

*Seventh Day Baptist Forward  
Movement*

# OUR PLATFORM

(Adopted by the Commission, November 21, 22, 1921)

### OUR FINANCES

1. We point out to our churches the imperative need of meeting the full denominational budget, if Seventh Day Baptists are to put their sickle to the ripening harvests.
2. In view of the present call for well prepared leaders and laborers we are opposed to any reduction of salaries. We urge the strengthening of the hearts and hands of our Christian workers by assuring them an adequate income.
3. We recommend a denomination-wide appeal for Salem College in its present extremity.

### OUR COUNTRY CHURCHES

4. We authorize the awarding of prizes for the best studies by Seventh Day Baptists of the country church problem.

### OUR BOYS AND GIRLS

5. We appeal to our people to stop the wastage in Seventh Day Baptist boys and girls by providing for their social, recreational, and vocational needs, and we suggest that some regular denominational agency undertake the solution of this pivotal problem.

### OUR MINISTRY

6. We urge our pastors to assemble their boys of high school age and talk to them about the opportunities of the ministry, not with the purpose of getting an immediate decision, but with the idea of preparing the soil for a future favorable consideration of the ministry.
7. We request each church to set aside March 25, 1922, as "Ministerial Decision Day" and urge our pastors to preach at least on this Sabbath and that preceding, on the ministry.

### OUR SPIRITUAL LIFE

8. We stand for a re-invigoration of the Sabbath conscience of Seventh Day Baptists.
9. We recommend an every-member simultaneous prayer circle for every church.

(For details see SABBATH RECORDER, December 12, 1921, page 739).

# The Sabbath Recorder

### THE EMPTY BOWL

I held the golden vessel of my soul,  
And prayed that God would fill it, from on high,  
Day after day this importuning cry  
Grew stronger—grew a heaven accusing dole;  
Because no sacred waters laved my bowl.  
"So full thy fountain, Lord, canst thou deny  
The little needed for a soul's supply?  
I ask but this small portion of thy whole."  
Then from the vast invisible Somewhere,  
A Voice (as one love—authorized by him)  
Spoke, and the tumult of my heart was stilled.  
"Who wants the waters, must the bowl prepare:  
Pour out the SELF, that chokes it to the brim!  
But empty vessels from the Source are filled."

—Ella Wheeler Wilcox

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# SEVENTH DAY BAPTIST DIRECTORY

## THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the First Horkinton Church, at Ashaway, R. I., Aug. 22-27, 1922.

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*First Vice President*—Benjamin F. Johanson, Battle Creek, Mich.

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*Terms Expire in 1923*—Rev. Clayton A. Burdick, Westerly, R. I.; Benjamin F. Johanson, Battle Creek, Mich.; Lucian D. Lowther, Salem, W. Va.

*Terms Expire in 1924*—Rev. Theodore J. Van Horn, Verona, N. Y.; Paul E. Titsworth, Alfred, N. Y.; M. Wardner Davis, Salem, W. Va.

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

## SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

*President*—Corliss F. Randolph, Newark, N. J.  
*Recording Secretary*—Asa F. Randolph, Plainfield, N. J.  
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## THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

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

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

# The Sabbath Recorder

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

VOL. 92, NO. 10 PLAINFIELD, N. J., MARCH 6, 1922 WHOLE NO. 4,018

**That Picnic Was All Right** In our last writing about Florida, we told our readers how the good Daytona people prevailed upon the editor to stay one more day for a picnic they had planned at the park on the banks of the Tomoka River, and for a sail up that winding stream, through the wilderness home of the turtle and the alligator. We told you that "we had to give in to them", when this last plea was made. The editor will always be glad that for once he did have to "give in".

It was up this famous stream that a group of friends from Plainfield sailed many years ago and told the story, of their picnic, in the SABBATH RECORDER. Uncle Frank Hubbard, Doctor Lewis and Mr. Pope, and others who have gone from earth were in that company. Doctor Lewis shot an alligator and secured its skin for souvenirs, and certain other things in connection with their excursion made us really wish to see the famous Tomoka.

The Daytona friends certainly know how to bring things to pass when they set out to make a good time for their friends. Three automobiles belonging to the company were out of commission. The plan was made suddenly on Sabbath evening, and the time for going was on Sunday, so it was impossible for these autos to be repaired for immediate use. But nothing daunted, the friends devised ways to transport forty-one persons and all picnic provisions over the Dixie Highway to the park a dozen miles away. A boat was chartered to take us up the river for a three-hour trip. Twenty-two persons went on the first trip, and the others remained to prepare the lunch. It was a charming sail through a perfect wilderness of palmetto, live oak, cypress, and indescribable tangles of shrubbery. One alligator on the sunny side was seen; and several large turtles seemed disgusted at our approach and threw themselves clumsily into the water.

At the head of this river is the old Spanish highway across the State. We could but wish that this ancient thoroughfare,

still in use, could tell us the story of its building and of the scenes it had witnessed before this land was deserted to grow into a wilderness. Upon our return to camp we found dinner on the tables under magnificent spreading trees, heavily laden with Spanish moss swinging in the breeze. It was an excellent dinner, and there was a happy company to sit down to it.

Our readers will recall the statement in last week's RECORDER, concerning the twentieth anniversary of the sailing for Palestine of President Davis and the president of Salem College, as "The Prex Party Abroad". This pleasant meeting in Florida of the two who sailed together twenty years ago seemed like a happy coincidence, and we could but say so to our audience on Sabbath morning.

When on this picnic day, the guests were seated, Prex and the Editor were requested to take certain places together at the center of the main table. When the meal was nearly done, a certain dish right in front of us was uncovered. And there was a large square frosted cake, with the words made or orange peel: "Prex Parties—1902 and 1922".

The surprise was complete! The effect was like magic! It was hard to tell which were the happiest, the ones for whom the cake was made, or those who made it! The loving good-will and spirit of friendship manifested by the entire company pretty near broke the Prex Party up for a moment, and it was hard to keep back the tears. Several kodaks were soon focussed upon Prex and Editor who had arisen from the table and stood with the cake between them. After the dinner they all sat around the table singing familiar songs. Finally a company of young people stood together and sang a Prex Party song some one of them composed as a parody on the old Swanee River.

Way down on the Tomoka River, far, far away, There's where we celebrated together On our Prexies' anniversary day. Twenty years ago today the Celtic sailed away On the trip that bound them close together, And those ties grow stronger every day.



but we may find it impossible to bring out the next paper on time.

This number is the last one we expect to print in the old quarters. Between this issue and that of March 13, the large press must be taken down by an expert and moved piece by piece to the new building and set up again for work.

As fast as we can move the linotype machines and all the other machinery to the new quarters, it will be done, and the old shop where our printing has been done for more than a quarter of a century is to be vacated by April 1. Before that date we shall be using the temporary offices in one end of the new shop building which we shall have to occupy until the large memorial part can be built.

**Read Dean Van Horn's Message Carefully** On another page is an article regarding the desperate needs of Salem College, written by Dean M. H. Van Horn of Salem, W. Va. In view of the interest we as a people have taken in that institution for more than thirty years; in view of the work it has done for our own good cause in supplying men as leaders; and in view of the calamity it would bring upon us as a denomination for that school to be driven to the wall, how can Seventh Day Baptists turn a cold shoulder to this earnest plea?

Read Dean Van Horn's article carefully, then turn to the last RECORDER and read again what the editor has to say there, and let everybody respond according to ability, and a brighter day will dawn upon our college among the West Virginia Hills.

**Six Question Marks** Our readers will be interested in the brief article on another page, headed by six interrogation points, by Ray G. Thorngate, of North Loup, Neb. The questions asked are suggestive, and the very reading thereof will set people to thinking.

Ray has some dreams, as he calls them, of the kind of Sabbath reform work needed.

**Mrs. Theodore G. Davis Dies Suddenly in China** Our friends from far and near have undoubtedly heard the sad news of the death of Anna Sullivan Davis, wife of Theodore G. Davis, on February 23, soon after reaching Shanghai, China.

It will be several days after these lines reach our readers before letters from Shang-

hai giving particulars, can reach us in America.

Her husband is the son of Rev. and Mrs. David H. Davis, missionaries for many years in China. Theodore has represented the White Auto-truck Company in the Far East for several years; and when it was decided that he should go on his fourth trip to China for his company, to be gone two years or more, he planned to take his family with him. They sailed from Seattle early in January, having broken up their home in Plainfield; and two days after the vessel was reported in Shanghai, Mrs. D. H. Davis, Theodore's mother, received a cablegram announcing Anna's death which occurred on the twenty-third of February. Her husband and three children have the sympathy of all.

**Essentials for Enthusiasm Of the Right Kind** On every hand we hear complaints

about the indifference of our people to the various causes we hold dear, and especially to the promotion of the one truth that makes us a separate people. To meet the great needs of these ominous times, many are pleading for greater enthusiasm in our work. We too plead for enthusiasm; but our plea is for enthusiasm that is born of a far vision, a broad view which keeps the real end for which we serve constantly in sight.

Real success depends upon the view which the workman takes of the end to be sought. The narrow way in which some workmen look upon their service can never beget enthusiasm of the right kind. For instance: Suppose there are Seventh Day Baptist men working on our denominational building. Ask each one what he is doing and you might receive different answers to this important question. One will say: "I am working for five dollars a day." Another, replying to the same question, says: "I am mixing sand and mortar." The third man, with the enthusiasm born of a far look ahead, says: "I am building a Seventh Day Baptist memorial building, and publishing house."

This third man's far vision reveals the secret of an enthusiasm which gives the assurance of success. It is an enthusiasm born of loyalty to a great cause. It fills his soul with high purposes until every stroke of work done reveals an abiding

interest in the final success of so great an undertaking and in the triumph of so good a cause.

If the man who works for five dollars a day could enlarge his vision until he too can see the great building successfully completed and feel glad that every day's work of his contributes to so desirable an end, he would receive his day's wages just the same and added to this reward for work done, he would have the satisfaction of knowing that his enthusiasm has inspired and strengthened many others in their efforts to be loyal builders for the Master.

The one whose enthusiasm is born of such a spirit can never be niggardly or mean in his service to the cause he loves. He will build for the good of coming generations. He will show his appreciation of the great work of the fathers who toiled and sacrificed to lay the foundations of our faith. Our cause would be benefited beyond measure if we could have a revival of enthusiasm which would set us all to work for the great future.

An enthusiastic vision of the final triumph of the great truth for which we stand would do wonders for the workers of today, and give promise of victory for tomorrow.

### A DOUBLE SURPRISE

REV. SAMUEL R. WHEELER

A good brother writing me about my article, "Visions of Heaven", in the SABBATH RECORDER of October 31, 1921, says: "I am surprised that you taught so plainly the doctrine of modern spiritualism that has made such havoc with many once in the faith of Jesus. . . . I almost wish you would in another article explain away your words which are interpreted as spiritualism in the extreme by some."

This was a large surprise to me for while writing the article the very least thought of modern spiritualism did not come into my mind. Nor has it come to the minds of others who have said anything to me about the article. Supplied with extra copies of the SABBATH RECORDER, one was sent to each of the four pastors of the large prominent churches of the city—Baptist, Methodist, Presbyterian and Congregationalist. Also one to a prominent member of the Methodist church who has stood

One lovely trip to the Tomoka, at the Sunset Park.

There's where just forty of us autoed,  
And it was genuine lark;  
Both our Prexies rode the see-saw,  
Stillman did it too! Oh! What a sight it was to see them!

And we took their pictures for you.

Eating lunch and hunting alligators made the time speed by,  
Howeward then we turned our sun-burned faces,  
With many a regretful sigh;  
We are glad they went together many years ago,  
Happier yet that we are now included,  
And we want to tell you so.

Then came "Blest Be the Tie That Binds", and all took their autos for Daytona. The entire day had been ideal, like a summer day in June in our northern home. As the sun was sinking in the west and we glided over the smooth Dixie Highway, with glimpses of the beautiful Halifax River on our left, we could but feel that we had come to the end of a perfect day.

**The Next Recorder May Be Late** Our readers will understand, if they stop to think, that the moving of our publishing house material and machinery with all the equipment will be a very strenuous job to be carried out between two issues of the SABBATH RECORDER. We are going to try to do this without missing a single issue.



at the head of the Mathematical department of the Colorado State University here in Boulder more than a score of years. Each of these five up-to-date scholarly Christian men expressed themselves well pleased with the article.

The Presbyterian pastor said in a letter, "Thank you so much for your article, 'Visions of Heaven'. I can say amen to all of it. We believe every word of it as you have given it, and it is a great comfort to me." The Baptist pastor expressed thanks over the 'phone and said he should use it in his sermon on Sunday.

Also a SABBATH RECORDER was sent to the proprietor and editor of one of the two daily papers of the city. Soon after, a 'phone message came saying, "I shall publish your 'Visions of Heaven'." This he did with a strong compliment at the head of it.

Now my good brother's letter says: "I lived among spiritualists for years in early life. . . . and I know its deceptions, hallucinations and dangers." This denunciation accords with the Scriptures—Leviticus and Isaiah.

Nor can I see that this unbiblical, unchristian, man-arranged confusion has the least kindred connection with "Visions of Heaven", and it is easy to say let wizards, necromancers, familiar spirit, modern spiritualism, and all such kindred isms go to the empty, whistling winds.

Now let us turn our attention to our heavenly Father's messages and—invisible and visible—messengers to his children on earth. Smith's Bible Dictionary under the word "angels" says: "Angels (i. e., messengers of God) whose office is to do him service in heaven, and by his appointment to succor and defend men on earth." Again Smith's dictionary says: "In the book of Genesis there is no notice of angelic appearance till after the call of Abraham"; and "wherever angels have been made manifest it has always been in human form." Now add the words of the wise men,—after the lamp of life has gone out—"Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it" (Ecclesiastes 12: 7).

Surely in Abraham's time, about 2,000 years from Adam, a large number of godly spirits had dropped their mortal bodies and returned to God who gave them. This brings it with great force to my mind that

God then began to appoint the godly spirits that had come to him from earth, to visit the citizens on earth, rebuking and warning the ungodly, and cheering, instructing and comforting those pursuing the Christian journey.

But, brother, your letter says: "The Scriptures no where refer to or teach that the dead ever come back visibly to any one on earth."

1. The Scriptures tell us that three men came to Abraham and two to Lot. (Gen. 18 and 19.) One man wrestled with Jacob one night until the breaking of the day. (Gen. 32: 24.) And Joshua saw one man who announced himself captain of the Lord's hosts. (Josh. 5: 14.) These were all messengers from God and were visible. Now is there any Scripture that will allow any one to positively affirm that these seven men were never citizens of earth in mortal bodies?

2. Turn now to Revelation 19: 10. The angelic messenger said to John: "I am thy fellowservant, and of thy brethren that have the testimony of Jesus." Also Revelation 22: 9—"I am thy fellowservant and of thy brethren the prophets, and of them which keep the sayings of this book."

These words of the angels give a strong impression that they were born human beings, and lived on the earth the very same as John the revelator, and all the prophets.

3. Paul came out from under a wicked, murderous disposition and became one of the most effective workers for Christ. Praised be God for the power of his divine spirit thus to change the heart of men. The apostle knew full well the truthfulness and force of his words: "For as many as are led by the Spirit of God, they are the sons of God. . . . And if children, then heirs; heirs of God, and joint-heirs with Christ" (Rom. 8: 14-17).

The words "as many", "they", "our", "we"; blessed be God, give all the redeemed through Christ the same heavenly home as the apostle Paul, even though there may be more or less difference in degree of spiritual power and ability for work. Paul also says, Philippians 1: 21-23, ". . . . To die is gain. . . . For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better" than earth life.

But what is the gain to drop all active

Christian earthly work to lie in the grave inactive, unconscious, perhaps through untold centuries? "To die is gain." This affirmative, declarative statement true to the apostle Paul and true also to "as many as are led by the Spirit of God". Yes, "to die is gain". Praised be God, our gracious heavenly Father, for the blessed assurance of this soul-thrilling gain, unspeakable glorious gain "to depart and be with Christ".

Christ is the Savior of the world and it seems fully consistent for those with him from earth to minister to their fellow citizens remaining on earth. "Are they not ministering spirits, sent forth to minister for them [under directions of Christ] who shall be heirs of salvation?" (Heb. 1: 14). Yes, yes, they surely are. And sometimes a person while soundly slumbering has a vision of one of these "ministering spirits" that appear in earth-life form and speech.

This was the case with Mrs. Jared Kenyon, of Independence, N. Y. She saw and talked with her son who was killed in the army. Also this was so with the widow of a minister living just across the road from us in Kansas. In a night vision she saw her husband, spoke to him and he gave in return consoling words.

Now, my good brother, let us conclude that all such visions, and they are numerous, are given by spirit messengers sent from the heavenly home. Such a vision is not an hallucination ("delusion of the imagination", "a wandering of the mind") any more than was Jacob's vision, while sleeping, of the ladder reaching from earth to heaven with angels on it (Gen. 28: 12); or the prophet Isaiah's vision of the birth of Jesus more than seven hundred years before it came to pass (Isa. 9: 6); or the vision of Joseph, while sleeping, telling him to take for his wife Mary before Jesus was born (Matt. 1: 20); or the vision of the martyr Stephen who "looked up into heaven, and saw the glory of God, and Jesus standing on the right hand of God" (Acts 8: 55).

No, no, those Bible visions were not hallucinations. Nor was Mrs. Ehret's vision of heaven an hallucination although she was sleeping. Nor was my brother Joshua's vision, although in a light doze, when he "looked clear up into heaven"; nor Deacon Spencer Burdick's vision of angels that came in his dying minutes to escort him to his heavenly home. Such visions give great

comfort to those who have them and to those who believe them, for they are positive proof that those who have gone from earth to be with Christ are conscious and active with Christ in his God-given mission to save the world. With this view and belief one whose earth life is fading out can cheerfully sing:

"On Jordan's stormy banks I stand,  
And cast a wishful eye,  
To Canaan's fair and happy land  
Where my possessions lie."

And then as death's messenger draws near he may feel—

"Filled with delight my raptured soul  
Can here no longer stay,  
Though Jordan's waves around me roll  
Fearless I'd launch away."

Now my good brother in Christ when death comes to you, to me, and to our readers may we all fully realize the truth of the apostle Paul's words: "To die is gain."

??????

If the true Sabbath is finally accepted and kept by Christians in general how do you predict the change will be brought about?

Will the clergy investigate and accept the true Sabbath and then lead the laity to the truth? Or will a conscientious and consecrated laity gradually accept the truth and virtually compel the clergy to fall into line?

Will it be brought about by the majority of religious organizations getting together, and, by common consent, changing from the first to the seventh day?

Will it be because Sunday legislation becomes so offensive that the people rise as one man and throw off the yoke and then those that are religiously inclined turn to the true Sabbath?

Will it be because of some terrible punishment which God will bring upon his people because of their continued disobedience of his commandments to keep the Sabbath Day holy?

I raise these questions hoping to provoke some thought and possibly comment on this subject.

R. G. THORNGATE.

"The ideal church is reached when each member is an ideal member, in the sight of God."



## THE COMMISSION'S PAGE

REV. AHVA J. C. BOND, SALEM, W. VA.  
Forward Movement Director



EVERY CHURCH IN LINE  
EVERY MEMBER SUPPORTING

"Without me ye can do nothing."—John 15: 5.  
"Lo, I am with you always, even unto the end  
of the world."—Matt. 28: 20.

### CONDITIONS FOR THE PRIZE ESSAYS ON THE COUNTRY CHURCH PROBLEM

1. The essays may be on any phase of the country church problem and may be written by any member of a Seventh Day Baptist church, pastors as well as laymen.
2. The essays are to be from 2,000 to 3,000 words long. All contributions submitted must be within these limits.
3. Essays must be typed. In case any competitor does not know how he can get his manuscript typewritten, he may address Miss Helen A. Titsworth, Alfred, N. Y., who can inform him of some typist to do the work for a reasonable charge. The expense for typing need not exceed \$2.
4. All essays must be in the hands of Miss Titsworth by August 1, 1922.
5. Each competitor will leave his essay unsigned, but will enclose with his manuscript a sealed envelope giving his name, address, and the church to which he belongs.

6. The first prize is \$50, the second, \$25, and the third, \$10. The prize winners will be announced at the next Conference in Ashaway, R. I.

The purpose of this contest is to stimulate interest in and knowledge of the country life problem.

The winning essays, as well as all others that are worthy, will be published in the *Sabbath Recorder*.

The committee suggests that any competitor can secure pamphlet material and list of books for his study of the problem from his state agricultural college. Also, by writing to Baker and Taylor Company, 354 Fourth Avenue, New York City, and stating the subject he is interested in, any essayist can procure a list of appropriate books, with prices.

PAUL E. TITSWORTH,  
*Alfred, N. Y.*  
ALLEN B. WEST,  
*Milton Junction, Wis.*  
J. NELSON NORWOOD,  
*Alfred, N. Y.*  
*Committee of Judges.*

### THE KINGDOM OF GOD

THE LATE CHAPLAIN GEORGE C. TENNEY

In this earthly life we are involved in two worlds. Every thoughtful mind recognizes this truth and feels the claims that each has upon his attention. We are in physical touch and contact with the material world, that which demands our efforts in the maintenance of our earthly fleshly life in meeting the calls of sociability and friendliness and in discharging the obligations imposed upon us by sympathy and fellowship. This tangible, visible world is apt to press its demands upon our attention and our strength and time till we have but a very small remnant of these left to bestow upon the other, more silent and less intrusive world, which really contains all that is abiding and satisfying. This world is invisible and inaudible only as it expresses itself through the voices of nature, the whisperings of conscience, the aspirations of the better impulses, the promptings of our souls in reaching out for things that do not appear to the material sense. This world we call the Spiritual World, because it is inhabited by spiritual beings whose footsteps and

voices we can not hear with our ears, their forms are invisible to our natural eyes, and are not tangible to our touch or grasp. "The kingdom of God cometh not with observation, or outward show," said the Savior. Its Ruler remains unseen only through his works; its laws are not promulgated by any earthly authority; it is to our earthly perceptions mystical and unreal, and yet it manifests itself to us in a thousand ways. The relations between the natural and spiritual worlds are thus stated by the great apostle in the first chapter of his letter to the Romans as set forth by the Twentieth Century Version, "For ever since the creation of the universe God's invisible attributes—his everlasting power and divinity—are to be seen and studied in his works, so that men have no excuse; because, although they learned to know God, yet did not offer him as God either praise or thanksgiving. Their speculations about him proved futile and their undiscerning minds were darkened. Professing themselves to be wise, they showed themselves to be fools, and they transformed the glory of the immortal God into the likeness of mortal man, and of beasts and birds and reptiles."

This failure on the part of mankind to apprehend the spiritual world and to see God in nature and human experience has formed the great stumbling block of the unbelieving world. Men are so wedded to the things they see and hear and handle.

In this remarkable passage of scripture the Savior endeavors to teach some great spiritual truths through the natural world. The coincidence of the visible, material world with the unseen and spiritual world is so marked that the Savior frequently employed the scenes and circumstances with which people are brought into actual and tangible contact to illustrate the intangible, but no less real things of the other world that is so near us and yet is just outside the grasp of our senses. He said, "I am the true bread"; "I am the true vine"; "I am the way". These are not mere figures of speech. God reveals himself to us through his works, or through nature. God is the reality, the one great fact back of all things, and between us and the Father is Christ the Son, who is the "brightness of his glory, and the express image of his person" in whom dwells the fullness of the Godhead bodily. He is the bond of union

between the spiritual and natural worlds. It is his work to bring the invisible world down to our apprehension, to reveal to us the Father, to so anoint our eyes that we may see the glory of the ineffable God and understand the language of the world above us. It is his work to educate our understanding and to enlarge our comprehension so that we can grasp the revelation of heavenly things sufficient to raise our thoughts and aspirations and aims above the earthly plane and into the spiritual realm.

In order to do this he unites these two worlds very closely in his teachings. He did not simply teach by analogy or symbolism, but identity. He held up the spiritual world as the real, the imperishable world. The things of time and sense are transitory, and will pass away, but the spiritual counterparts of earthly objects are permanent and will abide forever. So that the visible world in which we live and move should be used continually to teach us of the unseen things that do not come within the range of our natural senses. We are to see the invisible through the visible.

In order that this may be done it is necessary that we have a full measure of the gift of faith. Faith is a divine principle, it does not exist in earthly relations or matters. We can not exercise faith in anything except in God and in his Word. All other things are uncertain, and admit of doubt. But faith has no element of uncertainty, it has no doubts. Doubt is the antonym of faith, they are at actual disagreement. Faith dispels doubt, and doubt neutralizes faith. So that faith can not fasten upon those things that admit of any degree of uncertainty, which all earthly things do. Faith enables us to know God, to accept his Word with the most positive assurance that it will be made good without any discount or modification. To hold the Word of God subject to our reason is to make it null and void and to take away its authority in our lives. It sets self above everything else and constitutes our judgment and sense of propriety the real criterion in conduct and ethics. Such an assent is not faith, it is an arrogant exaltation of human judgment against the counsel of divine wisdom.

Faith requires the submission of our will to God. It requires the full assent of our minds to the truth that what God says is right, and that its rightness will be demon-



strated to all the universe, whether we are able to see it with our natural eyes or not. Then with such a faith we are prepared to study the works of God with our eyes trained to perceive the presence and handiwork of God in all things that he has made. Each flower, wonderful in form, delightful in fragrance and exquisite of tint and color, speaks eloquently to the soul of its great Creator, who "so clothes the lily of the field". We think of the "Rose of Sharon", of him of whom this humble but inexpressibly beautiful flower is not simply the symbol, but the personification, of him who is really the Rose and the Lily in their perfection and the source from which all beauty springs. He is the embodiment of all that is fragrant and beautiful and exquisite. He is the fairest among ten thousand, the one altogether lovely, and the flowers in their glory and sweetness are but shedding abroad in this material world, the very presence of Jesus Christ himself. This becomes more impressively true when we remember that each flower and all living things are dependent for their existence and growth and preservation upon the life that flows in a great river from the throne of God. There is no life but divine life. The plants and trees and animals—all living things derive their life from one source, from him who came to earth that we might have life and have it more abundantly. In every perfect seed there is the germ of life. This germ may lie inactive for a long time. In the sarcophagi of Egypt, there was often buried a quantity of wheat. That wheat has lain there for many ages intact, but alone and inert. Some of this wheat has been sown in our day, and the germ of life responded to the influences of the life-giving forces brought to bear upon it and life was the result. Divine energy transmitted through the sun and the soil and the rain touched the germ of life and a new creature sprang into existence. How could this be? we ask. But no one answers. Science does not know, human genius does not understand it, nobody knows, it is the mystery of life. Human ingenuity might produce a very close resemblance of a kernel of wheat, but it would not be wheat. It could not impart to that object the power to reproduce itself. Life is not of earthly origin. Fifty years ago Dr. H. C. Bastian taught, and startled the world by his teaching, that

life was not necessarily the gift of life, that life could be generated spontaneously. After a long series of experiments that were set forth as furnishing the most indubitable evidence of this claim his theories were blown to the winds by a few simple facts that forever silenced his testimony. No such claim is now made. Life can not be produced without the implanting of the life element, which can not be produced except by the word of God. "Man does not live by bread alone. Bread is not the staff of life. By every word that proceedeth out of the mouth of God shall men live." God's Word is the staff of life. It is the source of all life, and Jesus Christ, the Son of God is the Word of God, by whom the worlds were made, by whom all things exist and consist. This truth embraces the lowliest plant that grows, the humblest animal or insect or infusoria that possesses the element of vital existence.

This mysterious realm of life is called in our text, "The Kingdom of God." What is the kingdom of God? This phrase or this term was a very favorite one in the teachings of our Savior. It abounds in his sermons, it was the burden of his message to the world, it is held up by him as being the one thing to be sought before all other things; it was placed first and foremost in the message with which he sent forth his messengers, it is the basis of his parables, it is set forth in his illustrations and imbedded deeply in his admonitions and beatitudes.

What does it mean? What is embraced in that mysterious term—"the Kingdom of God"? It is declared to be like the man going forth to sow; like the man sowing good seed in his field; like a grain of mustard seed; like leaven hidden in meal till the whole is leavened; like a man finding a treasure hidden in the field; like a merchant man seeking goodly pearls; like a fish net catching fishes good and bad. In our text it is "as if a man should cast seed into the ground and should sleep and rise, night and day, and the seed should grow and spring up, he knoweth not how, for the earth bringeth forth of itself, first the blade, then the ear, then the full corn in the ear." The kingdom of God, or the kingdom of heaven (for they are equivalent terms) is like that. It is not simply like that, it is that. The man simply prepares the ground and

puts in the seed. He does the simple manual things which he understands. That is all he does, he can do no more. The seed springs into life in a miraculous way, through a process he does not understand and can by no means imitate or assist. Experience teaches him that it will grow if the germ of life is there, and if the life-giving energy touches that germ, and if the new life is nourished by sunshine and rain. These are conditions over which he has no control. He can only wait and see it grow, in the meantime taking care that the plant is not choked by other forms that are inimical to its life and growth. As he watches each day taking notes of progress, he rejoices to see the development of his plant—first a tiny blade, then a stalk, then the head or ear, and finally the ripened and finished grain in the ear. How familiar that all is. Never have I seen a more beautiful realization of that familiar picture than during this wonderfully beautiful summer. Nature is glorious in livid green, in abounding life, in beautiful tints, in the promise of a rich harvest, and the glory of this theme is forced upon the thoughtful mind as one looks upon the handiwork of God.

This is but the story of life in all its manifold forms. Life, I repeat, is a profound mystery. The wisest of men has written this matter out in a very striking way, saying, "As thou knowest not the way of the spirit, nor how the bones do grow in the womb of her that is with child even so thou knowest not the works of God who maketh all" (Eccl. 11: 5). The conception and birth of every individual is a distinct act of divine power and wisdom and can not be accounted for through natural processes or human agencies alone. The essential element is not spontaneously generated. Life proceeds from and works in the human body only through the interposition of a power that is distinct from and superior to the body. And the processes of nutrition and maintenance are under the control of an intelligence of infinite wisdom, and endless patience. The beating of the heart, the inflation of the lungs, the processes of digestion and assimilation are not carried on under our supervision. Physiology tells us about involuntary muscles, muscles that act independent of our will or volition. That is a fact, so far as our control is concerned,

but I doubt if there be such a thing as a really involuntary muscle—one that acts independently of any extraneous impulse. Consequently, the only explanation of the constant performance of these vital functions is to be found in the indwelling of a divine power that operates in our lives every moment. It is the same power that created us, that preserves us, that heals all our diseases and forgives all our iniquities.

Intellectual life begins in the same mysterious way, first the germ of intelligence, then the touch of a life-giving spirit that produces first the blade, then the ear, then the ripe corn in the ear. Spiritual life has its mysterious beginnings in exactly the same way. God plants in every individual the elements of a spiritual nature, of moral qualities and capabilities, but these lie dormant in the nature until aroused to life by that Power who proclaims himself to be the resurrection and the life. He speaks to this dormant spiritual nature the resurrection call, "Awake, thou that sleepest, arise from the dead, and Christ shall give thee light." And the spiritual being awakens to life everlasting. The future immortal life is brought to us by the same power. There must be present in the heart the germ of immortality in the form of the Spirit of God, and this element becomes the means or medium through which we are raised from the dead. The apostle speaks thus of this truth, "If the Spirit of him who raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." The touch of the life-giving spirit comes with the voice of the Archangel when the Lord himself shall descend from heaven with a shout, and the dead in Christ shall rise first, and the children of God who are at that time alive shall hear that same voice and they too shall be changed in a moment, in the twinkling of an eye and at once the rags of mortality and death are exchanged for the spotless and glorious garb of immortality and eternal life.

So, we see that through the entire universe there is every where this mystery of life, because that mystery is God, and God is omnipresent and immanent in all his works. We co-operate with the life-giving

(Continued on page 305)



## MISSIONS AND THE SABBATH

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

### MISSIONARY AND TRACT SOCIETY NOTES

#### THOSE CALENDARS

One large church that had sent in orders for only three copies of the Calendars has this past week asked for six more. That is better, but we had hoped to sell 150 or 200 copies in that one community; and there is time yet. Other localities might well use twice as many as they now have. One week ago the records showed that in all the territory of the Western Association only 117 copies had been sold. Our policy is to sell these Calendars, not to give them away. Let it be a real Clean Up Sale. Fifteen cents a single copy, ten cents in lots of 25 or more to one address.

#### REVIVAL AT SHILOH

The efforts of the pastors of the churches at Shiloh and Marlboro have been richly repaid, and there have been "showers of blessing". The pastors united and asked the pastor of the Ashaway Church to come and help them. A brief message from Pastor Davis on his way home says that there were thirty-six conversions and thirty baptisms with more to follow, and that practically all those baptized also became members of the Shiloh and Marlboro churches.

#### THE NEW BUILDING

Sunday forenoon, February 26, the Building Committee of the Tract Board held a meeting for the purpose of inspection preparatory to taking over the new building from the hands of the contractors. General satisfaction was expressed by the committee, and it is felt that the quarters into which we are soon to move are well adapted to our work. A few items not called for in the contract are now being attended to, a painting of the walls, the treatment of the concrete floors with a preparation to prevent wearing and dust, shelving in the storerooms, shades for the office windows, etc.

#### EQUIPMENT NOTES

Attention is again called to the method which the Tract Board has adopted to finance the expense of the additional equipment for the printing plant of the new building. The reasons for the expense were explained in the SABBATH RECORDER of last week. These five-year notes, at 6 per cent interest payable semiannually, are gilt-edge investments, as secure as the Tract Society. See the notice on another page, and send your inquiry and your money to the treasurer.

#### EVANGELISTIC WORK AT PLEASANT RIDGE

Pleasant Ridge is a town in West Virginia about six miles from Cowen. Lone Sabbath-keepers have resided for many years at Cowen. Through their interest and support Seventh Day Baptist ministers have visited that locality. Just now Rev. D. Burdett Coon is conducting a series of evangelistic meetings at Pleasant Ridge where there is a promising opening for such work. The last report from there was to the effect that Rev. W. L. Davis and wife from Berea, W. Va., were expected to join in the meetings to have charge of the music.

#### SPECIAL MEETINGS AT SALEMVILLE

Rev. William L. Burdick, our general missionary for the Western Association, has gone to Salemville, Pa., on the invitation of the pastor and people of that church, to engage in a campaign of spiritual revival and ingathering. Salemville has been looking forward to this special effort with hope and prayer. May their expectation not be disappointed.

#### SABBATH EVANGELIST AT BROOKFIELD

Rev. Willard D. Burdick will spend three or four weeks in March in Sabbath evangelistic work, with the church at Brookfield, which is now without a pastor, as his headquarters, working also at Leonardsville and West Edmeston. He plans to begin at Brookfield Friday night, March 3.

#### FORWARD MOVEMENT DIRECTOR ON THE FIELD

Rev. Ahva J. C. Bond has been visiting the churches of the Western Association. At Nile he held several meetings and preached Sunday evening at the local mission. How is this for an intensive pro-

gram? Independence Thursday night, Alfred Station Friday night, Alfred and Alfred Station Sabbath morning, Andover Sabbath afternoon, Alfred Station evening after the Sabbath; a conference Sunday morning, a more general conference Sunday afternoon, Alfred Station Sunday night, Alfred Monday night, Leonardsville Tuesday night, West Edmeston Wednesday night, Brookfield Thursday night, Verona Sabbath Day, committee meeting in Plainfield Sunday afternoon.

### ON THE PACIFIC COAST

REV. E. S. BALLENGER

The Pacific Coast Association is big in territory, but small in numbers, and still smaller in church organizations. We have a brace of churches; one at Los Angeles and the other at Riverside. We are far removed from our sister churches; our nearest neighboring church lies a thousand miles to the east of us. While our numbers are limited and rich men or women are unknown among us, yet "the people had a mind to work".

A year ago the Woman's Board sent out a circular letter enumerating seven things that we were requested to make subjects of daily prayer. One of the seven read as follows: "Will you pray daily, and definitely, by name as they may occur to you, for a man and his wife, who have an understanding of the Spanish language, to go to Argentina." This request was not forgotten. When Brother and Sister Robinson came to Riverside we felt that our prayers had been answered.

William Robinson is an ordained minister, formerly associated with the Seventh Day Adventists. As a young man he went to Argentina as a self-supporting missionary. After spending over four years in this field he was requested to labor in Spain where he spent two years. A few years ago he and his wife returned to Argentina at their own expense, but unavoidable circumstances at home necessitated their retracing their steps. They are both familiar with the language and customs of the people and have a burning desire to return to South America where they feel that God has called them to labor for the upbuilding of his kingdom.

We felt that our prayers had been answered and negotiations were entered into at once with the Missionary Board with a view to their appointment to this field. The depleted condition of the treasury forced them to decline the appointment.

A committee of five was appointed to recommend plans for church activities for the future and after careful consideration, including an estimate of the cost of such an undertaking, they recommended the following:

*Resolved.*—That, inasmuch as William Robinson, an ordained minister, has spent many years as a gospel worker in Spanish-speaking countries and has a burning desire to return to one of these needy fields; and, believing the Neglected Continent offers one of the most promising openings for missionary undertakings; therefore we recommend that William Robinson and his wife be recognized as ordained ministers of the denomination and that the Missionary Board place them under appointment to Argentina, South America. And, inasmuch as the depleted condition of the treasury of the Missionary Board does not warrant their assuming the financial responsibility of such an undertaking; therefore, we, the Pacific Coast Association in session at Riverside, February 12, 1922, do agree to underwrite the initial expense of their appointment to the field and pledge ourselves to provide for their support for at least two years.

In view of the above action, we recommend that our churches, isolated companies and families on the Pacific Coast, inaugurate a systematic study of South American countries from the standpoint of missionary activities, and that we encourage our young people, especially the Life Work Recruits to study the Spanish language, with the view of qualifying for this field.

The recommendations were warmly received and were spoken to in a very tangible form. Before adjournment the initial expense of getting them to the field, estimated at \$900 was secured and \$600 a year pledged for their support for at least two years.

It was definitely understood that this undertaking was in no wise to interfere with our support of the Forward Movement. We propose to pay our proportion of the denominational activities aside from supporting this missionary undertaking.

In addition to this, a liberal sum was pledged, without solicitation, for the support of a tent company on the coast. Plans are being laid to open up the tent effort as soon as the rainy season is over.

Five of our young people have signed up as Life Work Recruits and some of them



expect to begin a definite course of training next fall.

The rainy season was on us with a vengeance at the time of our association meeting so that delegates from a distance were reduced to a minimum. We anticipate no difficulty in raising a sufficient amount to insure the support of this undertaking.

If any of our Pacific Coast brethren want to have a part in this good work we invite them to join in the enterprise. Mrs. Grace Osborn, 184 North Street, Riverside, is secretary-treasurer of the association.

This thing is of the Lord and can not fail.

Riverside, Cal.

### LETTER FROM ARGENTINA

Rev. Edwin Shaw,  
Plainfield, N. J.

MY DEAR BROTHER IN OUR SAVIOR:

I am very sorry to inform you that our church sustained a great loss in the murder of our Brother Arturo Johanson about three weeks ago. He was working about two days' journey distance from home with his oldest daughter, a son of seventeen, and also with a Brazilian hired man, who had been working for him several months, and with whom as far as we know, he always got along well. Telling our brother that he had discovered a tapir deep in the woods, this hired man persuaded father and son to accompany him and then shot both of them. Our brother died immediately but the son could get away and died a few hours later after he had been able to tell of the affair. The murderer, who had tried to escape, was soon afterward shot by citizens and police, as he did not want to surrender.

Our brother leaves a large family, the youngest child being born after the father was killed. All of us loved him dearly, as he was a faithful follower of the Savior and was always ready to lend a hand. He was never ashamed of the gospel, for to him it was the power of God unto salvation. Our circle sustains a severe loss through his death, as he was our superior in many ways. His favorite hymn was "O Happy Day", etc. He and his wife were among the first ones baptized here. Hence our circle has become smaller again. As three of our brothers and one sister live so far away

and through the absence of two others, who lean towards the Adventists, we only had five members to celebrate the Lord's Supper on the last Sabbath of 1921.

Our collection amounts to \$50.00 in paper money, \$5.00 of which is for Java. We decide later where the balance will go. Our Pastor Sand received a money order receipt that the money sent to Rev. S. H. Davis has been received.

A few hours' distance from our chapel a First-day Baptist minister has settled in the village of Bonpland. Although I have not had an opportunity to meet him, I trust that it is his purpose to preach the gospel to the people, and if this is to win souls for Jesus, I will surely rejoice, but we would have rejoiced much more if a pastor or missionary of our Seventh Day Baptist faith had come here.

In general everything here looks dark spiritually, and now this year financially also, as we can hardly expect any crops owing to the locusts. Thousands of acres of crops are totally spoiled and we have a very short time left (until about the fifteenth of this month) to replant,—beans we can replant until March 1. We did not have any locusts in fifteen years, but this year without doubt on my farm of about one hundred and twenty-five acres, I believe we had hundreds of millions. Many are discouraged, but not I. We know that we have a rich, loving and all powerful Father in heaven, who cares for us, and who will care for us. Our expectation is from him.

With brotherly greetings,

J. J. VAN YSSELDYK.

Cerro Cora, Argentina,  
January 4, 1922.

### SIGNS OF THE TIMES

"The Pharisees also the Sadducees came and tempting desired him that he would shew them a sign from heaven. He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather today; for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" (Matt. 16: 1-3).

The following paragraphs taken from the writings of Doctor Jowett constitute one of the best interpretations and practical applications of the meaning and teaching of these words of Jesus Christ that I have ever come upon. These paragraphs are well worth several readings, first because they so clearly set forth just what Jesus meant by his illustration, and second because several examples are given by which the truth is applied.

Our Lord one day charged the people with being weather-wise, while they were not history-wise. They could read the face of the sky; they could not read the face of the past. They could interpret the movements of winds and clouds but they could not interpret the movements of the human race. "Ye can discern the face of the sky": They had become familiar with certain successions in the natural world.

How had they come to be able to read the face of the sky? They had learned it from experience, from common reasoning. Their observation and reasoning had taught them that two things were never found together—the north wind and warmth, the south wind and the cold. This observation had been so often repeated that at length they came to regard the association as fixed and natural. The observation was therefore translated into a principle, and the principle found expression in daily action. The natural history of yesterday will rightly interpret natural happenings today.

But now Jesus Christ expresses himself in great surprise. He is surprised that men's powers of observation, which are so keen and penetrating in one direction, should be so dull in another. The Lord teaches that these fixed successions in nature have their analogies in other fixed successions in the lives of men. He bids the people observe how things happen in history, what things follow what things, and to note how the fixedness of the succession is never broken. He tells them to look at their yesterdays, and at the yesterdays of the race, and they will find that things appear or disappear in a very definite order.

Look at history, says our Lord. You will find that some things never go together. They are mutually repellent. If you have one of them you may be perfectly sure the

other is missing, just as when the north wind blows you will be sure that the heat is away.

And so human happenings are more than detached events; they are prophecies and predictions. We are intended to know when one thing happens what will follow it. Yesterday's happenings should shape our expectations today. History, which is the story of human experience, records certain relations, and we shall inevitably find these relations are repeated and exemplified in our life today.

But the trouble is, according to Jesus, that we are weather-wise and not history-wise. We read one face, the face of the sky, and we ignore the other face, the face of the past. And so we go muddling and bungling along, in private life or in public life. We act blindly, we are dull to historic sequences. We ignore the findings of experience.

Well, what kinds of fixed successions does experience present to us? What sort of relations are they of which we can say: "This is a fixture; it is as sure as the relation of the south wind and heat, and of north wind and cold"? I should like to name one or two findings of human experience; there are examples of many, many more, but I think these seem to be especially clamoring for recognition in our own day.

History teaches that in all human conflict and controversy, no victory is finally effective which does not capture the citadel of the soul. We never win a man until his heart is won. The energies of any personality follow in the train of the surrendered heart. If the heart be missed the man escapes. Capture the heart, and you capture the life. This is a succession taught on every page of history. It is a line graven deep on the recording plate of human experience. Have we learned the lesson? Or are we ignoring the teaching, and seeking to win folk by some other method than the established one of winning the heart?

Suppose we lasso a man or a people by means of a law, and rope them into legislative compounds, what does history say about it? History says we shall never win them.



The secret of personality can never be seized and held in the leash of a statute. No, we can never by bare law win the heart of anybody, or of any people, whether the people be American or British or Irish or negro, or the dwellers in the Cameroons. Law leaves the spiritual citadel of man untaken and unpossessed. That is the unailing teaching of experience.

Suppose we try another sort of constraint. Let us seek to capture the life of man in the meshes of logic. Let us simply argue him into silent fellowship and obedience. Is the man now won? The teaching is perfectly clear. Logic no more reaches and holds the central secret of man than does the north wind bring heat. Arguments do not storm the central keep of the soul. Argument may capture the mind, while the life escapes. That is the teaching of experience. So far as the religion of Christ Jesus is concerned, if argument could make us captive, the vast majority of people would have been enthusiastic disciples long ago. But a convinced mind does not imply a surrendered life. "These people draweth nigh unto me with their lips, but their heart is far from me." The reason may surrender, but not the heart.

Try another sort of constraint. Let us attempt a deeper possession by seeking to wake his admiration. If we can rouse a man's admiration we are dealing with much finer and much more vital energies. What does experience tell us about this? It tells us quite clearly that we do not win a life when we win only its admiration. We can admire where we do not love. We may admire Jesus, yet not give him our hearts. That is the teaching of experience. I think the teaching is even more definite than that; we are taught that the full personality of a man never really marches with bare admirations. You need something more if the really vital thing is not to be left behind.

"We live," says Wordsworth, "by admiration." Yes, but Wordsworth does not stop there. Let us finish the sentence. "We live by admiration, hope and love." Ah, there you touch the secret! It is when the admirer becomes a lover that the entire personality begins to move. Win the heart, and you capture the life. It is so in friendship,

it is so in marriage, it is so in the life of a people or a race.

Now let me present a second lesson from the teachings of history: Material forces never can win moral and spiritual victories. It is just as sure as that a wind from the arctic regions never carries the heat of fire, or that a tropical wind is not freighted with the frost. Have we learned the lesson? Do we indifferently ignore it, or do we believe it? Material forces can never win moral and spiritual victories.

What other succession does experience present to us? We release the best in ourselves when we release the best in others. In all your observations have you observed that staring sequence? One follows the other as surely as the south wind brings the treasures of the heat. When we do the one thing we accomplish the other. It is a law of life. If this be true, let us note the inferences. Healthiness comes from helpfulness. Through our brother we find ourselves. Open out a spring of joy in somebody else, and a similar spring begins to flow in you. Nourish his faith and you gain in spiritual apprehension. These are some of the inferences. We dig ourselves out of our own graves by devoting ourselves to the resurrection of others. Tell somebody else the good news of our Father's love; tell it to them till the music fascinates and entrances them, and the harmonies ring like wedding bells through your own soul.

#### "HERE AM I, O LORD, SEND ME"

"I have heard my Savior calling,  
To the harvest rich and fair;  
Where the workmen now are busy,  
I must take my station there.

"Tho' I may not with the reapers  
Gather large and heavy sheaves,  
I, like Ruth, may catch stray handfuls  
Which some careless gleaner leaves.

"Jesus, use me now and ever  
I will give myself to thee,  
Thine to be in body, soul and spirit,  
Here am I, O Lord, send me."

"Men are seldom, if ever, converted to truth by pounding. Calling hard names is not a means of reform, nor promotive of divine grace in him who pounds, much less in him who is pounded."

## EDUCATION SOCIETY'S PAGE

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

Brother Pastor: Are you ready to fire your effective shots in the Ministerial Decision Campaign, which takes place March 18 and 25?

One of my greatest pleasures is the studying of the book catalogs which the publishers are constantly showering me with. It is a source of constant wonder into how many corners and out-of-the-way places, into how many unexpected intellectual mines, on to how many mental mountain tops, across how many apparent deserts of thought, into how many inextricable jungles, yes, into how many festering sores of humanity the insatiable curiosity of man leads him.

Within the covers of a book catalog are irrefutable evidences of the eternal quest of the human spirit for the triple goal of the good, the true, and the beautiful. Here you get a glance at the thoughts of the sages; here you get a glimpse of the New Jerusalem as pre-visualized by some prophet; here you are enticed by key-hole views of some just-discovered Elysian Field of beauty. All this may be revealed by so trivial and ordinary thing as a book catalog.

How would you like to make a 14,000 mile trip in an aeroplane? An announcement of the book *14,000 Miles Through the Air*, by Sir Ross Smith, gives you some of the thrills of such an air voyage when it says that this story is an account of the first flight made by man from England to Australia. The narrative, in simple straightforward style, is written by the man who commanded the plane. Following his war service as a British airman, Lieutenant Smith undertook to return to his native Melbourne from London by the daring method of travel through the air. With a happy absence of technical language, he recounts the details of preparation, the inauspicious start, and the many thrills and misadventures of the trip.

Think what money and how much human living were consumed before it was possible to write the words of this simple book announcement. And yet the peruser of the

catalog gets just a bit of the exhilaration of the adventure and it does not cost him a penny.

I wonder if we ever stop to think how many of the blessings of life which we enjoy as freely as the air which we breathe have cost others untold blood and treasure and agony.

All the above remarks are intended partly as a rambling introduction to some books lately published by the Macmillan Company, 64-66 Fifth Avenue, New York City, about which I believe the readers of the RECORDER would like to know. Don't for a moment think that I am hawking the wares of any book house. Please don't think, either, that, because I am mentioning these books here, I am vouching for their contents. I am simply saying to you that here is some new material, just published, which may help you and inspire you in this rather complicated job of ours—the business of living.

*Labrador: The Country and the People*, by Wilfred T. Grenfell. Illustrated. With the scientists telling us that civilization's advance depends upon the fullest exploitation of all the regions of the earth, interest is revived afresh in this revelation of the potentialities of Labrador. Dr. Grenfell's thorough survey of this interesting section of our continent has already attained recognition as the standard work upon its subject.

*Peacemakers—Blessed and Otherwise, Impressions, Reflections, and Irritations at an International Conference*, by Ida M. Tarbell. One of the foremost women journalists has here written a refreshingly intimate account of the winter months in Washington, reflecting all the little currents of feeling, catching all the little flurries of gossip, that made our capital city such an absorbingly fascinating location for the expert news writer during the last few months. While the world was judging the great personalities involved through the medium of their formal speeches, Miss Tarbell was studying them at first hand, and now records the personal impressions made upon her acute observation.

*America Faces the Future*, by Durrant Drake. This book is an attempt to recall this country, especially its college students, to the progressive aims which were animating American politics a decade ago. The titles of the five parts indicate the book's



general contents: Labor, Equality, Democracy, Efficiency, and Patriotism. The author is a liberal thinker, who regards soundly progressive principles as the best cure for social unrest and violent radicalism.

*Rural Child Welfare.* An inquiry by the National Child Labor Committee, under the direction of Dr. Edward N. Clopper. This volume describes social and economic conditions affecting children favorably or adversely in their health, schooling, play, and work; and discusses the problems which these conditions present to citizens, social agencies, and state and local governments. Its findings and recommendation apply especially to West Virginia, but the conditions found and the problems discussed are discoverable throughout the country as a whole.

*The Church in America,* by Professor William Adams Brown. As a result of his varied experience in the theological classroom, in the Union (Theological Seminary) Settlement, Good Government Club A, Chairman of the Committee of Fourteen and of the Home Missions Committee of the New York Presbytery, member of the Presbyterian Board of Home Missions, trips to the Foreign Mission field, secretary of the War Time Commission of the Churches and Chairman of the Committee on the War and the Religious Outlook, Dr. Brown has come increasingly to realize that the movements now going on in the American churches are significant not only for the immediate practical issues at stake but also because of their bearing upon the larger theoretical principles with which religion is at heart concerned. He believes that in the American church an experiment is being tried which will have a far-reaching influence on the future of democracy and which in the last analysis will help to determine whether Christian faith shall be easier or harder for men.

*Christian Work as a Vocation.* In two volumes. These books aim to acquaint the young man who is contemplating some form of Christian service as a life-work, with the nature and opportunities of these callings and the personal and educational qualifications necessary for success in them. The following subjects are treated:—The Ministry, The Foreign Missionary's Calling, Biblical Teaching in the Schools and Colleges, The Young Men's Christian Association Work, Opportunities for Social Work.

### SALEM COLLEGE

M. H. VAN HORN

In a recent issue of the RECORDER, Director Bond opened the way for further information regarding Salem's needs and the plans of the College Board to meet these needs.

Soon after the action of the Commission at Pittsburgh last fall the Board held a meeting at which time it was decided to accept the suggestion of the Commission that Salem present its needs to the denomination at large. After many committee meetings and board meetings plans were finally approved for making a denomination-wide appeal for financial aid. This appeal was not to be made, however, until after a thorough canvass should be made of Salem and the territory served by the college.

Salem's needs are so pressing and so varied that it has been difficult to decide just where to place the emphasis and in what order to take up the work. However this is the plan as accepted by the Board:

1. Attempt during the present semester to raise the deficit of last year and the estimated deficit of this year which together will amount to about fifteen thousand dollars.
2. Beginning not later than September 1, 1922, attempt to raise by means of a three-year subscription, funds sufficient to take care of the probable deficit for the next three years.
3. Start a three-year campaign for endowment and make a continuous and strenuous effort so to increase the endowment that the awful burden of yearly deficits may be eliminated.

No doubt this program will appear to many as an impossible undertaking and it might appear so to the Board had not it become somewhat accustomed to seeing the apparently impossible come to pass year by year for more than thirty years. Think of conducting a school now grown to over three hundred in regular attendance and a yearly net enrolment of over five hundred with less than fifty thousand dollars endowment! Compare this endowment with that of other schools; compare expenses and enrolments; take time to make figures that will render comparison easy, as I can not do here, and it may become apparent how literally Salem is "making brick without straw". It is a tremendous undertaking,

### THE KINGDOM OF GOD

(Continued from page 297.)

but the cause is a worthy one. The work has grown too big and the burden too heavy for the people of this community, or of this association to carry. It is rather a work for the entire denomination. Is it not now time to place the stamp of denominational approval upon the work of Salem by raising her endowment to something near that of our other colleges?

Salem has a distinct field of service all her own. One would go west to Athens, Ohio, or east to Baltimore, Md., before finding other colleges on the main line of the Baltimore and Ohio railroad running through the State from east to west. One would go north about sixty miles or south fifty miles before coming to other colleges or universities. Salem's student body will, therefore, probably not be more than fifty per cent Seventh Day Baptist for a long period of time if ever. But while we are providing a college for our own young people in the Southeast, we are also doing a part of the world's work in providing a Christian education for all young people of this section. That Salem is serving the Seventh Day Baptist cause in the Southeastern Association is evidenced by the fact that no one of our young people, who is of college grade, is enrolled in any other college, unless perchance it be from Salemville where the writer is not so well acquainted. Salem's Board has such faith in the mission and high purpose of the college that it has had the courage to go forward many times when the way seemed entirely closed, and it is going ahead now with confidence that its friends east and west, north and south, will understand and help.

President Bond carried this to the people both at home and abroad during the first semester of this year; the writer has been asked to carry it to the churches of the denomination after he shall have completed a thorough canvass in the home section. The first objective will be funds to pay off the deficits of this year and last as set forth in item 1 of the plan of the Board of Directors. Shall we put our shoulders to the wheel and together perpetuate the good work of the college, or shall we surrender our opportunity to others who will be glad to take up the work where we leave off? We have faith to believe we shall "carry on".

power in some of the simpler conditions, we prepare the ground, we sow the seed, we cultivate the growing plant, but without God all would be lifeless, dark, hopeless. The almighty, the infinite God, our Father, is the creator and upholder of all things. From the throne of God proceeds the River of Life, and its flowing is never interrupted. By it and on either side of it is there the tree of life whose fruit is life-giving and the leaves of the tree are for the healing of the nations. Whosoever will may take of the water of life freely. Said Jesus, "If any man thirst let him come unto me and drink." With God is the fountain of life. In him all our mysteries are explained. He who turned water into wine, who with the five loaves fed the thousands is still at work in his great laboratory, which we call Nature and is producing life and health for all his creatures. Our little bags of seed are turned to wagonloads of golden grain in the same miraculous way, and by the identical power that on the shores of Galilee fed the five thousand men besides women and children. The same power that in Cana turned the water into luscious grape juice is still making grape juice out of water by millions of tons. His resources are as unlimited as his power, and in him we may confide for life and all its accompanying blessings.

How shall we answer this question, What is the Kingdom of God? The answer is as broad as the universe, and it includes the world above. But answered categorically we may say that the Kingdom of God is that realm in which God holds undisputed sway. It is not of earth, the Savior tells us. It is not visible nor can it be pointed out in any earthly form or organization or establishment. It is not meat and drink, says the apostle. It exists in this present world only in the individual hearts of God's children. It is within us—within the hearts that are subject to God, and where he reigns without a rival. When the time comes that God rules in every heart the kingdom will be established on earth as in heaven. Then shall we see God with clear vision. Then shall this outward visible concrete world be merged into that spiritual unseen, eternal state where we shall be made like him for we shall see him as he is.



## WOMAN'S WORK

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

"God give the parents  
Strength to stand for right,  
Give them the courage of those  
Who know that if they will, they can,  
Teach them to see in every face  
The good and not the base.  
Make them sincere in word and deed,  
Blot out from them all sham and greed.  
Help them to guard the doubted soul  
By constant active self-control,  
Clean up their thoughts, their speech, their  
play,  
And keep them pure from day to day.  
O make of them parents worthy of the name."

### THE BOY PROBLEM WALKS IN—AND HOW IT IS ENTERTAINED

BY A MERE MAN

You may possibly remember that a little while ago, I related a part of my experience in entertaining the Housekeeping Problem. I found very soon after that, when my wife had recovered her health, that there were other Problems in the Home, and the one I am going to tell about now, if you are willing to listen to it, is the Boy Problem.

The Boy in our home is a fine boy, if I do say it, and he has never given us much anxiety until lately. He is just beginning his college course, after finishing high school with credit, and we were proud of him because he was so steady and had such a good record in his studies. In fact, I was so absorbed in my business, making my \$3,500 a year, that I think I sort of let the Boy's Mother have most of the responsibility of bringing him up in the strait and narrow way.

But one evening, when the children were out of the house (you remember, perhaps, I told you we have two boys and a girl, the younger boy in high school with his sister), and I had settled down with a new novel, a good detective story, my wife said, as she looked over the sitting-room table at me, "I'm getting worried about the Boy."

We have always called the older son "Boy" because his full name is Boynton, and his schoolmates have shortened it up.

I dropped my book on the table and said, "What's the matter?"

"He is beginning to smoke."  
"Smoke! How do you know?" (I had almost said, "Holy smoke, but my wife cured me of slang several years ago. Sometime I will tell you how she did it.)

"He told me."

My wife said it so calmly that I did not detect the fact that she was on the verge of tears.

"How long has he been smoking?" I asked, because the Boy had virtually promised me that he would not smoke until he was twenty-one, and he was only just a little over nineteen.

"I don't know, but he confessed to me this morning that he had acquired the habit at the college smoker, and that nearly every student in his class smoked."

"Cigarettes?" I asked, getting angrier every minute.

"A pipe!" my wife said, and with the word she suddenly broke down and began to weep.

My wife cries so seldom that I almost felt as if the end of the world had come. I tried to comfort her, and said a number of foolish things such as the average man says to his wife when he doesn't know just what to say to her. But in spite of all I could think of, she seemed quite depressed.

"I feel so disappointed," she said as she finally wiped her tears away. "I did so want him to keep from this habit. And he knows how I feel. Yet it does not seem to make any difference."

"Wait till he gets home. I'll have it out with him!" I said, perhaps a little sternly. For at that, his mother spoke up as if alarmed.

"Don't be too severe on him. I'm sure he wants to please us generally."

"Oh, well, I won't overdo it. But I don't like the habit and I don't want him to contract it."

"Perhaps,"—my wife said timidly, and then stopped.

"Perhaps what?" I asked as I picked up my book again.

But my wife did not say what, and it was only after she went upstairs and I stayed below to wait up for the Boy that I thought I knew what she meant. I kept

thinking it over as I read the detective story, until finally I threw the book down on the table, out of patience with it because it seemed to me that any one could write a better story without half trying. And so I sat there until the Boy came in, a little late, for the younger ones had returned from their school entertainment some time before and had gone upstairs. So the Boy and I had it out all alone.

"Good night, father," he said as he started straight for the stairs after hanging up his hat in the hall.

"Wait a minute," I said. "I want to have a little talk with you."

He looked scared at that, but he came in and sat down by the table. I kept trying to remember what his mother had said about not being too severe with him, but I expect I seemed rather stern to the Boy, for acting on a habit I have, I came straight to the subject.

"I understand you have taken to smoking. Didn't you tell me you would wait until you were twenty-one before you began?"

"No, father, I did not make a promise. I said I would try to wait. And I have tried; but what's the use when all the fellows smoke? I don't want to be queer, and unsocial. And smoking is the rule at all the college functions, at least nearly all of them."

"But you know your mother doesn't like it. She is pretty much upset by it."

"I know." The Boy seemed real concerned about that. "I told her about it. And I don't smoke very much, and not at all in my room."

"But you smoke a pipe," I said, getting a little warm over it. "Have you got it with you? Let me see it!"

He took it promptly out of his pocket and handed it over. I took it and said before I thought, "It is just like the one I used—," and then I stopped and eyed the Boy severely, as I laid the pipe, a short and black affair, down on the table.

"Where have you been smoking tonight?" I asked to bring the conversation back to the original subject.

"At the Y. smoker," the Boy said.

"Do you mean that the Y. has a smoker?"

"They always have one at the social meetings." And he added, "I used to be almost

the only fellow at the Y. that did not smoke, and that's one reason I began. I don't see any great harm, father, and besides—you—"

"Well, go on, what about me?"

"You smoke," the Boy said, and his look went straight as a drawn line from his eye to my upper left-hand vest pocket out of which stuck two cigars.

"But not a dirty pipe."

"But you just said you used—"

"That was years ago when I was in the University," I said without thinking. And then, before the Boy could say any more I went on. "We won't argue the matter. Your mother does not like it, and I think it is a bad habit for you. I want you to quit right now. No more smoking."

For the first time in his life I thought the Boy looked at me sullenly and defiantly. He rose, and reached out his hand to take the pipe off the table, but I covered it with my hand.

"Leave it here," I said shortly. "We will finish this talk in the morning. Go to bed and sleep off your feeling."

The Boy went away without saying good-night, which hurt me, because it was the first time.

But after I heard him close his door, I sat by the table thinking. And the more I thought the less I thought—of myself. I began to finish that sentence, that my wife had begun when she had said so timidly, "perhaps—"

I sat up pretty late that night, but when I came downstairs next morning, after a not very sound sleep, I called the Boy into the library and asked my wife to come with him.

I laid the Boy's pipe down on the library table and then I laid the two cigars down by the side of it. And looking at the Boy's mother as much as at him I said, "I want to make a straight bargain with you about the smoking business."

"With me?" said my wife.

"Well, yes, with you and the Boy. I will give up smoking cigars if you will give up smoking a pipe. What do you say?"

The Boy's eye sparkled, and he jumped to his feet.

"You don't mean it, do you Dad?"

"I never meant anything more in my life. The habit is a bad one, and I can not afford it."

"Then it's a bargain," said the Boy, and



with the word he reached out for the pipe and threw it with all his might down into the fireplace. It was a cheap imitation briar made of some brittle stuff that went into small pieces. I shook hands with the Boy somewhat dramatically, and was about to sneak out of the room, but if I remember rightly, at that point my wife pulled my head down (she is very short, and I am very tall) and kissed me hard. "I thought, perhaps, if you would do that—" she whispered.

But only a little while after the smoke problem was disposed of satisfactorily, the Boy's mother came to me with another one, and this time it *was* serious. It was another evening when we happened to be alone. I glanced up from something I was reading, and the Boy's mother was looking mighty worried.

"Do you know what the Boy has done, now?" she said.

"No, he hasn't robbed a bank, has he?"

"It's almost as bad," she said. "He's fallen in love!"

"In love!" I said just as if I had never heard the word before. "With whom?"

"Ah, that is what makes it a problem. She is one of the silly little things in college; the last girl I would have chosen for the Boy!"

"Leave them to me!" I said somewhat shortly. "He can't ruin his career over some silly girl! The idea! Why, he's only nineteen!"

"But," said my wife timidly. "You were only nineteen when we—"

"But that was different," I said decidedly. "You let me attend to the Boy."

So at the first convenient opportunity I confronted the Boy with this new problem.

"I want to talk with you about this—this girl business," I said to him one evening when we were alone.

The Boy straightened right up and looked defiant.

"This is a matter of life and death to me, Dad. You must not interfere."

"Are you engaged to her?" I asked after a pause.

"No, not yet. But we are thinking it over."

"I don't want to interfere with your affairs, but will you promise me to do certain things which are perfectly reasonable?"

The Boy hesitated a moment, but the confidence he had shown in me since the smoke problem won the day and he said, frankly, "Yes, if they are reasonable."

"Well, then, I want you honestly to do this. I don't know this girl, but your mother seems to, and she is worried. All I want you to do is to put these things into your mind and watch. And you needn't tell me anything. Let your mother know. Be honest now. First, does this girl dress modestly at the college and elsewhere? Second, does she use slang when she talks to you and other boys? Third, does she belong to a church or Bible school and go to them? Fourth, what kind of shows and movies does she prefer to go to? Fifth, is she willing to have you get her the most expensive candy and flowers, or does she tell you to be more economical out of your allowance?"

I thought at first the Boy was going to explode. But he seemed to pull himself together, and held out his hand to meet mine.

"It's a bargain?"

"Yes, Dad," he said, and he said it soberly.

My wife wanted to know what I had said to the Boy, but I preferred not to tell her. "You wait and see what he says. We made a bargain and I believe he will be honest about it," I said. And being a very wise and unusual woman she did not ask me anything more.

But a few weeks after, she came to me with a smile on her face that reminded me of the time when I was nineteen myself.

"The Boy has waked up from his dream about that girl," she said. "He is disgusted with her and the engagement is impossible. He says he has discovered that she is immodest in her dress, uses slang when talking to boys, never goes to Bible school and seldom to church, prefers movies that are exciting and sometimes questionable, and never remonstrates with him for buying expensive flowers and candy from his pocket allowance. He says he is done with her, and you can't imagine how happy I am. What a tragedy if such a girl had come into our family."

"Yes, indeed," I said humbly.

"I wonder what you said to the Boy," my wife suddenly said.

"Yes, I wonder."

"As for me," she said, "I don't know what you said to the Boy. But I prayed

that he might not make the mistake of his life. And my prayer was answered."

And I am wondering ever since whether I had anything to do with solving the Boy Problem after all. For I am only a mere man. But his mother—

—*The Christian Herald.*

### HOME NEWS

WESTERLY, R. I.—At the Pawcatuck Seventh Day Baptist church it was announced at the Sabbath morning service that the annual every-member canvass of the church had been completed and that the amount raised last year had been considerably increased.—*The Sun.*

NORTONVILLE, KAN.—Last Sunday was Mrs. H. L. Cottrell's birthday and as soon as it was noised abroad, being late in the day, several of her lady friends began plotting mischief. Some of them were discovered on their way to the parsonage shortly after dark with suspicious looking burdens—some in gunny sacks, and a few very brave ones carried their tribute in the open. When their first mission was accomplished, there were about a dozen innocent hens getting acquainted in a crate near the pastor's chicken house. Then the ladies took possession of the parsonage, and after a good deal of deliberation, decided to invite the members of the Brotherhood, who were holding a session in the church basement, to come over to the parsonage and partake of light refreshments, which invitation was unanimously accepted. A pleasant hour occurred in which some of the Brotherhood's program was repeated for the benefit of the ladies. The members of the Junior class presented Mrs. Cottrell with some nice pyrex dishes in the afternoon in honor of the occasion. Monday morning the pastor discovered the chickens, and while they were a small present in honor of Mrs. Cottrell's birthday we hope she will share the profits with Mr. Cottrell as well as the expenses of the industry.—*Nortonville News.*

NORTH LOUP, NEB.—The Young Women's Missionary Society held an all-day meeting with Mrs. Grace Rood, Wednesday. March is the birth month of our first pastor and also of our present pastor. The

Women's Missionary Society are going to make an effort to make the March Birthday Tea an event in honor of these men. The society voted the proceeds of this tea to the church scholarship in Milton College named in honor of the first pastor of our church.

The ladies' chorus made their initial appearance Sabbath morning and sang a much enjoyed number.

Following the social hour at the church Sabbath night the singers went to the parsonage and serenaded Mrs. Polan who is quarantined with Dighton because of scarlet fever.

The Juniors had a costume party at the home of Doris Davis Sunday night. Valentine games were played and refreshments were served. Nearly thirty were present and all had an enjoyable time.

The Sabbath-school classes of Merle Davis and Ava Johnson held a Valentine party at the home of Eddie Davis Sabbath night. Games in keeping with the season were played until a late hour and oysters were served. The guests had a very pleasant time.

Another very enjoyable social was held in the church basement Sabbath night—a large number were present and if laughter and good feeling be a criterion all must have had a splendid time. A few found the floor rather slippery and hard when they sat down on it.

Because of the cold day not a large congregation greeted our pastor Sabbath morning, and the Christian Endeavor societies were not as largely represented as they otherwise would have been. The societies occupied front seats on the south side of the center aisle and, together with the older ones, listened to a splendid sermon.

The Birthday Tea Monday night was well attended and thoroughly enjoyed. The birthday table was beautifully decorated and carried out the three days for which February is famed. A tiny log cabin, a cherry tree, valentines, and a miniature Betsy Ross made the table very attractive.—*North Loup Loyalist.*

The bright spots of my life are the days in which I learned that I had been a help in bringing men back to God. There is more happiness in bringing souls back to God than in three presidential nominations.—*William J. Bryan.*



## YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK  
59 Hanover Street, Battle Creek, Mich.  
Contributing Editor

### WHAT DOES FOLLOWING CHRIST MEAN?

Christian Endeavor Topic for Sabbath Day,  
March 18, 1922

#### DAILY READINGS

Sunday—Hearing Christ (Matt. 3: 13-17)  
Monday—Obeying Christ (Luke 5: 1-11)  
Tuesday—Loving Christ (John 21: 15-17)  
Wednesday—Imitating Christ (1 Pet. 2: 21-25)  
Thursday—Serving Christ (John 12: 23-28)  
Friday—Worshiping Christ (Matt. 2: 11, 12)  
Sabbath Day—Topic, What does following Christ mean? (Matt. 16: 24-26; John 10: 27-30; John 12: 26)

#### FULL SURRENDER

VIDA E. RANDOLPH

Following Christ means more than merely abiding by his wishes when we find it convenient. It is a full surrender of ourselves to him, putting our life entirely in his hands and trusting for guidance whatever may be the circumstances. We forget self to seek the higher aims of life and the divine will of our Father. By following him we not only give of our best but we receive in return many material as well as spiritual blessings.

#### DOING GOOD

F. HAMILTON WHIPPLE

"What does following Christ mean?" This is answered beautifully in Sheldon's book, "In His Steps". We must do as Christ would do in our place. In all our decisions we must first stop and question ourselves, "What would Christ do?" Matthew, I believe it is, gives the key to the answer of "What would Christ do?" in his words describing the work of Jesus, "And he went about doing good." When we are following Christ, that will be our aim.

#### ETERNAL LIFE

OTHO RANDOLPH

"I give them eternal life and they shall never perish," Christ says, in speaking of us as his sheep. He does not mean that in body we will have eternal life, but after our bodies have united with the earth from whence they came, our works and souls

shall live on. But after we have shuffled off this mortal coil and crossed into that country "from whose bourn no traveler returneth" what great reward could we mortals ask. "Him will my Father honor", if we serve him.

### C. E. WEEK AT BATTLE CREEK, MICH.

FRANCES F. BABCOCK

As there have been no Christian Endeavor items from Battle Creek lately, perhaps you would like to hear about our observance of Christian Endeavor Week. Several different ones have helped to write up these meetings. The general program that was sent out by the Young People's Board was used with a few variations.

The first meeting was held in the College Building on Friday night, February 3. This was led by Allan Van Noty. If any movement is to succeed it must be surrounded by the spirit of prayer and entered into with earnest endeavor. Just such an atmosphere was created by the opening meeting of Christian Endeavor Week. The essentials of Christian Endeavor, which make it the same everywhere, were discussed by the leader and re-emphasized by Paul Resser. From the general theme, "Christian Endeavor Around the World", ways and means were discussed in open meeting of making our individual society stand for and mean as much as was intended by the pioneers of Christian Endeavor work. The object of "The Life Work Recruit" Movement was presented by Pastor Kelly in such a way that all felt its full significance.

Pastor Kelly spoke about the "Life Work Recruit" Movement at church Sabbath morning. Also about the observance of Christian Endeavor Week.

Tuesday evening, the social was held at the home of Rev. and Mrs. D. B. Coon at 124 Ann Avenue with about forty-five present. When most of the friends had gathered, each in turn was blindfolded and given a candle to pin on a chart to find out where his light was to shine, whether in foreign or home field. Several insisted upon pinning their candles to places where we now have no missionaries. After this, pieces of broken plates were passed out. When these were matched to form a plate again, each group was given a list of the names of our missions, the letters of which

were all mixed up. When these were all guessed the devotionals were held. After a short song service Rev. H. D. Clarke offered prayer. Dr. Johanson spoke about the Life Work Recruit Movement and Rev. William Norment, pastor of a Christian church in Hagerstown, Md., who is a patient at the Sanitarium, spoke about the young people of his church and their activities. The Missionary Confab was given. L. E. Babcock represented Dr. Branch, Leon Maxson, Rev. William L. Burdick, Lyle Crandall, Rev. G. H. F. Randolph, Aden Clarke, Rev. D. B. Coon. Refreshments were served. All thought that it was a very enjoyable social.

The Tenth Legion service of our Christian Endeavor Week was held at the home of Pastor and Mrs. Kelly and was in charge of Lyle Crandall, the Tenth Legion superintendent of the Young People's Board. It was a meeting well planned and carried out and every minute was one of interest and enlightenment. Song, "Take My Life and Let it Be"; sentence prayers; clarinet solo, Ellis Johanson; talk, "Our New Forward Movement", (discussion) L. E. Babcock. Mr. Babcock's discussion of our New Forward Movement brought forcibly to our minds the larger scope of work our denomination is undertaking and likewise their need of funds with which to carry on.

Talk, "As much as in me is I am ready". The talk by Pastor Kelly was an appeal also and an eye opener as to the real situation in the ministry. We saw and felt with him the needs of this field.

Song.

Talk, "What the Tenth Legion is, and Where our Tenth Goes", Lyle Crandall. It seems as if talks on the Tenth Legion would become decidedly monotonous but Lyle always has a new way of putting things, so that his talk on this subject was far from tiresome. Short talks on "Why I am a Tenth Legioner", by Norma Willis, Allan Van Noty, Mrs. Kelly, Ruth Kelly and others. These short talks were very interesting and brought out many helpful thoughts.

Opening discussion on "Young Men for the Ministry"; Song; C. E. Benediction. On Friday night, February 10, was the "Better Purposes" meeting which was led by Mrs. Ruby Babcock. Miss Frances E. Babcock led the singing. "Give of Your

Best to the Master"; "Service is our Watchword"; "All in All to Me" were sung. Lesson, Num. 14: 20-24; prayer, August Johanson; clarinet solo, Ellis Johanson; business meeting. "Why have an Efficiency Society?" Frances Ferrill Babcock; song, "Working, Watching, Praying"; collection. Leader's Talk. The lesson is divided into two parts, "To Be" and "To Do". Reference was made to the letter that was in the RECORDER that week from Mrs. Wardner. "To Be", Quiet Hour Talk by Pastor Kelly; "To Do", Recruit Movement by Dr. Johanson; solo, "Jesus Only", Mrs. Ivan Tappan. The Pledge was written on the board and short talks were given on different parts of it: "Trusting in the Lord Jesus Christ for Strength", Mrs. Cerena Van Noty; "I promise Him", Allan Van Noty; "I will strive", Leon Maxson; "To do whatever", Miss Frances E. Babcock; "I will pray and read the Bible every day", Miss Ina Maxson; "True to all my duties", Mrs. Winnifred Clarke; "Be present at and take some part", Miss Norma Willis. Song, "Do the Next Thing". The Life Work Recruit cards were passed.

Silent prayer; sentence prayers; song, "Blest Be the Tie"; C. E. Benediction.

At the Sabbath morning service, Pastor Kelly mentioned that this was the ending of Christian Endeavor Week and that this was Decision Day for better service. Rev. Mr. Peake, missionary from Japan, preached on "The Consecrated Life". This sermon was very fitting for Decision Day.

The Life Work Recruit cards were passed out at Sabbath school again. This was the last of the services of Christian Endeavor Week.

### THE WEEKLY "GAS-JET" OF THE RIVERSIDE SEVENTH DAY BAPTIST CHRISTIAN ENDEAVOR SOCIETY

February 18, 1922

A SUCCESS.—Our contribution to the Pacific Coast Association program Sabbath Day was very well received. The model Junior meeting went off finely. The "Four Spheres of Action" were presented. Royce and Raymond made some twins in the "Home"; Christian Endeavor changed that home to a real home. Then the Endeavorers convinced Pastor Long face that Christian Endeavor really does help the church. He



asked to be at the next meeting and find out more about it. The hospital work was demonstrated in the "Community" act. Several points were brought out. Royce Pierce made a chain of slips with missionary verses on them as Marguerite Wells and Ada Babcock read the verses. Then the chain was stretched across a large map of the world. As a fitting conclusion Mr. Ballenger gave the call for Life Work Recruits. At least five of our members have taken the call and answered, "Have Thine Own Way, Lord."

**NEXT SABBATH.**—The topic for discussion is "The Sources of Happiness". Let's meet promptly at 3.00 o'clock at the Osborn home on North Street.

**BUSINESS MEETING.**—Sunday night at 7.00 sharp at 184 North Street.

**CONTEST.**—We hear that the two captains have met and had the preliminary skirmish. No casualties as yet.

**HELLO, NEIL.**—We are glad to see you around again. "Eat less and work more."

**DON'T MISS IT.**—At business meeting Sunday night the new list of officers and committees will be published. Come and see what committee you are on. This is going to be the best year we have ever had in our society.

**JOHN 4: 9-14; 13: 12-17; 15: 11.** Just the references for our discussion Sabbath afternoon.

"True happiness, if understood,  
Consists alone in doing good."

If every member were just like me  
What kind of a society would ours be?

### PACIFIC COAST ASSOCIATION

The Pacific Coast Association convened Friday evening, February 10, 1922, at 7.30, with a splendid conference meeting. Sabbath morning Pastor Hills preached an excellent sermon: Theme, "What doest thou here?" The question same home to all our hearts.

Sabbath afternoon the Christian Endeavor and Junior societies gave us a demonstration of what is being done by them. One number of the program showed a home before, and after the children became members of the Christian Endeavor, which caused considerable merriment. We always expect a live hour when the young folks hold forth and we are never disappointed.

Evening after the Sabbath Elder Davis led a discussion on activities of the Seventh Day Baptists' past, present and future. After the discussion the association promised to do aggressive work for the Sabbath and for the saving of souls. Money was pledged to buy a tent, and several workers were promised.

Sunday morning a business meeting was held. It was decided to ask the Missionary Board to call William Robinson and wife to go to Argentina, South America, as missionaries, the Pacific Coast Association to pay transportation and upkeep for two years. Money was pledged for the same. On account of inclement weather only two delegates from Los Angeles were present. Sunday afternoon Mr. Robinson preached an excellent and heart searching sermon: Theme, "What doest thou here?" The next hour was used by the Dorcas Society. A good paper was read by Mrs. Babcock, of Albion, Wis., on the Java mission. A demonstration given by the ladies was well received. They were at a thimble party discussing the advisability of calling our missionaries home from China. Needless to say it was decided to let them remain and do all possible for them.

Besides the very good congregational singing under the leadership of Ethelyn Davis and Lester Osborn, there was excellent special music. There were solos by Mrs. Francis Hurley, Ada Davis, Maleta Osborn, Ethelyn Davis and Lester Osborn; duets by Dora and Clara Hurley, and Mr. and Mrs. Robinson; ladies' quartet, Mesdames G. E. Osborn, R. H. Houston, W. S. Wells and Miss Ethelyn Davis; male quartet, P. B. Hurley, R. C. Brewer, W. S. Wells and G. E. Osborn.

Sunday evening unfinished business was attended to and a live testimony meeting closed the association. All through the meetings a fine spirit prevailed. We feel as did Paul when friends met him at Appii Forum and three taverns. "He thanked God and took courage."

SECRETARY.

If a four-power agreement will keep the peace of the Pacific, why will not the fifty-one-power agreement of the League of Nations keep the peace of the world?—*Philadelphia Record.*

## CHILDREN'S PAGE

### THE DICKCISSEL

With yellow breast and throat of black—  
Brown epaulettes upon his wings—  
With coat of gray upon his back,  
This guardian of the meadow sings  
"Chip, chip, chee, chee! Dickcissel!"

When sunny May, with lavish hand,  
Strews field and mead with blossoms rare,  
While feathered hosts from Sunshine Land  
Wing northward, through the perfum'd air,  
He comes, with call, "Dickcissel."

When summer sun, with scorching heat,  
Has hushed all other songsters, gay,  
His cheerful call he'll oft repeat,  
At set of sun and dawn of day,  
"Chip, chip, chee, chee! Dickcissel!"

From wither'd branch, his watch he keeps,  
O'er widen'd view of field and dell,  
While Nature, drowsed with sunshine, sleeps;  
Like call of sentinel, "All's well!"  
He cries, "Dick—Dick—Dickcissel!"

All summer through, he stays on guard,  
Nor leaves until the frost gleams white  
On stubbled hill and stretch of sward,  
'Neath rays of early morning light,  
Then hushed is his "Dickcissel!"

When he, to sunny Southland, flies,  
The lonely fields, through winter, long,  
Await the hour, 'neath Maytime skies,  
When they shall hear, again, the song,  
"Chip, chip, chee, chee! Dickcissel!"—*C. Camden.*

### BIRD SONGS

DEAR LEOTA:

You will find the songs of birds a fascinating study, and you will enjoy learning them so that you may recognize a song when the singer is not in sight.

The song sparrow, cardinal and meadow lark are heard here every month in the year, though they sing less often in the winter than at other seasons. The song sparrow is a very pleasing singer.

We sometimes hear a cardinal stop in the middle of his song to give a low, whispered, prolonged, chuckling sound, repeating it several times before continuing his song. It is interesting because rather unusual.

We enjoy hearing the earliest bluebird, usually very early in February. This year we heard one several times on the last day of January. Many of the migrants sing in the spring, and a few in the autumn. The white-throated sparrow has a peculiar

song which never loses its charm. Often one sings alone, but last spring I heard a small flock of them singing together. They all sang the same song, but each in a different key. The result was rather amusing. They also sing in the fall migration.

Bobolinks stop here for about two weeks, in the spring, sometimes only a few; but two years ago last spring there were large flocks of them along the roads, singing loudly from fences and telephone wires. A flock stayed in a meadow near the home of a friend, and she told me that she saw a team, in the road, frightened by their roar of song. When they returned late in August, a flock of about twenty came into the elm near our south window, and sung. It is the only time I have seen them in the fall migration.

A year ago last spring a flock of about twenty-five purple finches spent a month in a small group of trees in the east side of town, in migration, singing continually, day after day. As they are rarely seen here we enjoyed the opportunity to become acquainted with them.

One day last summer as we drove to the woods we saw five mocking birds in the trees along a mile stretch of road, and heard them all sing. Two of them were imitating the titmouse as we approached, giving both the "peto" whistle and the hoarse "dee dee dee" notes. Another one was imitating a blue jay. It is unusual to see so many here, but it was early in the summer, and possibly they had just come from the South, and had not yet gone to their nesting places. A few years ago a mocking bird stayed near our house all summer, and often sung a low, sweet song in the night. Perhaps birds sing in the night more than is usually supposed. One summer a catbird often sung close to our house in the night, as loudly as in the daytime, repeating a few notes over and over. And last summer I heard a cuckoo sing just before midnight. Quite a number of times last spring and summer I heard a cardinal singing loudly, late in the night, before I could detect any signs of daylight. One night he sung as usual, and sung again about half an hour later just as the first indications of approaching daylight appeared.

Song sparrows, field sparrows, robins and thrashers can be heard in the morning before it is light, in the spring and summer.



If you listen carefully to the field sparrow you will notice that he sometimes repeats his song at very frequent intervals. Sometimes there may be intervals of about fifteen seconds between his singing, at another time there may be intervals of about twenty seconds. He keeps this up for perhaps fifteen minutes at a time, without varying the length of the intervals. It is more noticeable at daylight in the morning than at any other time, perhaps because there is less noise at that time than later in the day. The field sparrow, like the song sparrow, is a persistent singer, singing all through the day and until almost dark at night. Very likely you have noticed that robins sing in the evening until it is really dark, a song that is especially cheerful and hopeful. Few birds sing in very hot weather, but the warbling vireo, Maryland yellow-throat, dickcissel, orchard oriole, song sparrow and field sparrow are heard almost every day in the summer, except during a very hot, dry spell. After a rain, following a drouth, we hear birds which may have been silent for weeks, which shows that they appreciate the change in the weather. We often hear the

song sparrow and cardinal sing while it is raining, as well as the field sparrow.

One evening last summer we heard a whip-poor-will from our door, though we do not often hear them in town.

You will notice, as you study birds, that some kinds, as the indigo bunting, prefer to sing from the very top of a tall tree; that others sing from the top of a small tree or a telephone wire, of which the dickcissel is an example; and that the field sparrow and some others sing from a low bush or a fence wire.

The orchard oriole and Bewick's wren have a variety of songs, while the dickcissel and many other birds have but one song.

Quite a number of birds take their common name from their song, as the veery, whose song is, "O veery veery veery veery", repeated often.

The humming bird has a sweet song, and we have heard one sing while perched within two feet of a person's head.

You will find that the songs of nearly all birds are easily recognized after being heard a few times, and you will always enjoy hearing them. AUNT MARY.

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F. J. HUBBARD, Treasurer, Plainfield, N. J.

## Lone Sabbath Keeper's Page

### LETTER FROM A LONE SABBATH KEEPER IN THE SOUTH TO ONE IN THE NORTH

Your welcome letter of the sixteenth of December came to hand in due time and found me busy preparing to break up housekeeping and move to the home of my youngest daughter. I think my loss of strength for regular housework and inability to secure a reliable housekeeper have been main factors in this proceeding. January 10 was the day set for my removal, but it was several hours after nightfall when the last bundle was placed in the car, and I looked around on the few trees that had grown up with my children. Every one but two I had planted with my own hands and they seemed like old friends who had borne with me the storms and stress of youth and age.

Trees are a never failing source of pleasure to one who can "see in leaf and bark and twig the impress of a divine Hand," that gives to each its own form and color. In May the greenish white flowered catkins of the flowering locust tree that towered high up above the others. A little later the lovely sprays of flowers on the China tree came; then from the last of June till nearly time for frost the crepe myrtle with its wealth of rose-colored flowers kept our eyes continually refreshed with the glory of beauty.

A few years ago a pear tree which I had set in the angle between two roads that united in front of the house added its glory of bloom in spring, but the fruit was generally a failure on account of late freezes. Year before last, however, it matured a few small pears. Then some time before the next flowering season I used a good quantity of mineralized earth about the tree, and last year there was a good crop of pears, as there was no freeze last spring hard enough to destroy young fruit.

To us L. S. K's trees can preach us daily sermons, fruit trees especially, for they are a standing witness of the third day's work in the first week of time. Since only fruit-bearing trees are mentioned in the eleventh, twelfth and twenty-ninth verses of Genesis,

first chapter, is it not reasonable to suppose that after sin entered many of the fruit-bearing trees lost by degrees their power to yield eatable fruit; and that as the race of man grows older there will be even greater losses until the beginning of "the restitution of all things". Just preceding the times of restitution are the "perilous times" of the "last days" when "novices" will more often be leaders in churches than the old men who have gained wisdom through experience.

From what I have known of such things since I first began to be impressed by them and what I have read during fifty-five years of church membership, I think that more and more novices are being called to church leadership, while far worthier men are compelled to look with sorrow upon the dying churches all around them.

Why should I say dying, when those novices can point to long lists of newly enrolled persons (mostly boys and girls) who spiritually do not know their right hand from their left; and to large church edifices adorned with things which belong only to "the lust of the eyes and the pride of life"; and to bands of young people who must be amused and candy-fed to prevent their forgetting the church of their fathers? Dying indeed!

But the old men know when life and fruit-age cease and death and disintegration begin. The message to the Laodicean church was entrusted, not to a novice, but to a man of experience in the Christian life. Such a man was George C. Tenney. No wonder that his writings for so long were full of the living truths of the everlasting gospel. His "Song of Trust" carries its own melody with it for those who have ears to hear. How many such old men, active in body and alert in mind are pining in sadness because they are made to feel they are no longer wanted as pastors of churches? But they need not feel disheartened, for the highways and hedges are not all cleaned up yet. In a neighborhood where church-going is the exception, not the rule, how are they to be gathered in, unless some one has the time and inclination to visit them in their homes, read to them and pray for them? But what ministerial novice will feel it his duty to go after these wandering sheep?

"Scatteration" may seem at first an evil



but the effect of scatteration is one of the tests of discipleship. Those who, when scattered, preach the Word wherever they go, show their faith by their works. While it seemed a sad thing to me for our church to be broken up and its members scattered, yet three of its most active members are now located in a little factory town where the keeping of the Seventh Day as the Sabbath was altogether disregarded before those three settled there. While there are no real conversions to the Sabbath truth yet, I have lately been informed there are hopeful signs beginning to be seen. Tracts and papers teaching Sabbath truth are welcomed and read more of late. Some have said that they would accept and read second-hand SABBATH RECORDERS, if such were mailed to them.

It was the last of our church members to yield to the influence of scatteration, but here there is an opportunity for the sowing of the seeds of truth; and we—you and I—can enter into an agreement to pray for each other, that you in your isolation and I in mine, may be so filled with the Spirit that we may be reflectors of the true Light. I shall look for a letter from you soon.

Sincerely your friend,

AN L. S. K. OF THE SOUTH.

February 4, 1922.

### A REPLY FROM THE NORTH

By this time I trust you are becoming more accustomed to the new surroundings where circumstances—guided by a Divine Hand, I am sure—compel you to settle down. It must be hard for one at your age to leave the old associations and cast one's lot among scenes that possess none of those tender attractions. It is like an attempt to weave a beautiful fabric out of undesirable colors and unwieldy fibers, when one is too worn with toil and anxiety to think how to bring order and symmetry out of the unattractive materials.

Yes, what friends trees about our home become to us. When they are maimed by storms such as have visited this corner of the world this winter, I feel as sad as when some human friend is stricken by accident or disease. Among my tree acquaintances there are staunch and sturdy specimens, weathering the vehemence of the storms

alone; and their scarred frame and strength of fiber suggest a similarity in character to some Lone Sabbath Keeper who has stood valiantly against the winds of persecution, doubt and trial. Then there are the straight forest trees, equal in age perhaps but not in strength, for one of them could not long survive the tempests if all its fellows were removed. With their branches interwoven with those of their close neighbors, they remind me of those who live in the midst of church and social activities in a town or city, and who join with their fellows in an associated group of believers, hand in hand in enterprise, and standing a united front that checks the winds of false doctrine or of persecution. As I view these two types of trees, and these two types of Christians, I can not see but both are necessary creations of our Wise Father. Both have a distinct work of their own to perform, and neither can say of the other, "I see no need of thee." Both also have temptations besetting their growth.

Recently I have had several experiences which show the wisdom of the apostle's warning against putting novices into positions of leadership. There is one minister I know who seems far more fitted for spiritual leadership now that he is thinking he must resign, because of age, than when in the prime of life family and social ambitions absorbed his attention. But I will not discuss this much at present writing, for I want to tell you that soon comes the anniversary of an early Christian martyr, which may interest you. The account of it occurs in a translation of an old manuscript letter written from the church in Smyrna to the church in Philomelium, a city whose location I have not yet been able to ascertain. The life of this martyr, Polycarp, bishop of Smyrna, was sacrificed by the Romans about the year 156, and the way it happened I will write you, as the narrative bears testimony to the truth so dear to us, namely the observance of the Sabbath of Jehovah as a weekly institution, and shows that faithful Christians were observing the day at that time, 150 or more years after Christ's ascension.

The populace of Smyrna were having one of their exhibitions in the theater, and as often happened in cities under Roman rule at that time, they were becoming more and more excited with a frenzied desire to

witness the execution of some of the Christians. Soldiers, under the direction of the chief of police of the city, had arrested a number of Christians and had brought them before the proconsul at the stadium to be questioned as to their faith. Those who would revile Christ, acknowledge the genius of Caesar, and offer incense to the gods were liberated; but those who would not were placed in the power of wild beasts, or otherwise slain in the presence of the brutally frenzied crowd.

As one after another suffered, the frenzy increased, till finally some one called for Polycarp. Officers were sent to the farm where he was staying, and it will interest you if I quote the words of the narrative here:

"On the preparation day, about the supper hour, gendarmes and horsemen went out with their accustomed armor, as if hastening after a robber."

This quotation shows that the name of the sixth day of the week was retained among the early Christians as in the gospel records.

After the soldiers had reached the place and found their victim, they were hospitably given supper while Polycarp prayed and bade farewell to his friends. Then, "When the time had come to depart, they seated him upon an ass and brought him to the city, it being a great Sabbath."

When they arrived at the stadium, the proconsul questioned Polycarp who answered in his own loyal way, refusing to

revile Christ, whereupon he was condemned to be burned alive, and the murderous act was carried out before the multitude. The letter, which is sad in places but inspiring throughout, closes with the following paragraph:

"The blessed Polycarp became a martyr on the second day of the first part of the month Zanthicus, the seventh day before the Calends of March, on a great Sabbath."

I am not very well versed in the chronology of the Roman calendar, but I understand the Calends of March were the first of March, so probably in the latter part of February this martyr met his death, and the letter which narrates the sad occurrence adds its testimony to that of the New Testament authors regarding the status of the Sabbath among the early Christians. It is an inspiring tale, and as I realize the anniversary is close at hand, I am encouraged to press onward and upward in spreading the truth concerning this day ordained at creation for man's highest benefit. Yes, with renewed courage we will pray and work, each in our section of "Scatteration", sowing the seed as we have opportunity. May your efforts in your new situation receive divine blessing. I shall hope to hear by and by how you are prospering.

Farewell for this time,

YOUR FRIEND IN THE NORTH.

February 13, 1922.

"The Lord is my helper, and I will not fear what man shall do unto me."

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## MARRIAGES

**SANCTUARY-BROOKS.**—At the home of the bride's parents, Mr. and Mrs. B. A. Brooks, of Waterford, Conn., at two o'clock on the afternoon of February 1, Mr. Alfred E. Sanctuary, of Amherst, Mass., and Miss Mary Brooks, Rev. Paul S. Burdick officiating.

**SMICK-SMALLEY.**—At the home of the bride's parents, Mr. and Mrs. Leonard M. Smalley, Shiloh, N. J., by Rev. Erlo E. Sutton, pastor of the Shiloh Seventh Day Baptist Church, on Sabbath evening, February 18, 1922, Mr. Benjamin Harold Smick, of Canton, N. J., and Miss Mildred Geneva Smalley, of Shiloh, N. J.

**LYKE-CRITES.**—At the home of the bride's parents, Mr. and Mrs. Herbert Crites, in the town of Hornellsville, Steuben County, N. Y., by Rev. William M. Simpson, February 11, 1922, Mr. Glen Lyke and Miss Nellie Crites. Their home will be at Cohocton, N. Y., R. F. D. 3.

## DEATHS

**DANGERFIELD.**—Alvah Eugene Dangerfield, son of Mr. and Mrs. Eugene Dangerfield, was born at Sharon, Wis., June 2, 1908, and died December 10, 1921.

He enjoyed fair health until four years ago when he was stricken with infantile paralysis and lost entirely the power of his lower limbs. Though a great affliction for one so young, he endured patiently and with a most happy disposition brought good cheer and comfort to those about him. Last August he suffered an attack of influenza which further weakened him and for the last few months he had been entirely helpless. All that loving hands could do was done to bring relief until he was taken.

Besides his father and mother, five sisters and three brothers remain.

Funeral services were held at the Huron Church Sunday, December 11, in charge of Rev. George E. Griffiths, and interment made in the cemetery there.

**TOMLINSON.**—Mrs. Sarah Wheeler Tomlinson, daughter of George and Hannah Wheeler, was born in Olay, Buckinghamshire, England, November 2, 1832, and died at Baldwin, Kansas, January 22, 1922, aged 89 years, 2 months and 15 days.

She came from England to America when she was eleven years old. At the age of thirteen, she was baptized and received into the Seventh Day Baptist church at New Market, N. J., by Pastor W. B. Gillette. In 1854, she was trans-

ferred by letter to the Seventh Day Baptist church at Shiloh, N. J., by Rev. W. B. Gillette who was then pastor at that place.

She was married January 18, 1860, to Charles B. Tomlinson. They removed to Kansas with their two children in 1867 and transferred their church membership to the Seventh Day Baptist church at Pardee, Kan., (now the Nortonville Seventh Day Baptist Church). Her husband died February 17, 1900, and since then she has made her home with her daughter, Mrs. C. B. Merry, who was then living in Nortonville, Kan. In 1907 the family moved to Baldwin, Kan. She said:—"I very much regretted leaving Nortonville but I resolved to be faithful to my church covenant vows and not forsake the Sabbath."

Until her death she was the oldest member of the Nortonville Church and also a charter member of the Missionary Society of the church. Of near relatives, she leaves a daughter, Mrs. C. B. Merry, of Baldwin, Kan.; one son, L. W. Tomlinson, of Battle Creek, Mich.; one sister, Mrs. Mary Watson, of Tunkhannock, Pa.; one brother, Rev. Samuel Wheeler, Boulder, Colo.; and many friends who cherish the memory of a faithful life.

The funeral services, conducted by her pastor, Herbert L. Cottrell, were held at the Nortonville Seventh Day Baptist church, Sabbath morning, January 21, 1922, and her body was laid to rest in the Nortonville cemetery.

H. L. C.

**GOODRICH.**—Mrs. Mary L. Goodrich who for more than three score years has resided in the vicinity of or in Milton passed away suddenly Friday morning, January 27, 1922.

Mary L. Hamilton was a daughter of Horace G. and Catherine Burdick Hamilton. She was born in Alfred, N. Y., June 29, 1836. She had two brothers, one of whom, Arthur D., was killed in action in the Civil War. In his honor the local G. A. R. Post was named. The other brother died in New York City one year ago. There were also two sisters, Mrs. Madec Foster, of Independence Kan., and Mrs. Mattie Coon who died years ago.

When Mrs. Goodrich was six years old her parents came to Wisconsin and took up government land three miles east of Milton. Her father was a carpenter and built the home in Milton into which they afterwards moved. Mr. Hamilton was one of the builders of the Seventh Day Baptist church in Milton.

On September 18, 1851, she was married to Joshua Davis. In 1863 she passed through the vale of deep sorrows when her husband and two daughters died.

In January, 1867, she was married to Charles H. Goodrich. To them were born two children, Mrs. Cora Jackson who was deceased December 18, 1900, and Asa who with his family tenderly cared for his mother who had become almost totally blind.

Mrs. Goodrich was an active member of the Seventh Day Baptist church at Milton, having been baptized into the fellowship of the church in 1851. She loved the Word of God and tried faithfully to live its teachings in her daily life. It was a sore trial to her to realize that approaching blindness would deprive her of many social

and religious privileges. But though the light of the sun was denied her yet this deprivation only revealed more clearly the light that shone from the Sun of Righteousness. H. N. J.

**WHITTAKER.**—Alice Brightman Whittaker who died, after a brief illness, in the Rhode Island Hospital, October 4, 1921, was born the daughter of the late James M. and Ellen Rogers Brightman on March 20, 1865, in Westerly where her early life was spent.

She was a graduate of Westerly High School class of 1884, after which she was a successful teacher for several years in Pawcatuck, Conn., and Hope Valley, R. I.

Removing with her family after a time to Hopkinton she joined the Second Seventh Day Baptist Church of that place, remaining a member until her death.

On August 18, 1896, she was married to Albert W. Brown, of Providence, R. I. To this union three children were born: Dorothy, now Mrs. William Millmather, James B. and Elizabeth, who survive her.

The husband and father died in 1908 and a few years later Mrs. Brown became the wife of Sullivan B. Whittaker, of Providence, who also survives her, as does one brother, Walter P. Brightman, of Westerly, R. I.

The funeral was held at her late home in Providence October 7, 1921, and was attended by many relatives and friends with a wealth of flowers to attest to their love and esteem. Burial was made in the family lot on the Brightman farm in Hopkinton, the services at the grave being conducted by Rev. Paul Burdick, pastor of the church of which Mrs. Whittaker was a member.

B.

**JEFFREY.**—E. W. Jeffrey, died in the hospital in Newton, Kan., on January 16, 1922, from injuries, superinduced by work and worry, brought on by the financial condition of affairs, over which he had no control.

He had been cashier of the Bank at Elmdale, Kan., for seven years, and after the death of his father, William Jeffrey, he had served twenty years as president of the Bank at Elmdale. The officers of the bank audited the books and found them all correct, and declared a dividend.

The subject of this sketch was a graduate of Alfred University, in the class of 1888. After graduating, he taught a number of years in Kansas, before entering the banking business.

The minister in charge of the funeral spoke of him in the highest terms, saying he was glad to recognize Mr. Jeffrey as a personal friend and advisor, when he needed advice and help. To know him was to love him, and those who knew him best loved him most.

He leaves a wife, six brothers and one sister, and a host of friends to mourn his untimely ending.

Thus has passed the life of a good man, who gave his life for his friends.

A useful man and full of good works.

**EWART.**—David D. Ewart died at the home of his nephew M. O. Ewart, Hammondsport, N. Y., January 26, 1922.

The deceased was born in Howard, N. Y.

in 1845, and was consequently in the seventy-seventh years of his age.

He was a veteran of the Civil War, having served in Company H, Ninety-first Regiment, Pennsylvania Volunteers. He was a member of Arch F. Jones Post, G. A. R.

After the war he settled in Potter County near the present town of Austin, and in 1870 was married to Mary E. Harris. To them were born two sons, Arthur who died in childhood, and W. K., now of Austin.

Mr. Ewart moved to Alfred, N. Y., where he lived some years, returning later to Potter County.

He united with the Seventh Day Baptist Church, and while in Alfred was a member of Frank B. Maxon Post, G. A. R. His health has been poor for some years and in December, 1921, he had a paralytic stroke, followed by another, January 16, which left him unconscious until death.

The funeral was in charge of Undertaker Fred C. Fancett, of Hammondsport, and sermon by Rev. Fay Chapman, of the M. E. church of that place.

Interment was made in Pleasant Valley Cemetery.—*Coudersport (Pa.) Journal.*

"But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isaiah 40: 31).

### Sabbath School, Lesson XII.—March 18, 1922

THE DOWNFALL OF ISRAEL

2 Kings 17: 1-18

*Golden Text.*—"Righteousness exalteth a nation; But sin is a reproach to any people." Prov. 14: 34.

DAILY READINGS

Mar. 12—2 Kings 17: 1-12

Mar. 13—2 Kings 17: 13-18

Mar. 14—Hosea 7: 1-10

Mar. 15—Isa. 8: 5-10

Mar. 16—2 Kings 16: 1-9

Mar. 17—2 Kings 16: 10-18

Mar. 18—Psalm 1

(For Lesson Notes, see *Helping Hand*.)

### DAYTONA, FLORIDA

Seventh Day Baptists, who are planning to spend the winter in Florida, and who will be in Daytona, are cordially invited to attend the Sabbath services and the Sabbath school which are, through the courtesy of the Congregational Society, being held in their church building; also the Friday night meetings, which are held at the several homes of members.



## SPECIAL NOTICES

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

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

The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work of Miss Marie Jansz, of Java, to be sent to her quarterly by the treasurer, S. H. Davis, Westerly, R. I.

The address of all Seventh Day Baptist missionaries in China is U. S. P. O., Box 714, Shanghai, China. Domestic postage rates apply to Shanghai.

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

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors.

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

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

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

Minneapolis Seventh Day Baptists hold regular weekly services at the homes, at 2.30 p. m., each Sabbath. Rev. Angeline Abbey, 1601 Third Avenue, south, phone Main 3446, leader. Mrs. Wm. Saunders, Robbinsdale, S. S. Superintendent. Visitors cordially welcomed.

The Detroit Seventh Day Baptist Church of Christ holds regular Sabbath services at 2.30 p. m., in Room 402, Y. M. C. A. Building, Fourth floor (elevator), Adams and Witherell Sts. For information concerning mid-week and special services, call Walnut 1886-J. Strangers and visiting brethren are cordially invited to attend these services.

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

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

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

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

## THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor

Lucius P. Burch, Business Manager

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We are the children of the converts of foreign missionaries; and fairness means that I must do to others as men once did to me.—*Maltbie D. Babcock.*

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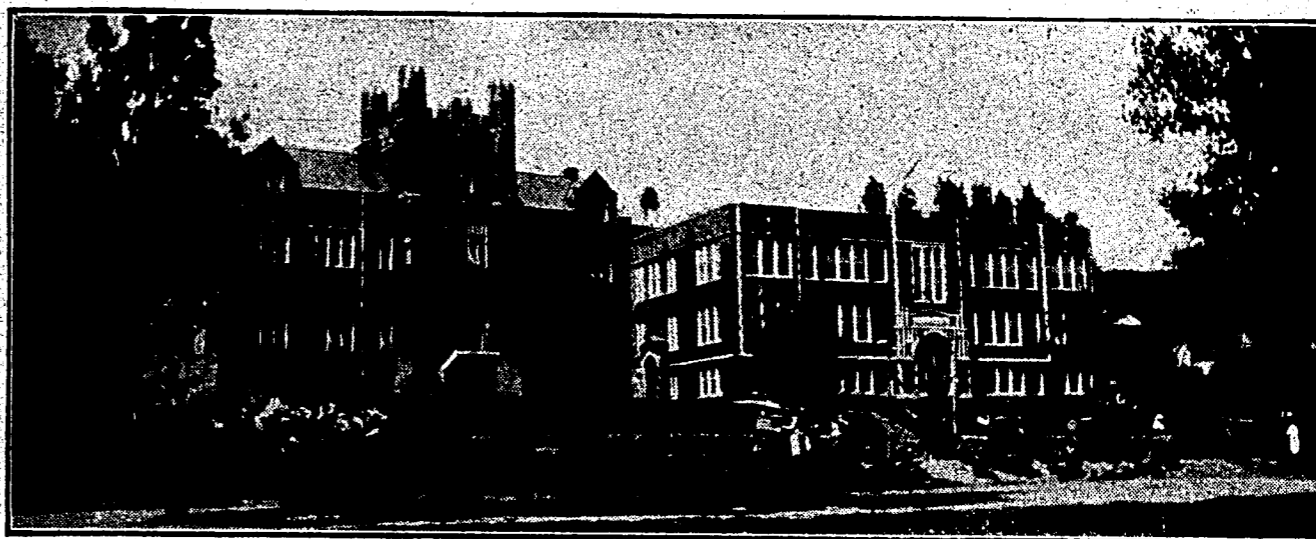
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# The Sabbath Recorder

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Without fear of successful contradiction I make the assertion that the lives and efforts of all those who have attempted to reform the world by force have been failures; while the names of those who have followed the Man of Galilee in his efforts to reform the world with the gospel of love and moral suasion,—such names as Luther, Knox, Wesley, and others,—will ever adorn the brightest and most glorious pages in the world's history.

The man most needed today is not the legal reformer, not the professional uplifter, but the ideal man—the man who comes nearest to him who was the model of all moral and manly beauty, whose presence was a benediction, whose words were pearls of wisdom, whose deeds were untainted by selfishness, whose manners were affable and courteous.—Liberty.

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