

The Sabbath Recorder

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NO man can read his New Testament intelligently without observing with what frequency our Lord and his disciples used the terms "the kingdom of heaven" or "the kingdom of God." They went literally everywhere in their small world proclaiming the message, "The kingdom of heaven is at hand." They were not talking about the kingdom within the gates of the celestial city. Nor yet of a kingdom for disembodied spirits midway between earth and heaven. They were talking in the most practicable fashion imaginable about the kingdom of heaven being builded in the midst of the wreckage of human failures and the disappointment of human hopes—builded upon the principle of righteousness, upon the law of good-will and friendly co-operation and universal brotherhood and universal peace. It required a sublime faith in that dark period of the history of the world to proclaim with courage and conviction the message, "The kingdom of heaven is at hand," but they well knew that it was the only remedy for the condition of the world as they found it. It requires a sublime faith today to proclaim the same message, but it is the only remedy for the ills of our day, as it was for the ills of their day.

This ideal of "the kingdom of heaven" is the comprehensive expression of the redemptive forces at work in the affairs of this world. The vision of the growing Kingdom is one of the most inspirational visions that can come to the prophet and servant of God. It is larger than any one form of organized Christianity, than any single branch of the Church of Christ, larger, indeed, than all the organized forms of Christian propaganda together. For the movement of the Spirit of God is in larger circles than human effort or human conception or human organization. The rivers of the water of life are not confined to the channels which men dig.—Bishop Anderson.

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SEVENTH DAY BAPTIST DIRECTORY

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Next Session will be held at Alfred, New York, August 24-29, 1920.
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(INCORPORATED, 1916)

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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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"Lord, I Believe Help Thou My Unbelief"

Our eye caught the words "Domine, Credo" at the head of a little poem, and we read the stanzas through in order to get the thoughts suggesting the words. All through the poem there were evidences of heart-yearning for some of the wonderful manifestations of the divine presence, such as was vouchsafed to God's faithful ones of old.

The writer in almost pathetic mood, lamented that it was not her privilege to see a burning bush or to have a forecast of a light eternal, and seemed to feel that all her doubts and murmurings would pass away if she could only see a bush on fire with God. She seemed sure that if God would show her an angel host to fight for her she could be brave and true.

All her days the writer had lived without leaning once on Jesus' bosom at a meal as did the beloved disciple of old, and she had never been able to hear a commending voice such as Mary heard when she sat at the Master's feet. No loaves or fishes had been miraculously fed to her. She could cherish the memory of no miracles, and her hopes wandered; her ambitions perished, until she was faint and her heart ached; so worn was she in her longing for wonderful physical evidences of divine realities.

Sad indeed would be the condition of one thus groping for the light that was so marvelously given to God's servants of old, if he had to stop with the lamentation that his heart could not be warmed because no light from a bush on fire with God had ever shone on him. After giving expression to all those lacking things there was a redeeming feature to the little poem; the assurance came strong and clear: "Lord, I do believe. Help thou my unbelief."

My friends, physical evidences are not always the most convincing assurances of a power above the human. Invisible, intangible forces that no physical senses can measure or weigh are among the most convincing evidences in all the universe. Happy is the man who, in spite of the lack

of miraculous physical phenomena, can say: "O Lord, I believe. Help thou mine unbelief."

These faith-visions, these inner assurances of a spiritual Friend and Helper who is always near, are among the most real things in human experiences. They are just as real as any burning bush could be, and the soul may be as certain of the still small voice of God in the soul as were the ancient people of the mighty voice in the thunderings of Sinai.

The Living Christ A Spiritual Reality

In keeping with the thought that one could obtain a more perfect conception of God as a living reality, if he could only see an actual "Burning Bush" or have some physical and marvelous demonstration of Jehovah's presence, we find the more common idea that we could serve our Savior better and love him more if we could see him as a man among men, take him by the hand, look into his eyes, walk with him, and talk with him.

To correct the belief that Christ's bodily presence was essential to those he had chosen to build up his kingdom on earth, he told them plainly in his last long talk with them, that it would be better for them for his bodily presence to be withdrawn; for, said he: "If I go not away, the Comforter will not come unto you." The Comforter or Spirit is his other self, if you please, who shall abide forever. And Jesus taught that this spiritual, abiding One was better for his children on earth than his physical presence could be. Had he remained in bodily form his disciples would always be following by the sight of the eye rather than by the eye of faith.

This spiritual presence with its promised help is just as real as any physical presence can be, and it must still be more helpful, still better for his spiritual children, to "walk by faith and not by sight." Instead of longing for a physical manifestation of Christ; instead of thinking that we could live better if he were here in bodily form, let us take him at his word and accept the

Comforter as a living reality, and as the very best way infinite love can devise for helping us on to the home prepared for the faithful. The helpful, living Christ is a spiritual reality of which millions are just as certain as they are of helpful earthly friends.

Blessed Are They Who Believe Where They Can Not See Poor Thomas wanted to see and handle Christ before he could believe in him as a risen Savior. When his wish was granted and he had owned Jesus as Lord and Master, the Savior said: "Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." This "blessed" of the Master has always been precious to me because it gives special comfort to those who believe in spite of the fact that they can not see.

The way is dark as night to many of God's children. Bereavements take the light out of life, and leave one who can not trust to grope his way without hope. But to the trusting soul Christ is just as precious in the darkest day. Job knew, even in his time, the blessing that comes to one who can say: "Though he slay me yet will I trust in him." He found in the end that the heavenly Father makes no mistakes even though he does sometimes lead his beloved where they can not see.

When the shadows gather and life's day draws to a close; when the dear ones of the RECORDER family begin to feel the life-currents slackening in their course; when steps grow feeble and the form is bowed with years; when life's days of toil live only in memory, and when the far-away look comes to eyes that are turned toward the "better country which is an heavenly," then for these we pray that each one may be able to say, "I will trust and not be afraid."

The Associations When this RECORDER reaches its readers the first of the associations will be but three weeks away. The Eastern Association will be held with the church at New Market, N. J., June 10-13, with Jesse G. Burdick, Dunellen, N. J., as president.

The Central Association will meet with the church at DeRuyter, N. Y., on Thursday, June 17, with T. Stuart Smith, Verona, N. Y., as president.

The Western Association is to be held with the Second Alfred Church, Alfred Station, N. Y., beginning June 24, with Professor J. Nelson Norwood as president.

The only data we have regarding the three associations to be held in the autumn places the Southeastern on September 3, to meet with the Middle Island Church; the Northwestern at Dodge Center, Minn., on September 23-26; and the date and place of the Southwestern was left for the Executive Committee to determine and publish in the SABBATH RECORDER as early as convenient.

So far as the autumn meetings are concerned, any particulars, or matters of rotation, can be announced in these columns a little later in the season.

As to Delegates The Eastern Association appointed Rev. George B. Shaw, Yonkers, N. Y., delegate to the Central and Western associations in 1920, with Rev. D. Burdett Coon as alternate. Its delegates to the other associations will be appointed in the session to come at New Market.

The Central Association appointed Rev. William Clayton delegate to the Western Association, with the "pastor of the First Brookfield Church" as alternate. Rev. F. E. Peterson has become pastor of that church since last association, so he is the alternate.

The delegate from the Central to the Northwestern Association will be the one chosen by the Western Association.

The Western Association sends Rev. William M. Simpson, Alfred Station, N. Y., as delegate to the Eastern and Central associations this year, with Rev. George P. Kenyon, Shingle House, Pa., as alternate. It also appointed Rev. John F. Randolph, Nile, N. Y., delegate to the Northwestern in 1920.

Mr. Holston In Plainfield The Sabbath School and Young People's field worker, Brother E. M. Holston, spent the second Sabbath in May with the church and Sabbath school in Plainfield, N. J. He spoke for the congregation on Sabbath morning, attended the Bible school and the young people's meetings and held a conference with Christian workers on Sunday evening, and was present at the Tract Board meeting on Sunday afternoon. He also made

a flying trip by auto to the New Market school on Sabbath, between the meetings at Plainfield. We were very glad to have Brother Holston with us and to hear his helpful messages. His warm-hearted, practical ways were greatly enjoyed by those who heard him.

Roosevelt's Idea Of a Good Church While Theodore Roosevelt was President of the United States he attended church in a little red brick building in an obscure spot because he loved to worship in the church of his father's faith. When asked by a prominent man why he chose that church, after speaking of the sentimental satisfaction of attending the church of his father he went on to say:

Another reason why I came to this church is that it is a church of the plain people. There are persons of means and culture among them, but most of them are the common people, to whom you know I am so partial. If there is any place on earth where earthly distinctions vanish it is in the church in the presence of God. He knows no difference between the highest ruler and the humblest subject. All he cares for is character. I have been not a little grieved in attending services in some of the rich churches of the great cities to see so much attention paid to social distinctions. I can not think that the plainer people would be very happy if they were to attempt to worship in such places, and I fear that some of the rich and fashionable would be just as unhappy to have them do so. There is a minister in New York City to whom I have always given especial credit for having succeeded more than any one I know in holding a large congregation of rich and poor people in happy fellowship for a long number of years. The nearer the people get to the heart of Christ, the nearer they get to each other, irrespective of earthly conditions.

"There Must Be Something in It" Shall We Apply the Remedy? During the Civil War, President Lincoln heard that Secretary Stanton had called him "an old fool." When the matter came to Lincoln's ears, he replied: "Stanton is a level-headed man, there must be something in his charge, I will speak to him about it."

We wonder if it would not be well for the church to meet the criticisms against it in some such spirit as Lincoln manifested in the case referred to. It will do no good to ignore the charges, and it might be better when church people hear them if they

would say: "The men who bring them are generally level-headed men; there must be something in what they say; I will speak to the church about it."

If by so doing the church can be helped to see the hindrances to evangelization caused by its divisions, its controversies, its overlapping of activities, its unorganized zeal, its failure to reach the masses, its exclusiveness, its cold-hearted ways, its real lack of far-reaching vision,—in short if the church could be made to see clearly the things that serve as stumbling blocks to the great unchurched world and would do its best to correct them, there is no power on earth that could hinder its progress.

Even in its present imperfect state the church is a tremendous power in America, and if all the defects could be remedied; if the foolish, unchristlike ways could be eliminated, it would become the greatest moral and spiritual force in the world; a force which all the powers of evil combined could not withstand.

Never since Christ was on earth has his church faced a more stirring and imperative challenge than it faces today. The great question now is, "Will she rise to the emergency? Will the church in America be wise enough, and spiritual enough, and earnest enough, to come together in the greatest campaign of the ages and make our country in very deed the light of the world?"

Where Religious Education Falls Down So much is being said in these days about the great need of religious education that one naturally looks around to see where the greatest fault lies. Public schools and church schools come in for much criticism, and the need of more attention to Christian culture in these, is receiving considerable emphasis.

The problem will not be solved by looking at the schools alone. No matter how effective the schools may be made, the real difficulty will not be met until we recognize the home as the center of religious influences, where young life is most profoundly affected, and where religious training has its throne.

The greatest cause for alarm is to be found in the fact that family worship is being neglected throughout the land, and

that spiritual things receive so little attention in American homes.

In fact we need to be alarmed over the tendency of parents to shirk their responsibilities for the moral welfare of their children, and that so many are ready to turn over to other agencies that which it should be their highest joy to do themselves. In too many cases children grow up in homes where there are no influences to draw them toward any vital relationship with Christ and the church. Where homes furnish no religious stimulant for children, the schools will have hard work to remedy the evil.

Interesting Historic Events In Honolulu, Hawaii

We are indebted to our friend, W. M. Davis of Chicago, for a sixty-seven page catalog of events during the centennial celebration, in Honolulu, of the founding of Hawaiian missions. Brother Davis and wife had spent the winter in Hawaii and when the centennial program was announced, they decided to remain there until the celebration was over. At this writing they are on their way to the homeland, and expect to reach Chicago about May 25.

The full and complete program of addresses, historic reviews and pageants, athletics, great pictures of progress, and talks on education and Americanization, for eight days, is described by Mr. Davis as something wonderful.

The "Foreword" to this program reads as follows:

To celebrate worthily the great event of 1820 in Hawaii's history is in itself a stimulus to profound thought and instant action. Foreign discoverers and settlers there were previous to that time, it is true, yet not one who came to offer himself a living sacrifice for the spiritual and moral welfare of this little nation. Hawaii had already begun to be the prey of those who roved the seas; and already intercourse with foreigners had sown the seeds of unrest and discontent with long-established Hawaiian custom. To the undying glory of John Young, British seaman, be it said that he advised the young king, Liholiho, to grant the American missionaries on the brig "Thaddeus" the desired permission to land and take up their proposed work. Thus were laid the foundations of Christian civilization in Hawaii.

We look back this week across the growth of one hundred years upon that foundation. Varied it is in its development; unequal in its values; here, dully disheartening; there,

strongly encouraging in its promise of achievement.

Above all, this backward look brings a challenge to concerted action. The stretch of imagination which carries us back a century, does also project us forward a like distance to the year 2020, when, peering eagerly, and perchance a bit wistfully, down through the floor of heaven, we shall hope to discover our descendants, as they pass through to the contemplation of 1820, pausing respectfully at the door of 1920. The continuation of the work of our forefathers rests in our hands. Upon their cornerstone must be builded a stronger and more beautiful structure than even they have dreamed. To that end, therefore, we now devote ourselves to the sacred duties of this Centennial Week, not with sounding brass and tinkling cymbal, but with the avowed purpose of laying upon the altar of 1820 a tribute worthy to strengthen and enlarge its hallowed foundation.

"The Muzzled Ox" Read It Carefully

On another page we publish the substance of an article from the *Christian Work* entitled "The Muzzled Ox," which we hope you will read carefully and ponder well. Owing to its length we felt obliged to leave out several tables of statistics given to demonstrate the truths stated in the body of the article.

Evidently this question of ministerial support is attracting much attention, and the scarcity of ministers is becoming a very serious problem in all denominations. Will the people awake to the gravity of the situation in time to save the churches? There is no one problem now confronting Seventh Day Baptists upon the solution of which so much depends. What will we do about it?

THE TEACHINGS OF JESUS—RIGHTEOUSNESS

DEAN ARTHUR E. MAIN

Love is the central and essential principle of righteousness, which is being and doing right. Grace, mercy, goodness, kindness, patience, forgiveness and kindred virtues, are all aspects of the one quality of love.

A word or act right in form, is not really good, unless right in spirit, motive and purpose. Jesus does not however condemn externals in religion, unless there is no corresponding inner attitude toward God.

On account of changed and changing social conditions, he is our imitable example, not so much in what he actually did, as in

his manifested spirit. For the most part he taught great universal principles, not definite rules, to guide men in solving the problems of human life and relations. A long list of specific rules would tend to develop outward or self-righteousness, and to prevent our having ideal ethical standards. No rules can set the bounds of perfect righteousness. True Christian liberty sees no end to Christian obligation. The height and depth of all single precepts are to be found in the light of the two great and inseparable commandments (Matt. 22: 34-40). Love for God is a child's trustful, prayerful, obedient, humble, reverent, penitent, grateful and sincere response to the revealed love of a heavenly Father. Love for man is brotherliness among the children of one Father, in all their relations with one another, whether we are well or ill deserving. Is there one who needs sympathy, help, forgiveness, patience, compassion, forbearance, love, pity, mercy, kindness? And can I give what he needs? It is not a question of worthiness, of equality of station, of mutual friendship, of class, nationality, or race; but of human wants, of supply, and of an answering heart. This does not mean unintelligent and unreasoning action, in word or deed (Matt. 7: 6); but brotherly acts, inspired and directed by love, intelligence and reason.

A divine or human friend, however loving, helpful, forgiving, or sympathizing, can not bestow his best gifts upon one who is unwilling or incapable of receiving them.

Practical, serving love, does not mean self-defacement, but self-development; for it belongs to a life of effort, fidelity, and thoughtful care, not of inaction, ease, and indifference. And both service and reward are measured qualitatively rather than quantitatively.

A life of self-denying love and service is not austere, unsocial or ascetic. Jesus shared in the blameless things of common life. He neither married nor possessed a competence; but his teaching has a place for both. True righteousness includes the relations of husband and wife, parent and child. And while he teaches that we can not serve God and Mammon, he does not teach that we can not possess both religion and riches, and be the masters, not servants, of wealth. The rights of private property, and wealth are not condemned; but avarice,

and the selfish use of our possessions are wholly wrong. Of course there are dangers here, as everywhere in life; and these can be escaped only by giving God, righteousness, and love, the supreme place.

Our Savior taught and practiced the duty of good citizenship; and, in doctrine and life, he so wonderfully harmonized things "sacred" and "secular," lofty and common, ideal and actual, as to lift the latter to the higher levels of thought and action.

His didactic fulfilment of Old Testament laws gives to their deepest meaning its true value; and his attitude toward the inner nature and real value of the Hebrew ritual is not had to infer. He who perceives, does, and teaches the inner spiritual content of the least things of the law, shall be called great in the kingdom of heaven; for even these are not husks without the kernel (Matt. 23: 23; Luke 11: 42). Jesus did not abolish the ceremonial laws and enforce the moral precepts. He fulfilled them both in revealing their inner or spiritual meaning, and in teaching that everything is moral that promotes righteousness. The law is not many separate pieces, but one living whole, standing for the one idea of righteousness, and having two outlooks, one toward God and religion, the other toward man and morals.

Husks are as natural as kernels; and the spiritually minded need have no great difficulty in their separation and true evaluation. In Matthew 5: 21-48 Jesus brings moral and social precepts into the sphere of the disposition, for their ground; and Mark 2: 22 is more than a hint that the new religion is less outward and more inward and spiritual than Hebraism.

The great purpose of the Sermon on the Mount is to teach the necessity of real righteousness; of complete conformity to the holy nature and will of God. This is a righteousness that must be done; but the doing can by no means dispense with faith and love.

Jesus was not out of harmony with Moses and the prophets but with current religious and moral standards (Matt. 5: 20). He fulfilled or interpreted law, prophecy and Psalm in what he said, and did, and was, by revealing the divine idea in all its fullness, as no letter, with the spirit, can ever do.

Love requires that we become neighbor to one in distress by helping him; and that

we pray for our enemies, and do good to them that may hate us. One must lose selfishness in order to save a true love of self.

Jesus placed a balanced emphasis on soul and body, heaven and earth, eternity and time, "sacred" and "secular" things, the supernatural and the natural. He was not opposed or indifferent to earthly things, nature, and human life, as if they were unholy. They are the creation and care of God, our Father.

Money, marriage, fields, flowers, birds, animals, material things and possessions can not go to heaven with us; but all may help us on our way. A right use of these gifts of Providence depends on our being in a right relation to God and eternity. A normal healthy estimate of the world must come from our seeing earthly things from a divine point of view, the first of the two Great Commandments. In religion, that is, in God, who is the supremely good and perfect One, man is to realize his own developing moral perfection. Heaven means perfecting and perfected personality; and therefore perfecting life, activity and growth. The doctrine of heaven and eternity is the standpoint for highest goodness. And this perfection of personality is partly of works, partly of grace.

*Alfred Theological Seminary,
Alfred, N. Y.*

GOLDEN WEDDING

Fifty years ago, on April 25, 1870, Irving A. Crandall and Algerose Higley were united in holy wedlock by Rev. L. C. Rogers, at Leonardsville, N. Y. That they might enjoy the fiftieth anniversary of this happy occasion with a greater number of their relatives, they went to Plainfield, N. J., the home of two of their daughters and families.

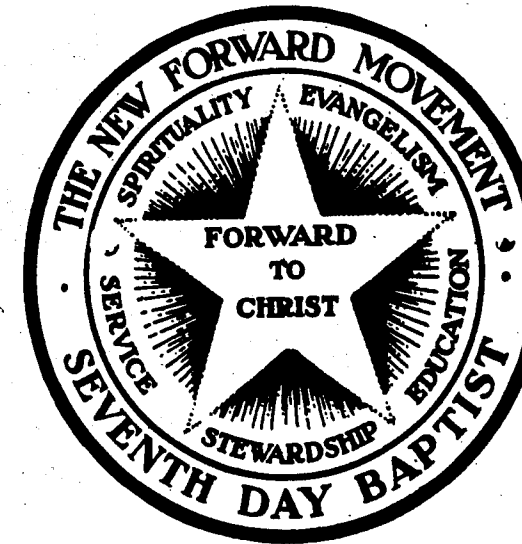
One of their daughters, Mrs. O. B. Whitford, gave a dinner at her home on Sunday, to which eighteen members of the family sat down. The dining room, with its wealth of beautiful flowers, made a most appropriate setting for this happy anniversary. All of their children were present with the exception of their son, Ralph, of Los Angeles, Cal. In the evening another daughter, Mrs. E. F. Champlin, entertained at her home Plainfield people who had formerly lived in Leonardsville, to the

number of about forty. A number of old songs were sung during the evening. Among them was "Silver Threads Among the Gold," sung by Mr. and Mrs. Abert Whitford, Mrs. Sarah Summerbell Wardner, and DeValois St. John. A large collection of old photographs brought back pleasant memories to the old Leonardsville friends. An original poem was read by Mrs. Sarah Wardner, and a poem written by Paul Whitford was read by Mrs. N. E. Lewis, daughter of the late Mr. and Mrs. Jerry P. Allis. It may be of interest to some of the friends to read the names of those who were there: Mr. and Mrs. Irving A. Crandall, Mr. and Mrs. E. F. Champlin, Miss Katharine Champlin, Dr. and Mrs. Theodore Champlin, Dr. and Mrs. O. B. Whitford, Harold Whitford, Mr. and Mrs. Charles Cumberson, Mr. and Mrs. D. V. St. John, Nellie St. John Evalois St. John, Mr. and Mrs. Abert Whitford, Paul Whitford, Mrs. Helen Babcock, Mr. and Mrs. Ernest Whitford, Myron Whitford, Eugene Whitford, Mrs. Sarah Wardner, Nathan Wardner, Rev. and Mrs. Edwin Shaw, Mr. and Mrs. N. E. Lewis, Mr. and Mrs. Charles P. Titsworth, Mr. and Mrs. A. H. Camp.

Four children have been born to Mr. and Mrs. Crandall, all of whom are living: Mrs. E. F. Champlin, Ralph E. Crandall, Mrs. O. B. Whitford, and Mrs. Charles Cumberson. There are eight grandchildren, and one great-grandchild. Mr. Crandall has been a merchant in Leonardsville for more than fifty years, and has served the Seventh Day Baptist church at Leonardsville as deacon for many years. Mr. and Mrs. Crandall have a host of friends throughout the valley who rejoice with them on their golden wedding anniversary. —*Brookfield (N. Y.) Courier.*

Our work of distributing the Scriptures among the immigrants has been larger during the last quarter than in any time during the last four years. This is caused by the increase in number of arriving immigrants. A Christmas party was given to the detained immigrants at Ellis Island, and twenty-seven nationalities were represented in the more than 1,000 strangers. Our missionary was able to furnish the Scriptures so that each one could read the Bible in his own language.—*New York Bible Society.*

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
- + First Alfred, Alfred, N. Y.

NOTES FROM THE DIRECTOR GENERAL

ALFRED ON ROLL OF HONOR. ITS SUBSCRIPTION EXCEEDS SIX THOUSAND DOLLARS FOLLOWING AN INTENSIVE CAMPAIGN

Sunday, May ninth, was Mothers' Day, the day when thoughtful sons and daughters "say it with flowers" to the absent mother whom they love and wish to remember on this anniversary. The flowers that came in honor of the day brought sweet pleasure to the home of the director general, as it did to so many, many homes throughout the land.

A little later the Western Union brought additional pleasure in a brief message from Reginal Director Curtis F. Randolph in these words: "First Alfred oversubscribed for Forward Movement." This good news completed the day's enjoyment.

Wasn't this announcement of so splendid an achievement worthy of the day and of the church that graciously accepted its large apportionment, overcame every handicap and subscribed more than six thousand dollars to the Forward Movement budget?

The result is indeed gratifying. It verifies the sentiment that the final result was never in doubt. Its success awaited favorable conditions. While this large sum will materially increase the amount subscribed, its success will tend to establish the Forward Movement as a denominational undertaking, confirm the judgment of the Commission in the ability of the churches to meet a ten dollar per member apportionment, and stimulate the zeal in the unreported churches to continue their efforts until the full amount has been subscribed.

With a total membership of 598, of which 295 were resident and 294 non-resident, Alfred's quota was practically \$6,000. The preponderance of non-residents was the uncertain and discouraging feature. This condition meant work, hard work and plenty of it, but the men and women in charge of the drive were fully equal to the task.

President Davis at the closing session of Conference, when the budget was being considered, stated that "Alfred is in full sympathy with the movement and believes in the wisdom of the step at this time. In due season it will attest its endorsement by subscribing its quota, large as it is."

This assurance has now become an accomplished fact.

There is something about these Davis pledges that is delightfully reassuring, their promises become realities. This statement is true whether the particular Davis be a member of the Alfred, the Westerly, the Salem or the Lost Creek church.

The first canvass revealed less than one-half the quota subscribed. This was in November and the result was unsatisfactory. Since that date there has been a series of canvasses both local and away, to overcome this big deficiency. In these efforts Randolph and Whitford and Norwood, Pastor Burdick and others have rendered valuable services, and week by week the fund has grown. It was finally decided to make the date of the Interchurch Movement the time and the occasion to join forces for one big strong pull in which every member should enlist to do his part with no let-up of effort until the task was completed; the result fully justified the faith of the workers and the judgment of the committee.

Regional Director Randolph expresses the effort in these words: "Made re-canvass in connection with Interchurch campaign—canvassed entire membership second time—many increased first subscriptions fifty per cent—five communications in all to non-residents—Young People and Sabbath school subscribed their quotas—organized classes, Ladies' Aid and Evangelical societies subscribed liberally—every one worked faithfully—over six thousand for Forward Movement—more expected—nearly three hundred dollars additional from friendly citizens for Interchurch budget—co-operation and determination win."

Fine work and true words, with every member of the church rejoicing in the achievement. Observe two items in the narrative of the canvass: "Ladies' Aid and Evangelical societies subscribe liberally," and "more funds expected." In every church the women invariably accept a certain part in the undertaking to which they not only subscribe liberally but they work unsparingly till the result is achieved. Because the canvass was so successful more will be expected. In common with other large churches Alfred will now utilize its splendid organization to obtain from scores of its absent membership further additions

to the fund. Unless its experience is unlike some churches this extended service will be a source of pleasure and profit. No small part of the credit for the successful result is due to Curtis F. Randolph, the regional director of the Western Association. His organization was thorough and his helpers united in a determination that Alfred should record her endorsement in no uncertain terms.

Former Pastor Burdick, in his sermons and addresses, rendered valuable aid. But few of our people entertained a larger conception of the spiritual intent of the Forward Movement than he. From the adjournment of Conference at Nortonville in August, 1918, down to the date of his departure, this feature has been on his heart and in his thoughts constantly. He will rejoice in the success of the financial drive, and pray for greater spiritual life in his home church as the natural result of this successful campaign.

THE COLLEGE CHURCHES' LARGE CONTRIBUTIONS

Our three college churches have now practically completed their canvass, each with an oversubscription: Salem with \$3,500 plus, Milton with \$4,600 and now Alfred with more than \$6,000; altogether a sum in excess of \$14,000, probably one-fifth of the amount of this year's budget.

Does this fund, large as it will be, represent the ultimate aim of our Forward Movement? Is it for this result chiefly that so much planning, and working and giving have been effected? By no means. No one will question the wisdom of the undertaking. The budget system is recognized as the wise method of conducting the business affairs of any organization, whether industrial, financial or religious. It is necessary where interests are scattered and projects are many. Its success is intended to systematize our work, enlarge our service and better support our workers, but what of the increased spiritual life of the individual church members whose united support has achieved the result? In return for this support are they getting the most and the best of the worth-while things of life?

Does budget success indicate spiritual attainment? Is every church on the Roll of Honor more concerned in the spiritual life of its members, especially of its young peo-

ple, than a year ago? Does the determination to square one's life absolutely with the ethics of the Golden Rule find greater endorsement than a few years ago? Do the claims of stewardship and the obligations of brotherhood weigh more keenly than formerly? Are we more concerned that our young people shall "seek first the kingdom of God and his righteousness" than any other object in life? Let us make no mistake, nor unwittingly cheat ourselves of the blessing. The Forward Movement which as a denomination and as individuals we are now endorsing calls for the full enlistment of every Seventh Day Baptist in larger service for the Master. These are the times when Christ and his teachings should possess all hearts and make for a better social order and a more devout home life.

But what of our schools in their relation to the local churches? Our colleges should be training camps for Christian service, as they are our natural bulwarks for denominational life and growth.

The hope of the nation is in a small Christian college with its faculty of consecrated teachers, and of the young men and women who go forth as its messengers. This is the view of big business quite as much as of the educators themselves.

In our denomination the local church becomes the spiritual custodian of our young people during their college period of three or four years. Their presence is an inspiring challenge to each church to do the big part in furnishing them with the best possible equipment.

Culture, refinement, liberal education and technical training are rightfully theirs, but a deep rooted faith in the religion of Jesus and a conviction to live it in every experience of life assure a service that the spirit of the Master only can impart. Our Forward Movement looks to a larger spiritual life in every church and in each individual member. The response to the call for funds is generous beyond all former years. The hearts of our people are in one accord to furnish the means to do a great work. Wise leadership with the spirit of the Master is needed at this time to direct our people in the best use of largely increased means for Christian service.

WALTON H. INGHAM,
Director General.

THE MUZZLED OX

SAMUEL J. GREENFIELD, D. D.
Director Department of Ministerial Support and Relief, Interchurch World Movement

Thou shalt not muzzle the ox that treadeth out the corn

That ministers, with few exceptions, are full-time men on half pay, is a fact which reflects no credit on the Christian church. It brings the church, however, face to face with an imperative duty—a duty which must be promptly acknowledged and performed for the sake of all interests related to the kingdom of God.

That duty is to make adequate provision for those who have been divinely called to the responsibility of spiritual leadership. These are the church's own, given to it by its Divine Head. They are members of its family, and as such have special claims upon its resources. To the relation of the church to them may be applied the declaration: "If any man provide not for his own, and specially they of his own household, he hath denied the faith and is worse than an infidel." The church can not escape the application of these words, severe as the implication may be.

That the church has failed in its duty to "provide for its own" no one can question who knows that an average salary of less than \$800 was paid in 1919, and that as a consequence a large number of ministers are struggling to subsist on a support far below the minimum amount fixed by economists as necessary to maintain an ordinary family. Recent reports from sixteen denominations show there are 4,829 ministers who received in 1918 a salary of \$500 or less; 14,425 who received between \$500 and \$1,000, and 12,873 who received between \$1,000 and \$1,500; or a total of 32,125 who received a salary below the minimum needed.

The total salaries paid in 1916 to the 170,000 ministers of the United States was \$125,000,000. Not half of them received more than \$700. Industrial experts state \$1,500 is the minimum amount needed to support an ordinary family. The greater number of ministers received less than half this amount. Even with allowances for rent-free houses, the cost of food alone, in many instances, would exhaust the minister's income.

High-salaried ministers are rare. The

United States income tax returns for 1918—which give the entire income, not the salary alone, and include, of course, any income a minister's wife may have—show that only 1,671 of the 170,000 active clergymen—not one per cent—came within the tax limit of \$3,000.

It is commonly supposed that ministers in cities belong to the high-salaried class of men, but the average salary in cities of various sizes shows this supposition to be erroneous.

There is a wide range of differences in denominational averages. In the seven largest denominations the averages run from \$1,242 to \$950, the average for the seven being \$1,122, while the average for the whole country is \$944. The larger salaries make the average a maximum amount for most of them. The average of salaries below \$1,000 would be much less than \$700.

After eliminating stated supplies and occasional pastors, the Congregational Church in 1916 paid to one-half of its entire ministry less than \$1,000 a year. The increase in the average salary during the twenty-six years (1890 to 1916) was but one and one-tenth per cent.

The Protestant Episcopal Church usually pays its clergy better than do other denominations. Yet half of them receive less than \$1,500 a year. In New England, the Middle West and on the Pacific Coast—where salaries are higher than the average—twenty-eight clergymen receive less than \$500 a year; fifty-three receive from \$500 to \$750; eighty-four from \$750 to \$1,000; five hundred and six from \$1,000 to \$1,500; and only fifty-eight, including bishops and general officers, receive \$3,000 or more. *The highest of these salaries is about the same as that of an expert roller in a steel mill, the lowest is lower than any wages paid in the steel industry.*

The Methodist Episcopal Church (North) reports for 1918 that only one Methodist minister in ten received \$2,000 or over; 10,787 received less than \$1,500; 6,068 less than \$1,000, and 1,932 less than \$500.

A comparison of incomes in the several professions indicates the low level of ministerial salaries. The United States income tax returns for 1916 show that 22,273 lawyers and 20,348 physicians had incomes

in excess of \$3,000, as against only 1,671 preachers. The lawyer has one chance in five of having a \$3,000 income, the doctor one in seven, the architect, engineer or manufacturer one in ten, and the minister one in one hundred. Eleven lawyers and eight physicians or manufacturers out of every hundred have an income of \$5,000, but *only four ministers in a thousand have such income*, yet the cost of thorough preparation for the ministry is as great as for any other calling.

Yale University, recognizing the inadequacy of the salaries paid to its faculty and the losses of men who were compelled to leave the staff for more profitable work, has adopted a budget which adds \$300,000 annually to the salaries of its professors. Normal salaries of full-time professors have been increased as follows: \$4,000 salaries to \$5,000; \$4,500 to \$6,000; \$6,000 to \$7,000, and a few to \$8,000. Columbia, Princeton, Cornell and other large colleges and technical schools are doing likewise.

But no such increase has come to the ministry. In normal times the low level of salaries was a source of financial stress and embarrassment and this condition is accentuated today by the increased cost of living. Had the increase in ministers' salaries kept pace with the increasing cost of all the necessities of life the present \$1,000 salary would be \$2,650, whereas the average increase of twenty per cent makes it only \$1,200.

Industrial investigators find that the normal income of a workingman's family today should be from \$1,100 to \$1,500, and that wages have been advanced proportionately. In this manner the increased cost of living has been provided for.

From September, 1914, to March, 1919, the average wages of men in eight leading industries increased from 74 per cent to 112 per cent, the highest percentage of increase being in work where the earnings had been relatively low. This increase enabled workers in general to maintain and even improve their 1914 standard of living.

In March, 1919, the highest average weekly earnings of males in any industry were \$29.35 (as against \$14 in 1914) in rubber manufacturing; the lowest was \$17.10 (as against \$10 in 1914) in cotton manufacturing.

While wages in some industries increased over eighty per cent, the salaries of ministers increased less than twenty per cent. Even to approximate the standard of ten years ago the minister's salary should be advanced from sixty to eighty per cent. *"That the minister makes ends meet stamps him as the master business man of his time."*

The results of the inadequate support of the ministry are serious. They affect the whole life of the church. The minister is the essential man in all church activities. Whatever impairs his efficiency reacts upon the church. The results of inadequate support are: 1. *Trained but inefficient ministers.*

No men are more devoted to their life work than ministers. In general, where there is inefficiency, it is not due to lack of devotion, but to physical disability and mental poverty due to inadequate food and scanty literary equipment; to burdensome debts made necessary in preparing for the ministry; to exacting economies making a "side line" necessary; and to the inclination to change to a more lucrative occupation at an early age in order to provide for present and future disabilities.

2. *A dearth of ministers.*

In one denomination 3,388 congregations did not have regular pastoral care. In another there are 994 less ministers today than in 1914. In the New England section of one denomination thirty-five per cent of the congregations were without regular ministers in 1915. One denomination reports "2,000 churches pastorless and shepherdless because of poor salaries."

In a denomination having 963 congregations only 627 had settled pastors. Another reports an average net gain of 25,680 members, but of only thirty-four ministers.

Another denomination needs a thousand ministers a year to fill the gaps.

3. *Decrease in theological students.*

Between 1870 and 1910 increases in the student body of three professions were as follows: Dentistry, 5,405 per cent; law, 1,083 per cent; theology, 238 per cent.

In 1911 there was a total decrease of 178 theological students as compared with 1910; in 1913 there was twenty per cent less than in 1912. The summaries of one denominational group report a decrease of twenty-five theological students in two years—from ninety-two to sixty-seven.

Another group reports the loss of fifty-four students from 1891 to 1916; another a decrease of 126 students from 1896 to 1914.

It is to be noted that these losses occurred during a period marked by a large increase in the number of church members and of college students, by extensive evangelistic campaigns, by special religious work in colleges, and by the Student Volunteer Movement, which ought to have increased the number of young men preparing for the ministry.

4. *Increase of untrained ministers.*

The proportion of untrained men in the ministry is increasing. An investigation covering 3,500 ministers of one denomination showed that fifty per cent were without a college education, and not one in four had both college and seminary degrees.

In one denomination 1,624 more unordained "supply preachers" were used in 1918 than in 1898.

In another, out of 986 ministers only 476 gave their full time to ministerial work.

A survey of an Ohio county reveals the folly of dividing a minister's time; the percentage of gain in churches which had one-quarter of the minister's time was twenty-six per cent; those which had one-third of his time, thirty-five per cent; those with only one-half of his time, thirty-nine per cent. But when the church had all of the minister's time the percentage of gain was sixty per cent.

The tragedy of all this is that the church suffers. The church has more at stake than the ministry. Its greatest asset is not the wealth of its laity, but the sacrificial service of its ministers. By ignoring their just requirements she weakens her claim upon young men of promise and ability.

The munificent contributions, running up into hundreds of millions of dollars, to the many interests both in church and out of it made by church people, prove that low ministerial salaries are not due to the poverty of the laity. Mr. Carnegie called a certain denomination "the richest institution in all the land." Mr. Carnegie was clearly right, for American Protestantism has an aggregate property worth two billion dollars—equal to an equipment of \$12,000 per minister. With this vast wealth in its possession the inadequate sup-

port of the church's ministers must be caused by a low appreciation of their value to the community and the individual, and to an unworthy standard of Christian giving by the laity.

Laymen can change the situation if they will. They can change it by ceasing to think of the support of the ministry, active or retired, as a benevolence. Self-respecting, worthy, high-grade men can not be secured for a calling in which their salaries are considered as a charity. Christian ministers are entitled to support on the same basis as other men, both while they serve and while they wait the final call.

That a change can be brought about there is no reason to doubt. The most important thing to consider is the way in which the change may be wrought.

No problem is more difficult if it is considered apart from the relationship of the local church to it.

No plan that looks only toward temporary relief will solve the problem. The emergency is not a temporary one and can not be met in that way. Neither is the problem of recent origin. It has not come suddenly upon the church. It has been developing for decades, but has been overshadowed by other causes. It is now disclosed as having reached the acute stage and can not longer be ignored. Further, no arrangement for temporary relief will be satisfactory to ministers now in the service or to capable young men needed to fill the widening gaps in the ranks, but who are now turning aside to other callings because influenced by economic conditions. The change must be permanent.

Four ways of bringing about this permanent change are conceivable:

1. *A Sustentation Fund* for each denomination, the income to be used to supplement inadequate salaries. Such funds now exist in some churches, and the work done by them is done in others by the use of annual collections for Home Missions and Sustentation. The task would be to increase such funds till they were adequate to meet all needs. Such funds should be used, however, only to increase the salaries paid by churches which are manifestly unable to provide an adequate support for the minister, and which ought to be regarded as mission churches.

2. *A Foundation Fund* for the same purpose would help to solve the problem. This

might be similar to the Carnegie Foundation for the Advancement of Teaching, and might be administered in a like way for the advancement of preaching. Thus we might guarantee to every active minister an adequate support. To do this at the present time a fund of about two billion dollars invested at five per cent would be required. An objection to this plan would be the possible injurious effect upon the vital spirituality of the local church, which would be relieved of a large measure of its responsibility for the support of its minister.

3. *The Local Appeal.* The problem might be solved in part by each denomination fixing a minimum salary for its ministers and using all proper means to persuade local churches to adopt it. This plan is already in operation to a limited extent in various ways by some ecclesiastical bodies and has met with some measure of success.

4. *Ministerial Salary First.* The problem could best be solved by adopting the principle that in making up the local budget the salary of the minister shall be regarded as fundamental and receive consideration first as a claim upon the financial resources of the local church. This would not relieve the local church of any responsibility for other causes, but would restrain it from regarding any other interest of the church, however important, as being paramount to the support of its minister.

For the first time in the history of Protestantism in America this important cause is now brought before the churches in a combined manner. This has been possible only through the Interchurch World Movement, which includes in its campaign program of education such a presentation of this subject to all the churches as shall result in an adequate support for every Christian minister, and shall assure the world that the church, which has raised its voice loudly in behalf of the just claims of other men, is no longer indifferent to the just claims of its own.—*Christian Work.*

Evangelism in the church is largely a matter of *spirit*. In fact, to begin with, everything is a matter of spirit. Home life, church life, national life, are all matters of the spirit. Unless there is the evangelistic spirit in the heart of the preacher and the people, there never will be any evangelistic work done by the church.—*W. W. Bustard.*

MISSIONS AND THE SABBATH

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

LETTER FROM JAVA

MY FAITHFUL FRIENDS:

How very, very thankful I am to our heavenly Father and to you all, that you show your generosity towards me and my work by increasing your contribution (through the Missionary Society). I am always praying that the Lord may reward you out of the fulness of his mercy, so that you may not come short in any earthly blessing, and that he may pour out upon you all his rich spiritual blessings. You can understand how welcome the money is in these hard times. Yet I can testify how bountiful our heavenly Father is over us, so that we never come short, providing for about two hundred and fifty souls every day. (With those who work for themselves, there are altogether three hundred and twenty-four persons at our colony just now.) Among the newly come is a little boy about five years old. The Europeans in a neighboring sugar factory found him under the great mill in the factory, and nobody knows whether he has parents or not. Poor little chap, he used to sing (without proper words) on a kind of monotonous, mournful tune, till the tears would roll down his cheeks. He is never doing that now though; he is quite happy and tries to tell me all sorts of things; but it is a hard job to understand him, as he is not able to pronounce several consonants, so you would hear only "a, e, o." But I get a little used to his speaking now; sometimes he will say to the other children: "It is my mother, my own mother!" And then they have a little quarrel, but only joking, as the others protest, saying: "No, it is mine!"

Oh, my dear friends, where you are so kind to increase your donations, I would ask you to increase your prayers as well. We need so much a mighty outpouring of God's Holy Spirit, for Brother Vizjak and me, to find the key in order to open these dark souls for the beautiful light of God's love; and for these Javanese to get their hearts opened, so that they may understand the Message.

The other day I received a packet of pretty cards from Mrs. Severance, saved by her little Sabbath-school boys. I shall keep them for next Christmas. And some time ago I got a parcel with such beautiful things, but no name on it, only P. O. Box 274, Alfred. Oh, I wished I knew the name of the sender, so as to be able to write and thank for the very happy surprise. The children who live in my house came in when I opened it,—and oh, could you have heard the joyful shoutings and exclamations. The big girls who are working in my house got a handkerchief each; and the little ones a necklace; and some of the big boys (also the overseer's son), a picture-book; some little boys other pictures. And oh, what a fun it was when I showed the girls how to dress the paper dolls. I have kept some in store for the future.

Oh, my dear friends, who are sending me so many tokens of your love again and again, may our Lord bless you all abundantly. I guess there are many little hands who have worked faithfully to cut out all those pictures, paper-dolls and dresses. God bless those dear little hands and give them a rich reward here on earth and once in heaven.

Only a few days ago we have realized very distinctly how our God is watching over us and keeping us from danger. Our Our Javanese overseer, Kerta, was lighting the gasoline lamp in the church for the meeting at night. He had warmed it, but it was not yet lighted, so he thought he would take some oil out, as the lamp was too full; but as soon as he had opened the top the gas caught fire; so there was an awful blaze, and he himself was all in fire. But he tore off his coat at once, and the other men ran to his rescue. They succeeded in extinguishing the fire at once, and when I came with the medicines to dress his sores, I found only a few small blisters on his hand. Even his coat had not a single hole. It was really wonderful. I had got such a fright that I was shaking over all my body; but my heart was overflowing with gratitude to our gracious Lord. So we all knelt down and thanked him and praised his glorious name with that song: "Crown Him Lord of All!"

Oh, I do pray that this wonderful deliverance may waken these people to come to their Savior. We will pray, pray, pray,

will not we? Is not this a precious promise from our almighty Lord, "Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not"?

May he bless you all, dear friends!

Yours, waiting for a glorious revival in Java,

M. JANSZ.

Pangoengsen, p. o. Tajoe, Java,
March 14, 1920.

LOS ANGELES

REV. GEORGE W. HILLS

The name, Los Angeles, means the city of angels. That suggests the visionary dream of the old Spanish founders. We are prepared to say that there are some here who are very far from being angels, at the present date. There are several cases now pending in the city courts that prove the fact.

But the Seventh Day Baptist church is still here in its accustomed place, doing its allotted tasks, with no very pronounced variations from its usual order. It simply did its share in the denominational Forward Movement campaign, received its commendations from the director general, and is going on its quiet way.

We have enjoyed a remarkably pleasant winter; not so much on account of weather conditions, which have been very favorable, as for the fact that so many of our Eastern friends have spent a portion of the colder months in this city.

From early in November to the middle of April, every Sabbath found some of them at our church services. More than thirty in all have been with us. Some were from our strong churches; some were from among the L. S. K's. They represented ten States.

This is a great tourist's city, and we are glad that so many Seventh Day Baptists are coming to realize it and are sharing in the many pleasant things and conditions that are here.

We are only sixty to ninety miles run from a dozen sea beaches, and three to five hours, by auto, from several mile-high mountain points of great interest.

This is not exclusively a winter-tourist's city. It is coming to be almost as much of a summer resort. Summers here are pleas-

anter than the winters, which is saying a good deal.

Several of our Eastern friends are seriously considering the plan of retiring from the hustle of business and locating here, in the near future. I am unable to see how that plan could be improved, only by coming and making it a reality.

Friends, come again and stay longer.

But I would not have any think that this is only a tourist's city. It is all that, well emphasized; but it is very much more. It has a population of 672,000 people of all classes, from all conceivable corners of the earth; engaged in every known occupation; belonging in all the avenues and levels and spheres of society and religion, and also where there is lack of society and religion. It is a most wonderful place to study humanity in all its grades and spheres.

There are many manufacturing plants and great commercial interests here. Several mammoth buildings and manufacturing plants are now under process of construction. The Goodyear people are putting in a \$12,000,000 plant and stock. The Firestone Tire people are soon to put in a mammoth plant. Out in the residence, Mesa Heights section, in the southwest portion of the city, whole streets of new buildings are being erected. Three new steamship lines have recently been established. Two connect the city with the Orient and one with the western South American coast ports of commerce.

It seems that the city has not yet reached its limit of expansion; and there is plenty of room for good, loyal Seventh Day Baptists who wish to follow Horace Greeley's advice, of the earlier *New York Tribune* days: "Go west, young man, go west and grow up with the country." This country and city are still growing with rapid pace.

Truly our giving is a straight measure of our Christianity. Jesus recognized the fact that money is one of the greatest hindrances to the spiritual life unless it is held as a trust from God to be used for the accomplishment of his great purposes. Spending it for selfish purposes seems a small and petty thing compared with the splendor of using it to help realize God's plans in this world.—*The Baptist*.

TRACT SOCIETY—MEETING BOARD OF DIRECTORS

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, May 9, 1920, at 2 o'clock p. m., Vice President Clarence W. Spicer in the chair.

Members present: Clarence W. Spicer, Frank J. Hubbard, William M. Stillman, Esle F. Randolph, Jesse G. Burdick, Alex W. Vars, George B. Shaw, James L. Skaggs, Willard D. Burdick, Arthur L. Titsworth and Business Manager Lucius P. Burch.

Visitors: Edward M. Holston, Milton Junction, Wis.; Irving A. Crandall, Leonardsville, N. Y.; Mrs. David E. Titsworth, Mrs. William Seward.

Prayer was offered by Rev. James L. Skaggs.

Minutes of last meeting were read.

The Committee on Distribution of Literature reported 1,257 tracts sent out and ten new subscriptions to the SABBATH RECORDER.

Report received and ordered placed on file.

The following report was presented:

Report of Committee on Program of the American Sabbath Tract Society for the General Conference at Alfred, N. Y., Wednesday, August 25, 1920:

Morning—10:30 to 12.

Message of the President, Corliss Fitz Randolph, LL.D., Newark, N. J.

Annual Statement,

Report of Treasurer, Frank J. Hubbard, Plainfield, N. J.

Report of the Publishing House, Lucius P. Burch, Plainfield, N. J.

Report of Sabbath Evangelists, Rev. Willard D. Burdick, D.D., New Market, N. J., Rev. George B. Shaw, Yonkers, N. Y.

Report of the Joint Corresponding Secretary, Rev. Edwin Shaw, D.D., Plainfield, N. J.

Afternoon—2 to 4.

The Challenge of a Sabbathless Age, Rev. Arthur E. Main, D.D., Alfred, N. Y.

The Work of the Tract Society from a Layman's Viewpoint, Orra S. Rogers, Plainfield, N. J.

Open Parliament on the Work of the Tract Society.

Respectfully submitted,

EDWIN SHAW,

CLARENCE W. SPICER,

ARTHUR L. TITSWORTH,

Committee.

Report adopted.

Mrs. Seward reported for Secretary Shaw correspondence from Rev. John T. Davis and Rev. E. H. Socwell, reporting on their field work in the West and Southwest, and from Lt. Col. Thomas W. Richardson, embodying his report for the last quarter.

Rev. Willard D. Burdick reported informally on his recent visit to Nile and Richburg, when interesting and helpful meetings were conducted by him even though weather and traveling conditions were quite unfavorable.

The Committee on Denominational Building reported correspondence encouraging the proposed project, and stated they had held one meeting, but without taking additional action.

Voted that the next meeting of the Board be held on the first Sunday in June (the 6th), as on the second Sunday, our usual time for meeting, the Eastern Association will be convened at New Market, N. J.

Mr. Holston, field secretary of the Young People's Executive Board, being present, expressed his pleasure in being able to meet with the Board, and commended the plans for a denominational building and the general work of the Board. He presented the question of Rev. W. D. Burdick's engaging with others in tent work during June and July.

On motion, it was voted that in the absence of Secretary Shaw, the matter be referred to the Advisory Committee with power.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

Many there are who say and do not; but not the man Christ Jesus! His example is as pure and sweet as his words. He spoke the Golden Rule—and lived it. He spoke of God as no other man ever had, and made it his meat and drink to do his will. He told us to deny self and bear the cross; and he did both to the uttermost.—*David Keppel*.

President Poincaré, of France, says: "Now that the victory of arms is ours, we must gird our loins for a greater triumph—against alcohol."

WOMAN'S WORK

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

PROGRAM OF PRAYER

Fourth Week in May

The Missionary Board bears a heavy burden today; upon its decisions depends the advancement or retrenchment of our work among people who know not Christ.

Pray that the people may hold up the hands of the Missionary Board so that we may always go forward.

A PRAYER FOR A LITTLE HOME

God send us a little home
To come back to when we roam—
Low walls and fluted tiles,
Wide windows, a view for miles;
Red firelight and deep chairs;
Small white beds, up-stairs;
Great talk in little nooks;
Dim colors, rows of books;
One picture on each wall;
Not many things at all.

God send us a little ground—
Tall trees standing round,
Homely flowers in brown sod,
Overhead, thy stars, O God!
God bless, when winds blow,
Our home, and all we know.

—*Florence Bone in London Spectator.*

A LOVELY HOME

LOIS R. FAY

A lady of wealth and refinement spent the past winter in the home town of her youth, after a residence away from it many years. At frequent intervals during the winter months she spent many enjoyable hours in the neighboring home of a girlhood friend who had always lived in humble circumstances on a farm in the same town. After one of these happy afternoons at the farm, the wealthy friend said in departing, "I do enjoy coming here so much, you have such a lovely home."

This brief expression of appreciation was a surprise to the owners of the humble home, and after their guest had departed they took a comprehensive survey of their own habitation, to solve the mystery why

this friend whose home was equipped with steam heat, modern plumbing, expensive furniture, pictures, statuary, cut-glass, hand-painted china, silver-plate, etc., should pronounce a humble farm home "lovely."

A misanthrope might suggest that the above expression of appreciation was all flattery, but the friend's acceptance of every available opportunity to spend a few hours at this "lovely home" indicated there was only sincerity in the commendation; and when the features are enumerated that made this home attractive, it will be evident that lovely homes are not so very difficult to secure, after all.

To begin with, the house was kept in repair and painted outside. Though the family's income was small (for they were Sabbath-keepers) they chose to spend time and cash in tools, nails, white lead, linseed oil and putty, rather than in theatre shows, ball games and similar amusements, which were both demoralizing and expensive.

In combating the high cost of maintaining a good home, there is no paint so saving as lead and oil, judiciously mixed and applied; therefore after securing the materials, they found a man who neither smoked nor indulged in intoxicants but who, with clear and brisk intelligence used his staging and ladders to paint the difficult upper stories, while members of the family did the lower parts, including all sash, blinds and doors.

Thus the outside of the house presented an attractive appearance, which the mother made more so by training the young folks to keep litter of leaves, brush, toys, paper, etc., continually picked up. A few selected, well-fed plants in clean pots—no expensive jardinières—in a setting of green shades, and plain, durable scrim curtains which screened the interior from the gaze of the public.

Inside not a picture nor a useless piece of bric-a-brac appeared. The absence of these helped maintain the restful atmosphere emanating from subdued colors in paint and wall-paper. Mental poise was not disturbed by pink roses in one room, yellow daffodils in another, red poppies in another, blue violets in another, with floors of red, yellow or blue. Instead, a soft green was chosen for the color of the old-fashioned painted floors. All the wall-paper was of plain effect with a touch of green in bor-

der. Doors and other woodwork were all uniformly painted in white. Home-made rugs softened the tread of the footfall on the floor. Useful furniture appropriate for the needs of the family occupied each room; a fine old pipe organ and a rare old piano contributed toward the luxury of music. Plenty of hooks and nails in closets and behind doors received garments that are often thrown down in a disorderly fashion. Nothing elaborate appeared, and the utilitarian articles were generally in their places, hence it seemed to the guests a lovely home.

This effect was not produced in a moment, or in a year or two. It required years of care and repair of old inexpensive equipment, some articles heirlooms, some procured second hand at auctions, a few new, but not many, for the old seemed more enduring. It required also years of training in the art of having places to keep things, and in picking up after one occupation before commencing another. It required years of judicious expenditure, but no longer time was required to produce the "lovely home" than to produce the cheerless mansion of the rich, or the disorderly hovel of the indigent. A few years of extravagant living will make a wealthy home a cheerless burden, and a humble home poverty stricken; but discreet expenditure of one's income and orderly care of the possessions acquired, will add an atmosphere of loveliness to the humblest circumstances. The position of home-maker and house-keeper is truly a delightful one, with its variety of occupation and its opportunities for the expansion and development of individual tastes and talents. The influence of the home-maker's power for good or evil radiates far beyond the four walls of the house itself.

Princeton, Mass.

MINUTES OF WOMAN'S BOARD

The Woman's Board met at the home of Mrs. O. U. Whitford, Monday afternoon, May 3.

Members present: Mrs. A. B. West, Mrs. J. B. Morton, Mrs. A. R. Crandall, Mrs. O. U. Whitford, Mrs. L. M. Babcock, Mrs. A. E. Whitford, Mrs. G. E. Crosley, Miss Phoebe Coon, and Mrs. J. H. Babcock.

Mrs. West read Psalm 103; Miss Coon led in prayer especially remembering Rev.

and Mrs. Jay Crofoot, who are now in the hospital at Rochester, Minn., where they came on account of the ill-health of Mrs. Crofoot. Mrs. West also requested that prayer be offered for the work of the Tract Society. Several earnest petitions were made for these special objects.

The minutes of the April meeting were read. The Treasurer's report for the month was presented and by vote approved. The receipts were \$309.09; disbursements, \$53.50. Mrs. Whitford also read a letter from Rev. W. C. Whitford, treasurer of General Conference.

The Corresponding Secretary reported letters sent to the Associational Secretaries, also to all of the societies in the interests of Sabbath Rally Day.

Letters were read from the Committee of Reference and Counsel, from Mrs. N. O. Moore, of Riverside, Cal., and a card from Mrs. Edwin Shaw, of Plainfield, N. J.

Dr. Rosa Palmberg having received from the hospital a message of good news concerning the condition of Mrs. Crofoot, sent the word to the meeting where it was thankfully received.

Mrs. West reported progress on the Conference program.

Miss Phoebe Coon was appointed to prepare the Program of Prayer for the month of June.

Mrs. A. E. Whitford reported the meeting of the Board with the Ladies' Aid Society of the Milton Junction Church on the afternoon of April 14, at which time Mrs. O. U. Whitford spoke of the Woman's Board in the past, and Mrs. G. E. Crosley gave an excellent paper on the future of the Board.

Mrs. A. E. Whitford gave her quarterly report and explained somewhat the relations of the Board to the Forward Movement.

Mrs. H. N. Jordan spoke of Sabbath Rally Day, and the need of our women being more interested in the work of promoting the Sabbath truth.

Miss Miriam West, who is now on the way to her work in Vienna, spoke of her prospective war relief work, after which music, luncheon and a social hour were pleasantly and profitably enjoyed.

The minutes of the meeting were read, and approved as corrected.

Adjourned to meet June 7 with Mrs. A. B. West, Milton Junction.

MRS. A. B. WEST,
President.

METTA P. BABCOCK,
Corresponding Secretary.

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

REV. HERMAN D. CLARKE

CHAPTER V

Mrs. Livingston and two children reached Monot as planned, and at once went to a hotel, not knowing which one her husband would select. As she was about to make inquiries, a messenger boy came in calling for a Mrs. Livingston. It was a telegram from her husband saying that he was delayed by a wreck that came near burning up their goods, but fortunately they were saved with the stock. They would need to be packed in another car and a week might pass before he arrived, and he told her not to worry.

"Worry, indeed!" It would take some fortitude under all those circumstances to keep from worrying. She was about out of money and at a hotel that did not charge their goods. And yet she felt that the Father would care for them and all would be well. That was the promise and she was sure of it.

They had been at the hotel two days when Leila Maud went out for a walk to the edge of the little city. She sat down by the roadside, so lonely, so discouraged. She thought of her old home and playmates, and of her affectionate Sabbath-school teacher. It was too much for her and she sobbed aloud. Just then a boy about her age or older came along and seeing her, was touched by the sorrow of the girl and stopped to ask her what was the matter. He looked so kind and his voice was so pleasant that she told the story of their coming to Monot and where they were staying without money enough to last more than a day longer. Where they could go to stay until her father arrived she did not know.

"Come with me to my house," he said. "It is only a few rods from here and I will ask my folks to keep you," and he gently took her arm and led her to his home. It was a pretty little house on the outskirts of the town, and the family consisted of the

parents and three children, this boy being the oldest. Their names were Mr. and Mrs. Henry LaForge. There were two small girls and the boy, Harold, who brought Leila to the house. He soon told his parents of the condition of the Livingstons, of the wreck of the train and that they were to select a claim as soon as Mr. Livingston arrived. Mr. and Mrs. LaForge had once been stranded themselves and knew the loneliness of people in such a condition, and immediately Mrs. LaForge said, "Henry, you hitch up your team and get the family and their trunks at once, and bring them here; we will keep them until Mr. Livingston comes, and do what we can to cheer them."

In less than two hours Mrs. Livingston and two children were safely housed with Mr. and Mrs. LaForge. It was over a week before Mr. Livingston arrived. Frank and sister and the LaForge children became great friends and Mr. LaForge was much interested in helping the Livingstons find a suitable claim. Somehow they became friends as though they had known each other for years.

"I was a small farmer once in northern New York," said Mr. LaForge, "and always in straitened circumstances with little prospect of ever being able to call a home my own. I gathered what little I could raise and came to the eastern part of this State and took a claim. In five years I sold it for double what it cost. I came here and bought out a little grocery, but I was not fitted for that business. I took another claim from a man who wanted to sell and I still own it, but have retired and do a little speculating now and then. I have learned, however, not to believe all that real estate dealers tell me. You will hear of proposed railroads soon to be built through your land and they will tell you of certain raising of values and that you can at any time get back your money or more if you feel obliged to sell. Let me warn you. More than half of the lands in western Dakotas have been given up by the first settlers who, having borrowed money from the banks, gave possession to the bankers. You will find sod houses fallen here and there where once families lived dreaming of prosperity. There is little doubt that in time this whole State will be teeming with population but it will be years and many great changes

will have to take place. If a man has money enough and health to stick without great suffering on the part of his family, he will have his reward. But there have been and will be years of hard times and bad crops and poor markets. Then there will be booms. Every year the country is swarming with laborers who have been lured by the railway advertising, and hordes of men get stranded and go back the best way they can and often dead-beating it on freight trains. Such advertising calls many here who expect to get the best claims and do great things. Of course, many come who would not succeed anywhere, having no business heads. Many prospective farmers are failures and would do better mining the coal or working on a railroad. Well, I see that you look sober at all this, but it is best for you to know it at the very beginning; then you can be careful of your selection and not go deep in borrowing money from banks."

"Really, Mr. LaForge," said Mrs. Livingston, "you do not flatter us with a great beginning. I felt all the time that our sacrifices would not pay the rewards offered. But I hope it will be better than our fears."

"Oh, you must not be discouraged. You are all in good health and have the pluck of adventurers and if you make a good selection, not too far from the railroad here, you will come out all right. You may be religiously inclined and will miss whatever church you may have been attending, but out here you will have to give up some of your ideas and get accustomed to staying at home on Sabbaths and dream of the good old times way back East! You will find your neighbors of all faiths and no faith at all. But so seldom do they hear a sermon that when a religious service is held they will go for miles, twenty miles even, to attend if it takes all night to get back home. May I ask what is or has been your church affiliations?" inquired Mr. LaForge.

"We are Seventh Day Baptists," replied Mrs. Livingston.

"Seventh Day Baptists? Well, you have me; I never heard of that sect before. Are there many in the country?"

"No, not many, but they have churches in the East and Northwest, on the Pacific Coast, a few in the South. They have three colleges, a publishing house and different boards to carry on their work."

"Really, friends, you will feel lonely in this State. But then, what difference does it make anyway as long as you are honest and pay your debts and are loyal to the country?" said Mr. LaForge.

"We will not discuss that at this time," said Mr. Livingston, "But one can farm it and live his own religion."

"Tomorrow I thought to take you to one of our real estate men, or government agents and talk about claims, but you say you are Seventh Day Baptists. Do you mean that you do not work or do any business on Saturday? If so, then you might not want to go with me."

"We would hardly want to do business on that day. But I fear we are imposing upon your great hospitality and we will get away as soon as possible after the Sabbath and pay you for your kindness," said Mrs. Livingston.

"Now don't you worry over that," replied Mr. LaForge. "When you are settled on your claim and have started well, we will talk about that, not until then. So we will take a holiday until Monday and in the meantime make yourselves easy."

"Say, Henry, don't you remember how a few years ago when we were East, a man came canvassing and we found he kept Saturday, and that he gave me a tract on the Sabbath which I confess I never read through, but I did read a little of the Bible and could not find as I expected anything about Sunday-keeping? I was so puzzled over it that I took the matter to the minister and he simply said, 'Don't bother your head over that question. You see all the learned men and pious people keep Sunday which they would not do without a good reason.' So I was settled, but I confess that was not like the Bereans, searching to see if these things be so. Sometime, Mrs. Livingston, I want to look into this matter. My people were strong Presbyterians and my father once thought of the ministry, but became a lawyer instead. He was, however, quite strict about keeping Sunday," said Mrs. LaForge.

"When I get big, I'm going to keep Saturday," said Harold, "Leila has convinced me all ready."

"Ha! ha! I've seen girls convince boys of many things before now, especially when walking home with them from a prayer meeting, but that kind of religion doesn't

last, as a rule. However, I admire Miss Leila's courage in defending her faith. Many older ones have not the spunk of a mouse when with people of a different faith. Bread and butter have so much to do with religious views and position, and popularity turns many a person's faith, or if not his faith it changes his practices. I hate a quibbler and a moral coward," said Mr. LaForge.

"Oh, no, Henry, you do not hate any one, but you dislike their giving up their principles for worldly considerations," said Mrs. LaForge.

"If I believed as Mr. and Mrs. Livingston do, no position or bread and butter would drive me from what I thought was right," replied Mr. LaForge.

"How about marriage?" asked Mrs. Livingston. "Would you change in order to get a wife you loved?"

"Now you've got me! That is the worst thing on earth to test one's principles. How was it with the Israelites, did they marry Gentiles and change? Were they not forbidden to do that and does not the rule hold good today? Now suppose I was of your faith and a pretty Mohammedan came along who was invincible and I fell in love with her, what am I to do?"

"Go to work to convert her," suggested Miss Leila, "then if you fail, tell her frankly that you must break."

"There you have it again. You are a girl with a mind of your own. But, Miss Leila, wait until you are twenty years of age, and see how it works. Up will come a smart, genial, rich young fellow who sings in the Baptist or Presbyterian choir, and is a cashier in a bank, and he gradually winds you about his fingers with his winning ways, and then you will have the struggle of your life—and say, off you go with the young banker. Ha, ha!" and Mr. LaForge looked at Mrs. Livingston.

"I'd hope that at the very first she'd form no attachment until he was thoroughly converted to the Sabbath truth," said Mrs. Livingston. "The falling down point, as a rule, is at the very beginning when boys and girls go a few times with each other and imperceptibly form attachments not realizing that then is the time to think seriously of future entanglements."

"But what is a young woman or man to do in a country like this? The time

comes when they both *will* have some company and there being none of their faith, they will take up with what they *can* get. Now really, do you think that your Sabbath ought to stand in the way of marriage which is 'honorable in all' and to be desired by every normal man and woman?" asked Mr. LaForge.

"You just said that if you believed as we do that nothing would lead you from it. If it were between Presbyterians and Methodists, I'd not quibble over a matter between two parties. There is but little difference as to fundamentals. Church government is not strictly defined in the New Testament so that we can say positively that Methodism or Presbyterianism and other such denominational matters are correct. As to baptism, possibly Methodists are the more liberal as we call it. They confess to three modes. But when you come to baptism and the Sabbath, it is altogether different. We have the one mode as defined by the meaning of the word and the definitions given by the great apostle. The Sabbath is a plain command of God as perpetual and binding as any law of the Decalogue. To give up either one after we have had full light on these questions and believe them, is presumptuously to disobey God and sin, the wages of which is death. No, Mr. LaForge, to be honest with you, I could not marry a man who would hinder my obedience to God, or would I consent to my children forming attachments with such. These are very vital principles with us Seventh Day Baptists," said Mrs. Livingston.

"Really, you are quite a preacher. But do you consider Sunday-keeping such a sin that you or your daughter or son would be lost if keeping it with a life partner. Now this is getting down to brass tacks," replied Mr. LaForge.

"Sin is the transgression of the law," said Mrs. Livingston, "and when a person is convicted and will not obey, he sins. I am not judging any individual person. But we have a very plain law of God. Ignorance when not wilful may be excused by the great Lawgiver, though the law of our country takes little account of a man's ignorance. But God is merciful and long-suffering. Sunday-keeping to me would be a sin. Sabbath breaking would be to me the loss of my soul, without repentance.

Now I shall be sorry if my statement is too strong for you and you think me fanatical. If you will study this question without prejudice and take the Word of God as supreme authority, I have no fears as to your conclusions."

"We will drop this question just now and I will read to you some Dakota advertising about land," said Mr. LaForge.

But the children had been eager listeners and especially had Leila been deeply impressed with her mother's statements. Mrs. LaForge had also listened without remarks and the talk had left her troubled. Could these guests be right? She had never before seen such earnestness and conviction as displayed by Mrs. Livingston. She noticed the strictness and yet joyfulness of the family in observing their Sabbath. It was so different from the people about her and in her own family. The vast majority of even church people had been pleasure-seekers and not half of them had even attended any church services on Sundays. She saw that their conversation on the Sabbath was not the usual gossip and talk about business matters, but there was an intellectual and spiritual feast, appropriate stories for the youth, joyous reference to matters vital to morality, upon missions, upon home life. She read the Bible with them upon their invitation and found new interest in it and truth she had never observed. She heard them study together the Sabbath-school lesson in a way far different from the usual Sunday-school skimming over it, she saw the children keep up interest as the mother led them and her husband, for the mother was the leader. How could she make a Sabbath so much different from what so many, many others regarded it? And yet it somehow displeased her for it made her uneasy and dissatisfied and half afraid she was in some great error. Yet she honored them for their moral courage and tact in its display.

Sunday came. Would they like to attend some church? To be sure. Sunday ministers, as a rule, preached so much of the real gospel, she said, though in error on the Sabbath question. But Mrs. Livingston said to her that when they attended a Sunday church it was not to honor the day or regard it as in any way sacred more than Monday or Wednesday. It was not. Would she, when they were settled and had no

church of their own, attend a Sunday church? Yes, occasionally, if one was near, but not regularly. Mrs. LaForge did not wish to know why and so did not ask. She guessed somewhat the reasons. Would she, right after a Sunday service, go home to work as on other days? Certainly, the command was to work six days. Not to work was also breaking the Fourth Commandment. Possible exceptions, but man is to labor when able and few are the exceptions where labor is not at hand.

"Your minister gave us a good sermon today," remarked Miss Leila. "Do you regularly attend church there?"

"No, we are not regular attendants at any one church. But we always go when we have guests that care for it. When we know a smart man that is to speak, we go. Otherwise we take a ride in the country and 'commune with nature' as they say. Or we make a visit to a cousin's and occasionally go to a ball game."

"Why, I though you regarded your Sunday with some reverence for it is sacred in your estimation. Did not the minister tell us today of the need of special worship and study of God's Word; and did he not say that 'a Sabbathless people were a godless people,' meaning, of course, his Sunday Sabbath? Saying nothing about the Seventh Day as set apart for special rest and worship, don't you think that Sabbathless people are as a rule godless?"

"What do you mean by godless?" asked Harold.

"Without God in their thoughts and in their hearts and lives, if that is plain to you. People who do not reverence his Word and his Son Jesus Christ and in fact do not take him into their business. Oh, there is much to that," replied Mrs. Livingston.

"Well, out here we are pretty loose. You see these people come from the four corners of the earth and are not united in any faith or practice and it is hard to acclimate, if that is what you call it. I guess we are heathens."

"Not quite as bad as that, but you do need to get together to study the Bible and have exhortations to the better life. I fear that is what we shall miss terribly. I at least shall greatly miss my Sabbath school," said Leila.

(To be continued)

BEING A GOOD COMRADE

NELLIE E. HULL

Christian Endeavor Topic for Sabbath Day,
May 29, 1920

DAILY READINGS

Sunday—Being friendly (Prov. 18: 24; 17: 17)

Monday—Being a helper (Eccl. 4: 9-12)

Tuesday—A friend in adversity (Ruth 1: 6-18)

Wednesday—Jesus the good comrade (Luke 24: 13-32)

Thursday—A bringer of blessing (1 Kings 17: 1-16)

Friday—An encourager (Acts 27: 9-26)

Sabbath Day—Topic, Being a good comrade (Prov. 27: 9-10, 17-19) (A union meeting with Juniors and Intermediates)

There is one perfect Comrade. Whosoever will may have fellowship with him. He is the King of kings and Lord of lords; the Creator of heaven and earth; the one in whom we were chosen before the foundation of the world and who created us in the image of God, that we should be to the praise of his glory. All he asks of us is repentance and faith; faith to believe that he was God manifest in the flesh; faith to believe that he has redeemed us from the penalty of our sins; faith to believe his promises of victory over the present power of sin, and faith to believe that he will come and remove us from the presence of sin.

How does fellowship with Jesus influence our lives?

It creates a new heart within us—a heart of love. When we look at the cross on Calvary our hearts are bowed in humility that love could be so great. When we see our resurrected Lord seated at the right hand of God making intercession for us, our hearts are thrilled that love can be so constantly manifested. As the realization of his boundless love wells within us it energizes a love that is divinely inspired; a love for those who are unlovely and unlovable (to the natural man); not a pity, but a love that impels us to proclaim the "good news" of liberty in Christ Jesus; of the new heritage and environment that is given of God. It is only to the soul re-born that

"old things are passed away; behold, all things are become new."

He gives us joy. Jesus prayed that his joy might be fulfilled in us (John 17: 13). God tells us to count it all joy when we fall into divers testings (Jas. 1: 2). Are we not rather apt to count it all joy when we get out of the testing? God is waiting for us to dare to trust him and to rejoice the next time we fall into some overwhelming and unaccountable trouble. We can not do this by will power but we can by "surrendering our anxiety, our lack of joy, our very being into Christ's mastery and keeping, in quiet faith trust the Holy Spirit to produce in us, now, the whole fruit of the Spirit, including supernatural joy. Then we shall receive a blessing because of this trouble that we could not have received in any other way." God is always working to fill up that which is lacking in us to bring us into the fullness of our inheritance.

He establishes us in peace. There is no peace apart from God. No man has yet experienced it and no man will, for God has declared it, and he will keep in perfect peace the one whose mind is staid on him. *Perfect peace—think of it!* No wonder it passeth understanding!

Our peace is twofold. We have "peace with God" (Rom. 5: 1) being justified by faith, accomplished by the work of Christ into which we enter by faith. We have the "peace of God" (Phil. 4: 7). Having found peace with God, if we commit to him all anxiety through prayer and supplication with thanksgiving, we possess an inward peace, a poise and power that perfumes our whole life.

There is nothing too small to take to him. Anything that disturbs our peace of mind and heart is provided for in the plea, "Cast all your care upon him, for he careth for thee." (And when you have put it in God's hand *leave* it there!)

To multiply the fruit of fellowship with Christ space will not allow, but it is summed up in that thrilling word *victory*. No testing, no experience, no temptation can come to us which he has not known. He understands. Yours is not a peculiar case, but is "common to man." God has provided a way of escape. There is no fight. The victory is already won by Christ, and it rests with us to claim and take it. His

PROGRESS IN WAR TIME

I desire to go on record as believing that notwithstanding the ravages and wastefulness of war the kingdom of heaven has slowly but surely been realizing itself, even during these past four years. During a five months' tour of the different countries in Europe I came face to face with many things which greatly impressed me. Never since the beginning of human history has there been such a battle line as that which extended a few months ago from the English Channel all the way to the Adriatic, with the exception of the Swiss border. The appeal of it to the imagination was tremendous, as we think of the millions upon millions of men arrayed in mortal combat against each other. But the thing which impressed me above everything else as I went from nation to nation and talked with men representative of the spirit of the various countries, was the evidence which I met everywhere of the manifestation of the Spirit of God in the hearts of these men. There has been a feeling after God which has been very notable. The receptive mind, the teachable spirit, the impressionable attitude, seeking light and life and love, was in evidence everywhere. I was impressed with this movement in France, in Italy, in Africa—among our soldier boys at the front, in the social life of London. Everywhere there were evidences of the fact that the Spirit of God has been leading the thoughts of men in a very wonderful way.—*Bishop Anderson.*

The Protestant Church in 1918 cost each member two cents and seven mills per day for all purposes, local and benevolent. The total contributions for 1918 were \$249,778,835. By doubling the present giving the amount asked in the United Simultaneous Financial Campaign to be paid in 1920, will be greatly oversubscribed.

In this great work of evangelism, *the church must get on the offensive*. We have been too long on the defensive. Simply holding the fort will not do. Merely singing "Stand Up, Stand Up for Jesus," is not sufficient. Only as we move forward in step with God, singing as our battle hymn "Onward, Christian Soldiers," shall we be able to win the triumphs we should for the kingdom of God.—*W. W. Bustard.*

grace is sufficient. God longs to have us step out upon the promises in his word, and put him to test. Such a life of faith separates us from the world, and God has always used separated men. The world has nothing to offer a man of God.

We can not have close fellowship with one we do not know well. Bible reading and meditation and prayer are simply normal expressions of a growing friendship with Jesus.

"What kind of a comrade would you like to have?" Why, one who satisfies—and Jesus satisfies. Oh, how he satisfies!

What kind of comrade would you like to have?

How can we develop the spirit of comradeship?

What joys come through our being good comrades?

A SUGGESTED PROGRAM FOR THE CHRISTIAN ENDEAVOR, MAY 29

Family Meeting.

Poster: Family group of puppies or cats with announcement of meeting below picture.

Special invitations sent to parents.

Processional first. If possible, use a different room for meeting place and have the Christian Endeavor room decorated especially for this meeting. Keep it for a surprise.

Use a Junior for a soloist, for one piece, having the child sing the verse and all join on the chorus.

Special music by Juniors, also recitations applicable to lesson.

Such topics as "The Big Brother," "The Little Sister," "Comrades" (by a parent), "Winning Friends," "Holding Friends," "Being a Good Friend," may be given out for special talks.

For the close of the meeting have "There's Not a Friend Like the Lowly Jesus" sung behind curtains or in another room, then a consecration talk and prayer following.

M. G. B.

One-sixth of one per cent of Japan's population, or 360,000 persons, are evangelical Christians; one-seventh of one per cent are Catholics.

ALFRED UNIVERSITY

ALFRED, N. Y.

Program for Raising \$100,000

	Total Five Year Subscriptions	Total Annual Subscriptions
20 subscriptions of \$2,000..... (\$400 a year for 5 years).....	\$40,000	\$ 8,000
20 subscriptions of \$1,000..... (\$200 a year for 5 years)	20,000	4,000
20 subscriptions of \$500	10,000	2,000
20 subscriptions of \$250	5,000	1,000
40 subscriptions of \$125..... (\$25 a year for 5 years).....	5,000	1,000
400 subscriptions of \$50..... (\$10 a year for 5 years).....	20,000	4,000
520	\$100,000	\$20,000

This is about what was done ten years ago when The Betterment Fund of \$100,000 was raised by about 700 subscribers.

High costs of fuel, labor and supplies and increases in salaries made imperative by the high cost of living, necessitate a deficit of \$10,000 per year above present revenue.

By an annual subscription from many alumni and friends for a five year period, it is planned to provide for all the items of the five year program mentioned herein.

What This Program Will Do

1. It will provide for the necessary annual deficit.
2. It will help provide more fair and equitable salaries for professors who have so long been underpaid, and will provide for retiring allowances.
3. It will clear the debt from the new heating plant.
4. It will provide an electric lighting equipment for the campus.
5. It will provide for miscellaneous needs and expenses for five years.
6. It will give Alfred a five year program of assured advancement and efficiency.
7. It will allow five years in which to increase the endowment funds sufficiently to provide a reasonable and adequate maintenance.

CHILDREN'S PAGE

BOBBY BUYS PECANS BUT DOES NOT FALL FOR SWAMP LANDS

MARY LEON

"Oh, mother!"

This exclamation in very eager, excited tones, startled Mrs. Blake in the midst of her baking as Bobby rushed into the room a little late from school.

"Oh, but those cookies smell good! May I have one?"

"You looked excited until you smelled the cookies," said his mother smilingly, "but I guess it was nothing very exciting after all, if cookies can take your mind off of it!"

"Cookies could take my mind off of most anything," returned Bobby, munching as he spoke, "but this is very important. It is great news, I have, mother, and it came just in time. You know I was going to get another Government Savings Stamp next week—well I know a way to make lots of money in something else."

"Is that so? Well, let's hear about it!"

"Sam Larkin's father knows a man who makes just barrels and barrels of money out of pecans in Florida. He owns lots of land and he is going to let some of Sam's friends take shares in it at just \$10 a share. Ten dollars buys fifty trees and each tree has a barrel of nuts, and each barrel brings you \$5 after all expenses are paid. So you get \$250 a year from your \$10. Isn't that great mother?"

"Yes, it *sounds* great, Bobby. Did you ever see any one that did it?"

"No-o—the boys are just saving up to try it; and I want to try too. The man says you can do it."

"You are pretty young, Bobby, and you have not yet learned that you can not believe all you hear. But let's consider what you would do if you were this man. If you had fifty trees that you knew would bring you two hundred and fifty dollars a year, would you sell them for ten dollars?"

"No-o," admitted Bobby, reluctantly, "I guess I wouldn't."

"Neither will this man. He may own a few acres of swamp with a pecan tree near it, or may not. But he is looking for what

he calls 'suckers'—people who will take a chance at anything, and give up their money to any one who asks for it, without stopping to think.

"He knows that the land he claims to own is too far away for any one to investigate, and beside that no one could afford to spend much to investigate the loss of ten dollars and so he thinks he is pretty safe from being caught."

"It does look that way, I see now, but I never would have thought of it. I wonder why he does it though?"

"Because he thinks it is easier than working. If he can get \$10 from fifty different 'suckers' you can figure how much that would be and he figures on getting several hundred here and then going on to some other place where he is not known.

"As I said he thinks it is easier than to work for a living, but the poor man is badly mistaken. The hardest way in the world to get along is to try to get something dishonestly—to cheat or swindle or to get something for nothing. Work hard, earn what you can, always save a little and you are bound to win in the end.

"The crook nearly always dies a pauper and he lives a life of constant fear. He has a miserable life and a miserable death to say nothing of what he may face in the hereafter. As long as you do right, Bobby, you have the respect of the neighbors and citizens, but a crook has the entire world to fight, and it can't be done. Make it a rule to do business with a reliable person always, one who keeps his word and his promises and as long as you know such a man stick to him and his investments."

"I guess I know who you mean, mother—Uncle Sam. Well, he never has broken his word yet. We get our interest on the day it is due every time and don't have to ask for it either. We'll buy our Government Savings Stamps next week as we planned.

"Then we can take the interest on your fifty dollar Liberty Bond and buy pecans at Christmas if you want them. Hold on to your Liberty Bond. Don't sell it."

Bobby laughed.

"It will be more than you would ever have gotten from your grove, Bobby," said his mother.

"I am glad I talked to you, mother, you are always right. You and Uncle Sam are pretty good friends for a feller to have."

SABBATH SCHOOL

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

CONFERENCE NOTES

Conference will soon be here and we are wondering how many of the twenty-two Sabbath schools the field representative has visited will be up to full standard by that time. Now is the time to make the last effort. If there are any questions still not clear in regard to the different points on the Standard write us about it. The letter will be forwarded from our home address at Milton Junction.

Plans are being made for a Children's Hour at Conference. Music, missions and story-telling, all especially planned to interest, instruct and train the child in religion, will be the main features.

A number of our pastors and others will have had some valuable experience with Daily Vacation Bible schools by Conference time, and they must go to Alfred prepared to answer questions. How would you like to have one sectional meeting for the special purpose of considering this subject?

We should not overlook the value of a Sabbath-school exhibit at Conference. Though we have not asked him about it, we are going to request that you send material for this exhibit to Frank A. Crumb, superintendent of the Alfred Sabbath School. If your superintendent or teachers are to be present at Conference in person, bring the material with you. It is safer than trusting it to the mails. Banners, hand-work, attendance records and Sabbath-school devices of all kinds will help to make an interesting display.

FIELD SECRETARY.

Sabbath School. Lesson VIII—May 22, 1920

ISRAEL'S FIRST KING. I Sam. 9: 15-10: 24

Golden Text.—Only fear Jehovah, and serve him in truth with all your heart. I Sam. 12: 24.

DAILY READINGS

May 16—I Sam. 8: 1-9. Israel's demand for a king

May 17—I Sam. 8: 10-20. A message from God

May 18—I Sam. 9: 1-14. Saul's errand

May 19—I Sam. 9: 15-21, 25-10: 1. Israel's first king

May 20—I Sam. 10: 17-27. Saul presented to Israel

May 21—Acts 9: 10-19. A chosen vessel

May 22—I Cor. 12: 18-31. To every man his work

(For Lesson Notes see *Helping Hand*)

HOME NEWS

ALFRED.—(1) It is probable that the writer has a little bit more right to remind the readers of the RECORDER that our next General Conference is to meet in Alfred, N. Y., than before and earnestly to recommend that plans be made for a large attendance of both ministers and of the laity, men and women, old and young.

(2) It is our hope, and indeed expectation, that we shall have a regularly installed pastor before the time of Conference.

(3) Our resident physician has announced his purpose to go to another field this month. It looks, therefore, as if we were to become increasingly anxious that some Seventh Day Baptist doctor should locate in our midst.

(4) It is probable that when these words are read our church will have gone over the top in the matter of our New Forward Movement quota.

A. E. MAIN,
Acting Pastor.

Alfred, N. Y.

"The great business of those who know Christ is to make him known to others. This, of course, is making religion very personal, just as Christ intended it should be—the most personal thing in our lives and his work, and the most important thing in our daily experience."

THE BATTLE CREEK SANITARIUM AND HOSPITAL TRAINING SCHOOL FOR NURSES

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

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

OUR WEEKLY SERMON

THE EXALTATION OF CHILDHOOD

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

Text: Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God. Luke 18: 16.

As though to impress upon the thought of the age the importance of pure, unadulterated simplicity and faith as evidenced in childhood, at least three times do we find almost the exact wording made use of, first in Matthew, then in Mark, and lastly in Luke. Ancient literature is almost void of references to childhood. Not until after the time of Jesus do we find any great significance attached to the lives of children. From his time to the present, literature has invested child life with a charm all its own and has recognized the importance of child life with all its attendant problems. Nowhere is this fact more in evidence than in the space given today by our magazines for articles dealing with child problems. Many magazines are devoted exclusively to the welfare of children. The range of the various activities connected with child growth and welfare may be inferred from the following headings which one sees in the current issues of our leading magazines and newspapers: Abnormal and backward children, Amusements, Charities, Clothing and dress, Employment, Gardens, Health, Libraries, Motion picture leagues, Occupations, Training, and Welfare clubs. The establishment of playgrounds and amusement parks in our congested cities has done much to ameliorate unwholesome conditions. While many laws have been passed helpful in the solution of difficult problems much yet remains to be done. Only through wise and judicious training on the part of the home, supplemented by what the public school has to offer, all in the one culturing process, may we expect eventually to see the child come into his own.

As some beautiful painting, great cathedral, or other work of art lifts the beholder out of self, so we may imagine the boy Jesus in the environments of his early home

in the hill country of Galilee, lifting his eyes to the hills about Nazareth. To him these must have been a joy and inspiration as he, with other children, climbed their rugged heights. We may imagine him from such an eminence surveying the country as it spread out before his vision. From the heights back of Nazareth Jesus could easily have seen by looking away to the west, the bluff promontory of Carmel clothed with foliage, shrubs, and trees; beyond it the blue waters of the Mediterranean dotted with white sails of ships; through a depression in the hills he could have seen toward the east Mt. Tabor and the valley of the Jordan, and still beyond the plains of Peræa; to the north stood forth majestically ten thousand feet above the sea, the white peaks of Hermon at the foot of which lay snugly in the valley Cesarea Philippi. Even beyond this enchanted circle the thoughts of Jesus must have penetrated as he reflected on the bounds of his Father's kingdom. The environments of this hill country, the frolicsome games that he played with his playmates in the open, the song of birds, and the glow of the evening sky at sun-set, all must have contributed to his early training, supplementing the home in the awakening of child life, and in arousing inherent possibilities. May we not reasonably believe that God's handiwork as manifested in the rugged country about his early home and about which the Psalmist sang so beautifully, did much to unfold the Christ life in the boy Jesus?

Children love the out-of-door world. Books that treat of the open country will interest. One has said that true culture is the slowly maturing fruit of a silent feeding of the soul upon nourishing ideas. The spring meadows and hillsides, stirring with plant and animal life, will fascinate the child and will furnish nourishing ideas to feed the soul. What matters if April showers do come! The sky will clear by and by and the sun will shine real warm again. With the soul athirst for the open even a spring shower will lose some of its terror in the thought of a goodly supply of spring flowers:

It isn't
Raining Rain to me
It's raining violets!
In every dimpled drop I see
Wild flowers

On the hills! It isn't
Raining rain to me,
It's raining daffodils!

With ears attuned to out-of-door melodies distinct sounds peculiar to re-awakening life in springtime will be heard on every side as though the great harp strings of earth were being struck by a master hand. Woodland strolls will prove one long delight for children if taken in the light of some simple child classic with illuminating stories of plant and animal life. "Plants and their Children," by Mrs. Dana, or "The Story of Plants," by Grant Allen, will charm. Let John Grant describe to the children the most common birds. What child will not be captivated with the story of "Shasta of the Wolves" or "Red Ben of Oak Ridge"! Dr. Gulick once said that you could not drag a thing out of the mind, but that it would go out of its own accord if something else was put in its place. Let the children familiarize themselves with books of lofty sentiments that their young lives may respond to high ideals, and their minds inspired by noble and worthy motives. An important factor in child life is the influence of good books. Every home should place within reach of children, books that will enlarge their vision, and stimulate their imagination. Children are delighted with a good fairy tale or a story of adventure. What child does not choose some hero or heroine as his ideal! The poet says we are all children of a larger growth. In reflecting upon books which children especially enjoy I am reminded that in the majority of cases they enjoy such books as "grown ups" enjoy. As we who are older choose our books so do children choose theirs. We choose them for a certain freshness and strength of purpose, for high ideals and ennobling characters, books that as one has said "leave a good taste in the mouth," books that leave us better for having read them. "Books are the magic wand that weaves its golden spell, transforming the Land of Grim Realities into an Enchanted Isle of Dreams." If the witchery of books is such as to weave a golden spell around us how important that we place within reach of children books that are of the right sort. That child classic, Mother Goose, with Robinson Crusoe, Treasure Island, Uncle Remus, Legends of King Arthur, Wonder

Book and Tanglewood Tales, have fascinated child life. Stories by Hans Anderson, and Grimm have brought sunshine into many a dull day and have stirred the imagination to healthy activity. Such books may be said to be the beginning of a real education. In the "Man for the Ages," we have the simple yet wholesome story of the life of "Honest Abe" as we are fond of calling him. In this popular book Mr. Batcheller, the author, gives a picture of Lincoln, droll, wise, helpful and sympathetic. Lincoln's opportunities were meager but he was charmed with the Bible, Shakespeare, and Aesop's Fables. These books opened the world for him and taught him how to educate himself. Today when volumes of books are printed because there is a market for them just as there is a market for the latest brand of breakfast food, it becomes more or less a complex problem as to what books we shall give our children to read. Be slow to forsake the old literature in face of the new. Children will still take delight in "Alice in Wonderland," "Tom Brown's School Days," "Little Women," "Peter Pan," "Little Nell," "Paul Dombey," "Little Lord Fauntelroy," "Huckleberry Finn," "Tom Sawyer," "Bare Foot Boy," and "Wee Willie Winkie."

Children's literature came in the nineteenth century. Southey, Wordsworth, Browning and Tennyson all wrote for and about children. It is well for a child to be surrounded by an atmosphere of poetry. Mothers hold the key to the situation and may do much toward directing the child's mind into wholesome channels. The great German poet, Goethe, spoke of his mother as the inspirer of his poetic life. Her love of story-telling and the freedom of her imagination gave her boy a key to the world more than any other influence.

A library of books is no longer a luxury of the rich, but every humble home may become the center of a wonderful circle of influence. Newspapers are good for current history but they can not be made to take the place of books. The "newspaper habit" causes surface thinking. Children should not contaminate their young and plastic minds with the sensationalism of the day as it glares every morning from the headlines of our great dailies. Let us give them literature that will put them into possession of themselves; make them effi-

cient and which will enlarge their vision. In this matter of early training there are certain great textbooks which should be placed into the hands of every child. The best and most stimulating teacher of the moral sense is the book that has proved to be the best book of guidance, namely, the Bible. In presenting this text to a child one needs to present it aside from the thought of it as a theological textbook, but have the child understand that it is an open door to the best literature of the world; an open door to poetry, drama, fiction, legend, folk-lore, ethics, and history; the very best compendium of short stories that we know of. The fact that children know so little about the Bible may be due to the fact that it has not been properly presented. It may be we have fenced it off too much from their human lives. Many children think of the Bible as a student thinks of Chaucer and as difficult to read and understand as the Canterbury Tales. Perhaps no writer of modern times has done more to open up the treasures of this great book, and to reinvest Bible stories with their ancient charm and fascination, than Dean George Hodges. Every child will delight in the story of the "Wise Woman of Tekoah," "I Will be King, Says Absalom," "Solomon, the Wise," "Story of the Wise Men," "Angel of St. Peter," "Castle of Zion," "Migration of Dan," "Garden of Eden," "When the King Came," etc. These stories the dean tells in his inimitable way and in a manner which every child may understand. Help the child to know that this, the Book of books, has had a marked influence on every age and race; that all great writers have not only been influenced by it, but have repeatedly referred to it in their writings. For example in his "Ring and the Book," Browning has made five hundred references to the Bible, Tennyson has referred to it an equal number of times, and even in a novel by Thomas Hardy, eighteen references are made to its sacred writings. This book not only appeals to the mind of childhood with its charms and inspiration, but it appeals to the best in every life, irrespective of age or condition. It brings today as it has ever brought, messages of peace and hope and consolation. Let Henry van Dyke tell us something of its power: "The Bible comes into palace to tell the monarch that he is

servant to the Most High, and into the cottage to tell the peasant that he is a son of God. Children listen to stories with wonder and delight, and wise men ponder them as parables of life. It has a word of peace for the time of peril, a word of comfort for the day of calamity, a word of light for the hour of darkness. . . . The wilderness and the solitary place have been made glad by it, and the fire on the hearth has lit the reading of its well worn page. It has woven itself into our deepest affections and colored our dearest dreams; so that love and friendship, sympathy and devotion, memory and hope, put on the beautiful garment of its treasured speech, breathing of frankincense and myrrh."

Again, in the matter of early training I am convinced after many years of close observation, that the thing our children lack most as they emerge from childhood into years of accountability, is the sense of personal responsibility. We all acknowledge the power of the home in shaping and molding the lives of our children but how often the more vital problems of adolescence are overlooked! Many of the present day child problems may be traced directly to lack of proper home training. This may be due to a misunderstanding between children and parents. Many a child has been driven from home because the parents do not understand the psychology of childhood. Sometimes I think our boys and girls get the idea that they are not wanted at home except at meal-time and bed-time. There is no happy companionship between parent and child. One of the happiest recollections that comes to me now in connection with this subject is the picture I hold in mind of a father who was a real companion and confidant of his boy; who entered with him into all the sports and joys of childhood, always adapting himself to his boy's point of view; and constantly developing in him those traits of manliness that we all so much admire in the boy Jesus. In the years of youth when the heart is open to high aims and noble purposes, inspiration should be given every boy to become an all-round man animated by a love for God and his fellow-men, with a profound reverence for womanhood.

Would it not be a good thing to allow children some responsibility in the management of the home? May there not be a

helpful division of labor there, whereby the girls may realize that they are really of some worth. What better place than in the home for teaching girls domestic economy, constructive sewing, buying, preparation of foods, chemistry of cooking, economics of cleanliness and efficient management? Mothers are best able to preach the gospel of good housekeeping to their daughters and the art of true and happy living. Very young boys may be made to feel that they too are essential elements in the management of the farm, shop, office, or store. What opportunities for teaching morals, self-reliance and the strengthening of home ties!

It is a sad commentary on our present day civilization when mothers feel it their duty to absent themselves from their homes in an effort to assume responsibilities outside the home circle, to the detriment of the children. The years of adolescence require constant care and helpful training on the part of mothers that the proper environments may be thrown about their children. The welfare of the child is of such importance that the parents should make the home the most attractive place on earth for the children and a place where they will always want to come. What if the children's feet are muddy and their clothes soiled! What of it if now and then they put a pencil mark on the white wall or mar the leg of a mahogany chair! What matters it, if a ball goes through a pane of glass! We were all children once and should not reprove too severely. What piece of furniture can compare in value to a boy or girl! Make the home attractive. Give the children some part of the home they may call their own and where they may enjoy themselves without fear of intrusion; a room where they may exercise with dumb bells, Indian clubs, or punch bags, whatever best expresses their own individuality. If your boy is interested in wireless telegraphy or in steam engines why not encourage him in this particular bent of mind and help him to become a James Watt or a Marconi! Parents, keep the imagination of your child at work that he may early arouse a real interest in the fine arts, music, poetry, painting and literature. This will do much to keep cruder passions under control and help wonderfully in solving some of the problems inci-

dent to childhood. The following poem is apropos:

BOYS

Now, if any one has an easy time
 In this world of push and pull,
 It is not the boy of the family,
 For his hands are always full.
 I'd like to ask who fills the stove?
 Where is the girl that could?
 Who brings in water, who lights the fire,
 And splits the kindling wood?

And who is it that cleans the walks,
 After hours of snowing?
 In summer, who keeps down the weeds
 By diligently hoeing?
 And who must harness the faithful horse,
 When the girls would ride about?
 And who must clean the carriage?
 The boy, you'll own, no doubt.

And who does the many other things
 Too numerous to mention?
 The boy is the "general utility man,"
 And really deserves a pension!
 Friends, just praise this boy sometimes,
 When he does his very best;
 And don't always want the easy chair
 When he's taking a little rest.

Don't let him always be the last
 To see the new magazine;
 And sometimes let the boy be heard,
 As well as to be seen.
 That boys are far from perfect,
 Is understood by all;
 But they have hearts, remember,
 For "men are boys grown tall."

And when a boy has been working,
 His level best for days,
 It does him good, I tell you,
 To have some hearty praise.
 He's not merely a combination
 Of muddy boots and noise,
 And he likes to be looked upon
 As one of the family joys.

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With what you know and what you can do?

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 And Stay to
Conference

Seventh Summer Session, July 6 to August 13, 1920

College preparatory Work—College Make-up Work—Course for Rural, Graded, and High School Teachers—And Courses for Folks who want to know.

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PAUL E. TITSWORTH - - Director
 Alfred, New York

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	MILTON	DODGE CENTER	
	MILTON JUNCTION	SECOND WESTERLY	
	NEW AUBURN, MINN.	NEW YORK CITY	
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	FIRST BROOKFIELD	STONE FORT	
	SECOND ALFRED		

LET'S HAVE EVERY CHURCH IN LINE

DEATHS

HATCHELL.—Jettie A. Randolph, daughter of Mr. and Mrs. A. F. Randolph, was born September 24, 1882, and died at her father's home near Blandville, W. Va., March 5, 1920, aged 37 years, 5 months and 11 days.

She was married to W. L. Hatchell, Black Mountain, N. C., October 2, 1917. She was converted when fourteen years of age, during a meeting held by Elder Seager, on Lick Run, was baptized by him and united with the Middle Island Seventh Day Baptist Church of which she remained a member until death. She was kind, and possessed a cheery disposition which brought gladness and sunshine to those about her. She was happiest when doing something to make others happy. She became a trained nurse in 1903 and was always ready to render professional services when demanded. Since her marriage they have made their home in Florida. Returning on a visit to her folks she contracted "flu."

She is survived by her husband, father and mother, one sister, Mrs. Tressie McClain and a niece, Miss Blonda McClain.

Funeral service were conducted by L. D. Seager at the Middle Island church, and she was laid to rest on the hill above the home of her childhood, her school, and her church.

L. D. S.

DAVIS.—Watson Davis, son of Isaac and Phoebe A. Heritage Davis, was born August 14, 1844, on the Davis homestead near the Marlboro church, and died at the home of his son, Thomas M., April 18, 1920, aged 75 years, 8 months and 4 days.

He was the sixth child in a family of nine, all of whom have passed away but the youngest, Henry L. Davis, one sister-in-law, Mrs. Artis C. Davis, and a brother-in-law, Thomas Platts. He was united in marriage with Miss Sarah M. Mason, of Salem, November 9, 1865, with whom he lived happily until their home was broken up by her death, December 27, 1911. To this union were born seven children: Mrs. Anna M. Turner, of Greenwich; Albert, who died in youth; Thomas M., of Marlboro; Isaac, of Wildwood; Harry S., of San Antonio, Tex.; Wilburt and Mrs. Lillie Massey, of Marlboro. There are seventeen grandchildren and three great-grandchildren. He united with the Marlboro Seventh Day Baptist Church, April 3, 1858, and has ever since held his membership until broken by death.

The funeral was conducted by his pastor, Rev. L. D. Seager.

L. D. S.

SANFORD.—Wealthy Selvia Barber Sanford was born at Barbertown, McKean County, Pa., October 21, 1857, and died at Little Genesee, N. Y., April 18, 1920.

She was the third daughter of Rowland and Silva Main Barber. At the age of twelve years she was baptized by Rev. G. J. Crandall, and

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joined the East Portville Seventh Day Baptist Church, transferring her membership to the Little Genesee Church after her marriage.

On January 1, 1878, she was united in marriage with Albert S. Sanford, of Little Genesee, N. Y. To this union five children were born: Mary Beth, wife of R. A. Farley, of Wells-ville, N. Y.; Amy Annette, wife of Deacon A. J. Crandall, of Little Genesee, N. Y.; John Albert, and Mark Rowland, of Little Genesee, N. Y., and Laura Agnes, who died two years ago, April 21, 1918.

She is survived by her husband and four children, her step-mother, Mrs. Julia Barber, of Little Genesee, two sisters, Mrs. Flora Clark and Mrs. Dora Maxson, of Little Genesee, and a brother, R. E. Barber, of Portville, N. Y., and a large number of relatives and friends.

Although confined to her home much of the time for many years, she took a great interest in all church work and was a member of the W. C. T. U., and the Sunshine Club. In spite of her great suffering for these many years, she was always, by her cheerful courage, a very great inspiration to all who met her.

Some nine or ten years ago the youngest daughter, Laura, contracted tuberculosis, and although suffering herself, Mrs. Sanford hid her ailments from her family and cared for her daughter with loving devotion. She was a faithful Christian, a devoted wife and mother, and was loved and held in high esteem by all who knew her.

Farewell services were conducted by Pastor Loofboro at the home and church on the afternoon of April 21, and burial was in the local cemetery.

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WHAT shall we say then? Shall we continue in sin, that grace may abound? God forbid. We who died to sin, how shall we any longer live therein? Or are we ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become united with him in the likeness of his death, we shall be also in the likeness of his resurrection; knowing this, that our old man was crucified with him, that the body of sin might be done away, that so we should no longer be in bondage to sin; for he that hath died is justified from sin. But if we died with Christ, we believe that we shall also live with him.
—Romans 6: 1-8.

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