

The Sabbath Recorder

Now for the
Denominational Building

Send Your Bonds

AMBASSADORS

Out from the doomed Jerusalem, in days of long ago,
By two and two they sallied forth to lands of sun or snow;
And each slow century since then has seen the loyal clan
Break out to bear the blessed news to all the sons of man.

And still o'er all the earth they fare, where'er a soul has need;
My heart leaps up and calls to them: O brothers mine! Godspeed!
What time within the jungle deep ye watch the daylight die,
Or on some lonely Indian steep see dawn flush all the sky.

O Missionaries of the Blood! Ambassadors of God!
Our souls flame in us when we see where ye have fearless trod
At break of day; your dauntless faith our slackened valor
shames,
And every eve our joyful prayers are jeweled with your names.

—Robert McIntyre, in the Baptist.

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SEVENTH DAY BAPTIST DIRECTORY

The Sabbath Recorder

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WHOLE NO. 3,921

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(INCORPORATED, 1916)

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Alfred, N. Y.

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

The Dawning of A Better Day

Amid all the causes for gloom that seem bound to darken our day we are glad to know that many of the world's best workers are feeling sure that a better day is dawning. Men of far vision who have seen much of the world's woe, and who have been devising plans for the relief of suffering and for giving the light of life to a dark world, seem to see a new radiance from the cross that shall brighten the whole world.

If we believe that God is leading his people, let us be assured that he never leads into darkness but always toward the light. How can we look upon the wide-spread interest in winning the world for Christ, an interest the like of which was never known to exist on so large a scale before, without an assurance that God is about to do great things for his people, and that the morning light is breaking? May the day dawn be hastened when the Sun of Righteousness shall rise with healing, and with life-giving power.

Mothers, How Do You Feel About Your Sons And the Ministry?

All over this land there are mothers who in the spirit of patriotism freely gave their sons for the winning of the war. Why should not mothers in the spirit of true consecration be just as ready to surrender their boys for the work of the ministry? Why are they not as free to send their girls into mission fields as they were to see them go overseas for Red Cross work in war time?

We have just read of one mother who, after listening to a strong plea for parents to be as ready to give their boys to the ministry as they had been to send them to the army, made this remark: "I have sent three sons to the war, and I would now count it an honor if God should call a boy of mine into the ministry."

Her youngest son, upon hearing her words, said: "Mother, do you really mean that?" On being assured that she did mean it, the boy replied that he had been thinking of offering himself to the ministry

and wondered how his mother would take it if he should do so.

Mothers, how do you feel about it? Would you be glad if your boy were ready to devote his life to the Christian ministry? If so, have you let him know it, or is he wondering what you would say if he should offer to enter that calling?

Miss Miriam West's Mission to Vienna

In last week's REORDER we gave an account of the proposed sailing of Miriam B. West for service among the famishing people of Austria. That account was taken from the *Courier-News* of Plainfield, N. J., in which city Miss West had been a successful teacher for several years.

A note from Brother Holston of the Sabbath School Board brings to hand a brief statement from a Wisconsin paper which will also be of interest to many readers. Miss West sails May 1, with seventy others under the auspices of the American Friends of Philadelphia. The seventy are to engage in relief work for the stricken people overseas. Miss West has recently been teaching in Minneapolis, Minn., in a vocational high school, and has given up her position to go on this work of mercy, for which she is to receive no salary, only expenses, including clothing.

She is a member of our church at Milton Junction, a daughter of Allen B. West, and missionary superintendent of the Young People's Board. She is a cousin of Miss Anna West of the China Mission, and is the third missionary to go to foreign lands from the Milton Junction Church. The other one of the three is Dr. Grace I. Crandall.

Hang to the Right Man's Coat Tail

When Dwight L. Moody, in 1898, went to Denver for an evangelistic campaign his first meeting was a men's rally in the Coliseum. On reaching the hall he found it packed to the limit so it was difficult for him even to enter the door. There he found a twelve-year-old boy crying be-

cause he could not "get in to hear Moody." The evangelist said to him, "Grab my coat tail and hold right on." This the boy did and as an opening had to be made for the man to get in, the boy at his coat tail followed.

Little could Moody realize at that time what part the boy clinging to his coat would take in carrying forward the evangelistic work inaugurated by him. How it would have cheered the evangelist's heart if he could have looked forty years ahead and seen in the boy he was befriending, the Rev. Paul Rader, present pastor of the great Moody church in Chicago.

This church, though not wealthy, is now giving \$35,000 a year for foreign missions besides doing a wonderful work in its home city.

New Movement in Religious Education On the ground that more thorough knowledge of existing conditions in Bible school work is needed, the Interchurch World Movement has established a survey as preliminary to an advance movement in that line of Christian work.

In Boston, fifty churches of various denominations have recently been visited by trained investigators for the purpose of securing helpful data on the matters of equipment, teaching methods, organization, and administration, in the Bible schools.

Religious education is believed to be the most important work in the world. Everything in our future depends upon the proper training of the children and youth for Christian citizenship. The investigators are chosen from experts in the work of gathering the desired data. They are to live for a time in the midst of the activities of the schools they visit, and it is hoped that information may be gained which will be of inestimable value to the religious education movement. Teams are being prepared by special training for similar investigation in other cities.

Facts already obtained show that a great army of youths in America are coming to maturity without any moral foundation for citizenship. The church has given altogether too little attention to religious education. Millions of children in Protestant homes are not being helped by educational church programs. Sixty-nine per cent of our American youths are not found in any

church school. With this ratio of its children growing up without any instruction in the religious and moral principles upon which rests our democratic government, how long can the nation endure? It has been said that spiritual illiteracy is the forerunner of moral bankruptcy and national decay. If this be true it is high time the American people were awaking to the need of religious education for the coming generation.

"Why Not Take The Whole Pattern?" This question: "Why not take the whole pattern," was suggested by a little story, told of one who was nursing the memory of a hurt received from one he thought had wronged him. The young man said: "I never forget a wrong done me; I am half Indian." There is a far better side to Indian traits than that of characteristic vindictiveness. If an Indian does not forget a wrong done him, it is just as true that he does not forget kindness received. Many are the illustrations of this beautiful characteristic, found in the early history of frontier life.

As a rule we have more pleasant than unpleasant things to remember as we recall the days gone by. But too often we do not come up to the Indian in the matter of cherishing thoughts of these, while on the other hand we constantly dwell upon the unkind slights and snubs in royal Indian fashion! If any one is inclined to make the Indian his pattern, would it not be better to take the whole pattern rather than the poorest part of it?

"Hungry " "Thirsty " "Starving " In a letter that comes from a distant State we find these words:

I am hungry, I am thirsty, I am starving, I am famishing, I am longing, I am waiting, for a message from God and his blessed One. But no tidings!

I have heard education, efficiency, leadership, forward movement, going over the top, society, money, (all of which I know but little about, and in which I am interested less) till I have almost given up hope of hearing anything else.

As we read these words and several lines more written in a similar strain we could but wonder if indeed the RECORDER had been so barren of meat for hungry souls. As to the things he names in his complaint we know that they are very necessary as a

means of carrying forward our Master's work on earth. Jesus himself knew the worth of *leaders* when he chose those who were to preach and teach after he was gone. And when he made special choice of a man to carry the gospel to the Gentiles he selected one of the best *educated* men of his time, a man noted for "efficiency," and one well able to raise "money" for the poor, and funds with which to carry on the Lord's work; a man well up in the principle of systematic giving. He urged his people to begin at the first of the week and lay by in store the Lord's money, so there would be no lack. And in the Bible the man who "knew little or nothing" about God's requirements in respect to tithes and offerings was charged with robbing God. Jesus was interested enough in money to watch carefully those who brought their gifts into the temple for the upbuilding of God's kingdom on earth, and one of his best commendations was bestowed upon the one who had given most freely in view of what she possessed.

One of the great weaknesses of the church has been the impractical, emotional characteristic of its members—men whose religion seldom ever reached their pocket-books and yet who *starved* for a gospel that cost them nothing, and who were almost sure to backslide at the sight of a collection plate.

Of course we feel justified in presenting these matters of efficient leadership and practical service to advance the Master's work on earth. But we also desire to furnish the bread of life for hungry souls, and would indeed be very sorry if we had failed to do so.

After reading of the "famishing" condition of the writer of the letter, we naturally turned to the pages of our RECORDER to see if there had been such a dearth of warm gospel words. Our friend must have overlooked some things; for in the last ten numbers, even while so much *had* to be printed regarding publishing house and business matters, we find more than a score of articles upon which any hungry soul should be able to feed with satisfaction.

Take for instance, Letters from China, the Java Letters, the Missionary and Tract Society Notes, Home News, the Lone Sabbath Keepers' page, such articles as, "The

Result of Our Words and Deeds" in Young People's Work, and many short items full of gospel truth.

Then there were subjects like these: Our Sabbaths, Holy Communion, An Endless Life, Personal Evangelism, The Awakening of Mr. Farmer, Peter and John in Samaria, What Fools These Mortals Be, and some excellent sermons.

Then among the editorials were several in which special effort had been made to give food and comfort and cheer to hungry and burdened souls. Here are a few of the subjects: The Father-God Revealed by Christ, Christ's Gospel Still Needed, How to Make Religion Effective in Every Stress and Strain, Loyal Friendship a Priceless Jewel, Thy Will Be Done, This Is My Comfort, It Will Be a Mistake to Raise the Money and Miss the Revival, and Cutting Off Supplies Will Starve the Soul.

We are indeed sorry that any "famishing" soul should overlook the spiritual food offered by so many Christian pens.

It does seem as though almost any hungry soul could find some morsel of food—some good tidings—among the messages sent to our paper.

Planning to Carry The Curse to China The abominable movement of American brewers to re-establish their accursed business in China should meet with uncompromising opposition from every true man in this country. We are glad to note that the large number of Chinese students in American colleges and universities have organized a prohibition league to defeat the sinister purpose of American liquor men to debauch the people of China. Here is a portion of a letter written by a Chinese student in Chicago University. It should meet with the most hearty approval and ready co-operation of the Christians in America:

"Dear Friends: You are doubtless aware of the fact that China has within recent years completely done away with opium. But while one evil is gone, another one is coming in. We learn on good authority that the American brewery, being driven out of its native land, is soon going to establish extensive plants in China and carry on intensive business among the people there with a view to recover its tremendous loss at home. If this news is true, as we believe it is, then within a very short time China will be the 'wettest' country in the world in view of her immense popula-

tion. We Chinese students in America, therefore, are alarmed at this coming evil. In order to combat with it successfully and triumphantly, we have organized among ourselves a league, the sole purpose of which is to spread information and preach the doctrine of prohibition to our people at home or abroad. This is a gigantic task. Its success or failure will largely depend upon the sort of help American Christian people here can give us. We therefore look forward to your sympathy and support with great eagerness in now presenting to you our sacred cause and tentative plan."

To Celebrate the Landing of the Pilgrims Extensive preparations are already under way in England, in the Netherlands, in France and in America to unite next autumn in an appropriate celebration of the Landing of the Pilgrims three hundred years ago.

We understand that the great network of telephone wires throughout the land is to be connected up with the church at Plymouth so that the exercises may be heard in every American city.

In view of what has come to our country since those December days in 1620, nothing could be more appropriate for a tercentenary slogan than these words: "What Hath God Wrought?"

STARVING TO DEATH—WILL CHRISTIANS RESPOND?

DEAR BROTHER GARDINER:

I attended a meeting this evening which Seventh Day Baptists ought to know about. The meeting was not an official one. It was made possible through the hospitality of Cleveland H. Dodge. There were present something over a hundred men, representatives of the Federal Council, the Interchurch World Movement, American Relief Administration, Near East Relief, American Friends Service Committee and others. The needs of multiplied thousands of starving and undernourished people of Europe and the Near East were presented by posters, moving pictures, speeches from those recently returned from Europe and by up-to-date telegrams. I already knew that America, to save the starving, must keep on giving till after this season's harvest; but I had no previous idea of the overwhelming need and that the need is far from temporary. A portion of our church budget should be set apart for the relief of

physical suffering. Armenia could not live one week without the aid that she receives from America. Conditions there are much worse than a year ago. In some centers there the relief workers turn away four and five hundred children a week for want of adequate relief to give them. Some orphanages select the best nourished children since there is a prospect of saving them and let the poorer die since there is no prospect of saving the latter. In many cases children are fed the minimum amount of food, since there is not sufficient supply to be generous. What has been said of Armenia could be duplicated as to cases of want in all the countries of Europe. Ten million children are in need. Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world.

EDWARD E. WHITFORD.

3681 Broadway, New York.
April 19, 1920.

THE LONE SABBATH-KEEPER, A STORY OF HARDSHIP AND ENDURANCE

REV. HERMAN D. CLARKE

CHAPTER II.

In a day or two Mr. and Mrs. Sherman went to see the child. Her name was Effie Hudson, aged three years. Her father, it was suspicioned, had been in the neighborhood twice but positive proof could not be given. It was supposed he was still in prison. But a stranger had been to the house canvassing for books and had taken unusual interest in the child, making all sorts of inquiries about her. Of this nothing was said to the Shermans, but the family having her were somewhat alarmed. She was a very interesting child, and the Shermans decided at once to take her, and it was arranged that the following week they would start on the trip East with little Effie. In the meantime consent as given for Leila Maud to go with them and stay two or three weeks, returning with the stock buyer as planned. The strange book canvasser was on the same train, having made inquiries about the child and where it was going.

"This trip will be something for Leila to remember a long time. I have often longed for such a journey to relieve the

humdrum of life," said Mrs. Livingstone.

"If I do well this year, Lura, you shall have the trip East," replied her husband.

"I fear, James, that it is not to be; for whatever may possibly be saved will be needed for other emergencies," she answered.

Mrs. Sherman provided Leila with a few articles of clothing most needed so the girl could go and not feel ashamed; for she knew how a girl must feel in her circumstances. It was with a heart ache that Mrs. Livingston kissed her daughter good-bye with best wishes. She would come back with better views of life and new ideas and so it was all right.

Frank broke down and cried. He had never been separated from his sister before for a week, and somehow he felt that this trip would wean her from him and home. However, his fears were groundless.

They took a Pullman through to New York City and Mrs. Sherman, while letting Leila have charge of the child, kept faithful watch over them. "This service will be an education to the girl on motherhood and unselfish devotion to the wants of others in need," Mrs. Sherman had said to Mrs. Livingston as they had boarded the train. "She will come back to supplant your efforts and be your assistant in the home."

On the train Mr. Sherman was entertaining and jolly and also kept in view his wife's object in placing responsibility upon the girl. They talked before her of the home and the training of children, of government and the associations of young people, of their youthful plans or dreams for the future. The baby fell asleep in Leila's arms as she sung a lullaby, and was happy.

Laying aside his paper, Mr. Sherman said to Leila, "Little mother, what are you going to do when you have finished your school work and are grown up? Teach, be an artist, stenographer, or what?" "None of those things," she replied. "Mother says that I must be an accomplished housekeeper and then whatever else I do, I'll do better because of the first accomplishment. Sometimes I dream of writing stories, I love good stories, and often when mother is weary and Frank not talkative, I tell her the latest story I have read, and father says he guesses I have embel-

lished it somewhat, whatever that means."

"Yes, I see you have the gift of embellishment. I suppose you will write a love story with the usual introduction about the beautiful girl. The man will be strong and talented and they will have their ups and downs, and elope, and then the old folks will welcome them back and they will be happy ever after!" And Mr. Sherman laughed heartily.

"I had not thought of the characters as yet, but of course the girl must be beautiful to be popular though I have wished some writers would take a freckled and homely girl for a heroine, one like me, and an ordinary man to win out. Now, how do you think I should begin my story, Mr. Sherman?"

"I will not tell you how you ought to begin or end it, but unless you get a new vision of writing that most authors do not have, you will commence something like this: She was standing by the gate watching for his coming. She was not only beautiful, but 'voluptuously beautiful.' Her golden hair like a cloud, with tints of summer sunset hung over her shoulders, and her face with rosebud cheeks was aglow with a pleased look. Blue eyes with slight timidity, hands, while slightly rough from work, were graceful, and the skin showed that they had been smooth and soft. There, how do you like that, Miss Leila?"

"Pretty good, Mr. Sherman. I think you could write a story if you tried. But do let the beautiful girl have a very plain sister, almost ugly, and make her a scholar at least and the most useful of the two, and her marriage a happy one. Somehow I do not like those 'voluptuously beautiful' women in stories. They are too much like dolls, without brains, and very discouraging to us plain farmer girls. An orphan agent came to our town once with a company of children to place in homes. Among them was one of your 'voluptuously beautiful' ones and another was a freckled faced Irish girl. A banker and wife were at the distribution. He wanted the pretty one with curls and his wife selected the Irish girl. Naturally she had her way about it. The next year the agent made his visit and asked the lady why she made the selection she did. She replied that her husband wanted beauty but she wanted brains. The agent replied,

'You got what you wanted.' She was bright in school and in two years they were employing a private teacher in French for the orphan girl," said Leila.

"And how did the 'voluptuously beautiful' come out?" inquired Mr. Sherman.

"Oh, I heard that while she was not as good a scholar she was a very good musician and became quite accomplished as a pianist. She was taken by a physician. Pretty girls sometimes turn out well," laughed Leila.

"I think every good and intelligent girl beautiful," remarked Mr. Sherman. "The face will show it even through freckles and tan. To me there is nothing so beautiful and sweet as a good, innocent girl, unaffected and confiding. You will be that, though you have no freckles, and your parents will be proud of you, and your brother will give his life for you if necessary. You see I am a prophet."

The train rolled on and in the morning they were speeding southward on the banks of the Hudson river. After breakfast, Mr. Sherman remarked, "Now we will have some scenery that you can describe in your book when you write it. You will take your hero and heroine this way on their honey-moon trip. The Hudson is perennially beautiful, always full of charm the year round. There is so much of romance about it and a great history. A German of distinction says it is more beautiful than the Rhine. The water tide reaches way up to Albany. It was over three hundred years ago that Hudson sailed up and down this river. No man ever had a greater monument by which to be remembered than Hudson from whom the river takes its name."

"I have read," said Leila, "that once an Indian could paddle his canoe up the river from New York City to a certain little creek, and, carrying his boat a very short distance, take to another creek and reach Lake Champlain and on to St. Lawrence; or go up the Mohawk to that little city, Rome, we passed last night, and then walk over to another creek, go to Oneida Lake and up to Lake Ontario and again down the St. Lawrence to the ocean."

"Yes, you have been studying your geography well," replied Mr. Sherman. "The river has its source among the little streams and lakes of the Adirondacks and

has many rapids and falls on its way to Troy above Albany, where we awoke this morning. That city is one of the oldest settlements in the thirteen original states. In 1624 eighteen families from Holland went there, building a fort of logs and earth, and named it Fort Orange. They called the village Beverwyck, later Williamstadt, and the English in 1664 renamed it Albany. It became the capital of the State in 1797. You heard a boy whistling 'Yankee Doodle' while our train was at the station. A Dr. Achuckburg, a British soldier, wrote 'Yankee Doodle,' to make fun of the American militia which joined the British at Albany to fight the Indians and French in 1755-63. What is written in derision often becomes very popular later on."

"Yes, mother says that the disciples were first called Christians somewhat in derision. At Antioch, was it?" said Leila Maud.

"When it comes to Bible history I confess I am rather ignorant," he replied.

"That is why you keep Sunday instead of our Sabbath. You don't read your Bible well," said the girl.

"There you have me again," laughingly replied Mr. Sherman. "I don't know much about it, only that nearly everybody keeps Sunday, or used to, but now they keep automobiles and pleasure boats mostly. What are you going to do on Saturday when we get home with this baby?"

"I am going to take my Bible and read it and keep away from parks and picnics and baking and sewing, and I'll care for the baby all I can. You will let me do that, will you not?"

"My dear girl, I shall do nothing that will displease your good mother. When you grow up you will study these things for yourself and you will, if true to yourself and your God, do as you believe he commands regardless of what your parents taught you in childhood. If they have taught you truth so much the better; if error then you will be sorry for them but will believe that they did what they earnestly thought was right. But here we are at Hudson City, one hundred fifteen miles from the mouth of the river. Years ago the people carried on a very successful whaling trade. Some New Englanders

from Nantucket and Martha's Vinyard and Providence came here in 1784 to establish the trade. It was up this river that Robert Fulton made the trial of his steamboat, the 'Claremont,' named after the village where his friend Livingston had his manor house. Livingston was his partner. That was in 1807. Now they have palace steamers on the river and sound. Say, girlie, spell Poughkeepsie."

"Po-kip-see," spelled Leila and blushed.

"Smarter folks than you or I floundered over that name. The Dutch settled there in 1778—no, that was the date the New York legislature met there to accept certain articles of confederation. Do you know anything about Fishkill? Cooper in his novel, 'The Spy,' made that town the scene of many incidents in his story."

"What town is that we just passed?" asked Leila.

"That is Stony Point, where 'Mad Anthony' on the night of July 15, 1778, made his daring exploit, one of the most brilliant of the Revolution. Sleepy Hollow, made famous by the pen of Washington Irving. There is Sunny Side—the home of Irving. The ivy growing on the old cottage was from a slip brought from Melrose Abbey, England."

"Was that where our lone Sabbath-keeper, Mrs. Abbey of Minnesota, got her name?" innocently asked Leila.

"Never heard of her. What book did she write? But the trainman is calling out Yonkers. That is from the words 'Jonk Herr's (Young Lord's), referring to one Adrach von der Donek, who in 1652 was lord of the manor. Now for the Palisades, thirteen miles from Fort Lee to Dobbs Ferry, rising five hundred and fifty feet in stately beauty. There are many scenes of wonderful interest along this old river, but here we are steaming into the city and about to enter the Grand Central Terminal, one of the greatest terminals in the world, covering seventy-five acres in the heart of the great city."

"This is a great day for me," said Leila. "I shall never forget it. I have a new interest in history and shall read all I can about it some day."

A few hours only in the city and they took the steamer, a veritable palace, and made the trip on the Sound and on to the home of the Shermans. The baby was wel-

comed by young Mr. Sherman and wife. Here Miss Leila Maud stayed a few days and was shown many things of historic interest, was taken out in a fishing smack, to the beach for a bath in the sea, and they even went over to Newport, Rhode Island, where Mr. Sherman did some business, and where Mrs. Sherman's people lived years ago. She was shown the old house that was the first Seventh-day meeting house, now the property of some historical society.

"Here is where your mother's people first began to keep Saturday," said young Sherman, "and near Westerly, through which we pass, is one of your largest and oldest churches. We now return to the 'Nutmeg State' and next week you will have to start for your home with the stock buyer, as planned."

"Oh, but I shall just cry my eyes out to leave little Effie. I want her picture and I want you to write me once in a while about her. Of course I want to see mamma and papa and brother Frank. But I am so attached to the baby!" and she almost smothered her with kisses.

The trip home was uneventful save that the stockman told many stories, and especially was she interested in his account of once being out in North Dakota among the buttes, as he called them. "But say, Miss, did you notice that man who got off the train you came on to New London, how he watched the baby and followed you people as far as Mr. Sherman's home and then disappeared. I didn't like the looks of him."

"Yes, he is a book canvasser and travels all about," she replied.

(To be continued.)

Through the Friends Unit of the American Red Cross, the residents of the district surrounding Grand Pre in the Ardennes near the Belgian frontier have been shown how to plant and care for 200,000 young trees given to them by the Bird and Tree Club of New York. American orchard experts directed the work of planting.—*Red Cross Bulletin*.

Modern American farming methods are being taught Italian orphans in two farm schools, equipped and supported by the American Red Cross.—*Red Cross Bulletin*.

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

Good news is at hand from the churches of the Central Association to the effect that each one is diligently at work on the canvass for the denominational budget. While none has as yet reached its quota, which

in every instance is large in proportion to the former support, one or two are in sight of the goal, and it will be a matter of a short time only until these devoted churches have completed their tasks and are registered on the Roll of Honor. Their support of the home members is excellent, but that non-resident element is in its response rather disappointing.

It would not be altogether a surprise if the experience in some of these churches which have so large a proportion of non-residents should be a repetition of an incident in a certain mid-west church. It was after an intensive canvass of its absent members to secure, if possible, a response from every one that a fourth letter finally secured the attention and touched the heart of one who had been gone from the home church for years and whose case might well be considered a hopeless one.

He responded with a small remittance and a pledge for a much larger amount, an act greatly to his credit. What was of much greater concern, however, than his financial support was his expression of gratitude to the old home church that it still thought him worthy to be classed as one of its members. He asked that his name be retained on the records of the church for his heart was there, and he proposed that henceforth he should make his life conform to the covenant entered into years ago with the old church.

The director general is aware that the churches which adopted the Conference year, July 1, as the date of their budget will soon plan for the second year, carrying with it a renewal of the non-resident pledges. To those churches whose support of the denominational budget began January 1, there is afforded an exceptional opportunity just at this time when the nation is being aroused by the Interchurch World Movement Drive to continue the follow-up canvass of the non-resident members.

There are hundreds of our nominal members who have not yet replied, men and women who will be blessed by this service quite as much as the churches and the denomination are helped by their contributions.

There is a charm as well as a satisfaction about this extended work that is after all rather attractive, the breaking down of that

wall of seeming indifference behind which many an absent one may be hiding. The memories of the old home church abide forever, and to many an absent one a little more personal effort in the nature of another letter may be the means to accomplish this object and restore them again to active church fellowship.

Some job, you say. It certainly is, but do you recall what certain churches East and West publicly stated on the completion of their oversubscribed drives: "It seems as though our church likes to undertake a difficult and seemingly impossible task and make a success of it?" Don't stop when the quota is reached, cease work only when there are no more to be gathered in.

The stirring editorials of Doctor Gardner in the RECORDER emphasizing the one important object of the Forward Movement of our denomination is in fullest accord with the sentiment and prayers of many of our members. Oversubscribed quotas, a very large percentage of subscribers, increased salary for the pastors are worthy aims to be obtained. They are evidences of faithful work and of prosperous times, but it is not for these results primarily that our Forward Movement is undertaken. Unless there be a restoration of the family altar in many more homes, a quickened sense of personal obligation to our heavenly Father and a more spiritual church membership we shall have fallen far short of the great object of our undertaking, and have lost the blessing.

That there is a possibility of this result is felt in that unsatisfied feeling in many churches both by pastor and layman. What must we do to instill a greater degree of spirituality in our own lives and in our fellow-members?

A letter just received from one of our anxious pastors breathes his fears along this line, and that his experience may not be so unlike that in other churches we quote a few paragraphs hoping that their publication may possibly bring forth a solution. He writes: "If we merely stop with the financial drive, thinking that a spiritual awakening will follow an increased giving, we are doomed to disappointment. I am appalled at the spiritual apathy among us. I have just closed a two weeks' campaign, in an united effort with the ——— church.

We have had some splendid meetings, but can't yet say as to the probable additions to the church. Am hoping to receive some new members.

"But my aim has really been to quicken the spiritual life of the membership. It has been a hard pull, but we have had some very rich meetings. I am really alarmed at the growing spirit of materialism and selfish individualism among us. Our religion is growing more and more to be a sort of intellectualism rather than a religion of the heart, legalists arguing for the letter of the law, but I fear missing its spirit. This I say of us as a people, and we share that common condition here. May God awaken us.

"If the great movement now in progress through the combined efforts of the Interchurch Movement for a revival of religion among all the Protestant churches of America does not sweep us into the campaign, and real fires of Pentecost do not come unto Seventh Day Baptist churches I fear to think of the future."

This is a condition confronting every denomination and becomes a real menace to a scattered people like ours.

There seems to be a feeling pervading business, social and religious circles that the people, men and women, will not grow into the spirit of the Master unless there be more earnest supplication at the throne of God. May our people be not found wanting in this personal service.

WALTON H. INGHAM,
Director General.

ALWAYS ANOTHER WAY

I used to live near a mill that stood by a dam thrown across a tidewater inlet. When the tide came in it passed into the cove under the millwheel and turned it as it ran; and when the tide fell, the pent-up water ran out under the millwheel and turned it the other way. Whichever way the water ran the wheel turned, and so it was always grinding the grist, hour in and hour out. Christ's life was always like that. If he was hindered here, there was work to do there. So Paul, when he was shut out from Asia, crossed over to Europe. When God does the directing, our life is useful and full of promise, whatever is doing, and discipline has its perfecting work.—Henry Evertson Cobb.

SUGGESTIONS FOR SABBATH RALLY DAY

(Continued from Last Week)

INTERMEDIATE SOCIETIES OF CHRISTIAN ENDEAVOR

(Arranged by Rev. Henry N. Jordan.)

1. Members read in unison the 122nd Psalm. (Group standing)
2. Opening prayer in unison—"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Jehovah, my rock, and my redeemer."
3. Singing—"How firm a foundation, ye saints of the Lord." (Group may be seated)
4. Roll call by the secretary. Members respond by using Scripture reference containing the word Sabbath.
5. Singing—"Majestic Sweetness Sits Enthroned." (Stennett)
6. Debate, two contestants on each side of the question—Resolved, That the Bible Sabbath is no longer binding on Christians (Each debater allowed two minutes)
7. Topics for spirited discussion—
 - (a) Keeping the Sabbath by doing good on the Sabbath
 - (b) Why has the Sabbath lost its spiritual meaning?
 - (c) The loss to Sabbath-breakers
 - (d) Christ and the Sabbath
 - (e) Blessings through preparation for the Sabbath
 - (f) The Sabbath, a permanent gift to man
8. Special music, vocal or instrumental
9. Offering
10. One moment of silent consecration of the whole self to the Sabbath cause
11. Dismissal, using the following prayer in unison:

"Saviour, may our Sabbaths be
Days of joy and peace in Thee,
Till in heaven our souls repose,
Where the Sabbaths ne'er shall close."

SUGGESTION—Let the leader read, or have read, Isaiah 58 immediately after the first song.

SUGGESTION—Let careful preparation be made for this service.

JUNIOR SOCIETIES OF CHRISTIAN ENDEAVOR

(Arranged by Mrs. W. D. Burdick.)

1—Song

THE SABBATH A HAPPY DAY.

O day of rest and gladness,
O day of joy and light,
O balm of care and sadness,
Most beautiful and bright,
On thee, the high and lowly,
Who bow before the throne,
Sing "Holy, holy, holy,"
To the Eternal One.

2—Prayer

3—Responsive Reading

Leader—Why should the Sabbath be a day of rest?

Juniors—(Girls answer 1, 3, 5; boys, 2, 4, 6)

- (1) And on the seventh day God ended His work which He had made. And He rested on the seventh day from all His work which He had made.

- (2) For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day.
- (3) Remember the Sabbath day to keep it holy.
- (4) Six days shalt thou labor and do all thy work. But the seventh day is the Sabbath of the Lord thy God.
- (5) In it thou shalt not do any work.
- (6) Six days thou shalt do thy work, and on the seventh day thou shalt rest.

4—Song—(To same tune as verse above)

We join to sing thy praises,
Lord of the Sabbath day;
Each voice in gladness raises
Its loudest, sweetest lay!
Thy richest mercies sharing,
Inspire us with thy love,
By grace our souls preparing
For nobler praise above.

5—Responsive Reading

Leader—Why should the Sabbath be a day of gladness?

Juniors—(Select ten to give these answers)

- (1) Wherefore the Lord blessed the Sabbath day and hallowed it.
- (2) If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord.
- (3) The statutes of the Lord are right rejoicing the heart.
- (4) The Lord reigneth; let the earth rejoice.
- (5) Enter into His gates with thanksgiving and into His courts with praise.
- (6) Wherefore it is lawful to do well on the Sabbath day.
- (7) "The Sabbath will be a tiresome day or a glad day just according to the way you treat it." Isa. 56:6-7.
- (8) "Obedience to God helps to make the Sabbath a glad day." I John 5:3.
- (9) Some one has said that the little strings go to make up a concert as well as the great, but if the little strings are out of tune, the effect is spoiled. The Sabbath is one of the strings that make up the Christian life. If we do not keep the Sabbath as we should, we put that string out of tune and spoil the harmony of our lives.
- (10) "This is the day the Lord has made,
He calls the hours His own;
Let heaven rejoice, let earth be glad,
And praise surround the throne."

6—Song

Another six days' work is done,
Another Sabbath is begun;
Return my soul, enjoy thy rest,
Improve the day that God has blest.

In holy duties let the day
In holy pleasures pass away;
How sweet a Sabbath thus to spend,
In hope of one that ne'er shall end.

7—Responsive Reading

Leader—Why should we be glad to keep the Sabbath?

Juniors—(1) Because it is one of God's commands.

"Thou shalt therefore obey the voice of the Lord and do His commandments."

"To obey is better than sacrifice."

(2) Because Jesus kept the Sabbath.

"And as His custom was, He went into the synagogue on the Sabbath day."

"The Son of Man is Lord even of the Sabbath day."

"The Sabbath was made for man."

(3) Because we can show our love in this way.

"For this is the love of God, that we keep His commandments."

"If ye love Me, keep My commandments."

"And this is love that we walk after His commandments."

8—Song

When we walk with the Lord, in the light of His word,
What a glory He sheds on our way,
While we do His good will He abides with us still,
And with all who will trust and obey.

CHORUS.

Trust and obey, for there's no other way
To be happy in Jesus but to trust and obey.

Then in fellowship sweet we will sit at His feet,
Or we'll walk by His side in the way;
What He says we will do, where He sends we will go,
Never fear, only trust and obey.

9—Talk by Superintendent

"How can children make the Sabbath a happy day?"

10—Thoughts given by Juniors on the question:

"How can children help in making the Sabbath a glad day for older people?"

11—Closing thought given in concert

"Christ is the central character in the New Testament. What He did, He did as Christ the Savior. He always observed the Sabbath. When such a Christ says, 'The Sabbath was made for man,' He teaches it to be for all men, through all time." (A. H. Lewis.)

12—Closing song

A SABBATH HYMN.

When the sun is in the west,
When all nature sinks to rest;
Then our six days' work is done,
Then the Sabbath has begun.

In the morn when we arise,
Sabbath sunlight in the skies
Fill our hearts with thoughts of Thee
And Thy bounty full and free.

Here within this house we raise
Solemn prayer and song of praise,
On this day that God has given,
Chosen day of all the seven.

(Tune, Pleyel's Hymn.)

(Sarah L. Wardner.)

WOMAN'S WORK

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

PROGRAM OF PRAYER

Fourth Week of April

Pray for an increased interest and attendance of the prayer meeting and all church services.

That it may be truly the light that lighteth the whole world because it is a consecrated body that earnestly and daily seeks to follow the teachings and example of the great Master and Teacher.

BLUETS

The Spring is weaving herself a veil
Afar on the meadow-grass;
Gossamer-patterned, and snowflake-pale
Where the wandering shower-winds pass.
Her loom shines green 'mid the melting snow,
All golden with April sun,
And her sunbeam shuttles gleam to and fro,
Where the little brown rabbits run.

The Spring has woven herself a veil
Far flung on the dew-sweet grass,
From sedge-barred hollow to upland swale
Where the glimmering bird-wings pass.
She has bound it close on her dusk-dark hair,
But clear through its flower-sweet lace
We may catch the vision of springtime there,
And a glimpse of her laughing face.

—Martha Haskell Clark.

MISSION STUDY ON CHINA

DEAR MRS. CROSLY:

In some recent news from Wisconsin, it was mentioned that an ideal of Mrs. Babcock's, our Woman's Board corresponding secretary, has been to have a Mission study class in each Woman's society in the denomination. That's an ideal of mine, too, for I am sure that we are not likely to be much interested in what we don't know about, and hence the importance of being well-informed regarding other parts of the world where our heart-interest can and should go, even though our feet may never touch their shores nor move to greet their peoples.

In Shanghai, we have an organization known as the American Woman's Club. The club offers membership in various departments, musical, literary, social and

social service, in which to work and to enjoy the benefits therefrom. The membership of the club is drawn from American women of many classes—teachers, doctors, missionaries, women in business, wives of men in representative business concerns, and of Consular officials—a thoroughly democratic American organization of over three hundred members. Twice a month a tea and general program is held, while the departmental meetings are conducted in smaller groups at more irregular intervals.

Last year the Literary department arranged an outline for the study of China. Thinking that this outline might be of definite help to some of your readers in a study of China, I am sending it to you with suggested reading lists.

CHINA

A Suggested Outline for Study

I. PHYSICAL FEATURES

1. Geography

- (a) Climate, soil, minerals and food products.
- (b) Mountains, earthquakes, rivers and floods
- (c) Native animals, birds, flowers and trees

2. Scenery

- (a) Characteristic differences between the East, West, North and South
- (b) Picturesque sections
 - (1) Gorges of the Yangtse
 - (2) The wild Szechuen
 - (3) A trip into Yunnan
- (c) Important cities

3. Great works

- (a) Canal System
- (b) The Great Wall
- (c) The salt gabelle

4. Great undeveloped resources

- (a) Roads, railways, forestry, coal, iron, etc.

II. THE PEOPLE

1. Ethnology

- (a) Aborigines
- (b) Conquering races

2. History

- (a) The development of the nation

3. Institutions

- (a) The clan
- (b) The system of Village Government
- (c) The Guilds

4. Classes

- (a) The scholar, farmer, merchant, artisan and soldier

5. Living conditions

- (a) The rich—the middle class—the poor

6. Chinese Customs—Etiquette and Ancient Ceremonials

- (a) Marriage and burial customs
- (b) The four most important feasts of the year

- (c) Shanghai religious and civil parades—their significance
- 7. (a) The Chinese man in the home
- 8. (a) The Chinese child
- 9. (a) The Chinese woman
 - (1) Her work, position, influence, privileges and restraints
 - (2) Comparison in position with other Oriental women
 - (3) Women of Chinese history and literature
 - (4) What Chinese women are doing for the betterment of their sex

Suggested Reading

GENERAL
 China and the Chinese.....Giles
 China: An Interpretation.....Bashford
 The Changing Chinese.....Ross
 Rex ChristusSmith

GEOGRAPHY
 Richard's Comprehensive Geography of the Chinese Empire
 China: An Interpretation.....Bashford

SCENERY
 A Yankee on the Yangtse.....Geil
 Travels in the Middle Kingdom.....Wilson
 The Gateway to China.....Gamewell

GREAT WORKS
 An Official Guide to Eastern Asia. Vol. IV.
 China: By the Imperial Japanese Government Railways

THE PEOPLE
 Chinese CharacteristicsSmith
 Village and Town Life in China
 Y. K. Leong and L. K. Tao
 Village Life in China.....Smith
 Things ChineseBall

HISTORY
 Sketch of Chinese History.....Pott
 Outlines of Chinese History.....Li Ung Bing
 The Ancient History of China.....Hirth

This year the subject of study has been "Intellectual Features of Chinese Life: The Art." A wonderful opportunity has been afforded for study and for visits to private collections of rare and beautiful specimens of these productions of a people with a great art history. Another time I will write at greater length on this subject, giving the program and telling you of some of the beautiful collections which it has been my privilege with others to see. We missionaries have considered some of the meetings and visits to see collections, among the choicest of our opportunities for a better understanding of the people among whom we live. While most of you would be privileged to see comparatively few specimens illustrating this study, that need not deter any one from enjoying an interesting and informing course of study, as selections of material

could be made by a committee in charge, especially if one were not near a Library upon which to draw. The study of a single volume like Bishop's Brashford's "China: An Interpretation" would be delightful and very well worth-while.

When I write again I may tell you, too, something of a most interesting talk which I recently listened to—a description of a journey into the heart of far Yunnan—given by Mrs. Mary Ninde Gamewell, whose name you will notice I mentioned in the list as the author of the book, "The Gateway to China."

Hoping that this material may be of some service to some of you,
 Faithfully yours,

MARY R. DAVIS.

P. S.—I must not mail this letter without adding that we have just had the great pleasure of seeing Mr. and Mrs. Theodore G. Davis as they were in Shanghai twenty-four hours while on their way to Manila, after a very rough passage from San Francisco. We are looking forward to their return to Shanghai in May, when we hope that their stay here can be longer.

M. R. D.

U. S. P. O. Box 714,
 Shanghai, China.
 March 12, 1920.

MINUTES OF WOMAN'S BOARD

April 6, 1920, the Woman's Executive Board met with Mrs. H. N. Jordan. The members in attendance were: Mrs. O. U. Whitford, Mrs. J. H. Babcock, Mrs. H. N. Jordan, Mrs. G. E. Crosley, Mrs. A. E. Whitford, Mrs. W. C. Daland, Mrs. L. M. Babcock, Mrs. E. D. Van Horn.

In the absence of the President, Mrs. L. M. Babcock, presided. Mrs. Babcock read Psalms 121, 122, and Mrs. J. H. Babcock offered prayer. Minutes of the March meeting were read.

The Treasurer gave the report for March. Total receipts for the month were \$766.56; disbursements, \$899.25. This report was adopted, and the Treasurer then read the quarterly report. The total receipts for the quarter were \$2,093.60; disbursements, \$1,009.25; leaving a balance April 1 of \$1,084.35. It was voted to adopt this report. Mrs. Whitford also read two letters from Rev. W. C. Whitford, treasurer of General Conference.

Mrs. Babcock, Corresponding Secretary, read letters from Mr. N. O. Moore, Riverside, Cal.; Secretary Edwin Shaw; the Federation of Women's Boards; and a communication from the Interchurch World Movement.

On motion it was voted that we recommend the use of the tract, "Bible Readings on Sabbath and Sunday," for the foundation of the program for Sabbath Rally Day, May 15, to be used in our women's societies, allowing each society to add something of local interest.

It was voted that Mrs. Daland be requested to prepare the Program of Prayer for May.

An invitation from the Milton Junction Ladies' Aid Society was extended through Mrs. Van Horn, for the Woman's Board to meet with them in their regular session on Wednesday, April 14. It was voted to accept the invitation of the Milton Junction Ladies' Aid Society.

Motion made and carried that we adjourn to meet with Mrs. O. U. Whitford, on Monday, May 3, 1920. Minutes of the meeting were read and approved.

MRS. LESTER M. BABCOCK,
Vice-President.
 MRS. EDGAR D. VAN HORN,
Recording Secretary.

"BLEEDING KANSAS"

All the plagues of Job have been visited upon Kansas. Flames and shotguns of the border wars gave place to famine, and famine gave way to the Civil War itself. Born in the hotbed of crime and violence, nursed in famine, followed by swarms of grasshoppers and locusts that hid the sun, the State of Kansas began its existence. There were ten years in which the nights were made horrid by Indian depredations. Chaos rode in the saddle. This is the story of "bleeding Kansas."

Fighting against the murderous guerrilla hosts of slavery, she "dug in" with her sod houses, resolved to hold the wide prairies for none save the free.

Kansas soon became the front trench for prohibition. For almost thirty years now she has held high the beacon light for prohibition and has been the recognized leader in this reform.

It was in 1900 when there arose a prophetess with an awakening trumpet, ex-

cept that it was only a common carpenter's hatchet that she wielded. It was Carrie Nation, great and motherly, who, with heart bleeding for the women and children of her State, went forth to awaken a stronger sentiment of law enforcement.

A thorn in the flesh, the brewers and distillers of the entire nation massed their forces against the State. But the fortifications could not be shaken or battered down by ridicule, fraud or lies—Kansas remained true. Delegations from all parts of the Union and from Canada and the uttermost parts of the world came to investigate, only to go away wearing sunflowers on their bonnets and praising Kansas prohibition.

A candidate for governor ran on a platform for resubmission in 1914. He was beaten by a majority of upward of one-half million, and since then no fool has cared to monkey with the Kansas Prohibition buzz saw.

Kansas in the last year of the saloon régime was almost hopelessly bankrupt. Her bonded indebtedness amounted to almost two millions of dollars on January 1, 1916, the last dollar of all bonded indebtedness was paid and her bonds burned at a great celebration on the capitol grounds.

In the meantime Kansas people have reached a greater per capita wealth, \$1,630.06, than any other State. They also lead in the average bank deposits.

In proportion to the population she has fewer paupers, fewer renters and more home owners than any other State. Every fifth family in the State owns an automobile. Her public schools are of the very best and are the pride of her people. Under saloons in 1880 her illiteracy reached 49 per cent.; now it is less than 2 per cent.

When several years ago a threatened financial crash ruined many of the strongest banks of the country it was the bankers of prohibition Kansas that wired, "Draw on us for \$50,000,000 and as much more, if necessary, to save the crash," and the financial market of the country struggled to its feet, stood erect and made its bow of profound gratitude to prohibition Kansas.

When war was declared upon Germany by the United States, Kansas was one of the very first States to fill her quota. Having outlawed the saloon a generation ago, no other State laid upon the altar of world democracy a finer and cleaner army of boys

than did Kansas. The following statement is attributed to General Wood:

"I find that Kansas boys and men grade far higher in morals, obedience and stamina than the men of other camps. The percentage of vice diseases among them is the smallest that has ever before been found in a camp, and the discipline is the best I have ever seen. We attribute this to prohibition in Kansas. These boys were brought up in a clean atmosphere—they started right. Tell the Kansas people for me that they have the finest, the cleanest, the healthiest and the most vigorous soldiers in point of endurance we have ever seen. The official records show this."

Kansas will not be the first State to break the ranks. She will now join hands with the nations of the world and give every possible help in driving the liquor traffic from the face of the earth.—*W. J. Herwig, Superintendent Anti-Saloon League.*

LETTERS TO THE SMITHS—THE WHOLE FAMILY

UNCLE OLIVER

DEAR SMITHS:

I have a mind to say something about the location of the denominational building; first of all that I am glad we have got so far along as to decide that we must have such a building. The matter has been a long time under consideration, and now the question is not whether we shall build, but where.

We Smiths are a democratic family. We have no official board or ruling elder to say for us just what shall be done. We decide for ourselves by vote, every one of us being a voter. This may or may not be the best way to do. It may be said that some of our younger brothers and sisters do not understand every question well enough to vote for what is best. Yet it is our settled way of doing. It may be said with truth that some of the citizens of our republic are not well enough informed to be intelligent voters, yet it is the settled policy of our free government that all shall have the right to vote. It is possible that a governing board in the Smith family could decide more wisely than all of us just where our publishing house should be. But we are from the very nature of the case a demo-

cratic family. We elect our pastors, receive members into the church by vote of the congregation and we are voting upon the location of our denominational building.

The strength of our form of government is our habit, after election, of accepting the decision of the majority. In our home town there has been a lively conflict of opinion concerning the opposing candidates for mayor. It was an unusually exciting contest. This is two days after the election, and the public mind is now as quiet as if there had been no election. The questions at issue have been settled, and that is the end of it. The beaten candidate was the first to congratulate his successful opponent. There may be something Christlike in politics.

I do not myself know just when our family ballot box for the location of the publishing house will close. I know that we in our home have voted for what seemed to us best. Our first duty is done. Our next duty is to be heartily in favor of the fair decision of the majority. If we find that the place for which we did not vote is successful we wish heartily to congratulate those who are in the majority; that is, we mean to manifest the same Christlike spirit concerning our church election that our defeated candidate for mayor did after our city election. If we do not manifest this spirit we are hardly fit to be members of the democratic Smith family. We sincerely hope that every one of us will exercise this Christian spirit; and that all will work together as a unit in the accomplishment of what we need so much as a family. Let us all be good sports.

NOTES FROM THE SOUTHWEST

I feel sure that RECORDER readers will be interested in hearing about the interest in the Sabbath question which has developed in Fort Smith, Arkansas, recently.

In order that you may understand how God has brought this about, it may be well for me to begin by telling of the chance meeting with a man on the train about two months ago. During the conversation I learned that he was a minister of the gospel and a field missionary for a branch of the Baptist denomination called New Testament Missionary Baptists; that his

home was in Fort Smith and that there was a church of forty or fifty members in that city. This man, Elder F. W. Carroll by name, was very willing to talk on the Sabbath question and readily accepted the literature I gave him, promising to study it carefully and to give the question a prayerful consideration.

In the correspondence which followed this meeting, Elder Carroll and a pastor of the church in Fort Smith, Elder C. R. Braswell, both expressed themselves as being practically convinced that the Seventh Day is the Sabbath, but desired that I should visit Fort Smith and present the truth to the church. It was therefore arranged that I should go March 28 and assist with some evangelistic meetings. I stayed with them nine days, preaching every night and on Sunday morning I presented the Sabbath question.

It is impossible to say yet what the result will be. One woman began the observance of the Sabbath while I was there, another assured me before I left that she would never work another Sabbath. Many others are convinced of the truth but do not see how they can practice Sabbath observance now. I ask your prayers that the seed sown may bear fruit to the glory of God.

At this writing Brother C. C. Van Horn and I are at Little Prairie and have held four meetings. The interest is exceedingly good and the attendance better than we had dared hope for. We need the prayers of God's children in behalf of the work and the workers in this much neglected field.

R. J. SEVERANCE,
*Missionary Evangelist
for the Southwest.*

Nady, Ark.,
April 12, 1920.

Without the Holy Spirit we have no power of expulsion. We may give our orders, but they will not be obeyed. Yet "ye shall receive dynamic when the Holy Spirit is come upon you"—and then would the book of life contain entries of this shining order: "And the church, filled with the Holy Spirit, rebuked the unclean spirit, saying: 'Come out of him!' And the command of the church was obeyed.—*Dr. J. H. Jowett.*

MRS. LOUIS R. HEAD HAS A BIRTHDAY

[The following from the Madison (Wis.) Democrat will interest many readers among the old people of the RECORDER family. It was furnished us by Hosea W. Rood, of Madison.—Ed.]

Dr. and Mrs. Louis R. Head, of Wisconsin Avenue, entertained on Sunday at a family dinner-party in honor of the eighty-seventh birthday anniversary of Dr. Head's mother, Mrs. Charles Rollin Head.

Coming to Wisconsin in 1848, on the day the old territory entered statehood, and bearing her part faithfully in its material and intellectual development, Mrs. Head may well be estimated as one of the best types of pioneer womanhood. Her interest in the old Albion Academy, which at one time divided honors with Beloit and Milton colleges and our own State University, was great—equalled perhaps only by that of her late husband, Dr. C. R. Head, a loved and self-sacrificing trustee of the institution.

And so it is not surprising that for many years on birthdays and holidays Mrs. Head has been the recipient of calls, greeting cards and telegrams of congratulations from different regions, and that such graduates of Albion as ex-Governor Alva Adams, of Colorado, the late Justice Charles R. Bardeen, of this State, and Senator Knute Nelson held her memory in high appreciation and affection. "Forward!" is the motto of Wisconsin, and the motto of its god daughters. No outsiders can ever know all of the duties or privileges known to those who "bore the heats and burden of the day," nor can they know the peace arising from each well-accomplished task. But some light is cast by the repetition of Mrs. Head's own words, uttered to a friend as together they watched the aeroplane exhibition over Lake Monona one year ago:

"I arrived in Wisconsin before her day of railroads. I saw oxen in general use, and saw them give place to horses. Then came steam-cars and steamboats. The telegraph followed and the sewing machine. Velocipedes, telephones and Victrolas, electric cars and bicycles, farm machinery and automobiles appeared. And now the flying cars of the air. Oh, I have had wonderful experiences—a wonderful life! And though I have had sorrows and anxieties in the loss of many dear to me, still as my life has been, and with all of its lessons reckoned, I would not have one day changed!"

THE SITUATION AS TO PROHIBITION

The experiment of prohibition enforced by the national Government is now to be tried on the largest scale and in the most thorough way the world has known. Forty-five of the forty-eight States in the American Union have approved the amendment of the Constitution to this effect. No less than thirty-three of the individual States had formally passed over to prohibition when Congress proposed the constitutional change.

There is much talk of the act as an attempt to force prohibition upon an unwilling people, and the liquor interest is making every effort to defeat it by an active propaganda and the expenditure of a very large amount of money. But in view of the facts above stated it may be accepted that the law will stand and the experiment will be thoroughly tried. The result of the experiment may be to convince the American people that the act is unwise, but there is small room to doubt that after long and persistent debate it is in full accord with their deliberate purpose, and that it will therefore be thoroughly tried and, whether for better or worse, will not be lightly changed.*

It may be worth while, therefore, to review the history of the movement. Strong drink was substantially universal and unquestioned in the early history of the country. About a hundred years ago there was the beginning of a temperance movement which in the early thirties gained some headway in New England under the powerful aid of Dr. Lyman Beecher. In 1850 Vermont adopted the prohibition legislation, and was followed by Maine in 1851. The movement rapidly spread and within the next half dozen years it was adopted in some dozen States from Massachusetts to Nebraska. But a reaction quickly followed and ten States repealed their action within twenty years. By 1902 three others did the same. Maine alone stood firm.

*That this is the view of the situation taken by careful thinkers abroad may be seen in the statement in the London "Spectator" of January 29, 1919: "The decision of more than three-quarters of the States in America to prohibit intoxicating drink is a political portent that no thinking person can disregard. The one thing that is certain is that the American portent can not be laughed away as the act of a few social experimenters and high-souled cranks. Right or wrong, practicable or impracticable, it is the considered word of a great nation."

though by the narrowest margin. She amended her constitution in 1884, forever prohibiting the manufacture or sale of intoxicating liquor within the State.

Here and there local option for towns and counties was tried and several western States became converts to temperance. In 1872, for the first time, a prohibition presidential candidate was nominated and, though he polled only 5,600 votes, the national movement was definitely launched. It was always ridiculed and, though it secured only 230,000 votes when President Wilson was elected four years ago, it kept alive.

Then came the change of method which has so successfully carried the nation and which is the most singularly adroit and effective political campaign the country has known.

The temperance people adopted the tactics of their opponents. Hitherto the prohibitionists had stood aloof from the political parties, while the liquor interests had known no distinction. They had maintained a lobby in Washington supplied with abundant funds, which were used lavishly in supporting whichever might in any field be the dominant political party.

The prohibitionists took up a political scheme which had been successfully used in a small Ohio town and organized the Anti-Saloon League. They directed their attack against a concrete object. The saloon, besides being the chief rallying point of the evil forces of every community, had, especially in the cities, largely fallen under the control, or become the property, of the great brewers. With a skill and a worldly wisdom which have been described as "constantly outwitting the cleverest politicians," they turned public sentiment for or against the candidate, whether Republican or Democrat, according as he supported their side.

By January 1, 1917, nineteen States had enacted prohibition laws, and similar laws were pending in others. Then the league turned its attention to Congress and quickly succeeded in making the District of Columbia dry. Congress bore witness that the temperance wave was rapidly sweeping over the country. The war created the favorable opportunity; and the first national success of the league was pushed with such vigor in the passing of laws pro-

hibiting the use of the mails for sending advertisements of liquor and shipments of liquor into the dry States, that, reinforced by the widespread feeling that liquor drinking might endanger the issue of the war, and by the growing influence of the suffrage of women, the amendment of the Constitution was adopted in December of the same year. Thirteen months later it was ratified by the States, and became an integral part of the permanent law of the land.

Thus in a little over thirty years, with great political skill and the constant appeal to the best sentiment of the people, in a campaign that covered the entire country and with the effective debate which hot antagonism made necessary, the fight was won.

We are not pronouncing upon its wisdom. That is yet to be demonstrated, and it is bitterly opposed by many on both moral and political grounds. We are merely calling attention to its history for the better understanding of the present situation.

It is a mistake to regard it as a spasmodic movement, or the result simply of transient and exciting conditions. We have seen no reference to the work of one quiet, persistent woman, which had thoroughly prepared the ground. Mrs. Mary Hunt gave herself for many years to securing the enactment of a law requiring regular instruction in the public schools in the evil of intoxicating drink, with such success that before her death not very long ago it had been secured in every State of the Union. A generation of young people had grown up who have heard this teaching.

However strenuous may be the efforts of its enemies to defeat prohibition legislation or enforcement in any State, or however flagrant may be the practice of certain vices and the use of various dangerous and debauching drugs, there is no probability that the amendment of the Constitution of the United States will be removed, or that nullifying legislation can be successfully enacted.

It must be recognized also that such testimony as is produced to show its evil is mainly based upon what has occurred where the law has been violated; and, on the other hand, the testimony from communities in which the prohibitory law is en-

forced is growingly abundant as to the variety and extent of the benefits that have ensued.

This then is the situation today. So far as legislation can do it this enactment must be accepted, whether it is wise or foolish, as the will of the American people. However emphatic the protest or loud the demand in some quarters for a referendum, there is no slightest prospect that this will be tried, or, if it should be, that it would change the situation. We are undoubtedly living in a new world, as is continually said. New ideas and new schemes confront us on all sides. Whether the tide is at its flood and "runs on to fortune" no man may be able surely to determine. But, as President Wilson has said, "Any man who resists the present tides that run in the world will find himself thrown upon a shore so high and barren that it will seem as if he had been separated from his human kind forever."

This may be true if limited to those movements which time will prove to be really tides. For the contrary is true with the frequent and tumultuous movements which are merely waves piled up and rushed forward by some sudden wind which will drop and disappear as suddenly as it arose.

There is no evident reason for the belief that prohibition as it stands today belongs to this class. It is a great social and economic experiment tried on a great scale. It involves issues that will run deep into the life of the nation, and, indeed, of the world. It must be faced seriously and given every opportunity of proving just what it is worth, in the conviction that the American people will be sure to sustain only that which contributes to the development and ultimate establishing of the form of democracy and civilization to which they have committed themselves.

Prohibition undoubtedly has unlikable aspects which can not be ignored, and government is certainly put to a heavy strain because of them when it comes to enforcing the laws. But, as President Tucker has recently said, "When society has reached the stage of self-respect in its treatment of the liquor problem and has determined to free the nation from the mortgage of the liquor traffic upon the national re-

sources and the national vitality, its respect for prohibition as the only adequate means of accomplishing this result takes the place of its former dislikes and prejudices." The parallel with its change of view as to conscription is conclusive.—*Henry S. Stimson, D. D., in Christian Work.*

"CHINA FOR CHRIST"

The "China for Christ" Movement was inaugurated at a conference of over one hundred Christian leaders, representing all branches of the church, who met in Shanghai, December 16, 1920. Approximately one-half of the delegates were Chinese. The call to the conference was issued by the China Continuation Committee in response to a widespread feeling on the part of Chinese Christians that the present situation in China constitutes a distinct and urgent challenge to the Christian forces for a united, nation-wide advance, and that failure to take advantage of this opportunity in some worthy way will inevitably result in serious loss, if not in positive danger to the church.

The conference was asked to answer the two following questions: Is the time ripe for a united, nation-wide, forward movement of the Christian forces in China? If so, what form should such a movement take? In answer to the first question the following resolutions were passed:

Resolved, That in the opinion of the conference a nation-wide Christian Forward Movement should be inaugurated in China, and that the movement should be known as the China for Christ Movement;

That the movement is inspired of God and that its early launching is essential if the church in China is to take advantage of the present unparalleled opportunity.

As to what form the movement should take it was felt that the program should be simple, adapted to the needs of the present Christian constituency, both in the country and in the cities, and that it should be flexible enough to offer an appeal to every Christian and inquirer. The plans deal with developing the spiritual life and missionary spirit of Christians, for stimulating a larger consecration of life and possessions for Christian service and for taking advantage of the new awakening in China to press home the Christian solution of China's needs.

A fact of great significance was the deep interest of the Chinese in the movement. They were firmly convinced that it should be launched at once, and that it should be "Chinese" in the sense that the Chinese should give it their hearty support and should have a large share in guiding it. The conference recommended that the committee in charge be composed of Chinese and foreign members in equal numbers and that the general secretary should be Chinese. Dr. C. Y. Cheug was selected for this position. The conference appointed fifteen of its members to serve with the Executive Committee of the China Continuation Committee as the Organizing Committee of the movement. The Interchurch World Movement of North America has made possible some additions to the clerical staff and will, it is hoped, provide the larger part of the funds necessary to carry on the work during the coming year.—*Federal Council Bulletin.*

The old way of the revival meeting depending largely on emotion will not do. It must be quiet personal work of dedicated lives and spiritual fitness on our part as laymen that must be depended on to do the greater part of the work of persuading others to become Christians. We can not expect to have success in this work unless we are genuine Christians ourselves. This means absolute honesty in business, purity in politics, at peace with all mankind, clean language, with property, energy, talent, lives dedicated to God.—*Hon. L. D. Dickinson.*

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PAUL E. TITSWORTH - - - Director
Alfred, New York

CHILDREN'S PAGE

LITTLE BOY "GOOD"

In the village of Tut lived a good little boy,
And, mercy me, wasn't he good!
He studied his lessons; he never was late;
He did everything little boys should.
But, though he was tidy and careful and clean

And never would utter a lie—
He was awfully conceited and all he could say

Was, "Oh, what a good boy am I!"
Well, along came a Junior and said with a smile:

"Now, just listen here, Georgie Wood,
If you'd think of others instead of yourself
You'd really and truly be good.
If you'd give a thought to the poor children here

And the boys and the girls overseas,
If you'd think of ways to help out our U. S.,
Then you'd a good citizen be."

"Well, I'd like to be that," said the good little boy.

"I'd like to be good as I could—
So I'll join the Red Cross and help other folks out,

And give *them* a chance to be good."
—*Red Cross Bulletin.*

WHEN CHRYSANTHEMUM WARMED THE IDOL'S TOES

His name was Chrysanthemum. He was a little Chinese boy with a girl's name. The name was a bit of camouflage on the part of his parents so that evil-disposed spirits might not discover that he was a precious boy.

It was in the midst of harvest and Chrysanthemum's father, mother, brothers and sisters all had to go out to help gather in the crop. There was no one left to watch him so his mother locked the door and left him to amuse himself as best he might.

Chrysanthemum looked about for diversion. He was tired of everything and wanted something new. The household god standing on the idol shelf attracted his attention. Why not have him for a playmate? Soon the idol was down from his dusty pedestal. Imagination transformed him in-

to "Little Brother." Chrysanthemum rocked him to and fro in his arms and mother-like sang a little lullaby.

"Little brother, go to sleep," etc.

He leaned forward and put his cheek against Little Brother's cheek. Little Brother's cheek was so cold. He must be warmed at the fire. So Chrysanthemum carried the idol to the open stove and stirring the embers held it above. By and by little hands grew tired and suddenly the idol slipped out of them into the fire. Soon the dry wood from which it was carved was blazing briskly and Chrysanthemum was powerless to rescue it.

When Chrysanthemum's father came in the door the blank space where the idol had formerly stood caught his eye first thing. There was a little boy standing near the stove with a very guilty look on his face. Nothing was left for him to do but to point to the stove in answer to his father's urgent inquiries. There in the stove the father saw to his great horror the smoldering embers of his much-feared and respected god. In distress he cried:

"Now, what will we do for protection? Our god is burned up."

Mother, who had also rushed to the stove to view the remains, was thinking. I think it must have been somewhat in her heart to rescue little Chrysanthemum from the impending trouble. So she ventured a remark:

"If the idol could not protect himself from the fire how can we expect him to protect us?"

Father had not thought of it in that light. He took a moment to let the idea filter in. Then he said, "That is sense."

It was soon after this that Chrysanthemum's father heard about Jesus. And now you have the story how he was brought up in a Christian home and how he got a new name, for his name is not Chrysanthemum now.—*W. B. Cole, Hingwa, China.*

Farm implements, supplied by the Red Cross, have enabled thousands of French farmers to restore their farms to the point where the necessities of life are being produced, while sewing machines and household equipment, provided by the American relief organizations, have made it possible for the French housewife to keep pace with her husband in the work of rehabilitation.—*Red Cross Bulletin.*

TRACT SOCIETY—TREASURER'S REPORT

For the Quarter Ending March 31, 1920

The American Sabbath Tract Society,
In account with
F. J. Hubbard, Treasurer:
Dr.

To balance on hand January 1, 1920:	
Denominational Building Fund	\$ 550 65
Reserved for Marie Jansz contributions	150 75
Reserved for Boothe C. Davis' Sermons	300 00
Reserved for Publishing House equipment	750 00
Cash—General Fund	1,254 09
	\$3,005 49
Contributions to General Fund:	
January	1,516 98
February	446 98
March	511 72
	2,475 68
Contributions for Denominational Building:	
January	1,950 47
February	1,116 15
March	1,457 51
	3,524 13
Contributions for Marie Jansz:	
January	27 50
February	5 00
March	2 25
	34 75
Collections:	
January	23 30
Income from Invested Funds:	
January	1,520 18
February	183 99
March	6 36
	1,710 53
Ashaway National Bank dividend	1 00
S. D. B. Missionary Society, one-third fire insurance premium, Wardner property, Chicago	6 66
Alfred University, one-third fire insurance premium, Wardner property, Chicago	6 66
City National Bank, interest on balance	8 77
Estate Adella Kenyon, Albion, Wis., balance on sale of property	4,833 40
Publishing House Receipts:	
"Recorder"	1,737 59
"Visitor"	203 64
"Helping Hand"	162 73
Tracts	5 55
"Junior Quarterly"	20 66
	2,130 17
	\$18,160 54
Cr.	
G. Velthuysen, appropriation	\$ 151 50
Joseph J. Kovats, salary	60 00
Thomas W. Richardson, salary	37 50
J. G. Burdick, Italian Mission	87 50
W. D. Burdick, salary	\$ 93 75
Expenses	75 00
	168 75
Edwin Shaw, salary and expenses	225 00
George B. Shaw, salary	93 75
T. L. M. Spencer, appropriation for printing	30 00
James L. Skaggs, expenses in field	8 64
E. H. Socwell, account salary and expenses	50 00
John T. Davis, account salary and expenses	50 00
Edwin Shaw, joint secretary expenses	40 30
Expenses of President, Corliss F. Randolph	37 22
Expenses of Committee on Revision of Literature	59 58
Tract Society expenses:	
Plainfield Storage Warehouse, storage	\$ 36 00
Letters in re location of Denominational Building	59 67
	95 67
Mrs. Zilpha W. Seward, stenographer for Joint Secretary	79 84

Marie Jansz, contributions	150 00
Callista A. Sears, income from estate of Electra A. Potter	188 13
Edwin Shaw, Secretary, Recorder subscriptions from Miss Maggie A. Bee	10 00
Telephone, Joint Secretary's office	6 50
Labor moving to new office	2 50
First National Bank, purchase of \$700—4th 4 1/4% Liberty Loan Bonds for Denominational Building fund at \$91.35 and interest \$1.16	\$ 647 57
\$1000—4th 4 1/4% Liberty Loan Bonds for Denominational Building fund at \$91.10 and interest \$1.216	923 16
	1,570 73
Liberty Loan Bonds (\$450) and War Saving Stamps (\$47.38) contributed for Denominational Building	497 38
S. D. B. Missionary Society 2/3 estate of Adella C. Kenyon	3,222 27
Permanent Fund (Plainfield Savings Bank) 1/3 estate of Adella C. Kenyon	1,611 13
	4,833 40
Publishing House expenses:	
"Recorder"	\$1,740 07
Stock	1,014 00
	2,754 07
"Visitor"	237 65
Stock	63 75
	301 40
Tracts	30 41
"Junior Quarterly"	82 96
	3,168 84
Publishing House equipment:	
Imposing table	280 00
Type	250 00
Chases	30 00
	560 00
	\$12,212 88
Balance on hand:	
Reserved for Marie Jansz (contribution Jan. and March)	\$ 34 75
Reserved for Boothe C. Davis' sermons	300 00
Reserved for Publishing House equipment	190 00
Denominational Building Fund, cash on hand	2,406 67
Cash, General Fund	3,016 24
	5,947 66
	\$18,160 54

E. & O. E. **F. J. HUBBARD,**
Treasurer.

Plainfield, N. J.,
April 6, 1920.

Examined, compared with books and vouchers and found correct.

C. P. TITSWORTH,
O. B. WHITFORD,
Auditors.

Plainfield, N. J.,
April 11, 1920.

Receipts for January, 1920

Contributions to General Fund:	
Mrs. A. B. Severance, Plaza, N. D.	\$ 11 00
Mrs. Elma A. Cockerill, Berlin, Wis.	10 00
Marlboro, N. J., Church	5 15
Ashaway (First Hopkinton) Church	14 89
Milton, Wis., Church	149 13
Shiloh, N. J., Church	135 00
Alfred Station (2nd Alfred) Church	31 30
Battle Creek, Mich., Church	100 00
Friendship, N. Y., Church, Nile, N. Y.	36 86

Plainfield, N. J., Sabbath School	17 81
Milton Junction, Wis., Church	37 75
Dodge Center, Minn., Sabbath School	6 56
Brookfield, N. Y., Sabbath School	3 05
Farina, Ill., Church	56 03
Independence, N. Y., Church	48 24
Adams Center, N. Y., Church	18 12
Riverside, Cal., Church	15 86
Cartwright Church, New Auburn, Wis.	22 17
Carlton Church, Garwin, Ia.	7 69
Piscataway Church, New Market, N. J.	54 62
Second Alfred, N. Y., Church	19 81
DeRuyter, N. Y., Church	46 29
Chicago, Ill., Church	20 00
Bangor, Mich., Church	15 00
Lost Creek, W. Va., Church	20 00
Pawcatuck Church, Westerly, R. I.	156 74
North Loup, Neb., Church	81 80
First Verona, N. Y., Sabbath School	21
First Verona, N. Y., Church	15 04
Nortonville, Kan., Church	1 29
New York City Church	39 07
Syracuse, N. Y., Church	3 02
Gentry, Ark., Church	6 45
New Auburn, Minn., Church	86
Prudence ALEN, Flandreau, S. D.	09
Waterford, Conn., Church	15 01
Chicago, Ill., Church	2 64
Boulder, Colo., Church	43
Salem, W. Va., Church	100 79
Plainfield, N. J., Church	47 52
Albion, Wis., Church	19 70
First Alfred, N. Y., Church	48 42
First Brookfield, N. Y., Church	11 79
Andover, N. Y., Church	7 92
Dodge Center, Minn., Church	5 63
2nd Brookfield, N. Y., Church	30 19
Chicago, Ill., Church	10 00
Berlin, N. Y., Sabbath School	10 04
	1,516 98
Contributions to Denominational Building Fund:	
Mrs. Polly Green, Alfred Station, N. Y., (W. S. S.)	43 02
Coupons, Liberty Loan Bonds	37 65
Lost Creek, W. Va., Church	69 00
Mrs. A. M. Loofboro, deceased, through H. R. Loofboro, Welton, Ia., Liberty Bond	50 00
Junior C. E. Society, Welton, Ia., W. S. S.	4 36
Junior Philathea Class, Salem, W. Va.	2 00
First Verona, N. Y., Sabbath School	6 24
First Verona, N. Y., Church	32 19
Nortonville, Kan., Church	2 76
New York City Church	83 61
Syracuse, N. Y., Church	6 45
Gentry, Ark., Church	13 80
New Auburn, Minn., Church	1 84
Prudence ALEN, Flandreau, S. D.	18
Waterford, Conn., Church	32 12
Chicago, Ill., Church	5 64
Boulder, Colo., Church	92
Salem, W. Va., Church	215 71
Plainfield, N. J., Church	101 69
Cartwright Church	7 52
Second Alfred, N. Y., Church	15 64
Albion, Wis., Church	42 15
Friendship, N. Y., Church	23 93
Independence, N. Y., Church	80 06
First Alfred, N. Y., Church	103 61
First Brookfield, N. Y., Church	25 22
Andover, N. Y., Church	16 93
Milton, Wis., Church	184 05
Farina, Ill., Church	71 54
Dodge Center, Minn., Church	12 04
Second Brookfield, N. Y. Church	58 60
	\$1350 47
Contributions to Marie Jansz:	
Mr. and Mrs. W. H. Hardy, Portsmouth, Va.	25 00
Garwin, Ia., Jr. C. E. Society	2 50
	27 50
Income from Invested Funds:	
S. D. B. Memorial Fund	
D. C. Burdick Bequest	\$22 80
D. C. Burdick Farm	3 75
Eugenia L. Babcock Beq't	101 11

Geo. H. Babcock Bequest	1,037 64
Sarah P. Potter Bequest	30 00
E. W. Burdick Bequest	24 88
	1,520 18
Publishing House Receipts:	
"Recorder"	1,224 65
"Visitor"	35 20
"Helping Hand"	96 73
Tracts (Bonds Sermons)	1 60
"Junior Quarterly"	13 75
	1,371 98
Miscellaneous:	
Ashaway National Bank Dividend	1 00
S. D. B. Missionary Society, one-third premium Fire Ins., Chicago	6 66
Alfred University, one-third premium on fire insurance, Chicago	6 66
City National Bank, Plainfield, interest on balances	8 77
	23 09
Collections:	
One-third collection, South-eastern Association	23 30
	\$5,833 45

Receipts for February, 1920

Contributions to General Fund:	
Dr. W. H. Tassell, White Mills Pa.	\$ 15 00
Fouke, Ark., Church	35 20
Albion, Wis., Church	1 94
Second Alfred Church, Alfred Station, N. Y.	6 21
Union Industrial Society, Alfred Station, N. Y.	5 16
First Brookfield Church, Leonardsville, N. Y.	4 23
First Brookfield Sabbath School, Leonardsville, N. Y.	4 39
First Brookfield Woman's Benevolent Society, Leonardsville, N. Y.	6 45
Dodge Center, Minn., Church	3 65
Farina, Ill., Church	9 71
Friendship Church, Nile, N. Y.	4 30
Hartsville, N. Y., Church	4 30
Independence, N. Y., Church	17 20
Marlboro, N. J., Church	6 45
Middle Island, W. Va., Church	4 30
Pawcatuck Church, Westerly, R. I.	129 00
Piscataway Church, New Market, N. J.	15 49
Richburg, N. Y., Church	3 70
Richburg, N. Y., Church	3 70
Riverside, Cal., Church	19 10
Rockville, R. I. Church	3 44
Salem, W. Va., Church	23 22
Syracuse, N. Y., Church	95
Walworth, Wis., Church	3 44
Waterford, Conn., Church	6 28
Welton, Ia., Church	34 40
West Edmeston, N. Y., Church	8 60
White Cloud, Mich., Church	13 76
L.S.K., Colo., White Cloud, Mich. Church	86
L.S.K., Ore., White Cloud, Mich. Church	09
W. H. Rogers, White Cloud, Mich., Church	3 44
Second Brookfield Church	4 67
	\$ 446 98
Contributions to Denominational Building Fund:	
Coupon, Victory Loan Bond	1 36
Battle Creek, Mich., Church	200 00
Fouke, Ark., Church	25 76
Albion, Wis., Church	4 14
Second Alfred Church, Alfred Station, N. Y.	13 28
Union Industrial Society, Alfred Station, N. Y.	11 04
First Brookfield Church, Leonardsville, N. Y.	9 05
First Brookfield Sabbath School, Leonardsville, N. Y.	9 39
First Brookfield Benevolent Society	13 80

Dodge Center, Minn., Church..	7 80
Farina, Ill., Church	20 76
Friendship, Church, Nile, N.Y.,	9 20
Hartsville, N. Y., Church	9 20
Independence, N. Y., Church	36 81
Marlboro, N. J., Church	13 80
Middle Island, W.Va., Church	9 20
Pawcatuck Church, Westerly,	
R. I.	276 08
Piscataway Church, New Mar-	
ket, N. J.	33 14
Plainfield, N. J., Church	102 83
Richburg, N. Y., Church	7 92
Riverside, Cal., Church	40 86
Rockville, R. I., Church	7 36
Salem, W. Va., Church	49 69
Syracuse, N. Y., Church	2 03
Walworth, Wis., Church	7 36
Waterford, Conn., Church	13 44
Welton, Ia., Church	73 62
West Edmeston, N. Y., Church	18 40
White Cloud, Mich., Church..	29 45
L. S. K., Colo. (White Cloud,	
Mich., Church)	1 84
L. S. K., Ore. (White Cloud,	
Mich., Church)	18
W. H. Rogers, (White Cloud,	
Mich., Church)	7 36
Second Brookfield Church	10 00
Mr. and Mrs. L. E. Maxson,	
Riverside, Cal.	40 00
	1,116 15
Contributions to Marie Jansz:	
Miss P. A. Stillman, Torrington,	
Conn.	5 00
	5 00
Income from Invested Funds:	
Electra A. Potter Bequest....	40 20
George S. Greenman Bequest	33 83
Nancy M. Frank Bequest	08
Lois Babcock Bequest	13
Deborah Randall Bequest	12
Susan F. Burdick	06
Eliza M. Crandall Bequest	01
Amanda H. Green Bequest	68
Angenette Kellogg Bequest..	2 88
I. D. Titsworth Bequest	10 00
Sarah E. V. Stillman Bequest	10 00
North Branch, Neb., Church	
Fund	50
Alzina C. Shaw	50
Henrietta V.P. Babcock Bequest	7 50
Adelia C. Kenyon Bequest..	4 93
Fannie R. Shaw Bequest	6 81
Arlotta Rogers Bequest	17 52
George Greenman Bequest	20 11
Ellen L. Greenman Bequest	2 01
Maria L. Potter Bequest	5 02
Paul Palmiter Gift	2 01
Nancy M. Frank Bequest	4 02
Rhoda T. Greene Bequest	12 06
Eliza James Bequest	2 71
Mary B. York Bequest	30
	183 99
Publishing House Receipts:	
"Recorder"	275 98
"Visitor"	35 40
"Helping Hand"	31 20
Tracts	2 70
"Junior Quarterly"	2 19
	347 47
	\$2,099 59
Receipts for March, 1920	
Contributions to General Fund:	
Mrs. Elma A. Cockerill, Berlin,	
Wis.	12 00
Dr. W. H. Tasseil, White Mills,	
Pa.	10 00
Miss Harriet A. Burdick, L.S.K.	
Lowville, N. Y.	10 00
Chicago, Ill., Church	150 37
Berlin, N. Y., Church	15 00
Lost Creek, W. Va., Church	18 26
Nortonville, Kan., Church	48 16
Plainfield, N. J., Sabbath School	
Plainfield N. J., Sabbath School	12 32
(Boodschapper)	8 17
First Alfred Church	71 96
Second Alfred Church	1 29

Boulder, Colo., Church	15 19
First Brookfield Church	4 06
Cartwright Church	2 65
Dodge Center Church	4 35
Farina Church	12 99
Gentry, Ark., Church	10 75
Hartsville Church	86
First Hopkinton Church	40 07
Little Prairie Church	2 58
Mill Yard Church, London	1 72
New Auburn, Minn., Church..	86
New York City Church	12 71
Plainfield, N. J., Church	11 21
Riverside, Cal., Church	12 47
Roanoke Church	2 32
First Verona Church	18 24
	511 72
Contributions to Denominational	
Building Fund:	
Mattie E. Greene, Berlin, N. Y.	5 00
W. M. and Addie S. Billings,	
Grand Rapids, Mich.	25 00
Enoch D. Davis, White Cloud,	
Mich.	25 00
M. Louisa Davis, Jackson Center,	
O.	20 00
Mr. and Mrs. Herbert H. Thorn-	
gate, North Loup, Neb., Lib-	
erty Bond	100 00
A. A. Babcock, North Loup,	
Neb., Liberty Bond	50 00
Dr. W. J. Hemphill, North	
Neb., Liberty Bond	50 00
Guy Thorngate, North Loup,	
Neb., Liberty Bond	50 00
Lost Creek, W. Va., Church..	83 44
Mary W. Allen, Alfred, N. Y.,	
Liberty Bond	50 00
A Friend, Westerly, R. I.	10 00
Nortonville, Kan., Church	103 04
Interest on Liberty Loan Bonds	72 13
Mrs. W. F. Gwaltney, St. An-	
drews, Fla.	40 00
Mrs. M. P. Hulin, Daytona, Fla.	5 00
Lamont and Nettie Stillman,	
West Edmeston, N. Y.	10 00
W.R.Crandall, Andover, N.Y.	200 00
I. E. Crandall, Westerly, R. I.	
Liberty Bond	100 00
Miss Emma C. Monn, Waynes-	
boro, Pa.	2 00
First Alfred Church	153 96
Second Alfred Church	2 76
Boulder, Colo., Church	34 56
First Brookfield Church	8 69
Cartwright Church	5 68
Chicago, Ill., Church	2 76
Dodge Center Church	9 30
Farina Church	27 79
Gentry, Ark., Church	23 01
Hartsville Church	1 84
First Hopkinton Church	53 65
Little Prairie Church	5 53
Mill Yard Church, London...	3 68
New Auburn, Minn., Church	1 84
New York City Church	27 20
Plainfield Church	23 97
Riverside, Cal., Church	26 69
Roanoke Church	4 97
First Verona Church	39 02
	1,457 51
Contributions to Marie Jansz:	
Long Beach, Cal., Jr. C. E. So-	
ciety, through Woman's	
Board	2 25
	2 25
Income from Invested Funds:	
Alfred Collins Bequest	6 36
	6 36
Publishing House Receipts:	
"Recorder"	286 96
"Visitor"	133 04
"Helping Hand"	34 80
Tracts	1 25
"Junior Quarterly"	4 72
	410 77
Miscellaneous:	
Estate of Adelia Kenyon,	
Albion, Wis.	4,833 40
	\$7,222 01

OUR WEEKLY SERMON

TRUE VALUES

C. R. CLAWSON, A.M., LIBRARIAN ALFRED UNIVERSITY

Text: How great are his signs! and how mighty are his wonders!—Daniel 4:3.

It was one of those still, cold mornings in the month of February. Out of the bosom of the air their descended frosty crystals. Nature was practically silent with adoration and the very earth in its mantle of white seemed to worship with a deep quietude. A sense of infinite peace and love brooded over the scene. The gray of the early morning suddenly grew rose colored like the eastern sky. Venus, the morning companion of the sun, gradually grew fainter at the approach of day, and disappeared altogether when the peeping sunbeams flooded the valley and painted the opposite hill, with golden light. A new day had really been ushered in to keep step with the year. Nature began to waken and with this awakening came the sound of familiar voices. Heralding the approach of day, and, exulting in their early morning song, there came, twittering through the branches hard by, my feathered friends of other mornings to their accustomed feeding ground beside my study window.

"There piped a tiny voice hard by,
Gay and polite, a cheerful cry,
Chic-chicadee-dee! saucy note
Out of sound heart and merry throat,
As if it said, 'Good day, good Sir!'"

This scene which words but faintly describe reminded me of the words of a nature lover who said that after all the basis of all true riches lies not in the possession of money wealth, position or fame, but in an appreciative attitude toward nature, an attitude that puts one in harmony and sympathy with God's great out of doors.

To view a work of art: a beautiful landscape: a gorgeous sunset, or the starry vault of heaven may be a trifling matter in itself, but to appropriate such beauty, making it our very own in a way to affect our lives, one's approach must be with

sympathy, understanding and intelligence. The highest type of life is that life that has been influenced by the beautiful in nature, art and literature. So powerful is this influence and so great the charm in the union of nature and art that I believe no person can view understandingly a master painting, or a beautiful sunset, without being a better man than he was before. This is equally true in the realm of literature. Who can read with an open and understanding mind the great books of life such as Goethe, Dante and Shakespeare and be the same man thereafter? His very being has responded to the master touch and his life has been tuned anew.

Many of us, I fear, pass along life's highway unresponsive to many of the higher values of life. Our lives grow so accustomed to routine living that we fail to turn aside now and then to catch some of the finer influences. The world and all in it would mean vastly more to all of us if, in the midst of life's cares and perplexities, we stopped occasionally to consider those things the absence of which would make our lives miserable and lonely.

The education of the East Indian youth is in keeping with this thought. In his earlier years a portion of each day is set apart in which he is expected to commune with the Infinite. Tagore, the great Indian poet, the author of numerous poems, dramas and short stories, and who has influenced the sober thinking of his own India for more than a quarter of a century, has brought to America a beautiful message from the East. Tagore loves the woods and fields. He explains what he understands by the fullness of life, its beauty and its freshness. The things of the soul he says are one with the things of nature. The opening bud and the fragrant flower all suggest God and that in them we may see evidences of the divine plan. The following quotation evokes the sense of this unseen power:

"Thou art the sky and thou art the nest as well.
O thou beautiful, there in the nest it is thy love that encloses the soul with colors and sounds and odors.

There comes the morning with golden basket in her right hand bearing the wreath of beauty, silently to crown the earth.

And there comes the evening over the lonely meadows deserted by herds, through trackless paths, carrying cool draughts of peace in her golden pitcher from the western ocean of rest."

We may not fathom the subtle and mysterious forces on every hand but we may discover a great plan running like a golden thread through all the processes of nature and life. The infinite stands revealed all about us so beautifully that we, made in the express image of his person, may ever commune with him. Here lies one of the greatest of all culturing and refining influences. In the presence of the mystery of the unfolding flower, the blade of grass at our feet, and the song of the sparrow, we stand awed and are wont to exclaim in the words of the text "How great are his signs! and how mighty are his wonders!"

Every serious contact with nature leads to true culture. It leaves its impress on character. Through all the ages nature has been man's inspiration. He has repeatedly tried to reproduce the landscape in his art; the changes of seasons in his poetry; the majesty and mystery of life underlie his religious concepts, while nature in her various moods has inspired the loftiest thoughts.

The tracing out in nature of unity, harmony, variety and symmetry will cultivate the aesthetic values. Familiarity with all the great truths of nature, history, biography and literature will add to one's enjoyment of the beautiful and the true. Tennyson gives voice to this wonderful harmony when he says:

"Nothing walks with aimless feet:
That not one life shall be destroyed,
Or cast as rubbish to the void,
When God has made his pile complete."

Through all periods of race development nature's voices have led to the highest achievement. Literature is replete with nature's teachings. The book of Isaiah is a great panorama of nature. He sang:

"The mountains and the hills will break forth before you into singing,
And all the trees of the field will clap their hands."

The 104th Psalm is a great nature poem in itself. Notice the great sweep of the poet's imagination.

"He sends out springs in the valleys;
They run among the mountains.
They give drink to every beast of the field;
The wild asses quench their thirst.
Above them dwell the birds of heaven;
From among the branches they utter a voice.
He waters the mountains from his chambers;
The earth is sated with the fruit of thy working."

Nature in the Psalmist's daily life, was vitally related to him in a very practical fashion. To him flocks and herds were not picturesque additions to the landscape, but his constant companions.

Shakespeare was a true lover of the "out of doors." Beauties of forest and sea alike he appropriated as his own, while every flower had its season and its special haunt.

"I know a bank where the wild thyme blows,
Where oxlips and the nodding violet grows,
Quite over-canopied with luscious woodbine,
With sweet musk-roses and with eglantine."

With Milton nature was his first love. All through his *Comus* and *Lycidus* we find beautiful nature imagery. He gives us pictures of English landscapes. He notes the "gadding vine, the tufted crowfoot and the tall jassimine."

Browning's feeling for natural scenery was deep and abiding. It would be difficult to watch a glorious sunset without recalling from "Love among the ruins" the lines "Where the quiet colored end of evening smiles, miles on miles, on the solitary pastures where our sheep half asleep tinkle homeward through the twilight."

It is truly said that the deepest truths come to one in solitude. It was while he plowed the fields of Ayrshire that the music of the Scotch fields became articulate in the heart of Burns.

Wordsworth's inspiration came to him as he paced his garden or roamed the hills from Grasmere to Rydal Mount.

Thomson felt the same inspiration where he says in the hymn from the "Seasons":

"These as they change, Almighty Father, these
Are but the varied God. The rolling year,
Is full of thee. Forth in the pleasant spring
Thy beauty walks, thy tenderness and love."

Tennyson's lyrics were born between blossoming hedgerows or in the silence of the fragrant days on the Isle of Wight.

Bryant, our own poet, never grew tired of nature. At an advanced age of eighty years his own words were beautifully fulfilled in the sunset of a long life, when he walked the meadows and hills so familiar and plucked again the flowers he loved so well.

Longfellow's soul was filled with music. To him nature was one grand symphony.

"Wondrous truths God hath
Written in those stars above,
But not less in bright flowerets under us,
Stands the revelation of his love."

The same poet caught the spirit of the nature lover when he said:

"If thou wouldst read a lesson that will keep
thy heart from fainting, and thy soul from
sleep,
Go to the woods and hills."

What shall we say of Thoreau and Burroughs whose lives were enriched while thinking the thoughts of God after him. Thoreau took to the woods and hills. Under the blue canopy of heaven he studied all forms of life about him for hours, unfatigued.

Burroughs hunted and wandered in the woods, made ponds in the streams and slept under the sky in the summer. He watched for the little frogs in the marshes and his intercourse with nature was emotional and sympathetic.

One has said that the three most beautiful nature poems ever written are "May Day," "Snow Bound," and "Under the Willows." Emerson was sixty-four years old, Whittier sixty and Lowell fifty when each published his masterpiece and turned back to nature to state his obligation. Each had walked with her from childhood: Whittier among the hills of Amesbury, Lowell under the elms of Cambridge, and Emerson in the green pastures of Concord.

Spiritual truths are mirrored on the face of nature. The universe is filled with spiritual ideas. To him who understands may there not be a moral quality in the flower, the tree, the sunshine, and the stars? In her infinite variety she symbolizes the higher life. May not a thousand voices from this life speak to man? What shall speak to him the "arise, come forth" with sufficient power to make him rise from weakness into glorious strength. May not some of these signs and mighty wonders which Daniel saw be the "arise, come forth" to him who is in close fellowship with the beauty and order that surround him? One life responsive to his environment may unfold like a rose under the rays of the sun into wonderful beauty, while another, unmindful of these divine voices, may lie dormant, forever out of harmony and unresponsive to the divine voice. Somewhere along life's way per-

haps there has come like a flash of light an inspiration—an indescribable longing to reach up and lay hold of a lofty ideal. Who can explain the mystery of that voice of inspiration and power which calling to one to "arise, come forth" meets with a joyous response, while to another all its echoes are hushed?

Nature has a soothing influence on life as well. The music of the sea, the charm of the woods, the majesty of the hills, the changing landscape will all serve as a balm to overtaxed nerves, and this contact with the outer world will enrich, broaden and discipline. To the forest one may go as did Thoreau and may open his heart to the trees and they will keep his secrets. In his forgetfulness and in his infatuation with the scenery that surrounds him he may become a part of his environment and return from his communings refreshed and inspired.

It was a great moment in the life of Audubon when as a boy his love for bird life led him into the haunts of the humming bird and the oriole. The rich melodies that came to him from a hundred voices among the moving leaves and overhanging boughs bade him arise to greater heights. Responding to these God given voices his soul awoke to its power and he became the great ornithologist that he was.

Was it not the inspiration of the varied forms of plant life that awoke the Swedish botanist and gave the world a Linnaeus? Was not the blue vault of heaven teeming with myriads of fiery wonders the "arise, come forth" to Copernicus, Galileo and Kepler? The silent power of steam created a James Watt and gave the world the steam engine. The greatest forces in the world are silent forces. Unseen and constant their quiet workings inspire awe and wonderment. Such mighty forces were the "arise, come forth" to Edison, Tesla and Marconi, and the world today is richer because these souls were responsive to the silent summons to awake to greater things and to climb to greater heights. Touched by a thousand inspirations lives are marching on from victory to victory, until the skillful brain and hand have penetrated the realms of the unknown and like Proserpine of old have brought back from the heavens the sacred fire of inspiration.

Would we have our lives developed ac-

ording to the great plan of the architect of our fortunes? Would we have our slumbering genius fanned into a living, vital flame? If we would let us listen to a thousand voices speaking. Whether the inspiration come from field, forest, sea, mountain or sky, or from some other more humble source, let us heed the summons and unfold into a being of power and influence.

By giving true values to all these manifestations of God's presence and God's unchanging love the more will we be able to comprehend and appreciate the words of the text: "How great are his signs! and how mighty are his wonders!"

RELIGION AND THRIFT

The Omaha *World Herald*, one of the great newspapers of the Middle West, has preached a sermon which might well have come from the pulpit of any denomination in America. The subject of that sermon is Religion and Thrift, and it is based on the Thrift campaign of the Savings Division of the Treasury Department. In a recent editorial the *World Herald* says:

"To the young men and the young women just starting out in life, whether singly or in pairs, there can be no appeal more important, save that of religion, than that which is made by the Thrift campaign. And thrift and religion go hand in hand. The precepts of not the Christian religion alone but of every religion that is worth its salt are the precepts of thrift. Thrift is the opposite pole of extravagance—of self-indulgence. And self-indulgence is the road to spiritual ruin as it is the road to material disaster and to national ruin. It is by self-control, by self-denial, by rational sacrifice today for the sake of a more than compensating gain in the future that the will power is made strong and character is built.

"A revival of the habits of old-fashioned thrift, coupled with a revival of the steady influences of old-fashioned religion would do more for the salvation of this country right now and for the happiness of the homes that are in it than all the politicians could do if they were all working together.

"The home whose members practice thrift intelligently and systematically on the

one hand, and who on the other go to church, fear God and keep his commandments, will house neither 'reds' nor profiteers. And when the storms descend and the winds come, as come they will, all unexpectedly, some fine day, that home will stand on a solid rock though all about it are the shifting sands.

"The *World Herald* urges its readers, especially those who still are young, to think seriously about the meaning and purpose of the 'Thrift campaign.' Take the question home to yourself. Consider it, if you please, selfishly, for your own good, rather than from the viewpoint of your country's good.

"Have you ever stopped to consider what it means—to you—that the majority of men and women, who live to be sixty-five years old, are dependent on their friends or relatives for support at that time?

"Have you stopped to think that, rosete as your future seems, you will probably be included in that majority, when the time comes, unless you start taking, now, the sure and safe reasonable means of guarding against it?

"Do you know it is a fact proved by all human experience that there is no future that is safe, no character that is safe, unless it rests on a basis of present-day thrift?

"The man who spends all his money as he earns it is going to develop into a flabby sort of an individual, with a flabby sort of a soul. And when the time comes that his earning capacity falls off he is going to know what poverty means. His children are going to be denied the advantages other men's children have. His home is going to be put in jeopardy.

"But if you start—now—to save fifty cents a day, or a dollar a day, everything will be different. You will acquire strength of character. You will develop foresight. You will gain the precious power—without which the gates of heaven are closed to you—of self-control. And on top of all that, in twenty years from now, when you are still young, you will have several thousand dollars that are your own. You will have them in ten years. Do you know what a few thousand dollars can be made to do in the hands of a man who has learned wisdom, who knows the worth of a dol-

lar, who has acquired the qualities that enable him to use money wisely and well?

"It means independence. It means the opening of the doors of Opportunity. It means success. It means a home that is happy and safe.

"Aren't such results, assured for the future, worth the sacrifice entailed by the saving of fifty cents or a dollar a day?

"And—looking away from yourself for a moment—do you know what you do when you save money instead of spending it for unnecessary and foolish things? You are reducing the number of men and women who have to work to produce those things. You are helping divert their labor into other channels, into the production of necessities, the price of which must remain high as long as they are scarce.

"When you practice thrift you are serving your country, you are serving the whole human family, as well as serving yourself. And in all these you are serving God, who put you on earth for a more serious and noble purpose than to amuse yourself and gratify your appetites."—*Savings Department, U. S. Treasury.*

AWE FROM CONSCIOUSNESS OF VOTES

Perfect reassurance that prohibition is solid with the common people—which is the only place where it is essential that it should be solid—reflects glowingly from the unfolding farce comedy being played through in daily acts by the New York Legislature at Albany. The gigantic absurdity of that performance was lately referred to in these columns; day after day it has grown more absurd. Threatenings and slaughter were breathed out at every breath by the members of that remarkable body; they were forthwith and immediately going to demonstrate to the world, by investigating the Anti-Saloon League, that prohibition was a huge fraud and graft—especially that Anderson, the State head of the league, was an unhung traitor.

Thereupon Anderson left New York City and proceeded to Albany. No sooner had he arrived on the ground than talk of that investigation died away like an over-worked echo. The *New York Times* noted with amazement that "the league is still being held in as much awe as it was last year." Much explanation was at-

tempted; the intimation was that Mr. Anderson was some frightful ogre before whom the legislators groveled panic-stricken with dread of his wrath. But in reality Mr. Anderson is quite a mild-mannered gentleman—nothing terrifying about him at all. The groveling of those suddenly meek legislators was not before him. Their terror was of what they saw behind him. They knew he represented the people—up-state, at least. That was the one and only reason they subsided. There never was a thinner or more puerile fiction invented than the legend that the Anti-Saloon League browbeat public officials into supporting prohibition. The league has had power precisely according to its voting strength—that and no more. And it won in the States and in the nation simply because it had the votes—the people were with it. And so they still are and still will be, as long as the brewers continue to waste their departing strength in kicking against the inevitable.—*The Continent, by permission.*

In connection with the visit of the United States Fleet to Pacific ports—now under prohibition—it is officially stated that "It has been possible for large numbers of men to enjoy shore leave without returning to their ships under the influence of liquor and suffering the consequent punishment."—*National Advocate.*

A system of ten scholarships, endowed by the Junior Red Cross of America as part of its program for encouraging general and vocational education, will make it possible for Syrian children to attend colleges and schools in Constantinople.—*Red Cross Bulletin.*

THE BATTLE CREEK SANITARIUM AND HOSPITAL TRAINING SCHOOL FOR NURSES

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

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

JEW AND CHRISTIANS AGREE ON DEFINITION OF "AMERICANIZATION"

No gathering of the recent past has been more emblematic of the new spirit of liberality and the frank interchange of opinion between those who differ widely than the recent conference between a representative group of Jewish Rabbis and a committee from the Federal Council of the churches of Christ in America and the Home Missions Council, which met in the conference room of the Federal Council in New York City.

Rev. John A. Marquis, of the Home Missions Board of the Presbyterian Church, was chosen chairman of the meeting. On behalf of his associates of the Central Conference of American Rabbis, Rabbi Leo M. Franklin, of Detroit, Mich., stated their feeling that Christian bodies should not formally launch campaigns of missionary effort seeking to convert the Jews of this country. He felt that co-operation for the moral and religious welfare of the American people rather than proselyting from one another should be the dominant motive of both Jew and Christian. It was stated by other representatives of the association of Rabbis that the word "Americanization" is sometimes used by Christians when "Christianization" is really meant.

On behalf of the Christian interests represented it was frankly admitted that any misleading use of the term "Americanization" when "Christianization" is meant should not be condoned. Every religion, it was stated, should have the right to express itself, restricted only by considerations of courtesy and fair play. Christianity is a religion of propagation. Without active propaganda, it ceases to be itself. Religions must endure the test of comparison.

After full discussion, the following statement was agreed upon:

1. That we appreciate this opportunity for the free exchange of thought and conviction between representatives of the Federal Council of the Churches of Christ in America, the Home Missions Council and the Central Conference of American Rabbis.

2. That we disclaim, and deplore, the use of the term "Americanization" in any case where it is made to mean, or to imply, that there is no distinction between the words "Americanization" and "Christianization," or carries the implication that Jews, or people of other religions and other races, are not good Americans. No church

should use the term "Americanization" as a cloak for proselyting to its distinctive religious views.

3. That we desire to co-operate with each other, as brethren, in all efforts for Americanization and for promoting righteousness in the American people.

4. That we express the desire for further conferences and continued fellowship.

The foregoing statement has been approved by the Administrative Committee of the Federal Council and by the Executive Committee of the Central Conference of American Rabbis.

ISLAND OF REFUGEE CHILDREN

Eight hundred boys and girls, separated from their parents since the beginning of the war, are living now on an island near Vladivostok, formerly the private property of the Czar, according to Miss Gladys Gorman, a Y. W. C. A. secretary, just returned from Russia where she had part charge of the refugee children. "These children," says Miss Gorman, "were sent away from Petrograd by their parents under the care of teachers early in the war, when danger and starvation threatened. It was two years before they reached Vladivostok. The Red Cross picked them up en route as they travelled from town to town, stopping in safe places for several months if fighting was going on in the district and then moving on to another town."

The children have been placed on a fortified island at the entrance to the harbor near Vladivostok which was once the private property of the Czar and was used only by his military forces. They are under the direction of the Red Cross and, until all women were withdrawn from Siberia recently, the girls were cared for by a Y. W. C. A. secretary who planned good-times, work and study for them. The children range from seven to sixteen years of age and have had no communication with their parents since leaving them. It is not known yet how soon an effort can safely be made to reunite the families—*War Work Council*.

The Spirit of the Lord is upon me, because he hath anointed me to preach good tidings to the poor; he has sent me to proclaim release to the captive, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord.—*Luke 4: 18, 19.*

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WHEN

For the week beginning Sabbath Day, May 22, 1920.

WHERE

In every Seventh Day Baptist church and community in the Denomination.

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A larger subscription list.

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By a thoughtful and prayerful consideration of the work before the actual work begins.

On Sabbath morning, May 22, a sermon by the pastor in the interests of the Recorder.

In the afternoon a special program by the young people, consisting of original papers, readings, music, round-table discussion, all in the interest of the Recorder.

These services followed by a community canvass for Recorder subscriptions during the week.

A concerted action by all the churches at the same time.

BY WHOM IS IT TO BE DONE

The pastors as the leaders, assisted by the *Young People*.

EVERY BODY GET BUSY

SPECIAL NOTICES

Contributions to the work of Miss Marie Jansz in Java will be gladly received and sent to her quarterly by the American Sabbath Tract Society.
FRANK J. HUBBARD, Treasurer,
Plainfield, N. J.

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

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

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

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

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

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

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

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

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

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

I think every man will find, as every man who has passed through the experience can testify, that the acceptance of the principle of tithing marks a distinct era of spiritual enlargement in his life.—Robert E. Speer.

THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor
Lucius P. Burch, Business Manager
Entered as second-class matter at Plainfield, N. J.

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

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Sabbath School. Lesson V—May 1, 1920

THE BOY SAMUEL. I Sam. 1: 24-28; 3: 1-21

Golden Text.—My son, give me thy heart; and let thine eyes delight in my ways. Prov. 23: 26.

DAILY READINGS

Apr. 25—I Sam. 1: 9-18, 27, 28. Samuel given, and lent to the Lord

Apr. 26—I Sam. 2: 1-11. Hannah's thanksgiving

Apr. 27—I Sam. 3: 18-26. Samuel serving Eli

Apr. 28—I Sam. 2: 1-13, 19, 20. The call of the boy Samuel

Apr. 29—Mark 1: 14-20. Jesus calling disciples

Apr. 30—Acts 26: 15-20. Paul's account of his call

May 1—II Tim. 4: 1-8. Paul's charge of Timothy

(For Lesson Notes see *Helping Hand*)

The need of leadership in the church is acute. Can it be wondered at when the average salary of a pastor in the United States is \$937? And when in the year 1916 less than half of the ministers in the country received an income of more than \$700. Is it any wonder that the denominations report a falling off in the number of theological students, or that two large denominations have to admit that only ten per cent of their rural pastors have received college and seminary training?—*Federal Council Bulletin*.

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And those who want the backing of Providence must submit to the patience of Providence. The harvest they reap today can not be from the seed they planted yesterday.

Your March table may have cucumbers forced in a hothouse. But its bread God grew last summer in an open field under a quiet sun.

—The Continent.

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