

# The Sabbath Recorder

## Millions of People in China Are STARVING

They are a long, long way off. We do not come face to face with the need, but the need is urgent.

*They are asking for bread—  
Will you give them a stone?*

Send your contributions to Treasurer, American Committee, China Famine Fund, Bible House, New York City, or if more convenient to F. J. Hubbard, Treasurer, Plainfield, N. J.

### EASTER SONG

I stand beside the blood stained cross  
On which the Lord of Glory died,  
And count earth's greatest treasures dross,  
Its honors, pleasures, and its pride.  
I see his head in anguish bowed,  
The nail prints and the pierced side;  
I hear the rude, exulting crowd  
That jeer and mock the Crucified.  
O matchless love, that gave thy Son  
To bear a lost world's sin and woe!  
O love excelling all love known,  
That led that Son to suffer so!

The evening shadows drawing round  
Enwrap the awful scene in gloom,  
While from the cross is taken down  
The Christ, and borne to Joseph's tomb.  
Who had not where to lay his head  
In this world which he came to save,  
Receives in charity, when dead,  
Sad refuge of a stranger's grave.  
There rests the Holy and the Just,  
Beyond the reach of hell's fierce power,  
While angels guard the sacred trust  
Until God's own appointed hour.

Ring out, ye bells of heaven, ring out  
That Christ has risen from the dead;  
O Earth, lift up the gladdening shout,  
And let it through the wide world spread.  
No day since this fair earth was born  
Was ever with such rich grace filled,  
As that first glorious Easter morn  
That with new life and glory thrilled.  
Let sacred joy fill all these hours;  
Sing, O my soul, exulting sing,  
Rejoice with all thy ransomed powers,  
Rejoice in Christ, thy Savior King!  
—William G. Haeselbarth.

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Alfred, N. Y.

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

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

# The Sabbath Recorder

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WHOLE NO. 3,969

## Another Business Man Believes in Religion As a Remedy

A friend on the Pacific Coast after reading the article on page 280 in the RECORDER of February 28, expresses his interest in the matter as follows:

I have just read the article in the RECORDER by R. E. Olds. I was very much interested in it and wish more such men would express themselves.

I am enclosing something from Roger W. Babson that I clipped from the *Literary Digest*. Babson is a big man in the business world. When the stock market and the bond market turns to him for light, it seems good to see him point out the light of the world.

The item from the *Literary Digest* was headed "Prosperity and the Ten Commandments". That paper commends Mr. Babson's words spoken in a recent address in New York City, wherein he told of his careful study to discover the underlying causes of certain business conditions. That study drove him to the "unescapable conclusion":

"First, that a period of depression is the result of the unrighteousness, dishonesty, extravagance, and inefficiency which develop in the latter half of a period of prosperity; and secondly, that a period of prosperity is the reaction from the righteousness, industry, integrity and thrift which develop in the latter half of a period of depression."

"It is not railroads, steamships, or factories which cause our prosperity; it is not bank clearings, foreign trade, or commodity prices which give us good business. All these things are mere thermometers that register the temperature of the room. Prosperity is based on those fundamental qualities of faith, temperance, service, and thrift, which are the products of religion. The fundamentals of prosperity are the Ten Commandments."

"The future of American business depends on the developing of the soul of the man, and upon again permeating labor, capital, and management, with integrity, loyalty, and a desire to serve. The need of the hour is not more salesmen, or more foremen, or more technical men, but the need of the hour is to get employers and wage-workers to give their hearts to God. Business depressions can be avoided, but only by redirecting the minds

of your people to the need of integrity, industry and thrift. Business conditions can be changed for the better only as man's attitude toward life changes."

It is enough to make one heart-sick to see "the attitude toward life" which prevails among the masses of today. The business world greatly needs the wise and helpful counsels of such men as Mr. Olds and Mr. Babson. Unless such teachings are taken to heart and exemplified there is no hope of better conditions.

## The Alfred Alumni Banquet In New York City

On the evening of March 19, 1921, the New York Alumni Association of Alfred University held its annual banquet in the Banquet Room of the Park Avenue Hotel, Thirty-third Street and Park Avenue, New York City. This proved to be a most enjoyable, and, we trust, a helpful gathering. Everything about the place of meeting was all that could be desired. In that part of this up-to-date hotel which was assigned to the banqueting people, there was nothing to interfere with the free and home-like sociability which is always essential to an ideal alumni banquet.

Soon after six o'clock guests began to arrive; and for more than an hour Alfred students, old and new, were busy renewing acquaintances, catching up broken threads of old-time friendships, and talking over the interests of their Alma Mater. Friends who had not met for years were happy to clasp hands again, and to listen to the story of life-experiences that had befallen each one.

Thus the time seemed all too short before the call to the banquet hall came; and then more than one hundred and fifty guests began filing down the long hall to the bright room prepared for the feast. It was to be a feast of good things for both body and mind, and every one seemed to be just in the right mood to enjoy it all.

At each plate on the tables was placed a beautiful, half-opened, pink rosebud with its stem of fresh green leaves, suggestive of coming springtime, and exhaling the sweet aroma most appropriate for an occasion like

this. Friendship, like the perfume of roses, should fill the place where young manhood, beautiful womanhood, the excellent virtues of motherhood, and the splendid genius of consecrated teachers, come together for mutual helpfulness and for the inspiration and uplift each class can bring to the other.

Alumnus Harry Langworthy, of Cornwall-on-the-Hudson, proved to be a bright and apt toastmaster, and his first gavel-taps were the signal for everybody to arise and sing the "Alumni Song":

Since the morning when Old Alfred called us  
Freshmen,  
With the verdant green upon our youthful  
brow  
Scarce a moment have we deemed as really  
wasted,  
Fondly held in recollections now  
Thus we'll love her dearly ever more revering,  
Cherishing her precepts staunch and true,  
Though others take our places, yet 'tis  
cheering  
That others grow to cherish old A. U.

## CHORUS

Royal purple chaste with golden,  
Fling her banner to the sky,  
Cheer the flag so proudly floating,  
Till the hills shall make reply,  
Wave old flag and fly forever,  
Lift aloft thy colors true,  
Woman queenly, Manhood royal,  
Such is life in old A. U.

How she held us up and helped us in our  
struggles,  
When the way was dark and all the world  
was blue,  
Do you think we could do other, Alma Mater,  
Than to pledge allegiance firm and true?  
Just the mem'ry of those days of boundless  
pleasure,  
When we sang and dreamed and studied all  
day long,  
Turns us back until we stand before thy altar,  
Where men are growing noble, kind and  
strong.

Dearly cherished are those thoughts and  
recollections,  
Of our school days, 'neath Old Alfred's sa-  
cred care,  
And we bow in worship to the Great Creator,  
And bend our knee to him in holy prayer—  
God keep our Alma Mater in the valley,  
Midst the Allegany Mountains old and  
grand,  
Where Nature lends so much of inspiration,  
To make our Alfred Noblest in the land.

Many RECORDER readers, from Rhode Is-  
land to California, will be touched by sacred  
memories of other days, when they read  
this song. We were impressed by the ab-  
sence in this banquet of our "friends of

long ago", but it was a pleasure to witness  
the enthusiasm with which a hundred and  
fifty friends of Alfred in this new day, en-  
tered into the spirit of this Alumni Song.  
They certainly sang it with royal good will.

At the end of each course while tables  
were being cleared for the next one, special  
music was called. The second music item  
was by the Alfred Glee Club. There were  
sixteen young men in this club. They were  
on a tour of various eastern towns giving  
concerts, and so were able to add much to  
the interest on this occasion. Their first  
service tonight was a sort of medley in which  
a part or all of four songs were given.  
The first was their Ray! Ray! Song, one  
stanza of which shows something of the  
spirit of victory that prevails among the  
students:

Oh, here's the little college  
That will help you do your best.  
Her girls are true, her men are strong,  
They always stand the test,  
And when they get together  
On the gridiron, field or track,  
They put their shoulders to the wheel,  
And bring the victory back.

The next we knew the boys had swung  
into a rollicking southern "Song of Cities"  
in which was written this stanza concerning  
colleges:

Sing a song of colleges, tell you where to go,  
Harvard for its knowledge, Cornell for a  
row,  
Princeton's wealth, or Amherst's pride, for  
them naught do we care  
For old A. U. is strong and true, and for her  
we'll do and dare.

Then came another snatch of a victory  
song on the athletic field. This was followed  
by one or two stanzas from familiar songs;  
and the "medley" closed with the tender and  
pathetic "Alma Mater" composed by the  
late Rev. L. C. Randolph:

Nestled away 'mid the Empire State hills,  
'Neath the watch-care of sentinel pines,  
Where the murmuring song of the brook  
hums along,  
And a favoring sun ever shines;  
In a valley so fair where the forest trees  
share  
Dominion o'er hillside and glen,  
Stands the pioneer college of Western New  
York—  
Alfred, the mother of men.

## CHORUS

Hail to thee, Alfred, thou guide of our youth,  
Sweet, benign mother, all hail!

Sing on thy anthems of duty and truth;  
May thy clear ringing music ne'er fail.

She was founded in toil, cemented with blood,  
And nurtured thro' yearnings and tears,  
Her treasure the hearts of brave heroes who  
stood

Undaunted throughout trying years;  
Each stone was a prayer and her battlements  
there  
Have mem'ries of purposes strong.  
Staunch daughters and sons are her monument  
fair,

And they lift up the grateful song!

Others may boast of prestige and size,  
Of numbers and treasure and fame;  
But Alfred's pride lies in manhood's clear eyes,  
And womanhood's high, stainless name.  
Old Alfred, we say; Alfred now and for aye—  
Kenyon and Allen and Main,  
And the gallant young leader we honor today,  
Her honor and power maintain.

After a rousing three cheers for those  
who are about to enter Alfred for the first  
time as students, and another song or two  
from the Glee Club, attention was given to  
the after-dinner speeches.

The speakers were: Lawrence F. Abbott,  
president of the Outlook Company; Charles  
F. Binns, director of the State School of  
Ceramics; Paul E. Titsworth, dean of Alfred  
College; John A. Lapp, editor of Modern  
Medicine, Chicago, Ill.; President Boothe  
C. Davis, of the university, and Orra S.  
Rogers, Plainfield, N. J.

**Personal Recollections of Theodore Roosevelt** Probably no liv-  
ing man is better  
qualified to speak of the characteristics and  
personal worth of Theodore Roosevelt than  
is Lawrence F. Abbott, president of the  
Outlook Company. This gentleman is the  
son of Lyman Abbott, and was with Roose-  
velt on his European tour besides being inti-  
mately associated with him in the *Outlook*  
work.

The Alfred Alumni Association was for-  
tunate in securing Mr. Abbott as the prin-  
cipal speaker at its banquet. "Theodore  
Roosevelt the American" was a term fre-  
quently used far and near to differentiate  
the man as having distinctive qualities, some  
of which the speaker dwelt upon at length.  
The four characteristics emphasized by Mr.  
Abbott were: Caution, courage, humor, and  
gentleness.

We regret our inability to catch and pre-  
serve for RECORDER readers all the stories  
the speaker told to illustrate and enforce the  
points here enumerated. Roosevelt was

*cautious* in the sense of having made special  
preparation for any emergency before the  
time for action came. In this respect he  
was like the athlete who had prepared well  
before hand for the race or game, and when  
the time for definite action came the people  
saw only the quick, prompt response to  
duty's call, and forgot or knew nothing of  
the tedious drill—the careful preparation  
that had preceded the deed. To enforce this  
point Mr. Abbott related an experience in  
Guild Hall, London, England, where Roose-  
velt told the great audience of England's  
noted people how they should govern Egypt.  
People in America called it a rash act in  
Roosevelt. But he had so carefully studied  
the situation in Egypt while there, gathering  
all necessary data for his decision; and he  
had promised the authorities in Egypt that  
he would tell England the truth about the  
matter, and state what he thought was that  
government's duty to Egypt. Accordingly,  
when asked what he would have done with  
the criminal had he had command when  
Gordon was assassinated, and afterwards the  
Pasha too was murdered, Roosevelt ex-  
claimed without hesitation, "I would court-  
martial and execute him at once. And  
if the home government had sent me word  
to go slow I would telegraph back: 'Can't  
go slow. The man is dead and things are  
straightened out!'"

When the applause was over, a British  
officer standing near Mr. Abbott said: "I  
wish that man was my boss!"

The result was that Kitchner was sent  
to Egypt, gained the victory which undoubt-  
edly headed off some of Germany's plans,  
and had much to do with turning the scale  
against that government when the war came  
on.

Roosevelt was cautious in the sense of pr-  
paredness, but was by no means a timid  
man. We have great need of more of Theo-  
dore Roosevelt's impetuosity in the United  
States today.

The speaker made strong points in favor  
of Roosevelt as a man of *moral* courage,  
who would do right when he knew it would  
lose him friends. He also showed the au-  
dience something of the Roosevelt good  
*humor* that made him enjoy a joke when  
against himself. And, last of all; the *gentle-  
ness* of Roosevelt as seen in his letters to  
his children recently published, was dwelt  
upon as evidence of his gentleness of heart.

When a French editor, near the end of

Roosevelt's life, wrote asking what message he had for France, Roosevelt replied: "I have no message for France. I have given her my son, and regret that I could not have given myself."

We are sorry we can not give Mr. Abbott's address in full; but trust we have given enough to convince our readers that it was a real treat to hear him. It was a case where loyal friendship was beautifully shown toward one who had been misunderstood and maligned.

**Good Report From School of Ceramics** Prof. Charles F. Binns followed Mr. Abbott at the banquet, and gave a very interesting talk on the work and needs of the State School of Ceramics at Alfred. This school is twenty-one years old this spring and has a registration of eighty-five students—the largest of any ceramic school in the United States. The State of New York is slow in supplying its need, and the work is somewhat handicapped by its close quarters and by want of funds to supply teachers.

We confess to some surprise at the popular demand for graduates from this school. Ceramic engineering is progressing rapidly and the demand is growing. From Canada to Mexico calls for graduates to fill important engineering and teaching positions are coming in at the rate of one a week; and with between fifty and sixty applications now in hand the school has but six men with which to fill the orders.

Several letters read by Professor Binns show that the Alfred ceramic is regarded as authority upon all questions pertaining to ceramic engineering.

**Sweet "Mustard"** When Paul Titsworth was called for his part in the banquet he said that he had been requested to bring the mustard. He described mustard as "yellow, hot and stingy", and he had no desire to be any one of these.

He did esteem it an honor to follow Prof. A. B. Kenyon as dean of Alfred College. The excellent qualities of Dean Kenyon had long been worked into the very fiber of the school.

Brother Titsworth made an excellent plea for measures that would bring more real joy into work. He would make education service to help young people express themselves in some natural way. He would like to see more creative work, like that of ceram-

ics, which makes things it is a pleasure to make. When one leaves college he should be ready to give self-expression in the very work for which he is best fitted and for which he has a natural taste.

**An Optimistic Speech** Mr. John A. Lapp, of Chicago, was delighted with the optimistic spirit that seemed to prevail in the banquet. He wants that to be the prevailing spirit throughout our entire land. While he would not have Americans get puffed up so they can not see the evil tendencies and guard against them all, he still insists that we shall lose out by cherishing the pessimistic spirit which magnifies everything with evil-colored lenses.

If we become terrorized by the newspaper headlines and come to look upon our times as the very worst the world has ever known; if we insist upon magnifying the so-called crime-wave of the present without any regard for the proper perspective reaching through years of history, no good can come to us. We shall lose out by such a vision.

The hopeful spirit of optimism prompting American citizens to fill the future with the higher ideals and enabling them to work for those ideals is the only thing that can carry us safely through present crises.

**Many Problems** President Davis referred to the perplexing problems confronting Alfred University, one of the largest of which is that of standardization and the conditions required of a standard college. We could not catch all the data he gave, and trust that he will furnish it to our readers in due time. As we understand it, some \$75,000 is the sum still lacking to secure the \$100,000 offered to Alfred from the Rockefeller Fund. To secure this great gift Alfred had to raise \$200,000 within a certain time. I believe October 1 is the limit.

A loyal alumni fills the President with hope.

Orra S. Rogers supplemented the President's statements. He thinks this is the biggest job Alfred has ever undertaken. He said: "If every one of the one hundred and fifty present tonight would find five friends to give \$100 each the thing would be done."

Senator Gibbs, of Albany, was the last speaker. He tried in few words to supple-

ment all the speeches, and promised to do what he could to secure an appropriation from the State for the School of Ceramics.

**Ephrata Cloister Souvenir** Rev. S. G. Zerfass of the German Seventh Day Baptists has issued an attractive souvenir and historical book of eighty-four pages, paper cover, entitled "Ephrata Cloister Souvenir". Brother Zerfass is a well-known teacher of public schools in Pennsylvania, and a minister of the German Seventh Day Baptists, living on the old Cloister premises, at Ephrata, Pa.

The book contains sketches of important persons connected with the history of that people; statements of their faith and practices; a record of one of America's oldest communities; about seventy half-tone cuts to illustrate what is printed, and has an index which makes reference to the topics an easy matter.

It is sold at the Cloister for \$1.50 and will be sent by mail for \$1.60.

**"The Lord is Risen Indeed"** We can hardly imagine the joy that flooded the souls of the disciples when they realized that their crucified Lord had risen from the tomb. They had witnessed the tragic scenes on Calvary, and at the close of the third day they were still in doubt as to the outcome of their Master's life-work. From every human standpoint it seemed that their hopes had been blasted and that their enemies had secured a complete triumph. As yet they had scarcely had time to think of his promises to rise from the dead; and, filled with fear for their own safety, they were keeping themselves in hiding behind closed doors.

All at once there comes a messenger with the announcement: "The Lord is risen indeed and hath appeared unto Simon." How changed was the outlook! What a flood of light must have come in as from day to day they pondered upon the bearing of this resurrection fact upon all his teachings. If the Lord was risen it could be nothing less than God's acted *amen* to all Jesus had claimed for himself, and the full assurance that their Master's promises would be fulfilled.

This resurrection had been referred to no less than ten times by Christ; but until now his disciples had not come to realize that it was to be the keystone of Christian faith

and the assurance of a final triumph of the kingdom of God.

Some have called the resurrection the "Gibraltar of the Christian's faith". We wonder if all who profess to love the Lord realize how much it means by way of confirmation of all the claims of the gospel. What if Christ had not risen? Paul says our faith would be vain, and our preaching would be useless if Christ be not risen.

He is risen indeed! hence all his claims are fully confirmed. Did he claim to be the Son of God? Paul says he was declared to be such with power "by his resurrection from the dead". Paul made the risen Christ the climax of all his preaching. With the apostles it was the central doctrine of Christianity.

Nothing could be more appropriate than the placing of Easter in the springtime when all nature is renewing its life and happy summer days are approaching. Who can estimate the value of a special time set apart for all the Christian world to center its thoughts upon the resurrection of Christ and what it means to believers?

**The "Recorder" is Like Personal Letters** Miss Elizabeth F. Randolph, an Alfred Seminary student who has been taking special work in Oberlin College since last fall, and whose article appears on another page of this issue, tells the editor how much she prizes her denominational paper since she has become a temporary lone Sabbath-keeper. We know she will pardon us for publishing a part of her personal letter, as follows:

I have always enjoyed the RECORDER but it has meant more to me this year than ever before. I have not seen any of our people since coming here last fall. But the weekly visits of the RECORDER have been just like a dozen or more personal letters all in one; and it has furnished food for thought on many a Sabbath Day. I have just about ten weeks longer here. Our graduation exercises come May 25. Though I have enjoyed my school work here very much indeed, it will seem good to get among some of our own people once again.

We have no message to a world of sin if we can not tell of a redeeming Christ. It is the news the world wants to hear. It meets the deepest need of the human soul, and brings it peace and satisfaction.—J. D. Jones.

## LETTER FROM AN OBERLIN STUDENT

DEAR RECORDER READERS:

Ever since receiving the \$100 from the committee which has in charge the scholarships and fellowship fund of our General Conference, I have felt that I owe a debt of gratitude to all who are so generously contributing to our Forward Movement and thereby making this fund possible. It is a genuine help to me in enabling me to devote my time unreservedly to my school work. I wish to take this opportunity to thank you all for your kind assistance.

Among the various things which have deeply impressed me here at Oberlin, have been many statements which in the main are a repetition of facts and principles which our own leaders have called to our attention. But the oftener we hear them and the different angles from which they are approached, the greater is the significance that is attached to them. Among such statements is one regarding the Sabbath, namely, that many leaders among those who observe Sunday as a day of worship do not make any claim for it as a day of rest in the sense in which the Bible Sabbath was hallowed. In our class here in Old Testament History we were studying one of the prophets in which a brief reference was made to the Sabbath. In answer to a question from one of the Sunday students, the professor pointed out that as it was observed by the Christians, originally at least, the first day of the week was not a rest day except in so far as the time which was spent in worship necessarily took them away from their daily tasks. But in the early church both the Sabbath and the Lord's Day were observed. He then showed the part that Constantine had in making the Sunday a universal rest day, but said that it was not until the time of the Puritans that the Sabbath idea of the Fourth Commandment was connected with the Sunday. He stated emphatically that "it is an anachronism to try to re-establish the Blue Laws which are still on the statute books of New York and other eastern States. If the Sabbatharians who hold to the rest idea would be logical, that rest, if it is to be enforced at all and especially by law, should be on the Seventh Day of the week. It is a false notion to attach the Sabbath ideas of the Bible with the Sunday in attempts to secure any such legal enactments."

One of the outstanding characteristics of

Oberlin College is that a hearty welcome is extended to individuals of all classes and all races who are zealous for the progress of civilization, to meet here together and contribute of their best for the development of the whole. This school has had a wonderful and a unique history. It was established by men of ideals in answer to prayer, and has very evidently been maintained by consecrated praying. Christians with the faith to believe that their prayers will be answered. Yet the religious atmosphere here is far from that of any mere mysticism. Rather it approaches a conception arrived at from the outgrowth of the all-round development of man, intellectually, and physically as well as spiritually which emphasizes the importance of service as well as worship. One can not fail to sense the presence of God permeating this institution, and for that reason one hesitates to stand alone for an ideal that so openly differs with the established customs of the institution as to disregard their day of worship and also to refrain from taking part in activities that are planned for the Seventh Day and are important for the all-round development of men and women but yet can not be consistently indulged in by those who cluster around this day as the Sabbath all the ideals that Jesus associated with it.

But as one heeds the challenge of the institution—"Individual, contribute of your best for the good of the whole"—one finds many ways in which to work hand in hand with all around him. But for me as a Seventh Day Baptist this challenge has also meant that I must define for myself and for others more clearly than I have ever done before our reasons for observing the Seventh Day as the Sabbath. Furthermore I have felt keenly the need that these reasons be stated in the thought of the present day, in terms so fundamental and so broad and at the same time so kindly that they will command the attention of all who hear them.

What then is that special contribution that we as Seventh Day Baptists have to make to the world? Is it not that we should hold before all mankind the Sabbath ideal of Jesus? As is so clearly stated in one of our tracts, "the seventh, that is the last day of the week is the supreme time symbol of our holy religion and it is the one sacred means of restoring and preserving the Sabbath idea supported as it is by the authority of the Bible and by the authority of the life and

teachings of Jesus. We believe that the church and the world stand in great need of the Sabbath of Christ as a means of imparting divine truth and blessing, and never more so than at the present time." The Sabbath is a much needed means of drawing the children of the kingdom into closer intimacy with each other and with the Father. After having put forth our very best effort through the week, making use of the gifts God has already given us to accomplish all that we can, we come to him for rest, renewed strength and grace, God's beautiful, loving kindness that fills us with a new inner urge to go forward in each coming week and find our way through all life's problems till at length we find ourselves at one with God, in that place which Christ has prepared for us. The observance of the day appointed by God as the Sabbath is one great means by which we can testify to our readiness to follow at times whatever we believe to be the will of God, in preference to personal desires or commandments of men. Let us remember it was Christ who said on one occasion, "Full well do ye reject the commandment of God that ye may keep your own traditions."

In another class this same problem was presented to me from a still different angle. We were studying the first chapter of Genesis as source material for sermons and our professor said that the text which especially appealed to him was one that was repeated six times in this one chapter and had been called to his attention by F. B. Myer, namely, "And the evening and the morning were the — day."

"Man's day," he said, "begins with night and ends with night, but God's day began with darkness and ends in light. Out of chaos and confusion God brought life and light."

Just then the bell rang and our recitation came to a close. But as I followed this thought through in my own mind it seemed to attach a still greater significance to the crowning day of all, the Sabbath, on which day God finished his work which he had made; and he rested on the seventh day from all his work which he had made. "And God blessed the seventh day and hallowed it." As we think of this day as a "visible sign of the believer's rest in the living God" may we not also think of it as a symbol of the eternal life and light with God that is to crown all life's efforts. "And there was

evening and there was morning." It is the great ambition of us all to pass from the gloom and darkness of the uncertainties into the light of God's clear day.

ELIZABETH F. RANDOLPH.

## STUDENTS IN CHINA DIVIDE FOOD WITH STARVING COUNTRYMEN

Not satisfied with the raising of more than \$3,000 with which to buy supplies for sufferers in the five famine provinces of northern China, the students of the University of Nanking petitioned the university authorities to reduce materially the food served at the student tables and turn the savings over to the famine fund.

That saving amounted to \$800 for the first half of the school year and brought the total contribution of the students up to \$3,849.47 for that period, as announced in a letter from Dr. A. J. Bowen, President of the University, which has just been referred to the New York headquarters of the American Committee for China Famine Fund.

While the University of Nanking is the largest Christian University in China, with an attendance of some 800 students, the real personal deprivation suffered willingly by the students is apparent when the low prices of food stuffs in China are taken into account.

Each student at the university pays only about \$3.50 a month for board, which covers not only the actual cost of food, but of service and maintenance as well. The saving was out of the food alone.

And \$800 buys a lot of food in China, where for three cents contributed here to the famine fund the life of one person in the famine scourged region of North China can be saved for a day. It was \$800 in Chinese currency, of course, that the Nanking students turned over to the Famine Fund by stinting themselves. And at current prices in their country that money will buy thirteen tons of millet, or twenty tons of sweet potatoes, or five thousand pounds of meat, or eight thousand pounds of fish. —*Famine Fund.*

The Bible, when intelligently studied and understood in its true meaning, provides the true and adequate solution for the problems which now disturb civilized society.—*Everett P. Wheeler.*

## THE COMMISSION'S PAGE



EVERY CHURCH IN LINE  
EVERY MEMBER SUPPORTING

*"Without me ye can do nothing."  
"Lo, I am with you always, even unto the  
end of the world."*

### ROLL OF HONOR

North Loup (1) (1/2)  
Battle Creek (1) (1/2)  
Hammond (1) (2)  
Second Westerly (1)  
Independence (1)  
Plainfield (1) (1/2)  
New York City (1) (1/2)  
Salem (1)  
Dodge Center (1)  
Waterford (1) (1/2)  
Verona (1) (1/2)  
Riverside (1) (1/2)  
Milton Junction (1/2) (1/2)  
Pawcatuck (1/2)  
Milton (1/2)  
Los Angeles (1/2) (1/2)  
Chicago (1) (1/2)  
Piscataway (1/2) (1/2)  
Welton (1)  
Farina (1)  
Boulder (1/2)  
Lost Creek (1) (1/2)  
Nortonville (1)  
First Alfred (1/2)  
DeRuyter (1)  
Southampton  
West Edmeston (1/2)  
Second Brookfield (1/2)  
Little Genesee

Marlboro (1/2) (1/2)  
Fouke  
First Brookfield (1/2)  
First Hebron  
Portville (1/2)

(1) Churches which have paid their full quota, on the basis of ten dollars per member, for the Conference year 1919-1920.

(1/2) Churches which have paid one-half their quota for the Conference year 1919-1920.

(1) (2) Churches which have paid their full quota for the two Conference years beginning July 1, 1919, and ending July 1, 1921.

(1/2) (1/2) Churches which have paid half their quota for each of the first two Conference years of our Forward Movement, ending July 1, 1921, or for the calendar year 1920.

### THE SABBATH CAUSE IN DETROIT

ROBERT B. ST. CLAIR

In addition to the efforts put forth by the Seventh Day Baptist people in Detroit, Mich., there have been a number of other very earnest Sabbatharians holding services in the various sections of the city.

The Seventh Day Adventists, under the leadership of Evangelist J. W. McComas, have just closed a most successful tabernacle effort at Mack and Rhons avenues. Elder McComas is an evangelist of pronounced power and tact. Nightly, large throngs attended the services and on Sunday nights, the tabernacle was filled to overflowing. Themes which attracted wide-spread attention such as "Sir Oliver Lodge and Spiritualism", "The Ouija Board", "Health Reform", "Who Changed the Sabbath?" were widely announced. An able corps of devoted workers aided in the services and large choirs, especially on Sunday nights, rendered beautiful musical selections. A number of booklets dealing on many phases of the Advent message were sold from night to night. Evangelist McComas and all other lovers of the Sabbath cause, including the Seventh Day Baptists, rejoiced at the number of new Sabbath-keepers, an even half a hundred, who were baptized by the evangelist in the First Baptist church on Sabbath, February 26.

#### THE SAINTS OF CHRIST

The Church of God and Saints of Christ, a Sabbath-keeping organization of about 40,000 throughout the country, are holding interesting services in a hall at Catherine and Rivard streets. Elders Kelly and Branch attended the service on the last Sabbath in January. A number of additions are taking place at this hall, under the leadership of Elder Isaiah Wilson.

This people sprung up in the year 1896, through the efforts of the late Bishop Croudy, who is also hailed, by the members of the church, as a prophet of God. The members are very zealous in their religious devotions and have ever extended a most cordial welcome to any of the Seventh Day Baptist ministers, inviting them to the pulpit and also extending the privilege of publicly addressing the congregation. The noon-day meal, on Sabbath, is also one to which they are welcome and everything is done to make the visitors feel at home.

The Sabbath morning testimony meeting is a great event. Some times half a dozen or more are upon their feet at one and the same time, awaiting opportunity to tell of the Lord's goodness. Nearly all affirm that the testimony of Jesus is the spirit of prophecy and God is publicly thanked for the gift of the prophet (William L. Croudy) who led his people out of law violation into the way of commandment-keeping. In one of the songs rendered by their well-trained choir, reference is made to the great power possessed by Prophet Croudy. It appears that upon one occasion he stretched forth his hand and rebuked the waters and the waters receded, and baptism proceeded. Great emphasis is laid upon the necessity of being united with the Church of God and Saints of Christ because it is the Remnant Church and has within its midst the spirit of prophecy. The writings of the prophet are alleged to be inspired and a belief in his writings is a test of church membership. To reject them, is to give up present truth, and to lose one's hope of salvation. Tithing, foot-washing and other ceremonies are practiced by this people who proclaim a Savior near at hand.

#### PENTECOSTAL SABBATARIANS

The Pentecostal Church of God, located on Third Avenue, near Abbott Street, is under the leadership of Mrs. Elizabeth Walls. Her experience was published in the RECORDER several months ago, and our people will be interested to know that the work is "onward" at this mission. The Sunday school is a thing of the past, a Sabbath school having taken its place. The *Helping Hand* quarterlies are in use, and the attendance is gratifying. Nearly thirty persons have been converted to the Sabbath of the Lord; some of whom have gone to other cities to spread the good news. The

teaching at this mission is quite similar to that obtaining in other Pentecostal missions, with the exception of the Sabbath. Mrs. Walls, with many other Pentecostal leaders, believes in and teaches that Jesus is the name of the Father, Son and Holy Ghost, and baptizes "in the name of Jesus only". That one speaks in "tongues" when the Holy Ghost is received is constantly proclaimed, and quite often people are seen lying upon the floor, "under the power", as it is termed. The members are earnest, devout people and are earnestly striving to make heaven their home.

#### THE CHURCH OF THE LIVING GOD

This church is holding meetings on Cameron Avenue, under the leadership of Mrs. Smith. It is of the Sabbatarian order, also Pentecostal, but differs from Mrs. Wall's mission in that baptism is in the name of the Father, Son and Holy Ghost. Its work is largely among the colored people of the city.

We need a Seventh Day Methodist, a Seventh Day Presbyterian, a Seventh Day Episcopal, and a Seventh Day Lutheran church in Detroit, and then we will begin to be able to cope with our Sunday churches. Seriously, though, it takes all kinds of people to make a world, and our Seventh Day Baptist Church of God members rejoice in the prosperity of all these other Seventh Day churches, and are ever ready to help them, or to send them Sabbath-keepers, if we think they will be better satisfied in one of their folds instead of ours. Many souls would be lost to the Sabbath if belief was necessary in our teaching, or in Seventh Day Adventist or other Sabbatarian church doctrines, so a variety of Seventh Day churches to choose from appears to be a good thing, and Seventh Day Baptists, as pioneers of Sabbath Reform in America, rejoice in people coming to the Sabbath, whether they become one of us or not. We believe in Ecclesiastes 12: 13, 14.

An old lady, zealous as a soul winner but quite nearsighted, one day spoke to a wooden man in front of a cigar store, and offered a tract. A church member who saw the incident started to annoy the old lady about it, when she replied:

"I would rather talk to a wooden man about Christ than be a wooden Christian and never talk to any one!"—*King's Business.*

## PASSING OF THE OLD WOODVILLE (R. I.) CHURCH HOUSE

HISTORICAL SKETCH FROM THE WESTERLY SUN

Another historic landmark by way of old New England rural churches is about to pass out of existence in the sale of the edifice and of the property upon which it stands of the Seventh Day Baptist church at Woodville.

The church society which for a time held its services in private homes and in the district schoolhouses was organized January 19, 1843, and became known as "the Seventh Day Baptist Church in Richmond". It was the fifth Seventh Day Baptist church to have been established in Rhode Island, while the parent church at Newport, organized in 1671, was the first Sabbatarian church in America.

The council called to organize the Richmond church convened at a schoolhouse near what was then known as "Shannock Mills". The members of the council from the First Hopkinton Church were Deacons Daniel Lewis, Luke Crandall, William Potter and Elder Daniel Coon, and those present from the second Seventh Day Baptist church, Deacons Isaac Burdick, Joseph Spicer and Elder John Greene. The sermon was preached by Rev. Daniel Coon, who based his remarks on Ephesians, second chapter. The church was duly organized and later recognized as a separate branch of the denomination by Rev. Mr. Coon who gave the hand of fellowship to the church and its first pastor, Elder Solomon Carpenter.

At a meeting held December 12, 1847, the church adopted a new covenant. The church at that time had sixty-three members, thirty-three male and thirty female. It was then in a deeply spiritual condition and new members were being added at nearly every communion.

The congregation had outgrown the accommodation afforded by either private homes or schoolhouse and the need of a church home seemed imperative.

It was at this juncture of the church history that Daniel, Nathan and Henry, the three Saunders brothers, came from Potter Hill in the town of Westerly and established themselves in business, that of manufacturing machinery. It was while they were here and largely through their effort and encouragement that the neat and well-built house was erected.

It was built on a lot of land fronting on the Richmond Hopkinton highway adjacent to the Woodville railway station. The land was deeded December 9, 1848, by Fones G. Wilbur "for the good will be bore to the church and the cause of piety, to Jessie Wilbur, Jr., treasurer of the Seventh Day Baptist church of Richmond and his successors in office."

For over twenty years following the erection and dedication of the new structure the church enjoyed enlarged prosperity and become a very important force in the religious interests of the community and state.

Since then, however, it became seriously affected by the many changes in the manufacturing interests in Woodville which has now, in comparison with its aforesaid number of residents become well-nigh depopulated.

From upwards of ninety members in the 60's it had reached a roll-call on April 10, 1876, of only thirty-three members. Then came renewed growth until in May, 1881, the church again rejoiced in an active membership of forty.

Since then all manufacturing industry at Woodville has ceased with the result that in consequence of removals, death and exclusions there are in so far as can be ascertained but eight surviving members.

During the eighty-nine years of the active history of the church from 1843 to its last recorded business meeting held September 11, 1896, it was served by the following named pastors: Reverends Solomon Carpenter, John Greene, Sherman S. Griswold, Henry Clark, Joseph W. Morton, Libbens M. Cottrell, Forbes D. Beebe, Herbert Babcock and Horace Stillman. With but a short interval Elder Horace Stillman's pastorate extended over a period of nearly thirty-four years.

During its history members dismissed from this church are understood to have become so scattered as to have subsequently settled in eleven different States of the Union.

Among the constituents and earlier members were: Deacon Welcome Prosser, Mathew Potter, Jonathan Potter, Nathaniel H. Wilcox, William M. Hunt, Jemima Prosser, Mary Potter, Ruhannah Potter, Mary Wilcox, Joanna Hunt, Isaac Potter, Abel Tanner, Pierce Handell, Horace Greene, Elias Tanner, Stephen Armstrong, George T. Collins, Joseph Spicer, James Babcock,

Alfred Collins, Jesse Wilber, Nathan B. Palmer, Nathan M. Burdick, Jason Burdick, George Ray Greene, Sarah E. Prosser, Abey A. Saunders, Abbey Geer, Wealthy Kenyon, Bercheba Larkin, Matilda Larkin, Nancy Wilcox, Prudence M. Greene, Avis A. Collins, Martha Jane Wilber, Lucy A. Carr, Hannah Palmer, Lucy Kenyon, Mary L. Wilber, Elizabeth Greene and Mary E. Babcock.

Among the first of the constituent members of the Seventh Day Baptist church of Richmond to be dismissed and who later left as pioneers in the west were Deacon Nathan Burdick and his wife and family of several sons and daughters who settled in Minnesota in 1858.

Following its recognition, January 19, 1843, the minutes of the business meetings of the church from that time to December 12, 1847, appear to be missing. Horace Green was clerk of the church at that time.

At the annual meeting of the society held May 3, 1889, it was voted that the church discontinue weekly services and hold quarterly services commencing the first Sabbath in August. It was also voted that the clerk should give letters to all members in good standing when requested.

By vote the following persons were elected trustees to "look after the church building": George T. Collins, Horace Stillman and Nathan A. Collins. Of the number Mr. Collins alone survives.

The last meeting regular or Sabbath Day service held in the church was a meeting held September 11, 1896, when Nathan G. Collins was voted clerk, Herbert L. Stillman treasurer and G. T. Collins, Horace Stillman and N. A. Collins trustees.

After its doors had remained closed to religious worship for over four years the trustees granted permission for its use as a Sunday school and for Sunday preaching services.

The Sunday school was organized December 16, 1900, with the late Richmond Riley, of Alton, superintendent, Horace Riley assistant superintendent and Arthur K. Collins secretary and treasurer. Both Sunday school and preaching services were kept up regularly to December 22, 1907.

No preaching service has, as understood been held in the church within seven years. The last pastor to preach in it was Rev. Mr. Van Horn of the First Hopkinton Sev-

enth Day Baptist Church of Ashaway and now located at Dodge Center, Minn. About six years ago the Sunday school was resumed by Mrs. Mary E. Wilbur, Mrs. Walton and Miss Jennie Sisson which continued through that summer only.

Those who supplied the pulpit on Sunday between 1900 and 1907 were Reverends T. H. Root, Eric I. Lindh, E. A. Lewis (deceased), Daniel Davis (deceased), Warren Dawley, L. F. Randolph (deceased), E. P. Mathewson, H. L. Harrington, B. G. Boardman and Clayton A. Burdick, D. D.

While the eight remaining members are widely scattered and but one of the trustees is living the church as a society has not yet been formally dissolved.

The property was sold by the late Nathan Wilbur, who claimed to be the sole surviving heir to the land on which the church stands, to Arthur Roberts, who proposes to either move the building or raze it and utilize the lumber in building structures on his estate about a mile and a half distant. Mr. Wilbur disposed of the church property but a short time before his death.

## THREE CHOICES FOR CHINA FAMINE VICTIMS—MONEY? A MIRACLE? OR DEATH?

In the famine districts of North China, one of three things must happen, and that within a very short time.

The missionaries and relief workers must be supplied with much larger funds than have yet been available; or they must by some means be enabled to duplicate the miracle of the loaves and fishes, or millions of human beings must be allowed to die miserably for want of food.

Describing the situation in a single district in the vicinity of Tsinanfu, a correspondent for the American Committee for China Famine Fund says:

"Although there is an estimated total of 2,500,000 people in a famine condition of greater or less degree, funds allocated by the local committee are only sufficient to take care of 12,000 people."

One dollar per person per month—less than it costs the average American to live for a day! Surely America, with its great abundance, need not allow any person in China to perish!—*China Famine Fund, Bible House, New York City.*

## MISSIONS AND THE SABBATH

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

### LETTER FROM CHINA

DEAR RECORDER READERS:

Time for my letter to you is over due, and yet I have been wanting to write.

Prayers for the nurses and helpers is just over. Mr. Sih-Ding Zau, the son of our Shanghai evangelist, has been teaching all of us, nurses, helper and doctors, how to sing by note. He has been a patient out here for over a year. He has been very ill with tuberculosis, but is well on the way to recovery now. Perhaps he will teach the church members after he has taught us. Maybe it will be a help for building up and strengthening our church.

It seems too bad, for the time and effort spent here that the church should be so few in numbers. Of the thirty members, only ten are in Lieu-oo. Of these ten, three are in one family, two each in two other families.

This is discouraging when one considers the fact that about eighteen miles from here, at Tai-tsung, a town of about the same size, the Episcopal church has a membership of over two hundred. At Loo-ti, a place smaller than this, about seven miles in the opposite direction the Methodists have a membership of over one hundred. At neither place is there a foreign missionary. Only a native evangelist or pastor, who is superintended by occasional visits from a foreign missionary from Shanghai or Soochow.

I was in Shanghai about two weeks ago. While I was there Rev. Mr. Hearn of the Methodist Church notified Brothers Crofoot and Davis that they were going to start a chapel in Lieu-oo. When Brother Crofoot told me of it, I said that I would like to ask him not to. Brother Crofoot very kindly came with me to Rev. Mr. Hearn's home and I told Mr. Hearn that I came to ask him not to start another mission in Lieu-oo as the Seventh Day Baptist Mission Board already had two missionaries on the field and were hoping to put a man on the field soon. Also that we had a nurse in training in America and a student in college

(Eling) whom we hoped would come out and teach school.

He was very courteous but made no promises. However he said something about "no people ought to suffer because of our dribbling little work", meaning I think, "your dribbling little work". His wife had been in before he came. She also had mentioned the "Dead Baptists" and the "Live Methodists" in a little talk about her early experience. She had been the daughter of a Baptist I believe, but joined the Methodists.

We need a school, a good school and a foreign teacher, for both boys and girls, a man teacher as well as a woman teacher. We need a church building *inside* Lieu-oo. There is no church building at all. The hospital is outside the town and services are held in the waiting room. We would reach more people if the church was in town, I think.

I am not teaching at all now, excepting one nurse a few minutes. The hospital needs much of our time and if we had a good teacher here it would be better for us not to teach.

It is raining nearly every day. Few out-patients in bad weather, only one today and two or three yesterday. There are thirteen in-patients in the hospital now and another is expected tomorrow. Our hospital is now a general hospital. The men's ward is always full. The women are more timid about coming. They still believe horrible tales about the foreigners cutting out hearts and eyes and making medicine out of them. There are three women in the hospital and one child. Another woman is coming tomorrow—all the rest are men.

We, as a denomination, have been asked to join with other denominations in having a big medical college in Shanghai. I've written Brother Shaw about this. He wants to know more definitely about the matter. Miss Burdick will be able to tell him when she gets there. She will find out more from the Union Board in America. I am hoping our denomination will join.

Some months ago when Rev. Mr. McCrae, the Episcopal missionary (stationed in Shanghai) stopped here for dinner while itinerating (per wheelbarrow) he said the best method of evangelizing was to send out native evangelists to the small towns and villages to start schools and preach—to *teach* and preach.

Pray for us. Greater than any material aid, we need a revival, an outpouring of the Holy Spirit.

Your fellow worker,  
BESSIE BELLE SINCLAIR.

### ACHMUD

"Remember, papa, that I am to have Achmud for my donkey boy," said Emily Hunt. The party was separating for the night's sleep, going to their luxurious quarters at Shepherd's palatial hotel in Cairo, preparatory to an early expedition the next morning to the pyramids, not far from Memphis.

"Achmud?" questioned Mr. Hunt, yawning. "I am sure I don't know one of those little brown rascals from another, and I don't believe you do, either, Miss Tourist."

"Oh, but papa—" Emily turned back to remonstrate earnestly, "indeed Achmud is very superior to others; he has been to the Mission school, and he is eager about learning things."

"Is he a Christian?" asked Emily's mother.

"No, mamma; he seemed to know about Jesus in a way, even spoke of him as Lord Jesus, but thinks Lord Mohammed a very much greater person. I can see that he has a secret contempt for all who are not followers of 'The Prophet'. And when I spoke of the crucifixion he assured me that such a thing could not have happened to the prophet; Allah would not have permitted it. He listens to my gospel story, but he isn't a bit interested, and tries to get me to tell him about America instead: 'Yankee Doodle land' he calls it."

"Do not be discouraged, dear," said the mother; "you know the story they tell about a grain of wheat living in a mummy's closed fist for thousands of years, and then fructifying under the sun and shower. The story may not be true, but it illustrates the very precious truth that God's word has within it the germ of life; plant it in this lad's heart, nourish it with prayer, and you may hope that it will spring to life when you are far away."

Emily went to bed, and dreamed that she had been a mummy for thousands of years, and that Achmud was shouting to her to get up out of that old case and ride his donkey. As a matter of fact, her father was calling loudly at her locked door that she would

have to hurry if she expected to get any breakfast before starting.

Breakfast was on time, and so was Emily, but the donkeys were a good (or a bad) half hour late, and when they were brought up to the steps, Achmud was not with them. Mahamud was there, in his red fez, blue cotton shirt, and the white sheet like garment, gathered about his waist with a rope, twirling his great stick, the size of a hoe handle, ready to make room for his *howadji* in the narrow, crowded street. He was leading a large, whitish, rather fierce-looking donkey for Mr. Hunt.

Shakba, too, was there, with a wide, many colored sash about his waist, leading an old meek looking donkey which had won Mrs. Hunt's confidence during the previous days of sight-seeing. But Emily's donkey, a brisk little animal, had at his head a stranger, a much older and duller looking guide, who could not—it soon appeared, speak a word of English.

Mahamud, however, was a clever interpreter, and his story was presently told of how Achmud, pushing too carelessly against a vicious donkey—not one of these—oh, no—by the beard of the prophet, no, but one that was unknown in Cairo, had been savagely kicked by the brute, and had had his ankle broken, besides being hurt in the side.

And where was Achmud? It was because he had to be taken to his father's abode that the lordship's donkeys were just a "leetle" late, but Hamid, the boy's father, would serve the "Franja mees", and would be found to have skill in talking to the donkey so as to quicken his steps.

But Emily burst into tears. "You need not ask me to go on a picnic, father," she said, dabbing at her wet cheeks and sniffing, "when poor Achmud may be suffering awfully, and maybe having no doctor; and hurt in our service too. You and mother can go, but I will get a policeman and go to see what we can do for Achmud."

Evidently the "Franja mees" had not made a study of conventionality, "as she is practiced" in Egypt! The upshot was the expedition had to be postponed. Emily in a good humor her father found hard to thwart, but Emily in tears he made no effort to withstand. And having given up his day's sight-seeing, Mr. Hunt proceeded in his business-like way to look after the hurt boy.



One sight of Hamid's quarters convinced the American that it was no place to get well in; and so, by the note of authority in his voice, and the color of gold in his pocket, Mr. Hunt soon had Achmud in the hospital connected with the American mission work. To the boy himself, now feverish and suffering, the white ward, the exquisite cleanliness, the gentle handling, the cool drinks, the kind words made him think of the Paradise his Koran promised to the faithful.

And why should this *howadji* and his ladies care for a poor boy kicked by a donkey? The things was unheard of; it was like a dream. Emily and her mother came every day with fruit, or such delicacy as they could find, and having only a few days left of their stay in Cairo, eagerly tried to interest Achmud in the story of the Savior.

He was grateful for their presence, and for their gifts, and listened to the words they read him from the gospels, but no hold was gained upon him. Until one night, when he was restless and could not sleep, the nurse offered to tell him a story to make him forget the pain in his ankle. It was a story she had learned in her Mission Band, this young "Student Volunteer", who had taken the nurses' training, and had only been at her post long enough to speak the language brokenly. A story that our boys and girls know well, of the missionary Arnot's encounter with a lion.

"A good many years ago," she began, in a low soothing voice, "a man was going through an African jungle, where the grass and weeds were as high as his head. He had a company of black men with him, carrying his tent and his sleeping mats and food and things like that. Suddenly a great yellow lion, with glaring eyes and a horrid roar, rushed at the youngest black boy; but as quick as lightning the white man jumped between the lion and the boy.

"The lion was confused by this sudden movement so he stopped short; and in those few seconds the boy and all the rest of the black people ran away as fast as their legs could carry them.

"The lion was so close to him that the man could not use his gun; if he moved a step back the lion would have torn him to pieces; so he stood perfectly still and prayed to his God, who knows how to shut lions' mouths.

"The lion did not know what to make of this white animal (he had never seen a white man before), who neither ran, but stood still and looked him in the eye; and after a few minutes he took fright, and turning his great body around he trotted off through the jungle."

The nurse paused and glanced at Achmud; the lad's dark eyes were shining. "I must not tell him such thrilling stories," she said to herself with a smile. Then Achmud asked, very eagerly, "What make white man stand between?"

The nurse suddenly realized that this was a very important moment in the boy's life, and she hesitated long enough to lift her heart to God for guidance.

"You see," she answered slowly, like one reading from a blind man's raised letters, "he was a Jesus-man, and Jesus had flung himself between this man's soul and the devil, and the man wanted to do like Jesus."

Achmud was very quiet and asked no more questions; but the next day, when the Hunts came to say good-by, and to leave him some money to live on till he got well, he told them the lion story: "You, too, stand between Achmud and trouble like hungry lion; it is the Jesus way. I like the Jesus way; I ask him to do for my spirit what man did for boy, stand between." And the travelers left the land of the pyramids glad at heart, because of Achmud.—*Elizabeth Preston Allen, in The Way.*

#### APPRECIATIVE WORDS FOR MR. BOND'S BOOK

The *Christian Work* for March 12 has the following very friendly notice of this book:

"This is a series of lectures given by Mr. Bond on the vital subject of the Challenge of the Ministry. It deals with this subject under such topics as The Divine Call, The Present Crisis, Christian Co-operation, The Rural Ministry, The Opportunity in Religious Education, Evangelism, and so forth. It is a very forceful and persuasive presentation of the present opportunities of the ministry and is the sort of book to be put into the hands of young men in our schools and colleges."

The book will be sent to any young person who will read it with reasonable promptness and care, free of cost.

Address, Alfred Theological Seminary, Alfred, N. Y. A. E. M.

## WOMAN'S WORK

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

How shall we gauge the whole, who can only guess a part?

How can we read the life, when we can not spell the heart?

How shall we measure another, we who can never know

From the juttings above the surface the depth of the vein below?

—*Frances Ridley Havergal.*

The cake was nearly baked, so nearly that I feared to go about some other task lest the cake be forgotten and allowed to burn. As I waited, my eyes were attracted to the advertisement of a printing firm. This firm advertised certain kinds of printing at so much per line, adding that the lines averaged a certain number of words. I turned the paper over and my attention was caught by the opening words of a paragraph: "The world will be saved by the average church members." Then there came into my mind the words I chanced to hear from the lips of a passing woman, "What the average woman wants is—" I did not hear what it is that the average woman wants. Now I fell to wondering about this thing called "average"—what is it? Oh, I know some one with a good mind for mathematics would be glad to explain all about it, should there be any child that does not understand the question clearly. We all understand about the average line. Quite likely we all understand about the average church member and the average woman. But can some one tell why it seems all right to be called an "average church member" and all wrong to be called "just an average woman"? And why is it if some one tells a woman she is an average housekeeper she becomes indignant? In the case of the church member is it because church members are recognized as people of high ideals, and to be called an average member means that one's ideals are even higher than an ordinary member's? I imagine that is true. Then to be called an average housekeeper we think of the bad and the good and we feel that an average is worse than the good and we do not care to consider that

she is better than the bad—she should be we say—and dismiss the subject.

In the same way a woman does not feel complimented when one says that she is an average woman, for deep down in her heart every woman knows that the place she occupies is one step ahead of the average woman—she knows because she can look down and survey the whole field where the average woman stays.

All these things being true the averages should mount higher and higher, and be harder to reach. Meanwhile the cake is done to a turn—it is not a fancy cake—just an average plain cake; the family will not give it extravagant praise, but we will eat it, for we are just an average American family.

#### THE MISSIONARY MESSAGE OF THE OLD TESTAMENT

(A Review of Chapter I of "The Bible and Missions" by Helen Barrett Montgomery)

MRS. MAUD E. CURTIS

As we all know the Old Testament is divided into the Books of Law, History, Biography and the Prophets. Our aim is to show that a definite missionary message is found in each of these groups.

We readily think of the New Testament as a great missionary message but perhaps we do not view the Old Testament in this light as much as we ought.

In the Books of the Law we find that God created man in his own image. This makes each one responsible for others no matter what the conditions or how widely separated we may be. God chose the Israelitish nation to be a light to the Gentiles and a salvation to the end of the earth, but she was not strong enough in the faith or humble enough, so that she failed in her mission. So too has the church of God failed because of race prejudice, because she has withheld her sons and daughters, because she has not given of her substance what she might have given, and because of carelessness and indifference. But the Gospel of Jesus Christ has not failed, nor will it fail.

The missionary message is not so well defined in the Books of History but is strongly shown again in the Books of Poetry. Here we have the story of the Moabitess Ruth who became an ancestress of our Lord by choosing in her young womanhood to serve the true God and accepting his people as her people.

In the Psalms we find that Jehovah is recognized as the God of the whole world. It was from these Psalms that Christ too found new strength and courage as he applied their prophecies to himself. As we study these poems and prophecies we know that we are dealing with a great missionary thought which admits of no limitation.

We have many examples in the Books of the Prophets of the chosen people of God failing to stand steadfast in the faith, and to do the good works they were bidden to do. The result was always punishment and suffering. These prophets made it plain to their people that God's righteousness and providential government was not alone for his chosen people but for the whole world.

We today are apt to become careless and indifferent as were these people of old whom we often censure. We sometimes say we do not think it necessary to go to foreign lands or to send of our means, but if we do not believe in foreign missions can we say we believe in Christ's gospel? Did he not say, "Go ye therefore and teach all nations . . . teaching them to observe all things whatsoever I have commanded you"?

Helen B. Montgomery asks, "Can it be that America, called to be a shepherd nation, will close her eyes to Christ's flock, scatter it shepherdless upon all the face of the earth with none to search or seek after them? Jesus said, 'Other sheep have I, not of this fold; them also I must bring and there shall be one flock and one shepherd.'"

When Jonah was told by God to go to the wicked men of Nineveh he tried to have his own way in the matter, he disobeyed God and then sat down and pouted because he could not do as he wished. This is sometimes the way we receive God's orders I am afraid. Nearly every day a call comes to us to do God's work and be his missionaries by our words or deeds, at home or abroad.

Let us be ever ready to spread his gospel and receive the blessing the doing of his work always brings. If we have neither strength nor means to give in the service we all may uphold with our prayers and words of encouragement those who are giving their all.

"Soul, take thine ease . . ." He was talking to his stomach under the impression that he was addressing his soul.—*Charles R. Brown.*

### LET ALL DISARM

Nothing in December fitted in more with the essence of Christmas than the remarkable outburst in behalf of disarmament expressed in every continent.

In the midst of the ominous crescendo of voices pleading for larger navies and armies the cry of leading statesmen and diplomats and economists and organized labor and the Jewish and Protestant and Roman Catholic communions for world-wide disarmament is music to the ears of all who are at present burdened with taxation and distracted by fear lest the world has failed to learn the supreme lesson taught by the war, that nations get what they prepare for. The Great Powers of earth prepared for war in the past, the Great Powers got war, and now that they are in the clutch of bankruptcy, with millions of their subjects facing a creeping death by starvation, the call has gone out: "Let all disarm!"

In our own country there are two propositions before the Foreign Relations Committee. First, Senator Borah's resolution calling for conference between America, Great Britain and Japan to consider the possibility of cutting the navies of the three countries in half during the next five years. Wide approbation has been given this resolution, but much more significant is the protest from several sources to the effect that the plan is too narrow, that it should be made to include France and Italy. The second proposition, from Senator Walsh, calls on the President to send a representative to sit with the commission appointed by the League of Nations to draft a plan for the reduction of armaments.

It may interest our readers if we assemble a few of the latest protests against competitive armaments as uttered by representatives of the earth.

Colonel House says: "The surest and most direct road to general disarmament is through the League of Nations; but since that, at the moment, can not be, it is to be hoped that a beginning may be made by the United States, agreeing to a naval holiday for a period of at least five years."

Herbert Hoover, in a recent statement, said: "Disarmament, more especially naval disarmament, should have been effectively dealt with in the Versailles Treaty. The continued increase of naval armament since that treaty is presumably for war at a time when the world has resolved itself to peace,

and, in any event, is so exhausted that another war in our generation will mean the dissolution of society. The money spent upon it since the armistice would have contributed materially to the entire economic rehabilitation of the world.

"There is no more inconceivable folly than this continued riot of expenditure on battleships at a time when great masses of humanity are dying of starvation in certain parts of the world, parallel with bursting warehouses of rotting food in other places. The continued waste of the world's energies and resources in such foolishness instead of moving these commodities from centers of surplus to centers of famine is one of the most amazing failures of statesmanship in our times."

The *New York World* is conducting an energetic campaign for disarmament. The first and second pages, the leading editorial and the cartoon have for days been directed against navalism and militarism as they exist in the great nations of the earth. This is not merely a newspaper device, boosting up subscriptions for the *World*. Mr. Cobb, the chief editor, has for years been keenly concerned over the danger of armed peace, and is now using his remarkable gift as an editor to fasten the eyes of humanity on the crime of competitive armaments.

The protest against a continuance of the folly of arming is just as strong in London as it is here in America. Mr. Lloyd George, who many years ago referred to armed peace as "organized insanity", has lately ordered the navy and army budgets cut in half. "There can be no real peace," he said, "and no pretending there will as long as there is competition in armaments." Lord Robert Cecil, Lord Bryce, Lord Beaverbrook, Lord Loreburn, Sir Gilbert Murray, Rev. A. E. Garvie, Thomas Hardy, Arthur Henderson and many other Englishmen of note have during the last month declared themselves in favor of the nations disarming, not years hence, but now.

Japan, through Viscount Ishii, has said that she would be willing to enter into a program looking toward disarmament, and Baron Hayashi, Japanese Ambassador to Great Britain, on his return from the League Assembly said, "I am quite sure that Japan, in common with all other nations who see the extremely important financial point of view in limiting armaments, would be ready to do anything that lies in its power with

that object in view. The question of disarmament is, of course, the most important to be considered by the nations of the world."

France, too, has expressed her willingness, through her leaders, for a reduction in armaments. Viviani, commenting on the question, said, recently, "Duration of military service has just been diminished. There is an ardent desire to disarm, and to restore the children of less feeble natality to the economic labors of which France has so much need for her rehabilitation," and d'Estournelles De Constant writes: "Piling up of armaments, which ought to have assured peace, has produced war, revolution, ruin. It is causing general bankruptcy, anarchy and perpetual and universal war. Construction of superdreadnoughts being an unrealizable aim is insanity or a monstrous mystification, a process of poisoning as evil and perfidious as alcoholism. If governments, after the lesson of the war, do not agree simultaneously to limit their armaments they commit suicide."

From Rome there has come the Christmas message of Pope Benedict XV calling for an assuagement of hate, and urging all nations to suppress obligatory military service, and to set up an International Tribunal of Arbitration.

December news from Belgium also indicates a big cut in the military budget.

Many men in Germany are for a general disarmament program. Maximilian Harden, Germany's greatest anti-militarist, in a vigorous cable message to the *New York World* has expressed himself in favor of a great drive against swollen armaments. Heilmuth von Gerlach, an ex-Prussian officer, has said: "I hail the disarmament campaign with utmost joy and satisfaction. All non-militarists in Germany will feel the same way."

Now is the time to enter this world crusade against the philosophy of force. Too long has it dominated the world. Now is the time to give up the primeval savagery of constructing murderous weapons and hunting down men to slay. Now is the time to cast out the Palaeolithic within us and to put on Christ, the Prince of Peace.

"Life's truer name  
Is 'Onward!' no discordance in the roll  
And march of eternal harmony  
To which the stars beat time."

—*World Friendship.*

## YOUNG PEOPLE'S WORK

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

### CHRIST'S WISH FOR HIS DAY

Christian Endeavor Topic for Sabbath Day,  
April 9, 1921

#### DAILY READINGS

Sunday—The Sabbath for rest (Deut. 5: 12-15, 31-33)

Monday—For our good (Mark 2: 27)

Tuesday—For churchgoing (Luke 4: 16)

Wednesday—For worship (Acts 16: 13-15)

Thursday—For preaching (Acts 13: 42-44)

Friday—For service (John 5: 1-15)

Sabbath Day—Topic, How does Christ wish his day to be spent? (Matt. 12: 1-13)

### CHRISTIAN ENDEAVOR HAPPENINGS

NEW MARKET, N. J.—It has been some time since items of news from our society have appeared on the Young People's page of the SABBATH RECORDER. This is not because we have been taking a vacation, however, for the work of the Y. P. S. C. E. here has been steadily carried on. In order to show our present interests, it has been suggested that a copy of the minutes of one of our regular monthly business meetings be sent instead of a report covering a longer period of time. Accordingly, the following notes are taken from the minutes of the February business meeting.

The meeting was called to order by the president. Prayer was offered by Miss Marjorie Burdick. After the reading of the minutes of the January meeting, written reports signed by the various committees were presented as follows:

"Your Prayer Meeting Committee would report that services have been held, and leaders provided each Sabbath during the month, with an average attendance of eighteen; those taking part, fourteen.

"January 29 being Christian Endeavor Day, a special program was given. At this service seventeen members signed as Comrades of the Quiet Hour, and fifteen as members of the Tenth Legion, and we hope to add others to this list.

"The Plainfield S. D. B. Endeavorers are invited to meet with us the first Sabbath in next month, at which time it is expected that Miss Elsie Schmidt, president of the

Local Union, will address us. A special offering of self-denial will be taken soon, and given to some worthy object to be named later."

"Your Social Committee would report that on February 5 a C. E. sociable was held in the parlors of the church. Invitations were printed in the form of the letters C. E., and sent to members of the church as well as the society, asking them to go with us on a mid-winter excursion. The train was twenty-three minutes late, but in spite of that all tickets were purchased with a 'smile' and then the porter assisted the passengers as they boarded the Sunshine Express. Stops were made at Gossip Town, Speedwell, Singing Valley and Entertainment Plains, where amusing entertainments were furnished. At Asbury Park 'salt water taffy' proved as popular as ever. A stop-over privilege of twenty minutes was given for refreshments. Every one took advantage of the opportunity to take lunch at the Delray Cafe, where tempting refreshments were served."

"The Missionary and Tract Committee wish to report one committee meeting held. We took charge of one C. E. prayer meeting during the month. The missionary books are being passed around among the various members of the Reading Circle."

"The Temperance and Information Committee would report that while no formal committee meeting has been held still different members of the committee have from week to week given items on temperance and Christian Endeavor work."

"Your Flower and Relief Committee would report that ferns, primroses, tulips, and other plants have been used to decorate the church during the past month. The first Sabbath of C. E. Week the colors red and white were predominant. Each member of the society was given a little pennant bearing the C. E. monogram. Our own banner was given a prominent place."

The Junior Committee reported that the Juniors are holding their meetings regularly, and showing much interest in the services.

The representative of the New Era Mission reported that with one exception services have been held each Sabbath during January. The attendance has been fairly good. On January 16 five members of our church went to New Era, and remodeled a number of the seats into low tables and benches for classes of different

ages. This proves thus far to be a great help in our work.

The representative to our Local Union reported that there was a Congress meeting held in January, our president and representative being present. A report from Mr. Lounsbury, Union County President, told of the work at Camp Endeavor. Nine hundred dollars of the expenses there were paid by the Plainfield Local Union. The chairman of the Missionary Committee is trying to arrange for a pageant to be held in March or April, and would appreciate the help of all Endeavorers. The Mass meeting, at which Dr. Carlisle of Newark was the chief speaker, was also attended by some of our members.

The subject of the pageant was then discussed. It was voted that we ask the president of our society, and two or three others to attend a meeting on Tuesday evening in the Y. M. C. A. building, Plainfield, to ascertain further details concerning said pageant, and report at a special meeting to be held one week from tonight.

The associational secretary brought up the matter of a denominational sociable planned by the Young People's Board for use in the different societies of the denomination.

Voted, that we invite the New York City and Plainfield C. E. societies to attend such a sociable as guests of our society.

Voted, that the Information Committee canvass our society for a list of those who plan to attend the International Christian Endeavor Convention in July, and that these names be forwarded to headquarters to secure proper credentials.

The president reminded us of needed contributions to our fund for Armenian Relief, also congratulated several individuals and committees upon the success of C. E. Week in our society.

After the reading and approval of the minutes the meeting was adjourned.

ETHEL C. ROGERS,  
Recording Secretary.

March 13, 1921.

ALFRED, N. Y.—The Young People's C. E. Society at Alfred is bubbling over with enthusiasm which we wish to share with readers of the SABBATH RECORDER.

First, you must know something about our society. We have an active membership of about fifty, and an associate membership of five. The young people of the

college, State School of Agriculture, high school and town alike make up our membership. Among the associate members are a Chinese and a Hindu; and a Syrian is one of our most enthusiastic and helpful active members.

We started the new year with installation of the new officers and a very impressive reconsecration meeting.

About the same time a rally was held at Alfred Station. Five churches were represented at this meeting. Thirty from Alfred attended the banquet and more went down for the evening session. Carlton M. Sherwood, New York State Field Secretary, was the speaker for the evening.

Then came the celebration of the fortieth anniversary of the Christian Endeavor. The weekly prayer meeting was conducted by C. E. members. Sabbath morning the Endeavorers attended church in a body. Special music had been provided and Pastor Ehret preached a fine sermon on "First Things First", with particular reference to Christian Endeavor work. Special services were also held at the Endeavor meeting in the afternoon.

About five o'clock on the thirteenth of February, sixty young people, Intermediates as well as the older Endeavorers, gathered at the post office and were soon carried away in merry sleighloads. Their destination was Almond, about seven miles away. At the station they were joined by another sleighload of Endeavorers. Every one enjoyed the splendid Christian Endeavor meeting with the Almond young people for it was teeming with interest and enthusiasm. Upon returning home the Alfred Endeavorers repaired to the home of Miss Ruth Phillips where they enjoyed a picnic supper and social hour.

Under the auspices of the Missionary Committee religious meetings are being conducted at Five Corners every two weeks. A good sized mission study class has recently been organized by the same committee. Our other committees are all at work as well, helping to make this a banner society. We hope for still another year to keep the banner won last summer for the greatest gain in Efficiency.

GOOD LITERATURE COMMITTEE.

RIVERSIDE, CAL.—Christian Endeavor Week in Riverside was full of good things. On Christian Endeavor Day we advertised

our meeting with posters as a "Birthday Party" with Mary Brown as leader. Since it was the fortieth birthday of Christian Endeavor and we could not do things by forties we did them by fours or one-fourth; for example, four songs at the beginning, four Bible verses, four talks, etc. During the meeting we found the age of each person present—that is, our C. E. age—and found that we had been in Christian Endeavor work from two to twenty years. Then we told what Christian Endeavor has meant to us and at the close of the meeting the birthday cake, decorated with three candles for the past, present and future of Christian Endeavor, was cut and passed.

Friday evening we took charge of the prayer meeting, taking as the subject, "God's Will for My Life". Several short talks and special music were furnished by Endeavorers aside from the regular prayer and conference meeting.

Sabbath night we joined with the other Christian Endeavor societies in the city in a party at which the Seventh Day Baptist members seemed to be very much in evidence with their suggestions for jolly games, impromptu entertainment, and jolly fun.

Sabbath Day was especially helpful to all who attended the services. A more detailed account will appear in this issue of the RECORDER.

For our afternoon meeting we met around an open fireplace at the home of Lucile Hurley and gained real help and inspiration from the discussion of "A Surrendered and Victorious Life".

CORRESPONDENT.

### C. E. DECISION DAY AT RIVERSIDE, CAL.

The Riverside Church is always glad to have her young people take charge of the morning service; and the young people are always willing to do their part and to present their side of the work to the church. Every one was deeply impressed on Christian Endeavor Decision Day with the earnestness of the Christian Endeavorers and with the nobleness of the fight in which they are actively engaged in order to stand up for the right and to meet their temptations.

The president of the society, Alice Baker, presided and after several Christian Endeavor songs and a short prayer by Pastor Ballenger these thoughts from Colossians 2: 1-7 were brought out:

In God we find all the riches we may want, both of wisdom and knowledge. We

should claim these riches. We should have more of a conflict for many who have not seen us in the flesh but who have need of Christ.

There were helpful talks by several young people and we felt that *surrender* was God's will for our lives and the best guide to a victorious life. Bringing out this idea that full surrender to Christ is God's will for each life, Maleta Osborn read her Conference paper given at the Young People's hour at Alfred and published in the RECORDER some time ago.

Time! Yes we all have it and unless we will *give* it in preparation for our life-work we can not reach our highest ideals. We should surrender our time to our Master's work. This was the idea that Dora Hurley presented to us.

Bernice Brewer said in her talk on "Surrender of our Means", that not only the giving of the tenth to God but the spending for our personal needs is a part of our stewardship for God and we should surrender our means.

Victory comes through prayer, as Mary Brown showed us. Perhaps the greatest cause of failure or discouragement is the lack of sincere seeking of God's will through prayer.

Lester Osborn brought some very good thoughts from Gordon's "Quiet Talks on Power". A victorious life must have in it victory over self. "When Christ is on the cross, self is on the throne; but when self is on the cross, Christ is on the throne of our hearts."

Bertrice Baxter's talk on "Victory Over Temptation", especially the temptations of young people, seemed to be the climax of the service. Being president of the senior class of the Girls' High School she realizes that every girl must meet many temptations, but in particular those of dancing, card playing, gambling, and cigarette smoking. It is hard to believe that girls will lose hats, coats, or shoes in a game of craps, but that is what actually attracts some girls without Christ. The question most often asked is, "Why don't you dance?" and her answer is always, "Because I am a Christian Endeavorer"; and that is sufficient, for the high standards of Christian Endeavor will not compromise with sin.

After the singing of "Give of Your Best to the Master" by Lester Osborn, Pastor Ballenger led a short decision service, in

which he appealed not so much to the young people as to the older ones,—the parents and friends who have so much influence with the young people. Some even encourage these things, especially dancing and card playing, in the homes. And when these loyal young people are putting forth such a mighty struggle they need the help and encouragement of these same friends to hold high the Christian Endeavor standards and ideals and to live up to them.

The meeting closed with the Mizpah benediction.

CORRESPONDENT.

### NEW YORK'S MUSIC WEEK

Take a music bath once or twice a week for a few seasons. You will find it is to the soul what a water bath is to the body. This elevates and tends to maintain tone to one's mind. Seek, therefore, every clean opportunity for hearing it. Let music be as much a part of a day's routine as eating or reading or working.—*Oliver Wendell Holmes.*

Together with its announcement that New York's Music Week would be held this year, April 17-24, the committee sponsoring the celebration, whose honorary chairman is Otto H. Kahn, makes clear that the event is not to be confined to the five boroughs of the Greater City but is to include all towns and cities within the Metropolitan district, and in some cases even exceeding its boundaries. It is indeed expected that the suburban area will have relatively even greater prominence than the city itself and that in many cases independent local Music Weeks will be arranged as part of the general observance.

Last year when the first Music Week was held, early in February, the New Jersey towns immediately west and south of the Hudson furnished some of the most interesting features, through the co-operation of the churches, schools and women's clubs, while of the New York State suburbs New Rochelle with a Music Week of its own made the best showing. In all cities north of the Bronx, however, at least something was done to carry out the two-fold object of Music Week, which was to give as wide-spread enjoyment through music as possible and to impress upon the public the benefits the melodious art could render in the life of every man, woman and child.

In all over 1,700 different organizations and thousands of individuals joined in the tribute to music, spreading the message of

its many-sided usefulness and reaching literally over a million people who took part either as performers or auditors in the Music Week events. The organizations were not only those with which music has long been associated, like the churches, or which have a direct interest in its advancement, like the music clubs and choral societies, but also many others who have realized the importance of music as an asset of value for its unifying and harmonizing force, particularly in the present time of unrest and discontent. This group included civic societies and welfare organizations of the Community Service and Y. M. C. A. type. It might also be said to have included the 100 or more big industrial plants which co-operated through noon hour sings or more elaborate concerts for their employees because they have come to understand how a little music sandwiched into the work-a-day program eases the strain on the toiler and promotes more all around good feeling.

More of the factories and also of the women's clubs, hotels, theatres, public libraries, etc., would have paid honor to the services of music at that time had not the star blizzard of last winter interfered at the eleventh hour with many a well planned program. A desire to avoid the danger of similar stormy weather is one of the reasons why this year's Music Week will be held in the spring. Another is that outdoor as well as indoor events can be arranged. So many promises of co-operation have already come in to the committee that there is no longer any doubt that the second demonstration will be even more impressive than the first, on which it will build.

The plan of the committee is to encourage as wide co-operation in the observance as possible, leaving to each organization or group full freedom of choice as to how they shall participate. The aim is a diversified, scattered, simultaneous celebration whose result shall be a substantial extension of the influence of music and an important step in the progress of America as the world's music center. As the committee states, "The musical culture of the country depends upon the development of musical taste among the population as a whole, as well as upon the high level of appreciation of but a portion of its people."

Preliminary letters with general recommendations have been sent to various classes

(Continued on page 415)

## CHILDREN'S PAGE

### THE SAD FATE OF MARY JANE

Oh, Mary Jane was dressed in pink,  
With socks and shoes to match, I think.

She was her mother's joy and pride,  
Although she'd many a child beside.

Her mother said to Mary Jane,  
"You must not go out in the rain!"

But Mary Jane she would not heed;  
She was a naughty child indeed.

And so one morn she slipped away,  
And went out in the rain to play.

Alas! alas! for Mary Jane!  
She never came back home again!

And when they searched they only found  
A small pink puddle on the ground.

Jane was a sugar doll, you see,  
Her broken-hearted mother's me.  
—*Brooklyn Eagle.*

### THE LITTLE FLOWER SEED

Listen, what was that?

Why, it sounds like a little sniff! There it is again!

It comes from that little flower pot, that has nothing in it—at least, nothing but some dirt.

*Dirt, indeed!* Why sure enough a little flower seed was planted in that pot, and—there's that *sniff* again. "It's a great big shame!" I heard a tiny little bit of a voice say, "that's all there is to it!"

"They stick me down here in the dirt, and then forget me, and never once think I get thirsty!" And the little flower seed sniffed again. *Could* it be crying?

"If you'd hurry up and sprout, so they could see you, it would remind them to water you," said the Red Geranium.

"Well, I'm doing my best," replied the little seed. "I've split my seed and have put my hands out, and—"

"Your *roots*, don't you mean?" interrupted a fern.

"No, my *hands*, and I'm holding on to the earth as hard as ever I can with them," snapped the seed.

"But how can I put up my shoots and grow, if they won't help me? I'll die of thirst," it added.

Poor little seed; its soil was hard and dry all around it—it certainly could not grow that way.

But the next day it was watered. Dear me! how it did drink, and drink, and the water bubbled and gurgled as it soaked down in the pot.

I'll tell you, that little seed felt good, and it also felt so strong it pushed its little green nose right up through the earth.

And it peeped up at Red Geranium at its side—so this was the *world*? My! but it was nice to be out of the dark earth.

"I'm glad now I just held on, and *wouldn't* die," the little seed said to itself; "it pays, after all, to have patience," it added.

Well, this little seed wasn't a little seed any longer, for it grew and grew, and now that it had at last pushed up, it was not forgotten.

"Just as I told you," said Red Geranium. "It is our *own* fault if we are forgotten and passed over. If we make ourselves worthy of notice, we will get it.

"Just look at my gorgeous red blossoms," he continued. "How *could* any one pass me by, when I do my very best and grow such beauties?"

How could they, indeed?

But the little seed had learned its lesson, and tried its hardest to grow and thrive, for was this not a most beautiful world, and was it not nice to be able to help add to its beauty?

And it did, for one day there was a yellow blossom, proudly holding up its head, and then another, and another, and they all were the children of that little discouraged seed!

But it wasn't a seed any longer; it was a *plant*, if you please, of beauty and importance, because it had decided it would be ashamed to be in this lovely world and not do its share in beautifying it!—*Mrs. Helen B. Bell, in Child's Gem.*

### TIT-FOR-TAT

When Freddie pulled his kitten's tail,  
It never once grew longer;  
But oh! how strange, for kitty's claws  
Just grew instead—grew stronger!

When Freddie pulled, then kitty scratched;  
He said: "I wish you'd stop it!"  
She said: "That tail belongs to me;  
I'll stop it, sir, when you drop it!"

—*George W. Tuttle, in Child's Gem.*

## THE TRUE LORD'S DAY

J. WHEELER FREEMAN

No. I

### The Word

THE BIBLE IS THE INSPIRED WORD OF GOD

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3: 16-17).

"For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1: 21).

"He spake by the mouth of his holy prophets, which have been since the world began" (Luke 1: 70). See also Hebrews 1: 1. Mark 12: 36. Acts 1: 16. 2 Samuel 23: 3.

JESUS CHRIST IS ONE WITH THE FATHER

"I and my Father are one" (John 10: 30).

"Hear, O Israel; the Lord our God is one Lord" (Mark 12: 29).

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God" (John 1: 1-2). See also John 8: 58 and John 14: 8-11.

JESUS CHRIST WAS THE CREATOR OF ALL THINGS

"For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist" (Col. 1: 16-17).

"All things were made by him, and without him was not anything made that was made" (John 1: 3).

"God . . . hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds" (Heb. 1: 2).

"He was in the world, and the world was made by him, and the world knew him not" (John 1: 10).

### The Law of God

It is believed by many that God never made or gave any code of laws except that given through Moses at Sinai for the Hebrew nation exclusively and that this code of

laws was abolished at the Cross of Christ, but the Scriptures show that heaven is governed by Divine Law (Psa. 103: 20. Job 38: 33), that God gave his law to man in the beginning (Gen. 26: 5. Ex. 16: 4 and 28) and that this law he has never abolished (Matt. 5: 17).

The apostle John says "Sin" is the transgression of the law" (1 John 3: 4), so that there must of necessity be law before there can be sin. Paul says the same thing. "Where no law is, there is no transgression" (Rom. 4: 15) and "Sin is not imputed when there is no law" (Rom. 5: 13). If the law did not exist prior to Sinai and there has been none since the crucifixion of Christ, then there was no sin prior to Sinai and there has been none since the death of Christ and Christ's sufferings were necessary only to expiate the sin of the Hebrew nation from Sinai to Calvary, whereas the Scriptures teach that because of Adam's transgression (Rom. 5: 12 and 18) all men became sinners (1 John 1: 10) and that Christ died for the sins of the whole world. (John 1: 29. John 3: 16. 1 John 2: 2. 1 John 4: 14).

### The Law in the Beginning

Our Lord Jesus Christ, who is one with the Father, gave the law by his own voice to man in the beginning (Jas. 4: 12). He made covenants with the patriarchs (Gen. 9: 9. Gen. 17: 7. Gen. 17: 19), and his laws were handed down from father to son. It is written of Abraham, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment" (Gen. 18: 19), also that "Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws" (Gen. 26: 5). In counsel with Jethro at Rephidim, before reaching Mt. Sinai, Moses said, "I do make them know the statutes of God, and his laws" (Ex. 18: 16). Before the people reached Mt. Sinai, God wished to prove them to see whether or not they would walk in his law, so he tested them on the Sabbath Commandment (Ex. 16: 4), and when some of the people, disregarding the commandment, went out on the seventh day to gather manna, they found none. Then the Lord said unto Moses, "How long refuse ye to keep my commandments and my laws?" Ex. 16: 28). "So the people rested on the seventh day" (Ex. 16: 30).

**The Sabbath Prior to Sinai**

Jesus Christ, the Creator of the world, rested on the seventh day and blessed and sanctified it by so doing (Gen. 2: 2-3). This was not because he was tired (Isa. 40: 28), but because he wished to provide a day of physical rest and spiritual recreation which would forever identify him as the Creator and be an everlasting memorial to his work. Physical rest was enjoined not only upon man but upon beast, which obviates the conclusion that Sabbath observance is a spiritual matter only. And the fact that God blessed and sanctified the seventh day, that he never blessed nor sanctified any other, nor ever abrogated the sanctity of this one, marks this as the true Lord's day.

Paul's argument in Romans 14: 1-6 contends for liberty of conscience in the observance of ritualistic holy days, no reference being made to the Sabbath of the Fourth Commandment, since it is a part of that law which he himself calls "holy, just and good" (Rom. 7: 12).

The Sabbath was instituted at creation, not at Sinai. It was given to man approximately two thousand years before the call of Abraham, and Jesus himself taught that "The Sabbath was made for man" (Mark 2: 27). The very nature of the institution precludes the idea that it was intended for the Jew only. The Sabbath law was made the test of allegiance to God before the written law was given to the Hebrew nation and when the oracles of God (Rom. 3: 2) were committed to the Israelites at Sinai, the Sabbath was one of the precepts written by the finger of God on tables of stone. It is significant that it is prefaced by the word "Remember" (Ex. 20: 8).

Before Jesus comes the second time his people will be tested by the same commandment and many will endure this test, for it is written in the revelation, "Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus" (Rev. 14: 12).

**The Law at Sinai****I. THE TABLES OF STONE**

Amid the thunderings of Sinai, God proclaimed his holy law of the Ten Commandments in the ears of the Jewish nation and wrote it upon two tables of stone. (Ex. 20: 1-17. Ex. 24: 12. Ex. 25: 16 and 21. Ex. 31: 18. Ex. 32: 15, 16 and 19. Ex. 34: 1 and 4, 28-29. Ex. 40: 20. Deut. 4: 13.

Deut. 5: 22. Deut. 9: 9-11, 15 and 17. Deut. 10: 1-5. 1 Kings 8: 9). The ark built to contain these tables is supposed to have been destroyed or taken away at the time of the destruction of Jerusalem by Nebuchadnezzar (2 Chron. 36: 19), but God promised through the prophet Jeremiah that he would "make a new covenant with the house of Israel, and with the house of Judah", and that this law should be written in their hearts (Jer. 31: 31-34). The new covenant was ratified at the Cross and the law of the Ten Commandments, no longer graven upon stone, was written in the heart of the believer (2 Cor. 3: 3-11. Heb. 8: 6-13. Heb. 10: 15-17), thus identifying the believer with the house of Israel. The promise of the new covenant is not that God would change any precept of his law to accommodate the times of men's ignorance or that he would abolish his law, for then would men be without chart or compass, but the promise of the new covenant is, "I will put my law in their inward parts, and write it in their hearts." (Jer. 31: 33). David says of the righteous, "The law of his God is in his heart; and none of his steps shall slide" (Psa. 37: 31) and of Jesus by the Spirit of prophecy, "Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart" (Psa. 40: 7-8).

The Sabbath Commandment has ever been and will ever be a part of this holy law.

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it" (Ex. 20: 8-11).

*(To be continued)*

Kenneth, four years old, was a great chatter-box. His little tongue was seldom still. One day his mother was trying in vain to visit with a friend. She said: "Oh, Kenneth, I wish you would give me a chance to say something once in a while." "I did keep still once," said Kenneth, "and you didn't say anything."—A. G. W.

**OUR WEEKLY SERMON****IF CHRIST HAD NOT BEEN RAISED**

J. H. JOWETT

If Christ were dead! If we once plunge our eyes into the blackness of that dark assumption, we shall be the better fitted to feel the grace and glory of the resurrection. Step out along the cold road, but let it be in the company of the apostle Paul. What is the first thing he finds along the road? "Our preaching is vain." Our English word "preaching" does not suggest the dignity, the challenge or the open-airness of the original word. This signifies a proclamation made to a crowd of people in a public square. The appearance of the herald was the occasion of an eager assembling of the populace, for the herald carried imperial announcements. The apostle, too, regarded himself as the King's herald, commissioned to carry revolutionary news. But if Christ hath not been raised our proclamation is a pathetic fiasco.

Try to feel the irony of it. Suppose that when the decree of emancipation went forth in America, and that just when the slaves were beginning to stretch their limbs in deliverance, there came news that the rumor was unfounded, that the heralds had been deceived, that the emancipation was a delusion, that grim tyranny still held the field!

That is how the apostle Paul felt about his own great proclamation—if Christ was in a Syrian grave. Think of that valiant herald trudging the open highways of the world carrying the gospel which told of a marvelous conquest of sin and the grave. He faced hostility, obloquy, persecution and suffering, and even the menace of death, in order to sound his proclamation in the public ear. This herald went to Antioch, to Ephesus, to Philippi, to Athens, to Corinth—he went to all the great world centers to tell his great news; yet all the time, according to this dark assumption, the Lord who was the very power and joy of the proclamation, was lying cold and dead in an unknown grave!

Or think of John Wesley carrying his proclamation on wings of flame to every part of his native land. He proclaimed it

to the miners of Cornwall and to the miners of Northumberland. He proclaimed it to the privileged students of Oxford and to the poor unprivileged peasantry of Ireland. That great herald went across the broad seas and proclaimed his tidings on the unfamiliar soil of Georgia. Wherever he could get an open square of the village green he nailed his proclamation. Wherever he could gather his fellow-men he announced the startling news that death had been beaten and that the power of sin had been overthrown. And everywhere the news was hailed with wonder and with in describable joy. Yet if Christ hath not been raised, this Jesus was all the time lying dead in a nameless grave!

Let us walk a little farther down the gloomy road. "If Christ hath not been raised . . . your faith is vain." The apostle is writing to a little company of believers whose home is in Corinth, that boiling cauldron of manifold iniquity. These poor Corinthians had listened to the herald and had put their faith in his Lord. They rested their souls in Christ, and they went about Corinth quietly rejoicing under the banner of the Savior's love. They faced anything and everything, and they dared anything and everything, in their unshaken confidence in the risen Lord. And yet—and yet, "if Christ hath not been raised", their security was an idle dream. Their faith was rooted in delusion, the foundation of their house was laid in fiction and had nothing about it of eternal reality and truth.

And so it is with the faith of the Christian of today. So it is with your faith and mine. We have fondly thought we were building the house of our beliefs and hopes upon the living Christ, but we have been building them upon a grave! All the martyrs of the Christian centuries, who rolled their psalms to wintry skies, were inspired by a faith which really had its ultimate springs in the grave! Our churches too are founded upon vanity. The goodly fellowship of the Christian hymns, from St. Bernard's "Jesus, Thou joy of loving hearts", to George Matheson's "O Love, that wilt not let me go", are really only vapory sentiment, flashes of deceptive fires blowing over the gloomy region of death. "If Christ hath not been raised your faith is vain."

Go farther down the oppressive road. "If Christ hath not been raised . . . ye are

not in your sins." The poor slaves have only been dreaming of their liberty; they awake to find themselves in chains. We thought we had obtained redemption in our risen Lord. We had fondly believed that he rose from the dead, leading captivity captive, and that in the one great emancipation we had found our freedom. We have joyfully imagined that our sins were forgiven. We have felt as though there had been a strange loosening, as of frozen streams thawing in the genial breath of the spring. We have had the feelings of liberty, as though the chains had been lifted from our powers, and our will and our conscience and our affections, had shaken themselves in the glory of spiritual freedom. Friends, we thought that we had been emancipated, that we had lost the burden of our guilt and that our imprisoned feet had been brought out into a large and liberal place. I have heard you sing of your freedom; you have heard me sing of my freedom. But "if Christ hath not been raised", it is only a fancied freedom; we are walking in delusion, the chains are still riveted upon our limbs—"ye are yet in your sins."

When men rise from the mire of their wickedness and profess that by the grace of the risen Savior they have been forgiven and lifted on to the rock of the highway of the Lord, their emancipation is only a false dream; they are yet in their sins. When that fine young fellow, who only yesterday left our shores and is now on the high seas sailing for home, tells me that quite recently he met his Savior and old hopes fell away from his soul like heavy chains, and that he is returning to his own country a new creature in Christ Jesus, he is the pitiable victim of a colossal delusion! "If Christ hath not been raised . . . ye are yet in your sins." Jesus is dead!

When John Woolman, that chaste and lovely knight, that Sir Galahad among the saints, graciously refined by much discipline and by much conflict and suffering, when he came to the time of his transition, his confidence and serenity were wonderful! "I sorrow not, though I have had some painful conflicts, but now they are over, and matters are well-settled; and I look into the face of my dear Redeemer, for sweet is his voice, and his countenance is comely." And John Woolman fell quietly asleep in the certain assurance that he would

open his eyes in the presence of the King. "If Christ hath not been raised"—oh, the irony of it! John Woolman slept into the endless night.

Still farther down the darksome road let us go. "If Christ hath not been raised," says our brother and companion, the apostle Paul, "then those who have fallen asleep in Christ Jesus have perished, after all." How tender and gentle is the word the apostle uses to describe their passing—they just fell asleep in Jesus. I think he must have been thinking, for one, of the martyr Stephen, and of the serenity of that noble spirit as he passed into the unseen. How could Paul ever forget the scene? "And they stoned Stephen, calling upon God and saying, 'Lord Jesus, receive my spirit.' . . . And when he had said this he fell asleep." Yes, even while the stones were falling about him he quietly closed his eyes in death, confident in the assurance that through his sleeping he would awaken in the dawning to behold his Savior's face. He was just sleeping into the morning! . . . It was a pathetic delusion. "If Christ hath not been raised," Stephen slept into the darkness of endless light.

When Sir James Simpson, the great physician and the discoverer of anaesthetics, lost his eldest child, he erected on the grave an obelisk pointing like a church spire toward the heavens. On it he carved the words, "Nevertheless, I live", and above the words a butterfly, to suggest his invisible faith that in Christ Jesus death was only a transition, an evolution from the limitations of the chrysalis to the freedom of a life with wings. Sir James Simpson was a believer in Christ and when he came to his own passing he thought only of the wonderful awakening, and he fell asleep in the Lord. But "if Christ hath not been raised," that sentence on the obelisk is cruel irony, and the butterfly should be changed to a clod.

That young, chivalrous and powerful knight, Maltbie Babcock, pure and sweet as a summer's morning, in one of his bright, manly, human songs, sang this cheery strain:

"Some day the bell will sound,  
Some day my heart will bound,  
As with a shout  
That school is out—  
And, lessons done,  
I homeward run."

Yes, yes, dear loyal, royal knight—but "if Christ hath not been raised"; "some day the

bell will sound"! But suppose there is no Christ to meet!

How do you like the old world with the resurrection left out? Do you wonder that the apostle Paul cries out as he walks along the darkened road, "If Christ hath not been raised, we believers are of all men most to be pitied." Yes, indeed, our life-hopes are woven of rotten threads. The world is just a looking-gallery, and the whisperings of tomorrow are only the echoes of today, responding from a ghostly emptiness like reverberations in sepulchral halls. "If Christ hath not been raised," there is nothing on which to lean. There is no strengthening companion in the sore battle of today, and there is no waiting friend when the mysterious door opens on the unknown tomorrow. If Christ is dead, the universe is empty.

But now we must for one moment see the apostle when he returns from this black path of incredible assumption and stands again in the thrilling spring light of the resurrection. But now *is* Christ risen from the dead! Historic fact is against the dark assumption we have been pursuing. Spiritual experience is against it. Regenerated lives are against it. "Now is Christ risen from the dead!" The world is lit up with the glory of the resurrection. Everything catches the morning rays. Every one of the chilling issues at which we have been looking is entirely reversed. The hollow delusions are glorious realities. The vaporeing visions are eternal rock. The apostle Paul had the truth; John Wesley had the truth; Sir James Simpson had the truth; Maltbie Babcock had the truth.

Our proclamation is *not* vain! It is vital with the very life of the risen Lord. Our faith is not vain. It gives us vital connections with the living Lord. As believers, we are *not* in our sins; we are the emancipated children of grace. They who have fallen asleep in Christ have not perished. They opened their eyes in the Savior's presence, and in the presence of his loveliness their heaven was begun. Men and women, if Christ be risen from the dead, are we who believe in him to be pitied and more to be pitied than all men? Are we not of all the children of men those who ought to receive congratulations? Believers in Christ Jesus, you are the companions of the risen Lord. With all my heart I congratulate you. You have been saved by his grace; with all my heart I congratulate you. You are being

strengthened by his fellowship; with all my heart I congratulate you. You are being guided by the word of his presence; with all my heart I congratulate you. Your horizon shines with the light of eternal hope; the glory of the resurrection is yours! And you can sing with Maltbie Babcock:

"Some day the bell will sound,  
Some day my heart will bound,  
As with a shout  
That school is out—  
And, lessons done,  
I homeward run."

—*The Continent, by permission.*

### GENERAL MISSIONARY BURDICK VISITS DETROIT

ROBERT B. ST. CLAIR

Detroit, Michigan, much appreciated a visit from Elder William L. Burdick, of Coudersport, Pa. Meetings were arranged and people in the northeastern section of the city heard Dr. Burdick preach stirring gospel sermons at Iroquois and Duncan avenues, on Sabbath (Friday) evening, in the central section at the G. A. R. Hall, Sabbath afternoon, March 19, and in the northwestern district (Blaine and Holmur avenues), Sunday evening.

The attendance at the Sabbath afternoon service was one of the best so far. The testimony service was taken part in by a goodly number of persons, and the Sabbath school service immediately preceding was interesting.

The *Detroit Times* announced Brother Burdick's presence as follows:

#### SEVENTH-DAY BAPTIST LEADER SPEAKS HERE

Dr. William L. Burdick, of Coudersport, Pa., general missionary of the Seventh Day Baptist Western Association, was to address the Detroit members of the denomination this afternoon in the G. A. R. Hall.

Dr. Burdick is an ex-president of the Seventh Day Baptist General Conference, and a lineal descendant of Mrs. Ruth Burdick, who became an observer of the Saturday Sabbath in 1666. During the intervening 255 years all of Dr. Burdick's direct ancestors have been Seventh Day Baptists.

The friends were encouraged because of the number of new persons attending each of the three services, and the statement by certain of these that they had been interested and helped by the discourses and by the question periods following the Friday and Sunday evening services. Many inquired

specifically concerning the day of the Sabbath.

Concerning the mid-week service held just prior to Elder Burdick's arrival, the *Detroit News* reported:

SAYS ST. PATRICK WAS SEVENTH DAY BAPTIST

St. Patrick was a Seventh Day Baptist, declared Elder St. Clair, in an address Wednesday evening in the Seventh Day Baptist church.

Supporting his contention he asserted that for 600 years in the early days of the Christian church in Ireland and Scotland the Saturday Sabbath was observed and baptism by immersion was practiced. He said also St. Patrick lived at a time prior to the affiliation of the Irish churches with the Catholic church.

While the authorities quoted may be easily found in Volume I of "Seventh Day Baptists in Europe and America", it may be well to point out to new readers of the *SABBATH RECORDER*, the summary, which, substantially, was as follows:

"In the present reign (Dermond, A. D. 528), and for nearly a century preceding it, Christianity was in a most flourishing condition in Ireland. They received it from Asiatics. These last, in many instances, adhered more closely to the Jewish customs than did the Roman Christians." (O'Halleron's "History of Ireland", p. 172).

Professor Moffat, of Princeton University, in his "Church in Scotland", at page 140, remarks: "It seems to have been customary in the Celtic churches of early times, in Ireland as in Scotland, to keep Saturday, the Jewish Sabbath, as a day of rest from labor."

This is an important concession from a Princeton professor of church history.

Skene, in his "Celtic Scotland", Vol. 2, pp. 348, 349, records the efforts of Margaret, the Roman Catholic and Saxon princess, who, upon becoming the bride of Malcolm III, King of Scotland, endeavored to harmonize the Scottish Church with the rest of Europe. One of the points of contention Her Catholic Majesty had against the Scots was "that they did not reverence the Lord's Day, but that they held Saturday to be the Sabbath."

This was 1,100 years after Christ, save but a few years.

It seems little short of marvelous that, despite a hostile church, the Sabbath of Christ was preserved for over a millennium. The Sunday-keeping writers, quoted above, speak of the "Jewish" customs and Sabbath

but *we* know the Sabbath as the Sabbath of Creation, of Christ and of the New Covenant.

St. Columba, an Irish presbyter, when dying, 595 A. D., exclaimed: "Today is Saturday, the day which the Holy Scriptures call the Sabbath, or rest. And it will be truly my day of rest, for it shall be the last day of my laborious life."

The above statement will be found in both Butler's "Lives of the Fathers, Martyrs, and Principal Saints", Article, St. Columba, and in "The Monks of the West", Vol. 2, p. 104. The authors of these works were Roman Catholics.

As St. Patrick lived prior to St. Columba, it was inferred that he, in company with the rest of the early Irish Church, was a Seventh Day Sabbatarian, and, as Christianity was introduced from Asia and not from Rome, that he was an immersionist.

DR. BURDICK EXPLAINS WHY MANY KEEP SUNDAY

At the Friday evening service Elder Burdick was questioned as to why so many of the clergy and laity persisted in keeping Sunday, when the Scriptures so plainly taught the observance of the Seventh Day. Brother Burdick, after explaining the power of precedent, quoted thus from "The Calf Path":

"For men are prone to go it blind,  
Along the calf-path of the mind,  
And work away from sun to sun  
And do what other men have done.  
They follow in the beaten track,  
And out and in, and forth and back,  
And still their devious course pursue,  
To keep the paths that others do."

Next Sabbath we expect ex-Priest Weber who has embraced the Sabbath to address us, also Dr. Branch, our state evangelist.

The happy, cheerful face of the child of God impresses the world with its need of a Savior. Graveyard religion has no place in service. Christ Jesus never came into the world to bring any such religion. His is a religion of joy, happiness, and peace. God help the church to realize this great truth, that it may lay aside its graveclothes and put on the garments of life.—*Len G. Broughton.*

"It is better to be lovingly remembered than to be nobly born."

## DEATHS

BATSON.—Howard Lee Batson, son of William H. and Dianna Ellen Fetty Batson, was born August 19, 1873, and departed this life December 24, 1920, at his home near Berea, W. Va.

On October 31, 1895, he was united in marriage with Martha Bee by Rev. L. D. Seager. To this union were born one son and two daughters, namely, Opal, Tessie and Nannie, all at home to be a comfort and help to their bereaved mother. Besides the stricken family he leaves one brother Charles, of Berea, W. V., and two sisters, Mrs. Jennie Maxson, of Berea, W. V., and Mrs. Mary Powell, of Pullman, W. V., to mourn their loss.

At the age of 19 years he professed Christ as his Savior and was baptized by Rev. L. D. Seager, uniting with the Ritchie Seventh Day Baptist Church, and remained a faithful Christian to the end.

He was always cheerful, hopeful and happy to the very last. He had many friends who loved and admired him. He was a comforting and devoted husband, a loving and helpful father, and a good and respected neighbor. He was a man much appreciated and will be greatly missed in the neighborhood and community. He loved to attend worship and was nearly always in his accustomed place on the Sabbath Day, even to the very last.

He bore his suffering with great patience and Christian fortitude. He was kind and always expressed his gratitude to all the many friends who would render him assistance during his long illness.

His funeral was conducted at the Ritchie church, December 26, 1920, by his pastor, and his body was laid to rest in the Pine Grove Cemetery near Berea.

Thus, one of our good men is gone from us. But we are comforted, knowing that he is at rest in the home beyond this earthly home. We thank God that he lived for God with the hope of life eternal.

"To weary hearts, to mourning homes,  
God's meekest Angel gently comes:  
No power has he to banish pain,  
Or give us back our lost again;  
And yet in tenderest love our dear  
And heavenly Father sends him here.

"There's quiet in that Angel's glance  
There's rest in his still countenance!  
He mocks no grief with idle cheer,  
Nor wounds with words the mourner's ear;  
But ills and woes he may not cure  
He kindly trains us to endure.

"Angel of comfort! sent to calm  
Our feverish brows with cooling palm;  
To lay the storms of hope and fear,  
And reconcile life's smile and tear,  
The throbs of wounded pride to still,  
And make our own our Father's will.

"O thou who mournest on the way,  
With longings for the close of day;  
He walks with thee, that Angel kind,  
And gently whispers, 'Be resigned:  
Bear up, bear on, the end shall tell  
The dear Lord ordereth all things well!'"

W. L. D.

JOHNSON.—Mable Jeanetta Johnson, daughter of Joseph L. and Nellie Harris Johnson, was born November 29, 1915, and died in Shiloh, N. J., of diphtheria, February 16, 1921, aged 5 years, 3 months and 15 days.

She was the third child of a family of six, four of whom are living. She was a beautiful child and gave great promise, but her little life is ended, and as the sparkling morning dew she has passed away.

Pastor Sutton read a few verses of Scripture and offered a prayer, and the little body was laid beside a baby sister in the Shiloh Cemetery.

"Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven."

E. E. S.

AYARS.—Harriett Hall Ayars was born at Shiloh, N. J., June 8, 1846, and died at her home in Shiloh, February 8, 1921, in the seventy-fifth year of her age.

She was the daughter of Lewis and Prudence Ayres Hall and the oldest child of a large family. She was educated in the common schools of her native State, and Union Academy. From young womanhood she was a teacher, filling this position until a few years ago when she retired after having taught long enough to receive a teacher's pension.

She was married to William S. Ayars, by Rev. Ira L. Cottrell, May 23, 1895, but was left a widow some years ago. Since the death of her husband she has lived much of the time alone.

On April 29, 1863, she was received into membership in the Shiloh Seventh Day Baptist Church. She was always faithful in her church and religious duties and often, during her long sickness, expressed the desire to again be able to attend church services. Although so long confined to her home she was always cheerful and hopeful, truly a help to those about her.

Besides a host of friends there is left to remember her three brothers and three sisters and a step-mother.

Funeral services were held in the Shiloh church by her pastor, Erlo E. Sutton, and the body laid to rest in the local cemetery.

E. E. S.

FELTON.—Adalaide Brooks Felton was born in Columbus, O., April 19, 1838, and died at her home in West Edmeston, N. Y., February 14, 1921, aged 82 years, 9 months and 25 days.

She was the daughter of Smecca and Amy Treat Brooks. She was married to Alonzo B. Felton January 1, 1855, who departed this life February 21, 1911. To them was born three children of which only one survives, Elbert A. Felton, a merchant at West Edmeston, who with his wife has cared for his mother in her declining years.

Mrs. Felton was a member of the Seventh Day Baptist church having joined the church with her husband and son in 1878. She was a faith-



ful member always in attendance when her health would permit. She loved the prayer meetings, never failing to take part in some way, and was an active member of the Ladies' Aid Society. It can truly be said she will be sadly missed by the church in all her activities. What is our loss is her gain for she was faithful unto death and her works do follow her. She was patient in her suffering and thoughtful and kind to those caring for her till the last.

Funeral services were held at her home Friday afternoon, conducted by her pastor who read different passages from the Bible, assisted by Rev. J. E. Hutchins who sang two selections. She was laid to rest by the side of her husband in the cemetery at West Edmeston, N. Y. L. G. C.

**BURROWS.**—Jessie Irish Burrows, daughter of Myron C. and Ellen Crandall Irish, was born December 24, 1883, at Nile, N. Y., and died at her home, neighboring her birthplace, February 22, 1921, at the age of 37 years.

She was baptized at the age of 13 and united with the First Seventh Day Baptist Church of Friendship where she was a consistent member the rest of her life. She was always interested in her home church and took part in its activities as much as years of poor health would permit.

On October 18, 1902, she was married by Rev. W. D. Burdick, to Clayton Burrows. To them were born seven children: Myron Arvis; Mary Irene; Juanita Helen; Marion Elene; Alberta Jessica; Myrtle Elizabeth; and Paul Leon. All this fine family of young people with their father survive the mother, except the infant, Paul Leon, who lived but six hours, and was laid away just one week before his mother. Soon after the baby's birth and death the mother contracted pneumonia which she was unable to resist.

In her own family she is survived by her parents and her sister, Mary Irish Carpenter. Many close friends unite with the family and relatives in mourning their loss.

Farewell services were held in the Seventh Day Baptist church at Nile, February 25, 1921, conducted by the former pastor Rev. William M. Simpson, assisted by Pastor John F. Randolph. The interment was in Mt. Hope Cemetery, Friendship, N. Y. J. F. R.

**COON.**—Kenyon Byron Coon was born in St. Peter, Minn., November 1, 1865, and died in Chicago, Ill., March 1, 1921, at the age of 55 years and 4 months.

At an early age he with his parents moved to his mother's old homestead near Edgerton, Wis., where he received an education, and graduated from Albion Academy, also for a time was a student in Milton College.

Soon after he was twenty-one he entered the U. S. mail service as a postal clerk, which occupation he followed until last October when he was stricken with the dread disease that caused his death.

In childhood he was a regular attendant at the Sabbath school and church services and his character was one of purity and unselfishness. He was of a quiet and reserved nature and those who knew him best found his character one of true kindness and helpfulness.

June 6, 1914, he married Miss Helen Rhoda, of Chicago. Three children were born to them: La Verne, six years old; Lois, four; and Helen, two. These with the mother are left to mourn the loss of a most devoted husband and father. He leaves also his grief stricken father and mother, Mr. and Mrs. O. L. Coon; two sisters, Mrs. Fred Palmer and Mrs. C. A. Emerson, of Albion; and one brother, Roy Coon, of Stoughton, Wis., besides a host of friends both here and in Chicago.

Funeral services were held in the church at Albion, conducted by Pastor C. S. Sayre, and burial made in Evergreen Cemetery. c. s. s.

**HASTINGS.**—Mrs. Ninetta Hogoboom Hastings was born near Panesville, Ohio, September 25, 1845, and died at the home of her son, Mr. Eddie Hastings, February 28, 1921, aged 76 years, 5 months and 3 days.

In 1858 she with her parents moved to Hartford Township, Michigan, and when about nineteen years old she was united in marriage to Mr. Rufus Warren Hastings.

The husband and father died in 1891. Three children were born unto them: Edwin, Isabella, and Susie. Susie died May 3, 1915, and Isabella died December 20, 1918.

After Mr. Hastings' death Mrs. Hastings made her home with her son Edwin. She was at the time of her death, a faithful member of the White Cloud (Mich.) Seventh Day Baptist Church. She was converted and united with the church when quite young, and was a firm believer in the second coming of Christ.

She leaves to mourn their loss one brother, Jacob Hogoboom, and one son, Edwin Hastings, and ten grandchildren, besides many distant relatives and a host of friends.

Funeral services were held at the home of Mr. Edwin Hastings March 3, and she was laid to rest in the Hartford Cemetery, there to wait the trumpet sound when the dead shall arise, to meet their Lord. The funeral service was conducted by J. C. Branch, of White Cloud, who also conducted her mother's funeral thirty-nine years ago.

"Blessed are the dead which die in the Lord from henceforth: . . . that they may rest from their labors; and their works do follow them." J. C. B.

**LANGWORTHY.**—Harriet Arvilla Johnson Langworthy was born at South Hampton, Peoria County, Ill., July 4, 1849, and died at her home in Nortonville, Sunday February 20, at 11.30.

She was married in 1866, at Farina, Ill., to Elbert R. Langworthy who died in August of 1899 leaving the mother with a family of seven children, two of whom, Merton and Francelia, have since died and five of whom survive her. Mr. and Mrs. Langworthy made their home at Farina, Ill., and in Iowa until 1880 when they moved to Kansas living on the "Seventh Day Baptist Lane" until his death. In 1903 the mother moved to Nortonville where she has since lived.

At an early age she joined the West Hallock, Ill., Seventh Day Baptist Church, and retained her membership in the same denomination until her death, having become a member of the Nor-

tonville Seventh Day Baptist Church when she came to Kansas.

She is survived by one sister, Mrs. Rudolph Legler, of Jackson, Miss.; her five children: Eliza, wife of Ed Barthel, of Nortonville; Elsie, wife of Ernest Randolph, of Farina, Ill.; Shirley, of Nortonville; Jessie, wife of Ansel Crouch, Jr.; of Nortonville; and Balie, of Belle Fourche, S. D. She is also survived by thirteen grandchildren and a large number of relatives and friends.

Funeral services were conducted at the church by Pastor H. L. Polan and burial was made in the Nortonville Cemetery. H. L. P.

## HOME NEWS

**NEW MARKET, N. J.**—A very pleasant surprise occurred Sabbath evening, February 26, at the home of Mr. and Mrs. C. E. Rogers in New Market, N. J., when the members of Mr. Rogers' Sabbath school class with their husbands and a few friends walked in and took possession of the house. The gathering was planned to show Mr. Rogers some of the esteem in which he is held by the class and their appreciation of nearly thirty years of faithful work with them. The surprise was complete and the evening filled with lively games. At the close the class served a delicious two-course luncheon. J. B.

"That was a dramatic moment," said a returned soldier, "a great crisis in the world's history, when General Pershing placed the American Army under the control of General Foch, who had just been made commander of all the allied forces. None of the words General Pershing used at that time have been widely quoted, but I should select from them all, these:

"Infantry, artillery, aviation, all we have is yours. Dispose of them as you will."

Imagine the joy in heaven, imagine the burden lifted from the heart of God, imagine the buoyant hope of Christ, imagine the wave of relief from Christian workers, yes, imagine the transformation in this world if members of Christian churches would say to our Father:

"Take my life, hands, feet, voice, lips, silver, and gold, moments, intellect, heart, love, yes,

Take myself, and I will be  
Ever, only, all for Thee;

Dispose of them as thou wilt."—*Record of Christian Work.*

## CHINA CALLS!

China calls us; o'er the ocean,  
From a land of deep distress.  
Send her help and consolation;  
Help that will be sure to bless.

China calls us; shall we hearken,  
And in mercy send her cheer?  
We will hearken and will hasten  
To send help from far and near.

China calls us; in her sorrow;  
In her hour of want and care.  
Do not wait until the morrow;  
Answer now her heartfelt prayer!

They are hungry; they are thirsty;  
They are dying in the cold.  
"As ye feed them; ye do feed Me";  
Says the Shepherd of the Fold.  
—*B. Frank Michelsen, New Bedford, Mass.*

(Continued from page 405)

of organizations whose co-operation is expected, but as it is impossible to reach all who will wish to be identified with Music Week, the secretary asks that those who are interested but have not yet received a communication write the Music Week Committee at 105 West 40th Street, New York, and so avoid delay in obtaining information.—*C. M. Tremaine.*

## Sabbath School. Lesson II—April 9, 1921

BIBLE TEACHINGS ABOUT HEALTH

1 Cor. 6: 19, 20; 9: 24-27; Gal. 6: 7, 8

*Golden Text.*—"Every man that striveth in the games exerciseth self-control in all things." 1 Cor. 9: 25.

### DAILY READINGS

April 3—1 Cor. 9: 19-27

April 4—Luke 2: 42-52

April 5—Dan. 1: 8-21

April 6—Prov. 23: 29-35

April 7—Josh. 14: 8-13

April 8—Prov. 4: 18-27

April 9—Psa. 42: 1-5

(For Lesson Notes, see *Helping Hand*)

"The church that seeks 'Christ first', without regard to its own size or social standing in the community, or to the question who gets the credit for good deeds in which it has had a part, this church is well on its way to bringing God's kingdom to its community."

## GRADED LESSONS

The Graded Lessons will be mailed only on order. Remember to state what part of the series you wish.

## SPECIAL NOTICES

Contributions to the work of Miss Marie Jansz in Java will be gladly received and sent to her quarterly by the American Sabbath Tract Society.

FRANK J. HUBBARD, Treasurer,  
Plainfield, N. J.

The address of all Seventh Day Baptist missionaries in China is West Gate, Shanghai, China. Postage is the same as domestic rates.

The First Seventh Day Baptist Church, of Syracuse, N. Y., holds regular Sabbath services in Yokefellows Room, 3rd floor of Y. M. C. A. Building, 334 Montgomery St. Preaching service at 2.30 p. m. Bible school at 4 p. m. Weekly prayer meeting at 8 p. m. Friday evening at homes of members. A cordial invitation is extended to all. Rev. William Clayton, pastor, 1345 Oak St., Syracuse. Phone James 1082-W. Mrs. Edith Spaide, church clerk, 1100 Cumberland Ave., Syracuse, N. Y.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. Geo. B. Shaw, Pastor, 65 Elliott Ave., Yonkers, N. Y.

The Seventh Day Baptist Church of Chicago, holds regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock p. m. Visitors are most cordially welcome.

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42d Street and Moneta Avenue every Sabbath morning. Preaching at 11 o'clock, followed by the Sabbath school. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. 42d Street.

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible School, Christian Endeavor, Sabbath afternoon, 4 o'clock. Cottage prayer meeting Friday night. Church building, corner Fifth Street and Park Avenue. Rev. E. S. Balenger, Pastor, West Riverside, Cal.

The Detroit Seventh Day Baptist Church of God holds regular Sabbath services at 2.30 p. m., in the G. A. R. Building, Grand River and Cass avenues. For information concerning mid-week and other additional services, call Walnut 1886-J. Strangers and visiting brethren are cordially invited to attend these services.

The Seventh Day Baptist Church, of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 10.30 a. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium) 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 198 N. Washington Avenue.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening at 7.30. Visitors are welcome.

The Mill Yard Seventh Day Baptist Church of London, holds a regular Sabbath service at 3 p. m., at Argyle Hall, 105 Seven Sisters' Road. A morning service at 10 o'clock is held, except in July and August, at the home of the pastor, 104 Tollington Park, N. Strangers and visiting brethren are cordially invited to attend these services.

Seventh Day Baptists planning to spend the winter in Florida and who will be in Daytona, are cordially invited to attend the Sabbath school services which are held during the winter season at the several homes of members.

"A well educated family is the best legacy a man can leave to the world."

## THE SABBATH RECORDER

Theodore L. Gardner, D. D., Editor

Lucius P. Burch, Business Manager

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## SALVATION

This salvation about which many are so strangely careless is the great work that has engaged God from the counsels of eternity and will engage him to the end of time. And how should men labor for an end that is of such value in God's eyes! To be saved and sanctified ourselves, and to be also the instruments of saving others—of plucking brands from the burning, this is especially and emphatically the work of the Lord, one in which men are called to be fellow-workers with God—the true business of their life, in which they are to abound in all circumstances and seasons.—*Thomas Guthrie.*

"Willingly and cheerfully doing a thing doubles the worth of the deed."

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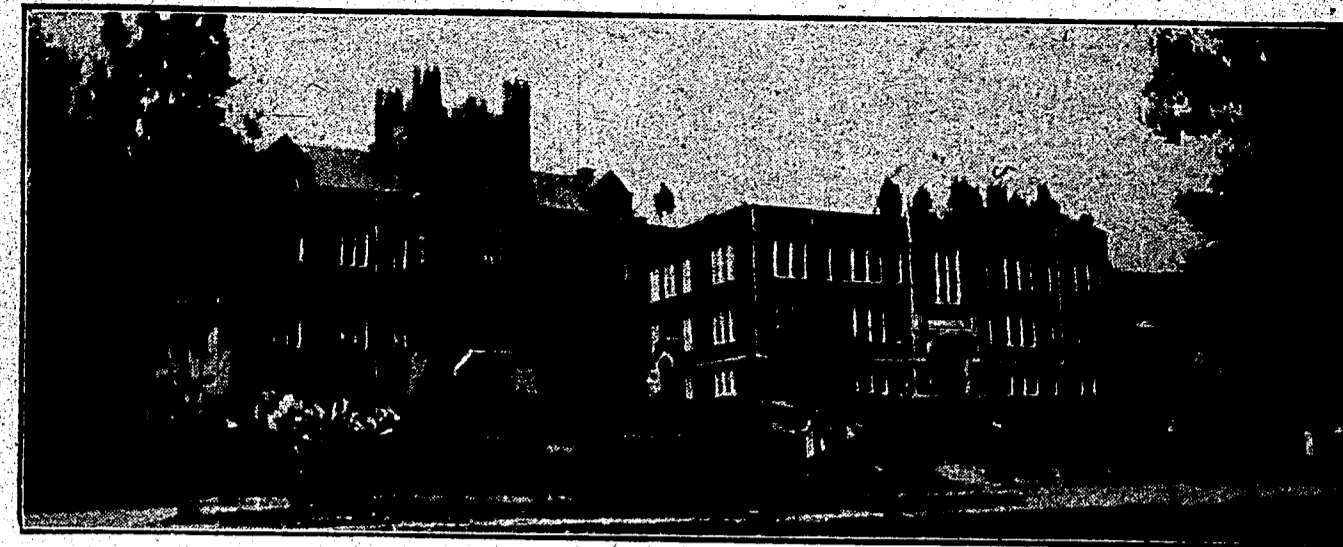
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F. J. HUBBARD, Treas.  
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### THE BEST WIND

Whichever way the wind doth blow,  
Some heart is glad to have it so;  
Then blow it East or blow it West,  
The wind that blows, that wind is best.

My little craft sails not alone;  
A thousand fleets from every zone  
Are out upon a thousand seas;  
And what for me were favoring breeze  
Might dash another, with the shock  
Of doom, upon some hidden rock.  
And so I do not dare to pray  
For winds to waft me on my way,  
But leave it to a Higher Will  
To stay or speed me; trusting still  
That all is well, and sure that he  
Who launched my bark will sail with me  
Through storm and calm, and will not fail  
Whatever breezes may prevail,  
To land me, every peril past,  
Within his sheltering Heav'n at last.

Then, whatsoever wind doth blow,  
My heart is glad to have it so;  
And blow it East or blow it West,  
The wind that blows, that wind is best.  
—Caroline Atwater Mason.

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