

The Seventh Day Baptist Annual (for five years) Denominational Budget

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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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

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

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

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

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

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

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

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

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

COMMISSION

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

Terms Expire in 1923—Rev. Clayton A. Burdick, Westerly, R. I.; Benjamin F. Johanson, Battle Creek, Mich.; Lucian D. Lowther, Salem, W. Va.

Terms Expire in 1924—Rev. Theodore J. Van Horn, Verona, N. Y.; Paul E. Titsworth, Alfred, N. Y.; M. Wardner Davis, Salem, W. Va.

AMERICAN SABBATH TRACT SOCIETY

BOARD OF DIRECTORS

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

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

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

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

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

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

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

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

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

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

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

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

SEVENTH DAY BAPTIST EDUCATION SOCIETY

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

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

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

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

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

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

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

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

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

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

ASSOCIATIONAL SECRETARIES

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

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

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

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

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

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

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

THE SEVENTH DAY BAPTIST MEMORIAL FUND

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

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

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

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

Gifts for all Denominational Interests solicited.

Prompt payment of all obligations requested.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

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

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

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

Advisory Committee—William L. Burdick, Chairman.

SABBATH SCHOOL BOARD

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

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

Treasurer—L. A. Babcock, Milton, Wis.

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

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

The Sabbath Recorder

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

VOL. 92, NO. 16

PLAINFIELD, N. J., APRIL 17, 1922

WHOLE NO. 4,024

Dedication Service On Sunday afternoon, **The New Building** April 9, at 3.30, after the regular board meeting of the American Sabbath Tract Society, more than one hundred and fifty persons assembled in the new publishing house for the purpose of dedicating it to the service of the Lord.

There was a good attendance of people from the New York and New Market churches; and the churches at Shiloh, N. J., Salem, W. Va., and Alfred, N. Y., were represented by their pastors. Mrs. A. E. Whitford, of Milton, Wis., a member of the Woman's Board, was present. President Corliss F. Randolph presided, and the following program was carried out.

PROGRAM

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

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

"The Future—A Forward Look": "What Mean Ye by These Stones," Rev. Theodore L. Gardner, D. D., Editor of the SABBATH RECORDER.

Hymn—(Tune: "Laban")

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

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

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

"The Relation of Our Commercial Business to the Purpose for Which the American Sabbath Tract Society is Organized," John B. Cottrell, Member of the Supervisory Committee of the Publishing House.

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

Hymn—(Tune: "Hamburg")

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

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

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

General Remarks.—Rev. A. Clyde Ehret, Pastor First Alfred Church; Rev. Erlo E. Sutton, Pastor Shiloh Church; President B. C. Davis, Alfred University; President Corliss F. Randolph.

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

It was six o'clock before this enthusiastic meeting closed. We wish all our readers could have witnessed the inspiring, hope-giving scene. It certainly would have been a great source of encouragement for every lover of our good cause.

The large shop room with its five presses, two linotype machines and various kinds of apparatus for the publishing house, made an excellent audience room. The Stars and Stripes were used to decorate the speakers' corner, a small organ was brought in, and under the hand of Mrs. William C. Hubbard gave excellent aid in the song services.

The paper read by Frank J. Hubbard entitled: "Review—Past to Present", will be found elsewhere in this RECORDER.

John B. Cottrell showed in his address, which was not written, how the commercial work should make a profit to wipe out if possible the deficits on the denominational publications, and expressed the hope that the enlarged business may furnish work for more of our own young people.

Brother Bond's address on the relation of the American Sabbath Tract Society to the Seventh Day Baptist Denomination was not written, but we hope he will give his excellent thoughts to our readers soon in the pages of the RECORDER. What he said is too good to be allowed to drop out of sight unpublished.

The Tract Board was greatly cheered by the presence of visiting brethren in its regular session; and the greetings and good words brought to the dedication services by

Brethren Ehret, Sutton and Davis were greatly appreciated. stones" bring to us; and what shall it mean to our children?

Rev. George B. Shaw was with the Plainfield Church on Sabbath morning, and made a stirring appeal in behalf of Salem College in its present distress, and we were all glad to have him with us in the dedication meeting and to hear his words of counsel in the meeting of the Tract Board.

We had hoped to be able to give our readers some pictures of the building both inside and out, in this RECORDER. But must wait a little longer for the general clearing up of rubbish and the grading around the place before having pictures taken.

The two large dwellings on the lot next to us are being rapidly demolished by a hustling wrecking company, to make a place for the fine modern Y. M. C. A. building soon to be erected as our next door neighbor. Several buildings are also being razed just across the street on our front, where the City Hall Park is soon to be made.

When these improvements have been completed we shall have beautiful surroundings. Indeed we are better and better satisfied with our choice of location as the days go by. When the main building is placed on our lot in front of shop our people will have a denominational building of which they and their children may well be pleased in the years to come.

"What Mean Ye By These Stones" This is the subject assigned to the editor for the dedication program. It followed Mr. Hubbard's "Review—Past to Present", and its object was to show the purposes and meaning of this, our first denominational building.

"What mean ye by these stones?" are words found in Joshua's explanation of the messages his pile of stones on Jordan's banks, shall carry to the children of Israel in generations to come. That pile of stones, telling its story for generations to those who came after, was one of several memorial monuments in Bible times which were to point both backward and forward to the things essential for Israel's welfare through many generations.

The question, then, for us, is simply this: *What mean ye by This Building?* What lesson or message does this, our "pile of

The first answer we gave to this question was an acknowledgment of the *help of God*: "Hitherto hath the Lord helped us." In this answer the value of memorials was made clear. This building means the help of God to Seventh Day Baptists. It means a broader denominational vision; it means the establishing of a rallying point for all our people; it means inspiration for coming generations, better standing in the eyes of the world; it says to the on-looking world that we expect our faith is going to stand; and it objectizes our belief in the Bible truth about the Sabbath.

In order to show what we mean by "these stones" we made the entire address out of brief paragraphs which have appeared in the RECORDER as editorial items, or as written by others, within the six years since this movement started. We tried to choose, out of the many pages written, the paragraphs which indicated the meaning of the proposed building as it existed in the minds of those who were planning for it. The expression as to what our people mean to accomplish by this building must make as good and true an answer to our question as could be found elsewhere.

In a look backward we found that the fathers of seventy years ago had similar hopes and expressed the same purposes for a "denominational building" as those found in the writings of our own time.

In the reports of the old Publishing Society which held its third annual session in connection with General Conference in Plainfield, N. J., in 1852, we find that steps were taken toward building a publishing house of our own in the city of New York. Two months later at a meeting in Plainfield, a subscription list was ordered for a building fund, and George B. Utter, then the editor, was appointed to make an appeal for funds.

Two associations heartily approved the measure and urged people to subscribe. A strong editorial appeared from which we quote somewhat liberally here.

The experiences of every day deepen our conviction of the importance and the feasibility of the proposition. . . . That such a building is needed, no one can question who considers the grow-

ing character of our missionary and publishing operations and the advantages which would accrue by having a permanent place in which those operations may be carried on. . . . If such a building were provided, there would always be a place in which to hold meetings of the executive boards,—a place where our already established and growing Sabbath literature could be kept and consulted—a place where all missionary curiosities could be arranged and visited—a place where inquirers after truth in relation to the Sabbath could always find it—a place, in short, consecrated to benevolent operations and the dissemination of truth, where Sabbath-keepers themselves might find pleasure in calling, or might direct their friends who wished to be enlightened in regard to our principles and movements. . . . In whatever light we view the thing—whether as a means of ensuring the permanence of the benevolent societies, or as increasing the facilities to do the good work for which they were organized, or as being an investment from which steady aid to those societies may be derived—we come to the same conclusion, namely—that the building ought to be secured—must be secured. And we can not think of a nobler object to which money can be appropriated. . . . The thing is feasible, as is proved by the experience of every religious body that has tried the experiment; and fifty years, or even five hundred years hence, our investment will probably be doing more for the dissemination of truth and the salvation of the world, than it was doing ten years after it was made.

The entire article is full of interest. Of course the plan at that time was for a building in New York City as a world-center in both matters of religion and commerce; as a center likely to be visited by more of our people than any other city. As to the matter of location at this time, we have nothing to say.

The last paragraph informs the public that a subscription has been opened by Rev. George B. Utter, 9 Spruce Street, New York City.

At the next Conference, at Adams Center, N. Y., 1853, \$1,000.00 was added to the subscriptions, and the board was urged to continue its efforts.

One week later Rev. Thomas B. Brown in an editorial emphasized the need of a building, portrayed the existing conditions at the publishing rooms, and said, "We want a different state of things—want it at once, we can not afford to wait. There is wealth enough in the denomination to build the desired edifice, and we do believe that, if the denomination lives and maintains respectability, it will be done without much further delay."

These were the words of one who for many years was associate editor of the

SABBATH RECORDER, and who was one of the wisest counselors among our pastors. Little did he realize that it would be nearly seventy years after his words were penned, and forty-five years after his death, before the much needed building could be dedicated.

On that same page with his fervent plea was published a list of 161 names with their subscriptions amounting to about \$2,800.00. Three years later, 1856, at the General Conference, held with the old Hopkinton Church, \$500.00 more was added to the building fund. Meanwhile two associations had expressed their interest in the matter by passing resolutions. From this date on there seems to be no mention of the matter.

We have now increased greatly in wealth, and no one would need to be overburdened in order to complete the building. Nothing now could be done with some of our surplus money, better than to offer it for this purpose at the earliest practicable date. And we believe that the unifying power of such a work, if taken hold of as the one desirable thing to be done—the thing belonging to the entire people, in which old and young shall have a part—will do more to build us up, give us enthusiasm, and make us one, than any other thing we could undertake.

We will not stop now to find the reasons why this matter was dropped after the promised land seemed well in sight. Reasons enough could be found to explain why they went back from what might be called their Kadesh Barnea to wander again in the wilderness of controversies over policies and doctrines and questions. But this would do us no good.

It is enough to know that we are now across the Jordan. The wilderness wandering, we hope, is all in the past, and here we are today on the Canaan side of Jordan, and this new building is our pile of stones, speaking to us and to our children of the help of God.

We can not say too much about the value of memorials. They have always been popular and helpful.

Who can tell the value to the Hebrews of Jacob's memorial at Bethel, of the pile of stones at Gilgal telling of the Jordan passage; of Joshua's memorial stone at Shechem; and of Samuel's Ebenezer stone between Mizpah and Shen? These all served

to keep the tribes loyal and constantly to remind them of the conditions upon which success must ever depend. When they forgot these, everything began to go wrong and they hastened to their doom.

Memorial *days* such as the Passover and the Feast of Tabernacles were indispensable to the loyalty and unity of the tribes, and while faithfully observed these had much to do with making them a strong people.

Their great temple too was really a memorial building well filled with things designed to keep alive the memory of God's dealings with their fathers. Had all Israel remained true, cherishing well all the things for which their temple stood, the awful calamities that befell the people might have been averted. What think you would be the effect upon scattered Israel of today if their ancient temple were still standing in the holy city?

Time and again Moses was directed to establish certain memorials that should abide and be carefully cherished lest the people forget the things that belong to their welfare and wander away into sin.

There is little hope for any people who cease to cherish the memorials of their past, or who ignore the value of establishing them in the present. For, when any generation allows the deeds and the faith of its fathers to pass into oblivion its doom is sealed. And when an individual ignores the lessons of years gone by; when the memorials that recall the fidelity and the worth of his fathers come to mean nothing to him, there is little hope of his ever gaining higher ground.

Therefore, it goes without saying that any people who forget their past can not be expected to have a successful future. When they fail to honor the memory of their fathers; when they cease to cherish the ideals of those who laid the foundations upon which they should be building; when the link is severed that should bind them in loyalty to a noble record of the years gone by, then indeed are they handicapped, in regard to the work they should do; then must they be weak, unworthy, *purposeless*.

If we would fulfill our glorious mission as a people we must not forget our yesterdays, neither can we live unconcerned about our tomorrows.

In the rich and noble days that have preceded us there have lived successive gen-

erations of God-fearing men and women, devout, intelligent, industrious and loyal, who laid the foundations of our institutions and left us an inheritance of which any people might be proud. The things they accumulated, the memorials they built, have enriched our generation and ennobled our denominational life. As the successors of these heroic founders we must recognize the obligation which our place in history-making imposes upon us. It is our duty not only to cherish the memorials left us by the fathers; but it is incumbent upon us to make many good things possible for our children which were not possible for us. We must push forward the institutions so well founded by our fathers and build still others upon which future generations can look with pride.

When this building is done and the children of the future shall say, "What mean ye by these stones," do you think it will be a great help to the cause you love for the parents to tell the story of its erection? Will it not speak to them of the help of God as certainly as did the memorials of Joshua and Samuel? By such a building this generation will speak to those who live after them, telling of its faith, its hope, and its loyalty to God and truth.

The principle holds just as true today as in days of old. "Hitherto hath the Lord helped us," should be the constant slogan of every one and the watchword of the entire denomination. Every house of worship, every college building, stands as an Ebenezer saying in unmistakable language, "Hitherto hath the Lord helped us."

Samuel's stone was not only a reminder of God's help to date (hitherto) but it also pointed forward to future days. In itself it became an inspiration and gave the assurance that the God whose help had thus far been sufficient would not fail them in days to come.

When Joshua established his memorial on the banks of the Jordan, he said, "When your children shall ask their fathers in time to come, What mean ye by these stones, then ye shall let your children know" how Jehovah helped his people through these waters.

In some such sense today this building stands as your Ebenezer, pointing backward and forward to remind you of God's help. That pile of stones speaking beside the

Jordan in answer to the question, "What mean ye?" was no more significant than is this building today. When our children ask about it we should be able to say with pride: "This house shall be a memorial unto our children forever."

It should remind you of the noble self-sacrificing men who laid the foundations of our publishing interests in early years. Blessed be the memory of Utter and Brown, of Hull and Platts, and Livermore and Lewis. Blessed be the memory of the noble men and women who for years longed to see this day; but who knew it only as the day of promise.

This building stands as the outcome of the prayers and hopes of several generations. It speaks to our hearts today, with wonderful emphasis: "Hitherto hath the Lord helped" us by giving us faithful fathers and mothers who loved their Bible and lived for the kingdom of heaven. This building should say to the generations to come: "Here your fathers wrought. For this they toiled and sacrificed and ye have come into their inheritance!"

It is like the help of God to any people when they can love a thing because it was born in the prayers and nourished by the unselfish toil of their fathers and mothers.

If this house means anything, it shows our purpose to be true to the Master by doing what we can to make this old world better. It shows our faith in the Christ and in his holy Sabbath. It shows our spirit of loyalty to the faith of our fathers, and expresses the belief that the world greatly needs the help of spiritual Sabbath-keeping—of real sacred and holy time, to bring it nearer to God.

We Can't Avoid Leaving Some Memorial Just what we by our work here shall tell the children who are to follow us is being settled now day by day. We can't avoid leaving our memorial, and after it is left we shall never be able to change its testimony concerning us. We are, in these days, deliberately settling the question, then, as to whether we shall now assure losses or gains to our cause in the years after we are dead.

To endow our institutions; to erect a memorial building and endow that for usefulness in coming years, will send on our testimony of loyalty and help to those who must struggle on after our work is done.

This will result in great gain. On the other hand our very indifference, our refusing to do now, our leaving nothing to strengthen the cause after we are gone, will *become our memorial forever*. Instead of being aided by what *we* have done, the future must be handicapped and our cause crippled by what we have *not* done. The result will be great loss to the cause. Friends, what shall our record be?

It Means a Wider Vision Again, when asked **Denominational Oneness** the question, "What mean ye?" let us reply in language that has already appeared in the RECORDER:

The movement for such a building is the only one that is *widely* denominational, and when the building is completed it will be a monument to the unity and loyalty of all our people. Our other denominational interests will always savor somewhat of the local spirit. They will seem, at least, to belong to certain sections of the denomination, and, naturally enough, the interest of people in these localities will be focused upon the institution in their midst. Not so with the Denominational Building. Upon this the friends in every section of the land can look with pride and say, "This building is ours. It stands for our undivided people. For such a people it will witness through generations to come."

The editor is not alone in this belief. Many others have given it utterance during the six years since the movement started. Here let us quote from a paper by Frank J. Hubbard read in General Conference of 1919:

Seventh Day Baptists, denominationally, are much like people. You can no more separate denominations from their past than you can individuals. *History*, in other words, is simply a record of those things, those happenings, those thoughts, those prayers, those deeds that make us what we are. And history, if you please, is not a thing of dead bones, but it is a live, breathing record of what you and I did a moment ago, just as much as it is a tale of the life of the Cæsars. The *present* is but a fleeting heart throb, bound on the one side by the past and on the other by the future, the slenderest thread which binds the generations of the past to the generations yet to come.

There is a *past* and without it Seventh Day Baptists would not be here today discussing the hopes, the aspirations and the problems of the future, and for that past so replete with stalwart men and women of unshakable faith, we are proud and thankful, and a monument erected in their memory would be well worth while.

But a Denominational Building, as we have thought of and planned for it, is no mere monument of the past—we are building for ourselves, that we may better carry on our appointed work, and we are building for the next generation that they may be inspired to reach out for larger and better things.

About the same time two years or more ago, the editor said:

We are presenting for your consideration suggested plans of a building which will not only house our interests but which will be a material inspiration to a higher denominational life,—a building beautiful in its exterior and harmonious in its interior appointments that would point Seventh Day Baptistward in every brick and stone. Just as a church expresses the community spirit, so this edifice would be a rallying point denominationally,—a building that would cause our boys and girls to lift their heads a little higher in the knowledge that it was theirs and expressed in visible substance the teachings of their lifetime,—a building that would cause our older members to feel a still greater pride in a denomination which believes enough in its future to build it into such an enduring monument.

Let us here quote once more from Mr. Hubbard as to what we mean by this building as found in his report of the work of the Commission as far back as 1917; before plans were fully matured and while our purpose in building was constantly being formulated and set forth.

We know no better way to secure a correct answer to "What mean ye", than to show the words of our people concerning it while the years were going by. This method reveals the fixed purpose of those who have wrought in its upbuilding. Nearly five years ago Mr. Hubbard wrote:

If it is built it must only be on the highest grounds of denominational uplift,—on the ground that we have faith in our cause and faith in our future,—on the ground that the time has come to go forward and that this is one step in definite determination to grow.

If on first presentation this seems to you too visionary then we ask you to study the matter over and over again until you, too, get the vision of the Seventh Day Baptists of the future.

As a people we have been too prone to think of ourselves as a small people preserved by God for the great purpose of his Sabbath and so it is possible that we have been a little too content to let our faith be the reason for our existence. Should we not now justify our belief by our works? Was there ever such a time in the world's history to go forward?

The present business of our nation is WAR—war to the uttermost strength of our people that our children's children may enjoy even greater peace and freedom than we have known,—and so should our denominational business be WAR—war against the forces of evil that we may protect and hold our children's children in the faith of our fathers.

If we are ever to be anything but a little people we must think big and talk big denominationally;—we must have faith to believe that God has a big place for us to fill and that this building is only the beginning of the big things we are going to do.

Let us close this phase of the question, "What Mean Ye?" with one more extract from Mr. Hubbard's Conference paper of 1919:

If our faith in the future of our cause is unquestioned—is big enough and broad enough to go forward, then we have done our part, but if we are quitters, we can not wonder should the next generation quit.

In one of our Sabbath-school classes a short time ago, two youngsters in their teens were openly saying to their teacher, "There won't be any Seventh Day Baptists after a while, what's the use of our keeping it?" And that teacher came back with the answer in ringing faith, "Why, there never was a time when the opportunity has been greater than now and the thing for you to do is to stay on the band wagon." Are we going to justify the teacher or the youngsters? And what, I ask, could we do better, denominationally, to justify that teacher and all teachers, than to show our young people of today that our faith is going to stand and that we believe in it and that it is worth building for?

Why not then do this thing—build something that will be a memorial for the generations that have gone before and that are responsible not only for your being, but are responsible also for your love of God without which you would not be a man or a woman. Build it for the next generation, a sign to them that we had a faith which they must live up to, but above all, build it for this generation, build it for yourselves—to strengthen your conviction in the things that are good. Put your treasure into it of soul and mind and money and then you will build this building as a symbol of the belief we have been expressing through the ages—"The seventh day is the sabbath of the Lord thy God."

It Would Give a New Impulse and Better Standing The following editorial extracts will also help to answer our question.

They are selected from among many which show the trend of thought upon this subject during the years in which the building idea has been growing:

The people would like to see a denominational headquarters in which to house all our interests and in which to do our work. It would, we believe, not only give a new impulse to our denominational activities, but also give Seventh Day Baptists a better standing in the eyes of the world.

The board desires to stimulate the spirit of a broad vision, a far-reaching denominational foresight, that shall have only the welfare of the entire people at heart rather than that of any one group. So we hope that all Seventh Day Baptists, everywhere,

will become deeply interested in this important forward movement and that they will not be satisfied until they see the plans carried out and this thing we have needed so long fully realized.

The committee is anxious that the people shall regard the matter with a broad denominational vision, rather than in the interest of any one board or any particular section of the denomination. We want whatever will promote the highest welfare of the great cause for which we stand. If our people can only realize something of the far-reaching influence of such a denominational headquarters as is proposed, there will be no doubt about our having one in the near future.

Echoes From the Council Held in Plainfield, November 11, 1917 Our friends will gain much help upon the question, "What mean ye", from some expressions of the brethren who attended the council called for November 11, 1917; one year after the movement began.

So we are giving you here brief thoughts of several speakers on that memorable day. The name of the speaker appears at the head of each selection:

F. J. HUBBARD.—The only thing that we need in order to raise this money is to get together whole-heartedly on the proposition that we need this thing for our moral uplift, for our common good, to draw ourselves together and bind ourselves together as never before. . . .

It is only by making the people see and realize that this is going to do more for Seventh Day Baptists, as such, that we can make this building possible, and I believe that, once they see it, they will produce the money to build it. . . .

Then, I feel that we should have a vision of a greater Seventh Day Baptist Denomination, that we should have a vision of what this may mean for us denominationally, and with that vision in our hearts, go out and work to make this thing possible.

WILLIAM C. HUBBARD.—We do not need a building so much as we need something else which, when we have it and if we have it, will smooth out the question of denominational matters for us as societies and churches and schools and colleges and individuals,—that is, a higher spiritual conception of what it is to be a Seventh Day

Baptist, more of the purpose to stand firm and together, to be united upon problems that confront us as a denomination, and in the world. In my opinion, if we once solve that problem, the question of building here or there, the question of our missionary interests and publishing interests and colleges, and things of that kind, will be settled by the people gladly and without even calling a conference such as this.

EDWIN SHAW.—I am very glad of what Brother Will Hubbard just said about the problem of the denomination, and it is because I see in this proposition—it is because I see in this idea of having a denominational building a means of bringing about what we want in the way of unity and of harmony in all our work—it is because of this that I am in favor of this building.

I believe in my heart that if we as a people can unite whole-heartedly upon this matter of having a denominational building we can call our own, it will make our churches have more power, our young people more loyal to us, so that our schools and churches and all interests will grow in numbers and power and in larger support in a financial way. I believe, as a Seventh Day Baptist Denomination we can not expend our money in a more efficient way for our other interests than to put it into a denominational building. The thing I have in mind here is that it will bring about the glad time when our people unite in a common cause; that, as Brother Hubbard says, we need a common interest, something that our young people can tie themselves to, be loyal to, work for.

PRESIDENT B. C. DAVIS.—The unification of the denomination is, perhaps, the most important thing that is before us as a people; the policy that shall control the utterances of our people is more important than the room in which these utterances are composed. . . . I am satisfied that if we should have such a publishing house accessible to New York City, it would doubtless help greatly to unify and build up our work.

REV. W. D. BURDICK.—Personally, I have grown more and more interested in this project, and feel that this will be a bond in uniting our people more than anything else. What I read about our existence for 250 years without a denominational home appeals to me. I feel the lack of

teamwork as a denomination. I wish that we might pull together. We need to pull together. To me this appeals as a move that shall unite us more and more, and personally I feel that it will be a good plan to raise this money in the very near future.

DEAN A. E. MAIN.—It is for our people to demonstrate to the world, in theory and practice, that we are thoroughly Christian, that we are thoroughly New Testament Christians, that we are thoroughly evangelical Christians, and that along with this, we hold to the Sabbath doctrine; and there are millions of people who will hear us on that ground. True courage faces danger with open eyes and open mind, and the situation is a challenge to this board, to the denomination which it represents, not to meet it with despair, but the situation is a challenge to us to meet it intelligently, unitedly; and, brethren, if this proposed denominational home is to meet this whole situation, as many of us believe it ought, I think there is not only a future, which we thoroughly believe, for the truth, but a future for us who stand for it.

REV. CHARLES B. CLARK.—We are face to face with a great opportunity. This should be a great campaign in which we shall be educated to a larger sense of denominational enthusiasm and unity of purpose. Every individual in the denomination including, as Uncle Jessie Randolph says, "The boys and girls," should unite in such splendid work, that shall result in closer unity among our people.

REV. A. J. C. BOND.—When the report of the Tract Board was given at Conference, including the recommendation for a denominational home, in the spirit in which it was presented and the manner in which it had been worked out beforehand, I got a vision, and I said: "That is an ideal," and I did not mean by that that the proposition is an ideal, but that the building itself represents an ideal and it was an inspiration to me, due to the fact partly that it struck a responsive chord in my own heart, because I had felt the need of something of that kind, of some project, some proposition which we could put before the denomination, for which we could appeal to them, for their support, something around which we could rally, a unifying proposition. It seemed to me that this effort suggested such a thing, and so I was for it from the beginning.

After the Council while on a trip west, Secretary Shaw wrote the following:

"Those who are back of this thing do not look upon it as a Tract Society matter, or a Plainfield matter, but a Seventh Day Baptist Denominational matter. And they would not be supporting it if they did not believe with all their souls that this movement would unite our people and give them purpose and power, and increase the Sabbath-keeping attendance at our schools, and bring men into the ministry, and enlarge our missionary work, and increase our evangelistic efforts, and intensify our zeal for the Sabbath truth, and make us more generous financial supporters of all our denominational activities.

"We do not want a memorial building put up by one man or woman, or a few people. We want something material and tangible, that stands for the Seventh Day Baptist cause as a whole, something to which our young people can attach themselves, to which they can give their love and loyalty, and say, 'That represents our cause.'

... We are back of it to stay. Not to push or pull, or do anything rash, but to plead and to persuade, trying to get the people to take the far look into the future, and to build for permanency and for our children and our children's children."

Thus our friends will see that we have called in a good many witnesses to aid in answering the question: What mean ye by these stones? Unless all signs fail we are sure that the good results hoped for by these friends of the cause will be fully realized.

Syracuse Responds A personal letter to Mr. Hubbard, chairman of the Building Committee, from Brother Clayton, pastor of our little church in Syracuse, N. Y., is so full of interest and good cheer that we are glad to let our readers have the benefit of it.

It was written on April 9, the day of the dedication, and the service referred to was on Sabbath, April 8:

DEAR BROTHER HUBBARD:

Yesterday—Sabbath—we here in Syracuse acted on the suggestion made in the RECORDER that we talk about our own Denominational Building. So during the Sabbath service we thought and talked the "Memorial Building" only.

We are fortunate in having with us Mr. and Mrs. Raymond Burdick. They are a great help to the church and Sabbath school. Brother Bur-

dick having worked in the RECORDER office about eight years, it was thought best to have him speak to the church on the subject of the Memorial Building, which he did very interestingly. When he had finished, we all felt more strongly that our people were making no mistake in erecting such a building of their own.

During the Sabbath-school session we took up a collection especially for the building fund, and it netted \$12.25. It is not a large sum, when compared to some others, but it is quite something for us.

The gifts were offered in the true spirit of Christian service, and we are glad to be privileged to have even a small part in such a service.

Yours in Christian fellowship,

WILLIAM CLAYTON,
Pastor.

WHICH DAY IS THE SABBATH? IS IT A MATTER FOR LEGISLATION?

B. F. KNEELAND

Read a few statements from eminent theologians:

"The current notion that Christ and his apostles authoritatively substituted the first day for the seventh is absolutely without authority in the New Testament."—Rev. Lyman Abbott, in "Christian Union", Jan. 19, 1882.

"It is true there is no positive command for infant baptism.... Nor is there any for keeping the first day of the week."—"Methodist Theological Compendium", page 103.

"There was and is a commandment to keep holy the Sabbath day; but that Sabbath was not Sunday. It will, however, be said with some show of triumph that the Sabbath was transferred from the seventh to the first day of the week, with all its duties, privileges, and sanctions. Earnestly desiring information on this subject, I have studied for many years. I ask, Where can the record of such a transaction be found?—Not in the New Testament, absolutely not. There is no Scriptural evidence of the change of the Sabbath institution from the seventh to the first day of the week."—The Rev. E. T. Hiscox, D.D., in the "Examiner", Nov. 16, 1893.

"You may read the Bible from Genesis to Revelation and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."—Cardinal Gibbons, "Faith of Our Fathers", page 111.

Many similar statements from other eminent authorities might be given. But the Sabbath is a question of religion and not of politics, and the dragging of it into the political arena is un-American and against the best interests of Christianity. Read the following from Dr. Adam Clarke:

"No other kind of constraint [than the prayers, entreaties, etc.] is ever recommended in the Gos-

pel of Christ. Any other kind of compulsion is anti-Christian, can only be submitted to by cowards and knaves, and can produce only hypocrites."—Notes on Luke 14: 23.

Alexander Campbell says:

"To compel men destitute of faith to observe any Christian institution such as the Lord's day, is commanding duty to be performed without faith in God. Therefore to command unbelievers, or natural men, to observe in any sense the Lord's day is anti-evangelical or contrary to the Gospel."—"Memoirs", Vol. 1, page 528.

Would to God that the words of that grand evangelist, Charles H. Spurgeon, might ring again from our pulpits:

"I am ashamed of some Christians because they have so much dependence on Parliament and the law of the land. Much good may Parliament ever do religion, except by mistake! As to getting the law of the land to touch our religion, we earnestly cry 'Hands off! Leave us alone.' Your Sunday bills and other forms of act-of-Parliament religion seem to me to be all wrong. Christ wants no help from Cæsar. I should be afraid to borrow help from government; it would look to me as if I rested on an arm of flesh, instead of depending on the living God."

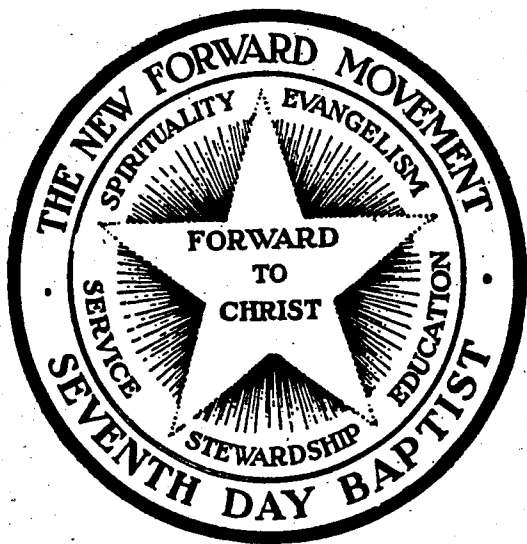
The demon of drink is just as diabolical on one day as another. Would you send a man to the electric chair for murder committed on Sunday, and release him if it was done on Monday? If liquor-selling is wrong, and I believe it is, it is just as wrong on Tuesday or Saturday as it is on Sunday and should be stopped on all days. But the call for Sunday laws is because of the religious character of the day. The appeal for legal support of this religious institution reminds one of the words of Benjamin Franklin: "When religion is good, it will take care of itself; when it is not able to take care of itself, and God does not see fit to take care of it, it is evidence to my mind that its cause is a bad one."

Civil laws enforcing a false Sabbath will never change God's law nor abrogate its claims upon every human being. "The seventh day is the Sabbath of the Lord thy God."

"During the war the Chinese in America threw themselves most heartily into all the great national movements. In selling and buying liberty bonds, in the work of the Red Cross, in all the big drives for funds they rendered most commendable service; and furthermore, there were hundreds of them serving in the army."

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.

MORE ABOUT THE MINISTRY

A. J. C. B.

OPPORTUNITIES FOR BUSY PASTORS

At a conference held in Alfred, New York, Sunday, February 26, to discuss the question of recruits for the ministry, it was suggested that ministers already in the service should have opportunity to make more of themselves by attending conventions, hearing others preach, seeing how others conduct church work. It was said, also, that we need funds to aid ministers to continue good service while they are in the service. It is not only getting them in, but keeping them continually efficient.

Under date of March 6 the Dean of Alfred Theological Seminary wrote me in part as follows:

"It seems to me I have read or heard something like the following.

"If the mountain can not be moved to Mohamet, take Mohamet to the mountain.

"Now I am not satisfied with the work I am now doing. I mean from a denominational point of view. I am quite unwilling not to have a fair estimate placed upon the importance of teaching from fifteen to

twenty-five persons a year including summer school, but the teaching of college students and other people is not just what I am supposed to be here for.

"So I am writing to ask you what you would think of my preparing courses of lectures and then offering to give them, at the most suitable times and in somewhat central places?

"Of course you and I and others believe that we have many persons among us who would be greatly profited by the right sort of lectures and a free discussion of the questions involved.

"I think the theory is a good one. Whether it can be put into practice is quite a different problem."

In reply I said that it seemed to me that such lectures as the Dean could prepare might well be given at the Seventh Day Baptist churches in our college towns, at least, and that I thought the Seminary should reach out. In that way it could not only bring help to many, but doubtless could do some recruiting for the ministry.

In a later letter, having given the matter further consideration, I wrote Dean Main that if ten or a dozen persons could go to Alfred at a time for these lectures, it seemed to me it would be the most practical way to carry out the object sought.

At this date, April 2, I learn that one of our older pastors is in Alfred for special study of two or three questions with Dean Main.

Now I am writing this in order to raise the question of possible assistance to pastors who desire to avail themselves of the opportunity for two or three weeks special study at the Seminary. We are in need of more and of better trained ministers. Why not, as was suggested at Alfred, give some attention to the question of making our present pastors more efficient, and of lengthening their years of acceptable service. A good many advantages would accrue from the getting together of eight or ten pastors at Alfred for a short period of time, say two weeks. This coming together would give them an opportunity to exchange ideas and methods of work, and to discuss, under the leadership of Doctor Main, questions that affect their ministry.

These are unusual times in which we live. Pastors are called upon to consider many and varied questions of theology. In these

changed and changing conditions many questions arise which the pastor would be glad to discuss with his brethren. Then, too, they would have the privilege of sharing the spirit and opinions of Dean Main on these questions.

In harmony with my theory and plan of procedure I am presenting these thoughts on this page for the careful consideration of readers of the SABBATH RECORDER.

A PASTOR'S LETTER

I am one of seven ministers who were in the Seminary together and who send a letter around the circle about once in four months. Two members of the circle are in China. But we are not the only group of ministers who maintain a "round robin letter", and sometimes in my rounds of the denomination I have had the privilege of reading these other letters.

I have asked the privilege of publishing in this department of the SABBATH RECORDER certain parts of one of these letters. It was written of course only for the eyes of the group, and was unstudied. It represents the natural flow of the author's thoughts as he contemplated this question of the ministry while writing very familiarly to his associates in the work.

The letter follows:

"Several times in the past few years you boys will remember that I have stated my gratification concerning the financial side. I have found it to be better than I anticipated when I decided to enter the ministry, and think the other boys can testify the same. The past few years have been abnormal times. We can not judge the whole work by these few years. I think I see better times ahead of us, as ministers, than ever before. People are waking up. In fact there is no time that I have a financial complaint to make. A part of the time too I was getting as small an amount as any of you. When we were pinched we would just go fishing or picnicking and forget our poverty. Now that I can not go fishing I go visit my neighboring pastor, a personal friend of mine. Sometimes the whole family goes along and spends the day, or two or three days.

"It is my candid opinion, ———, that you would find more real satisfaction in the ministry, among our people, than you will in teaching as a lone Sabbath-keeping family.

I know something about teaching too, and it is a work I love: a work that gives much to enrich one's life, and makes him feel that he is doing something worth while. Notwithstanding all this, the ministry gives riches and blessings that money can not buy. When we really think of it, it does not take so much to buy food and clothing and comforts of the home, and that is about all the real happiness that money brings. The rest must be obtained through service and work in the vital affairs of life. When we think of the great lives, such as Christ, Paul, Luther, or Lincoln, we think of them as having their bread, but needing little else of this world's goods. Their great hearts made them rich. Our place in life is very small indeed compared with theirs, but just the same our work brings us rewards that are so great, we need but little of temporal riches to make life happy and enjoyable, as well as useful. If people do not give very liberally and skimp their pastor, they are losing more than the poor minister, or the minister's family. Our ministers that I can call to mind, have been able to do more for their children than most of the families in their parishes. It is not because they have so much money to do it with, but because they have something better. Some how they have managed to educate their children, and give them a moral and religious foundation that has been above the average. If you doubt this, think for awhile of the children of W. D. Burdick, of George and Edwin Shaw, of W. L. Burdick, of L. D. Seager, of President Daland, and many others. See what fine opportunities they have given their children, and then think whether or not being a minister with a low salary is such a handicap. I must say my belief is that it is not. We,—Boys of the Circle—expect our children to have splendid opportunities. Don't we, boys? Of course we do. Being ministers will help us to give them the right kind of opportunities. Let us not be downhearted, but let us take courage and consider our lot among the most fortunate ones, and that our children will be blessed above the average because we are learning how to live aright, and at the same time teaching others.

"I did not mean to preach in this letter, for you boys can do that for yourselves, but at any rate I like to pour out my belief and express my opinion and experience. Let us quit saying that ministers have a hard lot.

Let us tell the real truth and say they do not. In this way we will help to upbuild the ministry and not handicap it by discouraging the bright and thoughtful young men who might enter it if we would only encourage instead of discourage them."

"FOLLOW UP"

I received a card recently from the publishers of the *Christian Endeavor World* suggesting that I follow up the interest created among its readers by advertising with further insertions. I had done no advertising in the *Christian Endeavor World*, but the matter was explained to me through the enclosure of a copy of the add referred to. This advertising had been done by Dean A. E. Main. I do not know how many Seventh Day Baptists read the advertisement in the *Christian Endeavor World*, but it brought a response from several readers in various parts of the country.

When I was in Alfred recently I noticed that there was still in the possession of the Seminary copies of the "Challenge of the Ministry", the article advertised in the *Christian Endeavor World*.

Following the observance of ministerial day in our churches it may be well to "follow up" by inserting here the advertisement of the *Christian Endeavor World*:

THE CHALLENGE OF THE MINISTRY.—A book of 105 pages, by Rev. A. J. C. Bond, and published by the Alfred Theological Seminary, Alfred, N. Y. A copy will be sent without cost to any young person who will agree to read it with reasonable promptness and care. The "Biblical World" makes the following favorable comment: "Ten brief sermons on the conditions of the modern ministry and the call to its service. Reflects the doctrines of the Seventh Day Baptist Church, but is in no sense partisan. Gives a wide view of the work of the minister in the modern church, and upholds a manly and attractive conception of the minister's personality and influence. Appeals to the fundamental motives of loyalty and devotion, and would be a useful little book in the vocational guidance of young people into Christian life-service."

Copies still available on the above conditions, while they last.

"Being content to do only what one must do seldom brings much enjoyment. But an employee who does his best to learn all there is to know about his work rapidly increases his pleasure in it."

ANNUAL CHURCH MEETING IN WEST-ERLY, R. I.

After serving the Pawcatuck Seventh Day Baptist Church for forty-five years as a member of the board of trustees and as its president during the late years Ira B. Crandall completed his service in that capacity last evening, declining to accept another term. His place will be taken by George B. Utter, who was already one of the trustees. Howard M. Barber was named as the third member of the board. Action to this effect resulted at the annual meeting held in the church.

A resolution was unanimously passed expressing the appreciation of the church for the Christian service, unselfish devotion, and deep interest Mr. Crandall has given.

Officers of the church were chosen as follows: President, George B. Utter; treasurer, E. Howard Clark; clerk, Allen C. Whitford; trustees, Charles P. Cottrell, Howard M. Barber; collector, John H. Austin; auditor, B. Frank Lake; chorister, John H. Tanner; ushers, William Healy, Charles Barker.

Reports of the church and societies were read and passed upon. They all showed a most successful year. Over \$10,000 represented contributions made during the year.

The pastor's report showed that during his eighteenth year of ministry in Westerly he had preached 125 sermons, officiated at 48 funerals, 11 of Seventh Day Baptists and 37 of other faith, 6 marriages, the smallest number he has had in the past 25 years, and that over 200 calls had been made. During the past 9 years funerals the pastor has conducted totalled an average of 44.

The pastor's salary was raised \$300 by the unanimous vote of the church. Appreciation in the form of a check was shown John H. Tanner, who for so many years has been the chorister of the church. A committee was appointed to confer with one in Hopkinton in regard to the denominational Conference.

Preceding the business session supper was served to about 200 in the church parlors, Albert R. Stillman was toastmaster, and he called upon Mrs. Samuel H. Davis, Mrs. Clayton A. Burdick, Hon. Samuel H. Davis, and Edgar P. Maxson for remarks. This program was an innovation from that of previous years and seemed to be thoroughly enjoyed.—*Westerly (R. I.) Sun.*

MISSIONS AND THE SABBATH

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

MISSIONARY AND TRACT SOCIETY NOTES

SECRETARY EDWIN SHAW

THE CALENDAR

This is the last announcement regarding the sale of the 1922 Calendars and Denominational Directory. A few copies are yet on hand, for which we should be glad to receive the regular price of 15 cents each, or 10 cents in lots of 25 or more to one address, including postage.

SABBATH RALLY DAY

The Young People's Board will prepare a special topic to be used by the Christian Endeavor societies the week of the third Sabbath in May, our annual denominational Sabbath Rally Day.

THE PRINTING PLANT DEDICATED

Elsewhere in the *SABBATH RECORDER* will be found the story of the dedicatory services of the printing plant of the Seventh Day Baptist Denominational Building at Plainfield, N. J. The spirit of thanksgiving and of hope for the future was clearly seen and heard and felt by those who had the privilege of being present.

THE MICHIGAN FIELD

General Missionary for Michigan, Rev. M. A. Branch, writes: "My work has been largely in visiting from house to house and in Bible readings. I have distributed very many tracts. Just returned from Kalamazoo, where we organized a Sabbath meeting, with ten present, all Sabbath-keepers, and there will be more. I am constantly in the work, most of the time in Muskegon, where our average attendance at Sabbath school is eighteen, though we sometimes have many more."

MIDDLE ISLAND

Missionary Pastor, Rev. G. H. F. Randolph, writes: "The results of our every-member canvass are encouraging. No special work this quarter. Weather and health conditions have been unfavorable. Attendance and interest are exceptionally good,

including the appointment at Smithburg. What can be done for the Greenbrier Church? The last two quarterly meetings there have been called off because it was impossible for the people to get together."

DETROIT FIELD

Rev. Robert B. St. Clair, missionary on the Detroit field, writes: "We are very anxious to have a special tent effort here this summer. This appears quite imperative, in order that, under the blessing of God, the work may be put on a firmer and broader foundation. Meetings to the number of seven weekly are now being conducted."

WELTON, IOWA

Pastor Claude L. Hill, of Welton, writes: "Early in February, Rev. Edward M. Holston was with us in the interests of the boards which he represents. While he was here evangelistic meetings for the community were undertaken. Cottage prayer meetings were held, and each night for eleven days the gospel was preached to people from all parts of the neighborhood. There was a very good interest, and I feel that the meetings were a benefit to the church and community. The church is grateful for the presence of Brother Holston among us, and for the valuable assistance he rendered. During the quarter we have published a paper, entitled 'The Messenger', for the benefit of the church, trying in this way to come into closer touch with resident and non-resident members. I have preached three sermons along the lines suggested by the plans of our Commission."

SALEMVILLE, PA.

Pastor Royal R. Thorngate writes: "The special meetings conducted the latter part of February and the fore part of March by Rev. William L. Burdick were very beneficial to the church. As a result of these meetings held for seventeen nights five were added to the church, three by baptism and two by statement, and the whole church was greatly helped. We have maintained the highest average attendance for the last quarter of any time in the history of the church. The average attendance during the special meetings was about one hundred."

NEW AUBURN, WIS.

Missionary Pastor, Rev. C. B. Loofbourrow, writes: "The winter season seems to be broken, and a very marked increase in attendance was apparent at the services yesterday. I trust it will keep up. I am hop-

ing that our little church here will soon be able to get on its feet a little better financially. It has been very difficult for some of our people here to keep going. Conditions are slightly better than they were, and with a reasonably good crop this year I imagine we can do more for ourselves."

STONEFORT

Pastor Ellis R. Lewis writes that the congregations during the quarter in attendance have varied from nine to two hundred people. An epidemic of diphtheria has interfered with public gatherings. There have also been a good many cases of influenza and whooping-cough in the homes of the community. For these reasons no special meetings have been attempted. He says: "I should be very glad to have General Missionary D. B. Coon come for special effort on this field some time after July 15 and before August 15, 1922."

HARTSVILLE

Elizabeth Fitz Randolph, pastor at Hartsville, writes: "Five of the young people have signed cards to join Class B of the Seventh Day Baptist Christian Endeavor Life Work Recruits. Instead of emphasizing our difficult problems and needs, I am giving expression to sincere gratitude for the loyal support of the people and for their earnest endeavor to go forward."

MINNEAPOLIS

Mrs. Angeline P. Abbey, special worker at Minneapolis, Minn., writes that the Sabbath school pays all its own expenses and sends a contribution each month, alternating, to the Budget Fund and to the Missionary Society. The people who are interested are very faithful to attend the meetings which are now held at the place where Mrs. Abbey lives, which is centrally located.

FOUKE

Mark R. Sanford, pastor at Fouke, Ark., writes: "There is a large number of really fine young people in this community. Some are connected with the churches and some are not. There are great possibilities in this field. Our special project this winter has been the organizing of a community Christian Endeavor society. Two meetings were held before the society was organized at which I spoke of the origin and growth of the society, and of the benefits to be derived from such an organization. We have had from forty to eighty present at the

meetings, considerable interest is being shown, and the young people are learning to take part in the services."

LETTER FROM JAMES A. MURRAY, OF TRINIDAD

Rev. Theodore L. Gardiner.

DEAR BROTHER:

I felt persuaded in mind to write you, that through the press others may learn that the "Gospel of the Kingdom" is being preached in Trinidad. This island is the metropolis of the British West Indies, with about 400,000 inhabitants, the population being cosmopolitan; every race is represented. The Negroes are in the majority, about 200,000. They are the most susceptible to religion, but Roman Catholicism prevails. Seventh Day Adventists brought the Sabbath truth to this-island through literature, so that a company of Sabbath-keepers received their first missionary about a score of years ago.

I am glad to say that the Seventh Day Baptists can also say they have interests in Trinidad, and the work is progressing. The SABBATH RECORDER sent me every mail finds its way with the *Sabbath Visitor* to many good homes, and many have wondered that there is such a people. There are many thousands who are yet in ignorance of the Sabbath. And some discard it because they think its start was in 1844 by Seventh Day Adventists.

The SABBATH RECORDER of January 23 was read to an East Indian family on my visit. And the article by Rev. R. B. St. Clair which speaks about H. R. H. the Prince of Ethiopia, also bishop, so interested one member of the family that he asked me to lend the paper to take to the government printing office. The next day he came to my home with a message from the manager of the printing office, asking me to sell the paper. I refused at first, as I was making others interested with these papers by loaning them. He said the manager would be satisfied to purchase the paper. I received eight cents from the manager as I priced it. And my copy is being lent around. Literature is a mighty factor and the printing press has no rival to carry the "Gospel of the Kingdom".

I am holding out-door Sunday night meetings and they are well patronized, certain parties, their faces are now familiar from

frequent visits, are deeply interested. I am asking individuals as well as churches to cooperate in doing this great work, by sending me a tent to seat one hundred persons, small folding organ to be carried by the hand, and secondhand clothing for male or female as I am a man of family. We are in need of clothing or what any one thinks will be of use to us for carrying on the work. Song books, Bibles, tracts, calendars, etc. Such as would cost a large amount, please communicate before sending.

Trusting the readers of this article may take up the responsibility and consider it an opportunity and a God-given privilege to which no other people but those of the United States can be approached in these perilous times, I am,

Your brother in the Master's service,

JAMES A. MURRAY.

*Bournes Road, St. James,
Port of Spain, Trinidad, B. W. I.,
February 15, 1922.*

[Mr. Murray has the endorsement of our missionary, Rev. T. L. M. Spencer, who is personally acquainted with him. He was at one time employed by another denomination, but has been working independently for several years. We have sent him literature to distribute, and he has two regular subscriptions to our periodicals. Societies which are looking for chances to send away used clothing, books, pictures, etc., may be assured that their gifts and efforts will be appreciated and wisely used by Mr. Murray.—E. S.]

TRACT SOCIETY—MEETING BOARD OF TRUSTEES

The Trustees of the American Sabbath Tract Society of New Jersey, met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, April 9, 1922, at 2 o'clock, p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, William C. Hubbard, Clarence W. Spicer, Alexander W. Vars, Edwin Shaw, Frank J. Hubbard, William M. Stillman, Henry M. Maxson, Theodore L. Gardiner, Orra S. Rogers, Esle F. Randolph, Marcus L. Clawson, Iseus F. Randolph, Jesse G. Burdick, Irving A. Hunting, Jacob Bakker, Edward E. Whitford, George B. Shaw, James L. Skaggs, Willard D. Burdick, Arthur L. Titsworth.

Visitors: President Boothe C. Davis, Rev. Ahva J. C. Bond, Rev. A. Clyde Ehret, Rev. Erlo E. Sutton, Holly W. Maxson, Alberne H. Burdick, J. C. Bartholf, Miss Mildred F. Randolph, Mrs. Willard D. Burdick, Mrs. David E. Titsworth.

Prayer was offered by Rev. Boothe C. Davis, D. D.

Minutes of last meeting were read.

The Supervisory Committee reported the new equipment of the Publishing House almost entirely installed including the new Kelly press which is in full operation. The Committee also presented the following, relating to further equipment:

Careful study of the needs of the office by the Supervisory Committee leads to the conclusion that, if an additional cylinder press is to be installed, it should be considerably larger than the size which we have been comparing with the Kelly press. This would immediately put the cylinder press into a somewhat different class. The larger press would cost at least \$1,500 more than the Kelly press, which would call for an additional appropriation by the Board, the price of the Kelly press only having been included in the budget for new equipment, which was adopted by the Board some time ago. It is further contemplated that at some not distant date an additional cylinder press will be required. The Supervisory Committee is therefore unanimously of the opinion that our present and most urgent needs will best be met by the installation of a Kelly press at this time, keeping in mind the probability of installing at some future time a cylinder press of a size lying between the Kelly and the present large cylinder.

Report adopted.

The following recommendations were presented:

The Committee on Distribution of Literature recommends:

1. That an issue of Mr. George A. Main's tract of 2,000 copies be published.
2. That the Committee be authorized to send letters to pastors, through the Secretary's office, offering to complete pastor's and church libraries with books and literature on hand, upon application by pastors.

J. L. SKAGGS,
Secretary of Committee.

Voted that we adopt the report and the recommendations of the Committee.

The Treasurer presented his report for the third quarter which was adopted and referred to the auditors.

Corresponding Secretary Shaw reported as follows:

The Secretary has given most of the quarter ending March 31, 1922, to work in the office. He spent one week-end with the church at Waterford, Conn., immediately following the January

meeting at Westerly, R. I. He attended the annual meeting of the Foreign Missions Conference at Atlantic City, January 10-13, 1922, in company with Mrs. D. H. Davis, our returned missionary from Shanghai, and with Miss Susie M. Burdick and Miss Rosa W. Palmberg, M. D., our missionaries who are in America on furlough. He spent one day in New York City at a gathering to hear the report of the Commission on Education in China of the Foreign Mission Conference. Mrs. Shaw was with him as a representative of the Woman's Board of the General Conference.

He attended a two days' meeting in New York City, a gathering of administrative officers of agencies carrying on Protestant Christian Mission Work in Foreign Lands, the purpose of the meeting being the consideration of ways and methods to promote interests in such work in the home church, the discussions centering mainly on the methods of education and information and inspiration, rather than the financial side of the question.

He spent one day in Philadelphia at a meeting of the Commission on Evangelism of the Federal Council. He is trying to make use of the benefits he thus receives in his work for the denomination. The work of the office has been along the usual lines, being the routine and the special correspondence of the Missionary Society, the Tract Society, and the Commission of the General Conference.

Expense: Traveling, \$38.76; office, \$21.21; total \$59.97; chargeable jointly to the American Sabbath Tract Society and the Seventh Day Baptist Missionary Society.

EDWIN SHAW,
Corresponding Secretary.

Secretary Shaw also presented the following report of Sabbath Evangelist Willard D. Burdick, and stated that the latter had consented to have action deferred until after Conference on his resignation as Sabbath Evangelist.

In March I visited four of our churches in the Central Association. Two Sabbaths were spent at Brookfield, and on the third I preached at Leonardsville in the morning and at West Edmeston in the afternoon.

It seemed to be an especially good time for me to be at Brookfield, for their new pastor, Brother John P. Klotsbach, was just beginning his work with them. I counted it a privilege to welcome him as he comes into our denomination and enters upon pastoral duties.

It was pleasant to hear the many good words spoken of the work of Pastor and Mrs. Peterson at Leonardsville and of Mrs. Crofoot at West Edmeston.

Before leaving Leonardsville I received an urgent invitation from Pastor Van Horn to visit Verona before my return, so I spent one day there, having a good parlor meeting at the parsonage on Sunday night, most of the people coming from one to five or six miles. The spirit with which they entered into the discussion of denominational work was evidence of their great interest in our work.

My statistical report is as follows:

At Brookfield preached seven times, taught a Sabbath-school class once, and attended a prayer meeting.

At Leonardsville preached once, spoke on the work of the Tract Society at the Friday night prayer meeting, and addressed the pupils in the public school at chapel exercises.

At West Edmeston preached on Sabbath afternoon.

At Verona conducted a discussion on denominational interests.

Calls and visits made, seventy-seven.

Expenses of the trip, \$14.50

Respectfully submitted,

WILLARD D. BURDICK.

Correspondence was noted as having been received from several in response to invitations sent out to attend the Dedicatory services this afternoon.

The Building Committee reported the building completed and occupied and in working order, and ready for inspection.

Rev. Willard D. Burdick supplemented his report with interesting and encouraging remarks concerning his recent visit to central New York.

Voted that the Recording Secretary be requested to express to Theodore G. Davis the sincere sympathy of the Board in the great sorrow that has come to him in the sudden death of his wife.

Rev. George B. Shaw, of the Salem, W. Va., Church; Rev. A. Clyde Ehret, of the First Alfred, N. Y., Church; Rev. Erlo E. Sutton, of the Shiloh, N. J., Church, brought messages of congratulation, best wishes and co-operation from their respective churches, which were very gratefully received by the Board, as were also similar expressions by President Davis, Forward Movement Director Bond, and J. C. Bartholf.

On motion of Treasurer Frank J. Hubbard it was voted that Secretary Shaw be requested to write letters to the churches who so kindly sent delegates to represent them, and to those who had sent congratulatory letters, expressing to them the heartfelt appreciation of the Board, for the interest and support so generously manifested, in regard to the Denominational Building.

Minutes read and approved.

Board adjourned at 3 o'clock to attend the Dedicatory services of the Printing Plant of the Seventh Day Baptist Denominational Building.

ARTHUR L. TITSWORTH,
Recording Secretary.

EDUCATION SOCIETY'S PAGE

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

A SHEAF OF MILTON ITEMS

(Clipped from Milton College Review of March 20, 1922)

TREBLE CLEF CONCERT PROVES BIG SUCCESS

On Thursday evening, March 16, the Treble Clef concert was given under the direction of Miss Alberta Crandall. The college gymnasium was filled with a large audience which appreciated the skill betrayed in the choruses and the cantata. The program resulted in much favorable comment and many have expressed a desire to have it given out of town.

The following is the program as produced:

"Wynken, Blynken and Nod"	Nevin-Osgood
Obligato Solo	Audrey Babcock
"Mammy's Gone Away"	Grey
"A Mother Goose Medley"	Sherwood
"Oh, Bold is the Frost"	Marshall
"Snowflakes"	Cowen-Manney
"In a March Night"	Taubert-Claassen
"Roses, Roses Everywhere"	Trotter-Wilson
Violin Solo—"Meditation from Thais"	Massenet

DORIS RANDOLPH
String Trio—"Gipsy Dance" Bohm

ARDIS BENNETT, CONSTANCE BENNETT

KATHERINE MAXSON

Cantata: "Fays of the Floating Islands" Paul Bliss

Encores were demanded several times throughout the program. The best came last in the cantata. The girls were dressed in beautiful fairy costumes of various colors, which, with the wonderful lighting effects on the stage and scenery, made their acting very popular.

Lightning and thunder entered into the acting at the appropriate time. The evening's entertainment ended shortly after the passing of the storm when all the fairies had again resumed their "tip-toe" life.

ALUMNI BOARD MAKES DRIVE FOR FUNDS

The Alumni Board of Physical Education was appointed by the Alumni, June 9, 1920. It consists of J. N. Daland, W. D. Burdick, A. E. Garey, P. L. Coon and George Thorngate. Ever since its appointment, this board has been trying to raise funds from the Alumni and other friends of the college

for one particular cause. This purpose is that Milton College may have a real director of Physical Education.

The man is on the job. Our coach is a real organizer and a genuine constructive force. The students are all back of the coach.

Do the Alumni realize the value of this new department of the college? Many of them do; their contributions show this. The Alumni and friends of Milton have contributed this year already about \$1,400. This money goes toward the coach's salary.

The Alumni Board is now engaged in the last effort of the year, that of securing the final \$600 to complete the work of this department without a deficit.

Gifts of money from the Alumni and former students are earnestly desired. If any friend of Milton has not received a letter on this subject from a member of the Alumni Board, it is probably due to the fact that your present address is unknown. Be free to write to the members of the board regarding the welfare of this work or the whole athletic policy of the school.

The physical education of the students and also intercollegiate athletics should contribute to the building of a stronger, better, finer student body.

MILTON CLAIMS HONORS

Milton College is able to claim honors in a wide range of activities. Aspiring poets are present, though much too deeply endowed with that disposition of retreating modesty. They approach the genius and deserve songs of praise.

Misses Kumlien and Gessler in company with a girl from Ripon lately divided among them a cash prize offered by the governor for the best poem or series of poems. Miss Kumlien entered a group of mosaics.

Miss Mabel Arbuthnot has recently had three of her poems published in the *Inter-collegiate Magazine*.

Also Arthur Mills has just sold a poem, "Independence Day" to one of the leading publications of this section.

Is this not a fair showing for Milton?

"Sometimes we don't recognize sunlight when we see it. Consider the wood and coal that gives us warmth and help us do our work; wood and coal are simply solidified sunshine."

PAST TO PRESENT

(Paper by Frank J. Hubbard read in the Dedication Services of the New Building)

Three score and six years ago today our religious forefathers signed articles incorporating the American Sabbath Tract Society.

So far as I know there is no account of that historic event. There are but few people living who were old enough at the time to really appreciate the significance of what took place at that time—of its far-reaching influence down through the ages. Indeed I wonder if the incorporators themselves realized the extent of the forces they had put in motion to promote the observance of the Bible Sabbath and the interests of vital Godliness and sound morality.

To be sure the Tract Society had been formed as an unincorporated body some years prior to 1856, and in fact we find that fifty years before that, in 1806, Abraham Coon and John Hubbard were appointed by the Sabbatarian General Conference sitting in Berlin, N. Y., to formulate an article for distribution among the churches of the denomination. Thus much more than a century ago our people began tract and denominational publication, and I have no doubt but that as opportunity offered, on back to the days of our Puritan ancestors and their forbears from foreign lands, we would find ever present in the minds of the people the desire to give expression to their faith.

These men of sixty-six years ago who gave birth to this Society knew none of the conveniences that are commonplace today. The motor power for their presses at the best was, compared with the modern output, a crude steam engine and more likely it was hand or foot power. Today we push a button to start our machinery and another to stop it. Their light was a smoking oil lamp with its attending outer darkness and distressing shadows while we have the brilliant illumination of the electric filament. Their type was laboriously set by hand. Today one manipulates the keyboard of a machine as he would that of a piano and our thoughts flow into solid metal.

Their transportation knew the horse, the canal, the slow moving railroads, but not the automobile and the airplane. Their speech was limited to the reach of the human voice for the telephone was only a dream, the wireless unthought of.

But their *vision* matched that of any age. They were strong men of faith in God and in his Holy Sabbath, and looking forward to today they made possible this building and its possibilities for greater service—for we dare not say *this* is the goal.

It has become commonplace to say that we can not do as our fathers did, that we do not have the same religious fervor that they did, that we can not keep the Sabbath as they did.

Well, why should we want to do as our fathers did in religious forms. We don't want to in worldly matters. Where they hitched up a horse and drove twenty-five miles in a day we get in a machine and do it in an hour. Where they wrote a letter and waited weeks for an answer we telephone across the continent and talk with our party. Why even our Seventh Day Hand Book of twenty odd years ago is so far out of date in the thoughts of most of our ministers that they do not care to give it out—and we have quite a supply on the shelves, too.

Sixty-six years—a hundred years ago the men who founded the American Sabbath Tract Society had few opportunities for religious work outside the church. Today Social Service is the order. Then, sectarianism was the recognized position. Now, federation, co-operation and amalgamation is the cry that leads many people to feel that all denominations are to be swept aside and there is to be one big church unity, knowing no peculiar or particular form of worship.

But keep in mind that it is the outward forms only that have changed, and that the real spirit of worship is deepened and enriched, not destroyed, thereby. Don't make the mistake of believing that denominational lines are to be wiped out. That is just as impossible as it is to wipe out political parties, for men think and feel differently and some particular theory or belief that appeals to one does not appeal to another, so we have parties in politics and denominations in religion. But the essential thing is that we have the same end in view—of better government in one case, of better co-ordination with the will of the Master in the other.

And we *have* that essential thing. The world is getting better. A disarmament conference that functioned could not have been held sixty years ago. It was a suc-

cess today because our opportunities of getting together in the work of the world, our spirit of co-operation, our charity toward the other man's belief have made us realize more of the spirit of the Master. Yet no nation lost its individuality. If it had its people would have lost the respect of all other nations. Just so no denomination has lost any of its individuality or any of the respect in which it has been held by other denominations because it has joined with them in work that was common to all, but rather such fellowship has added to the feeling of tolerance and mutual understanding one for the other. Destroy if you will all denominations today and a decade would find more than ever.

No more favorable time ever existed to go forward, and the way to go forward is to *go*—not sit around in woe because times have changed and things are not what they used to be when we were boys. You know what I mean. Don't whine because things are changed. Thank God that they *are* changed—thank him for the opportunities greater than any generation has ever known before—and do *your* part to add something to this day of wireless music.

Did you ever put a wireless set over your ears and listen to the heart throbs of the universe as the operator tunes the instrument? You never knew before that there is such a crash of sounds all about you. If the heavenly Father had tuned your ears to detect all the sound vibrations of the ether you could not have stood the strain. There is a crashing grinding noise from somewhere, an insistent chatter of a telegraph, a human voice, the music of a piano, a strain from a violin, and the operator gradually adjusts his instrument until this alone is left and all the discordant noises "turned out" to leave only the soul searching harmony of a wonderful violin solo coming for miles on miles through space. To me it is symbolic of life. The good and the evil, the discordant and the harmonious is all about us, and predominant in our lives as we are in tune with it. We have in us the power of choice—our lives will be what we will them. We have in us the capacities for great things that this great world is constantly unfolding before us. We have in us the obligation constantly and ever increasingly greater to choose the right, to do that larger work which the developments

of our day and generation have laid upon us.

The changes of the years have been told so many times of late that it seems unnecessary to repeat them here,—the early foundation of a society for the publication of its literature,—its incorporation,—the purchase of the SABBATH RECORDER,—the establishment of our own printing plant,—its removal to Plainfield, and now this further step of a building of our own.

Five years ago this building was a dream, a *chimera* in the minds of many. Encouraged by an initial gift of \$500, people all over the land contributed until now their gifts amount to more than thirty-eight thousand dollars—the biggest temporal thing we have ever done as a denomination. This is not a Plainfield matter. It belongs to no locality and to no group of people. The effort has been the enthusiasm of people everywhere as their imaginations have been stirred at the thought of permanency.

We are proud of this new building—justly so. It represents years of hoping, of planning, of effort. It is two-thirds paid for, or if you include the front lot as part of the office building cost, it is eighty per cent paid for, and the balance of the money is constantly coming in. It will be a comparatively short time now when we will be out of debt and accumulating a fund toward the construction of that other part of the building. Toward this possibility we should be constantly looking and striving—not with a view to constructing some great monument but that we may be better equipped to do the work which we have undertaken to do.

And so we have come through generations of Seventh Day Baptists to this new day. For the first time in our history owning our own home, facing the world in a bigger way than ever before in the observance of the Bible Sabbath and the promotion of vital Godliness and sound morality.

Real Christianity does not strangle human liberty in the name of religion, because true religion recognizes human liberty and individual rights. The religion of Christ rests on freedom of choice and action, fullness of joy and happiness, and the wideness of his love and compassion. It is too bad that misguided bigotry has changed his plans and his precepts into intolerant blue laws.—*Liberty*.

WOMAN'S WORK

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

A TRIBUTE

MRS. A. B. WEST

It was on Sabbath afternoon that the members of the Woman's Board, with others, gathered at the home of Professor and Mrs. A. E. Whitford for the farewell services for our dear friend and coworker, Mrs. O. U. Whitford. As we sat in that quiet room our thoughts went back to other meetings in those same rooms. We thought of one held there three years ago, when, at the close of our May meeting, we celebrated the eightieth birthday anniversary of our friend. She had moved among us then, a living presence, and had given to each of us her characteristic greetings. But we felt her presence scarcely less now, though she lay quiet in the last long sleep, for hers was such a vital and all pervading friendship that it seemed to belong to things eternal and we felt that we could not lose it or her.

Mrs. Whitford's connection with the board began in 1885, the next year after its organization, when she was elected its secretary for the Eastern Association. This office she held during the remaining six years of her residence in that association. Two years later while living for a short time at Milton she became president of the board and served for one year. In 1910 she was elected to the office of vice president and served one year. In 1917 she was again elected to that position and held it continuously until her final home going.

This is what the records tell us of her service and intermittent connection with the board, extending over a period of thirty-seven years. But those who knew her read much between the lines, and know that whether or not her name was among the list of officers, the board, from its first inception, had the earnest prayers of this loyal coworker, to whom every society of her denomination was an object of loving and prayerful interest. It is scarcely an exaggeration to say that she was personally

acquainted with every member of the board throughout its existence, and followed each one's work with keenest interest. After the death of Mr. Whitford in 1905, Mrs. Whitford made her home with her daughter at Milton and her son at Westerly, thus alternating between the two places. Whenever in Milton, her health permitting, she was always present at the monthly meetings of the board whether as a welcome guest or as an active member. When in Westerly frequent messages came to the board through her, keeping us in touch with the work of the Missionary Board whose meetings she attended there as faithfully as those of the Woman's Board in Milton.

The last board meeting she attended was that of November, 1921. She was then very frail and soon after that was confined to her room, never to leave it again.

Mrs. Whitford's keen interest in and knowledge of denominational affairs, her wide acquaintance with women in all our churches, her good judgment and her love of others that kept her fair and kind, made her a welcome and invaluable counselor.

And her advice was all the more valuable because, great as was her interest in our own denomination, her interests did not stop there. Missionary literature was her delight and her interests went out to all the needy world. Her counsel was valuable too, because with the experience of age she combined to a remarkable degree, the enthusiasm and optimism of youth.

It is natural, perhaps to think of her going as a loss to our board, but with her bodily presence so near that Sabbath afternoon we resolved, instead of thinking of her going as a loss to us, we would rather thank God that he had given us this friend and counselor for so long that she had become a part of our lives and work, a precious possession that we could not lose.

However we could but ask, "On whom shall her mantle fall?" and though our faith would not permit the prayer for a double portion of her spirit, very humbly with bowed heads we prayed that some portion of her spirit of denominational loyalty, her radiant friendship, her interest in all things good might be transferred to us because of our privilege of walking and working with her these many years.

MINUTES OF WOMAN'S BOARD MEETING

The Woman's Executive Board met on April 3, with Mrs. J. W. Morton. The members present were: Mrs. Morton, Mrs. A. R. Crandall, Mrs. J. H. Babcock, Mrs. H. N. Jordan, Mrs. E. D. Van Horn.

In the absence of the President Mrs. Crandall presided. After reading Psalm 92, Mrs. Babcock offered prayer.

The Corresponding Secretary reported the subscriptions to the *Missionary Review* for our China missionaries, renewed.

A letter was read from the Committee of Reference and Counsel, relative to copies of the Reports of Missionary Conference, recently held in New York City.

Voted to have written a tribute in memory of Mrs. Euphemia Whitford, for publication in the *SABBATH RECORDER*.

A general discussion on the progress of the Conference program followed.

Minutes of the meeting were read and approved.

Adjourned to meet in May with Mrs. H. N. Jordan.

MRS. A. R. CRANDALL,
Vice President.

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

WILL A MAN CALL GOD A LIAR?

T. C. DAVIS

(Thoughts suggested by hearing a season of sermons)

It is hardly conceivable that a preacher would be guilty of so great an insult. No man would do it excepting through ignorance. But will God hold a man guiltless who contradicts a plain statement of his? Please read what any good dictionary says of the word "sanctify" then read Genesis 2: 1-3, and ask yourself if God did not at the beginning set apart the Seventh Day of the week for religious use. If a man will stand up before a congregation of people and insist that God did not so set apart the day, does he not virtually call him a liar? The class of men who do this are laying the foundation for a denial that we are under any obligation to keep the Sabbath in this dispensation. If they thus deny God in the beginning of their contention will he lead them in the discussion of the question? May we expect to be led into the truth by them?

Next they will undertake to show that

the Ten Commandments and "the law as contained in ordinances" as Paul expresses it, are all one law. They seem to think that all they have to do is to quote a few garbled passages of Scripture where the sacrificial laws are called the law of God. The Ten Commandments are also called the law of God, therefore they are all one inseparable whole. In one instance this thought and these quotations were repeated over and over again with great vehemence, for about two months, just as though an oft repeated falsehood would make a truth. The next step is to show that Christ ended the law,—all law, by fulfilling it. As it is all one law no part of it could come to an end without the whole of it. They will now read Matthew 5: 17, 18: "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you: Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. In reading it they will pass very lightly over the first part of this quotation, offering no comment on "I came not to destroy", and not a word do they dare say about, "Till heaven and earth pass", but when they come to the last phrase, "till all be fulfilled", they will say Christ fulfilled all, therefore it is ended. They are always in a great hurry to get away from this quotation. They dare not read the nineteenth verse in this connection, for they feel already condemned by the expression, "Till heaven and earth pass", knowing that that has not yet taken place. If they should read the nineteenth verse to their congregation, they would know that their doom is sealed, and the Lord would close their mouths so tightly they could not proceed in defense of their uncanny contention.

We need not say more, or quote further to show the gravity of their error. If they will not hear Christ, "they would not hear though one should be raised from the dead" to teach them what a terrible thing it is to teach men to break the law of God. All this they have undertaken merely to rid themselves of the Sabbath. Have they succeeded? Christ and the apostles and all the disciples, at least to the end of the first century of the Christian era, kept the Sabbath. Are you a follower of Christ's example? Will a Christian follow Christ, or Baal, in the matter of Sabbath-keeping?

Mayo, Florida, March 24, 1922.

YOUNG PEOPLE'S WORK

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

RELIGION AND LIFE

EDMOND R. BABCOCK

Christian Endeavor Topic for Sabbath Day,
April 29, 1922

DAILY READINGS

Sunday—Pure religion (Jas. 1: 27)
Monday—Religion and the poor (Jer. 22: 13-16)
Tuesday—Religion and wages (Deut. 24: 14, 15)
Wednesday—Religion and industry (Eph. 6: 5-9)
Thursday—Religion and moral life (Mic. 6: 6-8)
Friday—Religion and righteousness (Matt. 5: 17-20)
Sabbath Day—Topic, Applying religion to every day life (Josh. 22: 1-6)

There is no doubt that daily personal adherence to the teachings of Jesus Christ would have prevented the World War through which we have just passed and from which we are now striving to recover. Sad as it is to look back and see the overwhelming savagery, sorrow, and sin of selfishness made manifest by the recent war, sadder far is it to think that instead of learning from this experience the same principle neglected will continue to war against his kingdom. Will all the world go on its selfish way and continue to forget Christ, his example, and his teachings? "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." What a flood of memories this one quotation from the book of Matthew brings to the mind! Christ showing the way by forgetting self in service to those whom he could reach. And it was those near at hand.

So we have in Christ a perfect example, now it is a simplified task to understand the will of the Father. Simplicity in daily religious life is as necessary to success as it is in the mechanical world. The historic cotton gin derived its success from this principle. So Christ's example shows us the sure, but simple path to follow. It is a well worn path, made so by daily use of our leader.

How shall we apply religion to our daily life? Answer! Start each day right by going to him in prayer. Ask him for self-abnegation, for strength, and understanding. Seize the first opportunity to lend a helping

hand to your companion or associate; the fellow next to you. Do this with no thought of reward, wholly unselfish, kindly thoughtful, Christlike. Throughout the day let your thoughts be, "All I do is for my brother."

There is no greater help to character building than a dairy conscientiously kept. It should contain a brief introductory page setting forth the object and principles which are sought. As these are wrought out in daily life they can be reviewed and others added. Thus may evil habits be buried under full and useful days. The religious life is a strenuous life and moments spent in aiding others will be repaid with interest by conscientious endeavor. The full days leave no idle moments for evil thoughts. To those closely enough associated, should be extended a full and complete, brotherly understanding of your aims and methods. It is very necessary that the children in your home realize that Christ is first in daily life; that nothing else is so necessary. If you put such religion into your daily life, it can not but influence them for the best. What, as a whole, does the present generation emphasize? Wealth! Ease! With father, mother and brother, hustling from break of day until dark, or possibly far into the night, making a living, is it any wonder that the child grows up to the same habits and the same ambitions? With these few words from Ella Wheeler Wilcox to strengthen you daily, think what a force for good the coming generation will be.

So many gods. So many creeds.
So many ways that wind and wind,
While just the art of being kind,
Is all the sad world needs.

A PROGRAM FOR THE MEETING

Songs: "What a Friend"
"My Faith Looks up to Thee"
Prayer
Business meeting
Song—"More About Jesus"
Lesson—"Religion and Life"
Comments on the lesson
Special music
Five minute talk on "Applying our religion to our every day life", by the pastor
Song—"Looking Upward"
Testimonies
Song—"Let the Lower Lights be Burning"
Collection
Sentence prayers
Mizpah benediction

CHRISTIAN ENDEAVOR WEEK AT HAMMOND

Christian Endeavor Week, February 4 to 11, was observed by the Hammond Seventh Day Baptist Endeavorers with several attractive programs, the leaders using those adopted by the Young People's Board as far as practical.

The Christian Endeavor Day meeting was led by the president, Margaret Stillman, who used the program, "Christian Endeavor Around the World". The room was decorated with Christian Endeavor pennants and "Father Clarke's" picture, which we obtained some time ago by a special collection for the work in Dixie. The younger ones gave some interesting facts about the history of Christian Endeavor and what it is doing in our own country, of the remarkable increase in the forty-one years of its existence. Mrs. Powell told of some of the things Christian Endeavor is doing in many of the foreign countries. Mrs. Mills spoke of its influence on the home life. Mrs. Landphere explained the work of the Life Work Recruits and told of the urgent call that our own Seventh Day Baptist Denomination is sending forth at this time for our young people to enlist in His service. This was to prepare us for signing the cards on Decision Day the following Sabbath.

On Friday night, February 10, the Endeavorers took charge of the prayer meeting, and presented the Tenth Legion Program, which was led by Mrs. Powell. Many interesting talks were given on "What the Tenth Legion Is", "What It Does", and "Why I am a Tenth Legioner". The song, "Give as the Lord Hath Prospered Thee", was very appropriately sung. Pastor Powell gave a talk on "As much as in me is, I am ready", preparatory to Decision Day.

On Sabbath afternoon the Decision Day program was presented by Mrs. Landphere. This was another very helpful service, especially the object talk with the bow and arrow, showing our need of having an aim. We had the privilege of having with us at this meeting our State Christian Endeavor Secretary, Mr. Lawrence Little, and the State Vice President, Mr. Gerald Harris. Both gave very helpful talks. Mr. Little's was especially appropriate to the Life Work Recruits. He is a very enthusiastic, earnest speaker and many young people are being led into Christian service because of

his influence. Both urged the young people to give more of their time and energy for Christian work. Five people signed the cards for part-time service.

The evening after the Sabbath, about thirty met in the church parlors for the Missionary Social. The room was tastily decorated with ferns, Christian Endeavor pennants, Japanese lanterns, etc. The Social Committee, with Mrs. W. L. Coalwell as chairman, had many interesting stunts planned, using part of the program sent out by our Young People's Board. Great enthusiasm was manifested to see in which field each was to "let his light shine as a missionary", and as to what their "fortune" would be. The games were interspersed with some good music, furnished by the pastor and wife on their new "Sonora". Mr. Little told us something of the work being done in our own State, and of the coming State Convention to be held at Lake Charles in June, and about the All-South Convention in Hot Springs, Arkansas, urging the society to send delegates. Refreshments of cocoa, marshmallows and doughnuts were served, after which an offering was given for our missionary work. The social was closed by all joining hands and singing one verse of, "Blest be the Tie that Binds", and repeating the Mizpah benediction.

Our society has been helping organize a Union Christian Endeavor among the First Day people of our town. This has been greatly needed as there has been none but our own for so long a time. It was organized the Sunday night following Christian Endeavor Week, with twenty-one members. It now has thirty-five members and is holding very helpful meetings every Sunday night.

On March 19, which is "Dixie Endeavor Day" our Seventh Day Baptist Endeavorers held their meeting with the Union Christian Endeavor in the Christian church, with over fifty present. The program adopted by the All-South Committee was very ably carried out. There was special music, and a spirit of Christian enthusiasm prevailed. A generous offering was given for the work in Dixie.

One can truly feel that these "special day celebrations" are a cause for greater inspiration for each to live up to our motto, "For Christ and the Church".

M. M. S.

CHRISTIAN ENDEAVOR WEEK AT NORTH LOUP

Christian Endeavor Week was observed by the North Loup Christian Endeavor along the lines suggested by the Young People's Board as nearly as possible.

Sabbath Day, the fourth, the Endeavorers had charge of the regular church services. Mabel Thorngate, president of the Intermediate society, spoke briefly on the relations of the Intermediates to the church. O. T. Babcock, president of the Senior society, read a paper on the relations of the Endeavor societies to the church. R. G. Thorngate, representing the church, then spoke on the relation of the church to the Endeavor societies.

Sunday night, some of the Endeavorers attended the Epworth League meeting at the Methodist church, following which a business meeting of the Senior Christian Endeavor society was held at the home of O. T. Babcock.

On Tuesday members of the society were supposed to write letters to the absent members and many did so, the names having been assigned at the meeting Sabbath Day.

A special effort was made Thursday evening to attend choir practice, and quite a number were present.

Friday night at prayer meeting, Pastor Polan used a special Christian Endeavor topic, in harmony with the Christian Endeavor Week program.

Sabbath Day being Decision Day, Pastor Polan preached a sermon along this theme and the Life Work Recruit cards were distributed. About twenty-five cards were signed.

Sabbath night, the Endeavorers entertained the church and congregation at a party in the church basement, thus ending the society's observance of Christian Endeavor Week.

We have no power to make a better world, except as we witness to the truth about God, and this we can not do much beyond our personal experience.—*Rev. H. P. Hoskins, in the Christian Herald.*

Either these treaties must have your cordial sanction or every proclaimed desire to promote peace and prevent war becomes a hollow mockery.—*President Harding.*

WELTON, IOWA, RESPONDED

DEAR DR. GARDINER:

I see by the RECORDER that you are asking for more Home News. You will remember that the last time I wrote from Welton I warned you that the next time you scolded you must not scold Welton way if you didn't want me to come again, and as you make no mention of the locality from which you wish news, here we come again.

We have been having a case of bad weather, muddy roads and several cases of the "flu", in fact, the members of our society are few who have not entertained this unwelcome visitor.

Last Sabbath we were back to our normal attendance and enjoyed a beautiful and edifying communion service together. It did seem good to have practically all of our membership in their accustomed places and to hear their voices in testimony in response to their names. Brother J. H. Hurley assisted in the service which greatly added to the joy of this always precious season.

Friday evening we held our dedication service. Brother Hurley read the Scripture which was Solomon's prayer and instruction to the people at the time of the dedication of the temple, after which the pastor preached from the text 1 Kings 8: 60—"That all the people of the earth may know that the Lord is God, and that there is none else." We tried to trace the Sabbath to the present time and to show something of the cost in the way of consecration and sacrifice all along the line, with a brief history of the Millyard Church and the establishing of the first Seventh Day Baptist church in America. In the latter case I was much interested to learn that one of the early defenders of the Sabbath (Tacy Hubbard) and one of the charter members of the first Seventh Day Baptist church in America was no doubt an ancestor of our Mr. Frank Hubbard who has been so faithful in forwarding the cause of the Denominational Building.

It does seem most fitting just at this time when there is so much of tumult and strife, lawlessness and disregard for life, property and truth; when there is such persistent effort to force upon the world by legislation a substitute for the Sabbath of Jehovah, that close by the world's most populous city there should be reared a building that stands for a truth of God as old as creation itself and from which there shall go forth the

published truth. It seems that the text is especially appropriate—"That all the people of the earth may know that the Lord is God, and that there is none else." How in keeping with the Savior's commission—"God ye into all the world and preach the gospel to every creature."

Jehovah was pleased with the temple and placed his name there, but it remained for the children of Israel, by keeping his commandments and walking in his ways, to keep it there. There is no doubt but what God is pleased with our efforts and our building and he will gladly place his name there and keep it there as long as it stands for the advancement of the kingdom and the spread of his truth. Others have labored and we have entered into their labors. From their fallen hands comes to us the torch of truth and sacrifice; let us praise and thank God for the privilege to carry on.

Following the sermon we joined with Elder Hurley in the dedicatory prayer, then there followed a series of questions by Miss Mae Mudge, which brought out the value of a denominational paper. Mr. Will Johnson read an original poem entitled, "Home At Last", then followed a testimony meeting in which expression was given to satisfaction and joy in the realization of a denominational home and the comfort that the RECORDER had been as a lifetime friend to many who spoke. We were agreed that it was a worth-while meeting.

In February for the first time in fifteen years, with the assistance of Brethren Holston and Hurley the Welton Church held revival services. In writing to Brother Holston, the pastor said: "Come expecting great things, and do not be disappointed if there are no visible results." The church was revived, and all parts of the surrounding community had the privilege of hearing the gospel preached. The attendance was good, there was splendid attention and interest, the weather and roads were all that one could have asked (unusual for Iowa) and we are persuaded that with the knowledge gained at some other time more may be accomplished.

We are glad to welcome Mrs. Knight and son Wilfred who until recently have made their home in Oklahoma near Cosmos, to a place among us. We are also glad to possess among our boys three wireless stations, and as I write I can hear them scrambling over the roof, and the sound of their ex-

cited voices as they try to repair a wind damaged aerial. Are you familiar with wireless, Doctor Gardiner? Two of our boys suggested after our dedication service that we should have established there a sending station, and when I argued that the expense would have been too great they came back with the statement that it would be cheaper, since we could do away with the most of the preachers, and that the editor from the Denominational Building could do all the preaching. You might suggest that to Brother Hubbard and in case they need an operator Welton bids for the place.

We see by the RECORDER that our Forward Movement director is to be in North Loup April 15. It is hardly fair for him to pass Welton by only seven miles, without a stop over. See if it can not be arranged for him to spend a Sabbath here on his return, Doctor Gardiner.

It may be that this article is already too long so will close and wait with other things that I might record until you send another S. O. S.

Fraternally

C. L. HILL.

"Of course, we may not be able to make much sunlight when other folks are garbed in gloom, but we can do a little to help. We can make light of our own troubles."

"No task worth doing is so small that it does not have a part in God's universal work in the world."

THE BOARD OF TRUSTEES OF THE SEVENTH DAY BAPTIST MEMORIAL FUND

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

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

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

EUPHEMIA ALLEN WHITFORD

Euphemia Allen Whitford was the daughter of Joseph and Phoebe Maxson Allen and was born in the town of Wirt, N. Y., May 3, 1838. Her early life was spent here where she attended the district schools until she was advanced enough in her studies to be sent away to Alfred to continue her education. At the age of thirteen she confessed Christ and was baptized by Elder Henry P. Green, uniting with the Nile Seventh Day Baptist Church at Friendship, N. Y. She traces her acceptance of Jesus as her Savior, to the influence of a Christian teacher in the public school. When she was seventeen she began teaching near home. From this time on, part of her time was spent in teaching and part in attendance at Alfred, until her marriage. It was at Alfred that she became acquainted with Oscar U. Whitford. When Mr. Whitford completed his course he was invited to become the head of the Shiloh Academy, Shiloh, N. J. He accepted the call, but before he went Oscar U. Whitford and Euphemia Allen were quietly married by Rev. Joel C. West, August 18, 1864, and Mr. Whitford took his bride with him to Shiloh as assistant teacher in the Academy. The time spent in this work was delightful and it was a pleasant thing to see, at our late Conference, the joyful reunion of many of the old students with the teacher they had known and loved, so many years ago.

After some time spent in teaching, Mr. Whitford took up the work of the gospel ministry. In such labor he supplied the churches at Mystic, Conn., Plainfield, N. J., and served as supply and pastor of the church in Chicago, Ill. He was also pastor of the church at Farina, Ill., Walworth, Wis., and Westerly, R. I. In all these places Mrs. Whitford was a most zealous helper and wise adviser, and both were greatly beloved and respected. Her influence among the young people was most pronounced and her regard for them was very great. Some, who later entered into larger service among us, found her as a source of inspiration for their decision thus to do. Her interest in missions was deep and this interest was quickened as she caught the vision of the need of the world for the gospel of our Lord. This was especially so after Mr. Whitford became the corresponding secretary of the Missionary Society. Mr. Whitford passed on in 1905.

Since that time she has lived a part of the time with her son Allen in Westerly, R. I., part with her daughter Mary in Milton, Wis. She made her last journey to Milton at the close of the Conference at Shiloh, last August, to stay a few months, most of the time in sickness, to fall asleep in Jesus, March, 1922.

It would be a vain thing to bring before the readers of the RECORDER the phases of character which made Mrs. Euphemia Whitford so much beloved. The people in almost every section of our denomination were well acquainted with her. Whatever is meant by "real Christian living" was well exemplified in her. Her zeal for the church of which she was a member, her interest in all its work, the Sabbath school in which she was a teacher, the Ladies' Aid in which she was an active worker, the prayer service which she always attended, when able, the Sabbath morning service where she was an intensely interested listener—this is known by all who were associated with her. The work of the Missionary Society, and its board of managers (of which she was the first woman member), was constantly in her prayer and thought. For about thirty years she had been a member of the Pawcatuck Seventh Day Baptist Church. Would that every member of that body might prove as faithful and consistent as did she. Now she "rests from her labor and her works do follow her".

Her son, Allen C., and wife with their two sons, Allen and Kenneth, and her daughter Mary with her husband, Acting President Alfred E. Whitford of Milton College, their son Albert and daughter Dorothy, will miss her greatly, as will many other kindred, with a multitude of friends all over the land.

A brief service was conducted by Pastor Henry N. Jordan at Milton, Wis., and the body was brought to Westerly, where a funeral service was held Tuesday, March 21, 1922, in the Pawcatuck Seventh Day Baptist meeting house, conducted by her pastor, Clayton A. Burdick.

C. A. B.

"It takes hundreds of years for the light of some stars to cross the heavens to earth, but a message from God can reach the soul, wherever it may be, in the hundredth part of a second."

OUR WEEKLY SERMON**SUNSHINE AT THE SEPULCHRE**

REV. EDWIN SHAW

Text: "And they departed quickly from the sepulchre with . . . great joy." Matt. 28: 8.

How quickly the year has sped its course, and here we are once more at the Easter season.

I love the Easter time. It is so like the Christmas time. Joy and gladness are in the earth, and in our hearts. Both seasons acknowledge and honor Jesus the Christ.

Christmas celebrates his coming to earth, to dwell with men, and to reveal God to men. Easter celebrates his going back to heaven, but in his going winning such a victory that the joy of Christmas is multiplied by the joy of Easter resurrection, and the product is the full joy of Christian Faith.

The Easter season has its dark side and its bright side too, and the bright side, always coming after the dark and driving it away, abides with us, and thus the result is, or should be, always the side of hope and expectation where joy and gladness reign supreme.

This dark and bright picture of the Easter season I find expressed in the Scripture text that I have chosen, "And they departed quickly from the sepulchre with . . . great joy"; and I have given a name to the picture thus suggested, "Sunshine at the Sepulchre".

We are not wont to think of joy in relation to the cemetery. We are not apt to think of quickly leaving the cemetery with great joy. Yet such was the case there so many years ago when the women gathered about the tomb of Jesus, overpowered with grief and disappointment. Their best and most loved friend was gone. Their hope of better things for their people was cruelly blasted. They were come to give the last gifts of love and service, as they supposed, to their Lord. But here they were met by a strange and dreadful thing. The earth was shaken and they saw the stone which closed the sepulchre rolled back, and an angel stood there speaking to them, bidding

them have no fear, for the Lord they sought was not there, he had risen, he would appear to them himself. And out of their sorrow there came at once gladness, and there was sunshine at the sepulchre.

This thought I would transfer today to our own lives. I do not mean literally our own cemeteries. It is well and proper that when our friends are called away by death we should let our natural grief find expression in tears and sadness; and there is little of personal happiness and joy as we depart from the open grave-side of our loved ones. And yet even under those conditions, we do not sorrow as those who have no hope; and in a very real sense, the sepulchre scene of our loved ones is indeed an Easter season in the best and inmost sense.

But I am thinking more of the shadows and sorrows which sin produces, and I am thinking that we should not too long remain in the gloom of the sepulchre which is caused by these things, but that we should depart quickly with great joy.

The contrast between the dark and light is used in the following lines by Rev. S. B. Dunn.

Dark are the Lenten days—
Dark as the shadow of a raven's wing,—
Mute all our joyous lays
And mean our offering.

Waste is this wilderness—
Waste as the concave of a starless sky—
Where we our sin confess
Uttering a bitter cry.

Low at Thy feet we fall—
Low as the dust where crawls the tiny worm.
While we, believing, call,
Wilt Thou Thy word confirm?

Dawns now glad Easterday—
Dawns fairer than Estera was of old—
For Christ, with beaming ray,
Brings in a joy untold.

Gone is the Lent of earth—
Gone like a nightmare with its weight of woe
Come is the Heaven of mirth,
And life indeed we know.

The basis then of the Easter joy, which causes us to depart quickly from the sepulchre and to run to bring others the word of hope so dear to us, is the new life in Jesus; to use Paul's illustration so clear and forceful and so true, the old, or earthly life had been like a grain of wheat cast into the ground. It had passed away, but the new life had expanded and developed,

and grown, and was bringing comfort and strength to the people.

And it is the new life in the disciple, coming from the Lord himself, that gives power and efficiency to the disciple.

Some time ago the *Youth's Companion* told of a remarkable old gun that had been transformed into a great magnet. The gun, or cannon, was sixteen feet long. It was wound about with copper wire, ten miles of copper wire were thus wound around the old iron cannon. Then the wires were connected with a powerful electric battery. "The cannon ball that had once whistled forth from its mouth, now by an irresistible force leaped towards it. It was said to be the most powerful magnet in the world, having a drawing or lifting power of twenty-two tons.

"One of the most interesting experiments was to place a soldier about a foot from the muzzle of the gun, and then turn on the current. Great iron spikes and nails would jump up from the ground and stick fast to the silent soldier, who could thus be made to bristle all over like a porcupine with nail quills. There he would stand and with no conscious effort on his part he could hold up hundreds of pounds of these nails, a much greater load than he could possibly lift alone. For the power was not in the man, but in the magnet behind him. It was simply working through him, and would do so always so long as he stood near the magnet. But when he moved away, the iron would fall from his body, because there was no power in him to hold it up."

It seems to me this is, if it be true, a very clear picture of the relation between a disciple of Jesus, and the good work which he is enabled to do. Jesus works through his disciples, and when we keep close to him, in the radius of his influence, then are we able, by his life in us, acting like the electric current in the magnet, then are we able to be of service, and there will come to pass in very truth those words of the Master, "And I, if I be lifted up will draw all men unto myself."

This same thought of the new life in the risen Lord as working in and about his disciples is illustrated by this incident which I read some time ago. It was said that in a certain European city, at a large hotel a thing happened every day that marred what might have been an ideal life for the guests.

A bright little girl of twelve years old, as soon as the meals were over went to the drawing room and began to play on the piano with one finger a familiar tune. When she came to a certain place she struck a false note which grated on the ears of the listeners.

Three times a day for several days for about twenty minutes at a time she kept this up, always playing the same tune, always striking the same wrong note.

Just when it seemed that the annoyance was reaching an unbearable condition, a young musician and his wife arrived for a few days' stay at the hotel. At the end of the first meal the little girl, all unaware of the annoyance she was making, left the table and went to the piano and began to play as usual.

The musician quickly took in the situation, and drawing a chair up behind the little girl, he put his arms around her, and put his hands on the keys. Whenever the little girl struck a note he wove around it the most exquisite harmonies, and when she struck the wrong note, then it seemed that the music transcended all the rest. The room was soon crowded with people. They came from the dining room. They heard from upstairs and came down. They heard from the street, and stopped to listen longer. The musician lifted the little girl down, and taking her by the hand bowed to the audience saying, "Allow me to present the little girl who played the music, I only played the harmonies."

Now we can all do that. Our work may seem very humdrum and monotonous. It may seem that we have only one tune to play and we seldom get that right, and yet who knows, if we will just let the Lord Jesus play the harmonies for us, he will weave about our simple efforts, even the mistakes we make, he will weave a melody, that shall have in it the music of earth's service and heaven's happiness.

These are but illustrations, like parables, to show how the new life, that is, the resurrected life of Jesus, when it finds expression in human lives, is filled with power and with beauty. And some way the Easter season seems characteristic of these two elements, power and beauty.

And if for no other reason, I should not like to live in the Argentina Republic, or in New Zealand, or in Cape Colony, or in any place in the Southern hemisphere, where

the Easter season occurs in the autumn of the year, when nature, having wrought in bud and blossom and in fruit, is getting ready for the winter season of the year. It seems so much in keeping with the theme and celebration, that it with us comes when nature too, is once again casting off the old and frayed garments of the year and is coming out in all the strength and beauty of the new life, not another and a different life, but the same life in a new or resurrected form.

The Easter season then brings us out of the shadows and into the sunshine. And let us ask what is the basis, the cause of this change from sorrow to joy? What was it in the case of our text? It was the message, "He is risen from the dead", and the belief in that same message has been the cause of every Easter joy from that day till this. It is the belief in the resurrection of Jesus Christ that makes Easter what it is.

Paul says in substance, If Christ be not risen, then is our hope vain and we are of all men the most miserable.

Does it seem strange to us? Indeed it is wonderful. We can not understand it all, what became of his earthly body, what sort of a change was made in it, how was it transformed, we can not tell. But with me, at least, the important fact is not how was it done, but that it was done.

I may be interested in how it was done, or in the steps of the doing; but because I can not understand all about it, does not prevent my believing that it is so. I do not understand how in a cold winter day the moisture from breath, which is the result of the combustion of the oxygen of the air which I take into my lungs combining chemically with the worn-out tissue and material of the body,—I do not understand how this invisible moisture will gather on the cold window pane in the most beautiful and perfect crystals, and form delicate and complex figures of geometrical exactness. I can not understand it, but I know it is so.

I can not understand why it is that two men may have had the same chance in life, both had good health and good homes, good food and good friends, the same conditions of climate and education and church may have been about them, and yet the one man is a black blot on society while the other is a bright star. But I know it is sometimes so.

I do not understand the philosophy of

why it is that the acceptance of Jesus Christ in the heart of a wicked sinful man, will completely change the man's attitude towards his family and friends and the world, will make an entirely different man of him. But I know it is so.

The disciples were not looking for a resurrection of their leader. They were sorrowful and broken-hearted. They must have been in a skeptical or unbelieving state of mind. In fact such is the recorded story about Thomas. The evidence then of the resurrection of Jesus must have been to them overwhelming. They did not understand just how it had been accomplished, but they knew it was so.

It may not be exactly in line with my specific theme, but there is another evidence of the resurrection of Jesus that makes its appeal to me, and largely assists me to hasten quickly away from the sepulchre with great joy; and that is, that it just fits.

Here is a long round black stick with some carvings and metallic ornaments on it, and I say it is a cane. But I notice that it is made in three shorter pieces, and that the wood is dry and well seasoned. And I say, no this is not a cane, this is kindling wood. But a man picks up these pieces of kindling wood; puts them together into the cane, and lifting it up to his lips, he blows over a hole in the stick, and moves his fingers up and down on the pieces of metal, and the melody of music comes forth to the listening ear. Now you can not make me believe that the purpose of those pieces of wood is to start a fire, or to serve as a walking stick. I know that the purpose is that of the flute, because it fits.

The spirit of man has a call to a life beyond that which is perceived by our physical senses. The spirit of man rises up and says that it is independent of the body, which holds it a prisoner. And the resurrection of Jesus just fits this call of the spirit of man. Or in another way. In the seed of wheat or in the acorn, the little germ is the promise of another life and the germ would be absolutely folly and meaningless unless there were the new life to which it fits.

In the human body there is the organ of the ear with all its delicate mechanism. What does it mean? One of two things, and for our purpose, it makes no difference which we choose. It either means that the ear was made just as it is, to receive and interpret sound, or else the ear has been

developed because such a thing as sound existed and has adapted itself to it.

Now there is in man a sensibility, call it an organ if you like, that corresponds to, that calls for, another life beyond this, and whether this sensibility was made to meet the other life, or has been developed because of the other life, it matters not, the fact that man believes in another life so persistently is proof of the reality of the other life; and the resurrection of Jesus exactly fits that situation.

But in closing I wish to call to mind the example of the women of old. They were in the shadows of the tomb; grief and sorrow were heavy upon them. Suddenly there came the message which turned their sorrow into joy. What two things did they forthwith do? They hastened from the sepulchre, that is, they cast aside the gloom and grief and darkness, and despair. And second they ran quickly to bring the word to others. Let this thought come to every one of us. The Easter joy which rests upon a belief in the risen Lord brings the blessed privilege of casting aside any and all shadows of gloom and disappointment and

worry and disheartenment, and it brings also the blessed privilege of going out quickly and continually to carry the message of joy, the gospel of the resurrection, the power of the new life, to others, those who know it not, or those who know it not in a believing way, like Thomas.

The new Easter year lies before each one of us. May it never find us lacking or failing in this blessed privilege, and this blessed duty. And may the purest, richest joys, the most life-giving joys of this Easter season, be ours to have and to hold and to scatter and to give all this year, in Jesus' name. Amen.

"Some folks never enjoy their work because they do as little of it as possible. Whole-souled work, 'pressed down and running over,' means happiness in one's labor."

"The heavens declare the glory of God," asserted the psalmist 3,000 years ago; and the same heavens are glorifying God today, both in the sunshine and in the darkness.

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DEATHS

COTTRELL.—Edgar H. Cottrell, senior member of the C. B. Cottrell and Sons Company, died at his apartment, 924 West End avenue, New York City, March 7, 1922.

He was the son of Calvert Byron and Lydia W. (Perkins) Cottrell and was born in Phoenix, R. I., February 17, 1850. After receiving his education, he entered the employ of his father's firm and engaged in the business of manufacturing printing presses, in which he has labored all his life. Under the supervision of the successor of C. B. Cottrell Company, C. B. Cottrell and Sons Company, the business has grown until it is one of the leaders, if not the leader, in the building of fine presses for use in this country and abroad. In the interests of the company Mr. Cottrell has spent much time in New York City.

Mr. Cottrell had a great interest in the work and principle of the Seventh Day Baptist Denomination. He was a member and strong supporter of the Pawcatuck Church. The schools of the denomination were very much in his mind. He was a man of strong convictions and not afraid to let them be known at any time. He was very generous in his dealings with the interests of our people.

Mr. Cottrell had been sick some time. He failed gradually and passed on about midday on the date above mentioned.

He was married February 7, 1907, to Leone Balfe, of Canada, who, with four children, survive him. Two brothers, Charles P. and Arthur N., with one sister, Miss Harriet M. Cottrell, all of Westerly, also mourn his loss.

The funeral was held at the Westerly house, West Broad street, Friday, March 10, 1922, at 2 o'clock p. m., the services being conducted by the pastor of the Pawcatuck Seventh Day Baptist Church, Clayton A. Burdick. There was a large attendance of business associates, employees and friends. C. A. B.

DAVIS.—Anna Sullivan Davis, wife of Theodore G. Davis, of Plainfield, N. J., died at Doctor Fearn's Sanatorium on Thursday evening, February 23.

Mr. and Mrs. Davis with their three children had arrived in Shanghai Wednesday on the "Silver State" from Seattle. Mrs. Davis had been suffering from "flu" and its results, during practically the entire voyage. Her condition was so very serious when Woo-Sung was reached that medical help was sent before the ship could come up the river. Reaching Shanghai, she was immediately taken to the Sanatorium for operation, but as general peritonitis had already set in she lingered only a few hours.

Mrs. Davis was born at Angelica, N. Y., thirty-nine years ago last May, the daughter of Abram W. and Della Catlin Sullivan. Her education specialized in music, and she was graduated from the Music department of Alfred University, and later at the Thomas Normal Training School of Music, Detroit, Mich.

She was married to Mr. Davis at Alfred, N. Y., September 11, 1906. They went to make their home in Plainfield, N. J., where, with the exception of two years, one spent at Freeville N. Y., and one in Brooklyn, they have always lived until coming to Shanghai this month.

Mr. Davis, the representative in the Orient of the White Automobile Company, New York and Cleveland, is a brother of Alfred C. Davis, of 4 Darroch Road, and a son of the late Rev. Dr. D. H. Davis and Mrs. D. H. Davis, now of Plainfield, who for nearly forty years were missionaries under the Seventh Day Baptist Missionary Society, located at St. Catharine's Bridge, beyond West Gate. Doctor Davis was for a period acting as Examiner of Chinese Language for the S. M. C.

Mrs. Davis was possessed of rare musical talent. Both as vocalist and pianist her powers were highly cultivated, and her extreme willingness to give pleasure to her many friends was often taxed to the utmost. For many years she had been connected with the choir of the Seventh Day Baptist Church of Plainfield, of which she was a most faithful and helpful member. As a leader in the musical life of the church and in other circles her service was highly valued by her friends there, who on the eve of her departure for the Orient, gave expression to their appreciation in presenting her with a beautiful pearl brooch.

Mrs. Davis leaves her mother, a sister, and a brother in America, her husband and three children, Grace Elizabeth, Albert Winston, Barbara Rogers, here in Shanghai.

The funeral service was conducted by our missionaries, Brethren H. E. Davis and J. W. Crofoot, on Friday, the twenty-fourth instant, at Bubbling Well Chapel at three o'clock.

H. E. D.

BABCOCK.—Celinda Church Babcock was the daughter of Silas and Betsy Church, and was born November 4, 1832, and died March 25, 1922, as a result of burns received two days before, in her ninetieth year.

She was one of a family of thirteen children, of whom only one, the youngest, survives—Mrs. Amanda Smith, of Meredith, Delaware County, N. Y.

She was united in marriage, about seventy years ago, with Charles Babcock. This union was blessed with four children: Mrs. Rose Messenger, of Magraw; Mrs. Minerva Brown, of DeRuyter; Charles Babcock, of Syracuse, and Mrs. Marion Brown, of DeRuyter. The children with grandchildren and great-grandchildren mourn the loss of a loving mother and grandmother.

In young womanhood Mrs. Babcock was baptized and united with the Otselic Seventh Day Baptist Church. All of her long life has been spent in the vicinity of DeRuyter. She was especially active in body and keen in mind for one of her advanced years. She kept her own home to the last, though her children urged her to make her home with them. She was a kind-hearted neighbor and sympathetic friend, and will be missed in the community. "Her children rise up and call her blessed."

Farewell service conducted by Rev. H. R.

Crandall were held on Tuesday and interment was made in Hillcrest Cemetery, DeRuyter.
H. R. C.

PERKINS.—Elmer Perkins, son of George and Mary Perkins, was born in Alfred Township, Alleghany County, N. Y., August 7, 1905, and died April 3, 1922.

This is a particularly sad event because Elmer's parents are both deaf and dumb and his mother nearly blind. His loyalty to his parents was to them a source of great comfort and help.
A. E. M.

WAS IT ONLY INSTINCT?

The following story from a Massachusetts paper, whose name we do not know, was sent us well vouched for:

"Elmer West, who conducts a farm at Shaver Pond, near Grafton, owns a pair of work-horses which he turns loose to pasture while he, West, goes on with his chores. The horses usually return before bedtime, and are locked in the stable over night. The animals have worked together for years, and are great friends.

"One night recently one of the horses of the team returned without his mate, the mare. The horse made so much disturbance, snorting and pawing the ground, that Mr. West, who was busy with his chores, was diverted from his task.

"He put a bridle on the horse, and was then led by the animal across the pasture land to a swamp, where the mare was found mired to her haunches. West, with the aid of his farm hands, required six hours to dig the animal out.

"The horse thus mired is twenty-seven

THE SABBATH RECORDER

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

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years old. In spite of her age and harrowing experience, she recovered rapidly, and was able to undertake the regular farm tasks on the succeeding day."—*Our Dumb Animals.*

Sabbath School. Lesson V.—April 29, 1922

ISAIAH'S SUMMONS AND RESPONSE
Isaiah 6: 1-13

Golden Text.—"Here am I, send me." Isa. 6: 8.

DAILY READINGS

Apr. 23—Isaiah 6: 1-13. God Calls Isaiah
Apr. 24—Gen. 12: 1-9. God Calls Abram
Apr. 25—Exodus 3: 1-12. God Calls Moses
Apr. 26—Joshua 1: 1-9. God Calls Joshua
Apr. 27—Jer. 1: 4-19. God Calls Jeremiah
Apr. 28—Matt. 10: 1-15. Jesus Calls his Disciples
Apr. 29—Psalm 67: 1-7. God's Help and Blessing

(For Lesson Notes, see *Helping Hand*)

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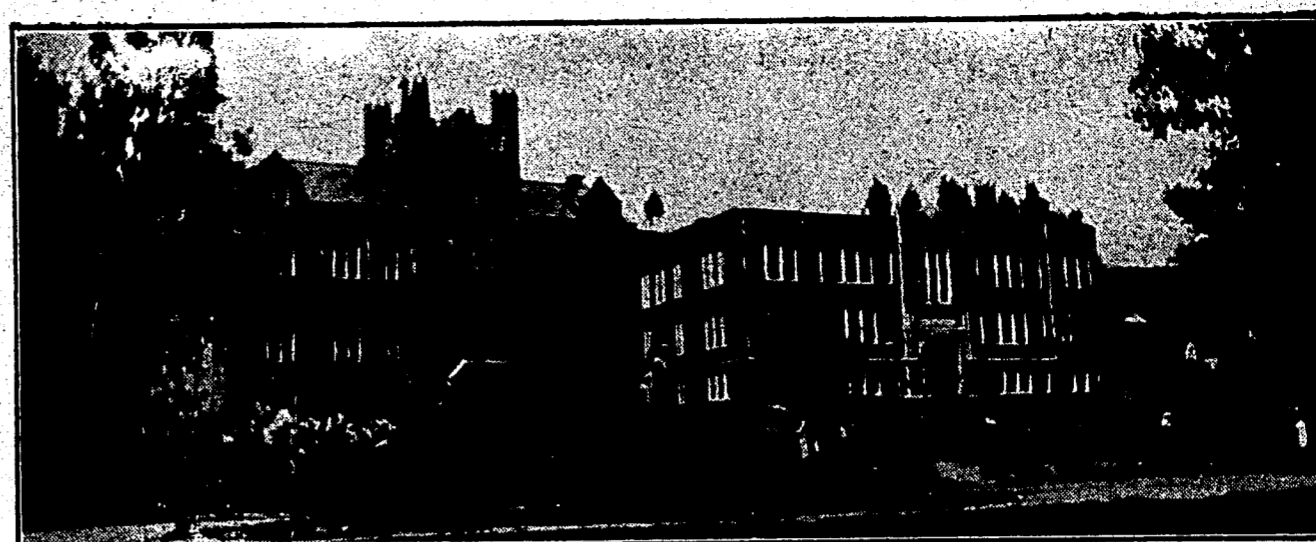
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ALFRED . . .	\$3,873.47
MILTON . . .	3,696.20
SALEM . . .	3,655.70
SEMINARY . . .	896.37

On April 1st, with but three months of the year left, only 40% of the budget has been received.

The Sabbath Recorder

THE LIFE THAT COUNTS

The life that counts must toil and fight;
Must hate the wrong and love the right;
Must stand for truth by day and night:
This is the life that counts.

The life that counts must aim to rise
Above the earth to sunlit skies;
Must fix its gaze on Paradise—
That is the life that counts.

The life that counts must helpful be;
In darkest night make melody;
Must wait the dawn on bended knee—
This is the life that counts.

The life that counts must helpful be;
The cares and needs of others see;
Must seek the slave of sin to free—
That is the life that counts.
—Christian Cynosure.

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