

The Sabbath Recorder

THE PRINTING PLANT
 OF THE
 SEVENTH DAY BAPTIST
 DENOMINATIONAL BUILDING
 IS AN
 ACCOMPLISHED FACT

DEDICATORY SERVICES
 WILL BE HELD IN IT
 SUNDAY AFTERNOON, APRIL NINTH
 NINETEEN HUNDRED AND TWENTY-TWO

510 WATCHUNG AVENUE
 PLAINFIELD, N. J.

URGE THE RATIFICATION OF THE TREATIES!
 One of the most significant paragraphs in the speech of President Harding, as he presented the treaties coming out of the Washington Conference, was that in which he warned the Senate of the result that would follow the rejection of the treaties, and is as follows:

"If nations may not safely agree to respect each other's rights and may not agree to confer if one party to the compact threatens trespass, or may not agree to advise if one party to the pact is threatened by an outside power, then all concerted efforts to tranquilize the world and stabilize peace must be flung to the winds. Either these treaties must have your cordial sanction, or every proclaimed desire to promote peace and prevent war becomes a hollow mockery.

"Your Government encouraged and has signed the compact which it had much to do in fashioning. If to these understandings for peace, if to these advanced expressions of the conscience of leading powers, if to these concords to guard against conflict and lift the burdens of armament, if to all these the Senate will not advise consent, then it will be futile to try again."

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Alfred, N. Y.

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

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

The Sabbath Recorder

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PLAINFIELD, N. J., MARCH 27, 1922

WHOLE NO. 4,021

Please Be Patient When we wrote: "The Work is Great Next RECORDER May Be Late", in the issue of March 6, page 290, we had little conception of the immense undertaking just before us in the moving of our printing plant. No one could see beforehand the many obstacles to be overcome by way of unlooked for and unavoidable hindrances. There was heavy and intricate machinery to be taken apart and put together again; careful and painstaking work of electrical engineering to connect motors for each machine had to be done; painters were busy finishing their belated work; each machine was set to printing as soon as connections with the power could be made; compositors were busy amid the moving confusion, first at the old shop and then in the new, preparing for the *Helping Hand*, the *Quarterly* and the RECORDER—indeed every man and woman were kept working with all their might in shop and in business office, in moving van and about town, striving to bring order out of chaos. Each one did his or her best to prevent delay; but had to see the days fly by, each one adding something to the time beyond the point when our paper was due! But no one could avoid the delays. Everybody did his best. They all kept sweet. Now order is coming out of chaos, and it may be that our readers will receive two RECORDERS in one week. We hope to see several here at the dedication of the new shop on the afternoon of April 9.

The Particulars About Mrs. Anna S. Davis' Death In the RECORDER of March 6 we gave brief mention of the death of Mrs. Theodore G. Davis. At that time we had no definite data as to the illness of Mrs. Davis, excepting a brief cablegram, and had to wait nearly a month before a letter could reach the friends in America.

Many RECORDER readers knew that her husband had for some years been the representative in the far East, of the White Auto Truck Company of New York. He had made three extended trips across the Pacific in this work out one of which Mrs. Davis

accompanied him. When it was determined that he should make a fourth journey requiring not less than two years time, he decided to take his family to Shanghai and make his headquarters there. They sailed from Seattle in the first week of February taking their three children with them. The entire journey was noted for mishaps. The little girl met with an accident in which she suffered a broken arm. The little boy and the mother were quite ill with the "flu" when they sailed. Both seemed to recover in a few days; but before reaching Japan the wife and mother was taken seriously ill, and at Yokahoma special medical aid was summoned.

The treatment brought temporary relief and it was hoped she would recover. But after leaving Japan she grew rapidly worse. A wireless telegram brought friends with a physician and ambulance to meet the ship upon her arrival at Shanghai. Mr. Davis himself was very ill when they arrived, and was scarcely able to leave his bed.

The sick wife and mother was hastened to the hospital where they learned that the only hope was by way of an operation and it was begun. But the discovery was soon made that nothing could save her, as general peritonitis had made too great progress, and she died the next day, Thursday, February 23. For several days her suffering was intense. Burial took place in Shanghai. Beautiful funeral services were conducted by our missionaries Eugene Davis and Jay Crofoot, and local singers furnished the music.

The letter was written the next day after the funeral by Theodore's brother Alfred to his mother, who for some forty years had been missionary in China. At that writing Theodore was quite ill in bed; but the last word before closing of that mail was that he was improving. Three children are left motherless, and many dear ones deeply mourn their loss.

Anna was a daughter of Dr. and Mrs. Abram Sullivan, of Alfred, N. Y. Her mother, a sister, Elizabeth, of Clyde, N. Y.,

and a brother, Lynn, of Plainfield, N. J., are all of her family that survive her.

Mrs. Davis was a member of the Seventh Day Baptist Church in Plainfield. She was an accomplished singer and faithful worker in choir and Sabbath school, and will be greatly missed.

Food for Thought Since attending the meeting of the Federal Council's Commission on International Justice and Goodwill, mentioned in the second editorial of March 13, we have been more and more impressed with the thought that untold blessings must certainly result from the united efforts of many Christian denominations to secure peace, justice, and goodwill among the nations of earth and between the factions where labor and capital are threatening ruin for the business world, and where the rum power with all its accompanying vices threatens ruin to society.

It is indeed a wonderful thing for thirty denominations to combine in Christian co-operation to abate evils which they all in common desire to see overcome; and to promote philanthropic movements upon which they all agree. Probably no one thing had more to do with bringing national prohibition than the co-operative work of the Anti-Saloon League of Churches in America. Here was one great reform which all the denominations were anxious to see brought about. Why should not they all stand shoulder to shoulder as one man in fighting their common enemy, the liquor traffic? United they could conquer. Pulling apart, each in his own way, their chances for victory were poor.

Here again are thirty denominations organized for co-operative work, with a constitution that prohibits any interference with the organization or autonomy of any one of its constituent bodies; but are simply pledged to work together for the promotion of all social reforms; a better Christian education; better race relations; international justice and goodwill; all works of mercy and relief; and humanitarian work of every kind. The tremendous combined influence of American churches along all these desirable lines is beyond all computation.

We are sometimes told that such co-operative work to secure the very ends we all

desire is working our ruin. Here and there one will declare that this Federation business is *the cause* of our not gaining in numbers. The motives of our faithful, loyal workers are impugned, and our utter ruin is predicted, all because we unite with other Christians in a most laudable and desirable work.

Let no one be misled in this matter. It may not be generally known, but it is nevertheless true, that if the Seventh Day Baptist Denomination had not been one of the bodies composing the Council, the influence of the Council would long ago have been thrown whole-heartedly in favor of Sunday laws. Time and again the secretary of the Lord's Day Alliance made the most persistent efforts to commit the Council to Sunday legislation. Nothing but the presence of our delegates, persistently pleading our cause, prevented this. At last the Council sat down on Mr. Bowlby so decidedly that he seems to have given up the effort.

Had we not belonged to the Council, there would have been no denomination in that body holding the Sabbath truth. Our being there made a complete constitutional debarment from any action against the peculiar principles of one of its constituent bodies.

Where there are several good and evident causes for any certain result, it is very poor logic to affirm that any *one* of them is the sole cause for that result. Evidently there are several reasons for our slow progress as a people; but we do not believe that our co-operation with other Christians in world betterment along lines wherein we agree with them is one of the causes.

A little careful study of statistics in our *Year Book* will show that we have not lost out since 1909 when we first joined the Council, any faster than we did in the years preceding that date. If "aloofness" is essential to our growth in numbers then we should expect to see rapid growth in any community where strong opposition to "federation" has held undisputed sway. We should also expect the churches that have been most loyal to the Council to rapidly decline. But such does not seem to be the case. We notice that at least two of our larger churches whose pastors have been enthusiastic for the work of the Council

have made handsome gains since 1909. On the other hand the spirit of "aloofness" has not seemed to produce such a result where that prevails. There must be a reason.

The Things to Be Feared Evidently there are several active influences that work against our denomination tending to retard our growth, and to destroy spiritual life. We might mention the spirit of worldliness; the craze for amusement that turns many away from the church; worldly ambition; the pull of the great world of business; the dislike for being in the minority and subjected to criticisms from other Christians; the manifold temptations in the social world—all these may tend to make it hard for a small people to hold loyally to the faith of their fathers and increase in numbers as the years go by.

There is some consolation, however, in the fact that the whole matter as stated, becomes a sifting process, by which the moral quality and standard of character is likely to become higher for those who stand the test and overcome the pressure. The public morals and general habits of any people must be high and commendable in proportion to the fidelity with which they have met and resisted prevailing influences against their religion.

While we must admit that there are many influences from without that tend to weaken us, and which should be guarded against, we must also confess that there are conditions within our own ranks that give us more fear for our future than all the other things combined.

Want of unity and the spirit of true brotherly love has ruined many a church. Where this is true to any considerable extent in a denomination, that people is in peril. Christlike faith in one another; a confidence that puts away all disposition to suspect and impugn one another's motives and to scathingly condemn brethren who honestly differ with us, is absolutely essential to the welfare of any people.

An individual whose heart is set upon seeing his people prosper and who longs to promote the truths for which they stand may yet greatly hinder and hamper the work by constant fault-finding and general contrariness. If one *can not* use his talents in kind and loving constructive work or in helpful, comforting, inspiring counsels, he

might better cease using them as a "kicker".

The old Scotchman spoke wisely when he said: "A horse can't pull while he is kicking and he can't kick while he is pulling." As one who has a good chance to know, we must say that the Seventh Day Baptist people are in more danger from *kickers* than they are from co-operating in good works with other peoples. Good faithful, brotherly teamwork among ourselves, with every one pulling together would work wonders for us.

A Fair Vision Of Promise It may be that as a denomination we carry our independence too far for our greatest good. We have long been noted for individual freedom and local church independence. The plan might be wise or unwise according to the use we make of our independence.

If we detach ourselves and stand aloof from other brethren, isolating ourselves from their work and discarding all their plans for human betterment, we are exercising our freedom; we are independent to be sure. But what is such independence compared with that which is willing to yield enough of the personal freedom to stand alone, to enable us to join heart and hand with the entire brotherhood in good works for the glory of our common Lord and the welfare of all men?

The fairest vision we can imagine, one full of promise for far-reaching success, is the vision of ten thousand Seventh Day Baptists, all true to the faith and ideals of their worthy fathers, united as one man, pulling together for the promotion of truth, and marching in every advance movement of God; throwing their united influence in with the great army of Christians to bring about peace on earth and to help the wide world to a truer, better life.

"Give Us More Home News" Two letters recently received plead for more Home News. The writers dwell in distant States. One of them, a lone Sabbath-keeper, speaks of searching the RECORDER for news of our work and our people. The other closes his letter with a postscript saying: "Give us more Home News!"

Friends in all the churches: are you doing as much as you might easily do in this line in order to make the RECORDER a welcome guest in the homes of the scattered

ones? To all the lone Sabbath-keepers as well as to many in the home churches, the paper might be made to seem more like a real letter from home, if you will only do as well as you can about providing Home News.

Words of Appreciation From Daytona, Florida President Boothe C. Davis closed his labors with the Daytona congregation on Sabbath, March 18. A personal letter from George A. Main brings us words of appreciation and a resolution adopted at the close of that service as follows:

"We, the members of the Daytona Sabbath congregation, wish to acknowledge our appreciation of the rich and scholarly leadership given us by Dr. Theodore L. Gardiner and Pres. Boothe C. Davis during their pastoral sojourn with us this winter; to express our great enjoyment in having President and Mrs. Davis and Doctor Gardiner as a part of our society; to tender our thanks, not only to Doctor Gardiner and President Davis for their splendid work in our preaching services, Sabbath school and Friday evening meetings, and for their thoughtfulness in matters of expenses, but also to the Missionary Society and Tract Board, to the Trustees of Alfred University, and to individuals, who have contributed toward making this season so pleasant and so profitable for the resident and northern members of the Daytona Sabbath congregations and their friends; and finally to assure President and Mrs. Davis that our prayers and best wishes follow them for a pleasant and safe journey homeward."

In addition to the resolution, Brother Main writes us as follows concerning their hopes for future work in Daytona.

We have missed the RECORDER this week but have on our minds the additional tasks imposed upon you during this moving period and your comments in the last RECORDER that delay might be expected so shall not assume that there is any serious or unexpected trouble causing the delay.

We have all been pleased at the outcome of our efforts to have our services more church-like here this winter. The only regret has been that it could not have been extended a little longer, as most of our folks will be here for nearly two months more. We shall watch with great interest the progress of plans for next winter and hope that the pastor or pastors may find it possible and practicable to cover the entire season and also to possibly spread our influence out among others who need the Sabbath so as to make more justifiable the seeming relatively large expense for so few, although it should be understood by all that the expenses have been kept way below our estimate, both by yourself and by President Davis, to the extent, I am almost afraid, of overdoing the matter. At any rate you have left no room for a semblance of complaint and have, it seems to

me, shown our crowd that they can not afford to let this be the only winter so conducted. I have a feeling that it will be permanent; especially, if we can secure even a little support from the Missionary Society, and possibly without.

Since Brother Main has mentioned the matter of expense for this work, it may not be out of place to say to our people, that the good friends in Daytona most generously bore the traveling expenses and expenses for board and lodging. One of the satisfying thoughts with us about the whole matter is, that neither the Missionary Board nor the Tract Board had to pay out any money for the Daytona mission.

We shall carry pleasant memories of our sojourn with the friends in Daytona as long as we live.

We trust that RECORDER friends elsewhere will take the same considerate view of the necessary delay in publishing the paper, as that expressed by Brother Main.

COMMENTS ON THE QUESTION MARKS OF R. G. THORNGATE, PAGE 293, "SABBATH RECORDER"

LOIS R. FAY

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

Both of these influences, it seems to me, will work together. Both clergy and laity have advantages and disadvantages which balance each other in constructive reform. Where the clergy have a tendency to be too idealistic, the laity furnishes the practical experience. When the laity have a tendency to be too materialistic, the clergy furnishes spiritual influences. When the clergy are in danger of becoming surfeited and dull through a superabundance of cloistered or collegiate theology, the living active experiences of a conscientious laity furnish material for parables, object lessons, and demonstrations that afford natural evidence for spiritual truths. But neither class should intimidate or be intimidated by the other. To be specific, when a clergyman discovers a truth like the Sabbath of Jehovah, he ought not to be afraid to champion it before his congregation, all of whom may not agree with him; or when

a conscientious layman discovers a similar truth, he ought not to be afraid to declare it, and live it even though the ordained clergy refuse to accept it because of hierarchical influence and ecclesiastical tradition.

The most important factor in this phase of the matter is woman's influence. A sainted preacher may declare some rich spiritual thought, and may suggest some reform that ought to follow, and some worldly minded woman may check that beneficent influence for no deeper reason than that the declaration of it delayed the progress of her too elaborate Sunday (or Sabbath) dinner; or eclipsed the notice of striking features of a club supper, or drew interest away from the garden party for the benefit of the church finances. The clergyman may preach devotedly and eloquently for the sanctity of the Sabbath, spend hours collecting evidence and arranging it effectively; then a pleasure-loving woman can kill the tender germ of reform in the hearts about her by planning—winsomely or insistently or both—dinners, concerts, parties, auto rides, etc., etc., for the day of rest, making it a holiday of recreation and excitement instead of a day of bodily, mental and spiritual re-creation.

Woman may, instead be the pastor's greatest human assistance. If he preaches a sermon on Sabbath observance, she can speak appreciatively to her acquaintances of the thought and wisdom of the sermon. She can avoid impatience over the fact that his extended discourse delayed dinner. She can, if a wife and mother, plan light meals for that day, whereby the members of the family will feel less sleepy and more alert to the moral and spiritual food that the Sabbath should be dedicated to. She can train the young folks to honor their pastors, to love to memorize beautiful parts of the Bible and follow other quiet, home-loving pursuits on the Sabbath, instead of exciting eatables, entertainments, promenading the streets, loitering about public places, etc. I seem radical to some of my fellows, if I particularize on phases of this matter which have been demonstrated in the past, but I hope this suggestion may lead the feminine side of the laity to realize their power for good. Their power is in some respects greater than the other human factors mentioned in the succeeding questions which Mr. Thorngate asked.

Though religious organizations should get together, as he suggests in his second question, and by common consent change from the first to the seventh day woman's power in the home would be necessary to train the little folks to love and appreciate the wise change. Thus only could the change be established on a firm basis. Thus only can an enlightened race be raised to throw off the yoke of Sunday legislation and reinstate in the hearts of the people the value of the true Sabbath, as the questioner suggests in his third question.

As to the fourth question concerning the terrible punishment likely to be necessary to bring people to obey God's commands, that depends on woman too. God is just. He does not punish the obedient. We are all free moral agents, and can be willing and obedient if we choose. The wisdom of that choice we understand much more plainly, if we have had a good mother who from the first nurtured us in wisdom, and guided our feet into the way that leads to life eternal. Because we have been wayward and failed in some instances to respond to that nurture, does not overthrow the system of training, but merely indicates where the weak places have existed; and each succeeding generation, if enlightened, will build upon the strength of the preceding generation, and seek to remedy the weakness.

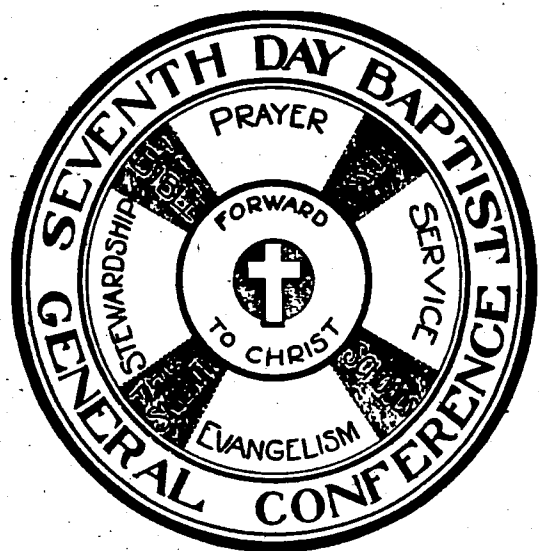
Several instances have come to my personal notice which show that punishment certainly follows individual disobedience; and history proves the same true of national disobedience. Yet we decide our own fate in this matter. Our high calling as individuals is, to use our talents for the advancement of God's kingdom. We miss our opportunity if we spend our time in idleness waiting for the clergy, or the religious organizations, or civil authority, or Divine wrath to bring about reforms. These questions will I am sure help all earnest souls to realize their influence as laborers together with God, in the establishing of his kingdom, and I hope to see comments from others regarding them.

THE MASTER WEAVER

"Spin cheerfully,
Not tearfully,
Though wearily you plod.
Spin carefully,
Spin prayerfully,
But leave the thread with God."

THE COMMISSION'S PAGE

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



EVERY CHURCH IN LINE
EVERY MEMBER SUPPORTING

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

A UNIFORM DATE FOR THE ANNUAL EVERY MEMBER CANVASS

REV. A. J. C. BOND

I believe most of the denominations have a uniform date for the annual canvass in the churches. For the Presbyterians it is in March, and their canvass is being made at this writing. It is not difficult to fix a date for all the churches in a denomination that has some central authority. But I am still for democracy in church government, and believe the highest unity can be secured through co-operation on the basis of mutual understanding and confidence.

A questionnaire conducted by the Forward Movement director some time ago revealed the fact that in seven different months of the year one or more Seventh Day Baptist churches are making the annual canvass. This fact was ascertained through replies from forty-six of the sixty-six churches written to, at the same time that eight of the churches replying ignored this question, and six stated that they had no special date.

The months in which the canvass is now made in Seventh Day Baptist churches are

January, March, April, May, July, October, and December. Thirty-two of the churches gave specific dates for the canvass, and seventeen, a bare majority, gave January as the month of the annual canvass.

I have given this matter much study, and have necessarily viewed it from many angles. I am now ready to suggest a date, and present it herewith, hoping that it may draw out discussion which will lead to the adoption of a uniform date throughout the denomination.

The date I would suggest is the month of September, perhaps the last week in the month. It seems that no church now makes its annual canvass in September. But that is not the reason this date was chosen. Neither is it sufficient reason why that date should be avoided.

In the first place I assume that all agree that a uniform date is desirable. There would be a good many advantages in having all the churches make the canvass at the same time. There is value, of course, in the consciousness that others, with the same spirit and motives that prompt your actions, are engaged simultaneously with you in the same sort of kingdom service. I believe that this idea of a mass movement is so psychologically expedient and so spiritually valuable, that it would be reason enough for our seeking to establish a uniform date for the yearly canvass.

Again, there is great advantage in a uniform date when it comes to preparing for the canvass. During the months of the canvass all the available resources of the denomination should be employed to bring to the people a knowledge of the work to be supported, and to press home the fundamental obligation of stewardship. The SABBATH RECORDER, special literature, the field men, missionaries on furlough, and the most vital factor of all, the pastors, and whatever other agency might be used, all should be employed during these few weeks in this important service. The thing could be done in a way impossible under the present method, or lack of method.

I am sure my readers have followed me thus far with their approval. Now if we can fix upon a date, the trick is done. I have suggested September, and not without due consideration. The calendar suggests January as the beginning of the fiscal year

of the church. If we must go by the calendar, then the date is fixed. But January is not the best time for the canvass. Neither money conditions nor weather conditions are the most favorable. And there are other objections to January. The Conference year begins with July. But mid-summer has more draw backs than mid-winter. No church now makes its annual canvass in June. Doubtless the reasons are obvious to us all.

Really if there is a date that begins the church year it is the first of October. In some of the churches the attendance is greatly reduced during the summer months. Of course this is not true of most of the churches. But even for the country churches whose attendance is likely to be especially good during the summer, the attendance is never better than during September and October. The coming of shorter days, and the feel of frost in the autumn air, are accompanied by a new zest in church work and in Christian service. September might well be called "Rally Month" in all the churches. And to what shall we rally? As good Seventh Day Baptists we should rally to the program of the denomination which is comprehended in our Forward Movement. Let us not think of it as a month's campaign to raise money, but rather a month given to presenting the needs of the field and to the securing of pledges so that a campaign of spiritual conquest may be carried on throughout the year.

Beginning the financial year of the church with the first of October conforms to the division of the year into quarters. This will help to avoid confusion when the calendar year begins three months later and the Conference year three months earlier. We have been trying during the last two years to secure full half-year payment of pledges in December and June. But bills must be paid monthly by the boards. It is both embarrassing and costly to have to wait a year, or even six months, for money on pledges long over-due. The ideal method would be for the church treasurers to make monthly remittance to the Forward Movement treasurer of one-twelfth of the yearly quotas of their respective churches. We have not yet arrived at the point where that is possible. May we not lessen the embarrassment to the boards

and to the cause, and add to the economy of administering the funds, by adopting a quarterly unit for full payment of pledges. October begins a quarter according to the calendar, but at the same time it begins the church's year of activity.

September follows upon the General Conference when matters of denominational interest have been considered. Plans of work are fresh in mind, and the Christian and denominational enthusiasm of those who attended Conference is at its height. What better time to inaugurate a campaign to support the work and to carry out the program of Seventh Day Baptists for the year, than immediately after Conference? The report of the Commission to Conference, together with other information in regard to the work and plans for the year, should be made available at once to all the churches. This would doubtless call for a meeting of the Commission immediately following the sessions of Conference. Leading up to the annual simultaneous every-member canvass the last of September, the month should be given to the task of informing and educating the people along the lines of denominational plans and program.

One evil result of the present method would be avoided if the churches began their financial year the first of October, and made their canvass in September. We would eliminate that long and painfully arid stretch from the first of July on to the end of the calendar year. If money should be collected in advance, so as to pay in as much as possible before the end of the Conference year, September would bring a fresh financial support. With this month would close the financial year, and the churches would be making an effort to collect the pledges for the year that still remained unpaid. Then, too advance payments for the new year would find their way into the board treasuries much earlier in the Conference year than is the case at present.

Usually they that speak much, speak much amiss; and among many words, there can not but be many idle words, which they must shortly give an account of. They that love to hear themselves talk, do not consider what work they are making for repentance.—Matthew Henry.

THE FIRST AUTHENTICATED INSTANCE OF EUROPEAN ATTEMPTED SETTLEMENT IN THE UNITED STATES

May one born in the home of *one* Señor Don Juan Bantista Ponce de León clear up a few facts concerning a blood relation who discovered Florida, since he has been written of in the SABBATH RECORDER, and Seventh Day Baptists are establishing themselves in the Land of Flowers? In the writer's traveling triangulation of the United States he has found three places claiming priority of foreigners landing on what is the mainland of the United States. These three spots are very dear to him. One is the place of his conception and where his Ponce de León mother cradled him—Florida; another is where in the liberty-loving Rhode Island the church of his choice was born in America; and the last is located amidst the scenes of where a good God gave to him his wife,—Monterey, Cal. Something in regard to these monumental places of plighted faith and love, and of Ponce de León, and the writer will have finished the narration.

Dr. Mazzinianda, lord abbot of the Jain sect of Buddhists says: "Explorers landed at Monterey in 420 A. D. The famous Monterey cypress, the origin of which has always puzzled scientists, is easily explained. The cypress is a sacred tree to the Buddhists, and we have record that the monks planted the Monterey cypress. Two of the monks returned to China, where they related their experiences to Emperor Ming Ti of the Huan dynasty. He ordered their adventures written and filed in the royal archives, where they may be found in Pekin." The second place of historic interest is better known to Seventh Day Baptists, namely, Newport, R. I. It is antecedently probable that the Norsemen discovered America in the early part of the eleventh century. "Rafn was the first to proclaim the stone tower now standing at Newport, R. I., as a work of the Northmen; but recent antiquaries worth considering believe that investigations have shown that it was erected by Governor Arnold of Rhode Island as a windmill, sometime between 1670 and 1680, and that archæologically there are no traces of the presence of Northmen on the soil of North America south of Davis' Straits." The third place

we have to mention is in correspondence with the heading of this article. Florida—The First Authenticated Instance of European Attempted Settlement in the United States. *The historical evidences of this fact are clear and numerous* and can be found written in many languages and histories. The truth seekers can ascertain by a moderate research *the reliability of this claim.*

In conclusion a word in regard to Juan Bantista Ponce de León, discoverer; for there have been many of this identical name, including some immediate relatives, as my uncle, my grandfather, and a pious priest, a first cousin now in charge of the Catholic Church of Malden, Missouri, to whom I have recently written asking him why, since his name is *John Baptist Ponce de León*, he does not immerse as *John the Baptist did*, and what has he to say concerning "Protestants have no Scripture for the measure of their day of rest"? On the Plaza of San José, San Juan, Porto Rico, stands the weather beaten, old statue of Ponce de León, cast from cannon. On his sepulchre was placed the Latin epitaph, which paraphrased into English says: "Here rests the bones of a Lion, mightier in deeds than in name." A few years ago the remains of the explorer were removed to the Cathedral with great pomp and splendor and with ceremonies conducted by Cardinal Farley. My brother, physician in San Juan Hospital, rode in the procession as a guest and relative.

As to the origin of the Ponce family we must be brief. There is no evidence that it is related to that of Pontius Pilate (Spanish, Poncio Pilato; French, Ponce Pilate), before whom Christ was arraigned and against whose convictions, consented to his death and who killed himself A. D. 38. We have no positive proof that he was descended from "Pontius", deacon of the Church of Carthage, martyred under the edict and reign of Diocletian; but we do know that *Pontius de la Fuente*, who was Constantino Ponce de León, a Spanish Protestant, who wrote in defense of the reformed doctrines, and who, sentenced to death, died in prison from a malady contracted in his chest, before sentence was executed, 1559, was of the Ponce de León family, and two other brave reformers of this persecuted connection and name (see "Spanish Protestants in the Sixteenth Cen-

ture", by C. A. Wilken, London, 1897, and Lippincott's Biographical Dictionary). The discoverer and the rest of us trace descent from a member of the family of Osorio in the Twelfth Century.

The name "Pontius", Latin, and "Poncio," Spanish (bridge), was united to the name of León from the marriage of one of the Princes to Dona Aldonza de León, daughter of Alfonso IX. Pedro Ponce de León became Count of Medellin, his grandson Don Juan acquired the city of Cadiz for good service and his son was the famous Marquis who surprised the fortress of Alhama in 1482 and died in 1492, not hearing that a New World was discovered. His name was Roderigo. The next year, 1493, on the second voyage of Columbus sailed Don Juan Ponce de León, with many other aristocratic young men of adventurous spirits left without occupation after the fall of Granada. Florida's discoverer was of a younger branch which remained in the home of the family, when the city of Cadiz was exchanged for the Dukedom of Arcos.

The obtainment of the governorship of Porto Rico from Charles V, the fitting out of vessels to explore the Island of Bimini at his own expense, the discovery of Florida and subsequent events are too well known matters of general history to repeat. Little credence is found in the original narratives to substantiate much of the fanciful stories told that he was seeking "Perpetual Youth." He was simply led to investigate some stories of an island named Bimini, which was said to contain a spring of wonderful curative properties, and as age was advancing sought to take advantage of such waters; as the stiff old Admiral Evans sought out Pasa Robles after the Spanish-American War; and many others have journeyed to White Sulphur, Saratoga, Carlsbad, or the Bimini Springs of Los Angeles, Cal. Raised a Catholic, he was not a materialist and had no idea of finding physical immortality; nor of setting up as a Yankee, anywhere a power plant of perpetual motion whereby to enrich himself. On the Spanish "Pasqua Flores", March 27, 1513, he saw an island and passed by it, changing his course to west-north-west. Saturday ("Sabado", sp.), April 2, he ran along the coast in search of a harbor and anchored that night in the soil of Florida. The Lucayan natives called the land "Cantio" or "Cancio", which, with the song

of birds, the delighted Spaniards may have mistaken for "*cancion*" (song), and thought they called it "Song Land", but Ponce named it Florida on account of the flowery vegetation and because he had arrived there during the season of "Pasqua Flores."

There was no attempt for permanent settlement in the first trip, and the explorer "adhering strictly to the spirit of his grant," brought neither monk nor priest among his followers, according to Lowery. The second grant gave Ponce to settle the Islands of Bimini and the Island of Florida, for such he thought it to be. This grant was dated September 27, 1514. Ponce went to Spain for it and brought back with him his family. The "Casa Blanca" (White House) now standing in San Juan, Porto Rico, of Mborish architecture, was built by his son Lewis in 1525. Dona Isabel, Ponce's daughter, married an official of Puerto Rico, a licentiate, Antonio Gama. The second trip to Florida in 1521 brought with Ponce monks and priests with settlers and builders. These were for divine services and mission work. No permanent settlement could he make, but through a furious attack of the natives while building houses for his settlers he was wounded badly in the knee, and driven to re-embark. He set sail for Cuba, where he died from the effects of the wound received, 1521.

Oviedo observes: "The time has not yet come for the conversion of that land and province to our Holy Catholic faith, since it was allowed that the devil should still possess those Indians with his deceits, and the population of hell be swelled by their souls." So while we may claim for Ponce the first authenticated attempted settlement in the United States, we can not lay the planting of Romanism in the United States on him; but to other sources, for which the writer is very glad. The subsequent slaying of French Huguenots he had nothing to do with, but "the determination of Menendez de Aviles to banish forever Protestants from the land that belonged by right of discovery to Catholic Spain," should warrant us to keep our eyes open and especially on the claims of the Knights of Columbus for one who never put his foot on the United States of America. Eternal vigilance is the price of Liberty.

Yours sincerely,
THEOPHILUS A. GILL.

MISSIONS AND THE SABBATH

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

RUTH AND BENJAMIN

Now it came to pass one evening that Benjamin returned home late and weary. He had been in the Great City where conferences and committee meetings are wont to be held.

Early in the morning he had taken the 7:55 express, and in like manner with the other passengers he had spent the thirty-five minutes on the train in reading all the morning paper, in that time reading all that was of any value, and a good deal of the other kind, including the Bed-Time Story, the Sporting Page, the Weather Forecast, the Sailing List of Trans-Pacific Steam Ships, and the quotations of the Mexican Dollar.

While turning the pages his mind had gone astray to the extent of wondering how it came about that in a train of ten cars (he walked through five to find a seat) no one was standing up, and yet every seat was occupied. There may have been a few empty seats in the rear car. He did not go that far back.

It had been a worth while day. He had sat in a group of two score men and women whose tasks in life were similar to his; but somehow as he returned home he was dispirited and discouraged.

And when he was come to the house his wife, Ruth, met him, and said, Hath it been well with thee this day, and didst thou hear Doctor Burton, him that belongeth to the school that is founded upon Oil Rock?

And Benjamin replied, Yes, my dear, and he is a great man, and he hath a great mind and a great heart, and he is able to organize a group of men and women to do a great work; and his address did show much skill in the arrangement of the material, and he had a readiness of speech and a wit in repartee that were truly clever.

And there were other men, and women too, keen and capable, and they are doing a wonderful work; for they can devise efficient ways and means to promote their tasks,

and they are able to bring things to pass. They can frame messages and present them with an appeal that puts it across.

Such conferences oftentimes give me the blues. I get discouraged. When I compare myself with these men and women it seemeth to me that I am as one that beateth the air and as less than nothing. How about the furnace fire? Is there need of more coal?

For a moment Ruth was quiet. Then she spake, It may be well for the fire, and perchance well likewise for thee, if thou wilt shake the grates a bit and adjust the drafts. The temperature seems a little chilly.

When Benjamin had returned from the basement, pondering the while upon the words of his wife, Ruth spake again, saying, Wert thou not glad today that thou belonged to such a group? Dost thou not rejoice that thou hast a place in such a company? A wise man is encouraged by the superiority of his associates. Come now, the table is set, let us have supper.

OPEN LETTER NO. 13

MY DEAR FOLKS:

Pleasant Ridge, W. Va., is not a town. It is not even a post-office. The little M. E. church located there where we held our meetings is right in the country on the top of a ridge about 2,700 feet above sea level. The atmosphere is fine up there. It is six miles from Cowen, a pleasant little village located on a branch of the main line of the Baltimore and Ohio Railroad. At Cowen live three faithful Sabbath-keepers by the name of Bee, members of our church in Salem. At Arcola, four miles from the Pleasant Ridge neighborhood, lives William H. H. Sandy, who was baptized by Eld. J. L. Huffman nearly thirty years ago, and who has kept the Sabbath ever since that time. These were the only Sabbath-keepers in that section when I went to Pleasant Ridge. None of them were able to attend any of the meetings I held there. I spent a few days with the faithful Bees. I met Brother Sandy and rode with him four or five miles on the train.

I began meetings on the evening of February 27. Closed them the evening of March 5. We had expected Pastor and Sister W. L. Davis, of Berea, to be with us for conducting the music. But sickness

and death of another member of our church at Berea, and other unavoidable reasons there hindered them at last from coming to our help at all. This was a great disappointment all around. They and Brother G. H. F. Randolph who held meetings at Pleasant Ridge last fall are highly thought of there.

We had no musical instrument in the church. No one to play it had there been one there. Local leadership did the best they could in leading the singing. Before the meetings closed we worked in some new material as leaders of the song service from among the young people. Some of these had never done such a thing before. They did well, and we felt proud of the spirit they manifested.

During the first week of the meetings weather was fair, but roads muddy. Interest and attendance increased. Then followed a week of very bad weather and very bad roads. Because of a great down-pour of rain one afternoon and night we had no service that night. Then, during that week an epidemic of the "flu" broke out. Besides that diphtheria got into a home in the community. Quite a number of children were exposed to it. One died from it. Another child was dead in the same house at the same time. I conducted their double funeral service on Sunday, March 5. In spite of these conditions of weather, roads, health, and the scare, attendance at the meetings far exceeded our expectations.

On March 4, Mrs. Thomas McAvoy, the mother of three nice little girls, and a woman of a lovely character, kept her first Sabbath. Her husband is thoroughly convinced of the Sabbath truth, and will not oppose her in its observance. But he has not yet yielded his heart to the call of duty. They and others in the community are regular readers of the SABBATH RECORDER. At our closing service Mrs. McAvoy gave a fine testimony, and at its close told the people of her decision to keep the Bible Sabbath.

In spite of adverse conditions nearly one hundred people were in attendance at this service. A number of people had been converted in special meetings recently held in the Upper Glade neighborhood, near by, conducted by the Methodist Protestant people. Some of them were quite undecided as to the question of baptism. By request I preached on this subject at this service. An

excellent spirit prevailed. Five people said by standing they would be baptized (immersed). At this last meeting eleven people asked for prayer that they might begin the Christian life. Other good people in the community are thoroughly convinced of the Sabbath truth, but as yet have not had the courage to step right out on the promises of God and obey his will.

People were exceedingly kind and cordial. I often walked from four to six miles a day calling on and visiting the people, but I could not begin to keep up with their urgent invitations to come and see them. They are exceedingly anxious that we shall come again and hold meetings there when conditions will be more favorable. Members of a Baptist church two or three miles away are also very desirous that we shall hold meetings in their church believing that great good may be done there. Some members of that church declare themselves ready to begin the observance of the Sabbath just as soon as the organization of a Seventh Day Baptist Church in the community can be effected.

Rev. Mr. Sleeth, pastor of the M. E. Church at Cowen, and who presides over the M. E. Church at Pleasant Ridge, announced before my arrival in that section that he would begin a special series of meetings in Pleasant Ridge, March 12. All things put together made it seem necessary for me to close our meetings March 5.

It just made my heart ache to see the large number of young men and young women in that neighborhood growing up with practically no real worth-while religious leadership. They are like sheep without a shepherd. We should be moved with compassion for them.

I hope to tell you next week of my visit to Virginia.

Sincerely yours,

D. BURDETT COON,
Field Secretary.

Toledo, Ohio, March 16, 1922.

MONTHLY STATEMENT

February 1st, 1922-March 1st, 1922

S. H. Davis,	
In account with	
The Seventh Day Baptist Missionary Society	
Dr.	
Balance on hand February 1st, 1922....	\$1,180 63
Conference Treasurer:	
Georgetown Chapel	44 86
Boys' School	179 42
Girls' School	179 42

Missionary Society	1,446 22
Fouke School	5 00
Washington Trust:	
Interest credit	41
Interest credit	1 05
A friend, China Missions	100 00
Rev. R. J. Severance, General Fund....	10 00
John Murano, deposited by mistake (in- terest)	15 00
	<hr/>
	\$3,162 01

Cr.	
Rev. T. L. M. Spencer, February salary. \$	83 33
Dr. Rosa W. Palmborg, January salary	41 67
Miss Susie M. Burdick, January salary	41 67
Mrs. D. Burdett Coon, January salary..	133 33
Rev. D. Burdett Coon, traveling ex- penses	57 81
Rev. R. J. Severance, salary and ex- penses	118 29
Rev. William L. Burdick, salary and expenses	158 82
Rev. M. A. Branch, salary and expenses	89 78
C. C. Van Horn, salary	75 00
Rev. Robert B. St. Clair, salary account	50 00
Rev. George W. Hills, salary account..	58 34
Rev. Luther A. Wing, salary and ex- penses	48 74
Ray C. North, January salary	33 33
Rev. William L. Davis, January salary	33 33
Rev. G. H. F. Randolph, January salary	41 67
Vance Kerr, January salary	25 00
Adelbert Branch, January salary	25 00
Rev. S. S. Powell, January salary	25 00
Jesse G. Burdick, January salary.....	29 16
Rev. J. J. Kovats, January salary.....	20 00
Mrs. Angeline P. Abbey, appropriation.	10 00
Hurley S. Warren, appropriation	50 00
Rev. Edwin Shaw, salary and expenses	105 89
The Utter Company, disbursements sheets	27 45
Mrs. Zilpha W. Seward, salary account	27 00
Treasurer's expenses	28 00
	<hr/>
	\$1,437 61
Balance on hand March 1, 1922.....	1,724 40
	<hr/>
	\$3,162 01

Bills payable in March, about\$1,300 00
Special funds referred to in last month's re-
port now amount to \$8,003.09, bank balance,
\$1,724.40; net indebtedness, \$6,278.69.

E. & O. E.

S. H. Davis,
Treasurer.

SIGNS OF LIFE MAKE HIM GLAD

Editor Sabbath Recorder,

DEAR BROTHER GARDINER:

The recent turn in the discussion of the Sabbath question, and the manner in which it can best be presented, is of very great interest to us. We are glad to see our people beginning to awake out of their long sleep on this question. If we were only able we would like to emphasize some of the thoughts that have recently been expressed editorially and by the excellent communications of Mr. Thorngate in the RECORDER. We would like to see some plan developed by which these ideas might be put into practice. In the development of this plan, it would be well to remember a very vital principle set forth in an article

found in the RECORDER of March sixth, without signature under the headline "Signs of the Times." In a paragraph found on page 302 we find these words: "Let us seek to capture the life of man in the meshes of logic. Let us simply argue him into silent fellowship and obedience. Is the man now won?" "Logic no more reaches and holds the central secret of man than does the north wind bring heat. Arguments do not storm the central keep of the soul. Arguments may capture the mind, while the life escapes." How true is this thought all along the line.

How important it is first to win the confidence—the heart if you please—before approaching any one upon a question which you know to be contrary to his practices. Personally we have made many attempts to present the Sabbath truth with mere logic and have made just as many failures. We have probably succeeded in convincing but have utterly failed to win.

We may not always succeed though we prepare the way well in advance. We have made some attempts along this line the past winter. How well it will succeed still remains to be seen. We know that we have succeeded in securing a greater interest than ever before. One certain minister has shown great interest and is now earnestly engaged in studying the question. Another one, in order to counteract our influences, has undertaken by a long series of sermons to prove that we are not "under the law." It was not our intention to array these highly respected preachers, one against the other, but such has been the result. The one contending very vehemently against the Sabbath, and the other for the perpetuity and integrity of the law, without referring directly to the Sabbath. Whether this silence in reference to the Sabbath was caused by recent investigation we know not. By private conversation we have learned that he defends the "Sabbath principle," but contends only for one day in seven.

Yours truly,
T. C. DAVIS.

Mayo, Florida,

"A Bible conundrum: What is the shortest form of the Golden Rule, found in the Bible? Answer: 'Love thy neighbor as thyself.'"

EDUCATION SOCIETY'S PAGE

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

SOME SIGNIFICANT IDEAS IN EDUCATION

Before the war the answer to the question, "Who ought to go to college?" was all-sufficient, "Any one who can pass the entrance examinations;" but this democratic formula is no longer adequate to the needs of the committee on admission, with several applications in hand for every vacancy to fill. Striking in this connection is the fact that Dartmouth expects 5,000 applicants for its next year's freshman class, while it has room for only 500 first-year men.

The colleges hold a strategic position in this regard that they never before enjoyed. That college presidents are taking advantage of the situation to clear their halls of triflers is apparent in the opening day warnings of at least three presidents:

"There is no room in Wesleyan for any man whose presence is not justified by clear purpose and faithful effort. . . . No one is entitled to a college education who does not earn the right from day to day by strenuous and enthusiastic life; the college is for the ablest and the best."—President Shanklin of Wesleyan University.

"There is no reason why a boy who comes to college should expect any easier time than a boy who goes to work in a factory or in an office. . . . A college is a workshop, and if it is going to maintain its place in the esteem of a nation that has supported us with such unstinted generosity we must see that the gospel of honest work is not only taught in the colleges but practiced by all of us who have anything to do with it."—President Richmond of Union College.

"It is entirely possible to exclude the loafer and the man who is foul-minded or foul-mouthed, the dull, the sleepy, and the aimless. This year is the time to eliminate all such and keep only those who are of high character and clean minds."—President Faunce of Brown University.

Considering this same issue, Professor Allen of Lafayette College says:

"School sins are too well known to need discussion. The list includes lack of earnestness, lack of purpose and aim, small appetite for book learning or hard work, scholarly ambition that rises no higher than 'a gentleman's grade.' . . . For the most part, men have not acquired these as new faults in college. The boy that enters a college that is fairly free of such blasting ideas will seldom develop these delinquencies unless personally infected before he enters."

The idea of the college as patron of the creative arts is growing. Mr. Robert Frost, the poet, has been granted a Fellowship in Creative Art by the University of Michigan, and is already in residence at the University. His appointment carries no academic duties. It is understood that he will go on with his creative work, and through conference and association with faculty and students do what he can to stimulate interest in the ideals for which he stands.

The outstanding innovation at Harvard this fall is the decision to make public the undergraduates' scholastic marks. The action is taken as the result of a suggestion from the students themselves through the Student Council, and is a serious attempt to improve general standards of scholarship. Undergraduate students will be divided into six groups ranging from "Highest distinction" to "Low pass." Flat failures will be conspicuous by the fact that their names do not appear on any list.

The Harvard Graduate School of Business Administration has adopted a new rating scale as the basis of its recommendation of men to employers. Students will be rated on those mental and personal qualities on which success in business depends—native ability, personality, industry, reliability, initiative, co-operation, and judgment. A second rating will be based on a composite analysis of a student's fitness for different types of business career, namely, as an executive (in making and carrying out plans and in handling men), as a salesman, and as an analytical worker.

From the individual estimates by a student's different instructors a composite will be prepared for the dean's office, and to such an extent as seems wise this composite rating will be disclosed to the student.

In line with the foregoing, Dean Hawkes of Columbia University recognizes the need for a broader basis of judgment in regard to college training. He says:

"Colleges have never looked at their task in terms sufficiently broad. The study of books is necessary and so far as we can see must remain the backbone of our work; but the qualities of initiative, of leadership, of activity in the countless human relations that surround us, all are touched upon too little. . . . The students have sensed this situation . . . and the reason that our athletics and other student activities loom so large is because they supply this need of training in leadership, in action, and in co-operative endeavor that is so important."
—From *What the Colleges are Doing*.

THE PRINCE AT ALBION

CHARLES S. SAYRE

Through the kindness and interest of Pastor R. B. St. Clair, of Detroit, Mich., we at Albion have had the pleasure of entertaining and hearing the Prince of Ethiopia.

Verily a new world has opened to us, and we now view the continent of Africa in an entirely different light. It is wonderful that we should come upon this information so suddenly. And it is also wonderful by what a narrow margin we were saved from missing it altogether. Others will tell about that, no doubt.

It is delightfully interesting to know that these people have so long, and so rigidly held to the observance of the Sabbath, holding and keeping it from hundreds of years before, Moses, probably getting it from their common ancestor, Ham. After having seen the prince and heard him talk, it is easy to understand why the Queen of Sheba was so much interested in Solomon, his wisdom, and his God. Their religions were alike. It is easy now also to understand why the Ethiopian eunuch was up to Jerusalem to worship in the days of the early church, and Philip found him with a copy of the Bible reading Isaiah 53. Their religions were then so near alike that they had the same Scriptures. That Ethiopian was converted, and was baptized by the deacon Philip and went on his way rejoicing. And now that those Ethiopians are still keeping the Sabbath, it shows that

no change was ever ordered by Christ or the apostles.

It is evident that the prophets expected and foretold the conversion of Ethiopia. Zephaniah 3: 10 reads, "From beyond the river of Ethiopia my suppliants, even the daughter of my dispersed shall bring mine offerings." Psalm 68: 31 reads, "Princes shall come out of Egypt; Ethiopia shall soon stretch out her hand unto God." And we are now surprised to find so many places in the Bible where these people are referred to, though not always by the name of Ethiopia.

The prince told us that the write-ups in the encyclopedias are full of error, Britannica being the nearest correct touching Ethiopia. But we notice that they all agree with the prince that the Ethiopians keep the Sabbath, and have held out through extremely trying circumstances, and have held true to their religion in spite of the strain and stress of the ages. They have battered down every adversity, they have repelled and driven out every encroachment, and holding themselves aloof and segregated, behold they break forth upon our horizon the largest and the strongest Sabbath-keeping people on the face of the earth, the Jews not excepted. (And I suppose you Federation boosters would not be convinced even with this concrete example squarely before you of what aloofness from membership with Sunday people will do for a Sabbath-keeping people. And I suppose you would sneer at this educated and refined gentleman, the Prince of Ethiopia, if you knew he said, there is nothing but *rot* for Sabbath-keepers who federate with Sunday people. Didn't I say *amen!* to that? I'll say, I did.)

The prince told us that there are very few of their people who drift away from the Sabbath. Even those who move far away from them into other parts of Africa or even to other continents cling rigidly to the observance of the Sabbath. The prince has two adopted girls attending school in Chicago, and this winter while in the city one of them fell suddenly ill, and hearing of it, Sabbath as it was, the prince traveled some distance by rail to see her. She was astonished that he should come on the Sabbath, and travel by rail to do it, and asked the prince how he could break the Sabbath so rankly. (All trains

stop in Ethiopia at sunset Friday, and not a wheel turns until sunset Sabbath night.) The prince tried to explain that he was visiting a sick child. But she insisted that it was wrong, and that God could not be pleased with a visit that involved the breaking of one of his laws.

We learn from the prince also that there are many other places in Africa where the Sabbath is kept. His church has one mission on the west coast where there are 200,000 Sabbath-keepers. And there are sections where the people have lost practically all their knowledge of their former religion, but still cling to the Sabbath. He told us of one section of this kind where missionaries from Europe and America have to keep the Sabbath in order to have any influence upon the people. And he tells us that he knows of Roman Catholics, and Methodists, and Presbyterians who are keeping the Sabbath because the people will have nothing to do with them otherwise.

People who think the writer is intolerant ought to hear the prince preach to Sunday people. I have always allowed that God would excuse people who did not know about the Sabbath. Not so the prince. He says they have the Bible, and they can read, and they are responsible. God is not to blame for their ignorance, and they will have to answer for it.

I wish this great big black man,—this pedigreed Sabbatarian holding his F. R. S. S., D. D., Ph. D., could visit every church in our denomination and tell us how to get cured of this stump rot, and how to get rid of this "eminent respectability" that has been gnawing at our vitals for the past thirty years, and how to get down to real Sabbath-keeping. I believe he could do it. But big, and great, and refined, and educated as he is, it will require more than the work of an Ethiopian Prince to save the old Seventh Day Baptist ship whose keel is already grinding on the rocks, with a leadership at the helm, ignoring the danger, unwilling to change the course, and whistling merry tunes to keep up the people's courage "and hold them loyal." I wish all our people could know how absurd, ridiculous and illogical our course seems to the prince when our beliefs are so near identical.

Why not ask the prince to send us a few

missionaries to show us the way of life, and how to extricate ourselves from the buzzing wheels and the clanging levers of organizations that are dulling our ears, and blinding our eyes, so that we no more recognize the "still small voice" but are depending upon boards, and committees, and commissions, and unions, and federations, and budgets, and loyalty to these things?

A STATEMENT BY THE OFFICERS OF THE AMERICAN BIBLE SOCIETY

The change that has been announced in the manufacturing policy of the American Bible Society seems to have been misinterpreted in some quarters and the officers of the society have issued the following statement:

The American Bible Society, contrary to certain reports, has not given up its publishing business, in which it has been engaged for more than 100 years, and has had no thought of so doing. It will continue as a publishing house, issuing the Scriptures in more than 150 languages and dialects, having its work done through various printing concerns. It will continue to control its own plates so as to preserve the accuracy of its versions for which it has received wide recognition and acknowledgment.

This change of policy in its printing program has been dictated by the fact that the society is convinced that it can do its printing more economically elsewhere than it can by conducting its own printing establishment. There will be an actual increase in the society's output and this change of policy marks a distinct advance and is in no sense a retrenchment in its program of Scripture publication.

The society has no thought of moving its headquarters from New York. Its executive offices continue in the Bible House, Astor Place, New York City. The officers of the society are: Churchill H. Cutting, President; William I. Haven and Frank H. Mann, General Secretaries; Gilbert Darlington, Treasurer.

"When the Golden Rule is followed in principle by all men who work for wages and by all men who pay wages for work—then the end of labor problems will have come."

WOMAN'S WORK

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



Today Mrs. A. E. Whitford is starting on her long, lonely journey to her old home at Westerly, R. I., taking with her the loved form of her mother, that she may lie in her last, long sleep by the side of her husband. Yesterday in the late afternoon we gathered at the daughter's home where Mrs. Whitford's weary body has been so tenderly cared for during many, long weeks, for a farewell service. As I sat listening to the brief story of her life, I tried to imagine how far-reaching had been the influence of her life—but I could not imagine the fullness of it. There are many people, scattered up and down the land, who have sad hearts today because they have lost a friend. It has been my privilege to have known the friendship of Mrs. Whitford since my college days, and during all these years the influence of her life has helped me, as it has countless others.

I like to think of Mrs. Whitford as we

saw her at Conference in Shiloh, so happy to be again among the friends of former years. Her interest in the questions discussed and her enjoyment of the sessions were an inspiration to many.

I like too to think of her as we sat together in the meetings of the Woman's Board, her advice was always practical and timely. I seem to hear her saying: "We do not pray enough, this question calls for urgent, constant intercession," and then perhaps would follow one of her tender appealing prayers. We shall miss her sorely.

RUSSIAN SUPPLEMENT TO THE WEST FAMILY BULLETIN

Once more there may be opportunity to send off a letter so I am stopping in the midst of the office work to write to you. We have now our own private mail route around the district of Buzuluk. It consists of one camel and two horses and a sled. Just how often we will be honored by a visit, I can't tell but we have had one so far. They brought no mail from home but some letters from Germany. There are five centers now between which they travel. I know father would like to know just how long our mail route is but that I do not know. We are some 50 miles away and probably are the farthest. I should estimate the route at about 180 to 200 miles, so with weather conditions such as they are we will not have a visit often but it is good to be in connection with the others. As it is we send only telegrams except when we can find some one to carry mail for us. Fortunately, we can send as many telegrams as we wish free of charge, but there is a disadvantage because these all have to be first translated into the Russian language. We can not read the telegrams that we receive. I have a bookkeeper just now who can speak less German than I can. He translates telegrams for me and interprets for me when no one else is around. You can imagine the difficulties we have but we improve with time. I tried to get Mukha to write a telegram for me yesterday and such a time as we had. Poor boy he had never written one in his life so at last I called on the bookkeeper and supplied myself the Russian they did not know. It consisted of the one word "quote" which I found in another telegram. Imagine the

difficulty of getting a cable to America. We write it in English. It is translated into Russian and sent to Moscow. Our office there converts it again into English and sends it on. If it does not always say what we intend it to, is it any wonder? That is our only method of communication that can get through within the course of two weeks and that takes long enough. Anything else probably takes at least a month.

I spent about two days in bed this last week, more as a precaution than anything else, as it is quite essential here to keep one's digestive system in good order, so rest seemed to be the thing. When the doctor came to see Kennworthy we called him to see me. We none of us knew the German name for the ailment and I laughed as the doctor questioned about, head, stomach, feet, etc. We finally sought out a dictionary and had some difficulty finding the word because we did not know how to spell it. The next day, Miss Swithinbank had equal or more difficulty trying to get the nurse to tell the cook to make me some plain boiled rice with sugar. The doctor forbade milk. First, the nurse brought me hot water and a dish of sugar. These I refused. Then she understood that she was to get it done in the kitchen so she had water and sugar boiled together. Then Mukha came home and he was told to explain to the cook. The cook, thinking that she would make it tasty, cooked it with milk and raisins. Towards the end of the day, the desired rice was prepared and the family had that cooked with milk and raisins. So things go when you can not understand the language. I sympathize with what the China Wests must have been through.

Mr. Kennworthy is now without any fever. He had no crisis, but his fever gradually receded so that yesterday we were able to telegraph America that convalescence had set in. It will be a month before he will be able to do any work and possibly more. It is going to be a fearfully monotonous month for him here and travel is so difficult that one can not attempt to get away until one is well. It has been such a comfort to have Miss Swithinbank here so that she and the Russian nurse could take turns and so that he could really have the care he needed.

Last evening about six o'clock there were two small children, brother and sister, standing outside our door. They said that their uncle had brought them to town and left them. Their mother was dead and father had gone to Tashkent to get food. Children had told them to come here to get bread. We could not tell whether the story was correct or not but in this fashion are children deserted, hoping that they will be taken in by homes. We sent these over to the receiving home.

Beulah is waiting for a train to take her to Buzuluk where we have a conference this week-end. I hate to see her go for one never knows when there will be a train back. Day after tomorrow is the Russian Christmas.

Lovingly,
MIRIAM.

January 5, 1922.

I think that a little more than a week has past since last I wrote you and it has been a full week too with plenty of experiences. First we got Beulah off to Buzuluk. We had been waiting two days for a train to take her to the conference when just at the opportune moment a snow-plow came along. We took her down to the station, for a guard came up and told us about it, and put her on the car. There were plenty of others waiting around and hoping to get on but couldn't. It is great fun to be so important that you ride on anything that comes along, especially when trains do not come very often. Imagine living in a place where they can not tell you whether there will be any train through that day.

The next piece of excitement was a Russian bath. The Ispolcom had offered to heat up their bathhouse for us several times but it had never been convenient for us until this time. So when the word came that it was all ready, I was eager to try it, although Miss Swithinbank discouraged it, saying that she would not care to go. The housekeeper and the charwoman went with me and it was good they did for I would not have known what to do alone. There is only one room here and although that is all steamy, one is obliged to undress there. The housekeeper took along two basins, lovely brass ones. One of these she gave me to stand in and the other was used to washing purposes. Then she proceeded

to scrub me as though I were a child and I can tell you she did it thoroughly. After that followed rinsing with warm and then cold water. By this time the charwoman had finished her bath and she took me in hand and dried me and put on my clothes and then took me home while the other one had her bath. It was great fun and I am ready for another but you have to write a note beforehand to the Ispolcom and ask for a bath and we neglected that yesterday.

The next day was the old Russian Christmas. They still celebrate religious holidays by the old calendar. Norosky and I went for a long walk in the hills. We rolled down hill on the snow and had good fun. The next day we took another long walk on the river. All along there are holes where the people come to get water either in pails on a yoke or in large hogsheads drawn on sleighs. We get our water that way. Needless to say it all has to be boiled for drinking and water is a precious commodity. Where people have wells they have those with the buckets attached to the long poles. The streets look so strange with several of these down the length of one of them.

That night Andre played on his harmonica and the boys tried to teach me Russian dances, but that part of it was not very successful.

Sunday I made my first appearance on the stage. The starving people were gathered together to find out what could be done to help them and they sent word that they would like to have us come and tell them what we could do. So Norosky and I went. He interpreted my speech. The funny part of it all was that they wanted to know why I did not speak Russian for they thought it a fake that I pretended not to be Russian. In Germany I was often taken for a Russian but thought here they ought to be able to tell the difference. That night when I was tired enough to go to bed, Schorochin, the chairman of the Ispolcom, came over to invite us to the concert. It was a home-talent concert and vaudeville performance beginning about 9 o'clock, their usual time for beginning. I went and stayed through two acts. Between acts is a long pause and every one gets up and parades around in an adjoining room as they do in the corridor of a real opera. Two of the boys received

love-notes from girls, which is also a Russian custom. One asked whether he could speak any Russian. I was not favored with any note. At twelve o'clock I had had enough and came home. It was not over.

Monday was a busy day for after holidays the Volosts that had not yet gotten their food were at it bright and early so the boys got out several orders. The week saw all the remaining Volosts supplied with food so that now we count that some 20,000 children are eating our food in this district. It is a small number compared with my district in Germany but conditions are very different here when it comes to organizing work.

We had been looking for Beulah all day and that evening a telegram came saying that she was going with Nancy, who has just recovered from typhus, to start a new district in Totskoy and that we were to send a sleigh load of things down to meet them there the next day. I was much dismayed both at the prospect of Beulah's not coming home and the idea of gathering up the household things that belonged to Totskoy which we had been using to supplement our scanty supply. Just at that moment our usual callers arrived. They requested among other things that I get clothes out for a new children's home that must be started here. Fortunately they went home early and I gave the woman a list of the things to be packed and they collected and packed them. That was a great relief to me. Not realizing that we would need two sledges I only ordered one and the next day it was two o'clock before the two boys got started because we had to wait that long for a horse that was able to make the trip. Fortunately they got there just a short time before Nancy and Beulah. I was only too happy when I saw them go for I was worried about their not getting there in time. I sent word for Beulah to come home as soon as she could.

That afternoon I went to the hospital with a gift of surgical instruments and sat all the afternoon while the doctors listed these in Russian and then signed my name to the document when it was completed. I arrived home about six o'clock under the protection of Echorochin. The family knew where I was but Norosky arriving home about 5 o'clock and not finding me home went out to look for me and such a

scolding as I got when he got back shortly after I did.

Wednesday was a comparatively quiet day until dinner time in the evening when I mentioned at the dinner table a trip that I proposed to take the next day visiting kitchens in outlying villages. Both Miss Swithinbank and Norosky strenuously objected for various reasons and there was no one to take my part. Norosky insisted that Beulah would not allow it if she were here and Miss Swithinbank insisted that the English never allowed a woman to go out alone. (I was going with Thomas). At the time the discussion took place I expected to be gone for only one day and to be back that night. The final word was said when they said that there was no one who could tell me what I should or should not do. Shortly Thomas himself arrived and said that we ought to be gone two days but he had made arrangements to stay over night in a children's home which would be all right. I went up quietly and asked Mr. Kennworthy's approval, not daring to accept without it after the discussion and he was quite agreed. Miss Swithinbank suggested that it would be all right to go out and do visiting in the summer but I did not see my way to waiting until summer.

The next morning, Russian fashion, we started an hour and a half late, about 9:30. The next two days were wonderful as far as the weather was concerned. It was about 5 degrees above zero with clear sunny sky in the daytime and a wonderful moon at night. We went in all about 50 miles having nine changes of horses. It is customary to change at every village but we were allowed to break this rule three times I think during the trip. Whenever we stopped the people put on the samovar and we had tea made out of weeds or some of our own cocoa. We took food along. I wish you would have seen the sledges. They were tiny and low with a little seat at the back just barely big enough for the two of us. The driver sat across our feet, usually on a board across the top of the sleigh with his feet hanging out, getting out occasionally to walk. Sometimes we had hay in the sleigh but more often not. Sometimes we had two horses hitched on a sleigh only intended for one so that the extra horse had to spend most of his efforts wading through the snow at the side

of the road. Once the driver unhitched this extra horse and let him go home alone and another time the hold back strap broke so that we left the extra horse at a village we passed through. Sometimes the two horses were hitched one in front of the other and then we went with some speed, many times barely escaping upsetting. In one village they could not find one horse strong enough to carry us both so we were given two basket sledges. This was the first evening and by stretching out each in our basket we had quite a little rest during the two hours' ride. Just as we arrived, my sledge tipped over and spilled me out softly on the ground.

We visited four feeding centers. They were simple but clean. The children were thin, pinched things for the most part. Standing on the outside were the mothers and fathers who had come to ask that we put their children's names in the kettle as they say it. We had to tell them that that rested with the committee that they had elected and that we could not feed all the children. We saw also the government feeding place where the children get a fish soup and half a funt, about 7 ounces of black bread. At our place they get white bread, and either cocoa, rice, or beans.

At the children's homes, the children were crowded in rather closely, clothing and bed clothing were scarce and therefore not extra clean, but one had the feeling that they were even then better off than the children at home (I had an opportunity to see a peasant's home on the trip). In the homes they had something to eat, were warm, were cared for and were being taught. Both of these homes were on communal farms. The children are taught farming and some trades in addition to their studies. They have a certain freedom that one does not see in children's homes in Germany. They danced and declaimed for us in one place and what they wished to do was left entirely to the initiative of the children. If a child wanted to speak a piece, he came out and did it or was called out by his companions.

At midnight of the second day, we arrived at home and found Beulah here much to my delight and Norosky preparing to leave on a trip that will eventually take him to Moscow. So our family is once more depleted. Andre is our only inter-

preter and he is the poorest of the lot at that but I have the bookkeeper and his German.

No more letters from home since those written just after Thanksgiving, but hope some more will arrive soon as we are establishing a more regular mail system by private mailbags on the express twice (?) a week.

Mr. Kennworthy sat up two hours today. We are expecting recruits from Germany this week or first of next. Meanwhile Beulah leaves me alone for a few days the last of the week. Next month we will be feeding 50,000 and possibly 70,000 and some of these will be adults. Life moves on at a rapid pace.

Love to all of you,
MIRIAM WEST.

Sorchinskaya, Russia,
January 15, 1922.

WORKERS' EXCHANGE NEW YORK CITY

The Woman's Auxiliary of the New York Church at their regular meeting held with Mrs. Jessie G. Coon on Thursday, March 9, 1922, requested that some news of what they are doing should be sent to the RECORDER.

There are eighteen active members of the auxiliary, and their contributions are raised by thank offerings and dues with the exception of some personal gifts which are free will offerings from individual members. The following is the account of money raised and given during the year 1921:

Hoover Relief fund	\$20.00
Gift	25.00
Twentieth Century Endowment fund	10.00
Georgetown Chapel fund	5.00
Forward Movement	56.00
	<u>\$116.00</u>

At the last meeting it was voted that the ladies raise by free will offerings a sum not less than one hundred dollars for Salem College. This has been met in such a generous manner that it is hoped the sum will exceed one hundred dollars, and the women are expressing a great deal of interest in Salem's present vital need.

While attending a lecture at Union Theological Seminary the writer overheard

this remark made by a lady sitting back of her: "The work being done by the Judson Memorial Church is the most important work that is being carried on by any church in New York City at the present time." Dr. Edward Judson, for many years pastor of the church and son of Adoniram Judson, the pioneer missionary in whose memory the church was built, used to say, "The presence of the Seventh Day Baptist people in the church brings a blessing to our church." During the past year a new work has developed that has especially interested the women of our auxiliary. That is, a clinic for children's diseases has been opened. We have been sewing in our auxiliary on children's clothes for this clinic. The clinic is affiliated with the large hospital for children now being finished on Fifth avenue, and as the church ministers to one of the most congested districts of the city, the needs of the sick children are many and urgent. It is from this large group of needy children that those are chosen who enjoy the Fresh Air privileges in the summer, and our White Gifts are given to these same needy people, who old and young enjoy the Christmas gifts. During the year the women of our auxiliary have sent a barrel of clothing and new garments valued at \$87.50 to the Judson Memorial Church.

We have greatly enjoyed the presence of Miss Susie Burdick at one of our meetings, and her remarks brought home to us the great need of work for the women of China.

Mrs. Edwin Shaw was present at the same meeting and presented some matters for our consideration. It is always a pleasure to have her with us.

Our ladies, living so many miles apart, can not accomplish so much sewing or quilting as some of the societies; but we greatly enjoy getting together for our monthly meetings and we talk about the wonderful quilts the Milton ladies make and the suppers they have in Alfred and Plainfield and the apron sales and the fairs and the other interesting things our women are doing where the distances are not so great and they can get together oftener.

We have missed greatly Mrs. George Shaw who added much to our pleasure and inspiration while her husband was our pastor.

The president of the Woman's Auxiliary is Mrs. Muriel R. Babcock, the secretary is Mrs. Rose L. F. Maxson and the treasurer is Mrs. Eola H. Whipple.

CORRESPONDENT.

IN MEMORIAM

In the death of our sister, Mrs. William R. Wells, the Ladies' Sewing Society of the Ashaway Seventh Day Baptist Church has met with a great loss. We are thankful for the sweet influence of her unselfish life, among us.

While we shall miss her deeply, let us work with renewed zeal to do the Master's service, in which our sister has so faithfully labored.

We tender our heart felt sympathy to the family and ask the heavenly Father to comfort them in their loneliness.

In behalf of the Ladies' Sewing Society.

MABELLE E. COON,
MRS. A. L. DAVIS,
Committee.

DAYTONA ONCE MORE

PRES. BOOTHE C. DAVIS

RECORDER readers have had through the editor, much interesting information about Daytona, its residents, its winter guests, and the Sabbath preaching services held here this winter. A further word should perhaps be said about the last six weeks of these meetings.

The editor's seven weeks of ministry, starting off this program at Daytona, proved an auspicious beginning. Audiences of from forty to fifty had been assembled. A fine interest and enthusiasm had grown up, and Doctor Gardiner gave over the work to his successor amidst many evidences of the love and appreciation which his sermons, his talks, and his visitation established.

The following weeks have witnessed a growing interest and a deepening conviction that at least winter preaching services should be made permanent for our Seventh Day Baptist people living in Daytona and those stopping here for a while in winter. Inded there is a growing feeling that a church should be organized here, as a permanent nucleus around which this work could be centered and developed. One very earnest and active family of six members has turned to keep the Sabbath and is

seeking a church home with our people here.

Among the permanent and temporary residents are members of the churches at Westerly, Ashaway, New York City, Plainfield, Shiloh, Berlin, Adams Center, West Edmeston, Verona, Alfred and Chicago. The largest attendance for the season, so far, was on last Sabbath, March 11, when the sermon was on the subject of "The Sabbath," and when fifty-three were in attendance, including two non-Sabbath-keeping persons who had not previously been present. On Friday evening, March 10, there were thirty-five persons present at the prayer meeting, when the topic was "The New Birth," or "Conversion." There are fifteen young people and children in the resident Sabbath-keeping families here. Some of these young people are now awaiting opportunity for baptism and church membership.

One more Sabbath will complete the happy six weeks of service for the writer of this report. The beautiful and hospitable home of Dr. and Mrs. William P. Langworthy, with courtesies and hospitality from many other friends also, have made the stay of the preacher and his wife memorable for comfort and pleasure. The cordial co-operation of visiting Seventh Day Baptists and many of their friends has added to the blessings which the meetings have brought both to permanent and temporary residents.

The entire congregation and many citizens of Daytona have been made happy the past week by the election, on a civic reform ticket, of Dr. Josie M. Rogers, one of our most loved and esteemed members, as a city Commissioner under the new form of Commission government. Doctor Rogers is the first woman ever elected to this office in Daytona, and she is the only woman on a commission of seven members.

Grateful for a few weeks in this land of sunshine and flowers; for happy Christian fellowship with old friends and new; and for a share in the work of the kingdom here in this place of unusual promise for Seventh Day Baptists, the second temporary pastor again sets his face toward the tasks of Alfred University, which has graciously loaned him to Daytona for these few weeks.

Daytona, Fla., March 13, 1922.

YOUNG PEOPLE'S WORK

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

THE MASTER'S INVITATION

REV. LOYAL F. HURLEY

Christian Endeavor Topic for Sabbath Day,
April 8, 1922

DAILY READINGS

Sunday—The Master's "Come" (Matt. 11: 25-30)
Monday—Invitation to follow (John 12: 26)
Tuesday—To be saved (Luke 19: 1-10)
Wednesday—To obey (John 14: 15-21)
Thursday—To stay with him (John 15: 1-8)
Friday—To trust him (John 14: 1-12)
Sabbath Day—Topic, The Master's invitation
(Luke 14: 16-24; John 3: 16)

To be offered a million dollars and to refuse it in order to hunt for a penny in the grass! How hard it is to find a comparison that shows the real folly of rejecting the invitation of the Master! For he is inviting us to something that is infinitely better than the things we choose when we reject his invitation.

Our topic might well be stated "First Things First". Surely it was not wrong for one of the men in our lesson to buy a farm, nor for another to purchase some livestock, nor for the third one to get married. Such things are wrong only when we put them ahead of something more important. The men in our story were putting second things first.

It will pay us to remember that the choices of life must often be made between two or more good things, or two or more evil things, as well as between good things and evil things. At first thought this may not seem true.

Judge Ben Lindsey, of Denver, once promised a boy that he would not reveal what the boy told him confidentially. Later, in court, he was asked to repeat what the boy had said. When he refused he was informed that if he did not give the information he would be fined for contempt of court. What should he do? It was wrong to stand in contempt of court, and it was wrong to break his word. How should he decide? Well, thousands honor Judge Lindsey today because he chose the less of the two evils, freely choosing to

pay a fine of \$500.00 rather than break his promise to a boy.

In the same way we are often under the necessity of choosing between two or more good things. And it is not enough merely to choose a good thing. We must choose the *best*. For no greater tragedy can come to any one than that which comes from putting second rate things in first place. Read Luke 14: 24 again.

The Master's invitation is to a fellowship in which we can develop the noblest characters and perform the grandest tasks that are possible to men. He wants us to be like God. Read Matthew 5: 48. And the task—well, read John 14: 12. And the character is not apt to be realized apart from the task. But he will help us develop the character while we are striving to render the service he wants us to render.

Do not forget, dear young people, that the highest and holiest task you can perform is the one God wants you to do, though it be digging in a ditch, and that being President can not satisfy the Master if he wants you to be a minister or doctor or missionary.

How earnestly the Master calls men into his fellowship and service, but how few heed the call! Is it because they do not hear? Are they so wrapped up in their own interests and pleasures that men do not even know Jesus is giving a personal invitation to each one? D. L. Moody tells of a mother he knew who had an idiot child. For it she gave up all society, almost everything, and devoted her whole life to it. "And now," she said, "for fourteen years I have tended it, and loved it, and it does not even know me. Oh, it is breaking my heart!" How truly the Master might say that of hundreds of men. They partake of the bounties of nature, the blessings of civilization, the joys of friendship and love, but do not know they are enjoying the Master's gifts. They do not recognize him at all. How it must pain his loving heart!

Others realize his tender care and hear the call into his fellowship and service, but they say, "I am planning my career; I must secure a great name and influence in the world; I must earn enough to keep me in comfort or luxury; I must—well, do something else. I pray thee have me excused." No wonder his heart aches!

Oh, how easy it is, when confronted with two or more perfectly good and legitimate ways of action, to choose the *less worthy!* Would the first sentence in the pledge always keep us from putting second things first? Just say it to yourself—and mean it.

FOR CONSIDERATION IN THE MEETING

Hunt in the New Testament for the different ways in which the Master's invitation is expressed. Can you find one that is expressed in the form of a challenge? Or one that is simply a statement of a world need?

What are the more common of the objects men choose when they refuse the Master's invitation.

Is it possible to deceive ourselves about our own choices?

Why do choices which may seem insignificant often effect our characters tremendously?

Tell about some of those you know who have really put Christ before everything else.

Do you know any one who has put the Master first, and is unhappy or disappointed in the choice?

What will you do with the Master's invitation?

FIRST PRINCIPLES IN CHOOSING A VOCATION

ELOISE CLARKE

(Read before the Independence Christian Endeavor Society, February, 1922)

Life is a series of decisions. As children we have our little problems which are as difficult for us to decide as the weighty problems of our elders. And whenever we can not arrange these, to us, momentous affairs we ask father or mother what we should do. Usually the advice of our parents settles the case admirably and we are satisfied. But, growing older, we find that there are continually more and more decisions which we are forced to make by ourselves, things which father and mother can not decide entirely for us. Thus we go on until finally each one must ask himself the tremendous question, "What am I going to do with my life? Of all the vocations in the world, which shall I choose?"

There are two types of questions which we should consider carefully in choosing a vocation: first, What has this vocation to offer in qualities which interest me? and

second, What are my own personal qualifications and are they suited to this type of work? Let us consider then some of the questions we should ask concerning the vocation itself.

Probably the very first fact in which the average American is interested is the salary he can obtain from a position. While there are many other objects of consideration equally important, we can not brand a man as entirely mercenary for considering the compensation he will receive. A man has the right to ignore any vocation which will not provide him with sufficient money to have decent food, clothing and shelter. Investigators in New York have found that a yearly income of \$1,000 is needed to keep a family of five supplied with the essentials of decent living. We rather question the ability of such a family to save anything for emergencies living in the city, on that income. But standards of living vary as do salaries in different places and professions. It is only reasonable to expect that a family whose members must appear before the public constantly or who have a wide circle of prominent acquaintances must maintain a higher standard than others. But every family ought to have certain things, such as: food in sufficient quantity and variety to insure good health; clothing, neatly kept at least; a decent place in which to live with provision for a real home life; some savings for doctor's bills or insurance, and some little amount for recreation, culture, and the finer things of life.

But the man who is attracted by a vocation that offers a good salary at the start should consider whether his chances for advancement are good or poor. Look at the city newsboy or bootblack who earns considerable money as a child. What are his chances for improvement? What will he be doing at thirty? That "newsie" or bootblack is running into a blind alley because while he is selling papers or blacking shoes, he is losing his opportunity for an education. In his teens he will join the ranks of the unskilled laborers and there in all probability he will remain, earning enough to exist on a low standard of living. Again, take the case of the boy who leaves high school because he can earn good wages in a mill or shop. When he is thirty, if he remains in that shop, how much will his wages have increased? Here are

statistics from the U. S. Bureau of Education showing the actual difference in salary due to a high school education. The ordinary high school graduate earns on the average \$1,000, a year for an active working period of forty years, from eighteen to fifty-eight years of age. The workman without the high school education begins work four years earlier but averages only \$500 a year in earnings. Thus reckoning the incomes of the two men up to fifty-eight years of age, we find that those four years spent in high school have been worth \$18,000 or, \$4,500 per year to the boy who didn't leave school after finishing the grades.

However, while we are considering the salary and chance for advancement which a position offers, let us not overlook the social position or rank which a worker in that profession holds. The brewer, though he might have an enormous income and own his own brewery, is not a respected citizen of his community. Neither is the saloon-keeper, the owner of a questionable hotel, or the keeper of a pool-room. But the minister, the doctor, the banker, and the teacher usually are able to command a certain amount of respect in the community. Hence, it seems unwise to enter a profession which does not enjoy a good reputation,—one which will make impossible association with the right kind of people.

Every person should consider the matter of health in connection with his choice of a life-work. After all what enjoyment will our salaries or social positions bring us if our health is ruined? The man whose lungs are weak does well to choose an outdoor position. One who is not physically strong must seek a place requiring as little bodily exertion as possible. Each person must take stock of his own physical strength and attempt to conserve rather than destroy it.

Again, will the prospective occupation give an opportunity for a certain amount of leisure time? Will it permit living at home with one's family or will it necessitate long absences, frequent moving, a great deal of travel or night work? Positions which prevent pleasant home life are always less desirable.

Seventh Day Baptists have to ask if a particular work will interfere with Sabbath-keeping. The school teacher is particularly fortunate in this respect. The man

who is in business for himself can close his shop on the Sabbath. But in the majority of cases Seventh Day Baptists have found that people have more respect for the man who is loyal to his Sabbath than for the one who is vacillating and weak in this respect.

The last consideration, and, at the same time one of the most important in connection with the vocation itself is: What opportunity for service does it offer? True, the minister, the settlement-worker, the recreation leader, and the teacher do not receive a large remuneration. But see what wonderful fields for service! The good that people in these professions can do must more than compensate for the lower salaries they receive.

Now, let us consider briefly the second group of questions,—those in regard to our own personal qualifications and fitness for various occupations. If we have the right to ask the vocation certain questions, it in turn has the right to ask us: "Are you physically strong, do you have endurance even though you lack muscle power, or are you deficient in both? Do you think quickly or slowly? Are you accurate and orderly, careful in details, or are you careless of these qualities, thinking on broad lines or general impressions? Do you prefer work indoors or out? Are you original in your thinking and have you the power to lead others, or do you prefer to have some one tell you what to do? Do you always want to "play it safe" or are you willing to take a chance? Are you looking for a big salary, or will you accept the love and appreciation of others as a partial equivalent? Are you hard to get acquainted with or do you make friends easily and speak freely with others? Are you looking for a "soft thing" or are you willing to work hard?"

After we have considered carefully the answers to both sets of questions we can approach the vocations which appeal to us and determine which *one* has most to offer.

CHRISTIAN ENDEAVOR WEEK AT ALFRED

CLARA LEWIS

Our observance of Christian Endeavor Week began with the Christian Endeavor meeting, February 4. This was in charge of Mary Wells, our president, and took the form of a consecration meeting. During

the week the college exercises at 10.10: to 10.15 a. m., were in charge of Dr. J. N. Norwood. He used the Christian Endeavor daily reading for his Scripture each morning. The Friday night prayer meeting, February 10, was led by Clifford A. Beebe, our Prayer Meeting Committee chairman. Vida Randolph, Fred Gorab and Clara Lewis gave talks on the different aspects of Christian Endeavor. The Christian Endeavor mixed quartet sang "Now the Day is Over." After the song the meeting became general, Christian Endeavorers and those who were not Christian Endeavorers talked on their ideas of service.

Sabbath morning, in the unavoidable absence of Pastor Ehret, Dean Main preached a Christian Endeavor sermon.

Our observance of Christian Endeavor Week culminated in a meeting on "Better Purposes," led by Robert Spicer. The Christian Endeavor girls' quartet sang "Day is Dying in the West." The leader talked a little while on yielding our lives to His service; Irwin A. Conroe read a passage from Ralph Connor's "The Doctor." At the close of the meeting our Look-out Committee passed out the Life Work Recruit cards. Four signed for full time service, twenty-three for Class B; three are not Seventh Day Baptists but are good workers among us nevertheless. Three signed Class C. I wish that I could express to you the feeling of consecration, of the nearness of our Master, that rested upon us, as we went out from that Sabbath afternoon service. We all felt that our time spent there had been worth while and that the Alfred Christian Endeavor ought to do things for Him.

JUNIOR MEETING AT BATTLE CREEK, MARCH 11

The Juniors hold their meetings in the College Chapel Sabbath afternoons at three. On the previous Sabbath invitations were sent asking the fathers to attend the meeting of the eleventh. The topic was "Profanity." Arnold Schepel was the leader of the meeting and Rose Kahler led the singing.

Songs, "Junior Band" and "Kind Words" were sung. Business was called for. The leader was appointed for the following week, also the music leader. Then followed

collection and roll call. Each Junior responded with a Bible verse, and if the Quiet Hour had been kept answered, "Faithful."

After special music, "Lullaby," by Virginia Willis and Josephine Resser, came the lesson on profanity. The text was the Third Commandment and was repeated in concert. The leader asked several different ones questions about profanity. An illustrated blackboard talk was given by Edmond Maxson and Welcome Lewis. Each had a picture of a tree growing out of a heart. Edmond had the children tell him the results of "Evil Thoughts." He wrote the suggestions made, on the branches. Welcome asked the results of "Good Thoughts". He wrote these on his tree. He then erased the "Evil Thought" tree and heart and told that the "Good Thought" tree and heart had done away with the other.

The Juniors and Seniors are having a contest learning seventy Bible verses that were sent out by the state Junior superintendent. At this time there was a drill on some of these verses.

The visitors were Pastor Kelly, Mrs. Resser, Mrs. Hubert, Mrs. Aden Clarke, Doctor and Mrs. Lewis, Mr. N. C. Babcock, Mr. O. S. Mills, Mr. John Schepel, Doctor Johanson, Mr. E. H. Clarke. Several of the visitors give short talks.

The meeting was closed by all rising and repeating together the Lord's Prayer.

WHAT ARE SEVENTH DAY BAPTISTS?

A. D. A.

Seventh Day Baptists are a people found in North America, South America, Europe, Asia, Africa, and the Islands of the Sea. They may, perhaps, be divided into three classes, good, bad, and indifferent.

First Class. You will find the people of this class making Friday a "Preparation Day." They will buy and bake enough that day to last over till the first of the week or the evening after the Sabbath. They are never seen buying or selling or doing any kind of business on the Sabbath, the Seventh Day of the week. This class will see that all shoes, stockings and buttons are in place and order before the Sabbath; none of these little things are done on God's Holy Day. When the Sabbath eve draws near they are preparing to attend the prayer meeting. their source of

strength; nothing but sickness keeps them from this blessed meeting. They are always found in place on Sabbath morning. They are always ready to teach in Sabbath school, or work in any way to help along God's cause. They are glad to give one tenth or more of every cent they earn. They are always trying in a Christlike spirit to help the other fellow. They never complain to their children that it is hard to live and keep the Sabbath. But instead they are talking to or before the children of the blessings derived from keeping God's laws, and saying that one *can* make a living and keep the Sabbath. And just as sure as you find this class always in their places and keeping their covenant with God in all these ways, just so sure you are that you are not finding them rushing to bridge whist parties, dance halls, horse racing, or such worldly pleasures. The first class are genuine Seventh Day Baptists, their consciences would trouble them if they did differently.

Second Class. You will find the people of this class make no preparation for the Sabbath at all, but will, perhaps, have to go down street Sabbath morning or afternoon for something. Does their conscience trouble them? This class are Seventh Day Baptists in name only, not in deeds. They have no conscience. Do you find them in regular attendance at the prayer meeting? Oh! some of them don't know what a prayer meeting is like. Why they don't even know how to pray. Yes, I think you will find them at church Sabbath morning. Perhaps they have a new dress, or hat, or coat, or maybe there is some one they want to see. Do they put one tenth of their earnings into charitable offerings? Do they? Ah! No! Why bless your heart, how can they own that beautiful home, yes, some of them two homes. one for winter, one for summer: how can they own that beautiful expensive car. and do the hundred and one other things they now do, if the Lord got one tenth of their income? I tell you it can't be done. Why? This child has to go to dancing school, or this one must have a new dress for a swell party. There are so many ways for the money to go that five cents per week, or ten dollars per year for church and budget looks awfully big in the eyes of persons of this stamp. Another thing about this class, especially in church work. If the Ladies'

Aid wants a cake or pan of beans, etc., why dear me! They think, "It's beg for something all the time; it's nothing to do but run to church and carry this or that, or do this or that."

Well, you know how it is: yet if they want to give a whist or tea they spare no money, no end of traveling back and forth down town, to have everything most attractive. But the church or forward movement makes them tired, or bores them. All their children hear them say, (that is if they have not been too selfish to have children), "Well, there is no use talking you will have to work Sabbath Day if you ever expect to make anything or get along in the world." And what happens? These children are lost. Yes, lost spiritually, and also lost to the Sabbath. This is the class that has been the means of destroying so many Seventh Day Baptist young people. Has it paid them? Have they grown rich?

Third Class. The third class are those whose names are on the church roll (I guess they pay annually to keep it there). You never see them at any service of the church, and never at social affairs, unless it be a church supper or something of that kind, occasionally. They never think of keeping the Sabbath. They work or play all days alike. But, if you want to drop their names, they like to know that in form, at least, they are church members. that their names are on the roll. I wonder why? I wish I knew. Perhaps you get a little support yearly from some of this class, but I wonder what are their thoughts of the duties of church members. Certainly no one would recognize the third class as Seventh Day Baptists.

Now my friends this is a little of my idea of what the different classes consist of.

To which class do you belong?

Dr. Mayo, the famous surgeon, criticizes the nursing profession because it never gives any free service to the poor. All physicians in active practice—even the most expensive specialists—render a great deal of unselfish ministrations to persons unable to pay fees. Indeed, it is considered a principle of the medical profession that no person for want of funds shall be denied proper medical service. Should not professional nurses maintain a corresponding standard?—*The Continent.*

OUR WEEKLY SERMON

THE NEW BIRTH

THE LATE REV. M. WARDNER, D. D.

(Concluded from last week)

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

Faith in Christ is universally admitted to be essential to salvation; yet the apostle says that even this, without works is dead. Showing that what is believed must be carried out in practice, or such faith will be useless.

Hence, no one condition in God's plan is sufficient for salvation if others are deliberately neglected, nor is any *number* sufficient if one is unnecessarily omitted.

Many seem to treat this subject as a matter of taste merely. If they feel *inclined* to be baptized they think it is *well* enough; but if not, it makes no particular difference. They think they can live just as good Christians, and be as acceptable with God as though they obeyed.

This is equivalent to saying that if they feel inclined to obey God it is well enough; but if not, it makes no difference to him; and they will be as acceptable to him without obedience as with! Now what is this but calling God a liar? Accusing him of pretending that a thing is necessary when it is not?

Besides all agree that before a person can be regenerated he must repent of all his sins, and consecrate himself and his own will entirely to the will of God.

The language of a repenting heart is, "Here, Lord, I give myself to thee, to be subject to thy will, and disposal forever." And how does it look for such a one to arise from his knees, and in regard to the very next duty enjoined upon him look God defiantly in the face and say, "I won't do it?" Or say, "I don't think it necessary to my salvation, and therefore will do as I feel inclined about it."

What does all this striking hands with Satan signify? What an insult, after one has solemnly vowed to God, in view of the eternal interests of his soul, that he will, henceforth be for him and no other, and

then refuse to perform the first duty that God has laid before him to perform.

He might as well set down his fist, that God shall save him and let him do as he pleases in all things:—and in fact this is, in reality, the very position he takes. Such was not the spirit of the Psalmist, who said, "I thought on my ways, and turned my feet to thy testimonies, I made haste and delayed not to keep thy commandments."

Jesus says, "He that is ashamed to own me before men, him will I be ashamed to own before my Father and his holy angels."

"If any man will be my disciple, let him deny himself, and take up his cross daily and follow me."

"If ye love me, ye will keep my words." This is equivalent to saying that if we live in disobedience, we do not love him.

We are commanded to come out from the world and be separate, that all may know whose servants we acknowledge ourselves to be. If we would fight the battles of the Lord, we must join his army and obey his orders.

Baptism is the act divinely appointed, by which we must put on Christ before the world, and own him as our Lord and Savior;—and we never acknowledge him as he requires, till we perform this duty.

By being buried with him in baptism, the Christian declares that in regard to all the sinful practices of the world he is dead. And as Christ arose from the grave and entered upon a new sphere of action,—so the Christian, coming forth from the liquid grave, enters upon a new sphere,—that of a coworker with Christ in bringing back a revolted world to God and salvation.

But what does the new birth consist in? This the Savior explains as follows:

"The wind bloweth when it will, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth. So is every one that is born of the Spirit."

All we know of the nature and power of wind, is by its effects. In the first place, it is essential to physical life. So, the Spirit of God is essential to all spiritual life. It imparts life to the dead soul of the sinner and perpetuates it.

But the manner in which this effect is produced is no more of a mystery to us

than how air is instrumental in imparting life to a fleshly body. The effect is all we can see or comprehend. Again, air is a powerful purifying agent, carrying off the pestilential, death-producing vapors. So also the heart of man, though deceitful above all things and desperately wicked, is purified and renovated by the Spirit of God.

Again, the air is everywhere present and attainable by all; and yet we may deprive ourselves of its benefits at any time by resisting its laws of operation; and so may we deprive ourselves of the blessed influences and life-giving power shed forth by the Spirit of God.

But as the infant begins a new life when it begins to breathe the vital air, so the regenerated soul begins a new life when the Holy Spirit enters into and takes possession of his affections. And where the Spirit of God is there is a disposition to do his will. And where the spirit of obedience is wanting, the Spirit of God is absent.

The new birth, then, is the infusing of a new disposition into the heart—a change of the affections. The physical wants are the same as before, and require due attention. But these are not made the chief objects of regard, but all are brought into subjection to a supreme law to God and his righteous claims. Regeneration is represented under the similitude of an affianced to Christ—the giving of the heart to him is the pledge to become his bride; baptism is the marriage ceremony by which the engagement is consummated, and by which the sincere penitent believer not only promises to be, but actually becomes his bride; and thus becomes a child of God by adoption through Christ his Son.

In this act he declares to the world that Christ is all and in all to him and therefore he forsakes all for him. But how many there are who pledge to become his and there stop, and refuse to forsake all others for him. Will he own such as his bride in the day of his glory?

What man would own her to be his bride who should refuse to give him her hand because she loved another better, and was not willing to forsake all others for him; or because she was ashamed to acknowledge him as her husband?

Whatever excuse she might make would

only show that there was something of greater interest to her than being joined to him, or else those excuses would be waived for his sake.

And what can be said of those who have given Christ their *hand* and withheld their *heart*—who claim him as their bridegroom, but lavish their affections and attentions upon other objects and interests? What language or figure of speech can adequately portray the black-hearted treachery of such conduct?

Perhaps nothing can more fitly represent its odiousness than such conduct on the part of a wife. Yet what a catalog of such cases do the records of churches show? Still, thousands of them are hoping to be acknowledged as his bride at last.

The world, the flesh and its lusts occupy their time, thought and interest, while the dear cause of Christ is left to languish and be disgraced, for aught anything they are willing to do or suffer to prevent it. Will such be owned as his blood-bought treasures and received as his jewels? Will he not rather say, "Depart from me ye workers of iniquity, I never knew you"?

"Except a man be born of water and of the Spirit he can not see the kingdom of God."

Are you standing at "Wits' End Corner,"
Then you're just in the very spot.
To learn the wondrous resources,
Of Him who faileth not!
No doubt to a brighter pathway
Your footsteps will soon be removed,
But only at "Wits' End Corner"
Is "the God who is able" proved!

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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.

MARRIAGES

WULF-SANFORD.—Near Welton, Iowa, on February 23, 1922, by Rev. J. H. Hurley, assisted by Pastor C. L. Hill, Mr. Glenn G. Wulf and Miss Talva E. G. Sanford, both of Welton.

DEATHS

PETTIBONE.—Mary Lavina Burdick was born in the town of Hornellsville, Steuben County, N. Y., July 31, 1836. She was the fifth child of William D. and Hannah Burdick.

July 26, 1856, she was married to Daniel S. Pettibone, who died in 1899. To them were born three children—Samuel Pettibone, of Hartsville; Mrs. C. L. Johnson, of Alfred Station, and Mrs. D. F. Ells, of Alfred. These three children, also eight grandchildren and fourteen great-grandchildren survive her.

Mrs. Pettibone was a member of the Seventh Day Baptist Church of Hartsville, of the Ladies' Aid Society, of the Hartsville Grange, and ever since 1890 she had been a member of the W. C. T. U.

She has been in failing health for some time and passed away Tuesday morning, February 7, at the age of eighty-five.

"Today the journey is ended,
I have worked out the mandates of fate,
Wearied, alone, undefended,
I knock at the Uttermost Gate.

"Lo, the gate swings wide at my knocking;
Across endless reaches I see

Lost friends with laughter, come flocking
To give a glad welcome to me.

"Farewell, the maze has been threaded,
This is the end of strife;
Say not that death should be dreaded,
'Tis but the beginning of life."

For several years Mrs. Pettibone has lived with her daughter, Mrs. C. L. Johnson. The farewell services were held at the home Thursday afternoon, February 9, conducted by her pastor. The male quartet from Alfred Station rendered beautiful and appropriate music. Rev. I. L. Cottrell, offered the prayer. Interment was made in the Alfred Rural Cemetery.

Hosts of friends share with the family the loneliness of the present days and of the months and years to come. But as each is busy carrying on work in the fields in which she was keenly and deeply interested, there will come a rich joy and an ever increasing happiness. E. F. R.

HULL.—Florence E. Hull, only daughter of Leander W. and Clarissa Warden Lewis, was born in Alfred, N. Y., May 8, 1851, and passed on to her heavenly home Wednesday evening, January 30, 1922.

About 1853 she with her parents and brother, Fernando, went to Little Genesee on the farm where she resided until the time of her death. She was baptized by Rev. Thomas B. Brown in 1870 and became a member of the First Genesee Seventh Day Baptist Church, of which he was always an earnest and enthusiastic member. December 26, 1903, she was united in marriage to Rev. J. L. Hull, which union was a very happy one.

Mrs. Hull was a charter member of the Little Genesee Union of the W. C. T. U. which was organized in 1880, the second in Allegany County. For nearly forty-two years she was the recording secretary. A high tribute of praise is paid her by her co-workers for her steadfast, conscientious service which she rendered through all these years. Her unflinching convictions and courage

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have been an inspiration to many and she will be greatly missed.

Of her immediate relatives left are her husband, brother Clare and his three children, and a step-daughter, Mrs. A. E. Coon. E. F. L.

GREENE.—At her late home in Berlin, N. Y., January 19, 1922, Mrs. Rhoda Ann Greene, in the eighty-seventh year of her age.

Rhoda Ann Burdick, the daughter of Zachaeus and Miriam (Mosher) Burdick, was born October 15, 1835. She was converted in early life and united with the Berlin, N. Y., Seventh Day Baptist Church. On November 4, 1854, she was united in marriage to Edmond Deloss Greene who preceded her to the other world in April, 1908. For the last number of years her son Valdy and his wife have lived with her, so she has not been alone in her declining years. She was never strong and many years of her life were years of sickness and suffering.

While the W. C. T. U. movement was in a flourishing condition in the home town she was an untiring worker. She always possessed a warm interest in missionary work while able to get about, and was generous with her means for that work. She was a constant and careful reader of the RECORDER till deprived of her sight so she could not read. Her interest in the church and denomination has continued to the last as she talked of these things with friends who called, since she could take no active part by attendance on public services.

She quietly fell asleep about noon January 19. Farewell services were held from the late home Sabbath afternoon conducted by the pastor, who spoke from Hebrews 9: 27. Her two sons were present with the friends who gathered to pay their last respects to a worthy life.

"Blessed are the dead who die in the Lord, for their works do follow them." E. A. W.

VAUGHN.—At the Masonic Home, Utica, N. Y., December 9, 1921, John G. Vaughn.

Mr. Vaughn was the oldest son of the late John G. and Susan Stanton Barber Vaughn, and was born in Pawcatuck, Stonington, Conn., sixty-nine years ago. Besides his mother, 91 years of age, he is survived by four sisters—Mrs. Waity Cunningham, of Noank, Conn.; Mrs. Susan Chase, of Wakefield, R. I.; Mrs. Elizabeth Burdick, of Westerly, R. I., and Mrs. Clara Slocum, of Providence, R. I.; also by two brothers—Clarence M. Vaughn, of Providence, R. I., and Richard Vaughn. A brother George Vaughn died in 1920.

The funeral was held at the Shelter at River Bend Cemetery, Monday, December 11, and was in charge of Franklin Lodge, No. 20, F. and A. M. of Westerly. *

JETT.—William Jett, second son of John and Mary Watson Jett, was born January 18, 1840, in what is now Barbour County, W. Va., and departed this life at his old home February 5, 1922, aged 82 years and 18 days.

At the age of nine years he moved with his parents to what is now Berea, Ritchie County, and has remained a loyal citizen for seventy-three years.

At the outbreak of the Civil War he enlisted

in Company G, Fourteenth Volunteers, West Virginia Infantry, and served as corporal. Not being of a strong physical constitution he at one time was honorably discharged and sent home to die from the effects of the measles, but when he had sufficiently regained his health he re-enlisted. During his service for his country he was in seventeen engagements and was severely wounded in the Battle of Cedar Creek, Virginia, on October 19, 1864, and was confined in the hospital in Baltimore until the close of the war.

On October 11, 1866, he was united in marriage to Miss Sophronia E. Lowther, of Berea, W. Va., and to this union were born four sons and two daughters, namely, Leonard F., Salem, W. Va.; Walter B., whose tragic death by drowning occurred January 29, 1893; J. Stillman, Boulder, Colo.; William V., at home; Mrs. Okey S. Law, Camden-on-Gauley, W. Va., and Mrs. Corlis Sutton, Berea, W. Va.

In early life he professed Christ as his Savior and united with the Baptist church at Auburn, W. Va. Soon after he was married he embraced the Bible Sabbath and at the organization of the Ritchie Seventh Day Baptist Church in 1870, he and his good wife became charter members and remained faithful until the end came. On October 22, 1870, he was made clerk of the Ritchie Church and served in that capacity for eleven years. Being in poor health for many years he was thus deprived to a great extent of church attendance and work, but was a loyal supporter of the church.

For forty-nine years he lived in the old home by the side of his old neighbor and friend, Uncle John Ehret, who passed away on the sixth, the day after Uncle William's death. They always loved and respected each other.

No man could feel and confess his human and moral shortcomings more than Uncle William Jett. He was a kind and accommodating neighbor, honest and helpful. He was a real father, a kind and considerate companion, and will be sadly missed in the home and community.

Besides the sons and daughters, he leaves his companion, two brothers, Sylvester, of West Union, W. Va., and Otha, of Roane County, W. Va., a number of grandchildren and many neighbors and friends to mourn their loss.

The last sad rites were held February 8 at 10:30 a. m. in the Pine Grove M. P. Church, jointly with those of his old neighbor and friend, John Ehret, by Pastor W. L. Davis, assisted by Rev. D. Burdett Coon, Missionary Field Secretary, Battle Creek, Mich., and Rev. Clyde Wigner, of Pullman, W. Va. M. P. Church.

Soldier for Christ and country,
Thy battles o'er, thy suffering done, thy victory won;
Enter thou into rest and be forever blest,
Where sickness, pain, sorrow and death can never come. W. L. D.

JONES.—Lovie Jane, eldest daughter of Hezekiah and Hannah Hughes Sutton, was born February 23, 1854, in the vicinity of Berea, Ritchie County, W. Va., and departed this life February 8, 1922, aged 67 years, 11 months and 16 days.

In June, 1879, she was married to Joshua Jones,

and to this union were born two children, one son whom God took in infancy, and one daughter, Ethel, who is now Mrs. R. B. Jett, of Hartly, W. Va.

When she was but fourteen years of age she professed Christ as her Savior, followed him in baptism and united with the old Pine Grove Church, and when that church disbanded she became a member of the Ritchie Seventh Day Baptist Church and kept faith and step with its members until she went into the church triumphant.

For many years she was a faithful Bible school teacher, and there are those who gladly attribute some of the Godly principles in their lives to her devout and faithful teaching. She loved the church and its work and worship. In her declining health she has not been permitted to attend the meetings of the church. This was one of her greatest regrets. But she always had a deep interest in the church, supporting it with her prayers and means.

In the home she was a faithful companion, a loving, tender mother and a great friend to all who knew her. Her home was one of hospitality, was always open to those who would enter and abide, and she was always the cheerful servant of all.

During the last of her sickness she was a great sufferer. But she bore it all with much patience and Christian fortitude. Though she had a great desire to remain in her home with her companion, with her friends all about her, yet when the end came she was reconciled to go. This little

narration would not be complete without speaking of the untiring devotion of her companion during all the long days and nights of her affliction. He did all that could be done for her comfort. But Aunt Lovie and Uncle Joshua have many dear ones and friends all about them who were ever present to render assistance in their time of greatest need. Time and space would fail us to mention them all. God bless them!

She leaves in bereavement her husband; one daughter, Mrs. R. B. Jett, of Hartly, W. Va.; one sister, Mrs. Rachel Bee, Clarksburg, W. Va.; two brothers, Francis and Herman Sutton, Berea, W. Va.; one step-daughter, Mrs. Homer Prunty, Walker, W. Va.; five grandchildren, six step-grandchildren and five great-step-grandchildren, and many neighbors and friends.

Thus, another of our loved ones, a friend indeed because she filled a real need in our lives, has left us, but with a fond hope that we shall meet again where partings will be no more.

The funeral was held Friday at 10:30 a. m. in the Pine Grove M. P. Church. Pastor W. L. Davis conducted the funeral assisted by Brother S. A. Ford. Interment was made in the old Pine Grove Cemetery.

DEATH

"We are too stupid about death. We will not learn

How it is wages paid to those who earn,
How it is the gift for which on earth we yearn,
To be set free from bondage to the flesh;
How it is turning seed-corn into grain,

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"We are too selfish about death. We count our grief

Far more than we consider their relief
Whom the Great Reaper gathers in the sheaf,
No more to know the season's constant change;
And we forget that it means only life,
Life with all joy, peace, rest, and glory rife,
The victory won, and ended all the strife,
And heaven no longer far away or strange.

"Their Lent is over, and their Easter won,
Waiting till over paradise the sun
Shall rise in majesty, and life begun
Shall grow in glory, as the perfect day
Moves on, to hold its endless, deathless sway."

W. L. D.

DAVIS.—Anna Sullivan Davis, wife of Theodore Gardiner Davis, died in Shanghai, China, on February 23, 1922, in the fortieth year of her age.

For particulars see elsewhere in this paper.

T. L. G.

BASSETT.—Lewis T. Bassett, son of Nathan L. and Adelia T. (Read) Bassett was born in the town of Linn, Wis., November 25, 1848, and passed from this life at his home in New Auburn, Wis., February 1, 1922.

For forty years or more Mr. Bassett has been identified with the town of New Auburn, Wis. His old neighbors and friends say: "A good man has gone from us, for he always stood for the highest moral interests of our town." "He would give his last dollar to help the needy." "He loved our boys and girls and tried to help them to high ideals."

Services were held in the Seventh Day Baptist church, New Auburn, Wis., on February 4, 1922, conducted by Rev. J. H. Hurley, assisted by Rev. C. B. Loofbourrow and H. J. Myers. Extra chairs were brought into the church to accommodate the friends, both old and young, who came to express their appreciation for their old friend and neighbor. The body was laid to rest beside that of his father's in the New Auburn cemetery.

J. H. H.

SHELTON.—Thomas Fuel Shelton was born March 31, 1872, at Stonefort, Ill., and died February 22, 1922, at Fouke, Ark.

In 1916, he moved from Stonefort to Fouke on account of his health.

Mr. Shelton became a Christian at the age of eighteen, but did not unite with any church until he was thirty-three years of age, when he joined the Stonefort Seventh Day Baptist Church, of which he remained a member until he moved south. Six years ago, he transferred his membership to the Fouke Seventh Day Baptist Church.

In 1897, he was married to Hortense Keith. This union has been blessed by one daughter, Ruth.

He leaves his wife and daughter, his father and one sister, besides a host of friends. He will be remembered as a loving husband and

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father, a good son and brother, and as a kind, thoughtful neighbor.

Farewell services were conducted by Pastor Mark R. Sanford, Thursday, February 23. Interment was made at Silverena, near Fouke.

M. R. S.

MAIN.—Lorenzo Judson Main was born in Hebron, Potter County, Pa., February 10, 1845, and died in Orleans, Harlan County, Neb., February 4, 1922.

He was a son of Ezekiel and Ann Janette Main and moved with them when a small boy to Albion, Wis. When seventeen years old he enlisted as a drummer in the twenty-third Regiment, Wisconsin Volunteers, and served his country over three years.

In 1870 he was married to Julia F. Woolworth. In 1871 they came to Nebraska which has since been their home. Besides his wife he leaves a daughter, Mrs. Alice M. Wallace, of Orleans, Neb., and a son, Arthur E. Main, of Mammoth Spring, Ark. Three children died in infancy.

Mr. Main was one of the pioneer settlers of the Republican Valley and a highly honored and respected citizen.

M.

Sabbath School. Lesson II.—April 8, 1922

THE LORD PRESERVES JOASH

2 Kings 11: 1-17

Golden Text.—"Jehovah preserveth all them that love him." Psa. 145: 20.

DAILY READINGS

Apr. 2—2 Kings 11: 1-12. How a Boy Became King

Apr. 3—2 Kings 11: 13-20. How God's Priest Helped

Apr. 4—2 Chron. 22: 10-23: 11. The Story Retold

Apr. 5—Exodus 2: 1-10. God Preserves Moses

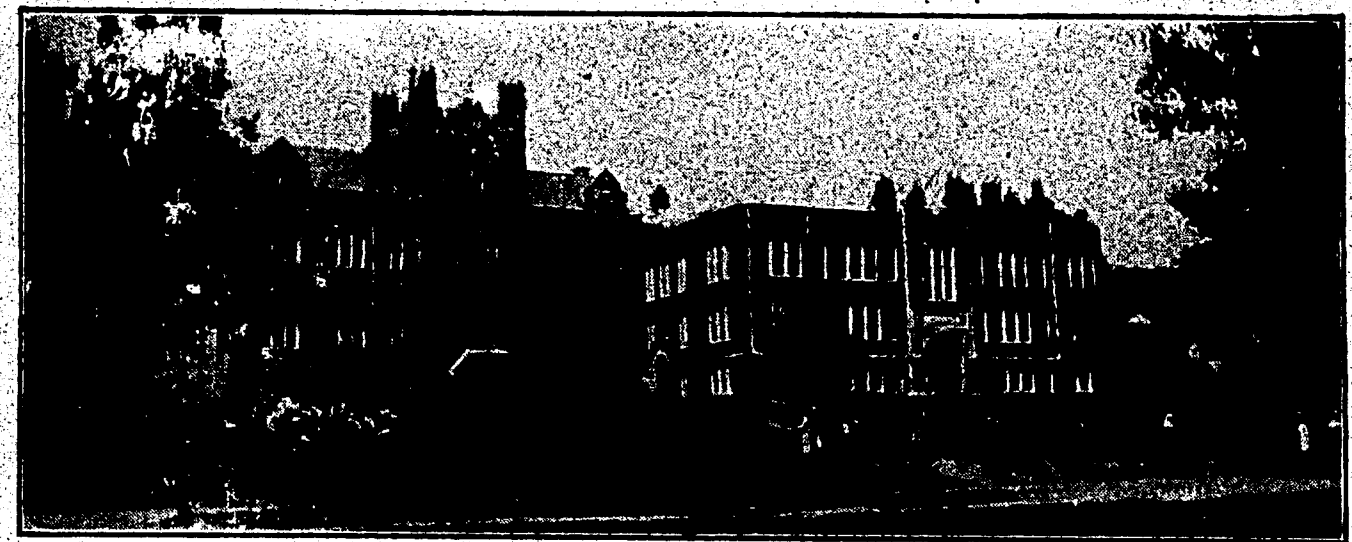
Apr. 6—Gen. 39: 1-6. God Preserves Joseph

Apr. 7—Matt. 2: 13-23. God Preserves the Child Jesus

Apr. 8—Psalm 145: 10-21. God Saves and Satisfies

(For Lesson Notes, see *Helping Hand*)

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A NEW EASTER DAY

Lift up thy head, my child, the golden sun
Is slowly rising in the glorious East.
The Son of God hath ris'n, the Great High Priest!
With healing in his Wings, his victory won!

Lift up thy hands, my son, in thankful prayer;
The law of compensation, can it fail?
Have faith and courage, do not rant and rail,
Thus lose the blessing that should be thy share?

Lift up thy heart, my soul; dawns a new day!
All battle, bloodshed, tumult, war, shall cease;
The tired world shall gain her reign of peace
When she has found at last the perfect way!

Lift up the sons of men, my soul, lift high
The brotherhood of man. In strength and might
Dawns this new day above a great white light
And peace beyond all knowledge typify!
—May Kidder Chase.

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