. Robert B. St. Clair...
- Rev. Mrs. Angelina P. Abbey...

3—Missionary-Pastors:

- Rev. George W. Hills...
- Rev. Luther A. Wing...
- Rev. John C. Branch...
- Rev. C. Burchard Loofbourrow...
- Rev. William L. Davis...

**FOREIGN FIELD**

1—British Guiana...

2—Holland...

3—China:

- Rev. J. W. Crofoot...
- Rev. H. E. Davis...

- Children's allowances...
- Miss Anna M. West...
- Dr. Grace L. Cran dall...
- Dr. Bessie B. Sin Clair...
- Girls School Fund...
- Incidental Fund...
- Dr. Rosa W. Palm berg...

**Total Foreign Field**...

**ADMISSION**

Edwin Shaw, Secretary...

Treasurer's clerk...

Secretary's clerk...

**LOCAL FIELD**

Total...

Travelling-Supervisors...

Home Field...

China...

South America...

Incidental...

Grand Total...

**VACATION RELIGIOUS DAY SCHOOLS**

REPORT OF MISS MARY LOU OGDEN, SUPERVISOR OF SCHOOL AT MILTON, WIS.

The Vacation Religious Day School in Milton was opened June 6, 1921, at 8:45 a.m., in the Seventh Day Baptist church. Because of the Milton College commencement we held school only fourteen days, giving over the session on Thursday, June 16.

The local church committee secured the competent assistance of the teachers in the persons of Dr. Rosa Palmberg, Miss Eloise Thomas and Miss Ruth Inglis. The supervisor taught one class.

On the opening day there were thirty-one children enrolled and during the three weeks the number increased to forty-five. Ten of that number dropped out and others were not present every day. Eleven had perfect attendance records. At the close of the school we offered a testament as a reward to the pupil having the best record for work done and with a perfect attendance record in each of the four classes. These were awarded as follows: Class No. I, David Gregoir; Class No. II, Erlo Nelson; Class No. III, Verna Nelson; Class No. IV Ethlyn Sayre and Charlotte Babcock, who tied for first honors.

The work was conducted as outlined in the syllabus prepared by Secretary Holston. The local committee bought copies of the textbooks for the children which became the permanent property of the church to be used in the school another year. The children responded admirably to the instruction given and their memory work showed very gratifying results. They memorized a number of psalms, Bible gems, hymns and short prayers.

The mission studies by Dean Main did not come until after the school was under way so that Dr. Palmberg was obliged to substitute some lessons of her own. She conducted the mission study for both the older classes while Miss Thomas took the story period.

The assembly period for the last day was in charge of Dr. Palmberg who prepared a very interesting exhibit from the Chinese collection belonging to the Woman's Board and told the children about some of the beliefs and customs connected with the different articles.

Throughout the term the children maintained a high degree of interest in the work and were as enthusiastic about the vacation school as they would have been in any day school.

A general feeling of interest and appreciation seemed to be prevalent among the parents and local church members. On Thursday, June 23, the teachers invited the parents and all who were interested in the
The school was a community school and was attended by children from the other churches in the village. The only exception was a slight feeling of doubt on the part of some but after the work had started these doubts were cleared away and we felt that the community was convinced that it was a good thing. There were some other disadvantages to be met here that were unavoidable. The fact that it was a rural community and many of our boys and girls were from farms made the attendance somewhat irregular at the harvest season of the year. Many who had contemplated attending were not able to do so because of their home duties. The matter of getting to and from the school did not seem to affect the children who came from the outlying community for they were as faithful as those in the village.

The total enrollment for the three weeks was thirty-five, but the average attendance was only nineteen. We awarded a prize of a little volume of Bible Stories to the children having a perfect record. They were given as follows: Class No. I, Jean Rogers; Class No. II, Kenneth Rogers; Class No. III, Kenneth Camenga; Class No. IV, Dorothy Worden.

The general interest on the part of the children and the acceptance of the work by the parents and friends as the best kind of instruction that the children could have had, made us feel that the work had been truly a success. There is every reason to believe that the work will be desired and maintained as a part of the regular church program.

The Battle Creek Religious Day School was conducted for fifteen days in the Brookfield school building where we were given free access to the equipment needed for the school. The maps, blackboards, library and playgrounds, as well as the building, provided excellent means for a successful term.

Rev. Jesse E. Hutchins made two sand tables to be used for the primary grades for their lesson supplements.

The school went on one nature excursion when we took picnic suppers, and we had an afternoon at Lake Goguac where the Sabbath-school picnic was held August 8.

The exhibition of the school was held in the Sanitarium Chapel at the regular Sabbath-school hour, August 14.

We had a number of visitors at the school and they seemed much interested in the work done, and I think, felt that the school was very much worth while.

The Battle Creek Church people helped in a great many ways to make the school successful, and we trust that the fruit of the work may be rich and plentiful. It is to be hoped that Battle Creek, too, may have a Vacation Religious Day School again next year.


tables, chairs, blackboards and a piano for the use of the school. Each class had a room of its own.

Mrs. Lola Maxson was teacher of Class I. The class soon grew to seventeen and it seemed too many for one person to take good care of, particularly in the small room in which it was located. The class was therefore divided into two divisions. Mrs. F. E. Tappan taught the older division for one day, and thereafter Miss Ruth Kelly was its teacher, doing very good work with it. Mrs. Maxson's division called itself, "The Sunbeams", and Miss Kelly's, "The Willing Workers". The arrangement of the divisions proved very satisfactory, and the children and teachers were able to do better work than before the division was made.

Mr. Neal Mills taught Class II, consisting of ten pupils. It followed the plan of study outlined by the J. B. Bus and did good work.

Mrs. Frances Ferrill Babcock taught Class III, consisting of twelve pupils. This class covered a large amount of work which it found very interesting and helpful.

Class IV, consisting of nine pupils, was conducted by the supervisor, and followed closely the arrangement of the syllabus. In addition to its other work, the pupils gave at the exhibition, a little conversational play based on the home mission studies.

The assembly periods of Classes III and IV were held during the recreation periods of Classes I and II; and the assemblies of Classes I and II were held while Classes III and IV were having recreation. This was so arranged in order that the supervisor might be present at both assemblies to take charge of the music, and because there was only one musical instrument. Twice a week the whole school met together for talks by the supervisor or programs by the children.

Each morning at the opening of school and at the end of the recreation periods, the children marched into the school building to music.

The recreation work was done at the children's playground, back of the Sanitarium. The program of different kinds was in readiness for use.

The cost of the school to the Battle Creek Church was about $150.00, which included the salaries of the local teachers, cost of books, supervisor's board, rental of piano, miscellaneous supplies, etc.
“Samuel, a little while ago I looked clear up into heaven. It was glorious, beautiful, beyond description.”

Brethren Charles Rood and Dr. Badger were both prominent members in the North Loyal Church. For some time they had controlled the church, and Brother Rood very strongly favoring sleep in the grave. He was taken sick. Dr. Badger was his physician, and told me about his last visit. He said Brother Rood was entirely unconscious and he sat by his bedside watching him. All at once Brother Rood opened wide his eyes with a most wonderful astonished, amazed, and glorious look upon his face. Then sank to death.

Mrs. Griffin, of Nortonville, told me a very similar circumstance. She was calling upon a neighbor in the last hour of life. She was in great distress. Suddenly she stopped groaning and her face became so beautiful that all in the room said, “Why, she sees angels,” and, thus she sank into a glorious sleep.

One day while riding with Rev. Jared Kenyon he told me this. His wife was very strongly favoring sleep in the grave. He was “taken and sank to death.”

Burdick, of Nortonville, told me a story. He was a missionary in the South. Here was a constituency of two and three million dollars, and the actual amount of whose old constituency depended upon the testimony of their leaders, had serious educational short sightedness and ears dull to the appeal of Christian education. In places educational progress was thwarted by jealousies and hostilities. The cause of education had not been included in the Centenary Movement. Not only was there marked indifference among these people to the claims of Christian education but they were waried with a repetition of campaigns and many of their Centenary and other pledges were unpaid. As if these were not difficulties enough, the unprecedented economic depression intervened. When the campaign began cotton was forty cents a pound; when the period for making pledges came the price had dropped to ten cents. Rice which had been three dollars per bushel was now sixty cents per bushel.

And yet within twelve months the ninety tendencies and made specific recommendations for the work in individual institutions. A supplementary study was made by a member of the staff of the Congregational Educational Societies.

As a first large result of these investigations the Educational Commission proposed to the recent National Council in Los Angeles the establishment of a Congregational Education Foundation to be equipped financially and to be guided by personnel ade-
In the aggregate, the post-war askings of financial support of the great church with do not place first adequate for a far-reaching piece of construction. Southern Baptists completed their campaign for $75,000,000 for education and missions with an over-subscription. The campaign of the Evangelical Association for $1,425,000 for education also was over-subscribed.

In the aggregate, the post-war askings of the boards and affiliated institutions for Christian education quite exceed $325,000,000 and there is good indication of ultimate success on the part of almost every group. Some of these campaigns are to extend to 1924 or 1925. The board of the Presbyterians, U. S. (Southern) are working their field section by section and the means are invariably attaining the results sought. The Methodist Episcopal Church is working by institutions and with uniform success under the general leadership of the Councilor in Finance of their Board of Education. This Methodist Episcopal development, however, is not a "movement!" The term "movement" is being consciously avoided, and the campaigns are carried on quietly without church-wide publicity of any sort.

One of the most hopeful developments of the year within the financial field has been fostered by the General Board of the Presbyterian Church in the U. S. A. I refer to the so-called Challenge Fund. The General Board of Education has divided Presbyterian colleges into groups whose campaigns are allotted to successive periods of time. The General Board pledges a definite percentage of the assets of the institutions from two to thirty-four. The Baptist Convention in 1915 adopted a Five-Year Program, the educational objectives of which were: one thousand Baptist students in theological seminaries, fifteen thousand students in colleges and universities, and $6,000,000 for additional endowment and equipment at home and abroad. They now have pastors in thirty-four rather than twenty-five universities, they have 17,000 instead of 15,000 college and university students, they have raised $40,000,000 instead of $6,000,000, they have added to academic endowment their goal only in the matter of recruits for the seminaries. Instead of one thousand students they have secured but four hundred and fifty-one. A year ago the Christian and purpose of Baptist institutions of learning was publicly challenged by leaders within their own ranks and the utter groundlessness of the charges was conclusively demonstrated by the board.

This brief description of the major activities of the Baptist board calls attention to the important fact that the boards have a wide range of interest and a variety of functions. They are by no means confining themselves to financial campaigns. They do not place first emphasis upon the securing of money—not even for themselves—and some of the boards now have invested funds which pass the million mark.

In some instances, as for example, the Congregational Educational Society, the board has advisory jurisdiction over the entire field of religious activity in church schools—Sunday and week day—in colleges, seminaries and training schools. The Congregational Education Society also has a department of Social Service and one of Missionary Education.

In the case of the Presbyterians, U. S., the work of Christian education and Ministerial Relief is in the hands of the same organization. This board is doing a notable piece of work in promoting education for the ministry and missionary service, and in securing higher salaries for ministers, in providing endowment for Ministerial Relief, and the board is now formulating a system of insurance and pensions for ministers.

The Methodist Episcopal board is making an important contribution to the education of the Southern Highlanders, those original American settlements, in bringing together splendid financial gifts, especially in behalf of the Extension and Missions Department of the Board to the extent of $75,000,000. There is twenty-five years of splendid work behind this board and they found the board was Missionary Department of the Board that they have not only been more successful in their results but have attained the results at much smaller expense than is involved in the methods and practices of the older board campaigner. Certainly the recent achievements have been little less than phenomenal in this field as well as in most of the fields with which the Boards have to do.

The past decade has marked by far the largest degree of progress—in spite of the war—a new era of Christian education. Several new boards have been organized and have attained commanding influence.

Of such a kind is the board of the Northern Baptist Convention. When it was organized ten years ago the board was without means, without prestige and faced on the whole, a most disheartening situation. To be specific it was found that as compared with other leading Protestant groups, relatively few Baptist young people were enrolled in colleges, and education was not a subject which interested them. Within the decade the Baptists of the North have assumed their share of responsibility for the education of the nation. The number of their students has increased 70 per cent, the assets of their institutions 95 per cent, the number of their student pastors in institutions from two to thirty-four. The Baptist Convention in 1915 adopted a Five-Year Program, the educational objectives of which were: one thousand Baptist students in theological seminaries, fifteen thousand students in colleges and universities, and $6,000,000 for additional endowment and equipment at home and abroad. They now have pastors in thirty-four rather than twenty-five universities, they have 17,000 instead of 15,000 college and university students, they have raised $40,000,000 instead of $6,000,000, they have added to academic endowment their goal only in the matter of recruits for the seminaries. Instead of one thousand students they have secured but four hundred and fifty-one. A year ago the Christian spirit and purpose of Baptist institutions of learning was publicly challenged by leaders within their own ranks and the utter groundlessness of the charges was conclusively demonstrated by the board.
WOMAN'S WORK

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

GREAT MOMENTS

There come great moments to us all,
When flashes of the truth we see—
As when one's heart to stand or fall
For honor or for liberty;
Or putting earthly fame aside
And doing the work of the SABBATH.

Not always is our vision clear,
Not always can we see aright,
For truth will always stand against
The wind and the rain.

We choose to suffer and he tried
To keep our souls without a stain.

There come great moments to us all,
When flashes of the truth we see—
As when one's heart to stand or fall
For honor or for liberty;
Or putting earthly fame aside
And doing the work of the SABBATH.

Great moments when he understands
The glory of the Master's plan,
And then it is his soul expands.

He that has stood beside the hearth
Of one he loved, has seen how vain
Are treasures that men gather here,
How trivial are loss and gain.

He that has cooled a fevered brow
And sought the hand of death to stay,
Has learned that all must bow,
Nor gold nor fame can spare the clay.

There come great moments to us all,
When flashes of the truth we see—
As when we discover just how small
Things are which might seem to be.

And in those moments, troubled, tried,
We rise above all selfish gain
And put the joys of earth aside
To keep our souls without a stain.

—Edgar A. Guest.

HOW MRS. BROWN BECAME A MISSIONARY WOMAN

When the Browns decided to go west and grow up with the country there was a general uproar among their relatives. Little Mrs. Brown, however, felt certain that this uproar was not made because of any particular love for them, but merely because one's relatives always have such a consuming desire to offer advice and criticism. But that went no further nor there. The Browns went west.

It was a long way, even in imagination, from New Jersey to Kansas. As the train left the home station, Mr. Brown's Aunt Hester, a spinster of uncertain years, wrung her hands and said, "There, that is the last of you. I know you'll all be scalped by Indians, or snatched up by bears, or lie on by a batch of them Kansa grasshoppers." But the Browns smiled happily and felt confident of being able to keep themselves and two charming little daughters, Beatrice Beulah and Corinne Ruth, safe from such perils.

As a new western home was finally reached, and the Browns once again were comfortably settled. The little city stood on a wide sweeping plain, and with its invigorating air and progressive western spirit, proved highly satisfactory.

The great open vista of blue sky, and the beauty of the far-reaching plains, became a new joy each day. The little Browns grew even rosier and more charming than ever. When they thought of Aunt Hester's "way back east" prophecy they all laughed heartily, as neither Indians, bears nor grasshoppers had as yet crossed their visions.

As time rolled on Mrs. Brown decided that Beatrice Beulah and Corinne Ruth must start to Sabbath school in the new town. One bright Sabbath morning they started out and found the church. The little Browns, who were four and six years of age, were put in the primary department in charge of a woman named Mrs. Brown was invited to join a woman's class and did so. She sat stilly and with much dignity throughout the session waiting for some of the women to speak to her; and when no one did, she decided at once that it was a cold church and she would not go again.

But she did go the next week. The superintendent made a plea for teachers that day. Mrs. Brown, who was a born teacher and had taught a class from the time she was sixteen until married, had a long desire to go westward; but the seeming indifference and coldness of those around her and her own timidity kept her from doing so. She attended for six consecutive weeks and then quit, for in that length of time just one man, the superintendent, and one woman had spoken to her. Neither had Mrs. Brown been in the way. The Browns were welcomed and made her welcome; and the characteristic of mingled dignity and modesty nearly proved her undoing forever in another church fellowship, for several years it kept her from much service and from much happiness.

Three years later the Browns moved to Colorado Springs Gazette.
THE SABBATH RECORDER

566

another part of the city. The children found a new little friend who lived across the street and to whom they mentioned the fact that their mama belonged to the "Chris- lin" church; the little girl told her mama, and Mrs. Brown waited with a cynical smile to see if this popular lady, Mrs. Gardner, was any more sociable among her neighbors than she and Mrs. Brown were in the church.

But one afternoon Mrs. Gardner did call. It pleased the hostess to inform her caller that she had been living in the church. Mrs. Gardner was not only charming and lightful, but tactful as well. She finally consented to do so and went to work.

This was only the beginning, but a good one. It was also the beginning of a congenial and happy friendship between the two women.

A few days after Mrs. Gardner, being suddenly inspired with an idea, rushed across the street and told Mrs. Brown she was to be ready in an hour to go to a missionary meeting. Now Mrs. Brown always had an idea that a missionary meeting was the most tiresome possible place to go; also she was actively engaged in that hour, writing in giving a bath to the white, curly dog, so she protested vigorously about going, but Mrs. Gardner insisted that strangers were always welcome and that this was even Visitor's Day. So it was that she attended her very first Missionary Society meeting of her life. She had almost grown up in the church of her small home town, but at that time there had been no Missionary Society there. After she was married and lived in the city of another State she attended church some, but home duties prevented her from becoming associated with the various church organizations.

At this meeting the program consisted chiefly of the report of the International Convention, by a woman who had attended. Mrs. Brown prided herself, at least, on being a good listener, and as a courtesy to her friend decided to try to be interested. But she did not try in vain. Before the meeting was over she had privately decided to find out more about a work that could interest so many hundreds and even thou-

THE SABBATH RECORDER

567

sands of women and that could have such happy, vital and far-reaching effects on lives not only in one village or country, but entirely around the world.

At the next meeting she gave her name to her friend as a new member and subscribed for the magazine the women were carrying around, from which they seemed to get their information. She read her first copy from cover to cover and found it interesting. It seemed to arouse a desire within her to know still more about this work, so she decided to look for missionary news in the church papers that came her way.

It was the next year that she was elected secretary of the society. This office had formerly been held by her friend, who had gone away, and after that had changed many times and been conducted in a general haphazard manner.

Mrs. Brown had not spent the year in vain. She had studied and thought, and had prepared that she might do her share of some particular service in this work. So the office was to her a delightful honor, a sacred and high trust. And she was happy and went to work.

She straightened up the books, advertised the meetings, kept the blackboard full of mission news, sent invitations on postcards, wrote letters to the sick, and remembering her own disheartening reception, was the first to greet every stranger who came within the doors. She tried in so many ways to make the meetings interesting, that before the first months the society had become very popular—an even more much desired and highly privileged office.

"The only secret of any success that she ever attained was that she put into the most trivial task so much enthusiasm and love, and work, and prayer that it became to her at least almost glorified and to others something big and splendid.

"She now taught in the Sabbath school and was a worker in the women's societies, but her specialty was the work of the Christian Woman's Board of Missions, and to this she gave her best. And as more she gave she could give: "For we must share, if we would keep, that blessing from above; ceasing to give, we cease to have: such is the law of love."—Missionary Tidings.

TREASURER'S REPORT

For three months ending September 30, 1921

Mrs. A. E. Whitford, Treasurer,

in account with

The Woman's Executive Board

Dr.

To cash on hand, June 1, 1921 ....................................... $857.99

to Alfred N. Y., Woman's Evangelical Society .......... $8.00

to Dodge Center, Minn., Mrs. E. L. Mills .............. $5.00

to Minneapolis, Minn., S. D. B. Missionary Aid Society .. $8.00

to Collection, Central Association ......................... 13.51

to William C. Whitford, Treasurer: .........................

Dodge Center Missionary Society .......................... 5.00

Milton, Wis., Miss West's salary ......................... 10.00

Milton, Wis., Miss Barwick's salary .................... 10.00

First Brookfield ........................................... 10.00

Salem, W. Va. ........................................... 7.66

Mrs. A. B. West, refund on Conference expenses ....... 12.10

$1,152.33

CR.

S. H. Davis, Treasurer, Missionary Society: Miss Barwick's salary .................................................. $200.00

Miss West's salary ........................................ 200.00

Slides for Conference program ................................ 42.25

Expenses to Conference, Mrs. A. B. West .............. 100.00

Expenses of exhibit at Conference ....................... 1.89

Correspondence expenses, associational secretaries and officers .... 41.00

$585.14

Cash on hand September 30, 1921 .................. 567.19

$1,152.33

BENEFITS OF A COLLEGE EDUCATION

MISS DAISY JETT

(Southeastern Association—Education Hour)

In thinking of the opportunities afforded the young people of this section of the country, I am always reminded of the par-

able of the talents. Our heavenly Father has given each of us talents in different proportions. Some have been endowed with few talents while others are richly gifted. God holds us accountable for these talents. More are likely to be richly en-

abled than those with fewer talents. Every person who willfully neglects the education and proper training of the mind, sins against God. We know not just what is before us in life, but if we make the best of our opportu-

nities which in recent years are abundant, we will be able to meet any situation that may present itself. The duty then, of the young people is to put their best effort into mind preparation.

There is always need for the young man or woman with a trained mind. During these strenuous times when millions are out of employment the largest per cent of these workmen are unskilled, and many who have a trade or vocation, are skilled in one line only. The college trained young man or woman is able to adapt himself under such conditions. There are always openings for the college trained man or woman.

A college education is broadening. The aim of a college is to give liberal but prac-

tical education. A college education de-

velops the latent powers and helps the indi-

vidual determine for what he is best fitted.

One of the most outstanding qualifications of the educated person is that of leadership. Salem College offers training, not merely in leadership, but in Christian leadership. The world needs Christian leadership. We will not all become famous enough to have our names appear in Who's Who in America, we may not be known outside our community, but there is a place where every college student may do a good work.

Salem College was instituted and has been maintained by Christian men and women who have had at heart the welfare of the coming generations. The secret of the school's success lies in the fact that its founders and faculty have been men of sacrifice, spirit, having a large interest and faith in the destiny of the institution.

We as an association stand in the front ranks of the noble army from which must come the leaders in this rich and rapidly advancing State. We who dwell within reach of Salem College are afforded a won-

derful opportunity. Only those who have drunk from this fountain of living water, realize the magnificent wealth gained mental-

ly, spiritually, and otherwise. We are anxious to tell others of this great gift and opportunity that are open to thousands throughout the State. An education may be had by any one who desires it. It is sur-

prising the number of young people going through. Salem College who are self-sup-

porting. There are many ways in which ardent young men and women may work their way through school. It is not a dis-

...
grace to borrow money for this purpose for
there are such paying positions open to
the new graduate, that he can soon repay
the money.
Salem College is having a steady growth.
Each year has seen material development
in the form of increasing equipment, until
the college can justly feel a pride in the
fact that it is one of the best equipped
smaller institutions in the middle south.
The students of Salem College have ac-
is not one in your district, organize one, provided there are other Recruits within reach.

Attend Christian Endeavor conventions and take part in Recruit conferences there.

No matter what preparation is going forward, study the Bible. Read assiduously, memorize portions of it, and read it in connection with good commentaries.

Keep up your religious work. Take advantage of the Christian Endeavor union, and throw yourself into its enterprises with all your strength. Work is the best preparation for take up duties in the society. Be a leader. Think out new things to do, and get volunteer Band. Do definite work when he offers himself for necessary protection are prominent citizens of churchwomen.

No man is perfect or fully developed when he offers himself for work. Most of the desirable qualities for any Christian vocations, to be developed. The important thing, therefore, is to be willing to learn and to let God work his will with you.—C. E. World.

SOUTHERN WOMEN APPEAL FOR JUSTICE TO NEGRO

FEDERAL COUNCIL

No more hopeful indication of a new spirit in the relations of the white and the colored races has appeared than a recent notable utterance of a group of southern churchwomen. They protest strongly against lynching or mob violence for any cause whatever. They insist that it is never necessary "for the protection of womanhood" and desire that this excuse should no longer be offered.

The group which has made this statement are prominent citizens of Georgia, assembled to form a woman's section of the State Inter-Racial Committee. Part of their statement reads as follows:

"We have a deep sense of appreciation for the chivalry of men who would give their lives for the purity and safety of the women of their own race, yet we feel constrained to declare our disapproval concerning the methods sometimes employed in this supposed protection. "We feel that our laws for punishment for crime, be it violation of womanhood, mob-violence, or the illegal taking of human life.

"We are convinced that if there is any one crime more dangerous than another, it is that crime which strikes at the root of and undermines constituted authority, breaks all laws and restraints of civilization, substitutes mob-violence and masked irresponsibility for established justice, and deprives society of a sense of protection against barbarism.

"Therefore, we believe that no false appeal can be made to mob-violence than that mob-violence is necessary for the protection of womanhood, or that the brutal practice of lynch­ ing and burning of human beings is an expression of chivalry. We believe that these methods are "no protection to anything or anybody but that they jeopardize every right and every security that we possess."

This action of the Georgia women has been followed by a similar pronouncement from a group of Alabama women who also organized a woman's section of the Inter-Racial Committee in that State.

TEACHER'S MANUAL FOR GRADED LESSONS

The Tactic Societies, in the convenience of our Sabbath School, will keep on hand a small supply of the Keystone and the Westminster Teacher's Manual for the first and second years of the Junior and Intermediate Graded Lessons. These may be ordered in connection with orders for our Graded Lessons, as special orders. Many of our teachers feel the need of such a help in connection with the Graded Lessons as is supplied by these manuals. We have none that we edit and publish ourselves. While our own Graded Lessons are of course in some ways slightly different, yet these manuals will be found exceedingly helpful. The manuals are in four parts for each year and correspond to the same parts of the scholar's book. The manuals for the Junior Series are 25 cents a number, for the Intermediate, 15 cents. Send orders to the American Sabbath Tract Society, Plainfield, N. J.

"The church holds in its hands the keys of life and death. Its work is to create in men and in nations and races that spirit of justice, of brotherliness, of unselvish service, of co-operation. This is the way of life for men and not the only way. This spirit must dominate our nation if the Peace Conference is to reach any large degree of success. To secure this is the distinctive contribution of the church."

"We" are convinced that if there is any one crime more dangerous than another, it is that crime which strikes at the root of and undermines constituted authority, breaks all laws and restraints of civilization, substitutes mob-violence and masked irresponsibility for established justice, and deprives society of a sense of protection against barbarism.

"Therefore, we believe that no false appeal can be made to mob-violence than that mob-violence is necessary for the protection of womanhood, or that the brutal practice of lynch­ing and burning of human beings is an expression of chivalry. We believe that these methods are "no protection to anything or anybody but that they jeopardize every right and every security that we possess."

This action of the Georgia women has been followed by a similar pronouncement from a group of Alabama women who also organized a woman's section of the Inter-Racial Committee in that State.

SABBATH SCHOOL

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

TREASURER’S REPORT

L. A. BABCOCK, Treasurer
In account with
THE SABBATH SCHOOL BOARD.
61
Dr.
June 30 To balance .................................. $ 43 26
July 30 William C. Whitford ......................... 42 14
Athena Church ........................................... 37 76
Aug. 9 Balance of Milton ................................ 200 00
Sept. 3 William C. Whitford ......................... 32 13
23 E. H. Clarke, Young People’s Board .......... 80 80
28 Roy F. Randolph, Middle Island Sabbath School ....... 10 00
Interest on $300 Bond, Baby Bequest ............. 6 39

$417 48

Aug. 1 W. D. Burdick, Jr., typing, steno- mizing, mimeographing, etc. $ 18 42
Milton College, stencils ................................ 7 90
Davis Printing Co., paper, books, circular letters .... 23 35
Aug. 9 E. M. Holston, salary ........................ . 100 00
Sept. 9 E. M. Holston, to apply on salary ........... 75 00
Oct. 1 Balance on hand ................................ 92 81

Sabbath School. Lesson VII—Nov. 12, 1921
PAUL BEGINS THE ROMAN GOVERNOR

Golden Text.—"Where I also exercise myself to have a conscience void of offense toward God and men always!" Acts 24: 16.

Nov. 6—Acts 23: 25—35. Paul at Caesarea
Nov. 7—Acts 24: 1—9. Paul accused
Nov. 9—Acts 24: 22—27. Felix trembled
Nov. 10—Psalm 37: 1—17. Encouragement for the righteous
Nov. 12—Psalm 62: 5—12. Trusting in Jehovah

A liquor-man says it’s time the “wet” nations of the world organized against prohibition. Sort of “tattle” alliance.—Pittsburgh Chronicle Telegraph.

HOME NEWS

ELKLAND, WIS.—In the little church at Elkland while our pastor was absent as delegate to the associations, services were conducted by a retired Baptist minister and the resident M. E. pastor.

The Christian Endeavor meetings are well attended and full of interest. Often after the Christian Endeavor lesson an hour or two of social amusements are enjoyed at the home of the pastor, different ones being asked to have charge of the entertainment.

New thoughts are always brought out in the Sabbath school by the superintendent, Ord Babcock. One class is using Mrs. Van Horn’s Graded Lessons. The records are carefully kept in the new secretaries books by Mrs. Fowler.

We would like to speak a word of appreciation of Mr. Tenney. We are so thankful our people could have the privilege of becoming acquainted with him and of listening to his charming little church. Following is an outline of a memorial service held at the usual hour of worship, October 15, 1921: Voluntary, Doxology, Invocation. Hymn, “The Son of God Goes Forth to War”. Psalm, 159, a favor­ ite of Mr. Tenney’s. A memorial report of his death, read by Nina Babcock. Poem, “There is no Death”, Mrs. Fowler. Hymn, “Abide With Me”. Reading, Mr. Tenney’s last writings for print, “Impressions of Conference,” by Marguerite Thorn­ gate, Suitable memorial poems read by Mrs. Ruth Watts, Mrs. Edna Babcock and Ord Babcock. Violin solo, “One Sweety Solemn Thought,” Marguerite Thorn­ gate, accompanied by Kathryn Baldridge. Then followed remarks by Mr. Thorngate, in which he said he thanked God for the opportunity of knowing such a man and for the privilege of entertaining him in his own home, and that he considered his last writings for the Recorder as inspired of God. After a few personal observations and memories, and the reading, “He Is Not Dead”, by Mrs. Thorngate, the service was concluded by prav­ and singing of the hymn, “Nearer My God To Thee”.

The moderator appointed Marguerite Thorngate to act as clerk until time of reg­ ular election of officers, the office being left (Continued on page 575)
OUR WEEKLY SERMON

THE TRUE PEACE

A.J. C. BOND

Text: But they shall sit every man under his vine and under his fig tree; and none shall make them afraid; for the mouth of Jehovah of hosts hath spoken it. Micah 4: 4.

Micah was a contemporary of Isaiah, and both were younger contemporaries of Amos and Hosea. It was at this period of Israel's history that Hebrew prophecy reached its high-water mark of religious conviction and ethical teaching. These were men of knowledge and breadth of vision, and they possessed courage and conviction. Withal, they had a zeal and devotion which sent them through the country, flaming messengers of the divine evangel. They could each preach in their several places and in training, but were alike faithful in proclaiming the truths of Jehovah to a faithless people.

Isaiah was a man of the court, familiar with matters of government, and presenting the viewpoint of the statesman. Micah like Amos, was a village dweller, and represented rural folk, and the viewpoint of the countryside. Both were men of vision, and were able to foresee because they had the ability to see. They were familiar with Israel's history, as their references to her past will abundantly prove. They knew also who were the leaders of which they lived. They saw and felt the relation of the past and the present to the future. Above all, they were able to see the purposes of Jehovah in the history of his people, could discern the trend of present events, and knew how to reprove, admonish and encourage their fellow-countrymen to the end that the kingdom of God should come. While these men were very practical in their preaching, they were also dreamers. The mere dreamer is out of touch with his own age and can affect it but little; on the other hand, the man who never dreams but who lives in the thought of his own time can not carry his generation forward toward the higher goal.

The passage which I read and which gives us a picture of peace, vivid and sublime, and which is thrown in here in the midst of the prophet's denunciation of Israel's sin, gives ample evidence of his ability to dream of a better future.

This passage (Micah 4: 1-3) is found also in Isaiah. It is not likely that one copied from the other. It may be that both copied from an earlier writing. But whether original with Micah or not, it must be taken as an expression of his own sentiment, and as his picture of the future. The verse which I have chosen as my text is not found in Isaiah. It could be written only by one who is familiar with pastoral life, a lover of country scenes and of quiet haunts in vineyard and orchard. "But they shall sit every man under his vine and under his fig tree; and none shall make them afraid; for the mouth of Jehovah of hosts hath spoken it." Our pulse-beat quickened day before yesterday as we excitedly passed the news along that Germany had surrendered; which made us believe that the world was at peace. We held ourselves in reserve because there was some doubt in everyone as to the authenticity of the report, but there was given a foretaste of the joy that will flow from every heart when the news is confirmed that peace reigns for four years torn asunder by war. They shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of Jehovah of hosts hath spoken it."

But my purpose this morning is not to lead you to reflect upon the blessings of nature and her freely bestowed force of arms, except as such contemplation carries us to the consideration of our obligations in view of the changed conditions. The reign of Jesus Christ in the earth, and the peace of the kingdom of heaven, will not be secured by an armistice in Europe, or by Germany's signing the peace treaty, but the force of arms, how ever wisely and judiciously such terms have been prepared. That event will simply mark the beginning of a new period in the progress of the Kingdom, and a new opportunity for the Christian Church. A bleeding and crushed humanity will wait the healing ministry of Christian benevolence, jealousy, hatred will need to be wiped away in the atoning blood of Jesus Christ, made more readily available through the vicarious sacrifice of our heroic soldiers. For I have no doubt those who have suffered most will be rewarded for their流出. If the world is not lifted to a higher level following this baptism of fire and blood, then it will sink to a lower. If we get the notion that by might we can set the world right, or if we breathe in the spirit of hate and revenge, then we may have defeated the Hun but he shall have captured us. To win this war and then lose our Christian ideals would be the greatest calamity of history. To secure the collapse of the false civilization which Germany thought to impose upon the world, then to clear away the debris and begin to construct upon solid foundation a new civilization after the pattern of Jesus, would be to make secure for all time the legitimate fruits of our sacrifice.

Among the hopeful signs of the times is the movement toward world prohibition, which the war has accelerated. Since the last election the boozeless States have been increased to thirty-one. And we look forward to a saloonless nation in the not distant future. Already an international organization has been established to promote the reform in other countries. The securing of a sober citizenship will go far toward the promotion of other needed reforms.

The proposed League of Nations, which has largely been advocated by modern prophets of the Kingdom of God, finding new and powerful advocates, not only in America, but in all lands. Again we believe our President is right when he, with other good Americans, refuses to give his approval to the formation of such a league until after the war. Our enemy shall be the world, and as suchعمال will sink. The war is the subject of conversation around the dinner table in our home some time ago, and the cruelty of the German Emperor was spoken of. One person old, who had had no part in the conversation put in with this unaffected statement, "The Kaiser ought to have been taught better when he was little." And she was right. How
much evil and misery there is in the world because men have been wrongly taught. If Christian ideals are to be given our young people and Christian principles inculcated in them, great responsibility rests upon the home, and church and school.

Allow me to quote from a pointed editorial in a recent issue of the *Continent*.

It is an essential element of war that it drains the power of nations. When that one ends, much of the burden will drop from our shoulders, the ponderous weight of the war having come down on it crushingly. Much of the world will not and cannot come to us. But where will it go to find out what the trouble is and what the cure of it may be?

The following are the helpful replies that will be given by diplomacy and international law and commerce and economics. Education and science and philosophy are something to say and should be said. The ultimate reply will need to strike a deeper note than any of them can sound. The trouble runs deeper than they move. The trouble runs deeper than they move. The trouble runs deeper than they move.

...but religion and in its service when war ends. It is concerned with human spirits of men.

There can be no counting, that more than any of them can says about what the cure shall be.

"...It is here to find them and give my heart to the youngest of the race. For myself, I am going out to find them and give my heart to the youngest of the race. For myself, I am going out to find them and give my heart to the youngest of the race. For myself, I am going out to find them and give my heart to the youngest of the race."

(Continued from page 571)

vacant by the removal of Mrs. Richard Greene and family to North Loup, Neb.

We always enjoy reading the notes from our field, the *Sabbath Recorder*. In dozens of places a few lines from the Northland will prove interesting to others.

**AELANDER.**

**ADAMS CENTER, N. Y., October 19.**—More than two months have passed since Rev. Loyal F. Hurley came to the Adams Center Church as our pastor. The first service after his arrival was on Sabbath, August 13. We were glad to have with us at that time our former pastor, Rev. A. Clyde Ehret, of Alfred, who with his family, was spending a part of his vacation here and who assisted in conducting the services that morning. Our church had been without a pastor since October 1, 1920, and had been anxiously waiting for Pastor Hurley. During the autumn Rev. J. C. Reichert, of Clay, N. Y., supplied for us except for a few Sabbaths when some of our Seventh Day Baptist ministers were with us, and from January to August Rev. Frank S. Harwood, pastor of the First Day Baptist church at Adams, was engaged to preach for us.

Pastor Hurley and his wife and daughter came by automobile from Garwin, Iowa, bringing with them Rev. and Mrs. James H.
Hurley who remained with them until time for Conference. We enjoyed the privilege of having Rev. J. H. Hurley preach for us one Sabbath during his stay here.

Our annual picnic was held soon after their arrival and later a public reception was given for Pastor and Mrs. Hurley.

The theme of Pastor Hurley's sermon Sabbath morning, September 24, was baptism and at the close of the sermon of seven of our young people made requests for baptism and church membership. The congregation went immediately to the North Branch of Sandy Creek where a baptismal service was held.

Pastor Hurley has been engaged to preach at the State Road Baptist church about one mile east of Adams on the 7th of October, and at the State Road Baptist church about one mile east of Adams on the 7th of October.

DEATH
Born—Mary Lucinda Goodrich was born September 14, 1839, at Milton, Wis., and died October 7, 1909, at Farina, Ill., at the age of 82 years and 25 days.

She was the oldest of a family of seven daughters born to William A. and Rebecca A. Cranfield Goodrich, all except one of whom are still living. These are Mrs. Sarah Bunnell of Chicago, Mrs. Emma Ford, who passed away in May, 1909; Mrs. Carrie Maxson, St. Louis, Mo.; Mrs. Anna Maxson, Farina; Mrs. Lillian Reed, San Francisco, Cal.; and Mrs. Zane Grant, Farina.

She was married to Alexander C. Bond. To this union one son was born, William H., whose death occurred in 1909. Mr. and Mrs. Bond were among the early settlers in this locality. Soon after their marriage they began life on the same farm where their deaths occurred. They grew up in the good old days of our people were struggling to build up homes and a Seventh Day Baptist church in this community and when all the neighborhood northwest of Farina was occupied by people of her faith, she was baptized February 5, 1870. At about this time fifty-six were added to the church, thirty-six by baptism as the result of meetings conducted by the Reverends Lewis and Andrews. In all these years while strength permitted she was always faithful in the things of God and especially in the choir where she was always to be found promptly in her place. For some time she has been a great suffering soul but tenderly and faithfully cared for by the wife of her son and her children. Besides her sisters she leaves several nephews and six grandchildren.

In October 11, conducted by Pastor J. E. Hutchins, and the body laid to rest beside that of her husband in the Farina Cemetery.

THE SABBATH RECORDER

THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor
Lucius P. Burch, Business Manager
Entered as second-class matter at Plainfield, N. J.
Terms of Subscription
Per Year ........................................ $1.50
Per Copy ...................................... 10 cents
Papers to foreign countries, will be charged $0.50 additional, on account of postage.
All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.
Subscriptions will be discontinued at date of expiration when no renewal requested.
All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.
Advertising rates furnished on request.

SUGGESTIVE READING
You will hear it said that such and such a magazine prints suggestive stories, meaning that they suggestiveness that you will find on almost every page.

As a little child
"My wee one walked the narrow walk—
What child but hungers thus to go?
On that rough bouldered pave below,
At length she stopped and then her plea
As though o'er full of care her cup;
Please, Daddy, hold my hand for me,
So when I walk I can be up!"

"Ah, Father, when we walk the ways
That teem with pitfalls for our feet,
That baby plea of bygone days.
 Might I live to meet in meet,
Tired out with watchfulness and care,
With virtue for paity bite or sup,
'Thou hold our hands, we pray our prayer,
'That while we walk we may look up!"

ALFRED UNIVERSITY

Seventh Day Baptists are attending Alfred in increasing numbers because of the enlarging service and broadening opportunities.

In the ten years 1892-1905, Alfred College graduated 67 Seventh Day Baptists. Among the most notable were those who graduated in 1905, when the Seventh Day Baptists class of 1913 was graduated.

The class of 1921 has been engaged to preach during his stay here.

For further information address the Rev. W. C. Daland, D. D., President, Milton, Rock County, Wis.

BOOHE, ALFRED, N. Y.

The Fouke School

REV. PAUL S. BURDICK, PRINCIPAL

BOOKLETS AND TRACTS

Gospel Tracts-A Series of Times Tract Tracts.


Tracts-A Series of Times Tract Tracts.


Sabbath Literature—Three copies of tracts on various phases of the Sabbath question will be sent on request, with endorsement of 5 cents in stamps for postage, to any address.

AMERICAN SABBATH TRACT SOCIETY

Plainfield, N. J.
The Seventh Day Baptist Forward Movement

THINGS TO BE DONE

Achieve higher and higher levels of personal righteousness


AHVA J. C. BOND, Director
SALEM, W. VA.