

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.

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SEVENTH DAY BAPTIST DIRECTORY

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Next Session will be held at Shiloh, N. J., August 23, 1921

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(INCORPORATED, 1916)

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THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

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

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

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WHOLE NO. 3,971

Nature's Teamwork Transforms the Earth Long have the signs of deep and deathlike sleep rested upon all the earth. But now we see on every hand evidences of returning life. Nature's great revival has begun, and every individual form of life is busy putting on the beautiful garments of spring. No tree, or shrub, or grass-clod, or flower-root, withholds its mite in the great work of covering earth's nakedness. Each individual form is busy no matter how small its part in the work of transformation.

When we see the vast stretches of bare, angular, rock-ribbed mountain sides to be robed in beauty, with every ugly outline to be covered as with a mantle, to soften and vivify the whole; when we mark the great expanse of dry meadow and bare woodland which must be made to blossom as the rose, we might ask: What can any one, tree or plant or grass-clod do toward covering all the cold dead earth with life and verdure? From such a point of view the task seems beyond comprehension. But when on some bright morning we see the earth transformed, we find that what seemed to be an endless, hopeless task has actually been completed. All the little units of nature's host working quietly and harmoniously together for the one great end, have succeeded in bringing the desired result.

Under bright sunshine and warm trickling showers, the hepaticas, spring beauties, violets and trailing arbutus have carpeted the dead-leaf covered forest floor with indescribable beauty; and some of these in the most friendly and sociable way, have even crept through the fences into the fields to help the dandelions spray the meadows with violet and gold.

Nature displays some splendid teamwork in its revivals by which a sleeping world is brought to newness of life. And so it comes about that forms of beauty and loveliness take the place of cold, ugly, angular, lifeless forms. No wonder that robins, wrens, bluebirds, thrushes, orioles and all the feathered tribes, fill the world with song and become hilarious over the earth made new until it seems like a veritable paradise!

Day Unto Day Uttereth Speech These spring days, crowded so full of nature's teamwork, are eloquent in their helpful lessons for the people of God. "There is no speech nor language; their voice is not heard." But a still small voice silently impresses a message we can not afford to lose—a message which devout souls with open eyes and receptive hearts, can not fail to receive.

As individuals we are appalled by the evidences of ruin and death that have settled down upon the inhabitants of earth like the killing frosts of winter, until hopeless night seems almost at hand. We recognize the promises that the powers of darkness shall be overcome, and that righteousness shall prevail. But the work is so great, and the far-reaching fields so vast, that each individual seems powerless to accomplish anything worth while. The tendency is to become discouraged when we think of the outlook for truth in the face of world-wide opposition.

No single person can carry the necessary load of any given church. No little group of individuals here and there can push a great forward movement to victory. To be striving merely as independent units in a great system where mutual inter-dependence is the all-essential element to insure success; to ignore the harmonious relation of the individual to the great whole where all units should work together for the one end, would never bring the desired results. If the people of God are ever to bring renewed spiritual life to causes that seem to be dying, they must learn nature's great lesson of teamwork.

It is only when each individual life in the family of God, in the spirit of true loyalty to the general interests, performs well his own part in harmonious, helpful service, that the family can realize the fullness of its own power and do its best. For any one to withhold his little bit in carrying out the plans of the whole would make him like a dead tree in nature. Every tree or plant failing to bud and blossom only detracts so much from the perfection of beauty, and

the whole landscape is marred while that dead unit stands.

When each individual member, refreshed by the showers of divine grace, fills full the measure of his little ability, keeping with others the "unity of the spirit in the bonds of peace", holding up his own little light as best he can in a darkened world, then, indeed, may we see the earth made new and every forward movement prevail.

What if We Fail? In searching a pigeon hole of poems that we have been collecting for years hoping to find something suitable for the cover of the RECORDER, a brief poem by Edgar D. Burton came to light with the title, "What If We Fail?" The question is asked first by the sun: "What if I fail to drive off the robe of night?" The answer came, that everything on earth would die, and the world would become a frozen globe of death; so the sun said, "I shall not fail to give the world its day."

Then came the question as though asked by the gathering rain. This was followed by a vivid picture of what the earth would be if the rain should fail and all nature should parch in scorching heat of sun. To save the world from becoming a rayless, hopeless grave the rain too must not fail.

Then the seeds planted in springtime asked the question: "What if we fail?" Barren fields, no harvests, famine, death, would be the result. Therefore, said they, we must not—we can not fail! "But for us the throngs would die of need."

Finally the poem represents the great question as asked by Christians, and the application, or climax, comes in the last stanza which we give in full:

"What if we fail?" then Christ's disciples cry,
"To give the world our hopes, and help deny?
If we should fail while millions pass us by,
The throngs would perish—they would die!
The sun and rain and seed that serve men so,
Shame us that we such lethargy should know:
Will saved men fail God's greatest gift to give—
His best and noblest—that these throngs might live?"

The world will else not have God's greatest light
To drive from souls their deep enshrouding night;
And they will have no fount where famished men
May quench their thirst and, drinking, live again;
The starving world will have no living bread
But die, because its hosts we have not fed.
We can not fail! Whate'er the task or cost,
Men must be saved! We can not see them lost!
We who have life's rich fountain, light, and bread,
Must give! On! The dying must be fed!"

What Does Spring Say To the Boys and Girls? We presume the young people have already read what we have said above concerning the voices of springtime and the good lessons that nature is teaching. But spring has such a special message for young people that we wish the boys and girls of the RECORDER family would lend us their ears just for a few moments.

Youth is the springtime of life. We all know that spring is *seed-sowing* time. Whoever desires a fruit-bearing summer and a bountiful harvest in autumn must look well to the seed he sows, and see that it is planted in good season. Seeds sown in summer give little promise of harvest and it would be the height of folly to put off the sowing until autumn, for then there can be no harvest. For the sowing that brings a full and bountiful harvest, there is no time like the springtime.

With you the springtime is rapidly passing. Neglect your sowing of good seed and life's autumn must be empty and barren. God can not give a new set of early years to one who has wasted his springtime.

Will the seeds you are sowing in these years be likely to bring the harvest you would like to reap?

Dear young friends, if you have tended a garden much, you have noticed that springtime is also a *weeding* time; and he who neglects the weeding will soon see whatever of good he has started overrun and choked down by the weeds.

Are there any weeds springing up and getting roothold in your heart's garden? If so, the longer you neglect to tear them out the more damage they will do, and the harder time you will have to get rid of them. A garden overrun with weeds in spring makes a sad, desolate thing to look upon in midsummer. Young friends, the message these spring days are bringing to you must not go unheeded if you would have a joyful summer and a prosperous autumn. It is weeding time.

Spring is also a *pruning* time. Branches not likely to bear fruit must be cut away in order to give more vigor to the fruitful ones. Suckers and water sprouts that belong to the old tree, will weaken and choke down the life of the graft and give an inferior fruit. These must be cut away. Look

out for those things of the world that weaken your energies and impair your powers. Be faithful with the pruning knife.

Spring is also a *training* time. Vines and trees can not be allowed to run helter-skelter over the ground and along the fences. If they are ever to be comely and desirable they must be trained. A plant or tree grown from good seed can be wonderfully improved and beautified by proper and careful training.

Please do not neglect the training of mind and heart now in your springtime. There is no remedy in autumn for the stunted ill-shaped tree whose early training has been neglected.

Just one more word about spring, although this may be good for many who are already past their springtime. Whether old or young, spring is a good time for *grafting*. Of course young trees take the graft better than old ones; but we have seen many an old tree completely transformed by grafting. It is wonderful that a crabbed, wild thorn can by grafting become a sweet and fragrant rose tree, and a sour crab-tree can be made to bear most luscious apples.

If any one feels today that he is only a wild, sour tree with nothing to commend him to good people, the springtime suggests a complete remedy. Grafting transforms the orchards, and so can the ingrafted word of God transform human lives until they become like trees of the Lord's planting prepared to "bring forth fruit in old age".

Annual Meetings On Sunday afternoon and evening, April 3, the Seventh Day Baptist Church in Plainfield, N. J., held its annual business meeting and dinner.

The usual business was attended to in the afternoon session, dinner was served free at six o'clock, and the evening session was devoted to reports of the pastor, the Sabbath school and the societies. In this part of the annual meeting more attention is given to the social side of church life. About one hundred and fifty persons enjoyed a very good time. Several letters were read from absent members, and from those at home who could not attend.

Pastor Skaggs' report and reports of the societies for the year will be found elsewhere in this paper.

On the same afternoon and evening the church at New Market, N. J., held its annual meeting which was a very pleasant and encouraging affair. A report is being prepared by the New Market friends which we hope will be on time for our next issue.

Alfred's Gift, But— Probably many RECORDER readers have received the copy of *University Publications*, containing the data concerning the conditional gifts of \$125,000 if Alfred will raise \$200,000 to go with it within five years. The General Education Board gives from the Rockefeller fund the \$100,000 and Judson G. Rosebush pledges the \$25,000. "But" none of this is Alfred's until the other \$200,000 is pledged. This must be done by October 30, 1921.

The debts and probable deficits, and interest dues amount to \$50,000 more, so the campaign is on to raise the \$350,000 in all, as an improvement fund.

The cash gifts already received amount to \$82,000. Five-year pledges already made, but unpaid, amount to \$53,000. Thus the balance still to be pledged before October 30, is \$90,000.

The village and community of Alfred assumes \$30,000 as its share of the Rockefeller condition, and the appeal is made for the alumni and friends outside to be equally generous with those at Alfred.

Uncle Sam's Great Load The American Union Against Militarism sends us some data from Washington which is startling when one comprehends its full meaning.

Now, while certain political leaders are pushing a proposed compulsory military training for our country, it is worth while to consider that it would add to the people's burden of taxes not less than \$1,125,000,000 every year.

An expert in the nation's Bureau of Standards shows that out of every dollar of Uncle Sam's money this year, ninety-three cents must go "for war past and present or to come".

The present year's national budget amounts to \$50 tax for every man, woman and child, and out of this \$46.50 goes for militarism. Only about one per cent goes for education and improvement of public health.

If the American people allow the expenses of this compulsory military education and training to be added at a cost of

\$1,125,000,000, what will be the outcome? How much better will this be than the accursed Prussianism that has made a hell on earth?

Up in Theory But Down in Practice If every one would be consistent enough to practice what he preaches; if all our actions could be brought into harmony with our truthful theories; if there were no easy-going compromises with evil in our conflict with temptation, the millennium would soon come.

To hold a great truth in theory and to be able to defend that truth from the Bible, while we fail in practice to stand true to it whenever it is being compromised, is a sure sign of weakness that augurs ill for our future. Probably there is no one thing that should cause more misgivings as to the success of Seventh Day Baptists than the growing tendency to compromise the one great truth that makes us a people.

It is painful to see how reluctant many are to frankly and unhesitatingly show their colors where the question of loyalty to the Sabbath is concerned. The careful observer can not fail to see a spirit of conservative indifference wherever a clear, frank statement of convictions is needed to assure the world of our consistent loyalty to the truth we hold in theory.

Much of the current skepticism regarding the Bible and our holy religion is due to the loose, indifferent way in which Christians stand by the truths they claim to hold.

The only Bible many people read is the lives and doings of believers. Any action on our part that leads others to think we are half-hearted in our Sabbath views; that we are afraid to show our true colors when the enemy really invades our camp, must inevitably weaken our cause, not only in the eyes of others, but also in the eyes of many in our own fold.

We fear that there is enough of this half-hearted ready-to-compromise spirit among our own people to rob us of our strength and destroy our influence. Is it not true, dear friends, that as a people we are up in theory but down in practice, so far as the Sabbath truth is concerned?

When the people of any great Christian cause become too timid and fearful to openly and wholeheartedly defend their principles when they are openly and persistently assailed, then their doom is sealed. We would rather die fighting to defend truth without

compromise than to live on, self-condemned, in the worldly ease that may follow a questionable compromise.

CHRIST'S SECOND COMING SAVES THE WORLD

REV. S. R. WHEELER

The article, "Will Jesus Come Again", in the RECORDER of January 3, 1921, by Rev. A. L. Davis, induces me to do this writing.

THE WORLD SAVING CONTRACT

"For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3: 17).

"For I came not to judge the world, but to save the world" (John 12: 47b).

This compact of the Father and the Son will surely be carried out, although delayed these many, many centuries.

The Scriptures inform us how this great work will be accomplished.

"And then shall appear the sign of the Son of man in heaven: And then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

"And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other

"Then shall two be in the field; the one shall be taken and the other left.

"Two women shall be grinding at the mill; the one shall be taken, and the other left" (Christ, in Matt. 24: 30, 31, 40, 41).

"It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. . . .

"Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed,

"In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (Paul in I Cor. 15: 44, 51, 52).

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

"Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (Paul, in I Thess. 4: 16, 17).

The above plain passages, unmistakable,

and undimmed by figurative Scripture, variously interpreted, tell of events which shall surely occur:

(1) That Christ will appear in the clouds and air.

(2) That "the dead in Christ" shall be raised and clothed with spiritual bodies.

(3) That the natural bodies of the elect on earth shall be changed to spiritual bodies.

(4) That the resurrected saints and the changed living ones shall go together "to meet the Lord in the air" and be "forever with the Lord".

"That the completed church will be translated to be forever with the Lord" is the statement of the ten clergymen and scholars of England quoted by Brother Davis.

This is not the end of the world. That does not come until after the thousand years of godliness when the wicked become numerous and make a great effort to overcome the righteous. Revelation 20: 9. But after delaying century after century and Christianity does not prevail, Christ makes this final, determined, efficient effort to fulfill his contract with God to save the world which will leave on the earth those, and only those who have not accepted Christ as their Savior.

SORROW AND CONFUSION

One taken and the other left, and the ten virgins, five wise and five foolish, give the thought that those taken and those left will be about equal in number. And gathering out all the elect will divide families, relatives, friends and acquaintances. Those left so unexpectedly and suddenly will be stunned, shocked, astonished, amazed, horror-stricken and grief-stricken. "Then shall all the tribes of the earth mourn." Then shall Christ and his innumerable retinue, the redeemed of the human race, minister with such spiritual power that all over the world the inhabitants will be "born again" and become new creatures in Christ Jesus.

"JOY IN HEAVEN

over one sinner that repenteth." Most certainly then there shall be the greatest exultant joy in heaven, when all the earth-born redeemed shall join the angelic hosts and shout, Glory to God in the highest, glory to God, Jesus has conquered, yes, Jesus has conquered, and saved, yes, saved the world. Then the Lord's prayer will be answered, "Thy kingdom come. Thy will be done on earth, as it is in heaven."

The ten English clergymen and scholars are in good harmony with this, after their No. 3. "That the completed church is translated to be forever with the Lord", they say in No. 4, "Israel restored to its own land in unbelief will be converted by the coming of Christ", and in No. 5, "All nations will be subject to the rule of Christ", and in No. 6, "There will be a further effusion of the Holy Spirit upon all flesh." "Then shall the earth be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11: 9. B. C. 713). "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. 2: 14. B. C. 626). Also Isaiah 65: 17-25 gives a cheering record of the joy, long life and temporal welfare of the world during the thousand years while the inhabitants are so thoroughly Christian that the devil has very little power to draw them from God.

JESUS WILL COME AGAIN

with such great and glorious brightness that "every eye will see him". His appearance in the clouds and air will bring all this thousand years of godliness on earth. Nor does he need to come bodily to earth. During all the past centuries his power has been, and still is manifest in the conversion of millions upon millions of the human family, men, women and children.

Certainly then from the same heavenly realm he has full power to inaugurate the millennium, reign over all the world and rule in every nation.

Nor will the millions of the translated human family be adapted with their spiritual bodies to live on the earth and associate with the inhabitants in their natural bodies.

Enoch and Elijah left the earth immediately after their natural bodies were changed to spiritual bodies.

FOREVER WITH THE LORD

Glory to God in the highest. Forever with the Lord—Amen, so let it be wherever in God's vast universe the blessed Jesus shall lead or locate his redeemed. All will be joyously satisfied and inspired to the highest degree with

CHRIST'S WELCOME WORDS

"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world'. You have fought a good fight. You have finished your course.

You have kept the faith (2 Tim. 4:7) during the centuries of the sin-stricken world, amidst every degree of unbelief and blasphemy, idolatry and wickedness. Now you are here with me in spiritual bodies to 'receive a crown of glory that fadeth not away' (1 Peter 5:4); also to colabor with me to keep the world saved and do whatever else the Father may suggest."

Oh, the soul-thrilling joy of being associated with Christ and prophets and apostles and the good and great of all the ages, who through Christ gained the victory over the world, the flesh, and the devil.

THE CHRISTIAN'S PRAYER

O God, my gracious heavenly Father, if I die before Christ comes may I be one among the resurrected "dead in Christ" at his glorious coming. But if I am "alive and remain" when he comes, may I be taken with the resurrected "dead in Christ" and all the elect on earth to meet the Lord in the air, to be forever with the Lord. Through Jesus, Savior of the world. Amen.

YOUR GIFT FEEDS A FAMINE VICTIM WITHIN TWO WEEKS

THE AMERICAN COMMITTEE

Whatever you give to aid the starving Chinese, whether the amount be a few cents or many thousands of dollars, its equivalent in food will go out in actual distribution among the famine victims in far away China within two short weeks. This is the actual time required under the remarkably efficient system built up by the American Committee for China Famine Fund.

Turn in your contribution anywhere in this country, through a local committee, a church organization, a newspaper, or a local bank acting as a forwarding agent for the committee, and it goes swiftly on its way.

It is listed at the office of Vernon Munroe, treasurer of the committee, at national headquarters, Bible House, New York; and at once deposited in the Bankers' Trust Company in New York, the main depository for China Famine Relief Funds. Mr. Munroe's check then goes to the International Banking Corporation or the Asia Banking Corporation, and is cabled to Peking promptly and without cost to the committee. On receipt of the cable the money is immediately available for the use of the American Relief

Committee in China, a committee made up of American missionaries and business men, Charles R. Crane, American Minister to China also being a member.

Each county in the famine provinces wires its relief needs directly to the Peking headquarters through a local committee of missionaries, officials of Chinese Commercial Guilds and prominent native residents, and the relief funds cabled from here are apportioned in Peking according to the needs of the different localities.

Money for the purchase of grain is wired to a relief committee agent in Mukden, Manchuria, 700 miles from Peking, and this agent ships to a given district the number of bags scheduled for the district. Nowhere is there any delay and nowhere is anything wasted.

Manchurian farmers have reduced the price of their grain taken by the relief agencies to an actual cost basis; and last year Manchuria fortunately produced exceptionally large crops of millet and soy beans.

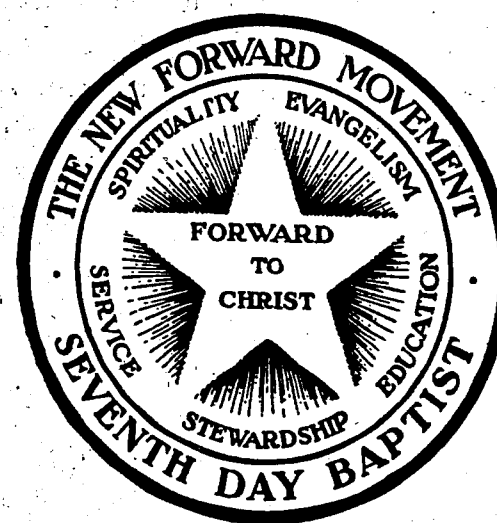
Whenever a grain shipment reaches an unloading station on a railroad, it is unloaded and stored at the county seat whence caravans of mule carts, wheelbarrows or whatever conveyance is available start for the afflicted villages of the county under guards of soldiers furnished by the government.

In the larger distributing centers and in each village there are checks on every man who handles or carries the grain, so that nothing can be wrongfully diverted. Most of those engaged in the work of transport are themselves famine victims who are paid for their work in grain. In the villages, tickets, and in some cases brass checks, are issued to the destitute homes, each indicating the exact number of dependents, whether children, aged, or infirm, and specifying the exact ration allowed, which is never more than just enough.

Within two weeks from the day you make your contribution, some man, woman or child, many of them perhaps if your gift was large, will receive your life-giving bounty, practically without any shrinkage, far away on the other side of the earth.

In China, under the methods being used in the present relief work, any given sum of money, large or small, will go farther than anywhere else in the world. Three cents will save a life for a day; and for \$5 a whole family can live for a month.

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.

BUDGET AND QUOTA READJUSTMENTS

DIRECTOR OF THE FORWARD MOVEMENT

THE BUDGET

The Commission has asked the boards to consider the question of a readjustment and revision of their budgets. This is done in the interest of better service through a more adequate support of certain items of our denominational program. To accomplish this much to be desired end will require sympathetic and intelligent co-operation on the part of all the boards. Two things have encouraged me to believe that this matter will receive wise consideration on the part of all these boards. One is the plan of interlocking directorates which affects at least five of the boards; and the other is the spirit already made manifest in the handling of certain matters with which more than one board is concerned.

To illustrate the first point, I was in a meeting of the Advisory Committee of the Tract Board some weeks ago which has in its membership the president of the Missionary Society and the president of the Education Society, both of whom were present. The Woman's Board has a representation on the Young People's Board, and *vice versa*.

A very practical and happy illustration of the spirit of co-operation is the way in which the Tract Board and the Sabbath School Board are planning to conduct the Vacation Religious Day School.

Another manifestation of this desire to be in harmony with the denominational program is the voluntary action of the Young People's Board last year in agreeing to receive its funds through the Forward Movement budget. Prior to the adoption of that budget the board had assigned quotas to the various Christian Endeavor societies; and had included the payment of these pledges

as an item in its goal for the local societies. To give up this method meant a financial sacrifice, since by direct appeal to the societies they would be able to raise a larger percentage of their budget than by the inclusion of their budget in the budget of the Forward Movement. They knew this would be the case at the beginning of the five-year period at least. This disposition to see things in the large is gratifying and encouraging. It promises well for the future of the cause for which the denomination stands and for which the boards are laboring.

The total budget for the five years has been fixed at \$500,500. Since \$93,000 is otherwise provided for, there remains \$407,500 to be raised by gifts from the people, or a little more than \$80,000 annually. Although developments in certain lines of work call for increased appropriations, it would seem unwise to attempt to enlarge the total budget, especially in view of the fact that little more than one-half of the amount was raised for the first year. And in view of the financial situation the churches on the whole will do well perhaps to maintain last year's showing.

We may have made a mistake, as some one suggested in a conference the other night in New Market, that there was not included in the original budget a contingent fund. A fund of say \$10,000 to be used as occasion might arise in the progress of the movement doubtless would have been a wise provision. Since that was not done, manifestly the only thing to do at this time is to ask the boards to readjust where possible, so that the more urgent interests may receive prompt consideration.

Of course the Commission does not desire to dictate, and has no authority over the boards. There is no authority among Seventh Day Baptists except the authority of the people. I believe however there is developing a denominational consciousness. Through mutual understanding and united effort we are moving forward together. It is in the spirit of this new day of better understanding and co-operation that the boards are asked to make out their respective budgets in the interest of one program of service for Seventh Day Baptists.

This matter is given place in these columns in order to set before the members of the denomination the ideals and plans of the Commission, so that by their thought and prayer and suggestion, and finally by

vote, the people in Conference may work out the will of God for Seventh Day Baptists working together.

QUOTAS

The question has come to me from several sources as to whether the amount of a church's quota of the Forward Movement budget may be changed during the five-year period. This question arises from the fact that many churches feel that their roll of membership should be revised, that they are carrying "dead timber". Of course this is a matter which will have to be worked out for itself by each local church. To my mind it should be considered independently of quotas.

Let it be understood that there are no officially fixed quotas. In the nature of the case there can be no such thing among Seventh Day Baptists. When the boards had made out their budgets and submitted them to the Conference they were duly submitted to a special committee. This committee increased the total budget by adding \$75,000 for the colleges. The amount was further increased by direct vote of the Conference in order to maintain the China mission at its present status. Then the entire budget was adopted by an enthusiastic vote. All told it was discovered that the budget called for gifts direct from the people amounting to \$407,500. Some one, remembering that there are practically 8,000 Seventh Day Baptists, immediately suggested that that would be ten dollars per member per year. Thus it happened to figure out, and that has become our slogan, and it is a very good one.

But not every member of the church is able to give ten dollars a year. On the other hand, many are able to do much more than that, have been doing so for years, and ought to increase their offerings doubtless both for the good of their own souls and for the sake of the kingdom. Ten dollars would seem a reasonable average.

It may be true also that not all churches are equally able to pay their quota on the basis of ten dollars per member. Certainly they are not all equally able. However, in order to be an average church in the financial support of the Forward Movement a given church must pay an amount equal to ten dollars a member. It would seem that every church could do that much. There are churches that do more than that. Doubtless some should do much more than that amount.

No church that can reasonably do more should fail to do so, any more than an individual member who can pay one hundred dollars should be satisfied to give ten.

If every church should rally to the support of the Forward Movement to its utmost, believing in the righteousness of the cause and in the greatness of the undertaking, we could doubtless make ten dollars per member the *minimum*. There would be churches that could pay much more than the minimum, and thus the much needed contingency fund would be provided. Of course there are churches located where the demands of other worthy interests are persistent and heavy. Our people should support other religious and philanthropic interests. But as Seventh Day Baptists, set apart in the world, a religious body with a distinct and important mission, our first interests should not be found outside the demands of our own work, and our largest giving should be to the causes that face us in the Forward Movement budget. These interests constitute the chief challenge to Seventh Day Baptists to open their hearts and their pocketbooks in the interest of world service and the kingdom of the Master.

But to come back again to the question of changing the quotas of the churches. Obviously it would be very difficult to readjust the quota each year to correspond to the change in membership of each church. To hold to the quota throughout the period on the basis of the membership of the churches in 1919 may seem arbitrary. As has been said, however, there is no absolute requirement imposed upon the churches by Conference. Surely the change in membership of the churches during the period of the present movement will not be so radical as to entail hardship. At least there are not likely to be many cases of that kind. As to the question of non-supporting members, I find that no church is alone in this matter. Since there are many churches sharing in this unhappy condition, it is as well perhaps to continue the quota on the old basis. If there is an occasional injustice as the budget quota is at present calculated, there would doubtless be equal injustice to certain churches if others made radical changes in their membership for the sake of reducing their quota to a more consistent figure. It would be difficult to get uniform action in the matter on the part of all the churches. It is a good deal like fixing the valuation of prop-

erty for the purposes of taxation. There are just so many dollars to be raised in taxes, and if the valuation of the property is lessened the levy must be made correspondingly higher.

All churches have a percentage of non-paying members. With a definite amount of money to be raised, the quota will be so much per member on the basis of the entire membership. If all should reduce their membership to an active basis, then the amount per member would have to be increased, since the sum total to be raised is definitely established.

Of course I have no doubt some churches have a larger percentage than others of those who take no interest in the church. So far the adjustment can not be equitably made. But let us accept the budget on the basis already adopted, as the best practical method for the present. I have no doubt our churches average well with other denominations in the percentage of those who support the larger interests of the kingdom. If corrections should be made in the membership rolls of our churches, let each church take the matter up for itself, without consideration of its quota of the Forward Movement budget. The status of each individual member should be determined in view of his own spiritual welfare. After all, our primary interest is not in a budget. We are seeking the spiritual good of the last man on the extreme outer edge of the marginal rim of the most isolated group of believers. The Forward Movement calls upon us to lift our eyes to the larger fields which can be occupied only through a united effort, but at home each church must work out unhindered its own kingdom tasks. The hearty, intelligent, and prayerful support of the Forward Movement by the local church will doubtless prepare it for better service in its more immediate field.

GENERAL CONFERENCE TREASURY Receipts for the Month of March, 1921

Forward Movement:	
Albion	\$ 30 00
First Alfred	710 12
DeRuyter	47 50
Dodge Center	12 25
Dodge Center, Ladies' Society.....	25 00
Farina	15 00
Gentry	34 00
Hammond	14 69
Independence	200 00
Jackson Center, Ladies' Benev. Soc....	12 50

Marlboro	90 70
New York	299 11
Pawcatuck	1,000 00
Plainfield	57 50
Portville	4 00
Richburg	30 00
Syracuse	13 00
First Verona	279 14
Waterford	34 00
Mary A. Stillman	30 00
Interest	18 28
Conference Expenses:	\$2,956 79
Shiloh	\$12 72
Salem	10 86
Scholarships and Fellowships:	\$23 58
Shiloh	\$2 54
Salem	2 18
Historical Society:	\$4 72
Shiloh	\$1 27
Salem	1 09
Seminary:	\$2 36
Shiloh	\$3 05
Salem	2 61
Alfred:	\$5 66
Shiloh	\$12 72
Salem	10 86
Milton:	\$23 58
Shiloh	\$12 72
Salem	10 86
First Verona	35 50
New York (Mrs. W. J. Moore).....	5 00
Salem:	\$64 08
Shiloh	\$12 72
Salem	10 86
Ministerial Relief:	\$23 58
Shiloh	\$12 72
Salem	10 86
Farina	68
Woman's Board:	\$24 26
Nortonville	\$34 00
Salem	10 86
New York (Mrs. J. B. Ambler for Miss Jansz Work)	25 00
Young People's Board:	\$69 86
Salem	\$4 35
Sabbath School Board:	\$3 91
Salem	\$15 00
Gentry Sabbath School	15 00
Total:	\$18 91

Denominational Building:	
First Verona (bond).....	\$50 00
Shiloh	38 16
Cosmos Sabbath School	5 00
	\$93 16
Tract Society:	
Shiloh	\$17 83
Salem	15 23
	\$33 06
Georgetown Chapel:	
Shiloh	\$1 53
Salem	1 31
First Verona	11 00
	\$13 84
Boys' School, Shanghai:	
Shiloh	\$ 6 10
Salem	5 22
	\$11 32
Girls' School, Shanghai:	
Shiloh	\$ 6 10
Salem	5 22
	\$11 32
Missionary Society:	
Shiloh	\$44 74
Salem	38 22
First Verona	6 36
First Verona (Home Missions).....	1 25
First Verona (Miss Jansz).....	3 37
	\$93 94
General Conference (Direct):	
Greenbrier	\$3 00
China Famine Relief:	
Mary A. Stillman	\$20 00

WILLIAM C. WHITFORD,
Treasurer.

Alfred, N. Y.,
March 31, 1921.

ANOTHER WORD IN REGARD TO TITHING

REV. AHVA J. C. BOND

In view of the difference in viewpoint of Seventh Day Baptist ministers on the subject of tithing, the following clipping from the *Continent*, setting forth the situation among the Presbyterians is exceedingly interesting and illuminating.

Three conclusions may be deduced from the facts presented, and they are in accord with the conclusions drawn from the result of our own questionnaire.

(1) Not all Christians agree in their interpretation of the teaching of the Word in regard to tithing.

(2) Many Christians who conscientiously differ in interpreting the Scripture on this point, just as conscientiously practice the giving of a tithe, and agree in holding it

to be the minimum below which a good steward ought not to fall.
(3) Where tithing is taught and practiced the per capita giving to benevolent causes is increased.

THERE NEEDS TO BE NO CONFLICT

Everybody's old friend, Thomas Kane, who all his life has dealt in facts with rugged fearlessness, has just brought out a blunt little pamphlet contrasting the two sister churches—Presbyterian U. S. A. and Presbyterian U. S.—in respect to their benevolent giving. The former, much the larger and reaching practically all parts of the country, of course gives in the aggregated sums very much beyond the latter, ensconced in the south and limited geographically and economically as well as numerically. But if they are compared in a per capita calculation, their relative standing is quite reversed—the smaller southern sister gives to missions and other benevolent causes \$11.81 per member per year, while the older, bigger and wealthier church gives per member per year \$5 or less. Mr. Kane of course asks why, and anybody who knows him will quickly guess his answer. The church in the south teaches tithing as a common Christian obligation; its neighbor teaches stewardship instead.

The difference touches of course a deep dispute between good men which may never be settled—the question whether the tithe is or is not a law for New Testament Christians. But when those who hold it a law and those who hold it a privilege have argued the case through all the twisting aisles of theological logic, they come out at the same place for practical religion—turning a tithe to the Lord's work, whether one "pays" it or "gives" it, is the very best way which anybody has yet found to start being decently unselfish toward the causes and forces that are bettering the world in the name and in the way of Christ. Even with the most legal-minded the tithe is never a maximum; even for the freest-spirited it is an important defense against too stingy a minimum. The *Continent* therefore can not see why tithing can not be taught as the introductory chapter of stewardship. And wouldn't that remove all his north-and-south difference?

THE CRUCIAL QUESTION

CHAPLAIN GEORGE C. TENNEY

The day of "passion week" corresponding to our Tuesday was spent by our Savior in the Temple with the scribes, elders and rulers; and upon the Mount of Olives with his disciples. In the Temple he made a final effort to reach the hearts and consciences of his enemies by illustrating their situation in rejecting the work and salvation that were being offered them. The account of this interview is recorded in Matthew 21, 22, 23. That with his disciples is given in chapters 24 and 25. In the Temple Jesus gave three

parables well calculated to illustrate the attitude of the Pharisees toward the work of God and appealing strongly to their sense of gratitude. They were The Two Sons, The Vineyard and the Marriage of the King's Son. Each succeeding parable showed increased power and terrific force, but instead of touching their hardened hearts they served to enrage his enemies. Then, seeking to entrap him they propounded three questions to him—the tribute money, the problem of marriage in the resurrection and the greatest commandment of the law. These he answered so candidly and so wisely that they found not the slightest grounds upon which to base an accusation, or even a criticism.

Having silenced his critics, Jesus put a question to the Pharisees as follows: "What think ye of Christ? whose son is he?" They readily replied, "The son of David." His next question was, "How then, doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son?" And we are told that no man could answer him a word, neither durst any man from that day forward to ask him any more questions. The answer to that question contained the crux of the whole controversy between Jesus and his accusers. Had they been able and willing to solve the problem that was put up to them they could have had no fault to find with Jesus. Jesus Christ presents himself to the world in two characters—a Lord and a servant. Paul refers to these qualities in Romans 1: 3, 4, as follows: "Made of the seed of David according to the flesh; And declared to be the Son of God with power, according to the spirit of holiness." His miracles, his teachings, his mighty power proclaimed him to be the Son of God. The centurion, having witnessed the dreadful scenes of the cross could but exclaim, "Truly this was the Son of God." His humility, his lowly mien and associates, his servile care for the poor and the sick testified to his character as the Son of man. It was by this title that he designated himself. He loved it, he loves it still, and is still the Son of man, "Jesus Christ, the same yesterday, today and forever."

As son of man he holds himself ready to answer our calls, to attend to our wants, to wait on us in lowly service. "The healing

of his seamless dress is by our beds of pain." He ministers to his children in their lowest extremities. At the same time, he is "Lord of all." "Ye call me Master and Lord, and ye say well, for so I am." But as the Son of man he "came not to be ministered unto but to minister, and to give his life a ransom for many." As Son of God he stilled the tempest, fed the multitudes, raised the dead, controlled the demons. As Son of man he walked up and down the country leading a little company as poor and forlorn as himself; and gave himself to the humblest forms of service.

His critics could not harmonize these two exhibitions of power and servility in the same individual. To their minds Lordly dignity was incompatible with lowly service. They could not answer how he could be David's son and Lord. Their false pride, their monumental bigotry blinded their eyes.

Let us pause to ask whether we have settled that question for ourselves. Jesus Christ is our son and our Lord. For, "Unto us a child is born, unto us a son is given." He becomes our son by the same power by which he became Mary's son. To the astonished maid of Galilee it was said, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee." And the result of that sacred experience was the Son of God. It is so with every believer. Paul says that "this mystery among the Gentiles" is, "Christ in you, the hope of glory". Thus he becomes our son and is subject to our calls.

Many people will have to change their conceptions of what constitutes true greatness before they can harmonize these thoughts. Jesus gave a most beautiful illustration of his twofold relationship toward us in connection with the "last supper". We read in John 13: 3-15, "Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter; and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet." He had not settled

that question that stopped the mouths of the enemies of Christ. He had much of the same false pride in him, and though he would doubtless have been more than willing to wash his Master's feet, he could not and would not see the case reversed. Jesus assured him that such a spirit would result in their separation. It was utterly out of harmony with the spirit of the Gospel. The thought of being separated from Jesus melted Peter's heart instantly. He was more than willing to submit.

Having finished the circle Jesus resumed his coat and place and said, "Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example that ye should do as I have done to you." At the door as they entered sat the water pitcher, also the basin and the towel, all provided by the owner of the room because it was an act of ordinary civility to bathe the feet of guests as they were entering the house. Their feet were likely to be hot, perhaps dusty, for they were not clothed as are our feet. The act was one for a servant to perform, but in this case there was no special servant. As they entered the room they saw the implements but shunned the duty. One of them should have volunteered to perform this act, but because their hearts were filled with a rancor of jealousy and envy, and there was a strife amongst them who should be greatest, no one volunteered lest he should thus forfeit his claim for eminence. They would not compromise their self-esteem by performing an act of lowly servitude. Jesus uttered no word of reproach but quietly rose from the table and performed the work himself. By this act he rebuked their foolish pride in a loving manner, and so washed not only their feet, but their hearts as well. After this we hear no more of their ambitious strife. He washed envy and bitterness out of their hearts. He glorified service, he showed that humility is not inconsistent with power, and that lowly service does not detract from true dignity. His conduct was at variance with the policy and spirit of the world, but it is incumbent upon every one who professes to follow Jesus to be able to recognize these great truths, not only in the example of Jesus, but to adopt the same spirit that controlled him.

MISSIONS AND THE SABBATH

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

NOTES BY THE SECRETARY

Your attention is called to the supplement that is attached to this number of the SABBATH RECORDER. A liberal supply of this little booklet is being sent to each church in the denomination for free distribution. By picture and by short paragraphs the attempt is made to get clearly before the people the general work of our Tract Society, calling attention to several items of special interest at the present time. If the people wish to know how the money which they contribute to the work of the Tract Society is being expended this year, they will find the information in the brief financial statement on pages 12 and 13. A similar supplement concerning the work of the Missionary Society will be issued with the SABBATH RECORDER of May 9.

There are no more of the Seventh Day Baptist Calendars to distribute, the extra supply above the copies sent out as a supplement to the SABBATH RECORDER has been exhausted. It is sincerely hoped that the calendar will be kept in sight and will be used; and may the red color that marks the seventh day of each week remind all who see it that the Sabbath is a vital factor in our own spiritual growth; may it suggest to each of us again the need of letting other people know about the blessings of Sabbath-keeping, for the great masses seem to be wholly unacquainted with these things; and may there come to all of us with new emphasis the fact that in this well-nigh Sabbathless age the Seventh Day is the sole means for preserving the Sabbath institution on a religious basis, for it has Jesus Christ and the Gospel for its authority as recorded in the Bible.

"These are certainly confused and difficult times." Thus begins a paragraph in a letter from Robert E. Speer, President of the Federal Council of Churches, inviting the presidents of the different denominations to meet "in a quiet, unhurried conference, to discuss the present situation, in order

that, by their collective thought and prayer, clear guidance might be found for those who are seeking it just at this time". The times are indeed confusing, but one thing is at least clear and plain. There never was a time when loyalty to right and truth and high ideals was more needed than just now. Loyalty to the Sabbath, come what may. Trust in God and do right. Don't give up the ship. Be ready, if need be, to go down with the ship with colors flying, rather than to sail however successfully into port under a no-man's flag.

CHANGE OF SECRETARIES

This is not an obituary, far from it, although there is keen regret on the part of the Board of Managers of the Missionary Society that it has seemed best to the Recording Secretary, Albert S. Babcock, to resign.

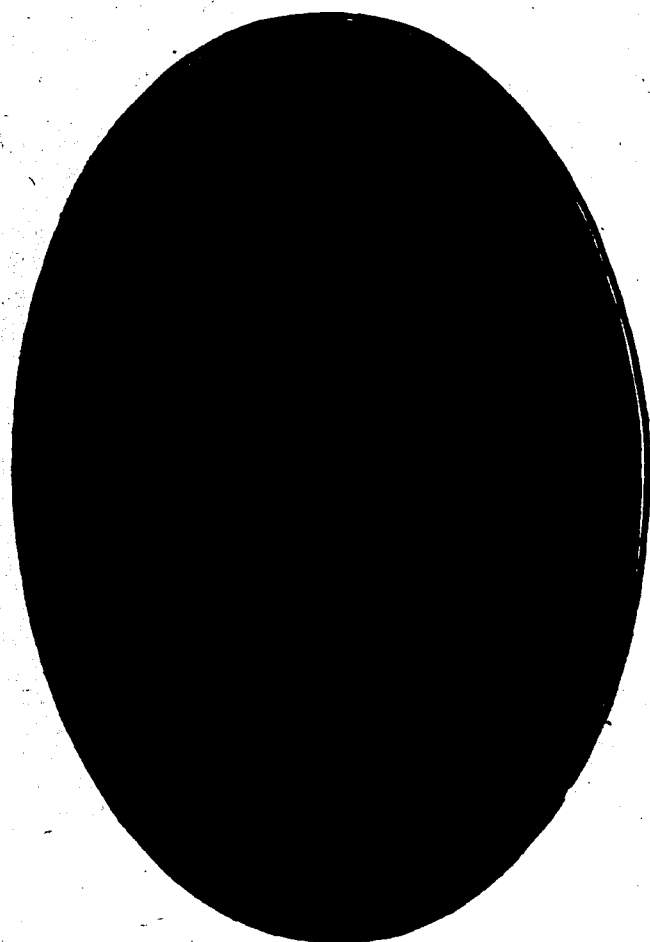


ALBERT S. BABCOCK
Recording Secretary of the Seventh Day Baptist
Missionary Society, 1899-1921

These lines rather are an attempt to express an appreciation for the very efficient and faithful services which have been so freely and lovingly rendered, so continuously rendered, for the past almost twenty-

two years; for it was in August, 1899, at the General Conference at Ashaway, that Mr. Babcock was elected to the position which he has ever since occupied so well and with such general satisfaction to all concerned.

The duties of the recording secretary of a board that has charge of such work as our Missionary Society conducts may appear



GEORGE BENJAMIN UTTER
Recently elected Recording Secretary of the
Seventh Day Baptist Missionary Society

to be rather simple and by no means arduous. And yet, if the secretary is careless or negligent or indifferent to these duties, there is confusion and delay and misunderstanding and trouble and vexation without end.

Mr. Babcock's careful attention to the machinery of the board has kept matters running smoothly. His home at Rockville has very inconvenient railway connections with Westerly where the meetings of the board are held. For many years he used to drive his horse and carriage, always taking with him some other member of the board, usually the pastor of the Rockville Church. In all kinds of weather, and by all sorts of transportation, he was never late at a meeting of the board.

These years of service have been gladly given, without any financial compensation. The joy of doing, the pleasure of ministry, the satisfaction of having a part in the sup-

port of a good work, these have been his ample rewards.

The board declined at first to accept his resignation, but he insisted, and the board at the regular meeting in January, 1921, reluctantly acceded to his request to be relieved of the work. For a large part of the winter he has been confined to his home with rheumatism.

George B. Utter has been elected to fill out the unexpired term of Mr. Babcock as recording secretary of the Missionary Society, and of the board. He is the editor and general manager of the *Westerly Daily Sun*, Westerly, R. I.; a son of the late Hon. George H. Utter, and grandson of Rev. George B. Utter.

THE TRUE LORD'S DAY

J. WHEELER FREEMAN

No. III

The Sabbath of the New Testament

Isaiah said of Christ, "He will magnify the law, and make it honorable" (Isa. 42: 21) and in the fulfilment of this prophecy, Jesus taught that the man who cherishes thought of sin is as guilty as he who commits the act (Matt. 5: 21-22, 27-28, 31-48). Jesus also summarized or condensed the law (Mark 12: 29-34. Luke 10: 27-28. Matt. 7: 12), but he never abrogated it, for he said, "It is easier for heaven and earth to pass than one tittle of the law to fail" (Luke 16: 17. Matt. 5: 18).

He cleared the Sabbath of those burdensome exactions imposed by the Elders of Israel and incurred their hatred so that they sought to kill him (Mark 3: 1-6. John 5: 16), but Jesus kept the Sabbath (Luke 4: 16. Mark 6: 1-2) as he intended from the beginning that it should be kept and gave a definite command concerning it to the Apostolic church (Matt. 24: 20). He took occasion to perform many merciful works on this particular day, setting at naught the "tradition of the elders", and he taught that "It is lawful to do well on the Sabbath days" (Matt. 12: 12. Mark 3: 1-5. Luke 13: 10-16. Luke 14: 1-5).

The apostles kept the seventh day (Acts 13: 14-15, 42-44. Acts 16: 13. Acts 17: 2. Acts 18: 3-4 and 11. Acts 24: 14), and Paul warned against the preaching of any other gospel than that lived and taught by himself and the other apostles (2 Thess. 3:

6-7. Gal. 1: 8. Eph. 2: 20), which gospel is the faith once delivered unto the saints (Jude 3). The letters of the early church to the Gentile converts presupposed the keeping of the Ten Commandments "read in the synagogues" of "every city", "every Sabbath day" (Acts 15: 19-21, 28-29).

It is noteworthy that the apostle John in his gospel, written from fifty to eighty years (Weymouth) after the resurrection, writes of the Passover as "the Jews' Passover" (John 2: 13. John 6: 4. John 11: 55), and of the Feast of Tabernacles as "the Jews' feast of tabernacles" (John 7: 2). But in his several references to the Sabbath, he never calls it "the Jews' sabbath" or "the sabbath of the Jews". The books of the New Testament were written from twenty to eighty years (Weymouth) after the resurrection, yet there is no mention in the sacred record of any change in the Sabbath of the Fourth Commandment. We are told that the change has been made in order to commemorate the resurrection of our Lord, but Paul himself teaches that the true memorial of the resurrection is baptism by immersion (Rom. 6: 3-9. Col. 2: 12).

The Sunday Institution

The Sunday institution is a man-made law, without warrant or sanction in the Scriptures. It is founded upon tradition and not upon the Word of God. Jesus warned against teaching for doctrines the commandments of men, saying, "Full well ye reject the commandment of God, that ye may keep your own tradition" (Mark 7: 6-13) and "In vain they do worship me, teaching for doctrines the commandments of men" (Matt. 15: 1-9). His words regarding the Ten Commandments are explicit, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven" (Matt. 5: 19) and James, in writing of the same law, says he who offends in one point is guilty of all (Jas. 2: 10), for he who said, "Do not commit adultery", said also, "Do not kill" (Jas. 2: 11), and he who said, "Do not commit adultery" and "Do not kill" said also, "Remember the Sabbath day to keep it holy."

Satan is the prince of this world (John 12: 31. John 14: 30. John 16: 11) and he has so contrived that it is not without sacrifice that men keep the whole law of God. But it must be remembered that Jesus

said, "Whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it" (Luke 9: 24) and "He that taketh not his cross, and followeth after me is not worthy of me" (Matt. 10: 38). "If ye know these things, happy are ye if ye do them" (John 13: 17).

So great is the zeal to establish and enforce this man-made law that powerful religious organizations are influencing legislation in its behalf, providing punishments for those who walk "even as he walked" (1 John 2: 6) and who know, as did Peter and the other apostles, that "we ought to obey God rather than men" (Acts 5: 29). Peter says, "If, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God" (1 Pet. 2: 20) and "If ye suffer for righteousness' sake, happy are ye: . . . be not afraid of their terror, neither be troubled" (1 Pet. 3: 14).

However great the trials and persecutions of those who keep the commandments of God in this evil and adulterous generation, when "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ" (Rev. 11: 15), they shall be found among that most holy company of whom it is written, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22: 14).

The Unity of the Scriptures

The Lord of Matthew, Mark and Luke is the God of Genesis, Exodus and Leviticus, the "Alpha and Omega, the beginning and the end, the first and the last" (Rev. 22: 13): the crucified Savior of the New Testament is the Lamb slain from the foundation of the world (Rev. 13: 8. 1 Pet. 1: 19-20). The Lord's day of Revelation 1: 10 is the Sabbath of the Lord thy God of Exodus 20: 10.

The Sabbath, as a part of that law which shall "stand fast forever and ever" (Psa. 111: 7-8) and for which "the isles shall wait" (Isa 42: 4), shall be observed by all flesh when the present earth and the evil works that are therein shall have been consumed (2 Pet. 3: 10) and when there shall remain but *one fold* and one Shepherd (John 10: 16). This is perhaps the most satisfying evidence that the Sabbath is the true Lord's day. Peter says that Paul has written of some things that are hard to be understood and that those who are unlearned and

unstable wrest the meaning of them, as they do also the other Scriptures, to their own destruction (2 Pet. 3: 15-16), but the word of the Lord concerning his holy Sabbath is so unmistakably plain "that he may run that readeth it" (Hab. 2: 2). By the mouth of Isaiah, God has promised that he will "create new heavens and a new earth" (Isa. 65: 17). The apostle Peter declared that "we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Pet. 3: 13) and the apostle John, in the great vision Jesus gave him of "things which must shortly come to pass" (Rev. 1: 1), saw the new heaven and the new earth, "for the first heaven and the first earth were passed away" (Rev. 21: 1). Then "hear, O heavens, and give ear, O earth: for the Lord hath spoken" (Isa. 1: 2). "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that . . . from one Sabbath to another, shall *all flesh* come to worship before me, saith the Lord" (Isa. 66: 22-23).

"O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children forever!" (Deut. 5: 29).

"O that thou hadst harkened to my commandments! Then had thy peace been as a river, and thy righteousness as the waves of the sea" (Isa. 48: 18).

NOTES FROM THE SOUTHWEST

REV. ROLLA J. SEVERANCE

The writer left Antlers, Okla., February twenty-one, after having spent three days with the people of the Rock Creek Church. His mission was to make the annual visit among the L. S. K's of Texas.

The first stop was at Humble where a pleasant day was spent with the Smith family. Mrs. Smith is a member of the Fouke Church. Miss Ruth, the daughter, is conducting, for the second year, a private kindergarten school but is anxious to attend college next year. The missionary tried to interest her in Milton and she talked quite favorably.

The visit at Sugar Land with Mrs. Miriam Chipman Regenbrecht was greatly enjoyed, not only because Miriam is interested in all denominational matters, but it also gave the

missionary his first opportunity to visit a sugar refinery. Mr. Regenbrecht is chief chemist for the Imperial Sugar Company and with him as a personal guide the tour of the plant was not only interesting but educational.

Four days were profitably spent with the Lammes family near Eagle Lake. There was a Seventh Day Baptist church at this place at one time but this is the only family living there at present. Mrs. Lammes and two children, Estelle and Rueben, are members of the Fouke Church. A brother of Mrs. Lammes, R. W. Watson, makes his home with her and there are three motherless boys also living in the family. They are Ernest, Sterling and Bert De Shazo, sixteen, thirteen and twelve years old respectively. Ernest is a member of the Fouke Church.

On Sabbath afternoon, February twenty-six, the family with the writer, went to the Colorado River, a half mile from the home, and there Mr. Wilson, Sterling and Bert De Shazo were buried with Christ in baptism. Later in the day all gathered in the spacious living room and observed the divine ordinance of the Lord's Supper; spent a profitable hour in the study of the Sabbath-school lesson thus closing a Sabbath of real communion and fellowship which the missionary is sure had been a spiritual blessing to all.

Although there was little opportunity to advertise it in the community, it was decided to have a service in a nearby schoolhouse on Sunday. There were thirty-five present which was considered quite remarkable because it is a strong Catholic neighborhood.

The kindness of Mr. Lammes in furnishing a horse and saddle for the missionary made it possible for him to spend a day with Mr. Glasier, another member of the Fouke Church living six miles from the Lammes home. The visit seemed to be greatly appreciated by this brother, more so perhaps because he has recently been bereaved of his companion.

If you RECORDER readers are not acquainted with the person you surely are with the name, D. S. Allen, of Port Lavaca, Texas. It was the writer's high privilege to visit this good brother and his wife in their hospitable home. Mrs. Allen is in poor health but Mr. Allen is very active and still supplies the trade with his handmade oyster knives.

By appointment, Secretary Holston and the writer met Wednesday morning, March second, on the train bound for Edinburg, Texas. Here they found four families which have moved there from North Loup, Neb., and purchased homes in the Rio Grande Valley, and another that is spending the winter there. Aside from these they found two families, some of the members of which are connected with the Nortonville Church. There are also several Seventh Day Adventists in the vicinity of Edinburg and at present all the Sabbath-keepers are meeting in a union Sabbath school but using Seventh Day Baptist helps. Following the Sabbath school there is a sermon by an Adventist minister. Just how long this union meeting can continue satisfactorily to all is yet to be determined. Some of the Seventh Day Baptists were very anxious for a separate church organization but others felt that it was not advisable at this time. If the country continues to develop it is only a question of time, in the writer's opinion, when there will be a Seventh Day Baptist church in Edinburg.

The ten days spent with the good people there will long be remembered. The climate was delightfully warm and summery tempered by a refreshing gulf breeze. The fragrance of the orange blossoms, the profusion of palms and other semi-tropical trees and plants made the writer feel quite at home; so much like southern California.

On the return trip, a delightful day was spent with Deacon and Mrs. J. B. Williams at San Antonio, Texas. Deacon Williams has for years been very much interested in the moral and spiritual uplift of the colored people of his city. As long as he was physically able to engage in business he found opportunities to manifest the Christ spirit in many helpful ways. He often went into the homes for Bible readings and to pray with those who were seeking a higher spiritual life.

A day was also spent with Mr. G. W. Russell, a recent convert to the Sabbath, living at Hewitt, Okla. Mr. Russell is happy in his new religious experience and is very anxious that his friends and neighbors shall be set right on the Sabbath question. He greatly desires the missionary to arrange for some public meetings in their little town.

Friday, March eighteen, found the writer at Belzoni, Okla., ready for the regular monthly appointments with the Rock Creek

Church. After preaching four times to congregations of about fifty, he reached home Monday night at eleven-thirty, having been absent nearly five weeks.

ONE OF OUR BIRD FRIENDS

Have you ever wondered why the Baltimore oriole is so called? It is because of its colors, black and orange—the colors of the arms of Lord Baltimore to whom Maryland first belonged.

In reality, the Baltimore oriole is not an oriole, but a member of the starling family. Its chief resemblance to the oriole, which is a native of the old world, is its color. It is one of the most fearless of our American birds, often building its nest in the branches of a tree in the noisiest section of a city, where its cheery song is heard above the din and clatter of the street.

The nest of the Baltimore bird is very interesting, and displays great skill in the making. In shape it resembles a long purse and it is swung hammock fashion from two twigs at the extremity of a lofty, drooping branch. It is formed of flax, vegetable fiber and wool, matted together, then securely sewed in place with irregular but very strong stitches. The thread used for sewing is usually long horsehairs, though especially if the nest is within close range of civilization, bits of string, thread or silk floss are used. The mother bird does the building, while her mate searches for and brings the material. When completed the nest is from six to seven inches long or deep, and at the bottom there is always to be found a soft bed of cow hairs or similar material in which the eggs are kept snug and warm.

The Baltimore bird contributes his beauty and cheer to brighten life's pathway, and should certainly be sure of mercy from us.—*The Comrade.*

That the seventh day of the week, commonly called Saturday, is the only weekly Sabbath known to the holy Bible, is a stern, unshakable truth. The Sabbath of Christ revealed anew from Sinai is the Sabbath of the whole Bible, the Sabbath of the New Testament as it is of the Old. It is therefore the New Testament Sabbath, the Christian Sabbath; aye, it is the Lord's day—yes, the Lord's day from the creation of the world.—*Signs of the Times.*

EDUCATION SOCIETY'S PAGE

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

THE SMITH-TOWNER BILL

SUPT. WALTER B. DAVIS, MADISON, N. J.

Education is rapidly becoming one of the dominant interests of society. Even before the Armistice was signed the English Parliament passed one of the most comprehensive educational laws ever passed by any country. France has recently put upon its statute books a similar law in spite of the adverse economic condition of that country. We are almost alone among nations in the matter of federal attention to education, but we trust that it will eventually take its place in importance in this country, beside the question of the tariff, the income tax, trade and good roads.

The educational bill of the Sixty-sixth Congress, known as the Smith-Towner Bill, was reported favorably by the Committees on Education of both the House and the Senate. No vote was taken on it, however, before the close of the session on March 4. The bill is now being carefully revised and will be reintroduced by Congressman Towner when the Sixty-seventh Congress convenes. Chances are good for its passage.

There are two parts to this bill, both of which should have the hearty support of all those who have faith in the work of the public schools as the hope of this nation.

Part I—Creates a Department of Education with a secretary as a member of the President's Cabinet.

Part II—Provides federal aid for education in the States to the amount of \$100,000,000 yearly, but prohibits federal control. The proposed appropriations are under the following heads: (a) \$7,500,000 for removal of illiteracy; (b) \$7,500,000 for Americanization; (c) \$20,000,000 for physical education, including health education and sanitation; (d) \$15,000,000 for the preparation of public school teachers; (e) \$50,000,000 for equalizing educational opportunities in the States.

Education can not receive its proper place of importance in this nation through a bu-

reau as now constituted. A secretary at the head of a national Department of Education could exert a great influence through the nation. He would occupy a position of leadership in educational research and development. He would prepare the federal budget which is proposed by Part II of the Towner Bill, and would make recommendations for the appropriations for the promotion of education. The many educational agencies that are now distributed among various departments should be organized into a single department in order that they may be effectively administered. Since education is as much if not more a matter of concern to the nation as to the local community the great plans and purposes of its advancement can only be accomplished through a national center.

This does not mean, as many have feared, a system of federal control of one the important functions of the States. State rights are carefully guarded by the strongest possible provisions in such clauses as: "Courses of study, plans and methods for carrying out the purposes and provisions of this act within a State shall be determined by the state and local educational authorities of said State." "This act shall not be construed to require uniformity of courses of study, plans and methods." "All the educational facilities of this act shall be organized, supervised and administered exclusively by the legally constituted state and local educational authorities of the State."

We can not pride ourselves as a nation any longer upon our freedom from illiteracy. The draft has opened our eyes. The amount of illiteracy in our country is a national disgrace and menace. It furnishes fertile soil for unrest, revolt and political corruption. One-half of all industrial accidents are due to workingmen's inability to read and understand danger warnings. One in every four men in the draft could not read a newspaper, orders in camp, or write a letter home. By the 1910 census 5,500,000 over ten years of age could not read any language, and 3,500,000 more could not speak, read or write English. Nor is illiteracy a Southern problem, since New York has 406,000 illiterates, Pennsylvania 354,000, Illinois 168,000, and Massachusetts 141,000. Americanization is a national problem remaining wholly unsolved. Children are Americanized through the public schools, but there are fifteen million foreign-born adults

THE BAPTISM WITH THE HOLY GHOST

ROBERT B. ST. CLAIR

Much confusion exists today on the subject of the Spirit's baptism. Many theories are abroad. Many are saying, "This is that", while others as promptly reply, "This is not that". Some say that all who speak in "tongues" have the baptism of the Holy Ghost, while others again affirm that many who thus speak are living unclean lives, and that they can not for a moment believe that the Holy Spirit would dwell in an un-sanctified temple.

The question, "Have you received your Pentecost?" is asked us in Detroit, as it is asked people in all climes the world over. Everybody wants, or should want, the Holy Ghost as an indwelling Comforter. The editor of the SABBATH RECORDER constantly urges his readers to pray for a modern Pentecost, and we, in Detroit, stand committed as definite seekers for the infilling of the Divine One.

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets have gone out into the world", the apostle John tells us, in his First Epistle. This we have been endeavoring to do. Many of these spirits go down under the test.

During the spring months of 1906, in a little mission located on Azusa Street, Los Angeles, Cal., under a colored preacher named Seymour, there broke out what was termed the Baptism with the Holy Ghost accompanied by the "Bible Evidence" of speaking in definite foreign languages. I was pastor of a Canadian church at the time, and one of the members was sister of the secretary of the Azusa Street Movement. We therefore received the news of the "outpouring" months ere it was first published in print in the columns of "The Apostolic Faith", an official organ of the Pentecostal movement, which sprang into being in July, or thereabouts, 1906. We all rejoiced exceedingly at the glad tidings. People, we were informed, were speaking in Oriental tongues, such as Chinese, Indian, etc., and in many European tongues, also in Philippine dialects, and were proceeding as missionaries to the various countries in which the "tongues" they had received were spoken. No long and tedious months of study in attempts to master these difficult tongues were necessary as the modern disciples had

here who are untouched by this or by any other Americanizing agency.

The nation is vitally interested in developing a physically sound people for obvious reasons. Seven hundred thousand men or nearly one-third of the men examined in the draft were found to be physically disqualified for service. Ninety per cent of them were disqualified through ignorance of the simplest rules of health.

We are ashamed to confess that 300,000 persons now teaching in the United States have had no professional training. Thousands of schools are closed because teachers can not be obtained. Out of 120,000 new teachers needed each year 100,000 enter wholly unprepared. This can mean nothing but a deterioration of citizenship.

It is a fact easily proved that the States individually can not furnish that equality of opportunity which is fundamental to our government. Every child does not now have the advantage of a common education. The poorest schools are in the poorest communities. The wealth of one State is \$14,000 for each child of school age, while that of another State is but \$2,000. Should not the richer States help the poorer for the same reasons that the childless man should pay his share of the expense of educating his neighbor's children in the public schools?

But where is this \$100,000,000 to come from? The nation must make wise choices regarding the items in its yearly budget. People generally are of the opinion that education, because of its importance, is the one item that justifies a relatively high tax rate.

Former Secretary Lane estimated that the annual loss to the nation from illiteracy alone is \$826,000,000. One hundred million dollars might be cut off the appropriation for army and navy, perhaps with less danger, and more profit. We spend \$100,000,000 annually for good roads. Millions are appropriated annually to remove cattle ticks, weevil, snags from rivers, and rocks from harbors. These are all important, but are they more important than our children?

"A salesman is one who goes out after customers. A clerk is one who lets customers come to him. Are you a salesman or a clerk in God's business?"

received the full powers to speak in other tongues as had the primitive Christians in Acts 2. Scores of these consecrated people went to foreign shores 'tis true, but their awakening after reaching the mission fields is indeed one of the saddest chapters of modern missions. Completely disillusioned, they made their way, as best they could, with the aid of charity, and the kindly help of missionaries of the "nominal" churches, to the land of the Stars and Stripes.

From the Montanists in the second century after Christ down to the Irvingites in the nineteenth century, we have many instances of people thinking they were speaking in Pentecostal tongues, while amongst the Mormons, Gift Adventists, and Spiritualists the same manifestations have appeared. We can not, surely, regard these, one and all, as evidences that the persons thus speaking were the recipients of the Holy Spirit in baptismal power, and, therefore, we are under the greater necessity of "trying the spirits".

In Bible study recently arranged by the writer, the following thoughts were brought out:

1. The need of each Christian for the Holy Spirit.
2. The promise that the need would be supplied. Phil. 4: 19; Isa. 59: 19; Micah 3: 8; Matt. 3: 11; Luke 11: 13; John 14: 15-18; John 16: 7-14; Luke 24: 49 and Acts 1: 5, 8.
3. The fulfilment of the promise. Acts 2: 1-6 (real, definite foreign languages); Acts 2: 7, 8, 16-18, 38; Acts 4: 8, 31-35; Acts 5: 32; Acts 10: 44-46; Acts 11: 15, 16 (the same way as at Pentecost); Acts 13: 9, 52; Gal. 5: 22, 23, 25.
4. Instead of the Genuine Baptism of the Holy Spirit, many receive base substitutes, mere counterfeits of the real outpouring. Matt. 24: 24, 25; Exodus 7: 10-13; 2 Cor. 11: 13-15; 2 Cor. 2: 11; 2 Thess. 2: 7-12; Rev. 16: 13, 14; Matt. 7: 21-23; Isa. 29: 4 ("peep" or "chirp" marginal reading for "whisper"—spiritualistic "tongues"); Isa. 8: 19.
5. Two excellent tests by which to try all "tongues" movements—Isa. 8: 20; Matt. 7: 20.
6. The Baptism is not worked up, is not the result of excitement, or the vain repetition of one or more words, or the result of the shouting or undue urging of associates. It comes down from heaven, and Jesus

is the Baptizer. 1 Peter 1: 12; Acts 2: 1, 2; 1 Kings 18: 37, 38; Matt. 6: 6-8.

In one of these so-called Pentecostal missions recently, the writer heard the leader, who was kneeling beside a young girl "seeker" shout: "Mum, mum, mum, mum, mum, mum, ya, ya, ya, ya, ya, hallelujah, hallelujah, hallelujah, hallelujah", etc., rapidly and repeatedly until the "seeker" was worked into a frenzy. In the same mission, a few weeks before, the similar tactics were pursued until a young woman "seeker" was quite beside herself, and according to the managers of the demonstration, had received the "baptism". How unlike Pentecost! How unlike our loving and all wise God!

Several days after this subject was discussed in prayer meeting one of our congregation placed in our hands a copy of "The Gathering Call", which carried an article entitled, "False Tongues, Flesh Tongues, Faith Tongues" by Rev. D. W. Griffin, a prominent Pentecostal leader. Mr. Griffin has viewed the movement at close range and has an intimate knowledge of a number of the features to which we have called attention. As one interested in the movement's success, he is desirous of purging it from leaven. Writes Mr. Griffin:

"False Tongues This is found among people known as Spiritualists. They are said to speak in tongues, and God tells us about it in Isaiah 8: 19, so that we shall not be in the dark. . . . How plainly we can see and hear then, the 'peep' and 'mutter' of demons in this nineteenth verse and in Spiritualism.

"Flesh Tongues. . . . I am sure that weak souls, given to much extravagance and having fallen into sin and done things quite inconsistent, have spoken in tongues. . . . Such a one may be quite weak, stumbling and inconsistent and unwise and at times manifest a strong and unchristian spirit, even in tongues, but I charge the whole thing to the flesh. . . . I believe that you may receive a flesh gift of tongues, where people in the flesh gather about you, and lay hands on you, and insist on telling you what to do, and even go to the extreme of working with their own hands your chin, and shouting and jumping and jesticulating in tongues, and crying, 'go through', and such like manoeuvres. You may thus speak in tongues in the flesh, and hold the gift rather in the flesh than in the Holy Spirit, and be little

edified in it yourself, and of little edification to others.

"I believe in many cases altar workers are in the flesh in tongues, when they gather about some waiting one who is getting into the blessing and begin to urge and strain and shout in tongues. In their desire and trying to get people to speak in tongues their own zeal without knowledge leads them to be shouting away in tongues when no one is really edified and no one understands. In many cases such is confusing and hindering to seekers. Such a meeting of noise and seeming power may go on at length and be called a meeting of great power when in truth the Lord was little in it in lasting blessing and bringing things to pass. . . . All boasting and trying and speaking because others are speaking in tongues or to show that you can speak in tongues or to get others to speak in tongues or your own energies in tongues is flesh tongues.

"Faith Tongues. This is the direct gift of the Holy Spirit: this is the Spirit giving utterance; it is the Spirit speaking in tongues as he wills"

We find ourselves in accord with the definition of Faith Tongues and we are glad to note that a prominent Pentecostal leader is out on a clean up crusade. Certain so-called Pentecostal leaders have been guilty of the lowest crimes defined in law, and have pleaded guilty to them. Many have been conducting their meetings in an objectionable manner, and thousands upon thousands, deceived by some kind of a tongue, other than a Faith Tongue, have asserted confidently that both they and their doctrines must be approved of God, else they could not speak in tongues.

Our people at Detroit would far rather never speak in a "tongue" than to speak in a counterfeit one. They are truly anxious to be filled with all the fulness of God, and they are willing to let God have his way in their lives, but they earnestly pray to the throne of divine grace: "Oh, Lord, preserve us from error, fill us with thy Holy Spirit, and, if it be thy will to speak through us as thou didst through the disciples on the day of Pentecost, we know that it will be in a definite foreign language, which thou canst use to convince those who are foreigners to us of the greatness of thy power and thy glory and of their need of salvation!"

Meanwhile, our people are seeking a mighty anointing by the Spirit of God, while never losing sight of the fact that, in strict accuracy, the mighty anointing is not the Pentecost of Acts 2.

8044 Harper Avenue,
Detroit, Mich.

LIFE

MRS. M. L. W. ENNIS

What wondrous possibilities abide
In each brown tuber heart,
Securely there, the vital spark, Divine,
Waits to perform its part.

Waits till the wintry blasts have done their worst,
Waits for the moving sun,
When from their icy fetters freed at last,
The laughing brooklets run.

Then once again life's miracle is wrought,
Bursting their narrow tomb,
Arrayed once more in spotless royal robes,
The regal dahlias bloom.

Ashaway, R. I.

A lady found in her son's coat pocket, when he came home from school, three letters she had written him unopened. She said:

"My boy had the first claim upon me, and I put aside everything to write him every week."

If you could imagine the ache of that mother's heart by the neglect of a son she would die for you might get some conception of the heartache of your loving Father over your neglect of his letters. Many of them have come to us by the way of the cross, bathed in the blood of his Son. Are any of them written for this special trouble now overpowering you, yet unopened. The one not yet opened may mean life or death to the soul.—*Record of Christian Work.*

DON'T

Don't say you love the bird-songs,
My sister, don't say that,
If you've a decoration
Of wings upon your hat.

Don't call the furry creatures
Your brothers and your kin,
If you condone the trapping
That gave to you their skin.

Don't talk of God's great mercy,
If you've no sympathy
For his dumb, helpless creatures
Whose champion you should be.

—Alice J. Cleator in *Our Dumb Animals.*

WOMAN'S WORK

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

THE QUEST

Not in

The sky afar,
Beyond the last,
Pale star;—

Nor on

The earth below,
Among the things
That grow;—

Nor yet

Beneath the waves,
In the sea's dark,
Deep caves;—

But look

For God, apart
From these, in your
Own heart.

—Ralph M. Thomson.

[Our readers will find a double portion of good things in Woman's Work this week. One set of copy was mailed in Milton on March 25, and the other on April 2, eight days apart. But it seems that Uncle Sam failed somewhere in his mail service; for both these letters, under first class postage, were delivered in Plainfield on April 4.—T. L. G.]

THE CAREER OF A COBBLER*

MARGARET T. APPLGARTH

CHAPTER V

THE LONELY HOURS: A DOUBLE SURPRISE CONCERNING WOMEN AND RUPEES

For the space of several minutes you would not have known that they were there; two men in turbans, quietly communing with their souls. Dark clouds scurried across the moon—eclipsing, then revealing; while off somewhere there came the lonely call of prowling jackals.

"A she-jackal," Chunder Singh shuddered at the sound uncanny and forlorn, "A she-jackal calling to her young."

Vishnuswami smiled in quick appreciation of his opening: "You speak the

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thought I had in mind, to talk of Hannah Marshman calling to the young of India."

Chunder Singh rose to his feet and stretched himself and yawned: "Is there no other topic of more interest? I have no liking for a tale that tells of women. What say our shastras? 'Day and night women must be kept in dependence for women are impure as falsehood itself.'"

"Sit down beside me, foolish man; it passes wonder what this woman did. Not only did she keep that house where dwelt the Englishmen of whom I have made mention, ordering their meals and doing all the homely tasks you might expect of woman, and more besides,—since she was master of the art of needlework, and also could produce sweet sounds upon an instrument of music. But more than this,—put down your ear to listen!—till two o'clock each day she kept a school, a school for little girls."

"I hear you say the words," laughed Chunder Singh in loud amusement, "but surely you are talking through your turban! Do we not know, the two of us, that women have no brains? I ask you: Can you teach a hen? Ah, bah, you speak a fairy tale,—I beg you, change the topic."

"Not so," said Vishnuswami with enthusiasm, "I also ate the fruit of great surprise when I first heard of it. But it is true—with my own eyes I have seen girls add figures, read from books, even write long words on paper. All this did Hannah Marshman prove to men of India. Moreover, in the course of time, fathers gladly paid good sums of rupees to send their daughters to this school. It must have been a sight for village eyes to see those maidens babbling actual wisdom as learned as a son. I must tell you that from the flood of rupees pouring in, like Carey Sahib, Mem Sahib kept out enough to run her house on simplest fare in meager style. They were not grasping folk, those missionaries. Heroic self-denial was their way of life, and all money was in common for the work of God. More of this later."

Meanwhile I am consumed with interest. Do you tell me in all soberness that many females filled their heads with knowledge gained from her you name as Hannah Marshman?"

"Again I say it: *Many females*, until her school was always overcrowded. Picture to

yourself those children going back to little huts nearby, wishing to clean them up in tidy fashion as these English do. See neighbors crowding in to see the strange amazement of females reading like the pundits! Envy awoke in the hearts of other maidens; desire in hearts of other parents; and it was necessary for Marshman Mem Sahib to open other schools—finally twenty-seven altogether, fourteen in or near Serampore. Moreover, many maidens married, and taught the curious hooks and curves of reading to their children, crooning Christian songs for lullabies."

"Ah, you can see it! how men got down into the new religion gladly when they learned it from their mother's lips in childhood! For in every school the Book of Heaven was read with breathless interest, and every pupil learned about the God who came on earth,—Lord Jesus."

"I can not swallow my surprise! Neither do I wholly like it. What honor for a man if women preen themselves to equal him? Now, as you know quite well, there are too many women in my hut, too many tongues to wag, too many jealousies, too many poisons slipped into rice bowls. Bah! I always have to take the stick to some one! So I ask you: would it do to have them any wiser—I would be putting my life on a tray."

"Give but one glance at the women I mention: the sly foolishness of those who loll in zenanas is all gone; oh, man with several wives, I tell you frankly, never was there loveliness like that which shines through Christian eyes of man or woman. Their hands do gentle deeds, their tongues speak gentle words. There is no time for jealous squabbles. Moreover, I have seen widows reinstated, doing happy work; I have seen old women, wrinkled as a fallen leaf, tuck Bibles in their saris and go down the dusty roadway to salaam at neighbors' doors, to enter and to tell about the Living God. 'Bible women' they are called just recently. Tell me, you man of India, did we dare dream such education?"

Chunder Singh rubbed his chin reflectively: "Since you say it, I agree. This Hannah Marshman, now—oh, what a woman! To open wide her arms to silly fools and turn them into all you claim. Think you the fad will last, tomorrow and the day after?"

"Such wonders always spread, my brother,

when the heart is touched. Carey Sahib always dwelt on education, and I see future generations all in school. It only lacks for teachers, even now!"

"Then I burn to hear what was done for lads, if girls had such attention."

Vishnuswami smiled: "Marshman Sahib had a school for boys, a splendid school to teach things you and I lack knowledge of; the world and who lives in it, where the oceans lie and where the continents—all this men call 'geography'. And always in those schools there was God's Book of Heaven. You can gather how quickly schools could influence homes, till little bands of Christians everywhere built churches, and men to preach in them on Sabbaths and on weekdays were in great demand. So Carey Sahib started Serampore College, to train these Indian preachers for their work. There never was a Christian College in all India before his!"

Chunder Singh was puzzled: "Now about those preachers,—is it such an art that they must learn the mysteries?"

"Brother, could you do it? Right away—tomorrow? No matter how your heart might burn, your lips might make sad blunders, since you ought to know the errors in your old religion, all the beauties of the new, and how to win men over."

(To be continued)

WORKER'S EXCHANGE

MILTON JUNCTION, WIS.—Some time ago the Woman's Board asked the Ladies' societies of our churches, to write about the best things done the past year.

Our society divided into three divisions, each division taking charge of all work, entertainments, suppers, etc., four months. Altogether we raised in various ways—lunches, suppers, piecing quilts, quilting, tying comforts, a sale, etc., \$400. We paid \$100 on Forward Movement; \$100 for repairs on church; \$75 to help put a furnace in parsonage; \$50 for local purposes; and \$25 for lantern, with a balance in treasury of \$150.

I have thought that perhaps the ladies of other societies would be interested in knowing how we are using the lantern we purchased last December. The first time it was used was December 9, when, after a supper served by the Ladies' Aid Society at the

church, scenes in the "Courtship of Miles Standish", and also "Illustrated Songs" were shown. The following Friday evening at the prayer meeting, it was used to show pictures of former pastors and workers of the church. At the Christmas entertainment of the Sabbath school scenes in the "Life of Christ", and of the Holy Land were shown. At an Aid Society meeting early in January it was used in connection with a program on our early missionaries to China, showing pictures of Rev. and Mrs. Wardner and Rev. and Mrs. Carpenter.

In February the C. E. society had the lantern and presented scenes portraying the "Life of Washington", and the W. C. T. U. the same month used the Lincoln slides.

At a recent meeting of the Ladies' Aid, we had "Illustrated Sacred Songs", with pictures of the poets and also of the composers of the music. Then, Mrs. West entertained her Sabbath school class of girls one evening, with pictures of birds. At our last meeting of the Ladies' Aid, was presented the "Passion Play of Oberammergau".

Our denominational slides are furnished by the Woman's Board. The others we obtain by paying a fee of \$5.00 per year, to the Bureau of Visual Instruction, of the University of Wisconsin at Madison.

When other societies outside the church use the lantern we charge them a small sum and this goes into the treasury of the Aid Society.

MRS. I. B. CLARKE,
Press Committee.

FOUKE, ARK.—Our associational secretary has asked us to write of some great thing done during the year. One lady said the greatest had been the birthday socials. We can only report small things but hope they will be large some time.

We had two or three "cotton pickings" this fall, that is each member and some of her children picked cotton a day and gave that day's wages to the Aid Society.

We meet every week during the winter to quilt and sew and adjourn during the summer months because of the heat and so much work.

The birthday anniversary of each member is observed by a social time. The membership is twelve but seldom all can meet at a time. Though small in numbers we are trying to do the Master's work.

J. S. WILLIAMS.

THE STRIP OF BLUE SKY

I know a dark and lonely dell,
A forest nook where elves might dwell,
So lost in shade, so far away,
It seems forgotten of the day.

But in the waving hemlocks high
There is an island of blue sky—
A little space, o'er which are blown
White clouds, and where the stars look down.

'Tis so with thee, forsaken heart,
However cold and lone thou art,
However lost to human ken,
And narrow sympathies of men,

Look up! Thou hast the strip of sky;
Thine outlook opens wide and high,
Where loves, like stars, forever shine,
And sympathies are deep, divine.

—James Buckham.

SUCCESSFUL IMMIGRATION MEETING

Reception Committee. Members of D. A. R. Chapters and Colonial Dames who could be interested and enlisted to help, or girls or women dressed in colonial costume.

Wall Decorations. Flags of all the nations grouped around or under the Stars and Stripes. Pictures of the Landing of the Pilgrims and other immigration scenes.

Introduction. The leader welcomes "all the immigrants who have come from so many lands". As the members and guests look around for foreigners, she asks each one present to tell from what country her ancestors came. There is sure to be great interest and surprise in the number of nationalities represented, and every one understands more clearly that she is an immigrant or the descendant of an immigrant unless her parents were American Indians.

Map Talk. A large map on the table in the center of the room if the attendance is small, or on the wall if all can not gather around the table is the next center of interest. Before the meeting the leader should make an outline map of the United States with the Great Lakes and the principal rivers indicated and cut from a map of similar dimensions, sections representing the different settlements. These should be plainly labeled:

Jamestown, 1607
Plymouth, 1620

etc. Before the meeting, these sections should be handed to different members who are to be prepared to state in not over three minutes the principal facts in connection with the settlement assigned. The sections

should be pasted in proper place on the map by the leader.

Short talks on various features of the present day immigration situation may be made a most interesting feature of the meeting.*

Colored graphs showing from what countries they come, the number of illiterates, etc., may be used for posters and furnish the basis for several interesting talks.

Thumb Nail Biographies of great immigrants may be given with one or two minutes allotted to striking facts about each as a "Roll of Immigrants we Honor" is called.

What the Churches are Doing. If the meeting is denominational, some one should be appointed to write to the Immigrants Mission Board of the denomination for latest facts about work being done, and needs of the work as a basis for a talk which should be concluded with a bird's eye view of all the religious work being done for immigrants. If the meeting is interdenominational, appoint representatives of various denominations to tell, in not over three minutes, the most interesting and important features of the work of their own boards.

Conclusion. Gather together the impressions of the meeting by a brief concluding talk on "Our Responsibility as Older Immigrants to Later Arrivals."—*Missionary Review of World.*

*Write to the Commissioner of Immigration, Washington, D. C., for a copy of his latest report, which is full of interesting material about the immigrants coming to our shores.

DEACON FRANK S. WELLS

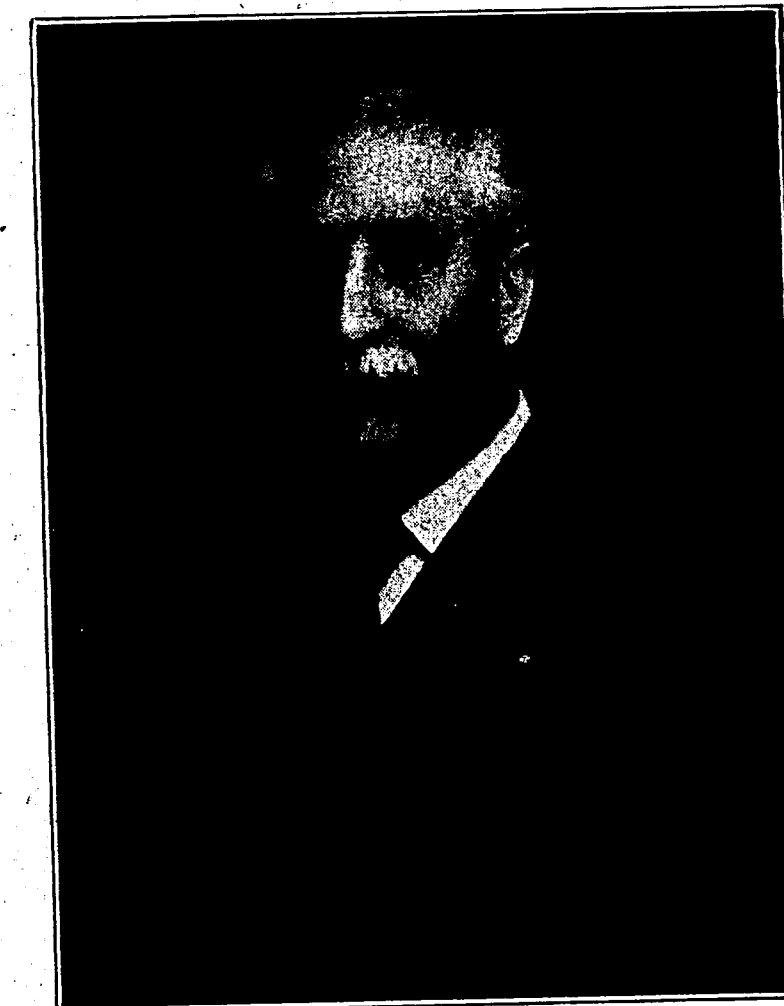
The Seventh Day Baptist Church of Plainfield, New Jersey, suffered a severe loss on March 13, 1921, in the death of Deacon Frank S. Wells. He had been a member of the congregation for fifty-six years, and had endeared himself not only to the church, but to the city in which he had a wide acquaintance.

He was born at DeRuyter, N. Y., September 18, 1842, the son of Jason and Maria Stillman Wells. His parents were devout members of the DeRuyter Seventh Day Baptist Church and he was brought up under a strong and wholesome Christian influence.

When he was nineteen years of age he volunteered for service in the Civil War. The character of the service which he rendered is indicated by the promotions in rank which came to him. In 1862 he was pro-

moted in February to eighth corporal, in April to second sergeant, in September to first sergeant, in October to second lieutenant, and in January, 1863, to first lieutenant, all in less than one year. He saw service in many of the important engagements of the war. His patriotism and service in civil life has been of the same high order as that rendered in time of war.

In 1865 Mr. Wells came to Plainfield and began the study and practice of dentistry under the direction of Dr. Charles H. Stillman. He later supplemented this training by taking a two-year course in the New



York College of Dentistry. He continued his professional practice in this city until forced to give it up on account of failing health. Upon the fiftieth anniversary of the beginning of his work, the dentists of the city paid him a tribute of high honor at a testimonial dinner, thus showing by word and deed their high regard for him who for half a century had been an honor to their profession.

Mr. Wells was married three times. His first wife was Miss Mary T. Maxson, daughter of Rev. William B. Maxson, to whom he was married November 19, 1867, and who died April 15, 1887. His second wife was Miss Fannie P. Draper, of DeRuyter, N. Y., to whom he was married August 3, 1892.

She died March 10, 1893. He was married again September 16, 1908, to Miss Anna T. Wooden. Mrs. Wells and their daughter, Anna Frances, eleven years of age, survive him.

Mr. Wells was born and brought up in a Christian home, of the Seventh Day Baptist denomination, at DeRuyter. The exact time when he made Christian confession and was received into the church is not known to the writer, but it was evidently before he enlisted in the army at the age of nineteen. He transferred his membership to the Seventh Day Baptist Church, Plainfield, May 7, 1887, but he had already worked with the church for many years, and had won for himself a high place in the love and confidence of its membership. This is indicated by the fact that later in the same year, 1887, he was elected to the office of deacon. Mr. Wells was taken by surprise, and felt that he was unworthy of this distinction among his brethren and that he could not accept it. After prayerful consideration he said in a later meeting that, "Remembering that he had asked God to give him some work to do for him, he had come to feel that this might be in answer to his prayers. That having put himself in God's hands he did not dare to refuse. He thanked the brethren for their confidence in him and hoped he might never be unworthy of it." (Church minutes, November 6, 1887).

The death of Dr. Wells has touched the entire community, for his happy disposition, his love of the beautiful in nature and art, his kindly interest in bird and animal life, his fairness in business, his generosity in benevolence, his spirit of hospitality, his charity for the weaknesses of his fellowmen, his love for little children, and his open-handed helpfulness toward all, brought to him, unasked, the confidence and love of all who knew him. He "practiced the eternal life" here, and we have no anxiety about his future.

The funeral service was held in the church on Wednesday afternoon, March 16. Appropriate songs were sung by a mixed quartet, accompanied by Mr. Arthur L. Titworth at the organ. The pastor was assisted in conducting the service by Dr. Theodore L. Gardiner and Dr. Edwin Shaw. Interment was made in Hillside Cemetery.

J. L. S.

SEVENTH DAY BAPTIST CHURCH OF CHRIST, PLAINFIELD, N. J.— ANNUAL MEETING

FOURTH ANNUAL REPORT OF PASTOR JAMES L. SKAGGS, APRIL 3, 1921.

In rendering his fourth annual report to the Seventh Day Baptist Church of Christ, Plainfield, New Jersey, the pastor would gratefully acknowledge the continued blessings and mercies of God and the kindly consideration and co-operation of the membership of the church.

The work during the year is not marked by any particularly striking features, but it has been a year of unceasing effort along the lines of usual church activity, with many interesting occasions and with many gratifying indications of the spirit of God in our midst.

The attendance upon the appointments of the church has been much the same as in recent years. An occasional day of special interest has impressed us anew with the fact that we have a constituency in the city sufficient to materially increase our average attendance, were all properly interested. The attendance at prayer meetings has been a little less on the average than during the preceding year. The whole matter of larger and regular attendance upon the appointments of the church should receive our careful consideration.

There have been many evidences of interest in the work of the church and of the denomination. It is sometimes said that the financial response of a church for kingdom interests is an indication of its real life. Such evidence may not be conclusive, and we would not care to contend that the church as a whole is giving all that it ought to give for the advancement of the kingdom, but the spirit in which our pledges are made and met is very gratifying, and is a strong assurance of a real spiritual impulse.

The requests of our soliciting committee one year ago for a twenty-five per centum increase in our pledges for local church expenses was fully and willingly subscribed, without personal solicitation. The Forward Movement pledges taken in the same way, in December, 1919, were nearly all for the five-year period. On account of our unavoidably late beginning, we did not get all our first year's pledges paid promptly, but during the past winter payments have been brought up to date, and we anticipate that our pledges

will be fully met by July first, the end of the Conference year.

We have been reminded again and again that the present year should show a definite spiritual response to the Forward Movement appeal. While we are deeply interested in this vital particular, we are conscious of the fact that spiritual progress can hardly be tabulated and reported.

Last autumn we appointed a Forward Movement Committee for the year. The pastor has sought the counsel of the committee and has planned his sermons and his pastoral work with the spiritual welfare of his congregation upon his mind and heart. This is not a departure from the spirit of his past efforts, but emphasis has deepened the consciousness of present responsibility. Spiritual progress is a very personal matter. It all depends on whether we are individually growing in our companionship with Jesus.

We have held regularly our Sabbath eve and Sabbath morning worship throughout the year with the exception of two Sabbaths. Appointments were suspended on June 12, when the Eastern Association was in session at New Market; and on August 28, when the General Conference was in session at Alfred, N. Y.

The pastor was absent from the Sabbath morning worship five times during the year: July 31, on exchange of pulpits with our church at New Market; on September 11, he was at Gentry, Ark., in attendance at the Southwestern Association, as joint delegate from the Eastern, Central and Western associations; September 1, he spent with relatives at Coffeyville, Kan.; September 25, at Dodge Center, Minn., as delegate from the Eastern Association to the Northwestern Association; and November 27 at Shiloh, N. J., as delegate to the yearly meeting.

Clergymen and Christian workers have visited us and given us inspiring sermons and messages during the year as follows: Mr. Edward M. Holston, Rev. William G. Boomhower, Dr. Edwin Shaw, Dr. Rosa W. Palmberg, Elder George C. Tenney, Dr. Walter J. Swaffield, Dr. Charles E. Herring, Dr. Joseph O. McKelvey, Dr. James K. Shields, Dr. Berryman H. McCoy, Rev. Erlo E. Sutton, and Rev. Ahva J. C. Bond.

There has been a marked difference in the number of deaths in our membership as compared with the report of a year ago. Fourteen were then reported, and at this time the number is four: Mrs. Robert Mitchell,

Mr. C. Layton Ford, Mrs. David L. Randolph, and Deacon Frank S. Wells.

The pastor has sent various communications during the year to absent members of the church, and but few replies have been received. During March he sent letters to those who have recently gone from our midst and to those from whom letters have been received within recent years. Messages for this meeting have been received from absent members as follows: Mrs. Jessie W. Randolph, Mr. and Mrs. Franklin A. Langworthy, Mrs. Charles M. Burdick, Miss Stephana Shaw, Mrs. Mary L. Millican, Mrs. Hobart Ayers, Allison E. Skaggs, Leiland C. Shaw and Elston Shaw.

With gratitude for the good of the past and in hope and in prayer for the future, this report is submitted.

JAMES L. SKAGGS, *Pastor.*

SABBATH SCHOOL

In the recent annual reports of the superintendent and secretary of the Sabbath school some of the following items of interest are found:

There have been fifty sessions of the school during the year, no session on June 12, on account of the Eastern Association held at New Market, and on August 28, during the General Conference at Alfred. There are 102 names on the roll and the average attendance, including visitors, has been 68. The largest attendance was on Children's Day, when 126 were present.

Miss Mildred Greene's class has been the banner class for the year, reaching an attendance of 90 per cent, Miss Ida Randolph's class being a close second, its percentage of attendance being 86, the teacher of this class being absent only twice.

While this record of attendance is worthy of note, it is with regret that we announce a smaller number on the roll than at this time last year, 17 having left the school temporarily or permanently. These diminishing numbers are a cause for deep concern, for there are many members of the church who could do much to aid the work by giving us the inspiration of their presence each week. A more regular attendance of those already enrolled would increase the interest of all.

In view of the fact that the various denominational interests are provided for in the budgets of the Forward Movement the funds derived from weekly collections are

(Continued on page 478)

YOUNG PEOPLE'S WORK

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

OBTAINING A GOOD NAME

Christian Endeavor Topic for Sabbath Day,
April 23, 1921

DAILY READINGS

Sunday—Known for kindness (Mark 1: 40-45)
Monday—Known for liberality (2 Cor. 9: 1-8)
Tuesday—Known for uprightness (1 Tim. 3: 1-7)
Wednesday—Blasting a reputation (Eccl. 10: 1)
Thursday—Known for wisdom (Acts 5: 34-39)
Friday—Known for humility (Num. 12: 1-16)
Sabbath Day—Topic, A good name and how to obtain it (Prov. 22: 1; Job 29: 1-25)

CHRISTIAN ENDEAVOR FOR LONE SABBATH-KEEPERS

[It may not be very generally known, but the Young People's Board is making a determined effort this present Conference year to get into touch with our lone Sabbath-keeping young people and interest them in Christian Endeavor. This is being done through letters that are being regularly sent out by the superintendent of lone Sabbath-keepers for the board. A letter is sent out at least every quarter. In this letter is given the Christian Endeavor prayer meeting topics for the quarter in advance; and suggesting other work to be done by those receiving it. One of these letters is at hand, and it contains so much that is interesting that it is being printed in the belief that it will prove helpful to those who are Christian Endeavorers, other than lone Sabbath-keepers. I wonder if those of us who have the privileges of Sabbath services each week could give correct answers to all the questions. The letter follows.—R. R. T.]

Work for second quarter, 1921.

C. E. TOPICS

April 8—Christ's wish for his Holy Day (Matt. 12: 1-13)
April 15—Improving our recreations (1 Cor. 10: 23; 24; 31-33; 11: 1)
April 22—Obtaining a good name (Prov. 22: 1; Job 29: 1-29)
April 29—Thy kingdom come in my country (Matt. 6: 7-15)
May 6—Living close to Christ (John 3: 18-24; 15: 7-10)

May 13—Enjoying our work (Eccl. 3: 1-13, 5: 18-20)

May 20—Christ's sayings (John 6: 36, 38; Matt. 7: 24, 25)

May 27—Missions in Africa (Acts 8: 26-40)

June 3—Thy kingdom come in the world (Matt. 6: 7-15)

June 10—Out and out for Christ (1 Cor. 2: 1-25)

June 17—Sun and light (Psa. 74: 12-17)

June 24—Lives that inspire (Heb. 11: 32-40; 12: 12)

July 1—Thy will be done; With my strength (Matt. 6: 7-15)

Comments on the lesson may be found each week in the RECORDER.

MISSION WORK IN OUR DENOMINATION

How many missionaries have we in China?

How many are in the United States on a furlough?

Where are our missions in China located?

SOUTHWESTERN ASSOCIATION

How many churches are there in this association?

Name the pastors of each church.

At which place is there a school located which the Young People's Board helps support?

Who are the teachers there this year?

Who is the field missionary of this association?

Tell something about his work.

MICHIGAN FIELD

Who is the field missionary on the Michigan field?

How many churches has he organized since Conference, where located?

BIBLE GEOGRAPHY

Give the size of Palestine, occupation of the people, countries of Palestine in time of Christ, and the climate. Under whose control is Palestine now?

SCRIPTURE TO MEMORIZE

Phil. 3: 14; Gal. 6: 7; Matt. 7: 7, 8; Psa. 121; 117.

Read the Book of John through very carefully and memorize your favorite verse or verses in each chapter.

The Social Fellowship Superintendent has planned a denominational Social which is being sent out to the Christian Endeavor so-

cieties. We are sending a part of it to you. Answers will be sent with next quarter's work.

If you have not responded to the letters that the L. S. K. superintendent has sent you, please do so *at once* if you want the work for next quarter.

REVIEW

Were last quarter's verses memorized? Send map with Christian Endeavor societies located and names. Give officers of Young People's Board that were asked for.

FRANCES FERRILL BABCOCK,
Lone Sabbath Keepers' Superintendent.
156 Goodale Avenue,
Battle Creek, Mich.

Some one answering the question, "What is the matter with America?" said

Too many diamonds, not enough alarm clocks.

Too many silk shirts, not enough of blue flannel.

Too many pointed-toed shoes, and not enough square-toed.

Too many serge suits, and not enough overalls.

Too much décolleté, and not enough aprons.

Too many satin-upholstered limousines, and not enough cows.

Too many consumers, and not enough producers.

Too much oil stock, and not enough savings-accounts.

Too much envy of the results of hard work, and too little desire to emulate it.

Too many desiring short cuts to wealth, and too few willing to pay the price.

Too much of the spirit of "get while the getting is good"; and not enough of old-fashioned Christianity.

Do you believe any of these symptoms are found among church members? If not, why did his reply include the phrase "old-fashioned Christianity"?—*Record of Christian Work.*

The American Committee for the China Famine Fund has thus far received \$851,758. Of this amount the Rockefeller family has given \$500,000. The American churches in addition have turned in \$719,000, the Red Cross \$500,000. The official contributions of the churches thus far

have been as follows: Methodist Episcopal, \$262,000; Church of the Brethren, \$115,000; Congregationalist, \$22,000; Protestant Episcopal, \$40,000; Methodist Episcopal, South, \$100,000; Southern Baptist, \$60,000; American Baptist, \$20,000, and Lutheran, \$100,000. The China life saving stamp is proving a most popular and effective method of exciting interest in the plight of the Chinese and obtaining funds. More than 4,000,000 of the stamps, which sell for three cents each and are placed on the backs of letters, have been called for by local committees in 137 cities in the thirty-four States, to dispose of among the residents in the several localities. The town of Milford, Massachusetts, with a population of 13,000, has the place of honor on the list, the whole town enlisting as a sales force, pledging to sell 100,000.—*Christian Work, March 5.*

THE CITY AND THE CHRIST

In haunts of wretchedness and need,
On shadowed thresholds dark with fears,
From paths where hide the lures of greed,
We catch the vision of thy tears.

From tender childhood's helplessness,
From woman's grief, man's burdened toil,
From famished souls, from sorrow's stress,
Thy heart has never known recoil.

The cup of water given for thee
Still holds the freshness of thy grace;
Yet long these multitudes to see
The sweet compassion of thy face.

O Master, from the mountain side,
Make haste to heal these hearts of pain,
Among these restless throngs abide,
Oh, tread the city's streets again—

Till sons of men shall learn thy love
And follow where thy feet have trod;
Till glorious from thy heaven above
Shall come the city of our God.

—Frank Mason North.

The rift in the Christian Science organization has grown so wide that a group of Christian Scientists in New York has actually instituted meetings in the Hotel Astor as the First Independent Christian Science Church of the city. The movement results from rebellion against the autocracy of the Directors of the Mother Church, in Boston. The independents at their first meeting followed the regular order of the Christian Science service.—*The Christian World.*

CHILDREN'S PAGE

NEST BUILDING PARTNERSHIP

Shall I tell you how a pair of orioles took me into partnership with them in nest-building in June? They chose for a site one of the elms in front of the house and the end of a limb that dropped to a level with my window where I could sit and easily watch the proceedings.

They began the frame work, but strings seemed to be scarce and the foundation grew slowly. I had a full supply of twine, some of which I broke into convenient lengths, and threw over the low growing shoots of the elm trunks. They watched me closely and when I got back to the piazza they nodded to me as if to say, "Thank you." In three or four minutes they had carried up to the nest six lengths of twine. It took fifteen or twenty minutes to wind them about the twigs and weave them in and out and shape them. Then I carried out more twine and in less time than I can tell it, that was also carried up to the nest, and so I continued to supply strings till they had all they needed. Then they felted in the filling without my aid, and the nest was quickly completed.

The parents have gone to the woods with their little ones, but every day or two the male comes back to the trees and utters a note or two to tell me all is well.—*Our Dumb Animals.*

AN ADOPTED MOTHER

Arthur Allen was a very tender-hearted little boy, and there were tears in his eyes when he came into the kitchen one morning carrying in his arms a big brown hen; which had been run over by a hay-wagon and killed.

"What will become of Brownie's little chickens, mamma?" he asked. "They are out under a currant bush, all peeping for their mother."

Mrs. Allen went out in the garden with Arthur to look at the poor little chickens. There were thirteen of the yellow, fluffy little things, and they were only three days old.

"They mustn't die," said Arthur. "I'll take care of them myself."

He brought a basket, and put all the little

chickens into it. Then he carried them off to an empty oat bin in the barn, where there was plenty of room for them to run about.

The next morning, when Mrs. Allen went out to the barn to tell Arthur to hunt for some eggs, she stopped at the oat bin to look at the motherless chickens.

There in one corner of the bin hung the big feather duster, and gathered under it were all the little chickens!

"I thought the duster could be a mother to them, mamma," said Arthur. So Mrs. Allen left the duster in the bin, and the little chickens gathered under it until they were old enough to roost on a bar.—*Youth's Companion.*

(Continued from page 475)

disbursed for special objects as occasion demands. These special contributions have been made: State and County S. S. Association, \$10.00; McAll Mission, \$10.00; Hoover Fund for European Relief, \$25.00. A special collection of \$18.60 was sent to Miss May Dixon, of Shiloh, to aid in the purchase of artificial hands for a Chinese woman.

The school has lost by death two of its members: Mrs. J. D. Spicer of the Home Department, and Dr. F. S. Wells, who remained an active member to the last.

WOMAN'S SOCIETY FOR CHRISTIAN WORK

The Woman's Society for Christian Work has a membership of seventy-four,—sixty-four active, two honorary, and eight non-resident. The usual activities are being carried on with interest and there is a good attendance at all meetings of the organization.

Sewing has been done for the Day Nursery, Children's Home and Charity Organization, materials as well as work being furnished by the society. Work by the quilters has been much in demand this year, and as there are yet orders to be filled, there will be plenty of work for all who can give the time.

The society raises most of its money by voluntary contributions to the budget, and since its obligations to the Woman's Board are met through the Forward Movement, the society has been able to make several gifts: \$100 to Milton College; a \$50 Liberty Bond to the Denominational Building Fund; \$10 to the Hoover Fund; \$30 in Christmas and birthday gifts. Also a generous Christ-

mas box of appropriate gifts was sent to Mr. and Mrs. Wardner Randolph, of Alfred.

Suppers and monthly luncheons are given chiefly to promote sociability among the members and friends of the society. Much pleasure and profit are derived from them, and they incidentally prove a gratifying source of income.

After eleven years of faithful and efficient service Mrs. William C. Hubbard retired as president of the society and Mrs. Edwin Shaw succeeded to that office.

In connection with the January supper, a pleasing program of historical interest was presented.

REPORT OF THE S. D. B'S

The S. D. B. Society consists of twenty members, is a very active group, and meets twice a month at the home of some one of its members.

It has a twofold purpose: First, to promote a feeling of friendship and sociability among the young women of the church; and second, to work for some worth while cause.

This society is an auxiliary of the Woman's Society for Christian Work, and all dues received are paid them, thus making them automatically members of the older society. It is the aim of our society to co-operate in every way with them.

In October of last year, the society decided to pay for the education of a Chinese orphan girl for one year \$50.00—with the recommendation that the same support be continued for another year. In order to raise this fund the society set to work to prepare for a Christmas sale which was held early in December, and in addition to an attractive array of articles, the Men's Club of the church very kindly furnished a fine dinner as a special feature. The result of this combination amounted to the gratifying net sum of \$81.63.

At the annual meeting in February, Mrs. L. P. Burch, and Miss Mildred Greene, who were the president and secretary-treasurer, respectively for the past four years, declined re-election. The society appreciates very much their loyal support and splendid efficiency during these years. To fill these offices, Mrs. Charles F. Neagle was elected president, and Miss Dorothy P. Hubbard, secretary-treasurer.

The society is already working for another sale at Christmas time to enable them to meet their further obligations.

Our new committees have been elected and have taken up their work with enthusiasm, and we hope to accomplish a great deal during the coming year.

Our total receipts for the past year from all sources, were \$179.44, and the total expenses were \$85.07, leaving a balance on hand February 6, 1921 of \$94.37.

Respectfully submitted,

DOROTHY P. HUBBARD,
Secretary-Treasurer.

Y. P. S. C. E. AND JUNIORS

There are sixteen members of the Young People's Society, and the average attendance at the weekly prayer meetings is about half that number. The money raised has been used for county and local needs. There have been joint meetings with the society of the New York City Church and also with the society at New Market.

At the anniversary meeting in December Rev. Erlo E. Sutton, of Shiloh, gave an excellent address.

The Juniors are an active band of fourteen members, meeting each Sabbath afternoon, and taking turns in conducting the meetings under the able supervision of Miss Titsworth and Miss Evalois St. John. They have been much interested in the mission study book, "Lamp-lighters Across the Sea".

Receipts from Junior collections and from special church offerings have made it possible for the society to feel the pleasure of giving: \$17.00 has been spent for Near East Relief, for the hospital and Day Nurserv. for the children in the Tuberculosis Preventorium, for new hymn books and flowers for the sick. Recently \$10.00 was given for the Hoover Save-a-Life Fund, and \$2.00 to state Junior work.

The meetings with other Junior societies of the Local Union are a source of interest and pleasure to our own Juniors.

Six of our Juniors recently took part in a Junior Local Union Bible Reference Contest and acquitted themselves very creditably in the speed with which they found assigned passages.

The Juniors are interested now in the Goal for 1921 as set forth by our Denominational Junior Superintendent, Mrs. W. D. Burdick, and are carrying out the suggestions contained in it as to the formation of new committees and work to be undertaken this year.

DEATHS

WELLS.—Frank Stillman, son of Jason and Maria Stillman Wells, was born at DeRuyter, N. Y., September 18, 1842. He died at 517 Central Avenue, Plainfield, N. J., March 13, 1921. A biographical sketch will be found on another page of this issue of the SABBATH RECORDER.
J. L. S.

OURSLEER.—Harriet Lucinda Oursler, daughter of Mortimer and Nancy J. Oursler, was born at Marion, Kan., December 11, 1878, and died March 24, 1921.

She was the third of nine children, three sons and six daughters, of whom two sons and four daughters survive. Of these one son lives in Kansas, the other in New York State. Of the daughters, two, Mrs. Lester Crandall and Mrs. Harold Bresee, live in Battle Creek. One, Mrs. Floyd Coon, lives in Kansas, and the other, Mrs. Buel Burdick, lives in Oklahoma.

The deceased received her early education in the schools of Marion, Kan., and after several years of teaching in Kansas, she became a student of Milton College, graduating with the class of 1911. Since that time she has been a very successful teacher in the State of Wisconsin. In this, her chosen profession, which she dearly loved, she was an indefatigable worker till March 26, just one year ago, when she took to her bed with the illness which terminated in her death, and all of which was the result of a former attack of the influenza.

Early in life she was baptized by Elder G. M. Cottrell, and became a member of the little Seventh Day Baptist church of Marion, Kan. Afterward, the family removing to Nortonville, Kan., she became a member of the church of like faith at that place. Here she remained a faithful member and worker till her membership was transferred to the Battle Creek Church, some three years ago. While a student of Milton College her spiritual life was greatly quickened in a revival meeting conducted there by the writer, since which time her very life has seemed to radiate the spirit of the Master, in her tireless efforts to comfort and assist the burden bearers and heavy hearted who came under her notice. Her life has been a benediction to many, many others who were in distress.

She quietly fell asleep without the least struggle and with no warning, March 24, 1921. Farewell services were conducted by her pastor in the Hebble undertaking parlors of Battle Creek, Sabbath afternoon, after which her body was accompanied by the mother and two sisters, Mrs. Crandall and Mrs. Bresee, and the latter's husband to the former home in Nortonville, Kan., where the other members of the family gathered around the casket to unite in a loving last farewell service before the body was laid to rest beside the father in the beautiful cemetery of that place.
M. B. K.

THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor
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Sabbath School. Lesson IV—April 23, 1921

POVERTY AND WEALTH

Isa. 5: 8-10; Amos 8: 4-7; Luke 16: 19-25

Golden Text.—“For where your treasure is, there your heart will be also.” Luke 12: 34

DAILY READINGS

- April 17—Isa. 5: 8-16
- April 18—Amos 8: 4-12
- April 19—Luke 16: 19-31
- April 20—Matt. 6: 19-24
- April 21—Matt. 6: 25-34
- April 22—Mark 10: 17-31
- April 23—Psa. 50: 7-15

(For Lesson Notes, see *Helping Hand*)

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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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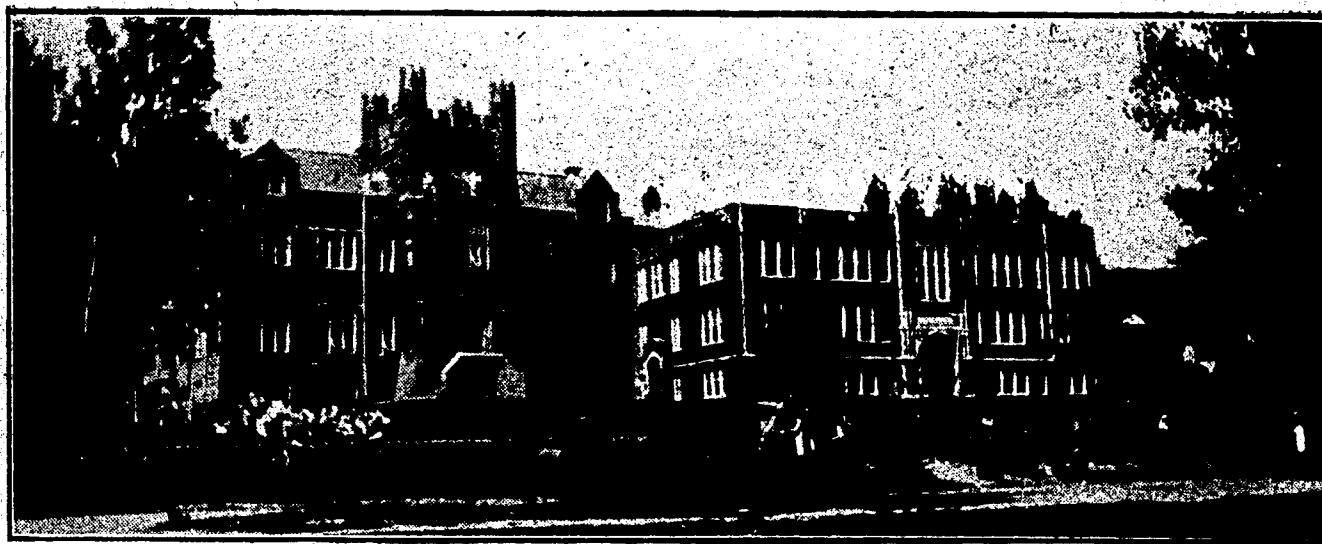
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Sabbath Rally Day

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

SPIRITUAL motives should be first and foremost in impelling a man to choose the ministry. But these motives do not obscure the perfectly legitimate motive of human leadership. The preacher is asked to be a leader,—a leader in service, a leader in friendship, a leader in practical counsel, a leader in inspirational effort of every type, and a leader in the shepherding of souls. There is not a great cause that does not turn to him for advocacy. If he lives the life he should, he has the opportunities of a prophet on the one hand and the call for the patience and tact and wisdom of the diplomat on the other. He is the manager of a great spiritual plant. He works with the boundless resources of God. All fields of research and life pay tribute to him. And if he stays within his own realm and is indeed a spokesman for God, high and low alike will be moved by his utterances. His exaltation is not in titles, or position, or wealth, but in his lowliness of service. Doors open to him that are closed to every other man, love is given that none other knows and joys are his that no other service on the earth yields. This is why I am glad to the depths of my soul that I am a minister of the gospel of Christ.—Rev. Charles S. Medbury, D. D.

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