

The Sabbath Recorder

Now for the
Denominational Building

Send Your Bonds

THE MIND OF THE CHURCH needs to be deflated from its present abnormal calculation on forcing hasty effects by vehemence.

An extraordinary impatience has overtaken Christian guides today. They have concluded apparently that it is against the will of God to tolerate longer the step-by-step advance of past centuries.

Many do not hesitate to announce that with the new vigor introduced into religion by the modern American school of hustle, the aims of the church will now be realized with a victorious dash electrifying humanity.

But those who think longer thoughts and deeper ones will recognize that it is not a divine failure but a divine plan which brings slowly to pass the most essential moral results among mankind.

Often before this men have offered to patronize God by securing for him a short-order Christianization of humanity. But he has always refused the favor. He wants humanity Christianized but not superficially. He is willing to take time for a thorough job.

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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SEVENTH DAY BAPTIST DIRECTORY

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

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(INCORPORATED, 1916)

President—Corliss F. Randolph, Newark, N. J.
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THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

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

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PLAINFIELD, N. J., MAY 3, 1920

WHOLE NO. 3,922

"Thy Word Is a Lamp" Who does not know the value of a lamp? The Psalmist chose a most appropriate symbol when he used this metaphor, "Thy word is a lamp." The expression for lamp is rendered "candle" in the margin of our Bible, but the meaning is the same in either case. No matter how deep may be the darkness in any room of our earthly home—though it be like the darkness in Egypt that could be felt—everything is changed when the lighted lamp is brought in.

Time and again the lamp is spoken of as only another term for light, and when we say, "Thy word is a lamp," we think of the Bible as the light of our homes. Groping in utter darkness one becomes filled with misgivings and disturbed by fears which are intensified as he feels his way and stumbles about. Nothing can be more disturbing than to lose one's direction and feel "all turned around" in the midst of deep darkness. No matter how rich and elegant may be the surroundings, there is no beauty to be enjoyed. Only a dismal sense of uncertainty and foreboding fills the mind. There is no solace, no assurance—nothing but uncertainty until the light shines in. Then everything seems different. Fears flee away, the heart finds rest, and every surrounding object brings comfort and peace. One of the most helpful things recorded of Israel in Egypt is the statement, "They had light in their dwellings."

Worse than Egyptian darkness is the condition of any home where the lamp of life is not shining. The Word is a lamp greatly needed in many a home today. This need is not met by a Bible covered with dust on the parlor table. Such a room with such a Bible is usually a darkened room, or, to say the least, it is deeply shaded. What is needed amid the "outer darkness" of our time is the Word as a shining lamp in the kitchen where our work is being done, in the dining room where we are fed, in the sleeping room where we retire for rest.

This lamp is greatly needed in shop and store and bank. Its light would work wonders in the council chambers of the nation if it could only be made to shine there. We sincerely hope its beauty and glory may light up Congressional halls before the nation has to be given over—as was one of old—to read its doom in a "handwriting on the wall." Indeed, this entire nation needs to learn that its Belshazzar feast of sin and shame can not go on indefinitely without regard for the lamp of God.

"Truly the Light Is Sweet" A very ancient preacher in Israel said: "Truly the light is sweet." Ever since the Creator said: "Let there be light," darkness and light have represented the two conditions, sin and holiness, spiritual death and life. The light chased away the darkness and set up the reign of order and beauty on earth where chaos and night had been supreme. The Creator was represented as being "clothed with light as a garment," and no joy could come to man equal to that which came to him upon whom Jehovah should "lift up the light of his countenance," and upon whom the Sun of Righteousness should rise with healing, life-giving power. The Redeemer was proclaimed the Light of the world and his followers were called the "children of light." The enemy of all good is represented in the Bible as the prince of darkness, and his followers are spoken of as the children of darkness. To walk in the light is to realize the joys of redeeming love, and live in the sunshine of Jehovah's smile. In this light no one need ever be ashamed. The Master's voice will always be sweet. "Light is sown for the righteous." But "the light of the wicked shall be put out." It is a great thing to be able to say: "The Lord is my light and my salvation." Though living in the early dawn of the coming day of Christ, the ancient preacher saw the difference between the way of the righteous and the way of the ungodly, and said: "Truly the light is sweet."

"At Evening Time It Shall Be Light" Since writing the preceding editorial we picked up an item giving the testimony of an aged Christian whose name, a few years ago, was familiar throughout the entire land. He had reached the ripe age of three score and fifteen years and was the oldest minister in the large company with which he had met. Within two years he had lost a devoted wife with whom he had lived for half a century, a beloved daughter who had expected to care for him in his declining years, and his only son; thus leaving him all alone in his old age. Besides all this trouble, the poor man had passed through two attacks of typhoid fever that kept him in nearly four months.

After tenderly relating his experience to his fellow ministers, with whom he never expected to meet again in such a gathering, this aged Christian said:

In all this sorrow I have been led to study the Bible as never before, and especially all it says of Christ, and my soul has received such a vision of Christ as I had no idea of before. All the ambiguities and dubiosities about him, which trouble many church members and some ministers, have been cleared away. Christ is to me as clear an object of thought, of faith, of affection, and a being to be served as a personal friend, as plain to me as one of you, my brethren. I lie down with him, I rise up with him, I sleep with him by my side, I walk with him, I know him as I never knew him before, and as I never should have known him but for this terrible crucifixion of affliction.

This is a beautiful fulfilment of the many sure promises of the Word that light and comfort shall be given in every time of need. No one who has trusted God, and faithfully followed the light during his working years will ever be left in darkness and uncertainty when he approaches the valley and shadow of death.

There comes a time when every home must be broken up, and when each one must leave the things of earth for which he has labored. Happy is he who shall then possess the lamp of God's word as a light to his pathway.

While in health and strength, and while we live in the sunshine of prosperity, we may not feel so much the need of this light. But when health fails; when strength gives way to weakness; when shadows gather and trouble comes knocking at the door; when we feel the chill of the stream upon

whose banks we stand waiting for the boatman to take us over, what can we do in the darkness of that day without the light from God's lamp?

If we would make sure that this blessed light shall be ours when we come to the sick-room at last, we should now make it the light in our working rooms, in our offices, on our farms, in our schools, and in whatever place God is calling us to serve.

Salem Keeps Its Pastor We rejoice over the splendid rally of the church in Salem, W. Va., around the pastor, Rev. A. J. C. Bond, in order to show him how much his services are appreciated after his seven years of labor there. And we know that many of our readers will be glad to see the account of that rally and the resolutions passed by the congregation as they appear on another page.

It is beautiful to see pastor and people united in the ties that bind in such sacred relationships. We know so well just what a loyal rally of West Virginia people, on such occasions, means that in imagination we can see it all and enter into the spirit of a meeting like the one described in that committee's report.

What a flood of memories was started when the report was opened and read! We have a vivid picture of the student body in Salem College, with whom was registered for the first time the boy from among the hills of Roanoke who now stands as pastor of the Salem Church. Well do we recall his struggles to help himself to the education necessary for a useful life work. Then there was the sunny face of the school girl who was to become his helpful companion in years to come. Term after term we met them both in classroom work and in chapel services, and watched them grow. A splendid band of young people were there, many of whom are now yokefellows with the pastor and wife, loyal and true in helping carry on the Master's work. Others are out in the wide world doing well their part in various fields of toil. How glad we are whenever we hear of any success that comes to them. Thank God for the true men and women of West Virginia today whom we once knew as boys and girls in Salem College.

We knew the Salem Church when "hard times came knocking at the door," and life

was a struggle, calling for sacrificial work on the part of her people. They were faithful then, and God has rewarded their faithfulness. We thank him for his gracious leadings there, and pray that pastor and people may go forward in the Master's blessed work for many years to come.

Omitted by Error The excellent letter to all the Smiths by Uncle Oliver was intended for the RECORDER of April 19, but through a misunderstanding it did not get into that issue. It was written before the result of the voting upon location of publishing house was known, and would have been most timely in our last issue. The spirit of the letter is commendable and the counsel given is too good to be omitted even if it does come a little late.

So far as we can see at this writing our people are accepting the results in a most excellent spirit and there are many hopeful signs of hearty co-operation from all parts of the denomination, in the work of securing a print-shop of our own.

Our Building Fund Elsewhere in this paper we give the list of those who have contributed to the Denominational Building Fund. There are nearly four hundred separate items in the list. Please note what Treasurer Frank J. Hubbard has to say in a few words following the list.

One of our missionary friends writes:

I wish you every good thing. I am with you on the Denominational Building, too. I have not yet sent my mite, but it will come after a while. I have a war bond which I think will find its way there some day, but as it is registered I have not yet found it convenient to transfer it.

Very sincerely,

Belated Copy Sometimes the mails play us tricks by failing to deliver copy which had been mailed early enough had it come right through. If our readers missed the usual amount in Woman's Work of last week's paper they may blame the mail service which did not get the copy to our office until Sabbath Day, twenty-four hours after the forms were full. So this week's issue will contain a double portion.

Our associate editors are seldom late with copy. We certainly appreciate their faithful work and prompt service.

A Delegate Desires Help Pastor L. A. Wing, of Boulder, Colo., expects to be the delegate this year from the Northwestern Association to the Eastern, Central, and Western associations. He makes a special request that the pastors and friends of his association shall send him any items of interest which may be useful to him in representing the condition of things in the Northwest field. We trust that the brethren of that great association will give Brother Wing the needed help.

"Two Years at Once" A friend sends in her subscription to the RECORDER for two years and says:

I see that my RECORDER subscription is far over due. I beg your pardon. It was an oversight and lest I shall do that again next year I will send two years at once. That will make my oversight less often at least. I am glad that you have increased the price of the RECORDER. It is worth much more than its price and any one who really wants it will not stop at the increase of price.

Practical Stewardship Greatly Needed The Master, who went about doing good and who taught his disciples that mere profession of a theoretical religion was not enough, and that men must be *doers* as well as hearers and believers, must be well pleased with the emphasis now being placed upon the word "Stewardship."

Some common theories about God and man's relation to him have long ago grown threadbare from want of practical application in Christian work. There are those who are free to say that God is the owner of all things, even "the cattle on a thousand hills"; that we are his servants, and that we should lay up treasure in heaven, and that we should love the kingdom of God above all else. They grow enthusiastic singing, "Take my life and let it be consecrated, Lord, to thee," or, "All to him I owe." They are constantly watching to see if any one seems to overlook their pet theories about prophecies or if one fails to emphasize their interpretation of certain Bible phrases, and yet, with all their theorizing, they are the last ones to render practical acknowledgment of their indebtedness to God by giving up for his work the portion of earthly good that is due him!

What must Jehovah think of those who can go into ecstasies singing songs of re-

deeming love, and yet who can face the sin and sorrow of their fellow-men and look unmoved upon the distress and misery of the world today? How must Christ feel toward one who keeps praying, "Thy kingdom come," while he withholds the special sacrifice—the practical giving—without which his prayer must go unanswered?

What is needed today is a great body of men filled with the Christ-spirit, who are willing to co-operate with others who may hold different views on some doctrinal points, and yet all of whom are ready to give thoughtful, sympathetic, patient consideration of the great good to come from the present forward movement campaign for human betterment. In these days every moral force of those who pray for the coming of the kingdom of God should be concentrated in genuine co-operative effort to realize that for which the prayers are made.

His Patience Never Failed The great **His Spirit Was Never Embittered** movements of these times are so far beyond the small way in which we have been accustomed to do work for the kingdom, that Christian faith is being tested until the strain, in many cases, is difficult to meet. The very largeness of the enterprises now being pushed forward is almost staggering to many who have not yet secured the vision of far-reaching benefits sure to follow if the movements are successful.

As children of God and followers of Christ, we sorely need, not only the strengthening of heart and the enlargement of faith that characterized our Master, but we also need something of his kindly temper and sweetness of spirit in the face of obstacles.

We have several times been led to deplore the critical, accusing, unkind spirit manifested in some denominational papers by those who seem to have no interest in the great co-operative movements of these times. One publication in particular seems so utterly lacking in the spirit of unity, and is so uncharitable in the way it accuses and condemns those of its own faith who are uniting with others in the world's work, that we have ceased to read it. The effect of such controversy is too depressing to be helpful when one longs to see the lost mul-

titudes of earth brought to Christ. Quarrelling Christians will hardly be able to show the non-Christian world the beauties of our blessed religion.

Christians do need an increase of practical faith in their Lord and Master. But this is not their only need. Under the pressure and strain of work; under the burden of anxieties over hard problems which must be solved; under the stress of worn-out nerves made almost unbearable by criticisms that impugn their motives, many Christians need a double portion of Christ's spirit of patience and sweetness which kept him from becoming embittered.

Those who would be most helpful in bringing in the kingdom of God on earth will need to guard carefully against the tendency to make mountains out of mole hills when they and their methods are criticised.

It is undoubtedly true that, when burdens are heavy and the strain is great, things will worry good men which would never disturb them when conditions are normal. For nerve-racked, hard-worked people, worried over the way things go, there is nothing like close fellowship and personal communion with Him who has been touched with the feeling of our infirmities and whose patience never failed.

Who is E. S. Ballenger? Probably some who read the sermon in this RECORDER will ask who is Mr. Ballenger? In a personal letter from Riverside, Cal., we find that Rev. E. S. Ballenger is a brother of Rev. A. F. Ballenger. The latter has been preaching for the Riverside Church since Brother Severance left, and during his illness Rev. E. S. Ballenger has preached for him. "Looking Unto Jesus" was so well liked that several persons requested that it be sent to the SABBATH RECORDER.

We understand that he is to become a member of the Riverside Church.

Recorder Drive Our readers will find elsewhere in this issue the plans for the 1920 RECORDER Drive with the fourth Sabbath in May, designated as SABBATH RECORDER Rally Day. The committee also presents a program for the young people's hour on that day. We hope the results this year will be even better than they were last year.

THE SALEM CHURCH PASSES RESOLUTIONS AND RECALLS ITS PASTOR

FORWARD MOVEMENT COMMITTEE

There has been a rumor among the Salem folks that Pastor Bond had been called by the First Alfred Church to become its pastor, and this rumor became officially confirmed when on the last Sabbath in March the pastor announced to his congregation that he had received such a call and that the matter was having his serious consideration.

Such news came almost as a shock to Salem, for it seemed but yesterday that the church had called him as their shepherd, notwithstanding it had been more than twenty-five years since he came to Salem as a school boy—and seven years have elapsed since he became pastor. The church was not prepared for the thought of their leader being called to other fields, and when it became known that he had been called and that it was having his serious consideration, it became the first thought and concern of his flock.

The Forward Movement Committee which had been appointed a few months ago, consisting of twenty-two members of the church, and which had been held together as a sort of executive committee, got together and drafted resolutions relative to the pastor and his relations to the church, college, community and State—and the same was signed by every member of this large committee. The pastor and his family were not aware that the committee was taking action. The following Sabbath morning, April 3rd, was the regular quarterly communion service and a large congregation was in attendance for the morning worship. Before the services began the pastor was asked by a member of the committee for an opportunity to present a matter at the close of the service. After the communion and before the benediction he gave opportunity for the committee to introduce its program.

Lucian D. Lowther, regional director of the Forward Movement, who had been appointed spokesman for the committee, took charge and made a brief review of the seven years the pastor had served the church, speaking of the trying days when young men of the church were called into service for their country, how the pastor had stood before the congregation with an

anxious heart for every interest that was at stake. At the conclusion of Mr. Lowther's address, the chairman of the committee, Attorney Ernest Randolph, came forward and read in clear, distinct tones and with his characteristic eloquence, the resolutions that had been prepared by the committee. It seemed that by the time the reader was through that every person in the audience had caught the spirit of the movement as set forth in the resolutions and when they came to the singing, the pastor's "Ode to Salem College" was a united chorus of praise, and before singing the second song mentioned in the resolutions, Mr. Lowther gave opportunity to all those who joined in the sentiment of the resolutions to express themselves by rising to their feet. The result was announced as unanimous.

Pastor Bond and wife were then asked to come forward, and while the organ led in the strains of "Blest Be the Tie That Binds," the congregation joined in singing this good old hymn and passed in line before the pastor and his wife, extending the hand of Christian greeting and esteem. It was a very happy meeting indeed, in which the shepherd and his flock seemed to come in very close fellowship for mutual service for the kingdom. It seemed that the pastor's and his wife's cup of joy was full, and their countenances were equally as expressive as the pastor's words of response.

Following is a copy of the resolutions and the pastor's "Ode to Salem College":

WHEREAS, It has come to the attention of the Salem Church that Pastor Bond has received a call from the First Alfred Church to become its pastor, a call that will no doubt appeal to him, as it should to any ambitious minister, especially so, in this particular case, since our pastor will have served the Salem Church for seven years in the coming May; and since the pastor has expressed himself in public that the matter is having his serious consideration, and that his mind is not made up on the question, and

WHEREAS, It seems to be practically the unanimous consensus of opinion of the Salem Church that the pastor's service to the Salem Church, the Salem College, and the surrounding community, and to his native State has not as yet reached its best, and

WHEREAS, It seems to his congregation and to his many friends that he has developed in spirit and grown in power since he became pastor of the Salem Church, some of which is perhaps due to the fact that the church gave him the opportunity to carry into effect his plans for schooling and a broader culture in theology and research work;

and since it now seems to the undersigned committee that there never was a time in all the history of the Salem Church, the Salem College, and the community at large when they called for young men of courage and culture to serve as at present, and since we believe that there is no one in our denomination who has answered the call to the gospel ministry that is better fitted to serve all the interests that are dear to the people of the mountain state than our beloved pastor, due perhaps in part to the fact that he is native born and knows the temperaments, characteristics and needs of his people; and since all that we have said concerning the pastor's nativity and fitness for service is true concerning his helpmate, Mrs. Bond, who has been known and loved by all the people of this community from her girlhood days through to the days of her splendid motherhood, and since we believe that she possesses virtues equally as complimentary as those expressed concerning the pastor and that the family of these good folks should receive a support that is adequate and in keeping with the ability of the congregation, and

WHEREAS, It seems to the undersigned committee that no greater honor can come to a young man than to stand as the distinctive leader of his own people, and to have a part in the work of Christian education and the development of the spiritual life on foundations which were laid by sincere Christian men and women of former generations.

Therefore be it

Resolved, By this committee that we extend to Pastor Bond on behalf of the Salem Church a cordial invitation to continue his splendid service as the pastor of the Salem Church; that a copy of these resolutions be presented at the next regular church meeting for action, and that the same be written in the record of the church, and that a copy of same be handed to the pastor and his family.

Resolved, That if after the pastor has carefully and prayerfully considered the content of these resolutions it then becomes his judgment to accept the call to the Alfred Church, then this church should bow in humble submission, believing that he acted upon his best judgment and spiritual guidance.

Resolved, That as a fitting conclusion of these resolutions we present to the pastor and his family at this Easter time these flowers from nature's garden as a token of our love and esteem, and that we sing first at the conclusion, the "Ode to Salem College," the author of which is the subject of these resolutions, and second that we join in singing "Blest be the tie that binds our hearts in Christian Love."

THE FORWARD MOVEMENT COMMITTEE.

ODE TO SALEM COLLEGE

Hail to thee, Oh, Salem College,
With thy home among the hills;
Source of noble inspiration,
As our life new purpose thrills.
Guarding hills sublime, surround thee,
Ne'er to cease their watch again;
Safer yet, since thou art planted
Deeply in the hearts of men.

CHORUS

Lift thy voice, Oh, sons of Salem,
Swell the chorus with thy praise;
Wooded hill and winding valley
Echo back the song we raise.

"Mountaineers are always freemen,"
Free from tyrant's galling chain;
Yet through thee a greater freedom,
Love to God and man, we gain.
Lessons of thy sacred teaching
Fit us for the school of life;
From thy halls go silent heroes
Bearing laurels in the strife.

Noble sons can ne'er forget thee,
Who hast taught them how to live;
Faithful daughters, thou hast nurtured,
Loving praise shall ever give
When our feet afar have wandered
Still our thoughts shall linger here,
As at evening's misty twilight
Visions of the past appear.

(Tune, "Let the Lower Lights Be Burning")

POLISH THE DARK SIDE

"Look on the bright side," said a young man to a friend who was discontented and melancholy.

"But there is no bright side," was his doleful reply.

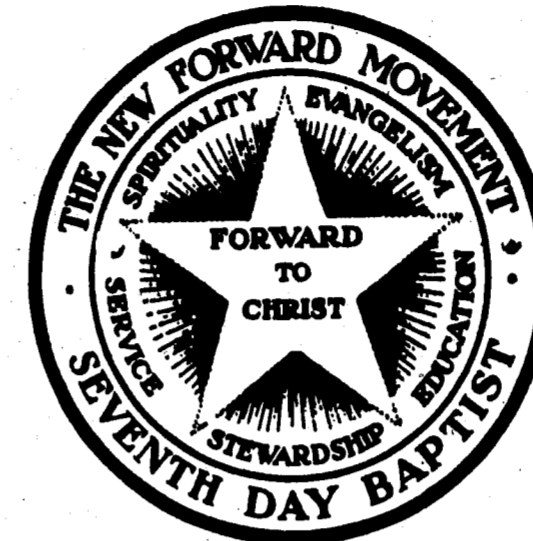
"Very well; then polish up the dark one," said the young man, promptly.

Are you ever despondent? Then adopt this advice, and remember that the best way to "polish up the dark side" is to work—work hard and with ceaseless devotion and energy.

I once had the honor of working for a time with a famous and eloquent dignitary of the church. He lost his wife very suddenly, and I knew that was the most crushing blow he could possibly suffer. I quite expected, therefore, that he would go away and rest, perhaps for several months to come. But in a week he was busier than ever. His zeal increased tenfold, his energy appeared to be boundless, no burden of work seemed too heavy. It was evidently a daily struggle to concentrate his attention on what he had in hand; but he did it, and by degrees the awful load of grief seemed to grow lighter. Honest work well done is the sure path to a cheerful spirit. Try it.—*Churchman*.

Comparing the wages of the day laborer with the preacher, it seems the world accounts digging a ditch of more value to humanity than lifting a man out of the ditch.—*Exchange*.

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

PAWCATUCK NON-RESIDENT MEMBER CAN-
VASS CONTINUES

Three months ago the Pawcatuck Church made its campaign in support of the Forward Movement budget and oversubscribed

its quota of \$3,810 by more than two hundred dollars. This result would ordinarily be considered entirely satisfactory, but such was not the case in this instance.

The response from the non-resident members was not what it should have been, it was too meager. The average receipts per member were good, but the number responding was too few. Continued canvassing brought responses from several others to the extent of some two hundred dollars additional. There were many members, however, from whom no reply was received, altogether too many to satisfy the committee.

A fourth letter has now been sent out to some sixty-seven absent and non-replying members. An immediate reply containing a check for twenty-five dollars together with a word of appreciation from a far-away member for the continued interest manifested by the home church was the first result.

There are many churches similarly situated, their canvass completed and their quota oversubscribed, but too large a proportion of the absent members making no response. All these churches have done well. They have more than met their apportionment, but the penalty of doing well is to do a little more.

The condition that confronts them now is not only unfortunate, it is positively harmful. The failure to secure the interest and support of the absent member cheats him of participation in a good cause, which at heart he loves; it robs the home church of his sympathetic interest and co-operation, and it handicaps the denomination by a lack of support that just at this time is so much needed.

NO CANVASS IS COMPLETE UNTIL EVERY LAST
NON-RESIDENT MEMBER HAS BEEN
HEARD FROM

Our denominational budget calls for \$81,000 per year. Unless this amount be secured some of the interests and beneficiaries will suffer. There are churches whose membership is given in the *Year Book* at fifteen to forty which are in some instances practically extinct. Their numbers form an integral part of the denominational total, from which but little help can be expected. Knowing this condition to exist why not meet and overcome it in an effective manner by each church continu-

ing the canvass of the non-residents, as a few of the churches are now doing?

The twenty-two churches which have completed their canvass with an oversubscription have a non-resident membership of eight hundred sixty-six members, of which number less than one-third have responded. What about the other six hundred? Shall we not continue the canvass and assure each absent one that his or her church is in dead earnest in this matter?

The work of our boards, the better support of our schools, the Denominational Building, in each of whose welfare we are now so much concerned, demand the continuation of the canvass until every effort has been exhausted to secure the fullest response.

Go over the church record and make out a new list of the absent ones, then follow it up with the same tact and persistency that some of the big publishing houses follow in their successful solicitation. Use the world's best business methods in the king's business to put this resolution into effect. Get a larger proportion of the six hundred non-residents who have failed to respond. The fourth letter will bring results, and a fifth, if necessary, will be so effective that the response will rejoice the heart of every man and woman on the canvassing committee.

WALTON H. INGHAM,
Director General.

SUPPLY OF BUMS IS EXHAUSTED

Here is the most remarkable perhaps of all the testimonies yet cited to the effectiveness of prohibition—the most surprising at all events. The oldtime Water Street mission in New York City, the first enterprise undertaken by redeemed Jerry McAuley to save his former companions in degradation and crime, the scene of Sam Hadley's service in later years, must be closed. It was established and has lived for the sake of the drunken bum, whom nothing but the manifest grace of God could redeem from his besotted shame. The bum was its whole reason for being. And the bum is gone. Yes, already the bum has disappeared from Water Street. Prohibition has finished him—and the Water Street mission has no mission left.—*The Continent, by permission*

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

REV. HERMAN D. CLARKE

CHAPTER III.

Leila received a hearty welcome home and Frank was hilarious.

"My, sister, you have been gone a year! I was afraid the sharks had you," he said.

"Well, I saw one and some porpoises; and say, Frank, if you want to know what fish are, eat some fresh mackerel or blue fish just caught," she replied.

"Come to look at you, sis, you have fattened up some. But now tell us all about your adventures."

And so she told of her wonderful trip, especially down the Hudson river; of the palace steamer on the Sound, of the rides in fishing boats, her trip to Newport and back, and many details of auto trips with Mr. and Mrs. Floy Sherman. The girl was quite gifted in describing events and very imaginative.

"It was certainly a great event in your young life," said her father, "and few girls of your age have such an opportunity. It has been as good as a term in school or a year in geography."

"But placing responsibility upon you as they did," said her mother, "was a part of your education. They liked you and though rather young, you did well your part with the baby."

"I shall always remember them as dear friends. You ought to have heard him tell history as we journeyed down the Hudson. And what do you suppose he asked me? Wanted to know what I was planning to do when I received my education and was grown up. I told him I was going to be an authoress, and what a joker he was. He started out on a story as he said I would begin it. He said if we ever got into trouble anywhere he might help us out—and he was in earnest."

"I hope I will not be obliged to call on him for any help, it would be very humiliating," said Mr. Livingston.

The farming season was nearly over that year when Mr. Livingston again began to talk about going to the Northwest to take up land. He had done fairly well during this season but he reasoned that many good years would not be sufficient for him to pay for a farm of his own,

and if he ever owned his place he must do something besides renting farms in an old settled community. Now was his opportunity, he said, while he had money enough to get to a ranch and have a start.

Last year it was impossible, but now the way was clear, and if necessary he could borrow a little money and give security on the land when "proven up."

Mrs. Livingston could hardly endure the thought of going so far away from the society she loved, away from all her religious privileges, especially for her children. And the fact that her husband was not "over strict" in Sabbath observance, though he always accompanied her to church and was nominally a good Christian, was not encouraging for the bringing up of children to be loyal to God. Was there not some other business he could follow that was remunerative? No, he would always answer. He had been brought up a farmer and had never worked at anything else, and farming he loved. The boy also loved the farm thus far. But what about the school education of the children? Frank was an ordinary scholar, nothing to brag about, but Leila Maud was beyond her years in her classes and very ambitious like her mother. Mrs. Livingston had received a liberal education, had successfully taught school and everybody recognized her as above the average, a woman of marked intelligence and good judgment. She kept abreast of the times, was well read, as they say, a leader in her set. Must she bury her talents for years on a northwestern ranch far removed from society of her choice, and be deprived of the privileges she now enjoyed? She had planned to give her children the best education possible in their circumstances, and she was sure Leila would want to attend college when through with high school. It would take years to be able again to have their present opportunities even if they succeeded financially, and that was so uncertain. But again, could they remain loyal to the Sabbath truth under such circumstances? There would be no church or Sabbath school, no preaching services, no Christian Endeavor society, no neighbors of their faith. It seemed terrible. But Mr. Livingston said he did not expect to stay there always; lands would advance in value and he could sell at a good price

and return where he could give the children better advantages.

"But how can that plan mature?" asked his wife. "It will take three or four years to prove up and more years to get the land cultivated and of value. There is no knowing how fast the country will grow. By that time Frank will be nineteen or twenty and Leila eighteen. She can not wait all that time for her education, and Frank will practically have none."

"But schools will be there and academies nearby without doubt," he replied. "The Northwest is rapidly developing."

"We are not sure of that, James. Mr. Smith has been on his ranch in North Dakota ten years and there is not a neighbor yet within two miles of him, and not a schoolhouse nearer than four miles, and not a railroad within fifteen miles, and yet he would talk just like you do now about railroads and new towns. It has not materialized. And where are his two boys today? One has left home and is working on the railroad far away and the other one has not a real common school education at nineteen. Oh, James, can't you see the probable results?"

"As for leaving the Sabbath, they do that right here under the eaves of the church house and all the means of grace. Mary Hadley married a Sunday man last spring and went to Kansas far removed from us. John Spencer left the Sabbath some time ago and he was brought up in quite a strict home. Not all lone Sabbath-keepers go to the bow-wows by any means."

"I know that. But how many children of their families stay true? Not many. It is more dangerous when far removed from our society during the impressionable age, and when they are planning their future business and marriage. Don't you know that in four years at least Leila will, like most girls, be thinking of marriage and marriage comes from attachments and attachments from associations. Who will she associate with? She must have opportunity to obtain an extra education for she has talent beyond the average girl. Put her on a northwestern ranch miles from schools and what possibility is there of even a common school education, if we happen to locate as so many do? Our responsibility for these children and any others we may have is too great to

think of such a move. I'd rather live in poverty all my life long in a community like this and give my children a chance to develop what is in them socially, intellectually and spiritually, than to own the largest ranch in America where there is no spiritual advantages, or even intellectual development such as can be obtained in this society."

"But we will live in poverty here at this rate if we stay. I want to leave Frank a good farm and see him have a decent chance in life, which I did not have, before twenty-one," said her husband.

"I want to leave Frank and Leila a rich mind and soul that dollars and cents and acres of land can never estimate. 'What shall it profit a man if he gain the whole world and lose his life?' When one knows God's truth as we do and then puts himself where he will have everything against him religiously and gradually drifts away as is quite imminent, he is surely a lost soul, and who can imagine what that all means for eternity. Oh, people will not see this nor seriously think of it! James, you do not see your fearful responsibility. I tremble at the results of moving away just now from all these means of grace for our children when they most need them. Think carefully of this before you leap."

In a day or two their pastor came to make a call and learned of Mr. Livingston's purpose. He went over about the same argument that Mrs. Livingston did but seemed not to make any impression on her husband. He had almost fully decided to go in the spring of the following year.

"As to education, is it essential to success in farming that you go through college or even high school?" asked Mr. Livingston.

"I suppose that many farmers have been very successful who have not had even a common school education, but we are now living in times when the best education is none too good for the best in life and it stands to reason that a farmer or any other man can do better work, plan better, succeed better from a worldly standpoint when he has what is termed a liberal education. Farming is becoming more scientific each year and those farms that have scientific men at the head, able to analyze the soil, have best results. In

a few years you will not be able to get a hired man for twenty-five or fifty dollars a month for farm work. A thousand avenues for salaries at other trades and professions will open up. And the boys and girls of today are going to prepare themselves for those positions. But, Brother Livingston, you are not sure that Frank will follow farming, and managers and employers today are selecting men and women who have the best education, best trained minds and judgment. You might fail in your effort as now planned, and in such an emergency your children could step into lucrative positions and be able to look out for themselves and their parents on a 'rainy day' if they had the preparation," said the pastor.

"Of course we never know what may happen, but 'nothing venture, nothing have,' is a good maxim. I heard you say once in a sermon that the only proper education is a Christian education and to get that, the Bible, the textbook of Christianity, must be the chief study. This being so, why can't our children get that out among the buttes of North Dakota or plains of some western State. My wife is a Bible student of no small ability," said Mr. Livingston.

"Such a wife as yours can indeed do much in that line but you and your children need constantly the church and other means of grace to supplement home culture. Wherever you are, there will be a subconscious influence over your family that will be powerful, more powerful than you know. Where will the best be found, among your brethren in such a society as this, or far away among men of different faiths and no faith at all where your children will grow up during the most impressionable period of their lives? That is not difficult to answer. Yes, the Bible is the Book of books for education but that does not exclude other needful studies. The Bible is not a textbook on farming or building bridges or selling dry goods and groceries only as it teaches honesty, patience, the Golden Rule, etc. The Bible indeed tests everything. Your Christianity is not merely spiritualized existence. In this world you can not live apart from lawful occupation, for Christianity goes with the working forces of humanity. To make the best of these working forces, your secular education, so-called,

is essential while it is in harmony with Bible teachings. We are justified in believing that while Jesus was divine, the Word made flesh, he worked as other men worked in the everyday affairs of life. He did as human beings do to get a lawful living and help keep up the home. He dignified all lawful labor. We do not know that he went to any of the Jewish schools, but that does not prove that we do not need schools. We do need them when they harmonize with Bible truths, and you will make a sad mistake if you deprive your children of the schools and religious influences that do so much to qualify them for Christian service, whatever be their worldly occupation. We have no churches in North Dakota, Montana or Idaho. Think this over in the light of possible if not probable results."

"Well, I have all winter to think and decide," said Mr. Livingston.

The children were both listening attentively to all that was said and a deep impression was made upon Leila, but Frank did not seem much affected either way. His father's constant talk about "getting ahead in the world" seemed to overshadow all other considerations. His mother feared that and tried hard to impress upon him the great value of deep religious experiences and a true foundation for Christian character and service in the world. But Frank more and more fell in with his father's idea of taking a claim and in four years at least being the owner of a good farm. Alone with his father, they talked more or less about it all winter. In the meantime the children attended the school near home and made the most of it.

Mr. Rusk seeing that Mr. Livingston was planning to go away, rented the farm to other parties and so when spring came Mr. Livingston was left out of the deal. Mr. Rusk told him he was very sorry to lose him and would much rather have him on the farm than any other man, but he had a good chance to rent it and could not wait for other considerations. Mr. Livingston would not listen to the idea of renting any other farm in that region and as they must go somewhere, Mrs. Livingston consented under protest. They would go among strangers and try fortunes among them. Many were her prayers for divine direction in this trying time. It

might be that a divine evidence would overrule for good and that they might prosper and soon return. She would keep in touch with her church by way of correspondence, and in study as a member of the "home department" as it was called.

Mr. Livingston was visited by real estate agents and glowing reports were given by them. Land would rapidly increase in value, railroads would be built, towns would start up, schools be organized. It all looked so nice on paper and in pamphlets sent out by railway companies.

He decided to go to some flourishing town in northwest North Dakota and then make a selection of land nearby. He was to load a car with a span of horses, a cow or two, some poultry, a few agricultural implements, and some lumber so he could get a good start for the spring. He would go with the stock and his family on passenger trains.

(To be continued.)

THE CHRISTIAN CONCEPTION OF PROPERTY

Sometime ago a Christian business man in the Middle West handed \$478 to the treasurer of the Baptist church to which he belongs. The treasurer acknowledged the contribution with surprise, for the man had not been ranked among his fellow Christians as a heavy giver. A few weeks sped by, and he again placed a sum of money in the treasurer's hands, this time \$583. When in the course of two months he came with still another contribution of \$447 the treasurer could restrain himself no longer.

"Brother S.," he said, "I am grateful to you beyond measure for these contributions, but I don't understand. Tell me, if it is not asking too much of you, have you fallen heir to a fortune?"

The man laughed heartily and replied, "No, indeed; nobody has left me a cent that I know of, and I have no notion any one ever will. I have simply adopted the Christian conception of property and am trying to govern my giving by it. These contributions represent the tithe of my income, which I have come to believe belongs to God."—*The Baptist.*

"More people are injured by overeating than by overworking. In many cases one-half the amount eaten would be better."

MISSIONS AND THE SABBATH

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

ILLNESS OF MRS. CROFOOT BRINGS MISSIONARIES HOME

Many of the readers of the SABBATH RECORDER already know that Mr. and Mrs. Crofoot have arrived in America and are at the hospital at Rochester, Minn. The secretary feels that the two letters which follow, one from Miss Susie M. Burdick, and one from Brother Crofoot, will be read with great interest by our people who are so well acquainted with our missionaries. The letters are, of course, personal, but they give the personal touch which would be lost if the secretary should attempt to give the same information in his own words. The writers did not intend the letters to be used for publication, but the secretary takes the responsibility. He has gone over them three times, and feels that the writers will not object when they take into consideration how interested our people are in the welfare of Mrs. Crofoot, and in learning just what the situation is, as the letters so well explain.

MISS BURDICK'S LETTER

West Gate, Shanghai, China, March 31, 1920
Rev. Edwin Shaw, Plainfield, N. J.

MY DEAR SECRETARY SHAW:

Your very kind letter has reached me. Some of my colleagues say that you put too great confidence in my judgment. I will try to do the best thing I can for all concerned. I suppose the trip by way of Europe is very likely not to be realized. Dr. Davis, when he went home so long ago, had passage on a freight steamer at very reasonable rates but that was many years ago and such an opportunity might not come these days. After all it does not matter so much.

We are going through deep water these days. Mrs. Crofoot has not been well for several months. We have looked for improvement right along, and she has been very hopeful that she would soon be better. Some time ago the doctors of the Red Cross told her that if conditions did not improve she should come to them for a more careful examination. Two weeks ago it seemed impossible to put it off longer. Doctors Landis, McCracken, Selmon, Loveland-Selmon and our own Dr. Sinclair came to the conclusion that the trouble is cancer. "Ninety-five parts sure" they put it. They advised X-ray treatment for three days and then a week's rest after which there was to be an operation. She had the X-ray and came home for the week's rest. On

Monday Mr. Crofoot went out to see just which day the operation was to be and came home very much upset. The doctors had been studying the question and consulting, and advised that she should go home as soon as possible for radium treatment.

It seemed impossible. Mr. Crofoot couldn't see how it could be done in any way. The difficulty in getting passage now, leaving the school, the expense and everything. Yesterday he went in to see what prospect there was for passage and no one knows how he succeeded in doing it, but he found just two vacancies on the *Empress of Japan*, sailing tomorrow. A good many pairs of hands have been busy since last evening when this decision was reached. The packing is nearly finished and a good deal done toward getting the house ready to leave. Today the house has been rented for six months. It seems providential that a tenant could be found.

Night before last I was under much heavy burden for Mr. Crofoot and for the mission in what it must mean to us to have him go and for the board with the additional expense when the verse, "My times are in thy hand," stood out from all the rest on the page and I realized that it is not only *my times* but Mr. Crofoot's, the mission's and the board's as well and so it is a fresh call to trust.

It is not the first time we have had to come up to such an experience. Dr. Swinney, Eugene Davis, and last year Mrs. D. H. Davis had to go on short notice.

This comes when Eugene Davis is not here. The twenty-fifth anniversary convention of the Y. M. C. A. is meeting in Tientsin and the boys of the school raised money to send Eugene and two of the boys. We are very glad Eugene is having the opportunity. It will be a blow to him to come back and find Mr. Crofoot gone. We are hoping that all together we can look after the school but they will sadly miss Mr. Crofoot. We are trusting that Mrs. Crofoot will be able for the journey and that the trouble is being taken in hand not too late.

Thanking you again for your letter.

Very sincerely yours,
SUSIE M. BURDICK,

LETTERS FROM MR. CROFOOT

On board *Empress of Japan*,
Nearing Victoria, B. C. April 18, 1920.

MY DEAR DOCTOR SHAW:

If you had my short letter of March 30, you know that the doctor told us that we should come to the United States where Mrs. Crofoot can get radium treatment for cancer. When you receive this letter we hope to be at Rochester, Minn.

I spent most of that morning, Tuesday, March 30, in going to steamer offices where I found that there was little chance of getting a passage, some lines being booked full up to December. The office of the Associated Mission Treasurer was one of the places where I called, and soon after noon I had a telephone message from Dr. Caldwell there saying he could let me have two second class berths on this steamer leaving on Thursday, April 1st. And at 3 o'clock Thursday we sailed!

I called up the doctors (one of them) and saw another and they seemed to think we should take the chance as it was impossible to be sure of another, so we began to hustle. The rush of those two days you can partly imagine, so I'll not try to describe it in detail. We got Hannah out of bed and took her down to get her picture taken for passports and it is not usual by any means to get even emergency passports through in one day, but we did it. Besides the red tape at the United States Consulate it was necessary to get the vise of the Japanese and the British Consulates. Among other things that took up my time were bank business, steamship office business, letting our house, making up my accounts to turn over, etc., etc.

Alfred Davis kindly let me have his Ford for the greater part of two days which greatly helped. Our friends at the mission with the help of Marjorie Davis, did our packing for us.

Eugene Davis had left for Tientsin Tuesday morning to attend a Y. M. C. A. convention so we did not have his help. He had offered Monday night to give up the trip, but we had no idea we could get passage so soon, so I told him to go on.

From Shanghai to Yokohama we were able to get a transfer to a first class cabin as we had paid first class fare for the sake of food and other privileges. But at Yokohama a steward notified me to transfer to a first class cabin with two Hindoos and Mrs. Crofoot to go to her second class cabin which she was to share with four nurses of the Siberian contingent of the American Red Cross Society who are returning to the United States. However the doctor to whom I had appealed before took pity on us and let us go into the "hospital" where there are two narrow berths and where we can be together and in better quarters than second class.

In fact we have many things to be thankful for. It seemed quite providential to be able to get passage at all. Most of the way across we have had what they call an exceptionally smooth passage for the time of year and our friends—and other people too—have been very kind. On board we have made the acquaintance of a missionary who is a nurse and who is going to Rochester too. She has been very helpful and will be with us the rest of the trip.

For the most part Mrs. Crofoot has stayed in bed. She has been dressed only once since leaving Yokohama. She appears a little weaker than when we left Shanghai, but keeps up a brave spirit and we hope for the best.

"So far thy power hath led me
Sure it still will lead me on."

Very likely I shall add something to this letter, and post it from St. Paul or Rochester.

Yours faithfully,
J. W. CROFOOT.

Between St. Paul and Rochester, Minn., Apl. 22 To resume—that is if the motion of the train will allow it. The second day before we landed we ran into a storm which made it hard for Mrs. Crofoot, especially as she could not manage the ship's food very well. But since we landed she has picked up quite a good deal.

We reached Vancouver on Monday morning

early and had found by studying the railroad guide that our quickest way to St. Paul was via Great Northern, so we left by that at 3 p. m., Monday, and reached St. Paul at 8 a. m., today, Thursday. We are due at Rochester about 2 o'clock this afternoon. Night before last I telegraphed to H. C. Van Horn and I rather expect him to meet us at Rochester. Six of our steamer fellow-passengers were on the Great Northern train, but now we have separated from all of them except the nurse.

Mrs. Crofoot stayed in the sleeper berth all the time, but had the curtains open and visited with her friends. Now she is lying on the couch in this parlor car. By speaking to the conductor beforehand we had an invalid chair waiting for us at Everett, Wash., and St. Paul where we changed cars. In short every one has been very kind, from the consulate in Shanghai to the porters on the cars.

Of course I shall write again as soon as I have news to tell. I should be glad if you would share the contents of this letter with Mrs. D. H. Davis and such of it as is appropriate with the readers of the RECORDER.

I will write more in a day or two.

Yours faithfully,
J. W. CROFOOT.

MISSIONARY BOARD MEETING

The Board of Managers of the Seventh Day Baptist Missionary Society held a regular meeting in Westerly, R. I., Wednesday, April 21, 1920, President Burdick in the chair.

Members present: Clayton A. Burdick, John H. Austin, D. Burdett Coon, Robert L. Coon, Ira B. Crandall, Mrs. Albert H. Langworthy, Edwin Whitford, Albert S. Babcock, Edwin Shaw, E. Adelbert Witter, Frank Hill, G. Benjamin Utter, Anne L. Waite, Charles H. Stanton and James A. Saunders.

Visitors: Mrs. D. B. Coon, Mrs. Alan Whitford, Mrs. J. A. Saunders, Mrs. Ichabod Burdick, Mrs. Brandt, Mrs. Brightman.

Prayer was offered by Rev. E. Adelbert Witter.

The quarterly reports of the Treasurer and the Corresponding Secretary were received and ordered recorded.

The Corresponding Secretary reported for seventeen workers on the home fields, also for the work of Rev. T. L. M. Spencer, at Georgetown, S. A.

Frank Hill, for the Committee on the Georgetown Mission, reports that \$2,400 has already been forwarded for the work there. Brother Spencer has purchased certain property there which can be used in part for a while, and some rooms can be rented, probably to bring sufficient income

to pay taxes while we wait. He advises delay in building on account of the present very high cost.

The matter of a small appropriation to assist a worker to visit Barbados, Trinidad and other places where interest is shown, was referred to the Committee on the Georgetown Mission, with power.

The semiannual reports from China were presented, also correspondence from Rev. Jay W. Crofoot, Rev. H. Eugene Davis and Miss Susie M. Burdick.

Correspondence was received from Rev. G. Velthuysen, Holland, and from Miss Marie Jansz, relating to the work and future prospects in Java.

The Evangelistic Committee reports as follows:

EVANGELISTIC COMMITTEE

The report of the committee at the January meeting was published in the SABBATH RECORDER, and the part which had reference to the policy of the Board concerning evangelistic work in the churches of the denomination was re-published. Several of the churches have been making special efforts, while in many places such efforts that have been planned have been hindered by the severe weather and bad roads and by sickness. Every possible encouragement and assistance have been given by the committee to these evangelistic efforts.

The committee asks the approval of the Board of the following recommendations:

1. That the annual appropriation to the Boulder Seventh Day Baptist Church for the year 1920 be increased from \$450 to \$500.
2. That the call of Rev. M. C. Pennell as a missionary worker on the Bangor, Mich., field be extended for the remainder of the year 1920.
3. That the Missionary Society approve the plans of the Missionary Committee of the Northwestern Association for evangelistic work next summer with tent and quartet in Minnesota and Iowa, and that the Missionary Society defray the expenses not otherwise provided.
4. That arrangements be made with Rev. Paul S. Burdick to do field missionary work in the Southwest for a few weeks after the close of the school work at Fouke.
5. That the expenses be defrayed for the visit of Rev. W. D. Tickner, to Wilton, Wis., for evangelistic work, and the Secretary have authority to make such arrangements as may seem wise after investigation for other similar visits.

The situations at Middle Island, W. Va., New Auburn, Wis., Stone Fort Ill., the Western Association, the Michigan field, and the Southwest field are being carefully considered and given encouragement and counsel, but there is nothing that can just now be reported for definite recommendation.

The report was recorded and its recommendations were adopted.

The afternoon session opened with

prayer led by Deacon Robert L. Coon. It was voted that the appropriation for the Boulder, Colo., Church, be increased in the sum of \$50 for the year 1920.

A committee, Dr. Anne L. Waite, Rev. D. B. Coon and Charles H. Stanton, was appointed to prepare a program for Missionary day at Conference, said committee to report to the president of the General Conference.

A letter was received from the Board of Missionary Preparation with recommendations for missionary boards by Rev. Frank K. Saunders.

The Corresponding Secretary was instructed to reply to this communication and say that this Board has already practically adopted and practiced in accordance with said recommendations.

Frank Hill, Ira B. Crandall and Mrs. A. H. Langworthy were appointed a committee to prepare a proposed budget to be presented at the General Conference, to include in said budget a sum for evangelistic work.

Correspondence from Professor A. E. Whitford, president of Conference, the North Loup Church, the "Home Missions Council" and others, was duly considered and the meeting adjourned.

CLAYTON A. BURDICK,
President.

A. S. BABCOCK,
Recording Secretary.

MISSIONARY SOCIETY—QUARTERLY REPORT
January 1, 1920, to April 1, 1920

S. H. Davis, Treasurer,
In account with the
Seventh Day Baptist Missionary Society
By Months

Dr.	
Cash in treasury January 1, 1920.....	\$ 2,684 52
Cash received in January..	\$ 3,551 34
Cash received in February..	1,820 10
Cash received in March....	1,608 83
	6,980 27
	\$ 9,664 79

Cr.	
Expenses paid in January..	\$ 1,234 24
Expenses paid in February..	3,075 77
Expenses paid in March....	3,662 71
	7,972 72
Balance	1,692 07
	\$ 9,664 79

By Classification	
Cash Received	
General Fund, including balance brought forward	\$ 7,129 67
John Manoah	9 75
Marie Jansz	67 55
Georgetown Mission	392 49
Holland	14 00
Home Field	49 02
China Field	1,487 00
Specials	10 00
Income Memorial Board	467 53

Interest on checking account	12 78
Debt Fund	25 00
	\$ 9,664 79

Disbursements	
Corresponding Secretary and general missionaries	\$ 1,112 55
Churches and pastors	490 00
China Field	2,207 16
Marie Jansz	50 00
Italian Mission	87 48
Hungarian Mission	60 00
Georgetown Mission	2,566 67
Holland	225 00
Specials	55 00
Treasurer's expenses	70 00
Interest and payment of \$1000 note..	1,018 53

Balance in bank April 1, 1920.....	\$ 7,972 72
	1,692 07
	\$ 9,664 79

Balance on hand April 21, 1920, all bills paid to date.....	\$ 1,068 00
	S. H. DAVIS, Treasurer.

AMERICAN SABBATH TRACT SOCIETY
Contributors to the Denominational Building
Fund to March 31, 1920

1916
Jesse F. Randolph, Salem, W. Va.

1917
Gillette Randolph, Salem, W. Va.
Harriet A. Burdick, Lowville, N. Y.
M. Louisa Davis, Jackson Center, O.

1918
Lucius Sanborn, Davison, Mich.
Syracuse, N. Y., Church
Women's Executive Board, Milton, Wis.
Mrs. Frank Burdick, Wellsville, N. Y.
Elizabeth J. Van Horn, Boulder, Colo.
Christian Swendsen, Viborg, S. D.
Sarah F. Barbour, Westerly, R. I.
Franklin F. Randolph, New Milton, W. Va.
Bible Class of Pawcatuck Church
Mrs. Franklin F. Randolph, New Milton, W. Va.
F. J. Hubbard, Plainfield, N. J.
Mrs. F. J. Hubbard, Plainfield, N. J.
A Friend, Lowville, N. Y.
G. M. Cottrell, Topeka, Kan.
Mrs. Angeline Babcock, Nortonville, Kan.
Mrs. Sarah Wardner, Plainfield, N. J.
Mrs. J. D. Washburne, Earlville, N. Y.
Mrs. Mary E. Maxon, Walworth, Wis.
Alice A. Peckham, Watson, N. Y.
Rockville, R. I., Baraca Bible Class
First Verona, N. Y., Sabbath School
Mrs. Florence P. Sheppard, Plainfield, N. J.
Milton S. Davis, Lost Creek, W. Va.
S. S. Powell, for Hammond, La., Church
Mrs. Ada Sanders, Fouke, Ark.
Iowan L. S. K.

Mrs. F. P. Schoonmaker, Independence, N. Y.
Dr. Franklin S. Wells, Plainfield, N. J.
Hosea W. Rood, Madison, Wis.
Mrs. Susan F. Loofboro, Milton, Wis.
L. E. Maxson, Minatare, Neb.
Little Genesee, N. Y., C. E. Society
Mrs. Ada Sanders, Fouke, Ark.
Mrs. M. A. Ayars, Panama City, Fla.
Mrs. Phebe E. Phillips, Leonardsville Church
Mrs. Sarah Spooner, Brookfield Church
Miss Nina E. Palmiter, Alfred, N. Y.

Nettie L. Crandall, Oskaloosa, Kan.
Marlboro, N. J., Junior C. E. Society
Mrs. Ada S. Sanders, Fouke, Ark.
Dr. L. M. Babcock, Milton, Wis.
Salem Baraca Class
Mrs. D. C. Waldo, Venango, Pa.
Iowan L. S. K.
Mr. and Mrs. Milford Crandall, Andover, N. Y.
Thomas Trenor, Los Angeles, Cal.
Miss Celia Hiscox, Westerly, R. I.
Mr. and Mrs. G. H. Trainer, Salem, W. Va.
L. E. Maxson, Minatare, Neb.
Rev. T. J. Van Horn, Gentry, Ark.
Mr. and Mrs. A. D. Payne, Hitchcock, S. D.
Mrs. W. E. Churchward, Dodge Center, Minn.
Miss Hazel Langworthy, Adams Center, N. Y.
A. S. Childers, Salem, W. Va.
Mrs. H. Gillette Kenyon, Hopkinton, R. I.
A Lone Sabbath-keeper in California
Rev. J. H. Hurley, DeRuyter, N. Y.
Mrs. Ada S. Sanders, Fouke, Ark.
Ladies' Aid Society of Waterford, Conn.
Ethel L. Titsworth, Plainfield, N. J.
A Member of the Pawcatuck Seventh Day Baptist Sabbath School

Troop No. 13, Boy Scouts of America, Plainfield, N. J.

Mrs. Sarah A. Briggs, Westerly, R. I.
Berlin, N. Y., Box 204 (No signature)
L. S. K., Wisconsin
Mr. and Mrs. A. K. Crandall, Portville, N. Y.
Mrs. Amy K. Crandall, Little Genesee, N. Y.
Mrs. J. P. Allis, Plainfield, N. J.
Sara G. Davis, Shanghai, China
Mrs. Ada S. Sanders, Fouke, Ark.
Gillette F. Randolph, Clarksburg, W. Va.
Mr. and Mrs. R. C. Burdick, Plainfield, N. J.
The Ladies' Aid Society of Friendship, N. Y., Church
Mr. and Mrs. R. G. Thorngate, North Loup, Neb.
Mrs. Nellie E. Black, North Loup, Neb.
James Van Ameyden, Oneida, N. Y.

1919
S. J. Clarke, Milton, Wis.
Morton R. Swinney, Niantic, Conn.
Ruth E. Swinney, Niantic, Conn.
Woman's Auxiliary Society, First Seventh Day Baptist Church, New York, N. Y.

Little Genesee Sabbath School
H. R. Loofboro, Welton, Ia.
E. K. Burdick, Nortonville, Kan.
Elder George C. Tenney and wife, Battle Creek, Mich.

Mrs. G. W. Rosebush, Appleton, Wis.
Mrs. Walton H. Ingham, Fort Wayne, Ind.
Mr. and Mrs. Orville B. Bond, Lost Creek, W. Va.

Mrs. P. R. Harbert, Memphis, Tenn.
Mr. and Mrs. A. B. West, Milton Junction, Wis.
Mr. and Mrs. Albert Ayars, Bridgeton, N. J.
Ethan C. Rogers, New Market, N. J.
Miss M. J. Stillman, Leonardsville, N. Y.
E. L. Ellis, Dodge Center, Minn.
Mrs. H. Gillette Kenyon, Hopkinton, R. I.
M. L. Davis, Jackson Center, O.
Bethel Class, First Alfred Sabbath School
Gillette F. Randolph, Clarksburg, W. Va.
Mrs. Maryette B. Benjamin, Guilford, N. Y.
Ladies' Benevolent Society, Shiloh, N. J.
Mr. and Mrs. A. Clyde Ehret, Adams Center, N. Y.

Mrs. Willis J. Fiske, Homer, N. Y.
 Mrs. Prudence Alen, Flandreau, S. D.
 Mrs. Mary C. White, Sioux City, Ia.
 Mrs. Amy E. Burdick, through First Alfred, N. Y., Church
 Mr. and Mrs. William W. Brown, Bradford, Pa.
 Mrs. Vina H. Burdick, Little Genesee, N. Y.
 Miss Harriet Burdick, Lowville, N. Y.
 W. H. Tassel, M. D., White Mills, Pa.
 Mary E. Burdick, Alfred Station, N. Y.
 G. W. Witter, Wausau, Wis.
 Jesse Randolph, Salem, W. Va.
 Berlin, N. Y., Church and Society
 Mothers and Teachers Department, Pawcatuck, R. I., Church
 Mr. and Mrs. E. D. Richmond, Proberta, Cal.
 Mrs. Amy K. Crandall, Little Genesee, N. Y.
 Lucius Sanborn, Davison, Mich.
 Dr. Sherman E. Ayars, Philadelphia, Pa.
 A gift in honor of S. G. Crandall, by B. R. Crandall, Holtville, Cal.
 M. E. Clement, Ord, Neb.
 Mrs. W. B. Dodson, Fort Worth, Tex.
 G. W. Witter, Wausau, Wis.
 Mrs. Hannah Vandenberg, Nortonville, Kan.
 Esle F. Randolph, Great Kills, L. I.
 Ladies' Aid Society, Marlboro, N. J.
 Mrs. S. C. Stillman, Leonardsville, N. Y.
 John H. Wolfe, Alfred, N. Y.
 Mr. and Mrs. George H. Trainer, Salem, W. Va.
 Mrs. Maude B. Osgood, Brentwood, L. I.
 Dr. W. P. Langworthy, Berlin, N. Y.
 Mrs. Martha Green, in memory of Benjamin F. Green, through Dr. Gardiner; Little Genesee, N. Y.
 Mrs. Ellen B. Place, Hornell, N. Y.
 Mrs. C. M. Ellis, Second Alfred Church, Alfred Station, N. Y.
 Carlton Church, Ladies' Aid Society, Garwin, Ia.
 Mrs. Tamar Loofboro, Milton, Wis.
 G. W. Witter, Wausau, Wis.
 G. W. Witter, Wausau, Wis.
 Riverside, Cal., S. S., Primary Department
 E. B. Cowles, Richburg, N. Y.
 Roslo C. Babcock, North Loup, Neb.
 Lydia F. Chase, in memory of Charles Sally Saunders, Pawcatuck, R. I.
 Cosmos, Okla., S. S., Primary Class
 Mrs. Samuel T. Burdick, (Friendship Church), Friendship, N. Y.
 Mr. and Mrs. William R. Crandall, Independence, N. Y.
 Major and Mrs. Elmer Kemp, L. S. K., Washington, D. C.
 Mrs. L. E. Maxson, from her two daughters, Minatare, Neb.
 Rev. and Mrs. S. S. Powell, in memory of Rev. A. P. Ashurst, Hammond, La.
 Salem, W. Va., Junior Philathea S. S. Class
 Mrs. John G. Spicer, Plainfield, N. J.
 Mr. and Mrs. Henry Ring, Nortonville, Kan.
 Shiloh, N. J., Church
 Mrs. Jennie A. Rood, Milton, Wis.
 Mr. and Mrs. Jay Wells, Nortonville, Kan.
 Mrs. Alma Maris, Nortonville, Kan.
 Mrs. B. C. Burdick, Nortonville, Kan.
 Mr. and Mrs. C. S. Stillman, Nortonville, Kan.
 Mr. and Mrs. J. E. Maris, Nortonville, Kan.
 Mr. and Mrs. Carrol E. Davis, Nortonville, Kan.
 Mr. and Mrs. Herbert Cadwell, Nortonville, Kan.
 Mrs. Hannah Vandenberg, Nortonville, Kan.
 Mrs. Matilda Coon, DeWitt, Ia.
 Mrs. C. H. Threlkeld and family, Memphis, Tenn.
 Mrs. Ellen L. Churchward, Dodge Center, Minn.
 Mrs. Prudence Alen, L. S. K., Flandreau, S. D.
 L. E. Maxson, Minatare, Neb.
 Mrs. S. A. Bates, Thousand Island Park
 Lucia M. Waldo, Venango, Pa.
 Lucia M. Waldo, eVnango, Pa.
 Ladies' Aid Society, Salem, W. Va.
 Mrs. Charles Stillman, Alfred, N. Y.
 M. Louisa Davis, Jackson Center, O.
 Miss Emily P. Newton, Hope Mills, N. C.
 Mrs. Mary E. Wells, Little Genesee, N. Y.
 Lucius Sanborn, Davison, Mich.
 Rev. H. L. Polan, Nortonville, Kan.
 C. E. White, North Loup, Neb.
 C. N. Maxon, Lost Creek, W. Va.
 Miss Ozina M. Bee, Cowen, W. Va.
 Miss Anna M. West, Shanghai, China
 Henry Thorngate, North Loup, Neb.
 Miss Maggie A. Bee, in memory of Zebulon Bee, Cowen, W. Va.
 Hammond, La., Church
 Carlton Church, Garwin, Ia.
 Rev. and Mrs. J. H. Hurley, Farina, Ill.
 Arthur M. Stillman, North Loup, Neb.
 Mary C. Lewis, Alfred, N. Y.
 Mrs. Jessie Stillman, Second Brookfield Church, Earlville, N. Y.
 Mrs. Morel Austin, Second Brookfield Church, Earlville, N. Y.
 J. D. Washburn, Second Brookfield Church, Earlville, N. Y.
 Mrs. J. D. Washburn, Second Brookfield Church, Earlville, N. Y.
 L. E. Maxson, L. S. K., Minatare, Neb.
 Mary Whitford Ware, St. Andrews, Fla.
 L. S. K. Wisconsin
 Hammond, La., Church
 New Auburn, Minn., Church
 Dodge Center, Minn., Church
 C. G. Bond, Nortonville, Kan.
 Rev. H. L. Polan, Nortonville, Kan.
 Mrs. D. M. Andrews, (from children of), Boulder, Colo., Church
 South Dakota L. S. K., Melon Patch
 Mrs. S. S. Brown, Portville, N. Y., Church
 Mr. and Mrs. Timon Swenson, North Loup Church, Viborg, S. D.
 Independence, N. Y., Church
 Mr. and Mrs. Lloyd Bond, Claremont, Okla.
 Chicago, Ill., Church
 Mrs. S. A. Gillings, Akron, N. Y.
 Miss Rosa E. Davis, Riverside, Cal.
 Enoch D. Davis, White Cloud, Mich.
 Second Westerly Church, Bradford, R. I.
 Harriet Burdick, Lowville, N. Y.
 Mr. and Mrs. Edmund L. Ellis, Dodge Center, Mich.
 Woman's Executive Board, from Shiloh Mite Society

1920

Mrs. Polly Green, Alfred Station, N. Y.
 Lost Creek, W. Va., Church
 Mrs. A. M. Loofboro, deceased, through H. R. Loofboro, Welton, Ia.
 Junior Christian Endeavor Society, Welton, Ia.
 Junior Philathea Class, Salem, W. Va.

First Verona, N. Y., Sabbath School
 First Verona, N. Y., Church
 Nortonville, Kan., Church
 New York City Church
 Syracuse, N. Y., Church
 Gentry, Ark., Church
 New Auburn, Minn., Church
 Prudence Alen, Flandreau, S. D.
 Waterford, Conn., Church
 Chicago, Ill., Church
 Boulder, Colo., Church
 Salem, W. Va., Church
 Plainfield, N. J., Church
 Cartwright Church, New Auburn, Wis.
 Second Alfred Church, Alfred Station, N. Y.
 Albion, Wis., Church
 Friendship, N. Y., Church
 Independence, N. Y., Church
 First Alfred, N. Y., Church
 First Brookfield, N. Y., Church, Leonardsville, N. Y.
 Andover, N. Y., Church
 Milton, Wis., Church
 Farina, Ill., Church
 Dodge Center, Minn., Church
 Second Brookfield, N. Y., Church
 Battle Creek, Mich., Church
 Fouke, Ark., Church
 Albion Wis., Church
 Second Alfred Church, Alfred Station, N. Y.
 Union Industrial Society, Alfred Station, N. Y.
 First Brookfield Church, Leonardsville, N. Y.
 First Brookfield Sabbath School, Leonardsville, N. Y.
 First Brookfield Women's Benevolent Society, Leonardsville, N. Y.
 Dodge Center, Minn., Church
 Farina, Ill., Church
 Friendship Church, Nile, N. Y.
 Hartsville, N. Y., Church
 Independence, N. Y., Church
 Marlboro, N. Y., Church
 Middle Island, W. Va., Church
 Pawcatuck Church, Westerly, R. I.
 Piscataway Church, New Market, N. J.
 Plainfield, N. J., Church
 Richburg, N. Y., Church
 Riverside, Cal., Church
 Rockville, R. I., Church
 Salem, W. Va., Church
 Syracuse, N. Y., Church
 Walworth, Wis., Church
 Waterford, Conn., Church
 Welton, Ia., Church
 West Edmeston, N. Y., Church
 White Cloud, Mich., Church
 L. S. K., Colo., White Cloud, Mich., Church
 L. S. K., Ore., White Cloud, Mich., Church
 W. H. Rogers, White Cloud, Mich., Church
 Second Brookfield Church, Brookfield, N. Y.
 Mr. and Mrs. L. E. Maxson, Riverside, Cal.
 Matie E. Greene, Berlin Church, Berlin, N. Y.
 W. M. and Addie S. Billings, Grand Rapids, Wis.
 Enoch D. Davis, White Cloud, Mich.
 M. Louisa Davis, Jackson Center, O.
 Mr. and Mrs. H. H. Thorngate, North Loup, Neb.
 A. A. Babcock, North Loup, Neb.

Dr. W. J. Hemphill, North Loup, Neb.
 Guy Thorngate, North Loup, Neb.
 Lost Creek, W. Va., Church
 Mary W. Allen, Alfred, N. Y.
 A Friend, Westerly, R. I.
 Nortonville, Kan., Church
 Mrs. W. F. Gwaltney, St. Andrews, Fla.
 Mrs. M. P. Hulin, Daytona, Fla.
 Lamont and Nettie Stillman, West Edmeston, N. Y.
 W. R. Crandall, Andover, N. Y.
 I. B. Crandall, Westerly, R. I.
 Miss Emma C. Monn, Waynesboro, Pa.
 First Alfred Church, Alfred, N. Y.
 Second Alfred Church, Alfred Station, N. Y.
 Boulder, Colo., Church
 First Brookfield, N. Y., Church
 Cartwright Church, New Auburn, Wis.
 Chicago, Ill., Church
 Dodge Center, Minn., Church
 Farina, Ill., Church
 Gentry, Ark., Church
 Hartsville, N. Y., Church
 First Hopkinton Church, Ashaway, R. I.
 Little Prairie, Ark., Church
 Mill Yard Church, London, England
 New Auburn, Minn., Church
 New York, N. Y., Church
 Plainfield, N. J., Church
 Riverside, Cal., Church
 Roanoke, W. Va., Church
 First Verona Church, Verona, N. Y.
 Total to March 31, 1920, \$13,590.87.

The above list shows all the contributors since the inauguration of the fund in September, 1916, the total amount, with accrued interest, contributed to March 31, 1920, amounting to \$13,590.87. The construction of even the publishing part of the proposed building will take two or three times this amount, and it is hoped that the many, many members of our denomination who have planned to send contributions of money or bonds for this purpose will do so without further delay in order that the plant, when erected, will be as nearly free from debt as possible. Liberty Bonds which you have laid aside for this purpose are salable, and while they are not salable at par they will be credited at par because that system was adopted in the beginning when the bonds were worth their face value. As published, there is a long list of names up to the present time. By comparison with the many thousands of our people there are still many more who have expressed, by their recent votes, an interest in the matter. Let us all get together now and express it in dollars.

Very truly yours,

F. J. HUBBARD,

Treasurer, American Sabbath Tract Society.

WOMAN'S WORK

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

PROGRAM OF PRAYER

Second Week in May

THE TRACT BOARD

Pray for the Tract Board in this time of world change, when these devoted men are trying earnestly to solve problems which vitally concern us as a people.

Pray that we may all study these problems in the right spirit, that we may help and not hinder the Tract Board by our counsels.

The many friends of Miss Miriam West, of Milton Junction, who has been teaching in Minneapolis this year, will be interested to hear that she is sailing for Austria to enter into relief work for children with a Relief Unit sent out by the American Friends (Quaker) Service Committee, whose headquarters are in Philadelphia. This committee also conducts relief work for the children of Germany. Miss West expected at one time to be sent to Germany, but just now the need in Austria seems to be greater, as it is hoped that the early harvest in Germany will help to relieve the situation in that country.

The Friends, immediately after the armistice, sent workers into Germany who began at once to administer relief. For months this was the only organization that dared advocate this kind of work. Because of this experience and also because of the confidence of all people in the absolute reliability of the Friends' organization, Mr. Hoover called upon them to take complete charge of all the relief work for children in Germany and Austria. The territory has been districted and a business executive placed in charge of each district. Not only individual children in private homes, but children's hospitals, homes for orphans and all institutions and individuals who have to do with child life in each district are to be served. "Relief will be given without regard to race, creed or color."

To show the great need of such work—I have before me a picture of a child six and one-half years old whose weight is fifteen and one-quarter pounds. Our sympathies are already enlisted and for the benefit of those who wish to contribute towards the success of this work I give the address of the treasurer of this committee, Charles F. Jenkins, 20 S. Twelfth street, Philadelphia, Pa.

To those of you who have not had the pleasure of meeting Miss West, I must tell you she is the daughter of Professor and Mrs. A.B. West of Milton Junction, Wis.

Now since you know she is the daughter of the president of the Woman's Board you will have even greater interest in her work, and I am sure that all of us, whether or not we have met Miss West, will wish her Godspeed upon her errand of mercy.

April 14 the members of the Woman's Board were guests of the Milton Junction Ladies' Aid Society at one of their regular sessions at the home of their president, Mrs. G. W. Coon. A program was presented in which several members of the board took part, speaking of the work of the board; Miss Miriam West was asked to speak of the work she is about to enter in Vienna, Austria, and she described the conditions there and told of the work she would be expected to do. Several pleasing musical selections were given by young ladies of Milton Junction. Following this program tea was served and a social time was enjoyed.

Two members of the board—the president and the recording secretary—are members of this Aid society. This society is trying a plan this year that sounds interesting—maybe some other society would like to try it. The membership has been divided into groups, each group having a certain time when it shall supply all the work that the society does, and it also furnishes all programs during this time. Each group also tries to secure more new members than any other group is able to do. They are to have a time of reckoning later on. I hope they will keep us informed from time to time of the success of this plan. They have already secured new members, and I was assured that the interest in the work of the society had been increased.

A CHINESE WEDDING

We are thinking perhaps the readers of the RECORDER may be interested in hearing about a Chinese wedding which we recently attended.

The groom is a grandson of the Mr. Dzau who accompanied Elder Carpenter to America in 1858. "In the Life and Letters of Mrs. Lucy Carpenter" in the RECORDER of October 14, 1918, this Mr. Dzau is called Chau Chung-lau, which I believe is the Mandarin spelling of the name.

The father of the groom is Mr. Dzau, one of the pillars of the church, and a teacher of Chinese in the Girls' School. The son is also a church member, as is the new bride. She is a graduate of the Girls' School and is now just beginning the second semester's work in the city day school as teacher. So much by way of introduction.

The wedding was held at the Dzau ancestral home out in the country, several hours' journey by boat from Shanghai. Mr. Dzau's stepmother is still living in this house, and is its nominal head, although family connections are living here and among them the wives of two deceased brothers of Mr. Dzau. The house is quite a large one with several suites of rooms for these families. In the center is a large room or hall, which is all open to the court yard in front. At night, however, I believe this is closed.

More than one hundred people were invited to the wedding, so the house was temporarily enlarged for the occasion by the use of straw matting. This matting is woven into strips perhaps five feet wide and ten feet long, and being bound on the edges in some way makes excellent material for temporary buildings, and is used a great deal here in China for such purposes. This matting covered the court, otherwise open, and extended out from the court about twenty-five feet and was at least seventy-five feet long. One end of this improvised house was used as a man's dormitory while the other furnished quarters for the large number of servants necessary to care properly for this company.

The open court and the shed were hung with large six-sided Chinese lanterns, thirty-two in number, I believe. Some had painted designs on their glass sides,

while the others had the more especial wedding decorations of red silk fancifully embroidered. Red candles were lighted in these in the evening; but the principal light was furnished by two large hanging gas-line lamps.

The providing of the food for so many people was a huge task. Two large hogs were killed (and then fearing the supply would run short more fresh pork was bought), forty ducks, as many chickens, and large fish in abundance. Then there was ham, bacon, dried fish, shrimps, and other sea products, besides rice and vegetables of all kinds galore.

The country in this part of China is one vast network of canals. By the means of these deep and wide waterways one can go almost anywhere by boat. We made the trip out there in a house boat, and except for a low bridge, would have landed direct from the boat at Mr. Dzau's door. Mr. Dzau's conveyances are row boats (not the kind we have at home, but the more picturesque Chinese ones), and in one of these we went back and forth, morning and evening, the three nights we were there.

The day of the wedding dawned clear and bright, as all wedding days should. The first event was the sending of the sedan chair for the bride. Accompanying this were the gifts for the mother of the bride. These consisted of a ham, bacon, fresh pork, a large fish, a live white goose (a beautiful one), black eggs—a great delicacy among the Chinese—and two large packages each of peanuts and dates. At this same time the bridesmaids departed for the home of the bride, for they must participate in the festivities there.

The rest of the day at the Dzau home was then devoted to final preparations, in which some of the more helpful guests took part. From a dough made of glutinous rice was made innumerable little round balls about an inch in diameter. A group of girls gathered about the trays on which they were placed and rolled the bits of dough into shape. When the task was finished there were five round trays full, each tray being four feet and more across. Estimate if you will the number of balls when I tell you they were at least two deep on every tray.

The arrival in the afternoon, of the dowery of the bride was another of the

events of the day. They came in two boat loads. There were three trunks, two beautifully polished tables with benches, two wardrobes, a bureau, a nest of tubs, nicely varnished, and much more artistic than our own at home; rice baskets, wooden baskets, quilts and blankets—beautiful ones—pillows, dishes, lamps, a foot stove large enough to accommodate both feet at once, candlesticks with bright red candles in them, etc., etc. These were placed in the bride's room, where was a most bedecked bed, and everything was duly inspected by the relatives and the girl friends of the bride. Great fun it was when any of the young folks found stowed away in the things a red egg.

Not long after this the sound of music was heard and in the distance we saw the bridal procession approaching—musicians, lantern bearers, and the sedan chair borne by four in which was seated the bride all hid from view by the richly embroidered red silk curtains of the chair. This was brought in and deposited in front of the open hall, and at once all was stir and bustle. Chairs and tables were given covers of red embroidered silk, bowls containing the little balls, cooked and piping hot were passed, served with sugar, the singers and band gathered in their places, candles were lighted, an aisle was formed from the chair to the table in the rear of the hall, and everything was in readiness. Then the master of ceremony taking his place in the aisle, called off in stentorian tones each move of the program. First the bride was called, and then for the first the curtains were lifted and out came the bride attended by her bridesmaids and preceded by two little flower girls. Then the groom was called and he came out attended by his men and preceded by two small boys, each bearing flags. Then there was music by the band, after which the minister—Pastor Davis—was called. I think the next thing was the singing of a hymn, and then the ceremony proceeded. The ring service was used. I have no doubt but that it was impressive, but the only words I could understand were the names of the bride and groom when each was asked the question if they would love and protect each other. Their answers were prompt and hearty. Mr. Crofoot then led in prayer and after another hymn

and more music by the band, the ceremony, which had occupied about half an hour, was completed, the bride then going to her room. Here she sat on the edge of the bridal bed all the rest of the evening and all the next day and evening, in her wedding garments, and here she received without smile or reply whatever salutations the people might give her.

I wish I had a picture of the bride in her costume to show you. Without one it is impossible to give you an idea of her appearance, as her dress is as unlike as possible anything worn by the American bride. It is of bright red brocaded satin, profusely embroidered and consists of the upper garment and the skirt. These are fur lined or silk wadded or worn over other garments that were. All Chinese, except the poor people, wear the fur lined garments, because you remember they have no fires in their homes, except in the kitchens, and these are so constructed that they give out but little heat. But to resume with the costume. The bonnet is the wonderful creation. It was made mostly of pearl-like beads which were put together in ornamental shapes. A fringe of pearls and silk tassels came down about the face nearly covering it, while the bonnet was built up high on the head and came down the back of the head, entirely concealing the hair. She carried a very pretty bouquet of pink and white japonicas. The grooms in China do not wear the conventional black serge but very fine brocaded satin. The short coat was either quite dark I believe or perhaps black, while the long skirt was much lighter in color.

In the evening different members of the groom's family, beginning with the father and mother, were brought to the bride for mutual salutations. As they came near she knelt before them on a red rug placed for the purpose by her woman in attendance, while the one to whom she knelt tried to prevent her kneeling or to raise her up. This on the part of the bride signified her willingness to serve them, and on their part to bring her to their equal. As she arose from her knees they thrust into her hand a sum of money done up in red paper. From this custom I judge the bride might be glad to come into a large family. When one member left the bride the attendant

went out in search of another bringing them in one at a time in order of their ages, I think. This ceremony occupied some time and was witnessed by as many as could crowd into the room. In one of these intervals a bowl of sweetened water was brought to the bride for her to take therefrom, and was then passed around to the guests in the room, each to take two sips from it—health and happiness to the new bride, I suppose.

At non a pre-wedding feast was given the men, of which a hundred or more partook. After the wedding several men of the party were obliged to return to Shanghai, so the after-wedding feast, which was due to be served later in the evening, was given these who were to depart. In the evening nearly as many men were served as at dinner and to an even more elaborate feast.

The feast for the women came the next day at noon. Would you like to know what a Chinese feast is like? Nothing like anything most of the RECORDER readers have seen. If you simply saw the dishes on the table you might think it was going to be a doll's party, for the dishes are all so small. But when you saw the food coming on you would change your mind in a hurry. The tables, each seating eight, were placed near the sides of the hall with one for the bride in the center. Seated with her were the two bridesmaids and the two flower girls. The other people were seated according to age or rank of honor, the higher seats being in the northern end of the room. When one is very polite, and most Chinese are, they try to take a lower seat than the one designated. At each place in this feast was a pair of chop sticks, a dish the size of a nut bowl for the plate, a Chinese spoon, and a small plate of fruits and nuts, and a piece of sugar cane with the skin peeled off. Sugar cane is regarded by them as a delicacy. Indeed it is quite refreshing. Around the center of the table were six or eight small dishes of cold meats of different kinds, fish and black eggs, and also three or four little bowls of a sort of Worcestershire sauce into which the bits of meat are dipped if one so desires.

When these meats are eaten the hot dishes begin to come, one at a time. By the way, wouldn't you like to know how the food comes to the table so steaming

hot? The food is put in the bowls uncooked, in just the most artistic way, and these bowls placed in trays set over boiling water, one tray above another, perhaps several deep. When cooked the food is all ready for the table without any change of dishes. Usually an extra pair of chopsticks transferred the food from the center dish to our tiny plates, just two or three mouthfuls at a time. When the center dish was emptied another was brought on of something else. I think we had eight such bowls of food, then there were eight plates of something else, with a few things in between. There were shrimps, fresh pork, chicken, bacon, beef, greens of various kinds, fish, sharks' fins, mandarin's hat, eight precious pudding, a dish of hog's skin, which is usually not eaten but saved to send to those who could not attend, and rice. The meats are cut up in small pieces and cooked with different things—fresh and dried bamboo, peas, water chestnuts, vegetables and many kinds of sea food. The duck is brought to the table whole and so tender is it cooked that it is carved very dexterously with chopsticks. The mandarin's hat is so called from its resemblance to that article. It is made of shredded ham, chicken and bamboo. The eight precious pudding, eaten near the middle of the meal, a delicious concoction of glutinous rice, sugar, dates, nuts, lotus seeds, lard, dragon's eyes, and eaten with almond sauce, is the only sweet food given us except a sort of sweet fried dumpling. Sweetened water, our only drink, was served us instead of wine.

Towels wrung from hot water were brought to us two or three times during the feast and once at least we were supposed to put in the towel a few pieces of money for the servant as it was handed back after the wiping of face and hands.

The feast over, the tables were cleared, the soiled red tablecloths scrubbed with hot cloths and placed to dry to be used for the evening feast, which was to be in honor of the bride's brother. The red tablecloths are used only for weddings or for very state occasions.

The groom had gone in the morning to the home of the bride to pay his respects to her family, none of whom were at the wedding the day before. He was accompanied by the two groomsman and a few gentlemen friends. When, late in the aft-

noon, the sound of music was heard in the distance, this proclaimed their return with the brother. The hall had been previously cleared and tables and chairs put back against the wall, first a table then a chair then a table, etc., on each side of the hall, with two tables side to side in the center of the back part of the room. When the coming of the men was announced another set of red silk embroidered silk covers were placed on the tables and chairs, different from the ones used the day before, candles were lighted and everything made ready for the guest of honor—the brother. The party was ushered into the hall, given hot towels, and served with tea, and later the brother and groom went to greet the bride, this being the first time the bride and groom had opportunity to exchange words with each other. She, all this day, having kept to her seat on the bed. The men were with her only a moment, and then in the presence of a roomful. Shortly after this the men were summoned to the evening meal, the feast in honor of the brother. When that was over the groom and the brother and I think the groomsmen went to the bride's room for an additional feed of tea, cakes and nuts. I do not know whether the poor bride was allowed any of these or not, but she did not sit at the table with them, remaining at her post of honor, still wearing the heavy bonnet and bridal dress. This evening and also the evening before she was supposed to be "teased" by the members of the family. But we were told afterwards that the teasing at this time was applied mostly to one of the bridesmaids who is soon to be married.

I wish I could make you see the gay colorings of the decorations of the house, help you to feel the genial hospitality of the people, give you a taste of the feasts or a cup of the delicious Chinese tea which was served to us at all hours. You would then have a much better idea of the impressions we took away with us after our two days' stay in this home.

I have not told you how a small party of us eked out the bedroom space by sleeping in the houseboat, having taken our own bedding with us, nor of the trip going out and returning with a jolly party of about twenty Chinese girls and women,

of our singing, playing games, telling stories, knitting, etc., to pass away the time on the way, just like any other girls, and many other interesting things which befell us at this time, but my letter grows too long. Just a few more words and I will close.

Not all who were invited to the wedding could attend. Miss Burdick was in Peking, it being at the time of our long China New Year vacation; Mrs. Crofoot was sick, Mrs. Davis unable to leave the children for so long a stay, and other people with various things to keep them at home. So our generous host is making another feast at his own home in the native city for these friends, to the number of about eighty, and is inviting us also to "come and be happy with the rest." By the way, this home of his is the one built by Elder Carpenter so many years ago for his own home, and where he housed the school taught by his wife. Our city school is still held there.

After this feast he is to give one at Lieu-oo for the people there who could not attend the wedding. This is not the way they do things in America, is it? It is just another illustration that customs here are just the opposite of those in our own land.

WOMAN'S BOARD—TREASURER'S REPORT

For three months ending March 31, 1920

Mrs. A. E. Whitford, Treasurer,
In account with
The Woman's Executive Board

Dr.	
Cash on hand Dec. 31, 1919.....	\$ 383 65
Albion, Wis., Home Benefit Society, unappropriated	20 00
Albion Wis., Missionary and Benevolent Society:	
Fouke School	5 00
Retired Minister's Fund	5 00
Alfred, N. Y., Woman's Evangelical Society:	
Marie Jansz	6 00
Fouke School	1 00
Adams Center, N. Y., Ladies' Aid So- ciety, Forward Movement, unap- propriated	100 00
Battle Creek, Mich., Young Woman's Club, unappropriated	25 00
Battle Creek, Mich., Ladies' Aid So- ciety, unappropriated	25 00
Boulder, Colo., Woman's Missionary Society, unappropriated	17 25
Chicago, Ill., Church, unappropriated ..	30 00
DeRuyter, N. Y., Church, unap- propriated	55 51
Farina, Ill., Church, unappropriated ..	1 80
Fouke, Ark., Ladies' Aid Society, un- appropriated	10 00
Fouke, Ark., Junior C. E. Marie Jansz Forward Movement, Treas. W. C. Whitford:	3 00
January	379 55
February	283 01
March	152 30
Gentry, Ark., Ladies' Aid Society, un- appropriated	5 00

Long Beach, Cal., Junior C. E., for support of Javanese baby	2 25
Little Genesee, N. Y., Woman's Board Auxiliary, unappropriated	44 00
Lost Creek, W. Va., Ladies' Aid So- ciety, unappropriated	25 00
Milton, Wis., Church, unappropriated ..	28 62
Milton, Wis., Mrs. J. H. Burdick, For- ward Movement	100 00
Milton, Wis., Mary E. Post:	
Miss Burdick's salary	5 00
Miss West's salary	5 00
Marie Jansz	5 00
Milton Junction, Wis., Church, unap- propriated	10 00
Milton Junction, Wis., Junior C. E., Miss West's salary	8 00
Nile, N. Y., Church, unappropriated ..	5 12
Nortonville, Kan. Woman's Missionary Society, unappropriated	25 00
North Loup, Neb., Church, unap- propriated	180 03
Richburg, N. Y., Ladies' Aid Society, unappropriated	5 00
Roanoke, W. Va., Ladies of church, unappropriated	7 51
Shiloh, N. J., Ladies' Benevolent So- ciety, unappropriated	100 00
Walworth, Wis., Helping Hand Society ..	10 00
Welton Ia., Ladies' Benevolent So- ciety, unappropriated	5 00
West Edmeston, N. Y., Ladies' Aid So- ciety, unappropriated	15 00
	\$2,093 60
Cr.	
Mrs. G. E. Grosley, editor Woman's page "Recorder, missionary magazines	10 00
J. D. Clarke, Treas., Milton, Church, Forward Movement	100 00
Report of Student Volunteer Con- vention, Des Moines	2 00
S. H. Davis, Treasurer, Missionary Society:	
Miss Burdick's salary	210 00
Miss West's salary	210 00
Marie Jansz	50 00
Boys' Building, China	45 00
General Fund	50 00
F. J. Hubbard, Treas. Tract Society:	
20th Century Endowment Fund ...	100 00
Retired Minister's Fund	100 00
Marie Jansz, support of Javanese baby	2 25
C. E. Crandall, Treas. Milton College..	15 00
Fouke School	100 00
W. C. Whitford, Treas. General Con- ference, Forward Movement..	15 00
	\$1,009 25
To cash on hand March 31	1,084 35
	\$2,093 60

THE SABBATH RECORDER DRIVE

Plainfield, N. J., April 23, 1920
DEAR PASTOR AND CO-WORKERS:

A little over a year ago we asked your co-operation in a plan of work that had for its object the increasing of interest in our denomination and its mission.

The SABBATH RECORDER is without doubt one of the greatest agents in bringing about this result and in increasing denominational loyalty. No one can be a consistent reader of the RECORDER and not be a better Christian, a better Seventh Day Baptist, and better posted on all denominational affairs. Our anxiety for increase in subscriptions

was due largely to the wish that our people might be helped in these various ways.

The results of last year's RECORDER Drive can be summarized as follows: 42 churches pledged their support; 8 held Friday night meetings in interest of the RECORDER; 22 held Sabbath morning services in interest of the RECORDER; 10 Christian Endeavor societies held special RECORDER services; 20 reported canvass for renewals and new subscriptions; 11 reported plans to provide RECORDERS for those unable to subscribe; 232 new subscriptions were received.

The good work done by the RECORDER Drive of last year should be continued by similar efforts in the near future.

The Tract Board has appointed a Drive committee to plan and carry out as last year, a campaign for more subscriptions to the SABBATH RECORDER. The board fully appreciated your help and interest in the work of last year, and we count on your co-operation in the coming drive.

The objects sought in the SABBATH RECORDER Drive this spring are: (a) To increase interest in our denominational paper; (b) To secure new subscriptions and renewals for the SABBATH RECORDER; (c) To place the SABBATH RECORDER in every Seventh Day Baptist home.

We believe that concerted action in all our churches would help most in securing these results; therefore we are asking your co-operation in carrying out the following plan:

1. To hold in our churches a SABBATH RECORDER service the fourth Sabbath Day in May, the morning sermon to be devoted to the interests of the SABBATH RECORDER.

2. To present a program at the Christian Endeavor meeting in the afternoon designed to increase interest among the young people in religious literature, and especially in our own denominational literature.

3. To make, during the following week, a canvass for new subscriptions and renewals for the SABBATH RECORDER. (We suggest that this be done by the young people under the direction of the pastor.)

4. To place the SABBATH RECORDER in every Seventh Day Baptist home, if possible. (Some are glad to give money to help in placing the paper in homes where the families are not able to subscribe.)

(Continued on page 574)

YOUNG PEOPLE'S WORK

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

CULTIVATE HIGH IDEALS

OLIVE WARDNER CAMPAGNA

Christian Endeavor Topic for Sabbath Day, May 8, 1920

DAILY READINGS

Sunday—Ideals of sympathy (Gal. 6: 1, 2)
Monday—Of service (Matt. 4: 10; Luke 16: 13)
Tuesday—Of purity (Matt. 5: 8; 1 Thess. 4: 3)
Wednesday—Of sacrifice (1 John 3: 16-18)
Thursday—Of knowledge (Phil. 3: 7-14)
Friday—Of integrity (Psa. 15: 1-5)
Sabbath Day—Topic, Cultivating high ideals
(Col. 3: 1-4)

"God give us men. A time like this demands strong minds, great hearts, true faith, and ready hands:

Men whom the lust of office does not kill;
Men whom the spoils of office can not buy;
Men who possess opinions and a will;
Men who have honor—men who will not lie;
Men who can stand before a demagogue
And scorn his treacherous flatteries without winking;

Tall men, sun-crowned, who live above the fog
In public duty, and in private thinking.

"What we are stretches past what we do, beyond what we possess." Character is the combination of all our qualities and traits, which distinguishes us from anyone else. It is our individuality, and is the product of our nature, habits and environment. Our spiritual image; the tree of our own planting and cultivation, the fruits of which we must eat throughout eternity.

Fruit is the outgrowth and expression of character. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the spirit reap life everlasting." "And let us not be weary in well doing: for in due season we shall reap, if we faint not."

High ideals of sympathy, service, purity, sacrifice, knowledge, integrity, moral courage and spiritual contentment, are but the fruit of the Christ-yielded life. "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."

These are the sum total of the attributes of Jesus, the character of Christ, and can become our character only by complete union with him. "By their fruits ye shall know them." "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." "A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Are we good trees? Have we died to self? Are we planted in him? "Except a corn of wheat fall into the ground and die it abideth alone: but if it die, it bringeth forth much fruit." "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Have we been born again? "Not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever."

Are we patient under cultivation, allowing him to prune us, and strip us of all useless branches? "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

Finally, are we "rooted and grounded in love," abiding in Jesus? "Abide in me, and I in you. As a branch can not bear fruit of itself, except it abide in the vine: no more can ye, except ye abide in me."

If our roots go down deep, touching the hidden springs, into "the unsearchable riches of Christ," there will be a steady growth in grace. "Being transformed by the renewing of your minds," from glory unto glory, "unto a perfect man, unto the measure of the stature of the fulness of Christ."

"If ye then be risen with Christ, seek those things which are above." "Whosoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

We have been called the "salt of the earth." The "light of the world." Therefore, "looking unto Jesus, the author and finisher of our faith," let us patiently endeavor "to walk worthy of the vocation wherewith we are called." "And we know that all things work together for good to them that love God, to them who are the

called according to his purpose." "For whom he did foreknow, he also did predestinate to be conformed to the image of his son."

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him: for we shall see him as he is." Glory to Jesus. What a wonderful Savior.

True worth is in being, not seeming,
In doing each day that goes by,
Some little good, not in the dreaming
Of great things to do by and by.
For whatever men say in their blindness,
And in spite of the fancies of youth,
There's nothing so kingly as kindness,
And nothing so royal as truth.

—Alice Cary.

RELIGION PAYS

VERA A. WARDNER

Christian Endeavor Topic for Sabbath Day, May 15, 1920

DAILY READINGS

Sunday—God our reward (Gen. 15: 1)
Monday—Rewards here and hereafter (1 Tim. 4: 7-10)
Tuesday—Reward in heaven (Matt 6: 19-21)
Wednesday—Reward in peace (Phil. 4: 6-9)
Thursday—Reward in character (Isa. 33: 13-17)
Friday—Reward in hope (Heb. 6: 16-20)
Sabbath Day—Topic, Religion pays (1 Cor. 3: 18: 23)

When Jesus said, "If any man will be my disciple let him deny himself, take up his cross and follow me," it is not strange that some who heard him found difficulty in believing it a paying proposition. Crosses, self-denial, and the following in the steps of a persecuted and crucified Lord do not seem particularly inviting, it is true; yet every Christian will affirm without a moment's hesitation that religion pays.

Jesus came that we might have life and that we might have it more abundantly. This abundant life—this Christ life—which is the first heritage of every Christian may be summed up in four words: sinlessness, selflessness, service and sacrifice.

Sin is the one discord in the harmony of the universe. When one who is not a Christian realizes that he is out of harmony with his own higher nature, with others about him, and with God, his burden of guilt and shame becomes so heavy and overpowering that he would gladly exchange everything he possesses for a pure heart.

The Marichale, (Mrs. Catherine Booth-Clibborn, of France), in visiting one of the vilest and gayest cafes of Paris, said, "You are very clever here. You play well. But it is a role that you play. Your laughter is not real; I can tell you the source of true laughter and true joy. This is not life, it is death; I can tell you what real life is. This is not peace, it is an effort to drown care and forget trouble. I can tell you the secret of peace." Sin spells unrest, hypocrisy, destruction; and the Christian knows enough about the "high cost of low living" to conclude that the only efficient, constructive and paying program to follow is that of abundant life.

Most of the misery and anxiety of man proceeds directly from self-love. Through Christ we are changed from selfish creatures to selfless ones, our love of self being transformed to love of God. It is only in forgetfulness of self and mindfulness of God that we find peace—"the peace which passeth understanding."

Of service little need be said in a time like our own when the word is on almost every tongue and the deeds in almost every life. The Christian's service to the world is the same as his Master's. He comes "not to be ministered unto, but to minister." He comes "to seek and to save that which is lost." A maiden who becomes the bride of her beloved willingly severs family ties, joyfully gives up her old life to enter the new, and earnestly interests herself in the new duties of service. She does this because she loves her husband more than all, and it is her great happiness to serve through love. Those who love Christ more than all and who are privileged to share his interests and mission, know the great joy of service—the service of love.

Christ, rejected and despised of men, who was even called "a man of sorrows" prays to the Father "and now I come to thee: and these things I speak in the world that they might have my joy fulfilled in themselves." It is not a paradox that one may suffer and yet be joyful. The truest joy is that which comes through sacrifice, yet only those who have sacrificed can understand. It is a law that the biggest gain comes through apparent loss; spring out of winter, day out of night, life out of death. If the life of those who love him came from

Christ's death then his supreme sacrifice more than paid.

It will be remembered that in Maeterlinck's "Blue Bird," Mytyl and Tyltyl visit the "Land of Happiness" in their search for the Blue Bird. Here they meet all the happiness in the world. Frolicing and laughing children are the childish happinesses; the happinesses of youth are gay and dancing; but apart from these are some maidens, very tall, very wonderful, yet very different.

"How beautiful they are," says Tyltyl. "Why are they not laughing? Are they not happy?"

"It is not when one laughs that one is really happy," answers Light, their guide.

"Who are they?" asks Tyltyl.

"They are the great joys."

The great joys do not always laugh. The greatest experiences we have had in our lives, the moments when we were happiest, have not been the times when we have laughed. We may have suffered and wept; but the joy that has come to us has been deeper than the pain.

Religion is not a bed of roses, nor a Pullman seat in the train to heaven. It does not promise material reward, financial success, social popularity. But it does promise the Holy Spirit to all who love Christ, the fruit of which is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." And Jesus does say to us, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." And finally, "All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's, and Christ is God's." All things are ours; the privilege of sinlessness, selflessness, service, sacrifice—great joy—abundant life. Does it not pay?

When we study the character, the words and the works of the man Christ Jesus, we do not wonder that he wrought miracles. We would wonder if he did not. He is more wonderful than any of his works. If you tell me that he is the begotten Son of God, I see no reason to doubt it, for he was, and spoke and did just what I would expect a Son of God to be and speak and do.—*David Keppel.*

EDDYITES WANT SICK BENEFITS

One's religious tolerance must be fixed in a peculiarly solemn setting if it resists a chuckle over the embarrassment that has befallen the Christian Scientists belonging to the teaching force of the New York City public school system. The regulations of the city board of education provide that a teacher absent from duty will not be "docked" of pay if she turns in a certificate from her physician that she was too ill to work. Now, strangely enough, the Christian Scientists on the staff want the benefit of that rule; although "Science and Health" teaches them to deny that there is any such thing as sickness in the world, yet it is far more agreeable, when pay day looms ahead, to deny the denial than to contemplate the loss of needed cash.

But the grave difficulty comes over that required certificate of a physician; the only physician known to loyal disciples of Mother Eddy is the Christian Science healer. Will then the board take a healer's certificate that on such and such a day an absent teacher was ill? No, says the board, it will not. If the healer is consistent, all he can certify is that the teacher had an error of mortal mind. And the board of education of the august city of New York says that if it knows itself—and it thinks it does—there is no good New York money going to be paid out to encourage errors of mortal mind. Let the Christian Scientist engage "absent treatment" and stay in her schoolroom. The strange doctrine of Mrs. Eddy has led her followers into a good many ridiculous and abashing situations but none more ludicrous, we judge, than this spectacle of so intelligent a company of the faithful industriously whipping the devil around the proverbial stump in order to obtain sick benefits for maladies and infirmities which they constantly declare not to exist.—*The Continent, by permission.*

A preacher raising his eyes from his desk in the midst of his sermon was paralyzed with amazement to see his rude offspring in the gallery pelting the hearers in the pews below with horsechestnuts. But while the good man was preparing a frown of reproof, the young hopeful cried out: "You 'tend to your preaching, daddy; I'll keep 'em awake."—*Exchange.*

OUR WEEKLY SERMON

LOOKING UNTO JESUS

REV. E. S. BALLENGER

Text: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Hebrews 12: 1-2.

During the Boxer uprising in China about twenty years ago, all the representatives of the various governments took refuge in the British Legation headquarters. For several weeks the world had one ear turned toward Peking anxiously waiting to know if their representatives and missionaries were still alive. The Boxers were poorly prepared with instruments of war and therefore did not succeed in battering down the walls that protected the ambassadors. Relief finally came and all were rescued. When the British repaired the wall around their headquarters they kept one section just as it had been battered by the cannon of the Chinese, except to print on this section in large letters, "Lest We Forget." I wish to call your attention to this familiar Scripture as Peter says, "by way of remembrance," lest we forget.

"The cloud of witnesses" evidently refers to the characters in the previous chapter. All of these experiences are a cloud of witnesses to us, and yet we as a generation are compassed about with more witnesses than any generation before us.

Less than two hundred years ago it was considered a mark of distinction for a family to have a complete copy of the Bible. It required an ordinary laboring man to hoard his savings for a year or more in order to purchase a copy of the coveted Book. Now a boy can earn enough running errands in an hour or two, to buy a complete copy of the Bible.

Before the invention of the printing press it required many months of steady work to

produce a single copy. Contrast this with the equipment of the American Bible Society. When they are rushed, and I am glad they are rushed most of the time, they have a capacity of printing and binding eighty complete Bibles every minute, and can keep this up twenty-four hours every day. During the year 1917 over thirty million copies of the Bible, or portions of the Scriptures, in over six hundred languages, were printed and put into circulation. We hear much talk about the "best sellers" in the book line, but it is a gratifying fact that the Bible is circulated in larger numbers every year than all of the one hundred "best sellers" combined. Surely we are "surrounded with a cloud of witnesses." If any one will take the pains to read "The Miracles of Modern Missions" he will see that we are "surrounded with a cloud of witnesses" that no other generation enjoyed.

Paul, in using the language "let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us," is referring to the training for the Olympic games. I understood this Scripture better after I came in contact with a young man in a rescue mission in one of our Pacific cities. He had been trainer for a number of years of the Athletic Club of Portland, Ore. He also held the record for the fastest two hundred yard sprint, for many years, on the Pacific Coast. Wine and women proved his ruin, and when I first met him he was down and out. After his conversion he was very loath to talk about his previous experience. While driving through the country with him one day he gave me in detail, an account of one of his most successful races. In order to make plain this portion of the text I will give you this young man's story of his training. He went into training about three months before the race was to be run. He began by wearing a few ounces of shot in slings fastened around each of his ankles. He added an ounce each day until he carried some three or four pounds on each ankle. He then removed the shot from his ankles and put an equal weight of lead on the soles of his shoes and again began to add an ounce of shot each day until he was wearing a weight of some ten or twelve pounds on each foot. He walked and ran and exercised each day with this load. All

this preparation was for the purpose of fitting him for using his muscles for less than a quarter of a minute. When he was ready for the race he not only laid aside the lead shoes and the shot slings but "every weight." This preparation made him successful in the effort for which he was training. Paul uses this illustration to stimulate Christians to endurance and perseverance in the Christian race.

"The sin which doth so easily beset us." Notice Paul does not say *a* sin which doth so easily beset us, but *the* sin. I hear some of you asking what *the* sin is. I can not tell you, for *the* sin may be different in each one of your experiences. This may sound like a paradox when I say I can tell every one of you just what *the* sin is. It is that sin which has caused you to stumble so many times. It is the sin that looms up before you when you try to commune with God and, like a mountain, intervenes between you and the throne. It is the besetting sin that stops your Christian development every time you run up against it. It is the sin that God wants to give you the victory over. It is the sin that you can not overcome in your own strength. It is the sin that God wants to give you a rich experience in overcoming. You know what *the* sin is in your own experience without any further description. There is a remedy for all sin and *the* sin in particular. The Word of God does not leave us without this remedy.

Paul says in Phillippians 2: 5: "Let this mind be in you, which was also in Christ Jesus." Permit me to illustrate this first word "let." Should one of you who are more advanced in age, fall helpless on the sidewalk and were unable of yourself to arise, while it might be cheering, yet it would not give you any relief for a little child of three or four years to say to you, "Let me help you up." On the other hand, if a strong man should say the same words to you it would have a meaning, for he has the strength to make good his proposition. The word "let" implies a power behind it to accomplish what is asked. When God says, "Let this mind be in you," the only thing that can keep it from coming in is your own choice. You can keep it out or you can let it come in. It is so common for the unsaved to think that they must get rid of their sins before letting him come

in; but this is so contrary to the gospel that so long as one maintains this attitude he can never come in. If you should determine never to put any liquid into a bottle until it was entirely empty you would never be able to fill it, for when a bottle is said to be empty it is still full of air. There is no device of man that is able to make a perfect vacuum. But how easy it is to get the air out by simply letting the liquid run in. Friend, don't wait until the sin is all out before letting the Savior come in. If you will let him come in he will drive the sin out and the only way you can get the sin out is to let him come in.

My text does not leave us without the remedy. The complete remedy is found in the text compassed in three words—"looking unto Jesus." By beholding we become changed. We can, by beholding Jesus become changed into his likeness or by beholding the world we may become fascinated with its allurements.

In the beginning year of my gospel work I was asked to take the position of chaplain in a Helping Hand Mission. I had never been accustomed to speaking in public previous to my taking this position. I could have counted all my public talks on the fingers of one hand. In this new calling I was expected to give a gospel talk every night on the street and then follow it up with another in the mission. You may know that this would soon exhaust a young minister's surplus stock. One evening about an hour before the service was to begin I was informed that a fellow-laborer upon whom I was depending for the evening service, was unable to fill his appointment. I sat in the mission perplexed; and while meditating upon what I should use for a text that evening, I looked steadfastly at a large motto, "God is love," which was over the pulpit. I kept my eyes fixed upon this motto until they became weary. When I took them off from the motto and looked to one side of the chapel, I could see on that side as well as in front, the same motto, "God is love." Wherever I looked that same motto was plainly visible. This was no miracle, the explanation is simple. I had gazed upon these words so long and so steadily the impression had been made so firmly upon the retina of my eye that it lingered long after I had looked away from it. So many of us only take a

glance at Jesus and then only at such long intervals that we really never get a view of him. If we would look unto Jesus steadfastly until we get a real vision, the impression of his lovely character and his power to help would be so impressed upon our lives that we would see Jesus in everything about us.

This looking unto Jesus is not a matter of feeling but a question of fact. Feeling is a most uncertain guide. Were you ever in a place where, as we say, you were "turned around"? Perhaps the sun rose directly in the north, to you. Were your feelings a safe guide to you then? If the sun seemed to you to rise in the north would you set your compass by your feelings? Of course you would not. You know that the sun rises in the east and you act accordingly. And so in your Christian experience you know your duty toward God. Follow the line of duty and let the feeling take care of itself.

Some years ago a company of hunters in the backwoods of Missouri were approaching a little cabin in the woods when they noticed a drove of timber hogs rushing madly across the field, then pausing for a time and rushing as madly in another direction. They kept this up for some time and it excited no little curiosity in the minds of the hunters. They approached the little cabin and asked the kindly old man who made it his home, if he could explain the mystery. In whispered tones he said, "You see I have lost my voice. When I could no longer call the pigs by voice I took a club and pounded on a hollow tree. They soon learned the call and responded as readily as when I had my voice. This is the first day the wood-peckers have returned from the southland. When they began pecking on the dry limbs the hogs mistook the sound for my hammering on the hollow tree. When they heard a wood-pecker pounding they would run quickly in the direction of the sound. This would scare the birds away and they would rest until they heard another one in another direction, and so they were mistakenly following the woodpeckers."

I fear many of our young people, in particular, are no wiser than the old man's pigs. They are spending most of their time chasing after as worthless an object as the hammering of the wood-peckers. Don't do

it. Listen to, and follow the Master's voice.

One more illustration and I will finish. Tigranes was the king of a little province in northern Persia. Darius had overcome his little people and taken many of his soldiers together with Tigranes and his family prisoners to the Persian capital. After many months, home-sickness for her native hills took fast hold of the wife of Tigranes. In spite of all his efforts he was unable to stay her fast declining strength. He stood it as long as he could and then determined to make an effort for her return. According to the Persian law it meant death for any one to appear before the king unbidden, unless the golden scepter was extended to him. Tigranes had not been bidden to appear before Darius, but taking his wife with him he made application at the king's chamber and was kindly received. Darius at once asked him to make known his complaint, to which he responded, "King Darius I have no complaint. My guards have treated me with due respect and kindness. Myself and family have been provided for most bountifully. I haven't a word of complaint to offer, but King Darius, I have a request to make. You see my wife is only a shadow of what she was before coming to the city of the plains. She is longing for the mountains of her childhood. If she is not permitted to return you can see she will not last long. Now, King Darius, if you will permit my companion to return to the hills of her childhood you may make a slave of me or offer me as a sacrifice, I care not what, but grant my poor companion the privilege of returning to her homeland." To this plea Darius very warmly replied, "Tigranes, take your wife and children and return to the land of your youth. Any man that is willing to lay down his life for the love of the mother of his children, is honest enough to be trusted in any part of my realm, therefore return with your family and my blessing go with you." With thankful and happy hearts they retired from the crown chamber. They walked some distance in silence, then Tigranes said to his companion, "Did you notice that beautiful painting just back of the king?" She replied in the negative. After walking a little farther he broke the silence by asking if she noticed the fine piece of statuary at the side of the king. She replied that she did not see it. Once

more, after a little pause, he said, "Wasn't that tapestry most beautiful on the walls of the chamber," and again she said, "I did not see it." He replied, "Well, my dear, what did you see?" With trembling voice she said, "My eyes were so fixed on the man whose love for me was so great that he was willing to lay down his life that I might have the privilege of returning to the hills of my girlhood that I could see nothing else but him."

Christ's love for you and for me was so great that he was not only willing but he *did* lay down his life that your happiness and mine might be made sure. If we could realize this in its fulness, we would be so charmed with his love that it would shut out the most attractive allurements that the world has to offer. Shut yourself in the closet and remain in his presence until you get a fresh view of his unchanging love.

(Continued from page 567)

We ask that you, as pastor, assume the leadership of this work in your church and society, adjusting the plan to suit local conditions.

May we count on your co-operation in these SABBATH RECORDER Rally Day services? If so, please fill out the enclosed card at your earliest convenience and return to the chairman of the committee.

Fraternally yours,
JESSE G. BURDICK,
Chairman.

JESSE G. BURDICK,
REV. WILLARD D. BURDICK,
LUCIUS P. BURCH,
Committee.

YOUNG PEOPLE'S PROGRAM, RECORDER DRIVE

Repeat in concert Psalm 121

Singing

Opening remarks by leader, setting forth the object of the meeting, and also the value of the RECORDER Drive.

Singing

Paper—"Value of the RECORDER in the Home"

Paper—"The RECORDER a Bureau of Denominational Information"

Paper—"How Does the RECORDER Compare with Other Religious Weeklies?"

Recitation—The best poem published in the RECORDER since the drive of last year.

Reading—The best article of prose published in the RECORDER since the drive of last year

Singing

Round-table discussion:

(a)—Ought Seventh Day Baptists to read the RECORDER regularly?

(b)—Ought Seventh Day Baptists for any reason take another religious paper in preference to the RECORDER?

(c)—What are the benefits derived from a consistent reading of the RECORDER?

(d)—How can the RECORDER be placed in every Seventh Day Baptist home in the denomination?

Announcement of RECORDER Canvass Committee Benediction

THIS IS SIMPLY A SUGGESTED PROGRAM—USE PART OR THE WHOLE AS YOU SEE FIT

NOT SO HARD TO UNDERSTAND

A teacher who believed in co-operating with the parents of her pupils called at the home of a small boy whom she had caught in a number of falsehoods in order to take counsel with his mother.

"I can't see how you can say that," the boy's mother objected. "John never tells me lies. I'm mighty particular about it myself. He's out in the yard now. Annie," she said to his small sister, "you go out and tell him to come right in this minute."

Annie went, but in a few minutes she returned without the small prevaricator. "He won't come," she announced proudly. "He says he won't."

"Did you tell him who was here?" inquired his mother.

Annie shook her head. "All right," said the truthful parent, "go back and tell him his grandmother's here and has some candy for him. That'll bring him!"—*Baptist Flag.*

Sabbath School. Lesson VI—May 8, 1920

ELI AND HIS SONS. I Sam. 2: 12-17; 4: 1-18

Golden Text.—The wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord. Rom. 6: 23.

DAILY READINGS

May 2—I Sam. 2: 12-17. Sin of Eli's sons

May 3—I Sam. 2: 27-36. Prophecy concerning Eli's sons

May 4—I Sam. 4: 5-18. Eli and his sons

May 5—Prov. 22: 1-12. Value of a good name

May 6—Prov. 10: 1-16. A wise son

May 7—Gal. 6: 6-18. Sowing and reaping

May 8—Prov. 23: 29-35. Evils of intemperance

(For Lesson Notes see *Helping Hand*)

Fifty-eight million people—more than half the population of the United States—are members of no church.

"The straighter the path, the shorter the distance."

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WHEN

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

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LET'S HAVE EVERY CHURCH IN LINE

DEATHS

BURDICK.—Hamia Emmagene Rogers Burdick, daughter of Jessie Davis Rogers and Mary Anne Eliza Clarke Rogers, was born at Oxford, Chenango County, N. Y., October 22, 1861, and died at Nile, Allegany County, N. Y., April 16, 1920, in her fifty-ninth year.

In childhood she came with her parents to Nile, and lived in this neighborhood the rest of her life. She was the oldest of a family of three girls. One sister died before she was one year old; the other sister, Medelia Rogers Perkins, of Nile, N. Y., survives her.

She was married to George W. Burdick March 18, 1887. To them were born four children: Anna Lelia, Elpha Eliza, William Jesse, and Mark Rogers. Her oldest daughter, Anna, preceded her mother to her heavenly home. The rest of the children with their father, remain to mourn their loss.

At the age of twenty, being already active in Christian work as a teacher in the Sabbath school, she was baptized and united with the First Seventh Day Baptist Church of Friendship, N. Y., at Nile, N. Y. As long as her health would permit she was a faithful worker and leader in the church activities. Failing health took her from her place in the Sabbath school as primary superintendent, and there she was greatly missed. For five years prior to her sickness she was president of the Ladies' Aid Society. During the past year, though she could not attend the meetings of the society, her interest was strong as ever in the work of the ladies.

For a year before her death it was known that her heart was diseased and there was no hope of recovery. Although she was such an active woman formerly, it became necessary for her to avoid all excitement of meeting many people and all extra exertion, in order to conserve her strength. The quiet, retired life she accepted cheerfully. The end came quietly and quickly, when she was feeling usually well. From a quiet sleep she awoke with her Master.

The farewell service was held at her home church, Sunday afternoon, April 18, conducted by Rev. W. L. Burdick, of Alfred, N. Y., and Pastor John F. Randolph. Interment was made at Mt. Hope Cemetery, Friendship, N. Y.

J. F. R.

GRAY.—Chauncey D. Gray was born at Verona, Oneida County, N. Y., June 23, 1848, and died at his home in Milton Junction, Wis., April 1, 1920.

He was the second of a family of four sons born to Henry and Sarah Peckham Gray. Two brothers, Charles H., and Marion D., preceded him in death. He came to Wisconsin with his parents when about seven years of age and spent his boyhood and young manhood chiefly in the Rock River neighborhood and vicinity of Milton Junction. On May 4, 1876, he was married to Miss Elmina Monroe and to this union

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five children were born: three sons, Carl B., Fred M., and Winferd H., and two daughters, Mrs. H. L. Baker and Mrs. J. E. McWilliams. Fifteen years of their married life were spent in Milton Junction, after which time they removed to the Gray homestead at Rock River where Mr. Gray again took up the occupation of farming. The following summer, during a series of meetings conducted by Rev. George W. Hills and E. B. Saunders he was converted and united with the Rock River Seventh Day Baptist Church to which he was deeply attached and of which he always remained a member.

He lived an honest and upright life, was strong in his convictions of right and wrong and generous to a fault in all his dealings. Being of a genial nature he made many friends among both old and young. He was a kind and self-sacrificing husband and father, a tender nurse in the sick room; many times helping some member of the family through very serious illness by his untiring watchfulness and care, and was always devoted to his home and family. In December, 1917, he suffered a severe paralytic stroke which affected the right side of his body, and his mind to some extent, and from which he never fully recovered.

The funeral services were held on Sunday, April 4, at the Seventh Day Baptist church, at two-thirty p. m., conducted by Rev. E. D. Van Horn, assisted by a mixed quartet. Interment was in the Milton Junction Cemetery.

E. D. V. H.

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AN ODE TO MOTHER AND TO MOTHERS' DAY

Her arms, first cradled me with mother love and care;
Her eyes, first beamed their welcome to my sight;
Her voice, was sweetest lullaby by day and night;
Her faith, taught me to lisp the name of God in prayer;
Her ear, alert to catch my cry of grief or pain;
Her hand, outstretched with cheer, our feeble steps to guide;
Her heart, so quick to note our growth, with joy and pride;
Her hope, full high that we should wear the wreath of fame;

And yet, my mother, it was not the pomp of earth,
You longed to know that in life's battle I had won,
You rather wished for me the Master's word, "well done";
You on his altar placed my life from hour of birth;
You caught the glint of holy things, the things unseen;
You taught my feet to tread the paths that upward go;
You gave me strength to breast the tides that ebb and flow;
You held before my eyes the Christ life, goal supreme.

"All that I have and all I hope to be" in life,
I gladly lay in loving tribute at your feet,
And on this Mothers' Day my heart doth hail and greet
You, queen! and pledge its fealty mid peace or strife.
Your feet are growing weary, for the path is long,
And silver threads gleam white where the dark tresses lay;
A few more years to cherish here—then break of day
As heaven's glory greets you with its welcome song.

—Samuel N. Wilson.

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