

# The Sabbath Recorder

## International Ideals of the Churches of Christ

1. WE BELIEVE that nations no less than individuals are subject to God's immutable moral laws.
2. WE BELIEVE that nations achieve true welfare, greatness and honor only through just dealing and unselfish service.
3. WE BELIEVE that nations that regard themselves as Christian have special international obligations.
4. WE BELIEVE that the spirit of Christian brotherliness can remove every unjust barrier of trade, color, creed and race.
5. WE BELIEVE that CHRISTIAN patriotism demands the practice of good-will between nations.
6. WE BELIEVE that international policies should secure equal justice for all races.
7. WE BELIEVE that all nations should associate themselves permanently for world peace and good-will.
8. WE BELIEVE in international law, and in the universal use of international courts of justice and boards of arbitration.
9. WE BELIEVE in a sweeping reduction of armaments by all nations.
10. WE BELIEVE in a warless world, and dedicate ourselves to its achievement.

The kingdom of Christ is a kingdom of moral suasion, and not of legal coercion. He seeks to write his precepts in the hearts of men, and not on the statute books of the state.

The theories of certain modern political preachers, who would substitute a policeman's club for the cross of Christ, are all wrong. The God-inspired, invincible hosts of time will refuse to follow any church or creed that, in the realm of morals or religion, abandons the power of love for the force of law.

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.

### CONTENTS

Editorial.—Looking Forward, Telling Our Life's Tale.—The Church Working for a Warless World.—Let all the People Rejoice.—We Will Gladly Do It.—Yes, the Christian People Can Rule America; But How? .....	321-324	Baptist Memorial Fund .....	340
Christmas in China .....	324	St. Philip's Seventh Day Baptist Church of Christ, Detroit, Mich. . .	341
Daytona, Florida .....	325	Woman's Work.—Zella May and the Easter Service .....	342-344
The Commission's Page.—Seventh Day Baptist General Conference .....	326	Pastor Kelly Resigns .....	345
The Book .....	326	Young People's Work.—Home Missionaries.—A Suggestion for Prayer Meeting Committees.—C. E. News Notes.—Notes From the Report of Our Field Secretary.—"Uplifting Books" (poetry) .....	346
Missions and the Sabbath.—Missionary and Tract Society Notes.—Letter From China.—No-Sabbathism .....	331-337	Children's Page.—The First Singing Lesson (poetry)—A Chipmunk's Escape .....	348
Deacons Ordained at Dodge Center .....	337	Rev. George W. Burdick .....	349
Education Society's Page.—Educational Conditions in Seventh Day Baptist Churches.—Alumni Home-Coming Banquet at Milton.....	338-340	The Prince of Ethiopia Visits Seventh Day Baptist Churches .....	350
Quarterly Meeting of the Seventh Day		Deaths .....	351
		Sabbath School Lesson for March 25, 1922 .....	352



# SEVENTH DAY BAPTIST DIRECTORY

## THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

*President*—M. Wardner Davis, Salem, W. Va.

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

*Vice Presidents*—William C. Hubbard, Plainfield, N. J.; Frank E. Peterson, Leonardsville, N. Y.; James R. Jeffrey, Nortonville, Kan.; Rev. Royal R. Thorngate, Salemville, Pa.; Curtis F. Randolph, Alfred, N. Y.; Columbus C. Van Horn, Tichnor, Ark.; Benjamin F. Crandall, San Bernardino, Cal.

*Recording Secretary*—J. Nelson Norwood, Alfred, N. Y.

*Corresponding Secretary*—Rev. Edwin Shaw, Plainfield, N. J.

*Treasurer*—Rev. William C. Whitford, Alfred, N. Y.

*Director of New Forward Movement*—Rev. Ahva J. C. Bond, Salem, W. Va.

*Treasurer of New Forward Movement*—Rev. William C. Whitford, Alfred, N. Y.

### COMMISSION

*Terms Expire in 1922*—Frank J. Hubbard, Plainfield, N. J.; Allen B. West, Milton Junction, Wis.; Alfred E. Whitford, Milton, Wis.

*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.

## AMERICAN SABBATH TRACT SOCIETY

### BOARD OF DIRECTORS

*President*—Corliss F. Randolph, Newark, N. J.

*Recording Secretary*—Arthur L. Titsworth, Plainfield, N. J.

*Assistant Recording Secretary*—Asa F. Randolph, Plainfield, N. J.

*Cor. Secretary*—Rev. Edwin Shaw, Plainfield, N. J.

*Treasurer*—F. J. Hubbard, Plainfield, N. J.

Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 p. m.

## THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

*President*—Rev. C. A. Burdick, Westerly, R. I.

*Recording Secretary*—George B. Utter, Westerly, R. I.

*Corresponding Secretary*—Rev. Edwin Shaw, Plainfield, N. J.

*Treasurer*—S. H. Davis, Westerly, R. I.

The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

## SEVENTH DAY BAPTIST EDUCATION SOCIETY

*President*—Rev. W. C. Whitford, Alfred, N. Y.

*Recording Secretary and Treasurer*—Earl P. Saunders, Alfred, N. Y.

*Corresponding Secretary*—Prof. Paul E. Titsworth, Alfred, N. Y.

The regular meetings of the Board are held in February, May, August and November, at the call of the President.

## WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

*President*—Mrs. A. B. West, Milton Junction, Wis.

*Recording Secretary*—Mrs. Edgar D. Van Horn, Milton Junction, Wis.

*Corresponding Secretary*—Mrs. J. H. Babcock, Milton, Wis.

*Treasurer*—Mrs. A. E. Whitford, Milton, Wis.

*Editor of Woman's Work, SABBATH RECORDER*—Mrs. George E. Crosley, Milton, Wis.

### ASSOCIATIONAL SECRETARIES

*Eastern*—Mrs. Edwin Shaw, Plainfield, N. J.

*Southeastern*—Mrs. M. Wardner Davis, Salem, W. Va.

*Central*—Mrs. Adelaide C. Brown, West Edmeston, N. Y.

*Western*—Mrs. Walter L. Greene, Andover, N. Y.

*Southwestern*—Mrs. R. J. Mills, Hammond, La.

*Northwestern*—Miss Phoebe S. Coon, Walworth, Wis.

*Pacific Coast*—Mrs. N. O. Moore, Riverside, Cal.

## THE SEVENTH DAY BAPTIST MEMORIAL FUND

*President*—H. M. Maxson, Plainfield, N. J.

*Vice-President*—William M. Stillman, Plainfield, N. J.

*Secretary*—W. C. Hubbard, Plainfield, N. J.

*Treasurer*—Frank J. Hubbard, Plainfield, N. J.

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.

*Treasurer*—Frank J. Hubbard, Plainfield, N. J.

*Advisory Committee*—William L. Burdick, Chairman.

## SABBATH SCHOOL BOARD

*President*—Prof. Alfred E. Whitford, Milton, Wis.

*Recording Secretary*—Dr. A. Lovelle Burdick, Janesville, Wis.

*Treasurer*—L. A. Babcock, Milton, Wis.

*Field Secretary*—E. M. Holston, Milton Junction, Wis.

Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

## YOUNG PEOPLE'S EXECUTIVE BOARD

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

*Recording Secretary*—Miss Marjorie Willis, Battle Creek, Mich.

*Corresponding Secretary*—Mrs. Francis F. Babcock, Battle Creek, Mich.

*Field Secretary*—E. M. Holston, Milton Junction, Wis.

*Treasurer*—Elvin H. Clarke, Battle Creek, Mich.

*Trustee of United Societies*—Benjamin F. Johanson, Battle Creek, Mich.

*Editor of Young People's Department of SABBATH RECORDER*—Mrs. Ruby Coon Babcock, Battle Creek, Mich.

*Junior Superintendent*—Mrs. W. D. Burdick, Dunellen, N. J.

*Intermediate Superintendent*—Miss Mary Lou Ogden, Salem, W. Va.

### ASSOCIATIONAL SECRETARIES

*Eastern*—Marjorie Burdick, Dunellen, N. J.

*Central*—Hazel Langworthy, Adams Center, N. Y.

*Western*—Clara Lewis, Alfred, N. Y.

*Northwestern*—Doris Holston, Milton Junction, Wis.

*Southeastern*—Alberta Davis, Salem, W. Va.

*Southwestern*—Margaret Stillman, Hammond, La.

*Pacific Coast*—Maleta Osborn, Riverside, Cal.

## CONFERENCE AUXILIARY FOR LONE SABBATH-KEEPERS

*General Field Secretary*—G. M. Cottrell, Topeka, Kan.

*Assistant Field Secretary*—Mrs. Angeline Abbey, Alfred, N. Y.

## SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

*Chairman*—Lucian D. Lowther, Salem, W. Va.; Earl W. Davis, Salem, W. Va.; Orla A. Davis, Salem, W. Va.; E. M. Randolph, Salem, W. Va.; D. Nelson Inglis, Milton, Wis.; Paul E. Titsworth, Alfred, N. Y.; Orin S. Rogers, Plainfield, N. J.

## 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. II

PLAINFIELD, N. J., MARCH 13, 1922

WHOLE NO. 4,019

**Looking Forward**  
**Telling Our Life's Tale** We are all standing today on the threshold of spring. New life is coming to grace and beautify the earth. The bitter frosts and blighting storms of winter are behind us, and God is giving to each one a sunny outlook for life-giving summer days. They will be days of planting and cultivating filled with hope for a bountiful harvest to come.

It is often said that youth is the springtime of life filled with bright prospects for the future; and that old age is life's autumn in which hearts are pensive and sad; and when the backward look instead of the forward look impresses men with the thought that life's tale is nearly told. We would fain dispel the idea that the golden age of either old or young is in the past; but insist that it still lies in the future for every one whose faculties are not impaired and who still has the power and ability to determine his future actions. Life's tale is never told so long as God gives health and strength for service of any kind.

This returning springtime reminds one of the swift flying years. The Psalmist says: "We spend our years as a tale that is told." No matter how many years we have already spent in telling the tale of our lives, we are still at it, and have still the ability to make that tale read well after we are gone. If we are not satisfied with the tale we have told thus far, thank God we yet have the power to make corrections, so that this chapter we are writing today may in some measure make up for the failures of the past.

If our backward look reveals errors and mistakes; if it shows where duties have been neglected, and where we have failed to provide for the future of causes we love—causes which our fathers cherished and for which they sacrificed—then let us thank God that opportunities are still given us for redeeming the time by making the right record before we die.

We can not serve the past; but we can serve the future. We can determine now

to arrange for the future success of God's cause, so that following generations may be proud of the tale their fathers told in the springtime of 1922.

In view of these thoughts, friends, are you satisfied with the record you have made for the New Forward Movement? Looking back over the years you have spent as a tale that is told, are you pleased with what you have done for your church? If not, then no matter how old or how young you are, God is giving you time now and extending the opportunity for making the record as you would like to have it when all your earthly decisions and activities are over.

Let us not forget that the tale we are new telling, though not published in a book, is being read by all who know us; and that it is bound to have its effect upon our neighbors and upon their posterity as well as upon our own.

Every serious soul whether in life's springtime or in life's autumn should ask himself: What kind of a tale am I telling? Is it only a frivolous story of pleasure seeking? Is it a tale of selfishness, of worldly ambition, of impurity; or is it a tale of loyalty to God and of love for man?

**The Church Working For a Warless World** Last week it was our privilege to attend an all-day meeting of the Federal Council's Commission on International Justice and Goodwill, of which the editor is a member. There were thirty-three representatives of different denominations present with Dr. John H. Finley as chairman and Sidney L. Gulick as secretary.

During the forenoon eight men who had given much study and thought to the subjects assigned to them, opened their topics by ten minute speeches, to be followed by general discussion and the asking of questions for further information.

These were the subjects considered: Conference on the Near East and Revision of Treaties with Turkey; The Economic Conference at Genoa; Humanitarian Work of the Commissions of the League of Nations;



The Panama Toll Question; The American Occupation in Haiti; The American Occupation in Santo Domingo and its Effects upon the Negro Population of the United States; United States and Caribbean and South American Relations; New Conditions Created by the Washington Conference as Bearing on our Relations with China.

Our readers can see that these are all great questions. One can not spend a whole day in such a conference without realizing something of the world-wide vision required of the Christian people of today in order to promote justice and good-will in a "war for a warless world".

We shall never have such a world until the combined influence of all Christian churches is brought to bear upon the ruling powers as it has never been.

In the afternoon session careful attention was given to the report of the Committee on Findings, resulting in the following resolutions:

*Resolved*, That the treaties submitted by President Harding to the Senate on February 10, 1922, provide for such large reduction of armament, for such effective guarantees for the stoppage of competitive naval building programs and for peace in the Pacific Ocean and the Far East and for such just and friendly treatment of China by all the nations that in the judgment of this Commission of the Federal Council of the Churches of Christ in America, they constitute a significant and important step forward in the establishment of the kingdom of God in international relations.

*Resolved*, That we urge the Senate of the United States to ratify the treaties heartily and promptly.

*Resolved*, That the foregoing Resolutions be transmitted to President Harding, to Secretary Hughes, to Hon. Calvin Coolidge, Vice-President of the United States, Chairman of the Senate and to Hon. Henry Cabot Lodge for the Foreign Relations Committee of the Senate.

*Resolved*, That the officers of this Commission be instructed to report to President Harding and Secretary Hughes at such time as may be deemed appropriate, the judgment of this Commission that the United States should be effectively represented on all existing International Commissions and Committees or others hereafter established that deal with humanitarian questions such as the Suppression of Traffic in Women and Children, Immigration, Health and the Control of the Traffic in Opium and Liquor.

*Resolved*, That this Commission of the Federal Council of the Churches of Christ in America commends the efforts of its staff in securing contributions from the churches to help relieve the terrible situation in the famine areas of Russia and urges the continuance of the campaign.

*Resolved*, That the Committee of Direction in conference with the Home Missions Council, the

Committee on Co-operation in Latin America and any other bodies interested in the matter, be authorized to provide for a visit to Mexico of Friendly Visitors representing the churches of America.

*Resolved*, That the officers of the Commission be authorized

1. To request the constituent bodies of the Federal Council of the Churches of Christ in America to form active departments or committees on International Justice and Goodwill for co-operation with this Commission in order to promote an effective, nation-wide, educational program among the churches on the embodiment of Christian ideals in the international policies of the United States.

2. To secure such additional resources as will justify the increase of the working staff of the Commission as need requires.

3. To issue in the name of the Commission the proposed pamphlet on the "Achievements of the Conference," subject to such editorial changes as may seem desirable.

4. To issue the following letter to pastors to be sent by the Church Peace Union with similar communications from the National Catholic Welfare Council and the two National Jewish Organizations of Rabbis.

*To the Pastors of the Churches of Christ in America:*

The Federal Council, with the co-operation of its constituent bodies, memorialized the President to call the Conference on Limitation of Armament. The churches rendered notable service in creating a spirit and atmosphere which were undoubtedly of real significance. They are now called upon to consider, and if they approve, to support, the proposals of the Conference. There is a confident feeling that this begins a new era, with a new spirit and method in international relations. It, therefore, has far-reaching significance beyond the immediate results. The proposals of the Conference, however, are the matters now before us.

While the churches are not concerned with questions of political procedure it would seem that the proposals now before our nation clearly embody the important moral principles on the basis of which the churches urged the President to bring these nations together. If this be true, the duty and opportunity of the churches seem clear in urging the Senate to ratify the treaties heartily and promptly.

The ultimate effect of the achievements of the Conference does not rest solely upon their acceptance by our Congress, but, as with the Conference itself, upon the force of public opinion, for which our churches have large responsibility. The Administrative Committee and the Commission on International Justice and Goodwill believe that this may be the real beginning of a movement towards a warless world in which our nation should find its place of moral leadership.

Faithfully yours,

JOHN M. MOORE,  
*Acting President and  
Chairman of the Ad-  
ministrative Committee*  
CHARLES S. MACFARLAND,  
*General Secretary*

JOHN H. FINLEY,  
*Chairman*  
SIDNEY L. GULICK,  
*Secretary*  
*Commission on In-  
ternational Justice  
and Goodwill.*

**Let All the People Rejoice**—It may be that before these lines reach our readers the United States Senate will have ratified the treaties made in the Washington Conference. Whether this be so or not, the RECORDER is in hearty sympathy with the suggestion of the Federal Council to celebrate the event which starts the nations toward a warless world, by displaying the flag and by proper services as soon as the treaties are ratified.

All the churches have great reason to rejoice over the outcome, which has undoubtedly been aided to a victorious issue by the faithful and persistent efforts of the Christian bodies through the Council.

The people have lifted a mighty voice which must have had great effect upon the Commission in Washington, and now it is incumbent upon them to show our rulers a sincere purpose to hold all the gains for peace that have been made. A rousing, nation-wide celebration of the victory will do much to fix a permanent conviction for peace in the hearts of all men. It will also have a salutary effect upon Congress.

**We Will Gladly Do It**—The most heart-rending appeals keep coming to us in behalf of the starving millions in Russia. We hardly know what to do with them all. The American Relief Commission is now working with the American Friends Service in the distribution of supplies.

The following note explains itself. We will gladly comply with the request it contains:

*To the Editor:*

Would you not care to carry an announcement that funds for Russian Famine Relief may be forwarded to you and that they will be acknowledged in your columns? Two or three religious publications are already doing this, transmitting them to us for distribution through the American Relief Administration and the American Friends Service Committee, according to our arrangement with Mr. Hoover.

S. M. CAVERT.

**Yes, the Christian People The Los Angeles Can Rule America; But How?** *Times of March 1,*

published a statement made by a leading clergyman, who claims that the clergy of this country, when united in government affairs, "will become the mightiest force in the nation".

He says:  
"There is no reason why the Christian people of America can not rule America absolutely and

in everything—rule it in Washington and in all the capitals of our States and in all our cities. The host is big enough for the purpose, but it lacks in captains with fighting blood in their veins—in the right kind of ministers, elders and deacons."

The magazine "Liberty" pronounces this "A Significant Statement", suggesting rule in America by a religious oligarchy. Evidently this is the rule anticipated by the clergyman quoted above. The bill now pending and being pushed by clergymen of his type and spirit in Washington for a drastic Sunday law in the District of Columbia, is in evidence just at this time. The strenuous efforts of the same kind of gospel preachers to force a Sunday law in California while boasting that they have secured such laws in every State but two, is additional evidence of their determination to rule in the capital of the nation and in every State, by the rigid hand of drastic civil laws enforced by policemen's clubs and prison sentences.

These people may be mistaken as to the real thing that is lacking to bring about the rule of America by "the Christian host". They regard the Christ-method as inadequate. They evidently think all that is needed is "captains with fighting blood in their veins".

The one thing lacking in all this civil law campaign is the spirit of the Master in the hearts of men. If Christ were here in bodily form today, would he be likely to fix up an office in Washington and spend his years in besieging Congress to make laws compelling people to observe "The Venerable Day of the Sun". He would not resort to civil laws in purely religious matters today any more than he did nineteen hundred years ago.

We too believe that Christians in America are able to "become the mightiest force in the nation"; but it will never be so by the leadership of self-appointed inquisitors who, forgetting Christ's better way, resort to the methods of the Dark Ages.

To hear some of these men talk against the observers of the Sabbath of Christ and of the Bible, one would think they had been appointed of the Lord to enforce their own beliefs upon everybody else regardless of Bible teachings and without respect for the conscientious convictions of others. This savors too much of the spirit of the inqui-



sition to win its way even among the majority who observe Sunday. The Christian people of America are not yet ready to follow such leaders, and they are not likely to be.

### CHRISTMAS IN CHINA

DEAR READERS OF THE RECORDER:

Before this vacation closes I want to write the letter I had expected to write before school closed. Examination time and the days following, in fact, did not seem to allow for such things as this. Now it seems a little late to be writing about Christmas but it was not really so long ago. Christmas lasts a long time with us because we begin early in the fall to prepare for sending a few little things home and even now the last of the packages have not arrived so we are told. That is the advantage of living in China. The pleasure lasts such a long time.

But to tell you about our Christmas here, I would first say that it is different from what we have known at home. There it is a family day, here it is the Chinese church day. We did have our family Christmas, too, for the two Davis families, the Crofoots and some guests gathered at our home to eat Christmas breakfast. This over we went to the parsonage to see the tree and help carry away its fruit. At ten thirty the others went to a meeting of the church members but as I could not be of any help there on account of the language, I betook myself to the post office, for a big mail came that morning. At noon we had Chinese food. The women of the church always eat here at the Girls' School and the boys and men at the Boys' School. At two o'clock came the program. This year I helped a little with that, working through one of the Chinese teachers. I surely did enjoy this. I never worked with a group of children who did so well for the amount of time we had to put on it. We took an exercise given in one of the current magazines and adapted it to our needs. Groups of children representing various nations came on to the stage singing their carols and bringing gifts to the Baby King. These were laid by the cradle and streamers of colored paper were stretched up from this typifying the light that comes into our lives when we truly serve the King. This teach-

er who had charge of the drilling explained the meaning of it all so that the audience would not fail to catch the lesson they were trying to emphasize. As each nation came on one girl told of the gift she was bringing, such as pencils, tablets, etc., for the Blind School, cloth for shoes for the orphans, money for the new school building here, etc. Besides these gifts were those by others in the Sabbath school, money which bought envelopes to be used in the Lieu-oo Hospital in giving out medicine, money for the Blind School boys, and money for the orphanage. The rest of the program was mostly music except for the talk by Mr. Crofoot and the play given by the Boys' School. Both of these were much appreciated. The church was crowded, the largest attendance they have had, I believe. The bags of peanuts, oranges and candy disappeared pretty fast. The street children had heard about them and all were on hand. I especially like the Christmas practice here. There is no idea of receiving many presents themselves but of giving something which will bring pleasure and help to those less fortunate than they.

Chinese New Year has come and is almost gone. It may seem queer to you for me to say almost gone. The real holiday season lasts until after tomorrow, I believe. It begins anywhere from ten days to two weeks before New Year's Day when the cakes are made and preparations for the yearly cleaning and settling up of accounts. The men collect and pay their debts, clean their shops, and decorate them and the homes undergo a like change. They say even the beggars clean up but I did not notice any change in them except they were altogether too numerous just before New Year. Each family eats the "Evening of the Year Feast" sometime before New Year's Day. I had invitations to two such feasts but as they both came the same day I ate but one. It was as good a Chinese feast as I have had here in China. The day before New Year many of the shops closed and those which did not, closed New Year morning. They opened again for the most part on the fifth day after the god who is supposed to bring them good fortune in a financial way had been taken out of the temples and paraded in the streets. I saw such a parade in

a small city near Shanghai. Every shop along that narrow street had a lantern hung from it and I suppose had fish and other delicacies saved from their feasts set out for the god to eat if he so wished. Suddenly we heard firecrackers. Then the men came with the gongs opening up the street before the god. I suppose the firecrackers were for the same purpose as they preceded the god. The fireworks were really a pretty sight but the god was so ugly that I do not see how any one could believe in such things. The next morning nearly everything in that town seemed to be doing regular business again. Nearly everything stops here in Shanghai, no newspapers, no mail to amount to anything, no boats to speak of, no going to market for provisions. A good supply has to be laid in beforehand, you see. The kitchen god must have a feast the fifteenth and I suppose will be welcomed with fireworks. After that the holidays' clothes may be put aside I suppose until another year.

Spring has come with the New Year. In fact, we have not really had winter this year. To be sure it is very cold in unheated rooms when it has rained for a week at a time. We get chilled to the bone almost, but as to long stretches of bitter weather we have not had that this year.

During the first days of the New Year vacation we attended the Educational Association. There we had the privilege of hearing some of the members of the China Educational Commission. This commission you probably remember was appointed by the Foreign Missions Conference of North America with the co-operation of Missionary Societies in Great Britain and Ireland. Dr. Burton, chairman of the Commission, gave us his ideas growing out of the investigations they have made in China. He discussed it as the question of the Permanency of Christian Educational Work in China. He said it will be permanent if we do our work well. The mission school working along with the government schools will tend to make them stronger. Each will be stronger in fact for having the other. The work of the Christian schools must be not to lead in numbers or in size, nor must they try to compete with the government schools. It is their place to build up strong Christian communities, communities which shall be so

strong in every way that they shall be as concerned with the non-Christians as with the Christians. To make China a Christian nation is to build up these thoroughly Christian communities. He also said we must not neglect the children in planning our schools, nor neglect providing for the teachers who are to train these children. We need fewer theological schools here in China but better ones that we may have more and better pastors, fewer colleges and universities but those better co-ordinated, more and better schools for the training of teachers, more middle schools (high schools) and better courses of study in them that the lay leaders may be strong men and women. We need some schools to try out best methods to use in educational work in China. "We can not adopt either American or British plans as a whole and have the greatest success. In conclusion he said we need to stress quality and not quantity. Dean Russell of the University of Iowa followed with some suggestions along the line of experiments in education. Dr. Roxby of the University of Liverpool talked on the Relation of Geography to Life. Besides these there were practical talks from workers on the field. We felt that we had received much help and inspiration from the Association meetings.

School begins next week. We are crowded to the limit, really beyond it, but it is so hard to turn away girls who really want to go to school. All schools are overflowing. We can not have our new building soon enough to meet the needs here. My sister will tell more of school affairs in the letter she hopes to write soon.

Very sincerely,

MABEL L. WEST.

U. S. P. O. Box 714,  
Shanghai, China,  
February 10, 1922.

### 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.

**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.

**SEVENTH DAY BAPTIST GENERAL  
CONFERENCE**

Receipts for February, 1922

Forward Movement:	
Adams Center .....	\$ 30.00
First Alfred .....	112.25
Second Alfred .....	353.11
First Brookfield .....	55.01
Second Brookfield .....	73.00
Chicago .....	8.70
De Ruyter .....	20.00
Dodge Center .....	30.80
Farina .....	62.55
Friendship .....	69.50
Gentry .....	36.00
Hammond .....	15.00
Second Hopkinton .....	28.33
Independence .....	200.00
Milton .....	414.10
Minneapolis Sabbath School .....	3.25
New York .....	59.00
Nortonville .....	44.00
Pawcatuck .....	1,000.00
Piscataway .....	300.00
Plainfield .....	166.00
Richburg .....	35.00
Ritchie .....	100.00
Roanoke .....	10.00
Salem .....	175.00
First Verona .....	112.25
Waterford .....	64.75
	<b>\$3,577.60</b>
Ministerial Relief:	
Adams Center .....	20.00
Woman's Board:	
Richburg .....	5.00

Shiloh Mite Society .....	34.55
Sabbath School Board:	
Adams Center .....	33.65
Missionary Society:	
Chicago .....	12.50
Special from Riverside:	
Doctor Sinclair .....	6.00
M. Jansz .....	6.00
Grand total .....	<b>\$3,595.30</b>

WILLIAM C. WHITFORD,  
Treasurer.

Alfred, N. Y.  
March 1, 1922.

**THE BOOK**

THE LATE GEORGE C. TENNEY

O' Biblos, The Book, is the old Greek title given to the book we revere as God's Word. The title is most appropriate for in comparison all other books sink into insignificance. It stands alone by itself far apart from all competitors and contemporaries. Very few books outlive the century in which they are born. The march of progress leaves them in the rear, they are laid away as useless relics reminding us perhaps of the far reaches of human genius and also of the utter inability of the human mind to fathom the depths of ultimate truth and to write for the future.

But the Bible stands today in all the freshness of immortal youth and challenges the best thought of the world fearlessly in its statements of truth for past, present, and future generations. The path of human history is strewn with the wrecks of countless millions of books and theories and systems that have come to nought. But in the serenity of conscious power and dignity the Bible still, as for ages it has done, directs the pathway of those who earnestly seek to find and know the way of righteousness.

There is no other requirement of human dependence so imperative as the call for an unflinching guide in conduct and in matters relating to duty and well-being. How helpless we should be if we were left to the capricious dictates of human guides. How the constantly varying waves of opinion would drive us to hopeless confusion and despair if we had nothing more authoritative and reliable than the dicta of human wisdom and counsels. With what comfort we come to an imperishable standard of ethics, an infallible guide to hu-

man conduct and relations, for help and counsel and try to square our lives by its teachings.

The story of the Bible is one of thrilling interest and remarkable situations. Its authorship is spread over sixteen centuries. It is the work of two or three scores of writers, each writing without reference to the other, separated widely by time and distance, and probably but few if any of them realizing, even faintly, that they were writing for all the world and for all time, and that their words were to be incorporated into a sacred book revered and venerated by millions as the Word of God.

Peter describes how it was done when he writes that "Holy men of God spake as they were moved by the Holy Ghost." And this commission did not usually come in the form of an explicit command to write a portion of a sacred Book for all ages, but rather in the form of a strong impulse to write something to meet a present need. The writers of the Bible did not follow a beaten track marked out by other sages and philosophers. They wrote under the dictation of a wisdom and inspiration more discerning and more penetrating than any merely human foresight or insight could dictate. It was mostly in the interval between the writings that compose the Old and the New Testaments, or during the closing days of the Old Testament writings that human philosophy and intelligence had its greatest uplift under Greek leadership. The last few centuries before the Christian era produced the sages who laid the foundation of literary and moral science as developed by human intellect. In philosophy the world produced in this period both Plato and Aristotle; in law both Solon and Lycurgus; in poetry, Homer and Virgil; in oratory and statesmanship Demosthenes and Cicero; in history Herodotus and Thucydides.

But long ages before these human prodigies appeared Moses the great lawgiver lived and taught those immortal principles of righteousness and equity which have outlived and out-wrought in shaping the affairs of the world all that was said or written by his perhaps unconscious followers and imitators. The statesmanship of Abraham set a high mark for Greek and Roman. The poetry of David and Moses and Solomon has done infinitely more to gladden and bless the world than have the epics

of Homer and Virgil. The historical works of Moses and Ezra are monuments of far greater meaning to the world than the writings of Herodotus who is fondly called the father of history though writing more than a millennium after Moses. In history the Bible enters a field that is out of all reach of the profane historian. The orations of Demosthenes and Cicero stirred the enthusiasm of Athens and Rome, but the orations of Paul have shaken the ages. The works of those pagan orators sleep with them but the speeches of Paul and of Jesus live on with a power that increases as the years go by.

The stars that shine in the Biblical galaxy shine with a light borrowed from a great and grand central sun. There is one glorious figure that moves and lives in all sacred Scripture. Those who contributed to the Bible all drank of that fountain of inspiration that was opened by Jesus Christ, and of the water that he gave he said that those who drank should in turn become living fountains of the water of life. And we measure the power and grace of the various portions of Scripture by the measure with which the writers drank of that fountain. The prophets of old wrote under the influence of the spirit of Christ which was in them, as Peter testifies.

Although the various portions of the Bible were written under such widely varying circumstances and conditions so that the Book may be considered as a small library rather than a single volume, there is a spirit of unity and harmony pervading the entire collection that blends it into one great book covering the whole field of contemporary history, literature, and morals, and embodying the highest grade of spiritual and ethical teachings. Its statements are made in a style that is authoritative and unequivocal, its predictions are unmodified by ambiguous qualification, its code of morals is pure, and the entire work is animated by the same spirit that shone so conspicuously and brightly from the life and teachings of the Master himself.

Jesus enunciated two great moral principles as the chief of all moral obligations—supreme love to God, and equal love for our fellow-beings—and on these two precepts he hung all law and Gospel. They embrace every moral duty incumbent upon mankind. No other code of such vast reaches was ever so condensed as this. Love



to God involves obedience to his commands, faith in his promises, and loving service. Loving our neighbors as ourselves requires the possession and exercise of all those virtues that are necessary to love and compassion. The violation of either of these two great principles in any respect constitutes sin, and the remedy for sin is found in the Gospel of Christ.

#### THE MAKING OF THE BIBLE

It is an unsolved problem in the minds of many as to how the Bible took its form, and how it was determined what should and what should not compose the sacred writings. It is commonly supposed that the early councils of the Christian church decided between the rival claims of various writings for places in the Book. In both the Old Testament and New Testament formative eras there was a great mass of writings from which to select. Apparently it would be a difficult matter to discern correctly between the merits of these writings. And to human genius and ingenuity it was an impossible task to do this work accurately and justly. Just where to draw the line of discrimination was a matter that varied with the moral and spiritual sense of different individuals. Some writings, to be sure, were so openly imperfect and erratic as to require no close discernment to reject them. Some were so evidently begotten of the Spirit that there could be no reasonable question as to the wisdom of their preservation. But there were also many that were so near the medium line as to require something more than literary acumen to decide as to what should be their place in sacred literature. How, then, was this great and momentous question to be decided? We answer, by the infallible verdict of experience. "Time will tell" is a trite saying, and it is especially applicable in the case of a book or an essay. Whether a book is to live after its author is gone must depend upon the judgment of those who live then.

There have been myriads of religious poems and hymns written. Perhaps their writers hoped that immortality might be given to them. But the author could not decide that point. Who decided that "Rock of Ages," "Jesus Lover of My Soul," and "Nearer my God to Thee", should live and that thousands of others should die?

Experience decided that question irrevocably.

It is not a matter for church councils to discuss. It is the response of the heart. Many portions of the Bible were undoubtedly on trial for centuries before the people of God unitedly demanded their recognition as the inspired Word of God. But the time came by degrees when the universal response of the heart hungering and thirsting after righteousness testified beyond question to the genuineness of their origin as productions of the Holy Spirit. Abraham Lincoln did not write at the close of his Gettysburg address, "This is a classic." The world decided that. And no power of criticism can gainsay or dispute that decision. Imagine a case. The church in Ephesus receives a letter from Rome. It is from their beloved pastor who is now a prisoner there. Word goes round that this letter will be read on the following Sabbath, and this is done by one of the elders. Hearts are profoundly stirred and the entire church is revived and great results are seen from the reading of that letter. It is read again, and still further light is gained. Then at their request it is sent to other churches surrounding. It is found to be so spiritual, so helpful, that copies of it are made and it is distributed so that many others may have the benefits of reading and studying this wonderful letter. It evidently breathes the very spirit of Jesus. It speaks directly to hearts, and it continues to be preserved and to live after the author is gone. The Spirit that inspired it watches over the precious document and directs its way into the hearts and consciences of the people of God until they come to cherish and love this letter as a message from God, which it really is, and when the time is ripe this letter is reckoned with the other sacred writings and through all the ages it is preserved by the same power that brought it into being. And God's children gladly gave it a place in the sacred Book. Thus our Bible grew. Never was the sacred canon formed by the decree of council. The same Spirit that indicted the writing directed the placing of the parts in the Holy Book.

#### THE POWER OF THE BOOK

"For the Word of God is living and powerful, sharper than any two-edged sword, piercing to the dividing asunder of the soul and the spirit, of the joints and the marrow, and is a discerner of the

thoughts and intents of the heart." Such is the claim of the Scripture for itself. The power vested in the Bible is not unlike that which prevades an electric wire highly charged. This wire is stretched along the street and there it hangs a harmless inert thing and to all appearances dead and senseless. But all who understand those things know that a deadly force slumbers there ready to strike to death any careless man who may come into contact with it. The same power which is utilized by the car for motion is exerted for destruction to a feeble human body. The Bible is charged with heavenly dynamics, not for death but for life to him who reaches out and with faith touches the divine power that is there for the salvation of every one that believes. There are high and holy requirements set before us for our attainment, but with every such requirement there comes to him who embraces it the power to accomplish what it requires. There are exceeding great and precious promises, and there is power in the Book to make every promise a living and everlasting verity to him that appreciates it to himself. There is power in the book to transform the lives of sinful men into living saints. There is power there to uplift the most degraded heathen or vagabond into the realms of intelligent civilization. There is power to transform nations and continents and everywhere this power is being displayed where the Bible is given a chance to do its work.

Civilization itself is a testimony to the power of the Book. Freedom and enlightenment, progress and refinement, comfort and convenience are products of the Bible. The love of home, the pure love of women, the honor and dignity of womanhood are taught primarily only in the Bible, and are to be found only in those lands where the Bible is known and honored. The power of a divine salvation is exercised through this wonderful book. Hope and comfort for the mourner, encouragement for those for whom the gulf of hopeless despair is yawning is to be found here and here alone. The light of the eternal world shines upon our pathway only through the pages of this great book.

#### THE PERMANENCY OF THE BIBLE

A most powerful testimony to the sacred origin of the Bible is its permanency as a

competent guide to mankind. By the permanency of the Bible we mean its universal adaptation to all ages and all conditions, and its remarkable preservation through all changes and vicissitudes of time. In spite of war and persecution, in spite of its enemies whose names are legion and who are armed by the greatest of human power, the Bible still lives and bears its testimony against wrong and evil in all its many forms. It has not been tampered with or altered. Forty or fifty years ago it was thought to be expedient to revise the Book. So many manuscripts had been discovered and so much new evidence and criticism had been evolved since the days of King James that it was decided to be necessary to have the Bible readjusted, and a most formidable array of scholarship was prepared for this work. It was carried out with the greatest thoroughness and the world awaited the result with intensest interest and anxiety to know what was to be the fate of their beloved Bible. Was it to be rent and torn to pieces? Was the book which our forefathers had trusted and upon which they had builded their faith and hopes to be superseded by a strange book? If so how could we know that a still later revision might not scatter the one now to be brought in, in the same manner? When the revised New Testament was at last finished in London it was telegraphed across the ocean entire and printed in the next issue of the great papers of the country. There was great disappointment for those who had been inclined to criticize and question the authenticity of the Book, and there was inexpressible joy and satisfaction for those who had cherished the Book of their fathers when it is seen that the scholarship of modern times assisted by all the discoveries of three centuries was unable to shake a single pillar of the grand old Book. Its truths all stood unmoved, and even its phraseology could be bettered only in a few non-essential particulars. New evidences are still being brought to bear upon the reliability of our Bible, buried treasures are being excavated in Palestine, Egypt and Babylon confirming the records of the Bible.

The principles and the promises of the Bible have not been affected by the lapse of years and centuries. The promises made by Christ to his disciples are just as potent

for comfort and assurance as when they were first uttered, and the same is true of every one of the thirty thousand promises recorded in the sacred volume. The passing of time weakens the strength of human promises, and soon they become invalid altogether; but not so with the word of our God. He never changes, his word never changes. His character is vested in his word, and were his word to prove unreliable his character and reputation would go down hopelessly. It is unbelievable that a single word of his will fall to the ground.

#### HOW THE BIBLE STANDS TODAY

Amongst all the books now published the greatest seller by far is the English Bible. The Book is quite universally accepted in civilized countries as the revelation of the divine will and character. There are some who openly pose as its enemies but they are much fewer than twenty-five years ago. Men of science bow respectfully to the Book which a few decades ago they scouted. The evidences of its divine authority are multiplying and it has no compeer in all literature from any viewpoint along those lines in which it deals.

It only remains in this discussion to inquire as to our own individual relation to this Book of books. What part does it have in my time and attention, what place does it have in the control of my life, in the construction of my character? Have I made it the man of my counsels, and can I say with the Psalmist of old, "Thy words have I hid in my heart that I might not sin against thee?"

In view of the foregoing considerations all of which are substantial facts, let me exhort you, dear friends, not to make the glorious Book simply *one* of the factors in your life, simply a good book which you in a measure revere, but seldom read,—an heirloom handed down from your fathers which you believe in so far as it coincides with your opinions. There are too many professed Christians who have but little more use for a Bible than for a last year's almanac. It was good enough for old-fashioned people, but out-of-date for this progressive age. Never was a supposition more groundless than this. The men of thought and of science are just now awakening to the fact that the Bible, instead of being out-of-date and a thing to be relegat-

ed to the musty past, is bright with the glow of eternal youth, glowing with the most stupendous truths, rooted and grounded in the eternal wisdom of God, and most intimately related to wants and requirements of the human race. Let us then renew our pledge of loyalty to the grand Book given by inspiration of God, and by his hand preserved through all the ages. Let us read and even study it as never before, for in these times of stress and peril we certainly need its counsels. We need the strength which it imparts to those who receive it. We need its guidance and its control; we need the peace and quietness which a firm trust in its teachings imparts to the soul.

Let the Bible be, then, not *a* factor in the shaping of our lives, but *the* dominant factor in solving all the problems that arise. Let its teachings have full right-of-way in all matters, in business, in pleasure, in the home, in society, in politics, in peace, in war, in our thoughts, in our conversation, in our plans. Then shall we realize the significance of that solemn and regretful observation of divine goodness, while looking upon the sad failure that so many make of life, "O, that thou hadst hearkened unto my commandments, then had thy peace been like a river, and thy righteousness like the waves of the sea."

#### THE TOWN OF DON'T-YOU-WORRY

There's a town called Don't-You-Worry  
On the banks of River Smile,  
Where the Cheer-Up and Be-Happy  
Blossom sweetly all the while.  
Where the Never-Grumble flower  
Blooms beside the fragrant Try,  
And the Ne'er-Give-Up and Patience  
Point their faces to the sky.

In the valley of Contentment  
In the province of I-Will.  
You will find this lovely city,  
At the foot of No-Fret Hill.  
There are thoroughfares delightful  
In this very charming town,  
And on every hand are shade trees  
Named the Very-Seldom-Frown.

Rustic benches, quite enticing,  
You'll find scattered here and there;  
And to each a vine is clinging  
Called the Frequent-Earnest-Prayer.  
Everybody there is happy,  
And is singing all the while,  
In the town of Don't-You-Worry,  
On the banks of River Smile.

—Mary E. H. Vaughan.

## MISSIONS AND THE SABBATH

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

### MISSIONARY AND TRACT SOCIETY NOTES

SECRETARY EDWIN SHAW

#### PLEDGE CARDS

At the beginning of the New Forward Movement among Seventh Day Baptists the Commission prepared pledge cards and sent them to the churches for use in making the canvass and in taking subscriptions. The cards were adapted to a pledge for the full five-year period. There seems to be a need for a pledge card suited for an annual canvass for subscriptions of one year. Such cards have been prepared and will be furnished gratis to any church or community, or any agency that desires to make use of them. Address the secretary.

#### DEDICATION SERVICES

Sunday afternoon, April 9, 1922, is the date decided upon by the Tract Board for a service of dedication of the new building. It would seem to be especially appropriate if every church in the denomination would either at the same time, or perhaps better, at the time of the Sabbath morning service the day before, recognize and observe this event in our denominational life by a suitable service of prayer and praise, of thanksgiving and commitment to continued loyalty and support.

#### MR. HOLSTON ON THE FIELD

Field Secretary Edward M. Holston has been making a trip of visitation including Welton, Nortonville, Boulder, North Loup, and Garwin. At Welton he stayed for several days working with the pastor in special evangelistic services. Our last word from him was sent soon after he had gone from Nortonville on his way through Kansas. He is the special representative of the Sabbath School and Young People's boards; but he has been requested at the same time to present the interests of the denomination as a whole, as they are combined in the Forward Movement.

#### COLLECTION ENVELOPES

The Commission has prepared a quantity of collection envelopes for the use of the churches, so arranged that the same envelope can be used both for contributions to the expenses of the local church and also for the denominational Forward Movement Budget Funds. These envelopes will be provided, so long as they last to churches that wish to use them, free of charge.

#### SABBATH RALLY DAY

It is not too early to begin making preparations for the observance of *Sabbath Rally Day*, the third Sabbath in the month, May 20. Those who are responsible for preparing the programs in each society should be collecting material and making their plans. The Young People's society might have a very profitable meeting that day, by taking as a special topic "The Life and Works of Dr. Abram H. Lewis."

#### FROM OUR CHINA CORRESPONDENT

The ladies of the China Continuation Committee, the Presbyterian (North and South), Woman's Union, and Seventh Day Baptist Missions entertained the February meeting of the Shanghai Missionary Association, Tuesday, February 7. The usual refreshments of sandwiches, cake, tea and coffee were served during the social hour from six to seven o'clock, after which the meeting was formally opened. The address of the evening was upon the subject of Christian Work among Chinese Moslems.

Preparations are going forward in Shanghai and Peking for the World's Christian Student Conference to be held in April in Peking. This is the first time that China has entertained so representative a gathering of students from many countries the world over. It is a wonderful opportunity, responsibility, and privilege as well.

It is planned and hoped that a teacher and one of the students from our Boys' School may be sent to this great and important gathering.

Here are some facts from the recent report of the American Bible Society:

During 1921, nearly two and a half million copies of the Bible, New Testaments, and portions thereof have been printed in the Chinese language, and 2,362,730 have



been circulated. This increased out-put has been maintained in spite of increased cost. Less than 2,000 were given away, the rest being sold below cost price.

What are we, as Seventh Day Baptists, doing to assist in introducing the printed Word, and in translation and distribution of printed matter appropriate for our missionaries and native helpers to use in their work among the Chinese people whom they can touch?

### LETTER FROM CHINA

MY DEAR FOLKS AT HOME:

A letter to you is long overdue, and so let me crave your pardon for my neglect. There's so much to tell you, and yet I hardly know how to make it interesting. I don't remember where I left off in my last letter.

Concerning the wealthy official's offer; he had a foreign trained native doctor take Brother and Mrs. Crofoot and me to Woo-Sung in an automobile to see an immense building which, he said, belonged to the government. He thought he could obtain permission from the government to use it temporarily as a hospital while a new one was building. He wants to raise funds for an immense new hospital for Woo-Sung. He plans to call it the Chinese-American Hospital, to have it governed by a Board of Governors, seven or nine in number including the president. The members of the Board are to be made up of those contributing most largely to the endowment funds. The building he showed us is immense and would have to undergo some alterations before using even temporarily as a hospital. The situation is good and the grounds spacious. The whole idea is splendid if he hands the management over to us, permanently. So far, it looks like he is only asking us to help toward founding this hospital, promising to raise three or four tenths of the money himself, and to turn over to our denomination his part in it.

I went to Peking and stayed a month, parts of November and December, and took some post graduate work. It was very interesting. I attended the Rockefeller Hospital College, known as the Peking Union Medical College. I was given a fellowship by the Rockefeller Foundation Board for this purpose.



Hon. Mr. Kyung, Vice-Governor of Woo-Sung, Governor of the Directors of Forestry of Kiangsu Province, Formerly Confidential secretary of state for Governor Sze, of Kiangsu.

On my way home from Peking, I stopped at Nanking, which is near the central part of China. Here Brother Crofoot and Rev. H. E. Davis met me, in order to go to Hot Springs Mountain, where the five-sixth acre of land is, which the Hon. Mr. Kyung, the same official as above mentioned, has offered our denomination, on condition we build a hospital for tubercular patients there. The hot-springs there have some curative properties. Many Chinese make journeys there to drink the water and bathe in the hot-springs.

Mr. Tong, our native pastor-evangelist, having saved up his money for a long time has bought a house. He has fixed up part of it as a chapel and we are having services in town now, I'm delighted to report. Rev. E. H. Davis came out for the opening and special meetings. He brought two young ladies, pupils of the Burdick-West Girls' school, and two men teachers with him. The meetings were well attended, the people came in such crowds that they pushed right up to the pulpit and stood in the aisles, packed shoulder to shoulder clear back beyond the front door, into the street. They were even standing against the walls of the house across the

street and impeding traffic. Let me in truth hasten to say, however, that the opposite house wasn't so very far away as the streets of Lieu-oo are very narrow, consisting of long flag-stones (laid over the main open sewage canal!). And as for



Dr. Sinclair and Pastor Tong and group of patients waiting to be treated. The arrow points at Pastor Tong, the tall man wearing a beard.

traffic, almost all of that is on foot. No one *rides* through Lieu-oo, except the very wealthy, occasionally, in a sedan chair. Doctors also ride in the sedan chair, but the patient or the patient's relatives pay the fare. It's part of Chinese politeness when they "invite" a doctor as well as when they invite a guest, to pay for his or her fare to his home and return. But I'm running away from my subject.

It did do my heart good to see so many earnest hearers of the gospel. At the invitation from the speakers seventeen new names were added to the roll of probationers. Two more names were added the following Sabbath. As there were already about eleven names added since last baptismal service the total is about thirty. If all these are baptized next summer our church roll will be very much increased.

Children came in large numbers. They especially enjoyed the singing. Only Christian's were given hymn books. Doctor Crandall sat every evening over among the small boys, acting as kind of policeman. When a hymn was given out so many little heads were crowded around her book they darkened the light till they could hardly see. One little fellow looked up and saw me with a hymn book, all to myself as I was sitting among the women, none of whom could read. Well, this lit-

tle fellow determined to have a chance. They were singing "Jesus loves me," a song they all love to sing, so the little boy began to climb over benches and laps to get to me. An old woman stopped him (the women sit by themselves and the men by themselves in Lieu-oo just as in some mountain districts of Virginia). But I motioned to the old lady to let the young one come. He came, got there all breathless just as they were saying the last word of the last verse. However they sang the chorus and he enjoyed that.

Seeing their craving for music I have had a few gospel hymns written in large characters on sheets, the music notes and the words, and Mr. Zau, the son of the native evangelist-pastor of our Chinese Seventh Day Baptist church, is teaching the children to sing. He teaches them four or five days a week. When he holds his classes in town they are well attended. The one class held here in the room we used for church services was not attended at all, except for the people employed in the hospital and the pastor. This goes to show I think, that part of the cause of the smallness of our church is due to the fact that the services were held out here rather than in town. Our native evangelist Mr. Tong deserves much credit for obtaining a place in town. (Of course the church pays him rent).

Mr. Zau, who teaches the singing, came to the hospital suffering from tuberculosis. Doctor Crandall has treated him so successfully that he is just about well. He surely was one sick young man at one time.

Day before yesterday the Miracle mechanical arm and hand came for the handless, leg-less woman. I took it over to her yesterday. She surely was delighted, and sends "thank you" to all you who contributed and especially Miss May Dixon, of Shiloh.

I'm enclosing her picture. Look at the smile on her face. It won't come off! I've just told her how soon the mechanical hand would arrive. All the neighborhood gathered around to see when this picture was taken as well as when the new hand came and was fitted on. The little boy standing beside her is the little boy she adopted years ago after all six of her own had died and her husband had left her. She says





The hand-less, leg-less woman in Liu-ho Ku, China.

she wishes she had feet so she could come to church. She has, for a long time expressed a desire to learn the gospel more, to learn to read and attend services.

I feel the increased activities of the church and hospital are a direct result of your increased interest, prayers, and monetary offerings to the Missionary Board for which I am deeply grateful.

Your fellow-worker for the Master,  
BESSIE BELL SINCLAIR.

Grace Hospital, Lieu-oo, China,  
January 23, 1922.

### NO-SABBATHISM

By this is meant the prevalent and popular theory that there is no sacred time under the gospel dispensation; that the Sabbath was only a Jewish institution, which began with the Hebrew nation, and was abrogated at the death of Christ. Against such a theory the following points have already been established.

1. The Sabbath law, being a primary law

in moral government, is necessarily co-existent with that government.

2. The Sabbath as God's memorial, his monument and representative in time, came into being when he rested upon the seventh day, and blessed and sanctified it.

3. The Sabbath law grew out of the relations which always have existed between the Creator and the creature, and meet certain universal demands in human life; it can not, therefore, cease until these relations and demands shall cease.

4. Bible history and collateral testimony show that the Sabbath was observed previous to the organization of the Hebrew nation.

5. When Jehovah gave the eternal laws of his government to the world, in the Decalog, he placed the Sabbath law as the keystone of the arch. It alone contains the signature of God, the Creator.

6. The Bible nowhere represents the Sabbath as a ceremonial institution. It has nothing in common with those festival days, which, as a part of the ceremonial code, pointed to Christ.

7. Christ and his apostles taught the perpetuity of the law, and always observed the Sabbath.

Such an accumulation of evidence is enough to justify us in giving the no-Sabbath theory no further notice. Nevertheless, it is better to examine its leading claims. It is claimed that this theory is the especial product of the New Testament. Not many passages are adduced in its favor, but these few are much paraded, and they are interpreted without regard to the words of Christ, or some of the most prominent conclusions in the arguments of Paul. Nevertheless, Paul is claimed as the leading representative of the theory, and he is usually set forth by no-Sabbathists as being of higher authority than Christ himself. The following are the prominent and "strong" passages, in their order:

#### ROMANS 14:1-7

But him that is weak in faith receive ye, yet not to doubtful disputations. [Margin, for decision of doubts.] One man hath faith to eat all things; but he that is weak eateth herbs. Let not him that eateth set at nought him that eateth not; and let not him that eateth not judge him that eateth; for God hath received him. Who art thou that judgest the servant of another? to his own lord he standeth or falleth. Yea, he shall be made to stand; for the Lord hath power to make

him stand. One man esteemeth one day above another; another esteemeth every day alike. Let each man be fully assured in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that eateth, eateth unto the Lord, for he giveth God thanks; and he that eateth not, unto the Lord he eateth not, and giveth God thanks.—Rom. 14:1-7. [Revised Version.]

This passage concerning the observance of days is thus given with its contexts, that the student may see what theme Paul is considering. This fourteenth chapter directs how those shall be treated who still cling to that part of the ceremonial code which refers to clean and unclean foods, and certain days that were associated with them. There is no description of the days, or the manner in which they were observed, but every law of just interpretation classifies them with the other ceremonial observances mentioned. It is well known that public and private voluntary fasts abounded among the Jews at this time, in addition to the older ceremonial feasts. In the immediate connection Paul demonstrates the ceremonial character of the points at issue, by his reference to the eating of meat and drinking of wine, which, by a representative portion, had been offered to idols, and the remainder placed in the market for common use. But we have seen in former studies that the observance of the Sabbath was never a part of the ceremonial system. It had always been a prominent feature of the Decalog, and its observance could not conflict with faith in Christ any more than the observance of the remaining commandments could. It was reliance on the ceremonial system for purification from sin, rather than on faith in Christ, which the apostle is everywhere opposing. Paul being his own interpreter, made this doubly sure; for in the seventh chapter, twelfth verse, of this same epistle he speaks of the Decalog, of which the Sabbath law is a part, in these words:

Wherefore the law is holy, and the commandment holy, just and good.

A careful study of this seventh chapter of Romans will show that Paul places the highest importance upon the observance of that law which convicts of sin. The terrible consciousness of hopeless condemnation, because of the transgression of the "Holy Law" forms the keynote to the discussion which culminates in this chapter, while the

eighth chapter opens with the joy of redemption found through forgiveness in Christ. It is not the law which is destroyed, but its deathly grip of "condemnation" is removed. To the Roman, more than to the Jew, religion was a matter of law. The Pagan ideas of the Roman system know no forgiveness, only payment and penalty. Paul says to them, "In Jesus Christ, God can be just, and yet forgive and justify sinning men." Modern no-Sabbathism, like its Pagan ancestor, insists that there can be no salvation until the law is slain. Paul said, the just law slays me, but in Christ I rise to new life, through faith. A radical misrepresentation of Paul's argument in Romans, and a superficial understanding of the distinction between moral law and ceremonial enactments form the source of no-Sabbathism.

Another passage, Galatians 4: 10, is adduced to support the no-Sabbath theory. But the entire argument in Galatians, as in Romans, goes to "establish the law", as Paul declares that faith does, in Romans 3: 31. For example. In the fourth and fifth verses of Galatians 4, Paul shows Christ as sent "That he might redeem them which are under the law", to redeem men from the condemnation of law, is not to abolish law, but to give the highest acknowledgment of its binding power. In the eighth verse Paul continues the discussion in these words:

Howbeit at that time, not knowing God, ye were in bondage to them which by nature are no gods; but now that ye have come to know God, or rather to be known of God, how turn ye back again to the weak and beggarly rudiments, whereunto ye desire to be in bondage again? (or, as formerly.) Ye observe days, and months, and seasons, and years. I am afraid of you, lest by any means I have bestowed labour upon you in vain.

This is an appeal to the fickle-minded Galatians not to return to their Pagan observances, in "times" in which "lucky and unlucky" days formed a prominent factor. He was pleading with them to go forward from Paganism, as he plead with those who were in bondage to the formalism of the Pharisees to go forward from that feature of Judaism.

In his various epistles, Paul combats these sources of danger to simple faith in Christ, viz., the Pharisaic reliance on burdensome ceremonialism; the Roman conception that all religion must be reduced to legal trans-

actions; and the Gallic idea that the observance of times and seasons,—propitious and unpropitious—might still aid them in religious life. Paul's Epistles can not be understood, unless these characteristics of those to whom he wrote be kept in view.

COLOSSIANS 2: 16, 17

This passage is quoted as a triumphant vindication of no-Sabbathism. It reads:

Let no man therefore judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days;

Which are a shadow of things to come; but the body is Christ.

Here it is claimed that the "sabbaths" are distinctly included among things in different. Note, first, it is not said that they are abrogated; the most that can be made of the expression is that they are not to be made a matter of dissension or condemnation. Looking at the passage more closely, we find that four of the things mentioned are certainly ceremonial: eating, drinking, feasts and new moons. The fifth item, "sabbaths", is in the same construction, and stands in the midst of a sentence. If the expression does include a weekly Sabbath, it is an illogical and unwarrantable effort to take an eternal law from the heart of the Decalog, and class it with temporary ceremonial precepts, for the sake of abrogating it. Christ never ventured such an attack on the law of God, as Paul makes here, if he means the weekly Sabbath. But we are not left in doubt as to what "sabbaths" are meant, for, without stopping to take breath, Paul defines them as being, like the other items, shadows, types of Christ. This definition can not include the weekly Sabbath. That antedated the ceremonial code many centuries. The law of the Fourth Commandment was placed in the heart of the Decalog before the ceremonial code was compiled. God knew where it belonged. The reason given for enacting the Fourth Commandment is perfectly plain. It was a memorial of God as Creator. It is never spoken of as a type of Christ. If the Fourth Commandment was a type of Christ, and is done away, then each of its nine associates is in the same category.

SECOND CORINTHIANS, THIRD CHAPTER

The third chapter of Second Corinthians is also impressed to do duty in defense of the no-Sabbath theory. The following pas-

sage embodies the testimony, so-called: (v. 7, 8).

But if the ministration of death written and engraven in stones was glorious, so that the children of Israel could not steadfastly look upon the face of Moses for the glory of his countenance—which glory was to be done away—how shall not the ministration of the spirit be rather glorious, etc.

A careful reading will show that the contrast here introduced is between the glory of the Mosaic dispensation as compared with the gospel. It is not the Decalog which is to be done "away", but the "glory" of the former ministration, which must be lost before the surpassing glory of the later one. The method of administering the law under the elaborate and impressive ceremonial system, was indeed "glorious", but the higher spiritual conception, with its uplifting faith in Christ, and its appeals to personal responsibility and purity, was far more glorious. The contrast is between the two methods of administering the same fundamental laws of the Decalog.

All efforts to discount the Fourth Commandment fall with equal force on the other nine laws, and we close this study by summarizing the distinctive features of this popular, but false, conception of the relations between the Law and the Gospels.

1. If the Decalog was abolished by the death of Christ, then Christ by his death prevented the possibility of sin, to redeem men from which he died.

2. "Sin is not imputed where there is no law" (Rom. 5: 13), hence the consciousness of sin which men feel under the claims of the gospel is a mockery, and all faith in Christ is but a farce. It only increases the difficulty to say that the law is written in the hearts of believers. If that be true, then:

3. None but believers in Christ can be convicted of sin, for no others can know the law which convicts of sin. Therefore those who reject Christ, thereby become, at least negatively, *righteous* by refusing to come where they can be convicted of sin. Thus does the no-Sabbath theory make infidelity better than belief, and *rejection of Christ the only means of salvation*. It leads to endless absurdities, and the overthrow of all moral government. It contradicts the plain words of God, and puts darkness for light. Its fruitage in human life has been only bitterness and ashes.

CONCLUSION

The foregoing studies have aimed to cover the important points in the Sabbath-question as it appears in the Bible. For the history of the Sabbath and of the Sunday, together with the various theories which have been adduced, the student is referred to "A critical History of The Sabbath and The Sunday", by the writer. The "change of day" theory is not considered here for two reasons. First, it has no place in the Bible, and those who formerly advocated it did not quote the Scriptures to sustain it. Second, few, if any, advocates of that theory can now be found. It has been abandoned, and no longer forms a factor of any prominence in the current discussions connected with the Sabbath question. It has disappeared with the "loss" of the Puritan Sunday. It is well, however, to recall the fact that in the Bible there is not only no word about the "change of the Sabbath", but the resurrection of Christ is never in any way spoken of as connected with the observance of Sunday, or of any other day. The theories which have grown up around that idea are wholly post-Biblical as they are anti-Biblical. While there is a large field of study concerning the Sabbath, outside the Bible, at its core, the Sabbath-question is a Biblical and religious question. Slight regard for the Bible lies at the basis of the popular rejection of the Sabbath, and the merely nominal regard for Sunday. In 1882 James Freeman Clark said to the writer: "The greatest obstacle I see to the acceptance of your views concerning the Sabbath is the growing disregard of the Bible as an inspired authority." Mr. Clark was right, and that disregard, with the death of conscience which it has secured, gives added impuse to irreligious holidayism on Sunday, with each passing year. If anything is saved from the flood of no-Sabbathism, it will be by the return of Christians to a higher regard for the Bible and the example of Christ. The destiny of the Sabbath and of the Sunday are linked with loyalty or disloyalty to the Word of God.—From "Studies in Sabbath Reform", by Rev. Abram H. Lewis, D. D.

"Sorrow is oftentimes the covered way through which we walk into the kingdom of light that never grows dim."

DEACONS ORDAINED AT DODGE CENTER

Following are the minutes of the meetings held for the ordination of deacons and deaconess at the Dodge Center Seventh Day Baptist Church:

A meeting to arrange for the ordination services was called to order Friday evening, February 10, by Pastor H. C. Van Horn. Arthur Ellis was elected moderator, Anna Wells, clerk, and Rev. Edgar Van Horn, examiner.

Voted that we proceed with the organization for ordination of deacons and deaconess.

Voted that the moderator, the secretary of this meeting, and the pastor be appointed as program committee to report Sabbath morning. The sermon was preached by Rev. Edgar Van Horn, of Milton Junction, Wis.

Sabbath morning, February 11, the meeting was called to order by the moderator. The examination of candidates by Rev. Edgar Van Horn consisted of statements by Brethren Edward Ellis and Walter Lewis and Sister Mary Rounseville of their Christian experiences. It was voted to accept these statements and to proceed with the ordination. The ordination sermon and charge to the church was given by Rev. Edgar Van Horn; charge to candidates by Pastor H. C. Van Horn; consecrating prayer and laying on of hands by Rev. Edgar Van Horn.

Brother Ellis and Sister Rounseville have served in their office for many years faithfully and well, while Brother Lewis was recently elected.

ANNA WELLS,  
Secretary.

The evangelistic preacher is the preacher who preaches for a verdict. This is true whether he be in the pastorate or the itinerant form of work. Every preacher preaches for a verdict but I speak now of an open verdict for Jesus Christ and not a verdict unexpressed and hidden in the hearer's soul.—Evangelist W. E. Biederwolf.

"The Golden Rule means determining to treat other persons just a little better than we'd like to be treated ourselves. The 'little better' is the margin that will enable us to treat them as we'd like to be treated."



## EDUCATION SOCIETY'S PAGE

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

### EDUCATIONAL CONDITIONS IN SEVENTH DAY BAPTIST CHURCHES

Seventh Day Baptists have long enjoyed the reputation of being lovers of enlightenment and substantial supporters of education. Sometimes a good reputation may deaden sensitiveness to the real state of affairs or cut the nerve of aspiration. One of the worst pickles a man can tumble into is a state of self-satisfaction or that hazardous condition of not knowing that he does not know. It is not the purpose of the editor of this page ever to cast aspersions upon any body or anybody's sincere achievement. Rather it is his desire to keep RECORDER readers somewhat enlightened as to what is going on educationally and to stimulate to new levels—personally and groupwise—of performance.

The purpose of the survey which the corresponding secretary made last fall was to discover something of the educational situation in the denomination so that Seventh Day Baptists might ask themselves whether they are satisfied or not with themselves educationally. The figures and conclusions given below deserve to be pondered by all who are interested in having Seventh Day Baptists well led, and in keeping them an alert, wide-visioned, progressive spiritual people.

On October 25, 1921, the corresponding secretary of the Education Society sent to each pastor of the denomination a questionnaire designed to bring out the attitude of the churches toward education. Twenty-five pastors responded. Right here the secretary wishes to thank these busy men for their cordial co-operation. The following seven questions were asked:—1. How many young people under twenty-four are there in your church? 2. How many of your young people are in high school? 3. How many are high school graduates? 4. How many of your young people are in college? 5. How many are expecting to go? 6. How many are looking forward to the ministry? 7. What do you think

are the biggest obstacles in your parish to a widening interest in education?

The total results of each of the first six questions are:

1. Number of young people in the twenty-five churches .....	527
2. Number in high school .....	191
3. Number of high school graduates .....	117
4. Number in college .....	84
5. Number expecting to go .....	60
6. Number looking forward to the ministry. 4	

While the secretary is no wizard at figures, he hazards one or two interpretations from those given above. About 58 per cent of Seventh Day Baptist young people under twenty-four are in school above the eighth grade. From some of the answers it was evident that the pastor included in the number of high school graduates the boys and girls in college; in other answers it was patent that the number of high school graduates given was exclusive of the number indicated as attending college. Perhaps then it is safe to estimate that about 50 per cent of those who are graduated from high school continue their education in the higher institution. If this percentage is a fair one, it seems that once the young people get a taste of education they keep on in much larger numbers than non-Seventh Day Baptist young folks.

I am wondering if the parents of the 42 per cent of high school or college age who are not in school—or for that matter the boys and girls themselves—are quite satisfied that they are doing their best by their sons and daughters—or for themselves?

These statistics are, unfortunately, neither complete nor representative inasmuch as, out of twenty-five returned questionnaires, all but four are from the smaller churches. Yet, perhaps, in spite of this fact, some significant conclusions may fairly accurately be drawn.

Although these returns are from the smaller churches, they report, as a rule, a large number of young people under twenty-four. For instance, one church of seventy members has thirty-two young people; another of seventy-five members reports thirty-seven. To those who may have feared that Seventh Day Baptist churches are dying out this proportion of young folks to the total church membership is a hopeful sign.

Equally significant is it also that the young men who are reported as having the ministry in view are from our smaller churches. It has always been true that the rural congregations have supplied the denomination with the largest percentage of ministers. Most of our pastors come from the farms.

Most of the obstacles to educational interest, reported by the pastors, can be grouped into a few classes.

Indifference is the greatest hindrance. Many pastors are laboring diligently to bring the claims of education to their young parishioners—and to the older ones, too. Evidently it sometimes seems to them a heart-breaking task to get their message across. The Forward Movement has undoubtedly stimulated a new interest in things educational as it has in things religious. It is worthy of notice that most of the churches reporting educational lethargy are such as have been pastorless or are far removed from educational centers. I am here moved to the reflection that much more largely than he thinks does the interests of his parishioners take their color from the interests of the pastor himself.

Closely related to indifference is the lack of appreciation of the value of education. Perhaps this feeling is not so universal as some of the answers would appear to indicate. For instance, one pastor reports a lack of appreciation although every one of his young people is either actually in college or expecting to go. Still it is no small problem to win the young folks to accept the challenge of the hazards and responsibilities and wider service which come to the life enlarged by education.

Of course finances bar the way, in too many cases, to education, especially in rural communities where the young people have to go away from home to high school as well as to college. A number of churches report young folks leaving school for financial reasons. Nevertheless the returns leave the distinct impression of the brave effort on the part of Seventh Day Baptist boys and girls in our country churches to secure an education.

Lack of community co-operation is another serious difficulty in some churches, yet the live-wire pastors are doing wonders in remedying this unhappy state of affairs.

One church reports that its young people

are staying away from college because they feel that their nearest Seventh Day Baptist institution is not loyal to denominational ideals. It would seem that, if these young folks were eager for an education, they might find fairly close at hand several good colleges where they might slake their thirst for an education.

From the foregoing statements one can fairly deduce the belief that a goodly number of Seventh Day Baptist youth are achieving education, not as something which is to give them social influence, but as something which is to develop them into high-power servants of God and fellow-man. One can see that few are getting education as a gift, rather that the majority are wresting it from hostile circumstances. This situation is sound. Not to be forgotten nor overlooked, however, for the sake of the denomination, the world, and themselves, are those who, for one reason or another, are not accepting the challenge to the wider life.

### ALUMNI HOME-COMING BANQUET AT MILTON

A mid-year banquet, the first of its kind in the history of the school, was held by the alumni after the home-coming game with Lawrence, the evening after the Sabbath, February eleventh. The banquet, as well as the game, was a real home-coming for all former Milton sons and daughters, who met for the purpose of discussing the interests and welfare of their alma mater.

After the game about fifty alumni repaired to the Seventh Day Baptist church parlors where they were served a two-course luncheon which assisted somewhat in putting all in a better mood than that with which they were possessed after the game.

Following the luncheon, Dr. L. A. Platts, of Chicago, the president of the alumni association, acting as toast-master of the evening, explained the nature of the meeting which was to discuss three essential interests of the college. Then in that humorous way, which is characteristic of Doctor Platts, he introduced the first speaker, Prof. John N. Daland.

Professor Daland presented the athletic situation of the school. He treated the subject from three points of view; he told what had been done in the past, what is

being done at present and what is needed to carry out the athletic program in the future.

Coach Crandall then spoke of the physical training in Milton, giving a resumé of what had been done in the department of physical education this year; and further, he explained prospects and plans which he had for the remainder of the year.

Attorney A. E. Garey, of Janesville, and Principal Rood, of Lake Geneva, both spoke concerning the general interests of the school. Their speeches were brimming full of enthusiasm and hope for Milton's future as was also the speech of Attorney Bentley, '80, of Chicago. Attorney Bentley lauded his alma mater very highly. He stated that whether or not Milton College should grow, in any event there was a glorious future for the school.

Acting President Whitford in a speech which was encouraging to alumni, reviewed briefly the year thus far spent. His speech in the main, however, concerned the plans for the commencement in June. He said, "We want this to be the biggest commencement we have ever had," and to that end he made the appeal for the alumni to exert their greatest efforts to be present during commencement week.

The festivities closed with singing under the leadership of Prof. L. H. Stringer.

Members of the senior class, alumni to be, were present. Their presence was due to the kindness of the faculty and Dr. E. H. Lewis, of Chicago.—*Milton College Review.*

#### QUARTERLY MEETING OF THE SEVENTH DAY BAPTIST MEMORIAL FUND

The regular quarterly meeting of the Trustees of the Seventh Day Baptist Memorial Fund was held January 8, 1922, the entire personnel of the Board being present, with the exception of Holly W. Maxson. Visitor—Mr. Moses H. Van Horn, of Salem, W. Va.

The minutes of the last annual and quarterly meetings were read and adopted.

A communication from the Treasurer was read, rechanging Article VI of the By-Laws, last paragraph, which reads:

"All moneys dispensed by this Board after July 1, 1906, to aid young men preparing for the ministry, shall be given only to those who are taking a course in theology in a theological seminary."

After discussion, it was voted to rescind this paragraph.

It was voted that a committee of three, Frank J. Hubbard, Henry M. Maxson, and Edward E. Whitford, be appointed in conformity with the following resolution:

WHEREAS, This Board has certain funds which are designated for use of young men studying for the ministry, which funds may upon application be distributed to those desiring such assistance; therefore, be it

*Resolved*, That this Board shall establish a standing committee consisting of the Treasurer, the President and one other member appointed by the President, who shall investigate such applicants and report their findings to this Board. And be it further

*Resolved*, That the necessary changes in the By-Laws be incorporated therein to conform with the above action.

It was voted that we aid Mr. Clifford Beebe, now a student in Alfred University, in the amount of \$100.00, upon recommendation of this standing committee for aiding theological students. Mr. Beebe graduates in June, 1922, and expects to enter the Seminary in the fall.

Communication was received from Rev. Edwin Shaw, Corresponding Secretary of the Commission of Conference, re withholding 4 per cent from the income of the Forward Movement for Ministerial Relief. It was voted that we concur in the request of Conference that the Forward Movement Treasurer withhold 4 per cent from the funds given for Ministerial Relief.

Reports of Committees: The Treasurer reported for the Finance Committee showing changes in securities, which was approved. The Treasurer's quarterly report, ending November 20, 1921, was read and report received.

Re the bequest of the late William E. Witter (Oneida, N. Y.) it was voted that the income only be used for Ministerial Relief.

The action of the Treasurer in paying \$83.00 assessment was approved. The question of repairs to and rental of the Hornell church was referred to the Treasurer, with power.

Prof. Moses H. Van Horn, Treasurer of Salem College, was invited to address the Board and make whatever statement he cared to re Salem College, and he told us very graphically of the urgent and dire need of the College for funds, and gave

us many interesting facts and figures for our information and thought.

The Discretionary Funds were voted as follows: Income of the Neppie P. Harbert bequest (fixed), one half to the Tract Society and one half to the Missionary Society; the Charity L. Burdick bequest, \$43.01 to Salem College; the George H. Babcock bequest, \$1,074.66 to Salem College; the Henry W. Stillman bequest, \$749.01 to Milton College.

The minutes were read and approved and the Board adjourned.

WILLIAM C. HUBBARD,  
Secretary.

#### DISBURSEMENTS FOR QUARTER

Alfred University .....	\$4,759.37
Milton College .....	3,654.98
Salem College .....	1,300.91
American Sabbath Tract Society .....	1,757.98
Seventh Day Baptist Missionary Society.	701.51
Seventh Day Baptist Education Society..	76.62

#### ST. PHILIP'S SEVENTH DAY BAPTIST CHURCH OF CHRIST, DETROIT, MICH.

ELD. R. B. ST. CLAIR

Upon the night of February twenty-first, in Detroit, Mich., a new Seventh Day Baptist Church was born.

Eld. Benjamin W. Williams, late of Montgomery, Ala., became dissatisfied with the Seventh Day Adventist Church, particularly with its policy and the alleged inspired writings of the late Allen G. White. Happening to receive a copy of *The Voice*, the minister learned of the Seventh Day Baptist Church of Christ, meeting in the Detroit Y. M. C. A. He attended services of the First Detroit Church, read our "Hand Book" and many other pamphlets dealing with our doctrines, polity and history. He became convinced that the Seventh Day Baptist Church afforded him an opportunity for spiritual freedom and made application for church membership. He was received into membership of the First Detroit Seventh Day Baptist Church, Sabbath Day, February 18. He preached, with much acceptance, for the First Church upon that occasion.

Just at this time, a chapel located at St. Antoine and Montcalm streets, Detroit, became vacant, and, upon the evening after the Sabbath, Deacon Beers and the writer, in company with Elder Williams, viewed the same. The location is excellent, ca-

capacity about one hundred; baptismal pool and other conveniences were carefully noted. At a conference held at the writer's residence, February 19, it was decided to rent the chapel at \$35.00 monthly, the First Church to pay the larger portion of the initial rent. Upon February 20, the chapel was rented, and, immediately, Elder Thomas Wright and Sisters Preston and Wright started "house-cleaning." Elder Williams was busy at work visiting the neighbors with the result that at the opening service that night, every chair was filled. The writer appeared and addressed the meeting, placing before the people the Seventh Day Baptist platform of the "Bible and the Bible Only." All articles of the "Exposé of Faith and Practice" were read. A desire being expressed for a church organization, after the New Testament order, the writer suggested that the next night it might be well to take up the question.

Accordingly, at the close of the sermon of Elder Williams, February 21, the writer was called to the platform and again explained our position as upon the night previous, Eld. J. J. Scott, of the First Church, reading the "Articles of Faith." Elder Williams extended the invitation, and a number responded and the new church was born. Elder Thomas Wright, an earnest worker for Christ and his Sabbath, was nominated along with Elder Williams, to serve in a pastoral capacity. Both of the brethren have accepted and will thus serve. Mrs. L. Wright, 984 East High street, was elected clerk. Brother Jefferson Herks, another able defender of the Gospel and the Sabbath, was admitted to church membership. Sister Preston was prevented from being present, but expects to unite February 22. She was told that her name was a highly honored one in Seventh Day Baptist history. May she be the spiritual mother of as many children as was Sister Preston, of our Verona Church!

A sister who has been observing the Sabbath for eight years in a First-day church, without making any impression, but receiving continual and determined opposition, was present, and her case made us think of those Seventh Day Baptists in England, centuries ago, who thought that they could mingle with First-day churches and the sad

(Continued on page 347)



## WOMAN'S WORK

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

The flowers got into a debate one morning as to which of them was the flower of God; and the rose said: "I am the flower of God, for I am the fairest and most perfect in beauty and variety of form and delicacy of fragrance of all the flowers." And the crocus said: "No, you are not the flower of God. Why, I was blooming long before you bloomed. I am the primitive flower. I am the first one." And the lily of the valley said modestly: "I am small, but I am white; perhaps I am the flower of God." And the trailing arbutus said: "Before any of you came forth I was blooming under the leaves and under the snow, am I not the flower of God?" And all the flowers cried out: "No, you are no flower at all; you are a come-outer." And then God's wind, blowing on the garden, brought this message to them: "Little flowers, do you not know that every flower that answers God's spring call, and comes out of the cold, dark earth, and lifts its head above the sod and blooms forth, catching the sunlight from God and flinging it back to men, taking the sweet south wind from God and giving it back to others in sweet and blessed fragrance—do you not know they are all God's flowers?"—*Lyman Abbott.*

### ZELLA MAY AND THE EASTER SERVICE

The orphans marched down the street, stiffly starched gingham crackling in the breeze, round straw hats set at uncompromising angles on round little heads. It was Easter Sunday, and the orphan asylum was attending church in a body.

Zella May brought up the rear by reason of her name. For the matron, who had no eye for symmetry, grouped the orphans alphabetically, when she took them for an airing. "Some," said the matron, "would have 'em walk accordin' to size, two by two, but not me! Have 'em walk from A to Z, I say. An' then I can keep their names t' mind!" So said the matron, and so Zella May always brought up the rear.

It was springtime, and early lilacs and tulips nodded at the orphans from between the palings of each picket fence. The sky overhead was gloriously sapphire, and one or two featherbeddy clouds floated leisurely in the depths of it. The breeze, the same breeze that rustled among the starched gingham, sang a gay little song into the ear of Zella May, and she skipped—a dancy little skip—out of her place in line.

"Zella May!" It was the matron's voice—shocked, scandalized. "It's Sunday!"

Zella May, the throb of spring deadened in her heart, fell back dejectedly into line behind the rest of the orphans. Only once again, on the way to church, did she move impulsively. It was when a jonquil, gold-yellow, smiled at her from the garden plot of a stately white house. The garden plot was so near the fence that the jonquil's sunny face touched the palings and Zella May's chubby hand reached eagerly toward it.

"Zella!"—the matron's voice was angry—"Zella May! Don't you touch that flower. That belongs to"—she paused impressively—"Mr. Smithers!"

Mr. Smithers! Zella May's little heart skipped a beat, for every one in the orphan asylum feared Mr. Smithers. It was Mr. Smithers who sent a collector for mortgages, and demanded taxes. It was Mr. Smithers whose insistence sometimes cut off the supply of stewed prunes (unconsciously, perhaps, for Mr. Smithers never visited the orphan asylum in person. It was Mr. Smithers who, the matron crossly averred, "owned the whole town an' kept it under his thumb.")

No wonder Zella May drew back her hand sharply and walked on, in stiff primness, to church.

The church was a solemnly beautiful place. Zella May, who loved any sort of beauty, always caught her breath as she stood on the threshold. It was only twice a year—on Christmas and on Easter—that the orphans worshiped at the village church. For the orphan asylum stood on the outskirts of town, and it had a chapel of its own. So Zella May, eyes wide and awe-filled, was enchanted at the fragrant, flower-filled room, at the dim lights that filtered through the stained-glass windows, at the

pulpit with its gleaming gilt-edged Bible and embroidered cloth.

The orphans began to file into their allotted pews. Zella May, being a Z and therefore last, waited in the background as the others alphabetically more fortunate, were given seats. And then occurred the tragedy; for an usher, flustered with the rush of Easter morning, came hurriedly up to the matron.

"There's one child too many," he informed her. "There's room to seat all the rest and you, but—"

The matron was flustered too. "I must sit near them!" she told the usher. "There are so many that they'd surely get laughing or fidgeting if I wasn't where I could see them! Can't you find one other place in another pew?" Her worried glance fell on Zella May.

"Mr. Smithers never comes to church," said the usher after a bothered look over the crowded place, "and he has one of the small pews down front. She can sit there," he told the matron. "An' she'll be where you can keep your eyes on her."

Zella May had always, for as long as she could remember, traveled at the end of a long line. It was with a strangely solitary feeling that she felt herself being escorted down the long flower-hung aisle to the front of the church. The usher gave her a friendly if hurried pat on the shoulder as he deposited her in the little pew down front. "Be a good girl," he told her as he hastened back up the aisle.

Zella May settled her stiffly starched gingham skirts and pulled her round little hat straight over the round top of her bobbed head, and waited. And then, suddenly, from somewhere, music started; soft, thrilling music that was as deep as the purple twilight shadows even in its very softness. Zella May shut her eyes to drink in the beauty of it, and then, just as the music had reached one glorious, crashing chord, she heard a heavy step at the entrance of the little pew, and felt the brush of garments against her own. She opened her eyes.

Mr. Smithers had fooled the usher and the matron—that was Zella May's first thought. Mr. Smithers, a stern, portly, awful figure, had come to church. Zella May wiggled nervously to her feet and sank back again as an Easter anthem began to

swell down over the flowers from the organ loft.

"Christ the Lord is risen today—" sang the choir, and, under cover of the music, Zella May glanced up at Mr. Smithers and found him looking down, crossly, at her. His lips moved.

"What're you doing here?" Zella May made out.

"There wasn't room for me," Zella May whispered back, "anywhere else! And," she added after a breathless little pause, "they didn't know 'at you was comin'!"

Mr. Smithers laughed—an unpleasant laugh. Zella May was glad that the anthem was fairly loud.

"But I did!" said Mr. Smithers, and, "Alleluia, Alleluia!" thrilled the choir.

Music spoke with a language of its own to the soul of Zella May. Looking up into Mr. Smithers' face she forgot, all at once, that his laugh had been unpleasant, and she smiled sweetly at him.

The choir was beginning on the second verse. Mr. Smithers bent down from his impressive height.

"Know who I am?" he questioned gruffly.

"You're Mr. Smithers," she informed him in her slight whisper. "You live in a white house, an' you take our rent money, an' you have yeller flowers in your yard!"

Mr. Smithers tried hard to frown. But he didn't succeed—quite.

"And who," he questioned at last, "are you?"

"I am a orphan!" Zella May whispered. The minister began his prayer.

Zella May liked prayers. The words were so hushed in them, and so reverent, and yet so friendly. She shut her eyes again, and sank, with a rustle of stiff gingham to her knees. Mr. Smithers sat bolt upright, his hard eyes looking straight ahead. And then he, too, bowed his head.

After the prayer there was a hymn, and the congregation stood up to sing it. There was only one hymnbook, and Zella May, quite as a matter of course, when Mr. Smithers found the place, held one corner of it.

"Don't you," questioned Zella May, blissfully unconscious of the matron's all-observing eyes, "like to sing?" She tugged at her corner of the book.

Mr. Smithers looked down, grimly smil-

ing. "If you were me," he questioned back, "would you?"

Zella May had begun to sing, but she stopped in the middle of a sentence.

"Yes," answered Zella May, "you ain't a orphan."

The minister of the village church was a brilliant fellow, and his Easter sermon was especially good, although it was almost dramatically simple. For he told his congregation the story of a friendly Savior who had been scoffed at, and wounded, and crowned with thorns. He told of a night in the garden of Gethsemane, and as he talked the small girl in the front pew moved nearer to the large stern man—moved so near that her round little hat rested against his shoulder. The minister told of a cross, painfully carried up a steep hill, and the small girl's hand crept into the great hand of the large stern man. The minister, with his voice hushed and a hint of tears in his fine eyes, told of a broken form, bleeding, dying on Calvary, while a gentle voice said, "Father, forgive them, for they know not what they do!" And in the front pew the small girl flung herself, weeping, on the broad and surprised chest of the large stern man.

"Oh, Mr. Smithers!" she sobbed, and her voice echoed forlornly above the minister's, "an' to think he died for us!"

It was very still in the church for a moment—very still indeed. Nobody laughed, however, for the small sobbing girl in the crackly gingham was so very serious! And then, a bit shakily, the minister took up his unfinished sermon. Under cover of his voice the large stern man whispered in the small girl's ear.

"Don't you cry!" whispered the large man gently—and no one would have guessed from his tone that he was not a church-goer, that he was hard on folk who didn't pay their mortgages, that he often financially embarrassed orphan asylums. "Don't you cry," he repeated, and his surprised arm tightened its clasp on the small gingham-gowned girl. "He was glad to die."

The small girl, whose knowledge of theology was not very great, snuggled her head into the black cloth of the large man's coat.

"Why, Mr. Smithers," she whispered tremulously, "why was he glad?"

"Because"—answered the large man, and though his arms drew her even closer his eyes gazed far away, past the walls of the village church, past the village itself, past the present—far back into a past that the town which knew him as a hard, cold man couldn't even guess, a past that held only a large grave and a smaller, narrower one—"because," answered the large man, and his whisper was very low indeed, and his voice hesitated over a word that, for a score of years, had not passed his lips—"because he loved us!"

Much later, after the final joyous Easter hymn had been sung and the benediction had been pronounced, the matron bustled down the aisle to the small pew.

"Oh, Mr. Smithers," she said ingratiatingly to the large stern occupant, "I'm so sorry t' have this happen. I wouldn't have had you bothered for anything." But when she turned to the small girl in the now crumpled gingham dress—the small girl who clung to the large man's hand—her tone was not ingratiating. "Zella May!" she said bitterly, "you come with me! How dared you make such a noise here in church? Aren't you ashamed? When we get back to the asylum you shall be—"

The large stern man interrupted, and his voice was surprisingly low and happy.

"Zella May," he told the matron, "is coming home with me."

The small girl clasped his hand with ecstatic little fingers, and the matron gasped.

"You're inviting her for dinner?" she stammered. "For dinner, Mr. Smithers?"

Mr. Smithers smiled, and that smile, which was neither sarcastic nor unpleasant, melted the cold in his eyes as the April snow melts the ice out of the frozen ground.

"No; for always!" he said.—*Margaret E. Sangster, Jr., in Christian Herald.*

People must become internationally minded; they must learn that it is not what a nation does for itself, but what a nation does for humanity that makes it great.—*Elihu Root, at Williamstown.*

I will place no value on anything I have or may possess except in relation to the kingdom of Christ.—*Livingstone's resolution made in young manhood.*

### PASTOR KELLY RESIGNS

[The following article appeared in the *Battle Creek Evening News*, of February 27, and is forwarded to the SABBATH RECORDER with special request for its publication.—Ed.]

Rev. M. B. Kelly, pastor of the Seventh Day Baptist church, who since the death of Elder George C. Tenney has been the dean among the active ministers of Battle Creek, tendered his resignation on Sabbath Day, to take effect June 30, which is the close of the church fiscal year.

He is not yet ready to announce his future plans, but it is understood that congregations in several places have sought his services.

Rev. Mr. Kelly has been pastor of this church, whose meetings are held in the Sanitarium chapel, for the past eight years, and has frequently preached in the various churches of the city and in the surrounding communities. His preaching has been with power, and he has been held in the highest esteem by all who knew him or in any way came in contact with him. Expressions of the deepest regret at the announcement of his intention to leave Battle Creek come from all sources.

The trustees of the church have issued the following statement expressive of their feelings in the matter:

"The Seventh Day Baptist church of this city was greatly surprised and deeply stirred, when their pastor tendered his resignation at the conclusion of his splendid sermon in the Sanitarium chapel last Sabbath morning.

"His appealing sermons in the chapel for the past eight years had caused him to be looked upon as almost a fixture in the church life and about the Sanitarium, as well as the city churches. It is with sadness that his church thinks of his leaving them.

"While Pastor Kelly does not commit himself as to his future plans, it is understood there are several inviting fields open before him.

"The board of trustees, as representative of the church, wish to express their deep regret at his going, and to bid him God speed in the field of his choice."

Mr. Kelly's statement in tendering his resignation, as read before the church and congregation Sabbath Day, was as follows:

"MY DEAR BRETHREN AND SISTERS:

"The same solicitude for the prosperity of this church which impelled me some years ago to reluctantly assume the responsibility of becoming its pastor, now urges me to ask for release from that responsibility.

"With the completion of the fiscal year, which concludes the time for which I was last employed, I will have served the church for eight years, excepting one month, a time quite long enough for the average pastorate.

"Many fond memories of these years of association will linger with me till my dying day. In a special manner do I prize the privilege of having labored side by side, in the church and in the Sanitarium, with that man of God, our lamented brother, Elder George C. Tenney. The many tokens of love and co-operation by the membership of the church will not be forgotten.

"It is, therefore, with a genuine desire for the best interests of the church that I am about to discontinue my work among you, praying that you may be divinely guided in securing my successor.

"With that in view, I herewith tender my resignation, to take effect on, or before June 30, 1922.

"Your pastor,  
"M. B. KELLY."

The esteem in which Rev. Mr. Kelly is held by his fellow pastors and the regret with which they heard the news of his resignation is clearly seen from the statement made this morning by the president of the Ministerial Association, Rev. Carleton B. Miller, who on hearing of the announcement said:

"I regret to hear of the resignation of another splendid minister from our community. I am sure that the association will bear me out in saying that Pastor Kelly is one of our finest men. Not only has he been here the longest of all of our members, but he has stood as a tower of spiritual strength and brotherhood, which has greatly overshadowed all denominational walls. The community, as well as his own church, will be very sorry to have him go."

"The Golden Rule means helping other people to accomplish all the fine things they say they are going to do; it means cheers for them, not sneers."



## YOUNG PEOPLE'S WORK

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

### HOME MISSIONARIES

MRS. D. B. COON

Christian Endeavor Topic for Sabbath Day,  
March 25, 1922

#### DAILY READINGS

Sunday—Changed lives (Act 4: 32-37)  
Monday—Happy homes (2 John)  
Tuesday—Love of liberty (Gal. 5: 1, 13, 14)  
Wednesday—Churches that serve (Phil. 4: 10-19)  
Thursday—Teachers of children (2 Tim. 3: 14-17)  
Friday—Ideals of duty (Acts 5: 17-29)  
Sabbath Day—Topic, What our country owes to  
home missionaries (Luke 10: 1-17)

The thrifty farmer is already making plans for his spring work. A little later he will send his help into the field to prepare the ground for planting. The first essential for him is to have a liking for farm work if he is to make a success of farming. He must have some kind of an idea of what kind of soil will produce certain kinds of grain and when to do the planting and how to best prepare the ground. With these qualifications he will go into the field and take keen delight in turning over the soil.

Then, when the corn makes its first appearance how carefully he cultivates it to keep the weeds from growing and to keep the soil mellow, ready to take in the moisture from time to time. When the corn is well grown it needs less attention. All the way along God furnishes the sunshine and the rain to cause the best development.

Apply these suggestions to the home mission fields and the home missionaries. It is essential that the missionary have a love for humanity and a burning desire to do it the greatest good. He must be willing, if need be, to live among the people that he may show them by example the way of better living, and that they may have his counsel when it is needed. When they have accepted the better way they need to be kept busy doing Christian service so the evil one will have no place in their lives.

Some years ago such men as Elders Samuel D. Davis, James Bailey, C. M. Lewis, Hiram P. Burdick, J. L. Huffman, E. B.

Saunders, and many others were doing work similar to this. Out of the mission fields came Professors L. H. Stringer and D. N. Inglis, and Elders E. E. Sutton, A. C. Ehret, A. L. Davis, E. D. Van Horn, and numerous others. Dr. A. H. Lewis, of blessed memory, so valiant for Sabbath reform, came from the missionary field. Many of our churches today can never repay the debt they owe to the home missionaries who, in the days gone by, by their faithful, self-sacrificing service, made possible the heart culture of the splendid pastors now serving them. Who can measure what we owe our home missionaries?

### A SUGGESTION FOR PRAYER MEETING COMMITTEES

#### A "MISSIONARY BOARD" MEETING

The union Christian Endeavor meeting of the Waterford, Westerly, Ashaway and Rockville societies, at Rockville, January 21, was held in the form of a "Missionary Board" meeting.

The meeting was called to order by Rev. Paul Burdick, acting as president of the "Board". After a prayer, reports were received from the various missionary fields. Many interesting missionary items were given by those representing the different fields. Those present acted as "members of the Board" and had the privilege of asking questions and discussing reports. Present day problems in missionary work were also discussed.

A program of this meeting was given in the RECORDER of February 6, 1922. It proved to be a very interesting meeting.

B. B.

### C. E. NEWS NOTES

On Tuesday evening, February 7, the Rockville and Ashaway societies met with the Westerly Christian Endeavor society for a social. The program used was that of the Missionary Social put out by the Young People's Board.

Sixteen from Ashaway and fifteen from Rockville were present. Needless to say, we all had a fine time, and I think we all feel better acquainted with our missions and missionaries.

The rooms were decorated with Japanese lanterns and the Christian Endeavor colors, red and white. One thing was very notice-

able, the co-operation of every one present. Stunts were given by the different societies as asked for in the program. The Westerly society had a charade acting out the name of Dr. Rosa Palmborg, Ashaway acted out the name of Jay Crofoot, and Rockville had an acrostic, the first letters of every word forming the words "Christian Endeavor".

Every one took part in the games, and after refreshments we had singing and closed with the Christian Endeavor benediction. We all felt that the evening was a success.

MRS. BLANCHE BURDICK.

Ashaway, R. I.

### NOTES FROM THE REPORT OF OUR FIELD SECRETARY

REV. E. M. HOLSTON

I have been to Welton and Nortonville and am now on my way to Boulder. I was at Welton nearly two weeks assisting Pastor Hill with evangelistic meetings, my stay including two Sabbaths. The first Sabbath morning, I spoke on the general subject of Religious Education. In the afternoon a workers' meeting was held and following this was an executive meeting of the Christian Endeavor. New interest was aroused in the Efficiency chart, and later I spent about an hour with the new Efficiency superintendent, Wade Loofboro. At the regular Christian Endeavor meeting in the evening the topic was handled very creditably by Francis Ling, the leader, and there was a fairly good response. The Life Work Recruit cards had not been presented, so I did this in as impressive a manner as possible. . . . A little Junior society is conducted by Mrs. Horace Loofboro with Mrs. Claude Hill as assistant. I told them a story.

Although there were no startling results from the evangelistic meetings, the church itself has been greatly revived. . . . I preached twice, Rev. James Hurley twice and Pastor Hill the other seven of the evangelistic sermons.

On the second Sabbath Day, I spoke on the Forward Movement, at the request of the pastor, summing up more particularly what we are doing under the Forward Movement program that we did not do before.

My visit at Nortonville was only from

Friday till Monday. I gave a Forward Movement address Sabbath morning. . . . and was in the Junior, Intermediate and Senior societies in the afternoon, . . . presenting the Life Work Recruit cards at the latter meeting.

### UPLIFTING BOOKS

LYLE CRANDALL

(Written for the Christian Endeavor meeting of February 25, Topic, "Books that make life better".)

"Books are our friends, they say,  
Friends who with us will stay.  
Some are friends who give us advice,  
Others, O shame! teach us vice.

Some give us messages of cheer,  
Others cause us to fear.  
Some make life worth while,  
While others our characters defile.

But the greatest book of all  
Is the one which never can fall.  
The blessed Bible, book divine!  
From whose pages the Light doth shine.

Let us read it, more and more,  
'Til this fleeting life is o'er.  
Let us live it, day by day,  
Walking in the narrow way.

(Continued from page 341)

failure writ large in history over against their policy. The sister has promised to attend regularly, and we hope that soon she will be one of the members of the faithful band who have promised to keep the commandments of God and walk in the faith of Jesus.

The church, basing its action upon the account in Acts 8: 26-39, decided to adopt the name of the saint who brought the knowledge of the Gospel of Grace to the Ethiopian treasurer. Linking this up with the glorious history of Bible Sabbath-keeping in the Ethiopian Church, even to the present day, the members of St. Philip's will be better enabled to carry the gospel with the Sabbath to members of their own race. It is hoped, also that on Thursday, March 9, His Royal Highness, the Prince of Ethiopia, will be present to deliver a sermon to the members and friends of St. Philip's Church.

The earnest prayers of all Seventh Day Baptists are requested for this new church. Evangelistic meetings will be held every night and all day Sabbaths.

## CHILDREN'S PAGE

### THE FIRST SINGING LESSON

'Twas in the very dead of night,  
When from the myrtle tree  
Came to my ear, so soft and clear,  
"Tewhit, tewhit, tewhee!"  
I knew 'twas Mr. Mockingbird  
Calling his family  
To ope their eyes, and exercise  
Their scale of do, re, me.

Then Father Bird sang loudly out  
"Tewhit, tewhit, tewhee!"  
In such a way he seemed to say  
"Now sing this just like me."  
One birdkin chirped out of tune,  
"Tewhit, tewhit, tewhee!"  
Screamed all the rest, which means, expressed,  
"You're stupid as can be!"

Then Mother Bird sang something low,  
And, from what I could hear,  
I'm sure she said, "Throw back your head  
And try again, my dear."  
Then up and down the notes they went,  
"Do re mi, do re mi."  
Till, perfect quite, they sang "good night,"  
In sleepy harmony.

—The Child's Hour.

### A CHIPMUNK'S ESCAPE

This is a true story of a chipmunk and a cat. Grimalkin, the cat, had been out hunting. By stealth and quickness—it could have occurred no other way—she had captured a chipmunk. She was bringing that chipmunk home, possibly for her babies. My friends who told me the story saw the cat coming at a distance and was attracted by her because she had something in her mouth. The "something" would be released every now and then, and would start away, when kittie would pounce upon him and bring him back. She was having a wonderful time. But think of the agony of the poor chipmunk! The observer hurried out of the house to get nearer the cat and her prey. Then it was that my friend discovered that the cat was teasing in a cat's own cruel way a full-grown chipmunk.

My friend spoke to the cat to attract her attention, whereupon she turned her eyes momentarily toward him and from the chipmunk, which saw his opportunity at once. Then an astonishing thing happened. He seemed to feel that he had a

friend in the newcomer. Like a flash, he dashed in the direction of the man, got behind him, ran up his trouser leg, under his coat and settled down snugly and safely under the coat between the man's shoulders, where no cat could get. The cat, quick as cats are, was taken entirely off her guard. She did not know what had become of the chipmunk, and was completely mystified. The chipmunk was not making a move.

After a little, the cat moved away and my friend called his sister, whom he was visiting at a town on the Hudson River. He laughingly informed her that he had a chipmunk under his coat. "Nonsense," she said. Then he proceeded to show that it was fact and not nonsense. His sister assisted him to remove the coat ever so carefully. The chipmunk slipped from underneath onto my friend's shoulder where he remained, apparently quite unafraid, for a moment. Then he jumped down, took his stand on a stone wall near at hand, just to show he was all right maybe. After a few moments, he was gone.

The cat took one chance too many in her game of heartless teasing, as teasers are apt to do, and lost her captive, and her babies lest a lesson in hunting, and a dinner. The chipmunk, in his extremity, seized an opportunity, trusted in one who, under other circumstances, would have been thought a foe, and saved his life.

This true story makes clear once more the remarkable intelligence of our dumb animals, in the case of Mr. Chipmunk, so perky and pretty, an intelligence very close to reasoning.—*W. H. Burgwin, in Christian Advocate.*

### HIS METHOD

A publisher in New York told one of his clerks to hang out a card with the words "Boy Wanted". Five minutes later a little fellow appeared in the shop with the card in his hand.

"Say, mister," he said to the publisher, "did you hang this card out?"

"Yes, I did," said the publisher sternly. "Why did you tear it down?"

The boy looked astonished at such a question, as he replied, "Because I'm the boy."

The publisher could not withstand such self-confidence and engaged the boy at once. *Wellspring.*

### REV. GEORGE W. BURDICK

Rev. George W. Burdick died suddenly at his home in Milton, Wis., about noon, Monday, February 13, 1922. On January 30 he received a severe shaking up from a fall which confined him to his bed for two weeks.

"Elder Burdick" as he was affectionately called by his parishioners, neighbors and friends, was a son of Rev. Russell G. Burdick and Adaline Campbell. He had two half-brothers, Dolphin and Dighton Burdick. Mrs. Catherine Shaw, wife of John Leland Shaw, Mrs. Benjamin Stillman, Mrs. Laura Polk and Mrs. Annis Coon were sisters who grew to maturity. (Mrs. Coon, the last of the sisters, died suddenly about two weeks before Elder Burdick's death.) He had one brother, Rev. Clayton A. Burdick, of Westerly, R. I.

It is remarkable to note the number of ministers who were connected with his immediate family. His father was a clergyman. So was his mother's brother, Rev. Alexander Campbell. Then, too, his brother Clayton, two cousins, Charles A. and F. O. Burdick, and four nephews, Ed-

win, George B., and Dighton W. Shaw and Willard D. Burdick, are, or have been, ministers of the Seventh Day Baptist Denomination.

Elder Burdick was born in Scott, Cortland County, N. Y., August 7, 1846. In 1854 the family came west to Wisconsin and settled near Utica Corners in Dane County. Here, at one time was a strong Seventh Day Baptist church. The father, Rev. Russell G. Burdick, having received a call to the pastorate of the Berlin, Wis., Church, moved his family there and served as its pastor for some years. Then he returned to Utica where he lived until his death.

George, when he was twelve years old, was baptized and became a member of the Berlin Church. As he grew to maturity his interest in moral, religious and spiritual things enlarged and he, following the call of a deep conviction, definitely decided upon the Christian ministry as his life-work. In 1876 he was licensed to preach by the Utica Church and, because of his father's failing health, he and his cousin, Rev. F. O. Burdick, alternated for about two years in car-

## ANNUITY BONDS

OF THE

## AMERICAN SABBATH TRACT SOCIETY

Possibly your first necessity is to assure your income for life.

Certainly your next concern is for the disposition of your money after you are through with it. Part of it at least must go for the spreading of the

### SABBATH TRUTH

which has been the very heart blood of your life.

WE MAKE BOTH OF THESE THINGS POSSIBLE,

paying you 6, 7, 8, even 9 per cent for life on money given us for that purpose and ever afterward using the income on the remainder as a memorial in your name to carry the SABBATH TRUTH to all men.

The Tract Society is incorporated. It is financially reliable. It will carry out your wish.

For particulars write

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



ing for the religious work of the church. On March 16, 1877, he was ordained to the gospel ministry and in June of the same year was called to the pastorate of his home church.

Elder Burdick was in the active pastoral work for more than thirty-six years. He held pastorates at Utica, Wis., 1877 to 1882; Little Genesee, N. Y., 1882 to 1893; Milton Junction, Wis., 1893 to 1898; and Welton, Iowa, 1900 to 1915, when he retired from pastoral work and returned to his home in Milton to pass the remainder of his days. While he was pastor at Little Genesee he studied in Alfred Theological Seminary from which he was graduated in 1885.

In his private and public life Elder Burdick was modest and unassuming. He was always ready to discover and commend the excellent qualities he found in others but he shrunk from the commendation and praise which others justly and gladly accorded him. He was a great lover and defender of the Word. He was a man who faithfully guarded the interests of the people of his parish. He had great affection for them and his counsel and leadership was safe and sure. His messages were filled with the spirit and wisdom of God.

In the temperance and other progressive moral work he was an aggressive worker. Politically he was a prohibitionist to which party he gave his undeviating support.

A host of friends have been blessed with the acquaintanceship, the fellowship and the ministrations of this godly life. The Milton Church and the denomination have lost a true, earnest friend and supporter.

On November 5, 1873, Elder Burdick and Mary Ann Watson were joined in marriage. To them were born George Merton, Harvey L., and Bernice, Mrs. Archie Hurley, all of Milton. The wife, the children, six grandchildren and the brother Clayton survive him.

Memorial services were held at the Seventh Day Baptist church in Milton on Thursday afternoon, February 16, 1922. Pastor Jordan was assisted in the services by Pastor Van Horn, of Milton Junction. Burial was in the cemetery at Milton.

H. N. J.

The noblest question in the world is, "What good may I do in it?"—*Benjamin Franklin.*

## THE PRINCE OF ETHIOPIA VISITS SEVENTH DAY BAPTIST CHURCHES

ELD. R. B. ST. CLAIR

His Royal Highness, the Prince of Ethiopia, and the writer visited Alfred University and Church, January 27-29, also the Alfred Station Church, night after the Sabbath, January 28. On Monday night, January 30—and Tuesday, January 31, the prince addressed the Nile and Little Genesee churches respectively. At all of the churches he received a most gratifying reception.

The prince addressed the Detroit Women's City Club (3,000 membership) on February 2, receiving many favorable comments from press and members.

From February 24 until March 1, both inclusive, the Sabbath-keeping Ethiopian bishop will be the guest of Milton College and Church, Milton Junction, Albion and Walworth churches. March 2 he will address a meeting in Chicago, and arrive at Battle Creek on "Preparation Day", March 3, remaining over Sabbath and First Day, thence to White Cloud, Mich., March 7, and St. Philip's Seventh Day Baptist Church, Detroit, March 9.

"Can you think of any part of our lives that the Golden Rule can not be applied to? Do I get my lessons by the Golden Rule? Play football? Treat my mother and brother? Do my office work? Attend the Endeavor meetings? Do my Endeavor committee work?"

### THE BOARD OF TRUSTEES OF THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—Henry M. Maxson, Plainfield, N. J.  
Vice-President—William M. Stillman, Plainfield, N. J.  
Secretary—William C. Hubbard, Plainfield, N. J.  
Treasurer—Frank J. Hubbard, Plainfield, N. J.

The Board of the Memorial Fund acts as the Financial Agent of the Denomination.

Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.

Write the Treasurer for information as to ways in which the Board can be of service.

## DEATHS

**BURDICK.**—Rev. George W. Burdick at his home in Milton, Wis., February 13, 1922. (For an extended obituary see elsewhere in this issue of the SABBATH RECORDER.)

**BABCOCK.**—At Humboldt, Neb., December 15, 1921, Joel B. Babcock, aged 72 years, 8 months and 20 days.

Joel B. Babcock was born March 25, 1849, in Clark County, Ohio. His mother, whose maiden name was Eliza Lippincott, died when Joel was small, and his father feeling the need of a home for his little son, was married March 12, 1851, to Sarah Fitz Randolph, who as a step-mother he held in the highest esteem. He came with his parents to Richardson County in June, 1857. When fourteen years of age, on July 11, 1863, he was baptized and became a member of the Long Branch Seventh Day Baptist Church. On the fourth day of December, 1869, he was united in marriage to Susan M. Lippincott. The first six years of their married life was spent in Saline County, where they endured all the hardships and privations incident to pioneer life, and in February 1876, returned to this county and have since made their home on the "Ridge" farm between Long Branch and Kirkum creeks. The deceased was the father of a family of seven children, five daughters and two sons, all grown to manhood and womanhood, and all of whom survive but one daughter, who preceded him to the Better Land nine years ago. The living are: Leah A. VanHorn, of North Loup, Neb.; Rosalie G. Scouten and Enniette E. Pierce, of Fouke, Ark.; Edwin T. and August J. Babcock, of Humboldt, and December Bailey, of Stella, Neb. Besides the dear wife and children there remain to mourn his death two brothers and a sister, thirty grandchildren and eight great-grandchildren.

Funeral services were held at the home Sunday afternoon at 2:00 o'clock conducted by B. A. Dawson, pastor of the Christian Church, and the remains were interred in the Humboldt cemetery. The sympathy of the entire community is extended to the bereaved relatives. \*

**WILLIAMS.**—Margaret Senn, was born in Verona, N. Y., August 16, 1839. She was the second child in the family of seven children born to Frederick and Mary Fessman Senn.

In early life she belonged to the Evangelical Methodist Church of New London, N. Y. After many years she was baptized by Elder Charles M. Lewis and became a devoted member of the Seventh Day Baptist Church of Verona.

On September 16, 1862, she was married to O. A. Williams, with whom she lived a long and happy life until death called him to the heavenly home about eleven years ago. Four children came to bless this union. One died in infancy. The remaining ones are Mrs. Flora Davis, Arthur and Irving Williams.

Seven grandchildren and two great-grandchildren have delighted to call her "Grandma." A

sister, Mrs. Mary Schick, of Middletown, and a brother, Judge J. D. Senn, of Oneida, N. Y., also remain to mourn her loss.

Mrs. Williams led an active and useful life, giving her best efforts to her home and the church she loved. She was conscientious in the performance of her duty, wherever she saw it. Her interest in church and society was keen and warm, even after the infirmities of age forbade her taking an active part. For more than two years she has not been outside of her home, and for about a year she has been in a helpless condition. Yet she cherished a hope of which she often spoke, that she might be permitted to attend the services in the house of God once more. During these years of failing strength and increasing suffering she has been patient in a marked degree and has been most faithfully and tenderly cared for by her children.

On Thursday morning, January 26, 1922, she fell softly asleep. The funeral, conducted from her home on Sunday, was largely attended by the many relatives and friends.

"The path of the just is as the shining light that shineth more and more unto the perfect day" (Prov. 4:18). T. J. V. H.

**WILLIAMS.**—In West Edmeston, N. Y., February 17, 1922, Mrs. Mary Lawrence Williams, aged 92 years, 2 months and 20 days.

Mrs. Williams was the daughter of Moses B. and Mary Redding Lawrence. She was born in Verona, N. Y., November 25, 1829. She was converted and baptized in early girlhood and some years later joined the Watson, N. Y., Seventh Day Baptist Church where she had moved with her parents some years before.

She was married to Joshua Williams November 1, 1851, who died December 28, 1888. To them were born eleven children, five of whom are now living: Moses M., Ray R., Mrs. Lydia Mayes, of West Edmeston; Mrs. E. E. Larrabee, of Leonardsville, and Mrs. Madison Harry, of Gentry, Ark. These, with fifteen grandchildren and twenty-one great-grandchildren, are left to mourn the loss of a loving mother and grandmother.

In 1897 she with her children came to West Edmeston to live, joining the Seventh Day Baptist Church with her children. Being an invalid for about twenty years, most of the time confined to her bed, she was not able to attend the services of the church. But she was interested and loyal to the last and her influence was on the side of right.

The funeral services were held Monday afternoon from the church conducted by her pastor, assisted by Rev. F. E. Peterson, of Leonardsville. The song, "Nearer My God to Thee," was sung in closing. She was laid to rest in the West Edmeston Cemetery. L. G. C.

**ROBINSON.**—Mrs. Frances Robinson, widow of Albert Alonzo Robinson, died on February 13 at the home, 900 Tyler street, Topeka, Kan. Her death came after a long period of failing health, and was thought to have been hastened by a fall she received on an icy sidewalk, December 22.

She was born July 25, 1841, in Brookfield, N. Y., to Perez C. Burdick and Katherine Burdick. Her parents moved with her to Wisconsin when she

was two and a half years old and made their home there, finally settling in Edgerton, Wis.

Her husband was for thirty-seven years in the employ of the Atchinson, Topeka and Santa Fe Railway Company, as an engineer and later as vice president and general manager of the system. He came to Topeka in 1871. In 1893 he became president of the Mexican Central, and held that position until December, 1906, when he retired. He died three years ago.

She was married to Mr. Robinson on September 3, 1885. No children were born to them. Mrs. Robinson was a great help to her husband in his work and he relied much on her keen mind and sound judgment. She took great interest in the welfare of Topeka and aided in its culture and progress. She was a member of the Seventh Day Baptist church at Nortonville, Kan. H. L. C.

**COOK.**—David Cook, son of James B. and Keziah Cook, was born June 8, 1840, and died at his home near Shiloh, N. J., October 30, 1921, aged 81 years, 4 months and 22 days.

At the age of twenty-one Brother Cook was united in marriage with Miss Mary Ayars, with whom he lived happily until this relation was severed by her death nineteen years ago. Of their eight children five are living, one of whom, Mrs. Maggie Husted, was privileged to keep his home during his declining years. Early in life Mr. and Mrs. Cook became members of the Marlboro Seventh Day Baptist Church and the relation is now severed by death. L. D. S.

**Sabbath School. Lesson XIII.—March 25, 1922**

THE VENERABLE DAY OF THE SUN

DAILY READINGS

Mar. 19—Num. 25: 1-9

Mar. 20—Judges 2: 11-19

Mar. 21—Judges 6: 25-32

Mar. 22—1 Kings 18: 17-29

Mar. 23—1 Kings 18: 30-40

Mar. 24—2 Kings 17: 15-18

Mar. 25—Ezek. 8: 14-18

(For Lesson Notes, see *Helping Hand*)

**THE SABBATH RECORDER**

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

Entered as second-class matter at Plainfield, N. J.

Terms of Subscription  
Per Year .....\$2.50  
Per Copy ..... .05

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

Subscriptions will be discontinued at date of expiration when so requested.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Advertising rates furnished on request.

Today the whole world is hard up, and the only real cure for that is hard work.—  
*Sir Charles Sykes.*

**RECORDER WANT ADVERTISEMENTS**

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

**FOR SALE.**—My farm containing 228 acres, 100 cleared, and a five-room dwelling house, well of good water, barns, stables, fruit trees and grape vines, also two fish ponds on a stream running across the entire farm contain black bass, trout and other kinds of fish, which with fruit and vegetables find ready sale at a nearby market. L. A. Fillyaw, R. 4, Fayetteville, N. C. 2-13-5w

**SITUATION WANTED.**—Young lady with knowledge of Double Entry Bookkeeping, Stenography and Typewriting desires position with a Seventh Day Baptist firm. Address Box 50, Route 1, Bridgeton, N. J. 3-6-3w

**A THOROUGHLY RELIABLE  
6% INVESTMENT**

**Five-Year Notes of the  
AMERICAN SABBATH TRACT SOCIETY**

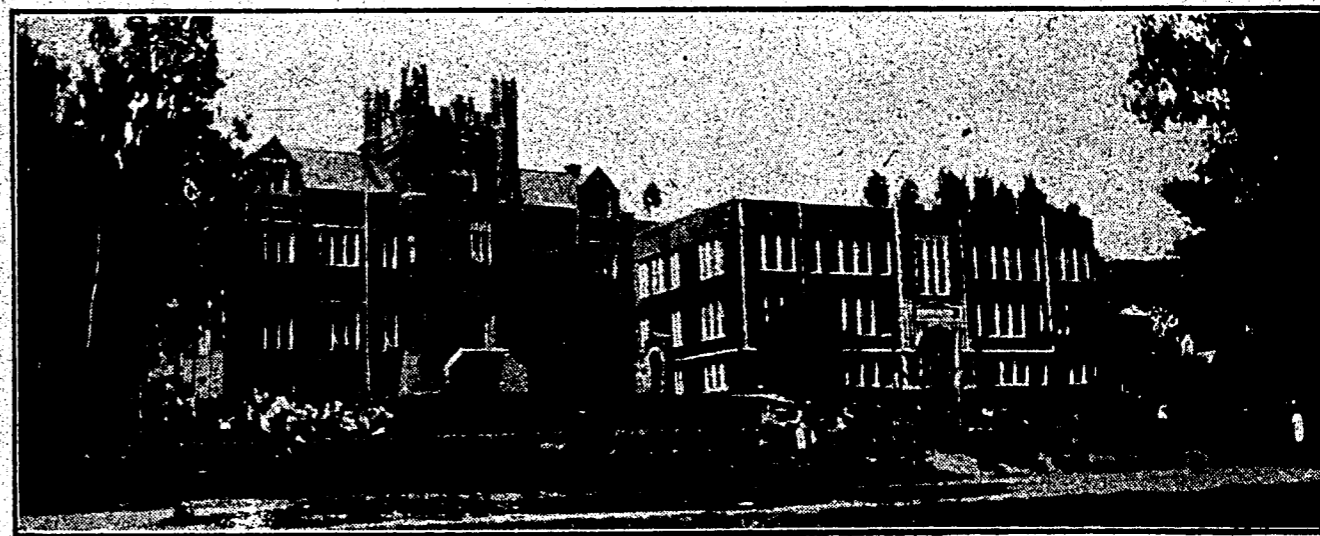
To Provide Additional Equipment in the New Plant

These notes will be issued in amounts of \$100, \$500 or \$1,000, and bear interest at the rate of 6 per cent per annum, payable semiannually.

They are the direct obligation of the AMERICAN SABBATH TRACT SOCIETY and provide a safe outlet for your surplus funds in convenient amounts.

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

**SALEM COLLEGE**



Administration Building Huffman Hall

Salem College has a catalog for each interested "Sabbath Recorder" reader. Write for yours. College, Normal, Secondary, and Musical Courses. Literary, musical, scientific and athletic student organizations. Strong Christian Associations. Address S. Orestes Bond, President, Salem, W. Va.

**ALFRED UNIVERSITY**

Seventh Day Baptists are attending Alfred in increasing numbers because of the enlarging service and broadening opportunities.

In the ten years 1895-1905, Alfred College graduated 55 Seventh Day Baptists; in the ten years 1910-1920, Alfred College graduated 110 Seventh Day Baptists. The class of 1921 has 16 Seventh Day Baptists, the maximum number in any class in over thirty years. Seventh Day Baptists have doubled, while non-Seventh Day Baptists have more than quadrupled in ten years, and now make up eighty per cent of the total University enrollment.

For catalogues or other information, address

**BOOTHE COLWELL DAVIS, LL. D., President**  
ALFRED, N. Y.

**The Fouke School**

MRS. MARK R. SANFORD, Principal

Other competent teachers will assist. Former excellent standard of work will be maintained.

**BOOKLETS AND TRACTS**

**Gospel Tracts.**—A Series of Ten Gospel Tracts, eight pages each, printed in attractive form. A sample package free on request. 25 cents a hundred.

**The Sabbath and Seventh Day Baptists.**—A neat little booklet with cover, twenty-four pages, illustrated. Just the information needed, in condensed form. Price, 25 cents per dozen.

**Baptism.**—Twelve page booklet, with embossed cover. A brief study of the topic of Baptism, with a valuable Bibliography. By Rev. Arthur E. Main, D. D. Price, 25 cents per dozen.

**First Day of the Week in the New Testament.**—By Prof. W. C. Whitford, D. D. A clear and scholarly treatment of the English translation and the original Greek of the expression, "First day of the week." Sixteen pages, fine paper, embossed cover. Price, 25 cents per dozen.

**Sabbath Literature.**—Sample copies of tracts on various phases of the Sabbath question will be sent on request, with enclosure of five cents in stamps for postage, to any address.

**AMERICAN SABBATH TRACT SOCIETY**  
Plainfield, New Jersey

**MILTON COLLEGE**

THE COLLEGE OF CULTURE AND ECONOMY

All graduates receive the degree of Bachelor of Arts. Well-balanced required courses in freshman and sophomore years. Many elective courses. Special opportunities for students in chorus singing, oratory, and debating. Four live lyceums.

The School of Music has thorough courses in all lines of musical instruction. A large symphony orchestra is a part of its musical activities.

The institution has a strong program of physical education and intercollegiate athletics under the direction of a resident coach.

For fuller information, address  
**ALFRED EDWARD WHITFORD, M. A.,**  
ACTING PRESIDENT

MILTON, WISCONSIN.

Alfred, N. Y.

**ALFRED THEOLOGICAL SEMINARY**  
Catalogue sent upon request

**BIBLE STUDIES ON THE SABBATH QUESTION**  
In paper, postpaid, 25 cents; in cloth, 50 cents. Address, Alfred Theological Seminary.

Chicago, Ill.

**BENJAMIN F. LANGWORTHY**  
ATTORNEY AND COUNSELLOR-AT-LAW  
1140 First Nat'l Bank Building, Phone Central 300

**THE SABBATH VISITOR**

Published weekly, under the auspices of the Sabbath School Board, by the American Sabbath Tract Society, at Plainfield, N. J.

TERMS  
Single copies, per year .....60 cents  
Ten or more copies, per year, at.....50 cents  
Communications should be addressed to *The Sabbath Visitor*, Plainfield, N. J.

**HELPING HAND IN BIBLE SCHOOL WORK**

A quarterly, containing carefully prepared helps on the International Lessons. Conducted by the Sabbath School Board. Price 40 cents a copy per year; 10 cents a quarter.

Address communications to *The American Sabbath Tract Society*, Plainfield, N. J.

**S. D. B. GRADED LESSONS**

**Junior Series.**—Illustrated, issued quarterly, 15c. per copy.  
**Intermediate Series.**—Issued quarterly, 15c. per copy. Send subscriptions to American Sabbath Tract Society, Plainfield, N. J.



# PLEDGE CARDS

for use by the churches and by individuals will be provided *gratis* by the Commission.

The back of the cards are ruled for convenient records for a year.

Address, Edwin Shaw, Secretary, Plainfield, N. J.

## SEVENTH DAY BAPTIST DENOMINATIONAL BUDGET

For the purpose of carrying out the New Forward Movement plans as adopted by the General Conference, I hereby subscribe to the Denominational Budget the sum of

\$..... per week

\$..... per month

\$..... per annum

for the year beginning.....192.....

Name.....

Address.....

NOTE.—If for good and sufficient reasons the subscriber shall become unable to meet the requirements of this pledge, he or she may be released from the obligations by giving due notice to the church or other agency holding the pledge card.

NAME	One Year Weekly Record—July, 19....., to July, 19.....												Total for the Year
	July	Aug.	Sept.	Oct.	Nov.	Dec.	Jan.	Feb.	Mar.	Apr.	May	June	
1st Week													
2nd Week													
3rd Week													
4th Week													
5th Week													
Total													

# The Sabbath Recorder

Much has been made of the attitude of Christ in speech and deed toward the Sabbath. Some have imagined that by words he uttered and by deeds he did he relaxed the binding nature of the old command. This view however is to absolutely misunderstand and misinterpret the doing and the teaching of Jesus. . . . His great statements reveal the true meaning of the Sabbath as observed under a Jewish economy. They undoubtedly have a far wider application, reaching back to the original ideal, and throwing light far on to the end of time. He said, "The Sabbath was made for man." The fair inference is that while man walks in the ways of God, he must of necessity make a divinely intended use of this great gift. He said, moreover, "The Son of Man is Lord also of the Sabbath." Speaking of himself as fulfilling the first divine intention, he claims to be, not the destroyer, but Lord of the Sabbath.—G. Campbell Morgan.

### —CONTENTS—

Editorial.—In the New Building—A Home at Last.—Come to the Dedication, or Have Services at Home.—Don't forget Two Excellent Offers.—"Recorder" Subscription Committee Sends the Pastors a Letter.—We are Glad Several Have Responded.—Pushing Sunday Laws, Unchristian Methods.—Dangerous Indifference.—A Good Work for Our Young People . . . . .	353-356	to the West Family Bulletin.—Minutes of Woman's Board Meeting.369-372
The Purpose of the "Reformers" . . . . .	356	"The Certain and Personal Coming Again of Our Lord" . . . . .
News Letter From Boulder, Colorado.	357	Daytona, Florida . . . . .
The Commission's Page.—The Standing of the Churches.—Conditions for the Prize Essays on the Country Church Problem.—Our Financometer . . . . .	360	Young People's Work.—Better Bible Reading.—Christian Week at Independence, N. Y.—Welcome! A New Christian Endeavor Society at Portville, N. Y.—The Relation of the Christian Endeavor Society to the Church.—Riverside News Notes.374-376
Tract Society—Meeting Board of Trustees . . . . .	362	Easter Morn (poetry) . . . . .
Missions and the Sabbath.—Something About Argentina.—Open Letter No. 12 . . . . .	364-367	Home News . . . . .
Faith in God or Infidelity, Which? . . . . .	367	Lone Sabbath Keeper's Page.—A Lone Sabbath Keeper's Message . . . . .
Woman's Work.—Russian Supplement		Jesus' Way . . . . .
		Our Weekly Sermon.—The New Birth . . . . .
		"Lo, I Am With You Alway" (poetry)
		Marriages . . . . .
		Deaths . . . . .
		Sabbath School Lesson for April 1, 1922 . . . . .