

The Sabbath Recorder

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**WHY WORRY ABOUT YOUR INCOME,
ASSURE IT! CREATE A MEMORIAL!**

F. J. HUBBARD, Treas.
Plainfield, N. J.

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.

CONTENTS

Editorial.—Nature's Panacea for Human Ills.—"Shifon Seems to be on the Right Track."—He Sees the Spirit of Fellowship Which Prompts the Words.—Little Flag Book Number Three.—Practical Illustration of True Americanization.—"Social Bearing of Religion."—Anniversary of the Birth of Religious Liberty.—A Timely Appeal.—Pastoral Changes.	417-419	Education Society's Page.—The Social Bearing of Religion	433
An Important Letter From China.	420	The Trenton Seventh Day Baptist Church	435
The Lord's Supper—Its Real Significance	422	Golden Wedding at Jackson Center, Ohio	437
The Commission's Page.—Roll of Honor.—Forward Movement Literature.—"Pay-up Week"	424-426	Young People's Work.—Improving Our Recreations.—Must Stand by Fouke School	439
The Day of the Crucifixion and Resurrection of Jesus Christ.	426	A Letter on Sunday Legislation	440
Why Not a Budget?	428	Home News	440
Missions and the Sabbath.—Extracts From Report of William L. Burdick.—Mission Work Around Nady, Ark.—The True Lord's Day.	429-432	Ex-Catholic Priest Becomes a Seventh Day Baptist	441
Semiannual Meeting	432	Children's Page.—Dandelion's Spring Hat (poetry).—The Proud Frog.—The Snail's Lesson	442
		Conditions in China are Desperate.	443
		Resolutions of Appreciation of Samuel L. Ford	443
		Lone Sabbath Keeper's Page.—Notice to L. S. K's.—Echoes From Massachusetts	444
		Sabbath School.—Minutes of the Sabbath School Board.—Lesson for April 16, 1921	445
		Deaths	447

SEVENTH DAY BAPTIST DIRECTORY

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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. 3,970

Nature's Panacea For Human Ills As the evidences of advancing spring multiply day by day, there comes an almost irresistible longing to get out of doors and roam through field and forest, where returning life is an impressive reminder of a resurrection life beyond earth's winter where perennial spring relieves the inhabitants of all fears of killing frosts to come.

Even the birds are hilarious as each new spring day hails the life-giving sunshine. The very trees seem to clap their hands with joy at the approach of every gracious shower, and they repay its gifts with bursting bud and opening leaf. The spring hastens to brighten the somber hues of winter and to throw a mantle of charity over all the angular, ugly shapes of bare tree and mountain side, until the whole world is robed in beauty.

We are made happy every day over the prospects that must gladden millions of hearts, as they eagerly look forward to the coming days in which they may live out in the fields with God, and so forget the things that fret and worry, and lose their fears of what may come. An unknown poet has put it in this way:

The little cares that fretted me,
I lost them yesterday,
Among the fields, above the sea,
Among the winds at play;
Among the lowing of the herds,
The rustling of the trees,
Among the singing of the birds,
The humming of the bees.

The foolish fears of what may happen,
I cast them all away
Among the clover-scented grass,
Among the new-mown hay;
Among the rustling of the corn,
Where the drowsy poppies nod,
Where ill thoughts die and good are born,
Out in the fields with God.

"Shiloh Seems to Be On the Right Track" A friend who must know something about the "scatteration" folly that has been the ruination of so many Seventh Day Baptist churches says, in a personal letter:

Shiloh has taken the real live businesslike way of self-preservation. I would that some others of our diminishing churches might follow the exam-

ple. Had others pursued the same tactics who can say that we as a denomination might not have a different history on our pages than we now have. If the soil about Shiloh has afforded a living for our people for the last 175 years why should it not for the next 175 years as well? Some one will make a living and raise their families there. Why can not Seventh Day Baptists? We as a denomination have altogether too many monuments of scatteration efforts. The enrolment on the church clerks' books indicates the result. If continued the future is easily read. Shiloh seems to be on the right track.

Eleven years as pastor of the Shiloh church gave us an opportunity to judge something of the advantages of that country as a home for our people. After thirty years of life among our country churches in New York State, five years in New England, more than twenty-five years in the State of New Jersey, and a short stay in the great Northwest, we can say without hesitancy that we know of no place where farmers can make a good living any easier than in the garden lands within the bounds of the old Shiloh church.

Modern intensive farming has done wonders for Shiloh and opportunities there are better now than they used to be.

He Sees the Spirit of Fellowship Which Prompts the Words A good friend in the West writes a very cheering letter which

means more to us every time we read it. Incidentally, he refers to a clipping from a western paper upon the subject of Sunday Legislation which we give our readers on another page of this RECORDER.

But the real thing that brings good cheer has to do with the effect upon himself made by two brief articles he found in his paper. One was in the form of a letter and the other was a brief comment upon its contents. Our friend seemed to read between the lines enough to see something that moved him more than did the mere words that were written. He saw not only the letter but the spirit and was helped by the evidences of good will so clearly shown by the writers. He says: "It is not the appeal in the letter itself that moves one, strong as it may be, and pertinent as it is; neither is it the

reply in itself that stirs one to action; but when one recognizes the warmth of comradeship, the sympathy, the love that exists between the two writers, then it is that our heart glows within us, and we are made happy by the charming regard each one has for the other. To observe this spirit of fellow feeling, kindly consideration, and affectionate solicitude between man and man is beneficial to all mankind. If there were more of this spirit in active operation in the world today it would go far to lighten the loads of those who, at times, feel bowed down with the burdens and responsibilities of their work."

Our friend has struck the keynote here, which, if caught by every one, would soon set the whole world to singing a new song. It would be the true song of peace and good will toward men. The more we can cultivate the habit of discerning the spirit of love and fellow feeling behind the written words of any pen, the greater will be the profit to our own hearts from what we read.

On the other hand, the more those who plead for better things can manifest a kindly fellow feeling by their words, the surer they may be that their pleadings will not be in vain; but will tend to move their readers to favorable consideration of the truth.

Thus there are two phases to be considered if the best results are to be realized. Readers should cultivate the habit of looking for evidences of a sympathetic spirit in those whose writings they read, and writers should use expressions which make it easy to see genuine love, and friendliness of spirit in what is written.

The cause of our Master can never be helped much by the pen that has been dipped in gall until its words are full of bitterness and strife. Arguments and controversies that seem to come from cold, critical, unsympathetic pens, no matter how cast-iron their logic may be, are usually worse than wasted. Happy is the worker for truth who can be loyal to his cause and contend for the faith, while at the same time his words do not hide the spirit of love and fellow feeling.

Little Flag Book Number Three We have just received a copy of Little Flag Book Number Three, compiled by Patriotic Instructor, Hosea W. Rood, of Wisconsin. It is an attractive magazine of one hundred pages, including the covers, designed to aid

in the work of patriotic instruction in the schools and homes of the country.

The Grand Army of the Republic in Wisconsin is doing a good work for the education of young people in Americanism. The proper Americanization of the thousands—may we not say, millions—of foreign born in America will never come in any haphazard way. There must be some systematic method of careful instruction in the principles of our government, and in the blessings offered by our free institutions, if love of country is to become prominent in the hearts of the mixed multitude now knocking at our schoolroom doors.

The patriotic flag-talks by Brother Rood and his coworkers among the school children of the land; the stories of noble deeds in war times; instruction about the flag and its meaning; excellent programs for Memorial and Flag Days; and the patriotic songs found in these little books must tell for good wherever crowds of children listen to the teachings, join in flag-drills, and unite in singing the songs.

This effort of Grand Army men is most timely. It will surely tell in the quality of citizenship for the next generation. Proper education for citizenship is an imperative need just now if the near future of America is to be what we all hope it may, when its destinies shall be in the hands of our children.

Practical Illustration of True Americanization The *Baptist* for March 26 contains a story of a union meeting between an American congregation and a Mexican congregation in Los Angeles, Cal., which may serve as a practical illustration of what might be done to promote the brotherhood feeling between different nationalities in our country.

The American congregation invited the Mexican to a fraternization service in the beautiful church building of the Americans. The acceptance of this invitation was prompt and hearty. The two pastors planned a program together. Two hundred and fifty Mexicans came as guests. A Mexican lad recited the Ten Commandments in Spanish. In the songs, Americans sang one stanza and Mexicans the next, alternating in this way through each song. There were addresses, first in English and then in Spanish. Warm hearted enthusiasm sprang up spontaneously and applause was frequent.

The American pastor said to his people: "When you think of Mexicans, do not think of a few bandits—think of Christian people like these." The Mexican pastor said in Spanish to his congregation: "When you think of Americans, do not think of those who oppress you or scorn you—think of Christians like these."

The meeting closed by singing "America", and the warm-hearted hand-shaking that followed gave evidence to the worth of services like these for cultivating the true American spirit and promoting the brotherhood of man.

"Social Bearing Of Religion" In the Education Society's Page our readers will find an excellent, practical article, by Dean Paul E. Titsworth, which they can not afford to miss. The new social order and changed conditions, with their manifold temptations, such as our fathers never knew, are graphically set forth; after which is given the true remedy for the evils which confront us.

Anniversary of the Birth Of Religious Liberty Robert E. Speer, president of the Federal Council, calls attention of the churches of America to the fact that April 18 will be the four hundredth anniversary of the "birth movement of civil and religious liberty", when Martin Luther, before the Diet of Worms, said: "Here I stand, I can not do otherwise. God help me. Amen."

Mr. Speer suggests that in all the churches of Christ in America, on Sunday, April 17, appropriate recognition of the anniversary of the Diet of Worms be given together with its significant lessons for our own day. Of course, Sabbath Day, April 16, would be the appropriate day for all Sabbath-keeping churches.

Luther's fearless words before Charles V and his council are called to mind in Mr. Speer's letter, and ministers are urged to speak of the results which have come from them. He would have special emphasis given anew to the doctrine of "justification by faith, obedience to Jesus Christ the sole Lord of the conscience, the freedom and responsibility of the individual soul, the right of every man to access to the Bible in his own tongue, and the obligation of loyalty to the living God, our only king".

We heartily approve of the suggestion to emphasize all these excellent steps in the Reformation by which Christianity threw off

the Roman Catholic yoke of bondage, and will join heart and hand in exalting them. At the same time we can but regret that Luther and his followers did not complete the Reformation by a return to the Sabbath of Christ, instead of clinging to Rome's "venerable day of the sun".

A Timely Appeal Two hundred and sixty-six leading men in seventeen different denominations of greater New York have united in signing a strong appeal to the newspapers of that city to cease their encouragement of lawlessness in regard to the prohibition amendment, and, while that amendment is part of the fundamental law of the nation, to get behind it with their influence and help to give it a fair trial before they clamor for its repeal.

These two hundred and sixty-six men say:

If the leading papers of New York City in good faith will declare and stand squarely, positively, steadily for enforcement of the prohibition law while it is the law, both to uphold respect for the sanctity of law and to give the policy of prohibition the fair test, without which there can be no honest or intelligent basis for an attempt to change it, then, as evidence of our own good faith, if a trial of prohibition does not prove it beneficial to this city as well as to the State and Nation at large, we will join with these newspapers and others in a movement to amend or repeal it.

Pastoral Changes Our readers will see by the Home News in this RECORDER that North Loup, Neb., Church is called upon to give up its pastor, Rev. Alva L. Davis, who accepts a call to the pastorate of the First Hopkinton Church at Ashaway, R. I.

Brother Claud Hill, also of North Loup Church, has decided to enter the ministry and has gone to be pastor of the Welton, Iowa, Church.

Ellis B. Lewis, son of Elder Robert Lewis, of Stone Fort, Ill., has also entered the ministry and is now serving his home church as pastor.

Rev. Gideon H. F. Randolph, who has for some time been resting at Alfred, N. Y., after years of faithful service, is again able to take up the work, and is to accept the pastorate at Middle Island, W. Va., on April 1. In these changes, three churches are supplied with pastors without robbing any pulpit.

"There is not a nook in all the world that does not need the sunshine."

AN IMPORTANT LETTER FROM CHINA

MY DEAR DR. GARDINER:

For some years it has been the custom of our China Mission to hold a mission meeting once each month, after having had dinner together at one of the homes, and in this each home taking a turn once in three months. The regular time for the meeting is the third Wednesday of the month, and the present arrangement was made in order to enable one of the doctors to come in from Lieu-oo, and attend both our meeting and that of the Shanghai Medical Association which also occurs on that particular Wednesday, in the afternoon.

At one of the more recent meetings of the mission, a subject came up for discussion which gives me the theme for my letter to you. It was with regard to one of the points in the further Forward Movement as presented at your last General Conference, namely, what it would mean to the missions and to all the workers personally if the suggestion of sending out a representative from the Seventh Day Baptist Denomination for a visit to South America, Java, China, or other fields should really come true. It was unanimously agreed that we should welcome very eagerly and heartily such a representative, and a vote was recorded to that effect, with the understanding that a letter be written to the RECORDER calling the attention of the people at home to the conviction of your missionaries here on the subject. Personally, almost ever since my first connection with the China Mission, it has been one of my fondest hopes that some one from the home churches should visit this wonderful land, and obtain a first-hand view of conditions here, as well as of the great work of missions in general, and the work of the Seventh Day Baptist Mission in particular.

May we not think of the Seventh Day Baptist Denomination as a great business concern doing business in several countries; in the United States, in South America, in Holland, in England, in Java, in China, and elsewhere, with headquarters in America? In each of these branches of the great business, are representatives who are spending their lives in conducting the important work entrusted to them. They are permitted to return to headquarters at stated intervals for consultation, encouragement, preparation for future service; to report progress or failure, conditions, needs, and to await further direc-

tions. The foreign agent needs, too, definite time for rest and upbuilding after the long, enervating strain of climate and life in a country more or less different from one's own. These representatives have been in touch with phases of world interest and progress as related to the important work in which they are acting for the head office. They know the needs of their particular branch; they are acquainted with what headquarters needs to know to properly direct it. They have at their command extensive information with which the firm must be conversant if it would continue its foreign branches. When the time comes for the annual meeting of the share-holders in this great concern, it is of great advantage to all parties, if their representatives from abroad have ample time to present phases of the work which need consideration by the entire body of delegates. The foreign branches are of such importance that they should claim the whole-hearted and intelligent interest and attention of the whole body for a reasonable length of time in the open programs of this assemblage. Speaking from the home point of view, the person who has been sent to do our work for us, who is our proxy, who is responsible to us for the best possible execution of plans which we and he together should be making, who is using our funds in his daily work—that person requires a fair opportunity for presenting the claims with which we would be familiar. Scant justice shall we do ourselves, our representatives, or our business, unless we avail ourselves definitely and extensively of the knowledge and experience gained by life and work on the foreign field.

In connection with this phase of the subject, it might be pointed out that co-operation among neighboring home branches in the use of a foreign representative's time, and in the reduction of traveling expenses to a minimum would be a paying investment. It is scarcely to be expected that these representatives will visit many of the individual home offices unless asked to do so, and plans and arrangements are accordingly made. Merely as a suggestion, an eighteen months' furlough may need to be divided proportionately for study, rest, deputation work, and travel to and from the field. An interruption of any one of these periods may not prove to be a wise utilization of time or ability.

In the light of the above discussion, it may be seen that co-operation in the appro-

priation of the foreign representative's time and fund of information is thoroughly essential to good business. This brings us to the criticism on the part of some that if the services of a missionary are not fully utilized while he is at home, surely it were little worth while for a delegated person to go to the foreign field, and make but a necessarily brief visit among new and strange scenes.

True it is that a short visit in a foreign land does not enable one to enter fully into all the experiences which the years bring. However, there are certain advantages to the great undertaking which we here feel can not be duplicated by a missionary's return to the homeland, or in any way other than through a visit of some friend from home come in the stead of all the friends whose interests are here represented. The man or woman who should come from home will view the field as the task of the church at home, while we who are here are so enveloped in the midst of it, that it is difficult to look out from that environment, and look backward upon the great enterprise and his part in it. In the second place, one coming from the churches at home will get a view of the whole problem, the entire situation, the mighty undertaking, and then our part in it all: a view which we who are always here can not fully get. Then, we need the counsel and sympathy and help which such a representative would bring. We need it more than we can say, and we are looking forward to a realization of our hopes in this direction. Still further, be it noted that the person who makes a fairly reasonable visit in point of time will go home with fresh impressions of general life in a foreign land ready to give expression to things which become so commonplace to one who spends a life time here that he often fails to carry them home. Finally, it should be remembered that the person who visits a field like this, will never be again the same person as he was before. His sympathetic understanding of any situation which may come up will be at the disposal of the entire home constituency to fall back upon for interpretation of whatever problems may come up in that given field, and for advice and counsel in their solution.

In talking upon this subject with a member of another Seventh Day observing constituency, I inquired their present policy. The reply was, "We have two secretaries

from home nearly all the time now on some foreign field, as we consider it essential to keep our people at home informed of continually changing conditions and needs in order that adequate interest and backing may be forth-coming." Missionaries from that denomination are of course, frequently going home on furlough, too.

In general, I have not yet been able to find a denomination other than our own, which does not at various times send out a representative from home to learn as much as possible of the church's task here, and with a sympathetic understanding try to interpret it to the people in whose stead they are sent.

Another suggestion in criticism of the proposed plan which has come to our attention, is that we, the missionaries, might not welcome such a guest; that we might consider it spying on "our" work as it were. Imagine it! Imagine a bookkeeper in a grocery store doing such a poor job at bookkeeping that he would be afraid to have the boss come around and look over the books in his own business. That does not at all imply that our work is perfect, nor that our needs are all supplied, nor that we are "sufficient for these things", nor that it is "our work", exclusively. In this great business for the King whose ambassadors we are, we strongly feel the need of an opportunity for consultation with special messengers sent out to the field of action, there, each in the light of the viewpoint of the other, to face together a critical situation, where adequate advancement and worthy undertaking *must* be planned for, if we would continue this branch of the great undertaking—the business of the King.

Very sincerely yours,

MARY R. DAVIS.

Shanghai, China,

February the twenty-seventh.

No, we have to do common things if we are going to be disciples of the Lord, because the Lord loves to come to us when we are working. When we leave all the exceptional things and go back to ordinary things, I am certain the Lord will be there as well.—*J. H. Jowett.*

"If there is to be any valid sacrifice for sin, man can not offer it: God must somehow provide it himself."

THE LORD'S SUPPER—ITS REAL SIGNIFICANCE

CHAPLAIN GEORGE C. TENNEY

The Sabbath-school lesson for March 12 was on the "Lord's Supper", following the text of Matthew 26: 17-30. To my mind the lesson has a wider and deeper significance than we are apt to attach to it. It was a solemn occasion, the "hour" had now come, Jesus was entering the deep shadows with which his approaching ordeal was overcast. The price of his betrayal had already been paid, and trusting in the innocent and unsuspecting ignorance of his victim in whose love he had been nourished for three years, the traitor was sharing with him that solemn meal, the last passover. Jesus was not taken unawares. He had known all along the character of the man he was befriending. Although he had said long before this, "Have not I chosen you twelve, and one of you is a devil" yet he had so carefully shielded him from suspicion that when he announced with startling force, "one of you shall betray me", not one of the company suspected who it might be. Why did Jesus permit this man to be harbored and trusted amongst his most intimate companions? We can only answer: It is just like him. He gives to every man a chance, to the false as well as to the true. He loves men in spite of their unloveliness. His compassions never fail. Jesus never cast any one out of his presence. He retained this man until all hope of reformation was gone, until he took himself out of his presence. He went out from his Lord, and "it was dark".

As the passover meal drew to a close, Jesus "took bread, and blessed it, and brake it, and gave it to his disciples and said, Take, eat, this is my body. And he took the cup and gave thanks, and gave it to them saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins."

There has been boundless discussion for ages in the ecclesiastical world over these words. The cause of this misunderstanding is that so few are able or willing to accept the words in their evident meaning. Yet, their meaning would seem plain enough; they are very simple, there is nothing mysterious or complex in their form or construction. The statement is very positive and unequivocal, and yet they have been regarded as very ambiguous and uncertain. No

doubt we are often hindered in our understanding of the Word by our unwillingness to accept sayings that are mystical to us, that do not accord with our sense of propriety, instead of believing the plain declarations of divine wisdom and waiting and studying prayerfully for them to be made plain.

The Christian world has resolved itself into two great camps of exegesis of this language. The Catholic churches, both Roman and Greek, hold the doctrine of "transubstantiation" according to which under the sacerdotal blessing the bread and wine are transformed into the real body and blood of Christ, though still bearing the outward appearance of the bread and wine. Protestant bodies, on the other hand, reject the idea that a priestly blessing can thus transmute material substances. They give to the Savior's words a figurative meaning as though he had said of the bread, This represents my body. This wine is a symbol of my blood. But this he did not say. To place a symbolical meaning upon those words is unwarranted by any rule of interpretation or translation. To many minds it may seem "absurd" to believe that Jesus really meant what he said and said what he meant.

It was absurd to the Sadducees to believe that there could be a resurrection since it was possible for seven brothers to have the same wife. But the Savior's reply to their sophistry was, "Ye do err, not knowing the Scriptures nor the power of God." The authority of the Scriptures and our knowledge of the ability of God to make his word true ought to help us to receive some things that do not seem clear to our finite understanding. On another occasion, recorded in John 6, Jesus, while discoursing on the subject of food declared himself to be the true bread that came down from heaven. "I am that bread of life." "I am the living bread." He went so far as to say, "Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you." His critics raised a clamor, "How can this man give us his flesh to eat?" Even many of the disciples were shocked, and turned back and walked no more with him. "This an hard saying, who can hear it?" He surely must be insane. We can not follow such teachings. Peter refused to go back and spoke for others, who, like himself, could not then understand

the meaning of those teachings, but they were convinced that these were "the words of eternal life" and waited for the explanation. To us the meaning of those words may be more or less mystical, but back of the mysticism stands Jesus Christ who spoke them, and all things center in him. Back of all our blessings is the one great truth, "Christ, the power of God, and the wisdom of God."

We have no reason to think that the bread he took from the table was essentially different from other bread. It was the pascal bread, to be sure, but its elements were identical with other bread which the people ate every day. It had life in it, and that is the essential element of all bread. It was capable of nourishing their bodies, it contained that of which their bodies were composed. The work of transfiguration and transmutation from the earthly and material to the mental, physical and spiritual is always going on through the medium of food and drink. Up to the present date human skill or wisdom can not produce a single particle of food having life-giving qualities. Men study assimilation and metabolism and discover the agencies and describe the processes by which it is done, but the vital acts by which potatoes, bread, fruits and other wholesome foods are converted into sentient tissue, into active muscle, blood and brain is not understood. The secret remains with God. If we look at a plain potato and ask, Can it be possible that if I eat this potato it will tomorrow be part of me doing my thinking, - acting and talking? The idea would appear absurd but for the demonstrations we have had. We do not understand it, but we do not scoff at it. We may ask with the astonished Mary, "How can these things be?" But with the query comes back the ready answer of the angel, "No word of God is void of power."

The old saying that "bread is the staff of life" is not strictly true. The staff of life is the Word of God. By that alone shall men live. The bread would be mere chalk were it not that God's word has planted life in the bread. Back of the bread is the Word of Life, and Jesus Christ is that Word of Life. See 1 John 1: 1, 2. Every particle of nutrition comes directly from him. And this is true in physical, mental, and spiritual life. "In him we live and move and have our being." The bread on our communion

tables is not in its essential qualities different from that we have on our home tables. That is, our daily bread is as truly the body of Christ as is the bread of the eucharist. Accordingly, every meal is a sacrament if in it we are able to "discern our Lord's body". This same is true of the fruits and their juices. Jesus gave his life for us on Calvary, and he is continually giving it to us. It flows from the throne of God, a great river flowing over the world and the invitation is to drink and live. It is literally true that

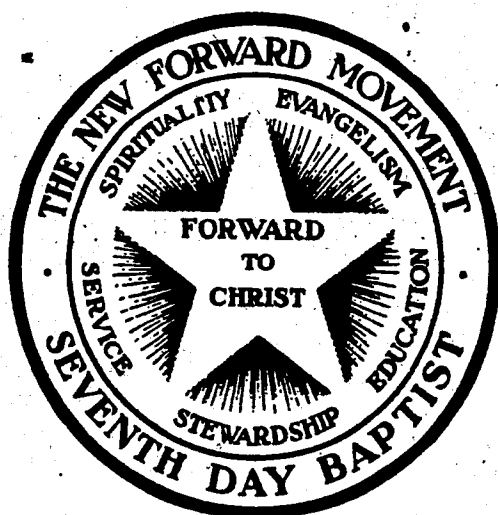
Moment by moment I'm kept in his love;
Moment by moment I've life from above.

Christians have their communion seasons when they meet to celebrate his death till he come. But the bread, as broken, signifies his death, his broken body, while the bread itself speaks of life. The constant supply of himself to our hungering bodies and souls is the way in which his body becomes to us "meat indeed and his blood (life) drink indeed".

And these considerations should give to the acts of eating and drinking a more sacred significance than is usually attached to them. We should assemble at our tables with a sense of the apostolic injunction upon us: "Whether, therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." Many articles found upon the average table do not represent our Lord's body. They have no life in them, on the contrary they contain the elements of disease and death. They would not support life or impart health, but the very opposite. They are vicious perversions of food. Think of asking the divine blessing upon pickles, mustard, pepper, vinegar, tea, coffee and pork upon which God has pronounced his solemn disapproval. Let us rather see to it that our tables are supplied with food growing out of the ground from which all flesh sprang, which contain the elements of divine life, that life that Jesus Christ gave to us and is seeking to give us through wholesome food and drinks. It is upon such food that we can ask the divine blessings and from which we derive not only natural strength but spiritual life as well.

With these thoughts in our minds we can come to our tables, and to the communion table also, with thankful hearts realizing the full significance of Jesus' words, "Take, eat, this is my body."

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), (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.

FORWARD MOVEMENT LITERATURE

REV. AHVA J. C. BOND

Early in the first year's campaign of the Forward Movement the director had published and sent out to the churches a two-color poster. The purpose of this literature was to familiarize the people with the budgets of the various boards. In a graphic way the various items that were to be supported by the one denominational budget were presented to the people. This was a necessary service at that time, and I find these charts still doing service in some churches. The facts which they display are as pertinent for this year as they were for last year. The Commission decided at its meeting in Buffalo in November that new literature should be issued. It seemed to be the prevailing opinion that this literature should set forth the *work* of the Forward Movement, rather than the *budget*; that it should be more comprehensive and informing. This matter, therefore, has been given much thought during the three months of my service as director of the movement.

Since the Forward Movement is simply the whole denominational program of Seventh Day Baptists, and since this work is done almost wholly through the boards, it seemed most appropriate that in some special way the work of the various boards be put before the people. This, therefore, has been the purpose in the method pursued. Six leaflets are being published under the one general title: "The Forward Movement Projector". Each leaflet deals with the work of one board, and when all have been received and studied they should give one a fresh vision of the field covered and of the work being done by the denomination. It is our hope that as this literature is distributed it will be given careful perusal, and

even some study on the part of the members of our churches.

There will be two methods of distribution. In the first place the "Projector" is to be issued as a supplement to the SABBATH RECORDER. One will appear in the issue of April the eleventh, and one with each of the five successive numbers. In this way, every subscriber of the SABBATH RECORDER will receive a copy of each leaflet. We trust you will give it careful and thoughtful consideration. Why not make it a matter for family consideration? Some evening, or some day at meal time, or on a Sabbath afternoon, or at a time most convenient to all its members, group the family about the leaflet telling of the work of the Young People's Board, or of the Sabbath School Board; or whatever board, and consider together the items therein set forth. If this is done in our homes, east and west, north and south; and then if these interests are made the subject of prayer in our family devotions, the experience is bound to be wholesome and helpful, and the Forward Movement will thenceforth take a larger place in our hearts. And that is what we want to accomplish most of all.

These leaflets will also be distributed through the churches to all who desire a copy. We trust a larger use will be made of them than would be possible if they appeared only as a supplement to the SABBATH RECORDER. I am wondering if they may not be used as the subject for group consideration outside the family. Pastors will doubtless be able to use them in effective ways, and may so direct their people in their use as to make them serve their purpose, which is to kindle anew our desire to see the Forward Movement of Seventh Day Baptists succeed, and our determination to face fairly and conscientiously our own responsibility in this challenging program.

"PAY-UP WEEK"

REV. AHVA J. C. BOND

Just three-fourths of the Conference year is gone as this is written. There remains but three more months in which to pay up the pledges for this year. The Conference year closes June 30.

For those churches that have adopted the Conference year for their Forward Movement pledge, the second year's pledge should all be paid in to the Forward Movement

treasurer by the end of June. For those churches whose year corresponds with the calendar year one-half their second year's pledge should be paid in by that date.

Some one called attention to the fact recently that many churches that have pledged their full quota have paid but half their pledge for the first year. This is not true in most cases. Many of the churches begin their year the first of January. For all such churches a one-half credit for the first year evens them up to the end of that year. Whether a given church has a (1) or a (1/2) in first place on the "Honor Roll", therefore, may simply indicate whether the year begins with July or January. Either may indicate a fully paid pledge for the first Conference year for in the latter instance the pledge covered but half the year. But for the second year the credit should be the same. In every instance there should be a (2) in second place. In one case it represents a whole year coinciding with the present Conference year; in the other instance it stands for two half-year payments, which of course amounts to the same. The last half of the calendar year 1920 and the first half of the year 1921 equals the present Conference year. Hammond came up at Conference time last year with its second year's payment. No other church has followed suit as yet. Who will be next?

So far this year no special proposition of any kind has been made to the churches, and no simultaneous action has been asked in any matter. It stimulates action sometimes in a given matter to know that others are doing the same thing at the same time. We are, therefore, appointing a simultaneous "pay-up week" for all the churches, and we have chosen the week ending with the first Sabbath in June. The purpose is to stimulate all the churches whose year in the Forward Movement coincides with the Conference year, to complete the payment of their second year's pledge by that time; and to encourage churches whose year begins the first of January to pay one-half their second year's pledge by that date. This date is set thus early in order to give time to complete the collections before the end of the month, in case the end of "pay-up week" does not see the quota fully paid.

But this special week is appointed not only for those churches that have made their pledge, but for all the churches. Let it be

a time when every church will make a special effort to rally to the financial support of the work of the various boards for this present Conference year. You will have read the six leaflets on the work of the boards, respectively. A new interest, we trust, will have been awakened, and a new enthusiasm aroused. All will have been made conscious of the magnitude and importance of the work that is being done. Following this six weeks of study and contemplation, each member should be ready to answer as to his own responsibility toward the Kingdom task represented by the Forward Movement.

Not only are we hoping for the payment of all pledges due at that time, but we are hoping for many freewill offerings. It ought to be possible for churches not having pledged their full quota to receive such a response from its members the first Sabbath in June as to place it among those paying their full quota for the second year of the Forward Movement. This is not too much to expect if all the Lord's faithful ones will work for it. Then, too, there are churches that will have paid their full quota before that time. Shall we not expect from some of these churches, generous and interested, a hearty freewill offering to make up for other churches less able, or perhaps less interested.

Let our slogan be: "Ten dollars per member for the whole denomination." While we shall continue to encourage each church to pledge its quota on the basis of ten dollars per member, let those churches that can do more reasonably, not fail to do so.

THE DAY OF THE CRUCIFIXION AND RESURRECTION OF JESUS CHRIST

MILTON H. BABCOCK

Two general views are held. The Bible tells the truth.

First view: He was crucified on the fourth day of the week (Wednesday) at three o'clock in the afternoon; buried just before sundown of that day; lay in the tomb three full days and nights—seventy-two hours; and rose at the end of the Sabbath (Saturday) following.

Those holding this view cite Matthew 12: 40 and 28: 1 with the astronomical fact—as claimed—that on the third day of that week at eleven o'clock a. m., the moon was full.

Second view: He was crucified on the sixth day (Friday) at three o'clock p. m.; was laid

in the tomb that same day before sundown, and rose some time the first day (Sunday) following.

These cite Matthew 20: 18, 19; 16: 21; Luke 24: 1, 6, 7, 13, 21, 46; First Corinthians 15: 1-4; John 19: 31.

POINTS

First view: (a) These claim Matthew 12: 40 means that to those who sought a sign from him, Jesus answered:

"As Jonah was three days and three nights in the belly of the whale; so shall the Son of man be three days and three nights in the heart of the earth": that this means a period of time, composed in order, of three full dark parts of a day and three full light parts of a day—seventy-two hours—during all which time Christ lay in the tomb.

(b) That Matthew 28: 1, plainly gives the time of his resurrection as "On the Sabbath day, as it began to dawn toward the first day of the week." Counting back from that time, three full days and nights places the time of his crucifixion "between the evenings", namely, at three o'clock p. m. of the afternoon of the fourth day (Wednesday) preceding, which would fulfill the type of the slaying of the Pascal Lamb in the Israelitish Passover (Exodus 12: 6-8).

Second view: (a) The points above presented place the resurrection on the fourth day after his burial, whereas all the scriptures in this second view give the word of himself and others, that he *would* and *did* rise the third day inclusive after the day of his betrayal, namely, the first day of the week next after the night of the sixth day (Friday),—(night following Thursday).

It must be conceded that if there be inharmony between these views at any point, the fault lies either in an error in the translation of the original text or a misunderstanding thereof, or both. A further deeper search should reveal the truth.

(b) The exact time of his resurrection is not told nearer than to say, it occurred on the "third day".

The inspired narrator, Luke, says, "Upon the first day of the week . . . they came unto the sepulchre . . . and found not the body of the Lord Jesus . . . And, behold, two men stood by them . . . and said, . . . He is not here, but is risen; remember how he spake unto you when he was yet in Galilee, saying that the Son of man must be delivered up into the hands of

sinful men, and be crucified, and the third day rise again."

"Two of them [apostles] went that same day to a village called Emmaus; . . . and talked together of all these things which had happened." "Jesus himself drew near, and went with them, . . . but they did not know him." . . . After repeating the things that "had happened", they say: "And besides all this, today is the third day since these things were done! Jesus said: "Thus it is written, and thus it behoved Christ to suffer and to rise from the dead the third day."

Counting back now, that first day would be the third; the day before, (Sabbath "according to the Commandment") the second, and the sixth day before that, therefore, the first day of the alleged three days in which these things "were done". What "things were done"? Jesus was betrayed in the Garden of Gethsemane into the hands of "sinful men"; suffered many indignities; endured a mock trial; declared innocent by Pilate but condemned to die and under cruel torture was crucified; then ascended to the Father for his approval, and returning, in divers ways, showed himself to be the same Jesus—the Son of man—who had lived and walked among them—"A prophet mighty in deed and word before God and all the people." Now, the risen Jesus Christ, the Son of God, alive forever more!

These are some of the things that "were done" during those three days of his finished work! Only one of the three laid in the tomb, dead!

At this point in power come the words of Jesus to the Pharisees: "Go ye and tell that fox [Herod], Behold I cast out devils, . . . and the third day I shall be perfected"—for the word "perfected" in the original Greek means "to consummate in character"; "finish"; "fulfill";—and it is the everlasting truth that on that third day, he consummated the character promised before the world was; finished the work, in council with the Father, appointed for him, as a man, to do; and to the utmost detail fulfilled the divine purpose involved in God's gift to man, "that whosoever believeth in him should not perish but live by means of Him"! (Syriac Ver.). (Also see Heb. 5: 7-9).

(c) Through the apostle John (19: 31), the Spirit records: "The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the

Sabbath day (for that Sabbath day was an high day), besought Pilate . . . that they [bodies] might be taken away." The term "high day" was used by the Jews to designate that Sabbath Day, according to the commandment (the seventh day), on which fell the first day of the Passover feast, or Passover Sabbath. (Ex. 12: 6, 7, 16). The first Passover Sabbath was the first day after the Passover Lamb was slain in the type; and since Jesus, the Antetype, fulfilled the order of the type; and his death the prophecy of the slain Lamb of the Passover, he must have been slain on the sixth day of the week in order for the first Passover Sabbath and the Sabbath according to the commandment to meet and fall upon the same day of the week, (Saturday), and it thus became a "high day", or Sabbath. John says that Sabbath was a "high day", while Paul says, "He rose the third day according to the Scriptures"—which fact was a part of the "Gospel he had preached unto them".

(d) Notice: The expression, "the heart of the earth", is a figure of speech never used in reference to a tomb, a grave nor anything of that sort. Strong's Exhaustive Concordance defines the word as follows: Greek Kardia (Kardia): from Kar. (Latin—Cor.): that is, the heart, figuratively, the thoughts or feelings, (mind): also the middle.

Then, figuratively—to be "in the heart of the earth" means "to be in and under the unrestricted control of the operative focus of the thoughts, the feelings, the carnal mind of evil men, working according to the course of this world"; according to the spirit of "the Prince of this world"; the spirit of the Prince that "now worketh in the children of disobedience", using them under Rome, the then mistress of the world to execute the utmost sum of the fiendish feelings of his rebel heart in taking the life of the Son of God!

(e) Notice: The period according to this second view ending the third day instead of the fourth day, would begin some time in the night following the fifth day of the week (Thursday), and end at the end of the first day of the week following (Sunday). Even so. The idiom of the original Greek and even of the English language as well, in speaking of a period of time, permits the use of a fraction of a day for a whole day. As in this instance, the omission of a part of the first night, leaving less than seventy-

two hours, would fulfill the expression "three days and three nights".

Let the Spirit of God express the facts of God in the inspired words of God and settle the errors of man concerning both. *That is his office.* John 14: 26; 16: 13.

(f) By no possible way could the expression "in the heart of the earth" rightly be construed to mean a tomb or grave or burial place.

(g) Lastly; since the whole question appears to turn on the version of Matthew 28: 1 as given, the true translation of the original text well might be sought. The following is offered: "After the Sabbath as it began to grow toward daylight on the first day of the week", etc. Happily, such rendering seems to be in complete harmony with all the Scriptures throughout in the matter.

Now! Let no one forget that the day Christ rose has not a thing to do with the Sabbath Day! The Sabbath was made for man, not by man. Created by Creator, not by creature. From sundown to sundown it is the seventh day of the creation week. The time made and set, in each week, in the end of the cycle, following, as his Memorial of his week's work, all seem to be "very good". *That first seventh day* he blessed, hallowed and sanctified, and made it a "sign" to all people thereafter, that in its place and order, in the faithful observance of it, man might come to know him, (read John 17: 3), the Lord God that sanctified him in it! No other time, no other day, was or could be made by the blessed God himself, much less can puny man make such a day nor pretend so to do unless he be an antichrist. The Sabbath—the "Lord's Day"—became and is a fixed creative fact of and for this world, changeless and admits no substitute.

Adendum. In Matthew 27: 63 and Mark 8: 31 the text reads: "After three days I will rise again." The expression here translated "after" in the Greek word "meta" properly denotes "accompaniment", "amid".

WHY NOT A BUDGET?

REV. F. E. PETERSON

Apropos to the article published in the RECORDER of March 21 on Tithing, by Rev. A. J. C. Bond, I wish to call attention to an effort being made by the Industrial Department of the Y. M. C. A. in connection with National Thrift Week observance, to help

young men [and why not young women?] to think straight on money matters?

The department has put out in very attractive form a "Budget Book" of some thirty-six pages, the object of which is to help each individual person or each head of a family to make an approximate estimate of his or her yearly expenditures, in accordance with that person's income, so that the "garment may be cut according to the cloth".

In the first few pages are given valuable suggestions and instructions on how to make a budget suited to one's own circumstances, with some allowance for unforeseen contingencies; also the estimates conform to the ideal of giving at least 10 per cent for religious or unselfish causes; and provision for the laying by of at least ten per cent as the minimum goal for savings.

Twenty-four valued pages of the book are provided for the keeping of monthly and daily expenditures for the various items under the budget, such as house rent, taxes, clothing, food, insurance, education, giving, investments, etc. Two pages follow for the yearly summary of financial statement. On the inside of the front cover are printed "The Ten Financial Commandments, to help the individual in the business of making a life." The tenth reads:

"SHARE WITH OTHERS: The individual is under obligations to treat all material resources as a sacred trust, and to share a definite liberal proportion of them with others by giving to the church and to worthy individuals and causes.

These "Ten Commandments" alone are worth the price of the pamphlet, if one were to make no further use of them than just to read them; but they may be worth hundreds of dollars, and even more in worth of character to the young man or woman who incorporates them into his or her business habits of life.

If you wish to know more about this subject, ask for the "Budget Book", and enclose ten cents in stamps to "The Industrial Department, Y. M. C. A. International Committee, 347 Madison Avenue, New York City."

"If I am unwilling to accept responsibility for some definite task in the church, I am not doing very much to bring God's kingdom to the church."

MISSIONS AND THE SABBATH

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

EXTRACTS FROM REPORT OF WILLIAM L. BURDICK

DEAR BROTHER SHAW:

I am just home from my trip in the Middle West and will send you a report the first thing I do. I intended to write you while enroute, but was kept so busy traveling, preaching and making calls that I put off whatever I could.

My first stop was at Bickernell, formerly known to us as Cussawauga.

I spent the first Sabbath at Stone Fort, this being the principal point so far as the trip was concerned. I preached twice Sabbath Day and twice Sunday. These meetings were held in the church, and though the roads were very bad and the weather threatening a part of the time, good congregations were in attendance. I also gave a short discourse the Wednesday night following at the weekly prayer meeting, which was held in a private house and at which about fifty were present.

Two members were voted into the church Sabbath morning and others will follow.

Sunday morning, upon my advice, Brother Ellis R. Lewis was licensed to preach, administer the sacraments and perform such other duties as usually devolve upon a minister of the gospel. Brother Lewis was also unanimously called to the pastorate of the church and has accepted the call.

I did not baptize, as was expected when I went there. As long as Brother Lewis was at once to become pastor, it seemed fitting and conducive to the best interests of the church that he baptize the candidates who came out under his labors. This arrangement will bring a great blessing to Brother Lewis and the church.

I was in Stone Fort nearly one week, but it did not seem wise to hold meetings every night, as a revival was in progress in the Baptist church near by. I spent the time in calling on the people with the newly chosen pastor.

The prospects of the church are said to be the brightest they have ever been; the church is united; there are a large number of chil-

dren and young people and now they have a pastor who understands their needs and upon whom all are united. The church had been without a pastor for sometime and had become greatly discouraged, but now there is universal rejoicing that one of their own members, the son of a former pastor, has come to the rescue.

It is the desire of the church and pastor that the church be self-supporting. They are going to try to pay their new pastor for what time he gives to the work of the church. The rest of his time for the present will be given to his usual occupation, which is farming. If the time comes, as I hope it may, when the board wants him to extend his work to other communities, the church can hardly be expected to pay for outside work. The amount of salary which the church will try to raise was not fixed when I came away. I urged in both public and private that the church give their pastor a most liberal amount. I also met with the deacons, to whom the question of remuneration has been referred, and explained the every-member canvass, its methods and benefits. The deacons agreed to recommend to the church that an every-member canvass be made; this canvass was also to include the denominational budget.

I spent the second Sabbath in Farina. I preached Friday night and Sabbath morning, talked to the junior choir Sabbath afternoon and to the Christian Endeavor the night after the Sabbath and gave an address on Young People's work the night after the Sabbath.

I spent four days in Detroit and the Sabbath question is surely a lively one there. We held a meeting Friday night in a home of a First-day family in the eastern part of the city. I preached a straight gospel sermon and then the meeting was thrown open for discussion; this soon developed into a Sabbath discussion which continued till after 10 o'clock. The Sabbath Day service was in the afternoon and over thirty were present when the time came for the sermon. Sunday night we held a meeting in the home of Mrs. F. W. Dennis, who is a convert to the Sabbath, having first heard of the truth through the wife of Senator Newberry. She invited some of her friends in to hear the Sabbath question discussed. I preached and then all went into the discussion. It was a rare opportunity.

The Detroit church is wide awake; its

promoters are wise, far-seeing and enthusiastic; though the youngest church among us its prospects are bright.

It was a very busy trip; in making calls and attending meetings in Stone Fort alone I traveled about sixty miles, and a considerable portion of the distance on horseback. I have stood it all splendidly. Owing to the increased cost of railroad and pullman rates since last fall when I made my last long trip, the expenses of the trip were more than I anticipated. I shunned the pullman whenever possible in justice to the work in hand.

MISSION WORK AROUND NADY, ARK.

Tichnor is ten miles north of Nady. Our place of abode is a little more than one mile north of the latter place and by having our mail sent to Tichnor the rural carrier will have it in our box in the evening as he returns to Nady, whereas if it were addressed to Nady we would not get it till the following day. Hence the change in address.

The average attendance at our services is being raised a little. For instance, last Sabbath it was thirty-one instead of fifteen. Brother Lee Monroe, of Detroit, was with us at that time. He and his mother, though non-resident members, are consistent observers and staunch defenders of the Sabbath of Jehovah. I presume I should say that ten of the above number (31) were from two First-day families who are quite regular in attendance.

We have some form of service besides Sabbath school at every session, such as a service of prayer, talk by the superintendent or the reading of a sermon by the secretary. At one session some of Dr. Gardiner's editorials were read and the interests and object of the Forward Movement were presented and discussed which we hope will result in something tangible later on.

A few weeks ago the wife of Brother Ray Monroe met a sad death in a runaway accident near DeWitt. They were both members of this church. Appropriate obituary will probably appear soon.

We were greatly disappointed that Secretary Holston did not visit us as planned. Notice had been given a few weeks before and people up and down the prairie for miles accosted us with the query: "When is your man coming?" "When will your meetings begin?"

The people expect that, when a Seventh Day Baptist preacher comes into the neighborhood there is something worth while in store.

There is still a mist over the situation here but we are watching, hoping and praying for a break in the clouds.

C. C. VAN HORN.

Tichnor, Ark.,

March 24, 1921.

THE TRUE LORD'S DAY

J. WHEELER FREEMAN

No. II

The Law at Sinai

II. THE BOOK OF THE LAW

Though Israel covenanted with God to obey the law of the Ten Commandments and the judgments set forth (Ex. 19: 8), they soon broke the covenant by worshiping the golden calf (Ex. 32). Sacrifices had been offered from the time of Cain and Abel (Gen. 4: 3-4. Gen. 8: 20. Gen. 22: 13), but the great ceremonial system incorporated in the Book of the Law was not imposed until the breaking of the first commandment at Sinai (Jer. 7: 22-24. Gal. 3: 19). The Book of the Law was written by Moses under God's direction and was placed in the side of the ark (Deut. 31: 24-26. 2 Kings 22: 8. 2 Chron. 34: 14-15. Neh. 8: 1). It contained an amplification of the Ten Commandments, together with those rites and ordinances imposed "until the time of reformation" (Heb. 9: 10), and as a strictly national law, it provided temporal punishment for law-breakers.

After the death of Christ the sacrificial system, which pointed to Christ, was no longer necessary and was completely abolished (Col. 2: 14). "Though all the early believers in Christ did not at once see how the death of Christ had fulfilled and terminated all these rites, ceremonies and observances . . . no one was to be judged or condemned concerning them. Every one was to be left free to follow the light as it came to him." (Rom. 14: 1-6.) But when the Jewish converts insisted upon the necessity of observing the rites and ordinances contained in the Book of the Law, saying, "Ye must be circumcised and keep the law" (Acts 15: 24), Paul declared, "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God"

(1 Cor. 7: 19). He counseled the Colossians, "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: which are a shadow of things to come" (Col. 2: 16-17). Had this warning been directed against the Sabbath of the Fourth Commandment, Paul would not have kept the Sabbath himself, for that he did so is shown by his manner of life during his stay of a year and a half at Corinth (Acts 18: 3-4 and 11), and by his own statements to Felix, Festus, Agrippa, and the Jews at Rome (Acts 24: 14, 20-21. Acts 25: 8. Acts 26: 4-7. Acts 28: 17), nor would he have written, "So then with the mind I myself serve the law of God" (Rom. 7: 25) and "Circumcision is nothing but the keeping of the commandments of God" (1 Cor. 7: 19). By comparing the foregoing references with Hebrews 9: 10, Ephesians 2: 15, and Colossians 2: 20, it is seen that Paul discriminated between the Ten Commandments and the rites and ordinances of the Book of the Law, and between the Sabbath of the Lord and the seven festive sabbaths (Lev. 23) of the Jews.

The Commonwealth of Israel

The holy Sabbath as one of the "oracles of God" (Rom. 3: 2) was committed to the Hebrews as a special sign between them and God. (Deut. 5: 15). We might as consistently refuse to worship Jehovah because he is the God of the Jews as to refuse to keep his holy Sabbath because it was committed to the Jewish nation as a special sign between himself and them. (Ex. 31: 13. Ezek. 20: 12 and 20). He who said, "I am the Lord thy God" (Ex. 20: 2) and also, "The seventh day is the Sabbath of the Lord thy God" (Ex. 20: 10) and throughout the entire Old Testament God calls it "My Sabbath." (Ex. 31: 13. Lev. 19: 3 and 30. Lev. 23: 3. Lev. 26: 2. Deut. 5: 14. Isa. 56: 4. Isa. 58: 13. Ezek. 20: 12-13, 20-21 and 24. Ezek. 22: 8 and 26. Ezek. 23: 38. Ezek. 44: 24). Paul teaches that "they which are of the faith, the same are the children of Abraham" (Gal. 3: 7) and that "he is not a Jew, which is one outwardly . . . but he is a Jew which is one inwardly" (Rom. 2: 28-29). The Gentiles, being a "wild olive tree" (Rom. 11: 17), have been grafted in among the branches of Israel, the good olive tree (Rom. 11), and though at one time we "were with-

out Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise (Eph. 2: 12-13), yet now in Christ Jesus we are become a part of that same commonwealth of Israel. Paul emphatically declares, "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise" (Gal. 3: 29). Being one in Christ, we are then spiritual Israel, sharers in the covenants of promise, and in the obligations of that sacred law now written upon the fleshly tables of the heart. See also Acts 17: 26 and Colossians 3: 11.

The Law in Relation to Justification

The plan of salvation unfolded in the New Testament was finished before the foundation of the world (Heb. 4: 3. Matt. 25: 34. Eph. 1: 4. Rev. 13: 8. Heb. 9: 25-26) and revealed to the prophets (Acts 3: 18-24. Acts 26: 22-23. Amos 3: 7. Jude 1: 14-15. John 8: 56). In the fulness of time Jesus was to appear as the propitiation for sin (Acts 10: 43. 1 John 2: 2). The great expectancy of Israel was the coming Messiah. Those of the old covenant were saved by Grace through Faith looking forward to the Promised One and we of the new are saved by Grace through Faith looking backward to the Cross, for "By grace are ye saved through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast" (Eph. 2: 8-9. Gal. 2: 16. Rom. 3: 20. Gal. 3: 11).

The law was made to convict of sin and it can not save, but Jesus was manifested to take away our sin (1 John 3: 5). "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3: 16. Matt. 1: 21. Rom. 8: 3-4). Paul sharply condemned the teaching that justification comes by keeping the law and referred to it when he said, "Ye are not under the law but under grace" (Rom. 6: 14). Under the law we stand condemned but under grace we are justified. Under the one we are dead in trespasses and sins, under the other we are made alive through Christ Jesus our Lord. Though justified by faith and not by works, we know that "faith without works is dead" (Jas. 2: 20). Saving faith seeks expression in righteous works and it is with joy that "we keep his commandments, and do those things that are pleasing in his sight"

(1 John 3: 22), for "his commandments are not grievous" (1 John 5: 3).

The Law in Relation to Discipleship

"Do we then make void the law through faith? God forbid: yea, we establish the law" (Rom. 3: 31). "The law is spiritual" (Rom. 7: 14). "The law is holy" (Rom. 7: 12). And its relation to discipleship is twofold. It is the schoolmaster to bring us to Christ (Gal. 3: 24), "for by the law is the knowledge of sin" (Rom. 3: 20). Paul said he would never have known that he was a sinner had the law not said, "Thou shalt not" (Rom. 7: 7), for "Sin is the transgression of the law" (1 John 3: 4).

The law is also God's holy standard of righteousness: a lamp to the feet and a light to the path of the believer (Psa. 119: 105). We must diligently keep the commandments of God. It is the sacred duty and privilege of discipleship (Matt. 5: 19. 1 John 2: 3-4) and the truest expression of love. The devout women who had had the benefit of Jesus' personal ministry deferred the anointing of his body and rested the Sabbath day "according to the commandment" (Luke 23: 56), thereby showing their love for the Lord of the Sabbath who had said, "If ye love me keep my commandments" (John 14: 15) and "He that hath my commandments, and keepeth them, he it is that loveth me" (John 14: 21).

Prophecy foretold the time when man would think to change God's law (Dan. 7: 25), and many today are faithfully keeping the changed law, but they err, as did the Sadducees, not knowing the Scriptures, and how that David said of the Holy Spirit, "All his commandments are sure, they stand fast forever and ever" (Psa. III: 7-8). See also Deut. 7: 9 and Luke 16: 17.

Liberty in Christ

David delighted in the law of God (Psa. 119: 97 and 174) and made it his meditation day and night (Psa. I: 1-2. Psa. 119: 97). His love and appreciation of it are told at length in the 119th Psalm. He said, "I opened my mouth and panted: for I longed for thy commandments" (Psa. 119: 131) and "I love thy commandments above gold; yea, above fine gold" (Psa. 119: 127). As a Hebrew of the old covenant, David observed the many rites and ordinances which were "imposed on them until the time of reformation" (Heb. 9: 10) and which

were "contrary to us" (Col. 2: 14), yet we trace no murmur of discontent from him regarding them. He said, "I will walk at liberty; for I seek thy precepts" (Psa. 119: 45). Paul also declared, "I delight in the law of God after the inward man" (Rom. 7: 22) and "with the mind I serve the law of God" (Rom. 7: 25). And our blessed Lord, the Mediator of the new covenant, said by the Spirit, "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. Heb. 10: 7 and 9).

Obedience to the commandments of God affords true Christian liberty. The apostle James calls the Ten Commandments "the perfect law of liberty" (Jas. 1: 25) or "the royal law" (Jas. 2: 8-12). When the fruits of the Spirit are manifested in the life, there is liberty. The holy law of God is bondage only to those of carnal mind because "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be" (Rom. 8: 7). The Galatians were converts from barbarism and believed it necessary to practice many rites pertaining to their former heathen state. Compare Galatians 4: 10 with Leviticus 19: 26, Deuteronomy 18: 10 and 14, and 2 Chronicles 33: 6. While Paul urged them to stand fast in the liberty wherewith Christ had made them free (Gal. 5: 1), he counselled them "use not liberty for an occasion to the flesh" (Gal. 5: 13). So we, being filled with the Spirit, should evidence those fruits against which there is no law (Gal. 5: 22-23).

(To be continued)

SEMIANNUAL MEETING

[The following notice was sent with special request that it appear in the RECORDER for March 28, but it did not reach us until the morning of that date, after the RECORDER was all printed and on the folder.—ED.]

The Seventh Day Baptist churches of Michigan will hold their semiannual meeting, April 8, 9 and 10, in Battle Creek. Any one attending, will have entertainment provided by addressing the undersigned.

C. H. SIEDHOFF, *President.*

21 Walters Avenue.

MRS. E. H. CLARKE, *Secretary.*

229 N. Washington Avenue.

EDUCATION SOCIETY'S PAGE

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

THE SOCIAL BEARING OF RELIGION

The religious world is talking much of the social teachings of Jesus. The prophets of today are heralding the transformation of Christianity into a social religion. What is meant by a social religion? Why is the contemporary world languishing for it?

Properly to get at the subject, I should define "social". Some persons have feared that a social religion was the religion of the "four hundred" of our great centers—a heartless, Christless thing. By "social" I do not mean men on parade, in their Sunday best, at receptions, or in any kind of assemblages where men and women come together to smirk, to show off, to pay each other extravagant compliments. I do not even mean by "social" the inspiring pastimes when men and women recover vital energy or inspiration for the grind of daily toil. By "social" and "society" I rather mean any and all relations in which men stand to each other. The family ties are social relations; the bonds that unite persons in a church are social relations; the relations of a community to a bank; of employer to employee; of men to a political party are social relations. The sum of all these connections of men with each other make up "society".

I have heard men and women grow impatient over the discussion of social subjects, impatient because they held a social religion to be a fad like Esperanto or like a new style in hats. Such persons sometimes insist that religion and salvation are purely personal matters, that to seem to make religion and society in any sense equivalents is the grossest heresy.

Such instincts of protest are partly sound. Even if society were ball-bearing, running as smoothly as an expensive motor, there would still be men with evil wills. Our country might have perfect laws and just administration of the same, yet you and I might still harbor greed and hatred within. It is equally true, however, that at the base of many flagrant human defects and crimes lie physical causes. The woman who turns prostitute to keep from starvation; the man

who steals to keep little children from dying of famine; the boys and girls forced into the street to play because there is no room for them at home or in their own yard; the country lad who deserts the farm to satisfy his justifiable thirst for recreation—all these are human beings driven to evil because of vicious social arrangements. Such faulty social machinery far-sighted, God-driven men and women assert is remediable.

Sound social relations are at the foundation of sound spiritual relations—of religion. How can men do justly, love mercy, or walk humbly before God if they have been reared in a moral cesspool where hatred, selfishness, and filth, not only cheat them of their birthright, but threaten to stamp out their very physical life?

I have heard likewise another objection to making religion a social as well as an individual matter. Very good men have said: "Let us return to the good old days of our fathers when everything was simple and wholesome, when good and bad were matters of personal character only, and when men could live much out-of-doors—the only natural life,—and when the whole family was assembled every night about the home-fire instead of its members being dispersed in half a dozen different committee meetings. Why all this feverish hurry any way, this running to and fro in the market place, this killing worry over business and politics?"

To revert to the simple life my grandfather and grandmother lived is like asking the apple on the autumn bough to become again the fragrant blossom caressed by the May breeze; it is like asking the stalwart man with his pack of responsibility to re-become the whistling, care-free lad. Society is a natural organism which grows according to the principle of first the blade, then the ear, then the full grain in the ear. The forces conditioning the growth of society are beyond man's control.

One of the most patent facts of our time is the increasing complication of social life, the seemingly endless involvement of the relations of men, of their interdependence upon each other. Cumulatively true is it that no person can live to himself. An obscure Servian duke-killer becomes the torch that lights a world conflagration. From hour to hour men are implicating themselves in the great network of connections without which they can not live. Let the village

water system go bad; let the electric lighting plant play out; let the coal miners go on a strike—and our modern life is paralyzed. How many workers do you suppose it took, how many hands and heads were required to make the clothes you are now wearing? Go deep enough into the history of the garments you now have on and you will discover that you are studying the history of the world. When you sit down at the dinner table, the snowy linen that you see, the silverware that you pride yourself upon, the salt and pepper that make palatable your food, your bread and sauce, meat and vegetables and fruit are the products from many maps in your geography and many pages in your history. If it were possible to express by rolling belts and turning pulleys all the energy that has gone into the manufacture of the comforts and necessities of your home, you would hear such an endless flapping of belts and see such an interminable revolving of wheels as would make you dizzy.

Your grandfathers were not nearly so much indebted to everybody as you are. They made their own cloth, raised their own food, produced their own tools. They were their own plumbers, smiths, undertakers, school masters, bakers, carpenters. The age they lived in was a time of competency. They had enough to eat and to wear. Their needs were simpler, their wants fewer. They were their own bosses. Compare the farmer of fifty years ago with the progressive agriculturist of today. "Think of the great wheat fields where gasoline engines and power machines have become the farmer's pets; or of the truck farms where they raise asparagus, cranberries, or peaches in quantities that make the digestive apparatus of the onlooker seem puny and behind the times. In the busy season these farmers become employers of gang labor. Their produce is raised for the market and not for their home. The farmer's family eats flour milled in Minneapolis and canned stuff that he buys in town. He ships his produce to commission merchants in a distant city, who sell it to dealers, who sell it to hotel men and housekeepers whom the farmer never sees. He has become a cog in the vast machinery of modern production. He feeds the world and the world feeds him."

The same change from individual to mass production has taken place much more mark-

edly in industry. "In the old order the aim was to make a living, to give the children an education and start in life, to lay something by for a rainy day, and to rise a step in life if possible. The range of possibilities and the range of ambition were both narrow. . . . Today the range of possibilities is enormous, and the unsatisfied thirst for wealth has grown correspondingly." Production of vast amounts of goods has taken the place of the former small output, production has been cheapened by the use of machinery, big enterprises that use the money of a thousand small investors are driving out the small business. As a result competition has grown keen, business has gotten into the hands of a few men upon whom the destinies of thousands of employees depend.

In itself this new order of society is as natural as and no less Christian than the former simpler order. Only the temptations luring on the selfishness and greed of men have multiplied a thousand fold. The possibilities for benefiting the race have increased in an equal ratio. But the old basis on which men were related to one another has been destroyed and is gone forever.

In the face of the big incontrovertible fact of a new social order, where is the strength to come from to meet the new strains? Whence is the wisdom to be derived to overcome the injustice arising from hitherto unguessed conditions? How are men to keep their feet and their heads? How can it be made possible for men to do the right and to shun the wrong? Where is the principle that in the midst of competition is still to keep men brothers and to produce sound and noble manhood?

There is but one name given under heaven among men whereby men must be saved. The principles Jesus enunciated and the life which he lived are the sole sources of the transforming power which the new, intricate, puzzling social life demands of the men and women of today. These principles alone, applied by an educated Christian citizenry, will solve the towering problems of contemporary civilization.

"God's Book fits into every part of the human heart, speaks to every want of the human soul, and I believe the Bible to be God's book because it is so thoroughly man's book."—*Arthur Hallam.*

THE TRENTON SEVENTH DAY BAPTIST CHURCH

SECRETARY EDWIN SHAW

I have in my possession an old record book of the Trenton Seventh Day Baptist Church, at Trenton, Minn. The reliability of these records may be questioned but I am giving a few extracts from the book. I shall be glad of information that will correct any errors. Much of the hand-writing is that of R. D. Burdick who was for several years clerk of the church.

The first page of the book is as follows:
 "If ye love Me, keep My commandments"
 "The Seventh Day is the Sabbath of the Lord thy God"
 "Seventh Day Baptist Church of Trenton, Freeborn County, Minn. Book of Record. 1878."

The next page is this:

"HISTORICAL SKETCH"

"In the year 1856 a few families of Seventh Day Baptists, formerly from the State of New Jersey, removed to Freeborn County, Minn. Others soon followed. In the summer of 1858 the brethren and sisters commenced holding meetings regularly, on the Sabbath, thereby fulfilling the injunction, 'Forget not the assembling of yourselves together.'

"In the spring of 1859 Elder P. S. Crandall came to labor in Minnesota, by appointment of the Missionary Board. In October of the same year the church was organized with twenty-one constituent members.

"In the summer of 1877 the church was re-organized by Elder J. E. N. Backus, at which time the records of this book commence."

Unfortunately about this time all the previous records of the church were disposed of by some one, and have never been recovered. The third page of the book is this:

"CONSTITUTION"

"This organization shall be called the Trenton Seventh Day Baptist Church. We take the Scriptures of the Old and New Testaments as the rule of our faith and practice.

"The officers of this church shall be a pastor, one or more deacons, a treasurer and a clerk."

The first officers chosen were: Pastor P. S. Crandall, resigned August 22, 1863. Deacon Maxson Crandall ordained July 11, 1862.

Treasurer ———. Clerk, Henry R. West.
 The next three pages contain the

"ARTICLES OF FAITH"

"1st. We believe in God, the Father, Son and Holy Spirit, the only living and true God, who created all things, and by whom all things exist, Gen. 1: 1, Neh. 9: 6; in Jesus Christ, the incarnate Word, who is exalted to be our High Priest, our King and our Redeemer, and in the Holy Spirit who is present in His church, as our Comforter to regenerate and sanctify the soul. John 1: 14; Heb. 9: 24; Matt. 14: 9; 1 Cor. 1: 30; 2 Cor. 3: 18; 2 Thess. 2: 2.

"2nd. We believe in the common sinfulness and ruin of our race, and that it is only through the work accomplished by the life and expiatory death of Jesus Christ, that we are justified before God (Rev. 5: 18—3: 24); and that we are delivered from the power of sin, and sanctified by Christ, and by the operation of the Holy Spirit, and that by grace through faith.

"3rd. We believe in the absolute and perpetual obligation of God's Law, enunciated in the Ten Commandments, and hence in the Sabbath of the Decalogue, the Seventh Day of the week, as the only divinely appointed Sabbath.

"4th. We believe in an organized and visible Church, in the Ministry of God's Word, in the ordinances of Baptism (by immersion) and the Lord's Supper, participated in by believers.

"5th. We believe in the Resurrection of the Dead, and the General Judgment, the issues of which are Eternal Life, and Everlasting Death. Matt. 25: 46.

"6th. We believe in these declarations on the testimony of God, given, 1st, through prophets and apostles, 2nd, in the life, miracles, death and resurrection of our divine Savior Jesus Christ: 3rd, a testimony preserved in the Church, in the Scriptures of the Old and New Testaments, composed by holy men as they were moved by the Holy Spirit. 4th, on testimony of God given in our own spiritual exercises and our own consciousness."

"COVENANT"

"We, thus holding to 'one faith, one Lord and 'one baptism', and who love our Lord Jesus Christ in sincerity mutually constrained by brotherly love and Christian sympathy, do covenant, and agree,

"1st. That we will unite together in con-

stituting the organized church of Christ in this place, to be known as the Seventh Day Baptist Church of Trenton, to the maintenance of which, so as to give it power and efficiency, to glorify God, and to lead our lost and ruined race back to obedience and to God, we pledge our Christian love and Christian honor.

"2nd. That to accomplish these purposes, we will accept the Bible as the 'man of our counsel', and seek its light to guide us in our Christian walk and labors, and in all cases of discipline in the church, we rest all our hopes in the gospel of the Son of God.

"3rd. We will according to the grace given us, strive to imitate Christ, and as the one body of Christ, and members one of another, to walk together in brotherly love and affection as sacredly bound to keep the unity of the faith, and live in peace.

"4th. That we will watchfully seek one another's good praying for each other, admonishing one another in the spirit of meekness, and bearing one another's burdens.

"All of which we will endeavor to do— God helping us.

"Amen."

There is a list called "Signatures of Members". From the handwriting it is evident that many of the names are real signatures, but down in the list it appears that the names are written by the clerk. That list, with comments and information, is as follows:

- *A. P. Stillman
Died January 14, 1882.
- *Lurana Stillman,
Died May 14, 1886.
- *H. S. Olin
United with Dodge Center Church, June 5, 1891.
- *Annis P. Olin,
United with Dodge Center Church, June 5, 1891.
- *Orra L. Olin (Bond)
United with Dodge Center Church, June 5, 1891.
- *Mary E. Olin (Heffernan)
- *Phebe J. Olin
United with Dodge Center Church, June 5, 1891.
- *L. R. Davis
Dismissed by letter, joined church at Cartwright.
- *Eva Davis
Dismissed by letter, joined church at Cartwright.
- *Mary J. Harrison
Died
- *Etta S. Harrison (North)
- *Jennie E. Harrison
- *Elmer E. Harrison
- *Edwin A. Crumb
Died January 30, 1878.
- *Callista J. Crumb (Wilson)
Died
- *Sarah E. Pierce
Dismissed by letter to join church at Nortonville, Kan.

- *Mettie L. Pierce (Van Horn)
United with Nortonville Church.
- *Truman S. Davis
Dismissed by letter to join Cartwright Church, Wis.
- *Mrs. Truman Davis
Dismissed by letter.
- *John W. Ayars
Died April 3, 1890.
- *Mary B. Ayars
Died.
- *Florence C. E. Pierce
Dismissed to join Cartwright Church, Wis.
- *R. D. Burdick
Dismissed by letter and united at Milton, Wis.
- *L. C. Burdick
Dismissed by letter and united at Milton, Wis.
- *Willie DeL. Burdick
United by baptism, dismissed by letter and united with the church at Milton, Wis.
- A. Lovelle Burdick
United by baptism, dismissed by letter and united with the church at Milton, Wis.
- Thomas Champlin
- Caroline Champlin
- Joseph A. Stillman
- *J. L. Shaw
Mr. and Mrs. J. L. Shaw were granted letters June 10, 1887, to join church at Milton, Wis.
- *C. A. Shaw
- *E. B. Shaw
Dismissed by letter, united with Milton Church, Wis.
- G. B. Shaw
Dismissed by letter, united with Milton Junction Church, Wis.
- *D. C. Davis
Died June 6, 1896.
- *Fannie Davis
Died
- *Charles C. Ayars
United with Dodge Center Church.
- *Susan M. Ayars
United with Dodge Center Church.
- *H. S. Weed
Died.
- *Casper W. Ayars
Died.
- *Elder J. E. N. Backus
United by letter October 19, 1878, dismissed.
- Lucy A. Backus
United by letter October 19, 1878, dismissed.
- C. L. Swan
United by letter, dismissed.
- Lewis Pierce
United with church at Cartwright, Wis.
- Eliza Pierce
United with church at Cartwright, Wis.
- *Anna Randolph
Died.
- Albert F. Randolph
Verbal testimony, June 27, 1891, died April, 1896.
- Henry Ernst
United by letter April 19, 1879.
- Martha Ernst
United by letter April 19, 1879.
- Lincoln Backus
- Martha P. Austin
Died June 28, 1880.
- Hedge T. Sims
Died 1883.
- Anna P. Sims
Died August 23, 1890.
- Addie Batchelder
- Frankie Pierce
United by baptism June 26, 1880, dismissed by letter to join church at Nortonville, Kan.
- Mrs. Albright
By verbal testimony June 26, 1880.
- Hattie (Cottrell) Sweet
By baptism July 10, 1880.
- John Maxson
By letter July 24, 1880.
- Elder W. H. Ernst
By letter, dismissed by letter and joined the West Hallock Church.
- James E. Sims
By verbal testimony, April 16, 1881, died.

- Josephine Sims
By verbal testimony, April 16, 1881, died.
- Frank J. Harrison
United by verbal testimony July 2, 1881, dismissed by letter and joined Milton Church.
- Esther E. Bliven
United by baptism September 3, 1880. Removed.
- John N. Wilson
United by baptism September 17, 1881, died.
- Dighton W. Shaw
United by baptism, June, 1882. Granted letter April 8, 1887 to join church at Milton, Wis.
- Lilly Olin (Patridge)
United by baptism June, 1882.
- Alvena Wisner
United by baptism June, 1882. Removed.
- Claude Wilson
United by baptism October, 1884. Died.
- Fred Byrnes
United by baptism October, 1884.
- Irene Weed (West)
United by baptism October, 1884.
- Frank Shaw
United by baptism June, 1885. Granted letter April 8, 1887, to church at Milton Wis.
- Flora Ayars
United by baptism October, 1885. United with the Dodge Center church.
- Mrs. Carrie Green
United by verbal testimony July, 1886. Granted letter, June 4, 1898.
- Ida L. Weed
United by baptism June 21, 1890.
- Hattie Davis
United by baptism June 21, 1890.
- Rev. W. H. Ernst
United by letter, dismissed by letter and joined the Dodge Center Church, January 25, 1896.
- Mrs. W. H. Ernst
United by letter
- H. Mabel Crosby
Dismissed by letter to join the Milton Church, July 26, 1896.
- Florence E. Ayars
United by baptism February 23, 1896. United with Dodge Center Church.
- Laura May Ayars
United by baptism February 23, 1896. United with Dodge Center Church.
- Harry Russell
United by baptism February 23, 1896.

Names marked with a star (*) appear to be real signatures.

The comments and explanations are almost all in the handwriting of three clerks, R. Dighton Burdick, J. Leland Shaw, and Charles C. Ayars. Doubtless this list is far from complete, and professes to go no farther back than 1877. This church is now extinct as an organization. The last recorded action of the church was the granting of a letter to Mrs. Carrie Richmond Green, June 4, 1898. The last member to join the church, also the youngest living member, is Mrs. Laura Ayars Bond, of Dodge Center, Minn. The oldest living members are Mr. and Mrs. Charles C. Ayars, also of Dodge Center, Minn.

Some of us who were members in the years gone by would prize very highly any old records or letters containing information concerning the church at any time during its history, from 1856 even up to the present time.

RICH CHINESE LANDOWNER RUINS HIMSELF TO SAVE TOWN FULL OF STARVING PEOPLE

Many instances of great sacrifices by Chinese in China to aid their countrymen in the famine districts are coming to the attention of the American Committee for China Famine Fund.

Among these is a story, narrated by a correspondent, of a prosperous Chinese landowner in the province of Shansi who, to aid the inhabitants of the town in which he lived, mortgaged his estate, which had been in his family for more than 900 years, borrowed every dollar possible on his personal notes, and refused to flee with his family to Peking or one of the southern cities, where they might live in safety until the famine would have passed.

This Chinese and his family, deliberately decided to remain and die if necessary with their neighbors rather than abandon them to their fate and save their own lives. As the result of their act, several hundred inhabitants of the town have been saved from death.

GOLDEN WEDDING AT JACKSON CENTER, OHIO

On Wednesday, March 23, Mr. and Mrs. C. L. Polan, of Jackson Center, celebrated the fiftieth anniversary of their wedding. Owing to the large number of friends and relatives who responded to the invitations to be present, the home on north Main street proved entirely too small for the occasion, and the city hall was cheerfully turned over to the use of Mr. and Mrs. Polan and their guests, by the mayor.

C. L. Polan and Miss F. A. Hault were united in marriage on March 23, 1871, in Doddridge County, W. Va., near where the town of Blandville now stands. Mr. Polan helped to build the first store building in that town. He and F. M. Sutton ran a general store in the building and Mr. Polan had the honor to be appointed the first postmaster of Blandville.

Mr. and Mrs. Polan moved to Ohio in April, 1884, and have lived in the vicinity of Jackson Center since that time. A few years ago they moved from their farm to Jackson Center, and with the exception of one winter spent in Florida, have since resided in their cozy little home on north Main street.

Mr. and Mrs. Polan enjoy the respect and

esteem of a large circle of friends, not only in their own immediate vicinity, but their prominence in church work in the Seventh Day Baptist church, of which Mr. Polan is an ordained deacon, has gained for them many warm friends among the people of this denomination in many States of the Union.

The city hall was beautifully decorated for the occasion. White and gold was the color scheme which was carried out in the table decorations. Many presents were received by the couple. The bride received a beautiful gold wedding ring from the groom, an important detail that had been omitted on that other occasion fifty years ago.

At the noon hour the assembly was seated at tables loaded with the good things to eat, which had been prepared by the ladies



of the Seventh Day Baptist church, and as we have often remarked, there is no one more proficient in the culinary art. The bride's cake was a very large one decorated with fifty candles which were lighted during the feast.

After dinner, a good program was given. W. G. Polan acted as toastmaster and after a short address called on Rev. J. T. Babcock, who responded giving an excellent talk. Miss Ruth Kelley, of Fairmount, W. Va., sang a beautiful solo which was greatly appreciated. Several letters from absent friends were then read.

Elder E. J. Van Horn, of Lakeview, was called and gave an interesting and appropriate talk, as did several others who were called upon.

W. G. Polan said that they did not doubt that the marriage of his father and mother

had taken place fifty years ago, but that they had no marriage certificate to show for it as it did not seem to be the custom in those days back in Virginia to give certificates. However, there were witnesses to that marriage present at this celebration and their evidence was cheerfully given. Mr. Polan was then called upon to tell something of their courtship days and responded by telling how he used to go courting; on horseback, of course, and when two horses were not available, both rode one horse, the girl riding behind and necessarily having to put her arms around him to hold on. He jokingly said that Mrs. Polan was not the only girl he used to take horseback riding. Mrs. Polan said that neither was he the only young man with whom she had gone riding.

There was plenty of music throughout the program which closed by the children and grandchildren singing "Home Sweet Home".

Over one hundred were present including those from a distance who were: Rev. Herbert Polan, Nortonville, Kan.; Ray Polan, Salem, W. Va.; Mrs. George F. Todd, Mrs. Kate Crislip and daughter, of Spencer, W. Va.; Mr. and Mrs. M. S. Williams, Blandville, W. Va.; Mr. and Mrs. W. G. Polan and four children, of Milton, Wis.; Mr. and Mrs. Roy D. Potter, of Essex, Ontario, Can.; Miss Ruth Kelley, of Fairmount, W. Va.; Mrs. N. C. Babcock and daughters, Frances and Alberta and granddaughter, Lois, of Battle Creek, Mich.; Mrs. Anna Ringer, of West Union, W. Va.; Aleda Morris and two children, of DeGraff, and Mrs. Harry E. Smith, of Lima.—*Jackson Center News.*

YOUNG PEOPLE'S WORK

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

IMPROVING OUR RECREATIONS

Christian Endeavor Topic for Sabbath Day,
April 16, 1921

DAILY READINGS

Sunday—Unsanctified play (1 Cor. 10: 1-7)
Monday—Christ in our pleasures (John 2: 1-11)
Tuesday—Unimproved play (Luke 7: 31, 32)
Wednesday—Dangers of pleasure (Amos 6: 1-6)
Thursday—Useful recreation (Acts 9: 36)
Friday—Music as recreation (1 Sam. 16: 19-23)
Sabbath Day—Topic, How can we improve our recreations? (1 Cor. 10: 23, 24, 31; 11: 1)

MUST STAND BY FOUKE SCHOOL

DEAR YOUNG PEOPLE:

Some time ago Mr. Burdick asked me to write an article for the RECORDER, and tell you my impression of our work here. As most of you know, the life of a school teacher is a busy one, so consequently I have neglected this duty until now. But if, by this article, I can make any of you more interested in the Fouke field, I shall be glad that I wrote it.

Our school year will close May 20, so we have only eight more weeks. We expect to graduate three from our high school department, and two from the eighth grade. As there are no graduates from the public high school this year, our commencement will be the big event at that time. Miss Williams and I plan to have closing day exercises by the grades, at which time my eighth grade pupils will be graduated.

My part of the work is that of the seventh and eighth grades, and one high school class, modern history. I can say that I have enjoyed my work this year, and I believe I have as fine a group of boys and girls as one often finds any where. They seem to be anxious and eager to learn, and appreciate my efforts to help them. We feel that the work done by our pupils has been up to par, and we can see that some of our efforts, at least, are bearing fruit.

The plan of co-operating with the public school in high school work has worked very well, and we have enjoyed our work with the public school teachers, also their friendship. We have also co-operated with them in athletics. A girls' basketball team, com-

posed of girls from both schools, was organized, and, under the leadership of Mr. Burdick, has done good work. A union baseball team was also organized for the boys, and several games have been played on a cotton field which was converted into a baseball diamond. A leading physician of Fouke told me that he thinks the co-operation plan of the two schools has been a great blessing to this community in every way.

On March 4, the schools of Miller County had a big celebration at North Heights, a suburb of Texarkana. This consisted of contests of various kinds: athletics, reading, spelling, declamatory, oratorical, and musical. Prizes in money were given to the winners, and I am proud to say that Fouke carried off the honors, winning nearly fifty dollars in prizes. This was a big day for Miller County schools, especially Fouke.

Mr. Holston spent several days with us in February, and his visit was greatly appreciated by all. He gave a very helpful talk to our students in chapel exercises one morning. He also held a Sabbath-school workers' conference on Sabbath afternoon, and gave us a helpful talk in our C. E. meeting. A "fish fry" was held on Sunday while he was here, and it was enjoyed by all who went. We plan to have another one next Sunday.

I have been impressed by the thought that our school has been a very important factor in the education of this community, and is still such. I believe that it has filled a great need, and that need is still felt, so our school must be continued for some years yet, at least the grammar department, if not the high school. We *must* keep up the school, if we have a church here, for the life of the church depends upon the school. The public school is crowded this year, one teacher having about seventy pupils, and they could not possibly accommodate our pupils if our school were discontinued. So I repeat we *must* continue the Fouke School; we can not afford to drop it!

Mr. Burdick, Miss Williams, and I do not expect to return next year, so the question arises, "Where will the teachers come from?" Will some of you young people answer this "Macedonian call" and give a year of service to Fouke?

Sincerely yours,

LYLE CRANDALL.

Fouke, Ark., March 21, 1921.

A LETTER ON SUNDAY LEGISLATION

DEAR EDITOR:

In the present discussion of Sunday observance laws much is being said indicating an aversion to the rigid enforcement of laws already existing and the enactment of additional and more drastic laws. Permit me, Mr. Editor, to raise a question regarding the principles involved in the enactment or existence of Sunday laws of whatever character. Is it American? Is it Biblical? Is it Christian to enforce Sunday observance by civil law?

1. The founders of this nation stood for the absolute separation between church and state. In the light of European and Colonial history surrounding religious legislation our forefathers insisted that civil government could not of right concern itself about the propagation of religious dogmas, nor become a party to such propaganda. (See Art. VI, and the First and Fourteenth Amendments of U. S. Constitution). Sunday observance is undeniably a religious institution.

2. The Sabbath institution was established by the Creator, and in his own honor he gave the law respecting its observance. Its observance must be rendered to him and not to civil government, because he made it and it concerns man's relation to God only. In support of this and the preceding paragraph note the Savior's mandate, "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." Therefore, Sabbath observance is not within the purview of the "powers that be", ordained of God but with definite limitations. (See Romans 13.)

3. It is admitted by the promoters of Sunday law enforcement from Constantine's time to the present that the prime object of such laws was and is to encourage the church attendance on Sunday in the development of the kingdom of God on the earth. Against this propaganda (which is not in accord with Christ's teaching), I would point to Bible instruction, "My kingdom is not of this world." "If any man hear my words and believe not, I judge him not." God's kingdom of glory is still future, else, why pray "Thy kingdom come"?

Therefore, Sunday laws of whatsoever character are un-American, because the nation in its fundamentals guarantees and protects the right to "life, liberty, and the pursuit of happiness"; they are unbiblical, be-

cause Sabbath observance belongs to and must be rendered unto God, the maker of the Sabbath; they are unchristian because Christianity calls for volunteers, and abhors the use of force to compel obedience; "If my kingdom were of this world, then would my servants fight." Furthermore, inasmuch as the seventh day, Saturday, is the true or Biblical Sabbath, civil government commits a double and indefensible wrong by lending assistance to Sunday observance by civil law enforcement.

S. B. HORTON,
Secretary Religious Liberty Association.
—In *Journal-Telephone, Milton Junction,*
Wis.

HOME NEWS

NORTH LOUP, NEB.—Pastor Davis has accepted a call to the church at Ashaway, R. I., and expects to depart for that place about June 1.

The Sabbath school session was cut short on account of the baptism, but there was an extra large attendance and collection. A unanimous vote of appreciation for the splendid services of Mr. and Mrs. Hill as superintendent and teacher was given by the school.

Following the sermon Pastor Davis conducted a baptismal service in which six young people were baptized and will be received into the church. These were: Louise Hutchins, Marion Clark, Ernest Thorngate, Manly Wright, Galen Hurley and Leon Comstock.

Last Sabbath brought a record breaking attendance both at church and Sabbath school. The beautiful weather and good roads enabled many to attend who have been absent for some time. The sermon by Claude Hill was an earnest and impressive one. He urged upon the church the necessity of getting under and upholding the Forward Movement program for the year. Many friends from other churches were present to hear him speak.

During the service Sabbath morning Pastor Davis presented his resignation as pastor to take effect June 1. This came as a surprise to his congregation, who greatly regret that it seems best to him to take this action. It will be hard to find another with the untiring energy, enthusiasm, executive ability and devotion to his church that has characterized Pastor Davis' work among us.

What the future plans are, we do not know at present, but wherever he goes we wish for him the success he so richly deserves.

The farewell social for Mr. and Mrs. Claude Hill, held last Thursday evening was largely attended by friends of the family from far and near.

A short program was given in the audience room of the church, consisting of songs by all, a male quartet and several short talks. Mr. Charles Gray, Frank Johnson, Rev. Mr. Wells and Pastor Davis spoke encouraging words to the departing friends, wishing them God-speed in their new field of endeavor. Mr. Hill replied in his usual happy way. All were then invited to the basement where a bountiful cafeteria supper was served and a general good visit enjoyed.

These good people will be greatly missed in the church and by their wide circle of friends in the community, but that they may be given health and strength and a full measure of success in their new work is the wish of all who know them.—*The Loyalist.*

EX-CATHOLIC PRIEST BECOMES A SEVENTH DAY BAPTIST

ROBERT B. ST. CLAIR

Detroit is glad to report progress.

Brother Henry H. Weber, ex-Catholic priest, and formerly pastor of the Graymount and Ridgeway Baptist churches, of Illinois, has accepted the Seventh Day Sabbath, and united with the Detroit Seventh Day Baptist Church of God. In this move, he was accompanied by his wife. Elder Weber entered our office on February 24, and seeing a copy of the SABBATH RECORDER lying upon a table, picked it up and began reading it. We engaged him in conversation re the Sabbath question, and he admitted that as a Catholic priest he had known that there was no Bible authority for "Sunday" observance. This, he stated, had rested upon church tradition only. On February 26 he attended our service, also on March 5, as previously reported in the RECORDER. On the two following Sabbaths, he attended Chicago Seventh Day Baptist Church, coming back to Detroit about March 25, and attending our service March 26, upon which date, both he and his wife were admitted to church fellowship.

In his testimony, Elder Weber spoke of his visit to the office of Scott and St. Clair, and of there engaging in conversion re the Sab-

bath. He said we supplied him with many tracts of the American Sabbath Tract Society, which he read and re-read a number of times. This, together with a diligent study of the Bible, decided him in favor of accepting the Sabbath of Christ.

The Detroit Church recommends Elder Weber to any church desiring a pulpit supply, or pastor, also to any of the church boards requiring the services of an evangelist. We are glad, as a young church, to be already able to contribute a man to the Seventh Day Baptist ministry.

Dr. Branch, our state evangelist, gave an excellent discourse on "The Saint's Inheritance". Both he and Elder St. Clair visited

TOLEDO, OHIO

the following day and met with the dear believers at "Airline Junction". The house was crowded and Elders J. P. and Solomon P. Boddie conducted the opening services, consisting of singing, fervent prayers, and burning testimonies to the keeping power of Christ and the excellency of his commandments.

Elder Branch preached with power and the people shouted God's praises.

After a unanimous invitation to return, the brethren left for

DETROIT, MICH.

where the local church work was again taken up. We are glad to announce the marriage of Pearl Pierce Gregg to James Dunbar Brown. Brother and Sister Brown have just returned from an extended honeymoon tour, and Brother Brown has kindly consented to lead the prayer service on March 30. Elder Weber will preach at the Northeast Detroit appointment Sabbath evening, April 1, and at Central Detroit, Sabbath afternoon, April 2. He will also conduct a special meeting in Southeast Detroit, under our auspices, at the residence of Mr. and Mrs. Page, Lycaste Avenue, on Monday, April 4, and possibly represent Detroit Church at the Michigan semiannual meeting to be held in Battle Creek, April 8-10.

Elder Weber, in addressing the Sunday school of the Birkett Memorial Baptist church, March 27, called attention to the Roman grip on the Protestant world, in the matter of Sunday observance.

"What I kept I lost," a rich man said as he stood before the Great White Throne; "what I gave away I have now."

CHILDREN'S PAGE

DANDELION'S SPRING HAT

A dandelion grew in a garden plot,
In the shade of an old stone wall;
Her slender leaves made an emerald mat,
Where the stem grew straight and tall.

In the cool spring days she had worn a hood
That was small and tight and green;
She wore it as long as she possibly could,
Till many a hole was seen.

Then she sent down word through her stem and
mat
To the storehouse under her feet,
That she needed at once a bright new hat,
With trimmings and all complete.

It was fine as silk and yellow as gold,
Like a star that had fallen down;
With brightest trimmings and all complete,
The gayest hat in the town.

And next she wanted a summer hat,
Adorned with small white plumes;
So they sent her one in place of that
They had sent with yellow blooms.

For many a day she waved and danced,
And bowed to the birds and bees;
For many a day the sunbeams glanced
Through leaves of the friendly trees.

But a brisk little wind went by one day,
"Please give me your hat!" he cried.
He carried the little white plumes away,
And scattered them far and wide.
—*Kindergarten Review.*

THE PROUD FROG

It was a moonlight night, and the water
was so bright that a great green frog was
using it for a looking-glass. He thought
he was a very fine fellow.

"Ker-chug! ker-chug!" said he. "What a
nice big frog I am, and not a bit like that
little bird that sits over there on the bush.
I wouldn't be so small for anything. Just
hear what a weak little 'chirp' it has, while
my voice is loud enough to be heard away
over at the farmhouse. I think I will sing
them a song. Ker-chug! ker-chug!"

The little bird, awakened by the noise,
hopped about on the branch and began to
sing.

"Why, he can sing, too!" said the frog.
"I am not sure but he sings a little better
than I do. But he's a poor thing, afraid

of the water. I believe I will take a dive."

He plunged into the pond and came up
again; but the splashing he made so fright-
ened the bird that it flew away up into the
sky. The frog now looked after it in
wonder.

"I can't do that," he said. "I can go into
the water, but I can't go into the sky. After
all, it isn't good to be proud of one's self,
for some can do one thing better and some
another; and no one is smart enough to do
them all."—*The Child's Hour.*

THE SNAIL'S LESSON

Freddy sat on the wall in the garden with
a book in his hand, at which he was looking
with a very sad face. "I'm sure I shall
never learn it," he cried.

The master had given all the boys a holi-
day task; and Freddy Scott had let the time
slip past without touching a book until only
a week was left, and he had his long poem to
learn by heart. Like most boys, he wished
to get the prize but did not like the labor of
working for it. Rather an idle boy was
Master Freddy. In fact he had got it into
his head that he was not as clever as other
boys; and that it was not much use to try.

He was thinking that very thing just now
when his eyes fell upon a snail crawling up
the bottom of the wall on which he sat.
"Surely," thought he, "that silly thing is not
going to try to get to the top at that pace."

Yet slowly, as he watched it, very slowly,
at length the summit was reached; and, as
if in triumph, the old snail reared itself up
and waved its horns.

Then the thought flashed upon Freddy:
Suppose the snail had said what he had—
"It's no use trying?" He would never have
reached the top of the wall; that was cer-
tain. "I won't be beaten by a snail!" cried
he, and he set to work in downright earnest;
and by the time the holidays came to an end
he knew his poem by heart.

Prize day came, and the boys listened
eagerly for the prize boy's name. Freddy's
surprise can hardly be imagined when he
heard his own name called out.

When Mr. Frazer, the master, handed him
the handsome volume, he patted him on the
head, saying kindly, "Well, done, Scott! I
am very glad you have gained a prize, but
how was it you did so well?"

"Sir," said Freddy, "it was all through the
snail on the wall."—*Child's Hour.*

CONDITIONS IN CHINA ARE DESPERATE

ROBERT E. SPEER, PRESIDENT OF FEDERAL
COUNCIL

Despite the generous response of the
churches to the appeal in behalf of the
starving famine victims in China, the sup-
plies of grains and other food stuffs made
available by the funds raised in this coun-
try are woefully insufficient. Large numbers
in the five vast provinces where famine
reigns will surely starve to death between
now and the harvest time in June unless we
in America greatly increase the number and
the amount of our contributions.

Fortunately, through the efforts of the
American Committee for China Famine
Fund, with which the churches are co-oper-
ating, and aided by the missionaries, by the
Chinese government, the commercial guilds
and the students, an efficient and satisfactory
organization for swift and economical distri-
bution is operating now in the stricken area.
The crying need is for increased funds
with which to purchase greater and still
greater quantities of grain. The prayers of
our missionaries among the starving are
for more food for distribution; and they
place their reliance on the churches in this
country.

Heavy as the death rate may have been,
the worst weeks still lie ahead, those terri-
ble weeks between now and the coming of
the first life-giving crops of spring.

The emergency is one that calls for sus-
tained effort in the raising of the famine
relief fund, but especially for an intensified
effort now. The Foreign mission boards
and the Federal Council of the Churches of
Christ in America join in this renewed ap-
peal to the churches to help carry the starv-
ing through the remaining weeks of the
famine period.

There are approximately 10,000,000 peo-
ple now dependent on foreign assistance if
they are to survive. Careful surveys have
shown that the relief agencies now in the
field can administer effectively \$25,000,000.
Some \$7,500,000 has been supplied by the
Chinese Government, private charities in
China, and relief agencies in Japan, Aus-
tralia, Canada, England, and other interested
countries. China is looking to us for the
remainder.

Contributions may be sent to any foreign
missionary board, or directly to Vernon
Munroe, Treasurer, the American Commit-

tee for China Famine Fund, Bible House,
New York City.

RESOLUTION OF APPRECIATION OF SAMUEL L. FORD

At a meeting of the Board of Directors
of Salem College, the following resolution
was adopted:

WHEREAS, Samuel L. Ford, for many years a
member of the Board of Trustees of Salem Col-
lege, passed from this life February 16, 1921,
therefore, be it

Resolved, That we place on our records this
minute of appreciation of his character and of
his services to the college.

While he was not able to meet with us often,
we always felt that he was one with us in his
love for the college, and in his constant purpose
to promote its welfare. When urgent and im-
portant interests seemed to require the presence
of those members living at a distance, notice
was mailed to Samuel Ford with the assurance
that he would make a sacrifice to be present; and
the members of the Board received inspiration
and help from his presence and counsel. His
support of the institution was unflinching and his
interest unflagging.

We miss his genial personality, but the pic-
ture of his happy smile, and the radiant cheer
of his optimistic spirit remains in memory, and
thus, "Though dead, he speaketh."

M. WARDNER DAVIS,
Secretary.

Some morning when you wake the day
is clear from temptation, and your heart is
in tune with the universe, your soul is
plastic in the hands of God. But before
an hour has passed it seems as if some cruel
hand had laid hold of your nature and bent
it back. All the thoughts that make for
goodness are gone, and every motion is
toward that which wrecks the peace of the
day. However, this fact is enough for you,
that through it all God loves you. He is
only trying your soul to make it strong. His
love lies back of your temptation. The most
difficult day is in his hand. Oh, lay hold
upon him, that you may have his strength in
these days of temptation!—*John Kelman.*

A father who is fond of putting his boys
through natural history examination is often
surprised by their mental agility.

He recently asked them to tell him, "What
animal is satisfied with the least amount of
nourishment?"

"The moth!" one of them shouted confi-
dently. "It eats nothing but holes."—
Youth's Companion.

Lone Sabbath Keeper's Page

NOTICE TO L. S. K'S

DEAR FRIENDS:

I have lots and lots of copies of the SABBATH RECORDER to give away. If you can, send postage, if not send any way. Wisconsin L. S. K's please take notice.

Having just been appointed Wisconsin State Secretary for the L. S. K's by our Field Secretary, Rev. G. M. Cottrell, Topeka, Kan., I am more than glad to hear from all Wisconsin L. S. K's. Address all communications to Prof. M. T. Cole, Cayuga, Ashland Co., Wis., or for the next seven weeks to Prof. M. T. Cole, Route 3, Box 31, Butternut, Ashland Co., Wis.

ECHOES FROM MASSACHUSETTS

LOIS R. FAY

In anticipation of removing West later in the spring, Pastor D. B. Coon, of Ashaway, R. I., took a trip to Massachusetts, March 21-23 to visit non-resident members of the Ashaway Church, Mr. and Mrs. J. Walter Smith, of East Brookfield, Mass. Accompanying the pastor besides his wife and daughter Tacy, were Mrs. Tirzah Cook, of Ashaway, a L. S. K. of Danville, Vt., until two years ago, and Mark Sanford, retiring pastor of the church at Waterford, Conn.

Mr. and Mrs. Mrs. Smith operate a poultry farm of their own. Just now they are especially busy running three incubators, and caring for the successive hatches of Barded Plymouth Rock chicks, which numbered about 1,300 at the time of this visit. There is much energy concentrated in the manipulation of this enterprise, yet the following paragraph on one side of their recently issued business card expresses their devotion to principle:

"Closed for business Friday afternoons and Saturdays. Visitors welcome at any other time."

One of the assets at Mr. Smith's farm is a sand bank from which sand and gravel are sold for building purposes. In reply to the question, "Can you keep purchasers from coming for it on the Sabbath?" the ready answer was, "Certainly. That is always understood in the beginning."

This is influence truly evangelizing. Those who are remembering the field of Massachusetts in their prayers, may thank God and take renewed courage for the future.

Mrs. Fannie Eaton, a real "lone" L. S. K. of the neighborhood, also enjoyed meeting the Ashaway party at the Smith home.

From East Brookfield the party went on to visit the Fay family, independent Sabbath-keepers at Princeton, Mass. Here an opportunity was opened Tuesday evening for the two Seventh Day Baptist pastors to participate in a district schoolhouse prayer meeting conducted by Rev. Benjamin Swift, the Congregational pastor of that town. Until the present month the people of the neighborhood where the meeting was held have been without religious worship for years, hence Pastor Coon's earnest remarks on Romans 12:9, etc., and Pastor Sanford's prayer, were greatly appreciated. The attendance numbered over forty.

There are brains enough in the world to untangle the snarls and straighten out the difficulties, international, social and industrial. The thing most needed in politics today is for men to take to heart the difficult questions of riot, mob rule, strikes and race antagonism. Therefore, O politician, have a heart! Grow a heart! Expand, develop, enlarge your heart! "The measure of a man's power to help his fellow-men is the measure of the love in the heart of him." In a word, become political Great Hearts. Bear others' griefs, carry their sorrows, be willing to be wounded and bruised for others, counting your life as not dear unto self.—*Record of Christian Work.*

"Suppose Jesus came as king today,—as come he will, in a day and hour that we know not,—no longer in humiliation as a little child, but in power and great glory. What reception would he receive from you, from your neighbors, from other classes in town and state and nation?"

The pope protests with ill grace against the presence of Baptists in Rome so long as the Catholic churches of that city are ordinarily so nearly empty and the spiritual needs of its people so feebly met. Moreover there seem to be many people in Rome and in all Italy who have a real hunger for a true evangelical faith.—*The Baptist.*

SABBATH SCHOOL

Janesville, Wisconsin,
March 22, 1921.

DEAR SABBATH SCHOOL SUPERINTENDENT AND SECRETARY:

Please bear in mind that the second period of *scoring* the Sabbath schools this year will be during the months of April, May and June.

Please keep accurate records during these months in the *Record Books* that we sent you last July, and then return one of the books to me immediately after the last Sabbath in June.

Please give this careful attention as the awarding of banners will depend on the results of these records.

Sincerely yours,
A. L. BURDICK,
Secretary the Sabbath School Board.

MINUTES OF THE SABBATH SCHOOL BOARD

The regular quarterly meeting of the Sabbath School Board was held in Whitford Memorial Hall, Milton, Wis., Sunday night, March 20, 1921, at 7.50 o'clock, the President, Prof. A. E. Whitford, presiding.

In the absence of the Secretary, D. N. Inglis was appointed secretary pro tem. Prayer was offered by J. H. Lippincott.

The minutes of the last meeting were read. The President reported that notices of this meeting had been sent to all Trustees on March 16.

The Committee on Field Work made an informal report, stating that Field Secretary E. M. Holston had been instructed to visit the schools and centers in the extreme Southwest, and that he is now on that trip.

The Committee on Publications made an informal report in which correspondence was read from Secretary Edwin Shaw, chairman of the Committee on Sabbath School Publications of the American Sabbath Tract Society. The report also showed that supplies for the Cradle Roll department had been ordered printed and that the editor of the Junior Series of Graded Lessons had been advised to secure such illustrations as

will be best suited for that publication. The report was adopted.

It was voted that the Secretary write to the Secretary of the Tract Society expressing the appreciation of the Sabbath School Board for the clearness of the plans suggested in endeavoring to formulate a temporary plan for financing the publishing of the Graded Series of lessons.

It was voted that the Sabbath School Board ask the Tract Society to continue the financing of the Junior Series for the remainder of this year according to the former arrangement with the *Junior Quarterly*, and the Sabbath School Board will finance the Intermediate Series for a like time, with the understanding that the matter of a permanent plan will be put before the Commission of the General Conference or the General Conference for a final solution.

The Treasurer's report was presented and adopted as follows:

L. A. BABCOCK, Treasurer,
In account with
THE SABBATH SCHOOL BOARD
GENERAL FUND

<i>Dr.</i>	
Dec. 15	To balance \$ 1 61
28	William C. Whitford, Treasurer 44 30
Jan. 4	Bank of Milton, loan 200 00
31	E. H. Clarke, share of salary and expenses of Field Secretary 80 01
	William C. Whitford, Treasurer 247 04
Mar. 4	William C. Whitford, Treasurer 64 30
	First Brookfield Church 6 03
	<u>\$643 29</u>

<i>Cr.</i>	
Jan. 4	E. M. Holston, balance of December and January salary \$125 00
	E. M. Holston, expenses 74 91
Feb. 5	E. M. Holston, advance expenses 100 00
	E. M. Holston, January salary 100 00
Mar. 15	E. M. Holston, February salary 100 00
	<u>\$499 91</u>
Mar. 20	Balance on hand 143 38
	<u>\$643 29</u>

NEAR EAST RELIEF

<i>Dr.</i>	
Dec. 29	Mrs. R. J. Severance, Gentry Sabbath School \$ 15 00
30	Marie Branch, White Cloud Sabbath School 54 78
Jan. 4	Leslie Tomlinson, Marlboro Church 13 88
	Carl Sheldon, Albion Sabbath School (Primary) 2 25
9	Rev. George W. Hills, Los Angeles Sabbath School 33 00

Helen Titsworth, Chicago Church and Sabbath School	65 00
A. R. Hurley, Milton Sabbath School	184 16
R. W. Ormsby, Alfred Station Sabbath School	43 00
12 J. F. Whitford, Orchard Park, N. Y.	10 00
16 Hosea W. Rood, Madison, Wis.	10 00
19 Circle No 2, Milton, Wis.	10 00
Alice E. Clarke, Andover Sabbath School	4 00
V. H. Kerr, Fouke Sabbath School	18 77
25 Dr. E. S. Maxson, Syracuse Church	25 60
27 B. M. and C. R. Crandall, Andover, N. Y.	6 00
Feb. 15 Mrs. W. L. Davis, Berea W. C. T. U.	30 00
Mrs. W. L. Davis, Berea Sabbath School	25 35
21 John B. Campbell, Hammond, La.	26 00
Mar. 10 Mrs. Susan Loofboro, Milton, Wis.	10 00
	<hr/>
	\$586 79

Cr.	
Feb. 10 Cleveland H. Dodge, Treasurer	\$495 44
Balance	91 35
	<hr/>
	\$586 79

Respectfully submitted,
L. A. BABCOCK, Treasurer.

The committee appointed to formulate a statement of the work and aims of the Sabbath School Board for use in the Forward Movement campaign was presented by the chairman, A. E. Whitford, and upon motion was adopted.

Upon the request of the president of the General Conference through the secretary, the following committee was appointed to arrange the program of the Sabbath School Board for the coming session of Conference: A. E. Whitford, A. L. Burdick, George M. Ellis.

Correspondence was read from Field Representative Holston, concerning work in the Southwest.

The Secretary was authorized to have letters sent to the various schools calling their attention to the fact that the schools would be scored again during the months of April, May and June and that the Record Books should be returned to the Secretary immediately after the last Sabbath in June.

The President was authorized to appoint members on the committees on Promotion, and Program, of the Joint Committee on

Evangelism of the S. S. Council and the International S. S. Association.

The minutes were read and adopted. The following trustees were present: A. E. Whitford, H. N. Jordan, J. H. Lippincott, L. A. Babcock, Mrs. L. A. Babcock, G. M. Ellis, G. E. Crosley, A. L. Burdick and D. N. Inglis.

Adjourned.

D. N. INGLIS,
Secretary pro tem.

Sabbath School. Lesson III—April 16, 1921

BIBLE TEACHINGS ABOUT WORK

Mark 6: 1-3; John 5: 17; 2 Thess. 3: 6-13
Golden Text—"In diligence not slothful; fervent in spirit; serving the Lord." Rom. 12: 11

DAILY READINGS

- April 10—Mark 6: 1-6
- April 11—2 Thess. 3: 6-13
- April 12—Gen. 2: 4-15
- April 13—Neh. 2: 16-23
- April 14—Prov. 24: 27-34
- April 15—Prov. 31: 10-20
- April 16—Psa. 121: 1-8

(For Lesson Notes, see *Helping Hand*)

"A recently converted soldier was asked what he thought of the religious books that are given to young men. He replied he thought no more of them when he had read them than of magazines or any other literature, and added: "Give them the Bible, so they can understand the truth and then the other things. You would not start children with Shakespeare. They have a primer first."—*Bible Society*.

Do not grudge the hand that is molding the still too shapeless image within you. It is growing more beautiful though you see it not, and every touch of temptation may add to its perfection. Therefore, keep in the midst of life. Be among men, and among things, and among troubles and difficulties and obstacles. Character grows in the stream of the world's life.—*Henry Drummond*.

"The world has yet to see (to paraphrase a famous saying) what can be accomplished by a church wholly consecrated to God."

GRADED LESSONS

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

DEATHS

EHRET.—At her home in Salem, W. Va., on March 24, 1921, Mrs. F. J. Ehret, aged 64 years.

Isadore Freeman was the daughter of Manning T. and Julia Ann Stell Freeman. She was born in Cussawago Township, Crawford County, Pa., on March 27, 1857. She grew to womanhood on the farm where she developed the purity and strength of character so often found in the Christian home in the country. At an early age she accepted the Lord Jesus Christ as her Savior, under the pastorate of Rev. Thomas B. Brown; and was baptized by him, becoming a member of the Cussawago Seventh Day Baptist Church.

In 1882 she was married, at the home of her brother-in-law Charles N. Maxson at Lost Creek, W. Va., to Flavius J. Ehret, of Berea, Ritchie Co., W. Va. Ten years later Brother and Sister Ehret moved from Berea to Salem and became members of the Salem Church. Not having children of their own Mr. and Mrs. Ehret took two girls into their home where they came to womanhood as daughters of the family. These women, Mrs. Mattie A. Chapman, of Mystic, Conn., and Mrs. Lottie M. Moriarty, of Davis, Okla., were both present at Mrs. Ehret's funeral on March 27.

Brother and Sister Ehret were very much to each other, and now he will be very much alone; but memory will be very sweet and hope will be like an anchor to the soul.

Mrs. Ehret had been sick for some time, but was not thought to be near the end of life. On the morning of the last day she reported having had a most wonderful dream. She heard the music of heaven, she saw the glistening city and the innumerable host, she recognized loved ones, she was called and directed by an angelic guide who explained to her the glory and beauty of the New Jerusalem.

The music that drew her on was "Jesus Lover of My Soul", and the center of all was the great white Cross. Mrs. Ehret, in telling her husband and others, expressed great regret that she had no way of conveying to them the beauty and glory and joy of it all. And then she fell asleep.

G. B. S.

STILLMAN.—Mary Julia Stillman, the youngest of four children of Abel and Catherine Barup Stillman, was born in Colebrook, Herkimer County, N. Y., July 15, 1838. She died in Leonardsville, N. Y., March 9, 1921, aged 82 years, 7 months, and 24 days.

Sister Stillman had frail health from girlhood, yet she was the last of her generation, and outlived all her near relatives, except a nephew, Dr. Frank Wells, of Plainfield, N. J., and a niece, Miss Emma J. Stillman, of Yonkers, N. Y.

She united with the Leonardsville Seventh Day Baptist Church in 1874, and was active and energetic in the work of church and Sabbath school as long as her health would permit. She has

always been a liberal supporter of church and denominational enterprises with her means. A good woman has gone to her eternal rest.

Memorial services were conducted by her pastor at her late home, and interment was in the village cemetery.

F. E. P.

WESCOTT.—M. D. Westcott was born at Trenton, N. Y., August 21, 1844, the next to the youngest of nine children of Joel A. and Abigail Harrington Wescott, and died at Alfred Station, N. Y., March 16, 1921.

When he was about six years old his family moved to the town of Alfred. Since that time he lived near Alfred or Hornell. For twenty-seven years he worked for the Erie railroad.

October 4, 1872, he married Sarah G. Willard, who died in 1906. October 31, 1917, he married Emmogene Potter who survives him. He also leaves one sister, Mrs. Anna Wilcox, of Nile, N. Y.

Memorial services were conducted at the church March 20, by the pastor, William M. Simpson, and burial services at Alfred Rural Cemetery by the Hornellville Lodge F. & A. M., No. 331, of which he was a member.

W. M. S.

FURROW.—Mrs. Elizabeth Davis Knight Furrow, daughter of John W. and Mary Knight, was born in Champaign, County, Ohio, June 3, 1836, and died at Garwin, Ia., March 16, 1921, aged 84 years, 9 months, 13 days.

When a small girl, she moved to Shelby County, Ohio, where the village of Jackson Center is now located. In early life she was baptized and joined the Seventh Day Baptist church of that place. On October 11, 1855, she was married to J. B. Furrow. About seven years later, in June, 1862, they moved to Carlton Township, Iowa, near the present village of Garwin, and lived on what was then known as the Furrow farm for about forty-one years. In 1903, they moved to Gentry, Ark., where Mr. Furrow died September 7, 1908. She united by letter with the Seventh Day Baptist church of that place, and remained a faithful and consistent member until her death. In 1915, Mrs. Furrow came back to Garwin, Ia., and lived with her daughter, Mrs. Addie Ford, until she passed away, March 16, 1921.

The interests of her church and denomination were very dear to her heart. She had already paid \$20 on the Forward Movement to the Gentry Church and she loyally supported the church at Garwin by her life, her money and her prayers.

She was always self-sacrificing, thinking only of Christ and others, possessing in a marked degree that spirit of the Master who "came not to be ministered unto but to minister."

She was a great lover and constant reader of the Bible and family worship always occupied a most important place in her home life. Being a woman of prayer and of great faith, she lived in intimate fellowship with her Savior and a few days before the divine summons came, she said, "I am ready to go."

She leaves to mourn her loss three brothers, Jacob, Lorenzo D., and James M.; five children, Angelo M., Emmaline S., Lydia A. Lyndahl, John F., and Varnum H., besides a large number of other relatives and friends.

Funeral services were held from the Garwin Seventh Day Baptist church, March 18, conducted by Pastor H. L. Cottrell, and the body was laid to rest in the village cemetery. H. L. C.

TEN THINGS TO REMEMBER

1. Remember that everything that is alive can feel. Sometimes there are too many insects, and they have to be killed. When they must die, kill them as quickly and as mercifully as you can.
2. Remember that cruelty grows like other sins if not checked.
3. Remember that to take pleasure in seeing animals hurt or killed shows that something is terribly wrong in our nature.
4. Remember your pets—if you keep any—and see that they do not starve while you live in plenty.
5. Remember that cats and dogs want fresh water where they can get at it.
6. Boys who drive donkeys or horses should remember that they must go slowly when they have loads to drag, and that the poor animals are made of flesh and blood. Blows will make them weak and less able to work. Angry words frighten and wear them out. Use the whip as little as possible, and encourage them with kind words.
7. When you feel inclined to throw stones at living creatures, stop and think: "How should I like to be bruised and to get my bones broken for fun?" The boy who hurts or teases small, weak animals, robs nests, or gives pain to gentle creatures, is a coward.
8. Remember that though animals can not talk like men, they can understand much that we say. Learn to govern them by kind words instead of blows.
9. Remember that the girl who wears feathers in her hat, taken from a bird killed on purpose, is doing a cruel thing.
10. Remember that every kind deed we do, and every kind word we say, makes us better than we were before.—*Youth's Companion.*

The city of Mexico, with a population of more than 1,000,000 reported a day in October when "not a crime was committed nor a single arrest made". But who for a moment can think of comparing conditions of civilization in Mexico and New York?—*New York World.*

"A vacation often proves that a man is not indispensable."

THE SABBATH RECORDER

Theodore L. Gardner, D. D., Editor
Lucius P. Burch, Business Manager
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Eyes and hands and feet, mind and thought, may have to be intently engaged in the duties of this life. "My soul, wait thou only upon God!"—*Andrew Murray.*

"Size may not make a church great, but consecrated enterprise can. Christ is to be found in any church that lives in the spirit of the Lord's prayer."

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For Sale, Help Wanted and advertisements of a like nature will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

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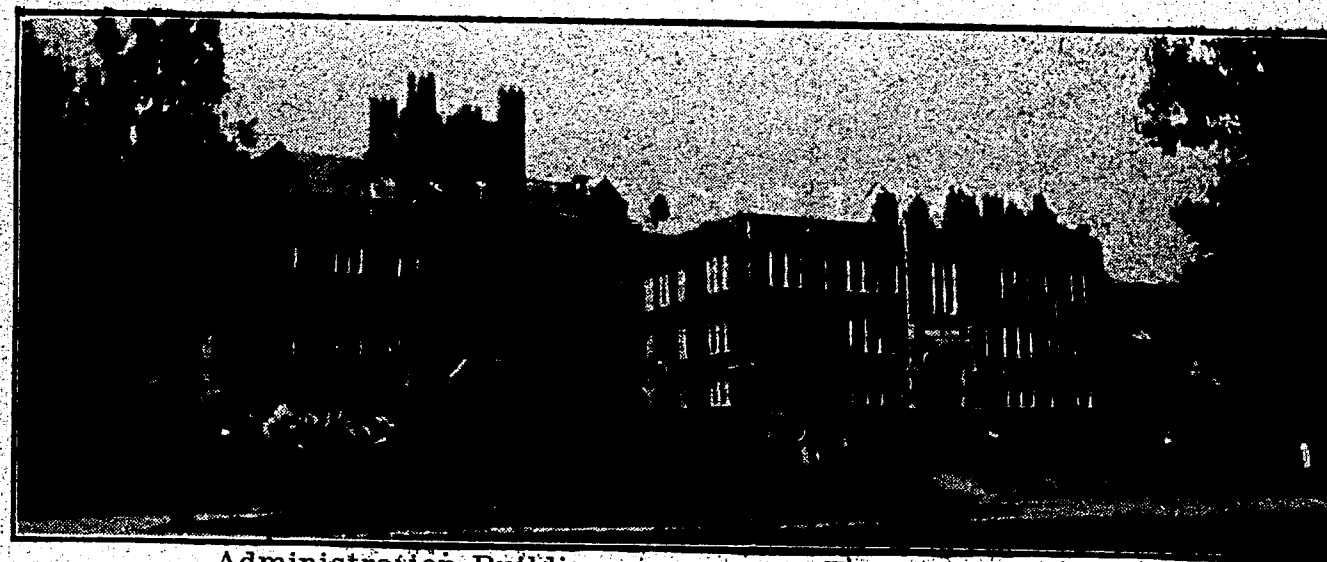
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Sabbath Rally Day

May 21, 1921

THE third Sabbath in May of each year is coming more and more to be observed by Seventh Day Baptists as a time for giving special emphasis to the value of the Sabbath.

ALL local churches are invited and urged to observe this anniversary by special services, in whatever way may seem wise and best.

NOW is the time for pastors, superintendents, teachers and other leaders to be making preparation by gathering material and by arranging programs for these services.

The Sabbath Recorder

MY GUIDE

There is no path in this desert waste,
For the winds have swept the shifting sands;
The trail is blind where the storms have raced,
And a stranger, I, in these fearsome lands.
But I journey on with a lightsome tread;
I do not falter nor turn aside;
For I see His figure, just ahead—
He knows the way I take—my Guide.

There is no path in this trackless sea,
No map is limned on the restless waves;
The ocean snares are strange to me
Where the unseen wind in its fury raves;
But it matters naught; my sails are set,
And my swift prow tosses the seas aside;
For the changeless stars are steadfast yet,
And I sail by His star-blazed trail—my Guide.

There is no way in this starless night;
There is naught but cloud in the inky skies;
The black night smothers me, left and right;
I stare with a blind man's straining eyes;
But my steps are firm, for I can not stray;
The path to my feet seems light and wide;
For I hear His voice: "I am the way!"
And I sing as I follow Him on—my Guide.
—Robert J. Burdette.

—CONTENTS—

Editorial.—Nature's Teamwork Transforms the Earth.—Day Unto Day Uttereth Speech.—What If We Fall?—What Does Spring Say to the Boys and Girls?—Annual Meetings.—Alfred's Gift, But—Uncle Sam's Great Load.—Up in Theory, But Down in Practice	449-452	aries.—The True Lord's Day.—Notes From the Southwest	461-465
Christ's Second Coming Saves the World	452	Education Society's Page.—The Smith-Towner Bill	466
Your Gift Feeds a Famine Victim Within Two Weeks	454	The Baptism With the Holy Ghost	467
The Commission's Page.—Roll of Honor.—Budget and Quota Readjustments.—General Conference Treasury.—Another Word in Regard to Tithing	455-459	Life (poetry)	469
The Crucial Question	459	Woman's Work.—The Quest (poetry).—The Career of a Cobbler.—Workers' Exchange.—A Strip of Blue Sky.—Successful Immigration Meeting	473
Missions and the Sabbath.—Notes by the Secretary.—Change of Secre-		Deacon Frank S. Wells	473
		Seventh Day Baptist Church of Christ, Plainfield, N. J.—Annual Meeting	474
		Young People's Work.—Obtaining a Good Name.—Christian Endeavor for Lone Sabbath-keepers	476
		Children's Page.—Nest Building Partnership.—An Adopted Mother	478
		Deaths	482
		Sabbath School Lesson for April 23, 1921	482