

The Sabbath Recorder

DO YOU REALIZE
WHAT OUR
FORWARD MOVEMENT
HAS DONE

FOR THE HOME WORK
OF THE MISSIONARY SOCIETY?

AN INCREASE OF NEARLY

100%

IN NUMBER OF WORKERS
AND ABOUT

50%

IN SALARIES AND APPROPRIATIONS

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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SEVENTH DAY BAPTIST DIRECTORY

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Prompt payment of all obligations requested.

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THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

For the joint benefit of Salem and Milton Colleges and Alfred University.
The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

The Sabbath Recorder

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

VOL. 92, NO. 14

PLAINFIELD, N. J., APRIL 3, 1922

WHOLE NO. 4,022

The Help We Need Workers in every good cause often stand in need of help from their fellow-men. They always need help from God, and his help is always ready. He knows just what *his* children need; and he makes no mistake in giving it. But his children are not so wise, and sometimes when they would help their fellows they only hinder them. It is a great thing to be able to help our fellow-men to a better life; and it is a misfortune when well-intended help proves to be a hindrance. Unfortunately, there are some who, from a lack of delicacy or proper tact, hinder rather than help the causes in which they are interested. The bitter chidings of a gloomy prophet of ill may hinder a whole community by intemperate denunciations. The constant blowing of a pessimistic horn is very likely to stir up bitterness of heart that drives men beyond the reach of help. Happy is the man whose message is so bright and cheery and inspirational that his hearers are drawn toward his ideals rather than driven back by his bitterness of spirit. Messages full of hope and good cheer, that turn fear into courage, despair into hope, weakness into strength and sorrow into joy, are the messages most needed in these strenuous days of temptation and trouble.

One of the great Scotch evangelists once said: "If I can put one touch of a rosy sunset into the life of any man or woman, I shall feel that I have worked with God." On the other hand if my efforts to help my fellows are so misdirected as to fill hearts with gloom and despair I should feel that I was working with the evil one.

When men are doing their best to build up the kingdom of God, and that too against fearful odds, then they need words of goodwill and cheer, to make them strong. Lugubrious messages that hamstring the spirit of the workers are never needed. In times of hard work and struggle and battle, when burdens are heavy, and when victory seems far off, then is the time when every man, woman and child among us should unite in the poet's message:

Be strong!
We are not here to play, to dream, to drift.
We have hard work to do, and loads to lift.
Shun not the struggle, face it, 'tis God's gift.
Be strong, O men, be strong!

Be strong!
It matters not how deep entrenched the wrong,
How hard the battle goes, the day, how long;
Faint not, fight on! Tomorrow comes the song.

A Contented Spirit Makes a Happy World When but a little boy in district school, reading in a pictorial reader, we learned a brief paragraph, used at the bottom of the page as a filler, which ran like this: "Contentment is the foundation of all our enjoyment. Whether farmer, mechanic or manufacturer be content; for in this consists the great secret of human happiness." When we had to "speak pieces" some one of the boys was pretty sure to have this paragraph and although fully three score and ten years have told their tale of life since then, the words still cling to memory. We can still see the page, and recall just how the lines looked; but we can not begin to tell how many, many times we have repeated the words when, alone at our work, we have been in reminiscent mood.

Some way, this morning the words came trundling out from the realm of sub-consciousness, and persisted in claiming attention, as they had not done before in years. Why should they not persist in being heard? Can we think of any better "starter" for a little talk with the great world of people, all of whom are seeking happiness, and many of whom are wondering why they do not find it?

It may be that this "great secret of human happiness" has escaped the attention of some. If so the world can not look bright, and the outlook will not be hopeful.

We are given glimpses of discontented people in the Bible, even while they are being led on by a God of infinite love. The best of people become discontented sometimes, when burdens grow heavy and misfortunes come upon them. But it must be that for the moment, they lose sight of God;

and, like poor old Job, fail to "see the bright light in the clouds".

Joshua, the hero of Israel, must have forgotten the help of God when he threw himself down and, looking back, wished they "had been content to dwell beyond Jordan".

Several times the importance of a contented spirit is urged upon the children of God in the good Book. John the Baptist urged men to be content with their wages. Paul learned, "in whatsoever state I am therewith to be content". To Timothy, he said: "Godliness with contentment is great gain", and "Having food and raiment, let us be therewith content". The writer to the Hebrews said: "Be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee."

That old reader of our childhood must have been entirely right in exalting contentment as being the foundation of happiness and the secret of real enjoyment.

To be discontented, and therefore unhappy, in this beautiful world is a great misfortune. The saddest feature of all comes when discontent is the result of sin. There is no contentment with a guilty conscience. How thankful we should be that a loving Father has provided an easy and sure way to get rid of such discontentment and receive in its place the peace that passeth knowledge.

But much of our discontentment comes not from open sins but from unwise decisions and from false reasoning as to the philosophy of life; yes, and from failure to control the inborn tendencies of our dispositions.

The habit of being contented with one's lot can be cultivated like any other habit. Many a poor soul grows miserable in heart by chafing and fretting over little things that can not be helped. One of the very best disciplines promoting a lovely life is found in the successful effort to keep sweet and smiling under provocations and when things do not go just to suit us.

That is a false and pernicious reasoning which overlooks the present causes for happiness, and dwells upon the enjoyments of days gone by, and, looking forward, longs to be happy *sometime*. Really, if we can not find good reason to be content and en-

joy life today, there is very little ground for hope that coming days will find us more contented.

Again, it is folly to think we would be more contented if we were rich, or could have a high social position such as others seem to enjoy. The very spirit of discontent that makes us unhappy now, would follow us into the new conditions and make us miserable there. Indeed, the chances are that the very ones you envy and whose condition you covet, are as unhappy as you are, and very likely are wishing themselves in your place. Their pathway may be as thorny as yours.

If we cultivate a discontented spirit we must suffer the consequences. We can not get away from ourselves no matter what changes we may make.

Oh! if we could only get the vision of this glorious life, filled full with treasures of God; so that each one could say: "Thy comforts delight my soul," it would be far better than to veil our eyes and say there is nothing to see; stop our ears and claim that there is nothing to hear, and harden our hearts to the life throbbings of the universe, filled with the Spirit of the Mighty One.

Unworthy Motives The religious press and **Loyal Citizens Beware** council of churches have, for several months, been bringing constant pressure upon the people's representatives in Congress in favor of the ratification of the treaties growing out of the Washington Conference. The great church world seems to be awakening to the fact that America's worst foes are those of her own household. The "playing politics" with world peace, which has been so evident in Congress of late has been carried far enough to alarm the world. If it has resulted in arousing the Christian conscience of the nation some good may come therefrom. The best people of the land are crying aloud against the unworthy motives so evident in this play for political capital.

The evidence is not wanting to show that some were out for revenge because the League of Nations was rejected. Others evidently have been scheming for political capital for the next campaign. Some seem bound to fight everything they did not originate. And we fear that some were too willing for our nation to take warlike steps toward nations beyond the Pacific, and un-

willing to show the right spirit toward them. War rather than peace seemed preferable to a few.

It is certain that all these motives are unworthy. Loyal, peace-loving citizens must beware! They must unite heart and hand, and teach and vote against every unworthy political game.

Alumni Association That was a bright **Has Its Annual Dinner** and happy company of one hundred and fifty-eight people gathered in the main dining hall of the Park Avenue Hotel in New York City on the evening of March 25, 1922. It was under the auspices of the New York Alumni Association of Alfred University, and proved to be the largest, as to numbers, of all their annual meetings.

We did not see as many old-time students there as in years gone by, but the attendance of those of more recent years was all that could be desired. The old boys and girls are rapidly passing away and year by year their number must be less; but we are thankful that the new generation is keeping the ranks full.

The secretary in charge, Mr. Clarence E. Greene, proved to be a son of one of the "big boys" in our first school in old Lanphear Valley, fifty-three years ago. The "teacher" of that winter spent many happy hours in the home of the Greenses.

The toastmaster, Mr. Royal Cottrell, was a son of our old boyhood friend, Rev. Ira Lee Cottrell, of old Allegany County, N. Y. Here and there one in the large company, sons or daughters of friends of long ago, recalled many happy memories enjoyed with their home folks before they were born. It was indeed a pleasure which but few in that banquet could know, to watch these young people,—indeed some of them in mid-life—to note the family traits and resemblances, and to muse upon scenes enjoyed long ago in the homes and company of their fathers and mothers. This gave us as much pleasure as did the other enjoyable things in the banquet.

Both the *menu* and the after-dinner feast were excellent. But these did not interest us any more than the feast of reminiscences referred to above.

A fine glee club of fourteen young men treated us to several college songs; Miss Ruth Kemper gave two charming violin

solos, and Mrs. Frances Terhune and Miss Eleanor Prentice sang two duets. All the music, and the college yells were greatly enjoyed.

There were five addresses. President Davis reported the successful raising of \$375,000 for Alfred and spoke of changes that had come in matters of education. Rev. R. Ray Petty, pastor of the Judson Memorial Church in New York City, and pulpit "supply" for our own church that worships in the Judson Memorial, and Mr. Frederick A. Wallis, Ex-Commissioner of the Port of New York, were very interesting speakers. Doctor Petty is a live worker in lines of social betterment among foreigners within reach of his church.

His words about the lack of heart work in our treatment of foreigners who came here ought to be sent broadcast throughout America. The problem of Americanizing the foreign-born is one of the most serious problems confronting the American people. Under the law of competing standards the lower class drags the higher down to its own level; and this is bound to come as regards the increasing foreign element if America does not wake up. Americanization requires something more than merely teaching our language. Both sides must be taught to think in terms of the heart. Mind alone can never accomplish the desired end.

We can not expect foreigners to love America; we can never hope to Americanize them so long as we make it next to impossible for them to live decently in our country. It is time for us to begin to think of the new day for them in terms of a little bit of love. This was a wonderful speech. And when Ex-Commissioner Wallis began, he corroborated all Mr. Petty had said, and held the audience spellbound by adding the story of most thrilling experiences, and by describing conditions on Ellis Island.

His arraignment of the officials and guards for inhuman treatment of the immigrants was enough to stir the blood of the coldest hearted. He spoke of the immigrants as human beings, with flesh and red blood like ours, and yet as being treated like animals. The future outcome in America from the experiences on Ellis Island, will be governed largely by the treatment we give them there when they first arrive. We can make anarchists out of men there in

one night; or if we treat them right while there we can make good Americans out of them.

Two other members of the Alfred faculty spoke of their respective departments. Prof. Russell Ferguson spoke for the Chemistry department, and Mr. Archie E. Champlin, director of the Agricultural School, described the work of making better farmers.

As soon as the speaking was over, we had to rush for midnight trains, and the alumni banquet of 1922, with its happy social hour before dinner, and its feast of music and of food for body and mind were things of the past. They will all be enjoyed in memory for many years to come.

A Characteristic Spirit Of the Outlaw Crowd William H. Anderson, State Superintendent of the Anti-Saloon League in New York, who has been so active in thwarting the plans of the rebels against the Constitution of the United States; and who has exposed the bootlegging, outlaw criminals, has received a letter purporting to come "from ex-service men", warning him to give up his work or be killed.

We quote one paragraph here showing the characteristic of the bootlegging fraternity—a characteristic which the spirit and tone of most of the New York daily papers have helped to cultivate and foster by their attitude toward the Eighteenth Amendment, and *against* those who labor for its enforcement.

The paragraph referred to follows:

It is thoroughly understood by all of us beforehand that eliminating the Anti-Saloon League as a body is almost impossible. Any organization that spreads its poisonous tentacles over the length and breadth of the land would be hard to rid the country of. But we do know—and are going to make one of the most sincere efforts that has ever been tried—to eliminate the individuals who we believe—as do millions of others—are responsible for the conditions now existing in this country of ours. If your words and actions henceforth are not silenced, and if you do not take your place quietly in the great body of American citizenship we mean to kill you without the slightest compunction. This decision has been arrived at after calm, cool forethought of the consequences and will be met with the deepest convictions of the justice of our actions.

Just think of it! This spirit is getting to be all too common in our own land. It belongs beyond the seas, and not here.

The American people can not go to sleep

over the question of the enforcement of the fundamental law of their land, and hold their peace while the great daily papers constantly favor the outlaws who spurn the Constitution and defy the government, without reaping the inevitable results of such guilty inactivity. There must be an awakening from the dominant indifference that seems to prevail under the anarchistic teachings of so many public newspapers that sympathize with outlaws, or the day is not far distant when America too must writhe under the murderous scourge of Bolshevism.

"THE BOOK OF BOOKS"

In keeping with a long cherished desire I have commenced the writing of a series of Bible Studies—studies about the Bible, and studies in the Bible. If Doctor Gardiner consents they will be published in the RECORDER, and in short divisions. And if a kind and wise Providence keeps me in life and health this will be the task of a few years.

It would be very gratifying and helpful if the Studies should be read by such persons as the following, and the reading reported to me with natural suggestions and questions:

By those who love the Book our fathers and mothers read, in the hope that they will love it still more.

By ministers who have had college and seminary training, in the hope that they will send me criticisms of method, language, and content.

By ministers who have not had these school advantages, in the hope that by means of friendly question and answer correspondence I may be of service to them.

By teachers in the church-school and other Christian workers, because the Bible is the chief source-book of needed facts and truths.

By any who would like to be credited on the records of the seminary for work done. Requirements for this will be furnished upon request.

By our young people. No education and culture is complete, however extended, that neglects the Christian religion. And the Bible is the leading textbook in religious education.

By men and women busy in the common affairs of every day, in the hope that they

may find religious, mental, and even physical renewal in the Book of Life.

By those who may not call themselves Christians, in the hope that the Spirit of God, by means of the Bible, will lead them into the fellowship of Jesus.

ARTHUR E. MAIN.

Alfred, N. Y.

AN APPEAL

[The RECORDER extends this appeal to all the friends of Salem College, whether Alumni or not.—ED.]

To the Alumni and Former Students of Salem College.

DEAR FRIENDS:

For the second semester of the present year, we are glad to report an enrolment of over three hundred students in regular attendance, and for the entire year a net enrolment of over five hundred different people.

The loyalty and co-operation of the student body has been a source of encouragement and satisfaction to those in authority, throughout the year. The grade of work being done is, we believe, better than usual and the school spirit is wholesome.

The Science Club, the Quill Club, and the Dramatic Club has each rendered valuable service in their respective fields. Each club has put on some unique activities and each has added, or will add, some valuable equipment for the use of the college. The college paper, the *Green and White*, which we hope you have had the privilege of reading, has made friends for the school; and the college annual now in the making, will be a credit to the institution. The football and basketball teams have made splendid records not only in winning games which has been almost phenomenal, but also in the conduct and general reputation maintained by the teams both at home and abroad.

All in all, we feel that the present year is the best so far. There is but one thing lacking to make it a complete success and that is sufficient funds to meet all the bills. We must not add to the debt of the college. The deficits of last year and this would add about fifteen thousand dollars to the indebtedness if we were to allow them to go unpaid.

Some time ago a movement was started to have this fifteen thousand dollars all

pledged before commencement in June, giving till September first to make final payment. A member of the Board of Directors of the college started the campaign by giving one thousand dollars. He and his good wife have now pledged themselves for almost that much more provided the amount is all raised by the appointed time. More than enough has been pledged to take care of last year's deficit, but the sledding is now getting hard. About six thousand dollars must yet be raised, and we are appealing to all former students and alumni to help us put this over before the first of June.

We want it understood, however, that no appeal will be made at commencement for funds for any purpose. We are expecting a big rally commencement week and expect no financial matters to be presented to mar the happiness of the occasion. But wouldn't it cause "a grand and glorious feeling" to hear announced on Commencement day that the deficit for the two years had been wiped out and we had attained our first financial objective on schedule time? With every one lifting we believe it will go over in good shape. May we count on you? If you can not send your check now will you not send your pledge payable the first of May or September, or both, and thus give the solicitor the added courage he is feeling the need of just now to push on to a successful finish? We shall await your reply with interest.

May you be successful in your chosen field of work, and abundantly blessed and prospered.

Yours very truly,
M. H. VAN HORN,
Solicitor.

Salem, W. Va.,
March 20, 1922.

Viscount Shibusawa, of Japan, who assisted so greatly in making a success of the World's S. S. Convention at Tokio, has given evidence of his interest and his desire to co-operate in great international movements, in that he has become the head of a Japanese Near East Relief organization, which will collect and forward funds for aiding the refugees and caring for the thousands of war orphans in the Near East.—C. V. Vickrey.

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 CONFERENCE ON THE PROMOTIONAL WORK OF THE DENOMINATIONS

A. J. C. B.

About a year ago there was held in New York City a meeting of the directors of the forward movements of the various denominations, which meeting I was unable to attend. Another was held in the same city last November, which I did attend, to my great profit, I felt.

Now another meeting has been called to meet this time in Atlantic City, and this one again I shall be unable to attend, because of other engagements.

Previous to the time of the meeting copies of the pamphlet literature of each denominational forward movement are to be sent to all the forward movement directors. The General Secretary of the Federal Council is to act as distributing agent in this matter. From the Seventh Day Baptist New Forward Movement the promotional agencies of each of the other denominations will receive four pieces of literature as follows: "A Hand-Book of the Seventh Day Baptist Forward Movement," "Report of the Commission of the Executive Committee," "Making the Annual Canvass," and "Seventh Day Baptist Hymns and Songs".

I have no doubt I shall profit from the literature of the other denominations, and I am very glad to have them know what Seventh Day Baptists are doing. Of course in the case of the "Hand-Book" there are six pieces of literature, since it comprehends the six issues of the "Projector."

I am sure many readers of the SABBATH RECORDER will be interested in looking over some of the topics that are to be considered at this Atlantic City meeting. It will be understood that the "promotional" enterprise of Seventh Day Baptists is the Forward Movement, and the "administrative" agencies are the boards. A study of the topics with this in mind will reveal their timeliness and pertinency when considered in the light of our own organization and activities.

There are three items under the head of PURPOSE OF THE CONFERENCE

- (1) To ascertain the present status of the promotional enterprise in the denomination.
- (2) To consider the relation of the promotional organization to the administrative agencies.
- (3) To consider concrete ways in which the promotional work of the denomination, whether through the boards or a central agency, may be brought to larger effectiveness.

The first morning session is to be given to reports on the "Present Status of the Promotional Organizations in the Various Churches." "Present Status of the Approved Interdenominational Organizations with Reference to Promotional Work." "The Present Financial Situation in the Various Denominations."

"Available Resources for an Expanding Promotional Program" are to be considered as follows:

1. Securing the fuller co-operation of the local church.
2. Co-operative benevolence through the budget system.
3. Larger individual gifts.
4. Better methods of educational publicity.
5. Missionary education.
6. Stewardship.
7. Life enlistment.

The second forenoon, with which the conference closes, will be given to discussion looking to the future plans for the work.

Just what form our own organization will take at the close of the five-year period is one which should receive serious and prayerful consideration by Seventh Day Baptists. That it is a question common to all the denominations that are now in any organized forward movement is attested by the following topic:

What development or changes may the denominational promotive movements reasonably expect in their own work during the next few years?

- a. Are they to become more authoritative or are they to remain chiefly suggestive and inspirational in scope?
- b. What is to be their relation to the administrative agencies?
- c. Are they to assume larger administrative responsibility or to remain purely promotive?
- d. Are they to become largely money-raising agencies or to become promotive of all those interests which underlie the administrative work of the church?

I commend especially this last topic, with its four sub-topics, to the careful consideration of the members of the Commission, and of the active members of our boards. In fact every one who is interested in the future welfare of the denomination should take some time to meditate upon these topics.

INTERNATIONALISM—THE TRUE DISARMAMENT

MARGARET E. LA MONT

(Prepared for Nortonville Seventh Day Baptist Missionary Society Service, December 10, 1921.)

Disarmament, as the word is ordinarily used, refers to such things as the scrapping of great battleships. I wish to apply it to the scrapping of international prejudices.

Little Willie and little Tommie may fold up their dangerous looking jackknives and put them away—and then glare at each other the rest of the afternoon, or at least whenever they get a chance. So long as little Willie and little Tommie retain the spirit of war, there is danger that they may again take up the weapons of war. Hostilities do not really cease, until the war spirit ceases.

What are the conditions which keep the war-spirit alive in nations?

One of the deepest and most elusive

causes of war-spirit is the feeling which draws a little circle of exclusiveness about our own family, our own church, our own community, our own State, our own nation, and counts everything outside that circle as unworthy of the same measure of sun and rain that falls on ourselves—that spirit which prays,

"God bless me and my wife,
My son John and his wife,
Us four,
And no more."

A far better prayer is that Christian prayer of Tiny Tim, "God bless us every one."

It is well for us all to get out of Riggan, as did old Sammy Craddock. Sammy, you know, had never been outside his own home town. One time he took a trip over into the neighboring parish and found to his surprise that it was a bit different from Riggan. Returning home, he speaks thus:

"Well, Sammy, owd lad, tha's not seen aw the world yet, tha finds out, their's a bit o' summat outside Riggan. After aw, it does a mon no hurt to travel. I should na wonder if I mought see things as I nivver heard on if I gotten as fur as th' Contynent."

And Sammy, musing on the peculiarities of "th' Contynent," further says:

"Their's France, now—foak say they dunnot speak Lancashire i' France and con-na so much as understand it."

"Well, their's ignorance aw o'er the world."

Old Sammy had still much to learn. But he had learned at least this: "Their's a bit i' summat outside Riggan." In the words of the Master, "Other sheep have I which are not of this fold." And the sheep are not necessarily black sheep just because they graze in a different pasture from our own.

How may we get out of Riggan?

Sammy's method is travel, at least as far as the next town. But we must travel with our eyes open, both physically and spiritually. We recall the story of the frivolous American who visited the Art Gallery in Amsterdam. Standing in a room hung with the famous painting of Rembrandt, he looked lackadaisically around and remarked: "Wonder if there is anything here worth seeing." We recall the story of the

women who climbed high up in the Alps. In the valley below and on the lower slopes, the trees were bright with autumn foliage. On the upper slopes was the deep green of the pines. Above, rose the snow-clad peaks in their dazzling whiteness, while over all was the blue sky and the sun. In full view of all this, these women inquired, "We heard there was a view up here; where is it?" Verily, "from him that hath not shall be taken away even that which he hath."

Travel, however, has its limitations. Or, more accurately, we humans—most of us at least—are limited as to the amount that we may travel. How else may we gain broader sympathies with the world?

We may gain much by study of other lands—their geography, their history, their language and literature, their painting and sculpture, their music.

Even geography alone may teach us much. I think it was in either Burma or Siam—at any rate, it was one of the smaller Asiatic countries—that there was a map of the world in use before the civilizing foreigner had meddled much with the country. This so-called map of the world, however, showed only their own little country, and its nearest neighbors—and their own little country was the lion's share of the world. They were grievously disappointed when they were taught the real truth about the globe and its many countries. Yet they found some consolation in the fact that England, which makes so much noise in the world, is even smaller than their own land.

In the study of history, one of the greatest lessons is that history repeats itself. In spite of minor differences, again and again the same old characters meet the same old situations with the same old solutions, succeeding or failing in the same old way. Again and again, young nations arise by their physical vigor, mental alertness, and unspoiled morals; grow powerful, grow rich, grow luxurious, then fall by their own corruption. It is the same old story.

As we study the languages, we find a hidden resemblance lurking in words of the same or similar meaning. Thus, we find English father, German *vater*, French *pere*, Spanish *padre*, Latin *pater*—the same old word in every instance.

And the resemblance of thought in liter-

ature? Take but one field—that of humor, and let us see how old some of our modern jokes are. These I quote are translations from the ancient Greek, but do they not sound Irishy?

"One of two brothers having died, a simpleton met the living one and asked him, 'Did you die or your brother?'"

"A friend wrote to a simpleton who was in Greece, to purchase some books for him. But he neglected it, and when, after awhile, he was visited by his friend, he said, 'The letter, which you sent me respecting the books, I did not receive.'"

Take a different field, that of religion, and we find Homer, perhaps a thousand years before Christ, telling us, "I have noticed that all men pray." So, whether in the realm of the sublime or the ridiculous, we find the same human nature.

In like manner, after we have studied one of Millet's paintings of French peasant life for awhile, we begin to see something in it besides the wooden shoes and other peculiarities of costume. The universal human nature is visible despite the quaint garb.

In music, we learn to know and relish certain national peculiarities, such as the weird plaintiveness of a negro melody, the Scotch snap—so familiar now in our American ragtime—or the tendency of a Norwegian tune to fall back from the seventh tone to the fifth instead of going on up to the eighth. And underneath these distinctive peculiarities may be discovered the same human nature seeking expression.

So a necessary phase of our study is the recognition that, under all the quirks and queerness that distinguish one individual from another and one nation from another, is the same old human nature.

"The colonel's lady
And Judy O'Grady
Are sisters under the skin."

But you will recall that Sammy said "They dunnot speak Lancashire i' France." Old Sammy's words hit one of the barriers which have kept individuals and nations apart in all ages since Babel—the want of a common language. Turn the pages of history and see how conquering nations have insisted that the conquered shall learn the language of the conqueror. See Alexander of Macedon carrying the Greek tongue from the Ionian Sea to the Indus

River. See the Roman conquerors so popularizing Latin that today the speech of France, of Spain, of Portugal, of Roumania, is not the old native speech, but a descendant of Latin. And in our own day, note the insistence of the United States that those who come to our shores shall also come to our language.

But when two nations do not have the same government, how can we expect them to have the same speech? Even granting that both would be willing to speak the same language, how would they agree which one to adopt?

There are, at present, more than one thousand languages spoken on the globe—so different that each is unintelligible to the speakers of any other. Languages less distinct, but still different, are counted by thousands. This being the state of human speech, the advantages of one tongue familiar to all may readily be appreciated. But no one tongue can be chosen from the multitude owing to the intense jealousy of every other.

During the past two centuries, there have been more than sixty attempts to create a language, not to take the place of existing languages, but to serve as a medium of communication.

One of these artificial languages which attracted much attention was Volapük, invented in 1879 by Johann Martin Schleyer, a German priest. His ideal was a perfect language having the best features of existing languages and lacking the useless, irregular and difficult. In this, he was partially successful.

Volapük gained many adherents in Holland, Belgium, France, Spain and England. In 1889, it was estimated that there were 110,000 students of Volapük.

In more recent years, one hears much about another artificial language, younger and simpler than Volapük.

Some years ago, a little Jewish boy walked the streets of his native city, Bialystok, in West Russia. Around him he saw four sharply separated nationalities—Russians, Poles, Germans and Jews. Looking ahead to the future he dreamed of the time when they might all dwell together in peace.

As he grew older, he began to think that the solution of the difficulty lay in one common speech. After years of effort, a new tongue was given to the world. The name

of the inventor was Lewis Zamenhof, and the name of the new tongue was Esperanto.

The language is peculiarly simple and free from irregularities. All nouns end in "o", all adjectives in "a", all infinitives in "i", all adverbs in "e". Think what a lot of work that saves for the schoolboy.

To illustrate the character of this language, the Twenty-third Psalm, familiar to us in English as, "The Lord is my shepherd; I shall not want," in Esperanto reads thus:—

"1—La Sinjoro estas mia pastisto; mi nenion bezonos.

"2—Li min kusigas en verdaj herbejoj: li min kondukas apud la akvo trankvila.

"3—Li resanigas mian animon: li min kondukas sur la vojoj de justeco pro sia nomo.

"4—Vere, kvankam mi pasus tra la valo de l'ombro de la morto, mi timus nenian malbonon: car vi ceestas ce mi; via vergo kaj via bastono ili min konsolas.

"5—Vi pretigas antaŭ mi regalon meze de miaj malamikoj; vi sanktoleas mian kapon: mia kaliko superfluigas.

"6—Nepre boneco kaj kompteco sekados al mi ciujn tagojn de mia vivo: kaj mi restados ce la Sinjoro eterne."

The scrapping of great battleships, observant travel, sympathetic study of other peoples, a common language—these are some of the means that have been suggested for bringing the nations closer together. Need I tell this audience that greater than any of these is religion? "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."

"William C. Pearce, Associate General Secretary of the World S. S. Association, now on a round-the-world tour of visitation, recently spent some time in Constantinople, where he conferred with the Patriarchs of the Greek Orthodox and the Armenian churches, and also visited the orphanages where the American people through the Near East Relief are feeding and educating thousands of children.

"After seeing the work which is being done for these children, Mr. Pearce declared there was hope for a new civilization in that devastated land. He predicts that the future will see a World S. S. convention held in the ancient Moslem capital."

MISSIONS AND THE SABBATH

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

MISSIONARY AND TRACT SOCIETY NOTES

SABBATH-KEEPING

"You can lead a horse to the watering trough, but you can not make him drink." There must be a thirst, a sense of need.

You can lead men to the Sabbath truth, but you can not make them keep it. There must be a sense of need, a desire to obey, a thirst for God.

We all have great need of the blessings which the Sabbath affords. Calmness and quietness of heart and mind, meditation and communion with God are among such blessings. It is for Sabbath-keepers to intensify in others the sense of that need by witnessing daily to its blessings.

Selfishness is the great foe to the desire to obey. If obedience never ran athwart our own personal pleasure, convenience, ease, and creature comforts, there would be far less disobedience in the world. The very basis of Christianity in personal conduct is self-denial, self-renunciation, the saying of "no" to self in the line of obedience to the divine.

There can not be very much of a revival in real Sabbath-keeping without a far-reaching revival in a thirst for God, a passion for righteousness, a zeal in seeking the Lord, a divine enthusiasm.

Let us by no means cease in our efforts to lead men to the Sabbath truth; but let us pray and work for greater loyalty, and more unselfish devotion, thereby testifying to its eternal values.

THE SABBATH CALENDARS

There are yet three or four hundred Sabbath Calendars on hand, ready to be sent to those who are willing to pay the price, 15 cents a copy, or in lots of twenty-five to one address, 10 cents a copy, postage prepaid. The Calendar is convenient and useful at all times, but especially so for the months of June, August and September, the times of the associations, the General Conference, and the commencements and fall openings of the schools. Although

three months of the year are now passed, yet the Calendar will be very handy for the rest of the year. Send in the orders.

John Ruskin says, "The least appearance of extravagance, or want of moderation or restraint, is destructive to all beauty whatsoever, in anything, color, form, motion, language or thought; giving rise to that which in color is called glaring, in form inelegant, in motion ungraceful, in thought undisciplined, in all unchastened." Read it again, ponder it well, commit it to memory, learn it by heart, make it your own. "Want of moderation or restraint is destructive to all beauty."

RUTH AND BENJAMIN

One evening as Benjamin came home from the office he did not find Ruth in the front hall, as was her wont, to meet him. And he said within himself, Verily, she must be at some task which she can not well leave.

And he heard a noise in the kitchen that sounded like unto the music of an egg-beater. And going thence he found it even as he had thought, for Ruth was stirring cream in a bowl, and giving heed to nothing else just then. And he stood and watched her till she had finished, and it was a perfect job.

And she said unto him, My dear, I bought two quarts of milk, and the price thereof was thirty cents; and with that little nickle-plated cup I showed thee yesterday I lifted off the cream, and now that it is whipped there are goodly portions for thee and for me and for our son and daughter who are here at home, four cups of cocoa, four pieces of cake, and four small puddings. For thirty cents I scarcely could get the cream alone. And with the milk I have made a pot of cottage cheese, a pound and a half. At Borden's they charge ten cents for half a pound and it is not as good as mine; and the whey that is left is as good for cooking purposes as ten cents worth and more of buttermilk. Hardly would seventy cents have bought, each by itself, the cream, the cheese, and the buttermilk.

And Benjamin said, It is ever thus. Without thy diligence, long ago I had been bankrupt. It is through thy care and skill, and by thy loving toil from early dawn till late at night, that our home is kept, and that we

have enough that's good to eat and wear and make us comfortable. Without thy hands to do, thy head to plan, and thy heart to love and sympathize, I had been long since compelled to give up the calling which I profess, the ministry of Christ.

Sometime, when our people publish a handbook of forms for use in our churches, let it be my part to prepare a Prayer for Ministers' Wives, a prayer of gratitude and thanksgiving for what they are and what they do, and a petition to God to keep them glad and happy in their place so fraught with fretting cares and problems hard to meet.

And Ruth replied, It soundeth well, but you better quit your kidding. Come now, the table is set, let us have supper.

LETTER FROM SHANGHAI

DEAR FRIENDS:

Within the past two weeks there has been occasion to call upon several of our church members, and I have been thinking that perhaps a brief glimpse given into their houses and surroundings might be of interest to you.

First, Miss West and I found our way one afternoon for a half mile or more through some of the less crowded, but muddy, cobble-stone city streets, to a home about half-way between here and the South Gate Presbyterian Mission. We lost some time by making a wrong turn, and afterward were confused when we reached the place, as a tea shop had been recently built directly in front of the house, thus changing the aspect of the neighborhood. Going in through the tea shop, we passed to the house, where we found Mrs. Dzau. Invited into the guest room, we were given an account of her recent trials in illness, both regarding herself and her son. At the best, life seems so full of hard things for the great majority of these people. There is so little that is bright and uplifting.

This Mrs. Dzau, who even for her light, has been so full of mistakes and sin, said that in her suffering, she pleaded with God to forgive her and take her to himself. But he had other answer for her and healed her, for which she seemed grateful. The granddaughter, in that home, one of our former schoolgirls, to whose wedding we went two years ago, was there with her little five months' old baby boy. They said that they

had not yet dared to take him out to be vaccinated, as smallpox was so prevalent in their neighborhood, victims dying all around them daily.

Smallpox has taken a heavy toll from Shanghai this winter, both foreigners and Chinese. It is always a prevailing illness, but the epidemic was particularly severe this year. The fact that among foreigners the disease developed only in cases not successfully vaccinated, has had a profound impression upon thousands of Chinese as to the efficacy of vaccination, and the urgent necessity for it. Many free vaccinating stations were opened, and hundreds availed themselves of the opportunity.

Our next visits were in the homes of two teachers in our Boys' School. In one of them there is a little girl less than a year old, two older children having died. I think this is a really happy home. Mr. Jen tries, it seems to us, to be a real Christian as far as he understands. Both he and his wife have been students in our schools, and have, we feel, ideals worthy of their profession. In the other home were three children, two very bright older ones, who are in our schools, and a baby. Mr. Voong is a graduate of Shantung University, and his home has been in the Province of Shantung, until he began teaching in Shanghai. Mrs. Voong speaks only Northern Mandarin, so we could not converse with her, except as we did so through Mr. Voong, who is thoughtful for his family, and most considerate of us all.

The next home we went to was that of one of the schoolgirls not yet a Christian. Primarily we went to ask her guidance in finding another home, but it was a good well-built new home in which we found ourselves, and the mother was most cordial, though her hands were full with the illness of Me-ling's little brother. Me-ling went with us, and after trying in two sections of that neighborhood, we found a woman of whom we had long wished to know the exact whereabouts. Her story is a long and sad one, and yet how little we really know of the struggles of her life. Surely she has failed in living up to her best knowledge and light, but who can say that we should be her judge? It seemed disappointing that she has been recently living here under the shadow, almost, of the mission, yet in such circumstances as to be ashamed to have us know. Her daughter

whom we have longed to save for a useful, worthy life, at present, seems slipping from us, but God's plan for her we do not yet fully understand.

So much for one afternoon's glimpse into five Chinese homes. The burden of attempt to live a bit better for their opportunities on the part of these people always seems a difficult one to me as I come from visits of this sort, yet in the midst of disease and filth, lack of sanitation, cold, crowded conditions, and innumerable other hard things, they show, here and there, to greater or less degree, the effect of the years of teaching and influence in Christian schools and church. Even in the most discouraging house flowers were blooming, and orderliness was apparent. So we take courage and go forward, for it is only "here a line and there a precept" in growth in the kingdom, and the less the background of Christian influences, the slower the growth.

Last week, another day of visiting emphasized the hopeful side, and I am glad to close my letter with mention of it. About nine o'clock Thursday morning Miss Kevei, one of our former girls, and I started out to visit a former pupil and later teacher in the Girls' School. We went in rickshas to the river, a ride of half an hour from here, where we boarded a ferry boat, a crude, open river craft, and crossed the river in ten minutes. There we took a wheelbarrow and rode twelve English miles across country, in fine air and warm sunshine. We were headed for a town called Tseu-poo, which we reached about twelve o'clock. Mrs. Yung, whose husband is the Tseu-poo postmaster, was cooking the noon meal in the kitchen behind the post-office when we arrived, and her joy at unexpected guests was genuine and oft repeated. We were sorry to find a little sick boy in that home, too. But such neatness and order in the home were a joy to see, and all the evidences of what may be expected of a third generation Christian were most satisfying. We had our lunch with Mrs. Yung and came away at half-past one to retrace our fourteen mile journey over land and river to meet an appointment at five o'clock in Shanghai. A delightful and wholly worth-our-while day.

Sincerely yours,

MARY R. DAVIS.

Shanghai, China,
February 20, 1922.

JEWISH RABBI PLEADS FOR CHRISTIAN CHILDREN

On the evening of March 3, Rabbi Wise, of the Free Synagogue, of New York City, gave a very forceful address over the radio-telephone. In this address, heard by at least 250,000 people from Canada to the Canal Zone and 2,000 miles out at sea, the Rabbi, on that Sabbath eve of the Jewish people, made a plea to the American people to save from starvation the Christian children of Bible lands, "a hundred thousand within our orphanages and two hundred thousand without—the future of Armenia—that brave and innocent Christian land."

"And remember, my fellow Americans, who are through the magic of this instrument within the range of my voice," continued Rabbi Wise, "remember that these were our Allies, the bravest of the brave in our war against Central Europe and Turkey to preserve the freedom of mankind. Let us deal with them as if they were our own. They are our own—they are God's children. Let us make them America's children—our little ones, and let us serve them and save them as we would have our little ones served and saved if these were in need."—*Near East Relief Service.*

AT THE PLACE OF THE SEA

Ex. 14: 10-31

Have you come to the Red Sea place in your life,
Where in spite of all you can do,
There is no way out, there is no way back,
There is no other way but through?

Then wait on the Lord with a trust serene,
Till the night of your fear is gone;
He will send the wind, he will heave the floods,
When he says to your soul "Go on."

And his hand will lead you through—clear through,
Ere the watery walls roll down;
No foe can reach you, no wave can touch,
No mightiest wave can drown.

The tossing billows may rear their crest;
Their foam at your feet may break;
But over their bed you shall walk dry shod,
In the path your Lord will make.

In the morning watch 'neath the lifted cloud,
You shall see but the Lord alone,
When he leads you on from the place of the sea,
To a land you have not known.

And your fears shall pass as your foes have passed,
You shall be no more afraid,
You shall sing his praise in a better place,
A place that his hand has made.

—Selected.

EDUCATION SOCIETY'S PAGE

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

"HAVING EYES, THEY SEE NOT"

Some days ago I was sitting at breakfast in a Pennsylvania dining-car at the same table with a gentleman and lady who were trekking North from a winter spent in Florida. Both the man and the woman were blind. Do not misunderstand me. These estimable folk were not unseeing physically but spiritually. Parallel to the trajectory of the speeding train ran a typical country road, Pennsylvania type, padded with mud deep enough to reach to the axle of an Overland car which was plowing along. When Mrs. X spied the bedraggled and moiling automobile, she remarked with a whine:

"There, Walter, didn't I tell you we ought to have stayed in Florida a whole month yet!"

As the train left Emporium Junction and began to climb the impressive mountains toward Keating Summit, she let out another wail at the snow which, visible only on the mountain-tops before, now began to lie about everywhere thick, puffy, fairy-land-like.

"Oh, Walter, isn't this snow dreadful, perfectly horrid?"

Walter paid no attention either to her or to the loveliness of the countryside, but was keenly intent upon his grapefruit.

It seemed to me that the Creator, in his love for, and his desire to create, the beautiful, had been robing the earth in a garment of exquisite texture and of most graceful lines. Common wood-lots lay glorified beneath great eiderdown quilts tied with black where the burnt stumps stuck through. Bare tree-limbs and intertangled branches of bush and shrub had been turned by the same beautifying hand into a delicate filigree of sparkling crystal. The winding river was decked in a satiny sheen of steel-gray and the sharp outlines of the distant mountains were softened by a smoke-blue haze. The bushes, bent under their weight of powdered snow, embowered the blue-black streams in their sinuous courses. Every arrant weed and stately treelet was

tipped with ermine. Fence-posts had become grave archbishops tiaraed in glistening white. The telegraph wires, celestialized, had become a miniature milky way. A bewitching landscape loveliness lay broadcast over the land. God himself must have passed on just before the train, so fresh was his entrancing handiwork.

With all these delightful sensations beating upon their retinas, the woman saw only the muddy road and the man his bit of grapefruit. Having eyes, they saw not.

To some one who has never watched an exhibition of football, the game is one mad rush and confusion. He sees, not the plans of campaign, successful or thwarted, of the opposing teams, but only two bodies of men acting like mad. He is unaware of the reasoned processes behind the apparent confusion. Having eyes, he sees not.

I have stood on the bridge crossing the stupendous railway yards in Dresden, Germany, watching the funny little switch engine dart here and there like hens with their heads cut off. My first impression has been, "How funny"; and my next, "How useless!" And yet these locomotive-shuttles were weaving the reasoned fabric of the commercial life of a great city and of a world-empire. Having eyes, I saw not.

The unseeing immigration officer watches the throngs of aliens pushing and jostling their way through the gate at Ellis Island. Having eyes, he sees not, for to him these dirty, homely, malodorous men, women, and children are human beasts and not future college professors, senators, and respected prophets of new eras in American life.

The narrow-minded teacher perceives in the common-looking children before her torments and necessary evils. Having eyes, she sees not. If she visualizes her situation at all, she sees so many classes to be taught, so many cases of discipline to be gone through with, so many pay checks to be drawn and spent, not so many eager, plastic souls which she might shape into Lucy Larcoms, Jane Addams, Phillips Brooks, Lyman Abbott.

In his biography of Joan of Arc, Mark Twain holds that the Maid of Orleans owed much of her success in freeing France from the enemy to her ability to recognize and pick out the men who could and would do her behests. He says of her that she possessed the seeing eye. Through the uncouth, insignificant-looking exterior of a

man, her seeing eye could pierce to the quality of his soul.

The success, not only of the captain of industry who deals with hundreds of men, but likewise of the teacher and the preacher and the citizen, depends upon his possession of the seeing eye. For his happiness he needs it to perceive and enjoy the beauty of the world. For his greatest usefulness, he needs it to read the course of the world, its history, the movements of contemporary men. Upon his ability to see depends his optimism or his pessimism, his attitude of constructive or destructive criticism of life, his desire to save himself or to sacrifice himself. For his highest spiritual achievement, he needs sight that he may decipher the souls of men as children and exponents of a living, working God.

Some time ago a young woman, a junior, came up to my desk after class. In her eyes was a look I had never seen before in her.

"I've just come to see," she said, "how the subjects which I have been studying now for two and a half years in college all go together. Just within the past few weeks I have realized that mathematics and chemistry and education and literature are parts of a great interpretation of life. When I was a freshman I thought most of these subjects were just stuff that you teachers delighted in compelling us to study. I see it all differently now."

Nothing is so satisfying to a true pastor as to know that he has brought some person to a right-about-face in a life of wrongdoing, has brought him to see and to love God and to perceive an ethical and spiritual pattern in life. So it is with the teacher. Nothing gives him so great a recompense as to know that he has helped to open some one's eyes to the mystery, the majesty, the splendor, the rationality, and the challenge of God's universe. The teacher can render his pupil no greater service than to bring him to see the divine purpose that runs like a golden thread through all life.

All education—which is nothing but intensified and intensified life—is a process of eye-opening; is a challenge to stretch one's vision to the human limit. William James asserted once before a college audience that the aim of education was to enable the college-bred to know a good man when they saw him, but a truer aim for religious education is to empower more men, not only

rightly to estimate their fellows, but to see God.

Many there are who are blind and know it not or do not care. Some there are whose eyes are wide open. Many more there are who find life a delightful adventure because life is continually opening their eyes to new loveliness, new majesty, to new evidences of the power of a loving God.

ARE WINE AND BEER TEMPERANCE DRINKS?

An experience of the State of Massachusetts with beer and light wines is illuminating in view of much current discussion. In the late sixties, on the supposition that ale, strong beer and lager beer were non-intoxicating, the State authorized their sale without special license. In 1868, sentences for intoxication were 12,920; in 1870, 20,383; in 1872, 23,587, an increase of 82 per cent. Thereafter beer was again placed among the recognized intoxicants. It would seem that the careful scientific experiments over a period of many years, records of which are now available, would have proved this beyond a question. But if there are those who despise science when it conflicts with their appetite we commend to them the experience of one of our sovereign States.—*The Baptist.*

INDEPENDENCE WITHOUT IMPUDENCE

We once knew a man who agreed with everybody. He accepted as gospel truth every statement of the minister. He said "amen" to every editorial utterance of his denominational newspaper. He was not a great man. He was a half-wit. We once knew another man who questioned every statement the minister made. He stopped his denominational newspaper because he did not agree with every sentence in it. He was doubtless a learned man but he was a nuisance. His wife was the only person who could handle him. Early she learned the trick of suggesting just the opposite course to that desired. The husband always objected and refused to carry out her suggestions. The wife therefore got what she really wanted and the husband had his own way. Independent thinking is a good thing but it is a greater accomplishment to exercise the right of private judgment without becoming a public nuisance.—*The Baptist.*

WOMAN'S WORK

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

SACRIFICE

One gave a purse of minted gold and passed
along his way,
But what was precious to himself he kept for
ease and play;
He danced with women fair at night and sang his
merry songs,
Content that with his yellow gold he'd righted
many wrongs.

And one there was who met the poor and bought
them meat and bread,
And quite forgot their bitter days when once their
mouths were fed;
He gave from his well-filled purse the stuff that
could be bought,
But what they really hungered for was more than
passing thought.

A third there was who gave his pence but did not
pass along,
He could not turn away from care to join with
dance or song;
He knew the misery of the world, he felt it day
and night,
He never merely soothed a wrong, but tried to set
it right.

There was in other's poverty a pain which he
could feel,
The tears in little children's eyes were bitter
tears and real;
He knew tomorrow must return with many an
ache and sigh
And could not toss a coin to want and blithely
travel by.

—Edgar A. Guest.

RUSSIAN SUPPLEMENT TO THE WEST FAMILY BULLETIN

This week came another fat mail with two bulletins, one from December 4, and one December 11. There was also a letter from mother and one from Robert written about that time, which was shortly after you had been informed by the papers that I was here in Russia. In regard to Christmas packages which you speak of sending, I rather expect to get them within the next two weeks if they arrived in Germany before the ninth of January, which they doubtless did. The Morrisses and some other new workers left Germany about that time and then got hung up in Warsaw on account of passports so are much delayed

in getting here. We are looking for the first of them a week from tomorrow, if all goes well, and the others four days later. By the time they all get here (there are ten expected in the course of the next month), we will be so used to running the show alone that we will hardly know what to do with them.

One never knows what one will be called upon to do in this job. A week ago today, I went down to the warehouse to help give out food for the children's homes. Our man in charge of the warehouse is away and we were not absolutely sure of the ability of the man left in charge. It turned out that I made all sorts of mistakes in weighing but he always discovered them before it was too late. I learned a few Russian words in the process and amused them all when I called out the numbers in Russian.

Monday is market day here and the people come in from all around to buy and sell what little there is. So on this day they come to visit us also and we are busy indeed. Two of our interpreters are away, one we have loaned to Totskoy and the other has gone on business connected with getting our next shipment of food. This leaves us short-handed when we try to carry on business. The one we have left we doubt whether he even understands Russian. We know that he does not understand English. We were left to his tender mercies for a little while when the bookkeeper was out and the other Russians in the room saw that he was not understanding Russian and came to his rescue theré. Through the bookkeeper it goes fairly well but with some difficulty, as both of us are speaking in a foreign language. When it comes to telegrams, which we write out in English and then translate into German for the bookkeeper and then he translates into Russian, and then the person at the other end of the line (I mean the receiver) has to have translated back into English, I wonder how closely the last resembles the first draft of the same.

Thursday of this week Beulah had to go to Totskoy. She had not much more than left when a telegram came saying that two of the English members of the mission were sick with typhus and would we please send Miss Swithinbank. We went to the station and inquired about trains. They seemed to think one might be along in a couple of hours. We hustled to get things ready and

to get an interpreter to go with her and have been waiting for that train ever since. Thursday night she did not undress and spent most of the night awake expecting to be called any minute. Friday night she really went to bed, even going so far as to unpack her bedding. Then yesterday about one o'clock came word that the train was coming and she went with all her baggage to the station. The baggage was left there locked up and she returned to wait, expecting to go in the evening. Last night she went to bed again in her clothes and still the train has not arrived. Luckily the sick people have one nurse who went to them from Buzuluk.

Beulah has come home in the meantime so I will not be alone as I expected.

At our request a sewing room was started here this week for the purpose of making over clothes for children. By far the larger proportion of the clothing sent is for adults and the need for children's clothing is very great so we are having this used and the pieces are to make quilts for the beds for the new children's home which is to be started this next week.

I hope father's hands are well long before this. They certainly must have been uncomfortable to say the least.

There is a little independent republic on the edge of our territory. They have been coming in this week and asking for food. One village with a population of seven hundred has had three hundred deaths in the last month. We have no food for them for we have all we can do and more with our own territory.

Lovingly,

MIRIAM.

Sorochinskaye, Russia,
January 22, 1922.

It has been over a week since I last wrote and I have not much time to write now but know that you will want to hear if it is only a little for we have an opportunity to send letters tomorrow. Some day I am going to try the regular post and then if you ever do get the letters they will come through with Russian stamps. The first thing I want to mention is the matter of publishing parts of my letters. You know in the first place that they are written with no idea of publication and I am often much ashamed of them when I read them over but that is not the main thing. We people on the field are supposed to send to Phila-

delphia copies of everything that we send across to be published so I advise you to take that matter up with Philadelphia. Of course it pleases me very much to know that the people are interested in the work here and to know about the gift of the church people. I will be glad if you can share with them anything that would be of interest to them in my letters for I really have no time to write directly to them, however much I would like to. But enough of that.

The Christmas Day Bulletin arrived today and makes me realize again that I had no share in contributing to Santa Claus' pack of packages this year. I hope my friends will understand about my not even so much as sending cards. The time to do all this was when I was traveling and then it was impossible. We are still waiting for the promised reinforcements from America and Germany but they have not arrived. Last we heard they were held up in Warsaw and whether they got to Moscow or not we do not know. There have been two fast trains through this week but no sign of them. We expect them to bring our Christmas packages.

Week before last Thomas and Konowalov took a four days' trip visiting several of our Volosts. They came back with Thomas sick with typhus. This is a great handicap to us for he speaks German and can go with us to visit. A few days later Konowalov was drafted into the army. I believe that does not mean that he goes into a fighting division but may only mean that he is drafted for some kind of service. It might be for work in one of the many factories that are being given over to foreigners. But we hear today that he is to be allowed to stay on here which is a relief.

Miss Swithinbank finally got off to her new patients in Pavloka only to find that the nurse which had been sent from Buzuluk had been taken sick with it so that there were three patients instead of two. The nurse had had to stay on her job for two days with fever until she was relieved. A second nurse had arrived from Buzuluk before Miss Swithinbank got there. All the patients were doing well last we heard. Our patient here is improving steadily. He comes to meals three times a day and goes to bed in between times. We expect to send him to Moscow within the month.

The report that Konowalov brought from his visit was appalling. In that section one

per cent of the population are dying every day. We hope our food may materially decrease that rate. In one village practically all the people were crawling in the streets because they were too weak to walk. That was a village of about one thousand and they sent us statistics about the population. Two days later a representative came in and said the statistics were now wrong for the population had been decreased in that time by seventy. They can not bury the people and they are put in a building which can not be guarded. Here the hungry people come and get parts of the dead bodies to eat.

One day this week we had a delegation of men who wanted us to take care of ten children. They had been refused admittance because there is no place for them. Here in this room the children have a little heat but they die soon from want of food. The men who brought the ten children said that they would have to leave them as these others are left.

We have been held up because of food not getting here but now it has all arrived for this month and we are able to issue our orders as planned. We will be feeding about 28,000 children and 11,000 adults. We had hoped that it might be more but the increase can not get here until next month. I suppose that we may eventually get a share of that granted by Congress.

Lovingly,

MIRIAM WEST.

Sorochinskaye, Russia,
February 2, 1922.

WHAT DO WE HEAR?

We are frequently admonished to keep our ears to the ground. "You'll hear something if you do," said a friend recently. We have tried it. We, like some men of old, are a little uncertain as to the meanings of the rumblings under the ground. Sometimes we think it is thunder and sometimes the voice of God. We are coming to the conviction that after all the posture is hardly becoming a Christian. We prefer as a habit of life to lift up our eyes unto the hills. We prefer to see those hills filled with the chariots and horsemen of God. It may be a good thing occasionally to put one's ear to the ground so that we may be informed on our religious politics. The things that we see, however, make a deeper impression than the things we hear.—*The Baptist.*

OUR FRIEND TELLS HIS "DREAM"

DEAR BROTHER GARDINER:

As I suggested a few weeks ago I am going to tell you of my dream of a weekly paper to spread the Sabbath truth. The name and object to be something like this:

"The Seventh Day Sabbath Advocate. Published in the interests of the Seventh Day Sabbath exclusively, inter-denominational in character, world-wide in scope. Its object being to spread the Sabbath truth among all religious denominations and organizations throughout the entire world, urging people everywhere to return to the Sabbath of Jehovah and yet remain with their own church and denomination. The management of the paper to be in the hands of a board of directors, one of which shall be appointed by each Sabbath-keeping denomination, and one from the first qualified converts to the Sabbath from each of the other denominations or organizations, the latter appointment to be confirmed or changed whenever a properly organized Sabbath-keeper's association of one hundred or more individuals shall be effected from said denomination or organization. Each director shall be responsible in a large measure for the circulation of the paper amongst his own people and for his proportionate share of the expense of publishing the paper. The editors and officers necessary for the transaction of the business shall also be chosen by the directors."

Of course I would like to see the Seventh Day Baptist Denomination take the lead in a movement of this kind. We would be the logical ones to do so for the promulgation of the Sabbath truth has been our specialty for two hundred and fifty years.

May we not learn to think and act in world units rather than be bound by narrow bands of denominationalism.

The Sabbath was made for man. *All men*, not men of one or two or three denominations but men of every denomination.

Let us make the appeal world-wide, including Protestants, Jews, Catholics, and all. I believe the Sabbath truth will prevail when we have made the appeal of such mammoth proportions that we get the attention of the masses and they begin to think. The world (even the Christian world) is so wrapt up in commercialism that we can scarcely get their attention long enough to

(Continued on page 437)

YOUNG PEOPLE'S WORK

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

CITIZENS OF TWO WORLDS

MR. AND MRS. COURTLAND DAVIS

Christian Endeavor Topic for Sabbath Day,
April 15, 1922

DAILY READINGS

Sunday—Caesar and God (Matt. 22: 15-22)
Monday—The world of nature (1 Cor. 2: 7-16)
Tuesday—The world of grace (Col. 1: 9-17)
Wednesday—Kingdoms of earth (Dan. 2: 27-45)
Thursday—Kingdom of heaven (Luke 17: 20, 21)
Friday—Beyond the veil (Rev. 7: 9-17)
Sabbath Day—Topic, Citizens of two worlds
(Rom. 12: 1, 2; Phil. 3: 13, 14, 20; 1 Pet. 1: 3-5). (Easter meeting.)

"This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark of the prize of the high calling of God in Christ Jesus."

Like many passages from the Holy Book, this one sets forth an ideal that, taken with all its ramifications, provides a complete guide to the feet of the willing disciple. Particularly is it appropriate for this lesson of citizenship, citizenship, with all the privileges and honors, as well as the duties and obligations, which it carries with it, citizenship in two worlds.

Is citizenship in two worlds possible? Only when the ideals and principles of those two worlds are identical. Otherwise loyalty to one would be treason to the other. It is necessary then that we make the ideals of one world conform to those of the other if our citizenship in both is to be maintained. Are we pressing toward the mark of the prize of the high calling of God in Christ Jesus in both worlds?

Citizenship brings with it responsibilities and duties. If we are to be true citizens of both worlds then we must exercise ourselves in the carrying of those responsibilities and the fulfilling of those duties. If our ideals in the two worlds are identical, then we will find that the duty in one well performed will lead us onward in the accomplishment of the mutual ideals, as well as in the other. An act of citizenship in this world is an act of citizenship in the

other. The distinction between them, so far as this life is concerned vanishes, for "behold, the kingdom of God is within you."

Citizenship brings with it privileges and honors, privileges that must be rightly used, and honors that must be borne with fitting dignity. Citizenship is not to be lightly held. The privileges that it offers must be taken full advantage of, else they become worthless and the citizenship of little account. The honor that it brings with it is of the highest and should be recognized as such, modestly, humbly, but with a full understanding of its worth, and assurance that it is indeed without price.

SUGGESTIONS FOR STUDY

What is the mark of the prize of the high calling of God in Christ Jesus?

Make a parallel list of the duties of citizenship in the two worlds.

Do the same for the privileges, honors, and responsibilities of citizenship.

Is there any item in either list that is incompatible with citizenship in the world of the other?

What is your Christian Endeavor society doing to train its members for citizenship in each world?

Should training for citizenship in the two worlds be sharply separated or combined?

What responsibilities do you have to other citizens of the two worlds? To those that profess to be citizens of but one?

Can one be a true citizen of one world and not of the other?

In a good high school text on citizenship note how many suggestions for the conduct of the good citizen apply in both worlds.

BETTER BIBLE READING

E. S. BALLENGER

When we approach the Bible we should keep in mind that we are reading a different book from any other in all the world. We should not read it as the product of man but as the voice of God speaking to us. True, it was written by men but it does not represent the mind of man, except the mind of the Man Christ Jesus. Holy men wrote as they were moved by the Holy Ghost; they were simply the stenographers for the Holy Ghost. When we read the Bible we should read it as the voice of God to us. Such reading will always bring the best results.

No amount of human learning will enable one to fathom the deep things of God's Word. It takes the same spirit to make plain the Word to us that gave it to the prophets. The Holy Spirit gave the Word to the writers of the Bible and that same spirit is promised to us to interpret its meaning to the reader. Therefore, the reader should go to the Author of the Book for that wisdom which he has promised to give to us to make it understood. True, when human learning is sanctified and guided by the Holy Spirit it is an aid to the understanding of the Bible, but alone it is absolutely helpless.

Regular reading will bring much better results than spasmodic reading. Have a regular time to read the Bible every day, and read in consecutive order. Picking up a Bible now and then and reading a chapter where the Book happens to open is a very unsatisfactory method to say the least. Fifteen minutes a day will take the average reader through the Bible in one year. Who is so crowded that he can not find a quarter of an hour a day to give to so important a book?

Primarily the Bible should be read for the benefit of the spiritual truths that it contains; the other objects may not be despised. If one desires to improve his style of speaking or writing he can go to no other book that will give him such good results. The English Bible contains the richest, the purest, and the greatest variety of good literature that has ever been found in a single volume. It has never been equaled by any one in any generation. So if one reads it as a literary product he is sure to be well rewarded.

The great need of this generation of many books is not so much "better reading" but *more reading*. Form the habit of spending a little time each day in systematically reading some portion of "Mother's Book."

MEETING OF THE YOUNG PEOPLE'S BOARD

March 3, 1922, the regular meeting of the Young People's Board was called to order by the President, Dr. B. F. Johanson, in Room 8, College Building. Members present: Dr. B. F. Johanson, Mrs. Frances Babcock, Mrs. Ruby Babcock, Miss Edna Van Horn, Miss Frances Babcock, Mr. Paul Resser, Mr. Lyle Crandall, Miss Marjorie Willis. Visitor, Mr. Emile Babcock.

Prayer was offered by Mr. Lyle Crandall. The report of the Corresponding Secretary was read, giving reports from many other societies.

A report was given from Mr. Holston concerning his work in the Middle West during the last few weeks.

Letters from several workers in the denomination were read and discussed, including those from Miss Fucia Fitz Randolph, principal of the Fouke School; Miss Elrene Crandall, Quiet Hour Superintendent. Rev. Mr. Thorngate in regard to special denominational topics for Christian Endeavor, Mrs. Marie Branch concerning the work at White Cloud, and from one of the Life Work Recruits.

A paragraph was read from the report of Director Bond to the Commission regarding the Boy Scout Movement, for Seventh Day Baptists, in which he expressed the opinion that perhaps this matter should not be urged at this time.

General discussion.

Reading and correction of the minutes.

Adjournment.

Respectfully submitted,

MARJORIE WILLIS,

Recording Secretary.

FIRST PRINCIPLES IN THRIFT

ERMA CLARKE

(Read before the Independence Christian Endeavor Society, February 1, 1922)

Many of the States in the Union have become thoroughly convinced that to have good intelligent American citizens; the fundamentals of good citizenship must be planted in the minds of our school children from the time they enter the public school. In fact, New York State has outlined a syllabus or course of study in Good Citizenship with suggestive material and the time requirement for study from the first grade through the eighth. Thus it is hoped that children very early in life may become interested in the economic and industrial problems of the day and acquire the habit of reading and thinking logically on civic questions.

One of the habits that Americans should gain while young is practicing thrift. The habit of saving must be learned before there can be any permanent prosperity either for the individual or for the com-

munity. It has been said that a French family could live on what an American family throws away. It is a common sight in France to see a street-sweeper or rag-picker go into a bank and clip the coupons from his bonds. We, in America, spend enough each year in chewing gum, alone, to build several hundred miles of first-class macadamized road.

The first thought of the average American child who receives a little money now and then is to have some candy or to spend the money for something of that kind. That same child would be very surprised to find how many pennies or nickels he could save if he were provided with a bank in which to keep them. After a start is made he will be interested to see how much he can save and a habit well formed in childhood is apt to continue for life, for as the twig is bent so is the tree inclined. If you will pardon me, let me give you a personal illustration. Several years ago, I began saving out all Lincoln pennies that I received. At the time War Savings Stamps were being sold, I collected all of the pennies that I had and found I had almost enough to buy one War Saving Stamp. From that I began saving all my pennies, in fact, made a special point not to spend them and in four years I have saved over \$30.00. These deposited at three per cent interest draw ninety cents a year, which is worth the trouble of depositing when thinking in terms of pennies.

Many people with limited incomes feel that it is not worth while to attempt to save any money, since they could save so very little. For people who can deposit little or much there are savings banks where four to four and one-half per cent is paid on one's money, compounded semiannually. There are Christmas Clubs in connection with many banks and since one usually has more money directly after Christmas than before, the largest sum may be paid first with decreasing amounts each month until the amount is relatively small just before Christmas the next year. Mutual Loan Associations sell stock at \$1.00 a share to be paid each month. At the end of about eleven years one has paid \$144 and withdraws \$200. If \$5.00 is paid each month, \$720 will be paid and \$1,000 withdrawn. This is better than six per cent interest and figures about seven per cent simple interest.

In Taft's administration, postal savings

banks were established in the larger towns. Many people born across the sea had been used to such banks, and for them, as well as for others who would rather take a smaller rate of interest and have it in the hands of the government, these counted for much. A person needs to be only ten years old and to have but one dollar to become a depositor. Within four years these banks counted \$40,000,000 which nearly 400,000 persons had deposited.

The budget system, where there is a financial statement of the income and expenditures, is being advocated very strongly. Many savings banks hire women whose work is to help depositors plan budget systems practical for each one's particular needs. City governments and state governments are gradually adopting the budget system. Charles G. Dawes, Director of the Budget Bureau, says the government has made a direct saving of \$38,000,000 and an indirect saving of much more during the last four months. This saving has been made possible by the work of the newly established budget system.

The American people had a lesson in thrift during our recent war. Not only Liberty Bonds of denominations of \$50, \$100, \$500, etc., could be bought to help our government but War Savings Stamps and twenty-five cent Thrift Stamps were procurable. This gave children and people with very meager incomes the opportunity to do their bit.

The thrift-like tendencies of this period are reflected on our lives today. Only recently the pupils of two schools in Bridgeport, Conn., have contributed 1,000 pennies for child relief work in Russia. Each child brought only one penny, but together the pennies made enough to save the life of a Russian child. February 14, Valentine's Day, the children of the grades at Alfred sold tags in the shape of hearts for their French war baby, Jean Petit. This child was adopted about four years ago and the school children have supported him each year since. With their own pennies and nickels plus their ceaseless efforts to tag every one in town, \$42.00 was realized for their charge.

America has not previously been an object lesson in thrift, for in the early days of our history, when it was wise to get many people into the uninhabited territory as soon as possible, the government offered all sorts

HOME NEWS

BROOKFIELD.—Last Sabbath morning it was the privilege of those present to listen to one of the strongest and most inspiring sermons ever delivered from this pulpit. The speaker, Rev. Willard D. Burdick, D. D., of Dunellen, N. J., is field representative of the American Sabbath Tract Society. Mr. Burdick also conducted the meeting on Friday night at the parsonage, and spoke concerning the work of the Tract Society.

Rev. W. D. Burdick, of Dunellen, N. J., field secretary of the American Sabbath Tract Society, who has been spending some time with Rev. and Mrs. Frank Peterson, left Sunday for Verona, to continue his work.—*Brookfield Courier*.

(Continued from page 433)

even consider important Scriptural truths. We shall have to make our appeal broad enough and strong enough to at least partially counterbalance this commercial spirit if we ever get the attention of the masses long enough to even consider the claims of the Seventh Day Sabbath, the Sabbath of Jehovah. Hence the importance of enlisting people of every creed and denomination and of using every legitimate means of getting the Sabbath truth before the people.

This is an age of big things—why not keep pace with the times and do things on a large scale and hope and believe that God's blessing will attend our efforts?

R. G. THORNGATE.

North Loup, Neb.,
March 17, 1922.

P. S.—About what would it cost per year to publish and mail 500,000 papers the size and quality of the *Pulpit*? How much could we reasonably expect to receive from subscriptions at 25 cents per year? What is the objection to carrying ads. to help defray the expenses?

I have wondered if advertising space might not be sold to each denomination in which they would set forth the advantages and reasons for joining the denomination. The competitive idea involved might spur them to action.

R. G. T.

Character is impulse reined down into steady continuance.—*C. H. Parkhurst*.

of inducements to settlers. Land was offered at a low price to all. Soldiers received grants of land to pay them for their sacrifices. The forests were cut down and burned to prepare the way for the raising of food crops. Very little attention was paid to the vast mineral wealth. Later when the mines were worked there was such a rush to get the coal out that the miners used quick methods of removing it, broke the coal into small pieces and worked so incompletely that the result was a large amount of coal was left in the mines. Once abandoned, however, no one dared to go back to them because of the danger of mining too near the surface. In our day, with much of the mineral wealth in the hands of private persons, the government is beginning to care for what remains. Mineral rights are no longer sold outright but are leased to companies which pay the government so much per ton on the one they take out. The federal government, as well as several state governments have also established a number of forest reserves mainly in the mountain districts. It is expected these forest lands will always be kept under government control as the preservation of the forests will prevent the washing away of the soil and the destruction of property in valleys. Under the direction of men trained in forestry, many forest rangers move about the forests to prevent fires, put them out when started, and prevent the stealing of timber.

The United States is going still further and reclaiming waste lands. We have in the United States about 842,000,000 acres of land located in parts of the country where there is not enough rainfall to make ordinary farming profitable. Since 1902, Congress has undertaken several vast projects of building dams and digging canals, paying for the work with the money received from the sale of the desert land brought under cultivation.

Through the activity of the federal government some of the swamp lands of the South have also been drained and brought under cultivation.

Thus, we see that the United States is attempting in many ways to become a more thrifty nation, but we must remember that the nation is made up of individuals and our United States can only become stronger as our boys and girls are trained to become men and women of thrift and economy.

CHILDREN'S PAGE

FROGGY'S ADVENTURE

"Knee-deep! Knee-deep! Knee-deep!" came a shrill cry from the middle of the pond.

"Better-go-round! Better-go-round! Better-go-round!" croaked a hoarse voice from the bank.

Now, all the little frogs, when they heard their mother call, turned back, and, swimming far around the deep place, got safely to the shore.

Did I say all? No; one little frog failed to hear his mother's voice, and, piping in his shrill little tone, "Who's afraid? Who's afraid? Who's afraid?" he swam straight on. Suddenly one of his hind legs got tangled among the weeds at the bottom of the pond, and though he pulled and jerked with all his little might, he could not free himself. At last, after a long struggle, he gave it up, and called loudly, "Help-me-out! Help-me-out! Help-me-out!"

The other frogs heard and came swimming all about—little and big, young and old; but when they saw poor Froggy caught fast, instead of trying to free him they began peeping and croaking and "kerchugging" until such a noise went up from the pond as was never heard before.

The little frogs all sat around in a little circle, crying in their little shrill voices, "Oh-he'll-die! Oh-he'll-die! Oh-he'll-die!"

And the great frogs all sat around in a great circle, croaking in their great, hoarse voices, "Oh-he'll-drown! Oh-he'll-drown! Oh-he'll-drown!"

"Help! Help! Help!" cried the little frogs in their little shrill voices.

"Help! Help! Help!" croaked the great frogs in their great hoarse voices.

The little frogs sobbed and moaned, and wiped the tears from their little bulgy eyes with their little flat green hands; the great frogs sobbed and moaned, and wiped the tears from their great bulgy eyes with their great, flat green hands. Altogether, they raised such a noise and commotion that every creature in the pond poked his nose from his house and came out to see what could be the matter.

At last a great, friendly fish, who with

his wife and children was summering in a quiet corner of the pond, swam up to find what all the noise was about. When he saw poor Froggy struggling to free himself (feebly now, for his strength was nearly gone), with all his friends and relatives sitting by, sobbing, moaning and croaking, but not trying to help him out at all, the fish flew into a terrible rage, and, lashing the water all around into a white foam with his tail he cried, "Pull him out! Pull him out!"

But the little frogs only wiped the tears from their bulgy eyes with their little, flat green hands, and went on with their piping: "Oh-he'll-die! Oh-he'll-die!"

The great frogs only wiped the tears from their great bulgy eyes with their great, flat green hands, and went on in their croaking: "Oh-he'll-drown! Oh-he'll-drown!"

"You stupids," cried the great fish, and, pushing the little frogs and the big frogs all to the right and left with his huge body, he swam to little drowning Froggy, seized the poor little fellow in his big mouth, and carried him safely to his home by the shore. There the great fish left Froggy to be cuddled by his silly brothers and to be crooned over by his good but stupid mother.

—Jane L. Hoxie.

A MOTTO FOR LIFE—"WAIT ON THE LORD"

Psalms 27: 14.

WHAT MEANS IT, LORD, TO WAIT ON THEE?
To feel that Thou wilt never be "too late"
To meet my ev'ry need. So I can wait.
To know that all is ordered for the best,
So I can trust Thy loving care—and rest,
To gaze beyond the strife, and see the calm
With rainbow spanned, and then to hear a psalm!
To bear the sting and pain of every cross,
Because the "Afterward" is gain, not loss!
It means unfailing Trust, which looks above,
And quiet confidence—for Thou art love!
Though heart be broken, Thou canst bind it up;
Though chalice be empty, Thou canst fill my cup;
Though life's path be rough, Thou'lt guide my feet

Beyond the prison gate, where spirits meet.
And so 'tis sweet to "Wait upon the Lord"—
Oh! heart of mine rejoice in His sure Word!
And say "Begone!" to every doubt or fear;
Step out with courage on this coming year
For oh! He is so kind, so good, so great
To every needy soul—to all who wait!

—Selected.

"Truth is the most exacting and imperative thing in the universe. Nevertheless by it alone are men made free, through obedience."

SABBATH SCHOOL

E. M. HOLSTON, MILTON JUNCTION, WIS.
Contributing Editor

VACATION RELIGIOUS DAY SCHOOLS

Before this appears in print many of our churches will have made plans for a Vacation Religious Day School this summer. In fact some of them have already made this matter a regular item of business at their annual church meeting. We hope to take care of all who apply for the services of supervisors provided by the boards, but this can not be done if the application comes too late. If your church is still "hanging fire", try to get action at once.

Following are the introductory paragraphs of the new syllabus soon to be issued. They are printed here to guide in the preliminary preparations for holding a school.

AGENCIES

Recognizing the Vacation Religious Day School as a new and important step forward in the religious training of our children and young people, and noting the growing interest among our churches in the movement, and in order to stimulate further interest and conserve and co-ordinate the work already begun, the American Sabbath Tract Society and the Sabbath School Board are co-operating in the promotion and financing of a certain amount of such work. The plans in detail are left in the hands of Secretary Edwin Shaw for the Tract Society and Secretary Edward M. Holston for the Sabbath School Board.

PLANS

To avoid overlapping and haphazard selection of courses of study, to relieve local committees of a great amount of labor in arranging programs and selecting textbooks, and to furnish the local church with one of the necessary teachers, it is arranged that a certain number of young ladies qualified as teachers and organizers, be employed for seven or eight weeks during the summer as supervisors of Religious Day Schools, their salary and expenses to be paid from an appropriation made for the purpose from the funds of the Tract Society. The supervisors are supplied in advance of entering the work with a syllabus covering curricu-

lum and plans in detail for a three weeks' religious school with which they familiarize themselves and thus are able to assist in setting up and to supervise one or more schools during the summer vacation period, following as closely as practicable the standard recommended by the Sabbath School Board. The supervisors are also supplied with a complete set of textbooks for their personal use, which remain the property of, and are returned to the Sabbath School Board at the close of the work.

The employment of these supervisors under this arrangement does not preclude any other employee of the boards, or other denominational agencies from taking part in this work. In fact full co-operation is extended to all persons, churches or agencies who undertake to promote and carry on Vacation Religious Day Schools.

PROCEDURE

At its regular annual meeting the church should vote to make the Vacation Religious Day School a part of its regular educational program, provide for its financing in the budget, and appoint a standing committee, or board, to make proper provision for holding the school. If this has been overlooked at the annual meeting, later action may be taken by the church, Sabbath school, or other responsible body.

After its appointment the committee should apply at once for the services of a supervisor. As much latitude as possible should be allowed in dates for the school in order that supervisors may take care of two schools each summer and avoid excessive traveling expense.

The term is for three weeks, five days each week, Monday till Friday inclusive, forenoons only.

The local church will furnish suitable classrooms and apparatus, see that pupils are provided with the necessary textbooks, and provide room and board for the supervisor while she is on the field. The committee should make a canvass of the parish at least two weeks before the opening of the school, getting as fully as possible pledges of parents for the faithful attendance of their children. Get the children's names and their grades in public school. This will guide in ordering the necessary textbooks. The term is short and the books should be on hand for the first day's work. You will also be able to tell the parents the cost of the textbooks for their children, in case they are

to pay for them. Impress the parents that this is to be a real school in which creditable work will be expected, and in which absence and tardiness will be excusable only for the most serious reasons.

Besides having general charge of the school the supervisor will teach one of the classes, the grade for which she is specially fitted. Select the other teachers with care and impress them that nothing but sickness can excuse them from being present at every session. It would also be unpardonable for a teacher to go before her class without a thorough preparation of the lesson she is to teach.

It is very important that each class have a separate room for recitation. This may not always be possible, in which case the class corner should be screened or shut off from the eyes, at least, if not from the ears of the other classes. Tables or desks are an absolute necessity, as there will be much written work, poster work and other hand work. Make use of blackboards, maps, sand tables, and all other apparatus and material possible that will give the hands and eyes as well as the ears a part in impressing the lessons upon the child.

The supervisor will see that records of attendance are carefully kept with names and ages of pupils by grades, and at the close of the school will render her report in duplicate to the representatives of the Tract Society and Sabbath School Board, respectively. Her salary and expenses account will be audited and paid by the Tract Society.

FINANCES

If the estimated expenses of the school have not been provided for in the church budget, they should be raised by personal contribution, or in such other manner as may seem wise. Do not begrudge a few dollars for this work. Consider the millions that are being expended for secular education and the few paltry dollars that go for the religious training of our children. The principal items for the budget of the Vacation Religious Day School are:

1. Supervisor's board and room while on the field. This is often taken care of by one or more families, without cash consideration, for the good of the cause.

2. Pupils' textbooks. Parents may purchase, or they may be furnished from the budget and remain the property of the church for future use. Children in public

school grades 1 and 2 require no textbooks. Books for the other classes have not run above \$1.80 per pupil. Supervisors are supplied by the Sabbath School Board with one copy each of a set of textbooks for all classes for her use. The other teachers are permitted to use the necessary books for their work from this set, if returned in good order, and thus eliminate the purchase of textbooks for teachers unless desired.

3. Miscellaneous material, cardboard, paper, paste, etc., used in teaching.

4. Local teachers' remuneration, if the volunteer plan is not followed.

5. Rental of building if church property is not used.

Complete courses of study, plans for work, list of textbooks, and suggestions for supervised play will be found in the new syllabus to be issued soon.

EDWARD M. HOLSTON,
EDWIN SHAW.

Sabbath School. Lesson III.—April 15, 1922

THE LOVE OF JOASH FOR GOD'S HOUSE

2 Kings 11: 21—12: 16

Golden Text.—"I was glad when they said unto me, Let us go unto the house of Jehovah." Psa. 122: 1.

DAILY READINGS

Apr. 9—2 Kings 11: 21—12: 8. The Boy King and God's House

Apr. 10—2 Kings 12: 9-16. Giving and Working God's House

Apr. 11—2 Chron. 24: 1-14. The Story Retold

Apr. 12—1 Sam. 3: 1-10. Another Boy in God's House

Apr. 13—2 Sam. 1-13. David's Love for God's House

Apr. 14—1 Kings 6: 1-14. Solomon Builds God's House

Apr. 15—Psalm 84: 1-12. Longing for God's House

(For Lesson Notes, see *Helping Hand*)

NEW PASTORS FOR TWO CHURCHES

Rev. L. D. Seager, of Marlboro, N. J., has accepted the call to become pastor of the church at Albion, Wis., and Rev. James Hurley is going to the Marlboro church.

We are glad Brother Hurley feels able to take up the work again. EDITOR.

The Department of Agriculture says that birds save the farmers more than \$40,000,000 a year. And so the birds reduce the tax rate without even an appeal to Congress.—*Our Dumb Animals*.

OUR WEEKLY SERMON

A RELIGION FOR THE COMMON PEOPLE

(Sermon preached by Field Secretary D. Burdett Coon at the Sabbath morning service of the Battle Creek Seventh Day Baptist Church, March 25, 1922, and, by unanimous vote of the church, requested for publication in the SABBATH RECORDER.)

Text: "And the common people heard him gladly."—Mark 12: 37.

"If any man will do his will, he shall know of the doctrine."—John 7: 17.

A genuine saving faith in Jesus Christ is the foundation of Christian theology. There is no such thing as justification, in the sense of forgiveness of sin, except through the Cross of Jesus Christ. Real theology has to do with a vital evangelical faith. In this sense it is the business of the church to know and handle theology, for theology has to do with facts related to salvation found in Jesus Christ alone. Then here we meet not simply thoughts, theories, or philosophies, but certainties found in a new experience made possible through faith in Christ. What we most especially need today is not so much a Christ of history as a Christ of faith, not so much a record of his life as an inspiration from him, not so much a Christ in our memory as a Christ in our experience.

Without these essentials professed Christianity is false. The New Testament is clear in teaching that real religion of Jesus Christ is more than spiritual sensibility, or refined ecstasy; that to go from death unto life is more than a passing wave of supposed spiritual experience. A real conversion should mean a real salvation. There may be a semblance to real religion without confession of sin or a real faith, that may be sincere as far as it goes and far better for the individual and society than reckless worldliness, and yet having no *believing unto life* in it. That is not the Christianity of the New Testament. We should be kind and sympathetic towards those having these leanings towards Christianity, but very explicit lest we leave them to think they have reached the goal while they have never really seen it. To leave these people without a real repentance, with no humiliation for their vain pursuits, with no real faith in Christ, with no justification through his

forgiveness but leaves all their so-called pieties of no lasting value, and their near-religious life but a vain show.

Jesus Christ came into the world to bring guilty man back into harmony with a holy God. Christianity is for the settling of this problem, the deciding of this issue. Everything else in the religious world is secondary to this consideration. Whatever interferes with this faith and belief but sends man that much nearer to everlasting perdition. For there is none other way given among men whereby we must be saved. The attitude of man toward the work of grace found in Jesus Christ determines his eternal weal or woe.

Christian faith is an attitude toward God. If the object of it is not the Christ of the New Testament then there is no Christianity; and if there is no Christianity there is no salvation. In the excessively critical age in which we live a battle is being fought for a New Testament Christianity. That Christianity is thoroughly, completely, overwhelmingly evangelical.

To allow the critics to possess the field with other faith than this means that we shall have no Christianity. Christian faith means the acceptance of blessings and benefits from God through Christ. We shall never truly understand the personality of Christ till we let him do something for us. His work in your soul and mine unlocks the marvelous power, beauty and grandeur of his person and character. The deity of our Lord worked out in the forgiveness of our sin by his atoning grace in giving us this evangelical experience is the very center of Christianity. Let us not then mistake a love for him, or a passionate admiration of him, or simply a conviction of the rightness of his principles as being all sufficient for us or our understanding of him. It is just as Paul put it to the Romans (Rom. 8: 9): "If any man have not the spirit of Christ, he is none of his." *Possession* is the key to highest knowledge of Christ.

The final triumph of our Lord was not the result of negative virtues. He was vastly more than naturally sweet in spirit and temper; more than quietly pious. Gethsemane was not his first or only great crisis experience. His sinless purity and power and victory were the result of a definite, clear, positive, decisive battle constantly waged in the great conflict of thought and passion and pride and temptation all the

long and weary way from childhood to the cross. When there he won immortal victory, and God gave to him a crown he shall wear throughout an endless eternity, it was because he had defeated the enemy of God, and furnished a way of forgiveness and redemption of the human race.

To have the Spirit of Christ means that we pass through with him and fight with him the battle of life; that we partake with him in life's crises, temptations, struggles, victories. Real faith in him means surrender to him; a glad acceptance of a sin-pardoning experience and joyful salvation.

Without the Godhead being clothed in human flesh in the person and work of Jesus Christ, Christianity loses its center. This is the everything of salvation. In other words a man is God-saved or never saved at all. He can never forgive or save himself. Christ Jesus in human life and experience is God reaching down to save lost man and a ruined human race. He saves, forgives, redeems only as God can. Although this is a big problem and a most intricate question for the uninitiated the solution offered in the New Testament discussion and in tested actual life furnishes the best possible data for simple and satisfactorily correct decisions. While this is the biggest problem that can concern the human mind and heart it is vain to teach that none but the professional scholar or so-called theologian can understand it. If the richest truths of Christian faith and life are meant alone for the scholar; if the rank and file of the membership of Christ's body are excluded from greatest joy; if knowledge of this most fundamental thing connected with Christian experience is only for the superior intellectual then the New Testament teachings on this matter are grossly wrong and misleading, and there is little hope for the great lay-membership of our churches.

But there is no reason to doubt the really joyous, gloriously new, sin-forgiven and life-saving experience of the Samaritan woman upon meeting Jesus at Jacob's well, or of any other like her, even though all the brightest intellects of Judaism might frown upon her and all her class in this, her new faith experience. The argument of the man born blind to whom Jesus gave sight outweighs all the philosophies and theories of keenly intellectual Pharisees brought against him. When he said to these self-

righteous men: "I know that whereas I was blind, now I see," he related an experience that all the so-called findings of science or religious philosophy could never gainsay. He failed not to say to biased, prejudiced, so-called scholarship of his day: "If this man were not of God, he could do nothing." Because of what Jesus did for him he proclaimed with all clearness and positiveness his belief that he was the Son of God. Through what Jesus had wrought in his life he discovered himself as his own priest and Jesus Christ as his Great High Priest. The application of this principle is universal. It can be borne out and proved in every life without reference to previous physical, mental, or moral qualities and attainments. Of course the blind man could not then have been given physical sight had he already been seeing. But that is not the point of the illustration. He needed not to pass through a medical education before coming into the delightfully happy experience of seeing. His previous knowledge or lack of knowledge of physical law touching eyes and light and sight had nothing to do with the miracle wrought in his life. Going through the schools or failing to go through the schools would give him no better ground for the evangelical experience that every saved soul must have. But his chance and opportunity for that experience was the equal of every other one.

There is no hope of real knowledge of the doctrine of Christian faith apart from personal redemptive experience. This doctrine must be spiritually discerned if discerned at all. If any man will do the will of Jesus that man will be converted unto him and saved by him. Out of that experience will come the data which, being put together, will mean a positive knowledge and a positive Christianity. The doctrine will follow the experience as naturally as the light comes with the rising sun.

I am not saying here there is no such thing as evolution. But I do say, if there is such a thing as evolution it certainly is not superior to Christianity. Christianity is superior to it. Christianity will never be shaped to evolution. If there is evolution it will be shaped to Christianity. The new life created in Jesus Christ will never be outgrown. The redemptive experience can never be put on a level with other experiences in the development of man. It is

vastly more than a stage in his progress. Evolution is not the greatest and best God can furnish this world. That best is furnished in Jesus Christ. In him is God's final revelation to man. Man's greatest progress is found in him. Without him there is no real, lasting progress. Beyond him there is nothing better. Without him there may be motion, there may be change, but no progress. To make progress there must be a standard, there must be an aim, there must be a goal. Jesus Christ is all of these for man. In him will man find his best, not evolved from man, not earned or worked out by man, not the result of man's achievements; but the gift of God, the best of heaven, presented to man for the fulfillment of his highest destiny.

Real religion is a personally experienced religion. This means that we find a forgiving faith through direct, individual, personal experience, without resorting to any so-called expert priestly class of men. Salvation of the individual is not a second-hand made matter. If ever found at all by any individual it will be by a personal, direct faith in the Lord Jesus Christ through the work of the Holy Spirit.

Yes, the Christian religion is most certainly a priestly religion. But the priesthood is made up of all believers in Christ. John, the revelator, declares we are made "kings and priests unto God." And the apostle Peter puts it thus: "Ye also, as lively stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." And again, "But ye are a chosen generation, a royal priesthood." Every true believer in Jesus Christ is his own priest, and in that sense, the equal of every other true believer. All true believers make up the priesthood of God. But Jesus is the Great High Priest.

Lest we go to seed on the doctrine of the *individual* priesthood, and thus lose the mighty dignity and power and everlasting grace and beauty of the *collective* priesthood let us look again to the meaning of what Peter says, "Ye also, as lively stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." The "spiritual house" is made up of individual "lively stones." But these stones do vastly more cemented together in the house than they

could possibly do in their own individual, separate capacity. Bound together, if you please, in the Church of Jesus Christ they become a united, collective priesthood, "to offer up spiritual sacrifices, acceptable to God through Jesus Christ." So the great work and mission of the church of our Lord is of a priestly nature. It is the business of the church to make intercession for a lost world. The church is commissioned to declare to penitent souls the forgiveness of sins through faith in Christ. The church bears the load of the world's sins with the full consciousness that the load will never be lifted save through faith in the atoning blood of Christ, its Great High Priest. The priest was a mediator. This is the gospel of Jesus. And the church must thus be priestly in faith and life and function, or it is nothing to our Lord.

To possess human sympathy, to practice ordinary ethical rules, to adhere to the common decencies of life, and sanctify natural piety may but muffle, stifle, and smother the sense of the great fundamental needs of the soul. Thus it may become easy to lose the sense of sin and the need of mercy. Many there are who are seeking to put benevolence in the place of repentance; who simply want a human religion that will leave altogether out of count the heinousness of sin with its blasting effects, and the judgment and curse of Almighty God eternally pronounced against wickedness and wrong. Many there are who are seeking an easy religion of the simple humanities without the God of the Bible and the atoning Christ of Calvary; who look upon one who holds to the vital, apostolic faith as though he were a relic of the past, a simple, harmless agitator of ancient worn-out and useless teachings and dogmas long since superceded by the easy doctrine that Christ may have been a great teacher and prophet, a radical reformer, and a splendid elder brother. No wonder spiritual power has vanished from so many churches made up of such members. Instead of its members being "lively stones" they are dead stones. No ring of Christian joy and shouts of salvation victory can come from such halls. They have never experienced the regenerating power of the Holy Spirit. Never having even been born into the kingdom how can they relate any experience there?

The church of the living God must stand

not only for a friendly Christ, a sympathizing Christ, a helpful Christ, a reforming Christ; but for a Divine Christ, a redeeming Christ, and a Christ who saves even unto the uttermost, without whom there is no salvation.

Opposed to this attitude are the many who would substitute purely humanitarian institutions and organizations, good and worthy in themselves for certain ends and purposes, such as social betterment societies, hospitals, guilds, business men's clubs, sewing societies, temperance societies, Boy Scout bands, schools of various kinds, etc., etc., in the place of a pure and undefiled religion that means not only the bettering of the outside but that goes straight to the heart and soul, and keeps oneself unspotted from the world. The Christian's faith touches life in a much larger way than that which is simply concerned with outward righteousness of conduct. It beholds sin as not only opposed to righteousness but as opposed to holiness. It discovers that sin is not straightened out by a little sorrow and amendment added on to a broken and ruined life. It finds that sin means more than being a little bit wrong. It awakens to the fact that sin means being guilty; and that guilt can not be removed without sacrifice, without atonement. It finds that the cross of Christ is very much more than an object lesson. That to be saved from the trouble, misery, and woe, from the penalties of our own wrongdoing is, after all, but the smallest part of our salvation. To be saved from guilt is a million times greater. Christian faith necessarily means attachment of mind and heart to the Bible doctrine of Christ as the great sacrifice for our sin and guilt.

The pulpit, for various reasons, is often tempted to forsake this solid ground for the sake of walking on the soft and shifting sands of public sentiment. It is difficult to make a telling appeal to a benumbed, self-satisfied, and paralyzed, false, spiritual conscience. Many a preacher and many a church for fear that some other preacher or some other church will outstrip them in cheap worldliness resort to these same insane methods, imagining that they will save themselves from death, only to rush speedily on to spiritual suicide.

It is only with a regenerated church membership that the false doctrines of the world

may be successfully met and overcome. A blind man will not become enthusiastic over the beautiful colors of the flower garden or the glories of the sunset. Nor will the deaf man be enraptured by the songs of birds, or go into transports of joy at the rendering of the symphonies of Schumann and Brahms, and Beethoven and Haydn. No more can the unregenerate soul reveal the infinite joys and eternal harmonies found in the life touched and molded by the Christ.

The time has long since passed for talk about leveling the Gospel to every form of service. The time is at hand to make much of raising every form of service to the level of the Gospel. Young men and maidens by the thousands are backsliding today in religious life and experience because of the overemphasis placed upon the thought that all tasks and pursuits are equally sacred. Pulling the Gospel down to the standard of your life is always debasing and disappointing. Pulling the life up to the standard of the Gospel is always ennobling, inspiring, satisfying. Doing the will of Christ is the only way of making your pursuit sacred. Doing his will is the only way of learning his doctrine. Whosoever will may do his will and know the doctrines of the Gospel. Knowing these doctrines by personal experience is the only way of appreciating their worth. No amount of outward service can take the place of this needed inward experience.

Jesus said (Matt. 11:25): "I thank thee, O Father, Lord of heaven and earth, because thou has hid these things from the wise and prudent, and hast revealed them unto babes. . . . neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." Be a babe in Jesus Christ and await the marvelous revelation of himself and the Father in your life.

Two birds to the acre appears to be the estimate for the United States, and the service of each bird worth ten cents a day to the country.—*Our Dumb Animals.*

The League of Nations has condemned the private manufacture of munitions as a menace to world peace. It could hardly be anything else with human nature what it is.—*Our Dumb Animals.*

MARRIAGES

DAVIS-NUTTER.—At the home of the bride's parents, Mr. and Mrs. G. L. Nutter, in Salem, W. Va., on March 18, 1922, by Rev. George B. Shaw, Earl S. Davis and Janet Nutter, all of Salem.

DEATHS

CLAWSON.—Henrietta Titsworth, daughter of Jacob and Susan Woodruff Titsworth, was born at Bridgeton, N. J., November 28, 1831, and died at the home of her daughter and son-in-law, Mr. and Mrs. Asa F. Randolph, 912 West Seventh street, Plainfield, N. J., February 19, 1922.

When she was a child her family moved from Bridgeton to New Market, N. J. Early in life she became a member of the Piscataway Seventh Day Baptist Church, of New Market. She transferred her membership to the Plainfield Church of the same faith in 1887, and for thirty-five years she was a faithful member, and active in the work of the church until failing health denied her that happy privilege.

She was married to James Clawson on November 6, 1853. They established their home near New Market where they lived until 1868, when they moved to Farina, Ill. In 1876 they returned East and lived for ten years in Dunellen, N. J., after which they moved to Plainfield, where they have since resided.

Six children were born to Mr. and Mrs. Clawson. Two little girls, Julia and Anna, all they had at that time, died of diphtheria in 1864. An infant son, Wallace, died in 1871. The surviving

children are Marcus L., physician, Luella, wife of Asa F. Randolph, and Frank T., dentist, and all are living in Plainfield.

Mr. and Mrs. Clawson have had a very unusual experience in length of life and in the number of years which they lived together. In November, 1921, they celebrated their ninetieth birthdays and the sixty-eighth anniversary of their marriage. Mr. Clawson feels very keenly the loss of the loving companionship of these many years. During the years of declining physical strength Mr. and Mrs. Clawson have been cared for with great love and tenderness at the home of their daughter.

The following paragraph is taken from the local paper published on the day after her death: "Mrs. Clawson has lived a quiet life, with tastes wholly domestic, and her interests wrapped up in her family and home. Her only other affiliations have been with the activities of the Seventh Day Baptist Church, of which she and her husband have been life-long members. Her faculty of making and keeping friendships were specially notable, and a large circle of friends will miss her bright, happy nature, and her hospitable ways of the olden days. Her declining years have been blessed with a freedom from temporal cares, and the marked affection of husband and children, all of whom live here, and who have left no opportunity to add to her joy. Her unusual health has been a blessing vouchsafed to few at her age, and it has been a source of consolation all these years that both she and her husband have been able to, finish out the long years of a useful life amid pleasant surroundings, from which she slept quietly away last evening."

The farewell service held at the home on Tuesday afternoon, February 21, was conducted by Pastor James L. Skaggs and Rev. Edwin Shaw. Mr. Roy E. Titsworth sang two appropriate selections. Interment was made in Hillside Cemetery.

J. L. S.

TRUMAN.—George Warren Truman was born April 14, 1863, and died February 21, 1922.

He was the son of Alvin M. and Antionette Warren Truman, and was born in Adams Center,

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

N. Y. In 1866 he came with his parents to Alfred, N. Y., where he has since lived. For many years he has followed the barbers' trade.

On May 29, 1888, he was married to Cora Mae Davis, of Alfred. To them were born three children: Leslie D., who died in infancy, DeForest W. and Edith M., both of Alfred.

In early life he joined the First Alfred Church and continued a member until death.

Mr. Truman died in the Bethesda Hospital in Hornell, N. Y., due to an internal tumor which had developed beyond the skill of the physician. His death came as a surprise and shock to the whole community because Mr. Truman had kept his troubles to himself until almost the last days.

Besides his children he is survived by his wife, Cora Mae; his father, Alvin M., and a sister, Mrs. S. B. Bond, all of Alfred; one brother, Frank S. Truman, of West Barrington, R. I.

Funeral services were conducted at his home by his pastor and he was laid to rest in the Alfred Rural Cemetery.

A. C. E.

CRANDALL.—Mary Clark, daughter of Russel and Sarah Maxson, was born at Preston, Chenango County, N. Y., September 25, 1832, and departed this life at her home in DeRuyter, March 9, 1922, in her ninetieth year, being the last of a family of five children.

She was married January 9, 1854, to Henry Jerome Crandall, of DeRuyter, who died July 22, 1901. To this union four children were born: Henry, of DeRuyter; Frank, who died in July, 1886; Elizabeth (Mrs. Herbert E. Yapp), of Genesee, and Esther, of DeRuyter. Besides the three children she is survived by one granddaughter and four great-grandchildren.

Mrs. Crandall was baptized when but a girl and united with the Preston Seventh Day Baptist Church, later uniting with the Otselic Church of the same faith. She was a faithful, consistent Christian, of a happy disposition and devoted to her family and home. With the exception of three years (1862-1865) spent in Rhode Island, her long life has been lived in the vicinity of DeRuyter.

"Her children arise up, and call her blessed."

Farewell services conducted by Pastor H. R. Crandall were held at her late home Sunday, and interment was in the family plot in beautiful Hillcrest Cemetery.

H. R. C.

JETT.—Sophronia Ellen, eldest daughter of Jonathan and Emzy Neal Lowther, was born March 12, 1845, at Berea, W. Va., and departed this life February 25, 1922, aged 76 years, eleven months and thirteen days.

On October 11, 1866, she was united in marriage to William Jett, and to this union were born six children: four sons and two daughters, namely, Leonard F., Salem, W. Va., Walter B., deceased, Mrs. Addie Law, Camden-on-Gauley, W. Va., J. Stillman, Boulder, Colo., William V., at the old homestead, and Mrs. Orma Sutton, Berea, W. Va.

In her twelfth year she professed Christ as her Savior and united with the old Pine Grove Seventh Day Baptist Church, and when the Ritchie Seventh Day Baptist Church was constituted, September 16, 1870, she and her good husband became charter members and remained

faithful to its obligations until called into the church triumphant.

Her death followed that of her husband three weeks lacking about fourteen hours. There is something appropriate and beautiful in the compatibility of the lives of these two old people coupled with the nearness of the time of their departure of this life. We can not tell the depth of the sorrow she sustained at the death of her faithful husband. Yet she did not burden others with her sorrows because it was not in her nature to cause others pain or sorrow.

She was much inclined to remain close in the home, partly due, no doubt, to the ill health of her husband. She was a faithful companion, a devoted and affectionate mother, and an obliging neighbor. She was possessed of a jovial nature, was friendly and enjoyed the loyal friendship of all who knew her. She was very modest in her Christian profession yet she was possessed of a deep spiritual nature due to her training and depth of thought concerning things eternal.

In her last sickness she bore her intense suffering with marked patience and Christian fortitude. During this time she always met her many friends who came to her bedside, with a smile. She was very appreciative for all that was done for her. Both she and her companion appreciated the tender and considerate care they received at the hands of their son William and his good wife. They did all in their power to make their last days comfortable.

Besides her children she leaves to mourn their loss one sister, Mrs. Rebecca Bee, of Akron, Ohio, one adopted brother in California, a number of grandchildren, and a host of friends. Thus, our heavenly Father in his providential dealings, bereaves us of a devoted mother, a faithful sister and a generous neighbor and friend.

The funeral was conducted by her pastor, W. L. Davis, assisted by Brother S. A. Ford, in the Pine Grove M. P. Church, Monday afternoon at 2:00 o'clock. The interment was made in the Pine Grove Cemetery by the side of her husband.

Dear Mother,—we appreciate thy love
The burdens you have borne;
The motherly counsels you have given.
Mother,—you deserve your rest in heaven.

W. L. D.

BABCOCK.—Flora Coon Babcock, wife of Albert R. Babcock, was born at Adams Center, N. Y., March 5, 1850, and died at her home in the same village February 7, 1922, being nearly seventy-two years of age.

She was the second child of John G. and Dorcas Vars Coon, and had lived in Adams Center nearly all her life.

She has been an invalid for the past seven years, following a paralytic stroke which occurred on September 18, 1914. During these years of helplessness she has been tenderly cared for by her husband. It is a source of deepest gratitude for Mr. Babcock to remember that there was not a single day during her illness that he was unable, from sickness or other cause, to minister to her wants.

Mrs. Babcock accepted Christ as her Savior and united with the Adams Center Seventh Day

Baptist Church on May 3, 1862, at the age of twelve years. She was a true Christian and a faithful and earnest worker in the church for many years. It was following a day of loving service at the church that she suffered the stroke which made her an invalid.

Surviving, besides the husband, are two brothers, A. D. Coon, of Adams Center, and Ernest B. Coon, of Lauder, Wyo.

The funeral was held from her late home on Thursday, February 9, her pastor speaking words of comfort suggested by the text, "Blessed are the dead who die in the Lord." Interment was made in Union Cemetery.

L. F. H.

VARs.—Oliver Edward Vars was born February 3, 1853, in the town of Westerly, R. I., and died suddenly of acute heart disease at his late home in Andover, N. Y., March 10, 1922.

In 1876 he came to Alfred and spent about two years in school before his marriage to Miss Ella Lanpheare, of Andover, N. Y., August 21, 1878. After a few months residence in Rhode Island, they established their home in Andover where they have since resided and where they have been actively identified with the business and social interests of the village, he being a promoter and heavy financial supporter of the many industrial enterprises of the town.

He is survived by his companion and three children: Clifford J., of Texas; Floyd and Mabel, the wife of Dr. W. J. Greynolds, of An-

dover. There is also as sister, Mrs. H. A. Burdick, of Dansville, N. Y., a half sister of Rhode Island and a half brother in California.

He was a member and regular attendant of the Andover Seventh Day Baptist Church, having been baptized by the present pastor, June 9, 1917. At the time of his death he was a director of the Andover Chamber of Commerce. He was a lover of home, a great reader and well informed in literature and history as well as in current events. Possessed of a retentive memory, and of quick and independent judgment he was an interesting friend and companion.

Farewell services were conducted by his pastor, Rev. W. L. Greene, in the Seventh Day Baptist church, March 13, 1922, in the presence of a large number of friends and acquaintances. Interment was in Hillside Cemetery at Andover.

W. L. G.

CRANDALL.—Henry Francis Crandall, after a brief illness which terminated in pneumonia, died at the home of his daughter in Milton, February 4, 1922.

He was born in Milton Junction, Wis., February 25, 1847, the only child of Amos Sidney and Arminda Frink Crandall. His father's family were of sturdy New England stock who were influential persons in the industrial, civic and religious life in the early history of Rhode Island and Eastern Connecticut. Henry was a lineal descendant of John Crandall who emigrated to the New England colonies about 1636. This ancestor was originally a Baptist in his

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religious belief. But after coming to America he accepted the tenets of Seventh Day Baptists and became a member of their pioneer church at Newport, Rhode Island. The record is that he was an influential person as he held positions of responsibility in the community and the church.

Henry's grandfather, in 1823, removed from Connecticut to Alfred, N. Y., one of the early settlers in Allegany County. In 1838 he with his family removed to Du Lac Prairie in southern Wisconsin. Wherever they lived or whatever the deprivations they suffered they were always staunch adherents to their faith and became strong factors in the religious and spiritual life of the localities where they resided.

Henry Crandall was married, March 19, 1868, to Lucinda E. Cottrell, of Milton Junction. After their marriage they lived successively at Milton Junction, Denison, Iowa, North Loup, Neb., Farina, Ill., and Milton, Wis. Five of the seven children born to them are living, Wilmer H., Harry B., Fred A. and Mrs. Floyd T. Coon, of Milton, and Mrs. Maud Hurley, of Riverside, Cal. There are twelve grandchildren. A half-brother, George A., lives in Yakima, Wash.

Mr. Crandall when a young man became a member of the Seventh Day Baptist church at Milton. While residing at Farina he was ordained deacon of that church. Both at Farina and at Milton he served faithfully and efficiently in that office. While living at North Loup he successfully taught a young men's class. In social, moral, business and religious relations, Deacon Crandall conducted himself in a becoming Christian manner.

"Mark the perfect man and behold the upright; for there is a happy end to the man of peace."

H. N. J.

COTTRELL.—Mrs. Isabelle Coon Cottrell, widow of the late Hon. A. Boardman Cottrell, was born in Wirt Township, N. Y., September 17, 1847, and died in Alfred, N. Y., March 11, 1922.

She was a student in the academy at Richburg, N. Y., and later in Alfred University. She first joined the Richburg Church, and afterward with her husband removed her membership to Alfred. Two sons and two daughters survive their parents. Gentleness and kindness seemed to be among the good qualities of Mrs. Cottrell.

A. E. M.

Practically every convict in the Virginia state penitentiary has contributed to a fund of \$91.46, recently raised at the institution for the assistance of the Near East children. The fund represents 914 days of hard labor at a rating of ten cents a day. No man gave less than a day's pay, and a few donated a month's wages. Touched by the pitiful condition of these unfortunate little ones, every class of criminal on the calendar gave freely from their little hoards of money to the cause.—*Charles V. Vickrey.*

THE SABBATH RECORDER

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

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

Terms of Subscription
Per Year\$2.50
Per Copy05

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THE PARABLE OF THE ACORN

I pluck an acorn from the greensward and hold it to my ear; and this is what it says to me:

"By and by the birds will come and nest in me. By and by I will furnish shade for the cattle. By and by I will provide warmth for the home in the pleasant fire. By and by I will be the shelter from the storm to those who have gone under the roof. By and by I will be the strong ribs of the great vessel and the tempest will beat against me in vain, while I carry men across the Atlantic."

"O foolish little acorn, wilt thou be all this?" I ask.

"Yes; God and I."—*Lyman Abbott.*

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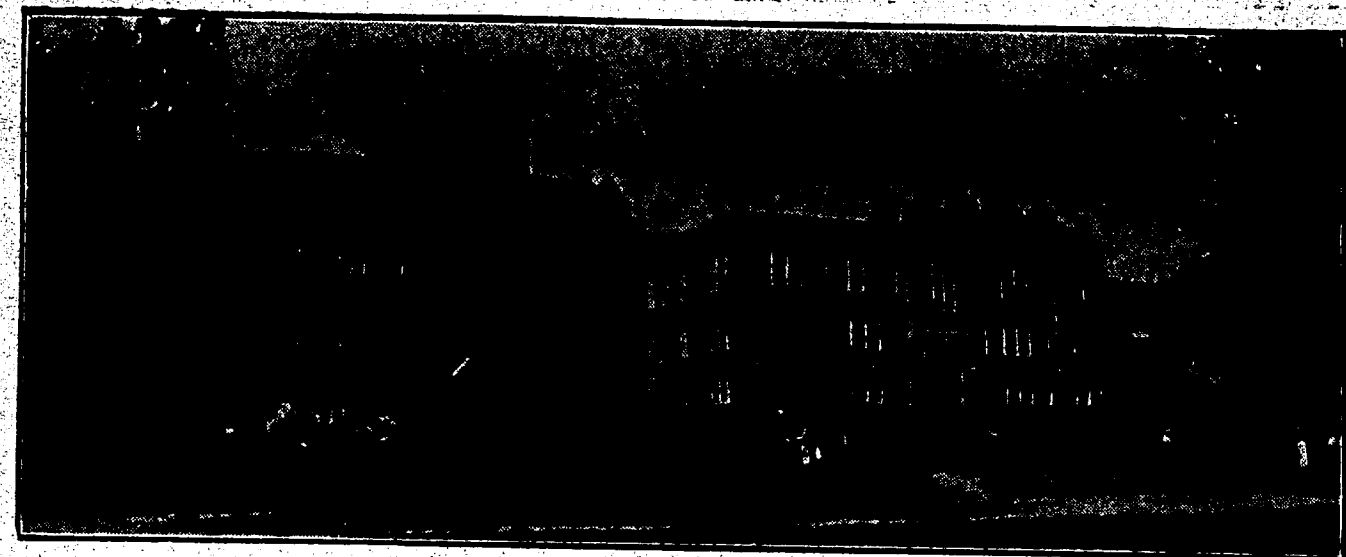
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SABBATH RALLY DAY

MAY 20, 1922

THE Third Sabbath in May of each year is observed by Seventh Day Baptist Churches in special services to promote a deeper interest in and a more loving loyalty to the

SABBATH OF CHRIST

Incarnate Love

O Love of God incarnate,
Who comest from above,
To show us God the Father
In human life of love,
God's love to earth thou bringest
That men may see in thee
How like man is the Father,
How like God man may be.

O Love of God incarnate,
Life bearer sent to men,
Who drinks at thy deep fountain
Shall never thirst again:
God's life to earth thou bringest,
And, though the thorn-path trod
Led thee to death on Calvary,
Thou wast the Son of God!

O Love of God incarnate,
Thy resurrection hour,
Revealed the life eternal,
And robbed death of its power:
Enthroned on high thou reignest
That men may share with thee
Thy life, thy love, thy glory,
And live eternally.

O Love of God incarnate,
Thou everliving Word,
Through whom the Father speaketh
In whom man's voice is heard,
In thee all love and wisdom,
Divine and human, meet;
When God through thee hath spoken,
Love's message is complete!
—Wilbur Fisk Tillett,
in Christian Advocate.

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