

Evangelism First

AND,

LEST

WE

FORGET,

Malachi 3:10

# The Sabbath Recorder

The Christian Church has always had to turn to the Hebrew Psalms for songs that are profoundly spiritual. The Psalms are for us, of unequal value, but the best of them remain the high-water mark of lyrical power. They are the songs of sorrow and of joy, of work and rest, of struggle and peace, of sin and salvation. They were very dear to the heart of our Lord, and they had entered into his whole habit of speech. When the darkness of death overcame him, almost his last words were from the Psalms.

Here is the law of love, and here is love of the law. This book shows how deeply the ten words had rooted themselves into the Hebrew heart and had cast out all fear of the law.

These songs were designed for use on the Sabbath of Jehovah and on it they were sung, hallowing the day and being hallowed by it. They brought the eternal into time and made the passing hour representative of heaven. They made the Sabbath "a delight".—Abram Herbert Lewis, D. D., LL. D.

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# SEVENTH DAY BAPTIST DIRECTORY

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

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(INCORPORATED, 1916)

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## THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

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

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

# The Sabbath Recorder

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

VOL. 92, NO. 19

PLAINFIELD, N. J., MAY 8, 1922

WHOLE NO. 4,027

## "The Revaluation Of Sunday"

On another page our readers will find much food for thought in the article: "Revaluation of Sunday" by Peter Ainslie, the well-known advocate of Christian Unity. We do not see just how Sunday-keeping people who really believe in Bible authority for the Sabbath can be greatly helped and strengthened by the line of thought presented in Mr. Ainslie's article. It seems to be quite as strong for the Sabbath-keepers as it is for keepers of Sunday.

It was sent us by a strong Seventh Day Baptist with a suggestion that it be published in the RECORDER.

There are things in it, however, that seem to be quite contradictory, to some of which we call attention.

After referring to the fact that pagan nations held to some sabbath idea, he speaks of the "superior" place the seventh day Sabbath held in the Old Testament, and the pleadings of the prophets to be true to it, promising prosperity to those who made this Sabbath a delight. He even says that the Jews had no more exclusive right to it than they had to the air. It belonged to all mankind. Christ said the "Sabbath was made for man", so it was not the Jewish Sabbath any more than the man he spoke of was the Jewish man. Christ had in mind this universal day grounded in human nature, and men's right to it.

Then, in his very next paragraph after saying this, he begins to call it the Jewish Sabbath! The somewhat elaborate description of the steps by which Sunday crept in to supplant this universal Sabbath he had described, seems very much out of harmony with the Bible teaching, and there is too much *assumed* to make his argument strong even with Sunday-keepers.

The writer confuses the law of Moses, about which Paul wrote, with the Law of God to which Jesus was always loyal. The Sabbath commandment was given in the law of God; but Mr. Ainslie evidently thinks that God's law was referred to by Paul as "weak and beggarly rudiments". He speaks

of the "Jewish law", but seems to ignore God's law which contained the Sabbath commandment. This is the law which Christ and his disciples kept when they "observed the Sabbath" all their lives.

When the writer of that article says, the principle of the Jewish Sabbath antedates the Jewish law, which will ever be a necessity in human life, just what does he mean?

The admission that Constantine was a pagan when he issued his edict for Sunday as a "holiday", for "political" purposes, can bring very little comfort to those who are looking for divine authority for their Sunday-keeping.

The article is consistent in preferring the term Sunday instead of Lord's Day or Sabbath. We are not sure but there is also a consistency in the claim that the "day of the sun emphasizes nature's taking a fresh start, and our joy in life". This must be quite like the ideas the pagans held regarding Baal's day and sun-worship. To old pagan Constantine the "venerable day of the sun" must have been favored for the same reason.

We are impressed with the growing tendency of modern writers to ignore the Bible as the only ground for any Sabbath; while they strive to bolster up Sunday by sophistries and mere assumptions for which there is no scripture authority.

## The Real Spirit and Nature of the Sunday Law Movement

Who really believes that the Sunday law movement is *not* for religious legislation? Was it not a religious movement that originally dedicated the Sunday to sun-worship, the most widespread form of ancient idolatry? Has not religion been back of every Sunday-law movement from early days until the present time? Was not the movement which supplanted Jehovah's perpetual memorial day by the great "solar holiday of all pagan times", a religious one? Was not the effort to unite church and state by securing civil laws to further the ends sought by the Church regarding Sunday, a religious one? Is the present day movement to unite church and state by compelling people to keep Sunday

any less a religious movement? How long do you think the zealots behind the Sunday law propaganda today would continue their zeal if the religious characteristic was entirely eliminated?

The mere "one-day-in-seven" for rest would not hold them very long. It goes without saying that the *religious* side is the main thing. Who believes that they would be so zealous if any other day but Sunday were proposed by civil law to be the rest day?

Could the extreme advocates of Sunday laws have their way nothing short of a return to religious persecution would be the result. Those who might dare to disregard their Sunday laws would be denounced as enemies of law and order and treated as criminals, even though they had sacredly observed the true Bible Sabbath. Here is an inkling of what may be expected if the movement prevails. It is, to say the least, a pretty sure indication of the real spirit and nature of the matter, as regards some of its prominent advocates. Not many years ago one of them in a western church was reported as saying:

"There is a class of people who will not keep the Christian Sabbath unless they are forced to do so. But that can be easily done. If we would say we will not sell anything to them, we will not buy anything from them, we will not work for them, or hire them to work for us, the thing could be wiped out, and all the world would keep the Christian Sabbath."

What would become of America's noble principles of religious freedom if such men could secure the laws they are working for?

Thank God, there are many eminent men among Sunday-keepers whose eyes are opened to the fact that there is no Bible authority whatever for Sunday as a Sabbath. May we not hope that these candid thinkers and others like them may not only stand up to be counted against Sunday law-making; but also may yet come to see that America's hope depends upon a conscientious return to the Sabbath of Jehovah. Here are some of their testimonies, which are well worth repeating:

DR. LYMAN ABBOTT: "The current notion that Christ and his apostles authoritatively substituted the first day of the week for the seventh day is absolutely without any authority in the New Testament."—*Christian Union*, June 26, 1890.

MR. GLADSTONE: "The seventh day of the week

has been deposed from its title to obligatory religious observance, and its prerogative has been carried over to the first, under no direct precept of Scripture."—*Church Monthly*, March, 1895.

CARDINAL GIBBONS: "You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday."—*Faith of Our Fathers*, p. 111.

CANON EYTON: "There is no word, no hint, in the New Testament about abstaining from work on Sunday."—*The Ten Commandments*.

DR. PHILIP SCHAFF: "No regulations for its observance are laid down in the New Testament, nor, indeed, is its observance even enjoined."—*Schaff-Herzog Encyclopedia*, Art. "Sunday."

ARCHDEACON FARRAR: "The Sabbath is Saturday, the seventh day of the week."—*The Voice from Sinai*, p. 163.

This being so, Sunday is no more the true Sabbath than an idol is the true God. To require a universal observance of this false Sabbath, therefore, would be as much a mistake as it was for Nebuchadnezzar to command all to bow down and worship the golden image.

#### The Nullification Conspiracy Jeopardizes Our Government

It must be that very many American citizens are either disloyal, or they do not fully understand the real nature of the nullification movement being constantly pushed by the anti-prohibition crowd. No loyal citizen can fail to make effective protest against the open-handed rebellion that is strongly organized to nullify the fundamental law of the nation.

There is all the difference in the world between a legitimate open-handed movement to secure a *repeal* of a certain law, and a rebellious propaganda to ignore and resist such a law while it is in force. Any open attempt to defeat an existing article of the American Constitution, or to thwart the Federal Government in its efforts to enforce the provisions of the Constitution, comes too near being treason for any loyal citizen to regard it with favor, or to remain indifferent to it.

We are glad to note that no less than five Methodist Episcopal Conferences, covering the Empire State and some adjoining territory, have taken definite and decisive action to bring the real animus of this wet rebellion to the attention of the American people. This they have done by passing the following resolution:

In this hour when orderly self-government is on trial, when the ability of a representative democracy to carry into effect the moral convictions of the majority of its citizenship is being tested, it is intolerable that the American doc-

trine of freedom of speech and freedom of the press should, by many city newspapers throughout the country, the most offensive one being published in New York City, be stretched and perverted into covering open warfare upon the sovereignty of the nation and conspiracy to defeat the Constitution to an extent more aggravated and more serious in potential menace than the offenses for which various publications were ordered suspended during the war.

Therefore, the New York Annual Conference of the Methodist Episcopal Church hereby respectfully requests the United States government, through the Department of Justice, to ascertain whether the efforts to nullify the Eighteenth Amendment to the Federal Constitution and to bring into contempt and break down the statute without which the Amendment will be of no effect, made by certain newspapers in New York and elsewhere, notably the *New York World*, and whether their incitement to violence against those who represent the churches in upholding what the Constitution declares to be "the supreme law of the land" do not in fact constitute a punishable offense against the peace, safety and good order of the nation, and, if so, we request the government to act accordingly.

The only wonder is that the American people of the Christian Church have remained silent so long, while most of the great dailies in the nation's metropolis have openly encouraged the bootlegging, nullification movement, and ridiculed and denounced the Christian prohibition workers. No wonder that New York has come to be regarded as the worst stronghold of the wet rebellion in all the land. No wonder that Supreme Court decisions and Constitutional law have been ignored and denounced in a section where public prints delight in magnifying every incident by which the laws can be brought into disrepute!

Since the action of the conferences mentioned above, the Board of Directors of the Anti-Saloon League of New York State has made a strong plea for the people to rally to the support of the Volstead Act, without which enforcement of the Constitution by the Federal Government could not be carried out.

**How Solve The Problem** Many hard working men in these troublesome times are anxious to get ahead in the world, and no problem confronts them oftener than this: How can I go higher and get out of this humdrum drudgery of work? There is one all-essential thing which can not be ignored if a man is to succeed in any calling. There must be a high ideal, a far-reaching vision of the real end sought when a man goes

about his daily toil. He must regard his services, of whatever kind, as his part—an important part—in the forwarding of the ultimate end to be gained. Then he must become enthusiastic over his work, putting into it the zeal and full measure of toil required of him as his part of a great undertaking. If he toils with honest purpose to make his efforts count toward the end to be sought, just as though that end were all his own—as though he were anxious to see a perfect building by and by as the outcome of every stroke he puts in, then into it the zeal and full measure of toil will come which will make him the master builder rather than the subordinate, plodding journeyman.

We have been forcibly impressed with this thought many times as we have watched groups of men at their work. So many seem to be just killing time. Some men stand around and watch the clock before the day's work begins, taking great care not to lift a finger toward their work until the minute hand points to the time, to a second, when a legal labor-day begins. Then all day long they seem to be holding themselves in restraint lest they work too fast—lay, more brick or drive a few more nails, or paint a few more strokes, than the rule requires. Then as the day draws to a close these workmen seem to watch the clock carefully to see when to drop the tools and quit—sometimes even counting the time for washing up and changing clothes into the last half hour belonging to the employer.

This class of men are only putting in time. That seems to be the *real purpose*. It is, to barely do enough to earn so much a day, without any special interest in the final outcome to which the work is pointing. Such men can hardly hope to go higher. They show no sense of responsibility for forth-coming results. They are just selling so much time for the highest price possible and do not care if the employer does lose money on every hour they put in. The price per day is the real thing with them.

Then there are other men, here and there, who seem to take a real interest in the end to be sought, and in every hour of the day they work with a willing hand, never seeming to think of the clock, nor of sparing any energy in their work; but they impress

one as being anxious to make every stroke count toward a genuine and reliable part in the great building which is to be the final outcome. These men are men of vision. They keep in mind the structure to be reared, and work for it faithfully and willingly as though it were to be their own.

These men too, are solving the problems of *their* future. They are the ones who are likely to get up in the world. Promotions seldom come to narrow visioned shirkers and time servers, but they are pretty sure to be awarded to the generous toilers who consider the welfare of others as well as their own.

**Pastors Changing** We understand that Rev. L. D. Seager begins his work in Albion, Wis., soon; and Rev. James H. Hurley expects to take the pastorate in Marlboro, N. J., the twentieth of this month. Rev. W. D. Tickner takes the pastorate in Jackson Center, Ohio, the first Sabbath in June.

We hear that Rev. M. G. Stillman has offered his resignation as pastor of the church at Lost Creek, W. Va., and that Rev. L. A. Wing is giving up the pastorate at Boulder, Colo.

**A Remarkable Service As Church Organist** Mr. Arthur L. Titsworth, for many years the efficient secretary for the Board of the American Sabbath Tract Society, has just completed his fortieth year of continuous service as organist for the Trinity Reformed Church of Plainfield, N. J.

He began as a mere boy to play a small organ in his home Sabbath school, and when a vacancy came in our church, of which he is a member, he began to serve as organist in the regular Sabbath meetings. The Park Avenue Baptists worshiped in our house at that time, while building a house of their own, and Mr. Titsworth was asked to play for that church as well as for his own. For five years he served the Park Avenue Baptist Church of which Doctor Lowery, the noted composer of songs, was pastor.

In 1882 he began in the Trinity Reformed Church and for three years more served both this and his own church, meantime attending to business in New York five days in each week. After eight years of this

strenuous service he gave up one church and went on with the other.

This he has now served continually for forty years and on April 30 a large congregation assembled in Trinity to celebrate the occasion.

Mr. Titsworth presided at the great Force Memorial organ which was installed in 1911. He was the first man to use this organ, and during the eleven years since its installment, Mr. Titsworth has never missed a service and to this day no other organist has played the new organ for regular worship.

After a beautiful song service which was arranged by Brother Titsworth, Pastor J. Y. Broek spoke upon "The Power of Music". He made special reference to the efficient services of the organist and presented a purse of gold as a token of the esteem in which Mr. Titsworth is held by the great congregation.

It is given to but few to serve in such a capacity for forty-five full years in various churches; and we know of no case where forty years have been given in a single church. For excellent health and for God's gift of music Brother Titsworth has great reason to be thankful.

**Dr. F. O. Burdick Smitten With Paralysis** On April 26, Dr. F. O. Burdick, of Boulder, Colo., suffered a stroke of paralysis which affected his entire left side. For some time Doctor Burdick has had trouble with his heart, which made his case more serious. All his many friends will hope for his recovery. He is a Civil War veteran of the Grand Army, and for several years has been president of the Associated Charities.

**Encouraging Home News** Our readers will be encouraged by the good news from Ashaway and Hopkinton, R. I. The story is told on another page of this RECORDER. We are glad Pastor A. L. Davis has reported the matter so promptly, and wish that all our pastors would take more interest in the matter of "Home News" for the denominational paper.

Some weeks ago a good brother in one of our large churches closed his letter with these words: "Give us more home news!" We do not wonder that he wrote in this way; but we do wonder why *some one* in *his own church*, did not write a word about

a good revival recently held there, with converts to the Sabbath as well as with souls brought to Jesus, rumors of which have leaked out here and there; but nothing of which was written for the RECORDER.

If all churches should go on that plan where could we get home news? It is not enough for the editor to ransack local papers for all the church news from certain sections; somebody should give the data direct to the SABBATH RECORDER.

#### A SABBATH RECORDER DAY AT NORTONVILLE, KAN.

[In harmony with the suggestion of the Tract Board the church in Nortonville, Kan., held a SABBATH RECORDER service in the regular Sabbath Day meeting. The two papers which follow were read; after which Pastor H. L. Cottrell preached a short sermon upon: "Our Spiritual Inheritance and Obligation".—ED.]

#### THE SABBATH RECORDER, A DENOMINATIONAL NECESSITY—HISTORY OF THE SABBATH RECORDER

J. W. COSBY

"At the Conference of 1829, Deacon John Maxson, of Homer, N. Y., made a proposition to Conference to publish a weekly, devoted to subjects of general interest and the discussion of the distinguishing tenets of the denomination. The Conference approved the proposed publication, and commended it to the denomination. Six months later, April 14, 1830, he issued the first number of 'The Protestant Sentinel' at Homer, N. Y. It was the first weekly Seventh Day Baptist periodical established in this country. It was published at Homer, four years, when, in the hope of increasing its patronage, it was moved to Schenectady, N. Y., where it was published two years. It was again moved to DeRuyter, N. Y., and here, after several suspensions, it was discontinued May 21, 1839. It had met a need which had long been felt, and its discontinuance was the source of sincere regret."

#### THE SEVENTH DAY BAPTIST REGISTER

"At the Conference in 1839, a committee appointed to take into consideration the publication of a denominational paper, reported as follows: 'That from the consideration of all the facts in our possession, we

recommend that the brethren at DeRuyter be advised to immediately issue a prospectus for a paper, provided that a permanent publication can be secured to the denomination—if not, that the same be recommended to brethren in New Jersey and New York, providing the pecuniary responsibility rest on those publishing the same.' Accordingly, a company of brethren of DeRuyter, N. Y., commenced the publication at that place, March 10, 1840, of a weekly paper, 'The Seventh Day Baptist Register', with Rev. Joel Greene and Rev. Alexander Campbell, editors. At the end of the first year publication and the beginning of the second volume, Rev. James Bailey became editor and proprietor, and continued its publication, with general satisfaction to the patrons, until the end of the fourth volume, when, with a view to the transference of its subscription list to a company of brethren who proposed the publication of a denominational paper in New York City, it was discontinued. While as a business enterprise it did not return very generous compensation, it paid expenses."

#### THE SABBATH RECORDER

"A company of eleven brethren of New York City and New Jersey took upon themselves the publishing of the denominational paper, pledging themselves to the amount of \$50 each to meet any deficiency which might arise the first year. Under this arrangement the first number of the SABBATH RECORDER was issued in New York City, June 14, 1844, with George B. Utter, editor and financial agent. It received at Conference the first year the most cordial approval. The income did not meet the expense of publication the first year, but the deficiency was met by the eleven brethren. The pledges were renewed, but after the first year, while under the direction of these brethren, until the end of the fifth volume, the paper paid the expense of publication. Though in its purpose and general management essentially denominational, there developed a somewhat general desire to make its proprietorship more denominational. Accordingly, in the autumn of 1848, a company of brethren, appointed by the Eastern, Central and Western associations, met at New Market, N. J., to take into consideration the 'need of a more ample and permanent organization'. After mature deliberation it was decided that a society to be known as

'The Seventh Day Baptist Publication Society' should be organized; and May 23, 1849, in New York, the organization was completed by the adoption of the constitution and the election of officers. Satisfactory arrangements were made with the former publishers and at the end of the fifth volume the SABBATH RECORDER was transferred to the Seventh Day Baptist Publication Society. George B. Utter was editor and general agent and Thomas B. Brown was associate editor. The paper was a most worthy representative of the Seventh Day Baptist Denomination, and had good standing and influence among the religious periodicals of its time. At the end of the thirteenth volume, 1857, Mr. Utter retired from the editorial and business management, under some pecuniary embarrassments chiefly due to the delinquency of subscribers. Its publication was continued under the management of a committee appointed by the board of the Publishing Society, until September, 1861, with W. B. Maxson as editor, when, by a vote of the society, it was transferred to an association of responsible brethren. These brethren had proposed to take the paper and its assets and liabilities and continue its publication 'by an association or by an individual or individuals approved by themselves'. It was by these brethren transferred by sale to George B. Utter, in 1862, who as editor and proprietor published it at Westerly, R. I., until the middle of the twenty-eighth volume, June, 1872."

"When the business of the American Sabbath Tract Society was revived and enlarged under the management of an executive board located at Brookfield, N. Y., and vicinity, that board felt the need of better facilities for publication. It therefore decided to canvass the denomination for funds with which to establish a publishing house with a view to the efficient prosecution of Sabbath Reform work, and facilities for other publications. Sufficient encouragement having been received, the SABBATH RECORDER was purchased from Mr. Utter, and beginning with the last half of the twenty-eighth volume, June, 1872, it has been continuously published under the auspices of the American Sabbath Tract Society, at the society's publishing house in Alfred Center, N. Y., and since 1895, at Plainfield, N. J. Rev. N. V. Hull was

appointed editor and D. R. Stillman general agent. Brother Hull continued as editor until his death in September, 1881. The board of the society, as a temporary provision, called Stephen Burdick, one of its members, to the editorship until the meeting of the board immediately following the annual session of the society. At that session the location and personnel of the board was changed to Plainfield, N. J., and vicinity; and by action of the members of the former board, the incoming board found itself free from any embarrassment in regard to the editorial management of the SABBATH RECORDER. This board, at its first meeting, appointed a non-residential editorial corps, consisting of Rev. L. A. Platts, Rev. L. R. Swinney, Rev. A. B. Prentice, Rev. E. M. Dunn, and Rev. D. E. Maxson. These brethren contributed from week to week to the columns of the RECORDER able and interesting articles and were paid for the same at the rate of one dollar per article."

"This arrangement continued until October 1, 1882, when Rev. L. A. Platts entered upon the duties of editor-in-chief. When he resigned to take a professorship in the theological department of Alfred University in 1893, Rev. L. E. Livermore became editor. Because of ill health he resigned, and Rev. A. H. Lewis was editor from March 1, 1898 until 1907. Since that time Dr. Theodore L. Gardiner has been editor-in-chief."

You have heard a brief sketch of the RECORDER and how our people have struggled to have a denominational paper.

Why is the SABBATH RECORDER a denominational necessity?

First, because it represents our faith and teachings and keeps us in touch with all the denominational work. Without it we would not or could not know what was taking place among our people. Take the merchant of today; he buys the best published trade paper he can find pertaining to his line of trade, and he knows it is necessary to the development of his success in business. So it is with the RECORDER, the success of our denomination depends on the knowledge we can acquire of the different societies representing it.

The SABBATH RECORDER is a great help to the lone Sabbath-keepers, bringing to the home each week that which will keep them in touch with our people.

## THE SABBATH RECORDER AN IDEAL HOME PAPER

MRS. MIRA MARIS

Some time ago some one mentioned the RECORDER to an acquaintance, a Sabbath-school superintendent, and rather an exceptionally intelligent gentleman, and he said he used to get the paper but that he had dropped it because he and his family were too busy on Sabbath Day to read it. The point was that he seemed to consider the paper exclusively Sabbath Day reading and hardly seemed to consider that it was also intended for reading on Fridays, Tuesdays, Thursdays, Wednesdays, wash days, and the twenty-ninth of February!

Most every one has some rigidly held belief, that, if he were thoroughly to analyze its foundation, would appear absurd, even to himself. One frequently held is that a church weekly is not essential to a church member.

Another such belief is that "I can not afford it." Is there a Seventh Day Baptist so poor that he can not afford to spend four and two-fifths cents a week for anything he believes he or his family ought to have?

Some people depend upon borrowing the RECORDER. Now I am not soliciting subscriptions for the RECORDER, and borrowing is preferable to not reading it at all, but it is much better to have it in our own homes. Many times we can sit down and read a little when if we have to go to the neighbors to borrow the paper we read something else instead.

Just why is the RECORDER an ideal paper to have in our homes? I have asked a number of people this question lately. This is the general idea I have gained. "In no other way can we keep informed about denominational matters so well as through the columns of our denominational paper. It is very essential that every Seventh Day Baptist should know what is going on along the different lines of work. It is *our* denomination and *our* work just as much as it is those who are members of the various boards.

It would be difficult to tell just what department of the paper is the most interesting. Our taste "is as different in reading as in the things we like or do not like to eat". One part that is interesting to us all is the "Home News", and right here as a

church we are negligent. Sometimes several years elapse and no item from the Nortonville Church. When anything of special interest takes place in our church, either in the Sabbath school, Young People's societies, or Missionary society let a suitable account be sent for publication. It may be of interest to others, especially those who have lived here or been members of this church. We know we all enjoy the items from other churches. Somebody may enjoy hearing from or about us.

The other day I was looking over a RECORDER published in the year 1876. If you will look back over the old files of the RECORDER you will see how much more interesting a home paper it is at the present time.

I believe the RECORDER is taken in almost if not every home in our society. Let us then see that we read it and not only ourselves but the other members of the family as well.

There is a little tract in circulation, called the "Devil's Best Tool" which has a homely but helpful truth in it. We quote it in full.

It was once announced that the Devil was going out of business and would offer all tools for sale to whoever would pay his price. On the night of the sale they were all attractively displayed, and a bad looking lot they were, Malice, Hatred, Envy, Jealousy, Sensuality and Deceit and all the other implements of evil were spread out, each marked with its price. Apart from the rest lay a harmless looking wedge-shaped tool, and much worn and priced higher than any of them. Some one asked the Devil what it was. "That's Discouragement," was the reply. "Why do you have it priced so high?" "Because," replied the Devil, "it is more useful to me than any of the others. I can pry open and get inside a man's consciousness with that when I could not get near him with any of the others and when once inside I can use him in whatever way suits me best. It is much worn because I use it with nearly everybody, as very few people yet know it belongs to me." It hardly need be added that the Devil's price for Discouragement was so high that it was never sold. He still owns it and is still using it.—Selected.

**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.

**SOME MORE PROHIBITION FACTS**

**Dry people should be on the job every minute**  
—talking, rooting, practising prohibition.

HELEN B. MONTGOMERY

There are not wanting signs that the tide of lawlessness in regard to the enforcement of the Eighteenth Amendment is turning. Editorials in the daily press, a cartoon now and then, and articles in the magazines, seem to show that the man with his ear to the ground catches the far-away rumbling of the law of progress. At least there is no cause for discouragement.

The dry people want to be on the job every minute, protesting, writing to our legislators, interviewing our officers of the law and our mayors and aldermen, passing on every scrap of information we get, talking prohibition, rooting for prohibition, practising prohibition, until "we get there, in the morning," as the war song has it.

Here are a few encouraging facts gathered from here and there: Rock-ribbed, wet New Jersey has ratified the Eighteenth Amendment. "Straws show which way the wind blows."

Judge Landis, on the last day that he presided over a Federal Court, imposed a one year's jail sentence and a \$1,000 fine for the sale of two glasses of whiskey.

The *New York Times*, which has been persistently and venomously wet, printed an editorial in which it commented on Mrs. Asquith as follows: "Perhaps somebody will now persuade the vivacious lady that there are in the United States several millions of young men, and young women whom she has not seen, and that perhaps she was somewhat hasty in generalizing about them—that childish violation of law, just because it is law, is not characteristic of quite everybody in our younger generation—that a few, and even more, of them never did get drunk and do not now. Then her view of American Prohibition will be about that of other sensible people—that it is neither a complete success nor a complete failure, and that, such as it is, with all its faults and failures, the large majority of the country's inhabitants prefer it to any alternative in the way of repeal or mitigation that as yet has been proposed."

The 1921 report of the New York Charity Organization shows that intemperance accounted for only 8 per cent of the family troubles that came before that organization.

A recent item in the New York papers showed that the Essex Market Police Court opened and adjourned on February 13, 1922, without a single case on its calendar. The Essex Market Police Court is situated in the center of the congested district in New York. It is one of the oldest of the city's police courts. In former days no section contained more dives and houses of ill fame. The derelicts of rum gathered in when the court opened on a morning frequently exceeded one hundred. A judge of the old days once disposed of 100 cases in 100 minutes.

February 20, Chief Magistrate McAdoo gave out the figures of the Magistrates' Court of New York City, as follows: "The number of persons finger-printed last year (1921) exceeds by 12 per cent those of 1920. . . . Public intoxication cases increased from 5,691 to 6,278, or 10 per cent." This was pounced upon by the city papers and featured "Big Jump in Drunkenness." What the papers neglected to do

(Continued on page 586)

**OUR FINANCEOMETER**

Name of church

*Whole Denomination*

**\$81,500.00**

Forward Movement Budget

Raised last year

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

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

Pay our subscriptions—

Half year in advance

Quarterly in advance

Monthly in advance

Weekly in advance

Weekly when due

Monthly when due

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

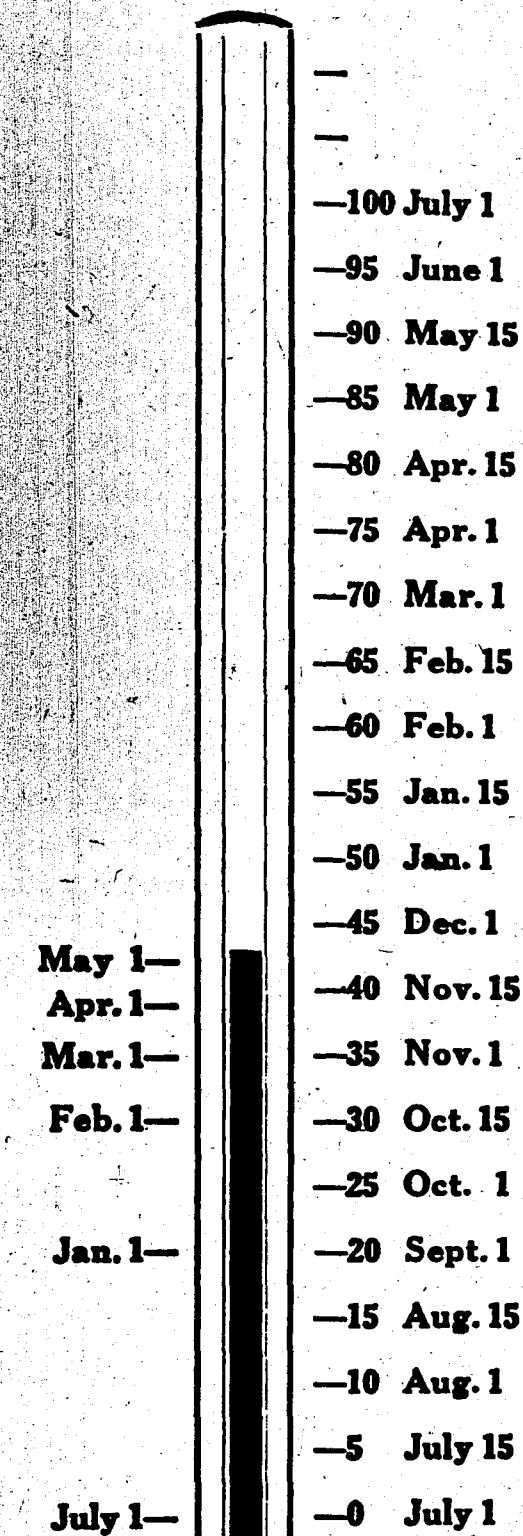
If OUR CHURCH lags behind, all the work is hindered.

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

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

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

Time of Arrival Per Cent Schedule Time



Storehouse  
of the Lord

(Continued from page 584)

was to compare the arrests for drunkenness with those of other years, before prohibition went into effect. The records of 1916 showed 16,665 such arrests, and those of 1917, 13,060.

The figures for crime for New York State were recently given out by the secretary of state. These showed that in 1917 there were 129,352 commitments for crime in the whole State; in 1921, 73,947.

New York and Boston are beginning to use stickers saying "Keep the Law". The Boston Family Welfare Society—formerly called Boston Associated Charities—reports that under license, in 1917, drink was a factor in 27 per cent of their cases. In 1921, under prohibition, only 2½ per cent of the cases handled by the society were due to drink.

Evangeline Booth, commander of the Salvation Army in the United States, in a statement issued recently declared that since the enactment of the Volstead Act drunkenness among the poor has almost entirely disappeared. The announcement, she said, was based on facts reported by secretaries of the Salvation Army in all parts of the country to whom she sent a questionnaire regarding their observations in Salvation Army headquarters, shelters and hotels. The announcement said: "More than 2,000,000 beds were supplied by the Salvation Army last year, and it is on these 2,000,000 cases that our secretaries base their answers. In one hostelry it was reported that 120 men who have never been known to keep a dollar more than twenty-four hours, now have banking accounts of considerable size. In another hotel twenty-five men of the sort who before prohibition could not keep a dime, now have deposits from \$100 to \$500."

In refutation of the charge that drunkenness has increased since prohibition, Commander Booth cites the fact that the Salvation Army's annual "Boozers' Day," when drunken men and women were collected from the streets, fed, clothed and prayed with, has been abandoned and the day given over to entertaining the newsboys and poor youngsters of the city. "Because prohibition has cleared our park benches of drunkards, we are able to entertain 5,000 boys under fourteen years of age in New York City on this day, these boys being benefited

because one of the greatest curses of humanity has been placed beyond the reach of men."—*Christian Advocate*.

### REVIVAL AT ASHAWAY AND HOPKINTON

EDITOR SABBATH REORDER:

We have just closed a very successful revival meeting at Ashaway. Rev. William L. Burdick, the evangelist, spent a month with the churches at Ashaway and Hopkinton City, giving three weeks' time at Ashaway and one at Hopkinton. He did a splendid work among us, for which we are all rejoicing.

It has been a real pleasure to work with Brother Burdick. He is consecrated to the work and untiring in his efforts. His messages were scholarly and thoughtful, sincere and sane. He believes in evangelism. He does not hesitate to say that men without Christ are lost, and that the great purpose of the church is not education, or social service, good as these are, but to *save* men. And God honored, as he always has honored, that kind of preaching.

The work at Ashaway and Hopkinton City was really but a single campaign. It is my purpose, however, to report only some of the results at Ashaway. There were about thirty conversions here, some of whom will go to other churches. On the evening of April 29, we had a joint baptismal service, when twenty-six were baptized, ten by the pastor of the Hopkinton Church and sixteen by the pastor of the Ashaway Church. To date we have had nineteen accessions. It is expected that others will follow soon.

This campaign, together with the one at Shiloh, N. J., has but strengthened my convictions that the "old time religion" is good for our modern times, and that as a people we must give more time to evangelism if we are to fulfill our mission.

For the fruits of this campaign, we give God the praise.

Sincerely yours,

A. L. DAVIS.

Ashaway, R. I.,  
May 2, 1922.

"The U. S. government maintains 135 schools in Alaska with an expenditure of about a half million dollars and an enrollment of 6,899."

## MISSIONS AND THE SABBATH

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

### MINUTES OF THE MISSIONARY BOARD

At the regular quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society, held in Westerly, April 19, the Board decided not to change its position in regard to opening a new missionary enterprise in South America.

The Board finds that it is already in debt to the amount of \$7,000 or \$8,000, due to a falling off in the pledges made to the Forward Movement. Evidently the next year's budget of the Board will show a considerable curtailment in expenses, rather than increases and extended work. The next year may see a change in the policy in regard to new work undertaken during the past year, based on the promises of the Forward Movement budget.

The minutes of the meeting are as follows:

The regular quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held in the Pawcatuck church at Westerly, April 19, 1922.

The meeting was called to order by the President, Clayton A. Burdick, at 9:35. Prayer was offered by Corliss F. Randolph.

The members present were: C. A. Burdick, Edwin Shaw, Corliss F. Randolph, C. H. Stanton, James A. Saunders, Dr. Anne L. Waite, Albert S. Babcock, Robert L. Coon, John H. Austin, A. L. Davis, S. H. Davis, Paul S. Burdick, W. L. Burdick, Elizabeth B. Clarke, Walter D. Kenyon, G. B. Utter.

The guests present were: Mrs. Dell Burdick, Mrs. Walter D. Kenyon, Mrs. Clayton A. Burdick, M. Wardner Davis, Mrs. C. H. Stanton, Mrs. James A. Saunders.

The minutes of the meeting held in January, 1922, were read and approved.

M. Wardner Davis, president of the 1922 General Conference, was invited to take part in the deliberations of the Board.

The Treasurer, Samuel H. Davis, made

the quarterly report, which was approved and ordered recorded.

The quarterly report of the Recording Secretary was approved and ordered recorded. (See report on page 495 in the RECORDER of April 17.—Ed.)

It was voted to grant the request of Dr. Bessie B. Sinclair of the China mission, that she be given a furlough, not to exceed six months to be followed by a year's absence from her work, for hospital work in Rockefeller Institute in Peking, or in any other institution as may seem advisable.

The plan of Eugene Davis to leave the China field four months earlier than usual in 1923 for the home furlough, and the question of the cost of traveling expenses in this country, were referred to the Corresponding Secretary, who will report a plan at the next meeting.

The report of the Missionary-Evangelical Committee was approved and ordered to be recorded as follows:

To the Board of Managers of the Seventh Day Baptist Missionary Society:

Your Missionary-Evangelistic Committee would report that during the quarter the Home Field Secretary has conducted special evangelistic services with the Ritchie Church at Berea, W. Va., and at Cowen, W. Va., and Pleasant Ridge, a community about six miles from Cowen. He has also conducted a short series at Lacey Springs, Va.

Our General Missionary for the Western Association conducted a series of evangelistic services at Salemville, Pa.

Besides these special campaigns, the work has been carried on in the usual way by the men and women in their own particular fields, and the reports are encouraging as to the interest of the people in the work of the kingdom.

There are now on the home field twenty-three workers who are connected with the Board, besides the two men who are engaged in the Italian and Hungarian missions.

By correspondence from the Home Field Secretary, the committee at a meeting held Monday, April 17, voted that, if after consultation with the workers in Michigan it seems advisable to do special evangelistic work in the Michigan Field, we instruct Field Secretary Coon to engage in such services at such times and places as in their judgment seems best.

It was also voted that we approve of the suggested plans of Brother Coon concerning work in Wisconsin, and approve of an acceptance by him of an invitation from Stonefort, Ill., to conduct special evangelistic work during the summer.

In reference to the letter which was referred to this committee at the last meeting, we recommend that the Corresponding Secretary write to Rev. Erlo E. Sutton expressing the pleasure of

the Board, in receiving his letter which shows his deep interest in the work of the denomination and of this Board; thanking him for his suggestions and friendly criticisms, as such are always welcome, making certain explanations regarding the action of the Board to which he refers, assuring him of the good-will of the Board towards him, and praying that all these problems may be worked out together in harmony for the best interests of God's kingdom.

FRANK HILL,  
JOHN H. AUSTIN,  
A. L. DAVIS,  
ELIZABETH B. CLARKE,  
*Committee.*

The following resolution was adopted:

WHEREAS, Since the last meeting of this Board, our heavenly Father, in his infinite wisdom, has called home two of our associates, Mrs. Oscar U. Whitford and Mrs. Edward B. Saunders; therefore,

*Resolved*, That we hereby record our high appreciation of the faithful, lofty Christian lives of these two sisters, and of their devoted service as members of this Board, no less than that of all their activities in their several walks of life. That we hereby bear witness to the high value of the aid each of these sisters rendered her respective husband, when Brother Whitford and Brother Saunders each was Corresponding Secretary of this Board and of the Seventh Day Baptist Missionary Society, the one following the other; recognizing, as we do, the fact that the full sympathetic counsel and assistance thus accorded contributed, in no small degree, to the success of both these secretaries.

*Resolved*, That this action be made a part of the records of this meeting, and that copies be forwarded to members of each of the bereaved families.

A committee composed of C. H. Stanton, A. L. Davis, Edwin Shaw, S. H. Davis and Frank Hill was appointed to arrange the budget for the next year, to report at the next meeting.

Allan C. Whitford was elected to fill the vacancy on the Board caused by the death of his mother, Mrs. O. U. Whitford, for the period of the unexpired term.

Miss Amelia C. Potter was elected a member of the Board to fill the vacancy caused by the death of Mrs. E. B. Saunders, for the period of the unexpired term.

The following resolution was adopted:

In the *Alfred Bulletin* for January, 1922, there was published an article entitled, "Football at Alfred: Facts and Problems," which was an explanation and a discussion of the causes which have issued in a change of the regulations of the institution forbidding games on the Sabbath. The change of policy was defended not only on the grounds of duty and opportunity of service to the world in general, but also from the

point of view of the Seventh Day Baptist Denomination.

There is nothing in the article to suggest that a return to the former policy is contemplated.

In view of this situation, although more than a year ago this Board adopted a resolution deploring the action of Alfred, nevertheless, in order that there may be no misunderstanding as to the attitude of the Board in this matter, therefore,

*Resolved*, That we, the Board of Managers of the Seventh Day Baptist Missionary Society, while not condemning the administration of Alfred University for a course which seems to have been forced upon it by its chosen constituency, nevertheless, we are deeply concerned for the interests of the Sabbath which are involved, and we can not approve of Alfred's present policy, and we wish to disavow all responsibility for it, and we earnestly entreat all our people to see the situation clearly, soberly, and in the fear of God, and to think this matter through carefully and prayerfully, and not be influenced by it to any lack of loyalty to the Sabbath or to any lessening of our efforts, as individuals, homes, churches, societies, boards, and other schools, to observe the Sabbath in the spirit and example of Jesus Christ, and to promote the willing acceptance of the Sabbath in all the world.

*Resolved*, That copies of this Statement be sent to our denominational agencies and churches for their information, and with the suggestion that similar action be taken, for the purpose of strengthening the hearts of our people in our struggle to uphold the Sabbath Truth.

The President appointed the following committee as a Program Committee for the Conference: Edwin Shaw, A. L. Davis and G. B. Utter.

The following resolution was passed:

The "Pacific Coast Association" requests the Missionary Society to call Brother William Robinson and his wife to become missionaries to Argentina, said association purposing to meet estimated expenses of Brother and Sister Robinson for two years.

Regarding the work in Argentina: Conditions have not so changed as to make it safe or advisable to reverse the action of the Board adopted and recorded January 18, 1922.

Our sympathy and interest are large toward the needs and the calls from different lands, pressing us hard for assistance; the enthusiasm and great generosity of our brethren of the Pacific Coast Association adds to our courage and strengthens our faith; and, if they choose to take upon themselves the responsibility of promoting and financing a new missionary enterprise in South America, we shall wish for it abundant success.

The Board voted to authorize the officers of the society to execute the deeds of the property sold and bought at Little Prairie.

It was voted that the regular appropriation to the Hungarian and Italian missions

be continued for the second quarter of 1922.

The president of the Tract Society, Corliss F. Randolph, was present and told of the dedicatory exercises of the denominational building at Plainfield, N. J.

Rev. W. L. Burdick was present. He said he had not attended a Board meeting in twelve years, and told interestingly of his work and his interest in missions and

evangelism. He advocated a plan of annuities which has brought much money to other organizations.

A committee, I. B. Crandall, C. H. Stanton and S. H. Davis, was named to plan a system of annuities and report at the next meeting.

Adjournment was made at 3.25 p. m.

GEORGE BENJAMIN UTTER,  
*Recording Secretary.*

REPORT OF HOME FIELD—January to March, 1922

	Weeks of work	Sermons addressed, etc.	Prayer meetings	Calls	Conversions	Baptisms	Sabbath converts	Added to Church	Average congregations	Pages of Literature distributed
Coon, Rev. D. Burdett	13	54	10	164	0	0	1	0	53	
Severance, Rev. R. J.	13	30	21	73	0	0	0	0	41	
Burdick, Rev. William L.	13	47	10	155	4	3	2	5	48	
Branch, Rev. M. A.	13	17	0	25	0	0	0	0	22	200
Van Horn, C. C.	13	13	0	86	0	0	0	0	20	2,200
St. Clair, Rev. R. B.	13	35	10	150	8	0	8	10	20	
Abbey, Mrs. Angeline P.	13	13	0	75	0	0	0	0	8	100
Hills, Rev. George W.	13	15	13	49	0	0	0	0	24	600
Wing, Rev. Luther A.	13	8	0	39	0	0	0	1	33	
Loofbourrow, Rev. C. B.	12	13	12	46	0	0	0	0	29	
Davis, Rev. William L.	13	14	0	0	0	0	0	0	38	176
Randolph, Rev. G. H. F.	13	15	4	48	0	0	0	0	28	
Sanford, Mark R.	13	16	13	37	0	0	0	0	30	
Powell, Rev. S. S.	13	15	12	37	0	0	0	0	25	320
Crofoot, Mrs. Lena G.	13	11	12	118	0	0	0	0	18	160
Clayton, Rev. William	13	25	10	20	0	0	0	0	11	
Thorngate, Rev. R. R.	13	9	0	55	3	3	1	5	66	
Randolph, Elizabeth F.	12	21	1	26	0	0	0	1	24	286
Branch, Rev. John C.	12	24	12	10	0	0	0	0	40	400
Tickner, Rev. William D.	13	9	0	3	0	0	0	0	8	108
Hill, Claude L.	13	30	12	105	0	0	0	0	51	70
Lewis, Ellis R.	13	15	2	30	0	0	1	0		
Thorngate, Charles W.	13	17	10	70	0	0	0	0	15	1,000

MONTHLY STATEMENT

April 1, 1922, to May 1, 1922

S. H. Davis, In account with The Seventh Day Baptist Missionary Society	Dr.	
Balance on hand April 1, 1922	\$	903 03
Conference Treasurer:		
Georgetown Chapel	12	16
Boys' School	48	62
Girls' School	48	62
General Fund	337	76
Salary increase	55	96
Elisabeth Kenyon, Life Membership	25	00
First Hopkinton Church, Marie Jansz	2	00
Fouke Jr. C. E., General Fund	5	00
Memorial Board:		
Sarah P. Potter Bequest	08	
Missionary Society Fund	40	
Eugenia L. Babcock Bequest	105	57
Delos C. Burdick Farm	04	
Delos C. Durdick Bequest	60	87
Income Permanent Fund, General Fund	400	00
Rev. R. J. Severance, General Fund	17	50
Income Permanent Fund, General Fund	50	00
	\$	2,072 61

Cr.		
Rev. T. L. M. Spencer, April salary	\$	83 34
Rev. G. Velthuysen, salary and work in Holland		225 00
Marie Jansz, work in Java		10 00
Dr. Rosa W. Palmborg, March salary		41 67
Miss Susie M. Burdick, March salary		41 67
Rev. D. Burdett Coon, salary and expenses		164 38
Rev. R. J. Severance, salary and expenses		115 28
Rev. W. L. Burdick, salary and expenses		143 08
Rev. M. A. Branch, March salary		83 34
C. C. Van Horn, March salary		75 00
Rev. R. B. St. Clair, March salary		50 00
Rev. George W. Hills, March salary		58 34
Rev. Luther A. Wing, March salary		41 67
Ray C. North, March salary		33 34
Rev. W. L. Davis, March salary		33 34
Rev. G. H. F. Randolph, March salary		41 67
Vance Kerr, March salary		25 00
Rev. S. S. Powell, March salary		25 00
Adelbert Branch, March salary		25 00
Rev. W. D. Tickner, January-March salary		50 00
Charles W. Thorngate, January-March salary		50 00
Ellis R. Lewis, January-March salary		50 00



H. R. Looffboro, January-March salary	50 00
Rev. R. R. Thorngate, January-March salary	25 00
Mrs. A. G. Crofoot, January-March salary	25 00
Dr. Edwin S. Maxson, January-March salary	25 00
James M. Pope, January-March salary	25 00
Jesse G. Burdick, March salary	29 16
Rev. J. J. Kovats, March salary	20 00
Mrs. Angeline P. Abbey, March appropriation	10 00
Hurley S. Warren, Ministerial Education Fund	50 00
Clifford A. Beebe, special appropriation, ministerial	50 00
Rev. Edwin Shaw, March salary and traveling expenses	81 57
Mrs. Zilpha W. Seward, salary, March 19-31	27 00
American Sabbath Tract Society, "Year Books", 1921	72 73
Washington Trust Company, China draft	50 00
Rev. Luther A. Wing, traveling expenses	5 20
Rev. George W. Hills, traveling expenses	9 10
Industrial Trust Company, China draft	17 63
Treasurer's expenses	21 00
	\$2,059 51
Balance on hand May 1, 1922	13 10
	\$2,072 61

Bills payable in May, about.....\$1,400 00  
 Special funds referred to in last month's report now amount to \$8,887.71, bank balance, \$13.10; net indebtedness, \$8,874.61.  
 E. and O. E.

S. H. Davis,  
 Treasurer.

## RUTH AND BENJAMIN

### THE CONFERENCE

Now in the days when peach trees were in bloom, and the frosts drew nigh which send a chill through the market reports, Benjamin departed from his home and the office and sojourned for two days and a night in the City of the Great Board Walk by the seaside; for there were gathered together from St. Louis and even as far as Boston those whose task it is to have a part in movements to stimulate and strengthen religious zeal and activity among Protestant denominations.

And when he had returned home he found his wife, Ruth, under a broad brimmed hat plying a garden rake to and fro, for the spring fever had come upon the people, the dahlia bulbs were being planted, and the song of the lawn mower was again heard in the land.

And she said unto him, What word bringest thou from the Conference, and what report canst thou make of progress in the work? In the exchange of views and information among the representatives of these score of greater and smaller denominations, what things of good cheer and

helpfulness were given and received? What methods of real value were proposed and discussed? What perils and errors were pointed out to be avoided? Tell me, I pray thee, these things and many others of the same kind.

And Benjamin made reply, So far as I noticed, the length of skirts has not changed very much. Furs around the neck and gauze stockings about the ankles were worn in the chill of the morning sea breeze, and likewise in the heat of the afternoon. Bathing suits are yet in style. When the tide is low children and other people ride on horses along the water's edge where the sand is wet and hard. Hotels are not yet crowded, and rolling chairs by the score are waiting unoccupied for moneyed customers. Bejeweled dames, and men with nothing else to do, walk idly forth and back again, looking at one another and the sea. Along the beach—

But Ruth would hear no more, and thus she spake, It is ever thus. For as it is no easy task to *do* things that are worth while and of real value, even so it is quite an easy task to *tell* of things that are mere nonsense and amount to nothing. When thou hast had a bath and art rested and feel refreshed, then shalt thou tell me of the Conference. Come now, the table will soon be set and we shall have supper.

## THE REVALUATION OF SUNDAY

PETER AINSLIE

Whatever may be the theories and uses of one day in seven for rest, recreation and worship it is as much a part of human experience as altars and psalms and days and nights. In the days of the lunar religion, nomads and shepherds sacredly counted the four phases of the moon and to them it appeared to stand still on the seventh day, which thus came to be considered tabu. Long before Moses received the law on Mount Sinai such a day was marked in the calendar of Babylon and perhaps of India, certainly in that country in a later period. The code of Hammurabi antedated the law of Moses by almost eight hundred years. The Assyro-Babylonian tablets bear witness to the custom of rest on one day in seven, while Hesiod and Homer held the Sabbath day sacred for the quest of knowledge. The ancient Egyptians and Greeks, from observ-

ing one day in ten, adopted the custom of one in seven, as did the Romans, whose earlier calendar was one in nine. The Scandinavian nations had similar practices. The Jews developed the idea of a rest day beyond that of any other nation, applying the principles of rest both to man and beast.

All manner of absurd traditions accumulated around the day, but the seventh day had a place in the Old Testament scriptures superior to all other days. When it was desecrated prophets came forth with fiery appeals, denouncing the offenders and exhorting fidelity in the keeping of this day. The voice of Amos was heard in Israel and that of Jeremiah in Judah, and later Ezekiel was heard among the captives in Babylon. Years before, Isaiah had declared that Jerusalem's safety was conditioned on abandoning the desecration of this day by secular pursuits and making its proper observance a delight.

### A NON-SECTARIAN DAY

This day is as non-sectarian as prayer. The Jews had no more exclusive right to it than they had to the air of Asia, neither did the Babylonians nor the classic writers of Greece. It belonged to all mankind then and it belongs to all mankind now. It was put in the calendar of time for the freedom, progress and civilization of mankind. This is what Jesus means when he says, "The Sabbath was made for man." And so saying, he lifts it out of its legalism and sets it on its broad humanitarian basis. It was not the Jewish Sabbath any more than the Jewish man about which he was speaking. He had in mind this universal day grounded in human nature and all men's right to it.

With the rise of Christianity came the observance of the first day of the week with a significance distinct from that of the Jewish Sabbath. At first the Jewish Christians continued their observance of the seventh day along with their general adherence to the Jewish law. The Gentile Christians, however, feeling no obligations to the Jewish law, leaned more toward the observance of the first day of week because it marked the resurrection of the Savior of the world. It was true that Jesus and his disciples had kept the seventh day in strict obedience to the law of Moses, but with the establishment of Christianity new conditions arose. The church of Christ was composed of both Jews and Gentiles and his lordship gave him

pre-eminence over all former institutions and covenants.

While it is certain that the Jewish observance of the Sabbath was a definite influence on the mind of the early church, the ideas associated with the Jewish Sabbath were not transferred to the first day. In writing to the Galatians, Paul protested against this transfer, regarding the return to it as taking up again "the weak and beggarly rudiments". To the Colossians, he urged that one's piety should not be judged "in respect of a feast day, or a new moon, or a Sabbath day", sweeping the whole scale of Jewish observances. The first day was not so much considered by them as a rest day—because Jehovah rested on the seventh and not on the first day—but rather as a day of joyful remembrance of the resurrection of Christ in gathering for worship, preaching and observing the Lord's Supper. Consequently for some time both days were observed in the church—the seventh as a memorial of creation and the first in memory of the resurrection.

### PRE-EMINENCE OF SUNDAY

But each decade witnessed an increased tendency toward the pre-eminence of the first day, until we find in the Epistle of Barnabas it is spoken of as the "true day", and for the first time in Christian literature Justin Martyr used the term "Sunday", accommodating himself to the Roman calendar, and at the same time pointing out that physical light was created on the first day and "the Light of the world" arose from the dead on that day. So with the accumulation of several centuries of prestige, it was easy for Constantine, on March 7, 321 A. D., to issue his famous edict, making Sunday the legal holiday throughout the Roman Empire. It reads as follows: "On the solemn day of the sun let all the magistrates and the people living in cities rest, and let all workshops be closed. In the country, however, people may freely attend to the cultivation of the fields, because it often happens that another day is not so suitable for planting the grain in furrows or the vines in trenches." His motives were purely political, and he was still a pagan for his edict on the next day called for the consultation of soothsayers in the event that the palace should be struck by lightning. But the motives of the Christians centered

around the resurrection of Christ, giving to this day a joyful sanctity.

In no instance did the early Christian writers regard the Christian Sunday as a continuation of the Jewish Sabbath, but they constantly kept the distinction between the days clearly marked, emphasizing the difference and contending with Paul that the resurrection abrogated the old dispensation and the law. While not recognizing the legal features of the Jewish Sabbath, they did of course recognize its moral and hygienic principles, which antedated Jewish law, which were contained in that law and which are now and ever will be a necessity in human life.

In later periods—beginning about the seventh century, on the rise of the Carolingian dynasty—the first attempts were made to base the observance of Sunday on the Decalog. Preceding this period all sorts of Sunday regulations had been enacted such as the statute of 469 A. D., which called for the confiscation of all the property of those who quarreled on Sunday or witnessed an animal fight. In 585 the regulations of the Jewish Sabbath were first applied to Sunday and by the seventeenth century it was in full force. Women were forbidden to do sewing or cutting or embroidery or washing in public, only artistic embroidery and music were allowed. In Spain under Bishop Tostatus meat might be dressed on Sunday, but it was unlawful to wash dishes on that day. In England, as early as 694, there were many statutes prohibiting selling, traveling, and field sports, culminating in the fourteenth century in its being unlawful to eat a heavy dinner on Sunday. Those who were the strictest in these observances were the most religious. It was this kind of religion that Voltaire sneered at and said, "If you would destroy this Christianity you must first kill Sunday." And these hypocritical practices nearly swamped Christianity in that period as similar practices nearly wrecked Judaism seventeen hundred years before. With this shift of basis also went the change in significance of the day, emphasizing less the place of worship and improvement of character on that day and more particularly stringent abstinence from manual labor.

#### FOR MAN AND BEAST

The Protestant reformation of the sixteenth century sought to restore Sunday to

the significance that it bore in the minds of the early Christians. Recognizing the moral principles underlying the observance of the Jewish Sabbath, the reformers absolutely rejected the transfer theory, conceiving the Christian Sunday as the successor of the Jewish Sabbath. Luther was so hostile to it that he dared to say that the church "could make Friday her Sunday". Calvin was less emphatic. He argued for the absolute necessity of the need of a day of rest for man and beast and for the observance of Sunday as the basis "of a joyful and free worship of God".

But piety was so wrapped up in Sabbath prohibitions that Protestantism was not able to free itself. In England under Elizabeth and James I the statutes passed from the negative to the positive, calling upon persons having no legal excuse to attend public worship on Sunday. In 1595, "The Doctrine of the Sabbath", a volume based on the Jewish Sabbath, by Nicholas Bounds, appeared in England. It was extremely severe but it held a place of high authority for a long period, being the subject of controversy in shops and on street corners as well as preached from pulpits, where it was proclaimed that to work on Sunday was "as great a sin as to kill a man or commit adultery". Under the Puritans, in 1656, by an act of Parliament all persons were compelled to attend church unless excused by the magistrate. On the colonization of New England these ideas were transferred across the Atlantic and somewhat intensified by advocating capital punishment for disobedience to Sunday regulations. To all appearances Sunday had become a dungeon day.

Some of these ideas must have filtered down to Virginia for I remember as a boy on possessing my first pocketknife I attempted to sharpen it on a grindstone Sunday afternoon. It was an entirely unnecessary performance, for the knife was new and I had only had it a day or two, but on being observed by our old Negro cook, who had been my mother's maid in slavery times and who had much liberty with the children, I was given an unforgettable flogging for the so-called desecration of Sunday. A few weeks after, on being given a Sunday book to read, I found special delight in the story of John Knox calling on John Calvin in Geneva and finding him on the lawn at a

game of bowls. Play is a part of rest. Most games can find places of real ministrations to the weary on Sunday afternoon. This does not include games for commercial purposes, because they become too dissipating, but play should be kept to the front where the whole family circle can share the recreation, and likewise find some road to acts of kindness to others on Sunday afternoon. This day has its message to family life, above any other day in the week.

#### THE OPEN TOMB

This is the fine idealism that centers around this day. It is primarily a remembrance of that open tomb, broken beyond all the help of earthly masonry and giving to the soul the necessary opportunity of joyful freedom and sacred worship in order to make complete that development that marks kinship with him who broke the tomb and who still says: "I am the resurrection and the life: he that believeth on me, though he die, yet shall he live: and whosoever liveth and believeth on me shall never die." By this fact every Sunday is radiant with hope and musical with prophecy.

The term Sunday is to be preferred over either Sabbath or Lord's Day because the former has about it a sectarian association and the latter a limitation of the Lord's days as though only one in seven is his, whereas all the days are his. Aside from the association of Sunday with the resurrection of Jesus, being the day of the sun, it emphasizes nature's taking a fresh start and our joy in its life. Jesus spoke of the sun as his Father's—"He maketh his sun to rise on the evil and the good". And so of this day it belongs to the bad as well as the good.

From physicists, psychologists, chemists and biologists we hear in plain language that nightly rest affords only partial recovery from daily labor and that the supplementary rest of one day in seven is necessary in order to maintain the physical power at the level of the highest efficiency. There is a gradual decline through the week, which can only be lifted by a prolonged rest of one day in seven. There is no physiological nor hygienic fact better established. An eminent New York physician, Dr. Willard Parker, says: "This I do not state as an opinion, but knowing that it has its founda-

tion upon a law in man's nature as fixed as the law that he must take food or die." For one to deny himself the benefits of this day is to approach suicide, and for one to deny them to others is more disastrous than scrimping the small wage earner of his wages or denying bread to the hungry. No legislature has the moral right to bargain away this day for labor or sports. The people themselves can not do it and maintain the proper standard of ethics, much less their representative in legislature.

#### CIVIL AND RELIGIOUS

But the civil day of rest must be clearly distinguished from the day of worship. The state protects itself from ignorance by establishing compulsory education. It is likewise its duty to secure for every man one day of rest in seven for humanitarian reasons and to guard that day from such practices as are dangerous to public morals by such laws as foster high moral standards. Several million laborers in America work seven days a week. It is not right. In 1912 a federal statute was enacted closing first and second-class post offices on Sunday, thereby setting over 100,000 letter carriers and postal clerks free for rest one day in seven. Similar movements have followed both in the government and in commercial lines. Said a manager of one the largest New York theatres: "If the people of the stage get rest on Sunday they do much better work. The public as well as the managers and actors profit by the closing of the theatres one day out of seven." The American Federation of Labor has long contended for a weekly rest day. The laws must secure to every man liberty to rest one day in seven, but the Sunday laws are a failure because they are associated with religion and are placed on the statute books for religious reasons. So long as that condition exists Sunday laws will be inefficient. It is as true now as when Charles Dickens said it: "You can not make people religious by act of Parliament." But if there had never been so much as a word about a day of rest in the Bible, the physiological and social necessities would be just as impelling because they are grounded in the nature of mankind.

The day of worship is another issue. To the Jews their day of worship begins at sundown on Friday and ends at sundown on Saturday. The law ought to throw

around that day the same protection to the Jews that it throws around Sunday for the Christians. They are the two great days for worship in the history of the world, and without question the predominating days in American life. It is altogether possible to give to both high places in our calendar—Saturday and Sunday—one being a day for social recreation and the other a day for worship. In many instances Saturday is already observed as a half-holiday. It would not be impracticable to give the entire day. The Jews would be enabled to take Saturday for their day of worship and Sunday for social recreation and the Christians could reverse the order. Saturday from sundown to midnight, which is not held as part of either sacred day, could be used for such business as would provide necessary things for personal use on Sunday. As to whether Saturday or Sunday is the proper day for public worship is purely a theological question and it is not worth the argument.

#### A SCANDAL IN RELIGION

The contention between these two days has been a scandal in religion. The Jews first precipitated the controversy because of the traditions that had accumulated around their Sabbath. At first the Christians had no such day and the apostolic writers appear not to have desired such a day. Later, however, the Christians became as sectarian with their Sunday as the Jews were with their Saturday. The Council of Laodicea in 360 A. D., commanded all Christians to work on Saturday whether they had to or not. It was a measure of retaliation against the Jews who worshiped on Saturday and worked on Sunday. In 787 Charlemagne said in proclaiming a set of Sunday laws that exceeded all others up to that time for severity: "We issue this order in conformity with that which the Lord has also commanded in the law." This was the period in which the Saxons were given their choice by the Frankish conqueror of being baptized in the neighboring river or having their throats cut; likewise the Jews were compelled to go to church at the point of the sword—all this being done, it was claimed, "by the direction of the Holy Ghost", whose forged signature was attached to some very ungodly transactions but vouched for by the clergy.

Religious minorities should be protected

if freedom of conscience is to be maintained. England, Holland and other European countries make exemption from Sunday laws of those who hold Saturday as the proper day for public worship. This includes Jews, Seventh Day Baptists, Seventh Day Adventists and the Christians of the Abyssinian church, who keep the seventh day along with the rest of the Mosaic law. Compulsory religious observance breeds contempt for religion in general and denies the principles of religious freedom and the spirit of Christianity.

#### CHRISTIAN FOES OF SUNDAY

The greatest foes to the proper observance of Sunday are not the seventh day observers, nor the foreign element accustomed to the continental Sunday nor the great mass of non-Christian pleasure seekers, but the first day Christians, who are the selfish patrons of Sunday excursions, Sunday theatres, Sunday newspapers, and such things, all of which require in a large city the labor of thousands of persons seven days out of seven. The sin of the first day Christian is not that he reads a Sunday newspaper but that his lack of brotherly feeling allows him to gratify his selfish pleasure at the cost of several hundred of his brothers who work seven days out of seven to produce the newspaper. So of excursions and all other activities that require labor on Sunday. The man who works for my Sunday pleasure is my brother, and I have not the moral right to demand that he work seven days out of seven. At the demand of labor there is in Australia a forty-eight hour week, closing of business on Saturday afternoon, closing on Sunday, no theatres nor amusements on Sunday and no street cars on Sunday afternoon. There are enough Christians by name in America to make Sunday properly observed by rest from labor, by attendance on the morning public worship, by some one or two deeds of kindness in the afternoon, by recreation in games with the family and friends in the afternoon and by such other social and religious activities as would enrich the memory of Sundays far beyond that of all other days of the week. Nietzsche and a great multitude with him are still saying, "These redeemed ones must appear more redeemed if I am to believe in their Redeemer."

Christians must find their revaluation of Sunday not in the civil law, which however

must stand for the protection of labor, but in their own attitude toward a day—whether it be the first or the seventh or whether it be called Sunday, the Sabbath or Lord's Day—which had its origin in love and can only be properly observed in the practice of love among themselves and toward others. The observance of this day relates itself to rest, recreation, the family and religion. Man needs it physically, morally, socially, economically and religiously. Each of these aspects of his life is human, and religion is the most human of them all. Around the observance of this day center the stability and character of a nation. In its proper observance rest our temporal blessings and spiritual hopes. Emerson calls it "the core of civilization". Says Goldwin Smith, "It is the freedom and educating power of Sundays, which explains the average prosperity of America." Abolish that freedom and that educating power and you will have pulled down the pillars upon which the civilization of America rests.

#### THE LEVELLER OF MEN

Sunday is the leveller of mankind in the midst of the common inequalities of life. It abounds in opportunities, privileges and blessings. Beaconsfield says, "I hold it to be the most valuable blessing ever conceded to man. It is the cornerstone of our civilization." Instead of gloom about it, of all days it is the day of light and love. One might as well talk about eating and sleeping being gloomy practices. This day bears good-will to man and beast, expressing God's love for the great wide world. Freed from the Old Testament regulations of the Jewish Sabbath, as well as from the Carolingian and Puritan regulations of Sunday laws it stands in its twofold aspect: (1) as the day of rest from labor, one day in seven for all men and women and (2) as a day by free choice of worship to God and fellowship with men. Of it Nathaniel Hawthorne says, "I watch its earliest sunshine, and fancy that a holier brightness marks the day, when there shall be no buzz of voices on the exchange, nor traffic in the shops, nor crowd, nor business anywhere. But whether I see it tangled down among tangled weeds, or beaming across the fields, or hemmed in between brick buildings, or tracing out the figure of the casement on my chamber floor, still I recognize the Sabbath sunshine. Doubts may flit with evil shadows

around me, but so long as I imagine that the earth is hallowed, and the light of Heaven retains its sanctity on the Sabbath, never can my soul lose the instinct of its faith." Therefore hallow this day. Hallow it for the sake of America and all other nations in the international sisterhood; hallow it for the sake of the race of which we are parts; hallow it for ourselves and for him who gave it to us; and so hallow it that we shall prove that freedom, brotherhood and religion are the birthrights of all mankind.—*The Christian Century*, November 3, 1922.

#### DEAN M. H. VAN HORN URGES INCREASED FINANCIAL SUPPORT

As I sit at my desk planning the financial campaign for the last two weeks of May I am wondering if it can be done at all. When I wrote you on March 20 we lacked about six thousand dollars of the goal set for June 1st. Today there is still thirty-five hundred dollars to raise. In the last forty days we secured about twenty-five hundred, can we find thirty-five hundred in the next thirty days? Where is it to come from? To whom shall we appeal? It will mean so much in the plans of the college if we accomplish our first objective on schedule time.

Our new 1922-23 catalog which is now in the hands of the printer contains a list of over six hundred different students enrolled in the institution during the year just closing. About three hundred and thirty are now in regular attendance. Many are adjusting credits for entrance next fall. The school is rendering a valuable and necessary service in this section. Must we fall down for lack of funds? *I can not think so.*

We thank you for the interest you have manifested in the past in many ways. It is by your good-will and co-operation that the college is given the opportunity to widen its influence through an increased enrolment. Naturally we are looking to you for help now. A subscription in time to be counted in May but payable later in the year will suffice. I still have reasons to believe that we can raise the thirty-five hundred in May, but if we do it it will be because we have all lifted heavily.—*The Green and White Salem College Paper.*

## WOMAN'S WORK

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

### MY MOTHER

"Some one I love comes back to me  
With every gentle face I see;  
Beneath each wave of soft gray hair  
I seem to see my mother there.  
With every kindly glance and word,  
It seems as if I must have heard  
Her speak, and felt her tender gaze  
With all the love of olden days.  
And I am moved to take her hand  
And tell her, now I understand  
How tired she grew beneath the strain  
Of feeling every loved one's pain.  
No further burdens could she bear;  
The promise of that land more fair  
Alone could tempt her from her child;  
And now, if I could keep her here,  
No sacrifice could be too dear,  
No tempered winds for her too mild.

"Then I would smooth and kiss her face,  
And by her side take my old place,  
And sob my years and cares away.  
The tears I have so long repressed  
Would lose their ache upon her breast;  
I think if I could feel her touch  
Once more, it would not matter much  
How sunny or how dark the day."

### MOTHER'S DAY

This is Mother's own day!

That is why there is such a sense of tender happiness in the spring air, such gentle warmth in the sunshine, such a look of good and quiet thoughts on faces, young and old—it is the day sacred to Mother.

That is why every passer-by wears his flower for Mother—a white carnation for Mother who is but a beloved memory—a gay red blossom for the Mother whose living presence blesses us still.

On many days we pay homage to heroism, patriotism, self-sacrifice, wisdom, purity, faithfulness and love. On this day let us group them all and do honor to their dearest incarnation—to Mother.

Mother's Day is just what it should be, a dear, intimate and homey festival to be celebrated in our hearts and our homes. Like Mother herself, it has nothing to do with bands and banners and great processions and public ceremonies. Most of us "celebrate" Mother's Day in just the way she would like best—in remembering and

loving her, and in her memory or for her sake—by doing some quiet act of kindness for her, or for some one she loved.

Isn't it a pleasant thing to think that we commemorate Mother's Day by wearing a flower, by going to church, by doing and thinking kindly things! The very manner of our observance expresses Mother—her love of beauty, her pure, quiet devotion to God and his work, her simplicity, her eternal dedication of herself to kindly, gentle service to others.

However many millions of lips may frame the word, however many thousands of differing mental visions may rise in our hearts at the name it is always the same Mother! This woman in the calico gown or the silk dress—calling, calling to us from the cottage, the farmhouse, the city home—is always Mother, with the same tender eyes, the white hair, the gentle face and worn hands tired with their labors for us—always Mother with the dauntless soul, the uplifted spirit—the deep love! Many forms—but always the same Mother.

And today—on her own day—how like her it is—Mother contrives to make the very time that we set aside to pay her honor—a time that honors and blesses not her, but us!

We would honor her by remembering her love, and from her spirit we receive a new vision of the love we must give; we recall her unnumbered services to us, and straightway in our hearts there springs up her demand that we serve others as she served us; we think of her infinite patience and are lifted up by the resolve to be kindly; we remember her purity, her faith, her gentle goodness; and in our hearts the torch of unquenchable desire for good is lighted from the steady flame of her soul.

For true sons and daughters there is but one way to honor Mother's Day—and that is—to be more like Mother!—*Marguerite Edwards.*

### WHAT MOTHERHOOD MEANS TO ME

Years ago I knew a lovely old Irish lady who chanced to have spent her honeymoon in Rome. To the end of her life she used to say that, if she could do it, she would like to send every woman in the world to Rome for that happiest time in her life; to stand, in the glory of her youth and hope, in the moon-flooded Coliseum, her hand,

with its new ring, slipped in her husband's arm, and to have the memory of those wonderful days mingled with memories of Spring on the Appian Way.

But now that I am reaching the age when wistful girls turn to me to know the real and the worth-while things of life, I think that my own one wish for every woman in the world would be that motherhood might come to her.

Not because children are the nation's riches, not because marriage without children is unnatural, not because motherhood is a duty—no. These are good arguments, but better than any of them, humanly speaking, is the fact that no joy on earth equals the joy of healthy motherhood, and no self-expression that a woman can achieve is so satisfying as this.

It was my fortune as a girl to become intimate with more than one very rich woman, and of late years I have known women famous in various ways, women who seem to have the world at their feet, and yet among them all I never knew a woman richer or more radiantly content than was my own mother, raising seven plainly-dressed, plainly-fed children in a California garden. It was not only that she was happy, but that she *knew* she was happy; she had all the triumphant security of a man who has removed himself from the noise of cities, and the temptations of outside influences, the better to conduct an extremely flourishing little business.

A business it is, you remember; the most important that ever comes to a woman's life, and infinitely more important than anything a man ever can do. A man's work may improve and enlighten and enrich the world; your children *are* that world. Why not regard your family as your business?—and determine that if anything jeopardizes it, you will remove that element, whatever it is; you will do anything rather than give up your business!

Various causes do make motherhood a hard, and sometimes a thankless, undertaking. But go after the causes, don't blame motherhood. It ought to be the most simple and happy and exquisite thing in life. If false social standards, or drink, or a badly adjusted domestic budget, or extravagance, or poor health, are making your motherhood a burden, set yourself to change them, if not for yourself, for the daughter that comes after you. Study

motherhood, as everything worth-while must be studied. Find out what is wrong with the conditions that govern it.

But never believe that life can bring you anything more exquisite than those months of waiting, that half-fearful and half-proud accumulation of pink blankets and white slips, that hard, long journey to the quiet room where you lie dreaming, with the tiny dark head dreaming beside you. Never believe that fame or fortune could bring you any breakfasts as happy as those breakfasts through which the baby drums with a big spoon, and chews on a hard crust, and bobs his little shining head up and down tirelessly, beside the coffee pot. When your three-year-old smiles with wet lashes at the sight of his mended wagon, when your little daughter leans against your shoulder with a half-shy question, when your schoolboy looks up from his home work to find your opinion on some point of boyish honor, yours is the greatest business in the world.

It is impossible to over-estimate the power of a good mother. Has any advice, any opinion of later years, ever made the impression on you that your mother's words did, so many years ago, when you leaned on the kitchen table and watched her cutting cookies, and listened to her pure and simple dreams for her boys and girls?—*Kathleen Norris, in Today's Housewife.*

### MINUTES OF WOMAN'S BOARD MEETING

April 24, 1922, at the call of the President, the May meeting was held one week earlier than was expected, at the home of Mrs. L. M. Babcock. Those in attendance were: Mrs. A. B. West, Mrs. J. H. Babcock, Mrs. A. R. Crandall, Mrs. A. E. Whitford, Mrs. H. N. Jordan, Miss Phoebe Coon, Mrs. L. M. Babcock and Mrs. E. D. Van Horn.

Mrs. West read the Eighth Psalm, followed with prayer by Miss Phoebe Coon.

Mrs. Whitford gave her report for the month of March. Receipts for the month, \$251.67 and disbursements, \$88.00. The quarterly report was read, showing total receipts for three months were \$1,612.59; disbursements for the quarter, \$945. These reports were adopted.

The Corresponding Secretary read a letter from Florence Spencer Duryea in the interest of Near East Relief; also a communication from the World's Alliance for

Promoting International Friendship through Churches. It was voted that Mrs. J. H. Babcock and Mrs. Whitford be a committee to confer on the matter of blanks for yearly reports. This committee is expected to report at our next meeting.

A letter was read from Mrs. T. J. Van Horn on the progress of the Conference program. Mrs. Whitford was privileged to attend the dedication of the new printing plant of our Denominational Building, and she gave a very interesting account of this service, which was held in Plainfield, N. J., April 9, 1922.

Mrs. J. H. Babcock gave a report of the memorial service which this Board held on April 23, for our dear sisters, Mrs. O. U. Whitford and Mrs. E. B. Saunders. This service was held during the quarterly meeting in session at Milton. The program was as follows:

- Organ Music ..... Mrs. Kathryn Rogers
- Singing ..... Congregation
- Prayer ..... Mrs. L. A. Platts
- Mrs. Whitford's Place on the Woman's Board..... Mrs. West
- Singing, Ladies' Quartet Arranged by Miss Alberta Crandall
- Tribute from the Women of the East ..... Mrs. Edwin Shaw
- Tribute from Secretary Shaw ..... Both read by Mrs. J. H. Babcock
- Memorial Poem ..... Miss Phoebe Coon
- Tribute from Farina, Read by Mrs. G. E. Crosley
- Tribute from Mrs. McLearn ..... Given by Mrs. A. R. Crandall
- Solo, "Face to Face" ..... Miss Alberta Crandall
- Tribute to Mrs. E. B. Saunders, Mrs. Vine Clarke
- Closing Prayer..... Elder S. H. Babcock

On motion it was voted that the Board pay for the floral tribute in memory of Mrs. Whitford.

Minutes of the meeting read and adopted. Voted to adjourn to meet with Mrs. H. N. Jordan the first Monday in June.

Mrs. A. B. WEST,  
*President.*  
Mrs. E. D. VAN HORN,  
*Recording Secretary.*

**IN MEMORY OF MRS. E. B. SAUNDERS**

In the death of our sister, Mrs. E. B. Saunders, the Ladies' Sewing Society of the First Hopkinton Seventh Day Baptist Church has sustained a great loss.

While we mourn the loss of our sister and shall miss her in the work of the society, we are comforted by the memory of

her beautiful life, her fidelity to her Master's service, and her sweet and gentle spirit.

We are glad to have known her as a Christian and a friend, and to have been associated with her in the society which she dearly loved and freely served.

We tender our heartfelt sympathy to the bereaved children and pray the heavenly Father to comfort them in their loss and loneliness.

In behalf of the Ladies' Sewing Society,  
MABELLE E. COON,  
MRS. A. L. DAVIS,  
*Committee.*

**RESOLUTIONS OF RESPECT**

WHEREAS, Our heavenly Father has once again entered our ranks and taken to himself our faithful sister and co-worker, Mrs. Estelle H. Walsworth, therefore be it

*Resolved*, That while we mourn our loss, we lift our hearts to God in thankfulness for the noble life she lived, and for her worthy example of Christian living. We realize that our church and society have lost a valuable member, one who has been an active and efficient worker—ever ready and willing to do her work well.

*Resolved*, That we extend our heartfelt sympathy to her husband, in his declining years, and also to the children who so faithfully cared for her during her last sickness.

No one hears the door that opens  
When they pass beyond our call;  
Soft as loosened leaves of roses  
One by one, our loved ones fall.

*Resolved*, That a copy of these resolutions be presented to the family, a copy be sent to the SABBATH RECORDER for publication, and one placed on the records of the Sabbath school.

Mrs. D. S. GURLEY,  
Mrs. ANNA GREEN,  
Mrs. H. D. GURLEY,  
*Committee.*

Adams Center, N. Y.  
April 28, 1922.

"When the mother takes her baby up in her arms, and cuddles him close, and loves him hard, it is not a mere gesture, nor an empty impulse; it is something far profounder; for she is pouring from the fountain of her spirit great streams of electric power into his little soul. She is charging his subconscious life with the magnetism of the greatest known force on earth—love."

"The sun of righteousness can neither warm nor light the soul that persists in living in the caves of sin."

**YOUNG PEOPLE'S WORK**

MRS. RUBY COON BABCOCK  
R. F. D. 5, Box 73, Battle Creek, Mich.  
Contributing Editor

**WHAT CHRISTIAN ENDEAVOR DOES FOR ME**

MARY LOU OGDEN

Christian Endeavor Topic for Sabbath Day  
May 20, 1922

DAILY READINGS

- Sunday—Crystallizes my ideals (Heb. 12: 1-4)
- Monday—Leads me to confess Christ (1 John 4: 1-6, 15)
- Tuesday—Pledges me to strive (Ps. 103: 17-22)
- Wednesday—Trains me to service (Mark 1: 16-20)
- Thursday—Provides scope for talent (1 Cor. 12: 1-13)
- Friday—Enlarges Christian fellowship (Eph. 3: 14-21)
- Sabbath Day—Topic, What Christian Endeavor does for me (Matt. 25: 14-30). (Union meeting with the Intermediates)

PLANS FOR THE MEETING

This should be a young men's meeting and a young women's meeting to which the Intermediate boys invite the men members of the Young People's society, and the Intermediate girls invite the young ladies, each with a special invitation. The meeting should be divided into a group for the young men and one for the young ladies with a special program that touches the interests of each. It should be arranged to use two different rooms for the first part of the meeting, and have both groups come together for a ten-minute praise service at the close. All the details for these two group meetings should be carefully planned in advance.

The leaders for the discussions should be representatives from both societies who will work together. They will prepare the list of topics to be discussed and see that each speaker has something of interest to present. The devotionals should be conducted by joint representatives and it will be a good time for the two music committees to prepare special musical numbers.

The pledge should be given a conspicuous place in the program, either to be read by some one or repeated in concert by the whole society. This might well come

at the beginning or close of the praise service.

SUGGESTIVE THOUGHTS FOR DISCUSSION  
*Christian Endeavor and the individual member.*

(1) It establishes a vital relationship with Christ, through trusting in his strength and daily communion with him in prayer and meditation. "It is a great declaration with which the pledge begins, a declaration of dependence on God. . . . The word 'trusting' is a present participle, expressing not a transaction which has ended, but an act which is ever repeated."—Rev. Charles E. Jefferson.

(2) It develops initiative and gives us the proper means for directing our energies by doing "whatever He would have me do." "Whatever" is like the standard yardstick and the standard weights and measures by which all others are tested. Are we in doubt regarding what is our duty as an individual? "Whatever Christ", settles it."—William Shaw.

(3) It gives us training in expression and thus builds character. "A man is what he thinks and does." "This feature of the Christian Endeavor pledge, 'throughout my whole life', is of incalculable value in the promotion of steadiness of movement and in the development of moral and spiritual strength."—Rev. B. B. Tyler, D. D.

*Christian Endeavor and the church.*

(1) It puts upon the members something definite to do in the service of the church through the organization of its committees.

(2) It trains leaders for the carrying forth of the mission of the gospel. "Christian Endeavor affords an opportunity for leadership. Many missionaries and ministers have learned the secret in the society and tested out their powers."—Anon.

(3) It directly aids in the support of the church activities through the promise to support its services. "It exercises the Endeavorer in the gift of testimony, of witness-bearing for Christ. A witnessing church will be a praying church and a praying church will be a witnessing church. To train the young people of the societies as witnesses is important beyond measure."—Rev. Francis E. Clark.

(4) It aids in the financial support of the church by training in systematic giving.

This habit formed through the Tenth Legion insures faithfulness in stewardship.

#### *Christian Endeavor and the world.*

(1) It joins the followers of Christ in all Christian lands and many heathen countries into one large fellowship. Thus we are all working for the accomplishment of one great end. "Christian Endeavor has given an impulse to organization of young people for service throughout the world, and has increased interest in the word of God."—M. Rhodes.

(2) It makes the best friends for us and we can always rely upon the quality of these friendships. "In a lonely world Christian Endeavor makes the best kind of friends for us. Youth spent among frequenters of dance-hall and pool-room."

(3) It teaches us the facts about foreign lands through the mission study classes. It brings to us the world vision of Christian service.

What specific good has come to you through Christian Endeavor?

What are some true Christian Endeavor ideals for boys and girls?

In what ways do we serve Christ in our society work?

What are reasonable excuses that we can offer for not doing our duty on a committee?

What are reasonable excuses for not taking part in meeting?

In what way do our actions reflect the way in which we keep our pledge?

Would you exchange your Christian Endeavor friendships for any other class of people that you may know?

This week, May 20, is a busy one for Christian Endeavorers. The topic, "What Christian Endeavor does for me", is worthy our best consideration. Miss Ogden has arranged the topic for a union meeting of Intermediates and Seniors. With a little adaptation it may be used for Juniors and Seniors or for all three societies, if you are so fortunate as to have three.

May 20 is also Sabbath Rally Day. Some time ago the suggestion was made that the young people study the life and works of Dr. Abram Herbert Lewis. This topic also is worthy our best consideration. Ac-

cordingly a few suggestions are given for such a meeting, making it also a union meeting. Just how the two programs will be combined or adjusted is a matter for individual choice.

Material for the biographical topics suggested may be found in Doctor Gardiner's book, "Abram Herbert Lewis, D. D., LL. D.—A Biographical Sketch". I hope each society will have a copy of this book for reference. A brief sketch of Doctor Lewis' life, taken from this book, is given in this department for the benefit of any who can not secure a copy of the book. R. C. B.

### SUGGESTIONS FOR SABBATH RALLY DAY PROGRAM

Choose Sabbath songs. If possible sing those written by Seventh Day Baptists.

Give the children a part in the Bible readings and in repeating the Fourth Commandment. (Bible references, Isa. 58 and Ezek. 3: 17-21.)

Sketch the life of Doctor Lewis in brief talks (about two minutes) from these topics: his childhood; his school life; his pastorates; his Sabbath Reform work; his writings. If desired, and there is time, brief descriptions of some of his books may be given, or selections read from them.

Give time for an open discussion of the need of Sabbath Reform work and how it can best be carried on, locally or by the denomination.

### DR. ABRAM HERBERT LEWIS

(Notes from "Abram Herbert Lewis, D. D., LL. D.—A Biographical Sketch")

#### HIS CHILDHOOD

Abram Herbert Lewis was born November 17, 1836, in a country home, about two miles east from Skaneateles Lake in the town of Scott, N. Y. His father was Datus Ensign Lewis and his mother was Tacy Wells Maxson. He was named after his great grandfather, who was a captain in the Revolutionary War.

The surroundings of his country home developed in him a strong love of nature, and without doubt contributed much to the fund of illustrations and anecdotes which later helped to make him so powerful in his public work.

He began to attend the public school when about four years old, but soon showed signs

of over study and by the middle of his ninth year suffered a severe illness, with congestion of the brain.

He has said that he could scarcely remember a time when he did not think on religious subjects, as his parents were both active workers in the church, his father having been licensed to preach.

In the winter of 1844-45, there was a great revival in Scott. Elder John Greene, assisting the pastor, Elder Russel G. Burdick, in a series of meetings. Being well prepared by his home training for such an experience, Herbert "came out in religion", as the people of that time expressed it, during these meetings. Because some thought him too young, he was not baptized until November 29, 1845. Of this experience, Doctor Lewis said: "I was extremely happy in that experience and labored earnestly in connection with others to induce my schoolmates who had not professed faith in Christ, to accept him. The scenes connected with that revival and my union with the church marked an epoch in my life. Without being conscious of it at the time, I have since seen that that experience formed the germ of later desires and efforts."

#### HIS SCHOOL DAYS

In the fall of 1846, Datus Lewis moved with his family to Milton, Wis., traveling by way of the Erie Canal, and the Lakes to Milwaukee, thence by lumber wagon to Milton.

Milton, in those days was just a small village, but Du Lac Academy was there; and Herbert, then ten years old, entered school immediately, paying his tuition by building fires and doing other janitor work.

In the spring, the family joined a party which moved to the extreme northern border of the white settlements in Wisconsin. Here in 1850, the Berlin (Wis.) church was organized.

In this Seventh Day Baptist community lyceums and literary societies were organized, and though school facilities were poor, Herbert gained much knowledge and developed great proficiency as a public speaker.

When about seventeen years old he passed through a severe struggle against skepticism, brought about by the influence of a brilliant and attractive skeptic, a physician in the place. By the loving and steadying influences of home and church he was saved from spiritual shipwreck; and by the time

he was twenty-one his faith was fully restored.

In June, 1855, he was married to Augusta Johnson, a native of Rhode Island, whose parents had moved to Berlin a few years before. During the following winter they taught a district school near Dartford, Wis., and in the spring entered Ripon (then Brockway) College.

The autumn of 1856 found Mr. Lewis again on the farm, but in the spring of 1859 he entered Milton Academy where he continued as student and assistant teacher until he was graduated from both the normal and classical courses.

In 1859 he was licensed to preach by the Berlin Church, and during his school life at Milton, preached often at Johnstown Center and Rock River.

He was ordained to the ministry in November, 1861, and immediately went to Alfred, N. Y., where he entered the theological course. While there, he wrote many articles for the RECORDER over the name "Gleaner", and assisted in revival meetings at the Hartsville and Second Alfred churches.

As Doctor Lewis neared the end of his school life, his "dominating desire to help the world in some radical and specific way", became stronger and had much to do with drawing him toward Sabbath Reform work.

Early in his studies he discovered that there was very little literature regarding either the history of, or reasons for observing either day, and feeling strongly the need, he determined so far as he might be able "to make such a survey of the historical and theological fields as would cover the entire ground", and not to cease "until all essential facts were collected and all essential principles demonstrated".

(Continued next week)

### C. E. WEEK AT HEBRON, PA.

We did not have any mid-week meetings as so many of our young people are attending high school in town and are home only for week-ends. However we worked during the week, and in Sabbath school, to get Life Work Recruits.

At our regular prayer meeting we had a Birthday meeting. We combined parts of the suggested program sent us by the Young People's Board and the work given on the topic page of the *Christian Endeavor World*.

Our president led the meeting. We had been promised a talk on "The Life Work Recruit Movement" by our pastor, Rev. W. L. Burdick, but he was obliged to be absent because of illness.

We had the standard (Denominational) Mission Social shortly after Christian Endeavor week. It was fine!

Yours loyally,  
LETA BURDICK,  
Corresponding Secretary.

**YOUNG PEOPLE'S BOARD MEETING**

The Young People's Board met in the College Building, April 13, 1922, the meeting being called to order by the President.

Prayer was offered by Mrs. D. B. Coon. Members present: Dr. B. F. Johanson, Mrs. Frances Babcock, Mrs. Ruby Babcock, Mrs. D. B. Coon, Mr. E. H. Clarke, Dr. W. B. Lewis, Miss Marjorie Willis.

Visitors present: Rev. D. Burdett Coon. The report of the Corresponding Secretary was read and approved. The report follows:

Number of letters written, 25. Correspondence has been received from Rev. William Burdick, Elmer Hunting, Rev. E. M. Holston, Rev. E. A. Witter, Miss Margaret Stillman, Rev. A. L. Davis, Miss Elizabeth Hiscox, Mrs. Isabella B. Allen, Miss Fucia F. Randolph, Miss Clara Lewis, Miss Hazel Langworthy, Miss Marjorie Burdick.

The following Life Work Recruits cards have been received: Plainfield, 19; Hebron, 11; Nortonville, 6; North Loup, 26; Alfred, 34; Salem, 21; De Ruyter, 14; Battle Creek, 25; Belzoni, 5; Gentry, 12; Welton, 7; Hammond, 5; Adams Center, 9; Berlin, 10; Dunellen, 35.

FRANCES FERRILL BABCOCK,  
Secretary.

Extracts from letters were read from field workers Fucia F. Randolph, Margaret Stillman, Clara Lewis, Isabella Allen, Hazel Langworthy, Marjorie Burdick, Rev. E. M. Holston.

The report of the Treasurer was approved, as follows:

**TREASURER'S REPORT FOR QUARTER ENDING MARCH 31, 1922**

E. H. CLARKE, Treasurer,  
In account with

**THE YOUNG PEOPLE'S BOARD**

Dr.

Amount on hand, January 1 .....	\$508 33
Conference Treasurer, January 31, 1922	150 63
Conference Treasurer, for Adams Center	17 00
For Missionary Fund, Elrene Crandall ..	1 00
First Hebron Christian Endeavor .....	13 00

Conference Treasurer, February 28, 1922	87 80
Conference Treasurer, March 31, 1922...	42 20
	<u>\$819 96</u>

*Cr.*

Corresponding Secretary's Supplies .....	\$ 15 00
E. M. Holston, salary and expenses .....	222 21
Mimeographing .....	10 00
Special Missionary fund .....	1 00
Fouke School .....	200 00
Conference refund .....	11 89
Balance on hand, March 31, 1922 .....	359 86
	<u>\$819 96</u>

The Goal Superintendent submitted the following list, giving the goal ratings of the several societies:

Independence .....	380
West Edmeston .....	362½
Milton .....	355
Verona .....	353
Waterford .....	329
Adams Center .....	325
Jackson Center .....	300
Milton Junction .....	294
Hammond .....	279½
Salem .....	260
Fouke .....	257
Alfred .....	254
Battle Creek .....	253
Riverside .....	247
North Loup .....	244
Exeland .....	241
New York City .....	220
Shiloh .....	216
Dunellen .....	201
Walworth .....	200
Ashaway .....	195
Middle Island .....	168
New Auburn .....	167
Nortonville .....	160
Farina .....	156
Welton .....	143¼
<b>Second Alfred</b> .....	143
Albion .....	131
Rockville .....	127
Berlin .....	125
Garwin .....	120
Hebron .....	103
Westerly .....	100
Portville .....	100

A bill for \$5.00 was allowed the Corresponding Secretary for stamps.

Mr. Holston's report of his work on the field was read for consideration, and plans for the future were discussed at length.

The discussion also included the financial conditions at Fouke, particularly the part of the Board in these problems.

Reading and correction of the minutes.  
Adjournment.

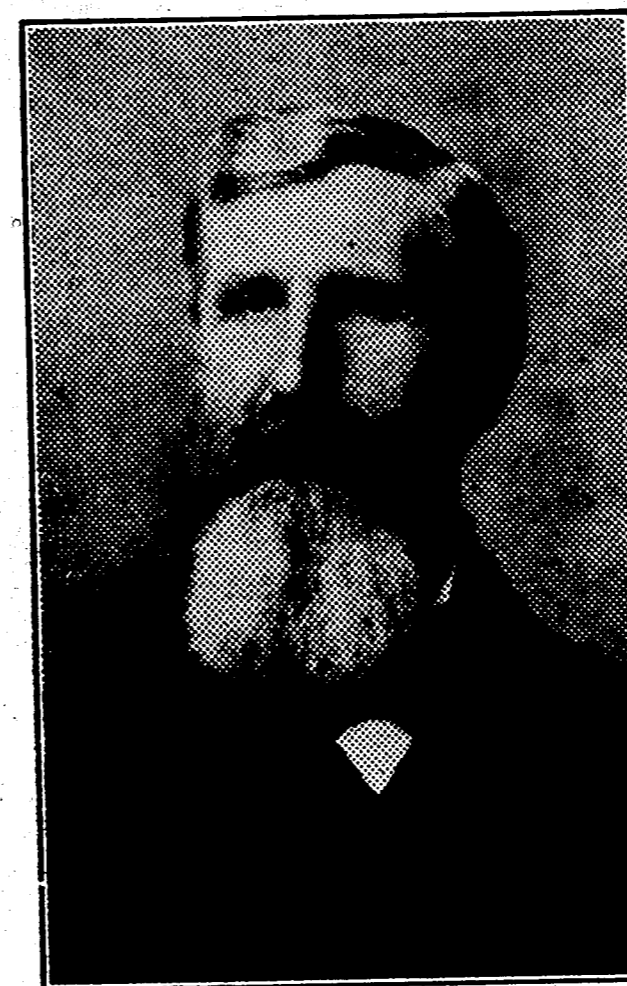
Respectfully submitted,  
MARJORIE WILLIS, Recording Secretary.

**REV. GEORGE W. BURDICK**

August 7, 1846-February 13, 1922

Although I have already written for these columns, February 20, 1922, a few words of appreciation for my uncle, Rev. George W. Burdick, and although quite a complete obituary article by his pastor was published, March 13, 1922, yet I wanted to see his picture in the pages of the SABBATH RECORDER, the paper he thought so much of and to which he was always so loyal. And so I have secured from the family the cut which is shown here.

As a lad I lived in his home, working



on the farm, at Utica, Wis. I remember when he made the trip as delegate to the six associations in 1880. I remember on his return his comments on the places he visited and the people he met. I remember his mention of special liking for the man who was then pastor of the church at Shiloh, N. J.

Shortly after this he was called to Little Genesee. Here ten years later, in 1890, I visited the family. In fact I have been in his home in all the pastorates he has held; and I have been in the homes of the people of the churches and communities while he was pastor, and often after he had gone to service elsewhere. And what I want to bear testimony to in just four words is this: *Everybody everywhere loved him.*

Especially was he loved by his ten nephews and ten nieces who survive him: Fred, Grant, Det, Will, Velle, Orson, Edwin, George, Ralph, Fay, Lillie, Nanie, Laura, Ina, Pearl, Mary, Frances, Grace, Ruth and Rachel.

E. S.

**A PLAN FOR ORGANIC UNITY UNDER THE NAME OF "THE UNITED CHURCHES OF THE UNITED STATES"**

E. B. SANFORD, D. D.

I have read with deep interest an article in the *Congregationalist*, by my esteemed friend Dr. Frank K. Sanders, of New York, regarding a Plan, which has for its goal the organization of an officially representative body, linking together the Protestant denominational forces of our country under the name of "The United Churches of the United States". With the ideals suggested in this article I am in full sympathy. The "organic union" found in the intercessory prayer of our Divine Redeemer; the parable of the sheep-fold; and the twelfth chapter of Paul's first letter to the church in Corinth, has been, and is, the dream of my life.

For what I deem, however, good and sufficient reasons the plan advocated by Doctor Sanders, and those in sympathy with him, I can but think uncalled for at the present time and devisive rather than helpful to the cause of Christian unity in the United States. Briefly these reasons are as follows:

(1) In 1905, after long preliminary correspondence, three hundred delegates, officially appointed by the highest judicatories of thirty denominations, representing the larger part of our American Protestant church membership, met in Carnegie Hall, New York City. As a result of five days of earnest deliberation they adopted, with one dissenting vote, the constitution of the "Federal Council of the Churches of Christ in America". This constitution was sent to the constituent bodies, represented in the New York Conference, for ratification. Their action was unanimously favorable and the organization of this great Council was completed at Witherspoon Hall, Philadelphia, in December, 1908. Since its founding the Federal Council of the Churches has taken deep root and has secured an increasing support on the part of the denominations in its fellowship and received the endorse-

ment and aid of able leaders both lay and clerical. The record of its work and achievements has no parallel in the history of Protestant Christianity as illustrating cooperative and united effort in matters of common interest and responsibility.

(2) Doctor Sanders in his reference to the Federal Council of the Churches says, "It is essentially an investigating body. . . . its function is to develop an intelligent attitude toward the problems which confront the churches and to persuade its constituents to various sorts of united action. In the judgment of wise and thoughtful men generally the Federal Council had better retain its present character, becoming in no respect a legislative body." This statement, regarding the function of the Council, is news to some of us who are familiar with its history. A booklet has been recently published entitled, "Christian Unity at Work, What the Federal Council Is and Does". A request sent, by any reader of this paper, to the office of the Federal Council, 105 East Twenty-second Street, New York City, will bring this interesting story to them. I advise you to send for it.

(3) Doctor Sanders says the Federal Council "can take no legislative action whatever". This is indeed news to some of its founders. The constitution reads (paragraph 4), "This Federal Council shall have *no authority* over the constituent bodies adhering to it" but the object of the Council, as stated in the constitution is (1) "To express the fellowship and catholic unity of the Christian Church. (2) To bring the Christian bodies of America into united service for Christ and the world. (3) To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches. (4) To secure a larger combined influence for the churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life. (5) To assist in the organization of local branches of the Federal Council to promote its aims in their communities." This is a large program of a somewhat legislative character. So successfully has the Council promoted its great work, that last year the denominations in its fellowship,

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For particulars write

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

## "THE JEW: HIS PAST, PRESENT AND FUTURE"

REV. SAMUEL R. WHEELER

Rev. Robert Karr, pastor of the Presbyterian Church of Boulder, Colo., while holding night meetings, announced that his subject on a certain night would be: "The Jew: His Past, Present and Future". The result was a large congregation, with many Jews present for whom seats had been reserved. The scholarly address was listened to with great interest; for the people were anxious to hear what the minister might say concerning the Jews. The Boulder *News-Herald* of April 7, reported his address, in part, as follows:

We have a people as our guests of honor tonight, who amid all civilizations, under varying conditions and under all kinds of governments, have existed as a distinct people, observed their habits and customs and have given to the world more than any other nation. The golden age of Israel's glory was long before the palmy days of Greece and Rome. They had a literature before other nations had letters, and their literature was inspired of God and was more widely diffused than any other literature. The nations that opposed them are today but little more than a memory.

"No nation can boast of so many evidences of the Divine Presence as the Jews. They were led and fed and delivered in miraculous ways. They have given to the world great leaders in religion, statesmanship, prophecy and finance. Their preservation can be accounted for in but one way and that is due to the fact that God had and still has a distinct work for them to do. They were preserved to teach the world monotheism. All about them were polytheists, pantheists and idolaters. It was their special honor to preserve a record of God's deeds, as recorded in the Holy Scriptures for every writer of the entire sixty-six books of the Bible was a Jew, or Shemite.

"God gave them peculiar favor because it was through them that he was to give to the world a Savior. They were to save the world from putrefaction; for all that we enjoy today we enjoy because of our religious privileges and Jesus made the statement that 'Salvation is of the Jews.'"

For ten minutes Reverend Mr. Karr traced the history of the Jew from the time that God called Abraham, to the birth of Christ, touching merely the outstanding points such as their bondage, wilderness wanderings, rule of the Judges, selection of Saul, David and Solomon as kings, the division of the kingdom, the carrying away of the ten tribes by Assyrians, the destructions of Jerusalem by Nebuchadnezzar in B. C. 587, and the ushering in of the "Times of the Gentiles." He mentioned also the desecration of the Temple by Antiochus Epiphanes and the rebellion under the brave Maccabees, and how the world was looking for the coming of the Messiah who was to be "The Consolation of Israel."

out of their official treasuries, and aided by the gifts of generous laymen in all the churches, placed in the Council's treasury, over a quarter of a million of dollars. Under the constitution of the Council, since 1905, in all of its quadrennial sessions, the delegates officially appointed by the highest judicatories of the constituent bodies have carefully scrutinized its work and plans and authorized its Executive Committee to carry forward its activities in the name and in behalf of all the Protestant churches of the United States. The Executive Committee meets annually and appoints a smaller administration committee that meets frequently at the New York office. The executive secretaries are elected by the Executive Committee and they decide the amount of salaries and tenure of office. Lastly, I respectfully submit the fact that the constitution of the Federal Council provides (Section 11) that "it may be altered or amended by a majority vote of the members, followed by a majority vote of the representatives of the several constituent bodies and voting separately."

The ideal and name, "The United Churches of Christ in America" is not a new one. An appeal in this direction, and for this name, has been made at quadrennial sessions of the Federal Council. Is it wise or best, in view of the facts I have stated, to organize another officially delegated body in the interest of church unity and church federation? An organization that would, of necessity, duplicate the work of the Federal Council of the Churches and appeal to the same constituency for the financial support of its office and secretarial force. Let Doctor Sanders and his friends give their hearty support to the Federal Council, with its privilege, that every man of influence has, of lifting up his standard of ideals and stating the goal they may deem desirable to reach. While the Council during the next two years moves forward under the presidency of Dr. Robert E. Speer, and the alert executive secretaryship of Doctor Macfarland, there is opportunity for full discussion of the great cause of church unity. The constitution of the Council, as I have pointed out, provides for any change in its corporate name or aims. Meanwhile let us all labor and pray that our Protestant Evangelical churches may more and more become "The United Churches of these United States".



Under the present times the speaker gave a hurried review of what the Jew has suffered, beginning with the reign of Nero, followed by Vespasian, the destruction of Jerusalem under Titus, the further work of Hadrian, their extreme persecution under Constantine and the gloom that fell upon them during the time of the Crusades. He pictured their banishment from England, France, Germany and Spain, describing the means of torture and the way money was extracted from them, and said that the new day of peace for the Sons of Abraham was when England, in 1753, passed her "naturalization bill," and best of all in 1776 when the Declaration of Independence was signed and the oppressed Jew was privileged to make his home in this land of great opportunities. During all these years the Jew has been sustained by his national laws and his national hope, that darkness might be dispelled by the coming of the Messiah.

As to their future, Reverend Mr. Karr quoted two or three prophecies showing that when the Lord Jesus Christ comes the second time that he will not be rejected as he was at his first coming, but that the Jews will look upon him whom they pierced, and that the waste cities shall be rebuilt, they shall again have a center from which to direct their activities. They will return, not all of them, to Jerusalem, unconverted, and Christ shall plant his feet upon the Mount of Olives, and a nation shall be born in a day, and this people who today do not have a country will become the enthusiastic evangelistic people, and the nations of the earth will be literally blest

through the Jews, who shall look upon him whom they pierced and mourn.

Yes, Brother Karr, your clear address to the Jews is very interesting to Seventh Day Baptists. As surely as the Jews were the only people to recognize the one almighty God from Abraham to Christ, so surely will they be the "enthusiastic evangelistic people" of the world, after the second coming of Christ. And just as surely will they teach the Seventh-day Sabbath as proclaimed in the Fourth Commandment of the Decalog.

Boulder, Colo.,  
April, 1922.

**AFTER THE DARKNESS, LIGHT**

"Better to hope, tho' the clouds hang low,  
And to keep the eyes still lifted,  
For the sweet blue sky will soon peep through  
When the ominous clouds are rifted.  
There was never a night without a day  
Nor an evening without a morning;  
And the darkest hour, as the proverb goes,  
Is the hour before the dawning."

To show beauty in common things is the work of the rarest tact.—*Walt Whitman.*

**MARRIAGES**

FRISBIE-SCHELLINGER.—At the Seventh Day Baptist parsonage in De Ruyter, May 2, 1922, by Pastor H. R. Crandall, Mr. Mills G. Frisbie, of Scott, N. Y., and Mrs. Lettie B. Schellinger, of Truxton, N. Y.

**DEATHS**

BURDICK.—Harriet Warm was born in England, February 7, 1843, and died February 16, 1922.

On December 25, 1866, she was married to Stephen Burdick. One daughter born to this union died in 1885 at 15 years of age.

Mrs. Burdick was a loyal observer of the Bible Sabbath, and was a faithful worshiper at the Watson Seventh Day Baptist Church for many years. Her husband died about fifteen years ago. She was retiring in disposition but always anxious to be helpful to those around her. An intimate acquaintance said of her: "She was such a good Christian woman." She was for a number of years a member of the home department of the Verona Seventh Day Baptist Sabbath School.

Burial took place on Friday, Rev. Arthur E. Moody, of Watson, officiating at the funeral.

T. J. V. H.

**THE BRIGHTENING WAY**

As I review the years long passed,  
The best of all has been the last.  
Not that my childhood days were sad,  
Or any part of life was bad;  
But, like a spring among the hills—

Creating dancing rippling rills—  
Deepening and broadening as it goes,  
Until into the sea it flows;  
The tributes all along its course  
But clarify and give it force.  
Friendships and books have borne their part,  
Enlarged my mind, possessed my heart;  
Life's cares and toils, its hardships, too,  
All pass alike in glad review.  
Its path has brightened all the way,  
And reached at last the full-orbed day.  
Like rivers broadening as they flow,  
Deep falls and cascades soon outgrow;  
Thus down life's placid stream I float,  
My Master, Captain of the boat.  
And, as I to the haven near,  
Released from care, without a fear,  
Along the shore I see the lights;  
Hear music, foretaste of delights.  
E'erlong I'll join the song of praise,  
Which I have practiced all my days.  
—George L. Gleason.

It is often disconcerting to find how good some folks are who disagree with us. Naturally we are confident they are wrong; but they are more patient than we, more willing to sacrifice themselves, more generous with their money and more like Christ in their spirit. Shall we then wholly judge any person by his creed? Are not one's acts as truly articles of faith as one's words, indeed more truly so? "Inasmuch as ye did it . . . ye did it unto me." The New Testament "believe" can not be limited to an intellectual connotation; character must be the ultimate ground of judgment.—*Robert Freeman.*

"As a rule, the harder one's work and the harder one works to do it, the more enjoyment one gets out of it."

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## SPECIAL NOTICES

Contributions to the work of Miss Marie Jansz in Java will be gladly received and sent to her quarterly by the American Sabbath Tract Society.

FRANK J. HUBBARD, Treasurer, Plainfield, N. J.

The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work of Miss Marie Jansz, of Java, to be sent to her quarterly by the treasurer, S. H. Davis, Westerly, R. I.

The address of all Seventh Day Baptist missionaries in China is U. S. P. O., Box 714, Shanghai, China. Domestic postage rates apply to Shanghai.

The First Seventh Day Baptist Church, of Syracuse, N. Y., holds regular Sabbath services in Yokefellows Room, 3rd floor of Y. M. C. A. Building, 334 Montgomery St. Preaching service at 2.30 p. m. Bible school at 4 p. m. Weekly prayer meeting at 8 p. m. Friday evening at homes of members. A cordial invitation is extended to all. Rev. William Clayton, pastor, 1345 Oak St., Syracuse. Phone James 1082-W. Mrs. Edith Spaide, church clerk, 1100 Cumberland Ave., Syracuse, N. Y.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors.

The Seventh Day Baptist Church of Chicago, holds regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock p. m. Visitors are most cordially welcome.

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42nd Street and Moneta Avenue every Sabbath morning. Preaching at 11 o'clock, followed by the Sabbath school. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. 42d Street.

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible School. Christian Endeavor, Sabbath afternoon, 4 o'clock. Cottage prayer meeting Friday night. Church building, corner Fifth Street and Park Avenue. Rev. E. S. Balenger, Pastor, West Riverside, Cal.

Minneapolis Seventh Day Baptists hold regular services at the homes, at 2.30 p. m., each Sabbath. Rev. Angeline Abbey, 1601 Third Avenue, south, phone Main 3446, leader. Mrs. Wm. Saunders, Robbinsdale, S. S. Superintendent. Visitors cordially welcomed.

The Detroit Seventh Day Baptist Church of Christ holds regular Sabbath services at 2.30 p. m., in Room 402, Y. M. C. A. Building, Fourth floor (elevator), Adams and Witherell Sts. For information concerning mid-week and special services, call Walnut 1886-J. Strangers and visiting brethren are cordially invited to attend these services.

The Seventh Day Baptist Church, of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 10.30 a. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium) 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 198 N. Washington Avenue.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening at 7.30. Visitors are welcome.

The Mill Yard Seventh Day Baptist Church of London, holds a regular Sabbath service at 3 p. m., at Argyle Hall, 105 Seven Sisters' Road. A morning service at 10 o'clock is held, except in July and August, at the home of the pastor, 104 Tollington Park, N. Strangers and visiting brethren are cordially invited to attend these services.

Seventh Day Baptists planning to spend the winter in Florida and who will be in Daytona, are cordially invited to attend the Sabbath school services which are held during the winter season at the several homes of members.

## THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor

Lucius P. Burch, Business Manager

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## Sabbath School. Lesson VIII.—May 20, 1922

HILKIAH'S GREAT DISCOVERY

2 Chron. 34: 14-23

*Golden Text.*—"Thy word is a lamp unto my feet, And light unto my path." Psalm 119: 105

DAILY READINGS

May 14—2 Chron. 34: 1-7. Cleansing the Land

May 15—2 Chron. 34: 8-13. Repairing the Temple

May 16—2 Chron. 34: 14-21. Hilkiah's Great Discovery

May 17—2 Chron. 34: 22-28. The Message of the Word

May 18—2 Chron. 34: 29-33. The Word Obeyed

May 19—2 Tim. 1-15. Teaching the Word

May 20—Psalm 19: 7-14. The Priceless Word of God.

(For Lesson Notes, see *Helping Hand*)

"The power of God is manifested through those who have faith in God and who are willing to be used of God."

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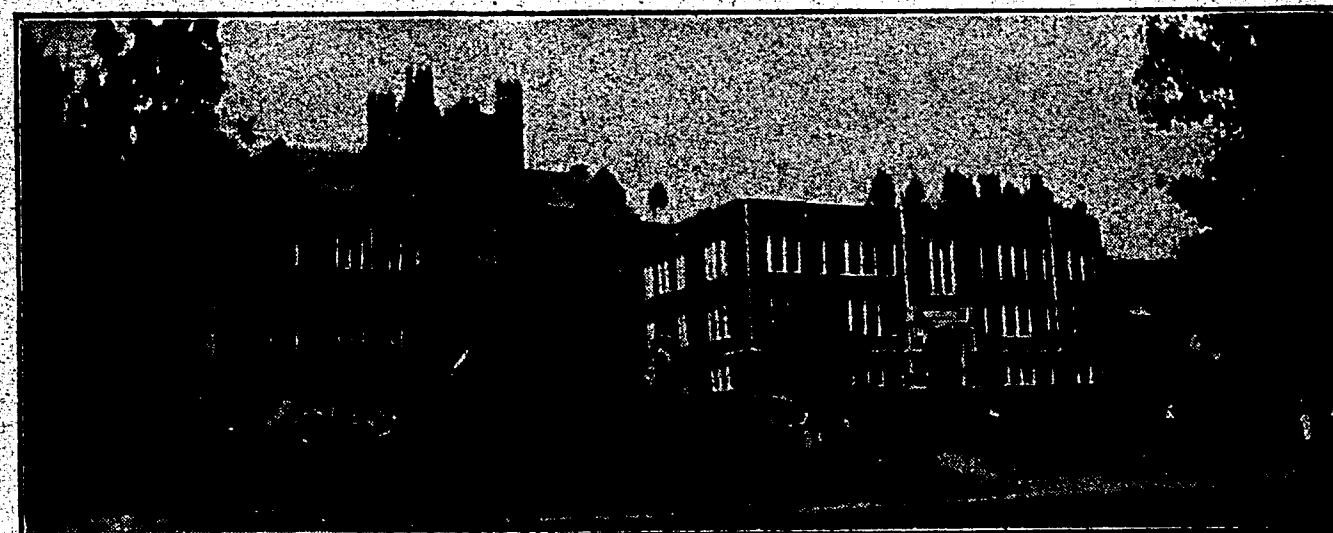
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# The Sabbath Recorder

Let every American, every lover of liberty, every well wisher to his posterity, swear by the blood of the Revolution never to violate in the least particular the laws of the country, and never to tolerate their violation by others. As the patriots of Seventy-six did to the support of the Declaration of Independence, so to the support of the Constitution and laws let every American pledge his life, his property, and his sacred honor. Let every man remember that to violate the law is to trample on the blood of his father, and to tear the charter of his own and his children's liberty. Let reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap; let it be taught in the schools, the seminaries, and in the colleges; let it be written in primers, in spelling books and almanacs; let it be preached from the pulpit, proclaimed in the legislative halls and enforced in courts of justice. In short, let it become the political religion of the nation.—Abraham Lincoln.

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