

The Sabbath Recorder

DO YOU KNOW

that the Board of Directors of the American Sabbath Tract Society have adopted a plan whereby you can give them your money in trust and they will pay you, or some person you may designate, a stated income each year for life?

The rate of income is as follows:

Persons 40 to 50 years old	5%
Persons 51 to 60 years old	6%
Persons 61 to 70 years old	7%
Persons 71 to 80 years old	8%
Persons 81 and over	9%

At death the principal of the gift, less excess interest, remains a memorial to the giver in the permanent fund of the Tract Society.

**WHY WORRY ABOUT YOUR INCOME,
ASSURE IT! CREATE A MEMORIAL!**

F. J. HUBBARD, Treas.
Plainfield, N. J.

God has his standards of judgment, but they are not ours. His election of the poor for moral leadership is one of the startling facts of history: the prophet Amos, the apostles; or in our modern world, the Wesleys and Booths. The ranks of the ministry today are recruited not from the rich, but from the poor. The great majority of outstanding preachers and teachers were born in the country, and of parents who had to work hard for a livelihood. Beware of despising and dishonoring the poor, and especially the poor within the membership of the church of Christ! And do not forget the subtle danger besetting rich men, the danger of becoming tyrannical, arbitrary, domineering,—attitudes and tempers contrary to the spirit of Christ. The kingly law is absolute among Christians, namely, loving our neighbors as ourselves.
—Rev. John Gardner, D. D.

—CONTENTS—

EDITORIAL.—Brother Bond in Plainfield.—The Lord's Supper.—Stumbling Blocks Through Misunderstanding.—It Should Be a Happy Occasion.—"In Remembrance of Me."—Christ Is Never a Foreigner.—"I Sat Where They Sat."—When Men Are Better Than Angels.—High Honors Conferred by Our Troubles.—Fostering Anarchy	353-357	EDUCATION SOCIETY'S PAGE.—Salem College.—Thanksgiving Offerings for Milton College	367
Tract Society.—Meeting Board of Directors	357	Detroit Pulpit Report	368
"The Inquiry" (poetry)	358	WOMAN'S WORK.—Work in Shanghai Girls' School.—The Career of a Cobbler.—Minutes of the Woman's Board	369-372
THE COMMISSION'S PAGE.—Roll of Honor.—Seventh Day Baptist on Tithing	359-363	YOUNG PEOPLE'S WORK.—The Kingdom in My Community.—Young People's Board	373
MISSIONS AND THE SABBATH.—New Place of Worship.—Notes from the Southwest.—Monthly Statement	364-366	A Former Roman Catholic Priest Addresses Detroit Church	374
Alone in Silence	366	Home News	375
		CHILDREN'S PAGE.—Your Opportunity	378
		OUR WEEKLY SERMON.—Our Heavenly Father	377-380
		MARRIAGES	381
		DEATHS	381-384
		Sabbath School Lesson for April 2, 1921	384

The Sabbath Recorder

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

VOL. 90, NO. 12

PLAINFIELD, N. J., MARCH 21, 1921

WHOLE NO. 3,968

Brother Bond In Plainfield On Sabbath, March 12, our "pastor at large", Rev. A. J. C. Bond, was with the church in Plainfield, N. J., in the interests of the Forward Movement of which he is the general director. At the prayer meeting on Sabbath eve we had missionary songs illustrated by beautiful and appropriate lantern pictures, such as the Interchurch World Movement had used, and Brother Bond gave a helpful missionary talk impressing the thought that those who have had an experience with Christ are expected to tell it to others.

We did not hear Brother Bond's sermon on Sabbath morning for we had to preach in the New York church at that time, but those who did hear it were cheered; and they refer to it as an excellent message given in a fine spirit.

On the evening after the Sabbath, in a well-attended meeting held to discuss Forward Movement problems, Brother Bond led, and the opportunity to ask questions was well improved until ten o'clock. We seldom see a more interesting meeting. Everything went to show that the people in the audience were alive to the things that belong to the welfare of the denomination.

We were all deeply touched with Brother Bond's account of the struggle he and his good wife passed through, before they could decide upon the line of duty the husband and father should pursue in regard to leaving the pastorate in answer to the denomination's call.

In his efforts to discover just where we are as a people in regard to the movement, the general director has found many encouraging things. The people are evidently learning to think together in denominational plans, and a tendency to unity of spirit and purpose is quite evident.

Although the financial outlook is changed so that many feel the pinch this year as to their income, the people are courageous and propose to make good their pledges. One farmer said he was badly hit by the turn things have taken, but he would sooner think of failing to pay his taxes than to fail in paying his Forward Movement pledge.

Instead of speaking of a financial drive the

term "Pay up time" was made use of, and Brother Bond hopes the people will fall in line with enthusiasm for a special pay-up week before Conference.

We trust that the words published from letters to Brother Bond in last RECORDER will stimulate the interest of our readers in the movement plans. Please read carefully in this issue the testimonies upon the tithing question. The goodly number of tithers now found in the churches is a source of encouragement and a practical help.

The Lord's Supper Stumbling Blocks Through Misunderstanding

It is not uncommon to find devout souls who carry heart-burdens over supposed shortcomings in matters of duty and who go on for years filled with fears and misgivings; coming short of the help and peace which certain Christian institutions are designed to give, simply because they misunderstand certain texts concerning them.

During a long ministry we have found several conscientious souls, longing to be loyal to their crucified Lord, and yet depriving themselves of the blessing they should receive from the communion services. They have read in 1 Corinthians II: 27-29 Paul's words about eating and drinking "unworthily", and bringing "damnation" upon the partaker until they scarcely dare to come to the Lord's table; and if they do come they are filled with fear lest they have violated the sacred rule of the Master, and, being unworthy, have brought upon themselves his condemnation.

Unfortunately this passage of Scripture has been a great stumbling block in the way of many because they fail to make a distinction between the adverb "unworthily" and the adjective "unworthy". The word "unworthily" refers to the *manner* of partaking while the word "unworthy" would have reference to the personal character of the person. Paul is not speaking here of the personal unworthiness of Christians to receive the emblems of the Lord's death; but of the unworthy *manner* in which the church at Corinth keep the Supper of their Lord.

Moral unworthiness is one thing, while church confusion, disorder, and conduct bordering on revelry at communion time is an entirely different thing. It is to the last of these and not to the first that the apostle refers in this letter to the Corinthians.

If our own personal worthiness were the requisite qualification who of us could venture to approach the Lord's table? We are all unworthy; but we have a worthy Savior who graciously invites us to partake of his Supper in remembrance of him. The word "unworthily" in the text was never meant to apply to those who are conscious of personal unworthiness. The context shows that the Corinthians, who had been converted from heathenism, had brought into the Lord's Supper something of the spirit of their heathen feasts in which some scandalous scenes were enacted. In those feasts they had been in the habit of bringing meats and wines to place in the common stock for a banquet which sometimes ended in debauchery. They made gluttons of themselves and some became drunken.

Upon seeing this growing tendency to turn the sacred supper of the crucified One into a kind of revelry, the apostle wrote that pointed warning, and urged the Corinthians to make the proper distinction between a common meal and the supper in which the main object was to "discern the Lord's body". He referred only to their manner of celebrating their Lord's death. Those who made a sort of banquet or picnic just before or in connection with the Lord's Supper, were the ones who would bring condemnation (not damnation) upon their own hearts. But no sincere lover of Christ in our day should be disturbed over the terms used in this Scripture. The one who feels his own personal unworthiness the most is the very one who should receive the blessing at the table of his dear Lord.

"All the fitness he requireth
Is to feel your need of him."

It Should Be A Happy Occasion In view of what we have said above, the timid and fearful Christian should dismiss all scruples about coming to the Lord's table, and by discerning the Lord's body, bruised and broken for him, as he takes the bread; and by remembering the blood of Christ which is symbolized in the cup, he should make the Supper an occasion of gratitude and joy.

It was not instituted by the Lord after any preparatory fast or long abstinence from food, but at the close of the joyful Passover feast which celebrated Israel's deliverance from Egyptian bondage. It reminds us that, "Christ our passover was sacrificed for us", and as the Passover commemorated the deliverance of the Hebrews from the death-angel, and from bondage, so the Lord's Supper celebrates the victory of life over death, of Christ over Satan, and is a memorial of things that belong to our redemption. It should be an occasion of thanksgiving and joyousness; a time to dismiss our fears and to enjoy a sweet, simple, loving, gathering about the table of our Lord.

In the hymns they sang at the Passover feast we find many joyous and triumphant expressions of praise and thanksgiving, and our hymns at communion times should certainly be no less joyous.

"In Remembrance of Me" Some people seem to think that the communion service is a test of fellowship; and if someone they dislike, or one who has gone wrong, sits at the Lord's table these people make that an excuse for turning their back upon their Lord. On one occasion an aged and much respected minister of our denomination was asked if he would commune with any one whom he thought was living in sin. His reply was to the effect that the service is a matter between himself and his Lord only. His blessed Master had said: "This do in remembrance of me", and, as for him, he would partake of the bread and wine at his Master's table if Satan sat on the other side of it. This may seem like a strong way of putting it; but it emphasizes the thought that the communion has to do only with myself and my Savior. It is not represented by Christ as a test of fellowship between myself and my brother. He must stand or fall for himself, and if he is wrong that makes no excuse for me to turn away from the table of my Lord. "This do in remembrance of me" is all the rule Christ gave for it.

Christ is Never A Foreigner In various art galleries of the Old World we have noticed portraits of the Christ which represent him as belonging to the nationality of the artist who painted the picture. One likeness would show him with the features and characteristics of a Swede, while another

would represent him as a Dutchman, another as an Italian, and in this way the peculiar features of several nationalities were given to the one familiar face used for centuries to represent the Christ. In one mosque in Algiers there is a statue of the Madonna in black with Negro features.

Only a day or two ago one of our exchanges told of an aged woman in America who insists that Christ was a Swede. In her church the Bible they used is printed in the Swedish language, and nothing can convince her that Jesus was not one of her own race.

The more we think of these things, the more we realize that Christ is never regarded as a foreigner by those who accept and come to know him. It is some as it was on the day of Pentecost when people of every nation heard the Christ-message in their own tongue.

In the case of the artists mentioned above we see a natural expression of human longings for a Savior akin to them, and one they can understand. Everybody longs for a Christ who can sympathize with him and with whom he can speak when days are dark and troubles are sore. This cosmopolitan Savior suited to every human being, coming with help and strength and hope to men of all languages and every kindred and tongue; satisfying the hungering souls of every nation, is indeed the miracle of all the ages.

As in days of old when "devout men from every nation under heaven" heard the Christ-message in every man's language, so today, devout men of every land may paint the Christ as one of their own, and may listen to him speaking in ways they can understand, and may see him as their own special friend.

"I Sat Where They Sat" Ezekiel had the intellectual preparation for a useful man; he had listened to God's call to the ministry, and absorbed the divine message which he was to carry to the captives in their distress by the waters of Babylon; and from the viewpoint of ordinary minds he was ready for a successful life-work. But one essential thing was lacking. Before he could be of much help to the people unto whom he would go, he must put himself in their place. Then, and not till then, would he be prepared to do his best for those to whom he was

sent. So he went over into the land of the captives, and "sat where they sat."

The spirit had lifted him up until he "went in bitterness of heart", with the "hand of the Lord strong upon him". With this burden upon his heart Ezekiel said: "I sat where they sat, and remained there astonished among them seven days."

There is a principle involved here that runs through all life. Before one can do his best for his fellow-men, of whatever class, he must learn to sit where they sit. One great secret of Christ's abounding personal helpfulness lies in the fact that he left his home on high and came over into our estate, "God manifest in the flesh", to tread the weary earth-path with lost men. That was a glorious day when the sinless Son of God came to captives in sin and sat where they sat. Touched with the feeling of their infirmities, experiencing the hard lot of those he would help, he is prepared to sympathize with them and to understand their needs as could be the case in no other way.

It must have been a fore-shadowing of the Christ-spirit that prompted Ezekiel to go to Babylon and sit down with the captives in order to help them. This same spirit has moved every true missionary to leave home and native land for the good of others; and God has crowned his efforts with success in proportion to his ability to say, "I sat where they sat."

The great need of our world today is the true-exercise of a sympathy that comes from those whom "the Spirit has lifted up" until they have either in fact or in imagination put themselves in the place of those they would help. What a world this would soon come to be if labor and capital; if employer and employe; if rich and poor; if saint and sinner; if prince and peasant; if the church and the churchless; if pulpit and pew could so change places and conditions that each class could truthfully say of the other, "I sat where he sat"! This earth would be a paradise.

When Men Are Better Than Angels We all need help, and there are times, when, under God's plan for the good of his children, nothing but human help can meet the case. There are times when angels as "ministering spirits" can help a child of God; and

again there are times when human messengers are better than angels.

Elijah was helped by an angel, in his day of discouragement; Paul was assured by an angel when shipwreck was impending. Ministering spirits have cheered the hearts of God's children in many a day of need; but there are times when man is the very best angel of help that can come to one in trouble.

When Bunyan's Christian fell into the slough of despond and, in his wretchedness, was groaning in despair "a man came to him whose name was Help". He was a manly man, true, gentle, and strong, and knew how to show Christian where he had forgotten God's promises. Then he offered a strong hand of real help and lifted Christian out of the slough and set his feet upon solid ground where he could help himself. That kind of a lift is one of the greatest things on earth.

After Paul's escape from the shipwreck he found true friends, sympathetic and helpful messengers of God, who came out from Rome to cheer him on his way. No angels could have taken the place of these friends. When Paul saw them "he thanked God and took courage".

Had angel help been sufficient there would have been no necessity for any "God manifest in the flesh" coming over into our lost estate as a man among men to rescue us from ruin. He took on "not the nature of angels" but real flesh and blood, like unto his brethren; for only such a being can be clothed with the power of human sympathy in a way which could not be delegated to an angel.

Since Christ commissioned human beings, walking on our earth, living among men, to bring us unto himself, it must be he expects to do through men all, and more even, than he could do for them through angels.

Would you be better than angels as true ministers of God unto your fellow-men? Then:

Ask God to give thee skill
In comfort's art,
That thou mayst consecrated be
And set apart
Unto a life of sympathy.
For heavy is the weight of ill
In every heart;
And comforters are needed much
Of Christlike touch.

High Honors Conferred By Our Troubles If God's children could not be touched with the infirmities of others whom they would help, they would be deprived, many times, of the essential qualifications for the most helpful service. The discipline of sorrows has helped many a child of God to do a blessed work which he could never have done without the experiences that bruised his own heart.

Count it an honor bestowed by our Father when you are called to pass under the shadows, or when disappointments and trials vex your soul. For you are thus being fitted to minister unto the troubled children of God as no one else can. There is a great difference between the ministries of one who can say to the sorrowing: "I know all about it. I too have suffered," and the best-meant efforts of one whom the fires of affliction have never touched. The warm hand-grasp, sympathetic look, and comforting words of a fellow-sufferer who has borne his afflictions as Christ would have him bear them, have a God-given power that can come from no other source.

Are you passing through deep waters? If so it may be that God is honoring you with special preparation to carry the very best of help to some poor souls whom no others can comfort.

Fostering Anarchy A most astonishing advertisement is going the rounds of daily papers claiming that prohibitory laws are "making a nation of liars, sneaks, and hypocrites", and urging men to unite and repeal them. It is astonishing in its false statements, and still more so in that men claiming to be loyal American citizens have the effrontery to sign such a paper. By so-doing they use their influence to foster anarchy. Whoever thus practically endorses the violation of any law, and puts forth an effort to fill the minds of unthinking people with the idea that a law duly passed by Congress can not be enforced by the National Government, is teaching anarchy—rank, red, Bolshevistic anarchy! Those who sign such documents as have appeared in some daily papers, ought to be counted guilty of treason. They try to bring our government into ill-repute by representing it as more weak and powerless than criminal law-breakers, and so encourage outlaws to defy government. It is really advocating a cowardly surrender to the crim-

inal classes and urging men to organize against law and order.

No wonder the spirit of anarchy is springing up all over the land, waving the red flag against government and encouraging the outlaws to open defiance.

In strict compliance with the Constitution the prohibition amendment became part of the fundamental law of the nation, and men who seek to override that law, or to bring it into ill-repute, are practically influencing the criminal elements in America to violate every other law. The unmistakable voice of the nation has emphasized the thought that this country wants no more of the rotten liquor business. The verdict was reached after fifty years of fighting the rum fiend and after hundreds of thousands in America had fallen victims to the heartless foe. And it is little short of treason now to connive with criminals to nullify that verdict after it has become law.

TRACT SOCIETY—MEETING BOARD OF DIRECTORS

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, March 13, 1921, at 2 o'clock, First Vice President William C. Hubbard in the chair.

Members present: William C. Hubbard, Clarence W. Spicer, Alex. W. Vars, Edwin Shaw, Frank J. Hubbard, Theodore L. Gardiner, Esle F. Randolph, Iseus F. Randolph, Jesse G. Burdick, Jacob Bakker, Edward E. Whitford, James L. Skaggs, Willard D. Burdick, Arthur L. Titsworth and Business Manager Lucius P. Burch.

Visitors: Rev. Ahva J. C. Bond, Director of the New Forward Movement, Henry D. Babcock, Mrs. David E. Titsworth, Mrs. William Seward.

Prayer was offered by Rev. Ahva J. C. Bond.

Minutes of last meeting were read. The Advisory Committee presented the following report:

The Welton Church having called a pastor since the receipt of the letter which was referred to the Advisory Committee, the matter is thus disposed of without action by this Board.

The Advisory Committee recommends that the Tract Board take no action at present toward employment of a Sabbath Evangelist to take the place left vacant by the resignation of Rev. George B. Shaw.

Report adopted. In connection with the report of the Advisory Committee Secretary Shaw presented the following report:

REPORT OF SABBATH EVANGELIST WILLARD D. BURDICK To the Board of Directors of the American Sabbath Tract Society:

It was a pleasure to work with Pastor R. R. Thorngate in special meetings in the Salemville, Pa., Church from February 17 to March 1, 1921.

Nearly all the members of our families except the young children are members of the church, but many of the members felt the need of a spiritual refreshing in the church, and we felt that this was realized.

Although there was a heavy fall of snow near the beginning of the meetings, and later the roads were bad because of the melting snow, the attendance and interest were excellent up to the closing service.

The good feeling manifested by the people of different denominations was gratifying.

My statistical report is as follows:

Time of service	Two weeks
Number of sermons given	13
Average attendance at these meetings	72
Bible Readings given	9
Taught Sabbath school classes	2
Short talks in Sabbath school	2
Letters written	7
Calls and visits made	28
Expense of the trip	\$20.31
Money received for the Tract Society from the collection taken Sabbath night	\$27.75

Respectfully submitted,

New Market, N. J.,
March 13, 1921.

The report was supplemented verbally by Brother Burdick, expressing his appreciation of the attendance at Salemville, notwithstanding the bad traveling conditions, and noted the good interest manifested, and felt the visit was amply justified, and the field well worthy our continued interest and prayers.

Following the report of the Supervisory Committee, it was voted that this Board assume the expense of publishing the first year of the Seventh Day Baptist Graded Lessons, Junior and Intermediate series, and that the amount already paid on this account by the Sabbath School Board, be returned to that Board through the publishing house.

The Committee on Distribution of Literature reported 7,121 general tracts sent out, and the following special literature mailed:

The Sabbath and Seventh Day Baptists	1,551
Sabbath Post Cards	1,551
Letter No. 3, in series of four letters	1,551
Follow-up letter with blank card	4,017

The committee also reported a net gain of 8 subscriptions to the SABBATH RECORDER during the month.

Secretary Shaw reported on the return cards and letters received to the cards and literature sent out, and on motion the same were referred to the Committee on Distribution of Literature for their consideration and for suggestions as to the further policy on the distribution of literature along this line.

The Treasurer reported a lack of funds to meet current expenses. He also noted as stated previously to the Board, that he should desire to retire as Treasurer on the expiration of twenty years of service, and as that will occur this year, he thought it would be well for his successor to be selected and in course of preparation to succeed him.

Pursuant to correspondence from Dr. E. S. Maxson, it was voted to appropriate \$5.00 per year to him to be used in the distribution of literature among the Jews.

At the request of the Commission, Secretary Shaw presented for the Forward Movement literature, for publication and distribution, an exposé of the constitution, resources, and work of the Tract Society, which was approved by the Board, and referred to Director Bond and Secretary Shaw with power.

The Committee on Denominational Building reported that the committee have selected a site for the building, on the south side of Watchung Avenue, between Fifth and Sixth streets, opposite the City Hall, the lot having a frontage of 86 feet and depth of 158 feet, the purchase price being \$18,500, and that the necessary papers are in process of preparation.

The committee recommended that they be empowered to secure an architect and have plans and specifications prepared for the building.

Report and recommendation adopted.

In compliance with the action of the Board at the last meeting, President Randolph appointed Arthur L. Titsworth, Asa F. Randolph and Otis B. Whitford a committee to prepare a program to present the interests of the Society to the General Conference at its approaching session to be held at Shiloh, N. J., next August. This committee presented in outline a tentative program.

Correspondence was received from President Corliss F. Randolph expressing the appreciation of his daughter and himself

for the floral tribute sent by the Board for the burial service of Mrs. Randolph, as an expression of the sympathy of the Board for them in their sad bereavement.

Vice President Hubbard referred feelingly to the death of our former associate on the Board, Dr. Franklin S. Wells, which occurred this morning.

Following the remarks, it was voted that Secretaries Shaw and Titsworth be requested on behalf of the Board, to express to President Randolph and Mrs. Wells our sympathy in their recent bereavements.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

"THE INQUIRY"

ROMA GRAY

(Not by Charles McKay)

"Tell me, ye winged winds, that 'round my pathway roar"

Do ye not know some place where "Bridge" is played no more,

Some sweet secluded spot on earth's remotest bounds

Where parties don't "progress" and shuffling never sounds?

The loud winds dwindled to a whisper low
And sighed for pity as they answered—"No".

Tell me, O Ocean wild, whose waters lave my feet,

Hast thou no far off isle, where mortals may retreat,

Or cave beneath thy waves where Neptune holds his sway,

Where mermen guard his court from those who Bridge would play?

The crested billows in their ebb and flow
Paused for a while, then sadly murmured—"No."

And ye, oh mountains vast, whose summits pierce the clouds,

Have ye no canyons deep "far from the madding crowds,"

Where those who would may flee to spend a quiet even

Where clubs are never held nor prizes ever given?
The lofty mountain peaks dropped down their veil of snow

And faintly from their heights came a soft answer—"No."

O wind, O sea, O mount, have ye no word of cheer,

Must mortals play and play at cost however dear?

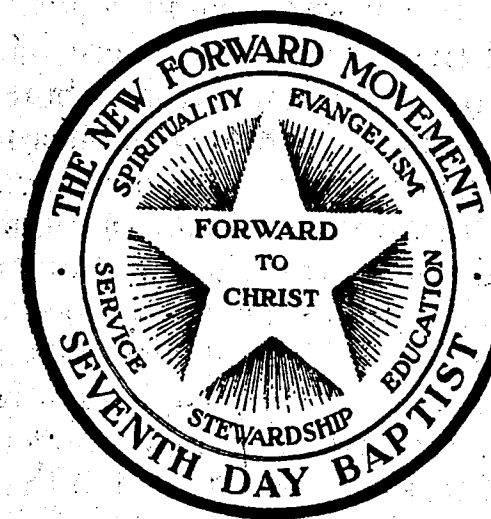
Can't see no gleam of light, no coming of the dawn

Or must this nightly whist, go on, and on, and on?

The wind, the sea, the mount answered in chorus grand,

"Bridge-whist will lose its power when Sense rules o'er the land."

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 (1) (1/2)

Battle Creek (1) (1/2)

Hammond (1) (2)

Second Westerly (1)

Independence (1)

Plainfield (1) (1/2)

New York City (1) (1/2)

Salem (1)

Dodge Center (1)

Waterford (1) (1/2)

Verona (1) (1/2)

Riverside (1) (1/2)

Milton Junction (1/2) (1/2)

Pawcatuck (1/2)

Milton (1/2)

Los Angeles (1/2) (1/2)

Chicago (1) (1/2)

Piscataway (1/2) (1/2)

Welton (1)

Farina (1)

Boulder (1/2)

Lost Creek (1) (1/2)

Nortonville (1)

First Alfred (1/2)

DeRuyter (1)

Southampton

West Edmeston (1/2)

Second Brookfield (1/2)

Little Genesee

Marlboro (1/2) (1/2)

Fouke

First Brookfield (1/2)

First Hebron

Portville (1/2)

(1) Churches which have paid their full quota, on the basis of ten dollars per member, for the Conference year 1919-1920.

(1/2) Churches which have paid one-half their quota for the Conference year 1919-1920.

(1) (2) Churches which have paid their full quota for the two Conference years beginning July 1, 1919, and ending July 1, 1921.

(1/2) (1/2) Churches which have paid half their quota for each of the first two Conference years of our Forward Movement, ending July 1, 1921, or for the calendar year 1920.

SEVENTH DAY BAPTIST MINISTERS ON TITHING

REV. AHVA J. C. BOND

The adoption by the General Conference of a program of service so much larger than anything attempted in the past, and requiring vastly larger funds than Seventh Day Baptists ever raised before, has brought to the front the question of tithing.

A great deal has been done in the past to encourage systematic giving; and there has been decided growth in the use of system, both in making appeals for the support of the work of the denomination, and in the practice of the people in their personal contributions to religious objects. Much has been said and written also on the subject of proportionate giving, until stewardship has come to be a familiar word with us, and represents a rather definite relationship between the individual Christian and the kingdom of God, including a well-defined financial obligation.

There is still a rather insistent call, however, for concreteness in defining the personal financial relation of the Christian to the work of the Kingdom, and a somewhat persistent suggestion that to advocate the tithe would be one of the most practical ways of promoting the financial interests of the Forward Movement. The conviction has been expressed repeatedly, also, that by thus adopting the Scriptural method of giving, there is insured the special blessing of God upon the work thus supported, upon the individual giver, and upon all his business interests.

Having myself been a tither for some twenty-five years, and having found satisfaction and joy in the experience, I have wondered whether I have been as enthusiastic as I ought to have been in advocating

the same method for others. I am sure that the reasons often given for tithing by the most ardent advocates of that method of giving have made me cautious about preaching on that subject. I am inclined to think perhaps I have been over-conservative in the matter.

I became anxious to know the mind of my brethren in the ministry on the subject. Therefore a questionnaire was conducted, through the office of the secretary of the Commission, the questions being sent to the ministers and other paid workers of the denomination. The response to the questionnaire was not unanimous. I suppose such undertakings are never one hundred per cent successful. On the whole, however, it was very satisfactory, as will be clearly manifest in the testimonials which follow. The replies are illuminating, and reveal very clearly the mind and heart of Seventh Day Baptist ministers on the question of tithing.

While nearly every minister who made reply gives a tenth at least, and many of them more than that, there is a very evident desire on the part of many to avoid the appearance of literalism in interpreting the teaching of the Word on this subject. Each one spoke his own mind of course, without any knowledge of the position another might take in regard to the matter. There is clearly revealed in the replies the fact that the average Seventh Day Baptist minister is not a legalist in religion. There is also ample evidence of his heart-loyalty to the teachings of the Scriptures. The fact that nearly all our ministers believe that the tithe is the minimum amount that a Christian should give is most satisfactory to one concerned with the financial interests of the denomination. And while there is a diversity of mind as to God's method in speaking to human hearts, it is delightful to discover the *uniformity of practice* in the matter of proportionate giving. The *unity of spirit*, also, as each seeks to know the will of God for himself, and undertakes to walk in humble obedience to the Divine voice in the matter of Christian stewardship is indeed heartening.

The letter killeth; the spirit maketh alive. Doubtless it is the fear of legalism that is responsible for our not preaching tithing more. Perhaps it will be seen to be a pretty safe subject to present after all, since it is practiced so universally by our ministers, who are certainly not among those who say,

but do not. They are like the "good man . . . of religion" in Chaucer's Prologue.

"Christes lore, and his Apostles twelve,
He Taughte; but first he folwed it himselve."

If any one doubts the attitude of our ministers on this question, let him *observe the practice* of these brethren as here indicated.

Let it be understood that these testimonials were not written for publication, but for the information of the director of the Forward Movement. They represent so many, and such varied, viewpoints, and, withal, come out so nearly at the same place in practice, that I feel impelled to share the result of the inquiry with others. In some instances I have asked permission to publish, and I trust that others will pardon the liberty I have taken. It is done in the interest of a better understanding of the position of Seventh Day Baptist ministers on this important subject, and for the purpose of stimulating a deeper interest in the matter on the part of the lay members of the churches.

WHAT THEY SAY ABOUT TITHING

Since my conversion years ago, I have paid at least a tithe—sometimes a fifth, when my income was larger. It is a joy to give all I can, and a source of regret that I can not do more when the need is so great.

I have given myself, and can not give as much in money as though engaged in secular work with a larger salary.

ANGELINE ABBEY.

I have practiced tithing ever since I have been able to earn money for myself. It is God's method of supporting his work, and therefore must be the best.

E. S. BALLENGER.

I do "believe in and practice tithing", but my method is not to tithe each amount as it comes in, but to make pledges or give amounts based on an estimate of the year's income.

PAUL S. BURDICK.

I believe in the practice of tithing, but I have never kept an accurate book account of my income for the purpose of tithing. It has been my design to pay as much as a tithe at least.

CLAYTON A. BURDICK.

We have found that it is very easy to tithe when it becomes a real earnest desire. It has been a great joy as well as a blessing. I used sometimes to think that my tithe grew too fast, but when it came to be part of a consecrated program it began to look small.

JOHN T. BABCOCK.

For several years we have practiced giving a tenth or more to religious and philanthropic work, but we do not usually take out a tenth of each amount that we receive.

It seems to me that Christians ought willingly to give as much as the Jews were required to give, and to give systematically. I do not believe that we denominationally should require our members to give a tenth or more, but I feel that we should teach and encouraging tithing by all our people.

WILLARD D. BURDICK.

I believe tithing God's method of giving to the cause.

J. C. BRANCH.

I have practiced tithing for nearly thirty years. The method has been highly satisfactory to me. There is no greater reason why I should practice it than that all followers of our Lord should practice it.

D. BURDETT COON.

I thoroughly believe in tithing, and have preached it, and will continue to preach and practice it.

H. L. COTTRELL.

All money that I receive is tithed, and I have found that since I began to tithe I always have something to give to the Lord's cause, and I know he blesses me because of it.

MRS. A. G. CROFOOT.

While I do not understand that one-tenth is obligatory, I believe that for the average person it is little enough, and many should give much more than a tenth. All is God's anyway. We should give "as God hath prospered" us.

H. R. CRANDALL.

I believe in tithing, practice it, and publicly teach it.

A. L. DAVIS.

While I do not tithe strictly, yet I believe I do give one-tenth or more for the work of the Kingdom. I believe that every Christian should tithe his income, and am sure if this were done by every Seventh Day Baptist Chris-

tian there would be no lack of funds to push forward our work for the Kingdom. I further believe that we are not prepared to make an offering until we have paid our tithe unto the Lord. We have God's word for this, I think.

W. L. DAVIS.

I believe the tithe was only part of what Israel was to give—"offerings" were over and above the tithe. I believe this method is suggestive for the Christian who is free. The "tithe" was for the maintenance of worship. "Offerings" are for colleges, church buildings, and the like, in excess of tithe.

W. C. DALAND.

It has been for many years my custom to see that my total contributions to God's work has aggregated more than one-tenth. I believe that for most Christians, the tenth is not as much as should be given to God's work, and I think the Old Testament scriptures amply justify this belief and practice. Many freewill offerings and gifts were made by the Hebrews in addition to the tithe.

BOOTHE C. DAVIS.

I do not remember the date that I commenced tithing, but I think about forty years ago. I remember well that Deacon J. W. Loofboro, of Welton, Iowa, said to me after I had preached on tithing, while pastor there, "I am sure I give more than one-tenth." I said nothing, for I did not doubt it, but kept advocating the tithe. (He was a liberal giver.) He finally said to me, "I have commenced to keep an account, and am surprised that I had not been giving one-tenth, and I find it such a pleasure."

J. T. DAVIS.

Yes, I enjoy giving a tenth; but I do not stop at that, for my tithe account is now overdrawn for the year. The one whose heart prompts him to give *as God has prospered*, him will always be glad to over-pay his tithe, rather than come short of it. The true sense of God-given prosperity must always enlarge the giver's heart.

T. L. GARDINER.

We give considerable more than a tithe.

GEORGE W. HILLS.

We find this the most satisfactory way of paying, and are encouraged that occasionally a new member adopts the method.

JESSE E. HUTCHINS.

The main objection to the plan is, that it is an excuse for many people to do less than they ought.

E. M. HOLSTON.

I think tithing has a fundamental bearing upon personal spiritual growth, and the advancement of the cause of Christ's kingdom generally. We can not afford to remain neutral on a question which relates itself so vitally to the work of Christ.

E. F. LOOFBORO.

I believe in tithing as a practical method, but I do not believe in it any further than this. That is to say, I do not think it a requirement of the Scriptures. Advancers seem to forget that the Jews to whose custom they always refer were expected to give more than one tithe a year. It is a good working basis to start with, and were tithing a general custom, our contributions would no doubt be greatly increased.

My contributions that would come under the head of the theory of tithes have been considerably more than one-tenth of my income all my life.

A. E. MAIN.

I am a member of the Tenth Legion, and strive to live up to the tithing principle. At times the work I have carried on has demanded my tithes, but I have for about thirty-five years devoted conscientiously one-tenth to the Cause.

G. H. FITZ RANDOLPH.

My mother taught me to tithe the first money I earned, when I was not more than ten years old. I joined the Tenth Legion when I joined C. E. It seems to me the most practical and systematic, as well as the most scriptural method of giving.

WARDNER RANDOLPH.

Have tithed for years. It is a delightful practice.

C. S. SAYRE.

There have been times when I have tithed, but tithing has never appealed to me very strongly as a final basis of giving. I believe in a strong emphasis on stewardship. For some it may mean one-tenth, for others one-half, for others one-twentieth. I think all should be systematic.

Some may give heavily by choosing a sacred task with little pay, when legitimate business might give large returns.

It seems very difficult for me to devise a plan for universal application.

J. L. SKAGGS.

The most that can be said for anything is that God instituted it and approved of it. This can be said of tithing. It was undoubtedly a primitive provision for systematic and proportionate giving. Abraham practiced it, Jacob vowed to observe it. It was incorporated in the law, and was sanctioned by Christ. God attached his special blessing to it, and through many years of experience we have continually enjoyed that blessing in both temporal and spiritual things.

G. C. TENNEY.

I believe a tithe is the *very least* any one should give. I do not want to boast in what follows, because I find delight in it: I do not pay tithes, but I do what I consider *much more*. All I have is the Lord's and I use it for the Cause. The Missionary Society gives me \$200 a year; the church gives me \$60 to \$112 a year. The balance of our living I supply. I reason this way: That it is just as much giving to God's cause to help support myself on the field as it would be to help support someone else. It takes all I can earn to keep me going. But I give to the Forward Movement. As all that I have is the Lord's, I simply draw on his storehouse for what I need, so that I can continue to proclaim the Gospel.

W. D. TICKNER.

I have not been a tither very long. I made up my mind to tithing when I was up to the Northwestern Association. It seems to me that is the best way to raise money for God's Kingdom. I believe we ought to have a tract on tithing, and we as a denomination ought to teach the duty and privilege of tithing, and of being partners with God.

C. W. THORNGATE.

As a matter of fact my contributions for religious and philanthropic causes amount to more than a tithe.

E. D. VAN HORN.

The system of tithing is the only system for us. While we do not feel legally bound to observe this law, we are glad to regard it as the standard below which we would be ashamed to fall. We regard it, aside from this, an encouragement to careful finance.

T. J. VAN HORN.

I have practiced tithing for thirty-two years. Contributions to the Master's work often exceeds the tenth.

E. ADELBERT WITTER.

I believe in spending my time and effort for the Kingdom, and in using what I get to pay expenses. I believe in giving liberally of what money I happen to have, but do not attempt a percentage basis.

W. C. WHITFORD.

(Actual figures show that for the last two years Professor and Mrs. Whitford have given more than fifteen per cent of their income to benevolent objects.)

A tenth of one's income is little enough to devote to purposes outside ourselves. Such a part set aside regularly brings continued joy and blessing to the individual giver, and provides an assured regular income to the Lord's work.

Having settled the question of the minimum one is to give, one can give attention to the distribution of that which has already been devoted to Kingdom interests where the needs and opportunities seem greatest.

WALTER L. GREENE.

When I was a small boy, my father and mother, through some study or some one's sermon, became convinced that tithing was a desirable way of treating the matter of the Lord's finances. I well remember the little locked box—think father took a cigar box (he didn't use tobacco in any form) and made it—with a slot and into it they placed the tenth of all they received. They called it the Lord's Box. I think they usually had something for the church and missions, though how they distributed their tithe, I was not familiar. So I have always, for forty years, say, felt this was the thing to do. Because I believe it the best, most feasible, and adequate plan for everybody, I have practiced it for nearly twenty-two years. It has always brought more or less satisfaction and I have never seen the time when I even thought we could not afford it.

I have often been surprised at the amount of money distributed in a given time, because of tithing. When I went onto my first mission field, almost twenty-two years ago, I decided to tithe the one hundred dollars I had in sight for salary. I did not see how I could live, pay the rest of my college debts, and get ahead any for later seminary work.

But I found at the end of the first year my tithe had amounted to more than forty dollars. Even on three and a half dollars per week, part the time, in the seminary, we never felt we should give up the practice of tithing. Wife and I always agreed on that.

As for the methods of distribution, we usually have paid toward the support of the local church, for denominational and other religious purposes. While I could pay out of the tithe something for a needed book for a fellow preacher, or the expenses of a delegate to Conference, I never could "kid" myself into making it seem right to use any of the Lord's money found in my pocket book to do these things for myself.

I find too, that after the tenth one is much more ready to give than before he practiced tithing. In fact I look upon it that a man does not really give until he has accounted to the Lord for the tenth. If I were a renter I would be looked upon as *more* than foolish if I offered to *give* the owner ten bushels of corn out of his third.

Still I do not look upon tithing as legally necessary. I look upon it more in the line of a Christian's high privilege. Some there are who ought to give far more than a tenth. I have seen some very poor people, but never any one whom I really thought ought not to give his tenth, "according to what he has, and not according to what he hath not".

I am persuaded if our people tithed—all of them—there would be no lack of money, and with proper and systematic plans for distribution, funds would be available at all times.

H. C. VAN HORN.

The following list of ministers made reply. Eight of them stated that they believed in and practice tithing, but made no comment. Others believe in it as a method and follow that method, but not strictly. Two made very pertinent remarks, but desired not to be quoted without opportunity for further discussion, for fear their position would be misunderstood. Of these two brethren, one gave double the tithe last year, and the other gives regularly more than one-tenth. Following is the splendid list:

L. F. Hurley, T. L. M. Spencer, A. Clyde Ehret, G. D. Hargis, W. L. Burdick, F. E. Peterson, William A. Clayton, M. B. Kelly, S. S. Powell, H. L. Polan, John F. Randolph, R. R. Thorngate, R. J. Severance, J. W. Crofoot, C. B. Loofbourrow.

MISSIONS AND THE SABBATH

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

NEW PLACE OF WORSHIP

Three or four days ago it was our privilege to go over a spacious lot of land on which a fair number of tenement occupiers till recently dwelt and which is now undergoing a gradual transformation much to the benefit of the general appearance of that part of the town. A couple of buildings have been demolished, while there are others awaiting purchase for removal, so that the area requisite for the erection in this colony of a church building worthy of the Seventh Day Baptist organization may be cleared. The lot of land to which we refer is situated obliquely opposite the Bourda Police Station, and was purchased during last year by the Seventh Day Baptists to be used as headquarters of their work in British Guiana and the West Indies. The high cost of building materials has delayed considerably the work of preparation and construction, and so the work of preaching, etc., has continued at Bent Street and Louisa Row. The pastor, Rev. T. L. M. Spencer, B. A., has now decided, however, to fit up the upper flat of the largest building on the lot in Regent Street as an auditorium, and he will open this place for divine services at the beginning of March. We congratulate the Seventh Day Baptists on their enterprise and wish them the success they richly deserve; and we welcome their establishment in Regent Street, not because there is any dearth of churches or missions, but because there is as much room, as before, if not indeed more room for earnest workers and truly solid Christian work. During the years that Rev. Mr. Spencer has worked in this city, we have considered him a hard working missionary, zealous, and devoted to the cause with which he is associated. In connection with his work, he regularly issues six times a year, the *Gospel Herald*, a magazine admirably adapted to the advocacy and defense, not only of the tenets peculiar to "seventh-day" and "baptist" organizations but also of the truths generally accepted by all who are devoted to the spread of Christian faith and the practice of Christian ethics. The distri-

bution of this magazine from their new central position in Regent Street will no doubt prove a valuable help in the extension of their influence for good upon the neighborhood.—*The Tribune, Georgetown, British Guiana.*

NOTES FROM THE SOUTHWEST

REV. ROLLA J. SEVERANCE

The last report of the missionary for this field closed with the statement that Secretary Holston and himself had started for Belzoni, Oklahoma.

We went via Fort Smith, Ark., the home of Elder Charles R. Brasuell. We called upon him in the afternoon at his place of business where we found him busily engaged in the manufacture of candy with two young ladies and a girl assisting. An appointment was made for a conference with Brother Brasuell in the evening at the home of a neighbor, there being sickness in his own family. The evening was pleasantly spent discussing religious questions. While Brother Brasuell's time is fully occupied during the days he finds time for considerable religious work, holding Bible readings and preaching occasionally. The Sabbath question is a live issue in his neighborhood and he and his wife are doing what they can to induce people to accept the truth. They have not as yet, however, decided to cast their lot with Seventh Day Baptists.

About ten o'clock Friday morning Secretary Holston and the writer left Fort Smith in a snow storm. By the time we reached Antlers at two o'clock the snow had turned to rain and we enjoyed (?) the twelve mile auto ride to Belzoni in the rain and slush. Here we were met by Brother Race Jackson with team and wagon. The two and one half mile ride through the driving rain could not exactly be called a "joy ride", but like many other unpleasant experiences it had its compensation for we were glad when it was over and we enjoyed the warm supper awaiting us and the good wood fire around which we dried our clothing.

A meeting that night was out of the question. While the storm had abated by morning the wind was cold and the ground still covered with snow. The people not being prepared for winter weather we felt that it would be unwise to attempt a public meeting that day. In the afternoon two boys from a Seventh Day Baptist family in the neigh-

borhood came in and the eight in the Jackson family made a Sabbath school of twelve. We divided into two classes and had a very profitable lesson period after which Secretary Holston gave an interesting talk.

Sunday morning the sun came out clear and fair and by ten o'clock the atmosphere had warmed perceptibly and the snow now began to disappear. About forty people assembled at the schoolhouse at eleven o'clock and listened attentively to an interesting address by Secretary Holston.

In the afternoon Secretary Holston and the "missionary" borrowed horses and saddles and started to find a Seventh Day Baptist family living eight miles away. These people nearly always attend Sabbath services at Belzoni but were absent this week on account of sickness. The wife and mother in this home is the faithful and efficient superintendent of the Rock Creek Sabbath school. Our visit there was an enjoyable one and although we were compelled to arise rather earlier than we were accustomed to in order to reach Belzoni post office in time for the morning stage to Antlers, we felt richly repaid for the sacrifice. Brother Holston being out practice in this mode of travel, became somewhat wearied from the long horseback ride. The "missionary" is getting to feel quite like a "cowboy"; he rode a horse once last summer.

MONTHLY STATEMENT

February 1, 1921-March 1, 1921

S. H. DAVIS	
In account with	
THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY.	
Dr.	
Balance on hand February 1, 1921	\$3,875 75
Mrs. D. R. Coon:	
Home Missions	37 00
SABBATH RECORDER	2 50
Mrs. J. S. Williams, Marie Jansz'	5 00
Petrolia Sabbath School, Missionary Society work..	15 00
Pawcatuck Church, Missionary Society work.....	1 30
Christen Swendsen, China Famine sufferers	10 00
Plainfield Sabbath School, Dr. Sinclair's patient	18 60
New Market Ladies' Aid, Dr. Sinclair's patient	5 00
(Two items above sent by Miss May Dixon)	
Conference Treasurer:	
Georgetown Chapel	21 43
Boys' School	85 73

Girls' School	85 73
Missionary Society	534 09
Salary increase	94 25
Conference Treasurer, 1st Brookfield:	
Georgetown Chapel	2 01
Boys' School	8 05
Girls' School	8 05
Missionary Society	50 17
Salary increase	8 85
Conference Treasurer, Nortonville Church:	
Georgetown Chapel	4 95
Boys' School	19 80
Girls' School	19 80
Missionary Society	123 39
Salary increase	21 78
	<hr/>
	\$5,058 23

Cr.

Rev. T. L. M. Spencer, February salary	\$ 83 33
Dr. Rosa W. Palmberg, January salary	41 66
Susie M. Burdick, January salary	41 66
R. J. Severance, January salary	111 45
Rev. William L. Burdick, January salary and traveling expenses ..	164 54
John C. Branch, January salary, Michigan Field....	83 33
C. C. Van Horn, January salary, Little Prairie.....	75 00
Rev. George W. Hills, January salary	58 33
Rev. Luther A. Wing, January salary	46 67
Jennie B. Carpenter, January salary, C. B. Loofbourrow	33 33
Rev. W. L. Davis, January salary	33 33
Vance Kerr, January salary, P. S. Burdick.....	25 00
Rev. S. S. Powell, January salary	25 00
Adelbert Branch, January salary, M. A. Branch ..	25 00
Jesse G. Burdick, January salary, Italian Mission	29 16
Rev. J. J. Kovats, January salary, Hungarian Mission	20 00
Jesse G. Burdick, repairs New Era Chapel.....	8 56
W. T. F. Randolph, Special Education Fund....	50 00
Rev. R. J. Severance, account Rev. A. J. Williams....	106 00
Rev. J. T. Davis, traveling expenses to Stone Fort	8 70
Edwin Shaw, January salary, traveling expenses, etc.	91 81
Zilpha W. Seward, salary, January 23-February 4, 1921	27 00
SABBATH RECORDER, special Mrs. D. R. Coon.....	2 50

John C. Branch, January traveling expenses . . .	25 42
Mrs. Angeline Abbey, January salary	10 00
Rev. George C. Tenney, two trips to Detroit	11 85
Vance Kerr, Fouke School special	2 75
Ministerial Relief Fund, (specials)	13 00
Vernon Monroe, Treas. China Famine Fund, special . .	63 46
Relief Work in Europe, Special from Mr. Beers	10 00
Treasurer's expenses	28 00
	<hr/>
	1,355 84
Balance on hand March 1, 1921	\$3,702 39
	<hr/>
	\$5,058 23
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Bills payable in March, about	\$4,000 00
No out standing notes.	
S. H. DAVIS, Treasurer.	
E. & O. E.	

ALONE IN SILENCE

Were you ever in the lone woods where the silence seemed to rebuke you—alone where you were the only restless, blundering, noisy creature, and then at night, tried to sleep where you could almost hear the silence?

There is a terrifying something that will not down when you are alone in silence. Is in your conscience wide awake?

Were you ever alone at night in the hills in the dense woods when the silver moon was sending little streaks of light to make the shadows on the stately pines and paint the near-by lakes with silhouettes of the high hills that hemmed you in? All creation is asleep, but the Creator's eye is open across the bay from China, and this orb is reflected in the round, restful, twenty-one-thousand-miles-away satellite. But you can not sleep, your emotions will not let you.

Robert Burdette, the great American humorist, took one of these lonely trips and he wrote: "Get away from the crowd." He advised that you stand on one side and let the world run by. He suggested that you get acquainted with yourself and see what kind of a fellow you really are. He said: "Ask yourself hard questions about yourself." He said: "Ascertain, from original sources, if you are really the man you say you are. Get on intimate terms with yourself."

Let some lake speak to you with its shimmering silence. Give the ghost-like

forms of the midnight forest your ear. Cry to the world from some lonely crag and hear the echo of it all. Tramp through the velvet valleys. Go among the graves of departed friends, and then the cold, calculating worldly success will be put away as by magic. Your soul will be full of sermons and your heart in harmony with the world.

Climb to the pinnacle of some rugged mountain and look down, at sunrise, or sunset, into the lonely stillness of a gorge. Gaze toward each far-off ridge after ridge and witness the mauve, purple and lilac clouds as they skim along the stream. This scene alone should send to your spiritual understanding just who is Sovereign of everything.

While alone and in silence, man can commune with himself. Humans huddle too much.

John Greenleaf Whittier realized this when he wrote "Forgiveness":

"My heart was heavy, for its trust had been Abused, its kindness answered with foul wrong;
So, turning gloomily from my fellow-men,
One summer Sabbath day I strolled among
The green mounds of the village burial place;
Where, pondering how all human love and hate
Find one sad level; and how, soon or late,
Wronged and wrongdoer, each with meekened face,
And cold hands folded over a still heart,
Pass the green threshold of our common grave,
Whither all footsteps tend, whence none depart.
Awed for myself, and pitying my race,
Our common sorrow, like a mighty wave,
Swept all my pride away, and, trembling, I forgave!"

—The Silent Partner.

"She was a fussy traveler and found a good deal of trouble in placing her belongings. She put a bundle on a seat and her basket on the floor, and then she reversed that arrangement. She opened a window, but speedily decided that she wanted it shut. Then she moved the position of her suit case. Her husband, more easily satisfied, remonstrated. 'I want to get fixed so I can see the scenery comfortable,' she said. But he shook his head. 'Susan, we ain't got far, and the scenery will all be over long before you get fixed to enjoy it.' When we come to think of it, that is the way the great majority of people travel through life."—*Christian Work*.

EDUCATION SOCIETY'S PAGE

DEAN PAUL E. TITSWORTH, ALFRED, N. Y.
Contributing Editor

SALEM COLLEGE

The following paragraphs from a recent letter of President S. Orestes Bond to the corresponding secretary of the Education Society give such a graphic account of Salem's situation that they are here published by permission.

"I want to give you a little inside information about conditions. The college for some years has had more or less embarrassment because certain schools to which our students go would not give full credit to the work done here. Realizing the necessity of getting the school on a foundation which would embarrass no one, we simply had to make certain enlargements in equipment and in the faculty. The better teachers had to have increases in salary. They are far from adequate yet. It is true our enrolment has greatly increased. We have increased the tuitions as much as the personnel of the student body could well stand. Counting every thing that seems to be in sight at present, we still shall have a deficit of six or eight thousand dollars. It doesn't take a financier to see what the results must inevitably be without financial aid.

"Those who have known the school intimately see the enlarged service which it has rendered. It is not only proving a great blessing to this community but it is certainly rendering a much enlarged service to the denomination. It is because of this denominational service that I ask for additional funds if it is possible to grant them. While Alfred and Milton were making special drives we have tried to remain in the background. But if our work is to continue it must have immediate support. As you know we are very young. Thus our alumni have not accumulated very much money. We have had but few bequests through wills. We have no doubt but that in years to come we will be able to accumulate a worthy endowment, but an endowment twenty-five years hence helps but little at present.

"Last year the total net registration was

three hundred five. This year it will be considerably more than four hundred. We have at present two hundred forty-one resident students. We have also seventy mature people, largely teachers, in extension classes. After deducting special music students and other persons doing special work, we have considerably over a hundred in regular college work. We have about an even hundred in the academy. A work of such proportion and with such possibilities must not be permitted to go by default until it has had a fair trial."

THANKSGIVING OFFERINGS FOR MILTON COLLEGE

The following statement has been prepared by Mr. C. E. Crandall, treasurer of Milton College, showing the amount of the Thanksgiving offering by the churches of the Northwest Association and others given to assist Milton College in meeting or avoiding a deficit that otherwise would be inevitable at the end of the present college year.

RECEIPTS BY CHURCHES	
Albion	\$ 139 50
Battle Creek	265 41
Boulder	56 00
Cartwright, (New Auburn, Wis.)	45 25
Chicago	425 25
Carlton (Garwin, Iowa)	43 78
Dodge Center	82 72
Exeland	25 00
Farina	197 45
Jackson Center	22 00
Milton	429 59
Milton Junction	225 00
North Loup	252 53
Nortonville	127 55
Southampton, (Edelstein, Ill.)	59 50
Stone Fort	57 00
Villa Ridge	5 00
Walworth	187 00
Welton	60 00
White Cloud	5 00
Unknown Donor	500 00
Miscellaneous (Not in Northwestern Association)	143 00

Total to March 10, 1921 \$3,353 53

There are several unpaid pledges for future dates.

DISBURSEMENTS	
(Expense)	
Postage and printing	\$ 49 28
Traveling expenses of visitors to churches	229 42
	<hr/>
Total	\$ 278 70
Balance in college funds	\$3,074 83
	<hr/>
	\$3,353 53

It is too early yet to foresee how nearly this generous gift of three thousand dollars will meet the expected deficit of four thousand dollars. However, if every year the college could receive from our churches approximately this sum, the burdens of the trustees of the college would be lessened.

WILLIAM C. DALAND,
President of Milton College.

DETROIT PUBLICITY EFFORT

ROBERT B. ST. CLAIR

"And he went his way, and published throughout the whole city how great things Jesus had done unto him."—*Luke 8: 39.*

Not only did the restored man publish the glad tidings, but he did the same under the direct command of the blessed Savior, and we, in Detroit, Mich., are endeavoring, so far as we are able, to give publicity to the special message we have for the people of this great city.

Reading in the SABBATH RECORDER several weeks ago of the public announcement displayed by the Marlboro Church, we thought that our friends in other places would be glad to know that we likewise had a sign displayed in front of the Grand Army Memorial all, our meeting place, situated on a very prominent city thoroughfare with a daily traffic of hundreds of thousands. Of course, only a very small proportion of this great multitude stops to read the following sign, painted, attractively, in red and black:

SEVENTH DAY BAPTIST CHURCH OF GOD
SABBATH REFORM PIONEERS IN THE OLD
WORLD FROM APOSTOLIC DAYS, AND
IN AMERICA SINCE 1671
SERVICES ON EACH SABBATH OF CHRIST
(SATURDAY) AT 2.30 P. M.
A WARM WELCOME EXTENDED TO ALL

and not so many avail themselves of the opportunity to assemble with us, yet we are pleased to say a number of strangers do, from time to time, accept the invitation, and hear the Gospel preached, and usually carry away with them some of the good tracts of the American Sabbath Tract Society.

Being both a young and a small church, our funds have not permitted of as much paid advertising as we should have liked to have placed with our daily papers. We are therefore driven to various expedients to familiarize the Seventh Day Baptist name

in this city of a million souls. We submit items, from time to time, to the city editors, for free publication. If these articles commend themselves to the czar of the sanctum, and space permits, we get a little reading notice. On the Sabbath immediately preceding Washington's Birthday, the *Detroit News*; a paper with a quarter of a million circulation, published the following for us:

SEVENTH DAY BAPTISTS

Seventh Day Baptists were to pay tribute to the memory of George Washington this afternoon in the G. A. R. Hall, Grand River and Cass Avenues. Members of the church say that Gov. Samuel Ward of Rhode Island, and a Seventh Day Baptist, had the honor to report, as chairman of the committee on the whole of the Continental Congress, the appointment of George Washington as commander-in-chief of the Revolutionary forces.

About the same time, the *Detroit Free Press* stated that the writer would reply to the sermon of Rev. Dr. Edgar DeWitt Jones, of the Central Christian Church, entitled, "Sabbath, Sunday, and Lord's Day", and on Sabbath, March 5, the *Free Press* published the following:

EX-PRIEST TO SPEAK

Rev. H. H. Weber, of Montreal, Canada, formerly a clergyman of the Roman Catholic Church, will address the Seventh Day Baptist church at 2.30 Saturday afternoon.

On Saturday afternoon, March 12, Chaplain George C. Tenney, of Battle Creek Sanitarium, will be the speaker.

A number of strangers were attracted to the service by this announcement, and one, a Catholic, appears to have been soundly converted to God. In another article, we expect to tell more concerning the general interests of the Sabbath cause in Detroit.

In closing, we may say that one of the methods of publicity used by us is the stamping of all our literature with a rubber stamp reading as follows:

SEVENTH DAY BAPTIST CHURCH
G. A. R. HALL, GRAND RIVER AND CASS
SATURDAYS (SABBATH) 2.30 P. M.
A CORDIAL INVITATION TO ALL!

We ask the RECORDER readers to earnestly pray God that he will water the seed sown and the efforts put forth, in order that we we may experience a glorious revival of religion in our city.

WOMAN'S WORK

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

"Low in the grave He lay—
Jesus, my Savior!
Waiting the coming day—
Jesus, my Lord!
Death can not keep his prey—
Jesus, my Savior!
He tore the bars away—
Jesus, my Lord!
Up from the grave He arose,
With a mighty triumph o'er His foes;
He arose a victor from the dark domain,
And He lives forever with His saints to reign:
He arose! He arose! Hallelujah! Christ arose!"

WORK IN SHANGHAI GIRLS' SCHOOL

The Woman's Board,
Milton, Wisconsin.

DEAR FRIENDS: It has been a long, long time since I have written you though I have planned a number of letters. Whenever we get a vacation I think I will surely get your letter off but you see I haven't done it.

This fall has been one of more than usual interruptions—some pleasant ones and some not so pleasant. Often the fall semester is almost unbroken. This year there was the coming of the Crofoots and Mabel, and then the going of Miss Burdick; the latter being quite upsetting to the school as you can imagine. I presume she has told you of the birthday and farewell celebrations given her. Then there was the shifting of work. After she had gone we looked forward to uninterrupted work but as one of the girls expressed it the "sick spirit" seemed to have gotten into the school. Just before Miss Burdick left she had sent one of the girls to the Isolation Hospital because of a bad throat. The next day it was pronounced diphtheria. She wasn't very ill but it meant that the whole school had been exposed. We hoped that it would be an isolated case and that it would not be necessary to close school. We kept close watch of the throats and insisted on much gargling. We sent two or three suspects to the hospital in the next two weeks and two of these were said to have diphtheria. Then we called in one of the Red Cross doctors to examine the whole school. She sent cultures from sev-

enteen throats into the Health Laboratory and on Christmas Day we received a list of two teachers and seven pupils who had the disease. All of them were feeling pretty well and it was hard to convince them that they needed to go to the hospital. Some insisted on going home but six went to the hospital. Of course we had to close school then. I had fumigated after each case before but now I hunted up the French authorities (you remember we are in French town) to see if they would come out and fumigate for us. They looked over the school and said they would do it for about fifty dollars, which was half of the regular price. We thought we could do it more cheaply since they did not require that we have them do it. They offered to come and put creoline on the floor free of charge, so did that and then we did the rest of it with a variety of disinfectants. We still smell like a hospital!

Most of the girls were able to come back at the end of two weeks and we re-opened school—the others coming as soon as they could. All except two who went home instead of to the hospital were back before school closed last week for the China New Year vacation. The girl who was taken ill before Miss Burdick left was in the hospital over seven weeks.

Now we are upset at the prospect of losing our head Chinese woman teacher, Miss Dzau. Her father betrothed her just as school was closing and she is to be married about Easter time. She has been with us seven and a half years and is an unusually capable and cultured girl. We will miss her very much in the school and church too, for she is to live in a village a few miles out of Shanghai and will not be able to keep up her work as organist in the church and teacher in the Primary department of the Sabbath school.

Mother, Mabel and I came out here Sunday for a week's vacation with Dr. Grace. (Dr. Bessie has gone to Soochow for a week with friends there.) The hospital is about empty—only two patients—for every one who possibly can go home at New Year time. The last few days there have been almost no dispensary patients either. They are too busy at New Year to have time to be sick!

You will be glad to know that last week Mr. Crofoot finally bought the piece of land between the Boys' and Girls' schools. There is about a quarter of an acre in the piece

and it connects the property. We wish we could get the rest of that in between now.

One thing that has taken much of our attention this winter is famine relief. We have been glad to see that some of the churches at home are taking collections for that purpose. In the fall our church here raised about \$140 and the Christmas offering for that purpose was almost as much more. Before Christmas the older girls began using their Sunday afternoon sewing period to make wadded garments for the sufferers. By the time school closed they had made more than thirty garments. The women here under Dr. Crandall's leadership made a great many garments too. Though the winter is so nearly over the need is still very great and continually calls are coming for help. They say that providing there are rains, by April they can hope to get something from their lands so it means at least two months' assistance still. They are also asking for workers to help in the distribution of funds, food and clothing.

Wishing you all a blessed New Year, I am,

Yours in His service

ANNA WEST.

Lieu-oo, China,
February 10, 1921.

THE CAREER OF A COBBLER*

MARGARET T. APPLGARTH

CHAPTER IV (CONTINUED)

Chunder Singh sighed: "You draw out my heart! And he, only a man of caste who works in leather, doing things like that for love of any God! Well! Well!"

"For God, and men like you and me." All this he did to help new preachers and new teachers. And he also started a Bible Translation College in Serampore to train pundits how to write in other tongues.

Chunder Singh spread out his hands in helpless admiration: "The strength is sapped from my knees when I dwell on his toil! Did he never sleep nor take a rest in the shade of his house at noon-day? Surely he planned for everything,—what more could mortal do?"

Vishnuswami sighed: "Yet now I must speak of a great misfortune, terrible, which can not be accounted for. For the sun had

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set on a certain evening as on other evenings in the year 1812, as these English reckon time; the Indian type-founders, compositors, pressmen, binders and writers—of whom I well know you are ignorant—had all gone home: Ward Sahib sat at his desk settling accounts when he was stifled by suffocating smoke bursting into his office. How shall I tell it? But those priceless manuscripts of dictionaries, grammars, Bibles, even the steel punches of the Oriental letters,—everything of fire for three sad days! Also Carey Sahib was in Calcutta, and on the third day when the afternoon tide enabled him to row back to Serampore, what did he see? The immense printing house reduced to a mere shell. The yard covered with the burnt quires of paper, on which in the course of time words of life would have been printed. His stupendous labor for years on a polyglot dictionary of all tongues derived from Sanskrit also had gone up in smoke. Sadness, indeed, my brother! Tears stood in his eyes. But Ward Sahib hesitated not to find another place to start the work anew. The Living God has earnest followers, Chunder Singh!"

"I hear new things," the Hindu slowly said, "a man of India would sit down under the shade of his thatched roof and say: 'That which I did is undone. The gods have turned against me. I will not lift my hand again!'"

"It is a truth: our ways are softly lazy. Not so with Carey Sahib, who spared not himself in making new translations; and in the patience of his heart he ever thanked the Living God he could revise them better than at first. Moreover, although the loss was £10,000, so much sympathy was shown back over the sea, in England, that Fuller Sahib soon announced that the whole sum had been subscribed in fifty days! Which shows a splendid thing, my brother, the cobbler who left England, ah! but he was poor and of the caste not to be noticed! And for starting their society those few poor Baptists had but £13, 2s, 6d as I said. Yet now that cobbler is a man of deeds, they speak of him in public in the town of London, about the deeds he did in India. And money poured in from all sides!"

With vast respect Chunder Singh fingered the pages of the little Book, then held it to his forehead reverently: "Tomorrow it must speak to me, this Book of God, which makes a man of lowly caste so great."

"I hear a new thing! Is there any god in India for whom I would perform a lengthy task like that, unless I had committed sin and must gain merit? As for strangers, and the sons of strangers, would I fill my heart with curious babblings? Not at all! My heart is torn within me."

"Mine also! In the telling of this tale I am amazed anew. They tell me one can not gauge the distance where the Sahib's Books have gone. Consider in your head this fact: seventy million Hindus speak Bengali, Hindi, Hindustani and Urdu number twenty-five millions; Ooriya by six millions in Orissa. Who indeed can tell where Carey Sahib makes his Bibles speak? Now here is a true answer: seventeen years after the Bengali Bible left the press, there were found villages of peasants, Hindu-born, who had given up their idol worship, and were renowned for truthfulness 'Satyra-gooroos' they call themselves because they sought a teacher sent from God. And in a wooden box they kept a well-worn Bible they had had for many years, they had no way telling who had brought it, but it gave them peace."

"Tell me more like that," urged Chunder Singh.

"Well, there were Mohammedans, fanatical and wild, who hid the Book inside their girdles, and got down into the new religion. There was Narayen Sheshadri, a Brahman so high caste that people of his village drank the very rain-pools in which he wet his feet, yet he renounced his caste, his wealth, his family, that he might sit elbow to elbow with low caste men and tell them about God. There were women who claimed the Book was written by a woman, it spoke so gently of them."

"About mere women, how should I care? But to think that Brahmans accept the Christians' Book with joy and calmly lose their caste,—ah, now indeed, you grip me hard! Also, a minor matter, but I have a great curiosity about this fabric, paper, on which the words appear. Did it perhaps come overseas from England? And what makes the letters?"

"As to the paper, at first Carey Sahib used our Indian paper, but being sized with rice paste it attracted both the book-worm and the white ants so that the printer, Sahib Ward, found that the first sheets of a book were all devoured by insects before the last sheet came off the press. Paper from England was too slow in coming, and of great

expensiveness; so in the course of time they learned to make good paper for themselves, for which Serampore became noted in all India. As for type, you must hear how English letters are not like the hooks and curves of the Indian tongue, so new patterns needed to be cut, not only for Bengali, but for all the others languages I spoke about just now. Have I not said it?—how the Living God stood close by Carey Sahib, helping? For when he most needed type, there was an Englishman,—Sir Charles Wilkins was his name—who cut the punches with his own hands and cast the fonts of type; all this before Carey Sahib knew of it. Moreover, he taught this art to a Hindu of the blacksmith caste, Panchanan by name, and almost any day you could have seen a strange thing in that workshop: Panchanan casting type for Christian Bibles, squatting underneath his favorite wooden idol, without which he flatly refused to lift his hand in work."

"Well, would you not have done the same?" asked Chunder Singh, shamefacedly.

"As to that, let me save my breath!" was the too evasive answer. "I only marvel Carey Sahib did so much; for there is a thing called grammar in each speech on earth. Now how shall I tell you of it, seeing that you never dreamed that grammar forms each sentence which you speak? But Carey Sahib knew and cleverly extracted grammar from the tongues of the Bengali, the Hindi and the Mahratta, as well as many others; and the grammar of each tongue he placed in separate books, so that preachers of the Living God who followed him might never need to plod through weary steps of knowledge such as his had been. Store one more of his activities beneath your turban: for he made dictionaries of the different languages he knew. Now a dictionary is a myth to you, yet it is merely all the words in any speech, with the meaning of each word put down beside it. Consider with what care he must have listened to us talking, to catch each little shade of difference between this and that!"

(To be continued)

MINUTES OF THE WOMAN'S BOARD

March 6th, the Woman's Executive Board met with Mrs. A. E. Whitford. The members present were: Mrs. A. B. West, Mrs. J. H. Babcock, Mrs. A. R. Crandall, Mrs. H. N. Jordan, Mrs. A. E. Whitford, Mrs.

G. E. Crosley, Mrs. L. M. Babcock and Mrs. E. D. Van Horn.

Visitor: Mrs. W. D. Burdick, Milton.

Mrs. A. R. Crandall read Isaiah 35, and offered prayer.

Minutes of the last meeting were read and approved.

The Treasurer read her report for February. Total receipts for the month were \$486.07, with no disbursements.

The report was adopted.

Mrs. Whitford read a letter from Mrs. Mary Andrews, Boulder, Colo. Mrs. J. H. Babcock read letters from the Student Volunteer Movement for Foreign Missions; the Committee of Reference and Counsel; Phonetic Promotion Co., Shanghai. The Corresponding Secretary then read a letter she had prepared to send to our Women's societies, emphasizing the call of the Missionary Society for needed workers.

It was voted that we approve the letter and authorize the Corresponding Secretary to send sufficient copies to each associational secretary to supply the societies in her association.

Mrs. Crosley read a letter from the Evangelical Society of Alfred, N. Y., enclosing a copy of the "Tribute" written in memory of Mrs. William C. Whitford. On motion it was voted that we incorporate this "Tribute" into the minutes of this meeting, and instruct our Corresponding Secretary to write a letter to the Evangelical Society of Alfred, expressing our sympathy in their loss and ours.

Mrs. West read a letter from the Forward Movement director, Rev. A. J. C. Bond, approving the material for the Projector sent by the Woman's Board, and presenting to the Board a slide of a hymn written by Mrs. Nannie Shelton McClary. A vote of thanks was extended to Pastor Bond for this slide.

A letter was read from Dr. B. F. Johanson, of Battle Creek, newly chosen president of the Young People's Board.

The leaflet for Projector, prepared by the Sabbath School Board was read; also several letters from those who have been helped by the use of the slides sent out by the Board.

Voted that the President be authorized to keep the list of slides up to date, for the use of the different societies.

Interesting letters were read from Miss

Anna West and Dr. Grace Crandall, our missionaries in China.

Minutes of the meeting read and approved.

Adjourned to meet with Mrs. L. M. Babcock, the first Sunday in April.

MRS. A. B. WEST,
President.

MRS. E. D. VAN HORN,
Recording Secretary.

MARCH

The stormy March is come at last,
With wind, and cloud, and changing skies
I hear the rushing of the blast,
That through the snowy valley flies.

Ah! passing few are they who speak,
Wild, stormy month, in praise of thee;
Yet, though thy winds are loud and bleak,
Thou art a welcome month to me.

For thou to northern lands again,
The glad and glorious sun dost bring,
And thou hast joined the gentle train,
And wear'st the gentle name of Spring.

And, in thy reign of blast and storm,
Smiles many a long, bright, sunny day,
When the changed winds are soft and warm,
And heaven puts on the blue of May.

Then sing aloud the gushing rills
And the full springs, from frost set free,
That, brightly leaping down the hills,
Are just set out to meet the sea.

The year's departing beauty hides
Of wintry storms the sullen threat;
But in thy sternest frown abides
A look of kindly promise yet.

Thou bring'st the hope of those calm skies
And that soft time of sunny showers,
When the wide bloom, on earth that lies,
Seems of a brighter world than ours.

—*William Cullen Bryant.*

GRADED LESSONS

Place your order with us now for the Graded Lessons which you will need for this next quarter, as the publishing house will mail only to those ordering them. State definitely as to whether you wish Part 1, 2, or 3.

I do not think Paul ever had five minutes' questioning as to whether he ought to go back into that old life, once a week for enjoyment, and live the new life the remainder of the week as a duty. The old life passed away, and the new life opened before him bright with joy, thrilling with delights, expending all the way.—*G. Campbell Morgan.*

YOUNG PEOPLE'S WORK

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

THE KINGDOM IN MY COMMUNITY

W. A. KENYON

Christian Endeavor Topic for Sabbath Day,
April 2, 1921

DAILY READINGS

Sunday—The King welcomed (John 4: 27-42)
Monday—The King rejected (John 19: 13-19)
Tuesday—The Kingdom at work (Acts 14: 8-18)
Wednesday—A converted community (Jonah 3: 1-12)
Thursday—The King's herald (Matt. 3: 1-12)
Friday—When the King will come (Acts 3: 19-26)
Sabbath Day—Topic, Thy Kingdom Come. IV.
In my community (Matt. 6: 7-15)
(Consecration meeting)

What does the kingdom in my community mean? Am I striving to prepare the way for the kingdom in my community? What can I do to prepare the way for the kingdom in my community? These are questions for each one of us to think about and for each one of us to answer, not merely by our words, but by our actions. Words are of no value unless they express our sincere purposes. It has been pointed out in the previous meetings of this series, the topics of which were: "The Kingdom in My Heart", "The Kingdom in My Home", and "The Kingdom in My Church", that by kingdom Jesus meant the kingdom of heaven or the kingdom of God and that this implies unquestioning allegiance to the Master and King. In order that the kingdom of God may dwell in our community as it should in our hearts and in our homes, we as communities must pledge the same unquestioning allegiance to the King. The key-note must always be "Thy will be done." The individual must always subordinate his own will to the Divine Will.

Let us consider what our community would be like should the kingdom fully dwell in it. Can we think of it as being full of selfishness, jealousy, idle gossip, hard feelings toward fellow-men, dishonesty in business, or immorality? When then, you will ask, can the kingdom ever dwell in my community? Surely not until the love of Christ reigns supreme in every heart. When his love fills every heart there will be no room

for selfishness, jealousy, impure thoughts, and our minds will be too filled with splendid thoughts, about our neighbors to spend time in idle gossip. We must have the spirit of forgiveness and forgive one another's trespasses. Such a community would be like a big home, our neighbors like brothers and sisters. Did you ever see a home where there was true love between all the members, love of parents for the children, love of children for the parents, and above all a love for God, where the kingdom of God did not seem to dwell? No one has ever seen a perfect community, one in which the kingdom of God can fully dwell, but we have seen splendid home and splendid communities. It is for each one to discover and to learn what he can do to make his community a splendid Christian community.

Our community is what you and I and others make it. As God's kingdom can not dwell in foul lives, so it can not dwell in communities whose members are unfit. Therefore let us keep ourselves fit in every way. The Wisconsin State Board of Health in a pamphlet on keeping fit says that fitness demands:

1. Muscular Strength
2. Endurance
3. Energy
4. Will Power
5. Courage
6. Self-control

It will be a long time before our communities are ready for the kingdom, but it can not come until we make our communities ready for it by being more Christian, which means doing Christian work whether you are a minister or a blacksmith.

Take Christ with you into your business, into the store, on the farm, in the home, everywhere. Think before you condemn your neighbor. Will it help him or you? Would it not be better to say that which will bring out the good which is in him? Seek to arouse the best latent possibilities in others, to speak the word of encouragement to your neighbor, and lend a hand to a boy or girl earnestly seeking direction. Always take Christianity with you, make it a part of your business in the community, a part of your school work, a part of your daily life, and men will learn to love you. They will be inspired by your life and encouraged in their own attempts to make a better community.

"It is the quiet worker that succeeds. No

one can do his best, or even do well, in the midst of badinage or worrying or nagging. Therefore, if you work, work as cheerily as you can. If you do not work, do not put even a straw in the way of another. There are rocks and pebbles and holes and plenty of other obstructions. It is the pleasant word, the hearty word, that helps."—*Stephenson*.

YOUNG PEOPLE'S BOARD

March 3, 1921, the regular monthly meeting of the Young People's Board was called to order by the President, Dr. B. F. Johanson.

Prayer was offered by Mrs. Frances F. Babcock.

Members present: Dr. B. F. Johanson, Mrs. Frances F. Babcock, Miss Frances E. Babcock, Mrs. Nettie Crandall, Miss Edna Van Horn, E. H. Clarke, Dr. W. B. Lewis, L. S. Hurley, I. O. Tappan and C. H. Siedhoff.

The following report was read and accepted from the Corresponding Secretary:

Number of letters written.....40
Correspondence received from Mark Sanford, Hancy Brooks, Lyle Crandall, Clara Lewis, Edna Burdick, Rev. R. R. Thorngate, President B. C. Davis.

Officer reports have been received from twenty-eight societies. Those which have not been heard from are Garwin, Riverside, White Cloud, Little Genesee, Yonkers, Marlboro, Boulder, Walworth, Plainfield and Ritchie.

The society has been reorganized at New Auburn.

All non-resident superintendents and associational secretaries were asked for reports. Replies have been received from Margaret La Mont, Alberta Davis, Rev. H. N. Jordan, Neva Scouten, Clara Lewis, Gordon Langworthy, Zea Zinn, and Mrs. W. D. Burdick.

Respectfully submitted,
FRANCES FERRILL BABCOCK.

The following report of the Treasurer was read and accepted:

E. H. CLARKE, *Treasurer*,
In account with

THE YOUNG PEOPLE'S BOARD
Dr.

Amount on hand	\$392 98
First Hebron C. E.....	13 00
E. Burdick (Special Missionary Fund.)..	5 00
Mrs. Helen Gray	40 00
Simpson studies and pictures	3 89
Conference Treasurer	71 44
Conference Treasurer:	
For First Brookfield	6 71
For Fouke C. E.	8 00
Total	\$511 02

Mimeographing, etc.	\$ 1 75
Corresponding Secretary	3 50
Express and postage	1 87
Special Missionary Fund	5 00
Dr. Palmborg (salary).....	75 00
Simpson study pictures	25 00
Balance	398 90

Total

Respectfully submitted,
E. H. CLARKE, *Treasurer*.

Voted that \$200 be paid on the Fouke apportionment.

Verbal reports were made by several of the superintendents.

Report on the Projector was made by the President.

Our new President, Dr. Johanson, gave a very interesting and constructive address.

A general discussion of Board matters was held.

Reading of the minutes.

Adjournment.

Respectfully submitted,
C. H. SIEDHOFF,
Recording Secretary.

A FORMER ROMAN CATHOLIC PRIEST ADDRESSES DETROIT CHURCH

ROBERT B. ST. CLAIR

Since the last report, Detroit Church has been proceeding on the even tenor of its way.

Elder Tenney, of Battle Creek, has aided the people very much by his fortnightly visits and his services have been much appreciated.

Rev. H. H. Weber, late of Montreal, and formerly a Roman Catholic priest, was our speaker of Sabbath, March 5. Mr. Weber's brother is at present the priest in charge over a parish of 3,500, and his sister is a nun in the Black Nunnery, Montreal. He was converted through the instrumentality of Torrey and Alexander, and has been ordained to the Protestant ministry. He is at present a member of the Birkett Memorial Baptist Church of Detroit.

Elder Weber's attention was drawn to the Sabbath question by literature handed him by the writer. He carefully read the literature of the American Sabbath Tract Society and appeared at our next meeting, Sabbath, February 26. He expressed himself as much interested in the Sabbath question, and was given more literature and invited to address us on March 5. This he did, to the great

profit of the persons present. We wish space permitted in order that we might give an extended report of the sermon.

We hope the day will not be far distant when Rev. Mr. Weber will be called to one of our vacant Seventh Day Baptist churches.

In addition to the weekly prayer services, which have been of deep interest, we have held special meetings at the home of Mr. and Mrs. Page in the easterly portion of the city, some five or six miles from our meeting place. Mr. Page has been an invalid for over eight years, and not only he was helped by our visit, but we were benefited by the patience and faith of the "shut-in". A number of neighbors attended the services and we were pleased for the opportunity of becoming acquainted with each other. Brother Brown gave a most instructive lesson at the last meeting held at Mr. Page's home, while Mr. Scott made a most efficient leader of the first meeting. We ask all RECORDER readers to join with us in the prayer that Mr. Page may be restored to health.

EVANGELIST HALL IN PARIS, KY.

We have received good reports from Evangelist Lillie Hall, of the Detroit East Side Seventh Day Baptist Church of God, who is on a tour amongst lone Sabbath-keepers and others of her race. Within the past two weeks, she has been in Winchester, Lexington and Paris, Ky., and is rejoicing in the blessing of God. She wishes all to pray for her.

Battle Creek Sabbath school, White Cloud and Detroit churches are contributing offerings toward her expenses.

HOME NEWS

CHICAGO, ILL.—The members of our little church in Chicago are enjoying the regular weekly services, under the ministrations of Rev. George E. Fifield, and trying to do their part in the world's work. Our congregations have kept up unusually well during the winter. Some of our most faithful and helpful attendants are among those who have come to us from another Sabbath-keeping body. We are often cheered by the presence of visitors, members of our churches who chance to be in the city over the week.

We have recently learned of a colored Church of God and Saints of Christ who "keep all the commandments and hold serv-

ices every Sabbath until sundown". They support a colored orphanage for which they were soliciting contributions.

Mr. and Mrs. Bert Davis, with her sister and Miss Anna Post, were baptized on a recent Sabbath by Pastor Fifield. Later, Mr. and Mrs. Davis and Miss Post received the right hand of fellowship and united with the church, together with Mr. and Mrs. Alfred Satterlee and Miss Rua Van Horn, who joined by letter.

We are keeping up our interest in the Forward Movement, having fully met our obligations to the present time. We hope and expect to make good for the five years.

A generous contribution, augmented by gifts from some who were not present, was taken last Sabbath for Chinese relief.

Dr. Rosa W. Palmborg returned to Milton Sunday after having submitted to an operation at St. Anne's hospital. Her surgeon, Dr. George W. Post, Jr., says she "is making a perfect recovery", which is a source of great thankfulness and satisfaction to her many friends, here and elsewhere.

Miss Susie Burdick is a welcome guest in the city this week. She has been staying in Milton with Eling Wang while Dr. Palmborg was away. She will go to Battle Creek the last of the week to spend the Sabbath, and visit Miss Su, who is taking training as a nurse in the Sanitarium, and then go on to Alfred.

W.

GRADED LESSONS

Part 3 of the Graded Lessons, both Intermediate and Junior, will be ready for mailing March 24. These will be sent only to those schools ordering them.

SAINT TWILIGHT

O Twilight, in thy sky-lit shrine,
What blessed ministries are thine!
For weary eyes that droop and wince,
To paint the earth in monotints;
For ears grown deaf from day's long din,
To weave a strand of silence in;
To offer toil-worn hands, mayhap,
A little folding in the lap;
To turn wayfaring feet aroam
Back hastening to the hearth of home;
To send those nurses, bent on good,
The lovely shadow-sisterhood,
On many a pilgrimage afar
Seen only of the Evening Star!
O Twilight, of the haloed brow,
Our dear familiar saint art thou!

—*Youth's Companion*.

CHILDREN'S PAGE

YOUR OPPORTUNITY

A business magazine carried this single line statement the other day, "Every man knows more about some subject than you do." That's all there was to it, yet it set James Anderson thinking.

"Do you suppose that's true, dad?" he asked, rather skeptically at the dinner table. "Do you really believe that every normal man knows more about something than you or I do?"

"Why, certainly," Mr. Anderson smiled. "That's what makes life so tremendously interesting. It's a continual game of 'Finding Out'.

"This morning a man came into my office who wanted to borrow some money. I couldn't see any reason why he should be in need of funds, for he earns a good salary and his father left him a substantial sum of money only a few years ago. The story he told me as to why he needed the money was plausible. I excused myself for a few moments after listening to him, went into my inner office and rang up his cousin, who is a banker. I know his cousin well, so I said bluntly, 'What's the reason that Will Jones needs to borrow money? He ought to have resources enough of his own to swing a five hundred dollar deal.'

"He would have, too," came back the answer, "if he hadn't learned to gamble. For all he prides himself on being a skilled player, he has lost nearly all his property and is continually hard up."

Mr. Anderson looked up at James keenly. "Will Jones knows more about games of chance than I do. He knows more about rapid company than I do. He knows more about a family in distress without comforts than I do. The kind of knowledge that Will Jones has is nothing I crave.

"He hadn't been gone out of my office more than ten minutes before Wilbur Stevens came in. Wilbur is a young fellow but as keen as a briar. He was much interested to tell me about the new laboratory over at the munitions plant and the precautions the government was taking to safeguard its workers. Wilbur knew a lot of

things that I didn't and which I was glad to learn from him.

"Old Ben is out hoeing in the garden. I always enjoy a chat with him because he is so familiar with all the native trees and the best way to handle fruit trees to get the biggest yield. He is an authority on grass of all kinds. You know how shady our lawn is and I tried and tried to get some variety of grass which would grow luxuriantly under the conditions of soil and shade out there. I tried for ten years unsuccessfully, until old Ben took hold of the lawn, and under his management it is like a piece of green velvet now."

James was eating his dinner thoughtfully. "That may be all right as far as old Ben is concerned," he said, "but what do you suppose that Amos Kelley knows more than I do?" and James grinned as though he had put a sticker this time, for Amos Kelley was a well-known town character who, owing to an injury in his babyhood, suffered from a partially paralyzed arm and leg and was mentally slow.

"That's easy," Mr. Anderson smiled back genially. "I have known a boy in my time who sometimes forgot to feed the chickens or to mail a letter, or to get up when it was time in the morning."

James had flushed slightly. "But with Amos Kelley the case is different. For all he is not keen mentally, he is faithfulness personified, and if you hire him to mow your grass or shovel your walks you need never be afraid that he will forget.

"The other day Mr. Manning was telling me that Amos had taken care of his store for ten years without failing to do it well. Because the store is so located that it has to open at 6 o'clock, Amos makes his appearance promptly at 3 o'clock, rain or shine, winter or summer, and works until six. His desire, as he often says, is to have everything 'beautiful'."

"Well, what about old Biddy Cronk? Just wherein does she excel? I'd like to know, for maybe I'd feel more cheerful about going down with the basket of stuff mother wants me to take after dinner."

"Biddy Cronk is old and feeble and is not in possession of the faculties of her maturity, but let me tell you, son, that she did something once no one else in this town had the courage to do. A man came to the

(Continued on page 380)

OUR WEEKLY SERMON

OUR HEAVENLY FATHER

REV. JAMES I. VANCE, D. D.

(Second of a series delivered at the Northfield General Conference, August, 1920)

Like as a father pitieth his children, so the Lord pitieth them that fear him. Psalm 103: 13.

Last night I tried to speak to you about the unknown God. When the unknown God becomes known, how does he want to be known? And when thus known what kind of a person does he want his follower to be, and what kind of a career does he want him to follow?

The first question I want to consider tonight: When the unknown God becomes known, how does he want to be known?

It would be easy to find texts for such a discussion in the New Testament; they are abundant there. It is not quite so easy to find a text in the Old Testament, and because it is a little more difficult to get one from that part of the Bible let us go there for a verse,—the 103d Psalm and the 13th verse: "Like as a father pitieth his children, so the Lord pitieth them that fear him."

God is. "The fool hath said in his heart: There is no god." Atheism is the creed of fools. The fact of God is the greatest fact in the universe. But what does God look like? The catechism which I memorized in my childhood says: "God is a spirit, infinite, eternal and unchangeable in his being, wisdom, power, holiness, justice, goodness and truth." That is fine as a description, but it is not a portrait. To be sure, God said to Moses: "You can not look upon my face for no man can see my face and live." Nevertheless man can not keep from trying to paint for his faith a portrait of the face of God. From the dawn of being he has been trying to answer the question, not "Is there a God?" but, "What is God like?" And the answer that has been coming back from all this thinking and meditating and living, coming clearer as the centuries have rolled on and the race has learned by experience, is the portrait thrown out in this old psalm: "Like as a father pitieth his children."

God is a ruler, but he is greater than a ruler. He is a judge, but he is wiser than a judge. He is a king, but he is mightier than a king. He is a saint, but he is holier than a saint. God is our heavenly Father. As the darkness dissipates and the morning light grows clearer, as the clouds leave the sky and the sun shines brightly, as our eyes are touched with vision and we see past the shadow to the substance, this is the face of God that appears: God is a father.

The ancient Jews saw it dimly, and said: "He shall be the father of the fatherless." The greatest of the Hebrew prophets said: "His name shall be called the everlasting Father." But it was not until Jesus came that the full length portrait of God as a father was unveiled.

The mission of Jesus was to show us that God is our father. When one of his disciples said to him: "Show us the Father and it sufficeth us," Jesus said: "He that hath seen me hath seen the Father." Jesus was the substance of the Father's glory, and the express image of his person. And there on the cross he stretched up his hands pierced with the nails to tear off the disguises which human fear and human sin had woven across the face of God, and as we catch sight of God's face across the shoulder of Christ's cross the Spirit in our hearts cries: "Abba, Father!"

God is the father of all men. He is your father, and he is my father. If you do not see it it is not because God has turned his back on you; it is because you have turned your back on him.

Let us tonight think of God as our father. Let this old psalm sing heaven into our weary hearts. Are you tired, are you worn with work? Have you been shallowed out by the world? Are you perplexed and worried? Listen to the psalm: "Like as a father pitieth his children, so the Lord pitieth them that fear him." And let us think of the fatherhood of God not as a dogma with which to bolster up a system, but as the manna of heaven to our hungry souls.

MEANING OF FATHERHOOD

Fatherhood means five things.

First, it means *kinship*. There is something in a man's soul that cries out for God. Nobody who is godless can be happy. There is a loneliness, an incompleteness,

homesickness until we find our Father. Man is hopelessly religious.

One night not long ago I went into a Child's restaurant to get a bite to eat, and just across the table from me sat a man with lines of culture in his face but evidencing the fact that he had been up against a hard world. He looked like a clubman who was just a bit down and out and who had come into a cheap restaurant rather than to the club for his meal. He saw I was a preacher, and we discussed various topics. But as I was leaving he said this to me:

"Dominie, no man can get away from God."

It is true. No matter how far he may wander into the far country there will come an hour when sin sickens him, and standing up from his folly he will start in his rags to the land of his loves and his dreams with the old cry on his lips: "I will arise and go to my Father."

It is this awakening and return which Jesus came to accomplish. Jesus recovers for us what we had lost by sin. His Holy Spirit recreates in us or creates in us what sin had destroyed. In Jesus we become partakers of the divine nature. We shall be satisfied when—never until—we awake in his likeness. Jesus is the Good Shepherd going out after the lost sheep, and searching until he finds it, and then bringing it back to place the lost sheep in the Father's arms. Christ did not create God's arms; God's arms were there all the time. Jesus did not die to make God love us; he died because God loves us, he died to make us love God. He hung on the cross in order to show us that the God who sits on the throne is not a force god, but our kind and loving heavenly Father, and that this homesickness is in our hearts because we are his offspring.

Then again, fatherhood means *responsibility*. A man who becomes the head of a family assumes a certain kind of responsibility. He takes on obligations which he can not ignore. He is bound by all the ties that can bind to do all that he can for the happiness and welfare of those of whose existence he is the author. Can God escape as father a similar responsibility? The very fact that God is our father loads him with a certain kind of obligation. The very fact that we are his offspring binds him to do all that a God can do for the happiness and welfare of his creatures.

We are in the habit of saying that salva-

tion is of grace, and so it is. It can not be merited, it can not be deserved. No man can earn salvation. And yet because God is the author of our being he is under a certain kind of obligation to his creatures.

We say that Calvary was a necessity, and so it was. It was a necessity because of man's need, but it was also a necessity because of man's character! and if God had done less than all God could do for the relief and redemption of his people, then God would lose his character. There is not the slightest evidence in the Bible that God has ever cared to shirk this responsibility. Calvary was not an afterthought with him. Calvary has always been in the divine mind, for the Lamb was slain from the foundation of the world.

In the third place, fatherhood means *solicitude*.

Fatherhood with God is vastly more than an obligation, it is a passion. A man who supports his family only because the law or public opinion demands it is a poor father; and if God provided a Savior for us only to save his reputation he would be a poor kind of a god. God's heart is in Calvary.

Now solicitude means concern. God is planning for us, he is planning for his children. He has always been planning for his children. This plan covers everything. It covers the minutest details of our lives.

... God is working out a plan for our glory, because he is more than a judge,—he is our father.

Solicitude means not only concern, it means care. God is caring for us, and that care extends to the minutest details of life. And because he is caring for us as a father he knows us, he singles us out of the crowd, he knows us as individuals. He is the God of the mighty world, of the vast universe. He is the God of the Milky Way, where the stars are massed so closely together that as they march across the sky at night we catch only the gleam of their silver helmets. But he is more than that. He is the God of the little as well as the big, of the microscopic as well as of the telescopic world. He is the God who mends the broken wing of a bird and the bruised leaf of a flower, and who cares for his child.

Not only so, but solicitude means love. "Behold, what manner of love the Father hath bestowed upon us!" As Sidney Lanier said:

"God is love,
And could we love as God loves,
We should be as He is."

God loves us whether we are good or bad. If I can get this one thought securely lodged in your thinking tonight I shall not have spoken in vain. God does not change his attitude toward us because of sin; sin changes our attitude toward God. We think God has changed because sin makes us afraid, but God is changeless,—he must be because he is God. His attitude toward human life is always the attitude of a father. We fail to see it because sin has taken us away from him. God's love is changeless. It is higher than all heights, and deeper than all depths, and wider than all measurement. "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor creation, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

The fourth thing in fatherhood is *discipline*.

The hardest thing for a father to do is to punish his child, and yet punishment is absolutely essential when duty is dishonored and law is violated. When the child suffers the parent suffers too, and the parent suffers far more than the child. Who is he that is a parent but knows something about vicarious suffering?

I know a mother whose son had violated the law and was sentenced to six months in the county jail. The boy did not seem to mind the disgrace, but the mother was broken hearted. Why? She had not committed the crime, she was a good, pure woman, but she was suffering for her child.

I heard of a mother who had two boys, one of them a splendid, healthy, lusty fellow, and the other a deformed cripple with a lame little body from his birth. Strange to say, the healthy, rosy-cheeked, lusty lad died, and when some one came and tried to comfort the mother she blunderingly said to her:

"What a pity that God did not take the little crippled boy if one had to go!"

With the furious resentment of aroused love the mother turned on her and said:

"Oh, if God had taken from me my little crippled boy it would have killed me!"

That is the victorious character of parental love; and God is our father, and his love is like that.

Suffering is of two kinds: it is punitive and disciplinary. . . .

God has taken the punitive side of suffering over on himself, and it is there for all who elect Jesus as their Savior. For all who will have it the punitive side of suffering has been eliminated from life by Calvary's cross. The disciplinary side of suffering remains, and we must experience it because it is God's method of developing in human life godlike character.

Christ said to Paul: "I have called thee to suffer." He did not mean: "I have called you to be punished, I have called you to a penalty," but "I have called you to companionship, I have called you to comradeship with myself."

Not long ago I was visiting a woman of my congregation whose only child, a fine young boy, had died a few weeks before of the influenza. It had swept away in one blow about all that she had to live for. She almost lost her reason as the result of it. I was trying to comfort her, and in the course of the conversation she said to me:

"Do you think God took away my little boy to punish me?"

"No," I said, "do not think that of your heavenly Father. He would not do a thing like that. You would not do it as a mother to a child, and you are God's child; God would not treat his child that way. But this is what he wants of you: He wants you in your suffering to shoulder up close to his side and let him get his arm around you and make you stronger as the result of this sacrament of sorrow, make you able to sympathize with others, and give you a sweeter and finer insight into his own love." That is what suffering means.

"We are passing through the furnace.
Life is not as idle ore,
But iron dug from central gloom,
And heated hot in burning fears,
And dipped in baths of hissing tears,
And battered with the stroke of doom
For shape and use."

Then, in the fifth place, fatherhood means *yearning*.

The parable of the prodigal son is a story of the heart of God. It is the story of a bad boy, to be sure, but it is that only incidentally. It is primarily the story of the heart of God.

Here was a father who had a son that wanted his part of the property, and he goes to his father and makes the request.

and the father lets him have his part of the estate; and he goes off to spend it, to spend it as it turned out in a riot of wild and wayward dissipation.

Now why should the father bother himself about that boy? He has given him his part of the estate, he has given him a chance to start out in life. Why should he sit there eating his heart out because of the folly and misdeeds of his absent son? Ah, he is a father,—that is the reason! He can not forget, and so the old man sits in the door of his home yearning and anxious, wondering where his absent boy is, praying and longing for his return, until at last love's vigil is rewarded.

God has provided salvation for us. He has done all that God can do to redeem a lost race. He has gone as far as the Almighty himself can go. He has provided a Savior who can save unto the uttermost. He has discharged his obligation. Why should he worry any longer about it? Why should God be anxious and concerned? Well, if he were only a god he might stop, but he is a father, and so he sits in the door of his heaven, yearning, anxious and longing for the time when his wayward children will come home. This is God. This is the way God wants to be known. How can we keep away from a God like this?

There is an old story of a father whose son was left wounded or dying or dead, he did not know which, on the battle-field one night. When the old man came to camp and learned about it, he went out into the darkness, not able to carry a light because of the peril involved, but crying with his heart on his lips as he walked amid the wounded and dead bodies on the field, crying the name of his boy: "John Thomas, your father wants you! Your father wants you!" Soon a groan brought him to the boy's side, and directly the old man was staggering back in the darkness with the broken and wounded body of his boy. So it seems to me our heavenly Father goes through this world, through the slain and the wounded of earth, crying the heart cry of God, telling us that our Father wants us. "Like as a father pitieth his children."

Are you too proud for God to pity you? Are you ashamed to have God come down and pity you, to have him come down and put his arm around you and say: "I am sorry for you; let me help you; let me share the load with you; let me get my

shoulder under your burden; let me help you along the road?" Like as a father pitieth his children," let him pity you, let your heavenly Father pity you!

Jesus came to give us the greatest discovery that a man can make: that God is his father. When one has made that discovery he is saved. And when we have discovered that God is our father it is not a difficult thing for us to make that other discovery, that man is our brother. And when we have those two visions, when we see that God is our father and that our fellow-men are our brothers, and when we translate that twofold vision into reality, the kingdom is at hand.—*Record of Christian Work.*

(Continued from page 376)

hotel, was taken sick, and his trouble was diagnosed as smallpox. That was years ago before there was a hospital. No one was willing to take care of him except Bidy. He was moved into a small house on the edge of the town, and when he recovered he couldn't say enough about her never failing kindness and good care. Then, after her own children were grown, she took two orphans and reared them by taking in washing. Oh, I guess we could find a number of things that Bidy knows that neither you or I have dreamed of."

James was toying with his dessert as though he were thinking of something else. "Looks like that business magazine is right, doesn't it?" he said, "and it's going to be *some fun* from now on trying to find out whether what the other fellow knows is worth while or not."

"That's just it," nodded his father. "It's the power to discriminate between the worthy and worthless and to adapt good ideas to our own use which marks the difference between success and failure many times."

"It surely looks," James returned, "as though no one person has it all, doesn't it?"

"It surely does," responded his father, folding up his napkin and slipping it into the ring, "but the trouble is some people forget that fact and run away with the mistaken idea that *they* are the sum of all wisdom. It's the pride that goes before a fall usually, too. Excuse me, son, I want to go out and have a little chat with Ben."—*Kind Words.*

MARRIAGES

CASSEL-WHEATON.—At the home of Elder George P. Kenyon in Shinglehouse, Pa., December 11, 1920, Mr. Fredrick H. Cassel and Mina B. Wheaton, both of Hornell, N. Y.

RUSSELL-STILLMAN.—At the home of the bride, Providence, R. I., February 24, 1921, by Rev. S. H. Davis, Miss Marie Sheffield Stillman, and Mr. Arthur Leon Russell, of Methuen, Mass.

DABOLL-GRANT.—In the Waterford Seventh Day Baptist Church, near the home of the bride's grandmother, Mrs. Clark Rogers, at the close of the Christian Endeavor meeting, Sabbath afternoon, at half past three o'clock, March 5, 1921, by Rev. Edwin Shaw, Mr. Donald Bishop Daboll, of New London, Conn., and Miss Isabel Morgan Grant.

DEATHS

BROCK.—At her home in Hebron, Pa., February 12, 1921, Mrs. Sarah Brock, in the seventieth year of her age.

Mrs. Brock was the daughter of Mr. and Mrs. Michael Wiemer and was born in Roulette, Pa., June 13, 1851. Roulette was her home till January 1, 1870, when she was united in holy wedlock to Mr. B. Perry Brock, of Hebron, and here on the Brock homestead, she spent the fifty-one years of her married life.

Shortly after marriage she became a member of the First Seventh Day Baptist Church of Hebron and of this church she remained a faithful and conscientious member till called home. She was a faithful companion, a devoted mother, a kind neighbor, and an exemplary Christian. Her death came in the same quiet and peaceful manner in which she had lived; she went to sleep as usual and woke up in the Father's Mansions without stress or struggle.

Besides her husband she is survived by three children: Willis E. Brock, of Hebron; Mrs. Lydia Baker, of Bradford, Pa., and Mrs. Jennie Cratty, of Bradford, Pa.

Funeral services, conducted by Pastor W. L. Burdick and attended by a large concourse of people, were held in the church, February 15, 1921, and burial took place in the cemetery near the church. W. L. B.

HOPKINS.—In Leonardsville, N. Y., January 7, 1921, Lucy Marie Brown Hopkins, aged 73 years, 2 months and 10 days.

Sister Hopkins, the daughter of Alvah and Caroline Brown, was born in Edmeston, N. Y., October 27, 1847. She gave her heart to the Master in youth, and was a member of the Edmeston Baptist church at the time of her death.

She was highly respected in the community, and was known for the many deeds of kindness and thoughtfulness, especially toward the aged and shut-ins whom she often visited or remembered with flowers and in other ways.

She leaves a sister, Mrs. Charles Peet, of this village, and several nephews and nieces to mourn their loss.

"She hath done what she could." F. E. P.

FORD.—Samuel L. Ford was born January 12, 1859, near Salem, W. Va., and died at his home near West Union, W. Va., February 16, 1921.

He was the son of James and Talitha Davis Ford. He was married May 27, 1883, to Miss Laura Davis, of Lost Creek, W. Va., the daughter of Deacon and Mrs. Levi Davis. To this union six children were born, four of whom are still living: Mrs. Clella Ehret, wife of Rev. Clyde Ehret, of Alfred; Glenn L. who married Miss Susie Seager and lives on the home farm; Mrs. Ogareta Seager, wife of Ross F. Seager, of Farina, Ill.; and Miss Eva, teacher in the Lost Creek High School. All are worthy children of worthy parents, who will be a comfort to their bereaved mother. There are six grandchildren. There survive him two sisters and three brothers: Mrs. Ollive Swiger and Mrs. Lilly Lowther, of Salem, Ardvern Ford, of Salem, William T. Ford, of Sistersville, and Ernest O. Ford of West Union. Another brother, C. Layton, died recently in Kansas.

When a boy Brother Ford joined the Salem Seventh Day Baptist Church. Later when the Rock Run Seventh Day Baptist Church was organized near his home, he became a constituent member, and was chosen deacon. When that church became extinct he transferred his membership again to the church of his youth, being accepted as a deacon in the Salem Church. Although a non-resident member during all these later years, he was loyal to the church, and could always be depended upon to do his share in the support of church and denominational interests. His children all became members of the Salem Church, and all received their education at Salem College, where he was a loyal trustee, and always a generous supporter.

Mr. Ford was a farmer by instinct and choice, as well as by training and occupation. He loved nature in all its moods, and was a friend to all living things, especially to the young and helpless. He found time also to serve in public office, having served one term as assessor of his native county, and having closed a term as sheriff the first of January of this present year.

His term as sheriff having ended he went back to the farm where he had been eminently successful, and was in the field plowing when he was suddenly stricken with heart failure, dying instantly. His son was with him in the field at the time. Thus he passed away while at work on the old farm, and in the arms of his son. It is not left to us to choose the time or the place, but if it had been left to Sammie Ford to choose the manner of his going, he could not have selected time and place and conditions better suited to his liking or more in harmony with his life.

Farewell services were held in the Salem Church, Sabbath afternoon, February 19, and

were attended by a large number of relatives and friends from Salem, Lost Creek, West Union, and many other parts of Harrison and Doddridge counties. Two ex-pastors, Dr. Theodore L. Gardiner, and Rev. Ahva J. C. Bond, conducted the services, since the church has no pastor, and a male quartet from the church sang. Burial was made in the Salem Seventh Day Baptist Cemetery.

A. J. C. B.

WHITE.—Marcella Ellen Pindell, daughter of Presley and Mary Fox Pindell, was born in Van Buren County, Iowa, January 9, 1864, and died at her home near North Loup, Neb., February 8, 1921.

When she was about nineteen years of age she came with her parents to York County, Neb., and a little later they moved to Cheyenne County, Neb.

On April 18, 1886, she was married to Charles A. White. Four years later they moved to North Loup, Neb., where they have since made their home.

When but a girl she was converted and became a member of the Baptist Church. In 1896, under the preaching of Rev. James Hurley, she, with her husband and other, accepted the Sabbath and united with the Seventh Day Baptist church of North Loup, in the fellowship of which church she remained a consistent and faithful member, loved and respected by all. A noble Christian, a faithful and true wife and mother has left us; but we do not mourn as those who have no hope. "Blessed are the dead who die in the Lord."

She is survived by her husband and four children: George, a teacher at Esterville, Iowa; Mrs. Alice Van Horn, North Loup; Rex and Hazel, both students at Milton, Wis. Two children passed on before the mother,—Ray, at the age of twenty, and Earl who died in infancy. She is also survived by three brothers,—James B. Julesburg, Colo., George D., Big Springs, Neb., and Albert, Torrington, Wyo.

Funeral services were held from her late home, February 10, 1921, conducted by her pastor, Rev. A. L. Davis. The loved one was laid to rest in the village cemetery. "Blessed are the dead who die in the Lord." "Wherefore comfort one another with these words."

A. L. D.

CAMPBELL.—Alexander Campbell, one of the best known soldiers of the Civil War whose residence was in this portion of the country, was born in the city of Philadelphia, Pa., March 12, 1846, oldest of a family of ten children. His father and mother were Mr. and Mrs. Denis Campbell.

After a move to Marlboro, N. J., the family migrated to Wisconsin in 1853, and located at Walworth, Wis. Early in life he became a member of the Seventh Day Baptist church at Rock River.

When the Civil War broke out, he was a lad of seventeen years and was living with his parents. He enlisted with his father at Janesville, January 4, 1864, and served the balance of the war in Co. A, 13th, Wisconsin, Volunteer Infantry. In August following he was captured by the rebels on the Tennessee River and confined as a prisoner of war in the following pris-

ons: Cahaba, Ala., Macon and Andersonville, Ga. After being held eight months and eleven days he was released at Baldwin Junction, Florida, April 28, 1865.

On New Year's Day, 1869, he was married to Susan M. Bliven of Albion, Wis. He was then a resident of Edgerton, and had learned the harness trade. The young couple moved to Middleton, and he entered business there, remaining until 1875. There three of their children were born: Fred H., Jessie, and Rollie G. Campbell. Jessie died at the tender age of fifteen months.

In 1875 the family moved to Albion, Wis. where his son Rollie died August 21, 1892. For over twenty years he conducted business in Edgerton, and maintained his residence in Albion. In 1903 he became a Seventh Day Adventist, and continued in this faith until his death, which occurred December 9, 1920.

He leaves his wife, and one son Fred, of Milton, and a granddaughter Phyllis, to mourn his departure from this life, also a brother in Milton, Dr. E. E. Campbell, and two sisters, Hattie N. Butterfield, of Chicago, and Olive B. Yeach, of Walworth.

Mr. Campbell stood for the best there is in the way of community life. He was a good soldier when bravery was necessary to the service of his country, and always a good citizen. He was helpful to those in need, and spent time lavishly in helping those who like himself had known the horrors of war.

His straight and soldierly presence will be missed in Edgerton and Albion where he spent the greater part of his life.

Farewell services were held in the Albion Seventh Day Baptist church conducted by Pastor C. S. Sayre and interment made in Evergreen Cemetery.

C. S. S.

WILLIAMS.—Lucy Angeline Fuller was born in Bolivar, N. Y., April 20, 1838, and died in Milton Junction, Wis., January 20, 1921. She was the second in a family of seven children born to Edwin and Eunice Maxson Fuller.

When she was twelve years old she came with her family to Wisconsin and settled in Pleasant Springs township, Dane Co., near the old Utica church. It was while residing here in the days of her girlhood that she attended Albion Academy, and with several of the young people was converted and joined by baptism the Utica Seventh Day Baptist Church. She maintained her Christian principles and ideal throughout life. She held membership in the Utica Seventh Day Baptist Church, the church at New Auburn, Minn., and with the Milton Junction Seventh Day Baptist Church where she was a faithful and honored member at the time of her death.

On October 25, 1858, she was united in marriage to Z. W. Burdick by Rev. William C. Whitford, at Milton, Wis. To this union were born two children: Minnie L., now Mrs. Louis C. Kemp; and Fred L., of Milton Junction. After living four years at Utica, she and her husband went with a number of families who settled on the beautiful little lake of New Auburn, Minn. A Seventh Day Baptist church being formed here, she became a member of that church. Here they lived for nine years. While residing there

her husband gave the name of Transit to the little town now bearing that name. The death of Mr. Burdick occurred in 1873 soon after the family returned to Milton Junction.

In November of 1882 she was united in marriage to Mr. Henry Williams, of Milton Junction, Wis., by Rev. Nathan Wardner, and for thirty-nine years she was his faithful wife and companion.

Mrs. Williams was a woman known for her Christian integrity and high ideals. She was a good wife and mother, a faithful friend to those in need and one who felt deeply the sorrow of those about her. Of a deeply sympathetic nature, and possessed with a genius for caring for the sick, she was much sought after in time of sickness and sorrow and many, many homes have been blessed by her ministries of love and kindness. Naturally of a cheerful disposition she scattered sunshine wherever she went and many will cherish the memory of her genial spirit.

Funeral services were conducted from her late home by her pastor, Rev. Edgar D. Van Horn, assisted by her former pastors, Rev. George W. Burdick, and Rev. Henry N. Jordan, of Milton.

Many beautiful floral offerings and a large circle of relatives and friends at the farewell services attested to the high esteem in which she was held.

Mrs. Olga Hull and Mrs. R. A. Gillaspay rendered three beautiful duets at the farewell service.

She leaves to mourn her loss her aged husband, "Uncle Henry," Mrs. Louis C. Kemp, and Mr. Fred Burdick, of Milton Junction, besides a larger number of other relatives and friends. Interment was in the Milton Junction cemetery.

E. D. V. H.

LANGWORTHY.—Mary A. Langworthy was born in Linklaen, N. Y., June 5, 1828, and died in Milton Junction, Wis., February 8, 1921, at the age of 92 years, 8 months and 3 days. She was the eldest daughter of Elnathan and Maria Spencer Clarke and one of a family of eleven children, four sons and seven daughters.

Mrs. Langworthy came of a long line of Puritan ancestry; her ancestors coming to Rhode Island from England in 1637. The name "Clarke" itself suggests the occupation of the family in England; that of "clerks" to the government which fact is proven by records extending back to 1541. Her great-great-grandfather, Rev. Joshua Clarke, served in the colonial wars and in the Revolution; was a member of the R. I. Legislature, a trustee of Brown University, and the first "town meeting" at Hopkinton was held at his house. It is also interesting to know in these times of hurry and discarding of the old, that Mrs. Langworthy's brother, Joshua preached in 1858 in the same church at Hopkinton, that her great-great-grandfather was ordained in and preached in just a hundred years before.

Mary A. Clarke received her early education mostly from DeRuyter Institute, DeRuyter, N. Y., after which she taught school for a short time. In the fall of 1857, while living at Brookfield, N. Y., she was married to Thomas Langworthy of the town of Brookfield, by her eldest

brother, Rev. Joshua Clarke. They lived on a farm near this place about eight years when they moved to a farm near Albion, Wis., at which place they resided until moving to Milton Junction in 1900.

Mr. Langworthy died at this home June 13, 1912.

To this union were born five children, Alice, Frank, Angie, Cora and Clara, two of whom, Alice and Frank, passed on several years ago.

Fourteen grandchildren and twenty-two great-grandchildren survive her.

During Mrs. Langworthy's declining years and failing health, she has been devotedly cared for by her daughter, Angie. The last few years, when forbidden the activities of life, she spent a great deal of her time composing religious poems which showed her faith and trust in her heavenly Father.

The following stanzas were written by her and printed in the SABBATH RECORDER, a paper which she read faithfully, a few years before her death:

FAITH'S HOLY LIGHT AT SUNSET

My earthly life is almost past,
I'm nearing the other shore,
I want to meet dear Jesus there
To guide me safely o'er.
I want to take his hand in mine,
And thank him for that love
That makes it possible for me
To live with him above.

Funeral services were conducted from her late home by her pastor, Rev. Edgar D. Van Horn, assisted by Rev. Henry N. Jordan, a former pastor.

Three old and favorite hymns were beautifully rendered by Mrs. Edward Hull and Mrs. R. A. Gillaspay.

A large gathering of relatives and friends paid tribute to the high esteem in which "Aunt Mary" was held. The body was laid to rest in the Milton Junction cemetery.

E. D. V. H.

AYARS.—Uz Ayars, son of Job and Eliza West Ayars, was born at Marlboro, Salem County, N. J., January 14, 1836, and died in Philadelphia, Pa., March 4, 1921.

December 29, 1880, Mr. Ayars was married to Mary Ellen Morton, daughter of Rev. Joseph Washington Morton, who passed away December 25, 1890. He was for a number of years a member of the Marlboro Church, being especially active in choir work. Although not an active church member during the latter part of his life he never wavered from the belief regarding the Seventh Day.

Funeral services were read by Rev. Erlo Sutton and Mr. Ayars was buried beside his wife in Shiloh Cemetery, March 8, 1921.

E. M. A.

WILLIAMS.—Susannah Marsh, daughter of Samuel and Caroline Green Marsh, was born at Verona Mills, N. Y., August 14, 1841.

She was married April 1, 1868, to George F. Williams, who died about twenty-one years ago. Since then she has continued in the old home at Higginsville with her son, George N. Williams.

On Friday, January 21, while the other members of the family were away, her clothing caught

fire from a candle, and before help came she was so severely burned that she died that night.

The funeral conducted by Pastor Van Horn was attended by a large circle of sympathizing friends.

T. J. V.

LARKIN.—George W. Larkin, son of John and Fanny Larkin, was born in Hopkinton, R. I., December 24, 1839, and died at the home of his son in Grand Island, Neb., February 15, 1921, aged 81 years, 1 month, and 21 days.

On July 27, 1865, he was married to Electa Brace at Eliota, Minn. Soon after they removed to Missouri where they lived till 1872 when they came to Nebraska, taking a homestead a few miles north of North Loup. Mr. Larkin was among the very earliest settlers in Valley County.

He was a faithful member of the North Loup Seventh Day Baptist Church. His wife died May 26, 1903. The last few years he has spent with his son in Grand Island. He leaves to mourn his loss a son, Leland, of Grand Island, Neb.; two step-children, E. J. Brace and Mrs. H. I. Green, of North Loup; one brother, Frank Larkin, of North Loup; and one sister, Mrs. Manual, of Kansas.

He joined Company B, 19th Wisconsin, Volunteer Infantry, in 1861, and served till the close of the war, almost three and one-half years.

Funeral services were held from the home of H. I. Green, North Loup, Neb., February 16, conducted by Pastor A. L. Davis, and the body was laid to rest in the village cemetery. A. L. D.

DAVIS.—Estella L., youngest child of Deacon Auley C. and Estella Davis was born March 31, 1910, and died of diphtheria at her home in Shiloh, N. J., January 15, 1921, aged 10 years, 9 months and 14 days.

Stella was a bright sunny-hearted child, always cheerful and happy. She was always in attendance at the Bible school and Junior C. E. There are left to mourn her early death five brothers and two sisters besides the father and mother.

A brief farewell service was held at the grave conducted by Pastor Sutton.

"We will be patient, and assuage the feeling
We may not wholly stay;

By silence sanctifying, not concealing,
The grief that must have way."

E. E. S.

Sabbath School. Lesson I—April 2, 1921

THE IDEAL CHRISTIAN; OR THE CHRISTIAN LIVING
WITH OTHERS

Rom. 12: 1, 2, 9-21

Golden Text.—"As ye would that men should do to you, do ye also to them likewise." Luke 6: 31.

DAILY READINGS

March 27—Rom. 12: 1-8

March 28—Rom. 12: 9-21

March 29—Phil. 4: 10-20

March 30—Matt. 6: 5-14

March 31—Acts 11: 19-30

April 1—Luke 22: 24-34

April 2—Psa. 101: 1-7

(For Lesson Notes, see *Helping Hand*)

THE SABBATH RECORDER

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Lucius P. Burch, Business Manager

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"The average man employs one-tenth of his brain capacity, so the authorities tell us. Can you tell me what is done with the other nine-tenths?"

The longer on this earth we live,
And weigh the various qualities of men,
The more we feel the high stern-faced beauty
Of plain devotedness to duty;
Steadfast and still, nor paid with mortal praise,
But finding amplest recompense,
For life's ungarlanded expense
In work done squarely and unwasted days.

—James Russell Lowell.

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Will you give them a stone?*

Send your contributions to Treasurer, American Committee, China Famine Fund, Bible House, New York City, or if more convenient to F. J. Hubbard, Treasurer, Plainfield, N. J.

EASTER SONG

I stand beside the blood stained cross
On which the Lord of Glory died,
And count earth's greatest treasures dross,
Its honors, pleasures, and its pride.
I see his head in anguish bowed,
The nail prints and the pierced side;
I hear the rude, exulting crowd
That jeer and mock the Crucified.
O matchless love, that gave thy Son
To bear a lost world's sin and woe!
O love excelling all love known,
That led that Son to suffer so!

The evening shadows drawing round
Enwrap the awful scene in gloom,
While from the cross is taken down
The Christ, and borne to Joseph's tomb.
Who had not where to lay his head
In this world which he came to save,
Receives in charity, when dead,
Sad refuge of a stranger's grave.
There rests the Holy and the Just,
Beyond the reach of hell's fierce power,
While angels guard the sacred trust
Until God's own appointed hour.

Ring out, ye bells of heaven, ring out
That Christ has risen from the dead;
O Earth, lift up the gladdening shout,
And let it through the wide world spread.
No day since this fair earth was born
Was ever with such rich grace filled,
As that first glorious Easter morn
That with new life and glory thrilled.
Let sacred joy fill all these hours;
Sing, O my soul, exulting sing,
Rejoice with all thy ransomed powers,
Rejoice in Christ, thy Savior King!
—William G. Haeselbarth.

—CONTENTS—

Editorial.—Another Business Man Believes in Religion as a Remedy.—The Alfred Alumni Banquet in New York City.—Personal Recollections of Theodore Roosevelt.—Good Report From School of Ceramics.—Sweet "Mustard".—An Optimistic Speech.—Many Problems.—Ephrata Cloister Souvenir.—"The Lord is Risen Indeed"—God's "Amen" to the Gospel.—The "Recorder" is Like Personal Letters	385-389	From China	396
Letter From an Oberlin Student	390	Achmud	397
Students in China Divide Food With Starving Countrymen	391	Appreciative Words for Mr. Bond's Book	398
The Commission's Page.—Roll of Honor	392	Woman's Work.—The Missionary Message of the Old Testament	399
The Sabbath Cause in Detroit	392	Let All Disarm	400
Passing of the Old Woodville (R. I.) Church House	394	Young People's Work.—Christ's Wish for His Day.—Christian Endeavor Happenings.—C. E. Decision Day at Riverside, Cal.	402-405
Three Choices for China Famine Victims—Money? A Miracle? or Death?	395	New York's Music Week	405
Missions and the Sabbath.—Letter		Children's Page.—The Sad Fate of Mary Jane (poetry).—The Little Flower Seed.—Tit-for-Tat (poetry).	406
		The True Lord's Day	407
		Our Weekly Sermon.—If Christ Had Not Been Raised	409-411
		General Missionary Burdick Visits Detroit	411
		Deaths	413-415
		Sabbath School Lesson for April 9, 1921	415