

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.

(See Tract and Missionary Society Notes, Sabbath Recorder of April 18, 1921, page 491)

The Sabbath Recorder

MOTHER

Mildred P. Little

I know not where in all this world I'd find
 Another half so precious or so dear,
 Or one whose love would hold so firm and kind
 Throughout the changing fortunes of each year.
 In all my life I can not hope to pay
 That priceless debt of faithful loyalty,
 I ask no sweeter bondage than to stay
 A debtor to her precious love for me.
 For it I'd yield the honor men confer,
 For it I'd give all wealth and eminence,
 And all I have I humbly offer her—
 My deepest love and truest reverence.
 I know none other I could so enshrine
 Within my heart, save her—that mother mine.

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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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 Gifts for all Denominational Interests solicited.
 Prompt payment of all obligations requested.

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(INCORPORATED, 1916)

President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.
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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.

The Sabbath Recorder

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PLAINFIELD, N. J., MAY 2, 1921

WHOLE NO. 3,974

MOTHER

There is an enduring tenderness in the love of a mother to a son, that transcends all other affections of the heart. It is neither to be chilled by selfishness, nor daunted by danger, nor weakened by worthlessness, nor stifled by ingratitude. She will sacrifice every comfort to his convenience, she will surrender every pleasure to his enjoyment, she will glory in his fame and exult in his prosperity and if adversity overtake him he will be the dearer to her by misfortune, and if disgrace settle upon his name, she will still love and cherish him, and if all the world besides cast him off, she will be all the world to him.—Selected.

A Good Suggestion For Mother's Day

We have all come to love Mothers' Day. Even the white carnation has come to be more precious since it was set apart as the flower to be worn in honor of mother.

We place a mother's flower today in the form of a stanza on the front cover, pay a tribute to mother's enduring tenderness and affection in the selection at the head of this column, and offer the mothers a good practical suggestion in the story of "Theodore Roosevelt and his Mother" on an another page.

The poem: "Home is Where the Heart is", also in this number, will find a responsive chord in the heart of many an aged mother sitting in the twilight of life's day, and looking in faith toward the home beyond the river which can never be broken up.

Mrs. Wardner's Reason For Offering Her Husband's Views on the Resurrection

Some of our readers may have a revival of interest in the article republished today on the time of Christ's burial and resurrection by the late Rev. Nathan Wardner, if they know Mrs. Wardner's reason for offering it. We, therefore, take the liberty of giving her reason in her own words:

DEAR DR. GARDINER:

I am greatly interested in the question of the time of Christ's burial and resurrection, as it was that question which led me to investigate the claims of the seventh day as the Sabbath

and resulted in my finding the priceless jewel of God's holy Sabbath.

Before Dr. Wardner went away he said he wanted me to live as long as possible to represent him and carry on his work in the denomination. I want to represent him now by copying and furnishing his article on the time of Christ's burial and resurrection for the RECORDER.

Enclosed you will find the first half of the article, and the second half will follow next week.

With kind regards,

MARTHA H. WARDNER.

This is China Famine Week

The first week in May has been designated as China Famine Week for all the churches and Bible schools in the land. It is estimated that the lives of no less than five million starving people in China are depending upon the gifts from America. Unless offerings for the fund are increased there is little or no hope of saving these millions until their harvests come in.

We shall be glad to forward any money sent us by our readers for the relief of these starving millions.

Was It a Triumphal March? We Heard no Liberty Bell

It was the fourteenth of April. We had spent the day in old Philadelphia and must needs remain there over night. In some of the store windows we noticed the peculiar emblems of royal Roman Catholic authorities, and a wonderful display of splendid robes and paraphernalia worn by certain orders of church prelates, which constantly attracted great crowds of admirers. All through the city were street hawkers literally loaded down with badges of peculiar designs and colors which they offered for sale.

One could feel a spirit of expectancy that prevailed among the crowds as though some great and significant event was pending, to witness which multitudes seemed on tip-toe of expectation. We bought a morning paper and soon learned that the excitement was caused by the home-coming of the newly appointed Roman Catholic Cardinal, who had been to Rome to receive his appointment from the Pope.

Upon his arrival more than five hundred thousand people, men and women of all ages; mothers with babes in arms; old people bent with age, weak and tottering, who had been standing for hours filling both sides of the route for seven miles of city blocks, were waiting with flags and banners and emblems, to welcome their scarlet-robed, red-hatted hero under authority of the Vatican in Rome, and many of them were expecting to receive his blessing.

There were mounted police, many bands of music, officials of the city, the staff of the state guard; and automobiles led by the cardinal's car; all of whom paraded between many decorated homes, under the light of red fire, and Roman candles, and were greeted by the applause of cheering thousands. On every hand were the Papal colors—yellow and white—and many bouquets of flowers were thrown in the path to be crushed under the cardinal's automobile.

We could not help thinking of the import of this outburst of enthusiasm such as one seldom sees in a lifetime. It was not excelled even by the reception of General Pershing and his heroes returning from the war where they had fought to make America safe for democracy. And here, under the very shadow of Independence Hall, with its Liberty Bell recalling the struggle for freedom of thought and action; in the city of William Penn, the streets of which resounded to the tread of heroes led by Washington and Lafayette, in the very cradle of religious liberty, the multitudes are hilarious in their welcome of a man clad in the royal colors of the world's greatest autocrat—"a prince with an Irish name", appointed and proclaimed by a foreign potentate who claims power over earth and heaven and hell; and yet who is as far removed from the principles of religious freedom upon which this nation was founded as one can well imagine!

Face to face with such demonstrations over a strong advocate of the union of church and state—a demonstration in which the man receives a gift of half a million dollars from his adherents—who can help asking: What is to be the future of America? Will it be Protestant or Catholic? What will be the outcome in our fight for the separation of church and state?

Opposed to Hazing We are glad to see a **A Good Stand** move in opposition to the disgraceful and barbarous practice of hazing in some of America's great schools. Professor George Lincoln Burr, the oldest member in point of service of Cornell's faculty, is the man who comes to the front with a protest against the practice of hazing, even suggesting that if this student "lynch law" is not prohibited he must withdraw from the faculty that allows it.

It seems that a freshman preferred to wear a cap of his own choosing rather than the one which the other class dictated as the only one to be allowed on a freshman's head. Whereupon a crowd of students took him by force, carried him away to the lake and put him in—they called it "ducking".

This was not so horrible as some hazings of which we have read. Why should a gang of young men be allowed to do things while students which would place them under the ban of the law if they were not in school? Why should students in this free land become tyrants over their fellows and act like savages in order to enforce mere class distinctions, and that too in so simple a matter as the style of cap to be worn? Professor Burr says the "freshman cap rule was formulated by a handful of students in a downtown resort", and when the students enforce it they exercise arbitrary authority in a matter over which neither the university nor the civil community presumes to dictate.

According to the New York *Herald* the faculty passed this resolution:

"Resolved, That in the sense of the university faculty, physical force shall not be used by any student or group of students compelling any one to observe the rules formulated by students for their own guidance."

Bible School Agencies The two great international Sunday school organizations of United States and Canada have perfected a union society in order to carry out together a great and far-reaching program of religious education. In this co-operative work it is hoped that the twenty-six million children in America not now receiving any religious instruction may be reached and saved for Christ and good citizenship.

If this can be done America has a chance

for a real Christian democracy, instead of criminals and godless anarchists for citizens in the near future.

Mr. Crofoot a Live Wire Elsewhere in this **In China on Prohibition** issue our readers will find a live article on The Natural Results of Prohibition by our missionary, Rev. J. W. Crofoot, in Shanghai, China. His address was delivered before the Shanghai Women's Christian Temperance Union. The subject of his address is taken from a sentence in a certain correspondence regarding a letter Mr. Crofoot had published upon Prohibition. The correspondent asked if Mr. Crofoot "would wish other countries to experience such a wave of crime as America is now experiencing as the natural result of prohibition?" These last words furnished Mr. Crofoot his subject. Read the article and you will see the question answered.

Rev. Charles B. Clark and **Rev. Charles B. Clark** is nearing the completion of his two years' special work in the University of Michigan at Ann Arbor. A friend sent us the little picture of Brother Clark sitting alone on the seat which his class in 1901 placed upon the campus



as a class monument or memorial. When we looked the picture over we thought: "What better memorial could a college class leave with its Alma Mater, than a comfortable seat in some quiet nook on the campus, where its members and students of coming years returning from fields of arduous toil can find a restful place."

We have no permission to use this little cut, and have no idea that the friend sending it expected it to be used in the RECORDER, but we are taking the liberty to do so be-

cause it brings cheering suggestions as to the life-work of our friend.

Nobody knows better than the editor, of the sacrificing toil of years with the heavy burden-bearing and crushing responsibility that must be borne by one who lifts a college through all the stages of improvement indicated by the two splendid buildings and the gymnasium now adorning the campus of Salem College. Brother Clark was the master spirit in that work and in establishing a curriculum which far exceeded the one we knew while serving in Salem. And when we remember the worryment he endured, and the brave efforts he made while with us in the East canvassing for funds for Salem College, as we look at that restful picture we can but feel glad that he has an opportunity to rest a little while from toil.

We have learned in some way that Brother Clark has been visiting the small colleges of Michigan for the State University, making a careful survey of all conditions and needs; and that "The Small College" is to be the theme of his doctor's oration in this year's commencement. It is expected that his survey will be of great service to the State in handling the small college problem. Many regard this as the problem of the day in matters of education. Brother Clark's heart is with the small college, and we are glad for Milton that he is going there among our own people, even though he gives up a very flattering offer from another source.

These two years of faithful study at Ann Arbor in modern methods and in advanced work will surely enable him to become a help and a blessing to "the small college" with which he gladly casts his lot.

Heartfelt Thanks Since the item above **From Peking, China** on China Famine Week was handed in to the printers the following cablegram has been received by Treasurer Frank J. Hubbard, forwarded to the American Committee by the Secretary of State in Washington, to whom it had been sent from Peking:

SECRETARY OF STATE,
Washington, D. C.

Lamont from Stevens. Funds previously provided have been practically exhausted by grain purchase for consumption before May 1. The most critical period in the famine will be the subsequent six weeks preceding the harvest late in June. Leaves, greens and bark are nearly exhausted. Imminent danger that people will de-

your growing grain unless helped. All relief grain delivered free; practically all relief workers serving without pay. Trying to help themselves, victims have unroofed houses and sold timber. Farm implements, household utensils and clothing sold to buy food. Farm animals sold or eaten. Funds hitherto contributed have saved millions of lives. This cable approved by entire committee.

Peking,
April 3rd, 1921.

The American Committee, to whom Mr. Hubbard has been forwarding your funds, also expresses sincere thanks for the interest taken in China's plight "as manifested through your subscriptions". It also gives "the definite assurance that the money sent has already reached the famine victims in China and has been effective in saving human life".

Please improve well your opportunities that press upon you in the remaining days of China Famine Week. Many precious lives depend upon our action, and we trust that our own people will not be found wanting in this test of their Christian spirit.

Do You Understand It? We suppose our readers have noticed the statement on the back cover of the RECORDERS regarding the annuity plan adopted by the Tract Society. It offers an opportunity to place your funds with the society in trust, and to receive a splendid rate of interest from it as long as you live. Then when you are gone, what is left of the principal goes into the permanent fund of the society to go on earning income in your name forever.

This offer is especially attractive for aged people who need the income on their funds and who do not wish to be bothered with keeping them invested and caring for them. From the age of sixty-one years the income can be no less than 7 per cent. After seventy-one years of age it will be 8 per cent, and after the age of eighty-one it will be 9 per cent.

If this matter is well understood there should be several aged persons with small incomes to whom it would come as good news. Some are already seeing in it a much-desired opportunity to leave their memorial with the Tract Society and at the same time to ensure an income while they live.

Please look on the back cover of RECORDERS for March 7, 14 or 28, and study the matter for yourselves.

PROPHECY OF CHRIST CONCERNING HIS BURIAL AND RESURRECTION

THE LATE REV. N. WARDNER, D. D.

In Matthew 12: 40, Jesus said to the scribes and Pharisees, "For as Jonah was three days and three nights in the belly of the whale; so shall the Son of man be three days and three nights in the heart of the earth."

The divinity and veracity of Christ are involved in this prediction. It was addressed to his enemies, who he knew would take advantage of any discrepancy in its fulfilment. In other places we find the time expressed by "after three days", "in three days", "the third day", etc.; Mark 8: 31, Luke 24: 7, 46, John 2: 19, 20. He and the evangelists used all these expressions as in harmony with his prediction. If they are not in harmony then they contradict themselves; and if they contradict themselves, the validity of the Christian religion is destroyed. These indefinite expressions are to be interpreted by the definite "three days and three nights".

If Christ was crucified on Wednesday (as Bagster and many others believe), he was buried at the close of that day, as the Passover Sabbath "drew on" (Luke 23: 54); and if he rose "late on the Sabbath day", according to Matthew 28: 1, then all these statements are in harmony. Late on Thursday would complete the first day; late on Friday would complete the second day; late on the Sabbath would complete the third day—three full days and three full nights, yet late on the third day, and after the completion of the three days and three nights. But if he was buried in the end of Friday and rose Sunday morning he did not fulfill his prediction. Moreover it would make Mark and Luke contradict each other. Mark says (16: 1), "When the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, that they might come and anoint him." Luke says (23: 56 and 24: 1), "And they returned, and prepared spices and ointments. And rested the sabbath according to the commandment." Now, if Christ lay in the tomb only one Sabbath, these

statements are in conflict. But if he lay there "three days and three nights" they are in harmony; for the Passover Sabbath was drawing on when his burial was completed (Luke 23: 54). Therefore, a secular day (Friday) intervened after the Sabbath was past, on which the women prepared the spices, before the weekly Sabbath commenced.

The expression "had bought" (Mark 16: 1), in the old version, is unauthorized by the Greek text. The translators of the Bible Union and of the New Version, discard the word "had" as an interpolation, and they comprise the ripest scholarship of Europe and America. In both these versions it is positively stated that one Sabbath was past before the women bought the spices, and then after they had prepared them, they "rested on the sabbath according to the commandment", and the next day was "the first day of the week". The interpretation that puts Christ in the tomb late on Friday and brings him out of it early on Sunday, has made many skeptics and infidels. They say, "If Christ lay in the tomb only that length of time, his prediction was not fulfilled, and if the evangelists made a mistake in recording the time, then they were not inspired, and in either case Christianity is disproved."

Moreover, that interpretation puts the resurrection in the night time, hence not on the third day, even allowing the claim that part of a day stands for a whole day. When God, the Word, (Christ) divided day and night, (Gen. 1: 4, 5), the light he called "day" and the darkness he called "night". John says, (20: 1), Mary Magdalene went to the sepulchre in the morning (*prae*) while it was yet dark, that is, night, and found the tomb empty, and no intimation is given there as to how long it had been empty; thus proving, positively, that if he did not rise "late on the Sabbath day" according to Matthew 28: 1, he rose some time in the night following. If Christ meant by three days, any part of three days, and the nights connected with them, why did he say also, "three nights"? It shows that by "day" he meant a period of light, and by "night" a period of darkness as he did when he first divided time (Gen. 1: 4, 5).

In New Testament times, both Jews and Romans divided the night into four military watches. "And if he shall come in the sec-

ond watch, and if in the third, and find them so, blessed are those servants" (Luke 12: 38). "And in the fourth watch of the night he came unto them, walking upon the sea" (Matt. 14: 25). "Ye know not when the lord of the house cometh, whether at even [*opse*], or at midnight, or at cockcrowing, or in the morning [*prae*]" (Mark 13: 35).

The Paschal lamb was killed at sunset, and was eaten in the night of the fourteenth of the first month, the night being the first half of the solar day. "And ye shall keep it up [the lamb] until the fourteenth day of the same month; and the whole assembly of the congregation . . . shall kill it at even"—margin, between two evenings—(Ex. 12: 6). "And they kept the Passover in the first month, on the fourteenth day of the month, at even, in the wilderness of Sinai" (Num. 9: 5). Josephus, whose father was a priest and of course officiated at such feasts, ought to be good authority in regard to the time of its observance. He says, "On the fourteenth day of the lunar month, when the sun as in Aries (for in this month it was that we were delivered from bondage under the Egyptians), the law ordained that we should every year, slay the sacrifice which I before told you we slew when we came out of Egypt, and which was called the Passover; and so do we celebrate this Passover in companies, leaving nothing of what we sacrifice till the day following. The feast of the unleavened bread succeeds that of the Passover, and falls on the fifteenth day of the month and continues seven days, wherein they feed on unleavened bread" (B. III, Chap. X, Sec. V). "In the first month, on the fourteenth day of the month, is the Lord's Passover. And on the fifteenth day of this month shall be a feast; seven days shall unleavened bread be eaten. In the first day shall be a convocation; ye shall do no servile work" (Num. 28: 16-18). These annual Sabbaths fell on different days of the week each year, being regulated by the phases of the moon. That they were called Sabbaths, see Leviticus 23: 24, 32, 38, 39, and Luke 23: 54.

With the Jews, a preparation day preceded each Sabbath, because no servile work was allowed on it. Such a preparation was especially needed for the Passover Sabbath because "all leaven" was to be purged out of "their dwellings" (Ex. 12: 15).

John says 19: 14, the crucifixion day

"was the preparation of the Passover, or Passover Sabbath". "The Jews therefore, because it was the Preparation, that the bodies might not remain on the cross upon the Sabbath (for the day of that Sabbath was a high day), asked of Pilate that their legs might be broken" (v. 31).

"There, then, because of the Jews' Preparation (for the tomb was nigh at hand), they laid Jesus" (v. 42). The Sabbath that followed this preparation, was said to be "a great day", (*megala hamera*) in distinction from the common weekly Sabbath. It was connected with the Passover, which commemorated the two greatest events in their history, namely, the deliverance of their first-born from the destroying angel, and of themselves from Egyptian bondage. John was particular to say this was "the preparation of the Passover" which would have been unnecessary and strange had it been the usual preparation for the common weekly Sabbath.

According to God's division of time, which is the scriptural one, night, or darkness, precedes the light in every solar day; hence there were three full nights after Christ's burial, before the third day could be reached; for it was at the threshold of the night when he was buried. If he rose Sunday morning, then counting back three days and three nights would bring us to Thursday morning as the time of his burial. This would contradict the testimony of all the evangelists. An equal number of days and nights were impossible if he were buried at one time of day and rose at another. But he foretold, positively, that he should be in the earth "three days and three nights".

Matthew 28: 1, says, late on the Sabbath day, he was risen. Here the Greek *opse* is used to represent the closing moments of the Sabbath. It literally means "late", and when used with *hamera* (day) means late in the day. See Liddle and Scott. "*Opse*" is invariably used in Scripture to represent evening and *prae* to represent morning, and they are never used interchangeably. "And when even [*opse*] was come, he went out of the city, and in the morning [*prae*], as they passed by, they saw the fig tree dried up from the roots" (Mark 11: 19-20). "Watch ye therefore; for ye know not when the master of the house cometh, at even [*opse*], or at midnight, or at cockcrowing, or in the morning [*prae*]" (Mark 13: 35). The first and

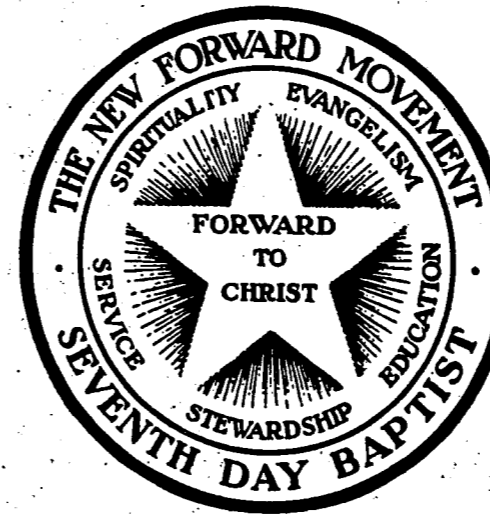
last watches of the night are also invariably represented by *opse* and *prae* in the Greek Septuagint. "And he made his camels kneel down without the city by a well of water, at the time of evening [*opse*] even the time that the women go out to draw water" (Gen. 24: 11). "And Aaron shall burn thereon sweet incense every morning [*prae prae*]" (Ex. 30: 7). "And when Aaron lighteth the lamps at even [*opse*] he shall burn incense" (v. 8). "Woe be unto them that rise up early in the morning [*prae*] that they may follow strong drink; that continue until night [*opse*] till wine inflame them" (Isa. 5: 11). "*Opse*" with a substantive in the genitive case, as in Matthew 28: 1, always means late in the period spoken of, and never means *after*.

The Greek word *epiphoskouse*, used in connection with Christ's burial and resurrection, defines the time of day of each event, minutely, and occurs nowhere else in the New Testament. Lidell and Scott define it, "To shine upon, to appear, to be present." "And that day was the preparation and the Sabbath drew on" (*epiphoskouse*); that is, the light of the setting sun was about to shine upon the incoming Sabbath. Thus Luke describes the closing moment of Christ's interment, which all agree was at sunset. The other place is Matthew 28: 1. Late on the Sabbath day as the first day of the week drew on (*epiphoskouse*), or as the common version has it, "In the end of the Sabbath as it began to dawn towards the first day of the week." Matthew, here, represents precisely the end of the Sabbath as the first day of the week was drawing on, when the two women were told by the angel that Christ had risen and gone. Never was there a prophecy more specific as to the time that the event should occur, and never one more *exactly fulfilled* as to time. Never was one fraught with more importance and far-reaching consequences, involving the proof of Christ's Messiahship and the hope of the world for eternity; yet never was there a prophecy more recklessly interpreted.

(Continued next week)

When will every boy learn that a spy-glass brings a bird closer than a gun can, and that a kodak will give far more pleasure than a trap?—Our Dumb Animals.

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) (1/2)
Independence (1) (1/2)
Plainfield (1) (1/2)
New York City (1) (2)
Salem (1) (1/2)
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) (1/2)
Farina (1)
Boulder (1/2) (1/2)
Lost Creek (1) (1/2)
Nortonville (1)
First Alfred (1/2)
DeRuyter (1)
Southampton
West Edmeston (1)
Second Brookfield (1/2)
First Genesee (1/2) (1/2)
Marlboro (1/2) (1/2)
Fouke
First Brookfield (1/2)

First Hebron
Portville (1/2)
Shiloh (x) (1/2)
Richburg (x) (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.

(x) Churches that have not pledged their full quota but have paid at least one half.

ON TO VICTORY BY JUNE 1

The present Conference year ends June 30, 1921. All money to be credited on this year's quota should reach the treasurer of the Forward Movement by that date.

Churches whose year coincides with the Conference year, should see to it that the second year's quota is paid in full before that date.

Churches whose year coincides with the calendar year, should see that one-half their quota for 1921 is paid before the above date.

THE FIRST SABBATH IN JUNE

is the day appointed in all the churches to make the final financial rally for the present Conference year.

If nothing is done previous to that date, it will not take a very important place in our denominational calendar. With the thoughtful, earnest, prayerful co-operation of all the churches it may become a *red letter day*.

Pastors, Forward Movement committees, finance committees, church-treasurers, and all who are especially interested, should begin at once to lay plans for the triumphal celebration on Sabbath Day, June 4, of the victory of their respective churches in the matter of the Forward Movement budget.

THE PROJECTOR

furnishes much helpful material. The six issues will soon be in the hands of the people. The facts therein contained will make their own appeal, if people will only stop to consider them.

The opportunities before Seventh Day Baptists are the greatest in their history. Fields are waiting to be harvested. I wish I could make vivid to every member of the denomination the great task before us. Calls come up from every quarter. It will not

do simply to mark time. The word is, *forward*. And *we must move forward TOGETHER.*

The Forward Movement program presents in a tangible way the work that has been planned and projected. It is the result of the best thought of all the people. It recommends itself to every loyal Seventh Day Baptist as representing all our interests, and as comprehending a big program for Kingdom service.

The duty of every member of every church is clear: *To support this program to his utmost ability until its success is assured.*

IT MAY COST SACRIFICE

But who does not welcome the opportunity to make a sacrifice in a worth-while cause. To sacrifice for such a challenging program of Christian service is a joy. We should welcome the opportunity as a privilege.

This same sacrifice will doubtless be our salvation as individual Christians, and as a denomination. To refuse to make it will endanger our souls, and jeopardize the Kingdom interests committed to us by the God of our fathers, who, we trust, will be the God of our sons and daughters. Much depends upon us.

WHAT SHALL WE DO?

In every church let there be a renewed effort to pay into the treasury of the boards, through the Forward Movement treasurer, the minimum amount of ten dollars per member for the present Conference year.

Many churches should not stop there. To give ten dollars per member is no sacrifice for some of our churches. Some can pay twenty dollars easier than others can pay ten. Let no church miss the blessing by doing less than it ought to do.

Whether a church has paid its "quota" or not, let opportunity be given on Sabbath Day, June 4, for free-will offerings.

If there are those who feel that they have done all that they ought to do toward the budget for the year of \$81,000, let them not forget that no item in that splendid budget is sure of being raised. They may have a special concern for some specific interest represented in the budget. Contributions for such interests should be encouraged.

"I gave my life for thee,
What hast thou given for me?"

AHVA J. C. BOND.

CHAPTERS IN EARLY CHURCH HISTORY BEFORE THE BEGINNINGS OF MODERN DENOMINATIONS

AHVA JOHN CLARENCE BOND

CHAPTER ONE

One of the institutions provided for the blessing of man as set forth in the Sacred Scriptures is the Sabbath. The place of the Sabbath in making known to man the love and care of God, and its place in promoting the worship of God, are matters which the conscientious student of the Word may not escape.

No institution of the Hebrew religion had greater disciplinary influence upon the chosen people of God, or more fruitful life-giving results, than the Sabbath. The Jews believed in one *transcendent* God who created the heavens and the earth, and who dwells outside of and beyond the earth, and who is greater than all that he created. They believed also in an *imminent* God who lives with men; who walked in the garden with our first parents, who talked with the patriarchs, and who inspired the prophets. His loving active interest in man was revealed in the fact that he created not only a *physical world, inhabitable by man*, but in the morning of the world, "when the stars slid singing down their shining way," God created *the Sabbath for rest and spiritual communion.*

According to the creation story as recorded in the first verse of Genesis, the earth was not made fit for the abode of man when all creature comforts had been provided, but only when the continued presence of God had been assured through the symbolism of a holy day. There is a great truth in this creation narrative, back of which man can not go. In the beginning God; and God created the heavens and the earth,—*and the Sabbath.* The crowning work of creation was the creation of the Sabbath. This seems to be the theme of the first creation story. Scholars affirm it as their belief that it was written not primarily to describe the creation of the physical world, but to set forth the divine origin of the Sabbath. This conclusion is in accord with the fact that the Bible is a book of religion and not of science.

That God created the heavens and the earth, and at the same time instituted the

Sabbath on the seventh day, was a fundamental belief of the Hebrews. In this faith Jesus was born, and of it he said not one jot or tittle should pass away till all is fulfilled. If the roots of the Sabbath reach back to this ancient scripture it is well grounded. If Jesus said it can not pass away till the earth passes, then in our Sabbath-keeping we do well to hearken to the voice of the Master.

One can not read the Ten Commandments without realizing the fact that he is face to face with a unique and lofty moral code. These stately but practical precepts *feel* as if they possessed real authority over life and conduct. The question whether they were written by the finger of God on tables of stone need not concern us greatly. Apart from the incidents of the giving of the law as recorded in scripture,—the stone slabs, the smoke and fire and thunder—there remains the greater fact of the commandments themselves. They are now on record in the twentieth chapter of Exodus where they have been preserved for centuries, and where they are read today by men everywhere, and learned by heart by children of every civilized race. They formed the foundation of religion and ethics for the Hebrews; and men of Christian faith believe it was of these that Jesus spoke when he said: "I came not to destroy the law."

At the heart and center of this moral code is this commandment: "Remember the Sabbath day to keep it holy." "The seventh day is the Sabbath of the Lord thy God." The burden of proof would seem to rest not upon him who holds to the fourth commandment with the rest of the decalogue, but upon him who rejects the fourth while acknowledging the authority of the other nine. Let those who tear one out give reason why; Sabbath-keeping Christians are content to hold to the plain teachings of the Word of God.

In the later history of Israel the sins condemned by the prophets were not ceremonial but ethical. One may read the fifty-eighth chapter of Isaiah for an illustration of this significant fact. The people were not asked to multiply sacrifices, but to do good to others, and to walk humbly before God. These prophets, who in life and teaching approached the Gospel standard, taught that true Sabbath-keeping was necessary to right living. They cried out against Sabbath-

breaking, which was one of the chief sins that brought punishment to the race. They held that spiritual Sabbath-keeping would free the people from threatened punishment and would bring blessing in its train.

Jesus said he came not to destroy the prophets; and in that declaration he sealed forever for himself and for his followers the truths taught by these worthy men of God.

Among the lessons of the Babylonian captivity was the lesson of better Sabbath observance. As Professor Briggs well says: "They are exhorted to be faithful to the Sabbath, the holy day of Jehovah. All other holy things have been destroyed. All the more is their fidelity to be shown by the sanctification of the holy day. In response to such repentance Jehovah will come. His glory will be revealed, and his light will shine, and dispell their darkness and gloom. He will guide them continually, and satisfy all their needs, so that they will become like a well-watered garden; and the wastes of Zion which have been long desolate will be rebuilt."

A renewed spirit of loyalty was shown immediately upon the return of the Jews from captivity. Under the inspiration and the guidance of Jehovah Nehemiah came back to rebuild the holy city, and to restore the temple and the temple worship. This consecrated and practical leader was conscious of the fact that the captivity was but the natural result of their own unfaithfulness. He was determined to hold true to all that promised help and blessing. It is not likely that the Sabbath commandment was considered more important than the others; but by its very nature and claims it became the first test of obedience under the new order. Nehemiah not only enjoined its observance, but he resisted those whose mercenary interests led them to encroach upon its holy hours. The discipline of the exile years, with the teachings of the prophets ringing in their ears and lodged in their hearts, brought the Hebrew race up to the birth of Christ free from the paganism of no-Sabbathism.

(To be continued)

"Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."—*Ephesians* 4: 32.

THEODORE ROOSEVELT AND HIS MOTHER

The mother of Theodore Roosevelt was a godly woman, and in training the boy who was destined to be President she was careful to develop in him a feeling of reverence and an acute sense of what was right. Along with this she gave him unusual personal attention in the forming of correct mental habits, even when he was very young, as is illustrated by a story that the late Richard R. Davis, of Washington Heights, New York City, used to relate. Undoubtedly the influence of that wise and loving mother, Mrs. Martha Bulloch Roosevelt, had much to do with the later development in strength of character of Theodore Roosevelt.

Mr. Davis, for nine years, until his death, was a trustee in the Washington Heights Methodist Episcopal Church. A builder by trade, he was regarded as a man of honor among business men, and in his church life was always most dependable in helping to upbuild the Bible school and the church.

In his younger days he was employed as a carpenter, not far from Madison Square. One day he was detailed to do some carpentering within the Roosevelt home, 28 East Twentieth Street. While he was engaged in his work, the little boy, Theodore, always keenly interested in everything that was going on, came ambling into the room and watched with eager eyes Mr. Davis' work as it progressed. By and by Mr. Davis noticed that the boy was handling some of his carpentry tools, and fearing that he might injure them or himself, told him to leave them alone. A few minutes later he noticed that the boy had them again and was examining them very closely.

This time Davis spoke to him sharply and warned him not to touch them.

"But I want to see what they're for!" the boy persisted.

"You let those tools alone, or I'll—I'll send you out of this room in a hurry!"

Something in Davis' tones either frightened the boy or hurt his feelings, and he rushed out of the room, crying as though his heart would break, and into the arms of his mother, to whom he could not tell his troubles because of his sobbing. His mother quieted him and then took him by the hand to the room where Davis was working, and asked him:

"What has happened to make this child cry?"

Davis explained respectfully that, although he had been warned not to do so, the boy had persisted in handling the tools, and wanted to know what they were for; and he ought not to be trusted with them, for he did not understand them and might hurt himself or break the tools, and they were valuable and his employer would be angry if they were injured in any way. Then Mrs. Roosevelt explained to little Theodore that he ought never to touch things that did not belong to him, especially when told not to do so; and the boy promised to obey.

"But," she added, turning to Davis, "I wish he could learn how to use these tools. Whenever my boy has shown any special interest in things or any curiosity as to how to use them, I have always made a special effort to satisfy that curiosity and teach him all he wished to learn about them and their use. Now, I wonder if your employer could spare you for a while every day to come and teach him the use of these tools and show him how to make things with them. I would be willing to pay your employer for your time and pay you besides for your trouble, and if any tools are damaged I will pay for them too."

Davis agreed to the arrangement and so did his employer. And at a certain hour every day for over a week Davis came with the tools and gave the future President of the United States his first lessons in carpentry, teaching him the name and use of each tool and showing him how to make wooden toys for himself. At the end of that time, when Davis' lessons were discontinued, Mrs. Roosevelt was so pleased with the experiments and little Teddy so *delighted* that Davis was instructed to buy a full set of the same tools for the boy, who continued his carpentry for himself.—*Carl F. Price in Zion's Herald.*

There is no good in praying for anything unless you will also try for it. All the sighs and supplications in the world will not bring wisdom to the heart that fills itself with folly every day, or mercy to the soul that sinks itself in sin, or usefulness and honor to the life that wastes itself in vanity and inanity.—*Henry van Dyke.*

MISSIONS AND THE SABBATH

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

REGULAR MEETING OF THE MISSIONARY BOARD

At the regular meeting of the Board of Managers of the Seventh Day Baptist Missionary Society held in the Pawcatuck church at Westerly, R. I., on April 20, seventeen members of the Board were present.

The Recording Secretary reported that for the past quarter he had received a report from every one of the workers in the field, a condition which is quite exceptional.

Rev. Ahva J. C. Bond, the Forward Movement director, who had been working in and around Westerly for the few days previous; was present at the Board meeting.

It was decided that Dr. Rosa W. Palmberg should not return to China until a year from this coming fall unless she desires to go earlier.

The Missionary Society has made a payment of \$1,500.00 during the past quarter on a piece of land near the Boys' School in Shanghai, China, thus coming into possession of property which it has desired for many years.

The committee appointed to arrange a program for the Missionary Society at the coming General Conference made its report. Dr. Palmberg and Miss Susie M. Burdick will be given only a few minutes on this program, as they will take part in other programs in the Conference.

A movement for securing a pastor during the winter months at Daytona, Florida, has been started. The Sabbath school which meets in Daytona during the winter months has an average attendance of thirty-five or forty Sabbath-keepers who go South for the winter, and it is expected that by next winter a missionary pastor or perhaps a pastor called by an organized church at Daytona may be installed.

When the Board adjourned it was for a special meeting to be held June 12 at Westerly at the time the Eastern Association is in session. The Missionary Board will occupy its time at the association in this way.

The minutes of the meeting are as follows:

The regular meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held in the Pawcatuck church at Westerly, Wednesday, April 20, 1921, at 9.30 a. m.

The members of the Board who attended were: Mrs. Anne L. Waite, Mrs. O. U. Whitford, Charles H. Stanton, Robert L. Coon, D. Burdett Coon, Albert S. Babcock, John H. Austin, Frank Hill, Ira B. Crandall, James A. Saunders, Mrs. E. B. Saunders, Clayton A. Burdick, Edwin Shaw, George B. Utter, Edwin Whitford, Mrs. A. H. Langworthy, Walter D. Kenyon.

The following visitors were also present: Ahva J. C. Bond, Mrs. D. Burdett Coon, Mrs. M. E. Bigelow, Mrs. Walter D. Kenyon, Mrs. Dell Burdick, Mrs. I. B. Crandall.

The minutes of the last meeting held Sunday, March 6, 1921, were read.

The Secretary made his report, which was adopted and ordered recorded, as follows:

Your Secretary has during the quarter since the January meeting been occupied in about the usual way. He has attended the meetings of the two Boards and several committee meetings. On the field he has visited the churches at Waterford, New Market, New York City, Shiloh, Marlboro, Leonardsville, Brookfield and West Edmeston, besides Plainfield. He spent one day at Garden City, L. I., N. Y., attending the Foreign Missions conference, and one day in New York City attending a meeting of the executives of the national bodies of Protestant churches, this at the request of Rev. Clayton A. Burdick, who was not able to attend.

In the office, aside from the usual correspondence connected with his work as secretary, he has prepared special articles on the work of the Missionary Society for the SABBATH RECORDER. He has sent out several series of letters and Sabbath tracts to hundreds and thousands of names and addresses, has prepared copy for the Seventh Day Baptist Calendar, assisted the Forward Movement director in getting out a series of pamphlets on the work of the denomination; and in various ways has tried to make his efforts count for the progress and growth of the work we represent as a people.

Respectfully submitted,
EDWIN SHAW, Secretary.

It was voted that the Treasurer be instructed to pay the bill for new cuts to be used by the Projector, in the Missionary Society number.

The statistical summary of the work in the home field, January, February and

March was given. A report was received from every worker in the field, a condition which is quite exceptional. The report showed that there had been a total of eight conversions, three baptisms, seven Sabbath converts and ten added to the churches.

O. W. Babcock, of Welton, Iowa, reported that Claud L. Hill had accepted a call as the pastor of the church at Welton. It was voted that beginning April 1, 1921, an appropriation at the rate of \$200.00 a year be made to help pay the salary of the pastor at the Welton church.

Rev. Ahva J. C. Bond, the Forward Movement director, was present and by a vote of the Board he was welcomed to all the deliberations of the Board, and was given all the privileges of the members.

Extracts were read from the reports of C. C. Van Horn, of Little Prairie, Ark.; George W. Hills, of Los Angeles, Cal.; Angeline P. Abbey, of Minneapolis, Minn.; Luther A. Wing, of Boulder, Colo.; C. B. Loofbourrow, of New Auburn, Wis.; William L. Davis, of Berea, W. Va.; Antonio Savarese, of New York and New Era, N. J.; J. J. Kovats, of Chicago, Ill.; P. S. Burdick, of Fouke, Ark., and others.

A letter was read from Dr. Palmborg who desired to know something of the plans for the next year. She stated she would like to remain in America for another year, before returning to China, but is ready to return at any time the Board believes she is urgently needed there.

A special report from H. Eugene Davis, of Shanghai, in relation to the conditions in China was referred to the China Committee, which is preparing a report on the future of the China missions.

The report of the Treasurer, S. H. Davis, was voted to be received and recorded. It was as follows:

QUARTERLY REPORT

January 1, 1921 to April 1, 1921

S. H. Davis, Treasurer,
In account with
The Seventh Day Baptist Missionary Society.

By Months
Dr.

Cash in Treasury January 1, 1921	\$ 1,557 51
Cash received in January	\$4,370 28
Cash received in February	1,182 48
Cash received in March	3,361 63
	<hr/>
	8,914 39
	<hr/>
	\$10,471 90

Cr.	
Expenses paid in January	\$2,052 04
Expenses paid in February	1,355 84
Expenses paid in March	4,333 68
	<hr/>
	7,741 56

Balance on hand April 20, 1921, with all bills paid to date	\$1,124 98
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By Classification	
Cash Received	
General Fund, including balance brought forward	\$ 4,893 82
Home field	595 92
China field	1,847 22
South American field	152 03
Marie Jansz	65 37
Specials	206 71
Income from Permanent Funds	2,000 00
Memorial Board	702 74
Interest on checking account	8 09
	<hr/>
	\$10,471 90

Disbursements	
Corresponding Secretary and General Missionaries	\$1,930 19
Churches and pastors	918 74
China field	3,763 59
South American field	275 42
Hungarian Mission	60 00
Italian Mission	87 48
Specials	302 11
Holland	250 00
Marie Jansz	50 00
Exchange	1 80
Treasurer's expenses	102 23
	<hr/>
	\$7,741 56

Balance in Bank, April 1, 1921	\$2,730 34
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SUPPLEMENTAL STATEMENT AS TO SPECIAL FUNDS

Boys' School in Shanghai Fund:	
Received—July 1, 1919-June 30, 1920	\$1,496 71
Received—July 1, 1920-March 31, 1921	1,139 67
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Total amount of Fund April 1, 1921	\$2,636 38

Girls' School in Shanghai Fund:	
Received—July 1, 1919-June 30, 1920	\$1,204 12
Received—July 1, 1920-March 31, 1921	1,131 17
	<hr/>
Total amount of Fund April 1, 1921	\$2,335 29

Total amount of both Funds	\$4,971 67
Paid for land in Shanghai, March, 1921	1,500 00
	<hr/>
Balance in Funds	\$3,471 67

This balance is now in the General Fund of the Missionary Society, being used for current expenses.

Georgetown Chapel Fund:	
Received—July 1, 1919-June 30, 1920	\$664 15

Received—July 1, 1920-March 31, 1921	973 68
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Total amount of Fund April 1, 1921	\$1,637 83
Paid for land in Georgetown	\$2,500 00
	<hr/>
Balance, overdrawn	\$ 862 17

This balance has been taken from the General Fund of the Missionary Society.

Supplementing Pastors' Salaries Fund:	
Received—July 1, 1919-June 30, 1920	\$1,149 23
Received—July 1, 1920-March 31, 1921	1,051 12
	<hr/>
Total amount of this Fund	\$2,200 35
Paid out to pastors, July, 1920	1,025 00
	<hr/>
Balance in Fund	\$1,175 35

This balance has been put into the General Fund to meet current expenses.

The General Fund therefore has been overdrawn \$862.17 for the Georgetown Chapel Fund, and it has drawn upon the other three funds a total of \$4,647.03, a difference of \$3,784.86, which the General Fund owes the Special Funds, with a bank balance April 1, 1921, of \$2,730.34, or a real indebtedness of \$1,054.52 to the Special Funds.

Ira B. Crandall for the Missionary-Evangelistic Committee recommended that the Field Secretary have power to act in regard to the services in the Farina, Ill., field. It was so directed.

Anne L. Waite, secretary of the China Committee, reported that the land adjacent to the Boys' School in Shanghai, which the Mission has been trying to secure for a number of years, has been purchased. The committee also recommended that Dr. Palmborg have her furlough extended another year, and that she and Miss Susie M. Burdick be invited to attend the General Conference. It was also recommended that the report of H. Eugene Davis be referred to the committee for Needs and Workers.

It was directed that a supplementary report be secured for the Treasurer, showing the liabilities of the Missionary Society, to be published with the Treasurer's report.

The report of Program Committee for the Missionary session of the Conference was given by the chairman, D. Burdett Coon, and accepted. The program is as follows:

- 10.15 a. m. Address by D. Burdett Coon
- 10.35 a. m. Report of Treasurer
- 10.45 a. m. Report of Corresponding Secretary (30 minutes)
- 11.30 a. m. Address by Dr. Palmborg (10 minutes)

- 11.40 a. m. Address by Miss Susie Burdick (20 minutes)
- 2.30 to 3.00 p. m. Address by Rev. William L. Burdick

Rev. Clayton A. Burdick, who represented the Missionary Society at the Student Volunteer Movement Convention in West Virginia, told of his trip and impressions. He spoke Sabbath morning, April 2, at the service in the auditorium of Salem College. The verbal report was accepted, and the Treasurer was directed to pay the bill of expenses.

It was voted to pay the expenses of Miss Susie M. Burdick to Salem, W. Va., for a visit with the students of Salem College.

Letters were read from Metta P. Babcock, of Milton, Wis.; George A. Main, of Daytona, Fla., and from the Treasurer of the Alliance of Seventh Day Baptist churches in the Netherlands.

The letter of Mr. George A. Main, Daytona, Fla., was in regard to calling a pastor for the winter months in Florida. A motion was passed that the Board is in sympathy with this movement, and the Secretary shall write them that we are not in a position to render financial aid until the Board knows more of the aid which the Daytona people will give, and how much assistance will be expected of the Missionary Society.

A pastoral letter to the Little Prairie, Ark., Church was ordered to be written by the Corresponding Secretary.

The offer of a quartet from Dodge Center Church to give their services for a number of weeks in the summer, was referred to the Missionary-Evangelistic Committee.

Letters were read from J. D. Snowden and R. B. St. Clair, S. P. Boddie and Rev. H. H. Weber, concerning the work in the Michigan field. Considerable discussion followed.

D. Burdett Coon, who enters upon his labors as Field Secretary May 1, addressed the Board, telling of his plans for the summer in the Michigan field.

The matter of a singing assistant for Mr. Severance was left with Mr. Coon, the Field Secretary, with power.

Rev. A. J. C. Bond, Director of the Forward Movement, was present and addressed the Board.

It was voted that the next meeting of the Board be a special meeting to be held

June 12 at 2 p. m., which is at the time of the Eastern Association in Westerly, R. I.

The secretary announced that Rev. G. H. F. Randolph began his work as missionary-pastor of the Middle Island, W. Va., church and field April 1, 1921, under most auspicious circumstances.

The meeting then adjourned.

GEORGE B. UTTER,
Recording Secretary.

WHY KEEP THE LAW AND THE SABBATH?

A Few Common Excuses Answered

FRED M. PALMER

EXCUSE: Christ abolished the law, it was nailed to the cross.

ANSWER: The text says, "Having abolished the law of commandments contained in ordinances." This could not refer to the Ten Commandments for they have nothing to do with ordinances. There was a law governing sacrifices and ceremonies "Which stood only in . . . carnal ordinances imposed on them until the time of reformation" (Heb. 9: 10). This is the law which was abolished at the cross. It regulated the sacrificial service and would necessarily end when that service ended. "It was added because of transgressions, till the seed should come" (Gal. 3: 19). The seed is Christ. Galatians 3: 16. This law could not have been the law of God for it was added because of transgression. God's law existed before sin came into the world, for "Sin is the transgression of the law" (1 John 3: 4). This law of ordinances is called the law of Moses in distinguishing it from God's law, Leviticus 26: 46 and Daniel 9: 10, 11. God's law was written on tables of stone and kept in the ark. Exodus 24: 12; 34: 16 and Hebrews 9: 4. Moses law was written in a book and kept in the side of the ark. Although the law, Deuteronomy 31: 24-16, governing the sacrificial service passed away with that service when Christ the great antitypical sacrifice was slain, it is plainly stated in God's word that his law is everlasting. Matthew 5: 17 and Psalm 119: 152.

EXCUSE: Christians are not under the law.

ANSWER: It is true that a true Christian is not under the law but this does not mean that the law is abolished nor that our lives should not be in harmony with the law of

God. To be under the law means to be under its condemnation. This is made quite plain by Romans 8: 1, 4—A. R. V. It says: "There is therefore now no condemnation to them that are in Christ Jesus. . . . For what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh and for sin [a sin offering. Margin.] condemned sin in the flesh that the requirements [Margin] of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." How could Paul speak of the requirements of the law being fulfilled in us if there were no law? Or, if there were not a law, how could there be any sin to be condemned "in the flesh" "for sin is the transgression of the law" (1 John 3: 4). The ones "who walk not after the flesh", "are not under the law, but under grace" (Rom. 6: 14). "By grace are ye saved through faith" (Eph. 2: 8). "Do we then make void the law through faith? God forbid; yea we establish the law" (Rom. 3: 31). When one lives in perfect agreement with God's law he is not under the condemnation of the law but when he falls into sin he becomes a servant of sin (Rom. 6: 16) and is then under the law, but he could not know sin "but by the law" (Rom. 7: 7).

EXCUSE: No one can keep the law.

ANSWER: To say no one can keep the law is to accuse God of requiring of us an impossibility. True, one can not keep the law in one's own strength (John 15: 5) but God has provided a way by which "the requirements of the law might be fulfilled in us" (Rom. 8: 4; Mar. A. R. V.). It also is true that justification does not come by our own works (Gal. 2: 16), for we can not live in harmony with the law except by the faith which makes Christ's life ours (Gal. 2: 20) and it is this faith that justifies us (Gal. 2: 16; 3: 6), but "faith if it hath not works is dead being alone" (Jas. 2: 17, 26). Works is the natural result of faith and by works faith is made perfect. James 2: 22.

EXCUSE: Christ set aside God's law and gave a new one.

ANSWER: Lucifer became a devil by opposing God's laws. Is Christ in league with Satan? Man fell by ignoring God's laws. Did Christ come to this earth to save man

and then take the same attitude toward God's law that caused man's fall? No, Christ came to this earth to save man from sin (Matt. 1: 21) and, "sin is the transgression of the law" (1 John 3: 4). He came to destroy the works of the devil (1 John 3: 8) which is rebellion against God's law. 1 John 3: 8, 4. He took no part in this rebellion. John 14: 30. He came to magnify the law and make it honorable. Isaiah 42: 21, Matthew 5: 17-30.

EXCUSE: The apostles taught the observance of Sunday.

ANSWER: We are told by those who would prove that the apostles taught Sunday observance that they broke bread on the first day of the week. It need only be said in answer that they broke bread daily. Acts 2: 46. Besides, there is no ground for saying that breaking bread on the first day of the week would make it the Sabbath or a holy day.

We are also told that Paul held a meeting on the first day of the week. For this one first day meeting which is recorded, he held eighty-four Sabbath meetings. Acts 13: 14, 42-44; 16: 12, 13; 17: 1, 2; 18: 1-4, 11.

First Corinthians 16: 1, 2 is also cited as proof for first day observance. "Upon the first day of the week let each of you lay by him in store, as he may prosper, that no collections be made when I come." (A. R. V.). Does laying up an offering for the famine stricken brethren at Jerusalem (see Acts 11: 28-30, 1 Cor. 16: 1-3) transfer the Sabbath from the seventh day to the first? There is no idea of a public meeting in the verse, as some claim. Notice the following translations—Henry Alford's translation (footnote): "Let each of you lay up at home whatsoever he may by prosperity have acquired." Weymouth's Modern Speech N. T.: "Each of you should put by what he can afford." The Twentieth Century N. T.: "Let each of you put on one side and store up at home." Syriac Translation: "Let every one of you lay aside and preserve at home what he is able." Translation by Campbell, Macknight and Doddridge: "Let each of you lay somewhat by itself." The Emphatic Diaglott containing the original Greek Text, word for word translation: "Each one of you by itself let him place, treasuring up what thing he may be prospered."

EXCUSE: Christ arose on the first day of the week.

ANSWER: There is no authority for keeping the first day because Christ arose on that day. "If Jesus had given them rest then would he not afterward have spoken of another day? There remaineth therefore a keeping of a Sabbath [Margin] to the people of God" (Heb. 4: 8, 9). We have baptism to commemorate Christ's death, burial and resurrection (Rom. 6: 3, 4), but nothing is said about commemorating the day. His followers kept the very next Sabbath after the crucifixion "according to the commandment." Luke 23: 56. Jesus gave his disciples instruction about keeping the Sabbath at the time of the destruction of Jerusalem, A. D. 70. He said, "When ye see Jerusalem compassed with armies then know that the desolation thereof is nigh" (Luke 21: 20). "Then let them which are in Judea flee into the mountains. . . . But pray ye that your flight be not in winter neither on the Sabbath day" (Matt. 24: 16, 20).

EXCUSE: Christ fulfilled the law.

ANSWER: Christ fulfilled the law but fulfill certainly does not mean to abolish. See Matthew 3: 15 and Galatians 6: 2. If fulfill meant abolish, the text should read like this: "Think not I am come to destroy the law or the prophets; I am not come to destroy, but to abolish" (Matt. 5: 17). Webster says fulfill as applied to a law means, "To answer a law by obedience". (Unabridged Dictionary, article "Fulfill".) Jesus says, "I am come down from heaven, not to do mine own will, but the will of him that sent me" (John 6: 38).

EXCUSE: All the commandments are found in the New Testament except the fourth.

ANSWER: The Sabbath command is mentioned and enjoined equally as much as any of the others. This will be seen by the preceding texts.

EXCUSE: The commandment only requires the observance of one day in seven.

ANSWER: The command says, "Remember the seventh day." Could it be more definite than that? God rested on the seventh day therefore we are to rest on that day. Can the fact that God rested on the seventh day be changed? The Sabbath commemorates creation. It is the world's birth-

day. Can a birthday be changed? If your birthday is the seventh of July and you want it to be on the first can you make the change? If you say it has been changed will that make it so? The Lord made the Sabbath out of the seventh day by resting on it and then blessing and sanctifying it. Has the blessing ever been transferred and the first day sanctified by the Lord?

EXCUSE: The Sabbath was made for the Jews.

ANSWER: Jesus says "The Sabbath was made for man" (Mark 2: 27). When it was given from Mount Sinai it was intended for all. See Exodus 20: 9 last clause and Isaiah 56: 6, 7. The Sabbath was made 2,265 years before there was a Jew, or Israelite. See the marginal dates on Genesis 2: 1 and 32: 28. However the Christian should not object to the Sabbath on the ground that it is Jewish for all who are true Christians are Jews, spiritually. Romans 9: 7, 8; Galatians 3: 29. The Sabbath is nowhere in the Bible called the Jewish Sabbath. It is "the Sabbath of the Lord thy God" (Ex. 20: 10; Isa. 58: 13). Christ made all things (John 1: 3; Col. 1: 16) so the Sabbath was made by him. As the Sabbath was made by Christ it must be the true *Christian Sabbath*.

EXCUSE: Time has been lost and one can not tell which is the seventh day.

ANSWER: This is indeed a flimsy excuse with absolutely nothing for a foundation. When could the reckoning of the week have been lost? Has not the sun ever continued to mark off the days as they should come? If the Jews were not keeping the right day when Christ was here would he not have set them right? Is it possible that time could have been lost since the time of Christ and no confusion result? Is not all the world agreed on the weekly reckoning? Was there ever a time when all the world slept over a day and never discovered the loss of that day but went right on—and still in step? Can not astronomers accurately reckon time back to hundreds of years before Christ? Has any one ever advanced any proof to show that time has been lost?

(Concluded next week)

"The preaching which wins and especially holds congregations is that in which the instructional element is emphasized."

VIVIANI RECEIVES A BIBLE

On the last day of his visit to this country, M. Renè Viviani, former premier of France and envoy extraordinary to the United States, received the general secretaries of the American Bible Society in his apartments at the Vanderbilt Hotel. He most cordially and gratefully received from them a copy of the English Bible, specially bound in blue Levant and presented in memory of the Marquis de Lafayette, who was a life director of the Bible Society. The circumstances of Lafayette's being constituted a life director form an interesting chapter in the relations between General Lafayette and the young republic.

After the General's return to New York, he received the following address, enclosing 150 dollars, which had been raised by a liberal contribution amongst the children of Catskill, after he left that village:

"The Children of the village of Catskill to General Lafayette.

"While the most distinguished civil honors of our country have justly been paid to the friend of Washington, and the champion of liberty, we ardently pray that our moral and religious privileges may be continued, promoted, and appreciated; and as we are aware that the enlightening, civilizing, and ameliorating influences of the Bible are the strongest and most efficient means of maintaining the glorious advantages we enjoy; we, the children of the village of Catskill, solicit General Lafayette to permit us to constitute him a Life Director of the American Bible Society; presuming that you, Sir, will duly appreciate the motives which have induced us to adopt this expression of our gratitude for services too essential to American freedom ever to be forgotten." It is recorded that, "The General was much pleased with the attention, and returned his kind acknowledgment for the honor done him."

The Bible to M. Viviani was presented "with assurances of profound respect and grateful affection for the French people."

The response of M. Viviani to this presentation was most sincere and appreciative. It is believed that such incidents as this are calculated to strengthen the spiritual ties that bind the foremost republics of the Old and New World. BIBLE HOUSE.

New York, April 25, 1921.

EDUCATION SOCIETY'S PAGE

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

A LETTER TO OUR PASTORS

DEAR PASTOR:

1. Did you ever conduct a Vocation Day program in your church?

2. You know or have heard how much our army lost in the great war by Uncle Sam's frequently putting men into positions for which they had no aptitude or by keeping out of important places the men who could have served mightily in them.

3. A vocational misfit is nothing short of a tragedy. I know a man who as a boy wanted to be a machinist, but his father was determined upon making him into a doctor. The result is that his life is embittered and his service to the world reduced to the vanishing point.

4. Have you ever considered what a boon to boys and girls—and to the Kingdom—to have Christian guidance in settling the puzzling question of what they are to be and to do as men and women?

5. Do you realize that there are some mighty callings that are greatly undermanned? Perhaps some of your young men and women ought to be headed toward them.

6. The enclosed pamphlets are being employed latterly in many churches in the preparation of a Vocation Day program. I am sending them to you in the profound hope that you can use them or adapt them to your own purposes.

Very fraternally yours,

PAUL E. TITSWORTH,
Corresponding Secretary.

April 24, 1921.

OUR NEW NATIONAL HONOR

BURTON BLISS, ALFRED UNIVERSITY, '23

(An article delivered in the Dr. Thomas World Peace Prize Contest, April 7, 1921)

For generations, indeed centuries, in the past, we have been moving forward slowly but surely to the great goal of a permanent civilization based upon the ideas of reason, righteousness and good will. Again and again has progress toward this end been halt-

ed by accident, retarded by fear, turned aside or thrown back by ignorance, stupidity and sin. Sooner or later, however, the pathway has been rediscovered, the momentum of advance resumed, and the line of progress therefore continued. Especially in recent times has this progress, to all appearances at least, been rapid and permanent. The mind of the world in the opening years of the twentieth century was most emphatically an optimistic mind. It beheld serious obstacles being overcome, knotty problems being solved, remote ideals being realized. It seemed to see humanity, after centuries of wandering in the wilderness, now nearing the borders of the promised land. Long a barbarian, we had spoken as a barbarian, but now, if the signs were valid, we were becoming civilized, and with our attainment to civilization, we were resolutely putting away barbarous customs. For the first time in the history of man, we seemed about to realize St. Paul's great dictum, "God hath made of one blood all nations of men for to dwell together on the face of the earth."

And then, without warning, came the crash of ruin, the whole fair structure of our hopes and dreams came tumbling to the ground. Trusting in the conserving influences of education, industry, religion and the modern movements of international association, we found ourselves hurled back into the early horror of sheer brute struggle for existence. A hundred ancient doubts rose up to plague us. A thousand primitive questions challenged us anew. The original and basic problems of life, solved as we had thought forever, were before us for consideration.

Militarists were pointing to the great armaments of modern times and declaring that such preparations for war were the surest guarantee of peace. Thus, for forty years have the nations of Europe been building up such armaments as eye hath not seen, nor ear heard of, nor the heart of man conceived in any previous age of human history. Never had there been such armies as those of Germany, Austria, Russia, and France. Never had there been such a navy as that of England. Never had there been such fortresses as those lining the frontiers and shores of all these states. The very presence of armaments so complete and so ready for instant use made war not impossible, not even uncertain but inevitable.

Let us turn from the armed camps of Europe to our own peaceful northern border line. For over one hundred years, not a fort has been built along the four thousand miles of boundary line between the United States and Canada. Not a battleship has floated upon the Great Lakes. And who can deny that the absence of weapons of war is one of the chief reasons, if not actually the sole reason, why war has not come?

Militarists say, "Battleships are cheaper than battles." They are likewise inciters of battles. We can as well say revolvers are cheaper than tombstones. Build a battleship and you arouse the suspicion of your neighbor, who matches your one battleship with two. Construct a fort, and you stir fear across the border, and your fort is straightway fronted by two forts. Raise an army of a million men and the nations, disturbed and apprehensive, raise armies of other millions—and all the world is arrayed in arms.

For centuries the chief argument in favor of force has been the preservation of national honor. During the last quarter of a century we have caught a glimpse of a new national honor. It is, the belief that battle and bloodshed, except for the immediate defense of hearth and home, are a blot on the shield of any nation. Well has Andrew Carnegie expressed this view of national honor: "Our country can not be dishonored by any other country or by all the powers combined. It is impossible. All honor wounds are self-inflicted. We alone can dishonor ourselves or our country." Thus is the policy of non-resistance expressed in the creed of modern men, "We will not stain our country's honor with the bloodshed of war."

In order to establish the practicability of non-resistance, it is only necessary to prove that it will never fail under any circumstances, only that it will succeed much oftener than the resort to arms. Non-resistance is a positive and not a negative thing—it is attack, not submission, but attack on the high ground of the spirit and not on the low ground of the flesh.

What great truth was ever practicable in the days when it was first discovered and proclaimed? How practicable was the gospel of democracy when the first man stood

up among the brutish serfs of his day and generation and declared that governments "derive their just powers not from the will of kings but from the consent of the governed?" How practicable was the movement for the emancipation of the three million ignorant slaves of the South when Garrison set up his printing press in Boston? Nothing at all is practicable, until it is made so by the will of dauntless men.

History tells how Penn and his Quaker followers landed on the banks of the Schuylkill River unarmed, met with the savage and suspicious red skins, under the famous oak tree, and gave to them the hand of friendship. Any wise militarist of Massachusetts, Connecticut, Maryland or Virginia could have told him of the treacherous character of the North American Indians, their blood thirstiness, their unexpected raids with tomahawk and torch and the absolute necessity, therefore, of being armed to the teeth in preparation against attack. For seventy years the Quakers lived in peace in the midst of a savage people who knew that they were defenseless against attack. And what ended the happy reign of peace? New settlers came in, the Quakers were outvoted in the legislature, armament adopted and peace with the Indians soon ended.

General Scott, alone and unarmed, recently succeeded in doing what regiments of soldiers had failed to do, namely, subduing the revolting Indians of Utah.

Existing side by side in the Mohammedan worlds are two Christian nations: the one, the Armenians, the other, the Bahaists. Not more than sixty years ago each sect was being equally persecuted. The armaments of the Armenians and of the Christian nations of Europe have been of no aid in abating the persecution of the Armenians. The Bahaists, after their terrible persecution in 1850, in which 30,000 men, women and children were murdered, dedicated themselves to the ideal of non-resistance. Pasha O'llah lived to see his religion carried on by millions of followers without fear of oppression.

The counsel of non-resistance has hitherto fallen upon the ears of a heedless world. But it is certain that this must ever be its fate? The failure of modern civilization in our time has sobered us, shocked us, set us to thinking on new lines. We are ready, as

perhaps never before, to see a new vision of truth, to try a new way of life. Emerson in reply to criticism of his "Lecture on War" said, "We never take much account of objections which merely respect the actual state of the world, but which admit the permanent excellence of the project. What is true must at last prevail over all the obstructions and opposition."

In 1897, England offered a treaty to us pledging that no cause should ever justify war between the United States and herself. The Senate rejected this compact, saying we could not arbitrate questions involving our national honor. Today, the League of Nations is an accomplished fact. Turkey, Germany, Mexico and the United States are the four powers not represented in the League. Again, the Senate's interpretation of the term "national honor" blocked the greatest move toward international peace ever made by the civilized powers. Thus, in the hands of an unskilled or malicious diplomacy any question which was originally a judicial one may become a question of national honor. Is it national honor that we insist upon the unlawful and unjust demand that we sit as judges in our own case, instead of agreeing to abide by the decision of a court or tribunal? Posing as the most enlightened nation on the face of the globe, are we to refuse to cast aside those medieval notions in which national honor found its only vindication in slaughter and devastation? Are we in the name of national honor to refuse to submit to unlimited arbitration?

The dishonor of one nation is only the fruit which has been grown by a universal system of dishonor. Only the honorable example of one nation is needed to turn the tide in favor of disarmaments. Upon the United States, isolated by its geography, by its democracy, by its blood kinship with all the European nations and by a commanding relation to European commerce, falls the burden. The people of all nations turn toward us to lead them toward the light of eternal peace. America must join the *League of Nations* and take her rightful place as leader in the disarmament of the world. As Greece yesterday meant beauty, and Rome law, so today does America mean brotherhood and democracy. Once let the policy of armament get fastened upon this republic and our mission as

a nation is at an end. We shall die as Athens died, as Rome died and as Spain died. In becoming an Empire we shall lose that brotherhood which has long been the hope of a disordered world. In becoming a great power we shall sacrifice that democracy which long has been the open door of opportunity to mankind. In gaining the whole world we shall lose our own soul.

HOME IS WHERE THE HEART IS

To the mother who sits in the twilight alone
There comes a deep sigh of unrest,
Like that of a bird in the fall of the year
That sings to an empty nest.
She sighs that the harvest of life is past,
That her work for the children is done,
For the sweetness of life that ebbed slowly away
As they left her one by one.

With folded hands as the night comes on,
She sits by the open door,
Watching in dreams the faces aglow
As she saw them in days of yore.
There was Ned, the first-born, noble and true,
With his father's stature and face,
And Alice, light-hearted, whose laugh sent a ray
Of sunshine to every place.

Then Robert, the thoughtful, and Reuben his twin,
And Henry their studious boy,
And Ruth, the musician, whose sweet happy song
Filled the hearts in the home full of joy.
Then Bessie, the wee one, who ruled all the rest
With her innocent, winsome way,
Twenty years she was "baby", but now she is gone—
The bride of a week and a day.

"There are none in the home now but father and I,"
She moans in the deepening gloom—
"The bright happy faces I see in my dreams
Are but shadows about the bare room.
Soon we, too, will leave the once happy home
For another that's brighter than this,
There to gather the children back one by one
In our arms for the good-morning kiss.

Then a day like the old days, with the circle complete,
Will dawn under heaven's bright dome,
If we find when the archangel calls the long roll
That our children are all at home.
That Robert and Reuben, Henry and Ned,
Ruth, Alice and Bessie so fair.
Are gathered about us, ah, then we shall know
It is home, for the children are there.
—Mrs. S. M. Wright in *Christian Herald*.

"Do the square thing by others and you will doubt fewer men."

WOMAN'S WORK

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

MY MOTHER

Mother mine, my heart remembers
Weeks and years of tender care,
Glorious tales of song and story
Happiness beyond compare,
Visions fair of friends and playmates
Shining love-light all around,
Arms of comfort everlasting
Strength and refuge always found.
Singing, rocking in the cradle
Dreaming peacefully of thee
Growing, struggling out of childhood
Into life's maturity.

Mother mine, in dedication
All thy children bring thee praise
For thy sacrifice, forgiveness,
For thy help in wondrous ways,
Present, past or unknown future,
Replica of thine own soul,
Proudly of thy best thou gavest
Life and home, the perfect whole.
Day of days, to thee in memory,
Joy and sorrow, love and rest,
I would think of thee, my Mother,
Guiding star, forever blessed.
—Marianne Clarke.

THE CAREER OF A COBBLER*

MARGARET T. APPLGARTH

DAWN: INTO A NEW HOPE

Strange things were taking place with Vishnuswami; tears ran down his cheeks, joy bubbled over in his heart. In telling of his tale a new belief had crept upon him, and he saw the signs of sheer abandon in Chunder Singh's deep interest. It was as if—but no! would men of caste get down into a new religion? Deliberately? Alone upon an empty market-place?

"Are we to stay silent until dawn? Is there no more to tell of Carey Sahib?" his listener asked with evident desire.

"No," answered Vishnuswami, "there is more. It comes to my head how little I have said about his actual living; the trifling things that make man's life quite human; his sons, his wife, his idle moments, and his death. Put down your ear and listen. You will be sad to hear how little

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help Carey Mem Sahib would give him,—she loathe to leave the shores of England, as you well recall. But I say it in a whisper; she was mad, with crazy fancies in her head; and was kept confined indoors until her days were ended."

"He should have put her out of the way," said Chunder Singh contemptuously.

But Vishnuswami rebuked him in short measure: "What, you say it? Have you gained so small a view of Carey Sahib's heart? With tenderness and kindness he always acted toward her, and indeed to every one. Time would fail to name the people he befriended. In Calcutta, for instance—poor orphans and children from the dregs of that big city, waifs so wild you would not dream of teaching them, as Carey Sahib did. His school grew famous! And I add one more amazing thing: a Hospital for Lepers! Ah, you grumble? You think them only fit for cruelties, to live their lives of torture by the roadside, kicked at by lazy passers-by? You would not lift your hand to help? Well, even so was I, myself, till it came to my ears how the heart of Carey Sahib melted within him when he saw their frightful sores, and heard their helpless groans. Moreover, I tell you truly that the Living God, Lord Jesus, also cared for lepers—it seems that we have erred in passing by their sufferings, Chunder Singh."

"You say new things,—gentleness to witless wives, to orphans and to lepers; ah, well, this may be best, I know not. What would I gain by being gentle to them?"

"I ask you: What did Carey Sahib gain but work and worry? He did it not for merit, but for love like that of Jesus Christ. I can not phrase it for you as I ought. Tomorrow we will read of it in Carey Sahib's Book. At present I continue with his life. His second wife was just the wife he needed, a Danish lady of high birth who came to India for her health. Long years after her death, he married a third time; it is not well for Englishmen to be alone in distant lands."

"You raise another question: Had he no aching to go back across the sea to England?"

"I asked that very thing of him who told me all this tale; but he said no, that Carey Sahib never crossed again those many oceans; have I not told it; how deep he

loved India? It was as his own home, where he poured out forty and one years of endless toil for others."

Chunder Singh sighed profoundly: "He is beyond me! Had he no lazy pleasure? No idle pastime? No season of lingering in the shade when the sun is at the top?"

"Yes, there was one place he loved profoundly; it was a garden. But even in this respect he did not sit back in soft ease, for ever since he was a boy in England he had a passion for the growing flowers, the buzzing insects and the trees. They tell me, Chunder Singh, that when a little lad the walls of his own room were full of specimens from all the country side. Was there a little unknown flower? a curious bug? Back it went to his father's cottage, where he looked at it long and earnestly until he knew it well; as to the flowers he knew what the petals should be in number, and what shape their leaves; as for the flying things, he knew the number of their legs and wings, where they breathed and just what they fed on. They tell me this is science, something men write down in books to study; but Carey Sahib thought it out alone, a little lad among the fields of England."

"A curious kind of pleasure to tramp around and look for creeping things!"

"I said it myself! But they tell me it is often so, that men who serve the Living God most fervently find pleasure in these simple things their God created when he made the world. And Carey Sahib kept his interest all his life, and started gardens near his homes in India. Especially so in Serampore, where you can see today a space of ground five acres big, a little paradise walled in to keep away the Brahmans' bulls, the village cows, the prowling jackals and the thoughtless youth. From north and south and east and west he brought the trees and flowers of India for his garden; gorgeous lilies, climbing vines and monster trees of every type, rare and unknown in lower Bengal; mahogany and cedar, the teak and tamarind, the carob and the eucalyptus. He wrote letters to his friends in England and requested seeds, so that in time there were beds of tropical glories and beds of prim English beauties, and long avenue of shade trees known as Carey's Walk. And in this lovely spot, alone, he walked with God and prayed. At sunrise he was there

to start his day in peaceful meditation; starlight, and he came, communing with the brooding Spirit of his God."

"Do you tell me that he did the planting and the weeding?"

"No, he hired good men of the gardener caste, whom he trained in all the clever arts of planting. He even taught them Latin wording for the plants; one wiser than the rest, could name almost three hundred plants in Latin. I must make a boast about that garden, for men of science said it was 'the rarest botanical collection in the East'; perhaps you may recall it was on botany that Carey Sahib lectured in his college. Let me tell one further tale about it which I can not leave unsaid; for when in utter weakness Carey Sahib was about to die he said in trembling voice: 'When I am gone, Brother Marshman will turn cows into the garden.' But Marshman Sahib gave him instant promises to keep the garden sacred, and his gardener came each day to tell him of new flowers that had bloomed."

"I like it very much," cried Chunder Singh, "flowers talk to my heart; but not those crawling insects. Who knows what spirits of departed men may haunt them!"

"Carey Sahib had no such belief about them. I must tell you how he wrote about them in many separate books,—a book for insects, one for birds, others for fishes, beasts and reptiles. Such full complete descriptions, Chunder Singh, it seemed more than two eyes were necessary to see so much! Ah well, this was his nature, a plodding sahib, full of desire to know. Indeed I hear it said that had Carey Sahib come to India as a Man of Science only, he would still have been the famous, well-known man he is. I mention an Agri-Horticultural Society he started the first there ever was in India."

(To be concluded)

WORKER'S EXCHANGE

HAMMOND, LA.—The corresponding secretary of the Woman's Board has asked us to tell the best things our society has done this year. When her letter containing this request was read at one of our meetings a question mark or something similar rested on our faces. Then we hastened to remark: "We have cut strips of ingrain carpeting, spending hours raveling them, to be woven

some for one of our members. Tied a comfort, sewed for one member who was unable to sew for herself.

"Met several times, taking our own work and paying something into the treasury each time.

"Have been on committees with other Women's Missionary societies of the city, presenting papers on missionary efforts and needs in other lands. Sent committee to solicit or present the needs of starving China.

"One member donated material to varnish the floor of the church—her husband doing the work."

Each of these items seem very small in comparison with the work of our large societies, but we remember the cup of water Jesus mentions and are not disheartened.

In all undertakings and in meetings in general there is a beautiful spirit of denominational loyalty that is fine to see. This also means Christian service. Three of our members are public school teachers, so, as a rule, we hold our meetings Sunday afternoon. Mrs. C. H. Hummel is our president, and Mrs. Edna Campbell, secretary and treasurer.

Two ladies from one of the New England states have been spending the winter here and have attended our meetings, helping whenever possible and adding to the interest in other ways.

Outside of society news, we are in the midst of the strawberry season. Many carloads are being shipped daily to northern points. If any of our sister societies would visit us now, we would be glad to serve them strawberries a la mode or strawberries and cream and strawberry shortcake. "We have them."

We hope the Christian Endeavor will report to the RECORDER soon. *They* have been doing things. *They* also means we, us, and all. *We* are the church, also the Sabbath school, prayer meeting and Christian Endeavor and practically all belong to every thing.

EMMA LANDPHERE.

MARLBORO, N. J.—During the year 1920, eleven sessions of the society have been held with an average of twelve at each session. Seventeen was the largest number attending at one time.

Six all-day meetings have been held, at which quilting and sewing carpet rags was

the business of the day. On several occasions excellent dinners were served and a moderate price charged; on others, the ladies took a basket lunch.

Fruit and flowers have been sent to the sick and at Christmas time sunshine baskets were sent to ten shut-ins. Two quilts have been presented to a lady in whom the society was interested.

The pledge to the Forward Movement has been paid, also \$75.00 on pastor's salary, and current expenses met.

Mrs. Anna Campbell who for many years was one of the society's most zealous and faithful workers was called home recently after a lingering illness.

The officers are: President, Mrs. L. D. Seager; vice president, Mrs. Leslie Tomlinson; secretary, Mrs. Wilburt Davis; assistant secretary, Mrs. Robert Jones; treasurer, Mrs. Frank Davis; assistant treasurer, Mrs. Mabel Davis. *

THE NATURAL RESULT OF PROHIBITION

REV. J. W. CROFOOT

(An address delivered before the Shanghai Women's Christian Temperance Union, February 7, 1921)

The subject of my remarks this afternoon "The Natural Result of Prohibition" is taken from a letter in the "North China Daily News" last month signed by "R. E. Morse". In the edifying correspondence on the subject of strange phenomena observed in connection with the New Year's celebration, I had written a letter which R. E. Morse described as a sermonette on prohibition, and he asked whether or not I would wish other countries to experience such a wave of crime as America is now experiencing as the natural result of prohibition.

I may add that from my short letter published at that time there was omitted what I considered as the most striking sentence—a sentence in which I said that for those who are still ignorant of the scientific conclusions about the effects of alcohol on the human system, recent tragic events in Shanghai should be sufficient to show that *drunkenness is no joke*. Probably it was because the Furbush murder trial was then sub judice, that the editor cut out that sentence; but it is to be feared that if we wait till no one is on trial, or awaiting trial, for crime committed under the influence of drink, it

will be a long time before we can discuss the evil effects of alcohol on the community.

Perhaps you will permit me to add that in that letter of R. E. Morse, I was accused of being wholly without imagination. I freely admit that my imaginative powers are not equal to those of several of the writers who took part in that correspondence, but still I claim that I am not entirely lacking in that faculty. I can, for instance, imagine something of what must be the feelings of the judge called upon to pass sentence on a man convicted of murder, though the murder is largely due to conditions for which the community is responsible. I have some faint imagination of what is meant by the expression "Penal servitude for life". I can see with my mind's eye a long procession of Shanghai suicides due to drink, and their mothers weeping at home. But my imagination is not equal to the task of picturing the remorse of a man guilty of taking the life of a fellow creature while under the influence of drink, nor of the feelings of his family when they learn of his condemnation and sentence. Nor can I really imagine the type of mind that refuses to acknowledge that although the evil effects of the open bar are undoubtedly sometimes exaggerated, still it is certainly the most prolific single cause of crime and misery now existent.

Now to come to the more definite consideration of the result of prohibition. Of course the United States furnishes the leading example for the study of such results, but the reports from that country are so colored by prejudice and so contradictory, that many people, belonging to both parties of the "wet and dry" controversy, believe only what they wish to believe of the report. I may claim, however, to have given some study to articles written by those unfriendly to the dry law as well as those favorable to it. I also spent five months of 1920 in the United States, and while most of my time was spent in smaller cities, I was in New York twice and in Chicago a half dozen times. Among things most noticeable were the absence of saloons and the prevalence of advertisements of "near beer". It is, I venture to think, no small indication of the state of affairs that during those five months I did not see a single person under the influence of liquor. My wife saw one drunken man.

On the other hand it must be admitted that the newspapers showed that there is no small amount of the evasion of the law, for the instances of punishment for violation of the law were not a few. Records of the Mixed Court in Shanghai show a great many violations of the law against petty larceny, but no one on that account advocates the repeal of the law or the licensing of thieves.

The cartoon which represents the United States as dry in large part but very wet in spots, on account of leakage from the roof,—Canada—certainly has a basis in fact, for there is unquestionably much smuggling of liquor from both Canada and Mexico and in lesser quantities from the sea board. Detroit in particular, the fourth city in size in the United States, is just across the river from Windsor, Ontario, where, while there are no saloons, citizens are permitted to purchase liquor for their own use at home. The recorded consumption of liquor in Windsor is such as to furnish evidence that large quantities are purchased there for use across the river. But the use in Detroit is mostly secret, and the State of Michigan is not impressed with the argument that prohibition is a failure in that State. They increased their dry majority from 80,000 to over 200,000 in the last wet and dry election in that State.

The enforcement of the prohibitory law is admittedly very difficult. In the present state of public opinion it should rather be compared with the revenue laws than with laws against murder and theft, for instance. Against smuggling of goods past revenue officers the sentiment was for a long time very weak, because a considerable number of people considered that they had an inherent right to buy goods where they pleased, regardless of government regulation. So of prohibition. While there is no question that a great majority of the American people propose to "trust in God and keep their country dry" there is an active and noisy minority who wish to do otherwise. It is these people who raise the cry "prohibition does not prohibit" because they know that motor car loads of liquor are secretly brought across the border, and that what is called "hootch" is made in dirty cellars in New York and Chicago. And it is the same class of people who, while telling us

that the dry law does not decrease the amount of alcohol consumed, are ready to spend vast sums of money to fight the dry law, as recently shown in Scotland.

While it is admitted that the law is not well enforced in all parts of the United States, no one who has seriously studied the question denies, I think, that the consumption of liquor has been decreased very materially by the dry laws, and those who are in the best position to know, are satisfied that the resulting decrease in crime is well worth not only what it has cost to put the dry law on the state book, but what it is going to cost in the next few years to bring about a real effective enforcement of the law.

The actual result of partial prohibition in decreasing crime, can be seen in almost every city of the country. "The decreased arrests for drunkenness and crime in the great cities where it has been hardest to enforce the law, are convincing. Detroit reduced the arrests for drunkenness from 19,309 in the year 1917 to 6,244 in 1920. Boston in 1919 had 88,593 arrests for drunkenness; in 1920 47,395. In Baltimore there were 3,992 fewer commitments in 1919 than in 1918, or an average of 270 fewer prisoners a day for the last six months of that year, according to Warden Lee of the city jail. Not a week passes but that some jail or reformatory closes its door or abandons a large part of the institutions for lack of inmates. Deaths from suicide, alcoholism and accident have decreased about sixty per cent. The removal of the saloon as a public drinking place is, in itself, one of the greatest victories of prohibition."

Judge William W. Gemmill, of the Municipal Court in Chicago, in his report of October 5, 1920, speaks as follows: "Since the enactment of national prohibition, the total number of arrests for all offenders has fallen off about 40 per cent. This includes arrests for drunkenness, fighting, stabbing, shooting, embezzlement, contributing to the delinquency of children, wife and child abandonment, and other kindred offenses. In the city we have abolished two criminal courts, located in the worst saloon sections, because there was no longer sufficient business to justify their maintenance. Two-thirds of our Bridewell, or city prison, where all prisoners convicted of misdemeanor are sent, has been closed. Before

national prohibition became effective, this prison was continuously filled to capacity (2,200). For the last year it has averaged about 660. Before prohibition, we had, in our Court of domestic relations, an average of about forty cases per day, of wife and child-abandonment and non-support of wife and children. In most cases drunkenness of the husband and father was the cause. Now we have less than one-half of that many."

But probably the most exhaustive study of the effects of prohibition on an American city was that undertaken of the city of Grand Rapids, Michigan, by the editors of the magazine "The Survey" on the suggestion of Judge Brandeis of the United States Supreme Court. It should be said that the "Survey" is not a magazine devoted to dry propaganda, but is devoted to all aspects of social conditions and industrial relations. Almost all of the special number for November 6, 1920, is taken up with a study of the City of Grand Rapids, to show what are the results, in a representative American city, of a year of freedom from unemployment, low wages, and drink. Though the editors specify that some of the good things they found there are partly due to high wages, and general unemployment, their conclusion is succinctly stated in the title given to this special number—"Prohibition and Prosperity".

Of course not every business has been equally prosperous. It goes without saying that those criminals engaged in liquor selling are not prosperous except in certain exceptional instances. One is reminded here of a story of a temperance lecturer who defied his audience to name any useful or necessary business which had been injured by prohibition. A man in the rear of the room stood up. "Do you mean to say," asked the speaker, "that you are engaged in a necessary business and that it has been injured by prohibition?" "I do," said the man. "What is your business?" asked the lecturer. "I am an undertaker," was the reply.

This story, however, has nothing to do with the Grand Rapids report. Grand Rapids, it may be said in passing, is the furniture city. An American author has written of visiting a curio shop in Europe and after asking the price of the bed on which some ancient king was said to have slept, he looked it over more carefully and found "Grand Rapids" stamped on the bottom of

it. This story also has nothing to do with the fact that the editors of the "Survey" chose Grand Rapids as a representative city for study. But the size of the city (137,634) and the fact that it is so largely given up to making house furniture, may have had their influence in the choice, as well as the fact that prohibition has been enforced there for some time, but not so long as to make comparison of wet and dry times too difficult.

The whole number is worthy of careful study, especially the tables and charts. One table shows what lines of business have taken the places of the 160 saloons that were closed at midnight on April 30, 1918. Another shows the decrease in crime and more especially the decrease in certain kinds of crime. We have time for only a few quotations:

After discussing the violations of the law, one of the writers says: "Nevertheless, despite violations, prohibition is generally effective. The amount of alcohol consumed now, compared with what was consumed before saloons were closed, is insignificant. Considered numerically, the violations are many: a law against murder, that was violated as often, would give good cause for alarm. But the two things are not comparable. In one instance we are dealing with the isolated acts of individuals, the other with a city's habits. To sum up, drunkenness is scarce, and it is perfectly possible to live from one year's end to the other in Grand Rapids without knowing, except from occasional items in the newspapers, that such a thing as intoxicating liquor exists." "From managers of theatres, of amusement parks, of factories, of boarding houses, of hotels, of every kind of property and place that used to have its problem of drink or intoxicated people to reckon with, we learn that drinking had ceased to be one of their anxieties. City officials, social workers, ministers, the chief of police, the sheriff and others concurred in telling us that booze is fighting a losing game in Grand Rapids."

Police court records for two years before prohibition began, and two years afterward, show a reduction in the number of cases of 49.8 per cent. In other words, the number of cases was almost exactly cut in half. An interesting comment in regard to prohibition and crime made by Judge Creswell, acting judge of the Police Court, is borne

out in part by these and other figures: "For six months or thereabouts following prohibition the number of cases before the police court dropped enormously. The casual relation between alcohol and crime was clearly shown. Indeed the number of cases became so few that there was talk of consolidating the police and justices court. There hardly seemed enough business to keep both courts going. That was while the city was almost bone dry. Then something happened. People began to learn how to make substitutes. Whiskey was imported in larger quantities from Canada. The Supreme Court held the State Enforcement Act unconstitutional, and advantage was taken of this to bring in liquor from Ohio. The result was to cause an increase in crime. You could see the figures in the police court mount up again. The number of cases never got up to anywhere near what it had been when the saloons were wide open, but the court had more to do than during the early months of prohibition."

A large reduction in offenders is shown by the records of the county jail. Here there is a reduction of 63 per cent in the population of the jail comparing the averages of the two years. The jail has been all but empty a number of times since prohibition went into effect—a condition unique in its history. The chief of police was a bar tender in early life. In answer to a letter from "Pussyfoot" Johnson as to the effects of prohibition he replied: "In the first place our police force is reduced 40 per cent as compared with what it was when we sold liquor: drunkenness in the city is reduced 80 per cent; crime 40 per cent. The effect it is having upon labor is this—men who were formerly 'bums' are now earning a good living and taking care of their families."

Among business changes which the residents largely attribute to the effect of prohibition, are the following: Houses which sell goods on instalments, and collection agencies both report that it is much easier to make collection than before prohibition. Insurance agents report that not only are premiums paid more promptly now, but insurance is actually being written for a far greater number of people. Real estate men declare that the value of saloons and adjoining properties had risen more rapidly than the normal rate of property increase.

The record of pawn brokers' transactions showed a decided decrease. Seven new banks, or branches of existing banks have been established within the past three years.

The effect on workers in industry is discussed by both employers and laborers. Most of the former give several instances of laborers who were formerly inefficient, on account of drink, but whom prohibition has made efficient. A representative opinion of the laborer is the following comment on prohibition by a member of the Furniture Workers' Union: "It has been a surprise. I have seen men half starved come to work in the morning, wearing clothes that were a disgrace to the neighborhood. Now they come well dressed, clean, happy, better workmen and better citizens. Fathers are taking better care of their children. I was accustomed to my glass of beer like other men, and miss it now on a hot day. But I tell you the sacrifice is worth the while. I hope John Barleycorn will stay dead a million years." "Both employers and members of labor unions told us that innumerable men who formerly drank and had been violently opposed to prohibition, were so pleased now with the change in their own lives and in the lives of others, that they would vote dry every time the question was raised."

A paragraph on health reads as follows: "Tuberculosis and infantile morality, two good indices of the public health, are on the decline in Grand Rapids. Though primarily this is due to effective popular education, wiser spending and more food have played their part. Folks go to see the doctor, dentist and oculist before they are forced to do so by a pain or disability. They insist on the best treatment. The vital statistics in the years to come will show the result of this shifting from cure to prevention."

A paragraph on recreation deserves quotation: "The demand for automobiles, for fishing tackle, tents and other sporting goods can hardly be met. The boat clubs have a long waiting list. Facilities for both indoor and outdoor recreation have been outgrown. The one big improved park is crowded on Sundays to overflowing. The roads leading out of the city are filled with happy family parties out for picnics. More vacations are taken and longer vacations. Moving picture and vaudeville theatres have full houses."

Among the straws which show which way the wind blows, are the facts showing great decrease in the number of alcoholism cases in Kent County Hospital; decided increases in church contributions and attendance; 14 per cent increase in the number of books drawn from the public library.

"As we went about the city, talking literally to hundreds of people of all sorts, we were met by two universal bits of testimony. Our witnesses would almost invariably begin their remarks by saying that the most noticeable effect of prohibition was the change that it had brought in family life. Men were now spending more time with their wives, we were told. They were going out with them and taking a great interest in enjoyment in common. They were planning with them too for the good of the family. Children were being better clothed, better fed, better cared for in general."

The changed conditions in three different families visited by social workers are described in some detail in the magazine, but we must not describe them here. I have tried to show you what are some of the real results of the prohibition of the sale and manufacture of that narcotic, habit-forming drug, more dangerous perhaps than all other such drugs—Alcohol.

NOTICE!

The U. S. Post Office Department has refused to accept as supplements to the SABBATH RECORDER the special leaflets in reference to the work of the various departments of the SABBATH RECORDER which were commenced to be issued by the Director of our Forward Movement. The remaining four leaflets will be sent in bundles to the churches for distribution, directed to the pastors. There will be enough copies to supply every subscriber of the SABBATH RECORDER in each community, with extra copies for other people. Scattered subscribers will have the four leaflets sent to them by mail, two at a time, under one cover, to save in expense of postage.

For you and for me there is an open door of possibility. The glory of life to a Christian is to become Christlike. I may not only have Christ for me; I may have "Christ in me, the hope of glory."—*John Gardner.*

YOUNG PEOPLE'S WORK

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

ENJOYING OUR WORK

B. F. JOHANSON

Christian Endeavor Topic for Sabbath Day,
May 14, 1921

DAILY READINGS

Sunday—Labor contentedly (Ps. 104: 21-31)
Monday—Labor usefully (Prov. 10: 16)
Tuesday—Labor willingly (Neh. 4: 1-6)
Wednesday—Labor cheerfully (1 Thess. 4: 9-12)
Thursday—Labor faithfully (Luke 12: 41-48)
Friday—Labor hopefully (Ps. 90: 17)
Sabbath Day—Topic, How to enjoy one's work
(Eccl. 3: 1-13; 5: 18-20)

We seem to be so constituted that we must occupy ourselves with physical and mental activities. The Master apportions to us all according to our respective abilities one, two or five talents and expects us to use them. Comparatively few of us are given the opportunity of choosing the kind of work we want to do. Even if we do choose we find some very disagreeable tasks to perform. Some of the duties we find before us are pleasant, some are unpleasant. Sometimes we feel that the task just before use is the hardest and meanest job there is. But tomorrow or next week, we look back upon it and wonder why it seemed so formidable.

It is sometimes erroneously supposed that there are certain rich and privileged characters who have their way bought and paid for through life, and that there is nothing for them to do but to just sort of exist. No one can grow from childhood to manhood or womanhood and develop a character or personality without exerting himself physically and mentally.

Then some of you have met the fellow who thinks that the worst job in the world has fallen to him and he proceeds to make not only himself miserable about it but every one who will lend him a listening ear.

If work is a necessary element of life, why not make the performing of it a pleasure? We seem to have to spend our time here anyway. Why not spend it doing something useful and enjoying it?

Few things in life are more absorbing

than is work, and likewise few things are more distracting. What a blessing it is that in time of extreme sorrow or during great emotional strain we can turn our attention to our daily routine and find relief.

The heartaches and worries of life seem less severe if the hands are busy and the brain occupied with the problems that demand solution. A difficult task requires fixed attention. "In the sweat of thy face shalt thou eat bread", is rather a blessing to mankind than a curse. The person who finds something useful to do each hour of the day is more happy and contented than is the idle person.

The process of acquiring an education, of earning a living, of making a business or profession a success are all very exacting and if achieved with success should be enjoyable. Enjoying anything, however, is pretty much a mental attitude. We can make up our minds to enjoy a thing if we want to. Many men spend thousands of dollars and years of time learning a profession or trade only to discover when too late to change that they might like something else better. These people have no right to make other people miserable because of their own mistake or misfortune. The thing to do is to make the best of it. Why let any one know that you don't like the lot that has fallen to you? If there is no escaping the job you find yourself in, make yourself enjoy it.

I can think of no class of activities that does not have some disagreeable things connected with it. But there must also be some very pleasant aspects. Meditate upon or emphasize in your mind the pleasing aspects and do the other without letting it annoy you and your days of toil will pass by brightly. Why not then let us be happy in the tasks our hands find to do? Paul says that he has learned in whatsoever state he finds himself therewith to be content. Would not that be a good principle to apply to this Christian Endeavor topic?

"Oh, what a simple life it is to fill up each day with happy, useful toil; to be kind; to have sympathy; to open our hearts day by day to the love of God as revealed to us in Christ, and walk in sweet fellowship with him as friend with friend, and then to love others with this same love!"

THE FEDERAL COUNCIL OF CHURCHES— WAR TIME WORK

DEAN ARTHUR E. MAIN

Representatives of the Federal Council visited training camps, navy yards, army posts, forts and prisons for the purpose of trying to discover what could be done in the way of bringing religious influences to these places.

There was extensive co-operation with the American Red Cross in the way of seeking to carry various sources of comfort to soldiers and sailors, and in this work there was considerable co-operation among ministers, priests and rabbis.

Earnest efforts were also made to secure the co-operation of rural ministers in the matter of greater food production. One important war-time work was the association with the Public Health Service and other national agencies in the field of social hygiene for the purpose of preventing disease and "fitting the men to fight". Probably the greatest single service of the commission during the war was to labor for the religious care and social welfare of the vast numbers of working men and their families, who crowded into the war production communities.

Liberty Churches were churches organized in new towns that were built up by the war department for the purpose of manufacturing munitions of war. These churches were successful from the beginning.

Among the lessons growing out of these experiences, the commission reports three. First, the war brought many churches into community and national service. Second, it was shown how Roman Catholic, Hebrew, and Protestant could work together. Third, it also seemed to indicate that the idea of the Liberty Church is applicable to such communities as logging camps, small industrial towns, villages, and all small neighborhoods, of which the pastor may become community organizer, and even the Director of Education.

The commission sought to keep in close contact with the labor situation in war industries, that it might work for the sake of safe-guarding the welfare of men and women with reference to housing, recreation, health, transportation, equality of treatment for both men and women, and an in-

crease of wages to meet the rising cost of living.

The most significant document issued by the commission on the church and social service during the quadrennium was "The Church and Social Reorganization". This document was mailed to 115,000 ministers and was given much space in the religious and secular press. The great New York dailies published abstracts and editorial comment. The following brief paragraphs will indicate the general character of this document.

One of the most urgent questions before the world at the present time relates to the method of social reconstruction. Shall it be by constitutional and peaceable methods, or by class struggle and violence.

The supreme teachings of Christ are of love and brotherhood. They express themselves in a democracy in the co-operation of every citizen for the good of all. One end is equal and world wide justice which constitutes a high goal of human endeavor.

Proletariat dictatorship by a few men is as abhorrent as any other dictatorship. The hope of the world is in the co-operation of individuals and classes, and the final elimination of classes through the extension of the brotherhood of a Christian society. To build up this co-operation is a supreme aim of the church.

A deep cause of unrest in industry is the denial to labor of a share of industrial management. Controversies over wages and hours never get to the root of the industrial problem. A valuable result would come from the participation of labor in the management of industries in the way of making possible again the hearty co-operation of all engaged in the given industry and in a new era of good will.

The Christian and modern conception of industry makes it a public service, and the interested parties are labor, capital and the community.

The freedom, the right of women to political and economic equality with men, are fundamental to democracy and to the safety of the future. This does not contradict the ideal that home making and motherhood will always be the great profession of woman-kind.

The service of the colored soldiers in the war and the loyalty of the colored people to

the nation demand that they should be recognized fully as Americans and full citizens, and that they should be given equal economic and professional opportunities.

The church is called to render great service in the work of Americanization which is necessary to the development of industrial democracy. A part of the duty and privilege of the church just now is to show the way to right and wise principles for our guidance in the actual tasks of social reconstruction. The right course for the church is therefore to study social problems from the point of view of the life and teachings of Jesus of Nazareth, and, acting loyally and unselfishly according to its teachings, to exercise an educational influence and use its institutional organization for the promotion of human happiness, social justice and the democratizing of society.

The church needs to be brought into the closest possible relations with the wage earners of the nation. And Christian ministers should know economics and social problems as well as theology, and should have an earnest desire to devote their lives and their energies to the welfare of the people.

The experiences of the war, revealing as they do reversion to barbarous practices by highly civilized peoples, the nearness to the surface of savage instincts and deep selfishness in vast numbers of men, the willingness to profiteer on the part of workers as well as employers, the intensity of racial, national and religious antagonisms—these experiences have demonstrated anew that the progress of humanity is dependent not alone upon social organization, but upon the strength of the moral emotions and the discipline of character.

The historical functions of the church which should be emphasized are Christian culture, evangelism and religious education, with the new sanctions that are created by modern conditions. Every movement of social reform will be partial and disappointing without a powerful work of education, both general and religious.

In our efforts in the direction of social reconstruction, we are relating ourselves to the welfare and happiness of millions of human beings who are not willing to submit to injustice or to unnecessary privation and suffering. They are deeply and justly in earnest.

Let us feel that we are entering upon a new order in which the absorbing concern of the world will be for social justice, and the greatest well being of the largest possible number. Let us be animated by the religious and ethical spirit that found its supreme expression in the life of Jesus Christ.

FOLLOWERS OF ST. JOSAPHA, ST. STANISLAUS, AND ST. HYACINTH "OBSERVE" SUNDAY, BUT "NOT ACCORDING TO BOWLBY"

ROBERT B. ST. CLAIR

Certain Detroiters were amazed, while others were amused, when the large placards announcing the "First Field Day Excursion to Sugar Island, given by the Associated Young Men's Clubs" were placed on telegraph posts, in store windows and at other points of vantage by the committee in charge of the publicity arrangements.

Followers of the indigo-hued policy of Dr. Crafts, Dr. Bowlby, *et. al.*, may not have been able to give a very lucid account of the lives of Saints Josaphat, Stanislaus and Hyacinth, some even thinking that the latter was one of the pagan goddesses of spring, or, possibly, of horticulture, yet the first name sounded more or less Biblical, and endeavoring to receive the other names at par, they stood aghast at the "day" (Sunday) upon which this "excursion" was to be held, and, especially, at "the events" scheduled for that day.

Upon inquiry, it was ascertained that Roman Catholic churches, with the above named Saints as patrons, were to be found in Detroit, and that baseball clubs, representing said churches, were to engage in the diamond contests on the particular Sunday.

The announcement also stated that: "The boat leaves foot of Griswold Street at 8.40 a. m., tickets 60 cents. Baseball games by the St. Josaphat's, St. Stanislaus' and St. Hyacinth's baseball teams. Relay races for ladies and gentlemen. Jumping contest and many other amusements, including free dancing at the island all day."

Eight-forty a. m. appeared to be a ridiculous hour for Sunday morning, especially to the Lord's Day Alliance people, and they thought the Catholic youths were entirely

disregarding the so-called sacred day of rest. Had they given thought, they would have remembered that their Catholic friends were doubtless early astir, attending 5 o'clock Mass, thus being free for the remainder of the day from a Catholic standpoint. They might also have consulted "The Sincere Christian Instructed", written by a Roman Catholic Bishop, the Rt. Rev. George Hay, D. D., and found that it was the duty of all Catholics to hear Mass on Sundays, and also to abstain "from all unnecessary servile works, and employing *such a portion of the day* in the exercises of piety and devotion, that we may truly be said to *keep the day holy*, and particularly to assist at the holy sacrifice of the Mass".

But, say our Protestant friends, these Catholics are not observing Sunday according to the Fourth Commandment. Very true, yet these same Protestants should remember that when we approach them in behalf of the binding obligations of the Sabbath of Christ that their reply generally is, The Sabbath is abolished, nailed to the cross, a yoke of bondage, carnal, Jewish, etc., etc. If this be so, then *why* criticise the Catholics?

In Daniel 7: 25, it is recorded that a certain power will *think* to change times and the law. The Catholic Church confesses, through its numerous catechisms, to being the author of the "change". To all intents and purposes, it pleads "guilty" as charged, but even though all the world wonders after the Beast, God still lives, and though all but seven thousand bowed their knees to Baal and his worship, God is still supreme, and will finally triumph over his enemies.

The power shall "think" to change the law.

It has another "think" coming.
The law is eternal!

Sabbath School. Lesson VII—May 14, 1921

WORKING WITH OTHERS

1 Corinthians 12: 4-27; John 6: 1-14

Golden Text.—"Ye are the body of Christ, and severally members thereof." 1 Cor. 12: 27.

DAILY READINGS:

May 8—1 Cor. 12: 1-11

May 9—1 Cor. 12: 12-17

May 10—1 Cor. 12: 18-31

May 11—1 Cor. 13: 1-13

May 12—John 6: 1-14

May 13—1 Cor. 3: 1-11

May 14—Psa. 133: 1-3

(For Lesson Notes, see *Helping Hand*)

HOME NEWS

PORTVILLE, N. Y.—Sabbath Day, March 26, the following program was presented by the Portville Sabbath School:

Song by school—"Jesus Loves Me"

Prayer—Mrs. Ellen Place

Golden texts and lesson topics—Mrs. Rhoda Maxson

Memory Golden texts—Sunbeam Class

Busy Bees, Golden texts—Genevieve Stout

Song by two little girls

Helping Hand Class, Golden texts—Margaret Lamb and Louise Clarke

Jacob's Ladder—Wayne Clarke

Song—Mr. and Mrs. Irving Place.

Childhood of Jacob—Horace Maxson

Manhood of Jacob—Ruford Keeler

Jesus' Love for His Mother—John 19: 25-27,

Mrs. Georgia Langworthy

Song—"Mother's Prayers", Margaret Lamb

Blackboard exercise, Miss Esther Hamilton's Bible Class.

Easter and the Sabbath—Mrs. Sarah Gardiner

Song—Gladys Kintner

We are glad to report good attendance and increased interest in lessons under the faithful labors of our efficient superintendent, Mrs. Langworthy.

SARAH GARDINER.

DETROIT, MICH.—Sabbath, April 23, was indeed a high day in Zion to the new church in Detroit. A fair-sized audience gathered to hear a stirring gospel sermon by Pastor Kelly, of the Battle Creek Church, after which Elder H. H. Weber gave an urgent invitation to any who desired to unite with the Detroit Church to do so. Our little company was greatly encouraged when the following believers in the Lord Jesus Christ presented themselves for admission into the church: Mrs. Powelson, Elder J. J. Scott, Mrs. F. J. Scott, Mrs. Macomber, Paul Weber, Edith Whitehead and Annie E. St. Clair.

They were given the right hand of fellowship, on behalf of the church by Elders Kelly, Weber and St. Clair. Several who have not as yet been immersed, will follow their Lord in baptism at an early date.

On Sabbath, April 2, Miss Elizabeth Alberts was united in holy matrimony by Elder Weber to Mr. Merley Case, at the Seventh Day Baptist service. The bride was attended by Mrs. Arthur Weber, and the bridegroom by Mr. Arthur Weber.

ROBERT B. ST. CLAIR.

CHILDREN'S PAGE

PRINCE AND THE PIE

Old Prince likes pie—oh, just as well
As I do! And he'll smell, and smell
All 'round my pockets, when I go
Into his stall, he's hoping so
That I've brought pie. And oh, one day
When he'd been working, hauling hay,
And afterward had been turned out
Just to cool off, and browse about,
He strolled up 'round the house—back side—
And he saw a window open wide—
The pantry window!—and, oh my!
On the sill, to cool, sat my saucer pie!
And when I went in after it,
Prince was eating the last wee bit!
And first I almost thought I'd cry,
For oh, I do like saucer pie!
But Prince just smiled, with his kind old eyes,
And then I wished for a bushel of pies—
Apple, and custard, and peach, and mince—
Every one for our dear old Prince!

—Our Dumb Animals.

THE NICE THINGS

It was Maisie's first day at school, and she felt very small and strange. She had always been a shy little girl, choosing rather to stay with her mother than play among the other children of the neighborhood, and now, as she sat at her desk surrounded by unfamiliar faces, her eyes grew very bright, with a sort of moist brightness, and her cheeks were very red.

Outside, the sun was dancing about the grass and walks in long, bright streaks and all the leaves on the great tree by the window just at her hand seemed to be nodding at her and whispering, "Come out and play! come out and play!"

She swallowed a little harder, and rolled her handkerchief a little tighter. "Oh, why did one have to go to school!"

Then, just as the tears were about to fall, a small brown bird perched suddenly on the tip of a low bough and, dipping his little head this way and that, began to sing, and as he sang Maisie suddenly remembered how she and her own yellow canary had been singing together yesterday when her mother came in and told her she was to start to school on the morrow. "And remember, dear," she had said, "that if you feel lonely and strange the best thing you can do is to look about and see how many

nice and joyful things you can find, and the very first moment you get a chance try to do something loving and kind."

Maisie, now, sat very still and straight. Yes—there was the bird for one thing; and the tree. Then, timidly, she glanced about the room.

What a pretty girl sat next to her! She caught her breath a little—she'd like her, if she only knew her, she was sure; and as if in answer to her thought the other girl turned, and their eyes met, and—"Why," thought Maisie, "what a lovely smile!"

Another girl just beyond, with freckles and a torn apron, looked as shy and uncomfortable as Maisie had felt only a moment before, and as Maisie caught her eye she remembered yet again her mother's words. Touching the tips of her fingers very lightly she tossed her a kiss, and something sweet and warm drove the very thought of tears away as she saw a happy smile come into the other girl's face.

A moment later the teacher came down the aisle. "Getting acquainted?" she asked kindly; and suddenly Maisie smiled almost as brightly as the sun outside. Why—how many nice things there were! Shaking out her handkerchief she put it in her pocket. Cry? not she! "I like school!" she whispered softly.—*Child's Gem.*

NOTICE!

The U. S. Post Office Department has refused to accept as supplements to the SABBATH RECORDER the special leaflets in reference to the work of the various departments of the SABBATH RECORDER which were commenced to be issued by the Director of our Forward Movement. The remaining four leaflets will be sent in bundles to the churches for distribution, directed to the pastors. There will be enough copies to supply every subscriber of the SABBATH RECORDER in each community, with extra copies for other people. Scattered subscribers will have the four leaflets sent to them by mail, two at a time, under one cover, to save in expense of postage.

"Be of good courage" runs all the way from Genesis to Revelation, all the way from Noah in the flood-swept world to the last star in the crown of "him that overcometh."—*J. R. Miller.*

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Theodore L. Gardner, D. D., Editor
Lucius P. Burch, Business Manager

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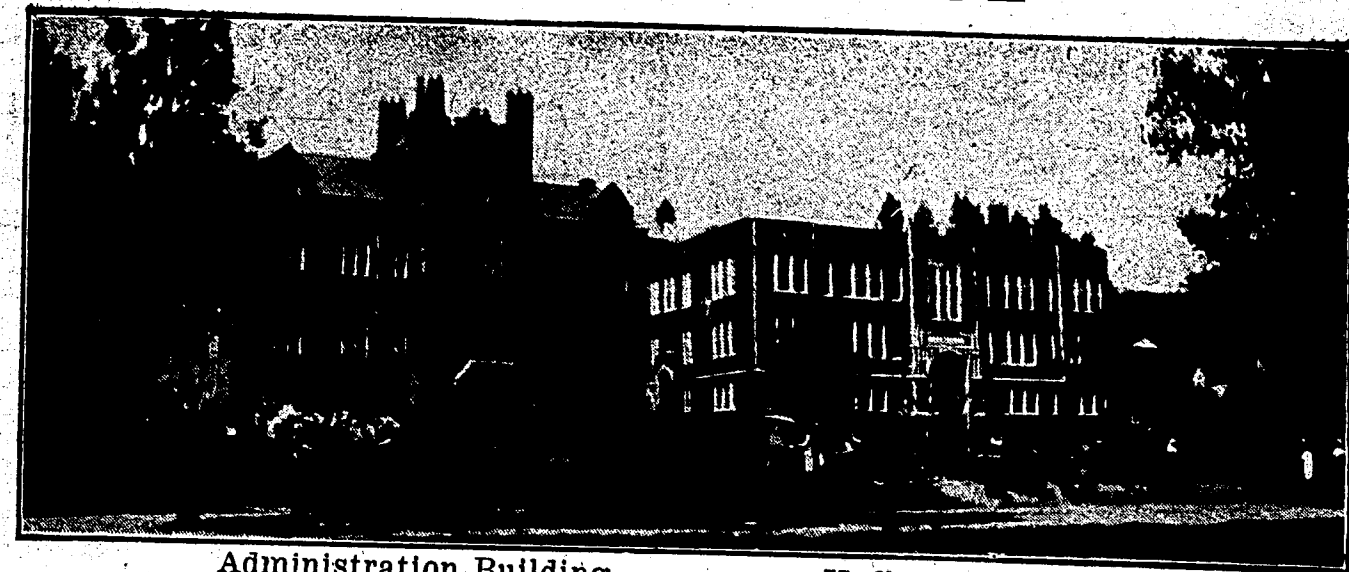
Everywhere and at all times be reaching out for God,—in thy pleasures, in thy failures, in thy noontides, and in thy midnights. Pray to him everywhere. Pray without ceasing, and thy life shall be filled with the presence of the divine, girding it with power and making it fragrant with the delightful perfumes of grace.—J. H. Jowett.

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Read the editorial on the first page.

Think whether you could actually live if you had only what these people eat.

This is China Famine Week

Five Dollars Saves a Life

The Sabbath Recorder

PROPHETS

"All flesh is grass," the lying prophet cried,
"And hope is vain that we shall ever view
A better world; 'tis evil that men do."
The certain prophet of the Lord replied,
"Thou speakest false! Thou art a blinded guide!
For spite of with'ring grass and evils new,
This like a rock eternal standeth—true:
God lives! And he shall reign, whate'er betide."
Today we hear the voice of those who say
That "peace will never come"; that brotherhood,
Which seeks to draw all men within its sphere
"Is but a snare for fools." O God, we pray,
Raise up to us a prophet wise and good,
To speak thy word of promise without fear.

—Charles Burgess Ketcham.

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