

# The Sabbath Recorder

## Millions of People in China Are STARVING

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

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

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

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*

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

# The Sabbath Recorder

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**Don't Forget Pay-Up Week** Much depends upon our meeting all the Forward Movement pledges for this second year in good time. To fall short of full payment will tend to dishearten the workers, and to give the good work, so enthusiastically begun, a serious set-back.

We presume that everybody knows when the Conference year closes, but some may forget that in order to get their money to the Conference treasurer in time for him to distribute it to the various causes for which it is given, and then get his report ready for Conference, the pledges must be paid a little earlier. Therefore "Pay-up week" has been planned and the announcement published, hoping all may be paid by June 5.

If the plan succeeds it must be by the careful attention and prompt action of both individuals and churches. Church committees should get busy and see that no individual fails because he forgets. Let us all strengthen our hands for the good work. Pay-up week ends in three weeks and four days from the time this paper goes to press.

### Essentials for a Good Prayer Meeting

Every one likes a live prayer meeting. There is nothing in church work more helpful and nothing more needful. This seems to be the universal opinion, and yet there are all too many dead prayer meetings. It is easier to find fault with them than to find a remedy. As a rule the faultfinders are quite as much to blame as are the ones they criticize. If each one who desires a live prayer meeting would cease his complaining and do his own full duty, there would be no fault to find. Every prayer meeting would become a helpful one, giving a real uplift to the church.

Careful preparation is the one essential too often overlooked. As to the leader, his scripture lesson and songs should be well chosen and carefully studied before he comes to the meeting. If one has to turn over half the Bible or half the song book before he can settle upon his lesson or his

hymns, the impression gains ground that he is not well prepared—has not given the matter sufficient thought before the hour of worship. The impression thus made is sure to give the meeting a bad start.

Over preparation may also be the cause of a poor meeting. Too long scripture reading, too long a prayer, too long remarks, too many long hymns poorly sung, may spoil a prayer meeting by killing the spirit of devotion.

When a leader knows just what he is to read—not too many verses—just what to sing, and just what he is to say, well condensed and to the point; and when the people do their part with promptness, vivacity, spiritual life and devotion, the essentials for a good prayer meeting are well supplied. The Lord never fails to do his part for such a meeting, and a blessing is sure to come.

**The Abundant Life.** The Bible has very much to say about life. Sometimes it refers to the physical life—the earth life only—; but its teachings are mostly concerning the higher life, or life in God. The Psalmist says: "In his favor is life." The wise man puts it this way: "Whosoever findeth me findeth life." The apostle John says: "In him was life." Paul teaches that "to be spiritually minded is life." In his letter to the Colossians he says: "Your life is hid with Christ in God." And the blessed Master himself said: "I am come that they might have life, and that they might have it more abundantly."

These are only a few of the many references in the Bible to the real life for which man was designed. This life is the most precious thing of which the human heart can conceive. Nothing is higher than this or better. It bespeaks everything that is good rather than evil, wise rather than foolish, true rather than false, fair rather than foul; it gives strength in the place of weakness and brings blessings instead of cursings.

The great world about us thinks all too

little of the abundant life. When its people speak of preparing for life; when they instruct their children in regard to the matter, they almost invariably refer to the physical life, or to the intellectual; but seldom emphasize the spiritual life. Their plans are for this world only, while the real life that is to go on into the eternities seems to be forgotten.

To overlook this abundant life in God while we center our thoughts upon the brief span of human existence between the cradle and the grave is to lose sight of the one great end of human existence.

It is good to develop a strong, robust, athletic body; for the soul that must dwell in a nerve-racked, flabby, unhealthy tabernacle of flesh is handicapped. It is good to cultivate the heart-life, with its fond affections, its profound emotions, its heaven-born sympathies and its warmer instincts. Without these, life here would be cold and stolid and barren. It is well to develop the intellectual life. This too is higher than the physical. It is life in the realm of mind. It takes a man out of the narrow vale in which he was born and makes him a citizen of the world.

But a man may cultivate all these and yet miss the highest, noblest and truest life; the life next to heaven; the life that reaches out Godward and makes man akin to the angels and to God; the very life Christ came to give.

This is the abundant life that no human being can afford to miss. It is life in the realm of conscience, wherein the voice of God is heard in the soul, where the higher spiritual obligations are recognized, and decisions are made regarding right and wrong.

It is this life that ennobles and makes most effective all those lower forms of life, and ensures to man the perfect communion with God that gives him a foretaste of heaven this side the grave. It is this higher life in God that enables the man to love what God loves, and to hate what God hates—to come into harmony with him—without which there can be no peace for the soul. And this foretaste of heaven should begin on earth. If it does not begin here we have no assurance that it will begin after we pass the portals of death. This abundant life in God is the greatest need of this worldly age.

**Eternal Life Here and Now** Eternal life is often spoken of as something far away and mystical; a life awaiting us when we pass through death's portals into the spiritual world. Men are frequently urged to prepare for death as though that were the door through which they are to pass into the realm where rewards are to be handed out to the penitent; and as though one could come into all the benefits of heaven by just dying. There must be something wrong in such a theory. If just going through a door is to reveal the realities of heaven, then one might wait until the door is in sight before preparing to pass through. But if our hopes of heaven depend upon getting into harmony with God and developing the spiritual faculties that make us feel at home in heaven, then the quicker we can begin the better. If we *could* enter heaven after a wasted life with no spiritual preparation—no development of heavenly character, we fear it would not be heaven at all. We could not feel at home there. We do wonder how a sinner who just manages to slip into heaven would feel in company with Paul and John and James and Peter! To make sure of feeling at home with saints in glory one must begin to get saintlike here; there should be some foretaste of heaven on earth. Eternal life should begin before we approach the door of death.

**How Does It Come?** Life in its lower forms is that mysterious force which we can not explain, that so controls particles of matter as to produce organism and growth. While this unseen force operates, the rose-bush, for instance, will produce organized leaves and blossoms, and sweet fragrance will fill the air. In like manner the bodies of men are organized and developed by this mysterious life-principle. To sustain these forms of life there must be light, heat, air, and soil. These co-operate with the life principle and are essential to true development.

By analogy we may here find an explanation of how the true life of the spirit comes to man. The spirit, made in the image of God and designed for communion with him, must be co-related to the environment of his infinite, life-developing Spirit, somewhat as is the plant to the soil, heat, air, and light. The exhaustless soul of infinite Love

is ever ready to co-operate with the spiritual organism of man through the all-sustaining light from heaven, for the development of the heavenly life. Alas! that so many ignore the sunshine, go into the dark caverns of sin that effectually shut out this life-giving presence, and then persistently deny that the sun is shining.

**What We Must Take With Us** What we have written regarding the abundant life and its effect upon our hereafter prepares the way for a word regarding what each one is likely to take with him into the great beyond.

To many people death seems to wipe out all that has gone before; and it is often said that we can take nothing with us. There seems to be a total breaking off from all that has hitherto entered into our life. This does make death seem terrible.

But this is not a true view. His past life is the very thing a man does take with him. He must take himself. And that self is but the product of all his past experiences and actions. The sturdy oak on the mountain side bears in itself the results of every shower that has given it life; of every storm that has strengthened its fiber; of the sunshine that has fed it; and of the droughts that have withered it. So man at the end of his earth-life must be in character just what his joys and sorrows, his purposes and actions, and his daily life have made him. This then is all he can take into the other world—his character, his real self. Every act or thought or habit has had its part in the make-up. Year by year he has been building for eternity. His doings and thinkings day by day have been casting their influences forward into each tomorrow, and when he stands on the border land he can not escape taking with him the results of a lifetime, into the tomorrow beyond the grave.

Thus the life to come and the life that now is are parts of one another. They are related much as manhood is related to youth. The man is not the same as the boy was; but what was in the boy has entered into the man and has become an essential part of him.

It can not pay an immortal soul to live for the earth-life alone, forgetting the eternal life to come. For whatever attainments

he makes in spiritual things this side of the line, with these he must begin when he passes over. The only preparation for death that is good for anything is a true preparation to *live*. If this preparation is made in early years and well sustained, death will take care of itself.

**A Far-Reaching Vista of Life Would Give It New Glory** If we could have a more vivid conception of this far-reaching vista of life, stretching away beyond the grave into eternity, beautiful and filled with the rarest things of God's love; in a land of perennial spring beyond life's winter, wherein the rich harvests of wise seed-sowing shall be enjoyed without any shadow of sorrow, how it would give new meaning to the days of these passing years! New motives for noble living would fill our souls.

If the walls that divide the life here and hereafter could be broken away, enabling us to behold our own existence in perspective stretching away into eternity as real and as personal as it is here, it would enlarge our conceptions of life's import, lift up and ennoble all our activities and inspire us to work here for the good to come a thousand years hence. To one holding such a conception of life there can be no fear of death. Death only removes his limitations, and enables him to go on untrammelled in fullness of joy, with an enlarged life, a broadened vision never known before.

**Read Brother Coon's Letter** Elsewhere in this issue our readers will find what we have seen fit to name, "An Open Letter", sent to the editor as a "fellow worker". It sets forth Brother Coon's heart burden and pleads for the co-operation of those to whom the letter goes. We suppose our pastors have received copies of this plea. But we feel that the matter is of vital importance to all our people, and so take the liberty of giving the letter to all readers of the SABBATH RECORDER.

**George A. Main's Message To a Florida Legislator** Many of our readers will be interested in the letter on another page by Brother George A. Main, written to a member of the Legislature of Florida.

In a personal note to the editor Brother Main has this to say:

I am enclosing carbon copy of a letter I have just sent to one of our State Representatives, thinking that you might like to use parts or all of it in the RECORDER.

Abler pens than mine should see that such information is kept before our Legislators and provided for the RECORDER. I know, however, that they are not doing it as far as legislatures are concerned. And I have never felt that the RECORDER had any too much Sabbath doctrine, by which I mean, not that I am reflecting on your editorship, but that *the Sabbath is the one distinctive thing which we have and that every Seventh Day Baptist should be taught the subject as thoroughly as possible and that he in turn should be encouraged to express his views for others.* I have read with continued interest the many letters from others, every one of which brings out some new viewpoint, which the RECORDER has given, and want others to get the benefit of mine if anything of value or newness is in it, and providing there are no objectionable features.

The italics in this extract are ours. By these our readers will see the editor's hearty approval of what Brother Main writes upon the matter.

**The True Missionary Spirit Embraces the Whole World** Admiral Foote once entertained the royal dignitaries of Siam on board his ship. When he had paused to ask the blessing before dinner began, the pagan king exclaimed: "I thought only missionaries did that!" "True," said the Admiral, "but every Christian is a missionary."

The spirit of Christianity is the spirit of missions. Christ commanded his followers to go into all the world, preaching the gospel. He also told them to begin at Jerusalem. The spirit of missions with Christ embraced the work at home, the work in "regions beyond", and in foreign fields,—in *all the world*. This was true when there were only a handful of his followers on earth.

Thus it seems that no denomination or body of Christians however small can be excused from mission work both at home and abroad. It is incumbent upon us to either "send" or "go"; for we are the light of the world. We must push the work into whatever field may be open to us.

We do not see how a follower of Christ can object to foreign missions. We once heard a loyal Seventh Day Baptist express the opinion that certain foreign missionaries "could do more good in the homeland in five years than they could in China in a thousand years." Of course this was an exaggerated way of putting the matter. And this very fact revealed something of

his strong feelings against foreign missions.

Everybody knows that the SABBATH RECORDER is a strong friend and supporter of home missions. The editor has been an enthusiastic home missionary in years gone by. Into the "regions beyond" of America we would like to see our missionaries advancing. We will not be outdone by any in our zeal for the work at home.

We also believe that when our interest is greatest in foreign missions we are most sure to manifest greater interest in the work at home. The Macedonian cry is most likely to be heeded by the live church, and when this is heeded in a practical way, the reflex influence upon the home churches is always good.

Several generations ago, this world-wide spirit of missions became active in one of the large denominations. But there was much opposition on the ground that good men were all needed at home. One editor determined to crush out that spirit, and openly declared his purpose. Had these opposers to foreign missions succeeded they would have sealed the doom of the Baptist Denomination. As it was the non-missionary Baptists formed a denomination of their own, only to dwindle away, and in many instances, to die. Exactly the opposite has been the result with the branch that remained loyal to the command of Christ to go into all the world and preach the gospel.

If Seventh Day Baptists ever become shrivelled in spirit enough to lose interest in the work abroad; if they ever adopt the maxim: "Charity begins at home", and settle down to live in accordance with that principle in matters of missions, then will they also hasten to their doom.

What, think you, would have been the outcome in the early days of Christianity, if Paul and Barnabas and Peter had said: "There are plenty of heathen in Jerusalem; many Jews have not found the Savior and are ignorant of his love. Why should we go to Rome, Athens and Antioch and over into Macedonia to preach the gospel? We are so few in numbers, and can do so much more at home, why should we neglect these home fields to go abroad?"

Had the little band of early disciples reasoned this way and acted accordingly, our blessed Christianity would have been crucified with its Lord.

**The "Projector's" Messages** In the Young People's department this week will be found a portion of the material published in the *Projector* as set forth by the Denominational "Pastor at large" Great pains have been taken by Brother Bond and Secretary Shaw to make this splendid compilation of facts regarding the Young People's Work. We give the first half in this issue and the remainder will follow next week. This will give a sort of "bird's-eye view" of the various phases of our young people's work for the Master, and we hope every one will study the matter with interest and with profit.

### SUNDAY LAWS UNCONSTITUTIONAL AND UNSCRIPTURAL

Brother George A. Main writes this protest to a member of the Florida Legislature.

Hon. Mr. \_\_\_\_\_  
House of Representatives, Tallahassee,  
Fla.

DEAR SIR:

At a meeting of the Volusia County Y. M. C. A. County Committee held here April 18, of which committee I am a member but was unable to attend on account of doing jury duty, it was voted, according to press reports, to request the State Legislature to take a definite statutory stand against Sunday baseball.

Had I been present I could not have concurred in this request.

I therefore take this means of placing before you and, I trust, before the Legislature, some noteworthy facts which are inseparable from this important issue; and preface them with my earnest request that you give these facts your most thoughtful consideration; for this letter is prompted, not by a desire to facilitate or encourage unchristian acts, but by a sincere wish that only right and fair means shall be used to further the cause of righteousness.

The laws of a Christian nation, by the very meaning of these two words, must meet two requirements: First, They should be in incontrovertible harmony with the life of Christ. Second, They should be in indisputable agreement with the Constitution.

I therefore submit as a general proposition that any law out of harmony with

either of these two sublime historical facts has no fitting place on our federal or our state statutes.

From the very depths of my heart I believe that Sunday baseball laws and all other Sunday laws are fundamentally contrary to both the Constitution of the United States and the words and the deeds of Christ, and that, for these reasons, they should be removed from our statutes.

Article I of the Amendments to the Constitution reads, "Congress shall make no law respecting the establishment of religion.

This does not appear to be an intimation of State's Rights in this matter. The obvious intent is that no law shall be enacted which shall either help or hinder any religious tenet. It purposed forever to protect the citizens of all the States against the enactment by any sect or combination of sects; of any religious law against which any one might have even the slightest objection. It suggests, too, what we all know to be true, that legislation does not make men religious. Above all, it records and preserves for all future lawmakers that most profound truth, namely, that *might does not make right*. Shall we loosely interpret, or deal lightly with such a precious heritage from our fathers? God forbid!

The question whether or not it may be *desirable* thus by law to state which day shall be the weekly rest day and to define what may or may not be done thereon, does not, therefore, enter into the matter. Such laws are unconstitutional. For, clearly, whatever other purposes these Sunday laws may aim to accomplish, they are fundamentally religious in their aim, namely, to establish Sunday as the day of the week on which works out of harmony with religion shall not be done, thereby establishing Sunday as the day on which things religious should be done; the weekly rest day being founded, as we all know, on religion as formulated in the Old Testament for the needs of man.

In opposing these particular religious statutes we need not, however, rely solely on their unconstitutionality. For these laws are in actual discord with the Book from which the Christian religion emanates. They are unscriptural and unchristian.

Our religion is based on the existence of an all-wise Jehovah. We must believe that "in the beginning" Jehovah foresaw both

the desirability of a weekly rest day and also the supreme importance of uniformity in the matter, so that the same day should be observed throughout. We have undeniable proof that he did foresee these two needs and also that he realized the importance of their being established so as to preclude the possibility of nullification or change. For the law providing for a definite, a uniform, holy day was placed, not among the multitudes of perishable, national, Jewish, ceremonial laws, but among and one of the ten basic laws for mankind, an inseparable part of the greatest moral code ever issued, the Ten Commandments, a group of divine laws as universal, as immutable as the law of gravity itself.

Is it possible that *these* laws are "Jewish", that we are no longer "under the (Sabbath) law", etc., as we are continually told? Is it *exclusively Jewish* for man to have "but one God", to "honor" his father and mother? No; then the Sabbath is not exclusively Jewish, for these ten laws are incapable of separation, or graduation as to importance. Is it wrong to "steal", to bear "false witness"? Then it is similarly wrong to neglect to "Remember the Sabbath . . ." For these laws, of all laws, stand or fall together. And we *are* "under" them in the very real sense that they express for us eternal, moral, obligatory truisms, notwithstanding any scriptural passage to the seeming contrary.

If even a part of any of these ten laws has ever been rescinded the burden of proof thereof rests heavily upon those who allege the change was made. Their authority, however, must be no less an authority than Jehovah himself, since these ten laws and these only are the "Laws of God". We can not admit a man's right to overrule the Creator.

Absence in the Holy Writ of any intimation that these ten commandments were either wrong or rescinded impels me to say that from a scriptural as well as an unconstitutional standpoint it would seem that the case against Sunday laws is proven. However, there are those who demand the complete rejection of the Old Testament as "Jewish", but who inconsistently accept the Hebrew—Christ—as their Savior. I very willingly therefore, add to the testimony from the Old Testament the testimony from the New Testament, the testimony of him

who publicly proclaimed himself the Law-giver, who said, "Ye have heard that it was said to them of old time . . . but I say unto you", who declared himself the Lord also of the Sabbath", who himself preached upon and observed the seventh day and never breathed even a hint that he wished the Sabbath day abolished or displaced by another day, but who instead cautioned the people as to the future desecration of the Sabbath, referring to possible sabbath-breaking years after his resurrection.

Not once is the first day (Sunday) mentioned in the New Testament as the day of worship, as the holy day, as the Lord's day, as the Sabbath. It is mentioned, in fact, but *eight times in all*.

Six of these references to the first day relate to the Sunday during which the news of Christ's resurrection was brought to the disciples. None of them state *when* Christ arose except Matthew, who records that he had risen "late on the Sabbath", the day before "the first day of the week". On that very Sabbath on which, we are told by Matthew, Christ rose we are also told that the disciples "rested according to the commandment." One of these six references to the first day mentions a meeting of the disciples on that same Sunday afternoon, a meeting not for worship, but a meeting held behind closed doors "for fear of the Jews".

Another passage records Paul as having preached once on a Sunday night until midnight. *The days began at sunset in Bible times*. Preaching until midnight within a "first day" would therefore necessarily be preaching on what we now know as Saturday night. However, had this one meeting actually been held on what we now call Sunday night, why try to read into this passage what it is not intended to convey? Paul was a Sabbath-keeper, we know from his own testimony and otherwise. Paul was therefore *not* a Sunday-keeper. He was an evangelist and may have held meetings on any night without thereby creating any grounds for a change as to the Sabbath.

Finally the first day of the week was stipulated by Paul as a day on which each one should lay by for the saints as he was prospered, in order that no collections need be taken later! No translation has been made or can be made which indicates that this "laying by" was a public collection. But even if it does vaguely imply a public

collection, Paul's request carried with it not the slightest intimation of worship or reverence for the day, but did request that it be only temporary until he "come".

John's reference to the Lord's day in Revelation, written as it was several centuries before Sunday was ever called the Lord's day obviously can not have referred to Sunday—especially since we have the seventh day established as the Lord's day, the "Sabbath of the Lord".

Clearly every Sunday law is unscriptural, unchristian, and unconstitutional. Just how, why, when, and where Sunday first crept into the Christian religion is a matter of secular history wholly outside of the scope of this already somewhat lengthy letter. Suffice it to say, however, that it did not enter through apostolic or uncorrupted Christian practice, and that it lacked the backing of History, Scripture, or Reason.

The existence of Sunday laws has but one explanation, namely, that the majority has ruled. But might does not make right. Fifty-one per cent of the people have no right to determine that the other forty-nine per cent shall die. Just laws must be based on right and truth, not on mere majorities. Your already established reputation for fairness precludes my believing that you will either support or defend any Sunday law on the ground of majority rules. I confidently trust and believe that your attitude will be determined by the facts and that my efforts to place the unbiased facts before you will bear fruit.

From the beginning of human history, through the ages, down to today there has never been a time when the seventh-day Sabbath, Saturday, has not been religiously kept by followers of Christ. At one time they were to be found all over Europe and probably numbered several million. Through persecution they dwindled. But truth crushed to earth rises. Their numbers are now on the steady increase. Due largely to the activities of the Seventh Day Adventists (with which sect I have no connection) not only are Sabbath observers rapidly increasing, but there is also a steadily increasing number of Sunday observers who have firm convictions that Saturday should be universally recognized and kept as the Sabbath.

Seldom can there come to Legislators such a privilege of defending both the Con-

stitution and also a weak but conscientious minority as you now have. May you be given the desire and power to successfully defend both of them.

This communication has extended to some length, and yet I hardly see how I could have been much more brief than I have. I shall thoroughly appreciate your anticipated courtesy in giving every possible consideration and all due weight to what I have said, after which I can not help feeling that the outcome will be such as I would wish even if I have not convinced you that you yourself should rest upon and observe the seventh-day Sabbath. For I grant that, living as we are in a Sunday-keeping age, that question is debatable—we are living in an age of militarism and conscientious men are divided as to the Christian's duty regarding "killing" while at war. Because we are living in a Sunday-keeping age and a militaristic age, however, does not justify us in defending either Sabbath-breaking or war. Let us hasten the day when both these wrongs will be righted.

An acknowledgment of this letter and any comments pertaining thereto which you may be disposed to offer will be welcomed and duly appreciated.

Yours very truly,

GEORGE A. MAIN.

April 27, 1921.

#### MRS. O. U. WHITFORD OBSERVES BIRTHDAY

Mrs. O. U. Whitford of Park avenue observed her eighty-third birthday yesterday. She was made very happy by her many friends who called to offer felicitations. There was a shower of cards and letters, and she also received many gifts, including flowers and money.

Mrs. Whitford's Sabbath school class called and presented her with a gift of money, also a large birthday angel cake with eighty-three lighted candles, which was cut and served with ice cream during the afternoon.

Mrs. Whitford was completely surprised and deeply appreciative of the efforts of those who made her birthday so bright.—*Westerly (R. I.) Sun*.

"To be always considerate of others is to be always wise."

## 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) (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.

### CHAPTERS IN EARLY CHURCH HISTORY BEFORE THE BEGINNINGS OF MODERN DENOMINATIONS

AHVA JOHN CLARENCE BOND

#### CHAPTER TWO

The Sabbath played an important part in the development of the Hebrew religion, which gave birth to Jesus, and which was the bud that blossomed into Christianity. There were husks of the old religion which fell away on account of the bursting life of the new, but one of the petals which compose the flower of Christianity and hold its fragrance of heavenly incense is the Holy Sabbath.

The Sabbath may be held in such a way as to come between men and God. It may become an *object* of worship, rather than a *means* of worship. This was the case with the Pharisees. No doubt the minute and formal rules of the Pharisees in respect to the Sabbath influenced the church in its gradual forsaking of the Sabbath. But the Sabbath of the Pharisees grew out of that period of Jewish history, between Old Testament times and the coming of Jesus, which produced no sacred writing and gave birth to no prophet. Jesus to whom was given all authority in heaven and on earth, and who spoke not as the Pharisees, went back to the original purpose of the Sabbath which he said was made for man.

The Old Testament was Jesus' only Bible. In it he was taught as a child. From it he received inspiration and instruction. In the teachings of the Old Testament his life was grounded, and upon its truths his faith was founded. It has been said that Jesus taught nothing new; only new conceptions. In the birth of Jesus the highest hopes of the prophets were fulfilled. He was born in a

Hebrew home, and therefore in a Sabbath-keeping home; in a Seventh-day-Sabbath-keeping home. His life was spent in a home that gathered up into its life all that was best in the traditions of the race, and where the Scriptures were read and revered. This was no accident. The Hebrew race in spite of its mistakes and weaknesses had in it the elements that entered into his own life, and that furnished the basis of his teachings. We find the Master doing just what we would expect of one who had perfect discernment. Continuing, correcting, and enlarging the conceptions of truth found in the Old Testament, he rejected only that which the New Way found worthless. By his life and teaching he gave larger meaning to all that had permanent worth.

The Jews by ceremonial washings had washed all the color out of their religion, burdening the Sabbath with rabbinical restrictions. From these burdens Jesus sought to free the Sabbath; but no recorded act of his can be construed to teach that he ever forgot its sanctity, or disregarded its claims upon his own life. They who desired to condemn him, and who accused him of Sabbath-breaking, could find no charge more serious than that he healed a blind man on the Sabbath day, restored a withered hand, and straightened the bent form of a woman long bowed down under an infirmity. In passing through the grain fields Jesus did not so much as rub out the grains to satisfy his hunger. It is true he defended his disciples against their hypocritical accusers, but in his defense of them the sacred character of the Sabbath was not involved.

Think what kind of Sabbath-keeping Jesus must have practiced when those who would condemn him by the strict law of the Pharisees could find no charge more serious than these ministries of mercy on the Sabbath day. The whole attitude of Jesus toward the Sabbath convinces us beyond a peradventure that it was one of the institutions of the Old Testament that had permanent worth. It must be preserved but purified. It must be redeemed from Pharisaical formalism and restored to its primitive purpose of blessing to all mankind. Truly he who announced himself as Lord of the Sabbath when he was here on earth, is Lord of the Sabbath today. In connection with Luke's statement that the Son of man is

lord of the Sabbath, one of the best Western texts preserves a saying which may be original. "Observing a man at work on the Sabbath, he said to him, 'Man, if thou knowest what thou art doing, happy art thou; but if thou knowest not, thou art cursed and a transgressor of the law.'" The man who had in mind the principle underlying the Sabbath regulation and responded to the call of necessity or service to the needy was a law to himself.

Another recently discovered saying of Jesus emphasizes the importance of Sabbath observance: "Except ye keep the Sabbath ye shall not see the Father." While these sayings are not a part of our Gospel record, they are very ancient, and may be authentic. They are in harmony with the speech as well as the spirit of Jesus as set forth in our canonical gospels. Such consideration of the Sabbath question lifts it above the plane of sectarianism, and of mere Seventh-day propagandism. Here we face the question of loyalty to Jesus Christ, and of a spiritual conception of the Sabbath that shall make of it a constructive religious force in a day when every spiritual resource is needed to build the kingdom of God out of a broken humanity and a despoiled world.

As the Son when on earth worked in harmony always with the Father, so the Holy Spirit when he had descended according to promise, took the things of Christ and made them known. The Sabbath which was made for man was established in the beginning by the Father. It was observed by the Son, who by his spirit and attitude gave it the stamp of a Christian institution, which increased its power to promote the spiritual life of men. We should expect, therefore, that the first churches established under the leadership of the Holy Spirit, the third person of the Trinity, would be Sabbath-keeping churches. Such was the case; and for three centuries at least, the Sabbath of the Old Testament and of Christ held its supreme place in the Christian Church. Men more anxious to maintain their traditions than to establish historical facts declare that the Pentecostal outpouring of the Holy Spirit was on a Sunday. The day of the week on which Jesus rose from the dead is a matter not fully established among scholars, and certainly it is the height of presumption to lay claim to the day of Pentecost as proof of special divine recognition

of Sunday. G. T. Purves in *Hastings Dictionary of the Bible* says that if Jesus ate the passover with his disciples at the regular time, Pentecost fell on Saturday. This same article says: "Wieseler plausibly suggests that the festival was fixed on Sunday by the later Western Church to correspond with Easter." Every one who reads history knows that the later church did not hesitate to adjust Christian dates to a pagan calendar.

(To be continued)

### SEVENTH DAY BAPTIST GENERAL CONFERENCE

#### Receipts for April, 1921

##### Forward Movement:

Adams Center Church	\$ 89 00
First Alfred	6 00
Second Alfred	95 10
Carlton	100 00
Chicago	150 00
DeRuyter	161 00
Dodge Center	23 55
Farina	85 85
Friendship	64 09
First Genesee	500 00
Gentry	21 16
Milton	357 72
Milton Junction	300 00
Portville	110 00
Richburg	15 00
Ritchie	69 50
First Verona	125 00
Waterford	26 75
West Edmeston	200 00
Second Westerly	89 00
Mr. and Mrs. J. W. Crosby	10 00
	<hr/>
	\$2,598 72

##### General Conference Expenses:

Salem	\$11 05
First Brookfield	2 79
	<hr/>
	\$13 84

##### Scholarships and Fellowships:

Salem	\$2 21
First Brookfield	56
	<hr/>
	\$2 77

##### Historical Society:

Salem	\$1 11
First Brookfield	28
	<hr/>
	\$1 39

##### Seminary:

Salem	\$2 65
First Brookfield	67
	<hr/>
	\$3 32

##### Alfred College:

Lost Creek	\$55 51
Salem	11 05
First Brookfield	2 79
	<hr/>
	\$69 35

##### Milton College:

Lost Creek	\$55 51
Salem	11 05
First Brookfield	2 79
	<hr/>
	\$69 35

##### Salem College:

Salem	\$11 05
First Brookfield	2 79
	<hr/>
	\$13 84

##### Ministerial Relief:

Salem	\$11 05
First Brookfield	2 79
	<hr/>
	\$13 84

##### Woman's Board:

Walworth (Ladies' Aid)	\$ 27 00
Lost Creek	55 51
Ashaway Ladies' Sewing Society	105 00
Salem	11 05
First Brookfield	2 79
	<hr/>
	\$201 35

##### Young People's Board:

Salem	\$4 42
First Brookfield	1 12
	<hr/>
	\$5 54

##### Sabbath School Board:

Walworth Sabbath School	\$19 36
Salem	3 98
First Brookfield	1 00
	<hr/>
	\$24 34

##### Tract Society:

Salem	\$15 50
First Brookfield	3 91
	<hr/>
	\$19 41

##### Georgetown Chapel:

Lost Creek	\$ 6 86
Salem	1 33
First Brookfield	33
Adams Center	15 00
	<hr/>
	\$23 52

##### Boys' School, Shanghai:

Salem	\$5 31
First Brookfield	1 34
	<hr/>
	\$6 65

##### Girls' School, Shanghai:

Salem	\$5 31
First Brookfield	1 34
	<hr/>
	\$6 65

##### Missionary Society:

Salem	\$ 38 88
First Brookfield	9 81
Adams Center	65 00
	<hr/>
	\$113 69

Total for various funds \$588 85

General Conference (Direct):  
Adams Center \$31 00

##### China Famine Relief:

Ozina M. and Maggie A. Bee	\$ 5 00
Friendship Sabbath School	7 25
	<hr/>
	\$12 25

WILLIAM C. WHITFORD,  
Treasurer.

Alfred, N. Y., April 30, 1921.

### QUARTERLY MEETING OF THE MEMORIAL BOARD, APRIL 10, 1921

The Board of Trustees of the Seventh Day Baptist Memorial Fund met in regular session, Sunday, April 10, 1921, at 10 a. m.

Present: Henry M. Maxson, William M. Stillman, Frank J. Hubbard, Orra S. Rogers, Edward E. Whitford, Holly W. Maxson, Clarence W. Spicer, Asa F. Randolph and William C. Hubbard.

After the minutes of the last quarterly meeting were read, Frank J. Hubbard, Treasurer, reported as follows:

The Los Angeles Church renewal of note is still pending, the church having found that they will have to obtain an order of court to permit them to sign a note or give a mortgage. They have the matter before the court now and expect a decision in April or May.

Alfred University requested us to add the profits in the Prudhon sale, amounting to \$1,165.13, to the corpus of the fund held for the Chair of Greek Language and Literature, and the amount has been so credited.

The Burdick Cabinet Company of Milton, Wis., enclosed a financial statement and offered two plans for re-financing their business—one termed a "bonus" plan and the other a "guaranteed" plan.

A statement from Salem College estimates their deficit for the year as \$8,500 less any amount the Memorial Board may send them; and increased endowment funds during the year amounting to about \$22,000, due largely to the efforts of Rev. A. J. C. Bond last summer.

The Finance Committee have completed examination of all Memorial Board properties, ordered repairs in certain cases, requested part payment of principal in others, and have called the loans in a few instances, all of these matters are pending as of May first.

The Treasurer reported for the Finance Committee, showing changes in securities during the quarter, which was approved as read.

Mr. Orra S. Rogers, chairman of the committee to revise the By-Laws of the Board, reported progress, somewhat in detail, and it was then voted that when the Board adjourns it adjourns to meet on May 8, 1921, at 10 a. m., in the church parlor, to consider and pass upon the revised By-Laws now being considered by the special committee.

Mr. Clarence W. Spicer was, by vote, added to the committee.

The Treasurer then read his regular quarterly report which was approved and ordered placed on file.

After making the following distribution of income:

Alfred University	\$451 32
Milton College	166 42
Salem College	116 78
American Sabbath Tract Society	167 69
S. D. B. Missionary Society	116 78
S. D. B. Education Society	58 39
Plainfield, N. J., Church	58 39

the Board adjourned.

WILLIAM C. HUBBARD, Secretary.

### PASTOR COON PREACHES FAREWELL SERMON AT ASHAWAY, R. I.

Sabbath morning an unusually large congregation listened to the sermon and farewell address of Rev. D. Burdett Coon.

Mr. Coon has made many friends, both in Ashaway and in the surrounding towns who regret his leaving, but they hope that he may meet with great success in his new sphere of labor in the denomination.

He has not only faithfully served the First Hopkinton Church as pastor, but he has preached at the Quonochontaug church Sundays for about two years; for several months he has supplied the Seventh Day Baptist church at Hopkinton on Sabbath afternoons; he has also had regular appointments at Clarkeville and at the Potter Hill chapel.

A man of great evangelical power he is well fitted for the office that he assumes at once, the general field secretary of the Seventh Day Baptist Missionary Society with headquarters at Battle Creek, Mich., for which place he starts Tuesday morning.

His wife and daughter will remain here for a time but his mother will go at once to Milton and from there to Minneapolis to visit her other son, Delano L. Coon.—*Westerly Sun*.

## MISSIONS AND THE SABBATH

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

### MISSIONARY AND TRACT SOCIETY NOTES

SECRETARY EDWIN SHAW

Rev. D. Burdett Coon entered upon his work as home field secretary for our missionary-evangelistic interests May 1, 1921. His first efforts will be given to the Michigan field. Read his circular letter to "fellow-laborers" in this number of the SABBATH RECORDER.

There came by mail to the office recently, written upon a blank page of a returned tract which we had sent out, "Pro and Con of the Sabbath Question", these words, "If you believe all this—your credulity is greater than your common horse sense. Sabbath was created by the old prophets in order to control the people. (Signed) An unknown unbeliever." The envelope was posted at DeWitt, Ia. Possibly this theory of the origin and purpose of the Sabbath is not new, but I had never heard of it before. As Dr. A. H. Lewis said in the title of one of his books, "What next?"

Missionary T. L. M. Spencer writes: "The regular appointments have been kept up with good interest. I recently had a week of special services which closed with three conversions. One of these has cast in her lot to be with us, and I have hopes of another. Since our removal (to the house on the mission property) there is a better attendance of strangers at our evening services. Owing to the removal of the mission I have been unable to leave here for the West Indies during this quarter, but now that I am settled I hope to do this very early."

Arrangements are almost completed for the schedule of our Vacation Religious Day Schools for the summer of 1921. A Syllabus, prepared by Edward M. Holston and Rev. Walter L. Greene, has been issued. In addition to the general outline of the work under the headings, Agencies, Plans, The Local Church, Personnel, The School, and

Finances, there is a detailed statement of the curriculum for the four classes, the outline of a daily program, a recreational program and a list of textbooks. The daily program is as follows for all classes: 8.50 to 9.00 a. m., Opening Devotional; 9.00 to 9.40 a. m., Bible Study, by classes; 9.40 to 10.10 a. m., Mission Study, by classes; 10.10 to 10.30 a. m., Recreational Period; 10.30 to 10.50 a. m., General Assembly; 10.50 to 11.20 a. m., Memory Work, by classes; 11.20 to 11.40 a. m., Story Period; 11.40 a. m., Dismissal.

A paragraph in a recent letter from Shanghai is as follows: "Since I am speaking of exchange I may mention that I did a little of what I suppose might be called 'speculating' with school funds. Beginning about two years ago and running up to about a year ago we had been getting some subscriptions for our Building Fund. As they came in I deposited them in the banks in U. S. money. As they were taken in they amounted to about \$1,800 Mexican, and as turned into gold at the rate of the day they amounted to about \$1,800 gold. For some I got a little more than one gold dollar for a Mexican dollar, and for some I got a little less. A couple of weeks ago the rate being favorable I changed the money back to Mexican and now have, including interest, a little over \$4,000 Mexican. I suppose there may be people who would think that it was a transaction of doubtful morality, but it is difficult to see how we have wronged any one by it. If I had had money of my own I should have probably done the same with it."

While I was at Leonardsville, West Edmeston, and Brookfield recently I had the privilege of attending a meeting of the executive committee of the Seventh Day Baptist Central Association. The purpose of the meeting was to complete the program and other arrangements for the annual session of the association, which is to be held at Brookfield, N. Y., June 16-19, 1921, beginning in the afternoon on Thursday of that week. The meeting was held at the home of the recording secretary, Mrs. Adelaide C. Brown. In addition to the enjoyment of participating in the work of an active interested committee, there were apples, real "Northern Spies", picked, so Mr.

Brown said, from the very top of the trees, and kept all winter in a cool cellar. They were just as fresh as they were last November, and even more mellow.

At Leonardsville I was entertained at the parsonage, the home of friends of college days, and that was several years ago. Frank E. Peterson came to college after I did, and graduated before I did. What greater compliment can I give him? Unless it be that he wooed and won my college chum's sister, Addie Randolph, she was then. This opportunity to see them in their home, and visit with them, concerning the old time friends, and concerning the present day problems, was greatly appreciated. While I was there they had a "bread and butter" letter from a former guest who wrote that he could yet taste the pancakes, I think it was pancakes, something delicious at any rate. I have not yet written my letter to them, for I have not been able to taste since then any of the good food I ate while enjoying their delightful hospitality.

I was to go from Leonardsville Sunday evening on the train. Somehow, perhaps it was because we tarried too long at the Brown farm with the program, or the apples, or the goats,—little kids, milk goats, and butt-er goats, for that is what Pastor Hutchins called them,—or perhaps it was the fine stone road over Brookfield hill and almost all the way down to the Unadilla valley road,—at any rate, when the moderator, Leslie P. Curtis, drove his auto into the village of Leonardsville, the train was just leaving the station. But, fine fellow that he is, he insisted on taking me to West Edmeston, and the train did not arrive very much in advance of us either. Here I had a pleasant interview with the pastor, Mrs. Lena G. Crofoot, and a few others who came into the parsonage in the evening. And then I stayed all night with cousins, Grant Burdick and wife. This too was a great privilege, to be again with those who are near kinsfolk. Grant and I, both grandsons of Rev. Russel G. Burdick, did not know each other as boys; he lived "down east" and I lived "out west". But in our later years we have come to know and love each other very dearly. Monday morning it was, good-by, train to Utica, to New York, to Plainfield, and home in the evening.

The correspondence of the office is in reference to many different matters. The following letter and reply are simply examples. The information sought and given may also be of interest.

MY DEAR MR. SHAW:

Enclosed is report of the conference which was held at the Aldine Club last week Thursday. As I look over the list of denominations furnished I note that the Seventh Day Baptists were not included. Instead of writing to the local state official, I am writing directly to you that I may have your counsel in the matter. To whom should an invitation go for the Seventh Day Baptist church in New York State that they may participate in this preliminary conference? As indicated in the minutes, this conference is to be entirely informal for mutual information and counsel.

Very truly yours,

ROY B. GUILD,  
*Executive Secretary.*

MY DEAR MR. GUILD:

Replying to your letter of March 14 regarding Seventh Day Baptists and the recent informal conference of State Denominational Officials for New York.

Seventh Day Baptists have no organizations of any kind by States. In fact there are no subdivisions of our General Conference. Independent of the General Conference, there are sectional organizations of churches for quarterly, semiannual, and annual meetings of a devotional, inspirational, and educational nature, but without any ecclesiastical authority. A group of Seventh Day Baptist churches in the central part of New York State constitute the "Seventh Day Baptist Central Association", the president this year being Leslie P. Curtis, Leonardsville, N. Y. A group farther west is called the "Seventh Day Baptist Western Association", including two churches in Pennsylvania, the president this year being Dr. H. L. Hulett, Bolivar, N. Y. Two churches in the eastern part of the State are joined with the "Eastern Seventh Day Baptist Association"; the president this year being Dr. Edwin Whitford, Westerly, R. I.

You will therefore see that it is quite impossible for the Seventh Day Baptist churches in the State of New York to be-



come in any way officially identified with the proposed "Council of Churches for the State of New York", through any one existing organization.

Sincerely yours,  
EDWIN SHAW,  
Secretary.

### AN OPEN LETTER FROM THE MISSIONARY EVANGELIST

DEAR FELLOW WORKER:

It is in humility and with a feeling of unworthiness that I enter the work to which the Missionary Society has called me. It will require the combined wisdom, grace, patience and prayers of all our people to carry forward to a successful issue our great missionary and evangelistic program.

You may know that for many months previous to the action of the board in January, when I was called to this work, the question of calling a man to this work was under consideration. So great is the work, and so fundamental to the growth and development of our cause, many have felt we should have a man devoting his entire time to looking after and caring for the missionary and evangelistic efforts of our people in this great land. At a special meeting of the Missionary Society held in Alfred at the time of the General Conference last year, plans looking to this end were earnestly urged. When the time came for final action of the board in this matter in their regular January meeting there was a good attendance, and a more hearty and unanimous action was never taken by the board, every member there doing me the great honor by voting for the proposition. (I was not present when the vote was taken.)

My work is to be in behalf of the home field. I am expected to go to the help of pastors, churches, missionaries and missions to do all that I can to encourage our people toward the evangelization of our country. After May 1, when I enter the work, all correspondence relating to plans and activities coming under the direction of the Missionary Board for the home field is expected to come direct to me. This is in order that we may most wisely plan together for the entire work. Corresponding Secretary Shaw and I have arranged that the quarterly reports from those on the field shall go

direct to him as heretofore that he may assemble them for his quarterly reports to the board. He will send copies of these direct to me. You will see that some such plan is necessary while I have general charge of all these activities that come under the direction of the Missionary Board.

I am all but overwhelmed with the sense of the grave responsibility that I know will attend this form of service. But I believe the call is of God as well as of the board. Therefore I can do no other than move forward in humble obedience. Only God can give us the victory. Pray much that I may be saved from making mistakes; that I may be true, strong and of a good courage.

The first of May I am to go to Michigan to help plan special work in that State for this summer. Later in the season I expect to make my headquarters in Michigan. But until further notice you may address me at Ashaway, R. I. I shall be glad to hear from you at any time. Write me suggestions for the work.

Sincerely yours,  
D. BURDETT COON.

Ashaway, R. I.,  
April 28, 1921.

### WHY KEEP THE LAW AND THE SABBATH?

#### A Few Excuses Answered

FRED M. PALMER

(Concluded)

EXCUSE: We are not under the old covenant, the Ten Commandments.

ANSWER: The trouble here is, the law is called the covenant when it is simply that concerning which the covenant was made. The law itself could not be a covenant for a covenant is an agreement (see any dictionary). The old covenant is found in Exodus 19: 3-8; 24: 3-8. It is this,—God said if they would obey his voice and keep his laws they should be his special people. The people said, "All that the Lord hath said will we do, and be obedient." This covenant was good if the people could have performed their part of it (Ezekiel 20: 21), but they could not because they trusted in their own strength and "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be" (Rom. 8: 7). The second or new covenant is better in that it is based upon better prom-

ises. (Heb. 8: 6). It is based upon God's promises instead of man's. God said, "Behold the days come . . . when I will make a new covenant with the house of Israel. . . . For this is the covenant that I will make with the house of Israel. . . . I will put my laws into their mind and write them in their hearts; and I will be to them a God, and they shall be to me a people" (Heb. 8: 8-10). See Romans 8: 3, 4. So instead of the law being done away under the new covenant, it is written in the heart, through faith in Christ (Gal. 2: 20), and fulfilled in the lives, of those who "walk not after the flesh but after the spirit".

EXCUSE: One can not keep the Sabbath on a round world.

ANSWER: Those who make this excuse seem to experience no difficulty in keeping the first day. Didn't God know this world was round when he gave the command? Can not one keep the day when it comes around to him whether he is in the U. S. A. or in China? The date line doesn't just happen to be where it is, but it is there because that is where it belongs. The following paragraph is taken from the Commercial and Library Map of the United States, published by the National Map Company, Indianapolis, Ind.

"Every time a person travels around the earth in either direction, there is a difference in time of one day, and the result is the same regardless of the rate of speed. . . . It has been proposed to determine upon some line at which eastern-bound travelers shall add one day and western-bound travelers shall drop a day from their reckoning and thus prevent a disagreement in regard to the day of the week. The line at which this addition or subtraction shall be made is what is meant by the date line.

"The calendars in general use throughout the civilized world, originated in Rome. . . . All places receive their date from Rome. Places receiving dates by westward communication from Rome would naturally be considered earlier in time at the same instant, and those places receiving dates by eastward communication would be considered later in time at the same instant, and date lines would naturally occur where these directions of communication met. . . . Date lines, therefore, occur in the Pacific Ocean, between islands that have received

dates by eastward, and those that have received dates by westward communication."

EXCUSE: One can not keep the Sabbath and make a living.

ANSWER: Thousands are doing so. Jesus says, "Be not therefore anxious saying, what shall we eat? or, what shall we drink? or, wherewithal shall we be clothed for after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you" (Matt. 6: 31. A. R. V.). "For what shall it profit a man if he shall gain the whole world and lose his own soul?" (Mark 8: 36).

EXCUSE: How can practically all the world be wrong on this question?

ANSWER: Because the majority is wrong doesn't make the wrong right. If we had lived in the time of Christ and followed the majority, we would have rejected the Savior just as the majority now reject his Sabbath. Those who are faithful to Christ have always been in the minority and always will be while this world stands. Jesus says, "Enter ye in by the narrow gate: for wide is the gate and broad is the way, that leadeth to destruction, and many are they that enter in thereby. For narrow is the gate, and straitened the way, that leadeth unto life and few are they that find it" (Matt. 7: 13, 14. A. R. V.).

"Thou shalt not follow a multitude to do evil" (Ex. 23: 2).

Following are a few quotations from First-day authorities on the Sabbath:

"Although the law given from God by Moses as touching ceremonies and rites, doth not bind Christians: . . . yet, notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called moral" ("Methodist Episcopal Church Doctrines and Discipline", by Bishop Andrews, p. 23, 1904 edition). "The ritual or ceremonial law, delivered by Moses to the children of Israel containing all the injunctions and ordinances which related to the old sacrifices and service of the temple, our Lord indeed did come to destroy, to dissolve, and utterly abolish. . . . But the moral law contained in the Ten Commandments, and enforced by the prophets, he did not take away. It was not the design of his coming to revoke any part of this.

. . . . The moral law stands on an entirely different foundation from the ceremonial or ritual law. . . . Every part of this law must remain in force upon all mankind and in all ages" ("Sermons on Several Occasions", by John Wesley, Sermon XXV, [2 vol. ed.] Vol. I, pp. 221, 222, New York, Waugh and Mason, 1836).

"We believe that the law of God is the eternal and unchangeable rule of his moral government; that it is holy, just, and good; and that the inability which the scriptures ascribe to fallen men to fulfil its precepts arises entirely from their love of sin; to deliver them from which, and to restore them through a mediator to unfeigned obedience to the holy law is one great end of the Gospel" ("Baptist Church Manual", by J. Newton Brown, D. D., pp. 15, 16). "The law of the Sabbath is as binding now as ever" ("Baptist Teacher", July, 1895, p. 317).

"This law, after his (man's) fall, continued to be a perfect rule of righteousness; and, as such, was delivered by God upon Mt. Sinai in ten commandments, and written in two tables; the four first commandments containing our duty towards God; and the other six, our duty to man. Beside this law commonly called moral, God was pleased to give to the people of Israel as a church under age, ceremonial laws, containing several typical ordinances. . . . All which ceremonial laws are now abrogated under the New Testament" ("The Constitution of the Presbyterian Church in the U. S. A., as ratified by the General Assemblies of 1833 and 1836", chap. 19, par. 1-3, pp. 88-90).

"Some have tried to build the observance of Sunday upon apostolic command, whereas the apostles gave no command. . . . The truth is, as soon as we appeal to the *litera scripta* (literal writing) of the Bible, the Sabbatarians have the best of the argument" ("Christian At Work", Apr. 19, 1883, editorial). "Jesus declares . . . . Whatsoever we ask, we receive of him because we keep his commandments. . . . Now we understand that our obedience to God's commands and his granting our requests are closely associated" ("Apostolic Review", July 26, 1916, p. 3, heading "Esays", Prayer III).

"But some say it was changed from the seventh to the first day. When? Where? And by whom? No man can tell. No; it

never was changed nor could it be, unless creation be gone through with again; for the reason assigned must be changed before the observation in respect to the reason can be changed! It is old wives' fables to talk of the change of the Sabbath from the seventh to the first day" ("Christian Baptism", by Alexander Campbell, Vol. I, p. 44). "The observance of the Lord's day (Sunday) is founded, not on any command of God, but on the authority of the church" ("Ancient Christianity", chap. 26, sec. 2). "But you may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify" ("Faith of Our Fathers", by the late Cardinal Gibbons, pub. by John Murphy Company). "Why do they (Protestants) honor the first day of the week instead of the seventh? Why do they baptize children? Contrary to their principles, they must look outside the Bible to the voice of tradition, which is not human, but divine because guaranteed by the divine, infallible witness of the Catholic Church" ("Question Box", by Conway; Catholic Book Exchange, New York, p. 75).

"If the Bible is the only guide for the Christian, then the Seventh Day Adventist is right in observing the Saturday with the Jew. But Catholics learn what to believe and do from the divine, infallible authority established by Jesus Christ, the Catholic Church" (Id., p. 254).

"The Catholic Church, over a thousand years before the existence of a Protestant, by virtue of her divine mission, changed the day from Saturday to Sunday" ("The Catholic Mirror", Cardinal Gibbon's official organ, September 23, 1893).

"Was not he (Adam) then commanded to work six days and rest the seventh" ("Sermons On Genesis", by Luther, Erlanger ed., Vol. XXXIII, pp. 67, 68).

"He (the little horn of Daniel 7) changeth the tymes and lawes that any of the sixe worke dayes commanded of God will make them unholy, and idyl dayes when he lyste, or of their owne holy dayes abolished make worke dayes agen, or when they changed ye Saterdaye into Sondaye. . . . They (Catholics) have changed God's lawes and turned them into their owne tradicions to be kept above God's precepts" ("Exposicion of

Daniel the Prophet", Melanchthon's, compiled by George Joye, 1545, p. 119).

"Still it must be owned that the passages are not sufficient to prove the apostolic institution of the Lord's day, (Sunday) or even the actual observance of it (The passages referred to are those concerning the first day in the New Testament)" (Encyclopedia Britannica, Article Sabbath).

Spartanburg, S. C.

#### IV. GIVING TO MISSIONS BY STUDENTS

[The Foreign Missions Conference of North America, through its Committee of Reference and Counsel, has recently published a report of a conference on the relationships between the foreign mission boards and the interdenominational agencies of North America in the missionary cultivation of students. The report is made up of five sections as follows: 1. General Relationships; 2. Missionary Candidates; 3. Missionary Education of Students; 4. Giving to Missions by Students; 5. The Organization of Students for Service in Local Churches during their College Days. The fourth section is given here, and other sections will be given in later numbers of the SABBATH RECORDER.]

1. We recognize that student givers, individually and in groups, have the right to determine the objects to which their gifts shall be devoted, and that all denominational and interdenominational boards should respect such rights.

2. In view of the fact that the foreign work of the Young Men's Christian Association and the Young Women's Christian Association is so largely concerned with reaching, for Christ and the Church, the students in foreign lands, and in view of the interdenominational character of state and other non-denominational institutions in North America, it is considered fitting and desirable that the Christian Associations in these institutions seek to secure gifts for foreign association work or for some other form of interdenominational or undenominational work on the foreign field. In addition, we believe that the students of the respective denominations should contribute for the support of denominational missionary enterprises through the local churches of which they are members or regular attendants; or, where there is no church of a giver's denom-

ination, through such special appeals to a denominational group as may be arranged in consultation with such bodies as the Christian Associations, the Student Council, and the college authorities.

3. We recommend that denominational colleges continue to be regarded as fields for financial cultivation by their respective boards. It is understood, however, that this arrangement shall embody the same spirit of comity as that expressed in the paragraph above, and, therefore, does not exclude interdenominational or undenominational agencies from securing such support as may be agreed upon in consultation with the denominational boards concerned and the college authorities.

4. It is taken for granted that all boards will respect existing financial obligations which have been entered into by the students of any institutions with respect to work they have undertaken on the field through another board, denominational or interdenominational.

5. We recognize the union institutions on the foreign field as especially appropriate objects of support by any student body.

#### 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.

The Lord never puts upon his people more than they are able to bear. He encourages them by his promises, he assures them of his presence and power, and in response to all these encouragements his people yield trustful obedience, and find that his grace is sufficient.—W. H. Griffith Thomas.

## EDUCATION SOCIETY'S PAGE

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

### JESSIE B. WHITFORD MEMORIAL FUND

As a part of the college endowment fund campaign of Alfred University, a memorial fund to bear the name of the "Jessie B. Whitford Memorial Fund" is being established to provide for a student loan fund and thus continue the work which she performed during her lifetime.

Those who are well acquainted with Alfred University, know that Mrs. Whitford has been of invaluable help to many needy students and thus to the university, by loaning such students funds with which to complete their college education. Mrs. Whitford performed this service, not as a good business proposition for herself, but because she believed that investments in people bring bigger returns to the world than investments in stocks and bonds.

In this and in many other ways, Mrs. Whitford proved herself a friend to Alfred students; and to make her memory permanent in the college of which she was an alumna and for which she did so much, and that the good she did may be passed on to other needy and deserving students, this fund is established. All who were benefited by Mrs. Whitford's financial help and friendship, and those who wish to help in Alfred's endowment fund campaign and at the same time continue this necessary work among ambitious and worthy students, are invited to contribute toward this fund. This may be done by way of cash or pledges that may be paid in installments covering a period of not more than five years. Pledge blanks may be obtained by applying to the chairman of the committee or to Curtis F. Randolph, Treasurer of Alfred University, Alfred, N. Y.

J. NELSON NORWOOD, *Chairman*,  
CARL L. MERITT,  
GERTRUDE F. BENNEHOFF,  
RUTH L. PHILLIPS,

*Committee.*

### THE GREATEST THING IN THE WORLD

FRED ROSS, PRESIDENT CLASS 1922, SALEM COLLEGE

As we look back over the history of the human race, we see man at different stages with the great question always before him, "What is the greatest good?" He is persistent—he demands enlightenment as to the *summum bonum* of life.

Today we must answer the same question. Each of us feels the force of the thought expressed by the moralist when he said, "I shall pass through this world but once; if, therefore, there be any good thing that I can do for any fellow human being let me do it now; let me not defer or neglect it, for I shall not pass this way again." And because we have but one day in which to do the day's work, we wish to know the greatest thing—the best thing that we may do. What is it?

Some one said, "Wisdom is the greatest thing in the world; therefore get *wisdom*", another said, "Our present life is the only one of which we have any assurance,—then live this life." *Pleasure* is the highest good. The churches have taught for generations that the greatest thing in the religious world is *faith*. Some scientists say, "There is nothing so desirable—nothing so good as *truth*." The social moralist of today sets forth his ideal of life as *service*. All these things are good but none is the highest good.

What I conceive as the greatest thing in the world is not a new or an unheard of thing. It was most beautifully and truthfully expressed and explained by the apostle Paul in one of his letters to the Corinthians. This letter is familiar to almost every one. Paul begins by saying that even though he should speak with the tongues of men and angels, and though he had all knowledge, so that he could understand all mysteries, and if he had faith sufficient to remove mountains, and if he should give all his goods to the poor and sacrifice his body to be burned, still he would be nothing if he were lacking in the one great thing—*Love*. Love is the greatest thing in the world.

In this short letter, 1 Corinthians, 13, Paul has explained love in three different ways: by contrast; by analysis; by definition.

Contrast love with what people often consider the greatest qualities. Why is love

greater than faith? Because the end is greater than the means. Faith is means of connecting the soul and God. Why the connection? That man may become more like God. But God is love. Therefore faith stands in its relation to love as the means to the end.

Why is love greater than charity? Because the whole is greater than any of its parts. Charity is only one of the many avenues of love. In fact there may be charity without love. There is many a gift made through the demand of duty. But as the poet says, "The gift without the giver is bare."

Why is love greater than truth? Because God is greater than his laws. Truth is the expression of the laws of God.

But what is this thing—love? We can not define it, but let us look at it as presented by Paul in his analysis. He treats it as a compound thing. It is like light that may be passed through a prism and broken up into many colors; so love passed through the magnificent prism of Paul's inspired intellect, may be seen with its many qualities. We have what some one has called, "The Love Spectrum". This spectrum is composed of nine ingredients: first, Patience, "Love suffereth long"; second, Kindness, "And is kind"; third, Generosity, "Love envieth not"; fourth, Humility, "Love vaunteth not itself—is not puffed up"; fifth, Courtesy, "Doth not behave herself unseemly"; sixth, Unselfishness, "Seeketh not her own"; seventh, Good temper, "Is not easily provoked"; eighth, Guilelessness, "Thinketh no evil"; ninth, Sincerity, "Rejoiceth not in iniquity but rejoiceth in the truth".

Patience, Kindness, Generosity, Humility, Courtesy, Unselfishness, Good temper, Guilelessness and Sincerity—these make up the supreme gift, the stature of the perfect man—the stature of a perfect woman. These things Love, make life. "It is not all of life to live." The horse lives, the ox lives; man may live in like manner; but there is more to life than eating and drinking. To love abundantly is to live abundantly.

Finally Paul says, Love is the greatest thing because it lasts. It is the only immortal thing. Knowledge passes away. Most books of science today that are as much as twenty years of age have been relegated to attic shelves. But love is al-

ways the same in all ages and all climes. It is not of the mind—it has no place in the field of reasoning, it is of the soul, and it lights the life with the brightest of light.

"The night has a thousand eyes,  
The day but one  
But the light of the whole world dies  
With the setting sun.

The mind has a thousand eyes,  
The heart but one  
But the light of the whole life dies  
When Love is done."

### A TRIBUTE

The Ladies' Aid Society of the Salem Seventh Day Baptist Church feel that in the death of Mrs. Isadore Freeman Ehret they have lost both a very dear friend and a valuable member, who was always faithful to the work of the society, so far as her health would permit, and who ever showed a sympathetic interest in all the plans of this organization.

Although sixty-four years of age, Mrs. Ehret was so young at heart that her bright cheerful spirit was an inspiration to those of us much younger.

To her lonely companion we would express our heart felt sympathy and pray that our heavenly Father will be very near him in these trying days.

We are sure that the influence of this true Christian woman will still live and bring forth fruit in the work of the church and college, both of which she loved and supported.

May we each, as members of the Ladies' Aid strive to be as loyal and true as was our beloved sister. Although she is gone from us, and we see her face and hear her voice no more, we feel that God in his great wisdom has called her from us to her heavenly home.

MRS. PRESTON F. RANDOLPH, SR.  
MRS. A. J. C. BOND,  
MRS. EARL W. DAVIS,

*Committee.*

Little Girl (timidly)—"Please, Mr. Storekeeper, I want to get some shoe strings."

Storekeeper—"How long do you want them?"

Little Girl—"I want them to keep, sir, if you please."—*Journal of Education.*

## WOMAN'S WORK

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

### THE SEA THAT IS DEAD

I looked upon a sea, and lo, 'twas dead,  
Although by Hermon's snows and Jordan's river  
fed,

Whence came a fate so dire? The tale's soon  
told,

All that it got it fast did hold.

All tributary streams found here their grave  
Because that sea received and never gave.

Oh, sea that's dead, help me to know and feel  
That selfish grasp and greed my doom will seal.  
Help me, O Christ, myself, my best, to give  
That I may others bless, and, like Thee, live.  
—*The Union Signal.*

### TWO TYPES OF SOCIABILITY

"Last month I went to two socials," said the young man.

"Both alike?" inquired the young lady.

"I should say not," responded the young man. "At the first one the members of the congregation were ushered to their seats in the Bible school auditorium. The pastor said he hoped everybody would get acquainted. Then he announced that the first thing on the program was a musical selection. After the applause for that had died away he announced a reading, then another musical selection, then a talk. Some man talked on the value of sociability in a church and urged more of it. By that time it was ten o'clock. Some of the women passed around ice cream and cake and we ate it and went home. I went back to my lonely little hall bed room and I hadn't met a soul except the usher who consigned me to my chair when I arrived.

"The other was in a near-by town where I happened to be with a friend over night.

"You must go with me to a little social affair at the church tonight," he said.

"Not I," was my chilling response, "I've been!"

"Not to ours!" he said with such easy confidence, as he gently led me along, that I actually went.

"He led my somewhat reluctant feet down into the basement of the church. A look of gloom must have settled on my coun-

tenance for he laughed as he clapped me on the shoulder heartily and said, 'Cheer up, old man, it isn't as bad as that!'

"When we opened the door a half dozen girls and boys laid hold upon us with glad hands. They didn't pass us down any stiff, murmuring receiving line. They received us right on the spot, and I was soon in the midst of a lively group before some blazing logs.

"Then the hostess for the evening answered that all those who were born in January were to go to a spot in the room which they must locate as January, and so with the rest of the months. There was a lively search for birth-month headquarters.

"In one corner hung a number of new calendars, a sheet of Good Resolutions, and various other decorations that made January recognizable.

"February was white with imitation snow and ice, as were also December and January. Abraham Lincoln and George Washington divided the honors with the red hearts of Valentine Day.

"From a chandelier in the center of the room hung an umbrella. Underneath were both overshoes and sunshades, so the April crowd soon gathered there.

"June had roses and orange blossoms.

"July, of course, was easily recognizable by its patriotic decorations.

"November had its turkey and sheaves of ingathered grain.

"December had its tiny Christmas tree and bells.

"By the time the months were correctly assembled every one was well introduced, but to make doubly sure of it, the first person who located his month had to welcome the next, then the two welcomed the next, and so on until there was an all-pervading atmosphere of fellowship.

"When the last one was in place the hostess announced that it was the cook's evening off, and the guests would have to prepare the supper. January was to cut the bread, February to make one kind of sandwiches, and March another, June was to make cocoa and so on. When the meal was prepared and all were seated the hostess tapped a bell and said, 'The sandwiches, please. April,' at which the Aprilites hurried off to serve the sandwiches. So the entire supper service was assigned. Some of us who had been living in hall bed rooms,

## PROPHECY OF CHRIST CONCERNING HIS BURIAL AND RESURRECTION

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

(Concluded)

This matter is made still clearer by the evident fact that Matthew describes a different visit to the tomb from either of the other evangelists. He states seven facts not recorded by the others. First, that it was "late on the Sabbath day as the first day of the week was drawing on, (epiphoe-kouse) when Mary Magdalene and the other Mary went to see the sepulcher,"—not to anoint the Lord,—and found Christ risen and gone. None of the others mention this time of day, because they describe visits made the next morning. Second, Matthew alone speaks of the earthquake which occurred "late on the Sabbath". The rest say nothing about it, because it did not occur in the morning. Third, He alone speaks of the angel rolling back the stone from the door of the sepulcher. This occurred "late on the Sabbath", and not at the time the others wrote about. Fourth, He alone tells how the appearance of the angel affected the soldiers; for it occurred when the soldiers were at the tomb and there is no intimation that they were there on Sunday morning. Fifth, He alone tells of the soldiers reporting to the Sanhedrin; because they reported that evening, not the next morning. Sixth, He alone tells of the Sanhedrin bribing the soldiers to report a silly falsehood, showing that they knew, by the earthquake, that it was the exact time Christ told them he should rise; otherwise there would have been no occasion for thus bribing them, and they would certainly have confronted the apostles with the discrepancy in the *time*, as proof that he was an imposter. Seventh, He alone speaks of the women holding Christ by the feet, who met them as they fled from the sepulcher. The others say nothing of it because it did not occur in the morning. Now if Matthew was trying to describe the same visit that the other evangelists did, these discrepancies are unaccountable. He says, positively, that the visit he describes occurred late on the Sabbath day (*opse*). The others say the visits they describe occurred in the morning (*prae*).

Mark says: (1) "Early in the morning, (*prae*), the first day of the week, at the

and hadn't been inside of a kitchen for years had the 'home, sweet home' feeling that we had been longing for as we concocted and sliced and spread those refreshments.

"When the supper was over, the groups were given fifteen minutes to evolve a poem or limerick on their birth-month. Each person had a pencil and paper. A vote was taken by each group as to the best poem or limerick of greatest merit, on their month. Then the roll of months was called and the authors of blue-ribbon poems read their compositions.

"After we had laughed and cheered the more or less rhythmic efforts produced, the leader calmly announced that the divisions thus made would stand for a year, and that for the next twelve months the programs and activities of the Young People's Missionary Society would be conducted accordingly, the January group being responsible for the January meeting and so on.

"Now I have never been much interested in missions, but the way that woman outlined the call of the various months, and suggested the various things to be done,—well, the first thing I knew, I was wishing I lived in that town.

"We broke up into groups again, and—well, I've promised to go back to that town for the meeting in my month. December is such a good one that we've planned all sorts of things. We are to make and announce the plans and enlist all the others in carrying them out, of course. We're going to have a Christmas tree for the Settlement House, and a shower of Christmas cards for some Old People's Homes. We get the names and addresses and send cards to each one in the Home. The girls are getting up a Christmas Bell and Candle Program and the green rope that rings the red bell is to be made up of one dollar bills for India, and we are going to sing Christmas carols in front of houses."

The young man paused and the young lady thought of the marvel of missionary plans so compelling in their interest as to take a young man from the next town back for the December meeting.—*Missionary Review of the World.*

The same supplication that draws God's blessings down draws the suppliant soul up.  
—A. T. Pierson.

rising of the sun," etc.; (2) He says *three* women went to the sepulchre, Matthew says *two*; (3) He says these three women went *into* the sepulchre, Matthew's two women *did not*; (4) He says these three women saw a young man *inside* the sepulchre, Matthew's two women saw one angel sitting on the stone *outside*.

John says: (1) Mary Magdalene was the first one who went to the sepulchre in the morning, and while it was yet *dark*; (2) He says there were two angels *inside* the sepulchre, one at the head the other at the feet, not mentioned by either of the other evangelists; (3) He says that after Mary Magdalene had reported to Peter and John, and they had been to the tomb and departed, Jesus appeared to her, by the tomb, before he did to anyone else that day, and forbade her to touch him. Matthew says that when the two women met him the night before, going from the sepulchre, they held him by the feet and worshiped him, he not objecting. Luke says (24: 4) two men stood by them in shining garments. Everything goes to show that they describe different visits.

Mark 16: 9, is quoted to prove that Christ rose on first-day morning; but he says no such thing. He says that Christ "*was risen*" at that time without intimating *when* he rose. Matthew says (28: 6) he "*was risen*" late on the Sabbath day. Mark's statement is explained by what John says (20: 1-18), who describes a second visit of Mary Magdalene in the morning while dark, to whom Christ again appeared before he did to anyone else that day.

The statement of Cleopas (Luke 24: 21), "Today is the third day since these things were done", is quoted as interpreting the accounts of the different evangelists. But is it proper to make an incidental remark of an *uninspired* man, outweigh and set aside a carefully written statement of an *inspired* penman? Besides, there is no contradiction in their respective statements. When Christ appeared to Cleopas and his companion, they were talking "of all these things which had happened" (Luke 24: 14). One thing of great importance had happened recorded by Matthew (27: 62-66) which was to have great bearing upon the evidence of Christ's claim to the Messiahship; that is, the setting of the watch at the sepulchre, by the rulers. By this means the soldiers became important witnesses to the exact ful-

filment of his prediction. Besides the soldiers being stationed there to prevent all approaches to the tomb, made the report of the women that they had been there and found Christ was risen and gone, all the more strange and incredible to the two brethren; hence the setting of that watch would naturally be a prominent item among "*all these things*" that they were talking over; and this was the third day after it.

Again it is claimed that any part of a day was reckoned by the Jews as a full day; therefore, it is said, "If Christ was buried a few moments before sunset on Friday, and if he rose a few moments after sunrise on Sunday, they would consider it the same as three days he had lain in the grave." But even according to this mode of reckoning, only *two* nights can be accounted for. Matthew says "he was risen", late on the Sabbath day, about twelve hours before sunrise on Sunday morning. Besides, it has not been shown that the Jews reckoned part of a day for whole day in a different sense from what we do. Were they in the habit of reckoning five or fifteen minutes labor as a day's work, and pay a day's wages the same as though the laborer worked all day? They were not that kind of financiers. Is it reasonable that Christ would discard his own recorded measurement of days and adopt such an indefinite and absurd division and give no intimation of it? He never trifled with men's faith in that way. If there is a *phraseology possible*, in Greek or *any other* language, that could unmistakably express three full days and three full nights, the one Christ used in Matthew 12: 40, did.

Several passages in the Old Testament are quoted as justifying such loose interpretation; namely: In Esther 4: 5-17, the queen requests the Jews to fast "*three days, night and day*" But the number of nights are not named, and the statement does not require more than two; depending upon the time of day they began to fast. It is *not* parallel to the statement "*three days and three nights*." Genesis 42: 17-18— "And he (Joseph) put them all together into ward three days." No nights are named. In 2 Chronicles 10: 5, Rehoboam said, "Come again after three days," and v. 12, "So Jeroboam and all the people came to Rehoboam on the third day." No nights are named and two would fulfill the literal state-

ment; but two would not fulfill Christ's statement, because he said there would be "three".

"For he had eaten no bread, nor drunk any water, three days and three nights" (1 Sam. 30: 12). This is the *only* parallel passage cited in the Old Testament, and there is nothing in the context, to show that three full days and three full nights were not included in his fast. Christ chose the words that best expressed the facts he predicted, and we have no right to substitute others, or try to modify their meaning. He knew what he meant to say and how to say it. If the idea of three full days and three full nights *could* be stated in words it *was* so stated by our Savior, and no language could be more deceptive if he did *not* mean that; because he could as easily have expressed the different idea.

Again, it is asked, If Mary Magdalene went to the sepulchre, "late on the Sabbath day", and found it empty, why did she go again the next morning and seem surprised because it was empty? This is explained by the following facts. Mark says (16: 11-14) "And they, [the disciples] when they heard that he was alive and had been seen of her, *believed not*. After that he appeared, in another form, unto two of them as they walked and went into the country, and they went and told it unto the residue; *neither believed they them*. Afterwards he appeared unto the eleven and upbraided them for their unbelief and hardness of heart, because they *believed not them* which had seen him after he was risen." Luke says (24: 10) "It was Mary Magdalene and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles, and their words *seemed to them as idle tales, and they believed them not*." Verses, 33-43 read, "And they [the two brethren] rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed and hath appeared to Simon, And they told what things were done in the way, and how he was known of them in breaking bread and as they spoke, Jesus himself stood in the midst of them, and saith unto them, peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, why are ye troubled? Behold my hands and

my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones as ye see me, have. And when he had thus spoken he showed them his hands and his feet. And while they *believed not* for joy, and wondered, he said unto them, have ye here any meat? And they gave him a piece of broiled fish and of an honeycomb, and he took it and did eat before them." *For as yet they knew not the Scripture that he must rise again from the dead*" (John 20: 9).

Now, if the combined testimony of Peter and John and the two brethren who went to Emmaus, and the personal demonstrations of Christ himself in their presence, could not convince those apostles that what they themselves saw and handled was anything but a spirit until Christ ate before them, is it strange that Mary Magdalene should, by them, be made to doubt the literal reality of what she saw and heard on her first visit to the tomb? She, probably had no more idea that he was to rise from the dead than they had, and was as much inclined to believe in spirit-manifestations and visions as they; and when they all united in scouting the reality of what she reported, and insisted that it was simply a vision, she would naturally doubt her own senses as they doubted theirs; and hence her visit to the tomb, the next morning, *while yet dark*, John 20: 1, to satisfy herself whether or not it *was* a reality. Such a course under such circumstances, was perfectly natural and to be expected. But even if these facts had not been recorded, so as to furnish any plausible explanation of her conduct, still that would not warrant our rejecting the testimony of the Holy Spirit by Matthew, that Christ *was risen late on the Sabbath day*, before the first day of the week had commenced.

If man's failure to comprehend, or account for everything recorded in Scripture must be taken as proof that the Scripture statements are incorrect, then the Bible must be set aside at once. One plain unqualified "Thus saith the Lord," is enough to settle any question; for he never contradicts his own statements. The doubts and corresponding acts of a confused woman or man, is no valid evidence, whatever, against a fact recorded by inspiration, and which is moreover in perfect harmony with the most positive and unmistakable prediction of the Lord from heaven.

## YOUNG PEOPLE'S WORK

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

### CHRIST'S SAYINGS

Christian Endeavor Topic for Sabbath Day,  
May 21, 1921

#### DAILY READINGS

Sunday—Sayings about love (Luke 6: 27-36)  
Monday—About God (John 14: 4-11)  
Tuesday—About salvation (John 3: 13-21)  
Wednesday—About confidence (John 14: 1-3)  
Thursday—About friendliness (Matt. 5: 43-48)  
Friday—About trust (Matt. 6: 25-34)  
Sabbath Day—Topic, My favorite sayings of Christ's, and why? (John 6: 63, 68; Matt. 7: 24, 25) (Union meeting with the Juniors and Intermediates)

### MATERIAL FROM THE FORWARD MOVEMENT PROJECTOR

#### I.

#### YOUNG PEOPLE'S BOARD

The board is brought into touch with the young people of other denominations through its trustees to the United Society of Christian Endeavor. It reaches Seventh Day Baptist young people through the Young People's department of the SABBATH RECORDER, through frequent letters sent directly to the local societies, through bulletins to the young people who are lone Sabbath-keepers, by means of papers, addresses, reports and other appropriate exercises at the young people's hour of the association and the General Conference, as well as by a field secretary and associational secretaries.

The field secretary is employed jointly with the Sabbath School Board. The Young People's Board pays one-third of his salary and traveling expenses. He reports monthly to the board, suggesting needs of the field and ways of accomplishing best results.

The other field workers are the associational secretaries. When practical these officers visit the societies of their associations at least once a year. They help plan programs for the young people's hour of their associational meetings. They report their activities to the board and keep it in close touch with the societies under their jurisdiction.

Because it has proved itself so efficient in training for Christian work and church leadership the Young People's Board desires to organize at least one Christian Endeavor society—Junior, Intermediate, or Senior—in every church in the denomination.

No church with young people enough for a Sabbath school can afford to be without a Christian Endeavor society. The Sabbath school is for Bible study, the Christian Endeavor society is for religious training. The one is for impression, the other for expression. Both organizations should work hand in hand to help develop the studious and the active Christian.

The board welcomes the co-operation of all church and Christian workers in helping to extend the influence of the Christian Endeavor movement.

#### THE JUNIOR DEPARTMENT

It is the aim of this department of the Young People's Board to encourage the Junior superintendents to make their societies real training schools for Christian workers,—places where the Juniors will learn how to live a Christian life and how to do Christian work, where they will be taught to use the Bible, to express their thoughts in prayer and testimony, to conduct the business of the society, to lead meetings, to work on committees, to become acquainted with the denomination and its aims, to give for the support of Christian activities, and to take a real interest in being helpful in their homes and communities.

Each year a banner is awarded to the most efficient society reporting to the denominational superintendent.

#### INTERMEDIATE DEPARTMENT

The Intermediate section of the Christian Endeavor organization is the laboratory, the training camp, the drill ground, the spiritual workshop for the religious worship of our boys and girls of the high school age, fourteen to eighteen years. They are neither Juniors nor Seniors. Hence the special provisions for training and developing them in Bible truths, in spiritual reception and expression, and in social, moral and religious activities. For this year our Intermediates are urged to place their emphasis upon church loyalty, personal devotion, Bible study, missions, evangelism, and studies

in denominational history. A big program which will, if adhered to, make them rousing workers for "Christ and the Church".

A banner is awarded each year to the best society in the Intermediate department.

#### THE GOAL FOR 1920-1921

1. Reconsecration to church work.
2. Active support of missions
3. Personal work for Christ
4. Organization of more societies
5. Greater Christian social fellowship
6. More Christian Endeavor members
7. More Quiet Hour Comrades
8. Increase of Tenth Legioners
9. Every society studying missions
10. Budget apportionment paid up

Each year a goal is presented which centers the attention of the young people upon certain phases of Christian Endeavor work. A banner is awarded at the General Conference to the society attaining the highest standing upon items 6-10. This must not be understood to focus the attention upon these points to the disregard of the others; they are selected only because they can be reduced to figures. The first part of the goal and the slogan, "Spirituality First in Christian Endeavor", are of great importance and should be given prayerful thought and study. Goal ratings are taken January 1, April 1, and July 1, of each year. In submitting ratings for the banner, societies report on the number of active members, Quiet Hour Comrades, Tenth Legioners, and persons who are studying missions or who have completed the course. The comrades, legioners, and mission students need not necessarily be Christian Endeavor members, but they should be enlisted in the work under Christian Endeavor efforts.

This year the board is encouraging each society to help the local church organization raise its Forward Movement budget apportionment. When that has been done we give your society 100 points. After your church has paid its apportionment you may send money direct to us and receive additional points on your goal rating.

The banner becomes the property of the society winning it twice.

All societies should have among its officers a goal superintendent. Some societies have found it practical to have this officer act also as efficiency superintendent.

#### YOUNG PEOPLE'S DEPARTMENT, SABBATH RECORDER

For more than thirty years the Young People's department has been a permanent feature of the SABBATH RECORDER. The purpose has been to furnish help, inspiration and encouragement to the young people of the denomination, particularly in Christian Endeavor work. For some years the department has been one of the principal means by which the Young People's Board has kept in close touch with the religious life of the young people. A special feature of the department is to provide comments on the regular Christian Endeavor prayer meeting topics.

The present need of the department is for more thoughtful co-operation on the part of the young people. This could be readily supplied if every society had (some do have) a press committee, or reporter, who would take pains to see that all items of timely news from their society were promptly sent to the editor of the department. Send annual reports and frequent write-ups of society and church activities, both social and religious, young people's hour at associations, yearly, or semiannual meetings, Christian Endeavor conventions and rallies.

#### SOCIAL FELLOWSHIP

The purpose of this department is to promote the feeling of Christian Fellowship, to raise the standard of Christian Endeavor sociables, and to make the young people more familiar with the different lines of denominational work.

When any society gives a sociable, which proves especially successful it is asked to write up the program and send to the social fellowship superintendent. Copies of these programs are at the disposal of the social committee of any society. Even though a committee has many ideas of its own it is asked to make use of this list occasionally because of the fellowship gained thereby.

Especially are we pleased to get calls for programs for entertainments along denominational lines. The superintendent has a program for a "Denominational Evening". She is also planning a "Missionary Evening", "Tenth Legion", and a "College Sociable". All the games and "stunts" bear upon these special lines of work.

(Concluded next week)

## CHILDREN'S PAGE

### WHEN TOMMY HAWK MADE A MISTAKE

Many of the birds in the big wood were kindly people, who felt an interest in their neighbors and gave them sympathy when they were in trouble. Mrs. Catbird, for example, felt very sorry when John Robin fell from his nest and hurt his head; and she added her cries to those of Mrs. Robin, both of them hopping about on the ground together, and hovering about John Robin to see in what way they could help him. But there was one bird who took no interest in his neighbors, except to injure them. His name was Tommy Hawk.

Whenever Tommy Hawk appeared in the neighborhood of the other birds, they either ran or flew as fast as they could to get to a place of safety. For Tommy Hawk, big and strong, had a bad reputation for being an eater of small birds. To prove this, there was a day when he had pounced upon poor Red Bird and had carried him away to the top of the great elm tree, where he had feasted upon the smaller bird; and then, too, all the birds in the wood had heard the disturbance caused by his seizure of Will Thrush.

"He is just too mean for anything!" exclaimed Mrs. Catbird, when she heard of the death of Will Thrush. Mrs. Thrush was a very good friend of Mrs. Catbird, for Mrs. Catbird had watched for intruders when Mrs. Thrush was teaching her babies to fly, and had sounded her warning notes when Tommy Hawk had been seen in the distance.

But there came a day when Tommy Hawk was punished for his bad acts. That was the day in October when, sitting in the big elm tree he heard a whistle in the wood. "Hark! Hark!" he thought, in his harsh way of thinking. "I hear fat, juicy Miss Quail calling her children. Here's where I make a good haul, for maybe I can catch two or three of them." And he flew out swiftly in the direction of the whistle.

Mrs. Quail was calling her children, who had scattered over the wood in search of bugs and flies. Her children came very quickly to her call and gathered around her.

"I don't want you to get very far away," she warned them, "for I seem to feel that Tommy Hawk is in the neighborhood."

Just as she finished, she heard a whistle a short distance away. She thought it came from Bob White, her husband, so she answered it. Then, looking up, she saw Tommy Hawk, with his beady little eyes scanning the underbrush, and very quietly she slipped with her children under a great pile of brush where she knew she would be safe. She worried about Bob White, but she thought she ought to take care of the children first; and she knew Bob would want her to do that.

The whistle came again, and Tommy Hawk hurried past the pile of brush in the direction of the whistle. Mrs. Quail, hearing the whistle, was very anxious, fearing that Tommy would catch Bob; but just then she heard a terrible noise, and she peeped out from under the brush pile to see what it was all about.

About fifty steps away she saw a man with a gun bending over something; and the something looked like a large bird. The man picked it up; and, sure enough, it was Tommy Hawk. The man soon dropped Tommy Hawk on the ground and walked away.

Then all the birds, attracted by the noise, came to see what was the matter. And there they saw poor Tommy Hawk, their enemy, lying on his back, not moving at all.

"It's really too bad," said Bob White, who had by this time come in from the cornfield and had seen Tommy Hawk, "but if he had been a good bird, and not a killer, maybe the man wouldn't have killed him."

"Bob," said Mrs. Quail, "I'm so glad you've come back. The children and I have been so worried about you. Why did you whistle?"

"I didn't whistle," said Bob. "I heard a man whistling over in the cornfield, and he came this way. So it must have been he."

—J. Arthur Dunn, in *Congregationalist*.

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## OUR WEEKLY SERMON

### CONVENTION SERMON

REV. GEORGE W. HILLS

(Delivered at the Seventh Day Baptist Pacific Coast Association, Riverside, Cal., Sabbath morning, April 16, 1921, and requested for publication in the "Sabbath Recorder" by the association.)

CONVENTION THEME: "What doth the Lord require of thee?"

I doubt if a more appropriate or timely theme could have been selected than ours: "*What doth the Lord require of thee?*" We need to meditate much, deeply and prayerfully upon it. It reaches the depths of vital fountains; it touches the springs of Christian service; it grips the life relations between God and man, and between man and his brother; it directs our thoughts to the forceful words of the "Lord of the harvest": "To whomsoever much is given, of him shall much be required: and to whom they commit much, of him will they ask the more" (Luke 12: 48).

Probably no people of all the ages have ever been given more of the real bounties and blessings of life, from the generous hand and tender heart of our loving heavenly Father, than are being bestowed upon the Seventh Day Baptists of the Pacific Coast Association, in the year of our Lord 1921.

We enjoy the sunshine of his smiles; the unstinted bounties of earth; the well-nigh limitless opportunities for service in his harvest field; and an exalted mountain-top view of the wide horizon of world conditions—in the physical, industrial, political, economic, ethical, and religious worlds.

To us, "much is given".

Of us, "shall much be required".

With this view of the subject, let us enter reverently into the inner sanctuary of true heart-worship, close the door, and be alone with our loving Master, his holy Book, the Holy Spirit; and, under those blessed influences, let us take the Book as God's message direct to us, given under the inspiration and supervision of the Spirit, while we pay him homage, give him thanks, and sing his praises. And there let us sincerely ask that his directing hand may guide and that holy

influence may preside over every session of this gathering and be manifested in all its deliberations. And, let each of us prayerfully ask him: "What wilt thou have me to do in thy great harvest field during the coming year?"

Such a closeting with God will prepare us for better service; and it will also help us to realize in some measure, what an exalted privilege—what a "holy calling" it is, to be permitted to be a "laborer together with God", in such an eternity-reaching service, in a time in human history like this, such as the world has never before seen; a time when human conditions are rushing on with rapid pace toward their logical culmination.

No organization of men; no nation or combination of nations; no merging of world-forces, could bestow such wonderful blessings and privileges. They come to us directly from the Author of "every good and perfect gift", whose watchful eye and loving care are constantly over his own.

May that loving presence and directing wisdom be over this annual gathering of God's people, with such a manifest power; that each one in every session may realize his presence as never before; making this meeting in every deed the holy of holies in our associational life. May we be so completely filled with the divine presence and power that we may join with the Psalmist of long ago, in declaring: "My cup runneth over."

And, at the close of this meeting with God in the holy inner chamber, may we be so fully baptized anew with the Holy Spirit, and filled with his divine presence and pentecostal power, that we may return to our homes and to our labors with a new and stronger equipment for his service, which will make the coming year the best in labors and results that we have ever known. The world and the cause of Christ sadly need such equipment for service.

By the divine infilling these essentials in service may come to us, and through us, to the world, as free gifts. But with these gifts come great responsibilities. Of us "shall much be required".

If we are faithful in the use of these gifts; we will be better prepared to render an acceptable stewardship in the use of the additional things that are committed to us. For, "To whom they commit much, of him [or her] will they ask the more."

The word "commit" is the key to the thought. To us, God has committed much. That "much" is not a gift. It is something surpassingly valuable, that the Master entrusts to our keeping. It is a sacred trust. Whether composed of five talents or but one, they are his, not ours. We are not owners. We are but stewards, entrusted with his valuables for use in his service. Can he trust us? In his own good time, the Master will "require" them at our hands, with a strict account of our stewardship and of the manner in which we represent him in that stewardship. In this service and stewardship, we must not attempt to represent self. We must disregard, forget, deny self. Our Master said: "If any man would come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9: 23).

Paul went even further. He declared, "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me" (Gal. 2: 20). Will we crucify self?

We too, need that preparation for service. We need the divine wisdom and power. He needs our loyalty in our stewardship. It is to our eternal interest more than to his that we be scrupulously faithful. If we fail, he can find someone else to carry on his work. But, if we fail, it is to us an eternal failure and loss. We determine our future. The Master does not wish us to fail, but he can not compel us to succeed, though he places the elements of success within the reach of our faith. Whether we succeed or fail, rests entirely with us.

How weak and inefficient we are! One of the most vital needs of the world today is efficiency—the ability to do things correctly and bring things to pass as they should be. Nations are bewildered; many are bordering on chaos; some are in ruins; others are almost toppling over into wreckage; great world questions are puzzling statesmen and world-thinkers. Many stupendous world opportunities that confront Christian workers, are permitted to pass by for lack of spiritual insight and foresight, wisdom, efficiency. What a sad, fatal lack!

What is the cause of this fatal difficulty? What is the remedy? Is it not plainly evi-

dent that the difficulty is this? The world and its workers have left Jesus, the God-man of the cross, out of their councils, plans and considerations? Let us take timely lessons from their failures, that we may not be obliged to reap the same kind of a harvest. Let us have Jesus in every plan, every purpose, every attempted labor.

In meeting the demands of our stewardship we are called upon to do the impossible. That is, it is utterly impossible for any unaided human being to perform the assigned tasks. Our little, weak, puny human powers, wisdom and abilities, are very far from sufficient. They fall fatally short of our needs.

These are not discouraging facts, for the all-sufficient and all-efficient Master has sent us words of inspiration, encouragement and assurance. He says: "Abide in me and I in you. . . . He that abideth in me and I in him, the same beareth much fruit." That is our guarantee of success. But, he continues: "For apart from me ye can do nothing" (John 15: 4-5). That is our guarantee of failure, if we attempt to do our Master's work in our strength alone. Let us look carefully into our hearts and ask ourselves unsparing questions upon this particular point. "Have I been working in my strength or in his?"

James adds emphasis to these words, by saying, "If any of you lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him." But let us catch the meaning of the attached warning. "But let him ask in faith, nothing doubting" (James 1: 5-6). If we doubt, our case is hopeless; we can not avoid failure.

Does our faith seem insufficient? That "beloved disciple" who lived so very near his Master's heart, said: "Whatsoever is begotten of God overcometh the world; and this is the victory that overcometh the world, even our faith" (1 John 5: 4).

Paul refers to his own experience. He had a "thorn in the flesh". He besought the Lord three times that it might be removed. But the Lord proposed to do much better for him than that. He did not remove it, for it was for his good that it remain, that he might be kept humble. But he said: "My grace is sufficient for thee; for my power is made perfect in [your] weakness" (2 Cor. 12: 9). Do we see our

lesson in this little narrative? His all-sufficient grace is for us, as well as for Paul.

Let us imagine ourselves standing with Jesus and his disciples on the brow of Olivet, one day in the long ago. It was just as he was about to return to the Father above, and disappear out of their sight. With them let us drink in those last precious draughts of instruction. "He charged them not to depart from Jerusalem, but to wait for the [fulfilment of the] promise of the Father" (Acts 1: 4). In harmony with that "promise of the Father", he said: "Ye shall receive power when the Holy Spirit is come upon you" (Acts 1: 8).

That Spirit-power is an absolute necessity in our equipment for service, as well as it was in theirs. It came to them while praying, on the day of Pentecost. (Acts 1: 14-2: 1-4). Where can we secure it? Not necessarily at Jerusalem; but in the closet of prayer, alone with God, the door closed to the world and selfishness. Have we been neglecting closet communions with God? If so, can we wonder that we have failed so much in the year that has passed, and have so many regrets for our inefficiency?

But our equipment still lacks one essential element. Would we do our best? If so, we will secure that remaining, much overlooked, vitally important element. It is the greatest force the world has ever known, and the most neglected and most frequently omitted. It is love. "God is love." (1 John 5: 4).

By love he reaches down through his Son Jesus Christ, the God-man of the cross and performs his mysterious miracle of divine grace, and transforms a penitent sinner over into a saved child of God; making him a member in his own family, and "an heir of God and a joint heir with Jesus Christ" (Rom. 8: 6-17). By it, he, "According to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time" (1 Pet. 1: 3-5). We are on our way to that "last time". How about our lives, our service and stewardship while in transit? Are they "abounding" in words and deeds of love?

"Behold what manner of love the Father has bestowed upon us, that we should be called the children of God; but such we are. . . . Behold, now are we the children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested we shall be like him; for we shall see him as he is." (1 John 3: 1-2). Can we thank and praise and serve him too much?

But that "beloved disciple" did not stop there. He said farther: "Beloved, if God so loved us, we also ought to love one another" (1 John 4: 11). It is easy to forget that "love one another" part. But "there is no fear in love. . . . We love because he first loved us" (1 John 4: 18-19).

Then, is not the Christian's equipment for service and stewardship a wonderful combination of mighty forces? It is made up of the "wisdom" of the Father, the spiritual "power" of both the Holy Spirit and of Jesus, "abiding" with us and within us; the heaven-born "faith" that "overcometh the world", and the "love" that is an attribute of God, dwelling in the hearts of all his true followers, that binds us to him and to one another, as a vital tie. Without this equipment we are but puny weaklings, sure of defeat.

As we go out into the world again to face difficulties, temptations, hard tasks, that seem almost crushing and overwhelming, and we are lonely and regret that we can not accomplish more, we must not become discouraged; but lean heavily upon the arm of "him whom, not having seen ye love" (1 Pet. 1: 8)—remembering his farewell promise: "Lo, I am with you always, even to the end of the world" (Matt. 28: 20).

Paul gives us an exhortation that is of great value. "Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (1 Cor. 15: 58).

We must be as steadfast and as unmovable as the American continent; no matter what confronts us, of hardship, danger, temptation, or of overwhelming tasks.

Temptations do not come to us today as they came to God's children in the time of the persecutions of the Dark Ages. They come now with a muffled stealthy step; not as an enemy with open, out and out threats and oppositions; but in the more



fatal forms of luring, deceiving, flattering, enervating, beguiling temptations, that appeal to our desires for pleasure and entertainment, or to our selfish ambitions, reaching down into the fountains of our lower nature, appealing to our propensities, vanities and appetites; or it may be in the undermining or weakening of our faith in God and his Book. Many times these poisons accomplish their deadly mission before it is realized, and the poor, pitiable victims are given thrills of pleasure and are entertained and given a "joy ride" while their spirit-life is being destroyed; and the real destructive work is not discovered until too late, if at all.

We must be warned, watchful and guarded. When these life-destroying, hope-extinguishing influences come to charm and lure, deceive and destroy, we must stand for God and truth, "steadfast, unmovable;" and be so "abounding in the work of the Lord," and so thoroughly in love with God and his work, that we may be true "overcomers."

Let us keep our faith in Jesus strong; remembering that "he was tempted in all points like as we are, yet without sin" (Heb. 4: 15). And, "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it" (1 Cor. 10: 13).

In each of the letters to the "seven Churches in Asia," the great promise was to the overcomer. We must be overcomers, if we would abound "in the work of the Lord." A spring on the hillside bubbles over its rim, and sends a stream bounding and laughing down into the valley below, cheering the plants and flowers on its way. So may we cheer the despondent, comfort the sorrowing, encourage the faltering, relieve the "weary and heavy laden," wear a smile, lend a helping hand, say kind words, tell the lost ones of Jesus, "the mighty to save," show them the way of the cross, by word and life, carry a Spirit-filled and Jesus-filled heart. It is not the Nile river, confined within its banks that makes the fields of Egypt smile with bounties; it is its overflow. May our hearts and lives overflow with "the joys of his salvation," that other hearts may be helped by our overflowing blessings.

Our work may seem to amount to but

little. But we must remember that we are but instruments, servants, stewards. The work is the Lord's. The workers are his. The results are also his. Our part is to "abound in the work of the Lord."

Although the workers are of so little value, the work is of untold worth. The ashes of John Knox are deposited in the Scotland that he loved and prayed over and worked for; but his influences and work for the Lord still go on, laden with blessings. The ashes of John and Charles Wesley are at rest in Westminster, but their work and influences are still upbuilding forces in the religious world. The ashes of President Jonathan Allen are treasured up in a little alabaster urn in the "Steinheim" on the university grounds at Alfred; but his work and influences are still mighty constructive forces in the world, that will reach over into the eternities.

"As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up." He was lifted up on the cross as our atoning Savior; and because of that fact we are enabled to lift him up in our influences and living and work and prayers and purposes, as those departed worthies did.

"For we know that our labor is not in vain in the Lord." We feel little and weak when confronted by our formidable tasks, but if we do our best, with the combined powers of the Father, Son and the Holy Spirit, which may be ours by faith, then "our labor is not in vain in the Lord."

Not one drop of martyr blood has been shed in vain.

Not one prayer of a penitent soul has been offered in vain.

Not one tear of a consecrated worker, in behalf of the lost, is shed in vain.

Not one act of self-denial of a faithful "overcoming" heart, is in vain.

Not one prayer of a consecrated worker, for Divine equipment and efficiency is "in vain in the Lord." He will make use of them all.

The faithful servant in our Lord's parable, for his loyal stewardship, received promotion when his master returned for a settlement of accounts. "Well done thou good and faithful servant, thou hast been faithful over a few things, I will make you ruler over many things, enter thou into the joy of thy lord."

"Enter thou into the joy of thy lord." What an exalted place to receive for doing duty! What a promotion, from service and stewardship! To be taken into the "joy of thy Lord;" that final, triumphant, abounding, overflowing joy, that is far beyond the descriptive powers of the human mind and tongue; it is for you and for me, if we are faithful in our allotted tasks. That is the "joy unspeakable and full of glory," accompanied by the "peace that passeth understanding;" and the divine "love that passeth knowledge."

Does not our beloved Master require of us, such service and stewardship?

#### A BRIEF HISTORICAL SKETCH—MARLBORO, N. J.

How much should have been written for our excellent SABBATH RECORDER! Now we can only give a brief outline and much will necessarily be omitted.

In April, 1913, Pastor and Mrs. Hutchins came—bringing with them four children who with their parents soon found warm places in the hearts of the people. During his stay the basement of the church was remodeled and cement walks in front of the church laid. A Sabbath institute was held, evangelistic services held and a number of our young people added to the church.

After four years of faithful service Mr. Hutchins accepted a call to another field, and in a short time we were again fortunate in securing Rev. and Mrs. A. G. Crofoot to take up the work among us. This time there were no children in the parsonage, but each Friday night the young people assembled for their Christian Endeavor meeting, and as one of the Endeavorers expressed it, "Elder Crofoot acts as though we were his children coming home and he seems so disappointed if one fails to come." So by his kindness and ripe Christian character he won the regard of old and young.

But there came a time when he was seriously ill. Rev. Wilburt Davis had been requested to conduct the December communion service, but during the testimony meeting, which preceded the service, Elder and Mrs. Crofoot entered at the back of the church, having been brought in an auto by kind friends. Many were surprised when they heard their pastor's voice saying, "With

desire I have desired to eat this passover with you." The congregation were moved to tears. Very soon afterward he was taken to the Bridgeton Hospital, where he died as the result of an operation, and was laid to rest in the Marlboro Cemetery.

Rev. Wilburt Davis was then engaged as supply and acceptably conducted services until in October when we were gladdened by the coming of Rev. L. D. Seager with his wife and son Lloyd. So again Marlboro is blessed with a most excellent pastor, and we say to each other, "How is it possible for us always to secure such good pastors?"; and we come to the conclusion that they are the only kind supplied by the Seventh Day Baptist Denomination.

Elder Seager has received many calls to preach from Sunday churches, for they enjoy his excellent sermons, as well as we. Occasionally he sings for them and they enjoy that.

Our church closed the 1920 year with its apportionment (which began with the calendar year) met, current expenses paid and a balance in the treasury. We hope to keep our record right up. At the business meeting in January, the following officers were elected: Moderator, George Schaible; clerk, Luther S. Davis; treasurer, Howard L. Davis; organist, Mrs. Luther S. Davis; chorister, Harold Schaible.

We have a very faithful band of Juniors, and a superintendent, Miss Ella Tomlinson, who is equally faithful. The membership of the Christian Endeavor society, although not large, has been recently increased by several joining from the Junior society.

A name board will soon be placed on the church lawn, bearing this inscription: "Marlboro Seventh Day Baptist Church: Organized 1811. Services every Sabbath Day 10.30 a. m." The board presents a nice appearance and will be a distinct addition to the church property.

The Marlboro Church has enjoyed meeting with the Shiloh people on several occasions; the last being the memorial service for the honored senior deacon of the Shiloh Church, Deacon John B. Hoffman.

The Marlboro Church has been called upon to part with several of its members. A few months after Elder Crofoot's death, Ephraim B. Fisher, who had been a faithful teacher in the Sabbath school for many,

many years, was called home, and his body laid to rest beside that of the pastor he loved and honored. Since then Mr. Watson Davis, father of Rev. Wilburt Davis and Deacon Thomas Davis, has passed on, also Mrs. Melissa Ayars, one of our oldest members.

(This article to this point was written several weeks before a recent article by Pastor Seager appeared in the SABBATH RECORDER, but owing to illness in the writer's family was not finished.)

April 8—In March the Christian Endeavor society arranged for a "Get-together" or Community Social. This was largely attended and was very successful. After visiting and a good program, refreshments were served in the basement.

We were glad to have home over last Sabbath Wesley Davis, son of Deacon Thomas M. Davis, who is taking a course in engineering in Gerard College, Philadelphia.

Mother's Day instead of Children's Day will be observed this year on the second Sabbath of May.

CORRESPONDENT.

## THE SABBATH RECORDER

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### Sabbath School. Lesson VIII—May 21, 1921

THE CHRISTIAN VIEW OF THE FAMILY, OR WHAT A CHRISTIAN HOME SHOULD BE

Luke 10: 38-42; 2: 51, 52; 2 Tim. 3: 14, 15

*Golden Text.*—"Children, obey your parents in all things, for this is well-pleasing in the Lord. Fathers, provoke not your children, that they be not discouraged." Col. 3: 20, 21.

#### DAILY READINGS

May 15—Luke 10: 38-42  
May 16—Luke 2: 39-42  
May 17—Luke 19: 1-10  
May 18—Luke 24: 28-35  
May 19—Luke 15: 11-24  
May 20—Col. 3: 14-25  
May 21—Psa. 91: 1-10

(For Lesson Notes, see *Helping Hand*)

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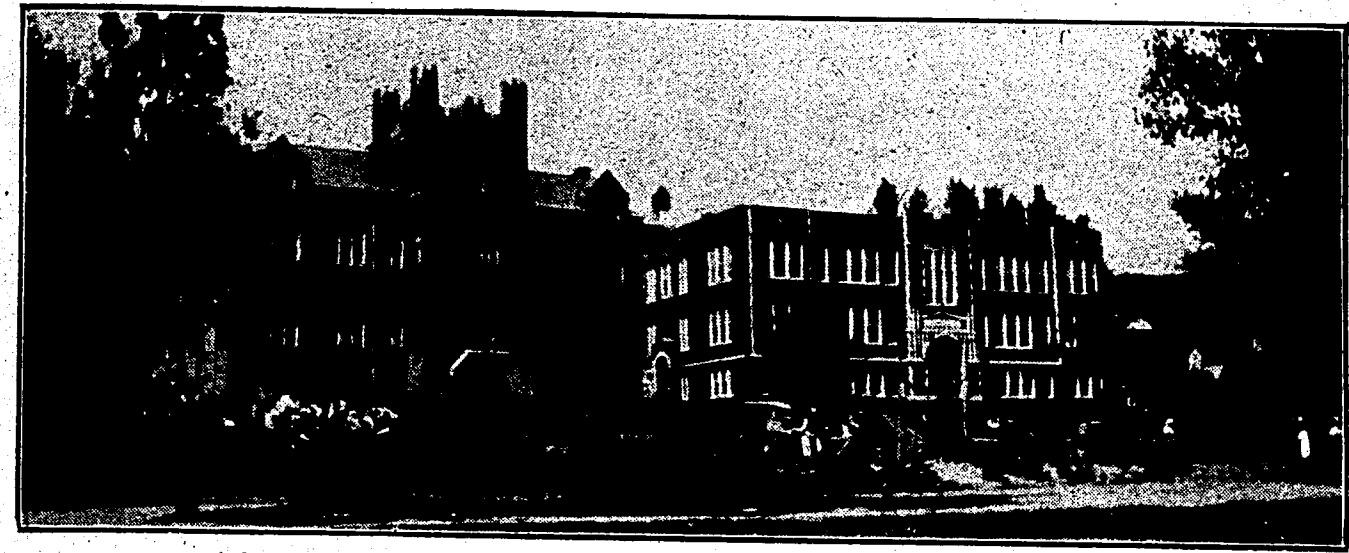
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# The Sabbath Recorder

## MEDITATION

"Oh how love I Thy law! It is my meditation all the day" (Psalm 119: 97).

Andrew Bonar tells of a simple Christian in a farmhouse who had "meditated through the Bible three times". This is precisely what the psalmist had done; he had gone past reading into meditation. Like Luther, he "had shaken every tree in God's garden, and gathered fruit therefrom."

The idea of meditation is to get into the middle of a thing. Meditation is to the mind what digestion is to the body. Unless the food be digested, the body receives no benefit from it. If we would derive the fullest benefit from what we read or hear, there must be that mental digestion known as meditation. If we would buy the truth we must pay the price which Paul intimates when he wrote to Timothy: "Meditate upon these things; give thyself wholly to them."

David meditated in God's Word because he loved it, and he loved it the more because he meditated in it.—G. B. F. Hallock.

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