

# PLEDGE CARDS

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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.....

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| 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.

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# SEVENTH DAY BAPTIST DIRECTORY

## THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the First Honkinton 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.

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*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

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*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.

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*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.

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*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.

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*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

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*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.; Orra 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. 12

PLAINFIELD, N. J., MARCH 20, 1922

WHOLE NO. 4,020

## In the New Building The RECORDER of last A Home at Last

week, March 13, was the first issue ever printed in a home of its own. Immediately after the issue of March 6 was run off, the work of taking down the large press and moving machinery and stock into the new building was begun. On Friday afternoon one of the linotype machines was already set up and running in the new shop, while the other was still at work in the old place. The large press was partly set up before the Sabbath began, and on Sunday morning men were hustling to get it ready to run in time for printing the next RECORDER.

Every effort was made to keep the linotypes running with the least possible loss of time, in order that the Sabbath-school quarterlies might not be delayed. The job presses were kept running up to the last minute before moving them in order to keep up with the work in hand. Meanwhile every man and woman in the shop gave all the time they could spare from regular work to that of preparing the stored-up materials in bundles and boxes ready for the moving vans.

It was quite wonderful to see the dispatch with which this heavy moving was done, and the way things were managed to have so little interference with the printing work. Several days will be required yet to get everything straightened around and in perfect working order. There was still quite a good deal to be done on the building by way of painting and making shelves for storage in the basement rooms, when the machinery was moved in; but before these lines reach our readers everything will be finished.

In the SABBATH RECORDER of October 17, 1921, we wrote the editorial: "Ground is Broken for the New Building". It tells how the Tract Board, with seventy-five or a hundred people met on the ground to dedicate the new lot and lift the first shovelful of earth. It was a historical event not soon to be forgotten by those who listened to the exercises of that hour.

In the RECORDER of October 31 appeared the editorial: "Two shovelfuls of earth, Are They Not Suggestive?" Two pictures accompany that editorial. The first, a full page, shows the assembled people at the dedication of the lot watching Mr. Hubbard as he breaks ground by removing a shovelful of earth. The second picture, a half page, shows the steam shovel at work in the excavation lifting half a cart-load of earth at once.

In that article we expressed the hope that the steam shovel might suggest the greatly increased enthusiasm of our people for a persistent effectiveness that brings every wheel into operation, making the entire body a mighty working unit to the one great end.

We said: "May there be no broken cogs, no blocked wheels, no squeaky, undue friction, no rattle-to-bang that does not count, no waste of steam that escapes without work, no lack of fuel or fire; but may every part function well, every stroke count until our new building stands complete—a monument of Christian co-operation, of loyalty to a common faith, and of zeal for the things belonging to the kingdom of God."

The next picture appears in the issue of November 14, in connection with the article: "Among the Foundations". It shows the excavation completed and the wooden molds being prepared into which the material for concrete walls is to be poured.

In the November 28 number our picture shows the basement wall completed and the network of steel re-enforcement rods in place ready for the floor concrete to be poured upon them.

Then in the issue of December 12 we had two half-page cuts. One showed the smooth stone floor ready for the upper story to be built upon it. "The New Building Grows" was the title of that article, and on the opposite page a cut shows "a little wilderness of wooden posts and pillars and beams"; the frame-work being built to receive the material for upper story concrete walls.

The last picture, in the RECORDER of Jan-



uary 23, shows the walls about completed. When the machinery is all in place we hope to show you a good inside cut.

In this way we have tried to help our people far and near to watch the building grow. We hope it has been as interesting to all our readers as it has been to us.

Our friends understand of course that this is only the shop part of the proposed denominational building, and stands on the back end of the lot some fifty-five feet from the street. This front lot is paid for and awaits the main building, which when built will complete a memorial work of which Seventh Day Baptists need never be ashamed.

The building is fireproof. Even the window sashes are iron, and the doors contain all the wood there is excepting the slanting sides of the saw-teeth roof windows. Even the roof is of stone. This building ought to be in good condition a hundred years hence.

**Come to the Dedication or Have Services at Home** The Tract Board has set Sunday, April 9, as the day in which dedication services are to be held in the new building. The services will begin at three o'clock, and we wish every church could be represented there.

The event is of sufficient moment to warrant some special service in every church. What better can our churches do than to recognize this event as our Ebenezer in a denominational life journey,—one that shall say to the coming generations: "Hitherto hath the Lord helped us."

An excellent program has been adopted for dedication day. Our readers will find it in the Tract Board's minutes in this RECORDER. There ought to be sufficient interest in this important event to move every congregation and every lone Sabbath-keeper to celebrate it in some way. It would be fine if we could know that on Sabbath, April 8, every church, led by its pastor, were holding special services in honor of the dedication of this building to the service of God and his holy Sabbath.

**Don't Forget Two Excellent Offers** The American Sabbath Tract Society is keeping before our readers two excellent offers for safe and profitable investment of money by those who have funds to loan, or who wish

to provide a sure income for life from their money without having to care for it themselves and to look after its safe investment.

The first plan is described on page 317 of the March 6 issue of the SABBATH RECORDER. You will see there that five-year notes for \$100, \$500 and \$1,000 at 6 per cent interest payable semiannually, are offered to investors in order to secure funds for additional equipment in the new publishing plant, and, we understand, to meet the expenses of moving.

These notes will make a gilt-edged investment, perfectly reliable for any one who may wish to put out at interest any sum of even hundreds from one hundred to one thousand dollars. The notes will doubtless find ready market, but we would prefer to keep them in the hands of our own people if they desire such investments. Nothing can be safer.

The second plan referred to is described in the same issue, page 314, under the title of Annuity Bonds. The purpose of these bonds is to secure to the donor an annual income for life at rates ranging from six to nine per cent, according to the donor's age, while life shall last. Whatever may be left of the principal after the donor's death shall go into the permanent funds of the Tract Society.

This makes a grand opportunity for any one who wishes to leave what funds may remain of his after he is gone in a way to make sure of their helping on the cause he loves, as the years go by.

In writing for these notes or bonds, please make it clear which one is desired. The first is for *notes payable in five years*. The second plan is for *bonds* to run for life, the interest only to be paid.

The one is a natural investment as a loan. The other amounts to an endowment, the interest of which goes to the giver as long as he lives.

**Recorder Subscription Committee Sends the Pastors a Letter** In the minutes of the Tract Board's meeting on another page will be found a letter which has been sent to all our pastors regarding the SABBATH RECORDER and efforts to increase the number of subscribers.

We hope all our friends will read it. Should such an appeal be made in vain? What kind of response would you like to

see made to such a letter as that? It is up to the friends of our good cause to say what the answer shall be.

**We Are Glad Several Have Responded** It gives us pleasure to be able to say that the little appeal for money to replenish the fund for sending RECORDERS to several who are unable to pay for it, but who love it, has not been in vain. Several good friends have responded already, and we feel sure that the need will soon be met. Thank you.

**Pushing Sunday Blue Laws Unchristian Methods** The persistency with which so-called ministers of Christ are besieging the national Congress for stringent penal Sunday laws is truly alarming. Three drastic bills are now being pressed by several lobbyists who represent such organized bodies as the Lord's Day Alliance of America, the National Reform Association, and the Methodist Board of Temperance, Prohibition and Public Morals.

In this day of enlightenment as to the Master's own methods for advancing his kingdom in the hearts of men, it is hard to believe that ministers professing to be his followers could be found actually harking back to the inquisition and clamoring for civil laws that shall be backed by fines and imprisonment, to compel everybody to accept their religious tenets or be punished.

One would think that the history of the Dark Ages with its penal, persecuting, unchristian methods might teach these professed ambassadors for Christ the utter folly of trying to drive men to observe any Sabbath in such ways. But the evidence is too convincing to be ignored. One of the three bills before Congress, if passed, would take away every vestige of religious liberty. Freedom of conscience in matters of religion would have to give way to the dictates of civil rulers or the true Sabbath-keeper must go to jail!

The fight is on. Certain church organizations are sending ecclesiastical diplomats to Washington in order to "create zones of influence and political power" that will press legislators into the work of enacting cast-iron laws for Sunday-keeping.

They claim to work for "one day's rest in seven" for the poor toiler; but everybody

knows that, as a measure, it is "purely religious", and that these men who press the case would lose all interest in it if the Sabbath question were entirely eliminated.

One of the leading advocates of the Sunday law is reported as saying, that by legislation they would make it easier to go to church. One magazine quotes him as saying: "If we take away a man's motor car, his golf sticks, his Sunday newspaper, his horses, his pleasure steamships, amusement houses and parks, and prohibit his playing outdoor games or witnessing field sports, he naturally will drift back to church."

When asked as to how it would work with those who keep another day, this professional lobbyist is said to have replied: "To be perfectly frank, they will have to conform to the laws if we succeed. The Jew will have to observe our Sabbath. . . . It will work no hardship for him to attend his synagogue on the same day we attend our churches."

And yet they claim that their bill is not a religious measure! Both the Sabbath and the Sunday are religious institutions pure and simple. One is ordained of God, while the other is man-made. Religious obligations—all matters of religious faith—rest entirely upon man's relations to his God. Civil laws have no right to dictate in matters of faith, or in matters of Bible interpretation. True Sabbathism can never be promoted by secular authority. Any attempt to enthrone Sunday in that way must result in persecution. And any man who claims authority to compel Christians to believe and act as he does, contrary to their own consciences, should be branded as a persecutor.

**Dangerous Indifference** For Seventh Day Baptists to appear indifferent and to remain silent upon the question while Congress and state legislatures are being besieged for Sunday laws is akin to the sleep of death. The enemy is becoming more and more awake. He is keeping several men constantly in the field for no other purpose than to arouse public sentiment in favor of drastic Sunday laws; while we have no man giving his entire attention to the work of counteracting their influence.

We know that some of our people are banking on the fact that Congress has thus far refused, on Constitutional grounds, to obey the dictates of religious organizations

regarding such laws. But we must not forget that the lobbyists have succeeded in every State but two, and that there is no assurance that Congress will hold out long in regard to the District of Columbia with the multiplied influences persistently accumulating around it.

We ought to stand shoulder to shoulder with the other Sabbath-keepers resisting these efforts in Congress, and in state legislatures. Don't look upon the matter with indifference because the bills belong to the District of Columbia. There is plenty of evidence that those who have set their hearts to compel everybody to observe Sunday after the manner of the strictest sect of the Pharisees, by civil laws, are regarding the District of Columbia bills as entering wedges for national laws, under the rules of Interstate Commerce, for nation-wide enforcement. Mr. Bowlby says seventeen denominations are behind them, endorsing the movement. No secret is made of the fact that, if they can secure one national law for Sunday, the way is open for complete victory.

They seem to think that if Congress can be persuaded to enact even a mild Sunday law a precedent will be established for more stringent ones. There is no mistaking the purposes of the so-called reformers. Congress is to be flooded with petitions. No stones will be left unturned in order to secure the laws.

Let every Sabbath-keeper lift up his voice in protest, and may the God of the Sabbath move mightily upon the hearts of men to bring them back to Christ—to his methods and to his manner of working.

**A Good Work for Our Young People** As we opened the *Baptist* for March 11, we saw this item at the head of one column on the first page after turning the cover:

On the dates, March 19-26, 1922, the Baptist young people and their friends in the churches will make a drive for 4,000 new annual subscriptions to the *Baptist*. The young people have shown a great interest in the paper. They speak of it as "our paper." Every pastor in the country will be glad to give the young people a word of encouragement in this work which will mean a great deal not only to the young folks but to the entire church. During the week of March 19-26 we will break our subscription records.

We wonder if our own young people might not be able to surprise us and the

REGORDER Drive Committee by breaking the record for new subscriptions if all the societies would push the matter with enthusiasm? We understand that the secretary of the Tract Society is planning for a RECORDER Day again this year. Why would it not be a good plan for the Young People's society in every church to make the week ending with SABBATH RECORDER Day a week of special endeavor for new subscribers?

The RECORDER's visits fifty-two times a year should have an effect in the home similar to pastoral calls, and every pastor who succeeds in enlarging its circulation should find the paper a helpful ally in his work. The families into whose homes the RECORDER goes should thereby be able to send well informed listeners, ready to respond to the pastor's appeals. The pastors will surely encourage the young people in the work of seeking subscribers.

#### THE PURPOSE OF THE "REFORMERS"

The ultimate purpose of the Sunday-law advocates is nation-wide Sunday observance under Federal and state laws.

Congress can not legislate for the several States, but in the way of regulating interstate commerce the national lawmakers could do much more than many realize. Congress could stop all interstate trains. That body could forbid Sunday labor to all persons employed in interstate commerce. Articles manufactured in whole or in part upon Sunday could be barred from interstate commerce; this might extend even to farm products produced in whole or in part by Sunday labor. The sale of gasoline might be controlled in the same way, as an article of interstate commerce.

In 1920 the Philadelphia *Public Ledger's* New York correspondent reported an interview with Rev. Harry L. Bowlby, national secretary of the Lord's Day Alliance, which was published by that paper on November 28 of that year. In that interview Doctor Bowlby was reported as saying among other things:

"We are well financed. Our lobby at Washington will be an effective and experienced one. We shall work in every Congressional district in every State. We shall agitate and spread propaganda, and cause voters to write unceasingly to their representatives in Congress until no Congressman who cares to stay in Congress will dare refuse to vote for our measures.

#### NEWS LETTER FROM BOULDER, COLORADO

DEAR RECORDER FRIENDS:

It has been a long time since the RECORDER readers have had a letter from Boulder. After so long a silence on our part, perhaps a few items of news may be of interest to our friends. The weather comes first of course. The fall—nearly up to Christmas was ideal. But since the first of the year, we have had a little more than usual of winter weather. Several cold snaps have followed each other—and with not much snow on the ground, the frost worked down until it made trouble with the water pipes. But compared with other sections of the country, we have little to complain of—and still maintain that "Boulder is the place in which to live".

There has been considerable sickness since the first of the year. Pneumonia has been the cause of several deaths and "flu" or grippe is very prevalent at the present time. Mr. and Mrs. Erford Sweet have been doubly bereaved by the death from pneumonia of two of their three children. The heartfelt sympathy of all has gone out to the young father and mother. Hayward Goff was seriously ill at the sanitarium for several weeks, but has entirely recovered. As a church we have much for which to be thankful.

The people of Boulder have had two special treats this winter. In January, the "Messiah" was sung by the Choral Union consisting of two hundred and fifty members accompanied by an orchestra of sixty pieces. The concert was held in the Macky Auditorium before an audience of three thousand. Doctor Chace of the university was the director and put his whole heart and soul into the affair. Several soloists—one from Chicago—were engaged to sing the prominent parts. Four of our church people took part. Mrs. Myrle Saunders and daughter, Margaret, Elwyn and Albert Davis. It was a great success, both financially and artistically and a great satisfaction to all concerned. We do not want to boast—but we people of Boulder feel justly proud of the "Macky". The interior was completed only last year and another year will see installed a fifty thousand dollar pipe organ—one of the finest in all this western country.

I wish I could give you some idea of the beauty of the auditorium. It is so perfectly

These were the methods used by the Anti-Saloon League, and they were effective.

"We propose to pass no blue laws. There are no such things as blue laws—never were. And we don't propose to legislate people into church. We propose, by legislation, to make it easier for people to go to church. In other words, we shall try to close the baseball parks, the golf links, the motion-picture and other theaters, the concert halls, the amusement parks, the bathing beaches, and so on. We shall fight all amusements where an admission fee is charged. We shall oppose golf, tennis, baseball, football, and other sports, even if purely amateur and void of financial cost, to those watching or taking part, because they set bad examples for children who otherwise might be content to go to Sunday school.

"We shall seek to restrict the sale of gasoline for pleasure automobiles, and urge other measures that will stop Sunday automobiling and joy riding. This will not bring the old-fashioned horse and buggy back, because we believe that the Lord's day should be a day of rest for man and beast. Excursion steamer rides on Sunday will be opposed by us on the ground that they are unnecessary to the moral welfare of Christian America."

It is only fair to Doctor Bowlby to say that he subsequently repudiated the interview, but his denial was not taken seriously by any one except by the doctor himself. Everybody understands the sense in which interviews are denied. Probably the *Ledger's* New York correspondent reported in his own words what he understood the doctor to say, and very likely reported substantially, if not exactly word for word, what that gentleman did say. So far as we are informed, the *Ledger* never published a retraction of the interview, something Doctor Bowlby would very likely have required had the interview been faked.

And so we are warranted in believing that in the main this interview outlines with tolerable accuracy the plans and purposes of those who are now back of H. R. 9753. It is known that Doctor Bowlby was one of several persons who requested the introduction of the bill, and there is good reason for believing that he had a hand in framing the bill itself.

It is very evident that Doctor Bowlby and those who are associated with him are driving right along in the direction indicated in the repudiated interview printed nearly fifteen months ago by the *Public Ledger*. Let no one deceive himself with the thought that there is no danger; there is danger, and it is high time to become seriously alarmed for our threatened liberties.—C. P. B., in *Liberty*.



proportioned that one does not realize its great size, and so beautiful that it provides a fitting background for entertainments of the best sort.

On February, the twenty-second, Madame Schumann-Heink gave a recital before an immense audience. Balcony seats sold at a very reasonable price so that every one could go. Several hundred seats were sold to school children for fifty cents a piece. The Madame never sang better, and held her hearers spellbound at the beauty of her voice.

The Public Welfare Committee of Boulder arranged for Sunday afternoon concerts which have been held in the Curran Opera House during the winter. Just before Christmas Miss McCracken, superintendent of music in the grade schools, directed the annual Christmas Carol Concert. Two hundred children took part—and it was something long to be remembered. Among other pleasing features were the selections given by the "Juvenile Band". This band consisted of sixteen first graders, led by a diminutive colored lad, who in response to applause, bowed repeatedly with his hand on his heart and a most engaging grin on his face. There is only one Miss McCracken and Boulder is proud to have her.

Coming down—or up to church matters. The regular Christmas entertainment was given at the church Christmas eve, under the direction of the committee, Mrs. Myrle Saunders, Mrs. Andrews and Mrs. Wing. A "Christmas Festival of Peace, Music and Good Cheer" was presented by the children after which treats were distributed. A collection was taken for the benefit of the Near East Relief Fund, which resulted in quite a goodly sum.

The annual dinner was held New Year's Day at Buckingham Hall as usual. The committee having the dinner in charge, Mrs. Wheeler, Mrs. Sutton and Mrs. Florence Burdick, tried to plan a meal which could be easily prepared and served and were quite successful. The menu consisted of roast pork, mashed potatoes, cabbage salad, cranberry jelly, baked beans, pumpkin pie and coffee. Each family brought bread and butter for its own consumption and one dish beside. The meat and potatoes were bought. A collection was taken at the dinner table, which paid for all expenses except the rent of the hall. About eighty were

served and at the conclusion of the meal each person brought his dishes to the kitchen. With plenty of help and good cheer in the kitchen the work was soon done up. Dinners were sent to a number who were unable to be present.

Owing to a fire in the hall a few days before, which completely burned out the interior of the lodge room in which the church meeting is usually held, the meeting was held in the banquet hall. It was called to order by Moderator Burdick with thirty-one present. The customary reports were given and other business attended to. Election of officers resulted as follows: Moderator, F. O. Burdick; treasurer, H. W. Saunders; secretary, Mrs. J. R. Wheeler; chorister, L. A. Davis; assistant chorister, Mrs. E. A. Davis.

Several enjoyable church socials have been held during the winter. Mr. and Mrs. Roy Rogers entertained the church and society during January at their beautiful home on North Twelfth Street. Mr. and Mrs. Rogers have the faculty of making their guests feel especially welcome and at home, and a very pleasant evening was enjoyed. Mr. and Mrs. Rogers came here from Farina about two years ago and we hope they like Boulder well enough to stay.

About the first of December, Mr. and Mrs. Darwin Andrews moved into the new house built by them just west of their home for so many years. A "house warming" had been planned by their friends but they "beat us to it", by inviting the church people in for the evening, as soon as they were settled. An especially nice time was had. The company was divided into groups each of which gave a "stunt". Not soon will those present forget the "cake-walk" given by Mrs. Andrews, Ernest Irish, Pastor Wing and Mr. Frank Saunders,—or the selection sung by a "quartet" consisting of Mrs. Alice Davis, Mrs. Emma Terry, Ray Davis and Lynn Burdick. The theme was a sad one—something about three blind mice and their fate. After selections on the Edison and delicious refreshments the company dispersed, wishing Mr. and Mrs. Andrews many happy years in their new home.

Not long after this, Mrs. Alfred Wheeler entertained about thirty-five friends in honor of her husband's birthday. The house was full and "Grandfather's Trunk" was packed to perfection. Other games followed

and some amusing forfeits were paid. The duet sung by Paul Hummel and Darwin Andrews with Ernest Irish at the organ was a great treat indeed! After refreshments, the friends departed wishing the guest of honor many happy returns of the day.

A week ago Wednesday, the Woman's Missionary Society had an all-day meeting at Mrs. Burdick's. A dinner was served at one o'clock consisting of chicken pie and other dainties served cafeteria style and eaten on small tables in the large living room. A program and business meeting was held in the afternoon. Mrs. Ayars, treasurer, reported that the bazaar and cooked food sale held during the fall had resulted in adding over eighty dollars to the treasury. The society has made its regular hundred dollar pledge to the Forward Movement. This band of faithful women is, as it has long been, a "live wire" in the church. The officers are: President, Mrs. Coon; vice president, Mrs. Andrews; Secretary, Mrs. Wing; treasurer, Mrs. Ayars.

Mrs. Ruth Vars, formerly of Edelstein, has bought a place on University Hill and with her son Harry will make her home in Boulder at least until he has completed his course in the university. Mrs. Vars has endeared herself to the people of the church by her charming personality and her willingness to help *push*. Mrs. Vars' brother, Harry Stillman, of Kansas City, visited her a few weeks ago. The Hummels, at their beautiful home east of town entertained at dinner for Mr. Stillman, the guests being old-time friends of his. Mildred Andrews and Beulah Sutton are attending school at Alfred, while Philip Andrews is attending the engineering school at Rolla, Mo. Irene Rasmussen makes her home in Boulder but Mrs. Rasmussen is in Denver this winter. Not long since Henry Davis and wife (formerly of North Loup) and the Crosbys all came from Denver to attend the Sabbath morning services.

W. M. Jeffrey and wife (formerly Mildred Saunders, of Alfred) spent a day in Boulder recently on business connected with Mr. Jeffrey's work. "Will" as he is familiarly called, holds a fine position in the Forest Service and is making good. Herbert Wheeler is in the Publicity Department of the Forest Service with headquarters in Denver. He spends much of his time lecturing and will soon make a trip

to Minnesota where he will spend several weeks lecturing before various civic and educational bodies.

We are expecting Brother E. D. Holston, of Milton Junction, to visit Boulder soon. We shall be glad to welcome Brother Holston for he visited us two years ago and made many friends while here.

Mention should be made of the "shower" given for Marguerite Clarke and her new husband, Adrian Taylor, which was held during the fall at the home of her parents, Mr. and Mrs. Ray Clarke. The house was crowded with friends and many useful gifts were received by Mr. and Mrs. Taylor. We all wish these splendid young people many years of happiness and prosperity.

Elder and Mrs. Wheeler have kept usually well during the winter. They are both very frail—but are able to attend church quite often. Elder Wheeler preached at the Sabbath morning service not long ago.

Mr. Wing's pastorate ends April first. Feeling that his work was done here, he resigned just before Christmas. During the five and a half years that Mr. Wing has served as pastor of the Boulder Church, he has made many friends who regret that he has seen fit to sever his connection with the church as its pastor. Mr. and Mrs. Wing have been "Boosters for Boulder" from the very first and have spent little time or energy comparing Colorado with "Back East" to the disparagement of Colorado. This is quite unusual with newcomers and so all the more appreciated. Pastor Wing has made a place for himself in Boulder and Mrs. Wing has been a tireless worker, not only in all departments of church work, but also in progressive work of all kinds in the city.

This letter is much too long and the editor has full permission to use his blue pencil all he thinks necessary.

Greetings to all friends of the Boulder Church.

L. R. W.

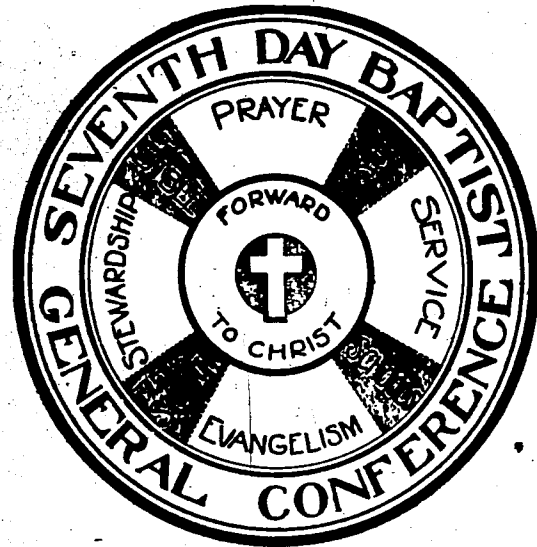
Boulder, Colo.,

February 23, 1922.

While all must admit that we are to be guided by the Bible by reason and judgment and the advice of good friends, still there are times when there is nothing but the direct, divine call which can possibly guide the soul.—E. W. Caswell.

**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.

**THE STANDING OF THE CHURCHES**

| Churches          | Quota                     | 1919-20  | 1920-21  | 1921-22  |
|-------------------|---------------------------|----------|----------|----------|
| Attalla           | \$ 340                    | \$ 17.00 | \$.....  | \$.....  |
| Adams Center      | 1,530                     | 1,230.98 | 708.00   | 368.85   |
| First Alfred      | 5,890                     | 3,335.61 | 3,876.42 | 2,208.10 |
| Second Alfred     | 2,940                     | 768.34   | 1,145.90 | 1,212.01 |
| Albion            | 1,870                     | 622.27   | 279.83   | 20.00    |
| Andover           | 620                       | 148.49   | 201.25   | 20.15    |
| Battle Creek      | 1,880                     | 1,893.00 | 2,487.87 | 755.00   |
| Boulder           | 920                       | 460.00   | 920.00   | 460.00   |
| Berlin            | 970                       | .....    | 308.37   | 324.31   |
| First Brookfield  | 1,490                     | 769.60   | 1,550.58 | 476.06   |
| Second Brookfield | 1,240                     | 987.56   | 1,157.50 | 270.50   |
| Cartwright        | 770                       | 400.00   | 258.65   | 47.13    |
| Chicago           | 830                       | 1,009.60 | 926.60   | 788.83   |
| Cosmos            | 220                       | 46.00    | 88.00    | 40.00    |
| Carlton           | 960                       | 352.97   | 247.39   | 35.00    |
| DeRuyter          | 910                       | 910.00   | 677.00   | 288.00   |
| Detroit           | (Joined Conference 1921.) | .....    | .....    | 120.00   |
| Dodge Center      | 1,240                     | 1,250.00 | 458.45   | 167.71   |
| Exeland           | 220                       | 45.00    | 20.00    | 20.00    |
| Farina            | 1,650                     | 1,650.00 | 1,019.95 | 655.06   |
| Fouke             | 720                       | 664.38   | 88.00    | 55.00    |
| Friendship        | 1,200                     | 430.00   | 679.83   | 393.50   |
| First Genesee     | 1,970                     | 985.00   | 1,895.79 | 1,111.00 |
| Gentry            | 650                       | 480.50   | 355.66   | 100.00   |
| Grand Marsh       | 280                       | .....    | 98.01    | 15.00    |
| Greenbrier        | 340                       | .....    | 70.00    | 50.00    |
| Hammond           | 460                       | 703.00   | 619.54   | 328.36   |
| First Hopkinton   | 2,860                     | 114.53   | 1,178.68 | 364.04   |
| Second Hopkinton  | 880                       | 132.15   | 75.00    | 124.66   |
| First Hebron      | 520                       | .....    | 150.00   | 370.00   |
| Second Hebron     | 370                       | .....    | 67.00    | .....    |
| Hartsville        | 700                       | 80.00    | 110.10   | 5.00     |
| Independence      | 1,070                     | 1,360.00 | 1,100.00 | 465.00   |
| Jackson Center    | 1,180                     | 200.00   | 95.00    | 150.00   |
| Lost Creek        | 910                       | 910.00   | 910.00   | 471.23   |
| Little Prairie    | 370                       | .....    | 150.00   | 30.00    |
| Los Angeles       | 240                       | 275.00   | 240.00   | 100.00   |
| Middle Island     | 730                       | 90.00    | 100.00   | 89.25    |
| Marlboro          | 990                       | 1,030.00 | 1,004.51 | 410.63   |
| Milton            | 4,460                     | 2,300.00 | 3,501.24 | 2,344.76 |
| Milton Junction   | 1,990                     | 1,138.74 | 2,240.00 | 900.00   |
| Muskegon          | (Joined Conference 1921.) | .....    | .....    | 5.00     |
| New York          | 660                       | 1,075.00 | 948.06   | 496.87   |
| Nortonville       | 2,240                     | 2,240.00 | 1,440.00 | 221.00   |
| North Loup        | 4,180                     | 4,180.00 | 4,180.00 | 5.00     |

|                 |                           |          |          |          |
|-----------------|---------------------------|----------|----------|----------|
| Piscataway      | 930                       | 571.62   | 412.20   | 699.93   |
| Plainfield      | 2,440                     | 2,071.62 | 2,975.30 | 2,087.86 |
| Pawcatuck       | 3,840                     | 3,483.29 | 3,993.17 | 2,787.86 |
| Portville       | 210                       | 25.00    | 239.00   | .....    |
| Roanoke         | 400                       | 97.00    | 114.00   | 65.00    |
| Rockville       | 1,340                     | 172.00   | 135.00   | 152.29   |
| Richburg        | 390                       | 293.00   | 390.00   | 75.60    |
| Riverside       | 1,030                     | 925.00   | 820.05   | 651.13   |
| Ritchie         | 900                       | 650.00   | 69.50    | 154.00   |
| Rock Creek      | (Joined Conference 1921.) | .....    | .....    | 13.00    |
| Salem           | 3,220                     | 3,213.50 | 2,634.55 | 1,994.40 |
| Salemville      | 580                       | 80.46    | 290.00   | 42.50    |
| Shiloh          | 3,550                     | 1,344.04 | 3,674.30 | 550.18   |
| Scott           | 490                       | .....    | 1.00     | 33.00    |
| Syracuse        | 270                       | 88.99    | 107.72   | 53.72    |
| Southampton     | 90                        | 120.00   | 40.00    | 20.00    |
| Stonefort       | 350                       | 107.00   | 100.00   | 105.00   |
| Scio            | 180                       | 7.71     | .....    | 5.00     |
| First Verona    | 820                       | 800.00   | 827.12   | 248.25   |
| Waterford       | 490                       | 540.00   | 512.25   | 327.67   |
| Second Westerly | 220                       | 275.00   | 230.00   | 110.00   |
| West Edmeston   | 550                       | 550.00   | 345.00   | 100.00   |
| Walworth        | 880                       | 248.60   | 499.56   | 48.50    |
| Welton          | 700                       | 610.00   | 700.00   | 443.09   |
| White Cloud     | 1,020                     | 185.00   | 26.73    | 88.25    |
| Minneapolis     | \$10.25                   | .....    | .....    | .....    |
| Petrolia        | \$14.25                   | .....    | .....    | .....    |
| L. S. K.        | \$18.39                   | .....    | .....    | .....    |

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

- The essays may be on any phase of the country church problem and may be written by any member of a Seventh Day Baptist church, pastors as well as laymen.
  - The essays are to be from 2,000 to 3,000 words long. All contributions submitted must be within these limits.
  - Essays must be typed. In case any competitor does not know how he can get his manuscript typewritten, he may address Miss Helen A. Titsworth, Alfred, N. Y., who can inform him of some typist to do the work for a reasonable charge. The expense for typing need not exceed \$2.
  - All essays must be in the hands of Miss Titsworth by August 1, 1922.
  - Each competitor will leave his essay unsigned, but will enclose with his manuscript a sealed envelope giving his name, address, and the church to which he belongs.
  - The first prize is \$50, the second, \$25, and the third, \$10. The prize winners will be announced at the next Conference in Ashaway, R. I.
- The purpose of this contest is to stimulate interest in and knowledge of the country life problem.
- The winning essays, as well as all others that are worthy, will be published in the SABBATH RECORDER.
- The committee suggests that any competitor can secure pamphlet material and list of books for his study of the problem from

**OUR FINANCEOMETER**

Name of church

*Whole Denomination*

**\$81,500.00**

**Forward Movement Budget**

**Raised last year**

**\$59,495.00 (about)**

Let us do our part in full  
by some one of the following  
methods:

Pay our subscriptions—

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- Quarterly in advance
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- Weekly in advance
- Weekly when due
- Monthly when due

COME ON, choose you own  
method, and then watch the  
mark go UP week by week.

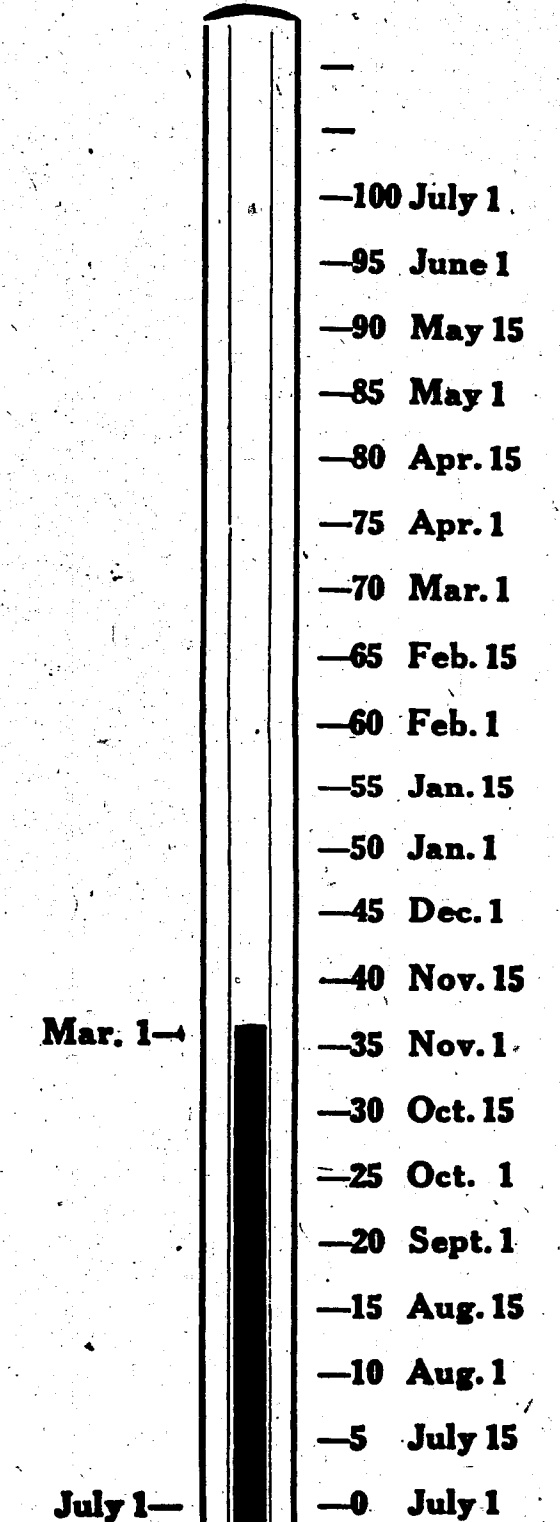
If OUR CHURCH lags behind,  
all the work is hindered.

No danger in keeping AHEAD  
of the schedule, for the track is  
clear.

Always up to schedule, and  
100% PLUS by the end of the  
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reached.)

Time of  
Arrival Per Cent Schedule Time



Storehouse  
of the Lord



his state agricultural college. Also, by writing to Baker and Taylor Company, 354 Fourth Avenue, New York City, and stating the subject he is interested in, any essayist can procure a list of appropriate books, with prices.

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

### TRACT SOCIETY—MEETING OF BOARD OF TRUSTEES

The Trustees of the American Sabbath Tract Society of New Jersey met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, March 12, 1922, at 2 o'clock p. m., Vice President William C. Hubbard in the chair.

Members present: William C. Hubbard, Alexander W. Vars, Edwin Shaw, Frank J. Hubbard, Marcus L. Clawson, Theodore L. Gardiner, Jesse G. Burdick, Irving A. Hunting, Edward E. Whitford, Arthur L. Titsworth and Business Manager Lucius P. Burch.

Visitors: Mrs. David E. Titsworth, Mrs. William Seward.

Prayer was offered by Rev. Theodore L. Gardiner, D. D.

Minutes of last meeting were read. The Advisory Committee reported progress through correspondence in reference to the employment of a Sabbath Reform worker.

The Supervisory Committee reported the Publishing House in process of removal to the new building, and that work is already in progress there.

The Committee on Distribution of Literature reported 5,158 tracts, or 44,352 pages sent out during the month. They also reported a net gain of 14 subscriptions to the SABBATH RECORDER, from February 10 to March 10, 1922.

The Committee on Sabbath School Publications reported gross sales of the Junior Series from October 28, 1921, to February 15, 1922, of 3,384, and of the Intermediate Series for the same period of 1,839 copies.

The Building Committee reported the new building practically completed, and being occupied, the moving having begun Wednesday, March 8, and that the plant will be

in full running order this week, the next issue of the SABBATH RECORDER of date March 13, 1922, being issued from the new plant. The Committee on Program for the Dedicatory Service presented the following report:

Invocation and Scripture Reading—Rev. Willard D. Burdick, Sabbath Evangelist and Pastor of the Piscataway Seventh Day Baptist Church.

Review—"Past to Present," Frank J. Hubbard, Treasurer, and Chairman of the Denominational Building Committee.

"The Future—A Forward Look": "What mean ye by these stones"—Rev. Theodore L. Gardiner, D. D., Editor of the SABBATH RECORDER.

Hymn—(Tune "Laban")

"We give Thee but Thine own,  
What'er the gift may be;  
All that we have is Thine alone,  
A trust, O Lord, from Thee.

May we Thy bounties thus  
As stewards true, receive,  
And gladly, as Thou blessest us,  
To Thee our first-fruits give.

We do believe Thy word,  
Though dim our faith may be;  
What'er for Thine we do, O Lord,  
We do it unto Thee."

"Our Commercial Business as Related to the Purpose for Which the American Sabbath Tract Society is Organized."—Dr. Marcus L. Clawson, Chairman of the Supervisory Committee of the Publishing House.

Dedicatory Prayer—Rev. Edwin Shaw, D. D., Corresponding Secretary of The American Sabbath Tract Society.

Hymn—(Tune "Hamburg")

"Thou Lord of life, our saving health,  
Who mak'st Thy suffering ones our care,  
Our gifts are still our truest wealth,  
To serve Thee, our sincerest prayer.

Bless Thou the gift our hands have brought;  
Bless Thou the work our hearts have planned;  
Ours is the faith, the will, the thought;  
The rest, O God, is in Thy hand."

"The Relation of the American Sabbath Tract Society to the Seventh Day Baptist Denomination"—Rev. Ahva J. C. Bond, Director of New Forward Movement.

Prayer and Benediction—Rev. James L. Skaggs, Pastor of the Plainfield Seventh Day Baptist Church.

CORLISS F. RANDOLPH,  
WILLIAM C. HUBBARD,  
EDWIN SHAW,  
ARTHUR L. TITSWORTH,  
*Committee.*

Report adopted.

Voted that Secretary Shaw be requested to arrange for a "Sabbath Rally Day" this year as in former years.

Voted that Secretary Shaw be authorized

to distribute the Calendars for 1922 now remaining on hand, as in his judgment may seem wise.

Voted that we appropriate \$50.00 to the Pacific Coast Association for religious work in that vicinity, and that we approve the plans of the association for the promulgation of such work.

Correspondence from Dean Arthur E. Main relating to a Sabbath Reform worker was referred to the Advisory Committee who have that matter under consideration.

Secretary Shaw presented a statement concerning Sabbath observance, and it was voted that the communication be received and given due consideration.

After a general discussion it was voted to refer the same to the Advisory Committee for consideration and report.

The Committee on RECORDER Drive presented the following circular letter, copies of which were sent to the pastors and churches, 72 in all:

DEAR PASTOR:

We know that you and your congregation are deeply interested in the welfare of the Seventh Day Baptist Denomination, and in its being 100 per cent loyal to the principles that cause us to have a separate denominational existence.

The American Sabbath Tract Society, your agent, is entrusted with certain important duties, among which are the printing and the distribution of literature, much of which must be different from that which other denominations are printing. No other paper published can meet our needs as does the SABBATH RECORDER. It should be read by every Seventh Day Baptist.

While you agree with these statements there are others who are out of harmony with them, for within the past two years over 400 subscribers have allowed their names to be dropped from the SABBATH RECORDER subscription list.

Some time ago the Board of Directors of the Tract Society appointed the RECORDER Drive Committee to reclaim former subscribers if possible, gain new subscribers, and deepen the interest in the paper. This committee always needs, and we think has the right to expect the co-operative help of every pastor in its efforts to gain subscribers and increase interest in the paper.

Just now we are asking your co-operation by doing two things for the good of the cause we love.

1. Send us the name of your SABBATH RECORDER agent. If you have no agent please send us the name of some person—a "live wire," who will serve as agent in your society, as we feel that each church should have an active agent.

2. Please give a sermon about our publications, with special reference to the SABBATH RECORDER, and ways and means by which we can increase their circulation, and increase interest in them.

The Forward Movement and the Denominational Building,—now an assured fact,—are two advance movements in our denominational life. The new building ought to stimulate us to make our publications meet our needs in conserving our interests and people, and in aggressive Christian work. And in promoting the Forward Movement we should recognize more and more that the SABBATH RECORDER is a constant and dependable medium for making known to all of our people the different phases of our Forward Movement work.

There is great advantage in united service in presenting great questions, and we suggest that April 8 be set aside as SABBATH RECORDER day. On the following day the dedicatory services are to be held in the new Denominational Building at Plainfield, and just at this time many hearts will go out in gratitude to God that we have the new building. It seems to us that the day can be so spent as to get the SABBATH RECORDER into many other homes and hearts.

Dear Pastor, we realize that you are a very busy man, and that we are increasing your labors, but we are doing this for the cause that you and we love,—for the sake of your own people as well as for the enlarging of the possibilities of usefulness of our denominational paper, The SABBATH RECORDER.

On the enclosed postal card please send us the name of your SABBATH RECORDER agent and your purpose to devote the morning service on April 8, to the consideration of the suggested subject.

Sincerely yours,

JESSE G. BURDICK,  
WILLARD D. BURDICK,  
LUCIUS P. BURCH,  
*Committee.*

Plainfield, N. J., February 28, 1922.

Secretary Titsworth reported that through the courtesy of City Engineer Alexander W. Vars, a communication was prepared, and presented by the Secretary to the Commissioners of Assessment of the City of Plainfield at their meeting held February 14, 1922, protesting against an assessment being levied on the East Fifth Street frontage controlled by the Society. The Commissioners promised to give the same due consideration.

Voted that Secretary Titsworth be authorized to secure a new record book for the New Jersey Corporation, similar to the one in use for the past twenty-two years by the New York Corporation.

Voted, that we request Rev. Willard D. Burdick to withdraw his resignation as Sabbath Evangelist, presented at the February meeting, and that further conference by the Advisory Committee be held with him.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,  
*Recording Secretary.*

## MISSIONS AND THE SABBATH

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

### SOMETHING ABOUT ARGENTINA

The Seventh Day Baptist Church in Argentina is called the "Bonpland Church". The chief correspondent is J. J. van Ysseldyk, whose post office address is Cerro Corá, Misiones, Argentina. He is from Holland, and his letters are all written in Dutch. I take the letters to our friend Jacob Bakker who makes for me a most excellent translation. Sometimes, as in this instance, I take them to Jacob's father, Rev. F. J. Bakker, who was our missionary for several years at Rotterdam, and also in Denmark. He was a personal friend of Brother van Ysseldyk in Holland. Brother Bakker reads the letter, gets the ideas, gives me the ideas, and I put them into the form in which they appear in the SABBATH RECORDER. I can not vouch for the exactness of the translation, but I think I have given the facts and spirit, without any serious errors. When I reply I write in English and Brother Bakker writes a translation on the back side of each page. I had written to Brother van Ysseldyk asking a number of questions. His letter is, to me, and I presume will be to many others, very interesting, and gives information which I had been seeking in vain for several years.

Mr. Edwin Shaw,  
Plainfield, N. J.

MY DEAR BROTHER:

I was very glad to get your nice long letter telling that Brother Robinson had volunteered to become a missionary to serve our church and people here in Argentina.

If you can send him with the assurance and confidence that he will come with a heart of love for Jesus our Master, and with the earnest desire to be a spiritual blessing to our people, and also a strong support for the keeping of God's holy Sabbath, then we will welcome him with love and confidence, and entrust everything to his leadership.

We are very grateful to the churches in your country, especially because of their interest in our little church here in Argentina.

Such interest in us will surely be followed by their prayers; and if this is so, then I am sure that the denomination as a whole will have the means to carry on this work.

My letter which I sent you the first of January was not quite correct in reference to our membership. There are four other members who were not at our last communion service, three because they live far away, and one, my wife, because she is rather feeble, and can not travel either by horseback or in a carriage.

And now I will try as well as I am able to answer your questions; but first let me say that the church is not in my home. We have a little chapel about six miles distant, not in the district of Cerro Corá, but just over the border line in the district of Bonpland. Some of our members live in Cerro Corá and some live in Bonpland. I am the clerk of the church, and my address is Cerro Corá.

1. My farm is located about twenty-two miles from the nearest railroad station, and the village of Cerro Corá is about sixteen miles from the same station. The church chapel is about the same distance from the railroad that my home is.

2. The village of Cerro Corá consists of about thirty houses, and the village of Bonpland is about the same size, perhaps a little larger. According to my estimate both these villages, with the surrounding settlements, that is to say, the two colonies, or districts, Cerro Corá and Bonpland, together have about six thousand inhabitants.

3. The distance from my home to the nearest post office, Cerro Corá, is about six miles. Our chapel in Bonpland is also about six miles from the post office in the village of Bonpland.

4. We raise on our land for the most part maize for our stock and for our own food. We also raise beans, sweet potatoes, *mandica* (a kind of carrots for stock), and *yerba maté*, (the most wholesome and common beverage next to water that is used by the people in this country. There is plenty of it, and of the best quality). Besides these products we have peaches, bananas, pineapples and oranges; but in general we raise these only for our own local use. All these things grow here nicely. Many of the farmers also raise tobacco and make large profits.

5. Our income, and that of others, comes

mostly from the sale of yerba maté, hogs, eggs and poultry. With this income we buy our clothing and groceries; but the most of our food we raise on the farm.

6. In reference to the location of the Sabbath-keepers, members of our church, none of them live very near our house. Those who live the farthest away are about twenty miles distant, and twelve to fourteen miles from the chapel. Some of them own their own land, and others are living on government land, taking up homesteads.

7. As to other Sabbath-keepers, especially Adventists, they are many more in number than we are, most of them in the district, colony, of Bonpland. They also have a chapel, but are under the care and leadership of a pastor who lives at Posadas, the chief town of the province of Misiones, in which are the districts of Cerro Corá and Bonpland. This is distant about forty-five miles from here. At Posadas there is also another Adventist Church. Besides these two churches there are a few scattered Seventh Day Adventists in several places in the province of Misiones, but all under the care, so far as possible, of the one pastor at Posadas.

8. There are no Protestant missions under support and control of boards in North America except the Seventh Day Adventists. There are no Protestant churches except at Posadas where there is a Scottish mission which is supported by help from Scotland.

9. We are fairly well supplied with public schools. Cerro Corá has a school in the village and six others in the district. There are the same number of schools in the district of Bonpland. Each school has a head-teacher and an assistant. The only language used in the schools is Spanish. The teachers are paid by the government. There are no tuition fees. The schools are free.

10. Cerro Corá is located in the province of Misiones in the northeast part of Argentina, that rather narrow strip of land that extends out between the republics of Paraguay and Brazil. The chief city is Posadas, in the southwest border near the province of Corrientes, and can be reached by railroad direct from Buenos Aires. It has 12,000 inhabitants. The whole province of Misiones has about 60,000 inhabitants, mostly Europeans, who are from the

most part either non-religious worldly people, or bigoted Romanists.

I think I have now answered your questions to the best of my ability. I can not tell you very much about Argentina as a whole; but the strongest Protestant missions are the Methodists and the Baptists. They have churches in many places, but not in the northern part, our section of the country. The Anglicans and the Presbyterians have missions in several cities; but in my opinion they appear to work more for the sake of the church than for Christ. The German Evangelical Synod and the Lutheran churches have several groups with their own preachers and pastors. But their message seems to me to be a weak gospel, a lifting up of the moral standard only, an emphasis on the loving Father, without a solid foundation of real righteousness with a regenerated life.

The strongest and most orthodox work in this part of the Lord's vineyard, extending through the country from the province of Buenos Aires to the borders of Bolivia, is that carried on by those who call themselves "Brethren". They get their support from Australia and New Zealand, and their leaders are trained in England. They baptize only believers, and that by immersion. I am convinced that they have brought many people to the true church of Christ; but they are antagonistic, bitterly opposed, to the Seventh Day Sabbath.

The Salvation Army is doing a good work in several places, but in my opinion they depend altogether too much upon good works. The results of their efforts, however, appear in a more civilized type of living.

I am not very familiar with the general condition of the country; but as in other parts of the world everywhere things are confused and uncertain and in a changing turbulent critical situation. Just now those who have charge of affairs in the government, however, are able men, and are doing well for the country.

I am sending you two maps, one of all Argentina, which is rather old. There are twice as many railroads now as appear on the map. The other is of our province Misiones, on which I have marked with a blue pencil the villages Cerro Corá and Bonpland.

This letter is somewhat long, but it was



impossible to make it briefer and answer all your questions.

If you think that anything which I have written will be of interest to the friends in your country, and will strengthen their desire to help the cause of Christ here among us, you may publish what you think best of this letter in the SABBATH RECORDER.

With hearty greetings and earnest prayer that God's kingdom may come with you and with us, I am

Yours in Christ,

J. J. VAN YSSELDYK.

Cerro Corá, Argentina,

February 3, 1922.

P. S. After I had finished the letter I noticed I had forgotten to reply to your questions about the climate of this country. It is semi-tropical but healthy. In summer it is a little warmer here than farther south in Argentina; but in the native timber lands, in almost primeval forests, and in the hill country the climate is quite temperate. Some parts of the country here have an elevation of five hundred feet.

There are no regular rainy and dry seasons. Sometimes there will be several weeks at a stretch without rain, then showers for two or three days, and then a dry spell again.

In the twelve years we have lived here the temperature has never been higher than 36 degrees above zero, Celsius, nor colder than 3 degrees below. (96.8 above and 26.6 above Fahr.)

The Seventh Day Baptist Year Book for 1921 and the SABBATH RECORDER have arrived, for the sending of which I thank you.

J. J. v. Y.

February 6.

### OPEN LETTER NO. 12

MY DEAR FOLKS:

It would be in vain for me to write at length of my experiences since I wrote you before. Many things have happened.

1. Interest was deepening in the special meetings at Berea, W. Va. Some took higher ground and became more firmly established in Christian faith and life than ever before. This was a matter of great encouragement. Then an epidemic of the "flu" obliged us to close the meetings. In almost every home some one was sick. In some homes half a dozen were sick at a time. The day before I left I assisted at

the double funeral of Mr. Ehret and Mr. Jett, two good old members of the Ritchie Church. The day after I left the funeral of Mrs. Joshua Jones, another good old member, was held. Brother and Sister W. L. Davis are doing much earnest work in the church and community in trying to lead the young people and others to faithful Christian service.

2. My getting out of Berea was perhaps more romantic than my getting into it. The ground had frozen hard the night before I left. I rode a few miles on the bottom of the box of a "road wagon" that had neither seat nor springs. The road was the roughest I ever knew. I preferred to walk. Walked nine miles and beat team to Pennsboro by some time. I felt very sorry for the women, three of them, who had to ride in the bottom of the same narrow box of the "road wagon" for the full fifteen miles. But it was the best they could do.

3. I spent a few days most pleasantly in Salem. I spoke four times in our church and college there. It is certainly an inspiration to see some three hundred bright and keen young people in that college bending their energies to preparation for life's service. To help put them in the way of always holding to the teachings of the Bible, the Word of God, rather than to the teachings and doctrines and philosophies of men, is no mean task. Salem's need and opportunity are very great. May God bless our church and college there in their efforts to anchor young people to real worth-while tasks.

4. I spent one day, all that I thought I could spare, with the people of our Middle Island Church, walking ten miles and calling on as many families. Pastor G. H. F. Randolph was just recovering from a siege with the "flu". The people of Middle Island love him, and declare that he is doing a good work among them. A number of people in both Middle Island and Salem were eager for special evangelistic meetings. Others felt that conditions were not then ripe for such meetings. It is good to know that some really desire such work done, and believe it absolutely essential to the growth and development of the kingdom of God among us. May their number increase in all of our churches.

5. I wish you might all follow me around and see conditions and needs as I see

them. The vision I get right in the field is a mighty pull for a strenuous Christian life. There is no encouragement in this experience to a listless, easy, indifferent life. How can we spend so much just for personal ease and comfort and pleasure when the world's need for unselfish service is so great? Yet it is not what *we* do, but what *God* does through us that counts.

I have just arrived in Lacey Spring, Va. Next week I will try to tell you a little about the interests in the Cowen, W. Va., neighborhood.

Sincerely yours,

D. BURDETT COON,  
Field Secretary.

Lacey Spring, Virginia,

March 10, 1922.

### FAITH IN GOD OR INFIDELITY, WHICH?

J. SCHEPEL

During the last year or so I have had the opportunity of conversing quite often with an old time friend of mine, who once was very zealous for the Bible and its truths, and a strong Sabbath-keeper and member of our church. But in the last few years he has drifted away from the truth, begun to study books on evolution and Darwinism, until finally he has come to the point where he has thrown everything overboard and claims he does not even believe in the existence of God.

At the present time he is just as busy, or even more so, preaching this new found theory to every one who will lend a listening ear. He is capable of doing a great deal of harm in this way, because some people are easily carried away with it, especially those who are not strong and well grounded in the truth. It is, therefore, my purpose to show which side is really the best, and which is the safest course to follow, the course of skepticism and unbelief, or of true faith in God and in his Holy Word.

In the first place, it must be plain to every one who gives this matter a moment's thought, that the believer is always on the safe side, because whether the Bible be true or not, he can never lose anything by believing it and abiding by its teachings. Moreover he has a chance of being on the winning side because of the great reward of eternal life which may be his if he holds

out to the end. On the other hand, if the standpoint of the unbeliever be correct, he does not gain anything by it, because in that case everything ends in death. While if his view is the false one, he will lose his chance of immortality, and certainly will not escape the fearful punishment that awaits the wicked.

Second. But fortunately we are not left in doubt as to which side is the true one, neither is it a matter of guessing or something which can be decided by argument. The true child of God does not need any proof from outside whether the Bible is true or not. His own heart tells him this, and gives him full assurance of the fact that he is passed from death unto life; and all the theories of men are not able to shake him in his belief. The apostle Paul says in Hebrews 11: 1, "Now faith is the substance, [or ground, sure foundation] of things hoped for, the evidence of things not seen." And again in Romans 8: 16, "The Spirit itself beareth witness with our spirit, that we are the children of God." And in 2 Corinthians 5: 1, we read: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

There are a great many such statements in the Bible which prove that our belief is not founded on guesses, or merely on hopes, but on a knowledge which to us is just as sure as life itself. Of course the unbeliever scoffs at this, but that does not make any difference with us, because we know and realize in our hearts and lives that since we gave ourselves to God, we have new hearts, new desires, and are living entirely different lives than we did before.

The third point I wish to make and emphasize is the utter foolishness there is in the desire of some people to throw away their belief in God and his Word, and to accept a theory which is founded on uncertainties and suppositions. Just like a house which is built on loose and drifting sand, there is no foundation to it, and in the end it must fall. They laugh and sneer at us because we are so simple and superstitious as to believe in the inspirations of the Bible, and the doctrine of a great Creator who created all things, and who made man in his own image.

And in the place of these high and lofty ideals what do they give us in return? Not anything which will do us any good, or make us any better, or give us a nobler purpose or aim in life. Instead they would make us believe that everything came by evolution, that all these wonderful things we behold in nature were not made by an intelligent being, but just developed of themselves, without anybody guiding or directing them. In others words, they just happened that way. They will tell us that man gradually evolved from the lower forms of life, first into an ape, and finally into man as we see him today. Now, which is the more superstitious, the belief in an all-wise Creator who by his infinite wisdom and power made and is still upholding all things, or the theory that everything just came by itself, and all the other absurd ideas they have built on it? And is it not very unkind, not to say cruel and wicked, to rob well meaning and simple people of their happiness and their consolation which they drive from their faith in their heavenly Father in the midst of a world of sorrow, pain and suffering? And in return they leave them bare and hopeless, without God and without hope in this world and in the world to come.

Dear reader, which side do you prefer to take? I beseech you, before you give up your Bible, first to give it a fair trial. Read it, study it for yourself, and do not listen to what others say about it. And if you do this honestly, with a sincere desire to know the truth, you will not remain in doubt very long. You will find the Bible far superior to any other book, and will find nothing in it which is not in perfect harmony and agreement. I was in an agnostic condition myself for several years, and finally returned to the Bible again. I can therefore speak from my own experience.

Listen. One time when the great infidel and lecturer, Robert Ingersoll, was holding his usual tirade against the Bible, there was among his audience a man who listened very attentively. At the end of his discourse this man rose up and asked permission to say a few words, which was readily granted. What he said was something like this: Mr. Ingersoll you have ridiculed the Bible, and told us it is all humbug and superstition without any truth in it. Until a short time ago I was a drunk-

en sot, I spent all the money I earned on liquor, it was impossible for me to overcome my appetite for strong drink. When I came home I abused my wife, my children fled away from me, and hid themselves. In fact, I became worse than a wild brute. This went on for a long time until we had nothing left in the house, everything we ever had was sold for drink. Nothing on earth it seemed could stop me in my mad career. Until one evening I came into a place where this book was read, the book you have held up for ridicule. Through what I heard read out of the Bible, I became aware that I was a great sinner, but that there was hope for me, that Christ had died for my sins, and that he was able and willing to deliver me from my terrible condition. I accepted it as a fact, and from that moment I became a new man, my appetite left me, I was able to overcome the temptations and the evil tendencies of my wicked nature, and I can truly say I am an entirely different man from what I was before. And all this is due to the power of God through his blessed Book, the Bible.

And now, sir, you are trying to rob me of this book, to make me believe it is all a myth, and that there is nothing in it. I am a living witness to the saving power of the blood of Christ, as related in that Holy Book, which was able to save me from a life of sin and degradation, and to transform me into a clean and useful citizen, and a loving father and husband. And to my dying day neither you nor any one else will be able to deprive me of the joy and happiness I find in my new found life, nor to shake my belief in God and in this Holy Word, the Bible.

To this plain and simple testimony all Mr. Ingersoll could answer was: I have nothing to say against that kind of religion.

Dear brethren and sisters who are reading these lines, let us stand firm on the sure foundation of the Word of God, and not be moved by all winds of doctrine, even when they come from the sources of science, (falsely so called). Let us always bear witness to the love of God and the saving grace of our Lord Jesus Christ.

*Battle Creek, Mich.*

"If one has the skill to use the Golden Rule in one's home, he will not have much trouble in applying it elsewhere."

## WOMAN'S WORK

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

Go forth upon the earth  
And make there a paradise,  
And be the angels of that place  
To make men glad and wise,  
With loving kindness in their hearts  
And knowledge in their eyes.  
And ye shall be man's counselors  
That neither rest nor sleep,  
To cheer the lonely, lift the frail,  
And solace them that weep,  
And ever on his wandering trail  
Your watch fires ye shall keep;  
Till in the far years, man shall find  
The country of his quest,  
The empire of the open truth,  
The vision of the best,  
Foreseen by every mother dear  
With her new born on her breast.

—Bliss Carman.

### RUSSIAN SUPPLEMENT TO THE WEST FAMILY BULLETIN

It probably will be best if I try to give a brief account of the past week or ten days. After writing last we waited a few days longer in Buzuluk, first for the lost cars to come up and then when they had come up it was discovered that some seals were broken. The railroad people are responsible for the safe transporting of the food, so they insisted that the food in these cars be examined to see if there had been any loss. This meant the unloading of the cars and more loss of time. After a day of this we decided to have those cars unloaded into the Buzuluk warehouse and go on without them. We were all ready to start when it was reported that something was wrong with the wheel on one car and that it could not be mended until the next day. That was too much for our patience and we decided to leave one of our men with the car and go on. We were given the engine from the post-train which had just come in and made our trip a week ago yesterday in a few hours. We had been living at the station eight days waiting to take a three hours' trip. We arrived here about ten o'clock at night so again we spent the night in the station yards. The train whose engine we took did not get here for several days. It was snow-bound.

All day Wednesday Kennworthy had been sick and Thursday morning his temperature was sufficiently high to warrant our looking up a doctor. We started away from the car about nine o'clock and arrived at the Ispolcom, the executive committee of the Soviet, before they were open. We found that there were two men appointed to look after our interests, one was the chairman of the Board of Education, and the other was his assistant, both young men. The second, Mr. Thomas, is a German, so we get along nicely without an interpreter. We first looked at the house selected for us. I wonder what mother would think of it. It had been cleaned up but there is old and much bedraggled wall paper on the walls, the windows are most of them pasted shut for the winter. (Russian fashion, we sleep with our windows closed at night although the temperature has only been slightly below freezing.) Our furniture is scarce and very old what there is of it. It is not interesting in its age. We have four rooms upstairs. We use three for sleeping rooms and the fourth for dining and living room, though we live mostly in the office. Below is the kitchen. Here there was only a big Russian stove when we arrived. The cooking had to be done with kettles set into the fire like in a fire place. Back of this our two servants sleep, really on the stove. We hope to get a more comfortable place for some of them soon for they have no room but the kitchen. Off from the kitchen are two rooms which we are using at present for office and bed room, but which should both be office rooms. I am getting ahead of my story but Mr. Kennworthy has typhus and we were compelled to give him and the nurse the two front rooms upstairs so the boys had to come downstairs to sleep. The Russian stoves are built in the walls and heat two or three rooms with one stove. We have one for the two office rooms and then two upstairs. The two upstairs open into the hall so there is no going into the rooms with wood.

Coming back to the story of the first day, after that we went to the Union for Transport workers to get men to unload the cars. This was in a room along side of the Board of Education. In the same building we saw the Children's Receiving Room. These homes are under the Board. In this one the children are taken in from off the street.



They pick up from ten to twenty a day and such pitiful looking specimens. Some of them were hugged up close to the stove trying to get warm. Others were sitting forlornly at the table, too weak to make a sound or care to move. Still others were in beds. Here the children are cleaned up and made ready to send to the homes. In this way they keep the homes more or less free from infection. They have about three hundred orphan children in the homes and these have been all evacuated within the last few weeks, I think, the children being sent off to a better part of the country, but as fast as they are emptied they are filled again. The other day they had twenty children waiting to be taken into the receiving home and they came over to find whether we would supply food. If we had refused they could not have taken them in.

This letter seems to be mostly digressions but there is so much to tell that I do not know what to leave unsaid. We went back to the car and there found the doctor who is an Austrian, and in whom we have much confidence, partly because we can talk to him. He came again in the afternoon before we left the car and asked me various questions by which I knew that he suspected the case might be typhus. The men were at the warehouse overseeing the unloading until dark. I went over for awhile. Beans and flour had leaked out of some of the defective bags and some of the warehouse workers were eating the hard beans off the floor as well as the raw flour. Part of their pay was two pounds of black bread which is 25 per cent flour and 75 per cent other materials, with little of any food value. It is selling at 22,000 rubles a pound. In the hospitals, many of the sick people die because of the bread, and that is of course true in private homes. Our neighborhood is full of cases of relapsing fever, a variety of typhus.

When the boys finished at the warehouse, we expected to move and we were all packed up, but through some misunderstanding, there had been no sleighs ordered and the night was stormy and windy. The president of the Ispolcoma and two other men came and advised us to wait until morning but we said that it was impossible with Mr. Kennworthy sick. Thereupon the chairman himself went out to get the sleighs. While waiting the men entertained us with tales of cannibalism in the surrounding neighbor-

hood. Some parents eat their children to keep them from suffering more. They can not all live. The cases are increasing. Others are eating dead bodies. Some are eating plants that only camels can eat and others are eating hemp which poisons and makes them go mad.

We waited long for the sleighs and went nearly wild ourself with the delay and noise, and all. At last they came and Beulah went with the first load to get a bed ready for Kennworthy. I came with Kennworthy who was comfortably wrapped up and stretched out in the sleigh. After we got home we had supper to get amidst a melee of boxes and bags. That done, we went tired to bed. The next day we tried to clear up and really got things into some kind of order, the charwoman helping us. There were carpenters and other people working around and all of them as well as a constant stream of visitors made plain to us that they wanted something to eat. We have to refuse such help or there would be no end to it. About the time the boys came home, we received a committee from the teachers. Only schools for children over fourteen years of age are open because there is no food and money to pay the teachers. After this delegation left and before we had more than begun our supper the Ispolcom people came again. We shared our simple meal with them. The chairman offered to send a chicken for bouillon for Kennworthy and milk for him.

The next day I was relieved of my job as a nurse for a Russian nurse appeared on the scene. I was only called in when she could not understand what Kennworthy wanted and to interpret for the doctor who could not talk to Kennworthy. That morning the Ispolcom men came again and asked for food for their children's homes, which through some mistake had had no food from the Quakers during the month. The children would have absolutely nothing to eat if we did not get something to them that day. Amidst the confusion of new nurse, new cook, many callers, we calculated and made out the orders for food. We had to stop at times and ask Mr. Thomas to talk to the cook and nurse for us, and to tell us what the various callers wanted. We typed the quantities of the orders and then had to ask the two men to write in Russian the rest of the orders which had to be done in quadruplicate. I will not say that we accom-

plished all this without mistakes, but at any rate we got some food out to the children. This was the day before Christmas. That night just after we got to bed some one came up and told us that there was a thief in the warehouse. The boys went down to investigate but found nothing. There is a guard with a gun who spends his night walking around the place and he had heard a noise. The next day they had to go again to search for the noise. Whether some one had secreted himself in amongst the bags or not we do not know. There was a suspicious hole in one. Mr. Thomas said that he guessed it was a bad spirit and we laid it on to the many pigeons which flock into the building. The doors of the warehouse are simply fastened with strings attached to a small piece of board with a seal. No one is allowed to break the seal and the seals have to be put on each night in presence of the guard. These seals seem to be stronger than padlocks.

Christmas we arose late. When I went in to see Kennworthy, he wished me a rather weak Merry Christmas and said that he would like to have the bed with springs that Norosky had promised him. He started out on a camp bed. That not being very comfortable we tried an iron bedstead which had no springs. That was too short and too hard. Christmas morning however, the doctor sent a bed with springs from the hospital. We celebrated by moving him onto this and he was more comfortable than he had been for days. That afternoon the Ispolcom brought up tickets for the theater which is given twice a week for the benefit of the famine sufferers but when the time came we had no desire to go and took a walk instead.

Monday was not so different from the other days except that we had more time for office work. Again we had to make out orders in the midst of callers, Thomas and Konawalov, the other of the two, helping. He came again in the evening and gave us a report of conditions. We have no evenings to ourselves. Last night was a grand exception for we asked them not to come.

Tuesday was a hard day for Kennworthy was decidedly worse. His heart and lungs were both affected, and the doctor thought that there would be days when he was still worse. We went to bed much discouraged, but were wakened about 4 o'clock in the

morning to find that we had new recruits, the man we had left in Buzuluk, and an English nurse. She brought us a pack of letters. The Friends in Buzuluk had not allowed her to stop there at all but sent her on the same train to help us out, although we had not asked for help. The next day saw Kennworthy decidedly better so we could telegraph that his condition was favorable. We think now that he will have no crisis but that his fever will simply gradually decrease. The letters were three bulletins including the Christmas one and a Christmas letter from Allen. Last night was my first opportunity to read them. With a candle beside my bed I read them until one o'clock, or thereabouts. That is not such a late hour considering that we are never out of bed until 8 o'clock in the morning and breakfast is at nine, though we would like it at eight. When in Russia one must do as the Russians, more or less. Yesterday we had a second doctor come in to see Kennworthy and he seemed to be well satisfied. I have been reading his family letters to him at intervals the last two days.

Wednesday was really a red letter day for it also brought us news of more food for the people here and by next month we will be able to more adequately meet the need.

One little choice bit and then I must close. The people here have been expecting us with the idea that we were coming to take charge of the government so the chairman of the Ispolcom laughingly told us. Perhaps that is why a woman came to us today. When we asked her what she wanted, she weepingly said that her husband had left her. I do not know what she expected us to do.

My one piece of advice is do not ever try to act as nurse, settle a new house with a new family, train foreign servants, start an office all at the same time. It keeps one's mind in a whirl but it is really a great experience for one learns to work under all sorts and kinds of conditions. Beulah and I have decided that we never want to move again until we leave Russia, this being the third time that we have moved all our household possessions in the night time, and the second time that we have arrived at our destination with a typhus patient on our hands. Do not worry about us, we are careful, and we have no insects.

Love to all of you,

MIRIAM WEST.

**MINUTES OF WOMAN'S BOARD MEETING**

The Woman's Board met on March 6 with Mrs. L. M. Babcock. The members present were: Mrs. West, Mrs. Morton, Mrs. J. H. Babcock, Mrs. A. R. Crandall, Mrs. A. E. Whitford, Mrs. L. M. Babcock, Mrs. E. M. Holston, Mrs. Van Horn. One visitor, a former officer of the Woman's Board, Mrs. Harold Stillman, of Pueblo, Colo., was present.

Mrs. West read the second chapter of Paul's second letter to Timothy and prayer was offered by Mrs. Morton.

Minutes of the last meeting were read.

The Treasurer's report for February was read. Receipts were \$379.51; disbursements, \$15.00. The report was adopted.

Two letters were read from Mrs. T. J. Van Horn, relative to Conference program.

The Corresponding Secretary read a letter from Mrs. D. H. Davis assuring us of her pleasure in attending the Missionary Conference held at Atlantic City recently, and returning the check voted at our last meeting. Also a letter was received from Mrs. N. O. Moore, Riverside, Cal., and one from Secretary Shaw. A letter was read from the Committee of Reference and Counsel in reference to the meeting in New York City on March 15, of the Foreign Mission Boards to hear the report of the Educational Commission sent last year to Shanghai.

Voted to send our Associational Secretary, Mrs. Edwin Shaw, to this meeting.

Mrs. Babcock read the "Miller Bill", an act to prohibit the exportation and importation, the sale and use of opium and other narcotics.

Voted that Mrs. West be asked to write to our Congressman endorsing the Miller Bill.

Voted to send to Mrs. T. J. Van Horn \$10.00 toward expense of Conference program.

Minutes of the meeting were read and approved.

Voted to adjourn to meet with Mrs. Morton on April 3.

MRS. A. B. WEST,  
*President.*

MRS. E. D. VAN HORN,  
*Recording Secretary.*

"Many a great man has fallen because while he was master of others, he was a slave to himself."

**"THE CERTAIN AND PERSONAL COMING AGAIN OF OUR LORD"**

DR. JOHN CLARENCE BRANCH

In reading Volume I of "Seventh Day Baptists in Europe and America", I was greatly blessed of God in finding, at page 214, that a resolution had been adopted by the General Conference of 1886, endorsing "the doctrine of the certain and personal coming again of our Lord, and of the resurrection of the dead".

This resolution is entirely in accord with the writer of the Acts of the Apostles, chapter I, verse II, in which we read:

"Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

The apostle Peter, in his second epistle, chapter three, had much to say concerning the return of our Lord and of those who scoffed at the possibility of the Savior's second advent. He writes:

"This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour; knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, here is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of creation.

"For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

"But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

"Nevertheless we, according to his promise,

look for new heavens and a new earth, wherein dwelleth righteousness.

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless."

The days of the coming of the Son of Man are described by the Master himself, in Matthew 24: 37-39.

"But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."

How do present-day conditions compare with the above description? One has but to read the daily press in order to receive the answer.

The days in which we now live compare favorably with the language of Daniel, as recorded in the twelfth chapter, verse 4; in which, when speaking of the time of the end, the prophet says:

"Many shall run to and fro, and knowledge shall be increased."

In James 5: 1-8, we read a prophecy descriptive of the last days. Paul, in 1 Thessalonians 5: 4, writes:

"But ye brethren, are not in darkness, that that day should overtake you as a thief."

May it be said of us, as was said of the Thessalonians in the two following verses:

"Ye are all children of the light, and the children of the day; we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober."

The Savior enjoined upon us the need of great care and watchfulness:

"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth."

We should ever be ready for his coming. Mark 13: 35-37. As surely as he came the first time to save men, just so surely will he come the second time to redeem men. (Heb. 9: 28; Matt. 13: 43; Col. 3: 4; Phil. 3: 21.)

The apostle Paul distinctly warns us that in the latter days even professed ministers of God shall depart from the faith, preaching fables, instead of the certainty of our Lord's return:

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. . . . Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." (2 Tim. 4: 1-4, 8.)

Brethren, do we "love his appearing"? If so, praise God, the reward "at that day" is surely to be ours!

If we do, let us hold fast to the faithful word taught in the Scriptures, that we may be able by sound doctrine, both to exhort and convince the gainsayer. That it is necessary for us to be steadfast, is made apparent by Paul, in 2 Timothy 3: 1-5, wherein he warns of the perilous days of the latter times.

Many additional Scriptural references could be given, but, at this time, we will refrain, and close with the apostolic injunction found in 1 Thessalonians 4: 13-18, and pray to God that these blessed Scriptures may indeed prove, as Paul wished them to prove, a veritable comfort to us as Christian believers.

*White Cloud, Mich.,*

*March 8, 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.

"If America is to be a law-abiding, peace-loving and prosperous Republic, its youth must be trained as well as instructed. In them must be formed the habit of reverence for God, respect for the moral law, and regard for the rights, the interests, and the opinions of their fellow-men."—*Dr. Lyman Abbott.*



## YOUNG PEOPLE'S WORK

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

### BETTER BIBLE READING

Christian Endeavor Topic for Sabbath Day,  
April 1, 1922

#### DAILY READINGS

Sunday—Need of meditation (Ps. 39: 1-13)  
Monday—Reading for efficiency (Heb. 5: 10-14;  
6: 1-3)  
Tuesday—Reading to remember (Col. 3: 12-17)  
Wednesday—Reading for food (Matt. 4: 4)  
Thursday—A course in history (Rom. 15: 4-14)  
Friday—Reading for light (2 Pet. 1: 16-21)  
Sabbath Day—Topic, Better Bible reading (Deut.  
6: 1-9) (Consecration meeting.)

Every one feels the need of more and better Bible reading. Therefore let us try to make this meeting a practical help along this line. Ask every member to come prepared to quote one of his favorite verses for roll call, and to tell of any plan of Bible reading that has proved helpful to him.

Rev. R. P. Anderson in his little book, "Keeping in Touch with God", says, "When we read the Bible in our Quiet Hour we should ask, 'What message does this portion contain for me? What practical truth is taught in this section? What does this teach me about Jesus? What prayer rises naturally out of this portion?' Questions like these will bring the truth home to our own souls."

R. C. B.

### A PROGRAM FOR THE MEETING

Song service and announcements  
Prayer  
Scripture lesson  
Song  
Roll Call (Favorite Bible verses)  
Special Music  
Two or three short talks from these or similar topics:  
"Bible reading develops friendship with God."  
"Bible reading prepares for living."  
"Beautiful poetry in the Bible."  
"Beautiful prose in the Bible."  
"Good advice from the Bible."  
Song  
Open discussion of helpful plans or experiences in Bible reading.  
Song  
Sentence prayers  
Mizpah Benediction

### CHRISTIAN ENDEAVOR WEEK AT INDEPENDENCE, N. Y.

As many of our young people are away from home at high school, agricultural school or teaching, it seemed best to condense the suggested program sent out by the Young People's Board, into two programs and hold them both on Sabbath Day.

In the morning beside special music by the Junior choir the following program was given:

Paper, "The First Steps in Thrift," Erma Clarke.  
Conference paper on "Tithing," by Inez B. Kemp, read by Elrene Crandall.  
Home Missionary Confab, presented by Maxson Crandall, Cleon Clarke, Stephen Clarke, Hugh Kenyon.  
Short Talk by Pastor W. L. Greene

The evening program was as follows:

Song and praise service.  
"Fundamental Principles in Choosing A Life's Work," Eloise Clarke.  
Song, "Endeavor."  
"What Shall I do for a Life Work," Pastor W. L. Greene.  
Duet, Zereta Clarke and Edna Bassett.

### WELCOME!

#### A NEW CHRISTIAN ENDEAVOR SOCIETY AT PORTVILLE, N. Y.

The Christian Endeavor Society of East Portville was organized January 29, 1922, under the direction of Pastor W. L. Burdick, Gladys Kintner acting as chairman and Gladys Baker as secretary pro tem.

The officers elected are: Gladys Kintner, president; Ruford Keeler, vice president; Margaret Lamb, recording secretary; Pearl Keeler, corresponding secretary; Gladys Baker, treasurer.

The society is small, but they have hopes of being a strong society that will be a benefit to the community.

PEARL KEELER,  
Corresponding Secretary.

#### THE RELATION OF THE CHRISTIAN ENDEAVOR SOCIETY TO THE CHURCH

OSCAR T. BABCOCK

(Given during Christian Endeavor Week, at North Loup, Neb.)

The Christian Endeavor society occupies a different position in the activities of the church than any of the other organizations affiliated with the church. It has a function which is distinctly unique, a function which is not emulated by any

other branch of the church, and which is indispensable and fundamental to the continued growth and maintenance of the church. *The Christian Endeavor Society is a training school for the church.* It is not a study school for mental evolution, but a training school for the learning of actual church work.

The Sabbath school is a place in which to study the Bible and to train our minds along spiritual ways. It may well be compared with the day school in the temporal world. The day school does not teach the child to cultivate corn or clerk in a store or repair an automobile. It teaches him to think and trains his mind and teaches him the fundamentals of education, but it does not teach him how to do things. A technical school, the old system of binding a child out to learn a trade, the actual work on the farm and in the shop, and more recently in the manual training shops is the training school for the world. The Christian Endeavor society may be compared with these last. It is the place in the church life where the young person learns how to do the actual work of the church.

The Christian Endeavor society does not forget or displace entirely the study of the Bible and the mental training one should get, but it does not stress this. Its function however is the actual training of young people for church work. In this phase it is unique and different from the other organizations of the church, and it is this phase of the question that I wish to stress.

It is the Christian Endeavor society that we learn how to do the work of the church, a very necessary accomplishment, if we are ever successfully to keep the church going after our parents are gone. It is there that we learn the business management and the executive problems. It is there that we learn to think and act and work on our own initiative. We do things ourselves. We plan our own work and then do it. What we now do in the Christian Endeavor society in a small way we must later do in the church, in a larger way with greater responsibility.

We have in the society practically the same offices and work as the church. Our offices are filled by young people who do not depend on others to do the work for them, but who do it themselves. We have our president, our secretary, and treas-

urer, as well as various committees. We have our business meetings and executive committee meetings. We change our officers and give our members a chance to familiarize themselves with the different kinds of work. A person with a peculiar aptitude for one kind of work is given a chance to develop it. We all receive a chance to work and find our particular field of usefulness. We work out our own problems in our own committees and business meetings. We learn how to do the work of the church. We get actual experience, which is well said to be the best teacher. We learn to do the work in a gradual way. We are not thrust into a man-sized job with only a child-sized ability. We commence with the lesser work and increase to the larger as our capacity to do it increases. It is a systematized training school for the church.

We have our own budget of expenses and the personal pledge system of finances. We raise something over \$125.00 a year. We help support the state Christian Endeavor work and the denominational work, and our own church work. We do it all by a well worked out system. It may not be so well developed as that of the church, but neither do we have the trained working force of the church. If I am not mistaken, however, we adopted the budget and pledge system, planned it, and had it in working order before the church did.

We decide on what activities we shall occupy ourselves with and then plan out the means of accomplishing them. We have not usually stressed the doing of specific, definite work, although at different times some such work has been done. We have arranged for the old and crippled people to be carried to church in automobiles. We have gone out and sung for the shut-ins and cheered them. We have occasionally helped the needy, both financially and by doing work. Our society at present has charge of the music at the Friday evening meeting. We have done much towards community fellowship by visiting other societies and taking a lead in community socials. Our members take an active part in the church socials, which they could not do if they had not had some training along that line. Our members have helped the pastor and others in holding prayer meetings in the outlying schoolhouses.

Could they ever become successful workers in the church without this experience in easier work? The only effort, so far as I know, to get in touch with Seventh Day Sabbath-keeping people in Lincoln and other Nebraska cities, where we know there are many who are unaffiliated with other churches was made by some of the Christian Endeavorers. Can you find better training for church work than these things?

The main thing in all this is the practical experience we get which trains us to be the leaders and workers in the church when we become older and must of necessity shoulder some of the responsibilities of the church. That is the function of the Christian Endeavor society. I believe it is worth while. I do not know of another organization which can take its place. The other organizations have their particular function to perform. I would not minimize their importance, I would only suggest the importance of the society which I represent, and the importance of its work and the fact that no other society is doing its particular work.

At the present time, we have no definite and specific work to do other than our regular duties. We do not stress doing such special work. It is not the function of the society, only so far as it trains the members to do special work. While I am usually opposed to taking up a lot of special work, I think that a limited amount, well chosen is advisable and laudable. But only in so far as it trains us to do things, or in so far as it may be something that others can not well do.

### RIVERSIDE NEWS NOTES

#### POINTS THAT COUNT

Contests are always interesting and exciting so why not have a Christian Endeavor contest. Some one conceived the bright idea, presented it at the last business meeting and it was immediately acted upon. The president appointed two captains to work with the Efficiency chairman in making the plans.

The society's members have been evenly divided between the two captains, the contest points have been decided upon and the race is off on its two months' course.

For the points the various duties and activities of the society were listed and a

certain number of points given for each one as follows:

|  | Points |
|--|--------|
| 1. Attendance at church and Sabbath school                             | 5      |
| 2. Attendance at church prayer meeting                                 | 10     |
| 3. Attendance at Christian Endeavor meeting                            | 5      |
| 4. Attendance at Christian Endeavor business meetings                  | 10     |
| 5. Attendance at personal workers class                                | 10     |
| 6. Securing visitor to C. E. meeting                                   | 5      |
| 7. Securing new active member for society                              | 15     |
| 8. Securing new associate member for society                           | 10     |
| 9. Securing new Quiet Hour Comrade                                     | 10     |
| 10. Securing new Tenth Legionnaire                                     | 10     |
| 11. Securing new subscription to SABBATH RECORDER                      | 5      |
| 12. Securing new subscriptions to <i>C. E. World</i>                   | 5      |
| 13. Memorizing Romans 12   | 15     |
| 14. Memorizing C. E. hymn, "Have Thine Own Way Lord"                   | 5      |
| 15. C. E. Expert   | 20     |
| 16. Community service—recreation hour                                  | 5      |
| 17. Community service institutional meetings                           | 5      |
| 18. Distributing 25 pages Sabbath tracts                               | 1      |
| 19. Reading one page Sabbath tract                                     | 1      |
| 20. Reading one page mission book                                      | 1      |
| 21. Reading one chapter Bible,   | 1      |
| 22. Reading one page of other religious literature endorsed by society | 1      |
| 23. Original C. E. song for society                                    | 10     |
| 24. Original C. E. yell for society                                    | 5      |

That may seem like rather a long list but there is nothing but what a live wire Christian Endeavor society should be doing. Each member reports to his captain each week and a strict account is kept of the points.

The contest closes the first of May with a banquet provided by the losing side. Neither side *plans* to be the loser so it may be a tie.

GRACE M. OSBORN,  
Press Reporter.

### EASTER MORN

MRS. M. L. W. ENNIS

O may the dear Lord Jesus  
Speak to thy troubled soul,  
Cast out each lurking demon,  
Ere it shall gain control,  
Open thine eyes unseeing,  
Long blind, thro' dust of strife,  
And let his matchless glory  
Come pulsing thro' thy life.  
Over thy restless spirit  
Now may his peace descend,  
Go ever more beside thee  
Down to thy journey's end.  
Others may fail, forsake thee,  
Not so, this changeless friend.

## HOME NEWS

ALFRED, N. Y.—The Ladies' Aid Society of the First Alfred Church is in a healthy condition and functioning along the line of work it was organized to do.

The missionary work of the church among the ladies is done through a separate organization—the Woman's Evangelical Society—while the home work, philanthropical and social, is looked after by the Aid Society.

This society recently put on a play—Louise M. Alcott's Little Women, Dramatized—under the able direction of Mrs. Morton Mix, which drew a full house, furnished a good wholesome evening's entertainment, reimbursed our treasury, and incidentally uncovered some home talent. We would recommend it to other societies.

We pledged two hundred dollars toward the Forward Movement for the five years and have so far kept faith with our pledge.

We do work usually done by such societies and give a supper monthly at the parish house where ninety-six are served at a sitting. This is the social evening of the church and is well attended.

A MEMBER.

NORTH LOUP, NEB.—Rev. E. M. Holston came Thursday night from Boulder, Colo., and was the guest of friends in the village until Wednesday, when he went on to Garwin, Iowa, to spend the Sabbath with the church at that place. He spoke Sabbath morning, attended the meeting of the Endeavorers in the afternoon and conducted a worker's conference in the evening. He outlined plans for a vacation religious day school. The probabilities are such a school will be in the village some time during the summer. More information will be given later.

It was fifty years ago this spring that the first settlers arrived in this territory with a view to making it their home—it was fifty years ago that the first religious services were held in this vicinity. They were held on the Jones farm east of the village. Fifty years ago the Sabbath school was organized. It seems fitting that some recognition should be made of the semi-centennial of the beginning of our church and Sabbath school

organizations. We believe special services should be held in connection with these organizations.

The men and boys social at the church Sunday night was well attended, nearly all the seats at the table being filled. The supper was ready promptly at seven o'clock, but it was a few minutes after, before it was served because we waited for possible late arrivals. The talks were all to the point and were well worth listening to. Pastor Polan as "center" emphasized the need of teamwork in social, civil and church life and also the value of play life, of relaxation. Arthur Babcock, "forward", based his remarks upon the need of teamwork as exemplified in the work of commanders in our armies. George Hemphill, as "guard", said we need teamwork to avoid getting in the way of the other fellows—that we need to know the game, the rules, in order to play our position. A. H. Babcock, "referee", gave the qualifications of a referee—said that if all were as familiar with the rules of the game as they should be and played the game as it should be played a referee would not be needed. He said too, that all are referees in their own game of life. E. C. Hurley spoke impromptu from the side lines and gave a splendid talk—made some strong points especially in reference to the animal who chooses to eat from a musty old sack bottom. Rev. E. M. Holston told us we need to smile more—that we need to play, to do more stunts which develop the humorous side of our natures. Beside the general singing a male quartet, W. T. Hutchins and sons, Floyd and Clyde, and A. D. Moulton, sang two very pleasing numbers. We believe the evening was worth while and that more such gatherings should be held.

The meal was a solid, substantial one, such a one as working men would enjoy—mashed potatoes, hot biscuits, chicken with gravy, bread and butter, pickles, coffee and pie—there was an abundance and it was placed on the table in large dishes and if one went away hungry it was his own fault. The serving was done by the wives and mothers of the promoters of the scheme.

W. G. Rood presided and introduced the speakers.—*The Loyalist*.

"The Golden Rule can make the darkest life resplendent."



## Lone Sabbath Keeper's Page

### A LONE SABBATH KEEPER'S MESSAGE

MARY E. FILLYAW

A few hours ago, as the sixth day of the week passed out, the western sky was gay with many rose-hued clouds. Some time ago I heard one say that in all his journeys throughout the United States he had never seen such beautiful sunsets anywhere else, as he was seeing here in North Carolina.

Scientists tell us that those clouds which turn red at sunset are composed entirely of dust and carry no water at all, but have been raised high up in the air by strong winds. It is a common thing here to have windy weather within a day or two after a rosy sunset. Those dust clouds are driven about by the winds for awhile but finally settle back toward the ground, as the winds die away. The apostle Jude tells us of "clouds without water, carried about of winds" (Jude 12). These dust clouds have a blighting effect on growing crops. I have seen young cotton plants as completely killed by a sand storm, as they would have been by a frost. The leaves curled up and turned black. King Solomon said, "Whoso boasteth himself of a false gift is like clouds and wind without rain" (Prov. 28: 14). St. Peter uses language very much like that of St. Jude. He speaks of "wells without water" (2 Pet. 2: 17).

In 1874, I was staying a few days in the home of Elder J. M. Preasly, of Fayetteville. The weather being hot, I was glad to drink often of the deliciously cold water that came from the new well that was in his yard. The well was not just where he had wanted it, and one day he told me why he had allowed it to be dug there. He had chosen what he thought would be the most convenient spot for a well, and hired an expert well-digger to dig the well. The man said, "I do not want to dig there, you will never get a drop of water from that place." But the elder insisted and the man went reluctantly to work, well satisfied of his inability to reach water there by digging. After he had gone down to an unusual depth and was still sending up only

dry dirt, he became heartily tired of his job, and wanted to dig somewhere else. The elder finally agreed for him to choose a spot, which he did, and found water pure and cold at not so great a depth as the first had been dug. Before the new well gave them plenty of water, they, like many other city people, had to get their water some distance away, and not always of the best then. The new well was not only yielding plenty for their needs, but some of their neighbors were getting water from it.

And there are winds of doctrines that toss to and fro such as are not able to withstand them. (See Eph. 4: 14). In 1873 a wind of false doctrine blew in my face, and if my mother had not taught me from the Bible to abhor all forms of pride and to abstain from every appearance of evil, I might have been carried away with that wind of doctrine concerning pride. I received a mental shock when I first heard the word *proud* used in what people are now pleased to call "a good sense," a sense unknown to the inspired writers of the Bible.

The Lone Sabbath Keepers living among those who trample upon God's "holy day" and often spend this man-made sabbath in eating and drinking and being merry, must stand by our Bibles, so that each of us may become wells of living water, overflowing like King David's cup, that through the Bible is still running over, and will continue to run over from everlasting to everlasting. "Forever, O Jehovah, thy word is settled in heaven" (Psa. 119: 89). In all King David's psalms, he never once uses such expressions as "proud and rightly so," "justly proud," "justifiably proud." It was not King David who wrote:

The Happiness bird had grown quite shy,  
Then brave Contentment flew to my side,  
Whistling that he would ever abide.  
Ah, his loyal boast was my heart's best pride.  
He just fluttered in to win him a bride.

But king David wrote, "Though Jehovah be high, yet hath he respect unto the lowly: but the proud he knoweth afar off" (Psa. 138: 6). Christ, Jehovah incarnate, is meek and lowly in heart, and he is "nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit" (Psa. 34: 18). And he says, "I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the

spirit of the humble, and to revive the heart of the contrite ones" (Isa. 57: 15).

We go a long way back to find the foundation for the Sabbath when we go back to the first week of time to find it. And, if we follow the Sabbath down through the ages, we shall never find it the boon companion of pride. In what company do we find pride? In company with selfishness, covetousness, boasting, blasphemy and many other sins. (See 2 Tim. 3: 1-5). Whenever we look upon pride as something "noble," "justifiable," or "honorable," we have left the teaching of the Bible, and taken as a substitute the teachings of Webster and others, who with him say that Sunday is the Christian Sabbath. Shall we be proud and rush to destruction, or be humble, and walk with God? (See Prov 16: 18; Mic. 6: 8). If we harbor pride in our hearts, we shall be "wells without water," satisfying no one's thirst, not even our own: "clouds without water," bringing blight and death, instead of revival and life.

Pride is not one of the fruits of the Spirit, but humility is, for it is found in company with meekness and long suffering and every other fruit of the Spirit. (See Col. 3: 12; Gal. 5: 22, 23). There are twelve of those fruits: love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, bonds of mercies, humbleness of mind, hope. For hope see 1 Cor. 13: 13. See also Rev. 22: 1, 2; Ezek. 47: 12.

### JESUS' WAY

A. E. MAIN

Rev. Mr. Bowlby and Rev. Mr. Crafts, and others, like minded, are working hard for rigorous Sunday laws.

It is proposed in Kentucky to pass laws forbidding the teaching of evolution in the schools of that State. The Northern Baptists and the Disciples are each divided into two hostile camps, one as Fundamentalists or Conservatives, and the other as Liberals or Progressives.

It would not be easy to find a more irrefutable, noble, or Christian protest against such conditions than the following extract from an article in "The Harvard Theological Review" for January, by Professor Henry J. Cadbury and entitled, "The Social Translation of the Gospel".

"The present-day methods of dealing with evil Jesus habitually eschews. They are forms of coercion, by law, by violence, by external moral authority, by propaganda. Jesus relied on forms of conversion, by rebuke, by persuasion, by individual and inward conviction, and by love. Love still is the best expression of Jesus' chief social principle, though perhaps a less hackneyed word is reconciliation. His aim was to reconcile men to God, to each other, and to their lot in life. When two quarreling brothers asked him for justice in the settlement of an estate, he seems to be thinking of their reconciliation to each other by the expulsive power of an affection greater than love of money. There is never more hate between white and black in America, between Frenchman and German in Europe, than existed between Zealot and publican in Judea, but Jesus brought Levi the publican and Simon the Zealot to sit down at the same table. And Jesus won men to each other by first winning them to himself. One by one, slowly but irresistibly, he called men to himself; and they rose up and left all and followed him—the unstable Peter, the impetuous James and John, and many another who has not seen but yet believed. In spite of their fifty theories of atonement, our theologians have never quite obscured the meaning of the cross as Jesus' appeal to men. Having loved his own he loved them unto the end. Love was his only method. He had no second string to his bow. And in a sense by being lifted up he draws all men unto him."

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

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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.

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

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

## OUR WEEKLY SERMON

### THE NEW BIRTH

THE LATE REV. N. WARDNER, D. D.  
(Published in Glasgow, Scotland)

*"Except a man be born again, he can not see the kingdom of God."*—John 3: 3.

This conversation between Nicodemus and Christ took place on one of those occasions when Jesus went up to Jerusalem to attend the Passover. Nicodemus was a Pharisee and a member of the Sanhedrin. It is probable that he felt alarmed at the great excitement which the preaching and miracles of Christ produced; and learning of the many evidences of divine power, in those miracles, he felt curious and perhaps conscience driven to make investigation sufficient to satisfy himself before venturing to oppose him.

The manner in which he addressed him showed his conviction that he was Divinely approved, if he was not, indeed, the Messiah; for he said, "We know that thou art a teacher come from God: for no man can do these miracles that thou doest except God be with him."

Jesus knew the prejudices and false opinions under which Nicodemus was laboring being a Pharisee; and that they all were leaning upon the promises given to Abraham and were flattering themselves that being his descendants they would share in all the blessings promised to *him*; and that they trusted in certain external rites, supposing that these ceremonies were sufficient for salvation.

Jesus, therefore, with that peculiar wisdom which ever characterized his teaching, proceeded to show him his error, and reveal to him what was necessary to secure the salvation which he was so blindly seeking. He called his attention at once to the vital point, saying, "Verily, verily, I say unto thee, Except a man be born again, he can not see the kingdom of God." By this declaration he swept away the whole foundation upon which the Pharisees were basing their hopes. They supposed they were already heirs of the kingdom by birth, and were fulfilling all the conditions necessary

to the final realization of their desires. No wonder then that Nicodemus was astonished at such a declaration. Here was a new idea brought to his attention, which he, perhaps, had never thought of, although it had been taught by the prophets. The Pharisees had established a theory which had become time-honored, in which no such doctrine was included. And as every thing was interpreted according to that theory, this doctrine, therefore, had been overlooked. God through Ezekiel had said, "A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you a heart of flesh; and I will put my Spirit within you and cause you to walk in mine ordinances, and ye shall keep my judgments and do them."

This was essentially the same doctrine that Jesus was teaching; but it had been overlooked. For this reason it was to Nicodemus a new doctrine.

When Nicodemus heard the announcement of this, to him, novel doctrine he was at a loss to know what it could mean. . . . "How," said he, "can a man be born when he is old?"

It should be borne in mind that many among the Jews at that time, held to a doctrine (prevalent among heathen nations) that the soul existed previous to its present incarnation, and that the same soul might be incarnated many times, and thus pass through various transformations before it became fitted for its final condition of happiness or misery: that rewards for virtuous conduct in one stage of existence, will be bestowed in the succeeding stage; and also punishment for vicious conduct. We have evidence of the existence of such a sentiment in the question put to Christ by his disciples in regard to a man who was born blind. They asked him—"Master who did sin, this man, or his parents, that he was born blind?" This shows that they thought such calamities might befall men because of sin committed in their previous stage of existence, and especially was it evident, if they came into the world with such a marked calamity resting upon them.

The Pharisees, also, seemed to have the same idea; for in their dispute with the man who had been healed of blindness, they said, "Thou wast altogether born in sin, and dost thou teach us?" which showed that

they thought there was a great moral difference, by birth between him and them as proved by his being born blind.

According to that idea, it was supposed that by a strict adherence to virtue, during one stage of existence, a man thus attained a purer and more refined nature at his next birth; and Nicodemus may have understood Jesus to mean that that generation of Jews were not yet sufficiently purified to be fit subjects for the kingdom of God, and therefore it was necessary that they go through another transformation.

Jesus therefore explains, "Verily, verily, I say to thee, except a man be born of water and of the Spirit, he can not enter into the kingdom of God. That which is born of the flesh is flesh and that which is born of the Spirit is spirit." He thus cuts off the idea that natural birth can fit a man for the kingdom, no matter who his ancestors were: for being born again of sinful parents would only be to transmit the same moral taint with which all flesh is affected, since all born of the flesh were fleshly, inheriting the fallen nature of their parents and therefore

are so far, unfitted for the spiritual duties and enjoyments of a spiritual and holy existence. And since children always partake of the nature of their progenitors, it is therefore necessary that men receive a generation from God in order to be partakers of his nature and thus be capable of harmonious union with him in his kingdom.

The necessity of being born of water and of the Spirit, is corroborated by other passages, where regeneration and baptism are spoken of as a condition of salvation. "He that believeth and is baptized shall be saved, and he that believeth not shall be damned."

On the day of Pentecost, when the Jews enquired what they should do to be saved, Peter said, "Repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins."

But, says one, Are you trying to make out that baptism is essential to salvation? I am simply trying to show what the Scripture say. They seem to make it essential like any other duty—declaring that only "the willing and the obedient shall eat the food of the land."

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I do not believe God ever imposes non-essential duties. A duty being clearly revealed becomes an essential condition to the obtaining of the blessing promised.

God does not trifle with us in these matters. "He that believeth and is baptized shall be saved." Why is baptism here joined to faith as the condition of salvation, if it can be safely omitted? Christ here positively asserts the condition upon which men can be saved.

But, says one, suppose a person is cast upon a desert island, and there repents, believes in Christ and obtains forgiveness and then dies without being baptized—must he be lost for not doing what was impossible? No. Then does not this prove that baptism is not essentially connected with salvation? Not at all. When it is impossible for a person to perform a duty, but has a desire to, God knows it, and his desire to obey is accepted when the act is impossible. So teach the apostles. Duty is always qualified by ability.

A man might be accepted without repentance, if repentance were impossible, but does that prove that God would accept him if he could repent and wouldn't?

A man might be accepted without faith in Christ, if such faith were impossible,—as in the case of infants.

So we might say of every other duty enjoined in Scripture; but that does not prove them to be non-essential, or that we can be excused when no such impossibility exists.

When a person has the power and opportunity to perform a duty and does not do it, he neglects it for want of a disposition to obey; and hence there is neither the will nor the deed to be accepted.

Because a person can not be baptized on the Sahara desert and might be accepted without, if he had a disposition to obey, is no more evidence that those will be accepted who wilfully neglect it than the fact that infants may be saved without repentance and faith proves that faith and repentance are not essential to the salvation of adults. Nor does it invalidate my position, that no part of the conditions specified in Scripture are sufficient for salvation, if the other part can be performed, but is deliberately neglected. For such neglect shows that a spirit of disobedience is harbored in the heart: that there is some deliberate compromising with

sin: a keeping back a part of the heart, as Ananias kept back part of the price of his possession while he pretended to give the whole.

Should a person comply with every condition laid down in Scripture but one, and he wilfully and habitually neglects it, that duty becomes the essential point upon which his salvation *must* turn. It is that over which he breaks fellowship with God and sets him at defiance.

He might as well think he can *dethrone* God as think he can be accepted of him while thus stubbornly resisting his authority. God can not compromise with sin, hence, the sinner must yield or perish.

(Concluded next week)

### "LO I AM WITH YOU ALWAYS"

REV. W. D. TICKNER

When upon life's stormy billows,  
My frail bark was tempest tossed,  
When the waves dashed high around me,  
And I feared that all was lost,

Through the darkness, o'er the billows,  
Came the One I love most dear:  
But because I did not know him  
I was siezed with sudden fear.

Then He spake, Oh, wondrous music!  
To my fainting heart dismayed,  
Saying, "Why art thou so fearful?  
It is I. Be not afraid."

When upon the desert dreary,  
Far from shelter, far from home.  
Lone, perplexed, footsore and weary,  
Hither, thither, sad, I roam.

Then the voice of Jesus calls me;  
And I list to hear him say,  
"Child of sorrow, cease thy wand'ring,  
Come to me. I am the way."

When the cares of life o'erwhelm me,  
And my soul is filled with grief,  
When the days are fraught with sorrow,  
And the nights bring no relief,

Then there come sweet words of comfort  
Unto all that are oppressed.  
"All ye weary, heavy laden,  
Come to me. I'll give you rest."

When the work of life is over,  
And the shades of eve have come,  
And by faith I see the gleaming  
Of my bright celestial home,

Then though dark the Jordan river,  
And though loud its waters roar,  
Still I know my Lord is with me,  
And will bear me safely o'er.

## MARRIAGES

MACOMBER—CHAPPELL.—On March 9, 1922, Mr. Frank Northup Macomber, of Westerly, R. I., and Miss Merribel Elizabeth Chappell, of Ashaway, R. I., were united in marriage at the parsonage of the First Hopkinton Seventh Day Baptist Church of Ashaway, Rev. A. L. Davis officiating.

FORD—HULSE.—In Garwin, Iowa, January 7, 1922, by Rev. A. R. Carver, Mr. Richard M. Ford, son of Mr. and Mrs. M. E. Ford, and Miss Carrie M. Hulse, of Glad Brook, Iowa.

## DEATHS

BURDICK.—Miss Etta S. Burdick, in Leonardsville, N. Y., January 23, 1922.

Miss Etta S. Burdick, youngest of five children born to Joseph C. and Sarah Spencer Burdick, was born in DeRuyter, N. Y., July 1, 1848. In early life she was converted and united with the DeRuyter Seventh Day Baptist Church, where she was a faithful member at the time of her death. She received her education in the old DeRuyter Institute when it was at the height of its popularity and power.

Sister Burdick has lead a life of service and devotion to others. After the death of her father and mother in DeRuyter, to whom she ministered most tenderly in their declining years, she came to West Edmeston to care for her sister, Mrs. Minnie B. Stillman, through her twenty years of invalidism.

Sister Burdick is survived by one sister, Mrs. Emmar Coon, of Leonardsville, in whose home she spent the last few weeks of her life. Farewell services were held at the home of Mrs. Coon Wednesday, January 25, conducted by Rev. F. E. Peterson, assisted by Mrs. Crofoot.

"I was sick and ye visited me." F. E. P.

WELLS.—Pauline Stillman was the daughter of Phineas C. and Orpha (Crandall) Stillman. She was born in Alfred, N. Y., October 15, 1855.

She received her education at Alfred and in the art schools of Boston, where she studied under the supervision of her sister, Miss Amelia. On August 4, 1880, she was married to Williams Rogers Wells, son of Jonathan and Martha (Rogers) Wells. With the exception of about two years spent in New York City and vicinity, they have always lived in Ashaway, R. I.

Mrs. Wells was taken ill at the annual church meeting, on New Year's Day. Despite the efforts of physicians, she grew steadily worse until the end came Monday morning, February 27, 1922.

Mrs. Wells was a faithful and consistent member of the First Hopkinton Seventh Day Baptist Church, always deeply interested in its varied

activities. For a number of years she was superintendent of the Junior Christian Endeavor society. She was a faithful worker in the Sabbath school, and for many years was president of the Ladies' Sewing Society. In her death both the church and community sustain a great loss.

Besides her husband, Mrs. Wells is survived by five sons, Everett, of Lawrence, Mass., Williams R., Jr., of Ashaway, Forest, of Reading, Mass., Nathaniel, of Boston, Elliott, of Ashaway; by three daughters, Sylvia, of Ashaway, Mrs. Waldo Gardner, of Slocums, R. I., Dorothy, of Rockaway, N. J.; and by seven grandchildren.

Funeral services, which were private, were held from her late home on Broad Street, March 1, 1922, conducted by her pastor, Rev. A. L. Davis, assisted by Rev. C. A. Burdick, of Westerly. Burial was made in the family lot in Oak Grove Cemetery, Ashaway. A. L. D.

BROWN.—At his late home in Leonardsville, N. Y., January 17, 1922, George Taylor Brown, aged 79 years, 10 months and 27 days.

Mr. Brown, the son of Jabish and Selima Davis Brown, was born February 24, 1842. He was married December 4, 1873, to Miss Emily Dowse, to whom were born four children: Harriet (Mrs. Edgar D. Van Horn), Edna (Mrs. Louis Livermore), Myra and Helen. Brother and Sister Brown resided in Illinois one year after their marriage, then removed to Bridgewater, N. Y., where they remained fifteen years, when they came to Leonardsville. There they have since resided for thirty-two years.

Mr. Brown was converted and joined the Seventh Day Baptist Church of Leonardsville, October 7, 1876, of which he has ever remained a consecrated and faithful member. He was highly respected by all who knew him and will be greatly missed in the community and church. He leaves a wide circle of friends who esteemed him highly for his sterling worth of character, his keen sense of humor, his genialty and friendliness.

Farewell services were held at the home conducted by his pastor, Rev. F. E. Peterson, January 19, 1922, and the body was laid to rest in the new cemetery. F. E. P.

COON.—Annis Burdick Coon was born August 3, 1853, in Lincklaen, Chenango County, N. Y.

When she was but two years old she came with her parents to Wisconsin where they settled at Utica, Dane County. Her common school education was obtained in the Utica schools and she began teaching school when but fifteen years of age.

Her father, Russell C. Coon, being a minister and at that time pastor of the Utica Church, baptized her and received her into the fellowship of the Utica Seventh Day Baptist Church in her early girlhood.

On October 14, 1871, she was united in marriage to Edward D. Coon with whom she had lived in the happiest relation for over fifty years. Their golden wedding anniversary was observed in the parlors of the Milton Junction Seventh Day Baptist church, when a large circle of friends gathered to help celebrate that happy event. To this union were born two children, Fay B. Coon.

teacher of the Science of Agriculture in the public schools at Wausau, Wis., and Mrs. George Green, of Milton.

Except for a short period in 1862 and 1863, seven years spent in Parker, N. D., and seven years at Albion, Wis., their lives were spent at Milton and Milton Junction, where they enjoyed a large circle of relatives and friends.

Mrs. Coon was a woman of splendid Christian character and as a member of the church shared in all reforms and movements for social and civic betterment. She was a member of the W. C. T. U., and especially during their residence in Dakota took an active part in the temperance and civic work of that State. She was a faithful wife and fond mother and has done well her part of life's work. While her home going was sudden and unexpected, she was ready and many pleasant and helpful memories will remain to bless those she has left behind.

Funeral services were conducted by her pastor, Rev. Edgar D. Van Horn, of Milton Junction, assisted by Rev. Henry N. Jordan, of Milton, and the body was laid to rest in the Milton Junction Cemetery.

E. D. V. H.

**Sabbath School. Lesson I.—April 1, 1922**

ASA RELIES ON GOD

2 Chron. 14: 1-12

*Golden Text.*—"Help us, O Jehovah our God; for we rely on thee." 2 Chron. 14: 11

DAILY READINGS

Mar. 26—2 Chron. 14: 1-8. A Good King

Mar. 27—2 Chron. 14: 9-13. Trusting God in Time of War

Mar. 28—2 Chron. 15: 1-12. Trusting God in Time of Peace

Mar. 29—Psalm 27: 1-14. A Song of Trust

Mar. 30—Esther 4: 9-17. A Queen's Reliance on God

Mar. 31—Dan. 3: 8-1. Three Princes Rely on God

Apr. 1—Psalm 145: 1-10. The Power and Goodness of God

(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.

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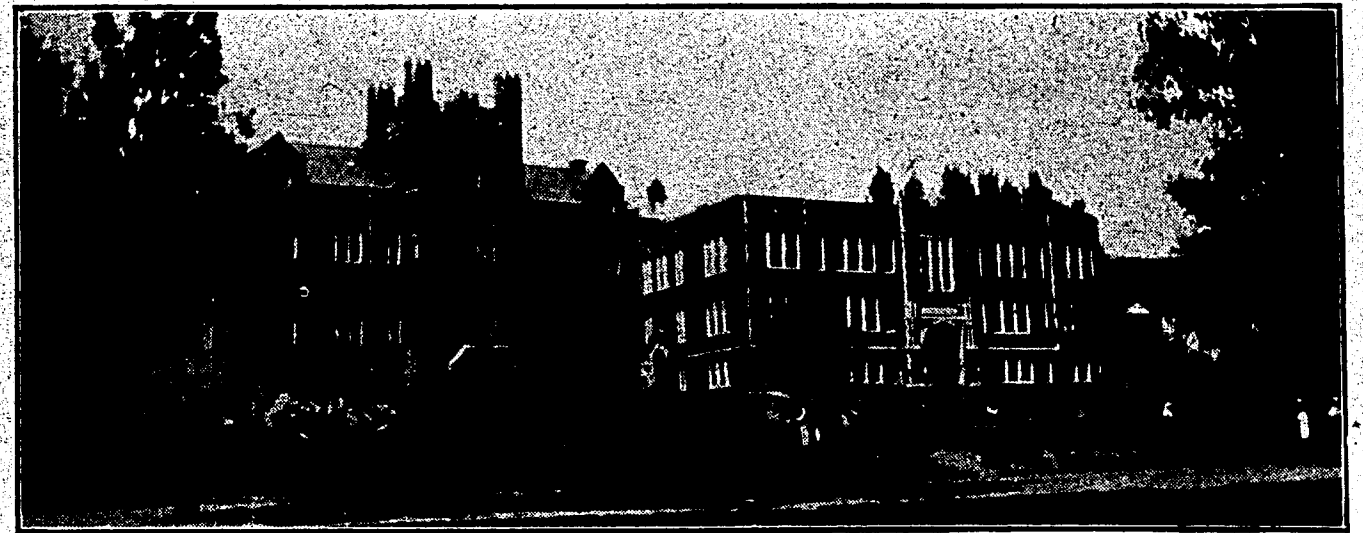
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