

The Sabbath Recorder

The Commercial part of the Denominational Building is an immediate necessity

Study the question of location and express your views by March 29, 1920

If some of your Liberty Bonds were reserved for this building

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"NO argument will be needed to prove that we are living in an industrial age. Our entire life is colored by the demands of industrialism. That industrialism dictates in education is seen in the ever increasing demands for a so-called practical education; that it commands in legislation is shown in the rapidly increasing number of bills introduced in our lawmaking bodies asking for "industrial legislation"; that it insists on recognition in the church is apparent from the establishment of a so-called "Labor Sunday," and from the fact that every denomination has either a commission or a committee on the relation of the church to industry. In fact, so far-reaching is the influence of modern industry that it may be said with truth that the fundamental institutions of human society, the home, the school, the state, and the church, are threatened with a complete transformation which will change their character and may impair their influence. If the church is to be a vital factor in modern life, it must make clear the fact that it has a mission in an industrial age—and, further, it must prosecute that mission with untiring energy and unflinching earnestness."

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held at Alfred, New York, August 24-29, 1920.
President—Prof. Alfred E. Whitford, Milton, Wis.
Recording Secretary—Prof. J. Nelson Norwood, Alfred, N. Y.
Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.
Treasurer—Rev. William C. Whitford, Alfred, N. Y.
Executive Committee—Prof. Alfred E. Whitford, Chairman, Alfred, N. Y.; Prof. J. Nelson Norwood, Rec. Sec., Alfred, N. Y.; Rev. Edwin Shaw, Cor. Sec., Plainfield, N. J.; Rev. Alva L. Davis, North Loup, Neb., (for 3 years); Mr. Wardner Davis, Salem, W. Va., (for 2 years); Dr. George E. Crosley, Milton, Wis., (for 2 years); Mr. Asa F. Randolph, Plainfield, N. J., (for 1 year); Rev. Henry N. Jordan, Battle Creek, Mich., (for 1 year); Mr. Ira B. Crandall, Westerly, R. I., (for 1 year). Also all living ex-presidents of the Conference and the presidents of the Seventh Day Baptist Missionary Society, the American Sabbath Tract Society, and the Seventh Day Baptist Education Society.

COMMISSION OF THE EXECUTIVE COMMITTEE

For one year—Corliss F. Randolph, Rev. H. N. Jordan, M. Wardner, Davis.
 For two years—Rev. Alva L. Davis, J. Nelson Norwood, Ira B. Crandall.
 For three years—Prof. Alfred E. Whitford, F. J. Hubbard, Allen B. West.

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

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

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Treasurer—Frank J. Hubbard, Plainfield, N. J.
Advisory Committee—William L. Burdick, Chairman

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

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President—Grant W. Davis, Milton, Wis.
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THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

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

The Sabbath Recorder

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

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PLAINFIELD, N. J., MARCH 29, 1920

WHOLE NO. 3917

The Father God Revealed by Christ

The one great and important truth that makes the central thought around which clings the whole teaching of Christ is the fatherly tenderness of God. It stands out distinctly in the Sermon on the Mount, and the keynote is struck in the first words of the Lord's Prayer. God as a loving tender Father was little known in the Old Testament.

It seems strange that, after such a revelation as Christ brought to earth, men should keep right on making their God like unto themselves, and giving him revengeful, jealous, and selfish characteristics such as the pagan gave to his deities. Even the prayers of some Old Testament people show that those who made them had no conception of a God of infinite love. They prayed to a God of wrath and too often the prophets seemed to see only the thunder and lightning side of the divine cloud, and sinners were urged to repent toward a God of vengeance rather than a Father of infinite love.

Christ as the revealer of God's fatherhood expressly declares that he came not to condemn the world, but that the world through him might be saved. And the God he brought to light is not one whose mysterious title could never be spoken; but one whose very name could be lisped by children, and to whom the weakest mortal might come in perfect and child-like trust.

Sometimes impatient Christians wonder if the time will ever come when the religion of Christ will conquer the heathen world. It might be well to ask in all seriousness how long it will be before the Christ spirit and teaching will drive out the pagan ideas still surviving in our own hearts. The heathen always fancied that their gods were angry with them. They spilled the blood of countless victims to appease the wrath of their deities, even sacrificing their own children to calm the hatred of the heavenly powers, and they stood in constant awe lest they should fail to restore

angry gods to good humor. In the thunder they seemed to hear the voice of an avenging deity meting out his dispensations in wrath and not in love. Every defeat, every accident, every misfortune, was in their estimation a direct judgment of their gods.

Indeed, is there not still some paganism surviving in Christian hearts? Have you ever seen those who insist that every conflagration, every pestilence, every bereavement, every earthquake, is a judgment, or a direct punishment sent by an angry God? The whole list of spooks and ghosts and witches that trouble some minds are inventions of their superstitious dread of harm, to be sent by a God of vengeance.

Too many in Christian lands have not yet apprehended the loving Father-God, revealed by Christ, as a God of patience and pity who never turns away from any human soul that comes to him. Too many think of seeking God as though he had hidden himself in sulky displeasure and was hard to find. But all the time a loving Father-God is seeking his erring children with tender voice and outstretched hands. No faithful seeker will ever find the God our Savior revealed, to be a God hard to reach or one slow to respond.

Notes on Topics of the Day—The Interchurch World Movement Survey has discovered that in one county in Pennsylvania thirty-seven and a half per cent of the ministers have been driven to some occupation outside the ministry because their salaries were not sufficient to give their families a decent support. One minister in that county has charge of six congregations and nine others serve three each, while sixteen have two.

Special attention is being directed to the establishment of churches in the areas of churchless country west of the Mississippi. This is a big job and needs the hearty support of all Christian peoples. One surveyor reports a great region in Colorado

where churches are fifty to seventy-five miles apart. One long stretch of coast line in Oregon, of perhaps a hundred miles, knows no religious services, and has never had any.

Strong, well planned teamwork in fifty-one cities in which pastors of America are uniting for the consideration of problems pertaining to evangelization is now being pushed forward. This nation-wide campaign is placing emphasis upon the idea that every Christian is to be an evangelistic center for service.

Magic lantern pictures are being used, and maps also, to show the world's need of Christian mission work. On the maps great red blotches show where large areas of the earth never had the gospel and where the inhabitants never heard of Christ.

The world movement is making more of women's work, in evangelizing the nations in darkness, than ever before. This is shown by the great three days' convention of two hundred and eighty delegates at Washington, D. C., in which forty mission boards and thirty-one States were represented, and in which women were urged to participate in the economic, social, and religious reconstruction work. Many church women are thoroughly aroused and are responding to the calls of the Interchurch World Movement. On March 15 and 16, five hundred leading women held a convention in New York to discuss these problems.

The one thought being made much of in all reconstruction conventions is this: "The only power adequate to meet the needs of these tremendous times is the power of Jesus Christ through his gospel. His leadership is believed to be the only hope for world betterment in view of present difficulties, and the church is regarded as the agency through which the work must be done. Protestant Christians, awakening to the world's needs as never before, are planning together, praying together, and working together in the unity of the spirit for the salvation of men.

The stewardship of wealth, too, is being emphasized as never before, and men and

women are studying the financial problems to see if the church is not committing the sin of withholding God's money and so being guilty of robbing him.

A great conference of more than a thousand pastors of New York City and nearby counties was held on March 15 and 16 to endorse the world movement and devise plans for co-operation in reconstruction work. This was defined as real mission work among the various laboring classes in America, and with the thousands of foreigners still un-Americanized.

The American Indian, too, came in for considerable attention. This is by no means a dying race in these years and very little is being done by the churches to reach its people with the gospel.

The survey shows that there are now six hundred thousand Spanish speaking people in the United States today, and that eleven per cent of the population of Los Angeles alone is of Spanish origin, and one-third of the cases of extreme poverty and one-fourth of the cases of crime are traceable to these people.

Everything goes to show that the forces of evil are co-operating well in the fight for supremacy, and we must see that unless the forces for good can co-operate in their work there is little hope of victory.

The observance of the one hundredth anniversary of the founding of the first medical mission in the world will be general throughout the United States during the last week in March.

Thousands of physicians and nurses who served in the World War will be invited to enter medical mission work. At the present time there are five hundred and fifty-seven foreign missionary physicians engaged in the work. The call now is for an increase of six hundred and sixty-five physicians for the coming year and a budget of \$12,000,000.

"Minute Women" One interesting feature **As Well as** of the World Movement **"Minute Men"** is the organization of a training school in New York City where women who are willing to go into the work may be thoroughly trained in the things essential for such service. The plan is to organize teams of "Minute Women" work-

ers to serve in their own churches and in the pastorless churches of their denominations near-by their homes. When properly organized and trained, the women will be fully as efficient as the men in the great reconstruction work that lies before the church today.

A Hundred Years of Our friend, Will M. Missions in Hawaii Davis, of Chicago, is again spending the winter in Honolulu. He speaks in highest terms of the ideal climate with mercury going no lower than 60 degrees in all winter, and with the luxury of outdoor bathing all the time.

He sends a little pamphlet descriptive of the arrangements for celebrating the centennial of Hawaiian missions. In 1820 Rev. Hiram Bingham and wife landed at Honolulu on the nineteenth of April and began the work of winning the island natives from paganism to modern Christianity. It is indeed a wonderful story, and the people are making elaborate plans for a great pageant in which the transformation of that country will be represented step by step. The pageant is named "One Hundred Years of Christian Living in Hawaii."

As to "Matters of Fact" We have a letter taking us to task for allowing the statement, "Piscataway, the oldest church in the denomination, way over the top," to appear in the SABBATH RECORDER. (See page 277 in issue of March 1.)

The writer says, "As a matter of fact the First Hopkinton Seventh Day Baptist Church was founded more than a quarter of a century previous to that good old church" (Piscataway). He cites the fact that the first pastor of Piscataway was sent to the congregation in Hopkinton for his ordination; and then writes: "I think it strange that you as editor of the RECORDER did not correct it." After referring to the article by one of Hopkinton's pastors upon the question, he invites us to read it and asks: "Is it not best to record the facts?"

We have just re-read the article referred to, and so far as we can see the First Hopkinton Church did not become a separate church until 1708. Up to that time its congregation belonged to Newport. As a part of the Newport Church it had held

meetings several years in the town of West-erly; but was not constituted a separate church until 1708.

Again, the Piscataway Church, although having held separate Sabbath meetings for more than *thirty-five years*, was not organized as a church until 1705—three years before the organization of First Hopkinton as a separate church. It would be quite as much in accordance with "facts" to speak of Piscataway as being founded thirty-five years before it was organized into a church as it is to insist that Hopkinton was organized "a quarter of a century" before it separated from Newport and actually became a recognized church by itself.

Finally, the Seventh Day Baptist *Year Book* for many years has stated the facts that Piscataway was "constituted" in 1705 and that First Hopkinton was "constituted" in 1708. These dates harmonize with those of every historian with which we are familiar, and we can not see any error needing correction in the RECORDER article on page 277.

An Interesting and One of the most im- Important Meeting structive meetings we have ever attended was held in the form of a banquet at the Pennsylvania Hotel, New York City, on the evening of March 22, 1920. More than six hundred guests responded to the following invitation:

To hear of the work, scope and plans of the Interchurch World Movement, one of the broadest and most fundamentally significant movements of modern times, not only from a religious point of view, but also with respect to our social, business and national interests, a movement already embracing some twenty million church members in the United States—you are earnestly invited to attend a dinner at the Hotel Pennsylvania, on Monday evening, March 22nd, at 6.30 o'clock, as the guest of

CLEVELAND H. DODGE,
CHARLES E. HUGHES,
ALFRED E. MARLING,
JOHN D. ROCKEFELLER JR.

Reply to
JOHN D. ROCKEFELLER JR.,
26 Broadway,
New York City.

There will be no solicitation of funds.

To accommodate the large company the great ballroom of this new hotel was converted into a dining hall filled with round tables, at each of which ten persons could

be seated. John D. Rockefeller Jr. presided as host and many prominent workers occupied places at his long table as honored guests. Among these were Bishop Boynton, who said grace with the great company standing with bowed heads; ex-Governor Hughes, John R. Mott, Bishop Theodore S. Henderson, Dr. S. Earl Taylor, and others whose names we did not get.

Of course the editor of the SABBATH RECORDER could not let such an invitation and opportunity go by unheeded, and he only wishes that every Seventh Day Baptist who has any misgiving about sharing in the co-operative work of the Interchurch World Movement could have been present to hear and see the evidences of the most promising and far-reaching movement in practical evangelism the world has ever known.

The addresses of Mr. Rockefeller, Mr. Mott, and Bishop Henderson were all practical and illuminating. And the stereopticon lecture by Dr. Taylor was a most complete statistical mirror, placing before the eye in graphic form the astonishing facts discovered by the searching world survey already made in foreign and home lands.

We can do no more here than mention just a few of the facts referred to above. The panoramic screen gave them special emphasis, and as pictures of conditions in Africa, China and India were presented, first as found in places where the missionary had not gone, and then as seen where the gospel and work of education had transformed the people, great applause revealed the effect upon the hearers.

In China there is only about one missionary to 66,000 souls. In Shanghai the survey revealed the most congested housing conditions in the world. The attitude of China toward Christianity may be largely determined by the action western Christian nations shall take on the Shantung question. The Chinese are likely to test the value of our religion by the morality of our political action.

While there are missionaries in six hundred towns and cities, still there is territory amounting to three million square miles unclaimed by any missionary agency. Sixty million young people in China of

school age have no educational facilities whatever.

The survey program for China is, first of all, to strengthen the exciting work of the several denominations already there.

American Self-examination We do not need
Some Facts Revealed to go to foreign
By The Survey lands in order

to discover lamentable conditions calling upon Christians to make united efforts for human betterment. Photographs, charts, and maps used in the New York meeting made this so plain that no observer could doubt.

The survey reveals an alarming dropping off of young people in the churches and Bible schools. In one of the large denominations, 1919 showed a decrease of more than ten thousand six hundred members. And the net loss in the Bible schools of that denomination in four years has been almost ninety-three thousand members.

The survey compared the Seventh Day Adventists with the Methodists in matters of giving for the Master's cause, and found that while the Methodists had increased their giving \$1.43 per capita in fifteen years, the Seventh Day Adventists had increased theirs \$31.48 per capita in the same time. In other words, the gifts of the Methodists in 1904 averaged \$10.80 apiece and in 1918 reached the average of \$12.23. In the same period the average of the Adventists went from \$10.48 to \$42.39 per member.

The survey people attributed such splendid results in giving to the fact that tithing is a "regular part of the worship or service" of the Adventist church. The survey emphasizes the fact that Adventists are not a wealthy people, and shows what other peoples might easily do if the tithe system were carried into effect.

It would not hurt Seventh Day Baptists to study this question a little more carefully.

In the open country the survey finds that three-fourths of the churches are not growing. Many of them are too small to support pastors.

The average church has no adequate equipment for successful work.

In one eastern town of one hundred and fifty people, six churches were found and no resident minister. In a well defined area of an eastern State there are thirty-six churches within a radius of only six miles, while in the adjoining townships there were more than a thousand children of school age untouched by any religious influences! One town of two thousand inhabitants has had but an occasional religious service in ten years.

One village fifteen years old with four hundred persons, had never seen a minister until the Interchurch Survey brought one to them.

It is enough to make one's heart ache to find that in many vast areas of the West there are no church centers. There are plenty of dance halls, picture shows, pool rooms and lodges; but churches are practically unknown.

The survey has revealed housing conditions that are most alarming. This is especially true of the negro population not only in the South, but in many northern cities. Four hundred and fifty thousand negroes in the South are continuously sick and it is estimated that six hundred thousand of them will die of tuberculosis, most of whom might be saved by proper Christian and preventive measures.

The "red light" districts in many cities, both North and South, call for co-operative Christian work for the cause of decency.

The migrating population of the grain belt of our country, the homeless, voteless, jobless men, and the workers in lumber camps, mines, and in many other lines of work, present problems which Christian churches of all faiths can ill afford to ignore. All kinds of isms flourish among these and peril awaits us if our churches continue to sleep under such conditions.

We can not enumerate all the discoveries made by the survey—the new Americans with their European background, constantly being misunderstood by their new found neighbors; the illiterates, that throng our shores; the "undesirable citizens"; the physical defectives; the American Indians; the matter of race prejudice—all these and many more have furnished most deplorable evidences that the churches

must cease to fight one another and join hands in co-operative work for religious and social betterment in America if Christianity is to triumph.

When all the facts are discovered, the people will then be able to make proper programs of co-operative work in lines of common interest, and to carry them out in an effective manner. The man who resists this movement and refuses to unite in such practical plans is resisting the world's greatest evangelistic movement since the Christ commanded his evangelists to go into all the world and preach and teach. Men and women and children have fallen among thieves in America, and it will never do for the priest and the Levite to leave them lying in the down-hill Jericho road for non-Christian Samaritans to help up.

Just as we were about to lay down the pen our hands came in touch with a little leaflet given out at the New York meeting, and although we expected to stop here, we venture to add this list of survey facts to what we have already mentioned:

Fifty-eight million Americans belong to no church.

Twenty-seven million Protestant children and young people are outside the Bible schools and have no religious instruction.

One million sick will be refused admission to church hospitals in the United States this year because they are overcrowded.

One hundred thousand children will be turned away from church homes and institutions because there is "no room."

The average weekly pay of ministers in the United States is \$18. Wages in eight industries throughout the country average \$23.36 per week.

One-half of the clergymen in America are paid less than the lowest estimate made to sustain a workingman's family.

Racial problems are acute. There are between three and four million Poles in this country (30 per cent of them illiterate).

There are more Italians in New York City than there are in Rome, and more Jews than there are in Jerusalem.

There is a negro question concerning ten millions of our people. About 40 per cent are members of Protestant churches.

West of the Mississippi River five thousand additional churches are urgently needed to supply the needs of newly populated areas.

To speak kind words, we must first have kind thoughts growing in the heart, like a garden of fragrance.—*Young People.*

THE OUTLOOK AT MILTON

PRESIDENT WILLIAM C. DALAND

Milton College is soon about to close one of the most satisfactory years of its history. It has had this year a student body whose attitude has been remarkable for its loyalty and its genuineness of spirit. Problems of discipline have been few; the scholarship has been of a high standard; student activities have been of an excellent character and student enterprises have been successful; athletics has been clean and fair and has shed honor upon the college.

The college has, however, a difficult situation to face in the immediate future. The maximum income for the year to come will be \$17,000, which may be augmented by the emergency income of \$5,000 from the Seventh Day Baptist Forward Movement to a total of \$22,000. The minimum budget for next year, with every expenditure pared down close, will be about \$23,000, which is remarkably small when the work done by the college is fairly considered. This budget involves a slight increase of salaries, but one that does not bring the compensation of the professors up to the salaries paid to ordinary high school teachers. Moreover, this budget makes no provision for physical training or athletics, since the trustees can not make any appropriation to increase the almost certain deficit of one thousand dollars in 1921.

Nevertheless the next year will, we trust, bring its own solution of its difficult problems. Providence will not suffer Milton to be crippled after so signal an achievement as the close of the present year will show.

Readers of the RECORDER may be interested in some future changes in the faculty of the college. The trustees have just appointed Dr. Charles B. Clark, formerly of Salem College, professor of philosophy and education, his duties to begin in September, 1921. Professor Harris M. Barbour has consented to remain with the college one more year, occupying the chair of philosophy as he has for the last seven years. When Dr. Clark comes to Milton, Professor Barbour expects to enter upon a wider field of usefulness. The college is to be congratulated upon having had his

services for so long a time and also upon the prospect of enjoying the privilege of so able an educator as Dr. Clark, who in the interim will be engaged in studies at the University of Michigan with the view of fitting himself to be of the very best service to our students.

Two of our professors, Professor D. N. Inglis and Professor F. G. Hall, will have leave of absence during the next two years for the sake of advanced study at the University of Wisconsin. The trustees are not yet able to announce who will take Professor Inglis' work in the Romance languages, but are glad to state that Mr. W. A. Kenyon, one of the best of our graduates in recent years, will carry on Professor Hall's classes in biology.

Miss Anna Post will relinquish her position as matron in Goodrich Hall and instructor in English in order to devote herself to work in music. Her place will be taken by Miss Zea Zinn, now teaching elsewhere in Wisconsin.

All the changes contemplated, while the loss of valued teachers is keenly felt, will in the end, we believe, make for the greater good of the college and will be of increased benefit to those who may in the future attend the institution.

HOLDING FORTH CHRIST

Do some of our readers remember how wonderfully Phillips Brooks used to obliterate himself through the whole service, so that one thought of Christ and not of him? The great minister is he who can bring his congregation face to face with Christ—not with himself. Make your service reverent, make your congregation feel as soon as possible that *Christ* is there—not you. Suppose Christ were really there in person, what would you do that morning in your church? But is he *not* there? Can you not make your people feel that the church is holy ground and that they are come there to sit face to face with Christ? The Roman Catholic Church does this. We have no bodily presence of the Lord to hold up before the awestricken congregation—but have we not Christ as really there? Believe us, if we have not we shall not bring the people into the church.—*Western Christian Advocate.*

THE COMMISSION'S PAGE



EVERY CHURCH IN LINE
EVERY MEMBER SUPPORTING

"Without me ye can do nothing."
"Lo, I am with you always, even unto the
end of the world."

ROLL OF HONOR

- + ★ North Loup, Nebraska
- + ★ Battle Creek, Michigan
- + ★ Hammond, Louisiana
- + ★ Second Westerly, Rhode Island.
- + ★ Independence, New York
- + ★ Plainfield, New Jersey
- + ★ New York City, N. Y.
- + ★ Salem, W. Va.
- + ★ Dodge Center, Minnesota
- + ★ Verona, New York
- + ★ Riverside, California
- + ★ Milton Junction, Wis.
- + ★ Pawcatuck Church, Westerly, R. I.
- + ★ Milton, Wisconsin
- + ★ Los Angeles, California
- + ★ Chicago, Illinois
- + ★ Piscataway Church, New Market, N. J.
- + ★ Welton, Iowa
- + ★ Farina, Illinois
- + ★ Boulder, Colorado

NOTES FROM THE DIRECTOR GENERAL

IMPORTANT ANNOUNCEMENT TO CHURCH
TREASURERS

It came something in the nature of a surprise to the director general the other day to realize that the close of the Conference year was less than three months distant. Nine months have gone since the Confer-

ence year 1919-20 opened, and in the remaining three months the sums necessary to meet the quotas of the churches which adopted July 1 as the date of their denominational budget must be secured. Happily many of these churches secured half or more of their apportionment when the canvass was being made, and to such the task of securing the remaining one-fourth will not be difficult.

To those churches which are not thus favored it becomes a matter of much concern to make sure that the whole amount of their pledge is secured by the end of June. In order that this object may be reached in due time it is good business to have three-fourths of the pledge paid at once. Here is a task for the canvassing committee and the church treasurer, one calling for immediate action.

To that group of churches which make January first the date of the denominational budget, one-fourth of their apportionment is now due and one-half payable by June 30th to the Conference treasurer before his books close for the fiscal year.

Every man, woman or child who made a pledge on the denominational budget should make such promise 100 per cent good. Every church wishes to report to Conference this year with its pledge redeemed in full. This achievement is not only a matter of church pride and satisfaction but is of vital importance to the activities which in part or altogether are dependent upon complete success of the Forward Movement. And this privilege will be denied no church if the individual subscribers, resident and non-resident, fulfill their pledge and make their payments on time.

No scheme, however worthy, is automatic; it requires some one's personal attention to function properly. In this case it will need the immediate consideration of the proper church officer or committee that the matter of promptness in remittance is given due attention.

Twelve weeks only remain to the close of the Conference year. The mere statement emphasizes the wisdom of prompt action.

This is to be an eventful and glorious year in our denominational history, and not the least of the good things will be the assurance that the resolution of Conference

to enlarge our plans and extend our work in the Master's kingdom was accepted in good faith; that it was not merely passing emotion but a resolute conviction, one that will be carried out in full.

Great issues are at stake in this changing period, and Seventh Day Baptists will do their part. There will be no failing nor faltering if the splendid endorsement in the oversubscription in the many churches is duly collected by the proper church officer.

SOME CHURCHES ALREADY AFTER THE ADDITIONAL FIVE MEMBERS

Responses from two churches are at hand stating they joyfully accept the challenge to secure replies from five contributing non-resident members, at least that number, and that they will continue their efforts until they succeed. This sentiment is fine, so characteristic of the church workers whose labors have been so successful.

The responses from the absent membership as a whole is less than 50 per cent. This is insufficient and unsatisfactory. A little further effort, some more hard work on the part of the twenty odd churches now named on the Roll of Honor and this per cent can be materially reduced. It is a threefold service that will follow this extended effort. It will bring the absent ones into closer church fellowship and instill a feeling of greater interest, it will encourage the church to continue to extend its efforts in this respect more than ever before, and it will help swell the fund for greater denominational service.

Go over the church list carefully, and send out the third or fourth or fifth letter to the absent ones and prove by this follow-up system that his or her church is in dead earnest in this matter, and will not be satisfied until some reply is at hand. There will be disappointments, of course, but now and then a surprise will come that will make amends for all the hard work.

Doctor Drummond says that the greatest word in the English language is "love," then the second most important word is "others." Let's get the large number of "others" that belong to us back into church fellowship and service.

THE MILL YARD SEVENTH DAY BAPTIST CHURCH TO HAVE A PART IN THE NEW FORWARD MOVEMENT

A communication is at hand from Brother Robert B. St. Clair, of Detroit, Mich., whose interesting articles occasionally appear in the RECORDER, containing a remittance for two of the five years and an announcement that the remaining three-fourths will soon be paid, with an intimation that if business matters go well the amount may be materially increased.

This spirit and its response are fine. The sincere interest that Brother St. Clair so beautifully manifests in the Forward Movement will be greatly appreciated by our people. His action, however, may but reflect the deep interest in and love of the Old Mill Yard Church which abounds in the hearts of every Seventh Day Baptist in America.

It would not be at all surprising if one of these days a like expression would be at hand from the Continent, possibly from China, attesting their deep interest in the success of our Forward Movement and the welfare of our churches.

The director general claims no power of divination, neither can he read the occult and the unknown, but he has a feeling that with the coming of real spring days two additional churches will forward him the good news that they too have completed their canvass and are "way over," and that an announcement to this effect may appear in next week's RECORDER. He sincerely hopes that this feeling may be well grounded.

WALTON H. INGHAM,
Director General.

It is a significant fact that the *Beacon Light*, the organ of the Young Briton's Non-Smoking League, devotes quite as much space to articles dealing with smoking by girls and women as by boys and men. It is a fact in England that women and girls smoke almost as much as men, and the habit is becoming more and more accepted. The fact that such customs in the past have invariably spread from England to the United States should give us food for thought.—*National Advocate*.

THE NEW BAPTIST HEADQUARTERS

[The following from *The Baptist* shows what the Baptist denomination think about the importance of a denomination headquarters.

The last two paragraphs are timely as bearing upon the important question of location, and will make good reading for Seventh Day Baptists. We only wish it could have appeared a week or two earlier.—Ed.]

For years we have dreamed of having a Baptist center in one of our great cities where the offices of all our national societies and boards could be housed together under one roof. Other denominations have long enjoyed this blessing. The great buildings of the Presbyterians and Methodists on Fifth Avenue in New York have been an asset of untold value to the work. At last our Baptist dream seems about to come true. For several months it has become apparent that the Board of Promotion would have to secure new quarters, as it could rent no more space in the present building. The many workers have been so crowded together that their efficiency has been seriously handicapped. This emergency was the immediate cause of bringing the realization of our dream. The Foreign Mission Society has seen the necessity of the establishment of such a headquarters and has voted to move to New York. Its decision has made the new move possible.

We have just signed the lease for the four upper floors of the Holland House, located at the corner of Fifth Avenue and Thirty-first Street, New York. This famous old hostelry which has entertained many distinguished guests, is being remodeled into a modern office building. The location is one of the finest in New York. It is on the great avenue of the city and is close to the Madison Square section where the other religious quarters are located. It is three blocks from the Pennsylvania station and within easy walking distance of the Grand Central.

Because the Board of Promotion is not yet incorporated, the Foreign Mission Society has signed the lease, and other organizations will lease of it. The significant decision of the Foreign Mission Society to move to New York marks a real

event in our denominational history. This oldest national Baptist missionary organization has always had its headquarters in Boston. It has seemed a part of Boston, and the "Rooms" in Boston have been the nearest approach to a denominational center the Baptists have ever had. The change is not being made without the deepest regret, and is made only in the interest of the higher development of our denominational efficiency.

The Foreign Mission Society will occupy the entire eighth floor of the new building. On the seventh floor will be located the Woman's Home Mission Society, the Woman's Foreign Mission Society and the Publication Society. The Board of Promotion will have the entire ninth floor. On the top floor will be the quarters of the Board of Education, the Ministers' and Missionaries' Benefit Board and the New York State Convention. Thus, with the single exception of the Home Mission Society, all our great denominational organizations will be housed under the one roof. We regret that the Home Mission Society has decided that it is inexpedient to remove from its location at present. It is not yet decided whether the Woman's Home Mission Society will remove all its offices to New York or retain part of them in Chicago. The Publication Society, because of its large property holdings, will maintain its principal office in Philadelphia, but it will have a large office and store in the new building to accommodate its rapidly growing business.

In the new building there will be a large board room for meetings of all kinds, and the room will be at the disposal of any denominational groups which desire to meet in New York. There will be rest rooms and small rooms, where Baptist friends can meet for conference and visiting. It is planned to make this a real center for Baptists coming to New York.

The building is now being remodeled and will be ready for occupancy May 1. The exigency of the Board of Promotion has become so great, however, that temporary quarters are being fitted up, and the board is now moving to the new location. The other boards will not move until later. From now on the Board of Promotion should be addressed at 276 Fifth Avenue.

There will doubtless be some who will question why, when we are establishing denominational headquarters, we should not have selected Chicago, or some other city more in the center of the country. A single day of study of this problem at close range would satisfy any one of the wisdom of the decision. New York has become not only the commercial center, but the center of religious activities of America, and we can not afford to be out of touch with them. All the other great denominations have their headquarters there. The meetings of the home and foreign missions conferences are held in New York. For years the officers of our societies have had to spend several days a month in New York in conferences with other workers in the same interests. The Interchurch World Movement has multiplied these points of contact and these conferences. Dr. Aitchison, our member in the cabinet, must give several hours a week to these conferences. His attendance is vital for our own interests. While, therefore, we should have been glad to fix our new headquarters at a point nearer the geographical center of the country and of the denomination, yet long study and experience have led to the unanimous conclusion that New York is the only point for such headquarters.

This important event in our life will mark the beginning of a new period of co-operation and efficiency in our denominational work. It will mean much for our work around the world. It is one of the most important developments growing out of the organization of our new Board of Promotion.

REMINISCENCES

W. K. DAVIS

It was his first visit to Chicago. As the tall, straight and slender youth walked along State Street the hayseed in his hair attracted attention. Suddenly he was accosted with the question: "Can you tell me where the tunnel caved in and caught some men?" The youth quickly replied that he knew nothing about the accident and pursued his way. Scarcely a moment elapsed before the stranger swung into step with him and said excitedly, "They say it is on Lake Street. Let's go and see." The youth of the hayseed remembered the tales of his

father who years ago had explored the wilds of Broadway, New York. Hence he felt a sudden and imperative impulse to cross the street in a very unceremonious manner.

He was walking from a basement at 1601 South State Street where there was a sign reading "N. O. Moore, Job Printing" (though he afterward learned that despite the sign there was much job printing) and where he had promise of employment, to the store of Ordway and Company, tailors, at 205 West Madison Street. Probably the reason for seeking Ira J. Ordway, the head of the firm, was the same as that which had induced nearly every Seventh Day Baptist who had stopped in Chicago since 1871 to search out this same man. For everybody knew that he and his good wife kept open house, that the latch-string was always out and the larder always full. How much this youth or others of the thousands of Seventh Day Baptists who were entertained at 51 Carpenter Street, or later at 1447 Monroe Street, appreciated this hospitality may not be told here or elsewhere in this world. But this seems certain: If Mr. and Mrs. Ordway are awarded in heaven for good deeds done here they will have honored seats in Kingdom Come.

It was at this commodious and hospitable home, presided over by Mrs. Ordway with a motherliness which made her beloved from Dan to Beersheba among Seventh Day Baptists and others, that the youth made the acquaintance of Mr. and Mrs. Murray Maxson. Mrs. Maxson soon demonstrated that she was a true daughter of her mother, Mrs. Ordway; and Murray demonstrated that he was Murray—just Murray—and that is saying a great deal.

Years came and went. Chicago became a great overgrown city, overrun with greedy capitalists and reckless and irresponsible labor union agitators. Worthless vacant lots became valuable, and locations like 51 Carpenter Street became worthless. Fortunes were made by many, especially the dishonest, and fortunes were lost by others, especially those who recognized the injunction—"Thou shalt love thy neighbor as thyself." And thus South Carpenter Street became shabby and soiled. Time dealt hardly with the family at No. 51. Mrs. Ordway was called to a home where

she will be showered with some of the kindness she unselfishly bestowed upon all who came across her path. Yielding to the inevitable the remainder of the family sought a smaller home in a better section. Thus was founded the home at 1447 Monroe Street. The large and vigorous form of Mr. Ordway lost something of its strength, and the business management fell upon the shoulders of Murray. May had already taken the mantle dropped by her tired mother before her death, and the latch-string was just as long and the contents of the larder just as free as in the old days of prosperity.

Years passed and Chicago grew and Seventh Day Baptists went to and fro through the land. They were welcomed by Uncle Murray and Auntie May, while Mr. Ordway sat cheerfully waiting the day when the silver cord should be loosed. He had reached the end of a long and useful life when the angel called him home. During all these years many had called this house their home. It had truly been home to Libby, to Elizabeth, to Hazel, to Bessie. Here Cupid had done his work and other homes had been founded. Burdens and trials came, disease and sickness sapped the vitality but the same cordial welcome, the same happy smile always greeted the traveler, came he from Milton, Alfred or Salem, from the Atlantic Coast or the Pacific.

The tall youth had sought his life work elsewhere after a sojourn in the city. And now with his thick black hair getting gray and thin, he came again to make his home temporarily with Uncle Murray and Auntie May. He came not along. His companion was small, with sad eyes and face lightened at intervals by a beautiful smile. Forgetting their own heavy burdens, Uncle Murray and Auntie May cheerfully care for all who come, for they long ago learned that the greatest happiness comes from serving others rather than helping themselves.

Last November for a brief visit came the father of him who had been called the tall young man. Sudden sickness of the father brought to the patient's bedside his faithful wife, "Aunt Phebe." Everybody who has ever been to Jackson Center knows and loves Aunt Phebe. And for two days

these aged people visited together and planned a prompt return to their loved home in Ohio. But suddenly as the lengthening shadows ushered in the beginning of the Sabbath eve so loved by the elder, the angel of the Lord said, "Come up higher." So here in this great city passed to his reward Elder D. K. Davis, born in 1832 among the hills of the wilderness of West Virginia, the second of a family of twelve children. In abject poverty, he had grown from boy to man, had migrated to Ohio with the family, had gone to Alfred, worked his way through university and theological school, had been ordained and for many years had been a Seventh Day Baptist pastor. He had not accumulated money but if loving God and his fellowmen produces eternal wealth his life was not in vain. Kind, loving, faithful, loyal—always ready to answer any call for the betterment of the human race—he had lived a brave, unselfish life. And the span of his years—eighty-six—from his birth in the wild hills to his death in the wilder city—marked a career filled with a life of service. From the light of the pine torch, the tallow dip and the tallow candle he passed through the age of kerosene lamps, gas and then the brilliant nitrogen electric light. It was a wonderful period in which to live. And he lived a wonderful life, though the world knew it not.

And still time rushes on. In this year of grace, 1920, we know not what the future holds. The world is upside down. As prosperity or adversity comes, as joy or sorrow are meted out, as people jog along toward the higher life or drift with the current, the upward trend is given a great impetus to all who have been fortunate enough to know and to love Uncle Murray and Auntie May.

"I ask not
When shall the day be done and rest come in;
I pray not
That the cause of toil from me be taken;
I seek not
A sluggard's couch with downy curtains drawn;
But give me
Time to fight the battle out as best I may;
And give me
Strength and place to labor still at evening's
gray;
Then let me
Sleep as one who toiled afield through all the
day."

MISSIONS AND THE SABBATH

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

MISSIONARY AND TRACT SOCIETY NOTES

The China Mission pageant, prepared by the pastor and the Ladies' society of the church at Alfred Station, is to be given at Milton by the Christian Endeavor society in April under the direction of the Missionary Committee of which Miss Eling Waung is chairman. The Verona Christian Endeavor Society wishes it in May. Rev. A. J. C. Bond hopes to give it at Salem. Pastor John Randolph, of Nile, has spoken for it for some special services which they are planning to have about the first of July. It is suggested that other churches and societies near these places apply to Mr. Simpson for dates, planning to use the pageant material when it is near, thus saving transportation. The pageant is the property of the Missionary Society, and it is hoped that it will be used.

The secretary has received a copy of a paper printed in Amsterdam, Holland, which contains four very interesting pictures about the work of the Sabbath-keepers at Gambong Waloh, Java. One is a picture giving a general view of the buildings and surrounding country. Another is a picture of a group of the Europeans, about fifty children, and Sisters Cornelia Slagter, Margaret Alt, and Clara Keil. The third is a picture of a group of native patients, all ages, about forty people. The fourth is a picture of Sister Alt and ten native children, babies whose parents recently died from the plague of influenza. Sister Alt has adopted all ten. It is hoped that we may be able to get cuts of these pictures in some way from Brother Velthuysen, and have them in the SABBATH RECORDER.

The institution which these Sabbath-keeping sisters from Holland have established at Gambong Waloh in Java, and which they are now conducting, is under the management of a board located at the

neighboring city and railway center of Temanggoeng. They often meet with difficulties in connection with this relationship which they feel would be wholly removed if the institution and their work could come under the direction of the Seventh Day Baptist churches in Holland or America. Our Missionary Society has this year voted an appropriation of \$100 to the Holland Seventh Day Baptist churches to help in this work in Java. It is sincerely hoped that Brother Velthuysen can before many years visit Java and render needed help to this work of Seventh Day Baptists at Gambong Waloh and at Pangoengsen.

There is to be a preliminary meeting of the World Conference on Faith and Order at Geneva, Switzerland, beginning August 12, 1920. The committees from the various Christian organizations that are in this movement have been asked to appoint deputations to attend this meeting. The committee of our General Conference that represents this movement has designated Rev. Gerard Velthuysen to be our representative, and a recent letter from Brother Velthuysen states that from what he knows of the movement he is in sympathy with it, and trusts that when he gets further information from the secretary of the movement that he can heartily accept our appointment; and he says, "I am grateful for the confidence of our people in my person to appoint me as their representative at that meeting." And in a recent bulletin issued by the movement in America among the appointments already made, the second on the list is this: "Seventh Day Baptist General Conference: Rev. Gerard Velthuysen Jr., 22 Weteringplantsoen, Amsterdam, Holland."

It would be interesting to know how many people have made application for the place of blacksmith as advertised in the SABBATH RECORDER. It is said that the place would give an income of from \$1,200 to \$2,000 a year, and living is not as expensive in Albion, where rents are moderate and one can have a garden and chickens, as it is in cities. A correspondent writes that there are no stores kept by Seventh Day Baptists in Walworth or in Milton Junction, and suggests that there are

openings for Seventh Day Baptists. It is also suggested that there is a great cry for carpenters. The letter wonders if our people are becoming over-educated, and are unwilling to work for *wages*, preferring to draw a *salary*. The labor question is indeed a problem for our people. But this one thing is sure: No Seventh Day Baptist can be justified in later years, who deliberately prepares himself, or herself, for a business or a profession in which it is practically impossible to keep the Sabbath. Blacksmithing is a good business. Albion is a good place in which to live. And a college education is none too good for a good blacksmith, who can at the same time be a good citizen of the community.

After spending several weeks on the field in Iowa, Rev. E. H. Socwell has gone into South Dakota to continue his work. He has visited the churches at Welton and Garwin, and the group of Sabbath-keepers at Marion, and scattered Sabbath-keepers at various places. He often has opportunities for preaching, especially on Sundays, in other churches. This is a field on which he was our general missionary for some time, about twelve years, back in 1888-1900, and he finds many friends of those former days, and receives a warm welcome in various ways. He reports that his gospel message, with the Sabbath of Christ made known, is received with interest, and that people seemed encouraged and cheered by his coming. One of his calls was upon a young man and his wife, lone Sabbath-keepers, whose parents reside in the East, and here at this end of the line comes the word that his visit was much appreciated by them.

FROM THE MILL YARD CHURCH

REPORT FOR THE THREE MONTHS, OCTOBER,
NOVEMBER, DECEMBER, 1919

To the Board of the American Sabbath
Tract Society.

DEAR BRETHREN: There is nothing very exciting to report, but a steady and firm onward march in the usual routine. The services are regularly held, and we are getting quite accustomed to, and we like our new quarters. With the electric light on, the room is quite cheerful. There is a

good fire, farthest away from the pulpit unfortunately for me, but we have had no really cold weather. We have the Ten Commandments on the wall, in two tables, each about five feet by twenty inches, and they remain permanently on the wall.

The Salvation Army is now holding meetings there—Argyle Hall.

Recently a gentleman called on me, through a friend having put one of my tracts in his hand—"The Sabbath Crucified Between Two Thieves." He lives out in the country but is a commercial traveler. He was very much impressed by the tract, and being a believer in our identity with lost Israel, he readily grasped the Sabbath truth—not like so many who just "put their backs up against it." We had a good talk, and I feel sure he will now be another agent to spread the Sabbath truth, though not yet keeping the day.

It is strange the way in which the Sabbath influences the "Identity" people (believers in our being the lost ten tribes of Israel). Some, like myself, take up the Sabbath at once—the consistent course—but others bitterly oppose it!

A Sabbath-keeping "Identity" lady wrote a letter which Deacon Nicholls brought to me, calling attention to an article, by another Mr. Nicholls, in the *Covenant People*, an "Identity" paper, in which the writer endeavored to prove that Sunday is the seventh day. Curiously enough he quoted Prince Bonaparte's part of Dr. Jones' Table of Days for that purpose. He also referred to Andrews' History of the Sabbath, and said that its author, like most writers on the subject, did not know that the day began at sunset. He, further, was well acquainted with the fact that Christ was in the grave seventy-two hours, but he attempts to use that against Monday, which he claims to be the "First-day."

His article reads like that of a pervert from the Seventh Day Adventists, except as regards his belief in the "three days and three nights."

I have written a reply and sent it in; but will the editor be fair enough to insert it? Very doubtful. He is a retired naval officer, the Reverend Commander Roberts, R. N., and the paper is monthly.

In searching Andrews' History for some evidence of the time of commencing Sab-

bath, the only thing I found was on page 85, where he quotes Leviticus 23: 27-32, but in that place it was not in evidence for the sunset time, but for the "day of atonement."

I showed that the Table of Days was proof that Sunday is the First-day, and Saturday the Seventh.

Our special service during the quarter was the Orangemen's, on November first. It brought us the best attendance of the quarter, but not equal to our Vegetarian Service in the previous quarter, on the sixth of September. The change of meeting-place appears to have lessened the attendance on November first; also some thought we should have it on the eighth, as being nearer the "glorious fifth."

We have admitted to church-membership Rev. Robert St. Clair, with whom I have been in correspondence for a long time. It was he that approached me on the question of church-membership.

Sergeant R. C. Jones (Canadian Y. M. C. A.) attended Mill Yard Service on November fifteenth.

A housekeeper is applying for baptism and church-membership, if a weak heart will permit. I do not know the condition of her heart, but in any case must leave it till the warm weather.

Brother George H. Vane is now living in London.

In the commandments of God, and the Faith of Jesus,

Yours fraternally,
THOS. WM. RICHARDSON.

FROM E. W. PERERA, OF CEYLON

DEAR BROTHER SHAW:

For more than four letters, I think I have received two letters in reply. This is rather discouraging for a person working alone and who is known at present in many parts of the island as the Seventh Day Baptist or Sabbath observer. I therefore kindly request you to encourage me by correspondence.

I wrote a reply to your letter dated August 3, 1919, but received no reply. Neither did I receive those two volumes of Seventh Day Baptist history nor any tracts as you promised in one of your letters, except fifty copies of the Sabbath Rally Day program.

Please send them without delay as I intend to go to several places this year.

I am very much pleased to see your name as the contributing editor of the SABBATH RECORDER, in addition to your various other appointments in the denomination. I hope you will kindly aid me in publishing any important items of my letters to you, and let me be known to every brother and sister of our denomination as a worker or as an evangelist missionary in Ceylon (or by any name you prefer) for the Seventh Day Baptist Missionary Society. People of both countries have to know me distinctively from the workers of other sects. They ought to know me, who I am, and what I am.

I was very much delighted to read in your notes on the Missionary and Tract societies, in the RECORDER of December 22, 1919, about the Interchurch Movement sending missionaries to Ceylon. I wish to know whether our mission also is going to send any missionary with that company. Please let me know about it beforehand so that I may be able to arrange suitable lodgings for him. And I wish to know whether the said movement will help our Seventh Day Baptist United States work here provided our Missionary Society does not undertake to send any missionary to Ceylon. I can guess that the movement will do much good to the present strongly founded missions only when the movement leaves the work after five years of hard toil and good expenditure. There is hardly any benefit for our denomination unless they send somebody with the movement. Lord, bless them.

It is strange when I think of myself. A few years ago I was a First-day Baptist, I loved it sincerely. My father was a missionary of it up to his death, fifty years or more he was a missionary. He had built several churches. Now I am a Seventh Day Baptist in spite of opposition and temptations of various forms. I love to keep the commandments of the Lord. I love the Seventh Day Baptist Missionary Society and the "New Forward Movement." I hope and expect many a great outcome from it, provided the movement is moved by the Holy Spirit and nothing else. Then and then only the necessary aid and help of men and money will be poured like

blessed rain from above. "What man thinks impossible is possible with God."

In many RECORDERS I did not see anything said about the Denominational Building. I am always glad to see something about it. It is better for us to see how strong and durable for generations and how majestic are the Roman Catholic buildings. Our buildings ought to exceed them in every way, because we should not only outwardly but inwardly respect, honor, and obey God more than others. Our righteousness must exceed the righteousness of the Pharisees. Majestic and stately buildings naturally create in man a respect and honor towards the sects which own such buildings. And moreover the feelings of sublimity, and awe and veneration towards them will continue to live in the hearts of men of succeeding generations for centuries. It is natural, and I know by my experience, when we pass such structures no sensation of disparagement or derision arises in our minds, notwithstanding such a building is owned even by heathen, as for example the ancient ruins of Anuradpura, in Ceylon. May the Lord bless to complete the Denominational Building.

I had a forward movement in my work last December. I had printed and published one thousand and five hundred tracts and most of them are distributed. There are some remaining. I have to distribute them in this year. I must get others printed. Two different tracts I had printed I sent you one copy of them. I shall send you another. Please send me tracts and books without delay—guarantee and post them so that they may not be lost. Please order the person who makes the parcel, to write or print on the left-hand corner of the parcel, "If not delivered please return to S. D. B. Tract Society, Plainfield, N. J., U. S. A."

Will you be kind enough to publish the following few lines in the RECORDER about four times within two months? "Edward W. Perera, of Madampe, N. W. P., Ceylon, kindly requests any sister or brother of our denomination, or any reader of the RECORDER who is interested in his work in Ceylon, to send him books, pamphlets, magazines and other papers on Sabbath and other subjects necessary for evangelistic work, and for free distribution or

lending. He will be glad to receive even second-hand ones." I know there are lots of magazines and books when some people read them once, throw them away. They have only to spend money for postage to send them to me. I can make good use of them. It will be a part of the Forward Movement. If I can sell some of them I can use that money for publishing vernacular tracts. It is an economical work.

It is now necessary for me to remind you about your promise of helping me in pecuniary matters—after the war. I do not ask you to send me money to support my family. My family gets a limited income for their support. Now in these days everything is very dear, nothing cheap. And still there is good control. Therefore we get very little rice, quite insufficient for our consumption. Each man gets one and quarter seer rice per week. Each man requires at least four seers per week. If it continues long it will be dangerous. We get (as they call it) American flour. It helps a great deal.

I need money for my traveling expenses. If I travel I can work hard. I can distribute 1,000 of tracts usefully, and also find out suitable places for our stations. It will help the Forward Movement. I hope the Forward Movement will take my work here to consideration, and help—to clear the way for the future work of our mission.

May the Lord bless you and your family and your work,

I remain yours fraternally,
E. W. PERERA.

Madampe, N. W. P.,
Ceylon,
February 1, 1920.

THE BATTLE CREEK SANITARIUM AND HOSPITAL TRAINING SCHOOL FOR NURSES

Medical, Surgical, Obstetrical, Children, Dietetics, Hydrotherapy and Massage. (Affiliation three months Children's Free Hospital, Detroit.)

This school offers unusual advantages to those who recognize the noble purposes of the profession and its great need at the present time, and are willing to meet its demands. Enrolling classes during the year 1920, April, June, August and September 1st. For catalogs and detailed information apply to the Nurses' Training School Department, Sanitarium, Battle Creek, Michigan. 3-4-tf.

MEETING OF BOARD OF FINANCE

At a meeting of the Board of Finance held March 20, 1920, there were present: J. H. Coon, Dr. G. W. Post, F. C. Dunn, Dr. A. S. Maxson, A. B. West, Dr. George E. Crosley, Dr. George E. Coon and Grant W. Davis. Professor A. E. Whitford was present by invitation.

The following bills were approved:

W. H. Ingham:	
Jan. 18-Mar. 5—Help, telegrams, postage	\$ 23 07
10 days services @ \$10	100 00
	<hr/>
	\$123 07
Sun Publishing Association:	
Forward Movement Literature ordered by C. F. Randolph, regional director,—pledge cards and dodgers	11 75
American Sabbath Tract Society:	
Forward Movement circulars and letters for the Shiloh Church	12 20

Voted that the treasurer of Conference according to the usual custom remit \$8 to the treasurer of the Federal Council of Churches of Christ in America.

GRANT W. DAVIS.

March 21, 1920.

A KIND CRITICISM

"You don't deserve a job!"

The tall young man who had stood beside Billy Lanford in the office of the Carrigan Construction Company had followed him out and now stood at his elbow in the street, apparently with the sole purpose of delivering this personal comment.

Billy had failed to secure the place of timekeeper for which he had applied.

"Well, say?" he began.

"Don't get mad now," interrupted the other, his bright brown eyes holding Billy's steadily. "You thought you could get that job when you went in there, didn't you?"

"Of course I thought I could get it."

"Why?"

Billy found himself at a momentary loss for answer.

"You told Andy Jaynes, the manager, that you'd had no experience, didn't you?"

"Yes, but—"

"You didn't like the idea of getting to the gate at seven-thirty in the morning, did you?"

"I didn't say any such—"

"No! you only looked it. You were surprised that you would have to stay till six-thirty at night, weren't you?"

"Jaynes knew how you felt," asserted his unpleasant new acquaintance. "Both he and I saw you were trying to cheat him!"

"Cheat him!"

"Certainly. You had nothing to sell, had you? Neither experience, nor knowledge, nor willingness to work. All you wanted was to get ten dollars a week and get it easy; you had no notion of being worth ten dollars a week, had you?"

The young man stood silent a moment, waiting. Billy Lanford was raging. He was angry enough to strike; but he knew that what had been said to him was not unjust and that fact held his tongue and hand.

"Do you know what you have done this morning?" asked his accuser. "You have started a reputation."

Then the man turned away. Billy was left alone. A volunteered reprimand from an utter stranger! It was some minutes before Billy turned and walked away down the street, hardly knowing where he meant to go. It had been bad enough to think of going home and reporting his failure. Now, he felt as if he had been whipped and for something too downright disgraceful to report at all.

Who the man might be, or how he had happened to see and hear the application to Mr. Jaynes, Billy did not know.

"A reputation as a cheat!" Billy said aloud involuntarily. "It's so. They saw; both of them saw through me. I'm a cheap little shirk, and I'm not worth any one's ten dollars a week. And they both knew it. I must get a place to work somewhere, now," he thought. "I must! I've got to prove that chap wrong."

"He told me where my mistake was," said the boy to himself.

Billy's ideas grew clearer. That last phrase about reputation—he must go back and try to change the impression he had created at Carrigan's.

He was two miles from the construction company's offices when he reached this conclusion. He remembered Andrew Jaynes' shrewd gaze, and shrank from the prospect of facing it again.

A REQUEST TO THE TRACT SOCIETY
Report by Grant W. Davis, Showing Receipts, Disbursements and Fees in the Matter of The Estate of Adella Kenyon, Late of Albion, Wis.

Dr.	
1919	
Mar. 7—Received for rent for 1 year from Mar. 1, 1919	\$ 350 00
14—Received of Nathan Kelley on purchase	1,150 00
1920	
Mar. 10—Received rebate on insurance	20 59
10—Received Kelly	5,000 00
	<hr/>
	\$6,520 59

Cr.	
1919	
Feb. —Expenses to Albion and return	00
Mar. 3—Phone to Albion	80
3—Expenses to Albion and return	00
5—Phone to Albion	80
7—Expenses to Albion and return	92
14—Sent F. J. Hubbard, Treas., check for payment of Nathan Kelly on purchase ..	1,150 00
14—Sent check to F. J. Hubbard, Treas., to apply on rent ..	315 00
18—Expenses to Madison and return, in court proceedings ..	2 38
Apr. 9—Publishing legal notices in Madison paper	3 75
May 9—Expenses to Madison and return in court proceedings ..	2 78
9—Certified copies of papers ..	1 50
9—Recording papers	2 00
15—Abstract	6 40
June 9—Insurance	24 25
Sept. 30—Phone to Madison, County surveyor	35
Oct. 2—Phone Albion	20
3—Phone Madison—County surveyor	35
1920	
Feb. 17—Abstract continued	2 50
26—Phone Edgerton—Atty. Ladd ..	80
Mar. 1—Telegram—F. J. Hubbard, Treas.	82
8—Phone Edgerton—Atty. Ladd ..	20
10—Expenses Edgerton and return	94
10—Revenue Stamps on deeds ..	6 50
10—Dolph Babcock—Insurance ..	50
10—Taxes	65 25
10—G. W. Davis—services	100 00

Mar. 16—Check to F. J. Hubbard, Treas.	\$1,687 19
	4,833 40
	<hr/>
	\$6,520 59

But an hour and a half after the talk at the picket fence Billy Lanford stood again at the railing beside Mr. Jaynes' desk.

"I came back, Mr. Jaynes," he said.

The manager's gray eyes narrowed in puzzled fashion for an instant, then he asked:

"What for?"

"Because I—I'm ashamed of having applied as I did—of thinking only about the salary, and not about the work. I—a man who heard me talk to you—told me I showed what I was thinking of, by that. And I came back to square myself."

Mr. Jaynes leaned back in his chair. "And you came back here to tell me this?"

"Yes, sir," Billy flushed.

"Of course you know the timekeeper's job was filled this morning?"

"I suppose so."

"Then why do you suppose I care anything about you or your application?"

Billy felt rebuffed. "I haven't any idea you do," he answered. "But I'd like you to know that I did have a decent idea of earning the money I want to get."

Mr. Jaynes wrote a few words on a slip of paper and then pointed to a glass door across the office.

"Take this to Mr. Walter Carrigan, in that room," he said.

Billy took the slip and obeyed the direction. He knocked at the glass door and opened it. Then he stood still with amazement. The man standing by a window was the man who had talked to him in the street.

"Are you—are you Mr. Carrigan?" stammered Billy.

"I'm Mr. Carrigan, junior," replied the young man.

"I've come back," said Billy.

"I knew you would if you had any self-respect. That's why I said what I did to you. I thought you looked like a boy who only needed waking up."

Billy stood silent a moment. Then he said: "Mr. Carrigan, I know the timekeeper's job is filled, but I want a chance to—show you—"

Mr. Carrigan smiled, as Billy hesitated and stopped. "I am quite sure you do," he answered. "That's why you came back. And I think I can find a place for a boy who feels that way."—Canadian Baptist.

Though his blood was hot surging when passion was calling,
And men all about him by hundreds were falling,
He earnestly prayed and he faithfully fought,
He conquered, exultant and grateful, but thought
He alone had been helped, had been saved—
never knew.

That a comrade was watching to follow his leading,
That a weaker was saved by his fight, not his pleading;
That a sinner sinned less; and a youth who stood by
Said, "If that man can conquer, so can, so will I!"
That the Christ, standing near, was rejoicing too.
—George Lee Burton.

YOUNG PEOPLE'S WORK

REV. R. R. THORNGATE, SALEMVILLE, PA.
Contributing Editor

RIVERSIDE ALWAYS TO THE FRONT

The Riverside Christian Endeavor Society is not going to miss the spirit of Conference just because its members are a few thousands miles separated from the next meeting place. At the time Conference is in session at Alfred next August the Riverside society is going to hold a conference of its own. This is the way they are going to do it: They have written to the Young People's Board asking them for a picture of the executive officers of the board located at Battle Creek, and also for pictures of all other members of the board, such as the superintendents of the various departments. These are to be used in stereopticon pictures. They have also asked for the biography of each member of the board. This is being done that they may become better acquainted with each member of the board. Not only are they doing this that they may get into closer touch with young people's work, but it is understood that they are asking the various other boards to contribute toward this program. It is a novel way of stimulating the Conference spirit, and there can be little doubt of its complete success. The members of all the boards ought to enter heartily into co-operation with the Riverside society in contributing to the success of the plan. We shall hear more about it.

OUR SABBATHS

G. E. FIFIELD

Christian Endeavor Topic for Sabbath Day,
April 10, 1920 (Neh. 13: 15-22)

SABBATH EVE

The bright sun has gone down in the west,
But the hills are still glowing with light;
All nature sinks calmly to rest,
"And sweet is the hush of the night."

Yes, sweet is its hush, for 'tis Sabbath repose,
The six days of toil are all o'er,
And holy the stillness that comes at their close,
And whispers of rest evermore.

God grant, when life's sun hangs low in the west,

That the hilltops be gleaming with glory,
And the Spirit's soft breezes whisper we're blest
Where no discord shall mar the glad story.

Our idea of a well spent Sabbath will depend largely upon our our concept of the significance of the Sabbath itself.

The Sabbath is a memorial of creation, when the morning stars sang together, and all the sons of God shouted for joy.

"Verily ye shall keep my sabbaths: for it is a sign between me and you . . . that ye may know that I am the Lord that doth sanctify you."

The Sabbath is a prophecy and foretaste of that perfect rest, and of that joy of full realization, when, from new moon to new moon, and from Sabbath to Sabbath, all flesh shall come up to worship before the Lord.

There can therefore be nothing long-faced, or sad about true Sabbath-keeping, for in its origin, its present significance, and in its future prophetic power, it is a symbol of the highest, most triumphant joy.

Even in Old Testament times, among the Jews, the Sabbath was the gladdest day of all the week. It was our Puritan ancestors of the seventeenth century who first associated the thought of austerity and of gloom with the Sabbath institution. From them came the ideas and practices of which Ingersol complained when he said he used to think the birds must be very wicked for singing so joyously on Sabbath morning; and that if he would be very piously gloomy and miserable all Sabbath forenoon, his father, in the afternoon, would take him out to the graveyard to cheer him up.

No, the Sabbath was not to be a day of gloom, but a day of joy. But, being a gift to us from "Our Father," "The Father of Spirit," its primary significance is spiritual, not physical. It stands for spiritual rest in God. "My presence shall go with thee, and I will give thee rest." "Come unto me, all ye who labor, and are heavy laden . . . and ye shall find rest to your souls." It stands for the joy of the spiritual kingdom—the kingdom which is "righteousness and peace, and joy in the Holy Spirit."

The Sabbath Commandment enjoins physical rest for spiritual reasons, that one day of the week may be emancipated from the necessitous toil of the other six days,

and so be left free to be devoted to spiritual ends.

If we would enter into "His rest," "the rest that remaineth for the people of God," we must "cease from our own works as God did from his"—cease from our own efforts, under the old covenant, to make ourselves righteous; and under the new covenant, rest in his everlasting arms, trusting his creative power, of which the Sabbath is a sign, to create in us clean hearts, and to renew right spirits within us. The Sabbath is a sign of this spiritual rest, not only one day in the week, but seven days in the week, and forever more. It is a sign, also, of our submission to God, which permits him to create us anew. Therefore, as he says, "It is a sign between thee and me, that ye may know that I am the Lord which doth sanctify you."

But the Sabbath can only serve its true end by being such a spiritual sign, when its observance, and the manner of its observance are left free to the decision of each soul,—a matter between that soul and his God. "Let no man therefore judge you . . . in respect of an holyday, . . . or of the sabbath days." "Who are thou that judgest another man's servant? to his own master he standeth or falleth."

To enforce the Sabbath by any external power or authority, is to cause it to cease to be a sign between man and God, by becoming henceforth a sign between man, and that particular power.

Supposing every store of all kinds in a city were compelled to put out a sign, "Boots and shoes for sale," that sign would henceforth be of no value whatever; and those who really had boots and shoes for sale, would have to invent some other way of letting people know it. This is equally true of the Sabbath sign.

In the old Kindergarten age, when God was using physical facts to teach spiritual lessons, force was used, and even the death penalty, to teach people the great spiritual truth that "Sin, when it is finished, bringeth forth death." But Jesus repudiated all external force, and rested his spiritual religion purely and only on the power of truth over the mind, and the power of love over the heart.

Jesus, himself, shows us that the best and only way to promote Sabbath observance,

and to prevent Sabbath desecration, is to use the Sabbath so lovingly and so beautifully in the service of humanity around us, as to cause it to win its way into favor in the hearts and consciences of men.

Great and splendid as the Sabbath is, a gift of God, it still is not so great and splendid as man, himself; for man, not the Sabbath, was the crowning work of the creation of God. Hence the Sabbath is to be of spiritual service to man, and not man to be a slave to the Sabbath. Giving the spiritual precedence over the physical, that Sabbath is best used and best observed which most ministers to the happiness, rest, joy, growth, and well-being of all.

Chicago, Ill.

CHRISTIAN ENDEAVOR TOPIC FOR SABBATH DAY, APRIL 17

Courage (Luke 12: 4; Deut. 1-4; Esther 4: 13-17)

DAILY READINGS

Sunday—Courage in danger (Acts 4: 13-22)
Monday—In temptation (I Peter 5: 6-11)
Tuesday—In difficult tasks (Num. 13: 17-25)
Wednesday—In desperate situations. (II Sam. 10: 6-14)
Thursday—In meeting opposition (Phil. 1: 27-30)
Friday—In rebuking sin (Matt. 14: 1-12)
Sabbath Day—Topic, as above

QUIET HOUR AND TENTH LEGION DRIVE

The Young People's Board desires that during the month of April each Christian Endeavor society in the denomination shall put on a drive to increase the number of their Quiet Hour Comrades and Tenth Legioners.

The board is asking that each associational secretary take up the drive in his own association and do a lot of boosting. It is expected by the board that each secretary shall get into touch at once with all of the societies of his association. This drive is in accordance with an effort that the Interchurch World Movement is making during the month of April, and it is hoped that our societies may be benefited in joining in it.

It is thought best by the board that each society take the number of its Quiet Hour Comrades, Tenth Legioners and active members April 1, and report the same to their associational secretary at once. Then

again on May 1, so that the associational secretaries may forward their reports to the corresponding secretary of the board as early as May 10. The society making the largest percentage of gain will be awarded a small pennant by the board.

It is hoped that the associational secretaries and societies will take this matter up at once so as to be ready to begin the drive April 1. The corresponding secretary of the board is Mrs. Frances F. Babcock, R. R. No. 7, Box 61, Battle Creek, Mich. The associational secretaries are: Eastern, Miss Edna B. Burdick, Dunellen, N. J.; Central, Craig Sholtz, R. D., Oneida, N. Y.; Western, Miss Mabel Jordan, Nile, N. Y.; Northwestern, Miss Verna Foster, Milton, Wis.; Miss Marcia Rood, North Loup, Neb.; Southwestern, Miss Neva Scouten, Fouke, Ark.; Southeastern, Miss Alberta Davis, Salem, W. Va.; Pacific Coast, Miss Mary G. Brown, 161 E. Date Street, Riverside, Cal.

A MESSAGE FROM THE NEW MARKET C. E. SOCIETY

You have not heard from us in a long time? Well, you have indirectly, for you have probably read how the old mother church went over the top in the Forward Movement. It is this same spirit of loyalty and love for the Master's work that has prompted our little society to go forward.

Come with us to one of our Sabbath afternoon meetings. We are few in number and visitors are always welcome. Over to the right is the chairman of the Prayer Meeting Committee. You couldn't miss her, and I'm sure she wouldn't miss you. She always has her pencil and paper, and is keeping tab on the number present, and every one who is a participant in the meeting. Those ladders, neatly drawn on the blackboard, are a visible standard of comparison of individual activity in the prayer meeting service, and are the result of these records. Thus month by month, we can compare the attendance and participation in the meetings.

Of course we want you, by your testimony, to help raise this standard, but you must be prompt. There will not be many "clock ticking moments," for since the new

year, our meetings have been briefer. Will you stay with the rest and attend our Study Class? No, it isn't as exciting as a moving picture show. In fact, you might think it rather dull, but if you are keenly interested in "Christian Americanization," and the welfare of our nation, you may possibly go away with the feeling that this task of bringing Christianity to our foreign brothers and sisters, neighbors and friends, is a bigger task than you had realized. This book, by Charles A. Brooks, which, by the way, is this year's textbook for Christian Endeavor societies, gives a broad view of the conditions confronting our country, and the tasks for our churches.

Where does our task begin? At home, of course. Today, the Missionary Committee reports a sum of over eight dollars given by Christian Endeavor members for a destitute Italian family in our midst, and soon the mother will receive a layette for the youngest member of the family. At Christmas time a few of our members helped to make that season a little brighter for some of our little Italian friends at the New Era Mission.

We have recently held two entertainments, the first being of a missionary character. At this time two short plays were presented, one, "The Missionary Barrel," the other, "A Dream With a Mission," consisting of three acts. The proceeds of this entertainment will furnish us with a case for our few library books and numerous booklets and pamphlets relative to Christian Endeavor work. The second entertainment, "The Old District School," was presented twice. Twenty of our young people with sunbonnets and slates, overalls and dinner pails came to help make it a success and help raise our \$75 which we pledged toward the electric lights recently installed in the church. Yes, the Christian Endeavorers went over the top, too, for nearly \$100 was realized from this play.

Our motto, "For Christ and the Church," we are trying to follow. On September 27 and February 28 our society took charge of the morning services in the absence of our pastor, who was then out on field work. When the ascending red line on our huge Forward Movement thermometer went over the top, there was much re-

joicing. Yes, the young people did their bit, for they are a group of generous givers and loyal supporters.

Next June, when the association convenes at the old New Market church, young people of the East, make your plans to attend. It is to be a Young People's association, but it can't be and won't be unless you're here. Come, we need you.

E. B. B.

New Market, N. J.

A PEOPLE OF ACTION, OR AN ACTIVE CHURCH

G. E. FIFIELD

(An address delivered at the quarterly meeting at Milton, Wis., January 25, 1920)

Reading: Isaiah 52: 1-10, and Isaiah 54: 11-17.

Text: *Thus saith the Lord, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest?* Isaiah 66: 1.

The theme suggested in your program for this address is "A people of action, or an active church." There are two kinds of action. Unfortunately there are two kinds of action in the church—the action of the flesh, and the action of the spirit; and the two "are contrary the one to the other: so that ye can not do the things that ye would."

The actions of the flesh often take on the appearance externally of extreme piety; and yet they always eventuate in the works of the flesh; while the action of the Spirit always expresses itself in the beautiful "Fruit of the Spirit." In the Acts of the Apostles we have the record of these two kinds of action in the church.

Before Jesus left the disciples to ascend into heaven, he commanded them to tarry at Jerusalem till, by the outpouring of the Spirit, they should be endued with power from on high, after which they should be witnesses for Christ both in Jerusalem, and in all Judea, and even unto the uttermost parts of the earth.

Now waiting and doing nothing was not easy for Peter. He was a man of action. So with the greatest and most sincere appearance of piety, but still in direct violation of the command of the Master, Peter

assembled the whole company of the disciples, one hundred and twenty in all, and, having first persuaded himself, he then persuaded them from the Scripture that they really ought to do something—they ought to elect some one to take the place of Judas.

So from the hundred and twenty disciples, Peter and the other leaders selected two. Now what is done directly contrary to the command of the Lord, however pious it may look, is done after the flesh. So Peter and the others bowed in prayer, telling the Lord that they did not want to select this successor to Judas, they wanted him to do it, and asking him to direct the lot as they cast it upon these two men. Of course the lot had to fall upon one of the two men chosen, and it fell upon Mathias, and he was declared elected to take the place "from which Judas by transgression fell." In other words they gave the Lord one-sixtieth of a chance to get the man he wanted, provided he wanted any one of the hundred and twenty, which he did not. And this is all we know of Mathias, for we never hear of him again.

In direct contrast to all this action of the flesh, in the second chapter of Acts, after the "power from on high" had come, we have the record of the action of the Spirit, working through this same man, Peter, when three thousand were converted in one day. In the third and fourth chapters is recorded the action of the Spirit through both Peter and John, when the lame man was healed at the Beautiful Gate of the Temple, and five thousand men were born into the kingdom of God.

And when the Lord was ready to select a man to take the place of Judas, he selected him on the Damascus road, choosing a man for whom he could not have gotten one single vote in all the church. Even the man whom the Lord told to go down to Damascus to pray with Saul began to argue back to the Lord and say, "Lord, I know that man, he persecutes the saints, and he is down here to put the Christians to death." And the Lord said unto him, "Go thy way, for he is a chosen vessel unto me." Even after the Spirit had directed the Elders at Antioch to ordain Paul into the work whereunto God had called him, still it was years before he was fully accepted as an apostle by the whole

Christian church; and yet this same Paul, chosen of God, "in labors more abundant" perhaps did more to spread the gospel than all the other disciples put together; and he has left us more of his written words in the New Testament than any other one man.

All the Book of Acts, with the exception of the first chapter, is the record of a living church, directed and activated by the Spirit. Out of the poor material we give him, and working with us, ever respecting the freedom of the will which he has given us, it is just such a church of action as this that God has ever been, and is even now seeking to establish. He sought to do this in the "Church in the Wilderness," only of most of them it was true that "they entered not in because of unbelief." And alas, are we not by the same means limiting and retarding his work today? Strange to say, it is from the Wilderness that we get the most wonderful, and soul inspiring picture of what God desires this church to be.

After God had brought Israel out of Egypt, and revealed to them his law, and sealed with them his covenant, then he spake to Moses these words:

"Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering. . . . And let them make me a sanctuary; that I may dwell among them. According to all that I shew thee, after the pattern of the tabernacle, and the pattern of the instruments thereof, even so shall ye make it."

This sanctuary, or tabernacle, was builded of boards overlaid with gold, and set upright in sockets of silver. Roughly speaking it was about forty-five feet long, and fifteen feet wide, and fifteen feet high. It was transformed into a sort of tent by four coverings. On the outside, to turn the rain, was a covering of badger skins. Under this was a covering of ram's skins dyed red; and under this a covering of goat's hair cloth. The covering that made the inner visible roof of the tent was of fine linen exquisitely wrought by needlework into hovering angel forms.

The tent was divided into two apartments by a beautifully wrought veil of fine linen. The inner apartment was called the Most Holy Place, and was a perfect cube,

fifteen feet each way. The outer apartment was called the Holy Place, and was the same width and height as the Most Holy Place, but was twice as long.

In the outer apartment, or Holy Place, on the right as one entered, was the table of shew bread,—or the bread of His Presence. The priests ate of this sacred bread every day, and there was an entirely new supply each Sabbath Day. On the left, as one entered this Holy Place, was the seven-branched golden candlestick, or lamp, fed with the oil of the bruised olive, and kept constantly burning. Directly before one, on entering, and directly before the veil separating this place from the Most Holy Place, was the golden altar of incense, on which, by the sacred fire ignited by God, the fragrant incense was kept constantly burning.

Within the veil in the Most Holy Place was the Ark, in which were the sacred tables of the law written by the finger of God. In this ark also was the pot of manna, and Aaron's rod that budded.

Above this ark was the Mercy Seat, overshadowed by the outstretched wings of the covering cherubim. Here, too, above the Mercy Seat, was the Shekinah, or visible presence of the divine glory, which shone out through all the coverings as a pillar of cloud by day, and of fire by night, guiding and illuminating the hosts of Israel.

Around this tabernacle was a court a hundred and fifty feet long, and half as wide, made of curtains of fine linen hung on pillars of brass. And in this court, before the door of the tabernacle, was the altar of burnt-offering, and the laver supplied with water from the Smitten Rock, in which the priests must wash before going in before the Lord, "that he die not."

This tabernacle was pitched in the center of the camp of Israel; three tribes were camped on the north, three on the south, three on the east, and three on the west.

In the morning, at the rising of the sun, the morning burnt offering was offered on the altar of burnt offering, while all Israel came to their tent doors, and, facing the tabernacle, bowed devoutly in morning prayer. Much incense was put upon the altar of incense, and the fragrant smoke of this incense, symbolical of the aspira-

tions and prayers of the saints, combined with the smoke of the burnt offering which was the consecration offering, and ascended with the prayers of all Israel to the God who poured his loving benediction over all.

Again, at sunset, the service of the morning was repeated, exactly the same, as an evening sacrifice, or reconsecration.

Later, when these nomadic tribes became a permanent nation on the other side of Jordan, this temporary, movable tabernacle gave place to the temple, provided for by David and builded by Solomon. The plan of this much more glorious temple erected on Mount Moriah in Jerusalem, was given to David by the Spirit; and it contained the Holy Place, and the Most Holy Place, with the same articles of furniture, respectively, as were in the tabernacle.

The devout Jews, summoned to their flat housetops, morning and evening by the musical sound of a thousand silver trumpets of the priests, worshiped, at the time of the sacrifice, with heads bowed toward the temple, as Israel long before had done in the wilderness. Daniel in captivity in far distant Babylon, prayed with his face toward the temple in Jerusalem.

Inspired poets sung of the temple, and of the city that was sacred because of the temple, and because of the God of the temple: "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth and forever." "Beautiful for situation, the joy of the whole earth, is mount Zion on the sides of the north, the city of the great King. God is known in her palaces for a refuge. . . . Mark ye well her bulwarks, consider her palaces, tell it to the generation following, for this God is our God; he will be our guide even unto death."

WHAT DOES ALL THIS MEAN?

The word "Sanctuary," according to Young, means a "holy, sacred place," "A place set apart for sacred use." It means a dwelling place for God, for God said, "Let them build me a sanctuary that I may dwell among them."

Later he said, "I will sanctify the tabernacle and the congregation and the altar: I will sanctify also both Aaron and his sons to minister unto me in the priest's office.

And I will dwell among the children of Israel, and will be their God. And they shall know that I am the Lord their God that brought them out of the land of Egypt, that I may dwell among them."

But this word translated "among" may also be translated "in." God did not want simply to dwell in that building, or to dwell in the air around among the children of Israel. He wanted, by dwelling in that building, to show them how he wanted to dwell in them.

God is the "I am," "with him is no variableness, neither shadow of turning." The real eternal, spiritual Christ, is the "Jesus Christ the same, yesterday, today, and forever." "No man hath seen God at any time, the only begotten Son hath declared him." All revelation and manifestation of God has ever been through Christ. So it was Christ, the eternal Word or Logos, who back there gave the law, and led Israel in the wilderness. Steven said, "This is he who was with the church in the wilderness, and with our fathers who received the lively oracles to give unto us." And Paul said, "They drank of that spiritual Rock that followed them: and that Rock was Christ."

But the desire of God then, as now, was "That Christ might dwell in their hearts by faith."

Then, as now, God wanted to make known to them the "riches of the glory of the mystery" which was "Christ in them, the hope of glory." For then as now, it was true that men could only be overcomers, and be saved from sin, because "Greater is he who is in you than he who is in the world."

This, then, was the true significance of the sanctuary. By means of the sanctuary, God wanted to show them how he would dwell in them, and save them. "Let them make me a sanctuary that I may dwell in them." The building made by men was the only typical sanctuary; the real sanctuary, even then, was the hearts of God's children. "Judah was his sanctuary, and Israel his dominion" (Ps. 114: 2).

We are ready, therefore, to make the statements, and to prove them by the Bible, that the sanctuary, including the tabernacle and the temple, instead of as some teach, meaning merely another building like them

up in heaven, had two great practical and spiritual meanings here.

First, They meant the individual sanctuary or temple that God wants, working with us, to build for himself in each human heart.

Second, They signify the collective sanctuary, the church, which is Christ's temple body, the habitation of his spirit.

THE INDIVIDUAL SANCTUARY

When we assert that the sanctuary, including the tabernacle and the temple, signified the individual sanctuary that God wants to build in each human heart, it is no more philosophical conclusion or inference. Over and over again the Scriptures state this truth as plainly and forcibly as human words can state it.

Paul says, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him will God destroy; for the temple of God is holy, which temple ye are."

Again, "For we are laborers together with God. . . ye are God's building" (I Cor. 3: 9, 16, 17).

"What? know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God?" (I Cor. 6: 19).

"Ye are the temple of the living God; as God hath said, 'I will dwell in them, and walk in them'" (II Cor. 6: 16).

The modern English translation here is even plainer, if possible: "Ye are a living divine sanctuary, as God hath said, I will dwell in them, and walk in them."

The thought is that God will do in us all he did in the sanctuary. He not only dwelt in the sanctuary, by his glorious and glorifying Shekinah Presence, but by this presence in the pillar of cloud and of fire, he indicated when and where he would have it moved, and he went with it. And so he will dwell in us, and guide us, and walk in us. By what he did in the sanctuary, he was simply showing what he wanted to do in us.

There is still another passage in Paul's second letter to the Corinthians which is even more explicit. It distinguishes between the tabernacle, and the temple, making the tabernacle signify our present

earthly body in which dwells the divine Spirit; and the Temple signify the heavenly, glorified body we are to have hereafter.

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. . . . Now he that hath wrought us for the selfsame thing is God, who also hath given unto us 'the earnest of the Spirit'" (II Cor. 5: 1, 5).

The children of Israel had the tabernacle in the wilderness wanderings, but when they became a permanent nation on the other side Jordan, they had the much more glorious and permanent temple. Often the Israelites wandered from God, in the wilderness, and the glory of his presence grew dim in the sanctuary, but when they returned repentant, the Shekinah glory reappeared in its fulness. They never went so far away from God that his glory in the sanctuary entirely disappeared. Had they done this, they might have builded forty temples on the other side Jordan, and no divine Shekinah glory would have gone over to fill the temple. But through all their wanderings the glory of God abode in the tabernacle until the last. So when they built the temple, the glory went over, and abode in the temple.

And so here in Paul's wonderful figure, this earthly body is our tabernacle in which we live during this wilderness wandering life, and the divine Spirit wishes to make it his sanctuary, and to dwell in it, and glorify it. But when the divine Spirit does thus dwell in this body, it is proof that God did not make us simply for this poor human temporary, tabernacle body, and this wilderness wandering life; but he made us for the glorified permanent Temple body, and eternal, heavenly life.

Therefore, if his Spirit abides in our hearts, "We know that if our earthly house of this tabernacle be dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

But here, as in all these other scriptures, the sanctuary, including both the tabernacle and the temple, signifies the human body in which God wants to dwell to glorify and guide it, as he dwelt in the sanctuary of old. This is clearly the significance of the sanctuary.

Jesus, who realized and fulfilled fully, in

his own life the significance of the sanctuary, as no other of human kind has, permitting God to in-dwell and control and fully use his body, saying, "I can do nothing of myself, the Father that dwelleth in me, he doeth the works," called his body "the Temple," giving as a sign to the Jews, "Destroy this temple, and in three days I will build it again." The indignant Jews said, "Forty and six years was this temple in building, and will he restore it in three days?" But "Jesus spake of the temple of his body."

This brings us directly to the study of the text.

"Thus saith the Lord, The heaven is my throne, and the earth is my footstool: where is the house that ye will build unto me? and where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word."

Wealth is considered almost omnipotent in this world, but there are limitations to its power. We can conceive of a man of almost limitless wealth spending millions in building and furnishing a house for himself and family. He can make a house, but he can not make a home. It takes a wife and mother, working with him, to do this. We can imagine such a man pleading with a selfish, recreant, negligent wife, pointing to the splendid house and grounds, and saying, "All these things my hand, and my wealth have made, but where is the home that ye will build me? and where is the place of my rest?"

And so, wonderful thought, God can create heaven and earth and the countless sun and world, and yet, ere he can find his home, "the place of his rest," he wants something of us that he can not build alone. For Paul tells us, "We are workers together with God, ye are God's building." God's building, then, the place of his rest, he and we must build together. Could anything be more intimate and more precious than this?

"God is a Spirit." We speak reverently for we can not fully know here what these words mean. But it seems to be the very nature of Spirit to require some medium, or mediator through which to reveal, and

to manifest, and to express itself. Even evil spirits seek mediums through which to express themselves. The legion of devils, in the time of Jesus, preferred the swine to having no controls at all. And so the divine and infinite Spirit sought expression through Jesus as mediator. "No man cometh unto the Father but by me," said Jesus. And again, "No man knoweth the Father but the Son, and he to whomsoever the Son will declare him."

And of Jesus God said, "A body hast thou prepared me."

But God is not content with having one body, that of Jesus, through which to express himself. God used the temple of Christ's body exactly as he had used the temple and the tabernacle before him. By making them sanctuaries for his habitation he sought to show us how he would sanctify us, and dwell in us. God made us for this one purpose, to receive, and to manifest his love and character; and, to each one of us he says, "Where is the house that ye will build unto me, and where is the place of my rest?"

This is the great truth which the holy martyr Stephen told to the Jews, for the telling of which they took his life.

Just as one modern denominatio of Christians laid "the flattering unction to its soul" that it was not like other denominations, but it was the special and only people of God, because it claimed to have a prophet, one person in whom God dwelt, and through whom God spoke; and just as they continued to make this self-righteous claim when she had not had a vision for thirty years, and continue to do so even after she is dead: so the Jews, because they had that temple in which God once dwelt, even though the Shekinah glory had not been manifest there for hundreds of years, still flattered themselves that they were the special, and only people of God.

Stephen, in the wonderful address that cost him his life, rudely shattered this dream of self-righteous complacency by crying: "Howbeit the Most High dwelleth not in temples made with hands; as saith the prophet, Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest?"

Solomon, in his prayer at the dedication

of the temple seemed to grasp the wonderful truth that God wanted to dwell with, or *in*, all his creatures; for he cried, "Will God in very deed dwell with men on the earth? behold heaven and the heaven of heavens can not contain thee; how much less this house which I have built!"

But God does not leave us in any possible doubt about where he wishes to dwell, or about the significance of the sanctuary, or tabernacle.

"For thus saith the high and lofty One who inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones" (Isa. 57: 15).

Here the word "dwell" is "shaken," the very word translated "tabernacle." So the High and Holy One says, "I tabernacle in him who is of an humble and contrite spirit."

This truth that the sanctuary, including the tabernacle and the temple, represented the sanctuary that God with us, wants to build for himself in each human heart; and he wants to dwell in us, and walk in us, and do all in us that he did in that sanctuary, is therefore a plain truth of the Scriptures taught in both the Old and the New Testaments, and understood by Christ and the apostles, and by the spiritual in all ages.

TWO APARTMENTS IN THIS SANCTUARY

In this living human temple there are two apartments, the Holy Place, and the Most Holy Place, just as in the tabernacle and the temple of old.

The Holy Place is the mind, the seat of the intellect, and the reasoning powers. The Most Holy Place is the heart, the seat of the affections.

We have all seen these intellectual Christians who have the Bible at the tongue's end, and who delighted to reason and argue, and earnestly to contend for every iota of the creed as they understand it; but whose souls have never been swept with a divine emotion and passion for sacrifice, and on the altar of whose hearts there has never been kindled that sacred flame of love. The divine ministration has with them only reached the Holy Place of the mind; but the law is not written in

the heart, making it a seat of mercy above which abides the glorious Shekinah Presence of Infinite Love.

Again we have seen the other extreme, some dear old soul whose mind is still in the densest darkness of utter ignorance of spiritual truths; but in whose heart there burns and glows the sacred saving passion of divine Love, consecrating the life to sacrificial service.

When the natural way into the Holy of Holies of the heart, which is by the mind, through the door and the veil, is closed up by ignorance, or, worse yet, by false teaching, and still the heart is honest and true, the Lord seems to have a back door entrance to the heart known only to himself, or he enters as did the resurrected Jesus, "the doors being shut," and fills the place with the loving glory of his presence.

But neither of these two extremes are the ideal. God wants to dwell in both the mind and the heart, and by loving ministration, to do in each the wonderful work so beautifully foreshadowed by the ministration in the corresponding apartment of the typical sanctuary.

THE MIND, OR HOLY PLACE

On the right, as one entered the sanctuary, was the table of shew bread, the Bread of the Presence. The priests ate of this every day, and the table was supplied anew every Sabbath Day. If we are Christians, we are all kings and priests unto the Lord, and he wants us to have all the rights and privileges of priests.

Christ said, "I am the truth." He also is "the bread of heaven," the "bread of the Presence," since his one desire was to reveal God, and he is "God with us," and he said, "He that seeth me, seeth the Father also."

It is our Christian privilege to feed upon Christ daily, and to have a new feast every Sabbath Day. There is no place in true Christianity for a fixed creed, for such a creed is always a limitation on the infinity of God. God is infinite, and we are but finite, and so we will never fully comprehend him. But "He is light, and in him is no darkness at all." Light is what reveals; darkness is what hides. God is not seeking to hide anything from us. He is ever and always seeking to reveal more of

himself. In Christ is "hid all the treasures of wisdom and knowledge"; and we are to "grow in grace, and in knowledge of our Lord and Savior Jesus Christ."

There is no end, and no limitation only what what we, in our ignorance, and in our self-righteous pride, impose upon ourselves. Our minds may feed daily upon the heavenly bread, and constantly, we may get new glimpses of the infinite All Truth.

At the left, on entering the sanctuary, was the seven-branched golden lampstand. These lamps were fed with the oil of the bruised olive, and were kept constantly burning. There were no windows in the tabernacle. God did not want the light of the world to shine in, for, by his seven-fold Holy Spirit,—the Holy Spirit in its utmost fulness,—would be the light of the place. We are told plainly "the seven lamps of fire burning, are the seven Spirits of God." The number seven signifies fulness, completeness.

Christ promised this Spirit in its fulness to every believer who would receive it.

"I will give unto you the Spirit of truth, and he shall guide you into all truth." "He will show you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you."

How plain it is, and how wonderfully sweet, that God now, by his Holy Spirit in its fulness, would illuminate our minds as he illuminated the Holy Place of old by the seven lamps of fire, and that he would continually guide us into the dawning light of his infinite Truth.

Directly before one, on entering the sanctuary, and also directly before the veil to the Most Holy Place, was the altar of incense, on which the sacred fire kindled by God was kept constantly burning.

At the time of the morning and the evening sacrifice, when the burnt-offering was being consumed on the altar of burnt offering, in the court, before the tabernacle, and when all the people were praying in their tent doors, facing the tabernacle, much incense was put on the altar of incense, and the fragrant smoke of the incense combined with the smoke of the burnt offering to come up with the prayers

of the saints as a sweet odor unto the Lord.

The blood of the sin offering was carried in to the Holy Place, and some of it was put upon the horns of this altar of incense, and then the remaining blood was carried out, and poured out at the foot of the altar of burnt offering. This blood of the sin offering represented the yielded life of the sinner, or the Christ life in him, bringing him to God, and so purifying and transforming him as to cause his life to be poured out in the divine service while his prayers and aspirations came up as sweet fragrance unto God. Always the sweet incense is associated closely with the prayers of God's children, and we are told of the four and twenty elders around the throne, that "every one of them had golden vials full of odours, which are the prayers of the saints." How plainly, and beautifully we are thus taught that God wants to transform our minds, and purge them of all selfishness, and of all evil until every longing and aspiration is a silent prayer coming up as fragrant incense unto the Lord!

THE HEART, OR MOST HOLY PLACE

Just within the veil, in the Most Holy Place, was the Ark of the Covenant, which contained the Tables of the Law, two tables of stone written with the finger of God. Over the Ark was the Mercy Seat: and just over the Mercy Seat, and under the out-reaching, o'ershadowing wings of the Cherubim, was the visible Shekinah glory of the Divine Presence. This Shekinah glory shone out through all the coverings of the sanctuary, and, as a pillar of cloud by day, and a pillar of fire by night, guided Israel in all their journeyings through the wilderness.

But remember, "Ye are a living divine sanctuary, as God hath said, I will dwell in you, and walk in you." God would do in us all he did in the sanctuary of old. He says, "I will write my law in your hearts, and put it in your inward parts."

On the stoniest heart that will yield itself to God, God by his divine finger of love will write his law, until that man can say with Jesus, "I delight to do thy will, O, my God, yea, thy law is within my heart."

It is the work of the indwelling Christ to rewrite the law in the heart, where, by sin, it has been defaced, an obliterated.

Jesus summed up the whole law in "Love to God," and "Love to man." John tells us that any professed love to God that does not manifest itself in practical love to our fellow-men, is a lie; and Paul says, "Love is the fulfilling, or filling full, of the law."

When, therefore, that law of love is written in our hearts, in the very center, and seat of our affections and emotions, we shall be a *Mercy Seat*,—our whole lives will be the seat of mercy, and of practical, sympathetic, helpful, compassionate love.

In such a life there will abide the very Shekinah glory of the Divine Presence. We may not see this glory upon ourselves. In fact, we shall not be looking at ourselves, or thinking of ourselves at all. When Moses had been talking with God, "Moses wist not that his face shone," but the people "could not steadfastly look at the glory of Moses' countenance." Stephen doubtless was ignorant of the fact that the people beheld his face as the face of an angel. We have no promise of seeing our own glory, and will not be looking for it; for our minds and hearts will be absorbed in the loving service of those around us; but the Lord says, "*My glory shall be seen upon you.*"

And, oh, wonderful thought of infinite blessedness, as in the tabernacle of old, the outstretched, covering, protecting wings of the Cherubim were over this Shekinah glory, and the hosts of angel forms wrought by finest needlework in the inner covering of the sanctuary, hovered near; so in this "Living Sanctuary" where God's presence now is manifest, the Lord says, "Behold I send my angel before thee, to keep thee in the way." "He shall cover thee with his feathers, and under his wings shalt thou trust." "For he shall give his angels charge concerning thee to keep thee in all thy ways." "Are they not all ministering servants sent forth to minister unto them that shall be heirs of salvation?" No wonder the Lord says of such an one, "Thou shalt not be afraid of the terror by night, nor of the arrow that flieth by day."

(Concluded next week)

"We should choose our friends as we do our books, not for a rich exterior, but for their intrinsic worth."

HOME NEWS

LITTLE GENESEE, N. Y.—The community dinner was served as usual the first Friday of the new year. In spite of terrific cold weather many came to the church hall, visited with neighbors and friends, and ate a good dinner. The annual church meeting was called in the church and reports were given. The church clerk prepared a report of this event for the RECORDER readers, promptly, but for some unknown cause it has not reached them.

The chairman of the Finance Committee says that when the air is cleared of the "flu" the final drive to reach our budget will be made. For other reasons we would be free of the "flu."

The church voted to send its pastor to the Interchurch-World Convention at Rochester. The prevailing epidemic made it quite impossible for him to attend, however. The fact that the church believes in investing time and money in such a movement is a good sign. Our churches, boards, and denomination need the world-vision which this united Protestantism possesses. It anticipates better living and service in our homes, churches, communities and world. Why should we not have a share in any such effort? But I was removing any blame that might be attached to the Little Genesee Church for the pastor's absence from the conference at Rochester.

Activity in our sugarbushes, and passing autos are evidence that our long tedious winter is at an end. How thankful we are for maple syrup, sugar, autos, and the coming of spring, and for joys and blessings innumerable. E. F. LOOFBORO.

March 19th.

THE BATTLE CREEK SANITARIUM

Wants At Once

Fifty young women between eighteen and thirty-five years of age to take a six-months' course in Hydrotherapy with practical experience in the Hydrotherapy Department of the Sanitarium.

Requirements: Good character; physically able to work; at least a grammar school education.

Permanent positions guaranteed to those who prove a success.

Those interested in this course of training are requested to make application to the Battle Creek Sanitarium, c/o the Nurses' Training School Office, Battle Creek, Mich.

CHILDREN'S PAGE

A LAMENT

My brother Will, he used to be
The nicest kind of girl;
He wore a little dress like me,
And had his hair in curl.

We played with dolls and tea sets then,
And every kind of toy;
But all these good old times are gone,
He's turned into a boy.

Mamma has made him little suits,
With pockets in the pants,
And cut off all his yellow curls
And sent them to my aunts;

And Will, he was so pleased, I b'lieve
He almost jumped for joy;
But I declared I didn't like
Will turned into a boy.

And now he plays with horrid tops
I don't know how to spin,
And marbles that I'd like to shoot,
But never hit or win.

And leap-frog—I can't give a "back"
Like Charley, Frank, or Roy.
Oh! no one knows how bad I feel,
Since Will has turned a boy.

I have to wear the frocks he left,
And, oh! they're awful tight.
I have to sit and just be good,
While he can climb and fight;

I have to keep my dresses nice,
And wear my hair in curl,
And worst—oh, worstest thing of all!
I have to stay a girl.

And maybe he'll be president
Or emperor or king;
For boys can be just what they please,
But girls can't be a thing.

It's awful dull to sit and play
With Nelly, Lill and Floy.
Why was I choosed to be a girl
And Will to be a boy?

—Harper's Young People.

TOM TABBY

Tom Tabby had been kept in the yard all day, and managed to dart into the kitchen when the fire was burning brightly and the kettle was on the stove to boil for tea.

Tom's nose was very cold, and his bones were a little stiff through trying to sleep in a box of coke, for a box of coke has rather too many knobs to make a cozy bed. But why he chose so hard a place to lie in

is more than I can tell you, because out in the coachhouse there was a fine large basket full of nice, soft, yellow hay, in which one could have dozed with the greatest comfort.

Perhaps Tom Tabby was tired of that basket, for he had spent a good part of his early youth in it—he and two brothers, both of whom were very like himself.

They were three of the prettiest kittens you could have seen in a day's journey; and, indeed, a clever artist who once came that way was so pleased that he put them in a picture, which he called "Wide Awake," because Tom and his little furry brothers looked so very bright and lively.

This was in the old times when Tom Tabby was younger. But today he did not feel bright or lively in the least, and so far from wishing to be wide awake, his sole desire was to have a good long nap, as he stretched himself with a sigh of relief on the hearthrug. He had the kitchen all to himself; Dolly, the maid, was upstairs dressing; the place was warm, and there was no one to distrurb him.

So Tom Tabby fell fast asleep. He would have still slept if a cannon had gone off in the front garden, or if ten motor-horns had shrieked at the same time in the back yard. But the tiniest whisper of a baby mouse, or the softest rustle of a bird's wing would have waked him on the instant.

The daylight was fading away and the kitchen was getting darker. Very soon the firelight was playing with shadows of the chairs and table. Indeed, it looked quite nighttime, and a little mouse was tempted to peep out of her home behind the wood-work. There, lying at the corner of the fender, were a few crumbs of cake. Mousie thought how nice they would taste if only she could get at them without danger.

She looked all round to make sure that everything was safe; and then, to her horror, she saw Tom Tabby dozing on the hearthrug and very near the cake crumbs.

Miss Mousie was very hungry; so with great bravery, but still with trembling footsteps, she came softly up to the fender. The cake was so good to eat and poor mousie was so hungry that for a few seconds she forgot all about the cat.

But, looking up on a sudden, she found

Tom Tabby's large green eyes fixed on her with a cruel, greedy look.

"Alas!" she thought, "my life is over! There is no escape from this great monster; his eyes follow me whichever way I look. I am so stricken with fear that I can not move. Oh, if only he would look another way, how soon would I dart to my little home!"

With these thoughts in her mind poor mousie gave up all hope. She closed her eyes as if she were about to die, and Tom Tabby made ready to spring at her.

But, hark! What was that? A loud hum like that of a drowsy bee, then a long squeak like a goose trying to sing.

Tom turned quickly. What other creature was near? The noise seemed to come from the fireplace. Just then the steam came rushing through the kettle spout, the lid danced, and the water poured over into the fire with a hiss.

Tom Tabby gave a great spring, but not at mousie. He jumped into the air with an angry snarl, for little drops of boiling water were spattering all over the hearthrug, and one or two of them had splashed Master Tom and made him skip so high with the sudden smart they gave him. Meanwhile, mousie had opened her eyes just at the right moment, and in a twinkling she was in her own little home safe and sound after her dreadful danger.

A few minutes later Dolly came downstairs to make tea. "Dear me," she said, as she laid the cups and saucers, "what can be the matter with the cat? He keeps sniffing round the fender as though he had lost something!"

And he certainly had. Nor do I believe he ever found it again. At least, I never heard of it.—*Exchange.*

Systematic giving is not enough. When Tony sold bananas in a pushcart he joined the church and started giving 5 cents a week to the mission, and he has kept it up ever since—systematically! In spite of the fact that he has become Mr. Antonio Nuncio, with a chain of flourishing fruit stores, three clerks in each, two automobiles and a remarkable bank account! "In proportion as God had prospered him" would have been more suitable than system!—*The Baptist.*

LETTER FROM BATTLE CREEK

Fellow-workers, SABBATH RECORDER and those who love the cause of God and humanity, please let me put before you a few facts. As the weather is a common topic let us start with that. I am in the baggage business. I haul all the baggage for the Battle Creek Sanitarium and much outside, and there has not been a day the past winter that I could not run my truck anywhere in the city on account of snow or storms. How has it been east and west? Our summers are ideal. So much for climate and weather.

I was born and raised in Wisconsin. All of my ancestors as far back as I have any record were Seventh Day Baptists, and that makes me a thoroughbred. All of my ancestors came from New York State, and if there had not been an East there could not have been a West. I have much in common with both but I am not taking sides. Neither have I any selfish interests here for our Denominational Building. Much has been said and written both pro and con Battle Creek and Plainfield. Battle Creek is neither east nor west but centrally located. We have a building here that can be purchased for a nominal sum, well located and suitable for printing presses and offices.

Our much beloved Dr. Gardiner, who has so ably and efficiently edited our denominational paper, will soon lay aside the work and we all hope and pray it may be taken up by some one as worthy. We are locating for the future and not for the present, and we are building for those who must "carry on." Let there be no strife or discord among us, but let brotherly love and a Christian spirit abound that there may be no East or West, North or South, but make Battle Creek one common center—a battle ground to build a monument to our ancestors and for those who follow us, for God and humanity. If God is our refuge and strength let us lay aside all our prejudices and preconceived notions and come up to the help of the Lord against the mighty, and build for God and his righteousness.

Come on, let's vote for Battle Creek.

Respectfully,

F. C. MONROE.

MARRIAGES

JENSEN-BOLDT.—On February 25, 1920, at the parsonage in Garwin, Ia., by Rev. Herbert L. Cottrell, Mr. Charles Jensen, of Garwin, Ia., and Miss Dorothy Boldt, of Gladbrook, Ia.

DEATHS

JONES.—William Alva Jones, son of Alva and Anice Jones, was born May 8, 1860, at Harmony, Wis., and died January 28, 1920, at Falls City, Ore., aged 58 years, 8 months and 20 days.

When he was two years old, his parents moved to Dodge Center, Minn., where he joined the Seventh Day Baptist church when quite young. In this town he lived until he was nineteen years old. Then he moved to Flandreau, S. D., where he made his home until about two and a half years ago, when he and his family moved to New Auburn, Wis., so that they might be near a Seventh Day Baptist church. Last January, he and his family went to Falls City, Ore., on account of his death. He died there January 28, 1920.

"On December 25, 1885, he was united in marriage with Miss Ida L. Severance. To this union were born two children, a boy and a girl: Floyd A. Jones, of Falls City, Ore., and Mrs. Teresa M. Spaulding, of Grand Rapids, Wis. On October 25, 1896, his wife passed to her home above. On July 19, 1897, he was united in marriage with Martha E. Grow, and to this union nine children were born, seven girls and two boys: Miss Iva I. Jones, of Flandreau, S. D.; Mrs. Cora L. Haskins, of Marion, Ia.; Earl A. Jones, of Flandreau, S. D.; Myrle E., Edwin V., Edna V., Grace I., Velva L., and Lorretta E., all of Falls City, Ore."

When Mr. Jones left Dodge Center, he took his letter from that church and united with the Pleasant Grove Church at Smyth, S. D., where he belonged until that church became extinct. "Eighteen years ago last fall the church building was sold and all the church books were taken to Gentry, Ark. At the time of his death he was a member of the Cartwright Church at New Auburn, Wis. He was a kind and loving husband and father, and will be sadly missed by all his family."

H. L. C.

JONES.—Lorretta Evelyn Jones was born at New Auburn, Wis., January 2, 1919, and died at Falls City, Ore., January 28, 1920, at the age of 1 year, and 26 days. She was the youngest child of William and Martha Jones. "She is one of God's little angels."

H. L. C.

COTTRELL.—Clark L. Cottrell, son of Benjamin and Mary Cottrell, was born in Allegany County, N. Y., February 3, 1851, and died at the home of his brother-in-law, W. B. Green, in North Loup, Neb., February 29, 1920.

When four years of age his parents moved to Wisconsin, settling in Dane County, later settling in Rock County. In 1878, he came to North Loup, Neb., where he had since lived. He was never married.

He was one of a family of ten children, only three of whom are now living: Mrs. Mary Hammond, Port Stanley, Wash.; Mrs. Ellen McMichael, Port Angeles, Wash.; and Mrs. W. B. Green, North Loup, Neb.

In a revival service conducted by Rev. John L. Huffman he was converted and became a member of the Rock River (Wis.) Seventh Day Baptist Church. His membership was never transferred to the North Loup Church. Funeral services were held in the home of W. B. Green, March 1, 1920, and burial was made in the village cemetery. The services were conducted by Pastor A. L. Davis.

A. L. D.

HULL.—Calvin Hull, the second son of Rev. Varnum and Malinda Larkin Hull, was born in Persia, Cattaraugus County, N. Y., December 14, 1839, and died at the home of his son in Milton Junction, Wis., March 7, 1920.

His father was a staunch Seventh Day Baptist and a preacher of unusual ability and remarkable power. In 1849 the family moved to Wisconsin and settled in the Rock River district near Lake Koshkonong not far from Milton. On April 17, 1856, the Rock River Seventh Day Baptist Church was organized and Varnum Hull became its first pastor.

December 14, 1863, Calvin Hull was married to Josephine Sweet, the first white child born in Albion, Dane County, Wis. In the same year both the young people were converted and became members of the Rock River Church.

Mr. Hull served his country during a part of the Civil War. He was a member of Company D, 49th Wisconsin Volunteer Infantry. Following the war he settled on his father's farm near Milton Junction. Since 1883 he had conducted a hardware business in Milton Junction.

"In the community Mr. Hull has often been the leading spirit in progressive improvements. He has been fearless in denouncing, both in public and private, the things in social and political life which he considered detrimental to the best interest of society. He had a big heart and an open purse for the needy and unfortunate, and his closest friends little knew the good he did for charity in his quiet way."

He is survived by a son, Freeborn L., of Milton Junction, and a sister, Mrs. Jennie Mudge, of Welton, Ia.

Funeral services were held at the home of his son, March 9, 1920, Rev. Henry N. Jordan officiating. Burial was in the cemetery at Milton Junction.

H. N. J.

"Draw nigh to God, and he will draw nigh to you."

SPECIAL NOTICES

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

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

The address of all Seventh Day Baptist missionaries in China is West Gate, Shanghai, China. Postage is the same as domestic rates.

The First Seventh Day Baptist Church, of Syracuse, N. Y., holds regular Sabbath services in Yokefellow Room, 3rd floor of Y. M. C. A. Building, 334 Montgomery St. Preaching service at 2.30 p. m. Bible school at 4 p. m. Weekly prayer meeting at 8 p. m. Friday evening at homes of members. A cordial invitation is extended to all. Rev. William Clayton, pastor, 106 West Corning Ave., Syracuse. Miss Edith Cross, church clerk, 1100 Cumberland Ave., Syracuse, N. Y.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. Geo. B. Shaw, Pastor, 65 Elliott Ave., Yonkers, N. Y.

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

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

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

The Seventh Day Baptist Church, of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 2.45 p. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium) 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 198 N. Washington Avenue.

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

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

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

Do something just to help the other fellow. Of course you will get your pay, if you do the thing honestly, for you will feel the warmest and most delicious of all joys creep in around your heart.—*The Scout.*

THE SABBATH RECORDER

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

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All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Advertising rates furnished on request.

Sabbath School. Lesson I—April 3, 1920

ISRAEL RULED BY THE JUDGES. Judges 2: 6-23

Golden Text.—When in their distress they turned unto Jehovah, and sought him, he was found of them. II Chron. 15: 4.

DAILY READINGS

Mar. 28—Judges 2: 1-10. Israel forsaking God

Mar. 29—Judges 2: 11-19. Israel ruled by judges

Mar. 30—Judges 2: 30—3: 6. Israel tested

Mar. 31—Judges 10: 6-16. Israel repenting

April 1—Psa. 103: 1-14. God's mercy

April 2—Isa. 63: 1-9. "Mighty to save"

April 3—Gal. 6: 1-10. Continuing in well-doing

(For Lesson Notes see *Helping Hand*)

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

WANTED—A Seventh Day Baptist blacksmith. A splendid opening for one in Albion. Shop and tools for sale on any reasonable terms. Write to O. J. Palmiter or D. L. Babcock, Albion, Dane Co., Wis. 3-1-4w.

WANTED—A first-class sheet metal worker. Should be able to lay out patterns. Only men of good habits need apply. Open shop; Sabbath privileges, good wages. Battle Creek Sanitarium, Battle Creek, Mich. 3-8tf.

WANTED—At Albion, Wis., two men to work on farms and do general farm work. Will pay up to \$60 per month to the right man. We want help at once, and until fall. Why are Seventh Day Baptist young men so afraid of the farm and a little hard work? Is it because they are getting too much education? Write Lester Kelley or H. H. Babcock for one of these jobs. 3-15-5w.

BUSINESS OPPORTUNITY—Stock of groceries, druggist's sundries and proprietary medicines, men's work wear, school supplies and confectionery, all in first-class condition, for sale April 15th. Old established corner location, best in Alfred Station, on Liberty Highway. Two miles from Alfred University, macadam road all way. Good reason for selling. Address Willis R. Burdick, Alfred Station, N. Y. 3-22-3w.

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Plainfield, New Jersey

The Sabbath Recorder

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Where that loyalty is fervent, the church of God will work miracles of power, no matter if it is on the verge of starvation.

On the other hand, the church might be ten times as rich and generous as the most golden dream of the big-budget-makers ever imagined and still be nothing but an organized travesty of spiritual fact, if payers are not also prayers.—The Continent.

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