

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

GIVE THEM NOW

THE overtone of all appeals which today so ambitiously call the church to get at its world tasks on a big scale is the assumption that if people will only give plenty of money, everything that Christianity ought to do for mankind will be done straight off.

Of course, no Christian really believes cash will save the world. But that only makes more glaringly apparent the epidemic obsession which for the time being loads all tongues with "the calm talk of billions" in church circles just as in business offices.

The truth of the case—which needs only be stated in order to command acknowledgment—is that the church lacks a dozen other things more seriously than it lacks money.

And furthermore, the only way of bringing about a money-liberality which will last and in the long run prove sufficient to the necessity, is to drill deep into the souls of men who have named the name of Jesus Christ their enlisted obligation to be all he desires and do all he wishes.

Everything in Christian advance depends on the personal inward loyalty of individual Christians to Jesus as their living Lord.

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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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.
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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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 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.

BOARD OF FINANCE

President—Grant W. Davis, Milton, Wis.
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Secretary—Miss Miriam E. West, Milton Junction, Wis.
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THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

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

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WHOLE NO. 3,918

And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is Jehovah's: it is holy unto Jehovah.—Leviticus 27: 30.

And as soon as the commandment came abroad, the children of Israel gave in abundance the first-fruits of grain, new wine, and oil, and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly . . . they also brought in the tithe of oxen and sheep, and the tithe of dedicated things which were consecrated unto Jehovah their God, and laid them by heaps. . . . Since the people began to bring the oblations into the house of Jehovah, we have eaten and had enough, and have left plenty: for Jehovah hath blessed his people; and that which is left is this great store.—II Chronicles 31: 5, 6, 10.

To whom also Abraham divided a tenth part of all.—Hebrews 7: 2.

Then this stone, which I have set up for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.—Genesis 28: 22.

Thou shalt surely tithe all the increase of thy seed, that which cometh forth from the field year by year.—Deuteronomy 14: 22.

He Preached by His Example An American teacher was employed in a secular school in Japan with the strict understanding that he should not mention Christianity. He adhered strictly to this arrangement, but did his best to exert a Christian influence by example. It was not long before the Japanese young people began to mark the difference between his life and that of others, and before the teachers were aware of the movement forty of these young men had drawn up and signed a covenant to abandon idol worship. In after years twenty-five of the boys were found in a Christian workers' training

school, and several became ministers of the gospel. Some one has said: "The most powerful appeal for Christianity is not made in the pulpits, but in the home and the school and the office and the store and the factory and on the farm by those men and women who have themselves been redeemed by Jesus Christ. In these living epistles is found the argument for Christianity that no man can answer, and what is of more immediate importance, that no man can altogether resist."

Forward Movements In Shanghai Church Rev. Eugene Davis, of our China Mission has sent some attractive printed matter in Chinese used this year as pledge blanks and as data regarding church support. On one paper is the pastor's letter and columns for weekly, monthly and yearly contributions. Below these columns is a place for the contributor's name. On the reverse side is a copy of the entire church budget with subscriptions amounting to \$506. One end of this paper is fixed to be torn off and sent to the treasurer, whose address is on one side and the subscriber's address is on the other.

Then there is a larger document for denominational matters with places to subscribe for every interest we are trying to promote. In the paper for local work there are fourteen different items, such as the assistant preacher, the Bible woman, the Sabbath school and other items of church work.

The same emblem used in the RECORDER at the head of the Commission's Page is printed on the denominational subscription paper. These two Chinese documents printed in bright red ink are real attractive as works of the printer's art. They are also full of interest as showing the advancement of the church in Shanghai.

Brother Eugene says:

The envelope plan has come to stay and this year we had all bills paid and a good surplus left in the treasury. I am very anxious that within the next three years the church shall be

come entirely self-supporting. That is, it shall call a Chinese pastor, pay his salary and all church expenses. The church members are beginning to accept responsibility. They must increase while we—the foreigners—must decrease. We shall be needed for many years yet, but the Chinese church must become an independent church and undertake large things for the promotion of Christianity among its own people. It must be taught to give for others as much or more than it gives for local work.

Note the Addition to the Address Of Our Friends in China

In a letter from China Brother H. Eugene Davis says: "At a meeting of the Mission it was voted to request the SABBATH RECORDER to notify the friends in America concerning the addition to the post-office address for letters to our missionaries. Our postmaster in the United States Post Office is very anxious that those in Shanghai who have United States post-office boxes shall use them. So please ask our friends to add to their West Gate address, the words, U. S. P. O. Box 714."

Some Americans still go on paying five cents on each letter, but the postage is only two cents, the same as in America.

"Get Somebody Else" Everything in these forward movement days seems to be calling Christians to personal work. The old habit of saying "have me excused" is not quite so prevalent as it used to be; and yet I fear that many are bound to lose the blessing when most needed because they refuse to do promptly the work the Master calls them to do.

Willing, conscientious service, careful attention to present duty, faithful personal work for the Master as opportunity is given, all these will fit the heart to expect ready help from God when our time of need comes. If one has persistently worked for self and put off or refused loyal service when the Master has called, then his accusing heart will rise up and smite him in his own time of need, so he can not pray as he should for the Lord's help.

These words of an unknown poet set forth this truth better than we can:

The Lord had a job for me; but I had so much to do

I said: "You get somebody else, or wait till I get through."

I don't know how the Lord came out; no doubt he got along,

But I felt kind o' sneakin' like! I knew I'd done God wrong.

One day I needed the Lord—needed him right away;

But he never answered me at all, and I could hear him say

Down in my accusin' heart: "Child, I've got too much to do;

You get somebody else, or wait till I get through."

Now when the Lord has a job for me, I never try to shirk;

I drop what I have on hand and do the Lord's good work,

And my affairs can run along or wait till I get through;

Nobody else can do the work that God has marked out for you.

What Then? In one of America's great Christian weeklies appeared sometime ago a little four-stanza poem entitled, "What Then?" The question is so significant and comes so close to the heart in view of the things for which most people are striving, that we can not entirely shake off the impression made by these two simple words followed by a question mark.

Every one craves long life. But whether our years be few or many we hasten toward the end, and, at the longest, life is but a brief span. What if we do gain wealth and secure fame and are able to build a beautiful home on earth? Swifter than a weaver's shuttle our days go by. Each day has had something to do with building the character by which we must stand or fall. No matter how many earthly laurels we may have won we can not take them with us into the great beyond. Though we should live out our three score years and ten amid wealth and pleasure; though we do get on in worldly things until confronted with the grim messenger, what then?

What then? *What then?*

Where the Churches Fail Some things discovered by the survey should be taken to heart by the churches.

1. The churches have not even been holding their own people. Great masses of people are found who were brought up in Protestant homes, but who now have no church connection.

2. Protestants are doing very little to win the foreign-born residents who have left their homeland for this land of strangers.

3. The exodus from the country to the city is causing great losses to the church.

Only a few who go to the city are found in the churches there.

4. There are miles and miles of "overlooked" territory where no churches or missions exist. This is one of the surprising revelations of the survey.

5. In the cities very little impression is being made by the churches on unchurched multitudes.

The wonderful work of the survey alone is well worth all the Interchurch World Movement has cost.

Points in the Plans For World Work For many weeks the program for a great world-wide work has been in progress through the united efforts of thirty denominations. The preparatory survey has opened the eyes of the world to the great need of united Christian effort in the lines of religious education and evangelism. As the program has been carried out step by step, interest in the matter has increased, men and women have responded to the calls, and have allowed themselves to be marshaled into earnest, active service in scores of cities and in many country campaigns, for the purpose of arousing the church to see the needs of the nations, and to arise in its might to rescue the perishing.

The campaign for a widespread revival is nearing its close and the date for the final financial drive is approaching. The spirit of the great movement is in the air. We can not escape its influence if we would, and the more we study the plan and try to enter into the spirit of the workers the better it will be for us and the more we shall be able to do for the good of our fellow-men.

The united financial canvass is to begin at two o'clock on Sunday, April 25. The first five minutes, after the hands point to two o'clock, is time set apart for silent prayer by Christian men and women in every city, town, and community throughout the entire land. The people living on farms and in all private homes are urged to watch for the hour of prayer and all join in beseeching the Throne of Grace for the success of the canvass.

The plan is for those of each denomination to canvass among their own people. Then by a standard plan for soliciting those in any community who are not identified

with churches, and yet who are friendly to the movement, all such will be sought out and given opportunity to lend a helping hand.

For one week this thorough teamwork canvass will be continued, and the final report will be given at union meetings on the evening of May 2.

Each denomination is to receive all the money it raises. The funds received from those not identified with any church will go to a general treasurer and be held as a community fund. At the end of the fiscal year this fund will be divided among the co-operating denominations in proportion to the amounts actually secured by them from contributions during the year.

All money raised will be spent by the denominations that have participated in the work; but this will be done according to a plan which will prevent wasteful overlapping and unnecessary conflicting in the fields.

Two or three denominations have already made their canvass and gone over the top in raising their share. These will not be expected to enter the April drive for funds; but they will be counted in just the same in case they have entered the co-operative movement and assumed their share of the responsibility.

Although our own Conference voted to co-operate, no further steps have been taken to identify us with the movement and the Seventh Day Baptist Denomination does not appear in the published list. The Education Society, however, has, as we understand, united in the movement.

These are momentous times, such as the world has never known, and problems confront us, the solution of which must in great measure settle the question as to the future of Christianity. We believe the divine hand will guide in this work and Jehovah will lead his people to victory.

What About the Prodigal Girl? We never tire of the parable of the Prodigal Son.

Ever since we can remember, our preachers and teachers have used the parable to show the love of God the Father and the joy in the home when the boy, who had spent his all with harlots and in riotous living, came to himself and returned to the father.

To this day good people make much over

the return of the young man who has wasted his substance, and poisoned his soul in the revellings of an impure life in the far country. And no matter how filthy, how low down and impure his companions may have been, the doors of Christian homes are opened to welcome the penitent returning prodigal. This is well. The angels rejoice over one sinner saved, and why should not we?

But what about the prodigal girl? Does society extend to her the same welcome when she returns? Why should she not receive the same ready welcome? We can not see that the Master made any distinction between the prodigal boy and the prodigal girl. On one occasion they brought a prodigal woman to Jesus and cited the law that she should be stoned. Jesus said: "He that is without sin among you, let him first cast a stone at her. . . . And when Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? Hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more."

Some one, we know not who, has asked this question in verse:

We all have a heart for the prodigal boy,
Who was caught in sin's mad whirl,
And we welcome him back with songs of joy;
But what of the prodigal girl?

For the prodigal boy, there's an open door,
And a father's bounteous fare,
And though he is wretched, sick and poor,
He's sure of a welcome there.

But what of the girl who has gone astray,
Who has lost in the battle with sin?
Say, do we forgive in the same sweet way
We've always forgiven him?

Does the door stand ajar, as if to say,
"Come, enter, you need not fear,
I've been open thus since you went away,
Now close to the second year?"

Or do we, with hand of hellish pride,
Close and bolt the door,
And swear, "While Heaven and earth abide,
She will enter here no more?"

O Christ! it seems we have never learned
The lesson taught in the sand;
For even yet the woman is spurned
And stoned in a Christian land.

Down into the slough we hurl her back,
Then turn around with a smile,

And welcome the boy from the sinful track,
Though *he* may have been more vile.

We all have a heart for the prodigal boy,
Who was caught in sin's mad whirl,
And we welcome him back with songs of joy;
But what of the prodigal girl?

Changing a Sunday Law To Prevent Graft by Police A friend sends us a bill now before the legislature at Albany, N. Y., which reads as follows:

AN ACT

TO AMEND THE PENAL LAW, IN RELATION TO PERMITTING LABOR AND SECULAR BUSINESS ON THE FIRST DAY OF THE WEEK BY CERTAIN PERSONS.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

Section 1. Section twenty-one hundred and forty-four of the penal law is hereby amended to read as follows:

§ 2144. Persons observing another day as Sabbath. [It is a sufficient defense to a prosecution for work or labor on the first day of the week, that the defendant uniformly keeps another day of the week as holy time, and does not labor on that day, and that the labor complained of was done in such manner as not to interrupt or disturb other persons in observing the first day of the week as holy time.] *No person, who belongs to a religious faith, according to the tenets of which any other day of the week than Sunday is observed by its members as a Sabbath or day of rest, and who actually refrains from secular business and labor on such other day, or from sundown on Friday to sundown on Saturday, shall be liable to prosecution for carrying on secular business or performing labor on Sunday, when so conducted as not to disturb other persons in observing Sunday as a Sabbath or day of rest. Nothing herein contained shall be construed to permit any person to carry on business, or perform labor on more than six days in any week.*

§ 2. This act shall take effect September first, nineteen hundred and twenty.

Explanation.—Matter in italics is new; matter in brackets [] is old law to be omitted.

A letter also sent to our friend by one of the New York State assemblymen explains that the "bill was introduced in an endeavor to stop the grafting by the New York police."

The writer goes on to say:

It affects principally the orthodox Jew who keeps Saturday and has his store open on Sunday. These people live in segregated districts in New York City practically the same as different Christian denominations have settled in particular localities, in order that they may be together in communities where Saturday is kept as a Sabbath. It has been the custom of the New York police to arrest a man who had his

FINAL DATE FOR DENOMINATIONAL BUILDING VOTES

The question having arisen as to **WHEN** the votes on the Denominational Building should be in the hands of the committee, it may not be amiss to state that the committee fixed **March 29** as a sort of limiting date for mailing in order that all would be in hand and tabulated before the next meeting of the Tract Board. The committee has, however, made some progress with the tabulating of these votes, and as the next meeting of the board will occur on **April 11**, we feel justified in announcing that any votes received prior to that time will be counted.

SABBATH EVANGELIST'S LABOR

REV. E. H. SOCWELL

Yielding to the request of a representative of our Tract Board, I write you concerning the Sabbath evangelistic labor in which I am engaged under the auspices of our Tract Board.

The labor was really begun at Welton, Ia., where almost all our families were visited and two sermons preached in our church. The labor was appreciated by all and was seemingly very much appreciated by some who expressed gratitude for the help and encouragement given. Several days were spent at Marion, where all Sabbath-keepers were visited and preaching services held upon the Sabbath.

I also visited Elder S. W. Mëntzer at Robins, who, though quite sick, expressed much pleasure in having me visit him. Brother Mëntzer is president of the "Church of God" Conference, located at Stanberry, Mo., of which many of the Sabbath-keepers at Marion are members.

Special mention should also be made of the visit in the home of Elder I. N. Kramer, also of the Church of God. Brother Kramer is over eighty years of age and though failing in physical strength his mental faculties are as keen and vigorous as in his younger days.

It was a pleasure to visit these people at Marion, since we preached for them one

place of business open on Sunday, take him to court and have him there to put in the defense that he keeps another day as holy time. Rather than be taken to court every Sunday the orthodox Jews of New York have been forced to pay small sums to the policemen in their district to prevent being taken to court every Sunday. The total graft so paid runs from \$100,000 to \$150,000 a year. This law as amended would put the burden on the policeman to prove that if a person was conducting his business on Sunday that he did not keep Saturday as a day of rest. It is also provided that no person should be permitted to carry on business or perform labor on more than six days in the week.

Any law for Sunday that leaves an open door for policemen to feather their own nests by extorting \$100,000 to \$150,000 a year as graft money from Sabbath-keepers is, to say the least, a most bungling piece of legislation.

A movement to relieve such oppression and to save conscientious people from being bled white by grafting policemen who abuse their trust will meet the approval of all liberty-loving people. Sabbath-keepers will have no quarrel with this amendment. Indeed we would be pleased to see all laws to enforce Sunday observance amended until they are wiped out of the statute books in this land of religious liberty. How can men hope to compel respect for any Sabbath by the iron hand of civil law?

As to the matter of compelling men against their will to work seven days in a week in shops and mills we feel that there should be some protecting laws. But we never could see any need of laws to enforce idleness upon any man who really wishes to work on Sunday or on any other day. The Christ plan would not be an enforcement of Sabbath obligations by the law of the land or by policemen's clubs; but the rather by appeals to conscience on the authority of the holy Bible.

A Correction In the editorial notes of last week's RECORDER, on page 388, second column, fourth line from the top, the word "exciting" should be "existing." The sentence should read: "The survey program for China is, first of all, to strengthen the existing work of the several denominations already there."

"A motto for the careless: 'A thought in time saves many a crime.'"

Sabbath in each month during the years 1888-1893 and formed an intimate friendship with the entire society.

I visited families in Cedar Rapids, while at Marion, and made a trip to Mount Vernon, also, fifteen miles distant, and in each of these places First-day people were visited.

Several days were spent at Garwin, where nearly all our Seventh Day Baptist families were visited and a large number of First-day families.

On the Sabbath, I preached for our people and on Sunday evening, by the invitation of the pastor, I preached in the Christian church to a large audience. While at Garwin I attended a reception given the new Christian pastor and was honored by being assigned a place on the reception program. Both at Marion and at Garwin gratitude was expressed for good received and thanks expressed to our Tract Society for making the visit possible.

One day and a night was spent at Rhodes among former neighbors from near Welton, and the claims of the Bible were given prominence during the brief and pleasant visit.

At State Center Mrs. Ira B. Hutton was visited. Mrs. Hutton is a lone Sabbath-keeper and first came in touch with Seventh Day Baptists through visits I made to her home more than twenty-five years ago when I was missionary on the Iowa field.

During all these years she has been faithful and true and it was a pleasure for me to meet her again after more than twenty years had passed since I last saw her, and she was very thankful to our Tract Society for remembering her with my visit.

At Ames I visited Brother Harold Spicer and wife, of Plainfield, N. J., who are students in the Iowa State Agricultural College, located at this place. Being students, they had but limited time for visiting but expressed themselves as more than pleased for the visit made them. While with them we tried to be a help and encouragement to them.

At Grand Junction I stopped off and was taken by an old friend, W. L. Lawton, out of town, two miles, to the point where the Grand Junction Seventh Day Baptist Church formerly met for worship.

I remained over night in the home of this

friend and in the evening Mrs. E. Wilson and her two sons were called by phone and came to the Lawton home to visit me, which resulted in a most pleasant evening's visit and renewal of former friendship. The Lawton and Wilson families are First-day people but for twelve years they attended the meetings of the Grand Junction Seventh Day Baptist Church, which I held at this point, aided in the financial support of the meetings and entertained me in their homes.

The pleasure of meeting these warm Christian friends after twenty years of separation was mutual and will long be remembered.

The Grand Junction Seventh Day Baptist Church is a thing of the past, and not a single Seventh Day Baptist remains in that community, but the First-day people remember with pleasure and profit the meetings we conducted in the schoolhouse during the years 1888-1900 and hold in grateful memory our Seventh Day Baptist people who formerly were their friends and neighbors. Here, as elsewhere, we did not forget our mission, "Sabbath Evangelistic Labor."

*Dell Rapids, S. D.,
March 22, 1920.*

APRIL RAIN

Fall, rain! You are the blood of coming blossom.

You shall be music in the young birds' throats,
You shall be breaking, soon, in silver notes;
A virgin laughter in the young earth's bosom.
Oh, that I could with you re-enter earth,
Pass through her heart and come again to sun,
Out of her fertile dark to sing and run
In loveliness and fragrance of new mirth!
Fall, rain! Into the dust I go with you.
Pierce the remaining snows with subtle fire,
Warming the frozen roots with soft desire,
Dreams of ascending leaves and flowers new.
I am no longer body—I am blood
Seeking for some new loveliness of shape;
Dark loveliness that dreams of new escape,
The sun-surrender of unclosing bud.
Take me, O Earth! and make me what you will;
I feel my heart with mingled music fill.

—*Conrad Aiken, in the "Atlantic Monthly."*

Hatred is a double-edged sword of exceeding sharpness, which cuts both him at whom it is thrust and him who thrusts.

—*The Scout.*

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
- + ★ Lost Creek, West Virginia
- + Nortonville, Kansas

NOTES FROM THE DIRECTOR GENERAL

THAT "FEELING" WAS CERTAINLY WELL
FOUNDED, THE TWO ADDITIONAL NAMES
ARE THIS WEEK ON THE ROLL OF HONOR.

*They are unusual people down in West
Virginia—particularly those who are*

*members of the 'Brick Church' at Lost
Creek.*

The last word that came to the ears of the director general last November as he with Wardner Davis stepped aboard the interurban car near Jane Lew to return to Salem were spoken by Brother S. Orlando Davis, who said: "You can depend upon Lost Creek that it always will do its part." That was all, no special demonstration, no loud voice, just a quiet statement affirming that Lost Creek will render the service that is expected of it.

That was more than four months ago. Several times since that date it had been in the mind of the director general to write Pastor Stillman as to the progress of the work, but he refrained. A letter to regional director, Lucian D. Lowther, brought the reply that the people were thoroughly interested in the movement, and quietly at work,—just "sawing wood" as some would express it.

One week ago a direct inquiry to the committee asking for news in the matter of the financial drive brought an immediate response from Pastor Stillman in these words: "The financial drive in the Lost Creek Church? Why, that's a thing of the past. That's come and gone—drive completed—money all collected—forwarded to the respective treasurers—receipts on hand—everything all cleaned up and out of the way for the entire Conference year beginning July 1. What other job for Lost Creek to undertake?"

I repeat, they are unusual people, those who attend the "Brick church."

With a membership of eighty-nine, of which twenty are non-residents, their quota became \$890, much in excess of any former year's contribution, and about one and one-half times the amount of the church budget.

All the denominational money is collected, forwarded direct to the eight different treasurers for the fourteen different objects named in the budget without so much as an error of one little cent. That's high finance with faithfulness and efficiency.

Is it any wonder that Pastor and Mrs. Stillman always come up to Conference with a glow of happiness upon their good countenances? With a church of such

nature supporting every worthy cause what pastor wouldn't in this manner express his joy and satisfaction?

Pastor Stillman and Deacon S. Erlow Davis were the members chosen to do the soliciting, the details of the canvass, however, are not at hand. They secured some liberal contributions from their members, some qualifying for membership in the "Movers' Association."

The director general feels confident that the analysis will show a very high percentage of contributions from the resident members, possibly as great as that of any church, and also that of the good and faithful workers none rendered more efficient service than the associational secretary of the Woman's Board, Mrs. Mazzini G. Stillman.

"Lost Creek will always do its part," Brother Davis' promise is more than made good.

NORTONVILLE MORE THAN MEETS ITS QUOTA—INCREASES ITS PASTOR'S SALARY—MAKES IMPROVEMENTS ON THE CHURCH BUILDING, AND CONCLUDES THE CAMPAIGN WITH A GENUINE REVIVAL.

The members of the Nortonville Church are both good planners and excellent doers. Their plan as announced to the director general when he visited this church in December was ideal. The first step was to guarantee the church's apportionment; second, to make a canvass with the purpose of assuring the necessary amount, and then to secure from the non-residents the balance. Everything worked out perfectly, save the response from the absent ones, which was not up to expectations. The deficit, however, was easily subscribed by new or increased subscriptions of the resident members.

As Pastor Polan says, the apportionment seemed large, very large, two thousand two hundred sixty dollars from a resident membership of 135 and a non-resident of 91.

This church, like Farina and Dodge Center, was remote from other churches of the denomination and thus unaided by the association and stimulus of near neighbors. But it had a well-devised plan which was carried through to complete success. It is the intent of the church to continue the

canvass among the non-residents, and secure some additional subscribers, at least five more. With an absent member committee composed of Fred Maris, Henry Ring, Jason Wells and Pastor Polan it would be somewhat surprising if an increase of at least double that number were not secured.

What better conclusion could possibly follow a campaign of this nature? With more than 100 per cent support of the denominational budget, accepted in its entirety, supplemented by an increase of the pastor's salary by several hundred dollars, and then completing the work with a spiritual revival in which twelve young people give their hearts to the Master's service for life, it surely affords an occasion of deep gratitude. The Forward Movement in its truest sense is certainly an evangelical and missionary enterprise, and when faithfully and prayerfully followed will mean better church fellowship and greater spiritual life in every member. An ingathering of souls should be the natural result, whether the church be located on the West Virginia hills or the east Kansas plains.

With Nortonville's quota subscribed the list of the large churches in the West is nearing completion. Two important ones in Wisconsin have not yet reported, in one of which an active canvass is under way, however. With the completion of the successful canvass in several of the smaller churches the entire membership west of Chicago will have subscribed their quotas, and be all the stronger and richer for so doing.

The Interchurch campaign and good weather will shortly assure the successful completion of the denominational budget in the churches of the East, but whether East or West, may the experience of the church of Nortonville be repeated in every other church, that the personal campaign "was a spiritual feast and uplift to us all."

WALTON H. INGHAM,
Director General.

FORWARD MOVEMENT CONTRIBUTIONS

Received by the Treasurer of Conference from February 26th to March 25, 1920, for the Forward Movement Budget from as follows:

First Alfred Church	\$ 836 60
Second Alfred Church	15 00
Boulder Church	187 82
First Brookfield Church	47 20
Cartwright Church	30 84
Chicago Church	15 00
Dodge Center Church	50 50
Farina Church	151 00
Gentry Church	125 00
Hartsville Church	10 00
First Hopkinton Church	291 50
Little Prairie Church	30 00
Mill Yard Church	20 00
New Auburn (Minn.) Church	10 00
New York Church	147 80
Plainfield Church	130 25
Riverside Church	145 00
Roanoke Church	27 00
First Verona Church	212 00
	<hr/>
	\$2,482 51

W. C. WHITFORD,
Treasurer.

Alfred, N. Y.,
March 25, 1920.

A PEOPLE OF ACTION, OR AN ACTIVE CHURCH

G. E. FIFIELD

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

(Concluded)

MOVING THE SANCTUARY

As long as the pillar of cloud by day, and of fire by night *abode above* the sanctuary, the tabernacle remained in that place. Sometimes it stayed thus in one place a year, or two years, or even more. The people had become familiar with that place, and accustomed to their surroundings. Doubtless they had gradually arranged many conveniences for their camp life. Then, too, the manna from heaven came there each day to feed them; and the water from the Smitten Rock flowed along by their camp, supplying their needs, and giving life and beauty to what would have been desert.

But there came a day when the pillar above the tabernacle lifted, and moved out over the desert; and this meant that they must take down the tabernacle, break up their camp, and, following where the pillar led, pitch their tabernacle and their camp in an entirely new place.

There doubtless were not wanting philosophers who could demonstrate that such a move was foolish and entirely impracti-

cable. Beside showing how they had everything arranged here for convenience, and how much unnecessary work a change of location would involve, they would point out that the manna fell here, and the water from the rock came here, and that out there in the wilderness there was nothing to eat, and nothing to drink; then they would enlarge on the utter foolishness and madness of making such a change.

But if Israel followed the leading of the pillar of cloud and of fire, and so moved out into the desert, tomorrow the manna fell there, and the water from the rock came there; and those who had refused to follow this divine leading, were starving, and perishing of thirst.

So today, God would, by his Holy Spirit's Presence, abide in, and hover over the living sanctuary of each saved and sanctified soul, as he, by the Shekinah glory, and by the pillar of cloud and of fire, abode in, and hovered over the tabernacle of old.

Think how beautiful, and how precious this is. The constant comfort, and companionship of his glorifying Presence. Light when we need light, shadow when we need shadow, and guidance all the time.

Nor need we ever fear to follow where his Holy Spirit leads the way. To the world the move we make, may seem utterly foolish and impracticable; but if the Holy Spirit, the "Angel of His Presence," leads the way, the responsibility is with God, and he has promised that all necessary things shall be added, and, beloved, I know God keeps his promise. He will supply all our needs, both physical and spiritual, giving us each day our daily bread.

It is a great thing to learn to trust God, and to worship him alone, and to recognize his presence, and follow where he leads the way.

INTERNAL BEAUTY

One can easily imagine some old Amorite or Hittite coming up over the brow of a hill, and looking down upon the tabernacle, and the camp of Israel. We can hear him say in scornful surprise, "Is this the tabernacle those Israelites have talked so much about? Why, there is nothing beautiful or wonderful about it. It is only a badger skin tent."

In truth, that was all it appeared on the

outside. A deeper look, however, would have disclosed the ram's skins dyed red, which spoke of the shed blood, of sacrifice,—of the given life. And the priest or high priest who had been within could tell of the fine linen inwrought with finest needlework into hovering angel forms; of the gold, and silver, and precious stones, the fragrant incense, and, greatest of all, of the Shekinah glory of the divine Presence.

And so of Christ, who was a "body prepared for God" in whom God dwelt as in the sanctuary, until he, himself, called his body the Temple of God. Yet, when people looked at Christ only externally, he had "no form nor comeliness, and there was no beauty that they should desire him." But to one who looked only a little below the physical surface of things, it was evident that his life was wholly given, his garments were dyed with the shed blood of sacrifice from treading the winepress of affliction alone; and he, who saw the innermost spiritual beauty, beheld him, "the chiefest among ten thousand, the one altogether lovely."

And, as with the Christ, so with the Christian; the beauty is an inner, spiritual beauty. Phariseism makes clean the outside of the cup and the platter, and is like a whited sepulcher, "which indeed without appears beautiful, but which within is full of all rottenness, and dead men's bones." But true Christianity is a thing of the heart, and of the inner life. All outward manifestations shine out from within, and, indeed, may not be at once visible on the outside. The Christian, to the casual glance, may seem much like other men, and even not so noticeably pious as the Pharisee; but if you look a little deeper, you will see the unselfish beauty of the shed blood, the given life; for without the shedding of the blood, there is no remission. And he who with spiritual eyesight sees to the heart of Christians, will find "the King's daughters all glorious within."

SANCTIFICATION

True sanctification is God dwelling in us as he dwelt in the sanctuary, and doing in us what he did in the sanctuary. It is thus we become temples for the Holy Spirit; or, as Paul tells us in another place, "living divine sanctuaries, for God to dwell in, and walk in."

This is made perfectly, and unanswerably clear from a mere glance at the original words for "sanctuary," "sanctify" and "sanctification."

If I should say, "This is a beautiful house you have here; I see you are nicely housed"; you would all easily understand the close relation existing between the noun "house," and the verb "housed."

There is just as close a relation between the noun "sanctuary," and the verb "to sanctify." The Greek for the noun, "sanctuary" is "hagion." The Greek for the verb "sanctify," is "hagiazō." As in the case of "house and "housed," it is precisely the same word put in the form of a verb. The Greek for "sanctification" is "hagiasmos" which is another noun formed from the verb "hagiazō" to name the result of the action expressed by that verb.

When Paul prayed "the very God of peace to sanctify us wholly," he prayed that God would dwell in us as in the sanctuary, and do in our minds and hearts, respectively, all he did in the Holy Place, and in the Most Holy Place of the sanctuary. With the sanctuary before his mind, just as I would have your house before my mind if I said, "You are nicely housed," Paul in this brief prayer to God to "sanctify us wholly," prayed God to feed us daily with the bread of his Presence; to guide us continually, and illuminate our minds by the fullness of his Holy Spirit; so to purge, and purify, and transform our thought and our longings as to have them come up as fragrant incense before God. He prayed God to write his law in our hearts, making them the abiding seat of mercy, and of pitying love; to cover us, and overshadow us with the comforting protecting presence of angel ministrants; to glorify our lives by the Shekinah glory of his indwelling, abiding Presence; and to go before us, and guide us continually through all this wilderness wandering life, bringing us safe home to the promised land of rest, all the way illuminating us, and overshadowing us, by His Holy Spirit's Presence as by a fiery, cloudy pillar.

All this, and just this, is sanctification, and when Paul said, "This is the will of God, even your sanctification," he told us that it is God's will and desire to do all this splendid thing for each of us, if we

will but submit wholly to him, and let him have his way in our lives.

Who, knowing God's wonderful purpose of limitless, eternal love, would resist him, and choose to go his own, lonely, unprotected way through life? Rather let us all fling wide the heart's door to the abiding heavenly Guest, and let him fill, and feed, and furnish us, and then ask him to give us each some humble place in his vineyard, to work while the day lasts.

Because the connection between the Old Testament doctrine of the sanctuary, and the New Testament doctrine of sanctification has been lost, the true idea of sanctification has been lost sight of, and many false and dangerous ideas have come in.

THE PATTERN OF THINGS IN THE HEAVENS

"According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it."

"And look that thou make them after the pattern which was showed thee in the mount."

The writer of the Book of Hebrews calls them the "pattern of things in the heavens." The advocate of the literal building up in heaven points to this as unanswerable evidence. But "God is a Spirit," and his patterns are spiritual things.

Even men make a mental pattern of everything before they materialize it in outward form. The picture exists in the mind of the artist before he puts it on the canvas. He could never put it on the canvas unless it were first in his mind, for his mind must direct each motion of the hand that holds the brush.

The statue exists in the mind of the sculptor before he can materialize it in granite or marble. So every leaf and every flower, and the feathery frond of every fern, and indeed, every beautiful thing of earth is a pattern of things in the heavens. It existed first in ideal perfection in the artist mind of the great Creator before he called it into being here. And as some one has said, "The universe is the materialized thought of God." And grand old Kepler, gazing into the starry depths till one by one the laws of planetary motion burst upon his mind, said reverently, with tear-dimmed eyes, and heart surcharg-

ed with emotion, "O God, I think thy thoughts after Thee."

The Bible tells us plainly that God had just such a heavenly pattern as this, not only for Adam before he made him, but also for us. The Psalmist says: "Thine eyes did see my substance, yet being unperfect, and in thy book all my members were written which in continuance were fashioned, when as yet there was none of them." (Ps. 139: 16.)

If God has thus a previous pattern for every physical form he creates, and when it is made, it is formed after the "pattern of things in the heavens" will not he who is himself a Spirit, have also a heavenly pattern for the infinitely more complex forms of spiritual beauty he seeks to realize through creation and redemption?

The Bible shows clearly, wonderful, and glorious, and almost past belief as it may seem, that God does have just such a heavenly pattern of the spiritual glory he seeks to realize in each one of us.

In so much as we have hitherto failed to build, with him, our lives after this heavenly pattern, we have, in just so far, "sinned and come short of the glory of God." And that we may even now retrieve all past failures, and according to his Spirit that "worketh in us mightily" yet fully realize his Glory, and build our lives after his "pattern of things for us in the heavens" is the "high calling of God in Christ Jesus" for each of us.

And God's thought for us, his "high calling in Christ" for us, his heavenly pattern is so far above anything we ever thought for ourselves that the wonder is that men should ever hesitate a moment in making the choice. The disciples, before the "high calling of God," only thought to be successful fishermen, and Matthew wanted to get rich by collecting customs; but the divine and heavenly purpose for them was to make them all co-workers with Christ, and to seat them all with him, on twelve thrones in the Everlasting Kingdom of Love.

David thought only to be a good shepherd, and perhaps a soldier in the armies of Israel; but God's "high calling" and "sure mercies" for him, was to make him conqueror of Goliath of Gath, musician

to the king, inspired poet, king of Israel, and his kingdom the type of the eternal kingdom of Christ.

And, to every hungry, thirsty, longing soul, God says, "I will make an everlasting covenant with you, even the sure mercies of David." That is, if we will let him, and work with him, God covenants to take us, and build us into his heavenly pattern for us, as surely as he did this for David.

Oh, why should men hesitate to yield their lives fully to God! How truly Christian, in "Pilgrim's Progress" beheld the facts, when he saw men, with downcast eyes, raking for pebbles in the muck of earth, while all unseen, an angel held a jeweled crown just above their heads!

In truth God takes advantage of every experience of pleasure or of pain that comes into men's lives, to get them to look up, if possible, and listen to his voice, and accept his "high calling." Thus he would get men to work together with him to build their lives after the pattern of heavenly things. To all who will thus hear, and heed, he says, "Ye are workers together with God, ye are God's building."

Jesus heard God's voice, and accepted his "high calling," and worked with God, and allowed God to live in him, and work in him, until he was builded into a Temple for the divine indwelling, after the pattern of heavenly things. He is thus, in this, as in all things, our example.

And yet Jesus was tempted in all points as we are, and was sometimes cast down in spirit, and felt the weight of weariness.

Perhaps it was on one such occasion that he went up into the mountain, and was transfigured; God, by his divine presence and power revealing Jesus to himself, and to the disciples as he would be when the divine purpose, and the heavenly pattern in him were realized.

No more he saw himself a dusty, way-worn, weary, tempted Nazarene, despised and rejected of men. He was in the very presence of God, and his raiment was white and glistening, and his face shone as the sun, and his Father's voice, oh, so infinitely tender, and sweet, was saying to him, "Thou art my beloved Son, in whom I am well pleased."

Who can fail to see that the comfort and courage of this vision went with him

through every succeeding temptation and trial, and helped to hold him true even in the Gethsemane garden.

This, too, or the image of it, is for us. Oh, the occasions are very rare for most of us; once it may be in a life time. But God sometimes takes even us up into a mountain-summit experience with him. We see ourselves, for the moment, above the tempter's power. The weariness, the struggle, and the dust and dirt of earth have fallen off, and we are as we exist in God's thought when we are yielded to him, transfigured, and glorified, already builded according to his heavenly Pattern for us; and his comforting voice says to us, "You, too, are my beloved son, well-pleasing to me." But when God gives us such transfiguration experiences, they are usually to prepare us to stand some Gethsemane trial.

God would have us ever after, "work with him, building our lives into his building, a temple for his indwelling, after the pattern shown us in the mount.

What it would mean to us to build every day like this will be apparent when we remember how many days there are now when we are far below our best. Days when, if we are up to the blue heavens in our longings, and aspiration, we are down to the oozy tide—mud level in fact of actual experience. Days when even our aspirations and longings feel, and partly yield, to the downward tug of environment and circumstance; to the "slow, cold, suffocating, creeping care, to the cankering doubt, and the stark, gaunt, naked need," to the sense of loneliness and lack of human sympathy, to the sick self-loathing, and the haunting dread of the unknown.

Ah, if by perfect faith we could always live above all this mist, and miasma of the valley, trusting our lives for the here, and for the hereafter absolutely in the divine keeping. If even when the glory of the transfiguration vision has faded as such visions do fade, the clear memory of it, and the confidence of it might linger still, so that every day, we might quietly, trustingly, work with God to build according to the heavenly pattern he showed us on that one day of days, then would our lives be a constant victory, and a gradual realization of God's full glory for us.

Then would the poet's dream, in us, be a reality.

Build thee more stately mansions, O, my soul,
As the swift seasons roll.
Leave thy low vaulted past.
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length are free,
Leaving thine outgrown shell by Life's unresting sea.

THE COLLECTIVE SANCTUARY, THE CHURCH

All this thus far relates to the individual sanctuary, that God, working with us, wants to build in each human life. But the Scriptures make it very plain that all this is also to be realized in the temple of Christ's mystic body,—the church.

It was prophesied of Christ: "Behold the man whose name is the Branch; and he shall grow up out of his place, and he shall build the temple of the Lord: even he shall build the temple of the Lord. . . . And they that are far off shall come and build in the temple of the Lord." (Zach. 6: 12-15.)

All agree that the Branch is a symbol of Christ, the divine branch growing on our poor humanity. But this figure does not refer exclusively to Jesus nineteen centuries ago. For to Joshua, the high priest, clothed in filthy garments, and resisted and mocked by Satan, God said, "Behold I have caused thy iniquity to pass from thee, and I will clothe thee with a change of raiment; hear now, O Joshua the high priest, thou, and thy fellows that sit with thee: for they are men wondered at: for behold I will bring forth my servant the Branch." When Christ the divine Branch is brought forth in human lives hitherto deformed by sin, making them pure and beautiful; they are, even today, men wondered at. Even Ingersol admitted the fact of these transformations, and declared he could not explain it.

But the prophecy here is that the Branch, by thus growing in human lives, is to build the Temple of the Lord. We all know Christ never builded, or instructed his disciples to build, a temple of brick or stone. But he did say, "On this Rock I build my church." What was the Rock? The Roman church says it was Peter. But both Peter and Paul declare it was Christ, and all Protestants admit this. But even this is not quite enough to give us the im-

portant truth of that Scripture. Christ revealed in the individual soul by the Spirit; or, in other words, Christ the Branch growing in individual lives; this was the Rock; for Jesus said, "Flesh and blood did not reveal it unto you,"—you did not even get it from me, the physical Christ, but "from my Father which is in heaven." Thus, then, the spiritual Temple was to be builded, by the divine Spirit living and working in human lives.

When Solomon builded the temple, men inspired and activated by the spirit, selected and hewed out stones and timber, so that, without the sound of ax or hammer, or any tool of iron, these came together to make that beautiful structure, temple. So now, the world, without profession of spiritual life, is the quarry. The great professed church is the forest, wherein there is much that is dark and doleful, but in which also, there are many splendid "trees of righteousness." The Holy Spirit is to search out, and prepare the material. As Peter tells us, Ye also, the lively stone, coming to Christ, a Living Stone, are built up a Spiritual House to offer up spiritual sacrifices acceptable to God.

Paul, alluding directly to this very prophecy in Zachariah that "They that are far off shall come and build in this temple of the Lord," says unto us Gentiles: "Ye who sometimes were far off, are made nigh by the blood of Christ." "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God. And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the Chief Corner Stone; in whom the whole building, fitly framed together, groweth unto a holy Temple, in the Lord. In whom ye also are builded together for an habitation of God, by the Spirit."

Jesus Christ began to build this spiritual Temple. The work was forwarded greatly on the day of Pentecost, and for some time thereafter. But apostasy came in, hindering the work. And men have invented human, ecclesiastical, machine methods for doing many things that the Holy Spirit, as recorded in the Book of Acts, did much better before ecclesiasticism existed, and so the work is not completed today. Many are discouraged, and think

this glorious vision will never be realized. But Christ prayed to the Father, "Sanctify them through thy truth, thy word is truth. . . . That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. . . . I in them, and thou in me, that they may be made perfect in one; that the world may know that thou hast sent me, and that thou hast loved them as thou hast loved me." Beloved, let us not lose our faith. Let us believe that this prayer will yet be answered. "Christ loved the Church and gave himself for it, that he might present it unto himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy, and without blemish." Who can doubt that what Christ gave his life for will be realized?

This spiritual church is the mystic body of Christ, he the head of each man, and we members of his body, and of each other. And as he called his individual body the "Temple of God," so this larger mystic body is the "Temple of the living God."

In this collective temple, God, by his Spirit, wants to do all we have hitherto seen that he desires to do in the individual temple. He wants his Spirit to be the guiding, illuminating power, feeding us daily with the heavenly bread, controlling all our desires, thoughts, and plans, causing them to come up as fragrant incense before him. He wants to write his law in this church, glorifying, overshadowing, and guiding it by his presence. Such a people will be a people of action. Such a church will be alive with the activity of the Spirit.

NO TEMPLE THEREIN

When first I read of the Holy City, the realization of all our hopes and dreams, "I saw no temple therein," I was surprised. Mark Twain spoke of a western town as having many saloons and many dance halls, and "they were talking about building a church." That was a bad place. We think of a good city as a city of churches. Yet here of the holy city, it says, "I saw no temple therein." No wonder I was surprised. Then I thought of what the tabernacle and the temple were for; that God, by dwelling in them, might teach us how he wanted to dwell in us. And I read of

this Holy City, "I heard a great voice out of heaven saying, 'Behold the tabernacle of God is in men, and he will dwell in them, and they shall be his people, and God himself shall be in them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.' And he that sat on the throne said, 'Behold I make all things new.' And he said unto me, Write: for these words are true and faithful."

(The reader will see that I have translated "meta" by "in" instead of by "with," as I have a perfect right to do.)

My surprise was over, for the mystery was explained. This Holy City is itself a full realization of the Spiritual Church, each "precious jewel" of God, builded together into a city of precious stones, each flashing the glory of God at a little different angle from all the others.

The lesson of the tabernacle and of the temple has at last been learned, and so the symbolical has ceased to exist in the full realization of its truth in the real. God dwells no longer in houses made with hands, but in us, individually, and collectively—the divine temple—the "house not made with hands eternal in the heavens."

INTERCHURCH FIGHTS DRUGS IN ASIA AND AFRICA

Alarming reports of the growth of drug and liquor evils in Africa and Asia reaching headquarters of the Interchurch World Movement have caused the movement to inaugurate a survey department on Temperance and Moral Welfare. Opium is being procured by Chinese addicts in large quantities through vendors who use the Japanese postal system in China, it is said, and the Chinese Government and the missionaries have not been able to stop the traffic. Liquors new and strange to the Chinese are also being sold in increasing quantities and farther into the interior. In parts of Africa natives are being blinded for life and otherwise injured by trade liquor akin to the American wood alcohol.

"Believe on the Lord Jesus Christ, and thou shalt be saved and thy house."

MISSIONS AND THE SABBATH

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

MISSIONARY AND TRACT SOCIETY NOTES

One of the encouraging things in the realm of missions is the "China for Christ Movement" which was inaugurated by a conference of over one hundred Christian leaders representing all branches of the church who met at Shanghai last December. One-half of the delegates were Chinese. One of the significant facts is the deep interest of the Chinese in the movement. They are firmly convinced that the movement should be "Chinese" in the sense that the Chinese should give it their hearty support and should have a large share in guiding it.

A recent letter from Shanghai has the following interesting sentences about one feature of the work of our own mission. "The 'Children's Church' has been our plan of extension work this year in trying to serve the children in our own neighborhood, and at the same time to give training for the boys and girls of our own schools in working for these children.

"Such a bunch of dirty, ragged, ill-kempt children as began coming after our school boys went out into the highways and hedges and urged them to come in! The youngsters are cleaning up a little better now.

"A card index is kept of the attendance, and the children who are present four Sabbaths in succession are given some little recognition. Just lately hundreds of post-card pictures have come from the Riverside Christian Endeavor Society, which are exactly what is needed for this purpose. They have a printed Bible verse pasted on the reverse side which is to have the Chinese equivalent added by the students before the cards are given out.

At present the students are preparing material to be used at the church in some illustrative work which they are helping the little, almost ragamuffins to do with pictures and crayons, developing a course

of teaching regarding God's creation and love.

"The children are divided into groups, taught and helped by delegations of students. There is much teaching of hymns, and the translation of Mrs. Maxson's catechism is used for a part of the teaching. It may be of interest to add that the Shanghai Church has included in the 1920 budget an item of ten dollars to help in meeting the expenses of this children's church."

The Woman's Society for Christian Work of the Plainfield Church recently held a meeting on a Sunday afternoon, and the Missionary Committee of the society presented a program in the interests of our own denominational home missions. The chairman, Mrs. David E. Titsworth, had written to several of the missionaries on the fields and had letters from them concerning their particular work. Men of the Plainfield Church were asked to read these letters and personate these workers, being introduced by their names. Thus Rev. R. J. Severance, of the Southwest field, was represented by Mr. Lucius P. Burch; Dr. John C. Branch, of White Cloud, by Mr. William C. Hubbard; Rev. S. S. Powell, of Hammond, by Dr. Franklin S. Wells; Rev. George W. Hills, of the Pacific Coast field, by Mr. Roland M. Davis; and Rev. W. D. Tickner, of the Grand Marsh field, by Mr. Alexander W. Vars.

One of the interesting matters that was presented at the meeting was the distribution of Seventh Day Baptists in the United States. With a large map of the United States this was brought out in two ways, by locating the seven largest groups of Seventh Day Baptists, and by giving the number of SABBATH RECORDER subscriptions in each State. The groups were named as follows:

1. The Alfred group, including a circle with Wellsville as a center with a radius about twenty miles, 864 resident members, and a total membership of 1,498.
2. The Westerly group, including a circle not so large, 698 resident members, and a total membership of 963.
3. The Milton group, including an elongated ellipse with Albion and Walworth

at the foci, 631 resident members, and a total membership of 920.

4. The Salem group, included in a circle about the size of the first group, 509 members, and a total membership of 650.

5. The Shiloh group, a circle about the size of group two, 366 resident members, and a total membership of 454.

6. The North Loup group, including a circle around North Loup of perhaps twenty miles, 337 resident members, and a total membership of 418.

7. The Plainfield group, including Piscataway and New York City, 310 resident members, and a total membership of 403.

Over three-fifths of the resident members and over five-eighths of the total membership of the denomination are included in these seven groups. Two of these groups are in the Middle West, four are in the East, and one in the Southeast.

In the matter of SABBATH RECORDER subscriptions New York takes the lead with more than one-fourth of the entire list: New York, 535; Wisconsin, 256; West Virginia, 198; New Jersey, 183; Rhode Island, 130; Nebraska, 108; Illinois, 82; Michigan, 74; Kansas, 70; Pennsylvania, 62; California, 57; Iowa, 51; Minnesota, 42; Connecticut, 32; Colorado, 31; Arkansas, 30; Ohio, 24; Florida, 22; Louisiana, 12; Texas, 12; Alabama, 10; Oklahoma, 9; Massachusetts, 8; Oregon, 6; North Dakota, 6; South Dakota, 6; Indiana, 5; Washington, 5; Missouri, 4; Kentucky, 4; New Mexico, 4; District of Columbia, 4; with 2 each for Idaho, Wyoming, Delaware, Tennessee, South Carolina, Georgia, and Vermont; and five States with no subscriptions—Maine, New Hampshire, Mississippi, Arizona, and Nevada.

CONVINCING THE PASTOR

The practical utility of the survey being conducted by the Interchurch World Movement is being indicated in a story told by F. M. Gordon, associate director of the Metropolitan Survey Area, concerning three New York pastors, once "doubting Thomases" but now enthusiastic advocates of the survey idea.

One Presbyterian minister insisted that there was nothing he did not know about

his parish; but the survey discovered four Presbyterian elders living within his district of whom he had never heard.

The second skeptic thought it would be of no use to canvass his neighborhood for Bible-school children, declaring that there were not "enough children near here outside the church to make the canvass pay." But the actual survey of the neighborhood disclosed 322 children belonging to no Bible school.

The third skeptic could hardly be persuaded to allow Interchurch surveyors to canvass one block on trial, the survey to continue or be discontinued as this canvass might succeed or fail. But when the experiment revealed nineteen families with no denominational affiliations living in the same block in which the church stood, the pastor was more anxious than anyone else for the full data which the completed survey would disclose.

Interchurch social service workers engaged in the house to house canvass of New York's metropolitan district report many instances in which their work has brought results.

One surveyor working in Greenpoint, Brooklyn, found a blind youth, twenty-two years of age, who had a talent for music which had remained undeveloped for lack of proper instruction. Parishioners of the church to which this case was reported, were immediately interested and arrangements are being made to provide the desired lessons.

In the same district another surveyor found a household with seven influenza patients. The case was reported to the nearest church and brought to the notice of the Visiting Nurses' Association.

The mother of an infant suffering from influenza, who refused to call for a doctor, was reported to the neighboring church which sent a worker who was successful in persuading the woman to accept the services of a physician for her baby.

"Take time each morning for prayer, forget all else long enough to talk to God. Read a few verses from your Bible, let your mind meditate upon them during the day. There is nothing like it to buoy you up, make you cheerful and life worth living."

WOMAN'S WORK

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

PROGRAM OF PRAYER

SECOND WEEK IN APRIL

The Church

Pray for the pastors that they may be filled with the Holy Spirit as they administer the Word of life. That their hands may be upheld while they strive to build up the best interests of the church and community. That the spirit of helpfulness may be assured by a constant willingness to serve.

"Who counts his brother's welfare
As sacred as His own,
And loves, forgives and pities,
He serveth Christ alone."

SHALL WE TAKE OUR CHILDREN TO THE "MOVIES"?

MRS. H. P. GREELEY

"The childhood shows the man
As morning shows the day."

Milton's words are based upon a scientific truth which furnishes the best of guides to parents. If we would constantly remember that "as the twig is bent, the tree inclines," and that ours is the solemn responsibility of choosing what direction a whole life shall take, should we not often pause and consider before allowing our child to form even one harmful habit? That the "movie habit" may be an extremely harmful one unless a wiser censorship is established over our films than that which we have today, no thoughtful person will deny.

When I see children in an audience being treated to a succession of pictures dealing not only with "battle, murder and sudden death," but—what seems even worse—with detailed views of sordid domestic jealousies and tragedies with which an ideal childhood has no part, I feel as one might who saw a gardener sprinkling the refuse of a sewer upon a bed of half open rosebuds. If this comparison seems over-

drawn and exaggerated, read the moving picture advertisements and see what kind of bait is often used to attract an audience. You may be sure your children read them if they have been allowed to form the "Movie habit." This one is taken at random from a Sunday paper of March twenty-third:

"Here is one of those great love dramas which move you to your very heart—the tragedy of the girl who married for protection, not love, and afterwards found she needed protection from her husband. And through it all flits the romantic figure of a pale musician who murders for love's sake."

It is hard to exaggerate the demoralizing influence of such plays upon adolescent youth, and yet we are so accustomed to seeing children at performances of this character that we have grown callous to the probable effect upon their moral standards. Too often it seems the deliberate intention of a play to glorify such acts as "murder for love's sake." If such a play as this were put on on the "legitimate stage" we should not dream of taking our children to see it, but because it is "only a picture" we let them go, forgetting that they can receive quite as powerful an impression through their eyes as through their ears.

Another type of dangerous play might be called that of "doubtful morality." The National Board of Censors has no authority to condemn a film in which the heroine sweeps triumphantly through life because of her skill in lying. This particular play was even featured as a "Washington's Birthday Special." A more common theme is that of the burglar who evades his pursuers and escapes out West where he reforms and marries the pretty heroine.

An adult mind receives no actual harm—though certainly no edification—from such plots, but as parents and teachers we can not help realizing that they are filled with dangerous possibilities for children.

On the other hand, if motion pictures were intelligently censored and selected, every one agrees that they would be of immense value in the entertainment and education of young people. The producers and managers depend upon public approval for their success. As one manager said to a committee of women who were asking that better films be displayed, "I'll show

nothing but the best plays if the public will come to them. But I can't afford to run a charity." There is the situation in a nut shell. When we show that we will not patronize nor allow our children to patronize vulgar or immoral plays, we shall find that the theaters will stop putting them on.—*The Wisconsin Club Woman.*

EDUCATIONAL PROBLEMS GROWING OUT OF THE WAR

(Extracts from address of Dr. D. R. Hodgdon, President Hahnemann Medical College, Chicago)

Some months ago, while engaged in the rehabilitation of our maimed soldiers and sailors, a young man of about twenty-five years of age, came into my office. Standing in front of my desk, without the usual formality of "Good Morning," he raised an artificial arm, with the aid of his good arm, and looking me in the eye said: "Is there anything this institution can teach me that will make of me a useful citizen?"

The request was rather unusual but one which struck me with tremendous force. This young man had had both legs broken by a machine gun, one lung was entirely destroyed and one arm shot off. He was pronounced one hundred per cent disabled, but one thing remained within him;—a tremendous desire to make of himself a useful citizen that he might live on at par with the other members of society which surrounded him. He came with a direct request. He had faced shell and shot, he had been gassed, he had been a prisoner and yet he came out of it all with an earnest desire to take his place in the world and to be re-educated.

Nothing has touched the foundation of the educational world so strongly as the demands which have been created by a world's war. Defects which he did not think existed, showed themselves so clearly to the educator that he felt ashamed. He realized for the first time that many of his efforts which he had considered big, were insignificant when faced by the big, practical problem of training men to live. To train this young fellow and give him a foundation upon which to base the affairs of his life was a problem that education had only slightly solved. The demand made was that this young man should be educat-

ed in a practical way. Such a case as this has demonstrated to educators a bigger problem than it has solved in the past.

It matters not to what field we turn, we have found that the business man, the medical man, the engineer and the master of industry demand that education shall function directly and immediately in the lives of those who receive it.

Much waste has been going on under the apparent excuse that what was being taught was developing a high mental capacity. We have learned to recognize that all men are not born with the same desires, ambitions and possibilities. Each one has his own problems and each one must solve his problems in a practical way and in a way useful to himself.

The great aim of education is to give the man with initiative and intelligence a training which will allow him to develop into a master. Education must furnish an opportunity for the man without the keen initiative of his fellow-men, to serve the greater interests of his community, and make of him a healthy citizen; to train the man who has the mental capacity to be a leader, that he may take an impartial view of society; to educate the world to what the relations of industry, commerce and society means in the development of the race, and to give the man with ability a fair opportunity to use his genius with just and fair compensation that he may create for others of less ability an opportunity to become workers, servants of the community; happy and contented because of their position in life.

In addition to the theoretical training which a student ordinarily receives, opportunities for direct contact with actual working conditions existing out of the school, should be given. It is no longer necessary to deal in generalities in pointing out that an increased earning capacity and an opportunity for success and satisfaction in life comes from this better preparation.

People who have this advantage live happier, are more contented and are more appreciative of the government, of the institutions and of the conditions under which they live. To serve is the keynote of education.

There is a vast difference between a learned man and an educated man. Edu-

HOME NEWS

DERUYTER, N. Y.—Thankful are we that this long, white winter is leaving us, with one exception, in a good degree of health, or in one or two cases of returning strength. Our church and Sabbath school have been well attended every Sabbath, when we take into consideration the storms and country roads. Now for three weeks the people of our village and surrounding country are unitedly holding evangelistic services in the different churches, and we feel sure that in some ways good will come as the result. One or more ministers from out of town are assisting in most of the meetings.

Pastor Crandall attended the memorable convention held in Rochester in the interests of the Forward Movement campaign. Our portion of our denominational assessment is not all pledged yet, but we are still hoping and expecting that it will soon be accomplished.

Our Ladies' Benevolent society is holding a birthday social each month, which we intend to continue throughout the year. Those among us, although the guests of honor, are expected to furnish the program for the literary part of the evening-entertainment, assisted by those who have been of our number in the past, and several pleasant surprises have come to us from them, thanks to them all.

We feel very thankful that God and his workers paved the way for Pastor Crandall and family to be among us.

The coming association assures us of a good time both spiritual, and denominationally social. We are glad to be able to look forward to the time when we hope our people can own a denominational building, every inch of which can be managed and worked by conscientious Christian Seventh-day people, and in order for this always to be the case young men and young women must be acquiring the education in lines to make it possible.

E. C. B.

education prepares men to solve vital problems; education functions in daily activities. We have no time to waste on anything but the vital problem surrounding us. An educated man can put into practice what he has; a learned man theorizes.

The purpose of education today is not to raise all men to one level but to give the man with the initiative an opportunity to develop. To train the man who does not have great potential ability into a contented citizen, healthy in mind and body. It should give an opportunity for the genius to develop that he may be of service to society. It should offer possibilities for the masters of industry to create opportunities for those of less ability to become useful servants of the community. We owe much to the masters of the great industries of Chicago. They have made it possible for this great American city to rise quickly into the greatest city of the Middle West. "I will" was the slogan of the Industrial giant before it was adopted by the municipality.

Education should be only another expression for thrift, work, service and training for service. Recently I have had the opportunity as the head of an institution, consisting in part of nearly nine hundred young men who left their occupation at 5.30 in the afternoon, hurried home to get their dinners and to get cleaned up in time to attend the evening classes at 7.30. I have had an opportunity to see these young men graduate after spending five years, five evenings a week, solving the one big problem of how better to serve; that they may rise to be master servants of the public. They have no thoughts of strikes, or of oppression, their one aim is to fit themselves to be of greatest service to the community and thereby increase their earning capacity. That is what I call education, and the more opportunities created for service, the bigger will be the field of education, real education.—*The Bulletin of the Hahnemann Hospital and Medical College of Chicago.*

Meridan, Miss.—"Business" has been so dull lately at the new jail here that the city commissioners decided today to turn it into a municipal food shop. Goods will be sold at cost.—*Exchange.*

"The Christian body or individual member that fails to answer the call in this hour of the world's most dire distress and fails to relate itself as a body or himself as an individual to world redemption is guilty before God and man."

YOUNG PEOPLE'S WORK

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

COURAGE

MR. AND MRS. COURTLAND V. DAVIS

Christian Endeavor Topic for Sabbath Day,
April 17, 1920

DAILY READINGS

Sunday—Courage in danger (Acts 4: 13-22)
Monday—In temptation (I Pet. 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: When is courage needed? (Luke 12: 4; Deut. 20: 1-4; Esther 4: 13-17)

The mountain-top experience most, if not all of us, have had. We know the thrill of purpose that comes from such experiences, and we know that with such experiences the courage to carry high purpose to worthy fruition is not lacking. Such an experience finds us eager, alert, rushing forward to meet opportunity, that our courage may be tried and our faith vindicated. It is at such times as these that every man wants to fight in the army of his country, that lives are saved at any cost by him who has passed through many a year unnoticed and unknown, that the beggar on the street gives up his life for an unknown child, that the young people of the denomination pledge their steadfast loyalty to the new board, that men vote loyally and enthusiastically for a new forward movement with the added responsibilities and obligations which it entails. It is most certainly worth while—this blessed mountain-top experience. It gives us new hope, new ambition, new zeal for the great tasks of life, tasks that without it might never be completed. We would not forego it, we would not have it modified in any wise. It is one of the most valuable experiences that can come to any one and it often makes a hero out of him who would otherwise express but little of the divine that is in him.

But what becomes of this courage when a national danger is gone, when the danger of the moment has passed, when Confer-

ence is over and we have gone back to our homes, there to take up again the normal round of our lives? Where then is our courage? Can we carry it back to the plains of our ordinary lives and there encourage others, as we have been encouraged, and keep our courage strong and the spirit behind it high? Can we? Is it as easy to help clean up the home town as it was to help clean up Germany? Is it as easy to be patient with a fretful child when you want to hear the address as it is to pluck him from beneath the wheels of destruction? Is it as easy to tell the love of God to the casual acquaintance as it is to speak at the sunrise meeting on the hillside? Is it as easy to boost the Forward Movement in some half-hearted community as it was to vote for it at Conference? How is your courage on the plain?

When is courage needed? The place and time of greatest need for courage will differ with the individual. Yet we imagine that every one of us, if he but stop to consider, will find that place and time where his courage is most needed, will be somewhere in the most ordinary and commonplace and unexpected part of his life.

Chicago, Ill.

CHRISTIAN ENDEAVOR TOPIC FOR SABBATH DAY, APRIL 24

Personal and Public Health (I Cor. 6: 19, 20)

DAILY READINGS

Sunday—Laws against infection (Lev. 13: 1-3, 45, 46)
Monday—Principle of holiness (II Cor. 7: 1)
Tuesday—Of mutual responsibility (Gen. 4: 9)
Wednesday—Of community healing (Ezek. 47: 1-5, 9)
Thursday—Of human helpfulness (John 5: 1-9)
Friday—Of happiness (Prov. 16: 24)
Sabbath Day—Topic, as above

COURAGE IN REBUKING SIN

This incident is related of Dr. H. C. Mead, evangelist and singer, and his courage in rebuking sin under very trying circumstances. Not only did he show great courage, but remarkable tact in doing so. He was riding on a northbound train from New York.

"When the train started, two men in front of him began a heated debate, and profanity flew from their lips in a stream, so loud that many in the car could hear it.

Dr. Mead stood it for a little while and then finding no one else to sound a protest, he decided to do it himself.

"My friends," said he, in his big, deep bass voice, which made all those in the car turn around in their seats, "I have listened for the last ten minutes to a torrent of profanity from the seat in front of me, in which the names of our heavenly Father and Jesus Christ our Savior were mingled with expressions against which I must protest. Many of you have heard them too. These men have run up the flag of their master, the devil, and I think you will join me in exercising the right of a Christian in raising the flag of my Lord and Master, Jesus Christ. They have shown their colors; now I will show mine. I ask all who are like minded to join me in singing, 'Jesus, My Lord, I know His Name.'"

"And raising his splendid voice, he sang the first four lines of the hymn. Before he had reached the third line, twenty or more voices had joined him, and when he paused at the end of the verse, he was encouraged with the cries, 'Go on; sing more!' He finished the next verse just as the train drew up at a station where the two profane passengers slunk out, glad to escape from an embarrassing situation. There was a round of handclapping, and half a dozen men came up and shook the hand of the evangelist, thanking him for showing his colors."

LOYALTY TO CHRISTIAN ENDEAVOR IDEALS

MISS ELOISE CLARKE

Every person, though he may not be conscious of the fact, has ideals and works toward these ideals. He has some standard by which he judges other men and their actions. He has certain principles which he upholds and which come to be a part of him. Everything really great that man has accomplished was once a dream, a vague plan, an ideal which became clearer as he worked toward it. Once the railroad, the steamboat, the airplane, the submarine, democratic government, and prohibition were dreams that seemed impossible to realize. Now we have these things, men are striving on toward social

equality, labor adjustments, international harmony, and permanent peace.

In exactly the same way, every enduring society has its ideals. The Christian Endeavor pledge states our ideals as a society:

"Trusting in the Lord Jesus Christ for strength I promise him that I will do what he would like to have me do, that I will make it the rule of my life to pray and to read the Bible every day, and to support my own church in every way especially by attending all her regular services, unless prevented by some reason which I can conscientiously give to my Savior; and that just so far as I know how throughout my whole life, I will endeavor to lead a Christian life as an active member. I promise to be true to all my duties, to be present at and to take some part aside from singing, in every Christian Endeavor prayer meeting unless hindered by some reason which I can conscientiously give my Lord and Master. If obliged to be absent from the monthly consecration meeting of the society, I will if possible send at least a verse of Scripture to be read in response to my name at the roll-call."

In taking this pledge we do more than sign a scrap of paper, we make a vow, a real promise regarding our personal life, our loyalty to Christ, to the church, and to the society itself. But when we sign this promise, we must feel that it is a serious matter, and begin with a determination to keep it. Whether we keep or break a pledge is like most other things, a matter of habit and our success all depends on the kind of habit we form. There is nothing in the Christian Endeavor pledge which is beyond our power to do if we really make it a part of our lives. It is simply a reminder of our plain duty, a standard for Christian living, and a challenge to our earnestness of purpose. It gives us something definite, something tangible to work for, and with Christ's help and sincere effort on our part we can live up to it.

Public testimony for Christ is a fundamental ideal of the Christian Endeavorer. How many people there are who are real Christians at heart, but who never say one word for their Savior in public! I remember hearing a lady say that she

thought if a person was given an opportunity to speak for Christ and deliberately let it go by it was almost the same as denying him. We criticise Peter for his denial of the Lord, but are not many of us constantly missing opportunities to speak for him? When I was in high school, I had to take part in a debate on woman-suffrage, as most of us have done sometime in our lives. In looking over statistics I noticed that the anti-suffragists usually gave the number of people in a State who were for suffrage and counted all the rest against suffrage, without even considering the great mass who had simply let it go by, neither voting for nor against it. Often-times I think how the statistics of our Christian lives would read if only those who publicly testify for Christ were counted for him, and all the rest who remain silent, were counted as against him.

We also pledge ourselves to a life of service. I do not suppose that any one of us can realize how much that one word—service—contains. It implies individual service for our Master whenever we have opportunity. But it implies systematic service through definite, planned, continuous work, as that on committees or in offices of the society. Only those people who take an active part in an organization keep interested in it and support it. No one can continue to be a silent onlooker forever. We can carry our service still further than the committee, by united service, consisting in co-operative teamwork in the society, in the local union, the county union, and the state union.

Again, we promise to make it a rule of our lives to pray and read the Bible daily. This private devotion which is cultivated in the Quiet Hour is a vital part of our Christian life. There is no time when we feel the presence and power of God more closely than when we carefully and thoughtfully study his word, and commune with him in prayer. We derive inspiration, comfort, and strength from this quiet hour that we can get in no other way. It gives us a closeness and intimacy with God which enriches our lives. It has always seemed to me that there is an advantage in setting apart a certain time and place for private devotions. We become mentally accustomed to these few minutes of

quiet and thought and find relief and rest after the rush and activity of the day.

The Christian Endeavor encourages generous, proportionate, and systematic giving, which is cultivated through the Tenth Legion. The idea is to give one-tenth of what we earn to the carrying on of the Lord's work. But if we are unable to give this much, we can at least give systematically. It not only facilitates the work of the treasurer, but enables him to get a general idea of how much money can be depended on. It is usually easier for a person to give a little at regular intervals than to give a lump sum or sums at irregular periods.

The ideal of Christian fellowship is realized through the Christian Endeavor unions. Every organization grows stronger by joining with others like it, and this is especially true of the Christian Endeavor. We meet with the young people of other societies and derive mutual benefit. New ideas and plans which have worked well in one society are adopted by the other. Much inspiration and help is gained from contact with the leaders in Endeavor work outside our own community. But the best of all is to feel that we are one big family, working for a common cause—to make ourselves and the world better.

To our denomination and our church we pledge loyalty. We promise to support its work and to attend its services unless reasonably prevented. Too many of us neglect the prayer meetings, but isn't it largely because we do not always plan to be present? Some one has suggested that "we consider the church service a *previous engagement* with our Lord which nothing can break. It is again a question of whether we put the church first and our own little personal wishes second or whether we let selfishness come first.

In our pledge as our ideal we have a challenge to loyalty—to Christ, the church, the pledge itself, and loyalty in service. The standard of our loyalty is expressed in the phrase, "Whatever he would like to have me do." This phrase is all-inclusive, it means whatever Christ would have us do, think, speak, or give; what he would have us be in our homes, business, community, State, or nation; what he would have us choose as our recreation and so-

cial standards. When we have such ideals and such opportunities for service can we afford to do less than our best

Alfred C. E. Week.

OPINIONS OF THE SECULAR PRESS

"A short time ago, J. I. Sheppard, a well-known labor attorney of somewhat radical tendencies, said: 'The crying need is the application of Christianity to industrial relations.' A few days later J. Ogden Armour said practically the same words. There never was a time when so many big men were turning to Christianity as the only logical solution of problems that have utterly defied every other method of adjustment—problems that threaten to engulf society. Any intelligent person will admit that a sincere application of Christianity would cure the ills of society.

"The Christian Church stands on the unassailable ground of proper ethics and wholesome living. Nothing else has worked so well. It is the one great hope of mankind in the present hour of trouble."—*The Toledo Blade, Toledo, Ohio.*

"The Interchurch World Movement aims to bring together men and women of different religious names, but of faiths and purposes closely akin, and to make of them a common force in the extension of religion and the concentration of effort for the highest good of the community."—*The Herald, Boston, Mass.*

"Lack of efficiency, aversion to progressive thought and progressive methods, inability to correlate religious teaching with the practical necessities of life, and too rigid insistence on dogma and denominational theories, have been the principal reasons assigned for the church not keeping pace with the growth of the world. The Interchurch World Movement, in which Wisconsin churchmen are participating, is evidence that the situation has been recognized, and that earnest effort is to be made to restore the religious organizations to a place of leadership in the affairs of the world."—*The Sentinel, Milwaukee, Wis.*

"Here is a question that the scoffer will sneer or smile at. But there is a great deal of fact in the world that the scoffer

never sees or dreams, let alone gets hold of. And the man of faith is able to see in the darkness of the world confusion some signs of approaching dawn, some harbingers of a real world-wide quickening of the religious spirit.

"One of the signs of a new love for everything that Christianity stands for is this—that never before in the history of the world has as much money been pledged and contributed at any one time to the churches as is being contributed today. There is a widespread feeling that the unprecedented giving of money for the churches is an expression of awakened religious enthusiasm as much as of increased ability to give, and that it is the forerunner of a real revival of religion—a revival not of the shouting but the thinking and living kind."—*The Leader, Pittsburgh, Pa.*

THE SPIRIT OF THE APOSTOLIC CHURCH

I am delighted with the generally favorable response to the appeal of the Win-One Legion in this section of the country. I certainly urge all our people to join the Legion and to keep the pledge. The spirit and purpose of the movement seem to me in exact accord with the spirit and the action of the early Christian church. It proposes exactly what the Christians of the first century did. That effort was marvelously blessed of God and the Lord added on to the church daily such as were being saved. As I see it we shall never reach the possibilities of our church until we have found a way to enlist every member in the aggressive program of the church, and the Unit System and the Win-One Legion seem to me to be useful movements in that direction.—*Bishop Thomas Nicholson.*

THE BATTLE CREEK SANITARIUM AND HOSPITAL TRAINING SCHOOL FOR NURSES

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etetics, Hydrotherapy and Massage. (Affili-
ation 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. 3-4-1f.

CHILDREN'S PAGE

NINGA'S GIFT

Ninga was a little African girl ten years old, but she had learned to love Jesus and her heart was so overflowing with joy and happiness that she longed to share her blessing with every one she knew. Her father had sold her to a wicked young man for his wife. He treated her cruelly, and finding her too young for the hard work in the fields, brought her to the school of the African Mission.

He said: "This is my wife, and I want you to train her so she can do good work in my fields by and by."

Poor little Ninga! She was so shy and frightened that for some days the teacher could scarcely get a word from her, but her big black eyes seemed to be pleading, "Don't beat me; I will do the best I can."

Soon her fears vanished in the atmosphere of love which surrounded her. She learned to laugh and shout with the children, and no voice was sweeter than hers in song and hymn.

Her husband visited her occasionally, and after one of these visits Miss Emily found her sobbing bitterly.

"What is the matter?" asked the teacher.

"He says he is coming to take me away. Don't let him take me, teacher. He will beat me again, and I want to stay in the school with you."

Now Miss Emily knew that she could save the child by paying the father's debt, so she answered kindly: "Don't cry, Ninga. I will try to keep you at school."

She paid the money to the husband from her own salary and Ninga was free.

A few weeks after this Ninga came running in one day, much excited.

"Teacher," she cried, "there is a little slave girl down in the village whose master treats her terribly because she can't do the heavy work in the fields. Please take her into school or she will die."

"I should like to take her, Ninga," answered Miss Emily, "but I have not the money. I might spare enough to pay the debt, but there is only mission money

enough to feed and clothe the children here now. How can I take her when I have no food for her to eat, or clothes to wear?"

"I will give her half of mine," said Ninga, eagerly, "and she can sleep with me in my bed."

Ninga was so proud of this little bed, for she had never known such a luxury till she came to the school.

"Will you give her one of your dresses?" asked the teacher.

Now Ninga's sole earthly possession consisted of three little cotton dresses. One, a red calico, sent by a kind friend in America, was Ninga's special delight and carefully kept for the best.

"Yes, I'll give her a dress, and half of my food every day."

Each child at the mission received a daily allowance of a quart of dried peas or beans, which they were taught to prepare and cook for themselves, or else a very small basket of potatoes. Small as this allowance may seem, it was more than they had lived on in their own wretched homes, and they grew and thrived upon it.

"Very well, Ninga," said Miss Emily, "I will go to the village, and see what I can do."

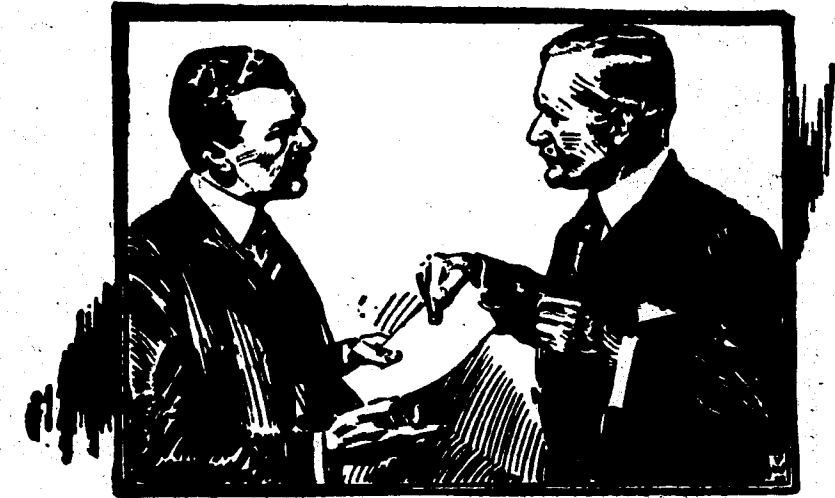
Again she paid the ransom-price out of her own purse, and after about an hour's absence returned with the little stranger.

Ninga, who had been watching by the gate, gave a shout of joy.

"May I give her a bath, teacher?" she asked, and receiving permission, obtained a cake of soap, and started with her charge for the river.

The poor child sadly needed a bath, for she had never had one before. When at length the two little girls returned, Miss Emily's eyes filled with tears, as she saw that the stranger was wearing the little red dress, Ninga's most precious treasure. Would we have been so generous?—*World Wide*.

People frequently complain that they find no joy in the Christian life. If we are to trust the experience of those who have found the deepest satisfactions in the service of Christ, joy comes in the measure that we forget to seek it and give ourselves, unselfishly, to doing the tasks which the Master sets us.—*The Baptist*.



Just where and how is the money to be spent?

THIRTY denominations are cooperating in the Interchurch World Movement. At least a million dollars will be saved by the fact that thirty individual campaigns are joined in one united effort.

Each denomination has arranged its needs under six main heads as shown below:

- 1 **FOR THE CHURCH'S WORK AT HOME.** A score of items come under this head. Consider only one. Five and a half million people in the United States cannot even read and write the English language. Who is to carry forward this vast work of Americanisation if the Church does not?
- 2 **FOR HOSPITALS AND HOMES.** Every year over one million sick are turned away from Church hospitals because of lack of room. The children's homes are compelled to turn away more children than they can receive.
- 3 **FOR RELIGIOUS TRAINING.** At least 12,000,000 children and young people under 25 years of age are without any religious training at all. Isn't this a need worth helping?
- 4 **FOR HIGHER EDUCATION.** Of the 450,000 American students in institutions of higher grade, one-half are in institutions founded and supported by the Churches. The work cannot go on without money.
- 5 **FOR THE CHURCH'S WORK ABROAD.** Nearly all plagues are Oriental plagues. So long as China has only one physician to every 400,000 people the Orient will continue to be a menace. So long as one-third of the babies of India die before their second year our own babies are not safe. A Christian doctor or teacher sent abroad is working for America as truly as though he worked at home.
- 6 **PREACHERS' SALARIES.** The preacher is called the "Forgotten Man," and well he may be. Eight out of ten preachers are paid less than \$20 a week!

Every dollar for a better America and a better world. When your church calls on you, give—and give from your heart as well as from your pocket-book.

United Financial Campaign April 25th-May 2nd



The INTERCHURCH World Movement of North America

45 WEST 18th STREET, NEW YORK CITY

The publication of this advertisement is made possible through the cooperation of thirty denominations

Lone Sabbath Keeper's Page

PASCHAL GREETINGS FROM MASSACHUSETTS

MISS LOIS R. FAY

With the arrival of the paschal moon a new epoch has commenced, if we regard the sacred memories of days long past, through which the Creator has led succeeding generations, and revealed to them the expanding visions of his power. If Christmas is made a joyous season, this paschal season ought to be much more so. Christ himself attached no importance to the time when his physical life on earth commenced, but his sacrifice and resurrection were indissolubly associated with natural and spiritual phenomena which make the time of the occurrence of those events very certain. This certainty of the most important occurrences in the life of Christ, reveals the kindness and love of God, manifested in his willingness to make the way of salvation so plain that the wayfarer, though a fool, need not err therein. Yet the time is not so arbitrarily specified that there need be sufficient punctilious observance to dull the soul's receptivity of the helpful spiritual suggestions of this season.

Moses wrote, "This month shall be the first month of the year to you." In many aspects, this month is the first one to us, as far as importance is concerned. It is not made the first one on our yearly calendar, but many have thought it ought to be, for nature is making so general a resurrection and taking new starts along so many lines that a resurrection of hope and faith and service seems most harmonious with nature's processes.

No doubt many L. S. K's have felt as a woman said "I have been a prisoner all winter." Certainly many homes have been prisons during the past strenuous season, walls of snow making barriers almost as impassable as stone, but many souls like Paul and Silas have illuminated their prisons with the divine radiance within. A few benighted minds have found each successive storm a cause for renewed profanity, but to the

mind in perfect peace because stayed upon Jehovah, each storm caused thankfulness for preservation and salvation.

It is much easier to make and keep new resolutions now than in mid-winter. The world is abounding with people trying to shirk work, and the U. S. Department of Agriculture has sounded a warning that those who can produce food the coming season should do so. It is a necessity fully as urgent as during the war; but this is a necessity for the advancement of peace and prosperity rather than war. Present conditions make the L. S. K. on a farm a very fortunately situated individual. The high wages offered in manufacturing centers have lured so many from the side of the producer to the side of the consumer, that thinking men wonder how congested cities can avoid famine another winter. But there is truth in the proverb that he who tills the soil shall not lack for bread. Thus our natural and our spiritual lives go hand in hand, one helping explain the mysteries of the other, and the natural helping perfect the spiritual.

THE DAY'S WORK

Is anybody happier because you passed his way? Does any one remember that you spoke to him today?

This day is almost over and its toiling time is through;

Is there any one to utter now a kindly word of you?

Did you give a cheerful greeting to the friend who came along,

Or a churlish sort of "howdy" and then vanish in the throng?

Were you selfish, pure and simple, as you rushed along the way,

Or is some one mighty grateful for a deed you did today?

Can you say tonight, in parting with the day that's slipping fast,

That you helped a single brother of the many that you passed?

Is a single heart rejoicing over what you did or said?

Does a man whose hopes were fading now with courage look ahead?

Did you waste the day or lose it, was it well or poorly spent?

Did you leave a trail of kindness or a scar of discontent?

As you close your eyes in slumber do you think that God would say

You have earned one more tomorrow by the work you did today?

—Edgar A. Guest, in *Detroit Free Press*.

SABBATH SCHOOL

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

DAILY VACATION BIBLE SCHOOLS

E. M. HOLSTON

There is a rapidly growing conviction that the failure of the church in the past to make greater headway in evangelizing the world and more successfully hold its young people in the church and in an active Christian life, has been due to the meager religious education given these young people and children. In the hyper-commercial age through which we have been passing, success, as the world measures it, has been put in the forefront in educational programs. Secular education has been so stressed, emphasized and urged that it has become the rule rather than the exception for the public schools to demand practically all the waking hours of our children for six days out of the seven.

In a great majority of cases this secular instruction has not only been in the hands of ill trained and novice teachers in their own particular secular field, but a very large percentage of them have been non-Christian. Though they may not have actively opposed Christianity, they have passively done so. Religious activities of pupils have not been allowed to conflict with the increasing school activities, and the latter have gradually usurped the claims of the home and the church upon a just portion of the child's time.

These conditions are giving an increasing excuse for the parochial school. But the parochial school is not a good democratic institution and a better remedy should be found. Our public school is the great social refining furnace which, taking the raw material, good, bad and indifferent, pours forth red-blooded Americanism. Let us not abolish the institution, but seek to remedy the weakness with a healthy public sentiment.

Even the best of our educators are human, however, and in their enthusiasm for their ideal they have fostered a lop-sided development in our children. The secular

education of the child has been magnified until the process is taking about forty of the one hundred five waking hours of the child's week. Out of the other sixty-five hours, home duties and necessary play takes the bulk. If the child gets an hour of actual religious instruction on the Sabbath and an hour a week at home he is fortunate, and is faring better than the average.

The Daily Vacation Bible School is a forward step toward more and better religious instruction. There have been experiments along this line for the past decade, and now this form of school is accepted as practical, and standards for the same are being set up. There has developed three types of school.

1. The long term school popular in large cities, yet undeveloped much beyond supervised play and vocational training. The aim is largely to keep children off the hot streets and out of mischief.

2. The Standard school of four weeks. Half-day sessions of three hours each. Courses cover Bible study, memory work (hymns, prayers and Scripture), mission study, story period, and other elective work.

3. The Intensive school of twelve days duration. This type of schools seems to the writer more practical for our use as a denomination, especially where the individual church is setting up a school by itself. Printed matter on the Daily Vacation Bible School is still very limited. A very complete manual by Hazel Straight Stafford, director of the Madison, Wis., Community Daily Vacation Bible School, will soon be issued by the Abingdon Press, of New York City. The following suggestions and program for a school of the intensive type have been developed and used with fine success for about five years by a Wisconsin pastor:

PRELIMINARY

The school should be held twelve days, two weeks of six days each. It is important to begin the school the week immediately following the close of the public school in order that the children may not get out of the spirit of work, and before vacation visits, which usually occur after the Fourth of July. Make an early canvass of prospective patrons, enlisting co-opera-

tion and getting pledge of parents to send their children. It has been found wise to charge a registration fee by families (\$1.00 per family suggested) to help defray expenses. The balance should be met from church budget, but may be raised by private subscription. Four teachers and one supervisor will be needed. Their qualifications will be suggested by the course of study followed. Pledge their services early. It has been found a good practice to pay them a nominal sum for their services. In every way possible give the school an air of the compulsory system of the public schools. Impress both teachers and pupils of the vital importance of regular attendance. Certificates should not be issued to pupils absent more than three days. Sessions to be forenoons only, 9.00 till 12.00 a. m. The first day will be for organization and grading. Follow public school grades in forming four classes as follows:

- I. Kindergarten and First Grade
- II. Second and Third Grades
- III. Fourth and Fifth Grades
- IV. All above Fifth Grade

In community schools or where attendance is otherwise large, grading can be more close and Class IV can be divided and the necessary teachers added to the faculty. Each grade should have separate classroom if possible. In this respect give the little folks the preference.

DAILY PROGRAM

9.00 a. m.—*Assembly*. Each pupil should be assigned a seat for the whole term and he should be expected to sit there during assembly periods. Teachers should sit on the platform or with their classes. Opening should include song, prayer by superintendent, and brief notices. Whole period should not exceed five minutes. Song should be one of two standard praise songs committed during the term.

9.05 a. m.—*Bible Study by Classes*. Methods and material adapted to grade. Suggested textbook: "Graded Bible Stories," by Much. Departments in this book are suited to each grade. Avoid the regular courses in use in the Sabbath school.

9.45 a. m.—*Mission Study by Classes*. Material and methods adapted to grade. Elementary (Classes I and II): "The Honorable Crimson Tree," "Mook," "God's Family," by Mrs. Ralph H. Gaw, "Primary Mission Stories," by Mary T. Applegarth. Class III: "Through the Eye of a Needle," Applegarth; "Uganda's White Man of Work," by Sophia Lyon Fahs. Class IV: Denominational Missions. Material: 1. Mumford, Noble and Dunham. 2. The Carpenters and Wardners. 3. Mr. and Mrs. D. H. Davis, Mrs. Fryer. 4. The Four Medical Missionaries. 5. The Girls' School Anna West, Susie Burdick. 6. The Boys' School, Crofoot and Davis. 7. The Velthuysens. 8. Marie Jansz and Marie Alt. 9. G. H. F. Randolph (China and Fouke). 10. Georgetown, T. L. M. Spencer. (Use all foreign curios, pictures, etc., available for illustration in each grade.)

10.15 a. m.—*Recess*. Fifteen minutes outside in supervised play.

10.30 a. m.—*Assembly for Chapel Period*. Each teacher with her class will take turns in conducting this period, using the memory songs, memory Scripture, prayers, and Bible drills learned in class work. Other programs for the period optional. The idea of reverent worship should be taught.

10.50 a. m.—*Memory Work by Classes*. Standard hymn, words and music committed, authors and incidents of writing. Psalms, Beatitudes, Commandments and other Scripture committed. Three prayers; Morning, Evening, and Grace at Table. Bible drills. Material for this work should be adapted to the age of the pupil.

11.20 a. m.—*Story Hour by Classes*. Material to be selected carefully and graded. There is abundance of material that inspires the child to make right choices in daily experiences. Teachers should "tell" the stories to the Beginners and Primary children.

11.50 a. m.—*Dismissal*. The last day of the term may be devoted

to the annual Sabbath-school picnic with special favors for those perfect in attendance at the Daily Vacation Bible School. The Sabbath following the close of the school the hour of morning worship should be given over to the school for closing exercises, which should include demonstration of work completed and presentation of certificates of attendance. The patrons will be especially interested in this hour.

The above outline or program and course of study is suggestive only. The church committee on religious education should carefully go over the textbooks and teaching material and work out their plan in every particular before the school opens, keeping in mind the work to be done as the grades advance in future years.

MINUTES OF THE SABBATH SCHOOL BOARD

The regular meeting of the Sabbath School Board was held in Milton, Wis., Sunday afternoon, March 21, 1920, at 2.30 o'clock. The President, Professor A. E. Whitford, presided and the following Trustees were present: A. E. Whitford, Mrs. H. D. Ayres, Mrs. J. H. Babcock, G. M. Ellis, H. N. Jordan, D. N. Inglis, E. D. Van Horn, E. M. Holston, G. E. Crosley, J. H. Lippincott and A. L. Burdick. Prayer was offered by Pastor H. N. Jordan.

The minutes of the last meeting were read. The report of the Committee on Publications was presented and adopted.

The Committee on Finance reported that they had audited the accounts of the Field Representative, found them correct and authorized their payment. The report was adopted.

The Committee on Field Work presented a report, which, upon motion, was adopted. The report of the Field Representative, E. M. Holston, was presented, adopted and ordered placed on file.

It was voted that the work to be done by the Field Representative in the immediate future and the fields to be visited by him, be referred to the Committee on Field Work.

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

TREASURER'S REPORT	
From December 22, 1919, to March 21, 1920	
1919	Dr.
Dec. 22	Balance on hand\$ 665 71
25	Elizabeth J. Van Horn 20
25	The Waldos 62
29	Paul Green, Adams Center Sabbath School 33 66
31	W. C. Whitford, Treas., apportionment on fund from Forward Movement of \$1,284.00 28 36
31	Milton, Wis., Sabbath School, Armenian-Syrian Relief . 173 92
1920	
Jan. 5	Mabel E. Jordan, Friendship, N. Y., Sabbath School .. 4 73
5	Woman's Executive Board .. 7 80
5	Mrs. Franc. W. Burdick, Wellsville, N. Y. 1 00
5	Allen B. West, Milton Junction, Wis. 2 36
5	J. M. Maxson, Chicago, Ill., Church 8 26
5	Irving A. Hunting, Plainfield, N. J., Sabbath School ... 4 15
5	B. I. Jeffrey, Milton, Wis., Church 10 71
5	Elva Scouten, Fouke, Ark., Sabbath School 15 64
8	E. H. Clarke, Treas., Young People's Board, share Field Representative for November 18 80
8	W. S. Wells, Riverside, Cal., Church 9 20
8	Dale F. Randolph, Farina, Ill., Church 3 00
8	D. E. Livermore, Andover, N. Y., Church 4 28
19	B. D. Crandall, DeRuyter, N. Y., Church 20 02
19	M. Crosley, Albion, Wis., Church 15 00
26	E. Howard Clarke, Westerly, R. I., Church 17 67
26	C. W. Barber, North Loup, Neb., Church 20 95
26	W. C. Whitford, Treas., apportionment on \$6,186.65 137, 14
30	Arthur E. Greene, Berlin, N. Y., Sabbath School 4 79
Feb. 4	Anna M. Blough, Salemville, Pa., Sabbath School 6 38
17	Henry Ring, Nortonville, Kan., Church 25 00
28	W. C. Whitford, Treas., apportionment on \$4,613.04. 101 88
	<hr/> \$1,341 23 <hr/>
	Cr.
1919	
Dec. 31	W. C. Whitford: Expense International Lesson Committee\$ 65 91
	Editing <i>Helping Hand</i> 25 00
31	Mrs. H. L. Polan, editing <i>Sabbath Visitor</i> , and postage 40 00

	31, Mrs. Harriet C. Van Horn, editing <i>Junior Quarterly</i> .	70 00
1920		
Jan. 5,	Cleveland H. Dodge, Near East Relief	173 92
	24, E. M. Holston, salary, December	83 33
	27, E. M. Holston, advance expense	60 00
Feb. 23,	R. E. McGill, Sunday School Council, Denomination's 50% of 1920	37 50
Mar. 15,	E. M. Holston, salary and expense, Jan., Feb.	170 51
Mar. 21,	Balance on hand	615 06
		<u>\$1,341 23</u>

Respectfully submitted,
L. A. BABCOCK,
Treasurer.

The special committee appointed to read and consider the material prepared for Intermediate Courses of Graded Lessons presented a partial report which was adopted as a report of progress.

It was voted that the matter of publishing secretaries' report blanks be referred to the Committee on Publications and the Field Representative.

Correspondence was read from Rev. Edwin Shaw, secretary of the Tract Society, relative to the program to be used for Sabbath Rally Day. On motion the Secretary was instructed to send out letters to all Sabbath-school superintendents calling attention to this program and soliciting their hearty co-operation in carrying out the program.

Correspondence was also read from Rev. D. B. Coon, Rev. T. J. Van Horn, J. R. Wells, The World's S. S. Association, and others.

It was voted that the Sabbath School Board heartily approve of the plan of holding Daily Vacation Bible Schools and urge as many of the schools in the denomination as possible to prepare for, and hold such schools this year.

It was voted to refer the correspondence from the World's S. S. Association to the Field Representative for reply.

It was voted that the President and Secretary be instructed to investigate the feasibility of sending a delegate from our China Mission to the coming convention of the World's S. S. Association to be held in Tokyo this summer.

An order for ten dollars for postage for

the use of the Secretary was voted. The minutes were read and adopted. Adjourned.

A. E. WHITFORD,
President,
A. L. BURDICK,
Secretary.

Sabbath School. Lesson II—April 10, 1920
DEBORAH AND BARAK DELIVER ISRAEL. Judges 4: 4-5: 31

Golden Text.—God is our refuge and strength, a very present help in trouble. Psa. 46: 1.

DAILY READINGS

Apr. 4—Judges 4: 1-9. Israel's cry heard
Apr. 5—Judges 4: 10-16. Deborah and Barak deliver Israel
Apr. 6—Judges 5: 1-20. A song of victory
Apr. 7—Psa. 46: 1-11. God our refuge
Apr. 8—Heb. 11: 32-40. Faith and victory
Apr. 9—Rom. 8: 31-39. More than conquerors
Apr. 10—Rev. 7: 9-17. Eternal deliverance
(For Lesson Notes see *Helping Hand*)

STEWARDSHIP BEATITUDES

Blessed is he that studieth the true nature of man; for thereby he shall find God.

Blessed are ye in that ye are God's children through creation; but twice blessed in that ye are his through redemption.

Blessed is the man who knows he is called to be a steward in God's kingdom.

Blessed are ye who are faithful in stewardship; for ye shall be called sons and partners.

Blessed are ye when men shall no longer say, "He believeth more in the dollar than in God's promises."

Blessed are ye if ye give occasionally to the poor; but more blessed if ye provide a portion punctually for the kingdom.

Blessed are they whose hands are open unto the church; for they shall be remembered with love.

Blessed is the man who keepeth his ledger with the Lord; he shall not be found insolvent on the Great Day.

Blessed is the man whose tithe is only the pledge of complete service in time, talents and money; he shall be loved of the Lord.

Blessed is the man who reckoneth not the dollars given to the poor; but his delight is in the good works God shall yet enable him to do.—*Christian Advocate*.

MARRIAGES

ALLEN-STACEY—At the Seventh Day Baptist parsonage, Nortonville, Kan., March 7, 1920, by Pastor H. L. Polan, James L. Allen, of Nortonville, Kan., and Miss Katharyn Stacey, of Pardee, Kan.

DEATHS

COTTRELL—Mrs. Rebecca Cottrell was born at Alfred, N. Y., May 18, 1836, and died at Milton Junction, Wis., February 24, 1920, being eighty-three years, nine months and six days old.

Rebecca was the youngest child in a family of four children born to George and Diana Macomber Burdick.

When she was but six years of age she came with her family to Wisconsin and settled on a farm in the town of Lima. This was in the pioneer days when the country was but thinly settled and some ten years before the railroad was pushed through from Milwaukee. Accustomed to simple ways of life, as well as the hardships of those pioneer days, she wove into her life many of those sterling qualities which are all too rare in the life of today.

On November 28, 1867, Miss Rebecca Burdick was united in marriage to Thomas Cottrell by the Rev. Darwin E. Maxson. In this union she became the stepmother of Mr. Cottrell's two children by a former wife, Ormanzo Cottrell, a well-known citizen of this town for many years, and Mrs. Henry Crandall, of Milton, both of whom are deceased, and the mother of two children, Lorena, who became the wife of Rev. O. S. Mills and died April 18, 1918, and Eldon, who is left alone to mourn the death of his mother.

On August 23, 1856, she was baptized and united with the Milton Seventh Day Baptist Church, but when the Milton Junction Seventh Day Baptist Church was organized in 1876 she became one of the constituent members and has remained a faithful and honored member to the time of her death. We record with regret the passing of these sturdy pioneers but we are reminded that it was their unconquerable faith, their steadfastness of purpose, their sacrificing labors that built churches, founded schools, and gave to us many other blessings of a Christian civilization for which we ought to be grateful. Truly other men have labored and we have entered into their labors.

Besides those qualities already mentioned, Mrs. Cottrell was a woman of refined tastes, possessing a keen appreciation of the real values of life. She not only believed, but acted upon that belief that "a man's life consists not in the abundance of the things he possesses" but in those Christian virtues that make the life sweet,

gentle and lovable. She lived the life of prayer with the open Bible, looking unto Him who was the author and perfecter of her faith. Like Paul of old, she had fought the good fight and kept the faith.

The four children, of which Mrs. Cottrell was the youngest, all lived until Mrs. Cottrell was past eighty and then died in order of their ages.

Funeral services were conducted by her pastor, Rev. Edgar D. Van Horn, February 26, from her late home and the Milton Junction Seventh Day Baptist church, and the body was laid to rest in the Milton Junction cemetery. Appropriate music was beautifully rendered by Mrs. Edward Hull and Miss Marian Coon.

E. D. V. H.

McCLURE—Edna McClure, the second daughter of T. E. and Ruth McClure, was born at Nortonville, Kan., February 14, 1917, and died March 4, 1920.

Pneumonia developed following the "flu" and her little body was unable to throw off the disease. She was truly a ray of sunshine in the home and will be greatly missed, but she leaves a most pleasant memory.

Funeral services were conducted at the home March 7 at two o'clock and burial was made at the Nortonville Cemetery.

H. L. P.

BALCH—Charles D. Balch was born in Madison Co., N. Y., August 18, 1840, and died in Milton Junction, Wis., March 11, 1920.

He was one of a family of five children born to Charles and Harriet Heins Balch.

He came to Wisconsin when he was but twenty-one years of age and two years later, 1863, enlisted in Co. F, of the 16th Wisconsin Regulars and served his country till the close of the war. It was while he was home on furlough that he purchased the farm on which he was living when he died.

On January 20, 1866, he was married to Silvia Bliven, who was his faithful and devoted wife throughout his life. To this union were born four children, Cora May, who was the wife of Frank Miles, of this village, and is deceased; William H., Mrs. Harry Greene, and Homer, all of Milton Junction.

The exact date of his conversion and baptism are not known but it was in one of the early revivals of Elder John Huffman that he was converted. He was baptized by Elder L. C. Rogers and joined the Rock River Seventh Day Baptist Church and remained a faithful and staunch supporter of that church until it was disbanded some ten years ago.

Mr. Balch was one of the early settlers of the Rock River neighborhood and having spent his married life there, he was well known and highly respected. He was an industrious citizen, a good neighbor, a faithful husband and father and a man of sound convictions and of loyalty to truth as he conceived it. So long as the Rock River Church was in existence he attended faithfully its services and took an active part in all its activities. Declining health for some time has deprived him of church privileges during his later years but he fought the good fight and kept the faith.

The large circle of friends and neighbors, who gathered at the funeral, showed the high regard in which he was held.

Farewell services were conducted by Rev. E. D. Van Horn, pastor of the Milton Junction Seventh Day Baptist Church, assisted by Rev. Henry N. Jordan, pastor of the Milton Seventh Day Baptist Church. The body was laid to rest in the Rock River Cemetery.

He leaves, besides the widow and sons and daughter already mentioned, eleven grandchildren and one great-grandchild. E. D. V. H.

CLARKE—Alburtus Clarke was born in Edmeston, N. Y., April 2, 1835, and died in Milton Junction, Wis., March 13, 1920, being eighty-four years, eleven months and eleven days old. Had he lived nineteen days longer he would have been eighty-five.

He was the fifth child in a family of eleven children born to Alvit and Sally Davis Clarke. When he was but a boy attending DeRuyter Institute, New York, he was converted and baptized and joined the First Brookfield Seventh Day Baptist Church at Leonardsville, N. Y.

At twenty years of age, he moved with his family to Wisconsin and settled on a farm near Milton. About two years later he joined the Milton Seventh Day Baptist Church where he held his membership until the Milton Junction Seventh Day Baptist Church was constituted in 1875, at which time he became one of the constituent members. Here he held his membership the remainder of his life. He prized his fellowship with his brethren of the church and often grieved that ill health deprived him of its advantages and blessings. Shortly before he died he told how he would sit on Sabbath morning at his kitchen window where he could hear the church bell ring and watch the people assembling for worship and in spirit go with them to the service.

March 19, 1860, he was united in marriage to Miss Barbara Barnheart, who has been his faithful companion throughout life. To them was born one child, Ella, who died in 1914. It will be noticed that had Mr. Clarke lived until the 19th of this month they would have celebrated their 60th wedding anniversary. He leaves beside his widow five grandchildren and other relatives and friends to mourn their loss.

Mr. Clarke was an honest and industrious citizen, interested in all worthy reforms, and anything which was intended for the social and moral uplift of the community. He was a faithful husband, kind and thoughtful in the home, and providing well for those dependent upon him. A resident of the community for the most of his long life he had a large circle of friends and acquaintances who will join in extending sympathy to his widow and family.

Funeral services were conducted Monday afternoon from his late home by his pastor and the body was laid to rest in the Milton Junction Cemetery. E. D. V. H.

Come unto me all ye that labor and are heavy laden, and I will give you rest.—*Matthew 11: 28.*

THE SABBATH RECORDER

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

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The Sabbath Recorder

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GIVE THEM NOW

"COULD I but teach man to believe,
 Could I but make small men to grow,
 To break frail spider-webs that weave
 About their thews and bind them low,
 Could I but sing one song and lay
 Grim doubt, I then could go my way
 In tranquil silence, glad, serene,
 And satisfied from off the scene.
 But ah! this disbelief, this doubt,
 This doubt of God, this doubt of God,
 The damned spot will not out!
 Wouldst learn to know one little flower,
 Its perfume, perfect form, and hue?
 Yea, wouldst thou have one perfect hour
 Of all the years that come to you?
 Then grow as God hath planted, grow
 A lovely oak or daisy low
 As he hath set his garden; be
 Just what thou art, or grass or tree.
 Thy treasures up in heaven laid
 Await thy sure-ascending soul;
 Life after death—be not afraid!"

—Joaquin Miller.

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