

# The Sabbath Recorder

## SABBATH RALLY DAY

MAY 20, 1922

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

## SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

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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. 15

PLAINFIELD, N. J., APRIL 10, 1922

WHOLE NO. 4,023

**A Good Annual Meeting** On the afternoon and evening of April 2, the Seventh Day Baptist Church of Christ in Plainfield, New Jersey, enjoyed one of its excellent annual meetings. These meetings are always good and are looked forward to with much interest by both resident and non-resident members. Sessions are held in both afternoon and evening, and the time between the two is called the social hour. A free supper is always served. On this occasion one hundred and thirty persons filled the tables.

The year's work has included extensive repairs on the church roof and in replacing furnaces in the basement, costing several thousand dollars. This, added to the regular running expenses, has made a heavy burden for the church; but the generous way in which the members came to the rescue with pledges sufficient to cover all, has been a great source of good cheer and encouragement.

Pastor Skaggs was re-elected for two years and officers of the church were chosen.

In the evening session the pastor gave a summary of the year's work, which will be found elsewhere in this paper.

The report of the work of the church organizations by Mrs. N. E. Lewis, was full of interest. And every one enjoys the messages from absent members. These were read by Miss Evalois St. John.

The church gave expression to its continued interest in the one truth that gives the denomination its name by unanimously adopting the following resolution:

*Resolved*, That we, the members of the Seventh Day Baptist Church of Christ in Plainfield, New Jersey, in annual meeting, April 2, 1922, hereby express our desire to renew our whole-hearted allegiance to the Sabbath of Christ.

In these times of Sunday holidayism, these times of Sabbathlessness, we wish to pledge again our loyalty to God's Holy Day, and to its observance as interpreted by our Master, Jesus Christ, following his example in spirit and in conduct.

We call upon ourselves who are here today, and we call upon all absent members, relying upon the help of the Lord, to become more faithful and zealous in our efforts to promote

the Sabbath truth, and more thoughtful, unselfish, and circumspect in its observance.

And to this end we offer and give our unstinted support to our General Conference, and to our other denominational agencies, in their work of extending and of establishing the interests of the Bible Sabbath among ourselves and throughout the world.

**A Time of Special Need** Have you read "In the Midst of the Years" the prayer of Habakkuk recently? It begins with the second verse of his third chapter. If you have read it, did you take special notice of the expression: "In the midst of the years," used twice in the same verse?

"O Lord, revive thy work in the midst of the years, in the midst of the years make known." The prayer is for a revival of interest in the Lord's work. This might be needful at any time, but the prophet seemed to feel that, in the midst of the years there was particular need for a revival of interest in the work. And so there was.

Habakkuk lived in a perilous time; a time full of trouble and turmoil—a time of baffled hopes and broken promises; a time of worldly prosperity and neglect of spiritual things; a time of rivalry between the tribes with false worship gaining ground, and his soul was distressed over an impending danger from a foreign foe.

The time when "Ephraim was a child" had long gone by; Israel was in the midst of the years, a period in the nation's life unusually full of dangers. The early enthusiasm with which the people had followed Moses and Joshua and Samuel had long gone by, and the warnings of the prophets were no longer heeded.

The splendor and pomp of surrounding nations, the rapid increase in wealth had turned the people's heads and the "stately steppings" of Jehovah no longer marked the years through which they were passing. The prophet knew enough of their history and of God's hand-dealings with a wayward people to fill him with fear for their future. His spirit was stirred within him. He knew there was but one hope for better things, and that lay in the line of a revival of interest in the Lord's work. The one gleam

of light in those days of darkness and idolatry was the fact that "the Lord is in his holy temple"; and he pleaded with all the earth to "keep silence before him".

The prophet knew well the sure remedy in a time of Israel's great need—in the middle passage of the nation's history.

**Are We in Our Middle Passage?** The principles that held true in the midst of the years with Israel are just as true today. In the midst of the years there is still special danger to any nation or to any people of God.

As a denomination in the midst of the years, we are facing dangers due to the "middle passage" of our denominational life. It is but natural that the freshness and enthusiasm of our earlier years, and the Pentecostal seasons peculiar to the young life of a people called of God to a unique and special mission, have somewhat disappeared. Our fathers lived the simple life of pioneers in a nation that was yet in its infancy. Of riches they had none. Endowments and memorial funds were unknown, and of life's luxuries they were destitute.

Their one source of strength was simple reliance on their God. The church was the one all-important institution to which the hearts of the people turned. In this the power from on high was frequently manifested. Revivals were many and always welcome. In God was their trust, and to him they constantly turned for help in every line of work for human betterment. New churches were formed, and the church was regarded as the main instrument under God for lifting the world to higher planes of living.

We too have outgrown our childhood and find ourselves in the "midst of the years" threatened with the dangers that surround us in our "middle passage". Changes have come, riches have increased, great emphasis is being placed, by all denominations, upon machinery and human methods; upon clubs and societies and guilds, and we do not hear so much about dependence upon God and about human helplessness as we used to hear.

Tides of worldliness are sweeping many away from their spiritual moorings, and the tendency is great to depend upon ourselves rather than upon God. In the midst of the years in our denominational life many

seem to be losing interest in the Lord's work.

We would not be understood to object to modern methods. The better the methods, the more efficient we can be if we keep Jehovah on the throne, give him the glory, and put real spiritual power behind all machinery and into all societies and clubs.

Friends, how is it with you? Is there a sense of spiritual dearth in our churches? Are we losing interest in the Sabbath truth? In our prosperity are we tending toward neglect of religion? Amid our struggles for worldly gain in the midst of the years are we forgetting our Lord and Master?

When Israel had reached the point where its people were highly prosperous and could dwell in "a good land, a land of brooks of water. . . . a land of wheat and barley, and vines, and fig trees, and pomegranates; a land of olive oil, and honey; a land wherein they could eat bread without scarceness, . . . a land whose stones were iron and out of whose hills they might dig brass; and when the people built goodly houses, and dwelt in them; when flocks and herds, and silver and gold had multiplied, then it was that special warnings were given lest their hearts be lifted up and they forget the Lord their God." (Deut. 8: 7-14.) There is special need of caution in days of prosperity.

Friends, are we not living in such a land? Is not this such a time? Are not the hearts of men becoming lifted up until spiritual things are forgotten and religion neglected? If so then the prayer of Habakkuk may well be our prayer: "O Lord revive thy work in the midst of the years, in the midst of the years make known." In the midst of these middle years in our history, revive our interest in the church. In the midst of the years revive our love for the Sabbath. In the midst of the years revive our zeal for winning souls to Christ: Revive our *hope for the future of our cause.*

Have we reached our Kadesh Barnea on our way to the Promised Land? Have we come to a stand-still in Sabbath reform and do the giants seem too formidable for us to go on? May the Lord send us Calebs and Joshuas who can trust him fully and go forward regardless of strongholds and giants. O Lord! Revive thy work in the midst of the years! Don't let us go back

into the wilderness to die! Lead thy children forward and give them grace and strength to stand true to thee!

**Helen Keller And Her Bible** The American Bible Society, New York City, is certainly doing a great work. The millions in all lands into whose hands this society has placed the blessed Book of books, will ever look to it as their great benefactor. This must be true of those who have eyes to see; but what must be the gratitude of the blind for the invention of a version of the Bible which they can read from their finger-tips?

On another page will be found a brief article regarding Helen Keller and her Bible, with a cut showing her in the act of reading it; furnished the RECORDER by the American Bible Society.

**Thanks for Generous Responses** This morning we received a good letter from a friend in the East, with check enclosed for \$25.00 to replenish the RECORDER fund for those unable to pay, and for \$500.00 to loan the Tract Society on the five-year note plan as advertised.

The same mail brought a letter from the West, calling for another five-hundred dollar note. The same mail brought to a friend in New Jersey a \$1,000 note for which he had given a Liberty Bond a few days before. We have heard the treasurer speak of several other applications for these notes. It does look as though the loyal friends of our good and righteous cause were ready to stand by the publishing house movement and see it carried to a successful end. For many things we "thank God and take courage."

### WORDS OF THE KINGDOM

M. A. BRANCH

"Repent ye: for the kingdom of heaven is at hand" (Matt. 3: 2). The above text was used by John the Baptist while preaching in the wilderness of Judea. No doubt the people were amazed at his declarations. What could he mean, and what new thing is this? Who dare introduce any other kingdom than the one we now have? The multitude reply, "We will have no king but Cæsar." But listen, he says: "Repent ye: . . . prepare ye the way of the Lord, make his paths straight." Strange sayings indeed. And this same John had his rai-

ment of camel's hair, and a leathern girdle about his loins; and all he had to eat was locusts and wild honey. Strange man, strange message, but strangest of all, everybody was attracted by his talk or appearance, for people from Jerusalem, and all Judea, and all the region round about Jordan, went out to see and hear him.

But listen to his strange talk: "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: And think not to say within yourselves; We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire. Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."

What a strange man, with a strange message, and strangest of all, the great number that listened to his preaching, and were baptized by him in Jordan, confessing their sins.

And strange to say, a man named Jesus came also, and requested baptism at John's hand, and he "forbade him, saying, I have need to be baptized of thee, why comest thou to me?"

But this "Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him." And this "Jesus, when he was baptized, went up straightway out of the water: [who thinks this was sprinkling] and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo, a voice from heaven saying, This is my beloved Son, in whom I am well pleased."

This is a wonderful chapter. Let us, for a little while, consider the condition of the world when this chapter, or the message contained in this chapter, was given to the world. Israel, God's chosen people, had lost their kingdom, to a gentile nation, and there had been wars and commotion, nation rising against nation, until we find

the entire world under the reign of the fourth gentile kingdom, pagan Rome. The prophets had spoken of this time, the faithful Moses had told Israel what would follow if they continued to transgress the plain teaching of the law of God. But a loving Father would not forget his children, even though they forgot him, and he had sent them prophets and teachers, but they despitefully used them and killed them. Now he sent them his Son, after carefully preparing the way by sending John the Baptist. And Jesus began by being baptized by John, to convince the world of his sincerity. Then he made use of the same text John had been using, "Repent ye: for the kingdom of heaven is at hand". He began to invite others to join him, saying, Follow me, and I will make you fishers of men.

Commencing with the fifth chapter of Matthew onward for several chapters, we learn of his wonderful teaching, the good news of the kingdom of heaven, showing them by both teaching and example how they ought to live, telling them he was the Son of man, and that he was the sower, sowing the seed that should bring forth results in the kingdom of God. That he, the Son of man, was sowing the good seed in their hearts, but another was also sowing seed which would result in tares. The seed he sowed would, with proper nourishment and care, represent the seed of the kingdom, and, like the smallest seed, if it found good ground in our hearts would continue to grow and develop until it would fill our entire hearts, driving out all things opposed to the teachings of Christ. This is what Jesus meant undoubtedly by saying, "The kingdom of God is within you." The seed of the kingdom had been sown in their hearts, and if they whose hearts had been the recipient of the seed of the kingdom, opened their hearts, the Holy Spirit would so fill them, that there would be no place found for the enemy to sow evil seed, which would likewise bring forth tares.

How carefully we should watch over the seed of truth that has been delivered to us, for Satan is watching for any or every opportunity to scatter seeds of discord and unbelief in our hearts. And when once sown it so nearly resembles the wheat that Christ has advised leaving it alone until the time of the harvest, when the angels will remove it. But that will be something like Paul's description of building of straw, part

of our work burned would make our reward look very small, and we should be disappointed in the general setting up time. We can hardly afford that, so let us be up and doing while the day lasts for our time will be short. May the Lord inspire our hearts with love and zeal for the work.

### "MY SABBATHS"

(Written for the "Sabbath Recorder")

With the purple golden sunset—  
Here, comes the day of our delight,  
It is fairer than the sunbeams,  
Or the moonlight's hallowed light.

Now the day of our Jehovah  
Needs not sun or moon to make bright  
What an all-wise, good Creator  
Has given man for his delight.

Rest upon it! Surely *love* it!  
Call it honorable and bright—  
O how gorgeously star-lit  
Is its beginning with the night.

Father made it at Creation,  
Christ rose on it, to make it bright,  
The Spirit's sanctification  
Adds his splendor to its might.

See! We're riding on "High places"  
Where the saints are dressed in white,  
'Tis our heritage, my brother,  
So love the day and keep it right.

What a mess this world is all in,  
And most people are in a plight;  
Since Pope Gregory started keeping  
A day in middle of the night.

Satan's wrath on Sabbath-keeping,  
And civil courts to jail may haul,  
"Accusations are found wanting"—  
They'll find written on the wall.

Hallelujah! Soon it's coming—  
O, can't you see the dawning ray  
Of God's endless Sabbaths running  
Through the great millennial day?

Israel's court there is saying:—  
"Dear hearts of royal purple hue,  
Our Christ's blood and golden Sabbaths  
Have made you wholly like the Jew"

This will bring the angels sweeping  
Down from high heaven's shining wall,  
And they'll join us in our reaping—  
With holy Sabbaths for us all.

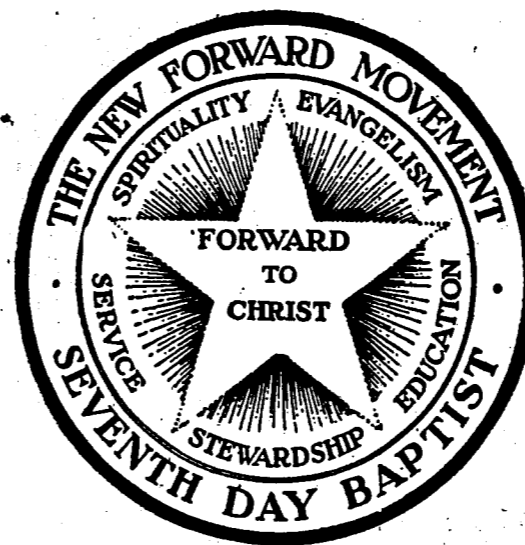
Sure as God is a rewarder  
And Christ is coming—don't dismay!  
With my Sabbaths' great Recorder  
*Our's the victory and for aye!*

T. A. G.

"Whoever defies a fashion shall have the wit to substitute for it a mode more graceful."

## 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 RECRUITS FOR THE MINISTRY

A. J. C. B.

The suggestion came to me from interested laymen that two or three conferences be called to consider the question of recruits for the Seventh Day Baptist ministry. This is a question that is agitating the minds and resting upon the hearts of a good many people. It was not thought that anything tangible should be worked out immediately. But if the mind of the whole denomination can become expectant on this point, and the heart earnestly prayerful, our young people will be more likely to hear the voice of God as he calls them to go work in his vineyard.

The first meeting was called at Alfred, N. Y., Sunday, February 26, and was attended and participated in by a very representative group of people. There were seminary professors, college professors, pastors, laymen, and young people, all of whom added to the interest and profit of the discussion. We were especially fortunate in getting the viewpoint of the young man from such representatives of that group as "Brick" and "Bob" and others. These young men were not invited under the above

names, but their reference to each other with these appellations proved to us that we had real "fellows".

In view of the ultimate, as well as the immediate purpose of the conference, it seems advisable to give to SABBATH RECORDER readers something of the discussion. I am presenting herewith, therefore, the report of the meeting, with minor changes in the manuscript, as it was written up by the facile pen of Dr. J. N. Norwood, who participated interestingly in the discussion, although his own name does not appear in his own report of what was said.

I am sure all will appreciate the difficulty of reporting a two-hour discussion of so great a subject. Not only were there those who could give new light, but the various viewpoints added color to the discussion.

(Summary report of a conference held at the Gothic, Alfred, N. Y., Sunday, February 26, 1922, at 2 p. m., on the question of young men to enter the ministry.)

The meeting was called by the Forward Movement Director, Rev. A. J. C. Bond, who presided.

There were present Rev. A. J. C. Bond, Rev. William M. Simpson, Dean Paul E. Titsworth, Rev. William C. Whitford, F. Hamilton Whipple, Robert T. Spicer, Everett C. Hunting, Clifford A. Beebe, Elizabeth Randolph, Dean A. E. Main, Rev. A. Clyde Ehret, Curtis F. Randolph, Prof. W. A. Titsworth, Rev. W. L. Greene, Rev. John F. Randolph, J. N. Norwood.

On motion J. N. Norwood was appointed secretary.

Rev. A. J. C. BOND opened the meeting with a statement of the reason for calling the meeting. He spoke of the increase, if slight, of candidates for the ministry throughout the United States in all Protestant denominations. This increase is 17 per cent this year over last year among Presbyterians. He reminded us of the valuable if temporary relief that had come to our denomination from the entry into the ministry of eight or ten consecrated laymen. While this is encouraging we should not expect too much from it, as there are many positions these good men can not fill through lack of training. We still need many thoroughly trained men. The relief is but temporary, though valuable.

DEAN MAIN remarked that the opportunity for young men in the ministry is unprecedented. Young men who might be attracted

simply don't appreciate the opportunity for thoroughly trained men.

MR. BOND suggested that it was not a question of our *sending* men into the ministry. They will come if God calls. It will help them to hear God's calls. It will help them to hear God's call if the church calls.

It has been said that young men fear the ministerial dead-line at fifty. A properly prepared and adequately supported minister should be at his best at fifty.

A discussion then arose in which several took part. The question was, Should our young men (and women) hesitate to accept the help from the Fellowships and Scholarships provided by the Forward Movement? It was emphatically the opinion of the meeting that they should not hesitate. Few hesitate to take fellowship money in science, or language, or history, or similar secular fields. Why need they hesitate in the field of religion? It is a method (providing fellowships and scholarships) that is being more widely used each year in all sorts of fields. Manufacturing concerns, and insurance companies are providing such means in increasing degree for young people interested in study in their line. Nor do they always insist that the beneficiaries of such help go into the employ of the concern furnishing the money.

P. E. TITSWORTH emphasized the psychological obstacle to getting men into the ministry. He referred to the tendency to underrate the value of the church on the part of energetic young people. He spoke of his own experience while a college student. The church often seems to the young man like an Old Folks' Club—the next place to the graveyard. It appears often to be no place for young people who don't plan to die soon. It is only within the last ten or fifteen years that he has come to appreciate the church at its true worth. He referred to the church as the king-pin of society. He suggested that definite steps be taken, by means of informal conferences in church parlors for instance, with high school boys, to teach young people the real place and work and worth of the church in modern life. This would increase their respect for the minister, and perhaps decide more to become ministers.

W. L. GREENE said that the spirit of the age is materialistic. We tend to overemphasize the tangible. Success is ordinarily

measured in money or position or power. The things of the spirit suffer by comparison. They are not appreciated, not thought to be valuable. The minister therefore can not expect the highest appreciation. It is easy for him to fall into a rut, to lose initiative. Ministers should have opportunity to make more of themselves by going to conventions, hearing other men preach, seeing how others conduct various phases of church work. They should have the same chance in this way that other professional men require. He spoke of the enthusiasm shown recently at Independence in some extra week-end Christian Endeavor meetings. Such questions as "Thrift" and "Choosing a vocation" had been fruitfully considered.

MR. WHIPPLE remarked that it often seemed that the Seventh Day Baptist minister had small opportunity to make a career. This draws young men to thoughts of Y. M. and related work for a life of religious service.

MR. SPICER said he had thought a good deal on this question as a personal one with him. He had enjoyed the more recent General Conferences because the young people had had full recognition there. They like to feel they have a part. He had enjoyed the Y. M. C. A. talks on boy problems at Plainfield. They had helped him much. He had been attracted by the ministry, more perhaps by the medical mission field.

MR. SIMPSON. (After some additional remarks by others along the line of Doctor Titworth's suggestion of the psychological obstacle to entering the ministry, in which the opportunity of the teacher and Y. M. C. A. worker were compared favorably with those of the minister, and in which it was hinted that such workers didn't have the obstacles the minister has in the old foggies in the church, the chairman raised the question, What shall we do with the church?) Mr. Simpson replied with a splendid description of the mission of the minister. It is his job to stay with the conservative man. Some one must do it. The church is the greatest religious institution. Shall the strongest men, and those most capable of leadership desert it? If the church fails, religion fails. The Y. M. C. A. workers and other workers may dodge the central task the one indeed on the performance of which their jobs depend. Simpson is glad he's

# OUR FINANCEOMETER

Name of church

*Whole Denomination*

*\$81,500.00*

Forward Movement Budget

Raised last year

*\$59,495.00 (about)*

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

Pay our subscriptions—

Half year in advance

Quarterly in advance

Monthly in advance

Weekly in advance

Weekly when due

Monthly when due

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

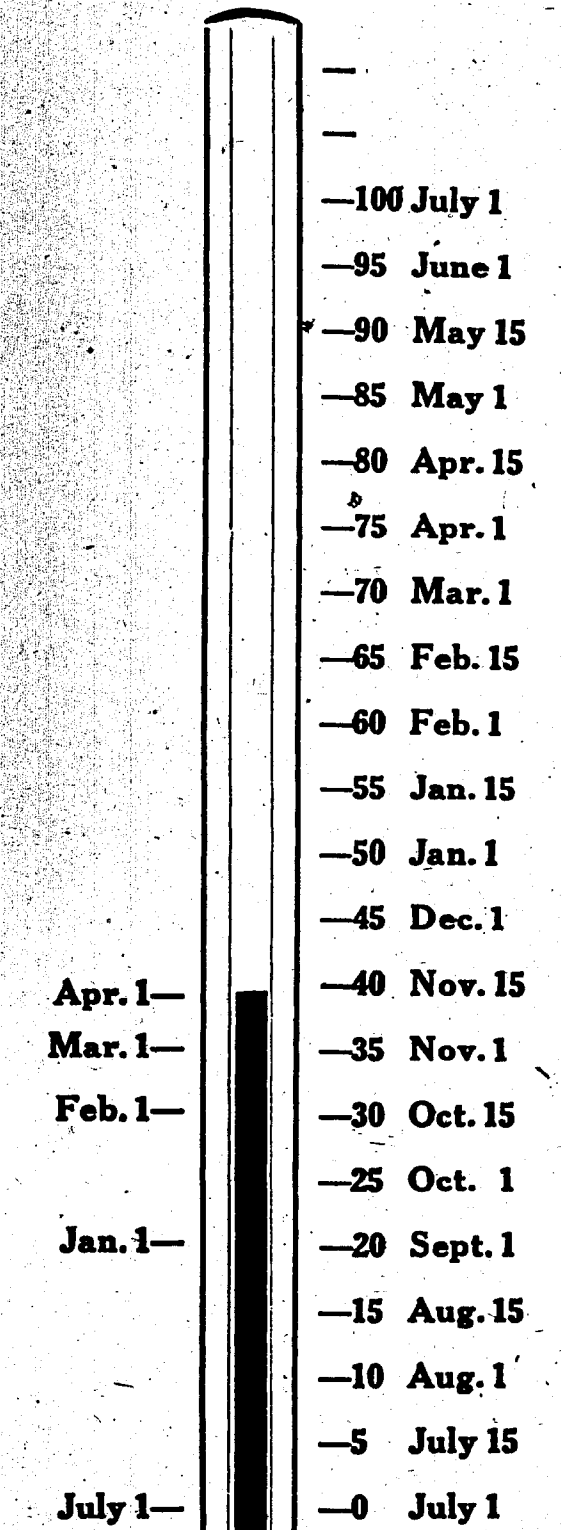
If OUR CHURCH lags behind, all the work is hindered.

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

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

(The Finance Committee will mark the date each advance of five degrees is reached.)

Time of Arrival Per Cent Schedule Time



Storehouse of the Lord

got his present job. He wouldn't swap with anybody.

DEAN MAIN: We must see the *importance* of the church, and thus the *duty* of going into the ministry. It isn't salary or career that makes ministers primarily, but *duty*.

MR. BOND: The ministry is a big opportunity. It is not nearly so circumscribed as many seem to think. In the present day of co-operative Christianity the field is the world for the Seventh Day Baptist minister who is able and prepared.

MR. EHRET: I found the ministry a much larger opportunity than I expected. There is no limit to it. The only limitation there is at all is the limitation of the minister himself. He had taught, and been a minister too, but he felt that the minister's opportunity was wider than the teacher's by far.

MR. BEEBE: It makes a difference what sort of a church you are used to as to how you feel in regard to its relative importance in the life of the community. The Hebron Church is a young people's church. There, too, in a strictly rural community, the minister has a large influence. He and the church are the outstanding attractions in such a locality. There is no high school even, and therefore no high school principal to rival him. He exerts a big influence.

MISS RANDOLPH: The opportunities as well as the difficulties of the rural parish are indeed great. Fewness of numbers is a drawback, but we should remember that Christ taught the few.

MR. SPICER: If young people don't appreciate the church it is probably the fault of parents. Indifferent parents can't ordinarily expect their children to be enthusiastic about the church. It is largely a question of the home. Whether or not young people stick to and learn to value the church depends upon home training.

W. A. TITSWORTH emphasized the failure of the church in the past to impress young people. He cited the wrong ideas of a church he imbibed when a boy. He said that great improvement had been made in recent years.

MR. SIMPSON said he had just broken his record for length of pastorate at Alfred Station. He feels more and more the advisability of longer pastorates (i. e., longer than three years). He wants to stay until his influence his felt. (Mr. Bond said it

had been his greatest ambition to impress by his life some one community, no matter how small.) Several remarked on the way ministers have left their mark on communities.

MR. HUNTING referred appreciatively to the influence the Hi-Y of Plainfield had had on him.

JOHN F. RANDOLPH: Young people naturally want to see things on the move. The Hi-Y moves. It appeals. It suggests new ideas to the pastor in his dealings with his young people. Then, ministers go into their profession from a sense of duty, so it is impossible to compare it fairly with other fields which men enter from inclination, or to make "a career", or for money.

W. A. TITSWORTH: The thought should be emphasized that the minister's job is a seven-day job, and not a seventh day job merely. There is a tendency for teachers to get into a rut and get lazy, but the minister with greater control of his time has correspondingly greater temptations to laziness.

MR. GREENE: We need funds to aid ministers to continue to prepare for good service while they are in the service. It isn't merely getting them in, but keeping them continually efficient. Perhaps we ought to pay ministers' expenses to Conference and associations, denominationally, as a matter of self-defense, and to other great meetings.

**SEVENTH DAY BAPTIST GENERAL CONFERENCE**

**Contributions for March**

|                        |          |
|------------------------|----------|
| Forward Movement:      |          |
| Adams Center .....     | \$ 25 00 |
| First Alfred .....     | 214 65   |
| Andover .....          | 23 40    |
| DeRuyter .....         | 40 00    |
| Dodge Center .....     | 33 25    |
| Farina .....           | 60 80    |
| Gentry .....           | 21 00    |
| Hartsville .....       | 10 00    |
| First Hopkinton .....  | 268 25   |
| Second Hopkinton ..... | 5 83     |
| Jackson Center .....   | 10 00    |
| Middle Island .....    | 20 00    |
| Pawcatuck .....        | 500 00   |
| Plainfield .....       | 85 05    |
| Ritchie .....          | 20 00    |
| Salem .....            | 176 00   |
| Syracuse .....         | 11 50    |
| First Verona .....     | 35 50    |
| Waterford .....        | 13 75    |
| Welton .....           | 61 50    |
| Second Westerly .....  | 55 00    |
| White Cloud .....      | 5 00     |

|                                    |       |
|------------------------------------|-------|
| Reuben M. Brissey .....            | 15 00 |
| Washington Trust Company, interest | 9 18  |

\$1,719 66

|                                       |        |
|---------------------------------------|--------|
| Ministerial Relief:                   |        |
| Farina .....                          | 68     |
| Woman's Board:                        |        |
| First Hopkinton, Aid Society .....    | 75 00  |
| Adams Center, Aid Society .....       | 100 00 |
| Denominational Building:              |        |
| First Hopkinton .....                 | 10 00  |
| Lost Creek .....                      | 67 44  |
| Tract Society:                        |        |
| First Hopkinton .....                 | 10 00  |
| Missionary Society:                   |        |
| First Hopkinton .....                 | 65 00  |
| For Miss Jansz:                       |        |
| First Hopkinton .....                 | 2 00   |
| Fouke Junior Christian Endeavor ..... | 5 00   |

Total .....

\$2,054 78

WILLIAM C. WHITFORD,

Treasurer.

Alfred, N. Y.  
April 2, 1922.

**SEVENTH DAY BAPTIST CHURCH OF CHRIST, PLAINFIELD, N. J.**

**Fourth Annual Report of Pastor James L. Skaggs, April 2, 1922**

The closing of the church year calls for a review and estimate of our activities and accomplishments. It would be stimulating if we could point to tangible achievements in greatly increased numbers, open enthusiasm and enlarged program. But in our commonplace work we may find many evidences of Christian interest and devotion.

The beginning of the year was marked with the usual interest in providing the finances for the year. It is a unique experience for me to find so large a proportion of the people come forward with reasonably generous pledges without personal solicitation. Extensive repairs on the furnaces, chimney, and tower of the church have called for large expenditure, and pledges have been made to cover the entire amount. The church has paid more than its quota into the Forward Movement treasury. Outside interests, including the Community Chest, foreign famine relief, the Anti-Saloon League, Camp Endeavor, the Federal Council of Churches, (have received consideration, and the total contributions for these interests have run into many hundreds of dollars.

The pastor has been impressed by the general good-will and personal effort on the part of many individuals in public, benevolent, and charitable enterprises. It is grati-

fyng to observe that the spirit of Christ—the spirit of willing and joyous service—is expressed in so many ways by our people. This is as it should be; for the Christian religion should deepen our love for God and man, enlarge our sympathies, broaden our vision, and increase our loving, helpful fellowship in all the relationships of life. This is the present end and aim of our religion. Did this not result, that fact would be evidence against its reality. To the extent that life is thus deepened and broadened our religion is real and Christian.

The attendance upon the appointments of the church has not greatly changed during the year, excepting that of the prayer meeting, which suffered loss. But the attendance at prayer meeting has recently received a new impulse through the interest and efforts of some of the younger ladies of the church. The pastor feels that there should be renewed emphasis upon individual regularity in attendance upon all church appointments. Small, unimportant things should not take one away from the city or keep one at home on the Sabbath Day. We all need the inspiration which large numbers and conscious, determined loyalty can give.

During the year we have lost five by death: Mrs. William R. Mosher, Mrs. John D. Titworth, Mrs. James Clawson, Mrs. Joseph Booth, November 17, near Cape Town, South Africa, and Mrs. Theodore G. Davis, February 23, the next day after the family arrived at Shanghai, China.

The organizations of the church have continued as in recent years, with varying degrees of activity and effectiveness. A special report is to be devoted to them, but it may not be out of place to note here that the Woman's Society for Christian Work, the "S. D. B's", the Sabbath school, the Junior Society of Christian Endeavor, have continued their accustomed activities. An Intermediate society has been organized and is meeting regularly on Sabbath afternoon. The Young People's society is seriously depleted; the available number of young people has not been large for some years and now the absence of several who are away in college and following vocations, is keenly felt. The organization of the Men's Club is maintained, and we hope for increased activities.

Five names have been added to the church roll during the year: by baptism—Ruth Hunting, Donald Lewis, Frances Wells and



Evalyn Skaggs; by letter from the Shiloh Church, Mrs. Erle F. Barker. Letters of transfer have been given to Leland C. Shaw, and to Miss Jessie M. Utter. Four names have been dropped from our roll by request, three at the last annual meeting, and one in the month of May.

The pastor has sent occasional communications and greetings to absent members during the year. Letters have been received for this meeting as follows: from Mrs. Alexander Randolph, Mrs. Mary L. Millican, Mrs. Charles M. Burdick, Miss Carrie E. Randolph, Allison Skaggs, Miss Jean Cottrell, Miss Margaret Kimball, Walter B. Cockerill, Mr. and Mrs. Franklin A. Langworthy, Mrs. Hobart Ayers, Mrs. Jennie Randolph, George Wooden and family, Miss Stephana Shaw.

The church choir has rendered splendid service, for which we are all duly grateful. In addition to the usual special music on Sabbath mornings, two cantatas have been presented, taking the time usually given to the sermon.

We have had numerous occasions of special interest as social opportunities and literary and musical programs have been arranged and presented by organizations of the church. The pastor feels that activities along these lines should be encouraged that we may often be brought together in social fellowship.

We have been visited and addressed by the following individuals during the year: Rev. Howard E. Clarke, Mr. Fred Lounsbury, Rev. J. Madison Hare, Rev. W. D. Skellenger, Rev. C. H. Rockey, Mr. Harry B. Watson, Miss Susie M. Burdick, Mr. J. C. Bartholf, Rev. Theodore L. Gardiner.

The erection of the denominational publishing house in our city has been a matter of keen interest to us, and it is indeed gratifying to see our publishing work being done under conditions which will approach the ideal as the work of settling is completed.

The work of the pastor has not greatly varied from preceding years. He has been absent from Sabbath morning worship three times during the year—June 11, attending Eastern Association, August 20, on a short vacation, September 3, on account of illness. The church was closed on two Sabbaths: August 27, when Conference was in session; and November 26, when the Yearly Meeting was in session at New Market. The pastor has tried to develop and keep

a balanced vision of the privileges and opportunities of private and public service, that he might as nearly as possible fulfill his whole duty to his home, the church, and the larger interests of humanity. As to his success you are perhaps more competent, and, possibly, more generous, judges than is he himself.

The responsibility for the future lies upon us all. The best will not be done unless we all give our best to the work. We recognize the fact that we labor under peculiar difficulties, but our God is a God of triumph, a God of victory, and if we seek with open minds and consecrated hearts to do his will, our efforts will be blest by him.

### THOUGHTS ON THE QUESTION MARKS

EZRA M. BENNETT

I wish to present a few thoughts concerning the seven question marks by Brother Ray Thorngate. That the Sunday is to be rooted up and that the Sabbath is to come to the front we have the word of Christ, Matthew 15: 13: "But he answered and said, Every plant which my heavenly Father planted not, shall be rooted up." That people are turning to the Sabbath faster than for a long time is evident. But it is the result of the work of Seventh Day Adventists and some of the new Seventh Day Baptists doing? It seems to be a great task to put one man in the field as a Sabbath reformer. God can restore his Sabbath without the Seventh Day Baptists, and if they do not wake up, I fear that he will, without much help from them.

Elder G. B. Shaw told us about putting first things first; but it seems to me that we are putting some things first that should not be first. The Holy Spirit should have first place; but we are putting so many things ahead of him that he does not work with us as he would if we gave him his proper place, and so we are accomplishing but little. If we are to have the Spirit's power we must study his Word more, pray more for his indwelling, and preach more in the Spirit's power. If we are to accomplish much in Sabbath reform work we must make it a more prominent part of our work. I think that development of things concerning the Jew, and the Catholics will have a large place in Sabbath reform. Let us hope that we all will get where God can successfully use us.

## MISSIONS AND THE SABBATH

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

### MISSIONARY AND TRACT SOCIETY NOTES

#### EVANGELISM

It was to my pleasure and profit that I recently met with about twenty-five men, representatives of Protestant Evangelical churches, whose task is the promotion of the work of evangelism in their respective denominations, yet all striving together in unity. The larger denominations have special departments in their organized work just for evangelism, with one or several people who give their entire thought and time to the interests of extending special and continued and regular efforts among the churches in the line of evangelism. We as a people have no such distinct separate department; but the Missionary Society has a Missionary-Evangelistic Committee whose task is that particular kind of work. This committee hopes to keep in close and sympathetic touch with the pastors and churches for the purpose of giving every possible assistance to the enlarging and strengthening of the work of evangelism among us. Just now the general missionary for the Western Association, Rev. William L. Burdick, is at Ashaway, R. I., working with the pastor and people of the First Hopkinton Church in a series of special evangelistic meetings.

#### THE SABBATH

At the General Conference last August in Shiloh, N. J., a good deal of interest was manifested in a plan to give greater and more emphatic attention to a definite program for the promotion of the Sabbath truth. The people of the denomination are entitled to know that the matter has been receiving continued and careful attention both by the Tract Board and by the Commission. Plans and methods are being considered and discussed. Of necessity, because of the widely scattered condition of the people who are most concerned, a large part of this consideration must be conducted by correspondence; and this takes time, and is often far from being satisfactory. It is hoped that by the time the General Confer-

ence meets at Ashaway in August of this year plans will be so formulated that they can be presented to the people for their consideration.

#### NOTES FROM CHINA

The National Christian Conference which is to convene in Shanghai at the beginning of May should be of great importance to the progress of the kingdom in this country. The name of the conference is of significance as indicating the opinion of Christian leaders that a new era is developing in the Christian Movement in China. The great conferences of 1877, of 1890 and of 1907 were *Missionary* conferences, and almost necessarily so, but this is to be a *National* Christian Conference, approximately one half of the thousand delegates being Chinese.

Five important commissions have been preparing for the work of the conference for some time and their findings can not fail to be of great value. The chairmen of two of them are Chinese. There are Commissions on: 1. The Present State of Christianity in China; 2. The Future Task of the Church; 3. The Message of the Church; 4. The Development of Leadership for the Work of the Church; 5. Co-operation and Co-ordination in the Work of the Church.

The basis of representation for sending delegates to the conference is interesting. Missions send one representative for each ten missionaries, and Chinese churches send one representative for each 250 members. It is not a matter for gratification that while we must report that we have been at work here for seventy-five years, and have ten missionaries, we have not sufficient church members to entitle us to one delegate. However Mr. Dzau Sing Chung, one of our members, has been co-opted. The co-option committee seems to add some members so as to remedy some anomalies, and on our question they suggested that we should nominate some one whom they might co-opt.

It is the plan of the school Y. M. C. A. to send one teacher and probably one pupil to the convention of the World's Christian Student Federation which is to take place in Peking in April. An entertainment to raise money for the purpose is to be held soon.

Both schools opened this term with a larger enrolment than ever before. In the Boys' School it has often happened that the bedrooms were full but this time a few more day pupils than formerly have come so that the total enrolment has been greater this time. It must be confessed that some who came here because they could not get in where they wished to, have already left us.

Dzau Sih Ding, a son of Dzau Sing Chung, has begun to teach half a day in the Boys' School. He was recently at the hospital at Lieu-oo for treatment for tuberculosis but Doctor Crandall approves of his doing some teaching.

News items that have taken much space in our newspapers of late are the recent strike of seamen at Hongkong, which has interfered with the dispatch of mails to America as well as between here and Hongkong; and the visit of Marshal Joffre to Shanghai which is now taking place. Torch light processions, receptions, etc., are the order of the day. This afternoon we have seen the great man plant a "tree of liberty" in the French Park a mile from here. Long may it live, and widely may it flourish.

J. W. C.

March 10, 1922.

## RUTH AND BENJAMIN

### PATIENCE

And Ruth bade her husband farewell, and he went his way to his daily task, even to the place wherein were books and papers, desks and tables, typewriters and filing-cases, and whatsoever pertaineth to an office.

And when he returned home at night Ruth said unto him, Look thou forth from the nethermost window of the dining room. And he looked, and, behold, the heap of ashes which he had made on the back edge of the garden, all the accumulation of the winter season, was gone. And he was glad, and said, It is well; did the man make three or four loads of that pile?

And Ruth said, Four, for the rains have softened the earth, and his horses for a long time failed to pull the heavy wagon with its load. One horse would start, and

then back up just as the other horse began to pull. And so they see-sawed back and forth, never working together for more than an instant, until they were both worn out with fruitless effort, for the wagon was not moved at all, just stuck there in the mud.

For a full hour the man tried to get those horses to pull together, but all in vain, they would not, they were irritated, discouraged, fretful.

He then unhitched them from the wagon, took off the harnesses, led them up and down the road for a time, gave them a chance to nibble at the early grass, put them again into harness, hitched them to the wagon, and clucking gently bade them gad-up; and with apparent ease they leaned into their collars and together drew that heavy load out of the mud to the hard road.

And as I watched them I thought I heard the man call the horses by name. It may have been but the whistling of the wind, but these words came to me, Gad-up, Benjamin, gad-up, Ruth. But how hath it been with thee this day?

And Benjamin made answer, Somehow, I know not why, perhaps it was because we were late to bed last night, perhaps it was because of the coffee I drank at the church supper, but somehow things have annoyed me today. I do not need to tell details, that would not be to the point, but as the day went on I grew more vexed and angry down deep in my heart, or wherever anger is located. There are things which I do not like, there are things of which I do not approve, of which I have no control. Someway today they got on my nerves.

So, sitting by my desk, I took the Book of books, and opening at a venture these words look searchingly up into my face, *Here is the patience of saints*. And I said within myself, What is good for saints is surely good for sinners such as I am. Come what may, I will have patience. If faith and prayer have any virtue and power I will keep sweet and cheerful, and let patience have her perfect work.

And Ruth replied, I am so glad, a heavy burden is lifted from my heart, because you say you will have patience, for the potatoes burned down and the furnace fire has gone out. It may be a little chilly here, but come now, the table is set, let us have supper.

## LETTER FROM JOHN MANOAH

"Offer the sacrifice of praise to God continually." "Ordained that ye should go and bring forth fruit." "We rejoice in hope of the glory of God." "Stand fast in the liberty." "By one spirit are we all baptized into one body." "Praying always."

MY BELOVED BROTHER IN CHRIST JESUS:

Your kind letter to hand, dated January 2, 1922. I gave thanks to our God who spared our lives to write each other the good news. Lord is very kind to me and my family and orphan children. If I have one thousand tongues I unable to praise him even. I will praise him for all his goodness to me. "Oh taste and see that the Lord is good; blessed is the man that trusteth in him." I am writing my past life history.

My parents were so-called Christians. My father was very bad drunkard, and my mother was leading a very bad life. They never gave me worldly education, nor Christian life. Till I was of the age of sixteen I was in very bad life. But my God, and your God, had mercy upon me and he took me to Ceylon as a slave (on same age, sixteen). In Ceylon I was working in tea estate as a daily wages laborer. Praise God, a true child of him came and spoke about my Christian life. I told him of my life and my parents. Praise God, he opened the living word and spoke about my soul and Savior. Glory to His Holy name. My sins were before me. I cried before him for mercy. Praise God, I had joy in my heart on that day, i. e., 1905, my new life today. Praise God, and also the Lord open means to pay my slavery money. Glory to God. I joined with that dear brother, began to preach the gospel in that same place. The Lord blessed his words in that needy place. I was in Ceylon four years.

After that the Lord told me to go to my own place of South India to preach his glorious gospel truth. In 1910 I came to India. In meantime many things have happened in my life. I am unable to write all of them. In 1910 I began to work; first the Lord showed me the baptism truth. At that time I was in Madura Town. Missionary work is very much going on in that town, the headquarters are in Boston, United States of America. The Lord opened my mouth to tell this truth according his word. Baptism is by immersion not sprinkling, nor is it to be

given to children. Many people, even Christians, are very much against the baptism truth. Praise the Lord he brought nearly thirty college students to undergo this baptism by immersion. I was only an uneducated young man. The Lord blessed my work.

After that I had some persecution through so-called Christians. So I decided to leave Madura Town to go Mysore state. There I began to do Savior work, to go to villages and preach his life word. Praise God. In 1912 the Lord showed me the Sabbath truth. Glory to God, I began to preach this neglected truth. Three souls took the Sabbath truth. I lived in Bangalore nearly six years. In 1916 I visit this mountainous place where I saw this small church which is here. By faith I took this church. In 1918 I began to work, and I find out the church is very small for worship. So I appeal to Christian believers. There is no one to take care of his work in this heathen land. By faith I began to build the church in 1918. No funds came. Very small funds came, so I decided to sell my lands, what the Lord had given for my food. I sold and completed the church. Praise God. When I was building I was in many difficulties and other things. Lord knows all. Even I gave my cycle to sell for the use of new church building. One man sold my cycle and took the money, twenty-five dollars, and went from this place. Many times I and my poor children are without food. Well, with tears I built, and with joy the services are going on for his glory. Brother, really I say I have no any reward in this world. I have in glory, for that only I am working. Man sees the face, but Lord sees the heart of a Christian.

Well, brother, for everything I am praising him only.

Thank you very much, and the Lord will bless you that you have published my letter in the SABBATH RECORDER. The Lord must open the dear ones' hearts for his glory. Brother, I have nothing to boast, everything is in him only. Brother, even last night I have cried before our heavenly Father, about the poor orphans and widows and helpless people who are in this place. Brother, I have nothing in this world. What the Lord is given me I have sacrificed for his service. I am poor in this world, rich in the Lord. I like to be more in love of him in this world. When I think of our



Savior, we are nothing. Praise God. By faith I am living now in this world. The Lord is my helper and all. My real motto is Philippians 4: 6, 19. Praise God. He supply all my needs, not my wants.

Brother, it is not for pleasure's sake that I want to come to the United States of America. I have no flesh desire to see the United States of America and enjoy myself thus, but to see all the fellow-believers, and to tell his work personally and get some help. I want to open a farm for poor and others, for that reason only, brother, I want to visit. Brother, last month I met one Indian young man. He is a Christian, about thirty-five years of age; he belongs to the American Aroct (?) Mission. The mission sent him to the United States of America. He passed his education and other things. He has come back to India, and he is an assistant missionary. I have spoken with him. He is a big man, but no love of Christ in him; he spends his money vainly, not for good. He gets lots of money from the United States of America. Brother, when I see and talked with him he is not fit at all for his service. I said to him, "Brother, will you read 1 Corinthians, the thirteenth chapter in full with prayer?" He said, "Yes"; but he doesn't want to give his services for his glory.

Brother, I do not simply want to visit the United States America. My heart goes out to the poor and helpless, his children. The Lord knows all. I know well one thing; if it is his will, he will send me there. Brother, I never asked the money for a present, or anything. I asked a loan. If the Lord opens a way to send, and if he spares my life, I may give it back to the society. Brother, I don't want simply to come and visit all places to spend the time. I want to tell his work. Brother, yes, for necessity is laid upon me. Yea, woe is unto me if I preach not the gospel. For if I do this thing willingly I have reward, but if against my will a dispensation of the gospel is committed unto me.

Brother, not many English-speaking people are here. Not much English literature would be useful; six copies will do. Thank you very much for all your kindness. Yes, brother, I am getting the SABBATH RECORDER. It is very useful to me. I am unable to pay anything for it. Brother, I am unable to sell any literature here in English. Anyhow the Lord is doing his glorious gos-

pel work for his glory. Praise God for all. Brother, I want your prayer very much to hold me in the service. The Lord is kind to us. My Christian love to yourself and all believers.

I am your brother in his Gospel Truth,  
JOHN MANOAH.

Kandal, Ootacamund, South India,  
February 9, 1922.

#### LETTER FROM JAVA

MY VERY GOOD AND FAITHFUL FRIENDS:

The other day I got a kind hint from Brother Shaw, that I should write more for the RECORDER. Yes, I feel I come short in that; but oh, what can you do, when the body is so overtired, and the mind so dull and exhausted. And besides, I am busy, busy all the day; and yet I see so many urgent things quite neglected, and that makes me very, very sad. If I was allowed to choose, I should like to lay down my head under the cold earth, for my soul to go Home and get God's rest for his children. But it is not yet my time, and I have to learn many lessons still,—lessons of faith and trust and waiting. And instead of resting in the beautiful paradise, sometimes I see the cows coming home from having had their bath in the river, and all so dirty as you ever can imagine; so I have to go at work and give them a good rubbing with soap,—or I have to show the people how to clean the stable,—and then to go home trembling over all my body, not able to hold a pen. My faithful overseer, Kerta,—are you saying? Oh, yes, if I did not have him I should have to stop all the work at once, I am sure. But he also has only one body, and although he is far from strong, you will see him here and there and everywhere,—going to the market to buy our roofing (made from a kind of palm-leaves) that has to be renewed every couple of years; or to the town to buy tools and other things; or to other villages to seek for bamboo to do our building. The bamboo walls also always being in need of repairing on account of the white ants. Oh, my dear friends, I think you have no idea of *all* the work that has to be done, or of the slowness and indifference and stupidity of these poor people, that makes the work so hard and difficult and causes so much damage and loss. And really, I think I can not go on very much longer with my body getting thinner

and weaker all the time. I shall soon have to lay the work down—and what will become of this work of our Lord's? I have asked this so often, and therefore perhaps it is not much heeded. But when at last I am too weak to go on, and I leave this work in hands of the government, to worldly people, will that be my fault? Please, do not think I am choosing my own way, and longing for easy days! But can not you feel that one's heart is like breaking when so many urgent things are neglected? It *must* be done by stronger hands than mine. How *can* you do the work properly with an aching head and aching back and legs, every day and always? And is it not my duty to give it over into stronger hands, instead of seeing the work (and that means the *people*) neglected?

Once more I will express it clearly. I do not mean to play the mistress and stay here and give orders to the one who would like to come and to be at the head of this work. I shall willingly go away altogether and not stand in his way. Whatever people have said about me, God knows that I never wanted to be at the head of this work; that I should fain choose to *obey* instead of *command*. I should be so thankful if things would be put right before God takes me home; but if not, it does not matter much, as he who searches the heart knows me through and through; and eternity will reveal all.

Although I was so overtired, we had a good Christmas. These poor people brought their gifts, and these amounted to twenty-six guilders. Wasn't it splendid? The money has been sent to help the starving Russians. Oh, how glad and proud I feel, that Miss West, one of our own dear people, is doing such good work in that poor country. May our Lord sustain and bless you dear sister, so far away; and may he make you a great blessing to those suffering ones. I am sending you a hearty greeting through the RECORDER. Maybe some day you will meet my dear nephews with their families and my darling niece, who still are in Russia, suffering, and not being able to come to Java for want of traveling expenses. May our heavenly Father answer our fervent prayers on their behalf.

At Christmas I distributed the beautiful cards sent to me from Battle Creek, and oh, how happy they were, the grown-up people as well as the children. A part of those

cards I sent to our friends in Gambong Waloh and Temanggoeng for the children over there.

Brother Hubbard has sent me the names of the dear friends who have contributed to my work: Mr. Henry Kuyper, Shiloh, "Nine Little Folks" of Little Genesee, through Miss Mildred E. Fairbank; Mr. and Mrs. J. W. Crosby, Wheat Ridge; Mrs. Ruth Threlkeld, Memphis. May our Lord reward you and all the other generous friends for all you do for us. May his richest blessings be upon you.

Now I must close with best wishes to all.

Yours in Jesus' love,

M. JANSZ.

Pangoengsen, p. o., Tajoe, Java,  
February 17, 1922.

P. S.—I did enjoy the kind words about me and my work from our dear Brother van Ysseldyk from Cerro Corá, in the RECORDER the other day. May God bless you richly, dear brother!

M. J.

#### LETTER FROM REV. T. L. M. SPENCER

MY DEAR BROTHER:

Your last letter came safely to hand about the meeting of the board. Heard also from Mr. Frank Hill. Strange my report was delayed so late.

I am thinking over a matter and therefore thought of letting you know. A chapel building belonging to the Church of Scotland will probably be sold in the near future, and I had a little chat with the pastor about it. He could not give me any definite information until the meeting of the Presbytery which takes place in a few weeks. I am looking the building over with a carpenter to see if it can be made suitable for our uses after being removed to our church lot. I think this would be cheaper than starting with an altogether new building. Of course for me to take any steps it would have to be sold very reasonably; and then again I would take the careful inspection of a carpenter, as the building is of wood and would have to be removed. I have not measured it as yet. I think if it is possible that we could have a church building in this way it would be cheaper to the board. You can depend on it that I will not make an offer unless I see some great advantage in it. I feel quite anxious over our chapel building.

The evangelistic work is moving on nicely. I expect to baptize some candidates before the month ends. Among the converts there are two promising helpers. One is a young man who had a very definite call by the Holy Spirit to take his stand for the Sabbath of Christ. He is a Frenchman, born in the darkness of Roman Catholicism. He was a race horse trainer getting \$10.00 per week, but as he could not follow the law in this line of work, he gave it up and is now employed as a machinist. I have asked him to write his conversion for the RECORDER.

Another convert is a married lady, the daughter of a late Methodist minister. She is very energetic and has offered her services for the Lord's work. A month ago we started open air meetings in the northern part of the city. Crowds of people have been listening to the word of God. Last night after I got through on the subject "Lord's Day", speaking from Revelation 1: 10, a leader of the Conditional Immortality Mission got so mad over the truth that he stepped forward from the crowd and said, "I am one who is against what Mr. Spencer has just preached and I am prepared at some future time to show he is in error on the Sabbath question." I said to the gathering, "Produce one text to prove that Sunday is the Lord's Day." Of course my opponent could not produce one then, and I suppose he went away to search his Bible for the much desired text. Many people exclaimed: "We agree with the minister." The truth cuts.

I have been reading all the good things in the RECORDER. I can not endorse fully Brother Thorngate's article on "The New Mission", for in all my experience preaching the Sabbath message, it is impossible for Sabbath converts to remain in their former churches. In many cases as one accepts the Sabbath, people from the pulpit to the pew get against him and he is ultimately disfellowshipped. The only natural thing for a Sabbath convert to do therefore is to seek a church of like faith, where he can be edified without receiving insults from others.

I shall try to send off my report very early for the next meeting of the board. Received the Calendar safely. It is fine.

We are all doing our best. We often pray for all of our brethren who are bear-

ing heavy responsibilities. May grace and strength be given to you all.

Accept best wishes for yourself and home.

Yours sincerely,

T. L. M. SPENCER.

Georgetown, British Guiana, S. A.,

March 8, 1922.

### REPORT FROM THE MICHIGAN FIELD

M. A. BRANCH

No doubt some of the readers of the SABBATH RECORDER have been looking for some kind of a report of labor since it is known that I was selected to work on the missionary field in Michigan. I have also known that it was my duty to write, but until now I have not known just what to write, since it was largely left to me to decide just what I should do, and where my field of labor should be. I may as well say that this kind of work was a little new to me. My field of labor has in the past been mostly confined to White Cloud and vicinity, with an occasional visit to some other church. I have engaged in holding protracted meetings sometimes, alone or with others, but my work has been mostly pastoral, and I am free to confess that I was somewhat timid when I commenced work in the city. However I soon learned that they were just as ready to hear as the country people, and just as much interested in the Bible.

I commenced work in the city of Muskegon, a city of about 40,000 inhabitants. A church has been organized there, but on account of the scarcity of labor many had moved away, and the number that was attending church was very small. Had it not been for Brother Daniel Boss and wife, no doubt it would have been discontinued altogether, but they were doing all they could, and that is considerable for he is a leader in Sabbath-school work and a Bible student as well. The interest is growing in Muskegon and we are looking for good results in the near future. The Sabbath school averages about twenty in attendance, and as many more interested ones that we meet in their homes, in Bible readings, prayer service or in any way we can get their attention.

In Kalamazoo, a city of about 50,000, we are also doing some work. We had a few brethren there, but nothing had been done to get them in working condition. There

was Brother and Sister Field with their two children, and Brother Will Funk and wife. Then I began the hunt for more and found Brother J. W. Coverstone and wife, Mrs. Anna Hoover, who, by the way, is a Baptist and is keeping the Sabbath, and her sister, Mrs. Benson, who also keeps the Sabbath. Accordingly we arranged for a meeting at the home of Brother Coverstone Sabbath, March 25. There were seven of us to commence, and soon after we had the opening exercises three more came in, Brother M. D. Ellis, his mother and his son, a young man, which made ten present. We used Galatians 6: 9 for our text: "Let us not be weary in well doing: for in due season we shall reap, if we faint not." The Holy Spirit was present and our hearts were glad, and we arranged for another meeting for the next Sabbath. I think there is a good prospect in Kalamazoo, and brethren passing through there would find a welcome at Brother Charles Field's, 1212 North Burdick, or at Brother Will Funk's, 112 Clay Street, also at Brother Coverstone's, 1420 Humphrey Street, Kalamazoo, Mich.

There is plenty to do, more calls than I can fill, but when the weather is better I hope to visit all of the scattered ones, and try to encourage them. Pray for the work in Michigan.

### QUARTERLY CHURCH MEETING—MILTON, WIS.

[The quarterly church meeting in Milton was full of interest. Four men were selected to the office of deacon, to be ordained in the near future. We give Pastor Jordan's report here.—Ed.]

#### PASTOR'S REPORT

The pastor would report for the quarter ending March 31, 1922.

The routine pastoral work of the church and society has been cared for by the pastor or by those who have been selected to minister in his place. The regular religious services have been maintained without a break.

The Brotherhood has continued in the leadership of the Sabbath evening prayer and fellowship meeting on the last Sabbath eve in each month. The results have been so good that the pastor is convinced that the plan has real value and purposes to continue it indefinitely.

The quarterly meeting of the churches of southern Wisconsin and Chicago which usually convenes with the Milton Church in January was held this year with the church in Chicago. Because many of the Milton Church felt that the omission of religious meetings in Milton would be a real spiritual loss to the church, the brethren voted to hold week-end meetings during the winter at such times as would not interfere with the services at Chicago. Accordingly, gospel meetings were held February 3-5 at Milton in which the brethren from Milton Junction heartily united. The spirit of the meetings was strengthening and resulted in the continuance of the meetings over the week-end for the following two weeks. In these services the pastor was assisted by Pastors E. D. Van Horn and G. D. Hargis.

On Sabbath eve, March 3, the two congregations of Milton Junction and Milton united in a gospel service at Milton. A concluding part of this evening's service was the administration of the impressive ordinance of baptism when Pastor Van Horn baptized two candidates and Pastor Jordan one.

For five weeks during the winter, community or cottage prayer meetings have been held in different homes in the village.

During the quarter six persons have been received into the fellowship of the church: by baptism, Mrs. William D. Burdick; by testimony, J. Ernest Bellis and Mrs. Louise Bellis; by letter, Edwin R. Maxson, Mrs. Grace E. Maxson and Miss Fern Maxson.

The church has received blessings from the spiritual ministrations of Rev. J. A. Melrose, of Janesville, who preached on Sabbath morning, January 14; of Rev. Dr. Longbrake, of Milwaukee, on January 21; of the Prince of Ethiopia, a bishop of the Sabbath-keeping Coptic Church of Abyssinia, who gave four strong addresses, February 24-26.

Respectfully submitted,

HENRY N. JORDAN,  
Pastor.

Milton, Wis.,

April 2, 1922.

Three new sanctuaries for wild birds have just been established on the lower gulf coast near Texas by the National Association of Audubon Societies.—*Our Dumb Animals*.

## WOMAN'S WORK

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

### WILD FLOWERS

Dainty and sweet are the flowers of spring,  
Little love tokens from God;  
Pink, blue, or white, each one brings delight,  
As it comes from its home 'neath the sod.

Gladly our feet turn away from the road,  
Leaving the world and its care;  
While we search for the flowers in far hidden  
bowers,  
Blood root, or May cups so rare.

Pink mountain laurel, hepaticas white,  
Into our basket they go;  
Adder tongues yellow, each one a dear fellow,  
Growing clusters so low.

Wintergreen berries so juicy and sweet,  
Trailing arbutus so fair;  
We find 'neath the snow, if early we go,  
And oh, they're a jolly spring pair!

Little spring beauties and fat dutchman's breeches,  
Violets of yellow and blue;  
Anemones sweet, all grow at our feet,  
God meant them for me and for you.  
—Myrta R. Matthews.

### THE COMMON GROUND

MRS. WALTER D. KENYON

(Read in the Victory Celebration, Ashaway,  
R. I., January 15, 1922)

"Between right and wrong there can be but one common ground and *that* a battle-ground."

From its beginning, the temperance movement has been one long siege of defeat and victory. The records tell of long lists of faithful generals and the bravest of soldiers. From the old Washingtonian Movement when thousands signed the pledge, mostly to backslide, on to the time when Neil Dow, the so-called "Columbus of prohibition" saw the Maine law written into the constitution of Maine, on to the work of Frances E. Willard, and the present time of victory, it is a history of battles. The story of the crusade is too well known to need repeating here. From the seventy-five consecrated women who started forth on that new and strange mission, has grown the great organization which today rejoices in the adoption of the Eighteenth Amendment to

the Constitution of the United States. At the first National Convention held in Cleveland, Ohio, in November, 1874, the following resolution, which in its fulfilment seems prophetic, was adopted:

*Resolved*, That, recognizing the fact that our cause is to be combated by mighty, determined and relentless forces, we will, trusting in Him who is the Prince of Peace, meet argument with argument, misjudgment with patience, denunciation with kindness, and all our difficulties and dangers with prayer.

We think of the drudgery of work in these years, of letters and petitions sent to Washington; five million sent a scroll when Hobson's petition came. In 1915 fifty doctors declared whiskey no help in medicine. Liquors were banished from Indian reservations, and in 1917 the three to one great prohibition amendment came. Our splendid congressmen testified to the work of the W. C. T. U., and pledged their help. Then came ratification by States. We have climbed the mountain of hope and looked into the land of promise. The passage by Congress of the supplemental prohibition bill is a signal victory for law enforcement and gives evidence that the people desire that the prohibitory law shall be given opportunity to demonstrate its value to our national life.

The liquor traffic has always been the enemy of the church. It has sought to destroy every vestige of respect for law and government, and when attacked by Christian women and godly men, declared it "would drive the women back to their wash tubs and the preachers to their pulpits". From their wash tubs the womanhood of America have prayed, and the voices of godly men have been raised from our pulpits, and the battle is being steadily won.

With national constitutional prohibition written into the Constitution, the W. C. T. U. recognized as the leading force in temperance reform, is today launched on a crusade for law enforcement. Frances E. Willard said: "The keystone of law can only be firm and secure when it is held in place by the arch of that keystone, which is public sentiment." Federal Prohibition Commissioner Haynes says: "To say it is impossible to enforce the law, is to do violence to American traditions, and to underestimate the American spirit. American will power is the alchemy that has turned apparent impossibilities into startling achievements. Our laws may be corrected but not broken."

Speaking to the State Grange in Providence, a congressman from Michigan said of the prohibition law: "If we believe it is a good law, support it as such. If any think it a bad law and should be repealed, that is reason for them to support it, for in no way can a bad law so readily be repealed as to have it enforced."

Our splendid superintendent of the Rhode Island Anti-Saloon League, Rev. E. V. Claypool, says: "It is easier to educate than to enforce law. When hearts are right, they will do right without punishment, and instead of law enforcement, we should have law obedience."

It is said of the W. C. T. U. that it started out to do everything and, has succeeded in doing it, and it goes forward today with the same spirit which dominated a band of soldiers from an Indiana camp, whose shout rang clear to those who listened for a last good-by as their train pulled out from the station: "We are not coming back till the job is done."

One year ago this month, in the Marble Collegiate church in New York City, I heard Dr. Daniel A. Poling say, "In the so-called law-abiding citizen lies the enforcement problem. Until we appreciate our responsibilities as individuals we are responsible under God for prohibition. He has given us an unparalleled opportunity. Only a few months ago we were praying God to give the enemy into our hands, and God pity us if we don't choke him to death." In the same meeting our National Superintendent of Christian Citizenship, Mrs. Deborah Knox Livingston, said: "When the Nineteenth Amendment was written into our Constitution, I said "Good-by, whiskey, forever."

The *Columbia Record* says: "John Barleycorn has had more obituaries written about him than any other living person." The death of John Barleycorn has been slow and lingering, but the W. C. T. U. is not asleep at his wake, and we intend to see the purifying earth piled high on his last resting place. We shall guard even that dishonored spot, that no ghoulish unearthing shall ever be brought about. There have been over thirty pro-liquor organizations formed to nullify the national prohibition law. Humbly acknowledging the help from our God of Hosts, we claim the promise given to Joshua: "As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. Be strong and of a good

courage: for unto this people shalt thou divide for an inheritance the land, which I swear unto their fathers to give them. Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest." Ours is a Christian organization, born of prayer and faith, and our victory has been greater even than Neil Dow expected. We go forward still undismayed, "Between right and wrong there can be but one common ground and that a battle-ground."

In this final battle for prohibition victory, on which side are the people of our United States going to stand?

### THE SABBATH

RALPH CURTIS JONES

A sacred hush broods over the place,  
God's presence seems more near;  
The bustle of the day before  
Is hushed as tho' in fear.

The church bells toll their solemn peal,  
They bid us flee to God.  
Oh come, they plead, to Christ and kneel  
To him the Living God.

Can you not hear within these bells  
The voice of One o'er all  
Who clear and free his message tells,  
In mercy and in love?

Come rich or poor, or weary,—all,  
In me you shall find rest.  
Oh, offer your burdened hearts to me  
And I will be your Guest.

Our ministers of the Gospel, the teachers of our children, and the leaders of higher education can do no more, in my opinion, than teach kindness, gentleness, and mercy in the treatment of our devoted friends, the animals. The man who would be cruel to an animal would, I am certain, be cruel to his own children.—Governor Sprout of Pennsylvania.

"I once believed in armed preparedness. I advocated it. But I have come now to believe there is a better preparedness in a public mind and world opinion made ready to grant justice precisely as it exacts it. And justice is better served in conferences of peace than in conflicts at arms."—President Harding.

## HELEN KELLER AND HER BIBLE

A. WESLEY MELL

"The Bible is the Book of all books I love," said Helen Keller, the world's most famous deaf and blind woman, in a recent interview which I had with her in behalf of the American Bible Society.

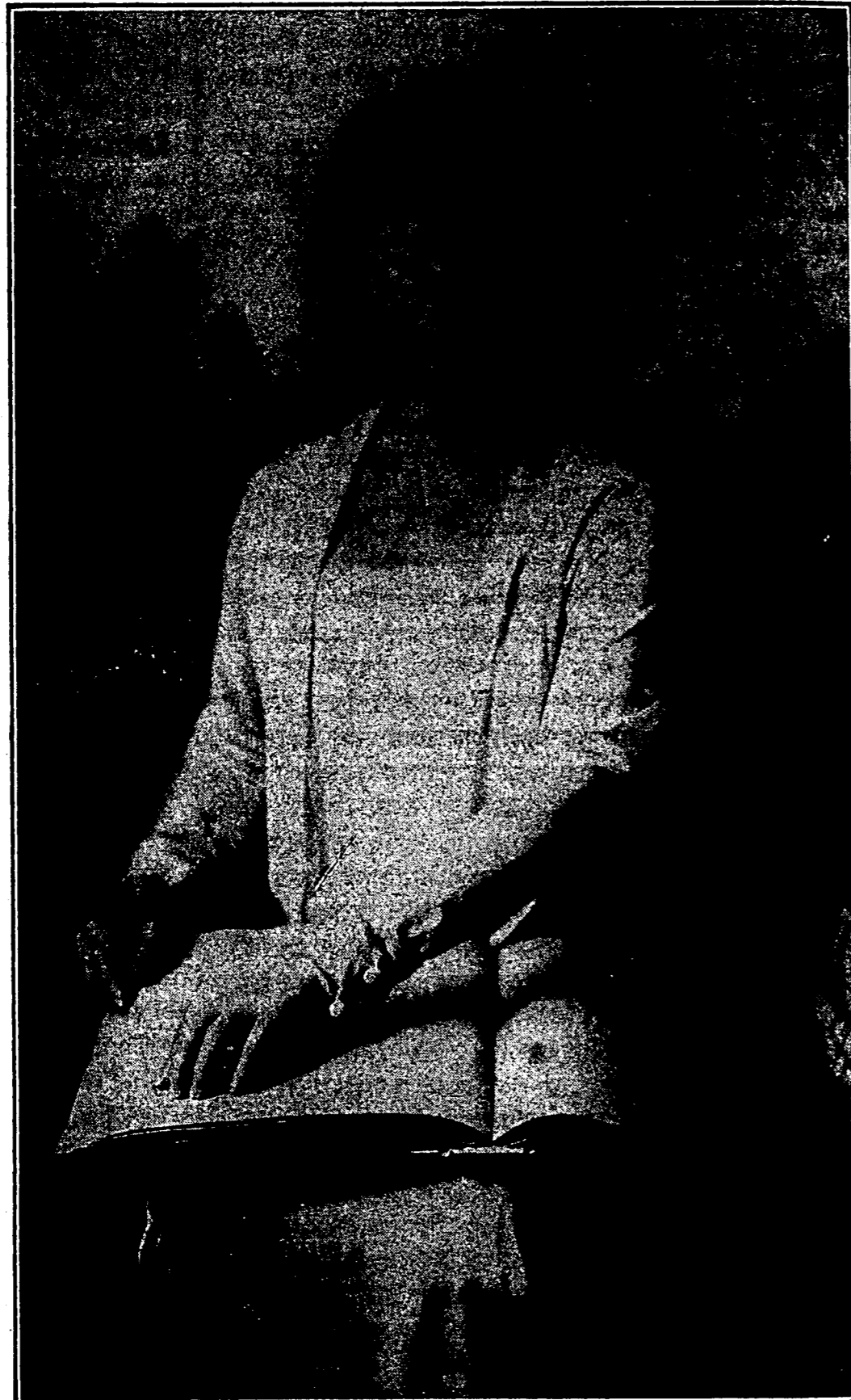
"I should like to have my picture taken with my Bible," she continued. But her Bible is not like yours, for she reads not with her eyes, but with her sensitive finger tips by a system of raised dots representing letters.

"What is your favorite chapter, Miss Keller?" I asked.

Miss Keller promptly opened the Gospel of St. John to the ninth chapter and swiftly and with tender and caressing touch, her trained fingers traced the raised dots until she reached the fourth verse: "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." Her face grew serious and tense as she slowly repeated these words, but it lighted as she read on: "As long as I am in the world, I am the light of the world."

Miss Keller then turned to the first chapter, and with radiant illumination of expression she read aloud: "In him was life; and the life was the light of men. . . . That was the true light which lighteth every man that cometh into the world."

And when I gave her one of the Army and Navy Testaments with a word concerning Bible distribution during the war, Miss Keller clasped the little testament and confidently and eagerly exclaimed: "I am so glad that the Bible is being distributed everywhere. When Christianity has spread throughout the world, then brotherhood will come to the nations. I rejoice in the American Bible Society." It was an hour



Helen Keller, the famous blind woman, reading her Bible. Taken for the American Bible Society.

never to be forgotten. As I left Miss Keller standing in the sunlight before the open window, and saw in her face "the light that never was on sea or land", I thought how true it is that "His life is the light of men".—*Issued by American Bible Society, New York City.*

Now that the Washington Conference is over, let us guard against being content with its results. The country wants more results of the same nature from future conferences.—*Our Dumb Animals.*

## YOUNG PEOPLE'S WORK

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

### HOW TO OVERCOME DIFFICULTIES

MR. AND MRS. GEORGE THORNGATE  
Christian Endeavor Topic for Sabbath Day,  
April 22, 1922

#### DAILY READINGS

Sunday—Face difficulties (1 Sam. 17: 32-50)  
Monday—Overcome by patience (John 18: 28-40)  
Tuesday—By perseverance (Acts 20: 24)  
Wednesday—By divine aid (2 Tim. 4: 14-18)  
Thursday—By praying through (Exod. 17: 8-16)  
Friday—By careful thought (Mark 2: 1-12)  
Sabbath Day—Topic, How to overcome difficulties (Num. 13: 25-31)

Throughout history success and accomplishment have been in direct ratio to the difficulty with which they were obtained. Luther, with the church against him, Lincoln with his country split by Civil War, Napoleon with all Europe on the other side, did the things which have made their names remembered. A stream, when it is dammed, increases its power because of the very obstruction, until something gives way and the opposition is broken.

Joshua and Caleb, the rugged he-men of the spies, recognized the stiffness of the job ahead of their people in conquering Canaan, but, "Shucks," they said, "we can do that."

David, when he saw the plight of the intimidated army of Israel, probably thought, "I'm kinda afraid of that big stiff, but then, I've hit littler targets than he is, and the bigger they are the farther they fall. Besides I have the Lord on my side and he hasn't." So he sailed right into him.

Joshua met his difficulties by faith, and his later life showed that he could, with the help of God, do anything he wanted to. Paul had several hard places in his life. He overcame these rough spots by never once throwing up the sponge. Nehemiah had more than a child's task ahead of him when he led his people back to rebuild Jerusalem but he did the business by taking off his coat and bucking up his belt another hole.

Many a weak team has beaten a team of championship quality because it had more punch and confidence. And that just about tells the story of overcoming difficulties.

The greatest figure in history spent the night before tackling—and doing—the hardest job in history, alone in a garden praying.

#### SUGGESTIONS FOR THE MEETING

The leader of the meeting may suggest that the service put the lesson into actual practice. The chorister may choose some songs that have hitherto seemed too difficult for use. Then the idea may be followed by each doing the thing that seems hardest to do. If it is hard for one to help in song, let him sing; if to pray in public, urge him to make a short prayer; if to speak, to try a few words and thus become stronger. It might be arranged for committee chairmen to briefly explain the difficulties confronting their work and suggest ways of overcoming them. The leader might urge the members to try out the decisions of the lesson discussion, during the following week, by tackling some dreaded duties—an apology that has been owed, a word to some friend about Christ—each one will be able to think of some job that has been put off and put off because he lacked the courage to oppose it "and by opposing end it".

### A LETTER FROM FOUKE

DEAR YOUNG PEOPLE:

Spring weather seems really to have come at last. Early gardens have been planted almost a month, but the cool weather has prevented their rapid growth. Violets have bloomed all winter long, narcissus and jonquils are beautiful now, but peach trees are just beginning to bloom. The mocking birds wake us now with their morning concerts. Were you with us on some of our windy days you would decide our March winds are just as strong as yours, but they can't make the snow fly so they pick up dust and drive it along in miniature clouds.

The event of the school year in Miller County, "Rally Day", has come and gone. Our pupils did not have any part in the contests in reading, declamation, spelling, music, track sports, and basketball, as it is only for the public schools of the county, but we dismissed school for the day and enjoyed watching the different events as much as any one. It was a cloudy, windy day, but that did not prevent a large crowd from gathering, coming by train, auto, buggy and wagon loads, or on horseback from all parts of the county. We were especially interested in the basketball games, for Mr. San-

ford had the Fouke boys in his care for the day as he has taken much interest in their training. They played two games during the day thus winning the county championship. Several of the members of one team against which they played were known to be cigarette smokers and none of our boys on the regular team were, so they played accordingly and, although the game at first seemed to go against the Fouke boys, they outwinded their opponents and finally won.

Not long ago the W. C. T. U. put on an excellent program. Boys and girls and young people from both schools and from the town assisted in various ways. The program was so well enjoyed that it was given again one evening this week at "The Little Church" four or five miles northwest of Fouke. Not only was "The Little Church" full but many were looking in at the windows. A short program of recitations, readings and music was also given at Sabbath school in connection with the recent temperance lesson. People here are not allowed to forget that there are those who are actively engaged in the effort to make our land a better place in which boys and girls may grow to manhood and womanhood without the temptation constantly before them to take a glass of intoxicating drink.

On the twenty-second of January the organization of the young people into a community or union Christian Endeavor was begun. Mr. Sanford is president of the society and Mr. Ginnings, the pastor of the Methodist church, the only other resident pastor here, is actively co-operating in the work. The interest has continued to grow. Young people from the five different churches of Fouke join in the work and boys from eight or ten miles out in the country attend our meetings held in the Methodist church each Sunday evening. As many as seventy-five or eighty are often present and at no time have there been less than thirty-five out, and that was the night that several of our boys were in Texarkana with Mr. Sanford attending the Four States' Older Boys' Conference, which met there for a three days' meeting the last of February. At the union Christian Endeavor social held at the Baptist church on the evening of March, the eleventh, sixty-five were present to enjoy the games. The company was divided into four groups called by

names of Arkansas colleges, which cheered like real college boys and girls as their representatives' won in various contests. Refreshments of cocoa and cake were followed by singing and dismissal with the Christian Endeavor benediction.

The work of our own Christian Endeavor has been much hindered by the great amount of sickness that has prevailed all winter. Mr. Shelton's death came as a shock to us all. The only effort made to celebrate Christian Endeavor week was a special program in the Junior society and a Junior social at the Hall on the evening of February the eleventh, which was much enjoyed by the twenty children present. It was a pleasant moonlight evening and the outdoor games kept every one happy. Cocoa and oatmeal crackers furnished refreshments, and singing and our benediction closed a delightful evening.

School work continues about as usual. Several new pupils have come to us recently as the schools out in the country are closing, but two of our boys have dropped out to help put in crops. Already people are asking that provision be made to have their children in our school again next year. The time is coming when the question of teachers for another year must be considered. Mr. and Mrs. Sandford do not expect to be with us again. We have had only the grades this winter, but another fall there will be need for some high school work. Young people, before you decide definitely what you are going to do another year, consider the opportunity for service here. Perhaps this is the place where your life can count for the most. We ask for your continued prayers for the work and the workers here.

Yours in the Master's service,

FUCIA FITZ RANDOLPH.

Fouke, Ark., March 17, 1922.

#### NEWS NOTES FROM RIVERSIDE

On March 4 our Riverside Christian Endeavor Society gave a "Kitchen Orchestra Concert" for the purpose of raising part of the money pledged for the support of an Armenian orphan. A full program of orchestral numbers, readings, pianologues, vocal solos, and quartets was presented. The uniforms were cooks' aprons and caps. The music was made on kazoos. The instruments were made of pans, kettles, cups, dippers, spoons, curtain rods, funnels, etc.

About twenty dollars was cleared. The personnel follows: Director, Lester Osborn; violin, Bernice Brewer; cello, Maleta Osborn; banjo, Ada Babcock; cornets, Ethelyn Davis, Marguerite Wells; clarinet, Beatrice Baxter; flute, Ethel Babcock; piccolo, Ella Baker; ocharina, Clara Hurley; French horn, Lewis Babcock; slide trombone, Raymond Pierce; teapot-o-phone, Lucile Hurley; coffeepot-o-phone, Alice Baker, teakettle-o-phone, Grace Osborn; bass drum, Lawrence Babcock; snare drum, Paul Sweet; tuba, Neil Moore; piano, Mary Brown; Italian organ grinder, Dora Burley; monkey, Master Duane Hurley.

On March 13 the society surprised Mr. and Mrs. Francis Hurley with a tin shower at their new home. A very happy time was enjoyed by all, and the evening ended with hot cocoa and cake.

Our monthly business meeting was well attended. The committee reports showed that the members are on the job.

Sabbath night, March 26, members of the society surprised Maleta Osborn and a college friend. A well-planned program of games and stunts made the evening pass quickly. One stunt that was especially enjoyed was this: Those present were divided into three groups. Then one group had to get up an impromptu concert, another to put on "The last day at a country school", and the third to give an impromptu play. Refreshments of jello and cake were served.

Our personal worker's class meets every Sabbath afternoon for a half hour before Endeavor. Prayer, study and discussion is helpful to all who attend.

A mission study class has been formed to meet every Wednesday night. The study is "South America", and is led by Mr. and Mrs. Robinson, who go from our church to South America soon, as missionaries. A class in Spanish is conducted by Mr. Robinson before the mission study class.

Three weeks of our two months' contest has passed and the sides are very close. Our attendance is better, and every one is interested and working hard. We added two active and two associate members to our list last week.

We would like to hear from some of the other societies. We hope our reports help you and would like your suggestions.

Yours for Christ and the Church,

GRACE M. OSBORN,  
Publicity Chairman.

#### REV. M. B. KELLY BECOMES CHAPLAIN

Rev. M. B. Kelly, who has been pastor of the Seventh Day Baptist church for the last eight years, and who recently resigned, has accepted a call to the chaplainship of the sanitarium. He succeeds the late Elder Tenney, killed in an automobile accident.

Pastor Kelly made his decision Sunday. The proffer was unanimous on the part of the sanitarium board, which held a meeting March 27, to consider the matter.

Pastor Kelly said he had made plans to leave Battle Creek in response to a fine offer.

He states that he felt there was a greater need in the field of the sanitarium and a greater call for spiritual work and he hardly felt justified in going to a more lucrative field which offered less time for spiritual work although it was given up at a sacrifice.

Monday evening there was a meeting of the members of the Seventh Day Baptist church, it being the time of the regular quarterly meeting. A very large attendance was present, many coming with the hope that Pastor Kelly would reconsider his resignation. A splendid spirit was shown throughout the meeting but keen disappointment and regret was expressed when after a vote was taken of an expression of gratitude to Pastor Kelly of his work during the past eight years in which he had built up the church and was asked to reconsider his resignation. After he said he had accepted the call as chaplain of the sanitarium the decision was made to adjourn until the first Monday in May when the congregation will meet for the purpose of calling a pastor.

The sanitarium board members and the sanitarium family are more than pleased and satisfied in securing Pastor Kelly as he has been connected, in a way, with the institution, having often supplied for the late Pastor Tenney and seen considerable service there.

Pastor Kelly will resume his new duties June 1. He has just purchased a beautiful home from Mr. and Mrs. D. A. Livensparger, on Greenwood Avenue, where he will soon locate.—*Battle Creek Enquirer and Evening News.*

"Patience is one flower that grows poorly in rich soil."

## CHILDREN'S PAGE

### THE ROBIN'S BATH

MARY S. ANDREWS

One day, when the grass so green  
Was sparkling with dewdrops bright,  
In the sunshine's early light,  
A charming sight was seen.

In the dewdrops, sparkling bright,  
A young robin took his bath,  
In the grass beside the path,  
And with evident delight.

Then preened himself in the sun,  
In the early morning light;  
With a bath in the dewdrops bright  
His day was well begun.

### AUNT MARY'S NATURE STUDIES—BIRD BATHS

DEAR LEOTA:

You will find the subject of bird baths an interesting one. Nearly all birds are known to take water baths, and some to take dust baths, while a few are known to indulge in a sun bath.

The robins seem to take great pleasure in bathing. They sometimes bathe in the dewy grass, in the early morning, and often in a small pool of water after a rain. One day I saw one standing in the edge of a small creek; he dipped into the water twelve times, and was then driven away, before his bath was completed, by a grackle which proceeded to bathe. People who supply bathing dishes for birds usually find that robins use them very frequently.

When driving along the road we have often seen grackles, red-winged blackbirds and killdeer bathing in a ditch or in a small pond; and have seen a flicker bathing in a brook.

A song sparrow, after a bath in a shallow, swiftly flowing brook, before drying his feathers, will very likely alight on a bush and repeat his joyous song over and over many times. The song sparrows seem to enjoy the water. They often make their nest near a stream, sometimes in a small bush overhanging a brook. And day after day one or more may be seen flying from under a bridge or culvert in the edge of town; and one may be heard singing almost any time of day in spring and summer,

from a bush or small tree near a stream. On a rainy day in spring or summer we are quite likely to hear a song sparrow singing all day long, as wet weather does not seem to dampen his enthusiasm.

I have seen blue jays, chipping sparrows and humming birds, drying and smoothing their feathers after bathing; and last spring in the migration season I saw a grey-cheeked thrush fly away from the small stream which goes through town, and alight in the lower part of a small tree, where he spent several minutes drying and fluffing his feathers, having just had a bath. He is one of our rare and very shy migrants, but I watched him at close range with my glass, and he did not appear to resent observation so much as they sometimes do.

The dickcissel is a common summer resident, often seen along the roads on the prairie, where there is little opportunity for bathing. I have never seen one taking a bath, but last summer saw one drying his feathers as he sat on a wire fence above a small stream, as we drove along a prairie road. We never see the dickcissel in the woods or in town, but they are very common on the prairie.

Last fall, after a shower, a cardinal, several grackles and a number of English sparrows had a bath at the same time, in a pool in the driveway close to our house. The cardinal went into the water several times, and so did the other birds. The brown thrasher may also be seen bathing in a pool of water after a rain.

Twice last summer I saw a thrasher enjoying a shower bath in a tree on our lawn, while a light rain was falling. With wings and tail spread, he flew about in the tree, among the wet leaves, in an excited manner. In both instances the thrasher went through the performance quite a number of times, resting for a moment between spells; then he sat on a limb and dried his plumage.

One time a female cardinal took a shower bath in the elm by our south windows, while it was raining lightly. She fluttered among the wet leaves with wings and tail outspread, but instead of dashing back and forth, as the thrashers did, she rather quietly went from one part of the tree to another part, fluttering her feathers for a few moments in each of the nine or ten places which she chose for her progressive shower bath.

One day last fall I saw two white-

crowned sparrows drying their feathers after a bath in a very wet tree, in a shower.

I have seen thrashers, prairie horned larks and English sparrows taking dust baths in a dusty road.

One need not go far from home to study birds. Last year, in just a year's time, I made a list of sixty kinds which I saw in the elm by our south windows. Probably many kinds came into the tree which I did not see. Quite a number came to other trees on the lawn which were not seen in that tree, so they could not be listed. This shows how common the birds are about our homes. Nearly all of them, except some of the warblers and vireos, may be identified without a bird glass. You will find the study of birds a source of endless enjoyment, and I am glad you are studying them.

AUNT MARY.

### RESOLUTIONS OF RESPECT

*Editor of the Sabbath Recorder,*

DEAR SIR:

At a recent meeting of the Women's Aid Society of the Pawcatuck Seventh Day Baptist Church it was voted that the follow-

ing resolutions on the death of Mrs. O. U. Whitford be sent to the bereaved family, and, at their request, a copy be sent to the SABBATH RECORDER:

WHEREAS, It has pleased our All-wise and Ever-loving Father to remove from us our beloved sister, Mrs. Euphemia A. Whitford, and, in as much as she was a faithful member of our society, whose companionship and wisdom and kindness will be greatly missed, and

WHEREAS, Her sweet character has made itself felt, not by our society alone, but also by every department of the church she so dearly loved and by the entire community in which she lived, therefore be it

Resolved, That, while we sadly deplore the loss of one of God's most gifted handmaidens, we humbly submit our will to his, in emulation of her faithful example. And also be it further

Resolved, That we, the Women's Aid Society of the Pawcatuck Seventh Day Baptist Church, express our loving sympathy to the bereaved family and friends in their affliction, secure in the consolation that she is "Forever with the Lord."

Respectfully yours,

MRS. EDWIN WHITFORD,  
*Secretary.*

Westerly, R. I., April 7, 1922.

# SUMMER SCHOOL AT ALFRED UNIVERSITY

NINTH SESSION

JULY 5 TO AUGUST 17, 1922

Make-up Work

College Preparation

Teacher Training

All College and High School Subjects

Rural Education

Methods Courses

Pottery Building

Send for Illustrated Announcement

Director of Summer School, Alfred, New York

# SABBATH SCHOOL

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

## MINUTES OF THE SABBATH SCHOOL BOARD MEETING

The regular quarterly meeting of the Sabbath School Board of the Seventh Day Baptist General Conference was held at the home of Pastor H. N. Jordan, Milton, Wis., Tuesday evening, March 21, 1922, at 8 o'clock, having been adjourned from the regular date of March 19, 1922.

The meeting was called to order by the President, A. E. Whitford, and prayer was offered by Rev. E. D. Van Horn.

The following Trustees were present: A. E. Whitford, E. D. Van Horn, L. A. Babcock, Mrs. L. A. Burdick, Mrs. J. H. Babcock, H. N. Jordan, D. N. Inglis, J. H. Lippincott, W. D. Burdick, E. M. Holston and A. L. Burdick.

The minutes of the last meeting were read, and the Secretary reported that notices of this meeting had been regularly sent to all Trustees.

The report of the Committee on Publications was presented and accepted.

The report of the Committee on Field Work was presented. The report contained the quarterly report of the Field Representative, Rev. E. M. Holston, giving an account of his recent visit to the schools and societies at Welton and Garwin, in Iowa, Nortonville, Kan., Boulder, Colo., and North Loup, Neb., also to lone Sabbath-keepers in various places. The report also considered matters relative to the Vacation Religious Day Schools that are to be held the coming summer. It was voted that the report be adopted and that the report of the Field Representative be placed on file.

The Treasurer's quarterly report was presented and adopted as follows:

L. A. BABCOCK, *Treasurer*  
In account with  
THE SABBATH SCHOOL BOARD

GENERAL FUND

|                                       |            |                        |          |
|---------------------------------------|------------|------------------------|----------|
|                                       | <i>Dr.</i> |                        |          |
| Jan. 1—William C. Whitford, Treasurer |            | Forward Movement ..... | \$114 84 |
| Jan. 19—E. H. Clarke, Treasurer Young |            | People' Board .....    | 222 21   |

|                                       |            |                        |          |
|---------------------------------------|------------|------------------------|----------|
|                                       | <i>Cr.</i> |                        |          |
| Feb. 1—William C. Whitford, Treasurer |            | Forward Movement ..... | 156 86   |
| Mar. 2—William C. Whitford, Treasurer |            | Forward Movement ..... | 108 17   |
|                                       |            |                        | \$602 08 |

|   |            |                                 |          |
|---|------------|---------------------------------|----------|
|   | <i>Cr.</i> |                                 |          |
| Jan. 1—To Balance .....   |            |                                 | \$ 20 27 |
| Jan. 9—Northern Sign Company, painting banners .....                |            |                                 | 16 00    |
| Rev. E. D. Van Horn, material for banners .....                     |            |                                 | 15 56    |
| Jan. 12—E. M. Holston, balance expenses November and December ..... |            |                                 | 16 42    |
| E. M. Holston, part salary .....                                    |            |                                 | 45 00    |
| Jan. 17—E. M. Holston, balance salary, December .....               |            |                                 | 55 00    |
| E. M. Holston, advanced expenses .....                              |            |                                 | 165 00   |
| Feb. 8—E. M. Holston, January salary .....                          |            |                                 | 100 00   |
| Mar. 8—E. M. Holston, February salary .....                         |            |                                 | 100 00   |
|   |            |                                 | \$533 25 |
|   |            | Balance on hand, March 16 ..... | 68 83    |
|   |            |                                 | \$602 08 |

NEAR EAST RELIEF

|   |            |  |          |
|---|------------|--|----------|
|   | <i>Dr.</i> |  |          |
| Dec. 26—A. R. Hurley, Milton, Wis. ....     |            |  | \$111 78 |
| Jan. 1—Alice E. Clarke, Andover, N. Y. .... |            |  | 3 00     |
| Henry Crosley, Nortonville, Kan. ....       |            |  | 25 87    |
| Mrs. R. J. Severance, Gentry, Ark. ....     |            |  | 10 00    |
| Friendship .....                            |            |  | 19 10    |
| Eva Branch, White Cloud, Mich. ....         |            |  | 15 84    |
|   |            |  | \$185 59 |

*Cr.*

|  |  |                          |          |
|--|--|--------------------------|----------|
|  |  | Cleveland H. Dodge ..... | \$169 75 |
|  |  | Balance .....            | 15 84    |
|  |  |                          | \$185 59 |

RUSSIAN RELIEF

|                                    |            |  |        |
|------------------------------------|------------|--|--------|
|                                    | <i>Dr.</i> |  |        |
| A. R. Hurley .....                 |            |  | \$8 25 |
|                                    | <i>Cr.</i> |  |        |
| Charles F. Junkin, Treasurer ..... |            |  | \$8 25 |

Bills from the American Sabbath Tract Society for \$15.59 for printing instructions on backs of order blanks, and for \$74.83, our proportion of the *Year Book*, were presented, allowed and ordered paid. A bill for \$19.75 from the Davis Printing Company was presented and on motion was referred to the Treasurer for investigation and payment if found correct.

Correspondence was read from Dr. F. O. Burdick complaining of delays in receiving the Sabbath-school helps in time for the beginning of each quarter; from L. P. Burch, George T. Webb and Secretary Edwin Shaw.

### WHICH?

W. D. TICKNER

"Faith in God or Infidelity, Which?" This is the caption of an article in the RECORDER of March 20. The case of the whilom Sabbath-keeper, now infidel, interested me greatly. Such people are to be pitied. The consequences are so momentous that no one in the full possession of a normal adult mind would so pose before the public.

Time was when such men were looked upon unsympathetically, but we should not overlook the fact that psychologically considered, there are many dwarfs. It is significant that during the years 1917-1918 tests, based on the work of Binet in France and Cattell in America, were at the army posts applied to 1,726,966 officers and enlisted men, in order to rate them according to mental ability.

The results were surprising. Of the white men tested, 22 per cent were found to have the mental capacity of a normal child of 9 years or less, and that 47.3 per cent were rated at the mental age of 12 years or less.

The cause for skepticism and atheism is not far to seek. A very large proportion of the masses do little, if any, independent thinking concerning the reason of things, but rely upon the alleged findings of that other class of mental dwarfs who accept as incontrovertible evidence the most superficial phenomena. Because of inability to look deeper, they call these phenomena, laws. They talk most glibly concerning natural laws, "understanding neither what they say nor whereof they affirm". They finally imagine that they are exponents of wisdom, when, in reality, they expose their own imbecility, little realizing that these same phenomena which they erroneously call laws, if studied aright, disprove their theories and charge them with base misrepresentation of true science.

The army tests, referred to above, reveal a most lamentable condition, which if allowed to continue unchecked, bodes ill for the future. With so large a percentage of our white population, mental dwarfs, it is easy to see why infidelity is so rife. The question, "Faith in God or Infidelity, Which?" should receive more than passing thought. It should be echoed and re-echoed until the social atmosphere of every community shall be vibrant with its tones. It

It was voted that a bill for \$17.25 (75 per cent of the budget for S. S. Council expenses), be allowed and ordered paid.

On motion it was voted that we notify Dr. George T. Webb, Secretary of the S. S. Council of Evangelical Denominations, that because of the low financial condition of our treasury we do not feel warranted in continuing our membership in the Council, if such membership depends upon our paying the various bills that are presented to us from time to time, and that we must withdraw our membership from the Council until such time as our financial condition will permit us to meet these bills without prejudice to our own denominational interests.

It was voted that the Field Representative be authorized to revise the syllabus used in the Vacation Religious Day Schools and have them printed for further use.

It was voted that the delegate from the Northwestern Association to the Eastern, Central and Western associations, Rev. E. D. Van Horn, who is chairman of our Committee on Field Work, be asked to represent this Board at the coming sessions of those associations.

The minutes were read and approved.  
Adjourned.

A. L. BURDICK,  
*Secretary.*

**Lesson IV.—April 22, 1922**

UZZIAH'S PRIDE AND PUNISHMENT

2 Chron. 26: 1-21

*Golden Text.*—"Pride goeth before destruction, and a haughty spirit before a fall." Prov. 16: 18.

DAILY READINGS

- Apr. 16—2 Chron. 26: 1-10. A Godly King
- Apr. 17—2 Chron. 26: 11-21. Pride and Punishment
- Apr. 18—2 Kings 15: 1-7. The Story Retold
- Apr. 19—Prov. 20: 1-11. Deceived through Drink
- Apr. 20—Deut. 8: 11-20. Warning against Pride
- Apr. 21—2 Kings 5: 20-27. A Covetous Servant Punished
- Apr. 22—Prov. 16: 18-25. The Grace of Humility

(For Lesson Notes, see *Helping Hand*)

Blessed are they that yield to the leadings of the Good Shepherd, "who calleth his own sheep by name and leadeth them out, who goeth before them and the sheep follow him, for they know his voice; they know not the voice of strangers".

is evident that something *ought* to be done. Probably little can be done with the adult mental dwarfs but our responsibility with the children and youths is beyond all estimate. It is the children of today that will constitute future society. These children must be made to reason accurately, deeply. It can be done, and *must* be done if we would save them from the moral poison with which infidelic and skeptical dwarfs continually pollute the atmosphere in which our children live. This training of the children to reason accurately and think deeply should begin at a very early age, and be continued during the entire period of school life; and it is safe to say that the habit thus fixed will dominate their whole lives. No curriculum should be considered complete whether it be that of the university, the college, the high school, or the rural public schools, that does not provide for this study a certain, definite number of units, weekly, through the entire course. To one thus schooled nature becomes an open book whose every page declares the power, the wisdom, and omniscience of God. Shall we bemoan present conditions, and do little or nothing more than in the past to correct the evil, or shall we at once begin an active campaign to promote faith in God, by creating a nation of intellectual giants? Which?

#### EVIDENCE OF NEGRO PROGRESS

That the Negro in just over half a century should have increased his homes owned from twelve thousand to six hundred and

fifty thousand, of farms operated from twenty thousand to one million, of business conducted from two thousand and one hundred to sixty thousand, of literacy from ten to eighty per cent, of teachers from six hundred to forty-three thousand, of voluntary contributions to education from \$80,000 to \$2,700,000, of churches from seven hundred to forty-five thousand, of Bible-school pupils from fifty thousand to two million two hundred and fifty thousand, of church property from \$6,500,000 to \$90,000,000—this is an extraordinary record full of reassurance to those who like to believe in human improvability. During this difficult period of readjustment the Negro has maintained his religious faith, increased his thrift, improved his capacity as a skilled workman and developed self-respecting Christian homes.—*Dr. Anson Phelps Stokes, in his Hampton Institute Founders' Day Address.*

#### A WORD FOR SPRING DAYS

H. V. G.

When in Spring I see the trees and stars,  
I know His love is there;  
In the ocean's blue foamed bars  
I find His loving care.

I know I need fear no ills  
When trials ne'er seem to cease,  
For the placid calm of green blown hills  
Fills me with His helpful peace.

For God is Love and everywhere  
Our cares to soothe away,  
If we but let His bidding love  
Show us His way each day.

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

## OUR WEEKLY SERMON

### POWER WITH GOD

REV. PAUL S. BURDICK

Text: *And he said, Thy name shall be called no more Jacob, but Israel; for thou hast striven with God and with men, and hast prevailed.* Genesis 32:28.

Why is it that two boys, having the same parents, brought up in the same home, and under similar environments, will turn out so differently? I can not tell, and I have never heard any one answer the question to my satisfaction. It must ever remain one of the unsolved mysteries of human life,—a measure useful in the divine economy of nature for producing variety in the human race.

Jacob and Esau were twin brothers, but as unlike as could be. Esau was a skillful hunter, a man of the field. There is nothing especially bad about that. Many men find inspiration for better living, while in contact with God's fields and woods. The sins of a few hunters have given the whole class a black eye. Yet we know that not every hunter carries a flask of "snake-bite remedy" in his hip pocket, nor sets fire to the forests with his cigarette and cigar stubs.

Nor, on the other hand, is there any special virtue in being "quiet". It says that Jacob was a "quiet man, dwelling in tents". Quietness may be a sign of laziness. There are some men so quiet that they might as well be dead and in their graves, for all the good they do in the world. It must have been for some other reason that God chose Jacob and rejected Esau.

One boy is not born good, and another born wayward and bad. I can not think that God would put into Esau a reckless or lawless disposition, or even give him tendencies that way, without at least giving him a strength to curb and direct that spirit into useful channels. Jacob had a disposition that was naturally just as prone to evil. He loved self, and the things that would minister to that selfishness. He was a sharp bargainer, and somewhat unscrupulous in his dealings. His very name, Jacob, meant "the one who supplants", the crafty one. Yet in spite of his faults, he had a

disposition to learn. He made mistakes, then saw where he was wrong, and tried to do better. Above all, he had a respect for things divine. He worshiped his God. Esau might have had the vision of angels if he had not allowed his spiritual sight to become dimmed. Jacob had the vision, and straightway set up an altar to God. His trail is marked by altars to commemorate some blessing of God to him.

Esau never learns these lessons. He is as far away from God at the end of the story, to all appearances, as he was at the beginning. A "profane" man, whose God was all about him, yet he had not eyes to see. Well is it for history, that Isaac's blessing passed him by.

#### THE STRUGGLE

Let us pass, now, to a point near the middle of Jacob's life. He had served his uncle Laban for twenty years, had earned his wives and flocks, and was returning home to Canaan. He was rich, as the world of his day counted riches. His flocks and herds were large, and moreover, what was considered the greatest blessing in those days, he had a large family. He had been longheaded in dealing with Esau, and had bargained his birthright from him. He had used deception upon his father, and had stolen his brother's blessing. He had met the trickery of Laban with scheming, and had won out. Yet now it looks dark for Jacob. Esau, the brother whom he had wronged, is awaiting him, with a company of armed men. It would be an easy matter to overpower Jacob's little company, and take all that he had from him.

His first inspiration is to rely once more on subterfuge. He sends before him several droves of fine cattle as presents to "my lord Esau". It looks as if his native wit might once more save him. But God was not willing that Jacob should win another success, without at the same time being humbled by it. So there wrestled with him that night, a man, till the breaking of the day.

In almost every case where the struggle is with God, there are two phases to the struggle. The first, when flushed with success among men, we approach God with confidence that our petition will be quickly answered by him. The second, when we have felt the divine touch and realize our utter helplessness before him. Then we can only



cling to him, and refuse to let him go until we receive a blessing. Jacob had the two experiences of striving and clinging, and he found that real strength did not come with the first, but the second. It is well to strive, and be strong, but it is even better to learn dependence on God and humility in his sight.

A new name is given to Jacob in view of the change brought about by this night's experience,—the name Israel. No longer is he to be called Jacob, the Supplanter, the Crafty one; but Israel, one who perseveres with God. His perseverance has brought him power. From now on, he seems a different man. We learn of no more crafty dealings. Esau meets him kindly and offers his assistance. But Jacob, or Israel, as we should call him now, prefers to go off by himself, and buys land near Shechem.

#### STRUGGLE BRINGS POWER

Our hardest struggle, Paul says, is not against "flesh and blood". It has been variously described as a struggle against self, or a struggle against the devil, or a struggle to bring God in and cast the evil out. They are all a part of the same struggle, the

struggle that Jacob had. And it usually ends with our learning that we must depend more upon God. Then, and only then, does true strength come. After the struggle and the helpless clinging to God, there comes an influx of divine power that enables us to say with the apostle, "I can do all things through Christ who strengtheneth me."

We have been the midnight wrestler. The two natures have had their struggle many times. It may have been a sorrow we have determined to bear uncomplainingly; or a weakness of character we have determined to overcome. Sometimes it is a stubborn, selfish will, that must be subdued to God. But we have persevered with God,—and we have found power to overcome. We cling to the divine Helper, and cry out, "I will not let thee go unless thou bless me." And if we persevere, the blessing always comes.

Morning arrives, and we rejoin our family and friends across the Jabbok. There is nothing to tell them of the struggle through which we have passed. But there is One who does know. He knows that we have learned the lesson of dependence and power. He has touched us, and we bear his mark

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upon us. Our hearts are more humble in his sight. Our sympathies are a little deeper, for others in pain and sorrow. Our understanding of their struggles is a little broader.

But, like Jacob, we have "prevailed". Our captivity has been led away captive. In Hawthorne's story of the Scarlet Letter, a woman is condemned for her sin to wear a letter of scarlet tied about her neck. But she will not let this shame kill her spirit. She repents, and in her night of darkness, has her struggle. She conquers, and learns the source of true love. The initial of shame is turned, by her loving ministry to others, into a badge of honor.

To have no struggle is to have no power. "Count it all joy, my brethren, when ye fall into manifold temptation; knowing that the proving of your faith worketh patience" (Jas. 1: 2-3). And in patience and steadfastness, there is power. "Suffer hardship with me, as a good soldier of Jesus Christ", is Paul's admonition to Timothy (2 Tim. 2: 3). And no one knew hardship more intimately than the great apostle, nor had more strength given him to fight the battle of righteousness.

Tolstoy, because of the pressure of his enemies, exiled himself from his own home in the last days of his life. And in this self-imposed exile, he found comfort one day in reading one of his own books. It was a book of daily readings. He turned to that of November 10, the day on which he left home, and found that it contained quotations from the great authors on suffering. And there, in Tolstoy's own words, he read this message. "As the sensation of pain is a necessary condition for the preservation of our bodies, so is suffering a necessary condition of our life, from birth to death. . . . As just as the legend of the Eternal Jew, condemned in punishment to everlasting life without death, would be the legend of a man who, in punishment, was condemned to a life without suffering." Thus, taught by his own words, his mental suffering was turned into a source of comfort and power.

Yes, and as great a punishment as a life without suffering, would be a life without struggle. He that never struggles can never prevail. 'Tis the shock of the tempest that gives strength to the oak tree, while the vine that clammers up its trunk and has always depended on it for strength,

will fail if robbed of its support. If you would have strength as a Christian, wrestle, as Jacob did, till you prevail. Would you have power with God? Then earn it, by the night of struggle, the morn of pain, and the perseverance of helpless clinging to the "Power that is mightier than thou".

Fight the good fight with all thy might,—  
Christ is thy strength, and Christ thy right;  
Lay hold on life, and it shall be  
Thy joy and crown eternally.

#### PREPARATION

I. W. H.

Our modern homes are well supplied  
With latest magazines and books,  
Yet often for the Father's Word  
One vainly looks.

Our lives show many moments snatched  
For pleasure, from the hours of care;  
How many moments do we take  
For earnest prayer?

We are engrossed with things of earth  
While time glides by on fleeting wings;  
How often do we meditate  
On heavenly things?

Yet, these must be the spirit's food  
And Christian works, its exercise  
Ere it can fellowship with Christ  
In paradise.

Congress would mightily please the great mass of Americans if it would take the manufacture of munitions out of the hands of private interests. Why should any one be encouraged in a business that can prosper only by war?—*Our Dumb Animals.*

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

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

DEATHS

SMITH.—Silvey M. Smith was born August 1, 1846, in the State of Ohio, and died March 10, being 75 years, 7 months and 9 days old. She came to Michigan with her parents when but nine years old, and was married to Willard E. Field January 1, 1862. To this union were born nine children, three boys and six girls. Two of the girls died of diphtheria, and one boy died in infancy, and one girl died while young. Mr. and Mrs. Field were converted and united with the Church of God more than fifty years ago and remained faithful to their Maker until death.

Mr. Field died of pneumonia in the year 1895, since that time Mrs. Field has made her home with the children most of the time. Mrs. Field has been a resident of Bangor and vicinity for about twenty-nine years, and they who knew her best loved her most. She was a faithful companion, a loving mother and a good neighbor, always ready to contribute to the needs of others. She loved the church and labored for the upbuilding of Christianity. She was charitable, kind and tender hearted.

At the time of her death she was a member of the Seventh Day Baptist church and held her membership with the White Cloud Seventh Day Baptist Church. Mrs. Field has been in poor health for the past five years and about one year ago she suffered a slight stroke of paralysis, from which she recovered, but did not recover her strength. On March 10, about the noon hour she bid adieu to the things of this world, the cause of her death being cerebral hemorrhage. She leaves to mourn two brothers, two sons and three daughters, seven grandchildren and twelve great-grandchildren. At the time of her death she was living with Mrs. William Funk, at Kalamazoo and was buried at Bangor, March 13. The funeral service was held from the home of her son, Warren Field, of Bangor. The services were conducted by Dr. J. C. Branch, of White Cloud. J. C. B.

WOODMANSEE.—At Rockville, R. I., March 26, 1922, Albert Luther Woodmansee, in the eighty-fourth year of his age.

Mr. Woodmansee was born at Rockville, R. I., April 6, 1838. His parents were Asa and Sarah Burdick Woodmansee. He was one of fifteen children, only one of whom, Miss Charlotte Woodmansee, survives him.

He was baptized by Rev. James R. Irish, and joined the Rockville Seventh Day Baptist Church October 4, 1873. He was faithful to the church, although in the last few years, failing health prevented church attendance. Most of his life was spent in the town in which he was born. A period of less than two years, he spent on the sea, and another two years was spent on a farm in New York State. For many years he has tenderly cared for an invalid sister.

His life was one of quietness, yet he was always pleasant and friendly, and respected by

THE SABBATH RECORDER

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

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

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

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

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all who knew him. When he knew death was approaching, he awaited it fearlessly, welcoming it as a liberator from his bodily infirmities. Although his suffering was severe, yet there was no word of complaint.

A farewell service was held in the Rockville church, Pastor Paul S. Burdick officiating, and using as a text, 2 Timothy, 4: 7, 8. Miss Mildred Taylor, of Ashaway, sang "Beautiful Isle of Somewhere," and "Abide with Me."

His body was laid to rest in the Rockville cemetery. P. S. B.

IN MEMORIAM

Resolutions by Adams Center Sabbath School

WHEREAS, It has been the will of our Father to call home to the better land our sister, Flora Coon Babcock, be it

Resolved, That we as a society have lost a faithful true-hearted member. One whose life proved that the Word of God was her guide. After enduring the baptism of suffering and nearly total helplessness for seven long years, her name was reached on the long roll call of those being gathered homeward one by one, and as sweetly and quietly as a babe falls asleep in a loving mother's arms, just as quietly did she fall asleep, we knowing only by the silenced heartbeats when she went away.

Hers was a busy, useful life, always ready to help with her hands or pen where or whenever called upon. Our most sincere sympathy is for the devoted husband in the desolate home. Trust just a little longer, Albert, and your name too will be reached on the roll call, and that she will greet you to a brighter better home with a joyous welcome we believe and we would commend you to a loving Father's care.

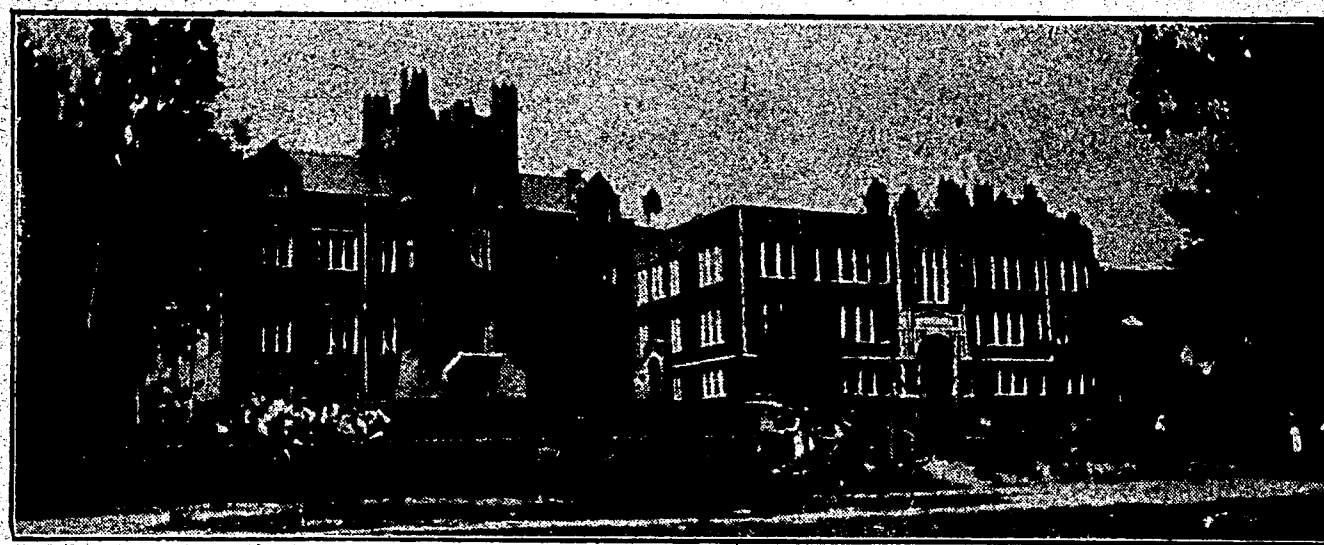
"But all true things in the world seem truer,  
And the better things of the earth seem best,  
And friends are dearer as friends are fewer,  
And love is all as our sun dips west.

"Then let us clasp hands as we walk together,  
And let us speak softly in low sweet tones,  
For no man knows on the morrow, whether  
We two pass in—or one alone."

Respectfully submitted,

MRS. E. H. WALSWORTH,  
MRS. M. E. MALTYB,  
MRS. A. J. GREENE.

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|---|-------------|
| Woman's Board .....                           | \$ 5,000 00 |
| Sabbath School Board.....                     | 1,800 00    |
| Young People's Board .....                    | 2,000 00    |
| Historical Society .....                      | 500 00      |
| Memorial Board, Ministerial Relief Fund ..... | 5,000 00    |
| The Education Society:                        |             |
| Alfred College .....                          | 5,000 00    |
| Milton College .....                          | 5,000 00    |
| Salem College .....                           | 5,000 00    |
| Theological Seminary .....                    | 1,200 00    |
| The Tract Society:                            |             |
| General Fund .....                            | 7,010 00    |
| Denominational Building .....                 | 15,000 00   |
| The Missionary Society:                       |             |
| General Fund .....                            | 15,090 00   |
| To Supplement Pastors' Salaries .....         | 2,500 00    |
| The Georgetown Chapel .....                   | 600 00      |
| Boys' School in China .....                   | 2,400 00    |
| Girls' School in China .....                  | 2,400 00    |
| The General Conference:                       |             |
| General Fund .....                            | 2,000 00    |
| The Forward Movement .....                    | 3,000 00    |
| Scholarships and Fellowships.....             | 1,000 00    |
| Total.....                                    | \$81,500 00 |

# The Sabbath Recorder

## WASHINGTON ON LIBERTY OF CONSCIENCE

Written August 8, 1789

"If I could have entertained the slightest apprehension that the Constitution framed by the convention where I had the honor to preside might possibly endanger the religious rights of any ecclesiastical society, certainly I would never have placed my signature to it; and if I could now conceive that the general government might ever be so administered as to render the liberty of conscience insecure, I beg you will be persuaded that no one would be more zealous than myself to establish effectual barriers against the horrors of spiritual tyranny and every species of religious persecution. For, you doubtless remember, I have often expressed my sentiments that any man, conducting himself as a good citizen and being accountable to God alone for his religious opinions, ought to be protected in worshipping the Deity according to the dictates of his own conscience."—"History of the Baptists", Thomas Armitage, D. D., pp. 806, 807.

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