

The Sabbath Recorder

THE NEW FORWARD MOVEMENT

Has it helped you spiritually?

Have you helped it?

AN ENGLISHMAN'S OPINION OF AMERICA

We are almost ashamed to mention a certain uneasiness about America. As in the days before America came in, sayings which seem unhelpful and unfriendly are being quoted, and some timid souls believe that America will withdraw her mighty hand from the task of securing the peace of the world, retreat within her own frontiers, and devote herself to making money. From the very beginning of the war we have believed in America. No reflection on that great country has ever appeared from our pen. We have loved and do love America—the country nearest of all to us in sympathies, in ideals, in all that makes life noble. They play a very poor part who write or speak against America. We trust her fully. We trust her President, we trust her statesmen, we trust her people, and we look forward to a union so close that one country may be merged somehow in the other. So far from believing that America will disappoint us, we believe that she will astound us by the magnanimity and nobility of her action.—Sir William Robertson Nicoll, in the British Weekly.

—CONTENTS—

Editorial.—A Referendum Call on Publishing House Matters.—They Surprise Themselves.—Canvassing Colleges for Christian Leaders.—Getting the Vision of the World's Greatest Need.—The Gospel Spirit Shown in a Beautiful Way.—Prohibition is Furnishing Its Own Proofs	225-227	The New York Alumni of Alfred University Annual Dinner	244
The Work at Milton, Wis.	227	Young People's Work.—Honor Roll.—A Study Course for Seventh Day Baptist Young People.—More Concerning the Study Course.—Worthy Commendation.—Life Lessons From Proverbs.—Christian Endeavor Topic for Sabbath Day, March 13, 1920.—Christian Endeavor Rally at Alfred.—Social at White Cloud.—Young People's Meeting in the Pacific Coast Association	246-250
The Awakening of Mr. Farmer	229	Children's Page.—Do You Like to Mend?	251
The Commission's Page.—Roll of Honor.—Unavoidable Delays.—Notes by the Secretary.—Only One Leader.—Peter and John in Samaria	233-235	Lone Sabbath Keeper's Page.—From Lone Sabbath Keepers at Berkeley, Cal.	253
Education Society.—Board Meeting	236	Home News	253
Missions and the Sabbath.—Missionary and Tract Society Notes.—Letter From Holland.—Letter From China	237-242	Marriages	254
An Important Correction	242	Deaths	254-256
Woman's Work.—Program of Prayer.—Little Love-Tokens (poetry).—One Woman's Way	243	Sabbath School Lesson for Feb. 23, 1920	256

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

COMMISSION OF THE EXECUTIVE COMMITTEE

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

AMERICAN SABBATH TRACT SOCIETY

BOARD OF DIRECTORS

President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—A. L. Tittsworth, Plainfield, N. J.
Assistant Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.
Treasurer—F. J. Hubbard, Plainfield, N. J.
 Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 p. m.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President Emeritus—William L. Clarke, Ashaway, R. I.
President—Rev. C. A. Burdick, Westerly, R. I.
Recording Secretary—A. S. Babcock, Rockville, R. I.
Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.
Treasurer—S. H. Davis, Westerly, R. I.
 The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Rev. W. C. Whitford, Alfred, N. Y.
Recording Secretary—Earl P. Saunders, Alfred, N. Y.
Corresponding Secretary and Treasurer—Prof. Paul E. Tittsworth, Alfred, N. Y.
 The regular meetings of the Board are held in February, May, August and November, at the call of the President.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

President—Mrs. A. B. West, Milton Junction, Wis.
Recording Secretary—Mrs. Edgar H. Van Horn, Milton Junction, Wis.
Corresponding Secretary—Mrs. J. H. Babcock, Milton, Wis.
Treasurer—Mrs. A. E. Whitford, Milton, Wis.
Editor of Woman's Work, SABBATH RECORDER—Mrs. George E. Crosley, Milton, Wis.

ASSOCIATIONAL SECRETARIES

Eastern—Mrs. Edwin Shaw, Plainfield, N. J.
Southeastern—Mrs. M. G. Stillman, Lost Creek, W. Va.
Central—Mrs. Adelaide C. Brown, West Edmeston, N. Y.
Western—Mrs. Earl P. Saunders, Alfred, N. Y.
Southwestern—Mrs. R. J. Mills, Hammond, La.
Northwestern—Miss Phoebe S. Coon, Walworth, Wis.
Pacific Coast—Mrs. N. O. Moore, Riverside, Cal.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—H. M. Maxson, Plainfield, N. J.
Vice-President—William M. Stillman, Plainfield, N. J.
Secretary—W. C. Hubbard, Plainfield, N. J.
Treasurer—Frank J. Hubbard, Plainfield, N. J.
 Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

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

SABBATH SCHOOL BOARD

President—Prof. Alfred E. Whitford, Milton, Wis.
Recording Secretary—Dr. A. Lovelle Burdick, Janesville, Wis.
Treasurer—L. A. Babcock, Milton, Wis.
 Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

BOARD OF FINANCE

President—Grant W. Davis, Milton, Wis.
Secretary—Allen B. West, Milton Junction, Wis.
Custodian—Dr. Albert S. Maxson, Milton Junction, Wis.

YOUNG PEOPLE'S EXECUTIVE BOARD

President—Mrs. Ruby C. Babcock, Battle Creek, Mich.
Recording Secretary—Clark Siedhoff, Battle Creek, Mich.
Corresponding Secretary—Mrs. Francis F. Babcock, Battle Creek, Mich.
Treasurer—Elvin H. Clarke, Battle Creek, Mich.
Trustee of United Societies—Rev. Henry N. Jordan, Milton, Wis.
Editor of Young People's Department of SABBATH RECORDER—Rev. R. R. Thorngate, Salemville, Pa.
Junior Superintendent—Mrs. W. D. Burdick, Duncellen, N. J.
Intermediate Superintendent—Rev. Henry N. Jordan, Milton, Wis.
Field Secretary—E. M. Holston, Milton Junction, Wis.

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

Chairman—D. Nelson Inglis, Milton, Wis.
Secretary—Miss Miriam E. West, Milton Junction, Wis.
Paul E. Tittsworth, Alfred, N. Y.; Orla A. Davis, Salem, W. Va.; George C. Tenney, Battle Creek, Mich.

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.

The Sabbath Recorder

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

VOL. 88, NO. 8

PLAINFIELD, N. J., FEBRUARY 23, 1920

WHOLE NO. 3,912

A Referendum Call On Publishing House Matters

On the evening of February 15, a general informal meeting was held, under the auspices of the Building Committee of the Tract Board, to confer upon the question as to what could best be done in view of the stress now being placed upon our publishing plant. Those who read the first editorial in last RECORDER understand just what the conditions are that necessitate prompt action. If any one failed to read that editorial we hope he will read it now. If we are compelled to get out with all our presses and machinery before we can provide a place with suitable foundation for our large press and a shelter for our plant, it will be a great misfortune. Even if we could find temporary quarters, the building of a foundation of masonry for the large press would be quite expensive, and this together with the moving would cost up into the thousands, all of which would have to be done over again when our new shop is built. If we could only delay the moving until a print shop can be made ready we would be glad; but for this we hardly dare to hope.

The informal meeting was well attended, and after a full evening was given to a careful consideration of every phase of the question, it was unanimously voted that it is the sense of this meeting that steps should be taken to secure the shop part of the new building as soon as practicable.

Of course, it will be appreciated that the construction of a building, even though it is only the shop part necessary for our printing interests, will in a measure tend to locate the Denominational Building, and with this thought in view the Building Committee of the Tract Society are loath to decide the matter without a full expression from the people, appreciating the fact that the location of the building and of the Tract Board in the same city or town should be a matter of the frankest and freest discussion at this time. It was therefore the sense of the meeting that ballots

should be sent immediately to all the churches and to the scattered lone Sabbath-keepers for a free expression of our people as to where they think the publishing house should be located. If prompt action is taken in every community the committee should have all the ballots here ready to be counted in two or three weeks after they are sent out.

The people will understand that the location of the publishing plant will necessarily fix the location of the Tract Board in the same locality, and it is absolutely necessary that any locality having the responsibility of this work should have as much time as possible to make preparation to care for it. If it should be deemed wise to move to some new place the people in that place should be setting their house in order for the responsibility that will very soon rest upon them.

The one important thing that must be settled at once is the question of locality. We do hope that everybody will act promptly in this matter and give us the referendum vote *very soon*, after the committee's circular letter of explanation and the blank ballots are received. This can easily be done if pastors and church officials act promptly. Brethren, you see the distress we are in, let us strengthen our hands for the work.

They Surprise Themselves

Good words are coming in from the churches regarding the Forward Movement canvass. One pastor tells how he is enjoying the work in a church where some of his people were in doubt about being able to raise the funds for the salary they had promised. At the time of his writing the church people had "completely surprised themselves in what they had pledged for the year." The salary and home expenses were provided for and all but \$76 had been pledged on the \$1,650 due from that church on the Forward Movement.

This pastor writes: "I am hoping to be able to help my people to a clear vision of our place and of our mission in the world. We are not here by chance. God has placed Seventh Day Baptists here for service. I wish we could get a vision of the beauty and simplicity of tithing. It would solve all our financial troubles for all time. We could then begin our Denominational Building at once."

Canvassing Colleges The Interchurch For Christian Leaders World Movement canvass of some three hundred colleges and universities for the purpose of finding young men and women who are willing to enlist for Christian service is already under way. The campaign is to last from February 13 to March 18. The twenty-ninth of February is to be regarded as "Life Enlistment Day." This year February has twenty-nine days and since the twenty-ninth comes on Sunday, we have fifty-three Sundays in the year. There has been considerable discussion among different classes of workers as to the best use to be made of this extra Sunday. Three million Christian Endeavorers are planning to make a drive on that day for a nation-wide campaign to secure church attendance and personal evangelism.

The Interchurch Movement is to devote that day to the special work in homes, churches, and colleges to aid young people in finding their "Divinely Intended Life Work." As to the school canvass, teams of five workers each will visit the colleges, holding three-day meetings with students, and on February 29 throughout the land, fervent prayers for students will be offered, and appropriate presentations of the great need of Christian workers will be made. Young people will be urged to put their lives into the work of the church, either as volunteers or employed workers.

All students will be appealed to for personal acceptance of this card: "It is my purpose to make the up-building and extension of the kingdom of Christ the controlling principle of my life in whatever work I may engage."

Those who are ready to go further than the above pledge requires will be asked to sign the following: "It is my purpose to

engage in some distinctive form of Christian service as a life work."

Then there will be an extensive "follow-up" work for all who sign the cards, in which information will be given to all who desire information upon any of the following questions:

1. "How I can embody the spirit of Christ in my dealings with men in my business or profession?"

2. "What distinctive opportunities for Christian service are in the following profession(s)?"

3. "How I can best use my possessions and income for Christ and his kingdom?"

4. "Regarding the opportunities in and qualifications for the callings checked below." Here follows a list of all the leading types of work at home and abroad.

It is hoped that all our colleges will hold meetings of two or three days, beginning February 29, in which strong teams of speakers shall take part. For such meetings the Interchurch Movement will furnish plenty of literature and where needed, we understand, it will also furnish a speaker to help the work along.

The World Movement teams will hold their meetings as far as convenient from Friday afternoon until Sunday night. In these meetings the "World's Challenge to Christianity" will be presented to the young people in the strongest and most winning terms.

Getting the Vision of The World's Greatest Need We are glad to see the unmistakable trend of thought in the Interchurch World Movement toward the spiritual side of the work. The importance of this matter can not be emphasized too strongly. As we study the appeals of the leaders in their clear-cut calls for the true evangelistic spirit as the one thing without which the movement must fail, we are led to thank God and take courage. In every convention the one thing made prominent above all others, even above the surprisingly big figures of the financial budgets, is the spiritual import of the gathering.

In our own efforts to secure a forward movement, we must not forget that the spiritual note is the highest one that can be sounded.

THE WORK AT MILTON, WIS.

Data Gathered from the Church "Year Book"

The "Year Book" of the church at Milton, Wis., for 1919, is just at hand and contains some interesting and encouraging data.

In the "Greetings" we find that the purpose of the "Year Book" is to establish closer relations between the church and its members who can not attend services regularly. It goes forth as a real news letter

The Gospel Spirit Shown In a Beautiful Way

Word comes from across the water that in Milan, Italy, the mayor of the city has led the people in fitting up one of the old-time palaces for an orphan asylum and hospital and filled it with poor starving children from Austria. When we remember that old Austria for generations had been Italy's hereditary enemy, this act of Christian kindness by the citizens of Milan toward children of life-long foes, stands out with unusual attractiveness. Such deeds must prove to the world that the Sermon on the Mount is no impractical dream. It must be that the ideals of Christ are more and more coming to actuate human lives and inspire to noble deeds.

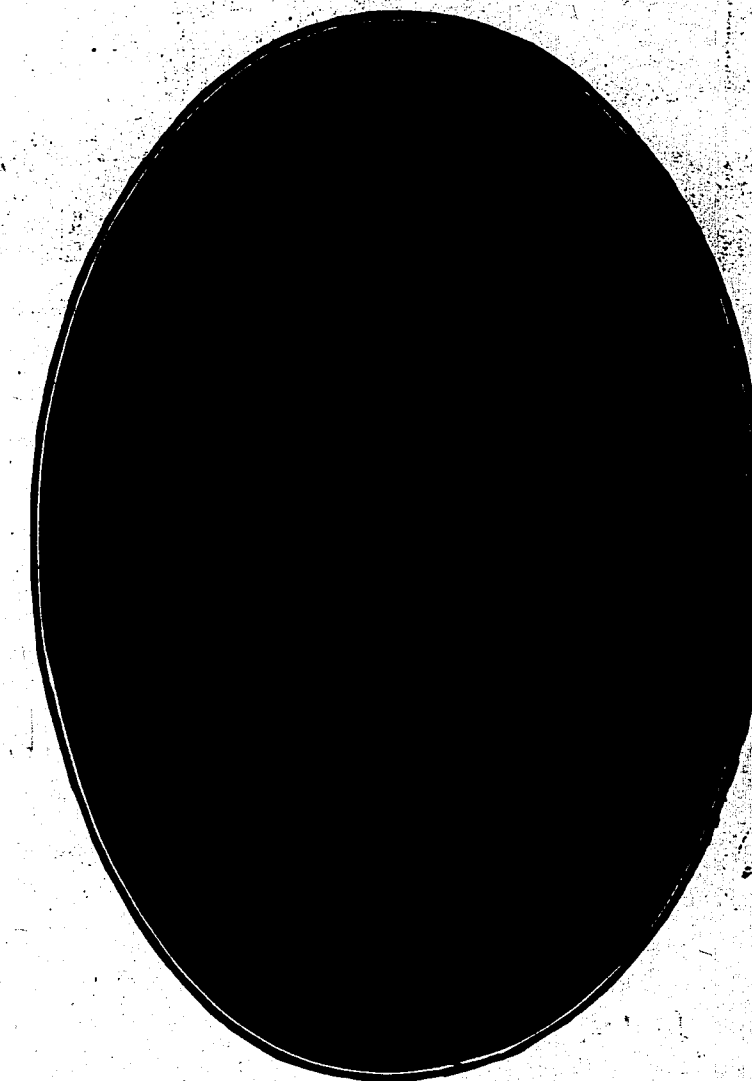
As might be expected, we understand that other cities in Italy are following the example of Milan.

Prohibition Is Furnishing Its Own Proofs

The prohibition amendment is being vindicated even more completely and more rapidly than its most sanguine friends had dared to anticipate. So convincing are the results at every turn that its enemies are compelled to commend it. Look at this from the magistrate of the Tombs Prison: "I am strongly opposed to prohibition. But the type of drunkards that come to these courts is going to find benefit."

What has happened to call forth such sentiments from earnest advocates of the saloon? Things like these that are constantly coming to light as the days go by give the answer to this question: On a Sunday morning in the famous Tombs police court in New York City not a single drunkard appeared. In the whole city of Rochester there was not a single arrest from Saturday afternoon until court time on Monday morning. In the city of Orange, N. J., no arrests for drunkenness were made in a whole month. According to the records in wet times there should have been about a hundred booze cases.

With such results constantly coming to light all over this country the prohibition cause is rapidly winning its way, and day by day the dry sentiment is gaining ground. All the talk we hear about reaction must be deceiving. Indeed, if the entire nation were now to vote on the wet or dry question, old John Barleycorn would get the worst knock-out he has ever had.

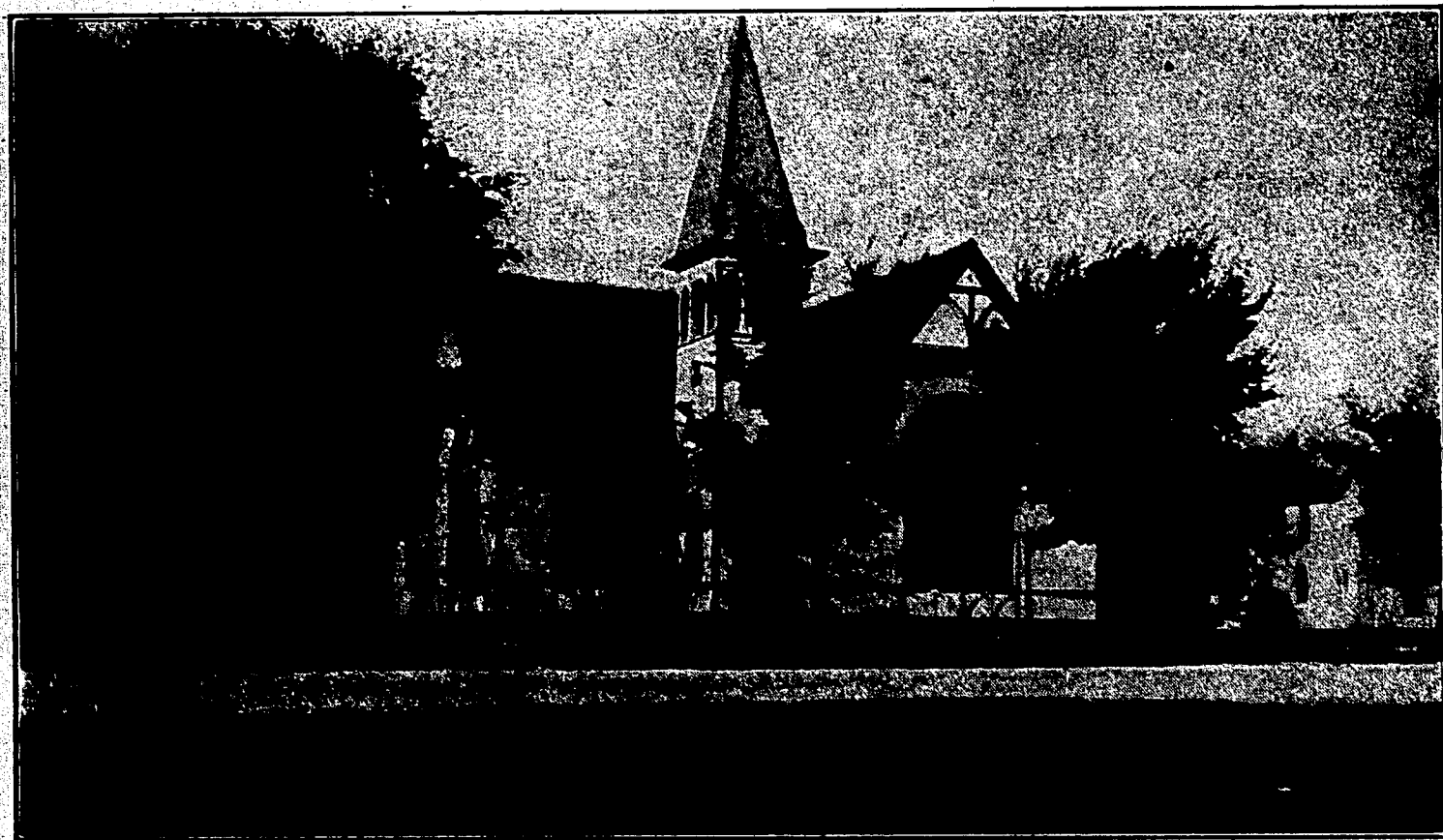


REV. HENRY N. JORDAN

from the church to its absent members. The announcement is made that "The church has a vision, and realizes her opportunity for constructive leadership."

PASTOR'S REPORT

First of all, the pastor wishes to record his grateful appreciation of the kindness and fraternal helpfulness which have been given him and his family by all the members of the congregation during the usual trying experiences that attend the settling in a new parish. The task of learning the phases of the work, of getting acquainted with the people and of becoming familiar with the details of the routine has, of ne-



MILTON, WIS., SEVENTH DAY BAPTIST CHURCH

cessity, been slow. Occasionally calls to tasks, necessary, but outside the parish work, have caused interruptions that have retarded the hoped-for progress in pastoral efforts. The people, by their kindly indulgence, have given great encouragement and made strong the hands of the pastor as he entered upon this new relationship.

We are entering a new year with its usual problems; responsibilities and opportunities. More than that we are facing an open door which if we enter, will lead the church and denomination to the greatest task it has ever faced or undertaken. It calls for consecration—consecration of self, means and service. It is a crisis in our denominational history, purpose and effort. It is a direct call from God, the Lord of the harvest, to prove our faith, our profession, by our works. The pastor commends the spirit of the church in its determination neither to fail nor to go backward but most emphatically to go forward in the work of the kingdom.

The well attended Sabbath services; the prayer meeting; the enthusiastic, practical increasing interest and attendance at the work of the Brotherhood; the wise, earnest training of our children and young people in Christian character building; the work of our devoted women are evidences that the Spirit of the Master is present and effective among us.

Surrounded by such effective, Spirit-filled agencies, the pastor, full of hope and faith in the future, is led to "thank God and take courage."

HENRY N. JORDAN, *Pastor.*

The secretary's report showed that thirty-nine members had been added to the church during the year, and that there had been a loss of seventeen, making a net gain of twenty-two members.

The treasurer's report showed that \$3,817.66 had been paid for church expenditures and \$986.61 for "denominational benevolences."

The Milton Sabbath School raised \$487.20 during the year and contributed generously to the Armenian fund besides being generous with the various denominational interests.

The church's share in the Forward Movement budget is \$4,500, which has been oversubscribed. The Ladies' Benevolent Society raised for benevolent purposes \$192.88. Circle No. 2 raised \$431, and Circle No. 3 raised \$375.87.

The Christian Endeavor societies made good progress during the year, the "Brotherhood" was active and sent many letters to non-resident members.

At the annual church meeting steps looking toward the electing of deaconesses were

taken. It was also decided to revise the church roll, to issue a quarterly bulletin, and to assemble a denominational library in the bookcase of the church building. It was also decided to join with the Milton Junction Church in two communion services during the year. A collection for Milton College Library was ordered for the last Sabbath of each quarter the coming year.

THE AWAKENING OF MR. FARMER

ANGELINE ABBEY

(C. E.'s might dramatize)

Mr. Prosperous Farmer had listened that Sabbath morning to a sermon on "The Duty and Privilege of Financing the Lord's Work," text, Malachi 3:10 and Proverbs 3:6. It had made a deep impression upon him. He realized that he had fallen far short of paying a tenth of his income into the Lord's treasury. While awaiting dinner he picked up a Bible from the library table, and read: "Behold I send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, will suddenly come to his temple; and the messenger of the covenant, whom ye desire, behold, he cometh, saith Jehovah of hosts. But who can abide the day of his coming? and who shall stand when he appeareth?" Farther on in the chapter Mr. Farmer was struck by the words: "They shall offer unto Jehovah offerings in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto Jehovah, as in the days of old, and as in ancient years. And I will come nearer to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against the false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the sojourner from his right, and fear not me, saith Jehovah of hosts. . . . From the days of your fathers ye have turned aside from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith Jehovah of hosts. But ye say, Wherein shall we return? Will a man rob God? yet ye rob me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with the curse; for ye rob me, even this whole nation.

Bring ye the whole tithe into the storehouse, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast its fruit before the time in the field, saith Jehovah of hosts. And all nations shall call you happy; for ye shall be a delightful land, saith Jehovah of hosts."

Mr. Farmer finished reading this third chapter of Malachi, and read the fourth chapter which contains only six verses. Then the call for dinner came and the eager children gathered around the board. As he served them, and listened to their merry chatter, Mr. Farmer forgot all about the sermon until his little daughter observed: "I wonder if Mary and Jack (the minister's children) have chicken and peas and ice cream today."

Mother replied: "The other day I saw their mother put three slices of bacon into the pan, and after it browned she added water, and sliced in onions and potatoes, explaining that they all liked 'Irish stew.' I am afraid that they do not have much meat or many 'knickknacks.'"

Father looked rather troubled, and finished his dinner in silence. Afterward he went out and lay down in a hammock under a shady tree.

Presently a saintly looking woman came hurrying toward him, pursued by a fine looking man with a large book under his arm, who called to the woman:

"Why are you in such a hurry, Conscience?"

"I am on my way to remind careless people of their duties," she answered.

"Well, but this is the Sabbath, and the ministers all over the land have preached. You ought not to have so much to do today," observed Record Keeper.

"Oh, but the Sabbath is the busiest day of all for me," replied Conscience. "I must stir up people's minds lest the good seed be lost."

"Look here a moment," said Mr. Record Keeper, opening his book. "I have some interesting figures. Mrs. Laundry earned nine dollars last week. She conscien-

tiously practices tithing. She put 75 cents into the church fund, and 15 cents into the Sabbath-school collection this morning. Mr. Contractor earned \$60 last week—ten dollars a day—and only put \$1 into the church collection and ten cents into the Sabbath school. He thought he was generous. What he should have paid was \$6. He might have given \$5 to the church, and \$1 to the Sabbath school,—or a part to some other benevolence,—more easily than Mrs. Laundry could give her 90 cents. He would then have \$54 left, while she has only \$8.10. Jenny White, who works in the button factory for \$1 per day, by sewing buttons at home evenings, this week earned \$8 and paid 70 cents to the church and 10 cents to the Sabbath school. Her mother, who is rather stingy, didn't like it, thinking 30 cents was enough to give, because she wanted the rest of the girl's earnings to spend in the home. Jennie wants to be good to her mother, but thinks she should obey God first, and if her mother desires her to do something contrary to Bible teachings, she disregards her wishes with a clear conscience.

"I was to meet Mr. Farmer here this afternoon at two o'clock. Here he is, resting in this hammock."

"I have something to say to him, too," quietly observed Conscience.

"How do you do, Mr. Farmer?" he said. "I do not know whether I ought to shake hands with you or not; your record isn't very good."

"Jesus was a friend of publicans and sinners," observed Sarcastic Elf, who mowed the lawn, and ran errands for Record Keeper. He had followed so stealthily that no one had noticed him. Mr. Record Keeper continued: "Mr. Church Treasurer tells me that you subscribed ten dollars toward the church expenses. Is that all you can do?"

"Why," said Mr. Farmer, "my father used to pay \$5 a year toward the minister's salary, and it was about what the others paid."

"What was his pastor's salary? You know it takes about six times as much to live on, now, as it did in those days."

"Oh, I guess they tried to raise about \$200 for that preacher, and he had several acres of land, and a few cows."

"Well," returned Record Keeper, "you must remember that people didn't have much money to handle in those days; living was simple, and probably the minister's expenses were not much. But times have changed; we have new standards now. Christians who really love the Lord, and desire to help on his work, pay a tenth of their earnings. You signed ten dollars. If your income is only \$100 you are to be pitied. You must have hard work to feed and clothe your family on \$90."

"Well, I guess I made more than that," said Mr. Farmer, casting down his eyes, as Conscience whispered about the \$55 suit of clothes, and the \$40 overcoat he had recently purchased for himself, before she could mention the \$10 shoes and numerous expensive things for other members of his family, to say nothing about the new \$1,700 car paid for out of last year's profits.

"I—guess I made nearer \$4,000," he said.

"Oh," said Sarcastic Elf, "there are so many improvements these days, maybe they have changed the rules of arithmetic. Divide \$4,000 by ten, maybe the answer will be \$10."

"There are no new rules that I have heard of," growled Mr. Farmer, "but \$400 is too much to give to the church, it would encourage the minister in extravagance."

No more than Mrs. Laundry gave last year," quietly observed Record Keeper.

"What?" exclaimed Mr. Farmer. "If she gave \$400 her family must have gone cold and hungry."

"She didn't give quite that much in round numbers, but she gave more for her than that amount would be for you," replied Record Keeper. "She gave \$62.40, which was a little more than her tithe. She said she 'didn't want to cheat the Lord out of his due,' so she would throw in a little more for good measure."

"Say, mister," whispered the Elf, "hadn't you better quit this hoarding? Some day Investigator will find you out, and you'll be put behind the bars because you have cheated God." Then he hastened toward the street, turning somersaults across the velvety lawn.

Then Conscience came and gently laid her hand upon Mr. Farmer's shoulder, as she whispered: "Are you following Jesus

Christ? Would he manage his business as you do yours?" Then Conscience and Record Keeper went slowly down the path to the street where they were joined by the Elf who had been sitting cross-legged on the corner stone. Presently they met a tall, serious-looking gentleman with whom they exchanged greetings.

"How are you getting on, Mr. Investigator?" asked Record Keeper.

"Oh, famously; but I find so many lamentable cases. It is enough to make angels weep. Sometimes I feel as if I should never smile again. You remember, Record, of that item you showed me where Mrs. Style went to church wearing that new pair of \$15 shoes, and other clothing which had cost more than \$200, and only put a nickel in the contribution box?"

"Yes, indeed, didn't you find it correct?"

"Yes, and I found out many other things. The minister had on a ready-made suit which cost only \$20. His wife wore a dress which she had remodeled from one bought four years ago at a bargain sale. At that banquet given last month for the ministers and their wives our pastor's wife wore a brown satin dress. Later some of the gossips heard of it, and said, 'No wonder he has a hard time to live within his income, when his wife and daughter dress in their silks and their satins. Our pastor's wife, not wanting to appear shabby, resurrected a gown which her sister gave her thirty years ago. She remodeled it with her own hands, not even being to the expense of paying a dressmaker, only paying out one dollar for some lace to freshen it up, and give it a modern look. The new silk dress which Miss Clara wears, is made from a remnant she purchased last summer at a silk sale. By planning and turning and much piecing, her mother managed to get out the gown which is made very simply."

"I asked Mrs. Style after she had noticed the clothes of our pastor's family," said Conscience, "if she desired our pastor to dress like a farm hand, and his wife and daughter more poorly than kitchen maids?"

"What did she say to that?" asked Record Keeper.

"She didn't say anything," replied Conscience, "but she did have the grace to look down and flush.—I must hurry on now, as

I must call upon Mr. Contractor, Mr. Merchant and Mrs. Style. Probably I'll not get in at Mrs. Style's, though; she always sleeps so soundly on Sabbath afternoons. Good-by, friends," she called as she turned at a cross street.

Mr. Farmer suddenly sat up in his hammock. "Well," he said, "I guess I've been dreaming!" Then he arose, donned his overalls, and went about his chores. Afterwards he ate his supper in moody silence. When he had finished, he took a note-book and pencil from his pocket and began to figure. "Well, counting everything, I guess I made \$5,000 last year. But, \$500 for charity! How it would astonish the church treasurer if I should pay him that much!"

Long hours in the night Mr. Farmer lay upon his bed debating with his Better Self whether he should pay his tithe or keep a part of it for his family. Then the question of practicing the Quiet Hour came up. He had always been in such a hurry mornings the past few years, that this had been neglected. Finally he dropped into a troubled sleep, only to dream of Conscience and Record Keeper, and Investigator, and to fear some great danger which awaited to destroy him.

The next morning after breakfast he took the Bible and read aloud to the family of the greed and deception of Ananias and Sapphira. "Agnes," he said to his wife, "we ought to observe the Quiet Hour and have family worship as we used to do. Let us all pray the Lord's Prayer." Upon their knees, he, with his wife and children repeated reverently the sacred words. Then in a few sentences he asked the Father's forgiveness for past sins, and for his guidance through the day.

Afterward he drove five steers to the stock pen to be shipped upon the morrow, and called a man up by phone saying he would sell that span of matched colts they had talked about at the price he offered (\$500). After that he called his wife into the parlor and said: "Agnes, we haven't been square with God, I have owed him for years, and sometimes I haven't even paid the interest. I have had a dream which has opened my eyes. From this time on, we will pay a tithe of our income for the

Lord's work, if you agree to it. As you do your share of the work, half of the profits belong to you; so here's your half of the tithes of the stock we raised," handing her a roll of bank notes. After threshing, we'll tithe the grain, and take out a few hundred dollars besides, to pay on the back debt. I do not suppose it will even pay the interest on what we've kept back the last ten years. I've got to do a lot of figuring before I find out what that debt is. I don't suppose I can tell exactly, but I intend to make it enough. I do not want to cheat the Lord any longer."

Tears sprang to Mrs. Farmer's eyes. "I have believed in tithing for a long time," she said, "and practiced it as well as I could. A tenth of the egg money seemed so small, that sometimes I have paid a fifth."

The husband replied: "As near as I can estimate it, our profits this year are about \$5,000. I bought a \$500 bond, and we ought to be able to do as much for God as for Uncle Sam."

At the minister's home the next day mother and daughter sat darning stockings and chatting. Finally the subject of the coming concert which the church choir were to give in the near future came up, and Clara said: "I do wish I could have a new dress for the concert! I've worn mine two years, and it looks dowdy because the skirt is so scant. All the other girls have new white dresses."

"Get it, Sis, and charge it to me, I'll get my pay in two weeks, then I'll settle for it," spoke up Brother Jack from his book.

"No, children, do not run in debt,—'owe no man anything,' is Jesus' command. Your father and I have kept out of debt, and, though we have often been pinched for ways and means, yet we have not really suffered. God is good, and he has moved men's hearts to supply our needs, though not always our wants."

"The Lord will provide, 'My God shall supply all your needs according to his riches in glory,'" spoke up father.

At this point the door bell rang, and Mr. Farmer asked to speak to pastor a moment. No, he had not time to come in. As soon as pastor came out, and they had

gone a few steps down the path, Mr. Farmer said:

"I was on my way to pay the treasurer a part of what I owe on your salary, and stopped to ask if you needed any vegetables. Here's fifty dollars which you needn't report. Just consider that a payment over due on your last year's salary. You haven't received nearly enough. I realize that I have been niggardly in my gifts to the Lord's cause. Hereafter I am going to tithe, I and my house!"

At the next business meeting of the church, Mr. Farmer announced that he was going to practice tithing hereafter, and was so earnest in his arguments for it, that several others pledged themselves to tithe also. They voted to pay the pastor several hundred dollars more than heretofore, and to more than double their contribution to missions.

Mr. Farmer, who had been secretly dubbed "Close Fist," lost his title, and was thenceforth known as the Liberal Handed Farmer.

Y. W. C. A. CAMPAIGNS GO OVER THE TOP

A little Chinese girl with bound feet, a waitress in a fashionable San Francisco restaurant, was one of the enthusiastic supporters of the Y. W. C. A. who met at a recent luncheon to discuss plans for that city Association's building campaign for 1920. Although this little girl has clung to her Chinese religion, she has found in the Y. W. C. A. "safety, home and friends" ever since she came to this country.

Such testimonies as this are common in the meetings which accompany the present Y. W. C. A. campaign for funds, which are being carried on in various cities all over the country. The gratitude of foreign-born women for the Association's protection and comfort in a strange land insures their willingness to work for its continued service.

The building campaigns which are now going on have already secured over five million dollars, and the drive continues until March 20th. Boise, Id., Spokane, Wash., Greensboro, S. C., Lima, O., Newport News, Va., and Little Rock, Ark., are among the cities which have exceeded the amounts they set for their campaigns.

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

UNAVOIDABLE DELAYS

Some things have the right of way over Forward Movement canvassing committees. A combination of grippe, deep snows and impassable roads, below zero temperatures and other allied accompaniments seriously interfere with the successful operation of any committee. They retard the completion of the denominational canvass in some churches, whose loyalty and zeal, however, are not chilled, only temporarily interrupted.

In a short time when health and weather conditions improve and become normal the Roll of Honor will be materially lengthened. It is quite possible that news of the successful drives in other churches may be on the way but will not arrive in time for this issue of the RECORDER.

It's only a matter of time and good weather until many others register their financial endorsement of the Forward Movement.

WALTON H. INGHAM,
Director General.

NOTES BY THE SECRETARY

The Commission has had no meeting since September of last year. It has taken no official action, therefore, in reference to asking the people of the denomination, as churches and as individuals, to co-operate with the Christian forces of Protestantism in trying to bring anew to the hearts and minds of the American people the subjects of Christian Stewardship and Evangelism.

The writer feels, however, that as secretary to the Commission, he is voicing the earnest desire of every member, when he suggests that so far as possible, where there are opportunities, our churches and people unite with the other Christian forces of the community in promoting these things which are fundamental to the real and permanent success of our own New Forward Movement.

Beginning with the month of January, and continuing on till the first week in April, there seems to be an almost unanimous effort on the part of the different denominations, on the part of each local community, and on the part of co-operative agencies like the Federal Council and the Interchurch World Movement, to rally all the spiritual forces in united campaigns for the kingdom of God. Our people have a place in the communities where they live, in these efforts.

Now it is not the great thing that each church shall adopt and try to carry out a program that others are following, or one that is sent to them by our Commission, or by some other agency. The great thing

is that each church shall *do its best*, using such methods and programs as are suited to their situation, as in believing prayer the people are led by the Spirit to employ.

It does seem, however, that when so many all around us are making acknowledgment of the ownership of God and the stewardship of man, when so many in prayer are seeking to learn how better to do personal work for the Master, when so many are working for the salvation of sinners, when so many churches are holding special services in the work of getting people committed to the matter of stewardship and in efforts to secure many for life-enlistment in definite Christian service, when so many are planning for special revival services in March—it does seem as though our own churches ought to be in the front ranks of these forward movements.

The Commission has no program to send out to the churches. This may be perhaps the best thing after all. But the secretary does feel like urging all our people to get hold and lift, to come on and push, to join their forces of prayer and service, to give impetus and momentum to these earnest united efforts for the upbuilding of the kingdom. Preach it, talk it, plan for it, work for it, and above all pray for it. Have cottage prayer meetings. Hold special evangelistic series of meetings. Give up attention to other things for a time and concentrate heart and mind on this one thing, the prosperity of Zion by lives that are hidden in Christ.

While these campaigns are leading up to the first week in April as a climax, a time for definite decisions for Christ, and for making additions to the churches, yet of course the great work of the churches is a continuous evangelism, the ingathering and training of new recruits for the service of God, day by day, week by week, and year by year. Because these present days have been selected for special efforts only emphasizes the great importance of the element of continuous evangelism in all our church work.

May the secretary on behalf of the Commission suggest that even now the leaders in our churches begin to take the far look

and make plans to conserve and make permanent all the enthusiasm and energy which these special efforts are sure to develop. Have places of service ready for the new convert. Provide avenues of Christian work for the eager disciple to enter. Give heed to proper training. Have a program for the whole church membership, not a program for the sake of a program, but as a means of accomplishing great good in the service of the Master.

The following brief article from the February number of the *New Era Magazine* so well sets forth a possible, if not a probable peril of modern methods in religious work, that it merits a careful reading. The hopeful aspect of the situation is that so many seem to apprehend the peril, and are everywhere emphasizing the importance of the spiritual element in these various "movements" which earnest, consecrated, able Christian leaders are promoting, all for the well-being of mankind and for the glory of God. All the utterances of our own leaders in the New Forward Movement have laid great stress upon the importance of getting the spiritual point of view, of giving to the movement a spiritual trend, of seeking guidance and leadership from Him who alone is our source of real strength and power. Be sure to read the article.

ONLY ONE LEADER

It would be well if every Presbyterian read an editorial which recently appeared in the *Herald and Presbyter* entitled "The Strength and Weakness of a Church Program." It was fundamental. In speaking of the willingness of the church to follow a program, "The result," of which "may be seen to be the gathering of more power and the securing of larger results," the *Herald and Presbyter* sounded this note of timely warning:

Right here may be the danger, however. There may come to be the recognition of human leadership and acceptance of a human program in such a way as to break the individual recognition of the personal divine leadership and the hushing of the clear and loud voice of God to the individual soul.

May God help us if we ever lose sight of this or cease to strive against it. There

is one leader able to lead and fit to follow and only one, the Lord Jesus Christ. He is the leader alike of the individual and the mass, and men falter only as they lose sight of his leadership.

As for the New Era Movement, it is gone the very moment it fails to focus its whole vision and purpose on the divine leadership of the Master. In this connection we may repeat the statement of William J. Bryan made to an official of the New Era Movement and published by the *Herald and Presbyter*, as by other papers with approval:

"The New Era Movement is the outgrowth of of the time, the child of an awakened age, and will itself become the cause of a still greater awakening. Co-operation is the growing word of the century. We are going to act together more and more, but let not co-operation stifle individuality. Each one must speak when the light comes to him."

The *Herald and Presbyter* continues:

Let us follow the program, as far as possible, seeking to move forward harmoniously, to the accomplishment of large results. But let us remember that no program can take the place of the personal leading of the Holy Spirit. The conversion of souls is the great work of the church, under God. Let this be the one great objective before each congregation and each pastor. Let everything be subordinated to this. Let each pastor choose the themes that he may best dwell on in securing this supreme end. Let this ever be in mind. Let each individual congregation shape its work so as to be most efficient in attaining this most desirable and longed-for consummation. Other ends need not be overlooked or neglected. The great subjects of the church year may be emphasized and striven for. But if all the other goals be attained and the conversion of souls be forgotten, there will be little pleasure or profit that the year's work will bring.

—*New Era Magazine*.

PETER AND JOHN IN SAMARIA.

(Application of Sabbath-school lesson of January 31, 1920, given by Alexander W. Vars, superintendent of the Plainfield, N. J., Sabbath School, and requested for publication in the "Sabbath Recorder")

"Thou hast thought that the gift of God may be purchased with money." Acts 4: 20.

There is no accomplishment, or perhaps it might better be called gift, that contributes more to success than the power to estimate values correctly. We all know persons whose power to do this in material

affairs seems almost uncanny and who through the exercise of this power have attained remarkable success. On the other hand, inability correctly to estimate values spells mediocrity and often failure.

No less truly will a correct estimate of intellectual and spiritual values lead to still greater attainments, for it is in these fields that real and enduring success lies.

The successes of great men of all times have been based upon their intellectual and spiritual powers. Money, by which we often measure material success, was to them only a tool with which to accomplish their ends, never an end in itself.

In the presence and power of the Holy Spirit, which was bestowed through the instrumentality of the apostles, Simon recognized something highly desirable; but he could not measure its value. He thought that this spiritual power which he wanted could be bought with money, and this false estimate of value proved his undoing.

Most, if not all, of the Protestant churches of America are today engaged in a "forward movement" designed to further the interests of Christ's kingdom among men. Money is being poured out lavishly to be used as a tool in this great work.

Our people are engaged in this "Forward Movement" along with the rest and are giving money to an amount hitherto unknown in our history. Are we in danger of falling into Simon's error of believing that spiritual power can be gained by giving liberally of our means?

It is not too much to say that the merit of giving money is greatly overestimated. Frequently it is the easiest thing to do. It often furnishes a means to soothe conscience when we have withheld gifts of service and devotion which we know God demands, but which are harder to give than money.

Christ gave not money but himself. He wants us to do the same.

If we do this we will indeed accomplish a great and permanent "Forward Movement." If we do not, all of our material gifts will be of no avail.

A wide-spreading hopeful disposition is your only true umbrella in this vale of tears.—*T. B. Aldrich*.

EDUCATION SOCIETY—BOARD MEETING

The regular quarterly meeting of the Executive Board of the Seventh Day Baptist Education Society was held at Alfred, N. Y., February 8, 1920, at 7.30 p. m.

Members present: William C. Whitford, Arthur E. Main, Boothe C. Davis, A. B. Kenyon, P. E. Titsworth, W. A. Titsworth, Jessie B. Whitford, Carrie B. Saunders, S. B. Bond, J. N. Norwood, E. P. Saunders.

William C. Whitford, President, in the chair.

Prayer was offered by Dean A. E. Main.

The Treasurer, Professor Paul E. Titsworth, read his quarterly report, which was adopted. Following is an abstract of the report:

REVENUE AND EXPENDITURE ACCOUNT

<i>Dr.</i>	
Balances, November 1, 1919	\$ 413 20
Interest received	694 97
Contributions for seminary (old plan):	
First Alfred Church	\$ 12 27
Adams Center Church	5 18
Andover Church	2 50
Farina Church	6 90
Friendship Church	3 70
First Hopkinton Church	2 00
Independence Church	5 75
Marlboro Church	1 00
Milton Church	16 79
North Loup Church	5 00
Pawcatuck Church	19 40
Plainfield Church	8 20
Riverside Church	7 20
Shiloh Church	27 50
Memorial Fund	200 00
Southeastern Association	23 30
	346 69
Contributions for seminary (Forward Movement):	
From Conference treasurer ..	\$112 81
Cartwright Church	14 00
Chicago Church	12 45
DeRuyter Church	14 85
Nortonville Church	16 80
North Loup Church	14 27
A. E. Main	40 00
	225 18
Contributions for Alfred University (Forward Movement):	
From Conference treasurer ..	\$467 93
Battle Creek Church	57 00
DeRuyter Church	55 51
Hammond Church	30 68
North Loup Church	58 02
Nortonville Church	68 32
	737 46
Contribution for Milton College (Forward Movement), from Conference treasurer	511 93

Contribution for Salem College (Forward Movement), from Conference treasurer .. 467 93

\$3,397 36

Cr.

Paid colleges and seminary\$ 468 72
 Accrued interest on bonds purchased 23 42
 Sundry items 8 74
 Treasurer's salary 25 00
 Balances in various funds 2,871 48

\$3,397 36

PRINCIPAL ACCOUNT

Dr.

Balance on hand November 1, 1919\$ 4 46
 Withdrawn from Washington Trust Co. 2,000 00
 Contribution from Mrs. W. J. Moore .. 50 00

\$2,054 46

Cr.

Liberty bond\$ 50 00
 Great Britain and Ireland notes @ 98 . 1,960 00
 Balance on hand January 31, 1920 44 46

\$2,054 46

On motion the Treasurer was instructed to pay over to the institutions named the balances due them, as follows:

Alfred University\$974 22
 Milton College 502 32
 Salem College 461 90
 Alfred Theological Seminary 923 66

On invitation, President B. C. Davis gave an informal report of some of the things said and done at the recent Interchurch World Survey Conference at Atlantic City, which he attended.

It was voted that the Education Society underwrite 5 per cent of the \$3,000 which it has asked from the Interchurch World Movement, and that we recommend to our colleges and the seminary that they underwrite 5 per cent of their askings, or of the amount which they hope to receive.

EARL P. SAUNDERS,
Recording Secretary.

A typical Christian hospital in China: Ten years ago it had a one-story building, a Chinese doctor, only 4,000 patients a year and no money given to it by its patients. Last year it had a large plant, two American and two Chinese physicians, one American and twenty-one Chinese nurses, 14,200 patients and an income from the Chinese of thousands of dollars.—*The Continent.*

MISSIONS AND THE SABBATH

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

MISSIONARY AND TRACT SOCIETY NOTES

Mrs. Angeline Abbey, who has been missionary pastor at New Auburn, Minn., for some time, is now in Chicago, Ill., attending a missionary training school, where she plans to complete in April a course she began several years ago. She hopes to do evangelistic work of visitation among lone Sabbath-keepers during the spring and summer, and then, after attending the General Conference, remain at Alfred to do work as a student in the theological seminary the next year.

Rev. Paul S. Burdick, missionary pastor at Fouke, Ark., writes in his report: "Prayers of Christian people are needed, that the moral influence of the town may be united in a strong effort to get rid of illegal selling of cigarettes, and illegal distilling and bootlegging of whiskey. We hope that Brother Severance may visit us. Perhaps some time in February we hope to have a "Decision Day" in the Sabbath school and Christian Endeavor society. This may be in connection with Christian Endeavor Week. Any outside attendance leading up to it would be appreciated. It may be too much to ask that one of our missionaries on furlough should pay us a visit, and perhaps this could be arranged some time. We get a good attendance at meetings of general interest." [No, it is not too much to ask, and it will be arranged in good time.]

Mrs. Crofoot, missionary pastor at West Edmeston, N. Y., in sending in her first report says, "The church has been very loyal to me since I came here." She tells of a new family, a man and his wife and four children, who have moved into the community and are helping in the work there. Things are looking encouraging in many ways, although the task of meeting the denominational budget seems almost unsurmountable, so many of the members are non-resident and non-supporting.

Rev. George W. Hills, missionary pastor at Los Angeles, Cal., reports, "We had, by far, the best, most spiritual association at Riverside we have ever had since I have been on this coast. The attendance was larger than ever before. The Riverside Church went far over the top in its pledges for the New Forward Movement funds during the association. Our church here has also gone over the top in pledging funds. Within the last month (December) we have had here seventeen of our people from east of the Rocky Mountains at our church services. Eight States were represented by them. Spiritual conditions on the coast are by far the best they have ever been since I have been on this field. We are hoping for results."

Rev. M. C. Pennell, missionary on the Bangor, Mich., field, writes of very severe winter weather and an epidemic of influenza which has closed for a time all places for public meetings. He is planning soon to make visits among scattered Sabbath-keepers on the Bangor field and distribute Sabbath and other gospel literature. He is hoping for a more active work when the winter season is past and warmer weather comes.

Rev. S. S. Powell, missionary pastor at Hammond, La., is rejoicing over the good showing made by the people of his church in the New Forward Movement Budget campaign. With the help of the Christian Endeavor society a Sunday afternoon service at a schoolhouse six miles from Hammond has been undertaken. He says the work there seems to be appreciated by the people who attend. He is planning to spend a few weeks with Rev. Verney Wilson in holding an evangelistic campaign at Attalla. Perhaps that work is already going on at the present time.

Charles W. Thorngate, missionary pastor at Exeland, Wis., writes encouragingly of the work there. They are in need of a furnace for the church and sheds for the shelter of the horses, for most of the people live in the country, and in stormy, cold weather the horses need protection. The people have completed their payment of a fund to support a French orphan and are

giving five dollars a month to the Armenian-Syrian Relief Fund. They gladly welcomed the visit of Brother and Sister Tenney who were with them one Sabbath. Lieutenant George Thorngate, now a student in medicine at Madison, Wis., preached for them the last Sabbath of 1919.

Rev. R. R. Thorngate, missionary pastor at Salemville, Pa., reports an average congregation of over fifty, a goodly part of whom are young people and children. The Christian Endeavor society prayer meeting is well attended, and really takes the place of a church prayer meeting. There is an active work in the Woman's society, and the Sabbath-school service is an important part of the work of the church. Pastor Thorngate is the delegate from the Southeastern Association to the associations in the East next June.

Rev. W. D. Tickner, missionary pastor of the Grand Marsh, Wis., field, writes a monthly letter to the secretary in addition to his quarterly report. His field really includes Coloma, Marquette, Berlin, and Wilton, but because of the necessity of earning most of his living from his little farm about six miles from Grand Marsh, he can not give the time to the field that should be given and which he would be glad to give if he could be supported. His letters are very cheery and interesting, even when blizzards and sickness prevent Sabbath services. He plans when warmer weather comes to visit Wilton, the post office address of Brother and Sister Moon, whose young son desires baptism by a Seventh Day Baptist minister.

A letter just at hand from our missionary, Rev. T. L. M. Spencer, states that he has taken an option on a property consisting of a lot and a half, on a good street in a desirable location. There is now a house on the lot which can be used as a parsonage when fixed up a little. There is also a building now used as tenement rooms which can be sold, and when removed will give ample space for the proposed mission building. Brother Spencer considers that he has been very fortunate in securing this property for \$2,500. He thinks that the building that is to be removed may bring a return of \$500 when sold.

LETTER FROM HOLLAND

MY DEAR BROTHER:

I regret very much that three weeks have passed already in the new year before I wrote you a single word on our work in Holland and Java and about our Conference, held at the close of last year.

Though even at present I can not send you a complete report I will no longer delay to write to you.

Let me begin to tell you that especially the Sabbath of the commencement of our Conference was a day abundantly blessed. Sabbath eve (December 26th) we witnessed the baptism of Catharine Stuu, a girl in her eighteenth year, member of the Groningen Church, and Doewe Munk, a boy of fourteen, eldest son of our dear Brother Munk. It was the first baptism administered by Rev. Pieter Taekema. There were present in our chapel not only the members attending the Conference, about fifty in number, but also several persons interested, from Haarlem and Amsterdam. I never heard a more solid and clear explanation of the meaning of baptism according to the Holy Scripture and of the signification of our principles as Seventh Day Baptists, than this excellent sermon of Brother Taekema, which made a deep impression on all of us and kept the attention lively though it lasted more than an hour and a half.

A same spirit breathed in our prayer meeting next morning, at the Lord's Supper, and at the social gathering in the afternoon of the Sabbath, where several interesting experiences were related and testimonies given.

You know how anxious I am concerning the future of our work as Seventh Day Baptists in Java. Some months ago I read in a Christian periodical for nurses that the Reformed Church in Java felt how much they had been behind their vocation in the care for the helpless, especially for the feeble-minded. The writer suggested cooperation with the Board of the House of Charity in Gambong Waloh. That board now consists of, Mr. and Mrs. Graafstal, who started this work, Rev. Mr. Wyers (Reformed missionary pastor), Rev. Mr. Horstman (Reformed missionary), and the Sisters Alt, Slagter and Keil (five Seventh Day Baptists). The noble work there had

drawn his special attention. That institution had to be enlarged and improved. About the same time a well-known and influential missionary pastor of the Reformed Church in Java, Rev. Mr. Wyers, declared he would be quite willing to join them. They accepted his help which indeed proved favorable from a material point of view. I fear, however, that in the long run the board will become "reformed." They already worked in that direction. I am afraid that gradually this work, so dear to us, a result of so many and so persevering prayers, and so touching a love and consecration, would be lost to our principles as Seventh Day Baptists.

At present, however, I believe there is no actual danger. The board is intending to open a new house in other parts on the lines of the Reformed Church. Meanwhile they will leave our sisters entirely free in their confession of our own principles. It would have been very pitiful, had it turned out otherwise.

I hope the day will come that this work may be delivered to our own "Alliance of Seventh Day Baptist Churches in Holland and its Colonies." We have not yet succeeded in obtaining legal incorporation for our Alliance. Therefore we need first the incorporation of at least three separate churches. Groningen is now endeavoring to get this incorporation. We then have three legal churches for our Alliance, and shall try to get at the organization of an incorporated church of our own in Java too.

But even then we shall still have to encounter many difficulties, especially from missionary side, before we should be able to organize our work in Java on a sound basis, so that it may be officially recognized as a work emanating from our denomination. It is a very complicated question and I should not think that at the present stadium a personal visit of mine would be successful to a permanent solution. As far as I know, Mary Jansz has found a good helper in Brother Vizjak. Of course she has first to teach him the difficult language and the best way to converse with the natives and to conduct their work in her colony. Brother Vizjak wrote me this week, he feels happy in his new surround-

ings. Sister Jansz hopes Brother Vizjak will be the man to succeed her. He is one in principle with us and an active and good Christian, full of the missionary spirit.

This summer, when I was at Breskens, a young brother there declared his willingness to go to Java as a helper in our mission work, and a friend of his would be glad to join him. A nurse corresponded with Sister Jansz in the same spirit.

We do not know what will grow out of this quickened interest. Of course our power is small as a people, but we rejoice in all such signs of the hearing of our prayers for our friends in Java. The spirit of prayer is lively among us, especially here in Amsterdam, where we have our prayer meetings at my home.

At the Conference we very much regretted the absence of Brother Bloem from Terschelling. Terschelling is an island and it takes a long time to travel from there; he was prevented by private circumstances. He is a man of a clear judgment and practical spirit. You know how liberally he supports our cause when he is successful in his business. I hope he will be able to help us again in this year. We had so many plans for the new year on the Conference.

Groningen asked the Central Committee for a grant to defray the costs of a series of public lectures on our principles as Seventh Day Baptists in that city, and a second grant for the visiting of the groups at Pekela, Wedde, Hollandscheveld, etc., at regular times. (Rev. Mr. Taekema is doing excellent work as a pastor to the Groningen Church and his wife is a first rate help to him.)

Brother Munk pleaded for a railway season-ticket that he might work in other parts than just about Arnheim; we have not yet succeeded in finding a house for him in a more favorable part of the country, by preference near Groningen. He has a hard time, being often sick and having many sick in his large family.

Personally I have been so occupied by my work for social purity that I could do little more than to care for our people in Haarlem and Amsterdam and, while traveling, occasionally visit some lonely Sabbath-keepers. Moreover I have to entertain the principal correspondence with our

friends in Java, and North and South America.

The editorial work for the *Boodschapper* I entirely left to Brothers Monsma, Taekema and Vroegop these last months.

In church work too I have a good helper in Brother Monsma; he is serving the congregation here when I am in Haarlem. Brother Spaan is suffering more and more from the defects of the old age.

Brother Zylstra, a charming and respectable young man, who has needed a great deal of patience before he found a situation at an office on Sabbath free, at last succeeded very well. He is much pleased with his employers, at an office in Haarlem. He is a bookkeeper and so he was elected member of the Christian Committee, to be its treasurer. I rejoice very much in this help. I am expecting within a few days the balance over 1919 for the *Boodschapper* and the Central Committee. According to my account there was a deficit of \$20 at the close of the year. It would have been much larger but for the liberality of Brother Bloem. He was absent at the Conference because of sickness in his large family (he has five sons and five daughters). He did not yet write me about his intentions for 1920. This will be of great influence about what we shall be able to do.

The Conference charged me to tender the most grateful thanks of the churches in Holland to the brotherhood in America and especially to the Missionary, the Tract and the Memorial boards for their unshaken confidence and loving support to the cause in Holland and Java.

We are very thankful for the raising of the appropriations for the Central Committee and myself. Though we are living in a hard time with everything so expensive, I shall try, if anyhow possible, to continue my personal contribution to the Central Committee. The total of the expenses of the Central Committee has been about 2,400 guilders in 1919 (\$960) here in Holland. The exact numbers I hope to send you before long.

Brother Monsma is getting his lessons here from a young bachelor of divinity.

I am about to go to London, next Monday. The principal view of my journey

is to deal on the restoration of the international work for the protection of women and girls, but I hope to be able to do something for our cause as Seventh Day Baptists at the same time. I hope to buy (second-hand) some good books for Monsma, for his self-studying, under control, and to get some literature to use for the *Boodschapper*. I shall not stay long in London, but I trust I shall be able to see Brother Richardson to tender our heartfelt sympathy to this heavily afflicted family, in their bereavement.

I might expatiate now on the condition of the churches in Holland which numbered *exactly one hundred members* at the date of the Conference, but my letter has grown already very long. Let me only relate that Brother Taekema paid a visit to the church in The Hague (which first had called him), just before Conference. He found there some new and honorable Christians who keep the Sabbath. It is a pity Groningen is so far removed from there and traveling is very expensive now. Fares have almost tripled in our country.

So there is plenty of work here. I pray the Lord may guide us from step to step by his Spirit, and that we may be united as a people in one humble and devoted spirit, the spirit of Christ.

Let me close now by recommending our cause in Holland and Java to the prayerful remembrance and love of all our people in America.

We heartily sympathize with you in the passing away of Brother Joseph A. Hubbard.

Excuse me when I might have forgotten some point of interest in this letter.

We continually get good news from our daughter Sarah in Soerabaja. She enjoys a good health and feels very happy in her new surroundings. It was a pity her husband could not yet get his furlough at his office, business being too strained just now, otherwise they would have been already at Gambong Waloh and I should have got her lively report on the situation there. They had to postpone their journey until March. My daughter is making her little house a real home for many a lonely friend of her husband's, here, in that immoral city.

My dear brother, I must really close

now. May the grace of our Lord be with you ever and ever.

Very truly, yours in Christ,
G. VELTHUYSEN.

LETTER FROM CHINA

DEAR RECORDER READERS:

It has been a long time since I have written a RECORDER letter. Some weeks ago Mr. Eugene Davis made out a list specifying when we each should write so that we should have regular times and the people at home should hear often and regularly. When I noticed that my time was the latter part of December, I thought that that was a long way off. But the other day I happened to think about the RECORDER letters and it occurred to me that as I remembered my time came some time in December. It did not seem quite possible for it seemed only the other day that the list came, but when I looked, sure enough it was the last of December that I was to write and the time was already past. So the weeks fly by and I do not know where they go to. It does not seem as though I accomplish anything, but the days are all full and some of the nights as well.

Patients come and go, sometimes more and sometimes less, but always some. Our in-patient work has been rather greater than our clinic and out-call work but we are glad of that for the hospital work is the more satisfactory. One can not hope to accomplish much when only seeing the patient once or twice while in the meantime they have a dozen other doctors and seldom follow directions. We always have to combat the lack of confidence in the doctor, which is very much more pronounced here than at home. However, I trust that we have been able to do some good work.

There are many things about our hospital work which are still far from perfect but we are trying to better them. Probably our hardest problem is that of helpers. It is so hard to find those who are honest and at the same time capable. The capable ones are so often underhanded, working only for their own interests or doing evil right under our eyes. The honest are so often either incapable or objectionable in other ways. It is indeed difficult to find perfection in *other* people.

Do I sound sarcastic? I suppose I may be a little. I think that we often expect too much of the people over here and forget how full of faults we are ourselves. If we could only have the patience of the Christ with his correct judgment of men's characters, it would be such a help. Perhaps if we had more of his Holy Spirit in our hearts we could be more nearly infallible.

Christmas came and went with us. We did not do much about it. Dr. Sinclair and I thought that we were too busy but the girls got up a little entertainment. I think that it must have been fairly good although I did not see much of it. There was such a crowd and they would insist upon standing on the seats and even putting benches on the seats and standing upon them, so that no one behind them could see anything. Of course, they all talked most of the time, too, especially those who could not see, and only those near the platform could hear any of the dialogue. All that rather spoiled the day for me but I fear I am too particular. I felt, though, as I watched that crowd with their utter indifference to the other fellow's comfort that it was rather characteristic of China as she is today. Every man is looking out for himself. The fellow who is lucky enough to get a high place takes it with all the advantage he can get for himself in it and lets the rest of the people get what they can the best way they can. That is what is the trouble with official China today and that is why the Chinese republic is a farce.

The teacher of our day school was taken sick right after Christmas, with the influenza followed by pneumonia. She has been very sick some of the time, but I trust is out of danger now. It has made an anxious two weeks for me. There is a good deal of the influenza about and some of it is very severe.

I have been teaching English ever since I came back. I had rather hoped to escape doing it for it takes so much time from the hospital. But last spring when the students all over China went on strike to force the government to hear the voice of the people, numerous Lieu-oo boys were thrown out of finishing their year's work in the Shanghai schools. Several of them

came to me and were very insistent that I should teach them.

I started with one or two and they kept coming so that I had teaching to do all summer. This fall others came and now I have six pupils, five boys and one girl. They are very faithful and bright and I have not had the heart to refuse them. I enjoy the work with them very much and I hope that I can give them some new ideals which will lead them to higher things. At any rate it is an opportunity which has been thrust in my way and I feel that I can not refuse to do the best I can for them.

I am rather hoping to go to Peking at the China New Year—the latter part of February. The China Medical Association meets in Peking this year at that time and I shall be very glad to attend if it proves feasible. I think that it will prove helpful to meet so many of the missionary doctors and hear their discussion of the problems which they meet in hospital work. Our difficulties must be much the same everywhere.

I send greetings to all dear home friends.

GRACE I. CRANDALL.

Lieu-oo, Kiangsue, China,
January 12, 1920.

AN IMPORTANT CORRECTION

DEAR DR. GARDINER:

Some malicious sprite—not the printer's devil—played havoc with the figures in my article, which appeared in the RECORDER of February 2, 1920, concerning the Interchurch World Survey Conference. I greatly regret the slip, as it put the requirements which our schools would be called upon to meet almost out of sight. In the table the figures giving the income for the minimum standard college, which read \$50,000, should have been \$30,000. Also, those for campus and buildings of the minimum college should have been \$300,000, not \$500,000 as they were printed. May I give the table again, in corrected form?

Personnel	Minimum College	Efficient College
Students	100	500
Faculty	10	50
Income		
From endowment or gifts (exclusive of receipts from tuition or fees)	\$ 30,000	\$ 165,000

Assets		
Campus and buildings	\$300,000	\$ 900,000
Equipment	50,000	85,000
Endowment	600,000	3,300,000
	\$950,000	\$4,285,000

At the regular quarterly meeting of the Executive Board of the Seventh Day Baptist Education Society, held Sunday evening, February 8, 1920, the society voted to underwrite 5 per cent of its first year askings from the education fund to be raised by the Interchurch World Movement. As the sum is \$3,000, our guarantee will be \$150. It was also voted to ask our schools to underwrite a like proportion of the askings of each for the first year. I give the amounts severally asked for and the sums (5 per cent of the askings) each institution is urged to guarantee.

	Askings for First Year	Amount of Guarantee
Alfred College	\$196,180	\$9,809
Milton College	141,000	7,050
Salem College	186,440	9,322
Seminary	2,000	100

Again, I should like to call attention to the fact that in guaranteeing 5 per cent of our first year askings we are but lending our credit to the Interchurch World Movement and but bearing our proper share of financing the educational campaign. For this reason our schools are most urgently asked each to assume its part of the whole which the Education Society is called upon to be sponsor for in the Interchurch Movement.

Very truly yours,
PAUL E. TITSWORTH,
Corresponding Secretary.

Alfred, N. Y.,
February 16, 1920.

Do not forget that your life may be the only Bible your neighbor ever reads. Your words, your actions, are spread ever before him like so many pages to be read. You may think lightly of some inconsistent action; he does not, and is quick to take advantage of such to defend his own shortcomings. "The one argument I never could answer," said an infidel after conversion, "was the consistent life of my Christian mother."—Selected.

WOMAN'S WORK

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

PROGRAM OF PRAYER

First Week of March

METTA P. BABCOCK

The Sabbath school is the doorway of the church. Eighty per cent of its members come in through the Sabbath school from Cradle Roll to Home department.

Pray this week for Spirit-filled superintendents and teachers in our Primary departments, and for the mothers in the homes from which the little folks come to Sabbath school.

LITTLE LOVE-TOKENS

God oft times hides his love in little things.
To win cold, earth-bound hearts, too weak to rise

To heights revealing the great Sacrifice,
He folds it in some lowly flower that springs
Beside the road, darts it on sudden wings
Of a lone bird down flashing from gray skies,
Paints it in mosses, and, with myriad dyes,
On ripple that to brooks a stray breeze brings.
It beams in a child's smile, from face dear
Looks wistfully, clasps in a friendly hand,
In snatch of song or kindly word of cheer
Utters its sweet, mysterious command.
God grant that with dull ear and blinded eye
His small love-tokens we may not pass by!

—Emily A. Braddock.

ONE WOMAN'S WAY

She had been ill for two months in a hospital of a distant city. Alone, amid strangers, the days and nights of weakness and pain had seemed endless, unendurable. To an active, busy young woman with friendly and social instincts, the bare white walls of her room were like a prison from which she might never escape into the cheery, work-a-day world. Sunday, the day she loved best of all the week in her home town up among the new England hills, was especially lonely now. The hallways echoed with the footsteps of visitors, but they never stopped at her door. She longed, oh, so much for flowers, but none ever came.

Once she had been secretary of the wom-

an's missionary society of her church. She felt a pang as she thought how seldom she had ever called on the sick and shut-in; how little the society had done to make the days brighter for old Grandma Blake, who was paralyzed, and sat by her window hour after hour; for little Marion Grey, with the wistful black eyes, who had been a cripple ever since her fall long ago; for Mrs. Brown who had always wanted to come to a missionary meeting, but was never able because of scarcity of clothes and abundance of babies. One by one they passed before her, fretful or patient, cross or cheery. And she vowed earnestly if she ever got well, and went back home, "things would be different." And they were different, for God gave her her chance!

At the first fall meeting of the society she launched her plans, and her eagerness and enthusiasm "carried" the others with her. A committee for shut-ins, later called a home league committee, was appointed. Calls were made on all the shut-ins of the parish, and they were invited to become associate members of the society.

Once a month an envelope containing several bright, interesting missionary stories and leaflets, a copy of a missionary magazine, a letter from a missionary, and several post cards illustrating the country or people—the subject of the society's study—was left at the different homes. These were kept in circulation and the following month passed on to another.

In the fall a bowl of partridge berries or a pot of woodsy, evergreen ferns was given to each; and in the early spring, a few lily bulbs.

Sometimes a typewritten program of the next meeting was sent out, with the request that the shut-in pray earnestly for the leaders and the success of the meeting. Occasionally it was possible to hold the missionary meeting at the home of the shut-in.

It was found that Grandma Blake and several others were fond of knitting. Before long, stockings, sweaters, and mittens found their way into the "box" for the missionary pastor on the western plains. Another knit reins for the children and helped make articles for layettes. It was suggested that letters be sent with

the articles. As a result, several long distance friendships were begun between a lonely invalid in the New England village, and a lonely minister's wife in the far frontier.

A member of the committee volunteered to "mind" Mrs. Brown's babies, so she might attend a meeting of the society—a real event in her life.

A big bundle of old magazines was carried to Mrs. S—, who was propped up in bed most of the time, but could cut out pictures and paste them on cambric scrap books.

Little Marion Grey made gay colored beads out of magazine covers, and dressed dolls, provided by the society, for a Christmas box for a Southern mission school. The teacher of the school, on being informed about Marion, asked the children to write to her. The day the mail man left her a package of letters from "way down South," a happy look came into her eyes, which remained there for many a day, for she loved children, and had always wanted to be a teacher herself.

So little by little the good work prospered. A spirit of friendliness and fellowship, such as had not been known before, prevailed in the church and society. And the originator of the plan felt that her long lonely days of illness had not been in vain.—*Missionary Review of the World.*

THE NEW YORK ALUMNI OF ALFRED UNIVERSITY ANNUAL DINNER

The Alfred University alumni of New York and vicinity established twenty-seven years ago an annual banquet which has usually occurred either about the time of the anniversary of Lincoln's birthday or Washington's birthday. Two years ago, however, on account of the war and the many demands for war work and benevolences, it was deemed advisable temporarily to discontinue this annual banquet. Accordingly for two years no meeting of the alumni of the New York Branch Association has been held.

The president of the association, however, Superintendent Holly W. Maxson, of West New York, N. J., took up the matter with the members some weeks ago, and arranged for a meeting and banquet to be

held on February 7. The banquet on this occasion was therefore of unusual interest and the attendance was surprisingly good considering the fact of the great storm in New York at that time, impairing transportation, and the prevalence of influenza. About seventy members were present.

The banquet was held in the spacious and attractive rooms of the Aldine Club, Fifth Avenue Building, of New York City. The menu and the service were excellent. The courses were interspersed by patriotic songs led by Professor Witte of West New York High School, with Miss Maxson, of Yonkers, as pianist; and college songs led by Dr. Stanton H. Davis, of Yale, and Miss Mary Saunders, of Pleasantville, as pianist.

After the last course of the dinner, the president made an appropriate introductory address and announced Dean A. B. Kenyon as the guest of honor and the first speaker on the toast list. The long Ray yell was given for Dean Kenyon, led by Edward E. Saunders, of Massachusetts Institute of Technology. Dean Kenyon spoke most happily of his fifty years' continuous association with Alfred University, forty-six of them as professor and dean of the college.

Following Dean Kenyon, addresses were made by Principal Harry W. Langworthy, of Spring Valley, N. Y., in memory of the Alfred men who yielded their lives in service during the great war; Professor H. C. Moore, of Brooklyn, who spoke of the activities of the Christian Associations in overseas service; and Sidney D. Burdick, of Spring Valley, spoke of the men who wore the uniform in overseas service. These addresses were followed by an address by Honorable John A. Lapp, who spoke optimistically of the problems just now confronting the American people and American colleges. He showed the moral and spiritual progress that has been made in the last quarter of a century and indicated his unflinching belief in the spirit and character of the American people, and that the future is bright with opportunity and prospect of achievement notwithstanding the problems and difficulties that must be met and grappled with.

President Davis outlined the plan and program of the trustees to enlarge the endowments and increase the income of the

university sufficiently to meet necessary increases in salaries for the teaching staff and other higher costs of operation. The president complimented the New York branch of the alumni for the leadership which it has furnished for more than a quarter of a century in progressive ideas and plans for our Alma Mater.

Mr. Orra S. Rogers, chairman of the Finance Committee, spoke briefly of the five-year program which proposes annual contributions from all alumni and friends of the college to meet current expenses until endowments can be sufficiently increased to provide for those needs.

The president then called upon Dr. Herbert L. Wheeler, of New York, whose father and mother were both students at Alfred, and asked him for an impromptu speech. Dr. Wheeler's address made a fitting climax and close to a most successful dinner. He spoke of the great influence that Alfred had exerted for more than half a century over the thousands of young people who had studied here, many of whom would have been unable to obtain educational advantages but for Alfred. He assured the alumni of his high regard for the college and his constant effort and help in promoting its welfare.

Two very enjoyable violin selections were rendered by Miss Kemper, of West Virginia, who is studying in New York.

The officers elected for the coming year are Principal Harry W. Langworthy, of Spring Valley, president; and Professor Royal L. Cottrell, of Brooklyn, secretary.

At 11.30 the meeting adjourned with a unanimous feeling that it was a most successful and enjoyable occasion. The large number of the younger alumni of the college in attendance, was an item of unusual interest; also there were present a number of young people, children of alumni of the college, some or all of whom will be candidates for admission to the Freshman class in the next year or two.—*The Alfred Sun.*

In the midst of the hustle and bustle of life, let us not forget the promise of Jesus' coming. Every token says that this glorious, long expected day can not be very far away, so why not see to it that we have on the "wedding garment"?—*Evangel of Hope.*

JUST THREE THINGS

"I once met a scholar," says Bishop Whipple, "who told me that for years he had read every book that he could which assailed the religion of Jesus Christ, and he said he would have become an infidel but for three things:

"First, I am a man. I am going somewhere. Tonight I am a day nearer the grave than I was last night. I have read all such books can tell me. They shed not one solitary ray upon the darkness. They shall not take away the only guide and leave me stone blind.

"Second, I had a mother. I saw her go down the dark valley where I am going, and she leaned upon an unseen arm as calmly as a child going to sleep on the breast of its mother. I know that this was not a dream.

"Third, I have three motherless daughters [and he said it with tears in his eyes]; they have no protector but myself. I would rather kill them than to leave them in this sinful world if you blot out from it all the teachings of the gospel."—*The Christian Commonwealth.*

To have a friend is to have one of the sweetest gifts that life can bring: to be a friend is to have a solemn and tender education of soul from day to day. A friend gives us confidence for life. A friend makes us outdo ourselves. He takes loving heed of our health, our work, our aims, our plans. It takes a great soul to be a true friend—a large, catholic, steadfast and loving spirit.—*Anna R. Brown.*

ARE YOU SATISFIED

With what you know and what you can do?

Come to
Alfred Summer School
And Stay to
Conference
Seventh Summer Session, July 6 to August 18,
1920

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

Send for illustrated announcement.
PAUL E. TITSWORTH - - - Director
Alfred, New York

YOUNG PEOPLE'S WORK

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

HONOR ROLL

The star shows that the society before which it stands has paid half its budget apportionment, and a plus sign shows that the apportionment for the entire year has been paid.

- + ★ Battle Creek
- + ★ Hammond
- + ★ Welton
- + ★ First Hebron
- + ★ Walworth
- + ★ Waterford
- + ★ First Hopkinton
- + ★ Los Angeles
- + ★ Fouke
- + ★ Scio
- + ★ Riverside
- + ★ Chicago
- + ★ DeRuyter
- + ★ Verona
- ★ Second Westerly
- ★ Milton Junction
- ★ Stone Fort
- ★ White Cloud
- ★ Nortonville
- ★ Piscataway
- ★ Marlboro
- ★ North Loup
- ★ New York
- ★ Dodge Center
- ★ Farina

A STUDY COURSE FOR SEVENTH DAY BAPTIST YOUNG PEOPLE

The Young People's Board has just sent out to all our Christian Endeavor societies introductory copies of a study course called "The Organizations of the Seventh Day Baptist Denomination." The course was prepared by Rev. William M. Simpson, pastor of the Second Alfred Church, Alfred Station, N. Y., and is designated as "A rapid survey course for Seventh Day Baptist young people." As its title indicates, the course is an outline study of the organizations of the Seventh Day Baptist Denomination. The course is conveniently and naturally divided into thirteen parts,

each part intended as a separate lesson, or study, as follows:

- I. The Seventh Day Baptist General Conference.
- II. The Seventh Day Baptist Associations.
- III. The Seventh Day Baptist Missionary Society.
- IV. Seventh Day Baptist Missions in China.
- V. Seventh Day Baptist Missions Outside of China.
- VI. The American Sabbath Tract Society (Seventh Day Baptist).
- VII. The Seventh Day Baptist Education Society.
- VIII. The Woman's Executive Board of the Seventh Day Baptist General Conference.
- IX. The Sabbath School Board.
- X. The Young People's Executive Board.
- XI. The Board of Trustees of the Seventh Day Baptist Memorial Fund.
- XII. The Board of Finance.
- XIII. The Seventh Day Baptist Historical Society.

While this course is primarily intended for young people, many older ones would find it time well spent to obtain a copy of the course and give it careful study. The material is arranged in a simple, direct way, and those who follow the course, whether in class with others or alone, will find it a real pleasure, and at the same time obtain a good deal of historical information about the various societies and boards of our denomination.

The price per copy of the course is eight cents each. Only one introductory copy of the course is being sent to each society. Societies or individuals desiring copies should order them from Mrs. Ruby Coon Babcock, president of the Young People's Board, R. R. No. 7, Box 208, Battle Creek, Mich. Checks or money orders in payment should be made payable to E. H. Clarke, treasurer of the Young People's Board, Sanitarium H. P. O. Postage stamps may be sent for single copies. Read the letter which follows this article.

MORE CONCERNING THE STUDY COURSE

The following letter from the superintendent of mission study for the Young People's Board was sent to the president of each of our Christian Endeavor societies along with the introductory copy of the study course, "The Organizations of the Seventh Day Baptist Denomination," attention to which is called in the previous

article. The letter is printed in the belief that it may be helpful to all those who desire to take up the course, either alone or with others.

DEAR CHRISTIAN ENDEAVORER:

Under separate cover we are sending you a copy of a study course entitled "The Organizations of the Seventh Day Baptist Denomination," which was prepared for the use of the young people of the denomination by Mr. Simpson.

Doubtless you feel as we do that as young people we are very ignorant of the history of the development of the Seventh Day Baptist organizations. Up to this time it has been difficult to have study classes for the purpose of studying this subject because of the lack of any outline for the basis of the study. Now we have an outline prepared for just this purpose.

If you undertake this work you will doubtless plan it to suit your own conditions, but the following suggestions may prove helpful in making your plans.

Time. An evening meeting once a week; a monthly meeting in place of the monthly missionary meeting; part of the time of the weekly C. E. meeting; or a time just following the weekly meeting.

Leaders. One leader in charge of all the meetings; a different leader in charge of each meeting; the Missionary Committee organizing the work and calling in helpers for the various meetings; or some one member of the Missionary Committee organizing the work.

Reference Books. The "Seventh Day Baptists in Europe and America," the *Year Book*, and the *SABBATH RECORDERS*. It will be a surprise to some to find what very interesting material is contained in our historical volumes. There might be a scrap book committee to collect and arrange material in one big scrap book. It could be arranged under headings given in the course. This would be valuable for collecting current material and might be the beginning of a collection which could be carried on during succeeding years.

Work of the Class. Each member of the class should have a book and should fill in the answers to the questions, write up the biographies, and do the other things suggested. When once completed this will be a valuable reference book. This work might all be done outside of class or part of it done in class. Reports on various subjects might be found interesting. Oral or written quizzes would help to keep the facts in mind. At the end of the year we would like to have sent to us some of the best kept books in order that we may have a little exhibit of them at Conference.

Cost. The price of the course is 8 cents per copy.

If consistent with your ways of doing things we would like to have you call a meeting of your Executive Committee or Missionary Committee to talk over the advisability of taking up this work and make plans for the class. Then present these plans to the society when the letter concerning mission study work is read.

Order the number of copies of the course

that you need from Mrs. Ruby Babcock, R. 7, Box 208, Battle Creek, Mich.

Make the check payable to E. H. Clarke. Send stamps if convenient.

Let us hear from you in regard to the following:

1. The number in the study class.
2. The time and frequency of the meetings.
3. The plan of organization for work, leaders, etc.

We wish you the best of success in the work and will be glad to give you any help that we can.

Yours in the work,

MIRIAM E. WEST,

Superintendent of Mission Study.

314 University Avenue, S. E.,
Minneapolis, Minn.

WORTHY COMMENDATION

The few paragraphs which follow were written by a college girl who is taking work in some of Dean Main's seminary classes. Her name is not even known to the editor of the Young People's department, but she is not a Seventh Day Baptist, so that the splendid things which she says of Dean Main's work can not be charged up to denominational enthusiasm or bias. Nevertheless, they place a just and deserved estimate on the work which Dean Main is doing and give us a glimpse of the splendid spirit of Dean Main in his classroom. Students, both past and present, gladly and affectionately join in this splendid tribute to their devout, broad-minded, large-hearted teacher. It is due to the courtesy of one of the students of the seminary, who esteems Dean Main no less than the writer of the paragraphs, that it is made possible to share them with our young people. The paragraphs immediately follow.

Serious-minded students often hesitate about signing up for a course in Bible study lest the ecclesiastical atmosphere wrap them in a cloud of dignified boredom from which there is no escape. There should be no fear of encountering such a cloud in a class conducted by Dr. Arthur E. Main, dean of the Theological Seminary in Alfred University. Dean Main's courses are vital, practical, and thoroughly interesting.

"I like to be a part of big things, don't you?" he sometimes says. His interest in current topics pertaining to social, economic, physical and political sciences amply

substantiate the statement. His outlook on life, trained by long years of careful study and observation, is remarkably broad and optimistic.

Dean Main is keenly alive to the necessity for co-operation and correlation in various fields of learning and work. Religion is the link that alone can unite them; preparation for religious leadership is a means to the end; and the essential tools for obtaining the desired result are a wise guidance and open-minded tolerance, coupled with an abounding enthusiasm and faith in the ultimate outcome. Any student who wants a concrete, working basis for religious thought, linking up a knowledge of the past, an appreciable understanding of the present, and a constructive outlook for the future, loses much of untold value, if he does not avail himself of the opportunity of associating and working with so far-sighted and fine a man as Dean Main.

LIFE LESSONS FROM PROVERBS

Christian Endeavor Topic for Sabbath Day,
March 6, 1920

DAILY READINGS

Sunday—God's even balance (Prov. 26: 10)
Monday—The weakness of anger (Prov. 25: 28)
Tuesday—God's light in the soul (Prov. 20: 27)
Wednesday—Love covers wrong (Prov. 17: 9)
Thursday—The fount of joy (Prov. 15: 13)
Friday—Religion in business (Prov. 11: 1)
Sabbath Day—Topic: Life-lessons from the Book of Proverbs (Prov. 20: 1-15) (Consecration meeting)

WISDOM LITERATURE

Before we begin to search for the life lessons to be found in Proverbs we shall find it both interesting and helpful to learn something of the so-called wisdom literature of the Old Testament—to note some of its characteristics.

One writer says: "Proverbs occupies an important place in what is known as the Wisdom Literature of the Jews. This consists of the Canonical Books, Job, Proverbs and Ecclesiastes, the apocryphal Ecclesiasticus and the Wisdom of Solomon. Job handles the serious problem of the relation between the sufferings of the righteous and the justice and goodness of God. . . . Proverbs and Ecclesiastes are guides for daily life, not concerning themselves with intellectual difficulties or the contro-

versy between monotheism and idolatry, but devoted to the promotion of uprightness and purity. . . . Its [Wisdom Literature] chief concern is with the sane and prudent ordering of daily life. It looks on wisdom as the art of living well. It enforces virtue as the way by which the goal of happiness may be reached. It guards against stumblingblocks, pitfalls, and bypaths. It makes great use of prudential considerations. Yet it is religious at heart. The fear of the Lord is its beginning. God's law, revealed in Scripture, and experience, or imparted by meditative and observant men, is never forgotten. His government is over all human affairs; His rewards and punishments take effect in the present life, and are sincerely believed in. But wisdom is not regarded as confined to these strictly practical matters. . . . And the wisdom which displays its excellence by guiding aright a young man's course is seen to be essentially one with that attribute of God which directed the creation of the world." (Read carefully the eighth chapter of Proverbs.)

CONSCIOUSNESS OF DIVINE REALITY

While Proverbs deals with the practical, daily affairs of life, we see in it the implicit sense or consciousness of divine reality in all the relations of life. Another writer says: "But to neither prophet nor sage would the thought have occurred to divorce the earthly from the heavenly. Human relationships were to them so closely based upon divine reality that their worldly philosophy, like their common life, was in the nature of things religious. God was with them in their sowing and reaping, their sorrow and joy. Their rules of husbandry were his teaching, their harvest gladness was his feast, the thunderstorm was his voice. . . .

"All this was because God, being the source of all unity, was the foundation of all things. The teachings of the Wise, their maxims of worldly morality, stand on this basis of divine reality. These teachings are the thought of man dealing with the concerns of man, but they are always the thought of man who not only has his face turned toward God, but to whom God is the most important fact in life."

THE SECRET OF ITS WISDOM

"The secret of the Hebrew wisdom is given in the motto which we find on the title-page of the Book of Proverbs:

The fear of Jehovah is the beginning of knowledge:
But the foolish despise wisdom and instruction.

"This impressive truth may first have been formulated by the writer of this passage; but it is a universal truth. There has been no scientist or philosopher of note, since science and philosophy were, of whom reverence has not been a distinguishing—nay, a fundamental—characteristic. If 'the undevout astronomer is mad,' the irreverent scientist is an intellectual suicide. It is this implicit sense of reverence that raises above utilitarianism those precepts of the Book of Proverbs which appear to be most worldly wise. The moral value of this book is very great."

SOME PRACTICAL OBSERVATIONS

The world has long been convinced of the truthfulness of the wise man's observation that intoxicating drinks make brawling idiots out of both men and women who are foolish enough to indulge themselves to excess. (Prov. 20: 1.)

It is a commendable thing to possess a peaceable spirit and not be drawn into strife with others. Those who allow themselves to be drawn into altercations are lacking in judgment (Prov. 20: 3). Christ's words, "Blessed are the peacemakers: for they shall be called the children of God," are the Christian amplification of this proverb.

Wilful lack of industry is rewarded by want and poverty. Those who neglect to provide for their needs when there is opportunity must expect to go empty handed (Prov. 20: 4). Production, which is the reward of labor, has always been necessary. God has supplied the needed resources, we must do our part likewise.

It is the weakness of humanity to boast of their own goodness, to tell of their own good deeds (Prov. 20: 6). True greatness of character keeps self in the background.

An honest, upright man, who lives a life without moral blemish, leaves an inheritance which should bring happiness and blessing to his children (Prov. 20: 7). The most precious inheritance which parents can bequeath to their children is the ex-

ample and influence of an unblemished Christian character.

Who is there that can say, even the very best of us, that our hearts are always clean and pure from sin? (Prov. 20: 9). Our own hearts often condemn us. At best we know we are but unprofitable servants.

Dishonesty in dealing with our fellow-men is despised by God. Uncertain and undoubtful weights and measures are hateful in the sight of God (Prov. 20: 10). More modernized and diverse ways of dishonest dealings with our fellow-men are no less distasteful to God.

Men often drive sharp bargains by browbeating the owner and disparaging the value or quality of the article which is offered for sale, then, after having purchased the article or property for less than its real value, go away bragging of their bargain (Prov. 20: 14). How many of us at some time or other have done that very thing? Is it honest?

Words spoken in true wisdom or knowledge—the wisdom that comes through the fear of God—are to be prized as a precious jewel (Prov. 20: 15).

TO THINK ABOUT

To what class of literature does Proverbs belong?

With what phase of life does Proverbs deal?

What is the secret of Hebrew wisdom literature?

There is much of moral value found in Proverbs. What two essential New Testament ideas are lacking in it?

Do we find any hint of belief in a real life beyond the grave?

Is there any thought or hope expressed of salvation from sin?

Read the whole of the book of Proverbs at one time.

CHRISTIAN ENDEAVOR TOPIC FOR SABBATH DAY, MARCH 13, 1920

Patience and Its Rewards (I Cor. 13: 4-7; Luke 21: 19)

DAILY READINGS

Sunday—Patience under provocation (John 18: 19-24)

Monday—Patience under strain (Jas. 1: 1-4)

Tuesday—Patience under wrong (I Peter 2: 18-23)

Wednesday—Patience brings peace (Ps. 37: 1-11)

Thursday—The prayer of patience (Ps. 40: 1-4)

Friday—Patience crowned (Rev. 7: 9-17)

Sabbath Day—Topic, as above

CHRISTIAN ENDEAVOR RALLY AT ALFRED

The Alfred C. E. society had the privilege of entertaining at a banquet last Wednesday evening, Carlton Sherwood, of Buffalo, our state field secretary of C. E.; Rev. Roy Longenecker, of Richburg, the president of our County Christian Endeavor Union; and about eighty Christian Endeavorers from Almond, Alfred Station, Andover, Scio and Nile. Snappy C. E. songs were sung and toasts given by the delegates from the various societies. Then the Almond society was awarded the Christian Endeavor Shield for the largest delegation at either of the series of District rallies.

After the banquet the Endeavorers and some interested friends gathered in the church and enjoyed an address by Carlton Sherwood. With the spirit of the true Endeavorer he enthused his listeners with a deepened sense of the meaning of loyalty, and showed wherein Christian Endeavor binds the young people of the community to the life and work of their own church. He further set forth the need of the present hour for the spirit of holy daring and the necessity that the young people launch whole-heartedly into the midst of whatever work the Master would have them do.

The Ohio Endeavorer reminds us that whoever is not interested in Christian Endeavor has allowed his education to be sadly neglected, for a person is usually down on things he is not up on.

The Alfred society is very grateful to Mr. Sherwood and our visiting delegates for bringing us the knowledge and life blood that has convinced us that C. E. was never more alive, active, and progressive than today.

The Flying Squadron of the County Christian Endeavor Union has already planned to conduct meetings at six different places in the county during C. E. Week, February 1-8, to present the plans and challenges of the State and County C. E. Unions. Also the several members of the Squadron will present this same work in their home societies.

We are already eagerly looking forward to our New York State C. E. Convention to be held in Rochester, July 13-16, 1920. Allegany county expects to have a large representation there.—*Alfred Sun.*

SOCIAL AT WHITE CLOUD

A very interesting social was held at the home of Mr. Adelbert Branch, January 19, 1920. About thirty were present. The evening was spent in taking a "trip to the Catskills." Different topics were discussed on the trip. When the Catskills were reached there was a hunt for (candy) deer. After the trip was over, each fished for his partner for supper.

If any one wishes the program of the evening, write to Miss Ethlyn Davis, Social Fellowship superintendent, Battle Creek, Mich., and she will be glad to send it to you.

YOUNG PEOPLE'S MEETING IN THE PACIFIC COAST ASSOCIATION

In the Pacific Coast Association held at Riverside, Cal., the young people had charge of the Sabbath afternoon service, and endeavored to show the five points of the star which leads the Forward Movement. Five people tried to give a definite idea of "how" we should go forward.

First, the Christian soldier should go prayerfully. We can not choose our own way but through prayer, must know the will of Jesus our Captain. Ralph Coon showed how the Quiet Hour would meet this need.

Secondly, the Christian soldier must go purposefully. He learns more of the Master's purpose through prayer and communion, then he must make Christ's purpose his and not lose sight of it.

Thirdly, the Christian must go loyally. He must not be afraid to show his colors when once he has enlisted.

Fourthly, the Christian must go definitely. This took up our opportunity and duty in missionary work at home and abroad. Then a pageant was given showing the world's challenge to Christianity.

Fifthly, the Christian must go systematically. Of course the Tenth Legion is the most systematic way of giving to God. Such posters as: "If you have a horn of plenty, tithe it, don't toot it," and "The tenth is the Lord's," made the message of the speaker sink still deeper.

A rousing song service and special music made the program complete, and it seemed a helpful hour to all. Sincerely,

ALICE BAKER.

CHILDREN'S PAGE

DO LIKE TO MEND?

LOIS R. FAY

I am wondering how many of you children who read these columns like to mend. I hope you all do, but in case some do not, I am going to tell you, that the secret of liking to mend is knowing how to do it. If there is a button off of one of your clothes, I am very sure you will enjoy putting the same one, or another one, in its place, if you know how to thread a needle with strong thread, how to wax the thread so it will wear a long time, how to tie a knot so it will stay firm, how to push the needle and draw the thread back and forth through the eyes of the button, fastening it to the cloth, how to wind the thread around just right, and lastly fasten it with three good tight stitches.

But this is not all there is to know. The needle, thread, scissors and thimble must be kept where they can be found when wanted. You won't enjoy sewing on buttons if the tools to do it with are lost every time you want them, or if the needle and scissors are rusty because left where there was dampness, or if the thread has become tangled, or the thimble bent.

Perhaps some boys will read this who will think it has nothing to do with them. Many boys think the use of thimbles, needles and thread belongs only to their mothers or sisters, but they are mistaken. I know two foreign boys who learned to use these things skilfully, and now they have become grown men they have earned thousands of dollars and risen high above some of their own age who idled away their spare moments rather than learn the use of the needle.

You boys will be learning something that will always be useful to you, if you do not leave all the sewing to the girls. They have enough to do with the light sewing, and there are many heavy things to be sewed, which the girls can not do, as you will find out more particularly later. So both girls and boys will enjoy having needles, thread, thimble and scissors for their very

own, and knowing how to sew on buttons, and later to mend holes in their clothes. It will not only be enjoyable, but it will help mother who often has more to mend than she can possibly do, and it will help you to be wise and useful in Jesus' kingdom.

If you read in your Bibles in Matthew 4: 21 and Mark 1: 19 you will learn that Jesus chose two men for his disciples whom he saw helping mend nets. Their names were James and John, and they taught other people many things Jesus taught them about mending human lives which had been torn by sickness and sin. This is the most enjoyable part of knowing how to mend—to have Jesus see how well you do it, and when you are old enough, choose you to be his disciple and teach you how to mend human lives.

NOT SUBJECT TO THE LAW OF GOD

ROBERT B. ST. CLAIR

The average person is more or less confused by the vast number of explanations attempted in regard to the law of God. Many have given up in despair of ascertaining the correct solution. To be told, on one hand, by certain anti-law advocates, that we are "not under the law, but under grace" (Romans 6: 14), and then, on the other, "Shall we sin, because we are not under the law, but under grace?" (Romans 6: 15), with the added explanation that by the law is the knowledge of sin (Romans 3: 20) and that the transgression of the law is in itself sin (I John 3: 4) is certainly perplexing. To cap it all, the apostle Paul tells us: "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Romans 8. 7).

Surely, we who profess to know and love the Son of God do not, can not, take our place in the ranks of those who are at "enmity against God" and "not subject to his law," nevertheless we should fully appreciate the cardinal truth of New Covenant times that "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace" (Galatians 5: 4). "We have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Ephesians 1: 7). This forgiveness of sin (the transgression of the law) does not place us at

liberty to steal, murder, bear false witness, or to do a thousand and one other wicked things. Possibly, our Baptist friends (Standard Manual, American Baptist Publication Society, Philadelphia, Pa.—Article of Faith XII., page 67), give as clear an explanation of the relation of the believer to the law, as can readily be found. The Article reads:

"We believe the Scriptures teach that the law of God is the eternal and unchangeable rule of his moral government; that it is holy, just, and good; and that the inability which the Scriptures ascribe to fallen men to fulfill its precepts arises entirely from their sinful nature; to deliver them from which, and to restore them through a Mediator to unfeigned obedience to the holy law, is the one great end of the gospel, and of the means of grace connected with the establishment of the visible church." (Rom. 3: 31; Matt. 5: 17; Luke 16: 17; Rom. 3: 20; 4: 15; 7: 12; 7: 7; 7: 14; 8: 2, 4, 7, 8; 7: 22 and Psa. 119.)

The writer fails to see how God could be other than the Author of sin if he by some mysterious act called "grace" gave those who had received forgiveness of sin the privilege of living lives of impurity, profanity, violence, thievery, Sabbath-breaking, idolatry and general deviltry, and, with this privilege, the assurance that they could read their titles clear to mansions in the skies. Will our anti-law friends be explicit and tell us just what kind of lives Christians should live, and why?

For ourselves, we can, without the slightest hesitation, proclaim that one of the joys of salvation is the blessed fact that God sent his own Son in the likeness of sinful flesh, and for sin, thereby condemning sin in the flesh, "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Ah, here the secret disappears, the perfect law of God is not abolished, even though we, in our fallen nature, are unable to keep it, yet our lives are brought into conformity to its righteousness (or right acting) for "Christ within, the hope of glory" works through us to will and do his own good pleasure. Jesus, his Name is rightly called, for he saves his people from their sins! Hallelujah!

Realizing that "It is not I, but Christ," explains the whole vexed question. No longer need we be concerned about a Sav-

ior who will save his people in their sins, for the Scriptures clearly prove that that doctrine arises out of the bottomless pit. We take our stand with those who "keep the commandments of God, and the faith of Jesus," instead of with those who are enemies to God and who are "not subject to the law of God." Reader, we urge you ever to find yourself in accord with Revelation 12: 14 and 12: 17, rather than with those described in Romans 8: 7, 8.

In connection with this subject, it would be well for those not sufficiently informed to study such verses as First Epistle of St. John 2: 3, 4, 5, 6; 3: 4, 5, 6, 22; 5: 2, 3, 4, 5, and other citations in the New Testament, referring to commandment-keeping, which, if time and space permitted, the writer could give two hundred, or even more. He considers it preferable, however, for the interested persons to "search the Scriptures" and ascertain the precious truths for themselves, so that they may be among those through whom Christ shall so work that his commandments will be observed and a glorious entry be made through the gates in the city of God. (Revelation 22: 14.)

1586 Harper Ave.,
Detroit, Mich.,
February 12, 1920.

We may find in Christian fellowship a strong antidote to the lure of the world. If we are busy about our heavenly Father's business, then we shall have no time to engage in the questionable pastimes that might eventually lure us away from the fellowship of the saints and make of us spiritual outcasts such as Demas who forsook the apostle Paul in his hour of greatest need.—Selected.

THE BATTLE CREEK SANITARIUM Wants at Once

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

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

Permanent positions guaranteed to those who prove a success.

Those interested in this course of training are requested to make application to the Battle Creek Sanitarium, c/o the Nurses' Train-

Lone Sabbath Keeper's Page

FROM LONE SABBATH KEEPERS AT
BERKELEY, CAL.

DEAR EDITOR:

At our little meeting last Sabbath afternoon some one suggested that we write to the RECORDER and tell of our existence here in Berkeley. I suppose that we would be called L. S. K's although there are about a dozen of us here. Our nearest churches are Riverside and Los Angeles—a good five hundred miles away.

But we get together every Sabbath afternoon and have a good time singing, studying the Bible, learning verses and having Bible drill. To make it more interesting we organized and call ourselves a Sabbath school. Lester G. Osborn is our superintendent. With Ralph H. Coon as leader we are studying Old Testament heroes. The course as he has it planned leads up to the life of Christ, which we start next month.

We older ones are planning a Bible study for Friday evenings. We will probably take up the study of the Sabbath, so that we will have it on our tongue's end when questions are asked.

We are always interested in reading in the RECORDER what other Seventh Day Baptists are doing, and especially of the New Forward Movement. It was the privilege of four of us to be at Riverside at the annual meetings of the Pacific Coast Association. There we got some of the enthusiasm of which the Riverside people are full. Although without a pastor the work of the church is going right on, and they went "over the top" in the Forward Movement drive.

How we did enjoy our corresponding secretary's visit last July. The Pacific Coast needs a minister to make one continual trip up and down the coast. Just think, only one Seventh Day Baptist minister on the whole coast. And surely he has his hands full.

We wish to extend an invitation to any one who passes our way to attend our meetings. They are held at the home of Mrs. Dora A. Muncy, 2226 Grove Street.

Keep this in mind when you take that trip to our dear old Golden State.

Sincerely yours,
GRACE M. OSBORN,
Secretary.

2143 Grant Street,
Berkeley, Cal.,
February 6, 1920.

HOME NEWS

FARINA, ILL.—In justice to the good people of the Farina Church, a word from the pastor and his wife ought to have appeared before this. However, we have not been idle since coming to Farina. In fact it is extremely difficult even to stop to write a brief note for the Home News in the RECORDER, in the hustle and bustle to go over the top in our denominational drive for the Forward Movement. We are not over the top; but less than one hundred dollars will put us over and Farina will see that it's done.

We were in Farina for the first Sabbath in November. The Farina people had made some needed repairs on the parsonage so when we came we found a clean, pleasant set of rooms in which to begin housekeeping. After we were comfortably settled, they came one evening, bringing the fruits of the land—green, canned, preserved, and dried—bundles and packages of every sort until the table was laden with them. We appreciated the gifts but most of all we appreciated the warm loving hearts back of the gifts. Then we were glad of the social opportunity it gave us to meet the people and get acquainted with them. But that one evening hasn't stopped them; they are still leaving packages of good things at the parsonage.

We often think of Christ's words, "Other men laboured, and ye are entered into their labours." This loyal, earnest group of people is the result of other men's labors. We are enjoying the results of their hard work. To say we are enjoying the work here is putting it very mildly. The Farina people are not emotional or demonstrative; they are faithful, loyal, "doers of the word." The attendance at the church services has been better than we would dare to ask. The attention given to the pastor's

(Continued on page 256)

MARRIAGES

KNIGHT-BERKALEW.—December 17, 1919, at the home of Mrs. Geselmina Cook, John Findlay Knight and Miss Kittie Carolyn Berkalew, all of Riverside, Cal., by Rev. Mr. Emmons. Mrs. Knight is the daughter of Mr. and Mrs. D. Y. Berkalew, of Milton, Wis.

CLAWSON-TITSWORTH.—On February 12, 1920, at the home of the bride's sister, Mrs. Anna Van Doren, in Bound Brook, N. J., by Rev. Theodore L. Gardiner, Professor Cortez R. Clawson, of Alfred, N. Y., and Miss Mary Frances Titworth, of Bound Brook.

ROGERS-AMBUEHL.—At the home of the bride's parents, Mr. and Mrs. Adolph Ambuehl, near St. Peter, Ill., February 4, 1920, by Pastor James H. Hurley, of Farina, Miss Leta C. Ambuehl, of St. Peter, Ill., and Shirley Z. Rogers, of Farina.

DEATHS

IRONS.—Stephen E. Irons was born in New York State, October 2, 1828, and died at the home of his daughter, Mrs. George Bentley, North Welton, Ia., January 26, 1920, at the age of ninety-one years, three months, and twenty-one days.

On November 8, 1850, he was married to Mary P. Atchinson in the State of Illinois. To this union seven children were born, three of whom are still living, namely, Mrs. Will Royar, of Sterling, Ill., O. O. Irons, Garwin, Ia., Mrs. Nellie Boyard, Preston, Ia. Mrs. Irons died leaving him with a family of children.

He was again married to Miss Elsie R. Van Horn Butts, of Welton, Ia., on May 22, 1869. To this union six children were born, of whom two are still living, F. G. Irons, of DeWitt, Ia., and Mrs. George Bentley, with whom he has lived, with the exception of four years, since the death of his second wife on January 10, 1906.

He united with the Welton Seventh Day Baptist Church April 5, 1884, where he retained his membership and where the funeral services were conducted, in absence of a pastor, by Rev. J. H. Barr, of the Methodist Church of DeWitt. The remains were laid to rest beside those of his late wife in the church cemetery. H. L.

DAVIS.—Rhea Pearl Davis, daughter of W. Scott and Bessie Clark Davis, was born January 16, 1909, at Salem, W. Va., and died of mastoiditis at Mercy Hospital, Clarksburg, W. Va., January 15, 1920, lacking a day of being eleven years old.

She is survived by her parents and two brothers, Paul, aged 13, and Wilson, aged 7; also two grandfathers and a grandmother.

Rhea was a bright little girl, and enjoyed both her school work and her music. She was a member of the Sabbath school and of the Junior Endeavor society. On Christmas eve, the night before she was taken ill, she went with other Juniors about the town to sing for the aged and shut-ins. Everything was done that could be done to keep her with us, but we had to let her go. The parents have the sympathy of the whole community, and the prayers of the whole church.

Funeral services were held at the church, Sunday afternoon, January 18, conducted by Pastor A. J. C. Bond, with music by the male quartet, and attended by more than three hundred of the townspeople and friends.

A. J. C. B.

GOLDING.—Charles T. Golding was a soldier in the Civil War. After his wife's death, having no family nor other relatives in the State, he went to the soldiers' home at Marshalltown, Marshall Co., Ia.

We have no data as to when or where he was born, but suppose him to have been above eighty years of age. He died at the home December 20, 1919, of uremia and old age.

He became a member of the Welton Seventh Day Baptist Church by verbal statement January 25, 1896, during the missionary field work of Rev. E. H. Socwell, retaining membership until death.

Word from the home states that the G. A. R. had charge of the funeral. He was buried at Moscow, Ia., where he once lived. H. L.

KELLEY.—Sarah Charlotte Kelley, daughter of Wilson and Margaret Watson, was born April 17, 1855, and departed this life January 28, 1920, aged 64 years, 10 months, 11 days.

On January 18, 1873, she was united in marriage to Ai G. Kelley, and to them were born three sons and four daughters, all grown to manhood and womanhood, to whom she has proved all these years to be a loving, devoted mother. Following are their names and addresses: Lahuma, of Lodi, Ohio; Gertrude, at home; Mrs. Nellie Collins, of Fairmont, W. Va.; Garfield, of Weston, W. Va.; Mrs. Orpha Davis, of Arkron, Ohio; Jesse, of Berea, W. Va., and Grace, at home. Words can not express the appreciation of these sons and daughters of their mother. She was a loving and devoted companion, a loving and sympathetic mother, and was loved and esteemed by all who knew her.

In early girlhood Mrs. Kelley professed Christ as her Savior, and followed him in the ordinance of baptism. While she did not unite with the church she nevertheless lived a good, deep Christian life. This was manifest very forcibly in her home life and as a neighbor, and in the way she bore her pain and suffering during her long illness.

In her prolonged illness she received the very best of attention at the hands of her husband, her daughters, Gertrude and Grace, and the kind neighbors. Words can not express the appreciation she manifested from time to time of all this kind service. She would have had all her children about her all the time, but four of

them were so far away they could not be with her as much as was desired.

Thus she lived, loved, served, suffered, endured and slipped away from us silently, peacefully.

The last sad rites were conducted at the home and the Pine Grove church on Friday, January 30, by Pastor W. L. Davis, assisted by Pastor Clyde Wigner of the Pullman M. P. Church, and Mr. S. A. Ford, of Berea, W. Va.

Certainly, for her, "To die is gain," and her voice seems to come from the mansions up yonder,

"There is no sorrow here,
No sickness, death or pain,
But love and gladness everywhere,—
'For me to die is gain.'"

"There is no conflict here,
No discordant dirge-like strain,
But peace hath spread her pinions fair,—
'For me to die is gain.'"

"There is no parting here,
No sad farewell refrain,
For God has wiped away all tears,—
'For me to die is gain.'" W. L. D.

FOX.—Frank S. Fox was born at Dodge Center, Minn., December 2, 1865, and died at Milton, Wis., early Sabbath morning, January 31, 1920.

He was the son of John and Eliza Grow Fox. Two sisters, Mrs. Nellie Freeborn, of Exeland, Wis., and Mrs. Victoria Haskins, of Milton, Wis., and a half-sister, Mrs. Stephen Coon, of Adams, Wis., are the surviving members of his father's family.

Early in life Frank made a public confession of Christ. For a time, while living near Grand Marsh, Wis., he was a member of the Adventist Church. Later on he became a member of the Seventh Day Baptist Denomination. He was a constituent member of the Seventh Day Baptist Church at Pleasant Grove, S. D. At the time of his death he was a member of the church at Welton, Ia.

June 1, 1892, he was united in marriage to Miss Ella Franklin, of Dodge Center, Minn. At various times they have lived at Grand Marsh, Milton Junction, Welton and Milton, to which place the family moved four years ago. Three children came to bless their lives: Howard, of Milton, Myrtle, of Washington, D. C., and Stanley, of Milton.

Filled with a strong desire to secure an education, he entered Milton College. He was not permitted to gain his objective for the illness of his mother compelled him to assume the cares of the home. But that which he was denied he sought to secure for his children regardless of cost to himself. His two sons are in Milton College and his daughter in Washington, D. C., preparing themselves for lives of usefulness.

Rev. George W. Burdick, a former pastor of Brother Rox, conducted the farewell services which were held on February 2, 1920, at the house and at the Seventh Day Baptist church at Milton. Burial was in the cemetery at Milton. H. N. J.

FORD.—Mr. Townsend Davis Edwin Ford, son of Richard and Harriet Ford, was born on Long Run, near Salem, W. Va., December 4, 1868, and died at Garwin, Ia., February 6, 1920, aged 51 years, 2 months, and 2 days.

In the spring of 1883, when 13 years of age, he left his boyhood home and came to Garwin, Ia. He was married to Elsa A. Knight, February 9, 1893. The day of his funeral, February 9, 1920, would have been their twenty-seventh wedding anniversary. All of their married life was spent at or in the neighborhood of Garwin, Ia.

Their married life was blessed by two daughters, Erma B. Ford and Lela M. Ford, the latter of whom died in 1905. Mr. Ford had five brothers and three sisters, of whom two brothers and two sisters are still living to mourn their loss. They are Milton Ford, of Garwin, Ia.; Festus P. Ford, of Columbianna, Ohio; Mrs. Rachel L. McLeod, of Clarksburg, W. Va.; Mrs. Laura Williams, of Salem, W. Va.

Mr. Ford was baptized and joined the Salem Seventh Day Baptist Church when a boy. On coming to Garwin, he was received by letter into the Seventh Day Baptist Church of that village.

After a brief farewell service at the house the funeral, conducted by his pastor, Herbert L. Cottrell, was held at the Seventh Day Baptist church of Garwin. Interment was made in the Garwin Cemetery. H. L. C.

COON.—At the home of her parents, Clifford H. and Jessie Greene Coon, in Brooklyn, N. Y., Margaret Maxson Coon, in the twelfth year of her age.

Margaret was born in Brooklyn on June 1, 1908, and died, after an illness of five days, on February 9, 1920.

She was a child of unusually sunny disposition, and where Margaret went there the sunshine was. Now this home is in the shadow, but memory and hope blend in beauty and comfort.

The burial was at Adams Center, N. Y. G. B. S.

POULTER.—At Base Hospital, Camp Custer, Mich., near Battle Creek, of pneumonia. Carmen Langworthy Poulter, aged 29 years and 3 months.

Carmen Denario was born in New York City November 13, 1890. With a sister, she was left an orphan in early childhood. When Elder H. D. Clarke commenced his orphan work, she was the first child he placed in a home. November 25, 1898, he placed her in the home of Mr. and Mrs. A. N. Langworthy, of Dodge Center, Minn. In a year he found Carmen's sister Jessie, from whom she had been separated four years, and he placed her with the sister, and both grew up in the same home. They were educated in the high school at Dodge Center. She was baptized into the fellowship of the Dodge Center Seventh Day Baptist Church March 10, 1907, receiving baptism at the hands of Pastor Charles S. Sayre. The sister married and came to Battle Creek and Carmen followed her in 1915. She was employed much of the time by the Sani-

tarium and also worked in the Nichols Hospital. On Christmas Day, 1919, she was united in marriage by Pastor M. B. Kelly to Private Willis Poulter, of Paris, Ill., but stationed at Camp Custer. When she was taken sick her husband removed her to the Base Hospital when soldiers' wives were cared for by the Government and where he hoped she would be able to recover. She died February 9, 1920, and funeral services were conducted by Pastor M. B. Kelly, assisted by Elder H. D. Clarke who had known her from childhood. She leaves the one sister, Mrs. Jessie Bonnia Carter, wife of John Carter, of Battle Creek, and her foster parents, of Dodge Center. She was a very modest and unassuming girl and won friends everywhere she went.

H. D. C.

NOTICE

In my recent ad. in the RECORDER for old copies of the *Pulpit* all numbers have been secured but March, 1908, and October, 1910. If you have either of these or both and will sell them, write me. This ad. will appear for two weeks only.

W. A. HANSEN,
Box 288, St. Cloud, Minn.

2-23-2w.

(Continued from page 253)

messages has been excellent. We are praying that God may use us in helpful service to this people.

MR. AND MRS. JAMES H. HURLEY.

NORTH LOUP, NEB.—The Intermediate choir last week was thoroughly enjoyed by the entire congregation.

The pastor expects to go to Lincoln next week to attend the state meeting of pastors in the interests of the Interchurch Movement.

Mr. E. M. Holston, field secretary of the Sabbath School and Young People's boards, arrived in North Loup Thursday evening. He will assist in the Friday evening prayer meeting, and will preach Sabbath morning. He expects to be with us six days, and we shall hope to give him a pretty full schedule, conducting young people's conferences, meeting with the Sabbath school teachers, attending Executive Committee meetings, etc. He will also meet with the Cabinet on Sabbath night.

The public is given a cordial invitation to all the public meetings.

The happiness of your life depends upon the character of your thoughts.—*Marcus Aurelius.*

THE SABBATH RECORDER

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

Entered as second-class matter at Plainfield, N. J.

Terms of Subscription

Per Year \$3.50
Per copy06

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

Subscription will be discontinued at date of expiration when so requested.

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

Advertising rates furnished on request.

Sabbath School. Lesson IX—Feb. 28, 1920

PETER WRITES ABOUT CHRISTIAN LIVING. 1 Peter 2: 1-5, 11, 12, 19-25

Golden Text—He that saith he abideth in him ought himself also to walk even as he walked. 1 John 2: 6.

DAILY READINGS

Feb. 22—1 Pet. 2: 5, 11, 12. Peter Writes About Christian Living

Feb. 23—1 Pet. 2: 19-25. Doing as Jesus Did.

Feb. 24—1 Sam. 26: 5-12. David Spares Saul

Feb. 25—Rom. 12: 14-21. "Overcome evil with good"

Feb. 26—1 Pet. 4: 12-19. Partakers of Christ's Sufferings

Feb. 27—1 Pet. 5: 1-11. On Guard

Feb. 28—Matt. 5: 1-10. The Blessed Life
(For Lesson Notes see *Helping Hand*)

There is no wealth but life; life, including all its powers of love, of joy and of admiration. That country is the richest which nourishes the greatest number of noble and happy human beings; that man is richest who, having perfected the functions of his own life to the utmost, has also the widest helpful influence, both personal and by means of his possessions, over the lives of others.—*Ruskin.*

RECORDER WANT ADVERTISEMENTS

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

WANTED—By the Recorder Press, an opportunity to figure on your next job of printing. Booklets, Advertising Literature, Catalogues, Letter Heads, Envelopes, etc. "Better let the Recorder print it." The Sabbath Recorder, Plainfield, N. J. 12-17-tf

FOR SALE—Good farms and ranch lands. Good church and school privileges. Good climate. Good water. Ask us for price-lists, maps and all particulars. Branch Bros., White Cloud, Mich. 2-2-4w.

ALFRED UNIVERSITY

Buildings and equipment, \$490,000.

Endowments \$465,000.

Courses in Liberal Arts, Science, Philosophy, Engineering, Agriculture, Home Economics, Music, Art.

Meets standardization requirements for College Graduate's Professional Teacher's Certificate, transferable to other States.

Expenses moderate.

Tuition free in Ceramic, Engineering, Agriculture, Home Economics and Art courses.

Fourteen New York State and military scholarship students now in attendance.

Limited number of endowed scholarships for worthy applicants.

Catalogues and illustrated information sent on application.

BOOTHE COLWELL DAVIS, President
ALFRED, N. Y.

Milton College

A college of liberal training for young men and women. All graduates receive the degree of Bachelor of Arts.

Well-balanced required courses in Freshman and Sophomore years. Many elective courses. Special advantages for the study of the English language and literature, Germanic and Romance languages. Thorough courses in all sciences.

The School of Music has courses in pianoforte, violin, viola, violoncello, vocal music, voice culture, harmony, musical kindergarten, etc.

Classes in Elocution and Physical Culture for men and women.

Board in clubs or private families at reasonable rates. For further information address the

Rev. W. C. Daland, D. D., President
Milton, Rock County, Wis.

The Fouke School

REV. PAUL S. BURDICK, PRINCIPAL

Other competent teachers will assist. Former excellent standard of work will be maintained. Address for further information, Rev. Paul S. Burdick, Fouke, Ark.

AMERICAN SABBATH TRACT SOCIETY

Publishing House

Reports, Booklets, Periodicals
Publishers and Commercial Printers
The Recorder Press Plainfield, N. J.

THE SABBATH VISITOR

Published weekly, under the auspices of the Sabbath School Board, by the American Sabbath Tract Society, at Plainfield, N. J.

TERMS

Single copies, per year 60 cents
Ten or more copies, per year, at 50 cents
Communications should be addressed to *The Sabbath Visitor*, Plainfield, N. J.

HELPING HAND IN BIBLE SCHOOL WORK

A quarterly, containing carefully prepared helps on the International Lessons. Conducted by the Sabbath School Board. Price 40 cents a copy per year; 10 cents a quarter.

Address communications to *The American Sabbath Tract Society*, Plainfield, N. J.

A JUNIOR QUARTERLY FOR SEVENTH DAY BAPTIST SABBATH SCHOOLS

A quarterly, containing carefully prepared helps on the International Lessons for Juniors. Conducted by the Sabbath School Board of the Seventh Day Baptist General Conference.

Price, 25 cents per year; 7 cents per quarter. Send subscriptions to *The American Sabbath Tract Society*, Plainfield, N. J.

COME TO SALEM!

Nestled away in the quiet hills of West Virginia, far from the hum and hustle of the big city, Salem quietly says to all young people who wish a thorough Christian college education, "Come!"

Salem's FACULTY is composed of earnest, hard working, efficient teachers, who have gathered their learning and culture from the leading universities of the United States, among them being Yale, Harvard, Michigan, Columbia, Cornell, Alfred and Milton.

Salem's COLLEGE buildings are thoroughly modern in style and equipment—are up-to-date in every respect. Salem has thriving Young People's Christian Associations, Lyceums, Glee Clubs, a well stocked library, lecture and reading rooms. Expenses are moderate.

Salem OFFERS three courses of study—College Normal and Academic; besides well selected courses in Art, Music, Expression and Commercial work. The Normal course is designed to meet our State Board requirements. Many of our graduates are considered among the most proficient in the teaching profession. Academic graduates have little difficulty in passing college entrance requirements anywhere.

Salem BELIEVES in athletics conducted on a basis of education and moderation. We encourage and foster the spirit of true sportsmanship. A new gymnasium was built in 1915.

We invite correspondence. Write today for details and catalogue:

S. ORESTES BOND, ACTING PRESIDENT, Salem, W. Va.

Alfred, N. Y.

ALFRED THEOLOGICAL SEMINARY
Catalogue sent upon request

FREE CIRCULATING LIBRARY
Catalogue sent upon request
Address, Alfred Theological Seminary

BIBLE STUDIES ON THE SABBATH QUESTION
In paper, postpaid, 25 cents; in cloth, 50 cents.
Address, Alfred Theological Seminary.

Chicago, Ill.

BENJAMIN F. LANGWORTHY
ATTORNEY AND COUNSELLOR-AT-LAW
1140 First Nat'l Bank Building. Phone Central 360

BOOKLETS AND TRACTS

Gospel Tracts—A Series of Ten Gospel Tracts, eight pages each, printed in attractive form. A sample package free on request. 25 cents a hundred.

The Sabbath and Seventh Day Baptists—A neat little booklet with cover, twenty-four pages, illustrated. Just the information needed, in condensed form. Price, 25 cents per dozen.

Baptism—Twelve page booklet, with embossed cover. A brief study of the topic of Baptism, with a valuable Bibliography. By Rev. Arthur E. Main, D. D. Price, 25 cents per dozen.

First Day of the Week in the New Testament—By Prof. W. C. Whitford, D. D. A clear and scholarly treatment of the English translation and the original Greek of the expression, "First day of the week." Sixteen pages, fine paper, embossed cover. Price, 25 cents per dozen.

Sabbath Literature—Sample copies of tracts on various phases of the Sabbath question will be sent on request, with enclosure of five cents in stamps for postage, to any address.

AMERICAN SABBATH TRACT SOCIETY
Plainfield, New Jersey

The Sabbath Recorder

The Commercial part of the Denominational Building is in immediate necessity

Study the question of location and express your views by March 21, 1920

If some of your Liberty Bonds were reserved for this building

GIVE THEM NOW

THE SUPREME TASK OF THE CHURCH

The times in which we live are calling for a large infusion of spiritual truth and power in every department of human life. There is no part of our modern life from which Christ should be withheld. Indeed, if the Church meets its supreme responsibility and fulfills its mission, there is no part of it from which it will be withheld.

"Into the market the Church should bring her living Lord with the scourge of holy indignation to drive out all unhallowed principles and methods. Into the parlors of society should he be brought to banish frivolity and class spirit and to reveal more clearly than ever the brotherhood of man and the sisterhood of woman." Into politics should he be brought to annihilate all bossism and crookedness and to build up public honesty and civic righteousness. Into the nations of the earth he should specially be brought to root out forever the spirit of the beast and of the brute that seeks to build up nations on iron and blood, rather than on justice, righteousness and peace. Until the Church Christianizes our homes, schools, nations, and the world, its supreme task will not be done.—Rev. John McDowell, D. D., in "Record of Christian Work."

—CONTENTS—

Editorial. —Denominational Building— A Reprint Review 257	Home News 275
A Nest Egg for the Publishing House Fund.—Report of the Committee Appointed to Consider the Advis- ability of Erecting a Denomina- tional Publishing House at the Present Time.—Yes, We Do Need a Publishing House.—Tract Society Notes.—Articles After Conference of 1917.—Editorials, October 22, 1917.—This is Important.—"Much Interested."—Concerning the Pro- posed Denominational Building.— Denominational Council at Plain- field, N. J.—The Location of the Proposed Denominational Building. — Location of Denominational Building. — The Denominational Building 258-275	The Commission's Page. —Roll of Honor.—Notes From the Director General 276
	Report of the Informal Meeting Call- ed by the Building Committee 278
	Missions and the Sabbath. —Our Prob- lem of Money Exchange With China Quarterly Meeting of the Memorial Board—January 11, 1920 280
	Woman's Work. —Program of Prayer Tract Society—Meeting Board of Di- rectors 282
	Young People's Work. —Patience and Its Rewards.—Christian Endeavor Topic for Sabbath Day, March 20 . . 284
	Sabbath School Lesson for March 6, 1920 285
	Deaths 286-288