DO YOU KNOW that the Board of Directors of the American Sabbath Tract Society have adopted a plan whereby you can give them your money in trust and they will pay you, or some person you may designate, a stated income each year for life?

The rate of income is as follows:

- Persons 40 to 50 years old: 5%
- Persons 51 to 60 years old: 6%
- Persons 61 to 70 years old: 7%
- Persons 71 to 80 years old: 8%
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At death the principal of the gift, less excess interest, remains a memorial to the giver in the permanent fund of the Tract Society.

WHY WORRY ABOUT YOUR INCOME, ASSURE IT! CREATE A MEMORIAL!

F. J. HUBBARD, Treas. Plainfield, N. J.
THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held at Shiloh, N. J., August 29, 1921.

President—Rev. Clayton A. Burdick, Westerly, R. I.
Vice-Presidents—William C. Hubbard, Plainfield, N. J.; Secretary—Rev. E. M. Holston, Milton, Wis.; Treasurer—Rev. F. Randolph, Vanderpool, N. J.; Gifts for all Denominational Interests solicited.

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

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For one year—Rev. Clayton A. Burdick, Westerly, R. I.; Benjamin R. Ingersoll, Battle Creek, Mich.; Locust D. Van Wyck, Alfred, N. Y.

AMERICAN SABBATH TRACT SOCIETY

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THE SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE


THE SEVENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

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

The Seventy Day Baptist Education Society solicits gifts and bequests for these denominational colleges.
reply in itself that stirs one to action; but when one recognizes the warmth of comradeship, the sympathy, the love that exists between the two writers, then it is that our heart glows within us, and we are made happy by the charming regard each has for the other. To observe this spirit of fellow feeling, kindly consideration, and affectionate solicitude between man and man is beneficial to all mankind. If there were more of this spirit in active operation in the world today, it would go far to lighten the loads of those who, at times, feel bowed down with the burdens and responsibilities of their work.

Our friend has struck the keynote here, which, if caught by every one, would soon set the whole world to singing a new song. It would be the true song of peace and good will toward men. The more we can cultivate the habit of discerning the spirit of love and fellow feeling behind the written words of any pen, the greater will be the profit to our own hearts from what we read. On the other hand, the more those who lead for better things can manifest a kindly fellow feeling by their words, the surer they are of being heard.

This effort of Grand Army members is most timely. It will surely tell in the quality of citizenship for the next generation. Education for citizenship is an imperative need just now if the near future of America is to be what we all hope it may, when its destinies shall be in the hands of our children.

The American pastor said to his people: “When you think of Mexicans, do not think of a few bandits—think of Christian people like these. The Mexican pastor said in Santa Fe to his congregation: ‘When you think of Americans, do not think of those who oppress you or scorn you—you think of Christians like these.’”

The meeting closed by singing “America,” and the warm-hearted hand-shaking that followed gave evidence to the truth of such feelings as these for cultivating the true American spirit and promoting the brotherhood of man.

“Social Bearing Of Religion” Page our readers will find an excellent practical article, by Dean Paul E. Titsworth, which they cannot afford to miss. The new social order and changed conditions, with their manifold temptations, such as our fathers never knew, are graphically set forth; after which is given the true remedy for the evils which confront us.

**Practical Illustration of True Americanization** March 26 contains a story of a union meeting between an American congregation in Los Angeles, Calif., which may serve as a practical illustration of what might be done to promote the brotherhood feeling between different nationalities in our country.

The American congregation invited the Mexican to a fraternization service in the beautiful church building of the Americans. The acceptance of this invitation was prompt and hearty. The two pastors planned a program together. Two hundred and fifty Mexicans and American guests. A Mexican led recited the Ten Commandments in Spanish. In the songs, Americans sang one stanza and Mexicans the next, alternating in this way through each song. There were addresses, first in English and then in Spanish. Warm hearted enthusiasm sprang up spontaneously and applause was frequent.

**Little Flag Book Number Three** We have just received a copy of Little Flag Book Number Three, compiled by Patriotic Instructor, Hosea W. Root, of Wisconsin. It is an attractive magazine of one hundred pages, including the covers, designed to aid in the work of patriotic instruction in the schools and homes of the country.

**The Sabbath Recorder** The Grand Army of the Republic in Wisconsin is doing a good work for the education of young people in Americanism. The proper Americanization of the thousands—may we not say, millions—of foreign born in America will never be achieved in any haphazard way. There must be some systematic method of careful instruction in the principles of our government, and in the blessings offered by our free institutions, if love of country is to become prominent in the hearts of the mixed multitude now knocking at our schoolroom doors.

The patriotic flag-talks by Brother Root and his coworkers among the school children of the land; the stories of noble deeds in war times; instruction about the flag and its meaning; excellent programs for Memorial and Flag Days; and the patriotic songs found in these little books must tell for good wherever crowds of children listen to the teachings, join in flag-drills, and unite in singing the songs.

This effort of Grand Army members is most timely. It will surely tell in the quality of citizenship for the next generation. Education for citizenship is an imperative need just now if the near future of America is to be what we all hope it may, when its destinies shall be in the hands of our children.

**The Sabbath Recorder**

**Anniversary of the Birth of Robert E. Speer, Of Religious Liberty** president of the Federal Council, calls attention of the church to the fact that April 18 will be the four hundredth anniversary of the "birth movement of civil and religious liberty", when Martin Luther, before the Diet of Worms, said: “Here I stand, I can not do otherwise. God help me. Amen.”

Mr. Speer suggests that in all churches of Christ in America, on Sunday, April 17, appropriate recognition of the anniversary of the Diet of Worms be given together with its significant lessons for our own day. Of course, Sabbath Day, April 16, would be the appropriate day for all Sabbath-keeping churches.

Luther’s fearless words before Charles V and his council are called to mind in Mr. Speer’s letter, and ministers are urged to speak of the results which have come from them. He would have special emphasis given anew to the doctrine of “justification by faith, obedience to Jesus Christ the sole Lord of the conscience, the freedom and responsibility of the individual soul, the right of every man to access to the Bible in his own tongue, and the doctrine of loyalty to the living God, our only king”.

We heartily approve of the suggestion to emphasize all these excellent steps in the Reformation by which Christianly threw off the Roman Catholic yoke of bondage, and will join heart and hand in exalting them. At the same time we can but regret that Luther and his followers did not complete the Reformation by a return to the Sabbath of Christ, instead of clinging to Rome’s “venerable day of the sun”.

**Pastoral Changes** Our readers will see by the Home News in this Recorder that North Lup, Neb., Church is called upon to give up its pastor, Rev. Alva L. Davis, who accepts a call to the pastorate of the First Presbyterian Church at Ashaway, R. I.

Brother Claud Hill, also of North Lup Church, has decided to enter the ministry and has gone to be pastor of the Welton, Iowa, Church.

Ellis B. Lewis, son of Elder Robert Lewis, of Stone Fort, Ill., has also entered the ministry and is now serving his home church as pastor.

Rev. Gideon H. F. Randolph, who has for some time been resting at Alfrad, N. Y., after years of faithful service, is again able to take up the pastorate at Middle Island, W. Va., on April 1. In these changes, three churches are supplied with pastors without robbing any pulpit.

“There is not a nook in all the world that does not need the sunshine.”
AN IMPORTANT LETTER FROM CHINA

My dear Dr. Gardiner:

For some years it has been the custom of our China Mission to hold a mission meeting once each month, after which all members of the body, in China and elsewhere, with headquarters in America. In each of these branches of the great business, are representatives who are spending their lives in conducting the important work entrusted to them. They are permitted to return home for annual or semi-annual intervals for consultation, encouragement, preparation for future service; to report progress or failure, conditions, needs, and to await further directions. The foreign agent needs, too, definite time for rest and upbuilding after the long, enervating strain of climate and life in a country more or less different from one's own. These representatives have been in touch with the home head office and progress as related to the important work in which they are acting for the head office. They know the needs of their particular branch; they are acquainted with what headquarters needs to know to properly direct it. They have kept at hand extensive information on which the branch must be conversant if it would continue its foreign branches. When the time comes for the annual meeting of the share-holders in this great concern, it is of great advantage to have the representatives present to report to headquarters the whole of their work for the year, the general condition of the foreign field, and the progress of the work of the Seventh Day Baptist Mission in China.

It is not the intention to burden our correspondents with a lot of statistics, but it is the purpose of this letter to give our friends in America a view of the whole problem, the entire situation, the mighty undertaking, and then our part in it all: a view which we who are always here can not fully get. We need the counsel and sympathy and help which such a representative would bring. We need it more than we can say, and we are looking forward to a realization of our hopes in this direction. Still further, be it noted that the person who makes a fairly reasonable visit in point of time will go home with fresh impressions of general life in a foreign land ready to give expression to things which become so commonplace to one who spends a life time here that he often fails to carry them home. Finally, it should be remembered that the person who visits a field like this, will need to bear the same person as he was before. His sympathetic understanding of any situation which may come up will be at the disposal of the home constituency to fall back upon for interpretation of whatever problems may come up in that area, and for advice and counsel in their solution.

In talking upon this subject with a member of another Seventh Day Mission, I inquired their present policy. The reply was, "We have two secretaries from home nearly all the time now on some foreign field, as we consider it essential to keep people at home informed of continually changing conditions and needs in order that adequate interest and backing may be forthcoming." Missionaries from that denomination are of course frequently going home on furlough, too.

In general, I have not yet been able to find a denomination other than our own, which does not at various times send out a representative from home to learn as much as possible of the church's task here, and with a sympathetic understanding try to interpret it to the people in whose stead they are sent.

Another suggestion in criticism of the proposed plan which has come to our attention, is that we, the missionaries, might not welcome such a guest; that we might consider it standing on "our" work as it were. Imagine it! Imagine a bookkeeper in a grocery store doing such a poor job at bookkeeping that he would be afraid to have the boss come around and look over the books in his own business. That does not at all imply that our work is perfect, nor that help is not supplied, nor that we are "sufficient for the occasion" but it is "our work", exclusively. In this great business for the King whose ambassadors we are, we strongly feel the need of an opportunity for consultation with special messengers sent out to the field of action, there, each in the light of the viewpoint of the other, to face together a critical situation, where adequate advancement and worthy undertaking must be planned for, if we would continue this branch of the great undertaking—the business of the King.

Very sincerely yours,

Mary R. Davis.

Shanghai, China,
February the twenty-seventh.

No, we have to do common things if we are going to be disciples of the Lord, because the Lord loves to come to us when we are working. When we leave all the exceptional things and go back to ordinary things, I am certain the Lord will be there as well—J. H. Jewett.

"If there is to be any valid sacrifice for sin, man cannot offer it: God must somehow provide it himself."
THE SABBATH RECODER

THE LORD'S SUPPER—ITS REAL SIGNIFICANCE

CHAPLAIN GEORGE C. TENNEY

The Sabbath-school lesson for March 12 was on the "Lord's Supper," following the text of Matthew 26: 17-30. To my mind the lesson has a wider and deeper significance than we are apt to attach to it. It was a solemn occasion, the "hour had now come," Jesus was entering into deep shadows with which his approaching ordeal was overcast. The price of his betrayal had already been paid, and trusting in the innocent and unsuspecting ignorance of his victim in whose love he had been nourished for three years, the traitor was sharing with him that solemn meal, the last passover. Jesus was not taken unawares. He had known all along the character of the man he was befriending. Although he had said long before this, "Have not I chosen you twelve, and one of you is a devil?" yet he had so carefully shielded him from suspicion that when he announced with startling force, "one of you shall betray me," not one of the company suspected who it might be. Why did Jesus permit this man to be harbored and trusted amongst his most intimate companions? We can only 'really answer: It is just like him. He gives to every man a chance, to the false as well as to the true. He loves men in spite of their unloveliness. His compassion never fails. Jesus never cast any one out of his presence. He retained this man until all sophistry was, and the devil himself has said long before this, "Except ye eat the bread of life, ye shall not have life in you." His critics raised a clamor, "How can this man give us his flesh to eat?" Even many of the disciples were shocked, and turned back and walked no more with him. This an hard saying, who would hear it?" He must be insane. We can not follow such teachings. Peter refused to go back and spoke for others, who, like himself, could not then understand the meaning of those teachings, but they were convinced that these were "the words of eternal life" and waited for the explanation. To us the meaning of those words may be more or less mystical, but back of the mysticism stands Jesus Christ who spoke them and in him. Back of all our blessings is the one great truth, "Christ, the power of God, and the wisdom of God." We have no reason to think that the bread he took from the table was essentially different from other bread. It was the paschal bread, to be sure, but its elements were identical with others in which the people ate every day. It had life in it, and that is the essential element of all bread. It was capable of nourishing their bodies, it contained that of which their bodies were composed. The work of transfiguration and transmutation from the earthly and material to the mental, physical and spiritual is always going on through the medium of food and drink. Up to the present date human skill or wisdom cannot produce a single particle of food having life-giving qualities. Men study assimilation and metabolism and discover the agencies and describe the processes in a vague way, but the vital acts by which potatoes, bread, fruits and other wholesome foods are converted into sentient tissue, into active muscle, blood and brain is not understood. The secret remains with God. If we look at a plain potato and ask, Can it be possible that if I eat this potato it will tomorrow be part of me doing my thinking, acting and talking? The idea would appear absurd but for the demonstrations we have had. We do not understand it, but we do not scoff at it. We may ask with the apostle John 6: 32, "How can these things be?" But with the query comes back the ready answer of the angel, "No word of God is void of power." The old saying that "bread is the staff of life" is not strictly true. The staff of life is the word of God. By that alone shall men live. The bread which be made of chalk were not that God's word has planted life in the bread. Back of the bread is the Word of Life, and Jesus Christ is that Word of Life. See John 1: 1, 2. Every particle of nutrition comes directly from him. And this is true in physical, mental and spiritual life. "In him we live and move and have our being." The bread on our communion tables is not in its essential qualities different from that which we have on our home tables. That is, our daily bread is as truly the body of Christ as is the bread of the eucharist. Accordingly, every meal is a sacrament if in it we are able to "discern our Lord's body." That meal may be the fruits and their juices. Jesus gave his life for us all, Calvary, and he is continually giving it to us. It flows from the throne of God, a great river flowing over the world and the invitation is to drink and live. It is literally true that

"Moment by moment I'm kept in his love; Moment by moment I've life from above." Christians have their communion seasons when they meet to celebrate his death till he come. But the bread, as broken, signifies his death, his broken body, while the bread itself speaks of life. The constant supply of himself to our hungering bodies and souls is the way in which his body becomes to us "meat indeed and his blood (life) drink indeed." And these considerations should give to the acts of eating and drinking a more sacred significance than is usually attached to them. We should assemble at our tables with a sense of the apostolic injunction upon us: "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." Many articles found upon the average table do not represent our Lord's body. They have no life in them, on the contrary they contain the elements of disease and death. They would not support life or impart health, but the very-opposite. They are vicious pervertions. Think of asking the divine blessing upon pickles, mustard, pepper, vinegar, tea, coffee and pork upon which God has pronounced his solemn disapproval. Let us rather see to it that our tables are supplied with food growing out of the ground from which all flesh sprung, which contain the elements of divine life, that life that Jesus Christ gave to us and is seeking to give us through wholesome food and drinks. It is upon such food that we can ask the divine blessings and from which we derive not only natural strength but spiritual life as well.

With these thoughts in our minds we can come to our tables, to the communion table also, with thankful hearts realizing the full significance of Jesus' words, "Take, eat, this is my body."
Marlboro (1/4) (4)
Fonka (1/4)
First Brookfield (1/4)
First Hebron (1/4)
Portville (1/4)

(1) Churches which have paid their full quota, on the basis of ten dollars per member, for the Conference year 1919-1920.
(2) Churches which have paid one-half their quota for the Conference year 1919-1920.
(3) Churches which have paid their full quota for the two years beginning July 1, 1919, and ending July 1, 1921.
(4) Churches which have paid one-half their quota for each of the first two Conference years of our Forward Movement, ending July 1, 1921, or for the calendar year 1920.

FORWARD MOVEMENT LITERATURE
REV. AHVA J. C. BOND
Early in the first year's campaign of the Forward Movement the director had published and sent out to the churches a two-color poster. The purpose of this literature was to familiarize the people with the budgets of the various boards. In a graphic way the various items that were to be supported by the one denominational budget were presented to the people. This was a necessary service at that time, and I find these charts still doing service in some churches. The facts which they display are as pertinent for this year as they were for last year. The Commission decided at its meeting in Buffalo in November that new literature should be issued. It seemed to be the prevailing opinion that this literature should set forth the work of the Forward Movement, rather than the budget; that it should be more comprehensive and informing. This matter, therefore, has been given much thought during the three months of my service as director of the movement.

Since the Forward Movement is simply the whole denominational program of Seventh Day Baptists, and since this work is done almost wholly through the boards, it seemed most appropriate that in some special way the work of the various boards be put before the people. This, therefore, has been the purpose in the method pursued. Six leaflets are being published under the one general title: "The Forward Movement Projector." Each leaflet deals with the work of one board, and when all have been received and studied they should give one a fresh vision of the field covered and of the work being done by the denomination. It is our hope that as this literature is distributed it will be given careful perusal, and even some study on the part of the members of our churches.

There will be two methods of distribution. In the first place the "Projector" is to be issued as a supplement to the Sabbath Recorder. One will appear in the issue of April the eleventh, and one with each of the five successive numbers. In this way, every subscriber of the Sabbath Recorder will receive a copy of each leaflet. We trust you will give it careful and thoughtful consideration. Why not make it a matter for family study? On some evening or some day at meal time, or on a Sabbath afternoon, or at a time most convenient to all its members, group the family about the leaflet telling of the work of the Young People's Board, or of the Sabbath School Board, or whatever board, and consider together the items therein set forth. If this is done in our homes, east and west, north and south; and then if these interests are made the subject of prayer in our family devotions, the experience is bound to be wholesome and helpful, and the Forward Movement will henceforth take a larger place in our hearts.

And that is what we want to accomplish most of all.

These leaflets will also be distributed through the churches to all who desire a copy. We trust a larger use will be made of them than would be possible if they appeared only as a supplement to the Sabbath Recorder. I am wondering if they may not be used as the subject for group consideration outside the family. Pastors will doubtless be able to use them in effective ways, and may so direct their people in their use as to make them serve their purpose, which is to kindle anew our desire to see the Forward Movement of Seventh Day Baptists succeed, and our determination to face fairly and conscientiously our own responsibility in this challenging program.

PAY-UP WEEK
REV. AHVA J. C. BOND
Just three-fourths of the Conference year is gone as this is written. There remains but three more months in which to pay up the pledges for this year. The Conference year closes June 30.

For those churches that have adopted the Conference year for their Forward Movement pledge, the second year's pledge should all be paid in to the Forward Movement treasurer by the end of June. For those churches whose year corresponds with the calendar year one-half their second year's pledge should be paid in by that date.

Some one called attention to the fact recently that many churches that have pledged their full quota have paid but half their pledge for the first year. This is not true in most cases. Many of the churches begin their year the first of January. For all such churches a one-half credit for the first year evens them up to the end of that year. Whether a given church has a (1) or a (1/2) in first place on the "Honor Roll," therefore, may simply indicate whether the year begins with July or January. Either may indicate a fully paid pledge for the first Conference year for in the latter instance the pledge covered but half the year. But for the second year the credit should be the same. In every instance there should be a (2) in second place.

In one case it represents a whole year coinciding with the present Conference year; in another instance it stands for two half-year payments, which of course amounts to the same. The last half of the calendar year 1920 and the first half of the year 1921 equals the present Conference year. Hamilton came up at Conference time last year with its second year's payment. No other church has followed suit as yet. Who will be next?

So far this year no special proposition of any kind has been made to the churches, and no simultaneous action has been asked in any matter. It stimulates action sometimes in a given matter to know that others are doing the same thing at the same time. We are, therefore, appointing a simultaneous "pay-up week" for all the churches, and we have chosen the week ending with the first Sabbath in June. The purpose is to stimulate all the churches whose year in the Forward Movement coincides with the Conference year, to complete the payment of their second year's pledge by that time; and to encourage churches whose year begins the first of January to pay up one-half their second year's pledge by that date. This date is set thus early in order to give time to complete the collections before the end of the month, in case the end of "pay-up week" does not see the quota fully paid.

But this special week is appointed not only for those churches that have made their pledge, but for all the churches. Let it be
a time when every church will make a special effort to rally to the financial support of the work of the various boards for this present Conference year. You will have read the six leaflets on the work of the boards, respectively. A new interest, we trust, will have been awakened, and a new enthusiasm aroused. All will have been made conscious of the magnitude and importance of the work that is being done. Following this six weeks of study and contemplation, each member should be ready to answer as to his own responsibility toward the Kingdom task represented by the Forward Movement.

Not only are we hoping for the payment of all pledges due at that time, but we are hoping for many freewill offerings. It ought to be possible for churches not having pledged their full quota to receive such a response from its members the first Sabbath in June as to place it among those paying their full quota for the second year of the Forward Movement. This is not too much to expect if the Lord’s faithful ones will work for it. Then, too, there are churches that will have to pay their full quota before that time. Shall we not expect from some of these churches, generous and interested, a hearty freewill offering to make up for other churches less able, or perhaps less interested.

Let our slogan be: "Ten dollars per member for the whole denomination." While we shall continue to encourage each church to pledge its quota on the basis of ten dollars per member, let those churches that can do more reasonably, not fail to do so.

THE DAY OF THE CRUCIFIXION AND RESURRECTION OF JESUS CHRIST

MILTON H. BABCOCK

Two general views are held. The Bible tells the truth.

First view: He was crucified on the fourth day, of the week (Wednesday) at three o’clock in the afternoon; buried just before sundown of that day; lay in the tomb three full days and nights—seventy-two hours; and rose at the end of the Sabbath (Saturday) following.

Those holding this view cite Matthew 28: 40 and 2: 1 with the astronomical fact—as claimed—that on the third day of that week at eleven o’clock a.m. the moon was full.

Second view: He was crucified on the sixth day (Friday) at three o’clock p.m.; was laid in the tomb that same day before sundown, and rose some time the first day (Sunday) following.


POINTS

First view: (a) These claim Matthew 12: 40 means that to those who sought a sign from him, Jesus answered: "As Jonah was three days and three nights in the belly of the whale; so shall the Son of man be three days and three nights in the heart of the earth": that this means a period of time, composed in order, of three full dark parts of a day and three full light parts of a day—seventy-two hours; during all which time Christ lay in the tomb.

(b) That Matthew 28: 1, plainly gives the time of his resurrection as "On the Sabbath day, as it began to dawn toward the first day of the week." Counting back from that time, three full days and nights places the time of his crucifixion "between the evenings", namely, at three o’clock p.m. of the following day (Wednesday) preceding, which would fulfill the type of the slaying of the Pascal Lamb in the Israelitish Passover (Exodus 12: 6-8).

Second view: (a) The points above presented place the resurrection on the fourth day after his burial, when all the scriptures in this second view give the word of himself and others, that he would and did rise the third day inclusive after the day of his betrayal, namely, the first day of the week next after the night of the sixth day (Friday)—(night following Thursday).

It must be conceded that there be inharmony between these views at any point, the fault lies either in an error in the translation of the original text or a misunderstanding thereof, or both. A further deeper search should reveal the truth.

(b) The exact time of his resurrection is not told nearer than to say, it occurred on the "third day." The inspired narrator, Luke, says, "Upon the first day of the week . . . they came into the sepulchre . . . and found not the body of the Lord Jesus: and, behold, two men stood by them . . . and said . . . He is not here, but is risen; remember how he spake unto you when he was yet in Galilee, saying that the Son of man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again." To them [apostles] went that same day to a village called Emmaus; and talked together of all these things which had happened. "Jesus himself drew near, and went with them, . . . but they did not know him." . . . After repeating the things that were done, they say: "And besides this, today is the third day since these things were done! Jesus said: "Thus it is written, and thus it behoved Christ to suffer and to rise from the dead the third day." The day being now back, that first day would be the third; the day before, (Sabbath "according to the Commandment") the second, and the sixth day before that, therefore, the first day of the alleged three days in which these things were done'. What "things were done'? Jesus was betrayed in the Garden of Gethsemane, into the hands of "sinful men}; suffered many indignities; endured a mock trial; declared innocent by Pilate but condemned to die and under cruel torture was crucified; then ascended to the Father for his approval and returning, in divine might, to be the same Jesus—the Son of man—who had lived and walked among them—"A prophet mighty in deed and word before God and all the people." Now, the risen Jesus Christ, the Son of God, alive forever more!

These are some of the things that were done" during those three days of his finished work! Only one of the three laid in the tomb, dead!

At this point in power come the words of Jesus to the Pharisees: "Go ye and tell that for me. Behold I cast out devils, and . . . and the third day I shall be perfected"—for the word "perfected" in the original Greek means "to consummate in character"; "finish"; "fulfill";—and it is the everlasting truth that on that third day, he consummated the character promised before the world was finished the work, in council with the Father, appointed for him, as a man, to do; and to the utmost detail fulfilled the divine purpose involved in God's gift to man, "that whatsoever believeth in him should not perish but have life by means of him!" (Syrac Ver.). (Also see Heb. 5: 7-9).

(c) Through the apostle John (19: 31), the Spirit records: "The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day (for that Sabbath day was an high day), besought Pilate . . . that they, [bodies of two] dead upon the "high day" were used by the Jews to designate that Sabbath Day, according to the commandment (the seventh day), on which fell the first day of the Passover feast, or Passover Sabbath. (Ex. 12: 6, 7, 10). The first day of the week in order for the first Passover Sabbath and the Sabbath according to the commandment to meet and fall upon the same day of the week, (Saturday), and it thus became a "high day," or Sabbath. John says that Sabbath was a "high day", while Paul says, "He rose the third day according to the Scriptures"—which fact was a part of the "Gospel he had preached unto them".

(d) Notice: The expression, "the heart of the earth," is a figure-of-speech never used in reference to a tomb, a grave nor anything of that sort. Strong's Exhaustive Concordance defines the same Greek Kardia (Kardia): from Kar. (Latin —Cor.): that is, the heart, figuratively, the thoughts or feelings, (mind) : also the middle.

Then, figuratively—to be "in the heart of the earth" means "to be in and under the unrestricted control of the operative focus of the thoughts, the feelings, the carnal mind of evil men, working according to the course of this world;" according to the spirit of "the Prince of this world"; the spirit of the Prince that "he (Satan) deceiveth the hearts of the unbelief by dis obedience", using them under Rome, the then mistress of the world to execute the utmost sum of the fiendish feelings of his rebel heart in taking the life of the Son of God!

(e) Notice: The period according to this second view ending the third day instead of the fourth day, would begin some time in the night following the fifth day of the week (Thursday), and end at the end of the first day of the week following (Sunday). Even so to the idiom of the original Greek and even of the English language as well, in speaking of a period of time, permits the use of a fraction of a day for a whole day. As in this instance, the omission of a part of the first night, leaving less than seventy-
two hours, would fulfill the expression “three days and three nights.”


(f) By no possible way could the expression “in the heart of the earth” rightly be construed to mean a tomb or grave or burial place.

(g) Lastly, since the whole question appears to turn on the version of Matthew 28: 5 as given, the true translation of the original text well might be sought. The following is offered: “After the Sabbath as it began to grow toward daylight on the first day of the week, lo! Happily, such rendering seems to be in complete harmony with all the Scriptures throughout in the matter.

Now! Let no one forget that the day Christ rose has not a thing to do with the Sabbath Day! The Sabbath was made for man, not by man. Created by Creator, not by creature. From sundown to sundown it is the seventh day of the creation week. The time made and set, in each week, in the end of the cycle, following, as his Memorial of his week’s work, all seem to be “very good”.

One day he blessed, hallowed and sanctified, and made it “holy” to all people thereafter, that in its place and order, in the faithful observance of it, man might come to know him. (read John 17: 3), the Lord God that sanctified him in it! No other time, no other day, was or could be made by the blessed God himself, much less can puny man make such a day nor pretend so to do unless he be an antichrist. The Sabbath—the “Lord’s Day”—became and is a fixed creative fact of and for this world, changeless and admits no substitute.

 aprender. In Matthew 27: 63 and Mark 8: 31 the text reads; “After three days I will rise again.” The expression here translated “after” in the Greek word “meta” properly denotes “accompaniment”, “amid”.

WHY NOT A BUDGET?

REV. F. E. PETERSON

Apropos to the article published in the Recorder of March 21 on Tithing, by Rev. A. J. C. Bond, I wish to call attention to an effort being made by the Industrial Department of the YM. C. A. in connection with National Thrift Week observance, to help young men [and why not young women?] to think straight on money matters.

The department has put out in very attractive form a “Budget Book” of some thirty-six pages, the object of which is to help each individual person or each head of a family to make an approximate estimate of his or her expenditures, in accordance with that person’s income, so that the “garment may be cut according to the cloth”.

In the first few pages are given valuable suggestions and instructions on how to make the budget suited to one’s own circumstances, with some allowance for unforeseen contingencies; also the estimates conform to the ideal of giving at least 10 per cent for religious or unselfish causes; and provision for the laying by of at least ten per cent as the minimum goal for savings.

Twenty-four valued pages of the book are provided for the keeping of monthly and daily expenditures for the various items under the budget, such as house rent, taxes, clothing, food, insurance, education, giving, investments, etc. Two pages follow for the yearly summary of financial statement. On the inside of the front cover are printed “The Ten Financial Commandments,” to help the individual in the business of making a life.”

SHARE WITH OTHERS: The individual is under obligations to treat all material resources as a sacred trust, and to share a definite liberal proportion of them with others by giving to the church and to worthy individuals and causes.

These “Ten Commandments” alone are worth the price of the pamphlet, if one were to make no further use of them than just to read them; but they may be worth hundreds of dollars, and even more in worth of character to the young man or woman who incorporates them into his or her business habits of life.

If you wish to know more about this subject, ask for the “Budget Book”, and enclose ten cents in stamps to “The Industrial Department, Y. M. C. A. International Committee, 347 Madison Avenue, New York City.”

“If I am unwilling to accept responsibility for some definite task in the church, I am not doing very much to bring God’s kingdom to the church.”

dren and young people and now they have a pastor who understands their needs and upon whom all are united. The church had been without a pastor for sometime and had become greatly neglected, but now there is universal rejoicing that one of their own members, the son of a former pastor, has come to the rescue.

It is the desire of the church and pastor that the church be self-supporting. They are going to try to pay the pastor for what time he gives to the work of the church. The rest of his time for the present will be given to his usual occupation, which is farming. If the time comes, as I hope it may, when the board wants him to extend his work to other communities, the church can hardly be expected to pay for outside work. The amount of salary which the church will try to raise was not fixed when I came away. I urged in both public and private that the church give their pastor a most liberal amount. I also met with the deacons, to whom the question of remuneration has been referred, and explained the every-member canvass, its methods and benefits.

The deacons agreed to recommend to the church that an every-member canvass be made; this canvass was also to include the denominational budget.

I spent the second Sabbath in Farina. I preached Friday night and Sabbath morning, talked to the junior choir Sabbath afternoon and to the Christian Endeavor the night after the Sabbath and gave an address on Young People’s work the night after the Sabbath.

I spent four days in Detroit and the Sabbath question is surely a lively one there. We held a meeting in the First church in a home of a First-day family in the eastern part of the city. I preached a straight gospel sermon and then the meeting was thrown open for discussion; this soon developed into a Sabbath discussion which continued till after o’clock. The Sabbath Day service was in the afternoon and over thirty were present when the time came for the sermon. Sunday night we held a meeting in the home of Mrs. F. W. Dennis, who is a convert to the Sabbathists being first heard of the truth through the wife of Senor Newberry. She invited some of her friends in to hear the Sabbath question discussed. I preached and then all went into the discussion. It was a rare opportunity.

The Detroit church is wide awake; its
promoters are wise, far-seeing and enthusiastic; though the youngest church among us is growing. It was a very busy trip; in making calls and attending meetings in Stone Fort alone I traveled about sixty miles, and a considerable portion of the distance on horseback. I have stood it all splendidly. Owing to the increased cost of railroad and Pullman rates since last fall when I made my last long trip, the expenses of the trip were more than I anticipated. I shunned the pullman whenever possible in justice to the work in hand.

MISSION WORK AROUND NADY, ARK.

Tichnor is ten miles north of Nady. Our place of abode is a little more than one mile north of the latter place and by having our mail sent to Tichnor the ruinal carrier will have it in our box in the evening as he returns to Nady, whereas if it were addressed to Nady we would not get it till the following morning. The change in address.

The average attendance at our services is being raised a little. For instance, last Sabbath it was thirty-one instead of fifteen. Brother Lee Monroe, ofDetroit, was with us at that time. He and his mother, though neighborhood members, are constant observers and staunch defenders of the Sabbath of Jehovah. I presume I should say that ten of the above number (31) were from two First-day families who are quite regular in attendance.

We have some form of service besides Sabbath school at every session, such as a service of prayer, talk by the superintendent or the reading of a sermon by the secretary. At one session some of Dr. Gardiner's editorial remarks were read and the interests and object of the Forward Movement were presented and discussed which we hope will result in something tangible later on.

A few weeks ago the wife of Brother Ray Monroe met a sad death in a runaway accident, I regret to say. They were both members of this church. The appropriate obituary will probably appear soon.

We were greatly disappointed that Secretary Holston did not visit us as planned. Notice had been given a few weeks before and people got up and down the prairie for miles around us with the query, "When is your man coming?" "When will your meetings begin?"

The people expect that, when a Seventh Day Baptist preacher comes into the neighborhood there is something worth while in store.

There is still a mist over the situation here but we are watching, hoping and praying for a break in the clouds.

C. C. VAN HORN.

Tichnor, Ark.,
March 24, 1921.

THE TRUE LORD'S DAY

J. WHEELER FREEMAN

No. II

The Law at Sinai

II. THE BOOK OF THE LAW

Though Israel covenanted with God to obey the law of the Ten Commandments and the judgments set forth (Ex. 19: 8), they soon broke the covenant by worshiping the golden calf (Ex. 32). Sacrifices had been offered from the time of Cain and Abel (Gen. 4: 3-4; Gen. 8: 20; Gen. 22: 13), but the great ceremony incorporated in the Book of the Law was not imposed until the breaking of the first commandment at Sinai (Jer. 7: 22-24; Gal. 3: 19). The Book of the Law was written by Moses under God's direction and was placed in the side of the ark (Deut. 31: 24-26). 2 Kings 22: 8; 2 Chron. 34: 14-15; Neh. 8: 1). It contained an amplification of the Ten Commandments, together with those rites and ordinances imposed "until the time of reformation" (Heb. 9: 10), and as a strictly national law, it provided temporal punishment for law-breakers.

After the death of Christ the sacrificial system, which pointed to Christ, was no longer necessary and was completely abolished (Col. 2: 14). "Though all the early believers in Christ did not at once see how the death of Christ had fulfilled and terminated all these rites, ceremonies and observances . . . no one was to be judged or condemned concerning them. Every one was to be left free to follow the light as it came to him." (Rom. 14: 1-5.) But when the Jewish converts insisted upon the necessity of observing the rites and ordinances contained in the Book of the Law, saying, Ye must be circumcised and keep the law "(Acts 15: 24), Paul declared, "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." (1 Cor. 7: 19). He counseled the Colossians, "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbaths: which are a shadow of things to come." (Col. 2: 16-17). Had this warning been directed against the Sabbath of the Fourth Commandment, then, probably, Jehovah himself, for that he did so is shown by his manner of life during his stay of a year and a half at Corinth (Acts 18: 2-4 and 11), and by his own statements to Felix, Festus, Agrippa, and the Jews at Rome (Acts 24: 14, 20; Acts 25: 8. Acts 26: 47-58). "If he would have written, 'So then with the mind I myself serve the law of God" (Rom. 7: 25 and "Circumcision is nothing but the keeping of the commandments of God." (1 Cor. 7: 19). By comparing the foregoing references with Hebrews 9: 10, Ephesians 2: 15, and Colossians 2: 20, it is seen that Paul discriminated between the Ten Commandments and the rites and ordinances of the Book of the Law and between the Sabbath of the Lord and the seven festive sabbaths (Lev. 23) of the Jews.

The Commonwealth of Israel

The holy Sabbath as one of the "oracles of God" (Rom. 3: 2) was committed to the Hebrews as a special sign between them and God. (Deut. 5: 15). We might as consistently refuse to worship Jehovah because he is the God of the Jews as to refuse to keep his holy Sabbath because it was committed to the Jewish nation as a special sign between himself and them. (Ex. 13: 1. Ezek. 20: 12 and 20). He who said, "I am the Lord thy God" (Ex. 20: 2) and also, "The seventh day is the Sabbath of the Lord that ye keep it" (Ex. 20: 10), and throughout the entire Old Testament God calls it "My Sabbath." (Ex. 31: 13. Lev. 19: 3 and 30. Lev. 23: 3. Lev. 26: 2. Deut. 5: 14. Is. 56: 4. Is. 58: 13. Ezek. 20: 12-15, 20-21 and 24. Ezek. 22: 8 and 66. Ezek. 23: 38. Ezek. 43: 7). Ezekiel teaches that: "they which are of the faith, the same are the children of Abraham" (Gal. 3: 7) and that "he is not a Jew, which is one outwardly" but he is a Jew which is one inwardly" (Rom. 2: 28-29). The Gentiles, being a "wild olive tree" (Rom. 11: 17), have been grafted in among the branches of Israel, the good olive tree (Rom. 11: 17) and though at one time we were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise (Eph. 2: 12-13), yet now in Christ Jesus we are become a part of that same commonwealth of Israel. Paul emphatically declares, "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise." (Gal. 3: 29). Being in Christ, we are then spiritual Israel, sharers in the covenants of promise, and in the obligations of that sacred law now written upon the fleshly tables of the heart. See also Acts 17: 26 and Colossians 3: 11.

The Law in Relation to Justification

The plan of salvation unfolded in the New Testament was finished before the foundation of the world (Heb. 4: 3. Matt. 25: 34. Eph. 1: 4. Rev. 13: 8. Heb. 9: 25-26) and revealed to the prophets (Acts 3: 18-24. Acts 26: 22-23. Amos 3: 7. Jude 1: 14-15. John 8: 56). In the fulness of time Jesus was to appear as the propitiation for sin (Acts 10: 43. 1 John 2: 2). The great expectancy of Israel was the coming Messiah. Those of the old covenant were saved by grace through faith looking forward to the Promised One and we of the new are saved by grace through faith looking backward to the Cross, for "By grace are ye saved through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast" (Eph. 2: 8-9. Gal. 2: 16. Rom. 3: 20. Gal. 3: 11). The law was made to convict of sin and it can not save, but Jesus was manifested to take away our sin (1 John 3: 5). "For God so loved the world, that he gave his only begotten Son, that whatsoever believeth in him should not perish, but have everlast ing life" (John 3: 16. Matt. 1: 21. Rom. 8: 3-4). Paul sharply condemned the teaching that justification comes by keeping the law and referred to it when he said, "Ye are not under the law but under grace." (Rom. 6: 14). Under the law we stand condemned (Gal. 3: 10-14), grace we are justified. Under the one we are of the flesh, under the other we are made alive through Christ Jesus our Lord. Though justified by faith and not by works, we know that "faith without works is dead" (Ja. 2: 25). Being faith seeks expression in righteous works and it is with joy that "we keep his commandments, and do those things that are pleasing in his sight".
THE LAW IN RELATION TO DISCIPLESHIP

"Do we then make void the law through faith? God forbid: yea, we establish the law" (Rom. 3: 31). "The law is spiritual" (Rom. 7: 14). The law is holy (Rom. 7: 11). And in relation to discipleship it is twofold. It is the schoolmaster to bring us to Christ (Gal. 3: 24), "for by the law is the knowledge of sin" (Rom. 3: 20). Paul said he would never have known that he was a sinner had the law not said, "Thou shalt not" (Rom. 7: 7). "Sin is the transgression of the law" (1 John 3: 4).

The law is also God's holy standard of righteousness: a lamp to the feet and a light to the path of the believer (Psa. 119: 105). We must diligently keep the commandments of God. It is the sacred duty and privilege of discipleship (Matt. 5: 19).

EDUCATION SOCIETY'S PAGE

THE SOCIAL BEARING OF RELIGION

The religious world is talking much of the great teachers of Jesus. The prophets of today are heralding the transformation of Christianity into a social religion. What is meant by a social religion? Why is the contemporary world languishing for it? Properly to get at the subject, I should define "social". Some persons have feared that a social religion was the religion of the "four hundred" of our great centers—a heartless, Christless thing. By "social" I do not mean men on parade, in their Sunday best, at receptions, or in any kind of assembleranges where men and women come together to smirk, to show off, to pay each other extravagant compliments. I do not even mean by "social" the inspiring pastimes when men and women recover vital energy or spiritual inspiration for the grind of daily toil. By "social" and "society" I rather mean any and all relations in which men stand to each other. The family ties are social relations; the bonds that unite persons in a church are social relations; the relations of a community to a bank; of employer to employee; of men to a political party are social relations. The sum of all these connections of men with each other make up "society".

I have heard men and women grow impatient over the discussion of social subjects, impatient because they held a social religion to be a farce like Esperanto or like a new style in hats. Such persons sometimes insist that religion and salvation are purely personal matters, that to seem to make religion and society in any sense equivalents is the grossest heresy.

Such instincts of protest are partly sound. Even if society were ball-bearing, running as smoothly as possible, and there would be no need of religion and salvation still be men with evil wills. Our country might have perfect laws and just administration of the same, yet you and I might still harbor greed and hatred within us. It is equally true, however, that the bulk of many flagrant human defects and crimes lie physical causes. The woman who turns prostitute to keep from starvation; the man who steals to keep little children from dying of famine; the boys and girls forced into the street to play because there is no room for them at home or on their own yard; the man who weds to desert the farm to satisfy his justifiable thirst for recreation—all these are human beings driven to evil because of vicious social arrangements. Such faulty social machinery far-sighted, God-driven men and women must remodel.

Sound social relations are at the foundation of sound spiritual relations—of religion. How can men do justly, love mercy, or walk humbly before God if they have been reared in a moral cesspool where hate, selfishness, and guile were their birthright, but threaten to stamp out their very physical life?

I have heard likewise another objection to making religion a social as well as an individual matter. Very good men have said: "Let us return to the good old days of our fathers when everything was simple and wholesome, when good and bad were matters of personal character only, and when men could live much out-of-doors—the only natural life, as the primitive man was assembled every night about the home fire instead of its members being dispersed in half a dozen different committee meetings. Why all this feverish hurry any way, this running to and fro in the mid-tide of this killing worry over business and politics?"

To revert to the simple life my grandfather and grandmother lived is like asking the apple on the autumn bough to become again the fragrant blossom caressed by the May breeze; it is like asking the stalwart man with his pack of responsibility to become the whistling, care-free lad. Society is a natural organism which grows according to the principle of, first the blade, then the ear, then the full grain in the ear. The forces conditioning the growth of society are beyond man's control.

One of the most patent facts of our time is the increasing complication of social life, the increase of the number and variety of the relations of men, of their interdependence upon each other. Cumulatively true is it that no person can live to himself. An obscure Servian duke-killer becomes the torch that the nightman and the man who has been jolted to hour men are implicating themselves in the great network of connections without which they can not live. Let the village
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... eat flour milled in
flapping
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They had enou'gh to eat
434 TIlE SABBATH RECORDER ..
school masters, bakers, carpenters.
They made their own cloth, raised their own
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The same change from individual to mass production has taken place much more mark-
edly in industry. "In the old order the aim was to make a living, to give the children an
education and start in life, to lay something
by for a rainy day, and to rise a step in life
if possible. The range of possibilities and the range of ambition were both narrow.
.... Today the range of possibilities is
enormous, and the unsatisfied thirst
for wealth has grown correspondingly." Prod-
uction of vast amounts of goods has taken
the place of the former small output, pro-
duction has been cheapened by the use of
machinery, big enterprises that use the
money of a thousand small investors are
driving out the small business. As a result
competition has grown keen, business has
gotten into the hands of a few men upon
whom the destinies of thousands of em-
ployees depend.

In itself this new order of society is as
natural as and
.. less Christian than the
former simpler order. Only the temptations
luring on the selfishness and greed of men
have multiplied a thousand fold. The pos-
sibilities for benefiting the race have in-
creased in an equal ratio. But the original
basis on which men were related to one another
has been destroyed and is gone forever.

In the face of the big incontrovertible
fact of a new social order there is the
strength to come from to meet the new
strains? Whence is the wisdom to be de-
ad to overcome the injustice arising from
hitherto unguessed conditions? How are
men to keep their feet and their heads?
How can it be made possible for men to
do the right and to shun the wrong? Where
is the principle that in the midst of com-
petition is still to keep men brothers and to
produce sound and noble manhood?

There is but one mighty principle under
heaven among men whereby men must be saved. The principles Jesus enunciated and
the life which he lived are the sole sources
of the transforming power which the new,
intricate, pursuing social life demands of
the men and women of today. These prin-
ciples alone, applied by an educated Christian
citizen, will solve the troubling problems
of contemporary civilization.

"God's Book fits into every part of the
human heart, speaks to every want of the
human soul, and I believe the Bible to be
God's Book because it is so thoroughly man's
THE SABBATH RECORDER

stating the organized church of Christ in this place, to be known as the Seventh Day Baptist Church of Trenton, to the main-
tenance of which, so as to give it power and
efficiency, to glorify God, and to lead
our lost and ruined race back to obedience
and to God, we pledge our Christian love
and Christian honor.

"And that to accomplish these purposes,
we will accept the Bible as the "word" of our
counsel, and seek its light to guide us in
our Christian walk and labors, and in all
cases of discipline in the church, we rest
all our hopes in the gospel of the Son of God.

"And we will according to the grace we
obtain, strive to imitate Christ, and as the
one body of Christ, and members one of
another, to walk together in brotherly
love and affection as sacrificially to keep
the unity of the faith, and live in peace.

"And that we will watchfully seek one
another's good praying for each other, ad-
monishing one another in the spirit of meek-
ness, and bearing one another's burdens.

"All of which we will endeavor to do-
god helping us.

"Amen."

There is a list called "Signatures of Mem-
ber". From the handwriting it is evi-
dent that many of the names are real signa-
tures, but down in the list it appears that
the names are written by the clerk. That
list, with comments and information, is as
follows:

-A. P. Stillman
-Died January 14, 1882.
-Larina Stillman,
-Died May 14, 1888.
-H. S. Olin
-United with Dodge Center Church, June 5,
-1891.
-Annie P. Olin,
-United with Dodge Center Church, June 5,
-1891.
-Orra Olin (Bond)
-United with Dodge Center Church, June 5,
-1891.
-Mary E. Olin (Helferan)
-Died June 16, 1890.
-J. L. Davis
-United with Dodge Center Church, June 5,
-1891.
-L. R. Davis
-Died by letter, joined church at Cart-
wright.
-Eva Davis
-Dissolved by letter, joined church at Car-
wright.
-Mary J. Harrison
-Died.
-Rita R. Harrison (North)
-Died.
-Benjamin P. Harrison
-Died.
-Edwin A. Crumb
-Died.
-Carrie J. Crumb (Wilson)
-United by letter, joined church at Nor-
townville, Kan.
-Mettie L. Pierce (Van Horn)
-Died.
-Truman R. Davis
-United by letter to join Cartwright
Church, Wis.
-Mrs. Truman Davis
-Dissolved by letter.
-John W. Ayars
-Died April 8, 1890.
-Mary E. Ayars
-Died.
-Florence C. E. Pierce
-Dissolved by letter, united with Milton
Church, Wis.
-R. D. Burdick
-Dissolved by letter, united with Milton
Church, Wis.
-L. C. Burdick
-Dissolved by letter and united with Milton
Church, Wis.
-William Del Burdick
-United by baptism, dissolved by letter
and united with the church at Milton, Wis.
-A. Lovelace Burdick
-United by baptism, dissolved by letter
and united with church at Milton, Wis.
-Thomas Champin
-Dissolved.
-Caroline Champin
-Joseph A. Stillman
-J. L. Shaw
-Mr. and Mrs. J. L. Shaw were given letters
June 10, 1887, to join church at Milton,
Wis.
-G. A. Shaw
-Dissolved by letter, united with Milton
Church, Wis.
-G. B. Shaw
-Dissolved by letter, united with Milton
Church, Wis.
-D. C. Davis
-Died June 6, 1892.
-Fannie Davis
-Died.
-Charles C. Ayars
-United with Dodge Center Church.
-Susan M. Ayars
-United with Dodge Center Church.
-H. W. Weed
-United with church.
-Casper W. Ayars
-Died.
-Elber J. E. N. Backus
-United by letter October 19, 1878, dissolved.
-Lucy A. Backus
-Died.
-Abigail Backus
-United by letter October 19, 1878, dissolved.
-G. S. Shaw
-Dissolved by letter, united with church at Cart,

wright, Wis.
-Eliza Pierce
-Dissolved by letter, united with church at Car-
wright, Wis.
-Lucinda Randolph
-Died.
-Arbeit P. Randolph
-Verbal testimony, June 27, 1891, died April
9, 1891.
-Henry Ernst
-Died.
-Mariah Ernst
-Died.
-Lincoln Backus
-Died.
-Rosa P. Austin
-Died June 28, 1880.
-Henry C. Austin
-Died.
-Angel E. Austin
-Died.

Golden Wedding at Jackson Center, Ohio

On Wednesday, March 23, Mr. and Mrs.
C. L. Polan, of Jackson Center, cele-
brate the fiftieth anniversary of their wedding.
Owing to the large number of friends and
relatives who responded to the invitations
to be present, the home-on-north Main street
proved entirely too small for the occasion,
and the city hall was cheerfully-turned over
to the use of Mr. and Mrs. Polan and their
guests, by the mayor.

C. L. Polan and Miss F. A. Houtl were
united in marriage on March 23, 1871, in
Doddridge County, W. Va., near where the
town of Blandville now stands. Mr. Polan
helped to build the first store building in that
town. He and F. M. Sutton ran a general
store in the building and Mr. Polan had the
honor of being appointed the first postmaster
of Blandville.

Mr. and Mrs. Polan moved to Ohio in
April, 1884, and have lived in the vicinity of
Jackson Center since that time. A few years
ago they moved from their farm to
Jackson Center, and with the exception of
one winter spent in Florida, have since resi-
ded in their cozy little home on north Main
street.

Mr. and Mrs. Polan enjoy the respects and
RICH CHINESE LANDOWNER HIMS-
SELF TO SAVE TOWN FULF OF
STARVING PEOPLE

Many instances of great sacrifices by Chi-
inese in China to aid their countrymen in
the famine districts are coming to the at-
tention of the American Committee for
China Famine Fund.

Among these is a story, narrated by a
representative, of a prosperous Chinese land-
owner in the province of Shansi who, to
aid the inhabitants of the town in which
he lived, provided the houses which had been
in his family for more than 50 years, borrowed
every dollar possible on his per-
sonal notes, and refused to flee with his
family to Peking or one of the southern
cities, where they might live in safety until
the famine would have passed.

This Chinese and his family, deliberately
decided to remain and die if necessary with
their neighbors rather than abandon them
to their fate and save their own lives. As
the result of their act, several hundred
inhabitants of the town have been saved from
death.
of the Seventh Day Baptist church, and as we have often remarked, there is no one more proficient in the culinary art. The bride's cake was a very large one decorated with fifty candles which were lighted during the feast.

After dinner a good program was given. W. G. Polan acted as toastmaster and after a short address called on Rev. J. T. Babcock, who responded giving an excellent talk. Miss Ruth Kelley, of Fairmont, W. Va., sang a beautiful solo which was greatly appreciated. Several letters from absent friends were then read.

Elder E. J. Van Horn, of Lakeview, was called and gave an interesting and appropriate talk, as did several others who were called upon.

W. G. Polan said that they did not doubt that the marriage of his father and mother had taken place fifty years ago, but that they had no marriage certificate to show for it as it did not seem to be the custom in those days back in Virginia to give certificates. However, there were witnesses to that marriage present at this celebration and their evidence was cheerfully given. Mr. Polan was then called upon to tell something of their courtship days and responded by telling how he used to go courting; on horseback, of course, and when two horses were not available, both rode one horse, the girl riding behind and necessarily having to put her arms around him to hold on. He jokingly said that Mrs. Polan was not the only girl he used to take horseback riding. Mrs. Polan said that neither was the only young man with whom she had gone riding.

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There was plenty of music throughout the program which closed by the children and grandchildren singing "Home Sweet Home".

Over one hundred were present including those from a distance who were: Rev. Herbert Polan, Nortonville, Kan.; Rev. Polan, Salem, W. Va.; Mr. George F. Todd, Mrs. Kate Crislip and daughter, of Spencer, W. Va.; Mr. and Mrs. M. S. Williams, Blandville, W. Va.; Mrs. and Mrs. W. G. Polan and four children, of Milton, Wis.; Mr. and Mrs. Roy D. Potter, of Essex, Ontario, Can.; Miss Ruth Kelley, of Fairmont, W. Va.; Mrs. N. C. Babcock and daughters, Frances and Alberta and granddaughter, Lois, of Battle Creek, Mich.; Mrs. Ams Ringer, of West Union, W. Va.; Aldea Morris and two children, of DeGraff; and Mrs. Harry E. Smith, of Lima.—Jackson Center News.

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A LETTER ON SUNDAY LEGISLATION

Dear Editor:

In the present discussion of Sunday observance laws much is being said indicating an aversion to the rigid enforcement of laws already existing and the enactment of additional and more drastic laws. Permit me, as a question regarding the principle involved in the enactment or existence of Sunday laws of whatever character. Is it American? Is it Biblical? Is it Christian to enforce Sunday observance by civil law?

1. The founders of this nation stood for the absolute separation between church and state. In the light of European and Colonial history surrounding religious legislation our forefathers insisted that civil government could not of right concern itself about the propagation of religious dogmas, nor become a party to such propaganda. (See Art. VI, and the First and Fourteenth Amendments of U. S. Constitution). Sunday observance is undeniable a religious institution.

2. The Sabbath institution was established by the Creator, and in his own honor he gave the law respecting its observance. Its observance must be rendered to him and not to civil government, because he made it and it is the instrument for God only. In support of this and the preceding paragraph note the Savior's mandate, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." Therefore, Sabbath observance is not within the purview of the "powers that be", ordained of God but with definite limitations. (See Romans 13.)

3. It is admitted by the promoters of Sunday law enforcement from Constantine's time that the object of such laws was and is to encourage the church attendance on Sunday in the development of the kingdom of God on the earth. Against this propaganda, which is not in accord with Christ's teaching, I would point to Biblical interpretation. "My kingdom is not of this world." "If any man hear my words and believe not, I judge him not." God's kingdom of glory is still future, else, why pray, "Thy kingdom come"?

Therefore, Sunday laws of whatsoever character are un-American, because the nation in its fundamentals guarantees and protects the right to "life, liberty, and the pursuit of happiness"; they are un-Biblical, because Sabbath observance belongs to and must be rendered unto God, the maker of the Sabbath; they are unchristian because Christianity calls for volunteers, and abhors the use of force to compel obedience, "If my kingdom were of this world, then would my servants fight." Furthermore, inasmuch as the seventh day, Saturday, is the true or Biblical Sabbath, civil government commits a double and indefensible wrong by lending assistance to Sunday observance by civil law enforcement.

S. B. HORTON,
Secretary Religious Liberty Association.
In Journal-Telegraph, Milton Junction, Wis.

HOME NEWS

North Loup, Neb.—Pastor Davis has accepted a call to the church at Ashaway, R. I., and expects to depart for that place about June 1.

The Sabbath school session was cut short on account of the baptism, but there was an extra large attendance and collection. A unanimous vote of appreciation for the splendid services of Mr. and Mrs. Hill as superintendent and teacher was given by the school.

Following the sermon Pastor Davis conducted a baptismal service in which six young people were baptized and will be received into the church. These were: Louise Hutchins, Marion Clark, Ernest Thorngate, Manly Wright, Galen Hurley and Leon Comstock.

Last Sabbath brought a record breaking attendance both at church and Sabbath school. The beautiful weather and good roads enabled many to attend who have been absent for some time. The sermon by Claude Hill was an earnest and impressive one. He urged upon the church the necessity of getting under and upholding the Forward Movement program for the year. Many friends from other churches were present to hear him speak.

During the service Sabbath morning Pastor Davis presented his resignation as pastor to take effect June 1. This came as a surprise to his congregation, who greatly regret that it seems best to him to take this action. It will be hard to find another with the untiring energy, enthusiasm, executive ability and devotion to his church that has characterized Pastor Davis' work among us.

What the future plans are, we do not know at present, but wherever he goes we wish for him the success he so richly deserves.

The farewell social for Mr. and Mrs. Davis was Thursday evening which was largely attended by friends of the family from far and near.

A short program was given in the audience room of the church, consisting of songs by all, a male quartet and several short talks. Mr. Hill, of the Detroit Seventh Day Sabbath, civil government commits a double and indefensible wrong by lending assistance to Sunday observance by civil law enforcement.

EX-CATHOLIC PRIEST BECOMES A SEVENTH DAY BAPTIST

Robert B. St. Clair

Dietz is glad to report progress. Brother Henry H. Weber, ex-Catholic priest, and formerly pastor of the Graymount and Ridgeway Baptist churches, of Illinois, has accepted the Seventh Day Sabbath, and united with the Detroit Seventh Day Baptist Church of God. In this move, he was accompanied by his wife. Elder Weber entered our office on February 24, and seeing a copy of the SABBATH RECORDER lying upon a table, picked it up and began reading it. We engaged him in conversation on the Sabbath question, and he admitted that as a Catholic priest he had known that there was no Bible authority for "Sunday" observance which he stated was based upon church tradition only. On February 26 he attended our service, also on March 5, as previously reported in the RECORDER. On the two following Sabbaths, he attended Chicago Seventh Day Baptist Church, coming back to Detroit about March 25, and attending our service March 26, upon which date, both he and his wife were admitted to church fellowship.

In his testimony, Elder Weber spoke of his visit to the office of Scott and St. Clair, and of there engaging in conversation re the Sabbath. He said he supplied him with many tracts of the American Sabbath Tract Society, which he read and re-read a number of times. This, together with a diligent study of the Bible, and he is already in favor of accepting the Sabbath of Christ.

The Detroit Church recommends Elder Weber to any church desiring a pulpit supply, or pastor, also to any of the church boards requiring the services of an evangelist. We are glad, as a young church, to be already able to contribute a man to the Seventh Day Baptist ministry.

Dr. Branch, our state evangelist, gave an excellent discourse on "The Saint's Inheritance". Both he and Elder St. Clair visited TOLEDO, OHIO the following day and met with the dear believers at "Airline Junction". The house was crowded and Elders J. P. and Solomon P. Boddie conducted the opening services, consisting of singing, fervent prayers, and burning testimonies to the keeping power of Christ and the excellency of his commandments.

Elder Branch preached with power and the people shouted God's praises.

After a unanimous invitation to return, the brethren left for TOLEDO, MICH.

where the local church work was again taken up. We are glad to announce the marriage of Pearl Pierce Gregg to James Dunbar Brown. Brother and Sister Brown have just returned from an extended honeymoon tour, and Brother Brown has kindly consented to lead the prayer service on March 29. Elder Weber will preach at the Northeast Detroit appointment Sabbath evening, April 1, and at Central Detroit, Sabbath afternoon, April 2. He will also conduct a special meeting in Southeast Detroit, under our auspices, at the residence of Mr. and Mrs. Page, Lyncaste Avenue, on Monday, April 4, and possibly represent Detroit Church at the Michigan semiannual meeting to be held in Battle Creek, April 8-10.

Elder Weber, in addressing the Sunday school of the Birckett Memorial Baptist church, March 27, called attention to the Roman grip on the Protestant world, in the matter of Sunday observance.

"What I kept I lost," a rich man said as he stood before the Great White Throne; "what I gave away I have now."
CHILDREN'S PAGE

DANDELION'S SPRING HAT

A dandelion grew in a garden plot,
In the shade of an old stone wall;
Her slender leaves made an emerald mat,
Where the stem grew straight and tall.

In the cool spring days she wore a hood
That was small and bright and green;
She wore it as long as she possibly could,
Till many a hole was seen.

Then she sent down word through her stem and hat
To the storehouse under her feet,
That she needed at once a bright new hat,
With trimmings and all complete.

It was fine as silk and yellow as gold,
Like a star that had fallen down;
And so she sent her next shoe
To the homestead once a bright new hat,
As silk, and the water

THE SNAIL'S LESSON

Freddy sat on the wall in the garden with a book in his hand, at which he was looking with a very sad face. "I'm sure I shall never learn it," he cried.

The master had given all the boys a holiday task; and Freddy Scott had let the time slip past without touching a book until only a week was left, and he had his long poem to learn by heart. Like most boys, he wished to get the prize but did not like the labor of working for it. Rather an idle boy was Master Freddy. In fact he had got it into his head that he was not as clever as other boys, and that it was not much use to try.

He was thinking that very thing just now when his eyes fell upon a snail crawling up the bottom of the wall on which he sat.

"Surely," thought he, "that silly thing is not going to try to get to the top at that pace.

Yet slowly, as he watched it, very slowly, at length the summit was reached; and, as if in triumph, the old snail reared itself up and waved its horns.

Then the thought flashed upon Freddy: Suppose the snail had said what he had: "It's no use trying." He would never have reached the top of the wall; that was certain. "I won't be beaten by a snail!" cried he, and he set to work in downright earnest; and by the time the holidays came to an end he knew his poem by heart.

Prize day came, and all the boys listened eagerly for the prize boy's name. Freddy's surprise can hardly be imagined when he heard his own name called out.

When Mr. Frazer, the master, handed him the handsome volume, he patted him on the head, saying kindly, "Well done, Scott! I am very glad you have gained a prize, but how was it you did so well?"

"Sir," said Freddy, "it was all through the snail on the wall."—Child's Hour.

CONDITIONS IN CHINA ARE DESPERATE

ROBERT E. SPEER, PRESIDENT OF FEDERAL COUNCIL

Despite the generous response of the churches to the appeal in behalf of the starving famine victims in China, the supply of grain and other food stuffs made available by the funds raised in this country are woefully insufficient. Large numbers in the five vast provinces where famine reigns will surely starve to death between now and the harvest time in June unless we in America greatly increase the number and the amount of our contributions.

While Fortune through the efforts of the American Committee for China Famine Fund, with which the churches are co-operating, and aided by the missionaries, by the Chinese government, the commercial guilds and the students, an efficient and satisfactory organization for swift and economical distribution is operating now in the stricken area. The crying need is for increased funds with which to purchase greater and still greater quantities of grain. The prayers of our missionaries among the starving are for the food for distribution; and they place their reliance on the churches in this country.

Heavy as the death rate may have been, the worst weeks still lie ahead, those terrible weeks between now and the coming of the first life-giving crops of spring.

The emergency is one that calls for sustained effort in the raising of the famine relief fund, but especially for an intensified effort now. The Foreign mission boards and the Federal Council of the Churches of Christ in America join in this renewed appeal to the churches to help carry the starring through the remaining weeks of the famine period.

There are approximately 10,000,000 people now dependent on foreign assistance if there are to survive. Careful surveys have shown that the relief agencies now in field can administer effectively $25,000,000. Some $7,500,000 has been supplied by the Chinese Government, private charities in China, and relief agencies in Japan, Australia, Canada, England, and other interested countries. China is looking to us for the remainder.

Contributions may be sent to any foreign missionary board, or directly to Vernon Munroe, Treasurer, the American Committee for China Famine Fund, Bible House, New York City.

RESOLUTION OF APPRECIATION OF SAMUEL L. FORD

At a meeting of the Board of Directors of Salem College, the following resolution was adopted:

WHEREAS, Samuel L. Ford, for many years a member of the Board of Trustees of Salem College, passed from this life February 16, 1921, therefore, be it

Resolved, That we place on our records this minute of appreciation of his character and of his services to the college.

Some morning when you wake the day
Is clear from tempest, and your heart is
In tune with the universe, your soul
Is plastic in the hands of God. But before
An hour has passed it seems as if some cruel hand had laid hold of your nature and bent it back. All the thoughts that make for goodness are gone, and every motion is
toward that which wrecks the peace of the day. However, this fact is enough for you, that through it all God loves you. He is only trying your soul to make it strong. His love lies back of your temptation. The most
difficult day is in his hand. Oh, lay hold upon him, that you may have his strength in these days of temptation!—John Kelman.

A father who is fond of putting his boys through natural history examination is often surprised by their mental agility.

He recently asked them to tell him, "What animal is satisfied with the least amount of nourishment?"

"The moth!" one of them shouted confidently. "It eats nothing but holes."—Youth's Companion.
Lone Sabbath Keeper's Page

NOTICE TO L. S. K.'S

DEAR FRIENDS:

I have lots and lots of copies of the Sabbath Recorder to give away. If you can, send postage, if not send any way. Wisconsin L. S. K.'s please take notice.

Having just been appointed Wisconsin State Secretary for the L. S. K.'s by our Field Secretary, Rev. G. M. Cottrell, Topeka, Kan., I am more than glad to hear from all Wisconsin L. S. K.'s. Address all communications to Prof. T. M. Cole, Cayuga, Ashland Co., Wis., or for the next seven weeks to Prof. M. T. Cole, Route 3, Box 31, Butternut, Ashland Co., Wis.

ECHOES FROM MASSACHUSETTS

LOIS R. FAY

In anticipation of removing West later in the spring, Pastor D. B. Coon, of Ashaway, R. I., took a trip to Massachusetts, March 21-23 to visit non-resident members of the Ashaway Church, Mr. and Mrs. J. Walter Smith, of East Brookfield, Mass. Accompanying the pastor beside his wife and daughter Tacy, were Mrs. Tizrah Cook, of Ashaway, a L. S. K. of Danville, Vt., until two years ago, and Mark Sanford, retiring pastor of the church at Waterford, Conn.

Mr. and Mrs. Smith operate a poultry farm of their own. Just now they are especially busy running three incubators, and caring for the successive hatches of Barred Plymouth Rock chicks, which numbered about 1,300 at the time of this visit. There is much energy concentrated in the manipulation of this enterprise, yet the following paragraph on one side of their recently issued business card expresses their devotion to principle:

"Closed for business Friday afternoons and Saturdays. Visitors welcome at any other time."

One of the assets at Mr. Smith's farm is a sand bank from which sand and gravel are sold for building purposes. In reply to the question, "Can you keep purchasers from coming for it on the Sabbath?" the ready answer was, "Certainly. That is always understood in the beginning."

This is influence truly evangelizing. Those who are remembering the field of Massachusetts in their prayers, may thank God and take renewed courage for the future.

Mrs. Fannie Eatea, a "lively" L. S. K. of the neighborhood, also enjoyed meeting the Ashaway party at the Smith home.

From East Brookfield the party went on to visit the Fay family, independent Sabbath keepers at Princeton, Mass. Here an opportunity was opened Tuesday evening for the two Seventh Day Baptist pastors to participate in a district schoolhouse prayer meeting conducted by Rev. Benjamin Swift, the Congregational pastor of that town. Until the present month the people of the neighborhood where the meeting was held had been without religious worship for years, hence Pastor Coon's earnest remarks on Romans 12:9, etc., and Pastor Sanford's prayer, were greatly appreciated. The attendance numbered over forty.

There are brains enough in the world to untangle the snarls and straighten out the difficulties, international, social and industrial. The thing most needed in politics to-day is for men to think the questions of riot, mob rule, strikes and race antagonism. Therefore, O politician, have a heart! Grow a heart! Expand, develop, enlarge your heart! "The measure of a man's power to help his fellow-men is the measure of the love in the heart of him." In a word, become political Great Hearts. Bear others' griefs, carry their sorrows, be willing to be wounded and bruised for others, counting your life not dear unto self. (Record of Christian Work)

"Suppose Jesus came as king, today,—as he come will, in a day and hour that we know not,—no longer in humiliation as a little child, but in power and great glory. What reception would he receive from you, from your neighbors, from other classes in town and state and nation?"

The pope protests with ill grace against the presence of Baptists in Rome so long as the Catholic churches of that city are ordinaril so nearly empty and the spiritual needs of its people so feebly met. Moreover there seem to be many people in Rome and in all Italy who have a real hunger for a true evangelical faith. (The Baptist)

SABBATH SCHOOL

Janesville, Wisconsin, March 22, 1921.

DEAR SABBATH SCHOOL SUPERINTENDENT AND SECRETARY:

Please bear in mind that the second period of scoring the Sabbath schools this year will be during the months of April, May and June.

Please keep accurate records during these months in the Record Books that we sent you last July, and then return one of the books to me immediately after the last Sabbath in June.

Please give this careful attention as the awarding of banners will depend on the results of these records.

Sincerely yours,

A. L. BURDICK,
Secretary the Sabbath School Board.

MINUTES OF THE SABBATH SCHOOL BOARD

The regular quarterly meeting of the Sabbath School Board was held in Whitford Memorial Hall, Milton, Wis., Sunday night, March 20, 1921, at 7:50 o'clock, the President, Prof. A. E. Whitford, presiding.

In the absence of the Secretary, D. N. Inglis was appointed secretary pro tem. Prayer was offered by J. H. Lippincott.

The minutes of the last meeting were read. The President reported that notices of this meeting had been sent to all Trustees on March 16.

The Committee on Field Work made an informal report, stating that Field Secretary E. M. Holston had been instructed to visit the schools and centers in the extreme Southwest, and that he is now on that trip.

The Committee on Publications made an informal report in which correspondence was read from Secretary Edwin Shaw, chairman of the Committee on Sabbath School Publications of the American Sabbath Tract Society. The report also showed that supplies for the Cradle Roll department had been ordered printed, and that the editor of the Junior Series of Graded Lessons had been advised to secure such illustrations as will be best suited for that publication. The report was adopted.

It was voted that the Secretary write to the Secretary of the Tract Society expressing the appreciation of the Sabbath School Board for the cleanness of the plans suggested in endeavoring to formulate a temporary plan for financing the publishing of the Graded Series of lessons.

It was voted that the Sabbath School Board ask the Tract Society to continue the financing of the Junior Series for the remainder of this year according to the former arrangement with the Junior Quarterly, and that the Sabbath School Board will finance the Intermediate Series for a like time, with the understanding that the matter of a permanent plan will be put before the Commission of the General Conference or the General Conference for a final solution.

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

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

GENERAL FUND

Dr.
Dec. 15 To balance $1,610
William L. Whitford, Treasurer $443.30
Jan. 15 Balance Milton $200.00
31 E. H. Clarke, share of salary and expenses of Field Secretary, $80.01
William C. Whitford, Treasurer $225.04
Mar. 4 William C. Whitford, Treasurer $66.28
First Brookfield Church $6.03

$613.25

Cr.
Jan. 4 E. M. Holston, balance of December and January salary $125.00
E. M. Holston, expenses $74.91
Feb. 5 E. M. Holston, January salary $100.00
E. M. Holston, January salary $100.00
Mar. 15 E. M. Holston, February salary $100.00

$499.91

Mar. 20 Balance on hand $143.38

$613.29

NEAR EAST RELIEF

Dr.
Dec. 29 Mrs. R. J. Seaver, Genty Sabbath School $15.00
Marie Branch, White Cloud Sabbath School $54.78
Jan. 4 Leslie A. Holston, Secretary of the Sabbath School Board (Primary) $2.25
Church $13.88
Carl Sheldon, Albion Sabbath School (Primary) $2.25
9 Rev. George W. Hills, Los Angeles Sabbath School $33.00
Evangelism of the S. S. Council and the International S. S. Association. The minutes were read and adopted.

The following trustees were present: A. E. Whitford, E. N. Jordan, J. H. Lippincott, L. A. Babcock, Mrs. L. A. Babcock, G. M. Ellis, G. E. Crosley, A. L. Burdick and D. N. Inglis. Adjourned.

D. N. INGLIS,
Secretary pro tem.

Sabbath School. Lesson III—April 16, 1921

BIBLE TEACHINGS ABOUT WORK

Mark 6: 1-3; John 5: 17; 2 Thess. 3: 6-13

Golden Text—"In diligence not slothful; fervent in spirit; serving the Lord." Rom. 12: 11

DAILY READINGS

April 10—Mark 6: 1-6
April 11—Thess. 3: 6-13
April 12—Gen. 2: 4-15
April 13—Neh. 2: 16-23
April 14—Prov. 24: 27-34
April 15—Prov. 31: 10-20
April 16—Psa. 121: 1-8

 För Lesson Notes, see Helping Hand

A recently converted soldier was asked what he thought of the religious books that are given to young men. He replied that he thought no more of them when he read them than of magazines or other literature, and added: "Give them the Bible, so they can understand the truth and then the other things. You would not start children with Shakespeare. They have a primer first."—Bible Society.

Do not grudge the hand that is molding the still too shapeless image within you. It is growing more beautiful though you see it not, and every touch of temptation may add to its perfection. Therefore, keep in the midst of life. Be among men, and among things, and among troubles and difficulties and obstacles. Character grows in the stream of the world's life.—Henry Drummond.

The world has yet to see (to paraphrase a famous saying) what can be accomplished by a church wholly consecrated to God.

GRADED LESSONS

The Graded Lessons will be mailed only on order. Remember to state what part of the series you wish.

DEATHS

EHER—At her home in Salem, W. Va., on March 24, 1921, Mrs. F. J. Ehret, aged 64 years.

Isodore Freeman was the daughter of Manning T. and Julia Ann Steel Freeman. She was born in Cassawaga Township, Crawford County, Pa., on March 25. She grew to womanhood on the farm where she lived, the purity and strength of character so often found in the Christian home in the country. At an early age she accepted the Lord Jesus Christ as her Saviour, under the pastorate of Rev. Thomas B. Bowers; and was baptized by him, becoming a member of the Cassawaga Seventh Day Baptist Church.

In 1882 she was married, in the home of her brother-in-law Charles N. Maxton, Cook County, W. Va., to Flavius J. Ehret, of Berea, Ritchie Co., W. Va. Ten years later Brother and Sister Ehret moved from Berea to Salem and became members of the Salem Church. Not having children of their own Mr. and Mrs. Ehret took two girls into their home where they came to womanhood as daughters of the family. These women, Mrs. Mattie A. Chapman, of Mystic, Conn., and Mrs. Lottie M. Mortarly, of Davis, Ohio, who were both present at Mrs. Ehret's funeral on March 27, Brother and Sister Ehret were very much beloved, and now he and she will very much alone. But memory will be very sweet and hope will be like a anchor to the soul.

Mrs. Ehret had a very fine figure for some time, but was not thought to be near the end of life. On the morning of the last day she reported having had a most wonderful dream of the hereafter, and had heard the music of heaven, she saw the gathering city and the innumerable host, she recognized loved ones, she was guided by a beautiful guide who explained to her the glory and beauty of heaven and angelic guide who

Stillman.—Mary Julia Stillman, the youngest of four children of Abel and Catherine Barup Stillman, was born in Colebrook, Hartford County, N. Y., July 7, 1838. She died in Lebanon Junction, March 9, 1921, aged 82 years, 7 months, and 24 days. Sister Stillman had frail health from girlhood, yet was the last of her relatives, except one nephew, Dr. Frank Wells, of Plainfield, N. J., and a niece, Emma J. Stillman, of Yonkers, N. Y.

She united with the Lebanonville Seventh Day Baptist Church in 1874, and was active and energetic in the work of church and Sabbath school as long as her health would permit. She has always been a liberal supporter of church and denominational enterprises with her means. A good woman has gone to her eternal rest.

Memorial services were conducted by the pastor at her late home, and interment was in the village cemetery.
Funeral services were held for the Garwin Seventh Day Baptist church, March 18, conducted by Pastor H. L. Cottrell, and the body was laid to rest in the village cemetery.

The city of Mexico, with a population of more than 1,000,000, reported a day in October when "not a crime was committed nor a single arrest made." But who for a moment can think of comparing conditions of civilization in Mexico and New York?—New York World.

"A vacation often proves that a man is not indispensable."

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**THE SABBATH RECORDER**

**THEO ENDER**

**LUCAS F. BURCH, Business Manager**

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

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Sabbath Rally Day
May 21, 1921

THE third Sabbath in May of each year is coming more and more to be observed by Seventh Day Baptists as a time for giving special emphasis to the value of the Sabbath.

ALL local churches are invited and urged to observe this anniversary by special services, in whatever way may seem wise and best.

NOW is the time for pastors, superintendents, teachers and other leaders to be making preparation by gathering material and by arranging programs for these services.

There is no path in this desert waste:
No map is lashed to the restless waves;
The ocean waves are strange to me;
Where the unseen wind in its fury raves;
But I journey on with a lightsome tread;
I do not falter nor turn aside;
For I see His figure, just ahead—
He knows the way I take—my Guide.

There is no path in this trackless sea,
No map is lashed to the restless waves;
The ocean waves are strange to me;
Where the unseen wind in its fury raves;
But I journey on with a lightsome tread;
I do not falter nor turn aside;
For I see His figure, just ahead—
He knows the way I take—my Guide.

There is no path in this starless night;
There is no light within the lacy skies;
The black night tempests me, left and right;
I stare with a blind, straining eye;
But I steady my feet, for I can not stray;
The path to my feet seems light and wide;
And I sail by His star-blazed trail—my Guide,
And I sing as I follow Him on—my Guide.
—Robert J. Burdette.