

Sabbath Rally Day

May 21, 1921

THE third Sabbath in May of each year is coming more and more to be observed by Seventh Day Baptists as a time for giving special emphasis to the value of the Sabbath.

ALL local churches are invited and urged to observe this anniversary by special services, in whatever way may seem wise and best.

NOW is the time for pastors, superintendents, teachers and other leaders to be making preparation by gathering material and by arranging programs for these services.

The Sabbath Recorder

SPIRITUAL motives should be first and foremost in impelling a man to choose the ministry. But these motives do not obscure the perfectly legitimate motive of human leadership. The preacher is asked to be a leader,—a leader in service, a leader in friendship, a leader in practical counsel, a leader in inspirational effort of every type, and a leader in the shepherding of souls. There is not a great cause that does not turn to him for advocacy. If he lives the life he should, he has the opportunities of a prophet on the one hand and the call for the patience and tact and wisdom of the diplomat on the other. He is the manager of a great spiritual plant. He works with the boundless resources of God. All fields of research and life pay tribute to him. And if he stays within his own realm and is indeed a spokesman for God, high and low alike will be moved by his utterances. His exaltation is not in titles, or position, or wealth, but in his lowliness of service. Doors open to him that are closed to every other man, love is given that none other knows and joys are his that no other service on the earth yields. This is why I am glad to the depths of my soul that I am a minister of the gospel of Christ.—Rev. Charles S. Medbury, D. D.

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SEVENTH DAY BAPTIST DIRECTORY

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THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

For the joint benefit of Salem and Milton Colleges and Alfred University.

The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

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WHOLE NO. 3,972

What is Christian Service? In many cases those who talk of serving the Master have a too limited conception of what real practical Christian service means. They think of it only as the exercise of their gifts in missionary enterprises, or in church and prayer meeting work. They seem to forget the practical duties that belong to what the apostle James calls "pure religion and undefiled". The Christian who emphasizes and magnifies doctrines and overlooks or minimizes the practical side of his religion comes far short of being the light of the world. The Lord commended the light-shining of good works which men might see and be led thereby to glorify the Father. Doctrine that does not result in Christlike action can not go far toward making this old world better.

True religion has many practical ways of showing itself; and when manifested in some of these it is most sure to win its way into the hearts of men. The religion that sends one to relieve a worn out mother by caring for her fretful baby; or that sends one into the home of an invalid friend to help make her day a little brighter; or that lends a helping hand to the neighbor who has a hard job on his hands; or who takes the place of a weary one who is worn out by long days of nursing the sick—this is the religion that men of the world believe in.

This is the kind of service the Master must have meant when he said, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

The Christian service greatly needed today, consists in doing all manner of kindly, helpful things in the spirit of Him who went about doing good.

Supplies Still Needed Or Millions Starve

Late reports from the American Committee, while acknowledging the generosity of American churches and Red Cross in contributing four and one half million dollars for starving China, bring the statement that the present inflow of gifts will not be sufficient to save the people in that famine-stricken land; and that there must be quite an in-

crease in the gifts of money to China or at least five or six millions must perish before harvest comes in.

The following statement taken from the committee's appeal will aid to a better understanding of the real situation:

The committee is facing a most difficult and critical situation because of a growing apathy and waning interest in the cause in many parts of the country. This situation is due in part to a wrong impression drawn from the wide circulation of part of a recent statement from Peking that seemed to imply that China's famine need was now very largely met. Then, too, there is evidence in many places of a quiet opposition to the sending of funds to China for famine relief. In some cases this opposition takes the form of a statement that China is a rich country and is amply able to meet the situation herself. In other cases the entirely erroneous statement is being made that it is useless to send funds to China because lack of transportation facilities make it impossible to get food supplies into the famine area. Another, and perhaps the principal factor in the situation, is that most of the churches have already taken offerings for China famine relief and because of this, and because of the lack of a full understanding of the magnitude of the unfinished task, in many churches and their communities there is, unfortunately, a feeling that responsibility for the famine stricken people of China has been discharged.

Unless these unfavorable impressions and influences can be quickly and sharply counteracted, and new interest aroused, the additional funds which must be raised during the next few weeks can not be secured and, notwithstanding all that has been done, millions will yet perish through starvation.

Helping China in More Ways Than One

In the statement by the American Committee given above we see that lack of transportation facilities has greatly hindered the getting of supplies to starving people.

In another statement and appeal, that come from a different source, we find a very satisfactory explanation of the way in which the bad road problem is being solved by the American Red Cross workers in China.

After a vivid description of the terrible roads that have been neglected for ages until road-beds are several feet below the surface and absolutely impassable for food-

carrying into the broad stretches of famine-stricken country, the writer tells us how this barrier is being removed. We are not only feeding the hungry, but we are teaching China the need of good roads, and by so doing we are keeping thousands of the men in good physical condition to work the farms and prepare for harvest.

Upon this phase of the question the writer who belongs to the Y. W. C. A. in China says:

Now, as part of the great relief plan, able bodied men in some of the afflicted districts have been put to work by the American Red Cross under competent engineers reconstructing the roads. They are paid in grain for themselves and their families. In this way they are helping to feed other famine victims. They are keeping themselves in fit condition to work their farms so that the next harvest will bring permanent relief. But, beyond all else, they are being taught the tremendous importance of the good road.

The example of the relief organizations is also being followed by the Chinese officials, who have been roused to the need for improved highways as well as have the suffering toilers of the remote farms. The Chinese government itself is putting the hungry at work on the roads and paying them in grain. It is inevitable that this awakening to the need for quick and easy transport throughout the republic will go far toward ending the centuries-old reign of famine in China.

One California City Wins for Sunday Laws The Los Angeles papers bring us accounts of a most bitter fight at the polls in the city of Pomona, Cal., for establishing strict Sunday laws. The "Blue Law" side won by a small majority. Excitement evidently ran very high and much bitter feeling was engendered. According to the accounts it is evident that the bonds of lifelong friendships were severed, and anything but a religious spirit was promoted.

Banners were carried through the streets by both factions, many automobiles hustled voters to the polls, and it is reported that ambulances even carried sick voters from the hospital and elsewhere to the voting place. The pastors of the city were divided as to the propriety of trying to enforce Sunday-keeping by civil law.

It remains to be seen whether the cause of religion can be promoted in this way, or not. Many think the tendency will be to empty the churches which have none too large an attendance at best.

Some are claiming that Pomona has set the pace for the nation, and that its election has a nation-wide significance. We can not

feel as sure as they seem to, that "Pomona is blazing a trail for the nation". If this be true, God pity the nation!

Nothing Is Gained By Exaggeration On another page will be found a letter regarding the Sunday law victory in a California city, by a friend who sends us several interesting clippings from California papers. With what is said there concerning the impropriety and inconsistency of those who make the Bible their rule of life, and yet insist upon violating its plain teachings, we are in full accord. We also approve the strong points made against enforcing religious tenets by civil law in this land of religious liberty; and we have difficulty in trying to harmonize the strong creeds of some churches with the practices of those who hold them. But we can not see that anything is gained by representing the Sunday laws as being enacted, "in order to compel people to go to church".

Compelling people to cease from labor and lose one day in the six working days simply because some other people think Sunday to be a Sabbath day is certainly bad enough. But to pass Sunday laws *in order* to compel people to *go to church* would be still worse. Sunday-law zealots go plenty far enough as it is, and nothing is gained by making the case worse than it is.

A Good Educative Medium Being Sadly Perverted We have had but little to say concerning moving picture shows, because we do not wish to be understood to make wholesale condemnation of one of the best mediums of education if rightly used; and we cherished the hope that objectionable features would be eliminated and they would continue to furnish harmless and instructive entertainment for the people.

Early in the history of the movement, when the Young Men's Christian Association made use of "movies", some of these entertainments were much like taking a trip abroad in their representations of the habits and ways of living; trades and business enterprises; and of historic events all over the world.

Had the entertainments been kept clean and uplifting in their influence, molding the life and character of society in true and noble things, there would be no call for the wide-spread protests that are now filling the papers of every denomination against the

baneful, indecent, and immoral representations in present-day "movies".

The influence of motion pictures can hardly be over-estimated. It is probably one of the most potent factors in the social and civic life of our country, and contains vast possibilities for either good or evil. This is the reason why all good people in America should rise up in condemnation of picture shows in which millions of our young people are treated night after night to the glamour of exaggerated immoral social scenes that destroy ideals of fidelity in the home; that caricature the church and the ministers; that portray the worst of villainies and make heroes of all sorts of criminals!

In the movies of today we find the most demoralizing advertisements of crime, in which boys learn exactly how burglary, highway robbery, vile assaults, arson and murder are committed by professional criminals. Then there is the curse of the so-called "sex" lure with its vile insinuations, suggestions of ruined home-life, and the vicious influence of scantily-dressed, lounging, cigarette-smoking women! No society can long retain high and pure ideals, when its young people, night after night, month in and month out, are treated to such low indecent shows until they cease to be shocked thereby, and come to regard them as nothing out of the way.

Is there any remedy? Yes. If pure-minded, order-loving parents in every community would declare a united boycott for themselves and for their children, of every "movie" until nothing but clean, uplifting films are shown it would not take many months to correct the evil.

"The Best Since Roosevelt" This morning we took up two of New York's leading papers, representing the two great political bodies, and were impressed by the way both papers referred to Colonel Roosevelt.

It was on Monday morning following the first Sunday in New York City after the new state prohibition enforcement law had been signed by Governor Miller. The big heading read as follows: "Driest Sunday in twenty-five years forced under state law. Not since Roosevelt clamped down the lid in 1896 has this city done so little drinking."

Then the paper goes on to compare this good work of enforcement of law to the great work of Theodore Roosevelt as police

commissioner of New York twenty-five years ago. During all these years no man in authority, until Governor Miller came, has been found worthy to be classed with Roosevelt. We were glad to see such an acknowledgment in the New York *Herald*. It is a well-merited tribute bestowed upon an excellent and worthy man.

The next paper we took up was the *Tribune*. And turning to its editorials we saw one entitled "The New Spirit at Albany." This editorial spoke highly of the straightforward prompt and efficient way in which Governor Miller had performed his duties. For a wonder the general appropriation bill had been pushed through without a hitch, to become a law. The Governor had worked with the legislature under the old system of joint responsibility until the good measure was right, and then promptly signed it. In commending the executive, reference was made to the revolution which friends of efficiency had almost despaired of ever seeing again in their governor, but which was again in evidence by "Miller's confident and aggressive leadership".

This is all good, but there was nothing in the *Tribune* that pleased us more than to see the statement regarding the successful passage of a certain law: "Such a thing hasn't happened since Colonel Roosevelt was governor."

It is good to see this true hearted, loyal, most characteristic American held up as a model of honest efficiency. It is also good to see leading journals admire a statesman with the Roosevelt characteristics.

How It Looks to a Woman From India A story is going the rounds of the papers to the effect that a woman from India of the higher class, visiting in an American city expresses herself as amazed and shocked by the "immoral clothing" of the women, and the "shocking dances" she sees in this country,—a country that sends missionaries to convert the people of her native land.

This Brahmin woman thinks she prefers her own religion to that of the Christian. She can not understand why the authorities in this land allow women to wear such disgraceful dresses as she sees many wearing here, and says that her people would lose respect for her if she should attempt to introduce our dances in her home country.

We can but approve the comments on

her views as published in some American papers. They say: "Her theology may be all twisted, but her moral sense and devotion to propriety can not be questioned."

When we stop to think a little we are reminded that there are many things in the social life of our country of which true Christians can not be proud.

"They Do Read The Back Cover" In some three issues of the SABBATH RECORDER an appeal has been made, in a few words, on the back cover, in behalf of the starving people in China. There were only sixty-five words including directions as to address when money was sent.

At the meeting of the Tract Board, April 10, when Treasurer Frank J. Hubbard reported more than \$200 sent him for this cause, the remark was made by some one: "People do read the back cover page of the RECORDER." Those who have kept the run of Mr. Hubbard's appeals on that page for several months have had matters of vital interest set before them in a very striking way. Thus far the responses have been gratifying. Our readers can not go amiss if they respond liberally to the pleas they find on our back cover.

An Address Wanted Did we publish, a few weeks ago, a request for the address of a lone Sabbath-keeper in North Carolina? Mrs. Mary E. Fillyaw had heard in some way that a family of our people had found a home about fifty miles from Fayetteville. And being the L. S. K. secretary for that section, she would be glad if some RECORDER reader could send her the name and address of any such family in that vicinity.

She is anxious to come in touch with all lone Sabbath-keepers within her territory as secretary. Address Mrs. Mary Fillyaw, Fayetteville, N. C., R. F. D. 4.

The Recorder Fund Is All Gone For several years our friends have favored us with a small fund by which we have been able to pay subscriptions for several people who greatly enjoy the paper but are unable to pay for it. It is seldom that this fund is entirely used up so we are unable to meet the needs when such cases are presented. But it is now entirely gone, and we would be glad if we had a little with which to meet some cases now due.

Probably this little explanation will bring

the desired results, for all that some of our good helpers need, is to know that there is a lack of money for this purpose and straightway the fund is replenished.

State Sunday Law Fails in California If many Californians were hoping that the Pomona victory would blaze the way for Sunday laws in that State and in the nation, as some of them said, they were doomed to disappointment.

The next step in this line was in the California Senate. The measure known as the Dennett Bill which had long been pending, and over which there had been quite a fight, was, after much debate, defeated by a vote of more than three to one.

Some way we can not feel that the danger of Sunday laws in America is as great as many suppose. The agitation is indeed great on the part of a few in favor of Sunday enforcement laws; but the general trend of sentiment with the masses seems to be strongly the other way.

It will be a good while before Sabbath observance can be effectually promoted in the hearts of men by political intrigue and civil law. It is purely a religious question, and Christians who would see the Sabbath enthroned in human hearts should abandon policemen's clubs and legal enactments for the Master's own way of appealing to the hearts and consciences of men in the name of God, to whom all must give account.

THE MODERN WOMAN AND HER PLACE IN THE HOME

ALICE CLAWSON GARDINER

[This article was recently discovered among the papers of the editor's efficient and helpful wife who was called home two years ago this week. It was written for one of the societies in Salem College while she was a teacher there.—ED.]

If the modern woman is not so much in advance of her sisters of former generations as some would have us believe, yet she has undoubtedly made some great forward strides.

Two impelling forces have been to work: one, the onward move of civilization that she has felt and answered to, in common with her brother man; the other, something within herself and yet indirectly the result of that civilization—a breaking away

from the bondage of old tradition, an asserting of her own heart-yearnings and her own soul powers.

Years ago she felt, at times, that woman's lot was circumscribed, she often rebelled inwardly against many things established by custom; though long habit kept her silent, and usage helped to make her patient under various restraints.

But when progress and enlightenment had brought man into a new liberty of thought and action; when he came to see that custom could not make right, nor tradition law; and when woman, walking by his side, quietly observant of these things, asserted her rights with the same plea with which he asserted his own;—then, indeed, new relations began to be established between husband and wife, brother and sister, father and daughter, the man and the woman.

And woman had not been able so to widen her circle of action in the last years, had not man admitted her claims.

If he did not himself take the initiative, yet he placed no obstacle in the way of her progress.

I make this last rather parenthetical statement, for right here I would have it understood that, so far as I can see, the modern woman does not exist, as so many believe, in opposition to and opposed by man, but as a well-received coworker with him.

Always there have been those to obstruct development, to ridicule new departures. The progressive woman must meet these as well as the progressive man—meet them, too, among those of her own sex. Men, in reforms, have fought political rings and corrupt factions. These the woman can not evade if she would make herself a part of the world of action, and hold there her place.

This brings us to the question, What is the modern woman's place? Our good grandmothers and great grandmothers would have given but one answer to the question, What is *any woman's* place? That would have been *The home*.

And they would have answered, in the main, truly; for the home is above all other places, by right of divine ordaining and world-long inheritance, the woman's.

But today, the thoughtful, candid woman will tell you: Woman's place is the place

to which her heart-yearnings draw her, to which her God-given talents fit her; and she has the divine right to choose and no one of us has the right to bring her name under reproach if she choose the lonely path of some high duty, and yield her human birthright of home and husband and children for a birthright that she feels in her soul to be divine.

The modern woman then may be the home woman, the business woman, the professional woman—woman in any and every sphere to which she may be called.

We will speak only of the modern woman in the home.

The modern home maker is putting more and more into her own life and the lives of those dear to her. She is putting more of *beauty* into her home. Be that place ever so humble, she makes it by countless artistic touches, pleasing—inviting. It reflects all her own womanly grace.

The modern woman *ought* to be, and I believe *is*,—better natured. Maybe a man doesn't know,—but a woman does,—how the oft repeated round of household duties will at times wear on a woman until the little things are magnified by too close looking and the thought is narrowed by oft repeated deeds that grow mechanical. The best food may, if partaken of too often, sour on the stomach, and sometimes housework will sour on a woman's stomach. Then What? Well, maybe our grandmothers put on their "things" then and went visiting. Some sister or auntie or cousin received the burden of woes, or grandma called on a kind neighbor. Perhaps she heard tales of others' troubles till she forgot her own. I'm sure there was plenty of talk that took in lots of people. And then grandma came home cheered and with a fund of news that brought a change, at least, of thought and conversation.

The modern woman doesn't wait to take her rest-spell until she just has to. She arranges her little outings systematically. These are not apt to take her far from home, or long enough away to neglect any of the home duties.

Maybe it's a mother's meeting, or an afternoon lecture, or a musical or a reading circle, or a visit to the reading room; but it is a change. While she rests her hands, she finds time to exercise her mind. New thoughts, new impulses come and—oh

—how much easier the work seems when she gets back home and, best of all, how nice it seems to just get home; for to the modern woman as to the woman of former times, home is the dearest place in the world.

Is the modern woman college-bred? That won't hurt her. Education won't take anything from her or from the lives of husband and children. But, education ought to give poise,—*mental* poise,—consideration, insight, sympathy; and, despite some sour-minded people who know little about college work, good common sense, or, at least, develop what she has by nature.

I have seen a few (only a few) educated women who couldn't manage a house; and I have known *very many* women, ignorant of almost every intellectual attainment, who were peevish wasteful slatterns.

I am not always sure of just what my friend means by the word *modern*. Words may be contorted so as to convey almost any exaggerated idea. But facts are facts, and the wife and mother of today is, I believe, leading the van of all past generations in cheeriness, helpfulness and capability.

She puts a charm in her home, sees a grand purpose in her work, studies more closely into the real needs of her family, breathes enough of the life outside not to grow morbid, keeps her digestion better, her head clearer, her heart younger.

The modern woman doesn't bring up her daughters to feel that they must marry or be disgraced; she dares to teach her boys many things that they ought to know and feels no false modesty.

She ventures to believe herself equal with the man and dares to be the "good comrade" of her husband, getting more and more into his life as she shows herself more and more capable of understanding him and his work.

Does her husband love her less or are her children ceasing to rise up and call her blessed?

Closer is the Lord's protection
Than a near investing wall;
Closer than a moat around me;
Closer than a tower tall;
Closer than a suit of armor,
Or my hands and feet can be;
For against my own assailing
His protection keepeth me!
—Amos R. Wells.

A STATEMENT—NATIONAL WOMAN'S CHRISTIAN TEMPERANCE UNION

MISS ANNA A. GORDON, PRESIDENT

The general officers and members of the National Woman's Christian Temperance Union everywhere have been somewhat astonished and a little disturbed by the newspaper report of a campaign to be instituted by this organization to secure regulation of Sunday activities and legislation prohibiting the use of tobacco. Every effort has been made by the W. C. T. U. to place the denial of the story as extensively as the statement was distributed, but there are always chances of failure to reach the same set of readers. To that end the national officers wish to make known the real story.

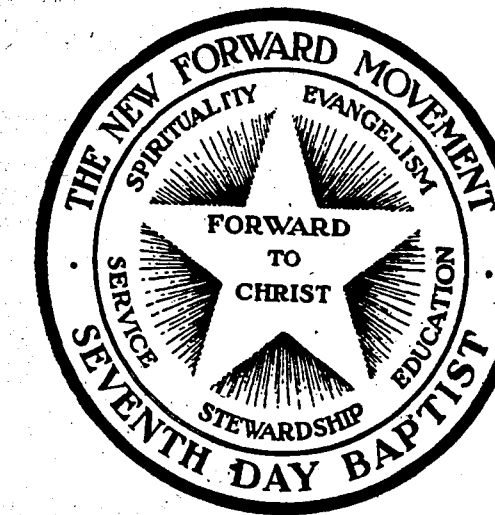
In a recent issue of the *Union Signal*, the official publication of the National W. C. T. U., appeared an article under the signature of the superintendent of the department of Sabbath Observance, calling attention to the Week of Prayer, April 3-10. This is an annual event in the W. C. T. U. and has no other significance than have had similar weeks in the forty years that the practice has endured.

There has always been a supply of W. C. T. U. literature designed to acquaint users of tobacco with the deleterious effects of nicotine upon the human body. No special effort has been made to distribute this literature other than is made each year at this time, for the second Sunday of April is generally observed in the Bible schools as Anti-Tobacco Sunday as a part of the policy of temperance lessons to the children of church people.

Absolute denial is made by the general officers of the National W. C. T. U. that there is any plan to launch a campaign against tobacco or in favor of Sunday blue laws. The only campaign which is being waged by the organization at this time is one for membership, the goal being a doubled membership this year. The ten weeks between March 10 and May 10 is set aside as the period for an intensive campaign to secure memberships.

This membership drive is the second half of the program of the W. C. T. U. Jubilee, which is to be celebrated in 1924 with an organization of a million members and a yearly million dollar fund with which to finance its activities.

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) (1/2)
Independence (1) (1/2)
Plainfield (1) (1/2)
New York City (1) (2)
Salem (1) (1/2)
Dodge Center (1)
Waterford (1) (1/2)
Verona (1) (1/2)
Riverside (1) (1/2)
Milton Junction (1/2) (1/2)
Pawcatuck (1/2) (1/2)
Milton (1/2)
Los Angeles (1/2) (1/2)
Chicago (1) (1/2)
Piscataway (1/2) (1/2)
Welton (1) (1/2)
Farina (1)
Boulder (1/2) (1/2)
Lost Creek (1) (1/2)
Nortonville (1)
First Alfred (1/2)
DeRuyter (1)
Southampton
West Edmeston (1/2)
Second Brookfield (1/2)
First Genesee (1/2) (1/2)
Marlboro (1/2) (1/2)

Fouke
First Brookfield (1/2)
First Hebron
Portville (1/2)
Shiloh (x) (1/2)
Richburg (x) (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.

(x) Churches that have not pledged their full quota but have paid at least one half.

THE STANDING OF THE CHURCHES

REV. AHVA J. C. BOND

Nine months of the Conference year passed into history with the end of March. I had asked the treasurer to transmit to me as soon as possible data on the financial status of the Forward Movement, which was promptly forthcoming. I have done a little figuring on my own account, and am publishing the result in this issue of the SABBATH RECORDER. I am doing this at some risk of misunderstanding, and knowing that it will require a good deal of talk to make the table intelligible, and that there will doubtless still be questions to answer later.

As we begin the last lap of the race, it seemed wise to present anew the quotas of the various churches. Hence the first column. In the next place, it offered an opportunity to let each church know how much it has paid during these nine months to the Forward Movement through the treasurer and gives these churches a basis for figuring out what yet remains unpaid.

I can not say, and I do not mean to say, that the amount credited to a given church here represents the total amount paid toward the Forward Movement. Some have paid through other channels. But it will indicate what has been done through our treasurer, to which each church should add whatever amounts have been sent direct to the boards and societies.

There is another discrepancy between these figures and those of some of the church treasurers. Some of the churches paid money into the treasury this Conference year which should be credited on last year's quota. I can only ask church treas-

urers to take that into account in making up the quota for this year.

If every church will bear these two things in mind, these figures ought to be of some assistance. The figures in the second column represent the amount of money that has been received from each church during the first nine months of the present Conference year, or since July 1, 1920. (1) In some cases it includes payments on last year's quota, and therefore should not all be credited on this year's quota. (2) In some cases also money has been paid in through other channels, and these figures do not represent the total amount that has been paid on this year's quota. Each church can work that matter out for itself. I want to make it plain here, in order that no church shall stand in a false light.

THE YEAR ENDS JUNE THIRTIETH

Now I want to impress upon all concerned that the Conference year, this present Conference year, ends June 30 next. At that time the treasurer's books will be closed. All money received before that time will be credited on this year's quota. All money received after that date, (although it is almost two months till Conference at Shiloh) will be credited on the Conference year 1921-1922. Let's get the thing straight, and then dig in and pay up. "Pay-up Week" begins May 29, and ends with the first Sabbath in June. The Forward Movement committee of every church should begin to lay plans for the final drive for this year's budget during that week.

If some one in your church pays his pledge in advance, do not ask the treasurer of the Forward Movement to credit it on a future year's quota. If you are willing that it shall count on this year's quota, send it along with the rest of your funds. You may get some future contribution which will bring the quota up the next year. If you want it to count for next year, then hold it back and send it in next year. July the first will be next year.

NEW CREDITS

The Honor Roll this week shows a good many additional credits. New York City is the first to pay up in full for the present Conference year since Hammond presented her check in full at Alfred last year. Marlboro, Plainfield, First Brookfield, Welton, and Chicago are in a neck and neck race for next place. And Second Brookfield, Milton

Junction, Battle Creek, and Riverside are not far behind. How many churches will have a "(2)" after their name in the Honor Roll at the end of April?

Additional half-year credits for the second year appear this week following these names: Second Westerly, Salem, Welton, Boulder, Little Genesee.

We are also beginning the tabulation of those churches not having pledged their quota, nevertheless have paid at least one-half their quota. The churches in this list so far are Shiloh and Richburg. Each has gone quite a way over the one-half mark, and it would not surprise us if they take courage on account of the good showing, and push their churches over for the year.

It appears that twelve churches have paid nothing to the treasurer of the Forward Movement during these nine months. That does not necessarily mean that they have paid nothing. In fact Los Angeles, which is one of these, has a half year's credit for this year. Doubtless others have paid something. Three of these have subscribed their full quota. I wish every church, not only these, but all churches that have paid any amounts through the other treasurers would furnish me with the correct data. I shall certainly want these facts before making my final report. And next year won't you all send all money through the Forward Movement treasurer. If you want it to go to certain interests, and not to be divided according to the budget, the treasurer will send it wherever you want it to go. Have no fears on that point. As much as he and others desire that all the churches and all the people shall contribute according to the adopted budget of the denomination, every one's wishes will be faithfully carried out.

Send all money to the treasurer next year. And send all money for this year before June 30.

	Amount of Quota	Amount Received
Salem	\$3,220	\$1,656 55
Lost Creek	910	374 47
Middle Island	730	10 00
Greenbrier	340	10 00
Roanoke	400	40 00
Salemville	580	50 00
Piscataway	930	412 20
First Hopkinton	2,860	254 68
Shiloh	3,550	2,199 73
Berlin	970	236 37
Waterford	490	273 25
Marlboro	990	954 51
Rockville	1,340	115 00
Second Hopkinton	880	70 00

Plainfield	2,440	2,083 35
Pawcatuck	3,840	2,705 00
New York	660	700 79
Second Westerly	220	110 00
First Brookfield	1,490	1,125 48
DeRuyter	910	146 09
Scott	490	1 00
First Verona	820	438 62
Adams Center	1,530	330 00
Second Brookfield	1,240	773 50
Syracuse	270	75 50
First Alfred	5,890	2,712 10
Friendship	1,200	415 74
Independence	1,070	900 00
First Genesee	1,970	1,000 00
Richburg	394	205 00
Second Alfred	2,940	1,050 80
Hartsville	700	170 10
Portville	210	19 00
Andover	620	70 75
Milton	4,460	2,067 66
Jackson Center	1,180	75 00
Albion	1,870	176 70
Walworth	880	65 00
Welton	700	568 41
Dodge Center	1,240	265 90
Nortonville	2,240	662 00
Farina	1,650	465 50
North Loup	4,180	1,250 00
Milton Junction	1,990	1,565 00
Cartwright	770	168 60
Chicago	830	691 11
Boulder	920	920 00
Grand Marsh	280	13 26
Battle Creek	1,880	1,435 16
Cosmos	220	88 00
Exeland	220	20 00
Bangor	120	20 00
Riverside	1,030	620 05
Little Prairie	370	45 00
Fouke	720	8 00
Hammond	460	614 69
Gentry	650	310 50
West Edmeston	550	
Los Angeles	240	
Southampton	90	
Carlton	960	
Stone Fort	350	
New Auburn	180	
White Cloud	1,020	
First Hebron	520	
Hebron Center	370	
Scio	170	
Attalla	310	
Ritchie	900	

DEAD FAMINE VICTIMS LIE UNCARED FOR IN VILLAGE STREETS

CHINA RELIEF COMMITTEE

"To those who know the Chinese, nothing reveals the deplorable conditions in the famine districts like the presence of the uncared-for dead in the village streets," said Dr. Ralph A. Ward, member of the special Committee for China Famine Fund.

"When Rev. George L. Davis, member

of the American Committee in China, passed through the Paotingfu region, few came to him with appeals for food; and only here and there did he notice men and women reduced to the last stages of starvation. He saw that many homes had been torn down to be used for fuel, and that all ordinary business had ceased; but it was not until he counted the neglected dead in the streets that he knew the actual state of affairs in the villages.

"The Chinese, as a people, care well for their dead. Sacred custom and strong family ties alike impel them to this. But Rev. Mr. Davis counted the corpses of 127 famine victims lying where they had fallen, too exhausted by hunger to make their way back to their homes. And he knew that in their last hours most of these had been stronger, more determined ones who had ventured out in search of food from houses in which the weaker had since died, or lay dying.

"The presence of so many bodies, and especially the fact that they were being left neglected, showed such a violation of Chinese custom as to indicate at once the awful situation.

"While the sending of food to the starving must remain the sole problem of the relief organizations, and of the churches for a considerable time, I feel that I must call attention briefly to the tremendous task of reconstruction that will remain even after the coming harvest.

"While whole sections, each including many former villages, are now deserted, a rush of virile toilers eager for farm land is sure to start with the spring; and many of the former villagers who fled in search of food will find their way back as well.

"Conditions in the sections where the famine toll has been heaviest will be in a way like those of a frontier land. The whole social order will have to be re-established. And, in consequence, the representatives of the churches who are now striving so untiringly to save life, will have burdens of a new kind laid upon them.

"Just to mention one problem—what is to be done with the great number of orphans? My information from those in the field indicates that more than a million children under twelve years of age will be left, to a greater or less degree, without adequate support. Here is a work, and an opportunity of the first importance, for the churches."

MISSIONS AND THE SABBATH

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

TRACT AND MISSIONARY SOCIETY NOTES

Several of the smaller churches are making splendid progress in their work for the Forward Movement Budget Fund. Among these churches is Portville, N. Y. There are only a few members, but they have succeeded in putting the church on the Honor Roll. Portville is between Little Genesee and Olean in the Western Association, one of the pastorless churches under the care of the general missionary, Rev. William L. Burdick.

The Michigan field missionary writes, "The past quarter has been one of great interest all over the field. I have visited Hartford, Kalamazoo, Shelby, Battle Creek, Grand Haven, Muskegon, and Detroit. In all these places much interest is manifested and an increase of spiritual fervor prevails. The work is, 'Onward, Christian soldier'. The needs of the field are hard personal work, house-to-house prayer meetings and Bible readings, helping the people to recover from the terrible unrest now felt everywhere. Co-operation, working together with God, is the foundation of all success. This we feel we have witnessed by the work of the Missionary Society."

Our general missionary for the Southwest says in a report, "I have kept the Forward Movement before the people wherever I have gone. I find as a rule that the lone Sabbath-keepers feel an obligation to pay the ten dollars per church member."

One of the workers on the field writes, "Problems: 1. To bring the membership to believe that they can gain a subsistence and rest on the Sabbath. 2. To get them to stand together for the right. Needs: 1. Consecrated effort. 2. The spirit of doing things for Christ's sake."

What field was this? It is a field far, — but I may not specify. I feel, however, that the application is quite general. If it fits your field, do not put it on and wear it, but grow up and out of it, till the situation is no longer applicable.

Mrs. Angeline P. Abbey is just now doing special missionary work in Minneapolis, Minn. Many of our large cities, like Detroit and Minneapolis, have become the homes and places of business of Sabbath-keeping people, and an active tactful local leader is all that is needed to gather together these people into an organized group for Christian service. Mrs. Abbey writes, "I am searching the city for Sabbath-keepers. We have a service each Sabbath, usually a Bible study. So far seventeen different people have been in attendance. Upon invitation I have spoken in other churches to congregations ranging from twenty-five to one hundred."

This is from the missionary-pastor at New Auburn, Wis. "The attendance and interest in the Young People's Society of Christian Endeavor is very good. The meetings are held the evening after the Sabbath in the various homes. Beginning last month we are combining the Christian Endeavor and the church prayer meetings the last Friday night of each month, the meeting being led by an Endeavorer. Not a Sabbath morning service or a Friday night prayer meeting has been omitted during the quarter. Only two of the prayer meetings have been held in the village (New Auburn). The others have been on an average of five miles distant from the parsonage." How is that for "going some"?

The president of the Missionary Society, Rev. Clayton A. Burdick, recently visited Salem, W. Va., to take part on the program of the Student Volunteer Movement Convention for West Virginia. While there he also visited Salem College, speaking to the students at the time of the chapel exercises, and meeting two groups of Seventh Day Baptist students by themselves, one of young men and one of young women who have in mind and heart for their life-work some definite form of Christian service.

Six churches have made definite application for a supervisor for a vacation religious day school this coming summer. The Sabbath School and Tract boards together are making provision for ten such schools, and so there are only four more opportunities. Churches that have been thinking about and planning for these schools should, therefore, send in their applications at once

if they hope to have the help of one of these supervisors. The six churches that have already made applications are: Brookfield, Shiloh, Battle Creek, Verona, Farina, and Nortonville. All correspondence should be addressed to Edward M. Holston, Milton Junction, Wis.

Attention is again called to the special supplement which was issued with the SABBATH RECORDER of last week, April 11, 1921. It was an illustrated leaflet concerning the work of the Tract Society, just as the supplement this week is concerning the work of the Young People's Board. A bundle of these leaflets has been sent to the pastors of the churches, or to some other leader in pastorless churches. These are for free distribution. They are well worth preserving, because of the pictures, and because of the information in reference to the Tract Society work. A small supply of all these leaflets has been kept here in Plainfield, and those desiring copies may secure them by writing to Rev. Ahva J. C. Bond, Salem, W. Va., or to the secretary.

What can the churches make of Sabbath Rally Day, May 21, 1921? The purpose of this annual observance on the third Sabbath in May is to get every individual, and every activity of the church, thoroughly interested in the matter of the Sabbath, to arouse enthusiasm for the Sabbath truth, to inspire loyalty and love for the Sabbath in conduct, thought and word.

Much more will be gained if each church will take up the matter in its own way, than can come from the use of a general program that is prepared by others and sent to all the churches.

First of all let the leaders of the church decide definitely to recognize the observance of the occasion, and make careful preparation for it. Let the sermon of that week be prepared with special reference to the Sabbath and its relations to the lives of the people. Let the program of any activity of the church during that week be built up and around the subject of the Sabbath. Let the topic of the church prayer meeting have a definite bearing upon the Sabbath. Let special programs be arranged for the Junior, Intermediate and Young People's societies of Christian Endeavor.

This year the Tract Society will not arrange and provide printed programs as has

been done for several years. But it will print and distribute a responsive reading service for Sabbath schools; also a responsive reading service for the Christian Endeavor prayer meeting. These will be sent by mail without being ordered, to the superintendents of the Sabbath schools, and the secretaries of the Young People's societies. These are not programs, they are merely responsive readings. As a matter of education, as a matter of spiritual growth, as a matter of denominational loyalty, let us make much of Sabbath Rally Day.

The following appeared in a recent number of the *New York Tribune*:

The first American conference on the Community Church movement began yesterday in the Church House, Park Avenue and Thirty-fourth Street, with many leaders of liberal religious thought participating.

Joseph E. McAfee, author of "Religion and the New American Democracy," addressed the morning session of the conference on the general topic, "The Community Church and Religion."

"The existing sectarian church is, all things considered, the most irreligious influence now at work in modern society," said Mr. McAfee. "The very essence of the church as we know it is separatism. It seeks to dedicate men and women to the particular theological or ecclesiastical ideas it espouses and these have no relation to common life."

"The purpose of true religion and certainly that of Christianity, is to unite people in the service of the great ideals of the spirit. Our churches only separate them. Such separation is a betrayal of true Christianity."

If Mr. McAfee is correctly quoted I want to say four things about his statements. Let me speak, however, only for Seventh Day Baptists; but I presume he would quite emphatically classify this church as "sectarian".

In the first place, Mr. McAfee says that the church seeks to dedicate men and women to particular theological or ecclesiastical ideas it espouses. The spirit of the Seventh Day Baptist church does not seek to dedicate men and women to the special ideas it espouses. What it does is to seek to persuade men and women to include in their lives with other Christian ideas, the special idea of the Bible Sabbath, the Sabbath of Christ. It seeks to influence men and women not to leave this blessing out of their lives.

In the second place, Mr. McAfee says that these special ideas "have no relation to common life." This is a mistake. Mr. McAfee is wrong. The Sabbath has very vital relations to every day life and to every week

life. A loyal observance of the Sabbath is rich in the fruits of the spirit, "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

In the third place, Mr. McAfee is indefinite. What does he mean when he says the purpose of Christianity is to "unite people in the service of the great ideals of the spirit"? Service must have its practical side, it can not be wholly indefinite and mystical. And here is where the weakness of the modern community church idea appears. So long as it deals in generalities it may succeed.

And in the fourth place, Mr. McAfee seems to infer that loyalty to a special religious truth, that denominational loyalty, is incompatible with Christian co-operation. Such is not the case. Co-operation in Christian work is wholly possible among people who for conscience' sake identify themselves with different organizations, with what Mr. McAfee calls "sectarian" churches. No, the time for the merging of churches into a community church, thereby forsaking whatever special ideas one has felt divinely directed to espouse, has not yet arrived.

MONTHLY STATEMENT

March 1, 1921 to April 1, 1921

S. H. Davis,	
In account with	
The Seventh Day Baptist Missionary Society	
Dr.	
Balance on hand March 1, 1921.....	\$3,702 39
Young People's Board, Dr. Palmberg's salary.....	75 00
Annual Meeting Minnesota and Northern Wisconsin Churches.....	5 07
Rockville Sabbath School.....	10 00
Ever Ready Class, Westerly, Dr. Sinclair's patient.....	5 00
R. J. Severance, collection Southwestern field.....	14 00
Mrs. Fannie Eaton:	
Marie Jansz.....	2 00
General Fund.....	4 00
Woman's Board:	
Miss Burdick's salary.....	200 00
Miss West's salary.....	200 00
Girls' School, China.....	100 00
Boys' School, China.....	100 00
Marie Jansz.....	50 00
Special (Coupons).....	125 00
Conference Treasurer, Georgetown Mission.....	21 77
First Verona Church, Georgetown Mission.....	11 00
Shiloh Church, Georgetown Mission.....	1 53
Salem Church, Georgetown Mission.....	1 31
Conference Treasurer, Boys' School.....	87 07
Shiloh Church, Boys' School.....	6 19
Salem Church, Boys' School.....	5 22
Conference Treasurer, Girls' School.....	87 07
Shiloh Church, Girls' School.....	6 10
Salem Church, Girls' School.....	5 22
Conference Treasurer, General Fund.....	542 43
Verona Church, General Fund.....	5 41
Shiloh Church, General Fund.....	38 03
Salem Church, General Fund.....	32 49
Conference Treasurer, salary increase.....	95 72
Verona Church, salary increase.....	6 71
Shiloh Church, salary increase.....	5 73
Salem Church, salary increase.....	5 73

Verona Church:	
Home Missions.....	1 25
Marie Jansz.....	3 37
Income Permanent Funds.....	1,500 00
Interest on checking account.....	7 08
	<u>\$7,064 02</u>

Cr.	
Mrs. Angeline Abbey, February salary..\$	10 00
Robert St. Clair, rent on hall.....	10 00
Robert St. Clair, February salary, J. W. Snowden.....	25 00
Rev. T. L. M. Spencer, March salary....	83 33
Dr. Rosa W. Palmberg, February salary	41 67
Susie M. Burdick, February salary.....	41 67
Rev. R. J. Severance, February salary..	119 38
Rev. W. L. Burdick, February salary....	133 33
Rev. John C. Branch, February salary..	83 33
C. C. Van Horn, February salary.....	75 00
Rev. George W. Hills, February salary..	58 33
Rev. L. A. Wing, February salary.....	41 66
Mrs. Jennie Carpenter, February salary	33 33
Rev. W. L. Davis, February salary.....	33 33
Vance Kerr, February salary, Fouke Church.....	25 00
Rev. S. S. Powell, February salary.....	25 00
Adelbert Branch, February salary, White Cloud Church.....	25 00
J. G. Burdick, Italian Mission.....	29 16
Rev. J. J. Kovats, Hungarian Mission..	20 00
Edwin Shaw, salary and traveling expenses.....	77 32
Rev. W. L. Burdick, February and March traveling expenses.....	48 35
Mrs. Zilpha W. Seward, salary February 20-March 4, 1921.....	27 00
China Draft, purchase of land.....	1,500 00
Tract Society, printing for Rev. Mr. Spencer.....	8 06
John C. Branch, traveling expenses....	13 44
China draft, salaries missionaries, etc.	1,406 76
Dr. Rosa W. Palmberg, account Dr. G. I. Crandall.....	100 00
University Bank, credit J. W. Crofoot..	75 00
Special (Coupons) Income account.....	125 00
Treasurer's expenses.....	39 23

Balance, April 1, 1921.....	\$4,333 68
	<u>2,730 34</u>
	<u>\$7,064 02</u>

Bills payable in April, about.....\$2,000 00
No notes outstanding.

S. H. Davis, Treasurer.
E. & O. E.

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, April 10, 1921, at 2 o'clock p. m., First Vice President William C. Hubbard in the chair.

Members present: William C. Hubbard, Alex W. Vars, Edwin Shaw, Asa F' Randolph, Frank J. Hubbard, William M. Stillman, Theodore L. Gardiner, Marcus L. Clawson, Jesse G. Burdick, Edward E. Whitford, James L. Skaggs, Willard D. Burdick, Arthur L. Titsworth.

Visitors: Mrs. David E. Titsworth, Henry D. Babcock.

Prayer was offered by Rev. Edwin Shaw, D. D.

Minutes of last meeting were read.

The Advisory and Supervisory Committees reported matters in their hands progressing, but presented nothing requiring formal action.

The Committee on Distribution of Literature reported 4,794 tracts sent out, and a net gain of seven subscriptions to the SABBATH RECORDER.

The Committee on Italian Mission presented reports of Mr. Savarese for February and March, showing 12 sermons and addresses each month, with an average attendance of 7 in New York and 16 at New Era, and 204 tracts distributed monthly. The chairman, Jesse G. Burdick, stated that the outlook for the Boy Scout Movement at New Era was not very encouraging at present.

The Committee on Sabbath School Publications presented the following report:

Seventh Day Baptist Graded Lessons	
Pupils' Textbooks	
Intermediate Series	
First Year, Part I.	
Copies printed.....	1,200
First Year, Part II.	
Copies printed.....	1,200
Cost of printing.....	\$238.89
Postage up to February 22, 1921.....	7.28
Part I. copies sold, February 22, 1921..	236
Part II. copies sold, February 22, 1921..	286
Received from sales, February 22, 1921	\$53.55
Junior Series	
Copies printed	
First Year, Part I.....	1,500
First Year, Part II.....	3,000
Cost of printing.....	\$391.37
Postage up to February 22, 1921.....	20.82
Copies sold, February 22, 1921	
First Year, Part I.....	667
First Year, Part II.....	589
Received from sales, February 22, 1921.....	\$102.57

Parts III of the Intermediate and Junior Series have been printed and sales have been made, but a report of cost and sales is deferred till next month because sales are now in progress. The editions were the same in number, 1,200 and 3,000.

Data as to the Sabbath Visitor and the Helping Hand are difficult to tabulate except in the regular annual report. The deficits on these two periodicals are now estimated to be about \$600 for the Sabbath Visitor, and \$350 for the Helping Hand for the present fiscal year.

Respectfully submitted,
EDWIN SHAW,
Chairman.

Report adopted.
The Treasurer presented his report for

the third quarter duly audited, which was adopted.

The Committee on Denominational Building reported that the agreement to purchase the property on Watchung Avenue as previously reported, was signed March 31, and \$1,000.00 paid on the purchase price to bind the compact.

Correspondence from Rev. William L. Burdick relating to an annuity gift of Mr. D. C. Waldo was referred to the Treasurer with power.

Secretary Shaw reported correspondence from Secretary Holston, and stated that plans are under way for Sabbath Rally Day and Summer School Work. He also reported as a supplement to the SABBATH RECORDER of April 11, 1921, an issue of Forward Movement literature, entitled, "The Forward Movement Projector". As this issue relates principally to the American Sabbath Tract Society, it was voted that the Board bear the expense of the special cuts embodied therein.

The action of Secretary Shaw in preparing a circular letter and mailing copies of the same with copies of the Denominational Calendar to about 1,000 of our young people, was approved by the Board, accompanied with an expression of appreciation for this timely use of the calendars by the Secretary.

In compliance with a communication from Treasurer Frank J. Hubbard, the following preamble and resolution were adopted:

WHEREAS, Registered Government bonds have been from time to time contributed by various persons for the Tract Society, and particularly for the Denominational Building, and

WHEREAS, It is desirable that these bonds should be in coupon form, therefore, be it

Resolved, That the Treasurer, Frank J. Hubbard, be and he hereby is authorized to assign any registered Government bonds which may come to him for the American Sabbath Tract Society, or for the Seventh Day Baptist Denominational Building Fund, or for the Seventh Day Baptist Church Building Fund, or Frank J. Hubbard or his successor as Treasurer, Seven Day Baptist Church Denominational Building Fund, Durhamville, N. Y., or by any other name or title by which they may be registered in the name of the said American Sabbath Tract Society Denominational Building Fund or Frank J. Hubbard, or any of them, it being the purpose of this resolution not only to grant such authority to the Treasurer, but to hereby advise the United States Treasury Department that the Denominational Building Fund or the Seventh Day Baptist Church Building Fund, as it may variously be called, is not an

incorporated body but is a part of the funds held by the American Sabbath Tract Society for the purposes of the Seventh Day Baptist Denominational Building.

Secretaries Shaw and Titsworth reported letters of sympathy sent to President Corliss F. Randolph and Mrs. Franklin S. Wells as requested at the last meeting of the Board, and letters from both President Randolph and Mrs. Wells were received and read, expressing their thanks and appreciation for the kind words of sympathy sent them on behalf of the Board.

The Committee on RECORDER Drive reported 49 letters sent out during the month making a total of 430. Replies received, 91; Renewals secured, 66.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

TRACT SOCIETY—TREASURER'S REPORT

For the quarter ending March 31, 1921

F. J. Hubbard, Treasurer	In account with	The American Sabbath Tract Society
Dr.		
To balance on hand January 1, 1921:	Amount reserved for Antonio Savarese	5 00
Amount reserved for Marie Jansz		62 50
Amount reserved for B. C. Davis' sermons		300 00
Amount reserved for Denominational Building		9,284 36
	<u>\$9,651 86</u>	
Less overdraft, General Fund		1,699 53
		<u>\$ 7,952 33</u>
To funds received since January 1st, as follows:		
Contributions to General Fund:		
January	\$ 928 24	
February	26 75	
March	359 53	
		<u>1,314 52</u>
Contributions to Marie Jansz:		
January	48 25	
Contributions to Denominational Building Fund:		
January	\$2,415 55	
February	15 00	
March	854 62	
	<u>\$3,285 17</u>	
Interest on bank balance	58 74	
		<u>3,343 91</u>
Income from Invested Funds:		
January	2,032 45	
Publishing House Receipts:		
"Recorder"	\$1,935 90	
"Visitor"	269 67	
"Helping Hand"	478 06	
Tracts	11 05	
Intermediate Quarterlies	75 15	
Junior Quarterlies	139 13	
	<u>2,908 96</u>	
China Famine Fund:		
January	\$ 10 00	
March	166 40	
		<u>176 40</u>
Hoover Fund:		
February	\$ 10 00	
March	10 00	
		<u>20 00</u>

Armenian Relief:		
March		15 00
S. H. Davis, Treasurer, one-third premium, insurance Wardner property Chicago, Ill.		4 50
Curtis F. Randolph, Treasurer, one-third premium insurance Wardner property, Chicago, Ill.		4 50
		<u>\$17,820 82</u>
Cr.		
By cash paid out as follows:		
G. Velthuysen, appropriation	\$ 200 00	
T. L. M. Spencer, appropriation, printing	37 50	
Rev. George B. Shaw:		
Salary	\$ 62 50	
Expenses, New York, Scott, DeRuyter	12 48	
		<u>74 98</u>
Rev. W. D. Burdick, salary	93 75	
Rev. J. J. Kovats, salary	60 00	
Rev. Edwin Shaw, salary	250 00	
Contributions to Marie Jansz, October to December	62 50	
Italian Mission	87 50	
Mrs. Calista A. Sears, income Estate Electra A. Potter	150 68	
Office expenses:		
Rent, October to December	\$ 75 00	
Light, October to December	3 00	
Telephone, October to December	9 81	
Insurance	18 61	
		<u>106 42</u>
Mrs. Z. W. Seward, clerical assistance for secretary	87 70	
President's expenses:		
Expenses to Westery	\$ 19 27	
Typewriting	16 20	
Stationery and printing	14 75	
		<u>50 22</u>
Treasurer's Expenses:		
Stationery and printing	6 60	
American Sabbath Tract Society, printing	13 45	
Postage for tract distribution	220 00	
Plainfield Storage Warehouse, six month's storage	33 39	
Antonio Savarese, contribution	5 00	
E. S. Maxson, Syracuse, Bibles for distribution among Hebrews	5 00	
DeWitt Hubbell, Treasurer, contribution to Hoover Fund	20 00	
China Famine Relief Fund	176 40	
Near East Relief	15 00	
G. H. Schneider and Co., insurance M. Wardner property	13 50	
A. Savarese, advanced account Fourth Quarter salary	15 00	
Publishing House Expenses:		
"Recorder"	\$2,345 87	
"Visitor"	226 01	
"Helping Hand"	27 67	
Tracts	261 07	
Junior Quarterly	417 22	
Intermediate Quarterly	249 57	
		<u>3,527 41</u>
Peter Neumann, account lot for Denominational Building	1,000 00	
Liberty Bonds contributed to Denominational Building Fund	650 00	
		<u>\$ 6,962 00</u>
Balance on hand:		
Amount reserved for Marie Jansz	\$ 48 25	
Amount reserved for B. C. Davis' sermons	300 00	

Cash, Denominational Building Fund	10,978 27
	<u>\$11,326 52</u>
Less overdraft, General Fund	467 70
	<u>\$10,858 82</u>
	<u>\$17,820 82</u>
E. & O. E.	
Plainfield, N. J.	
April 5, 1921.	
F. J. Hubbard, Treasurer,	
Examined, compared with books and vouchers, and found correct.	
C. P. Titsworth, O. B. Whitford, Auditors.	
April 10, 1921.	
Treasurer's Receipts for January, 1921	
Contributions to General Fund:	
Mrs. John Waldo, Greenwood, W. Va., L. S. K.	5 00
Mrs. Mary C. White, Sioux City, Ia.	5 00
W. H. Tassell, M. D., White Mills, Pa.	10 00
Ashaway, R. I., Church, First Hopkinton	10 99
Forward Movement contributions, William C. Whitford, Treasurer	897 25
	<u>\$ 928 24</u>
Contributions to Denominational Building:	
Miss Angie Langworthy, Milton Junction, Wis.	25 00
Women's Society for Christian Work, Plainfield, N. J.	50 00
Salem, W. Va., Church	500 00
Forward Movement contributions, William C. Whitford, Treasurer	1,840 55
Interest on bank balance	58 74
	<u>2,474 29</u>
Contributions to Marie Jansz:	
Ladies' Society, Riverside, Cal., Church	6 25
Garwin, Ia., Junior Society	5 00
Christian Swenson, Viborg, S. D.	20 00
A Friend, Providence, R. I.	2 00
Louise Schiefer, Calamus, Ia., L. S. K.	10 00
Albion, Wis., Church	5 00
	<u>48 25</u>
Income from Invested Funds:	
Ashaway, R. I., National Bank Dividend	1 00
American Sabbath Tract Society Fund	28 83
George H. Babcock Bequest	1,253 88
Delos C. Burdick Bequest	270 02
Delos C. Burdick Farm	1 06
Sarah P. Potter Bequest	30 00
Eugenia L. Babcock Bequest	272 22
Estate of Edward W. Burdick	31 73
Mary E. Rich Fund	18 37
Nancy M. Frank Bequest	08
Lois Babcock Bequest	13
Deborah Randall Bequest	12
Susan E. Burdick Bequest	06
Eliza M. Crandall Bequest	01
Amanda B. Greene Bequest	69
Angenette Kellogg Bequest	3 27
North Branch, Neb., Church Fund	50
Alzina C. Shaw Bequest	50
Henrietta V. P. Babcock Bequest	2 67
Adelia Kenyon Bequest	7 86
Fannie R. Shaw Bequest	30
Arletta Rogers Bequest	17
Elizabeth R. Davis Bequest	1 27
Olive Davis Bequest	99 79
Olive A. Green Bequest	5 86
Ellen L. Greenman Bequest	78
Paul Palmiter Gift	78
George A. Greenman Bequest	50
	<u>2,032 45</u>

Publishing House Receipts:		
"Recorder"	\$ 840 34	
"Visitor"	18 90	
"Helping Hand"	114 80	
Tracts	7 00	
		<u>981 04</u>
China Famine Relief Fund:		
Christen Swendsen, Viborg, S. D.		10 00
		<u>\$6,474 27</u>
Treasurer's Receipts for February, 1921		
Contributions to General Fund:		
Mrs. Elma A. Cockerill, Berlin, Wis.	20 00	
Christen Swendsen, Viborg, S. D.	6 75	
		<u>\$ 26 75</u>
Contributions to Denominational Building Fund:		
Petrolia, N. Y., Sabbath School	15 00	
Publishing House Receipts:		
"Recorder"	\$ 728 30	
"Visitor"	26 32	
"Helping Hand"	217 87	
Tracts	05	
Junior Quarterly	2 63	
		<u>975 17</u>
Hoover Fund:		
Charles Messenger, Schenectady, N. Y.	10 00	
		<u>\$1,026 92</u>
Treasurer's Receipts for March, 1921		
Contributions to General Fund:		
Forward Movement contributions, William C. Whitford, Treasurer	\$ 331 78	
Salemville, Pa., Church	27 75	
		<u>\$ 359 53</u>
Contributions to Denominational Building Fund:		
Forward Movement contributions, William C. Whitford, Treasurer	\$ 814 62	
Marlboro, N. J., S. S. Builders Class	10 00	
Lucius Sanborn, Davison, Mich., L. S. K.	30 00	
		<u>854 62</u>
Publishing House Receipts:		
"Recorder"	\$ 367 26	
"Visitor"	224 45	
"Helping Hand"	145 39	
Tracts	4 00	
Junior Quarterly	136 50	
Intermediate Quarterly	75 15	
		<u>952 75</u>
China Famine Fund:		
Allie E. Curtis, New Market, N. J.	5 00	
Chicago, Ill., Sabbath School	38 00	
Mrs. Mary C. White	5 00	
Captain and Mrs. Elmer Kemp, Andover, N. Y.	30 00	
Mrs. J. D. Washburn, Earlville, N. Y.	5 00	
Riverside, Cal., Church and Sabbath School	83 40	
		<u>166 40</u>
Armenian Relief:		
Berea Red Cross Society, Berea, W. Va.	15 00	
Hoover Fund:		
Mrs. Charles Messenger, Schenectady, N. Y.	10 00	
S. H. Davis, Treasurer, one-third premium, insurance Wardner property, Chicago, Ill.	4 50	
Curtis F. Randolph, Treasurer, one-third premium, insurance, Wardner property, Chicago, Ill.	4 50	
		<u>\$2 00</u>
E. & O. E.		
Plainfield, N. J.		
April 1, 1921.		
F. J. Hubbard, Treasurer.		

EDUCATION SOCIETY'S PAGE

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

THE PROBLEMS OF A COLLEGE

PRESIDENT BOOTHE COLWELL DAVIS

(An address delivered at the dinner of the New York Alfred Alumni, March 19, 1921)

I desire to present briefly some of the most cogent problems of a college, and indicate Alfred's relation to them.

I. College Standardization.

Much attention is now being given to the standardization of colleges with reference to efficiency. Various standardization agencies have been working upon the problem and most are now practically agreed upon the following, together with various other requirements.

A *minimum* college must have at least 100 students, at least \$500,000 of endowment, and must pay the full professor a minimum salary of \$2,000.

The ideally *efficient* college should have 500 students, \$2,500,000 of endowments, and pay its professors a salary of from \$3,000 to \$3,500.

Alfred College has now over 200 students; it has a little over \$500,000 of productive endowment. Now, \$300,000 of additional endowment is the immediate goal of the present campaign to meet the conditional gift of \$100,000 offered by the General Education Board. Alfred has adopted a salary scale with a maximum of \$2,400 and a minimum of \$1,800 or \$2,000 for professors after two years of service. Furthermore Alfred makes provision for its faculty to participate in the retiring allowance plan of the Carnegie Foundation. Alfred is therefore above the minimum college, in these fundamental requirements, and is now on the approved standard college lists of New York State, the Association of Colleges of the Middle States, the Association of American Colleges, and the American Council on Education. We are still however much below the ideally efficient college as outlined by the various standardizing agencies.

II. A College Constituency.

One person is now in college in this coun-

try out of every 200 (or to be exact, 212) of population. For the 100 students, therefore, of the minimum college, it must have the total patronage of a population of 20,000 people. For 200 students, it must have the total college attendance from 40,000 population; and for an ideally efficient college of 500 students, the total college attendance will be required from 100,000 population.

III. Local Attendance.

Fifty per cent of the students of the average college, come from within a radius of fifty miles. The minimum college must have therefore the exclusive patronage of 10,000 people within a radius of fifty miles, and an ideally efficient college must have an exclusive patronage of 50,000 people living within fifty miles of the college.

Alfred, with its over 200 college students, half of them from within fifty miles, is therefore enjoying the exclusive patronage of the equivalent of over 20,000 population within a radius of 50 miles and the exclusive patronage of over 20,000 people living beyond the radius of 50 miles.

These facts make it perfectly evident that small groups of people widely scattered, representing church or other special ties, can not possibly hope to maintain alone, a standard college, to say nothing of an ideally efficient college. Such an institution must first of all have the support of a large mass of population in its own immediate neighborhood, and must then draw substantially upon large numbers of people beyond the borders of its own immediate constituency.

Colleges are now recognizing, that from this time on, they must be organized as institutions serving the whole community in which they are located, and drawing from these communities mainly, not only their student population, but their financial support. Alfred is nobly rendering such a service in western New York from which it is drawing fully half of its total student body. Seventy-five per cent of all the students who go to college from Allegany County, go to Alfred.

IV. The Influence of Alumni in Increasing College Attendance.

Next to approved standards and convenience in location, the influence of the alumni of a college is the most important factor in determining the attendance of a college. The

influence of parents is another very important factor.

A questionnaire filled out last September by the present freshman class at Alfred, gives the following interesting and illuminating data. In answer to the question, "How was Alfred brought to your attention?" approximately 75 per cent answered, through alumni of Alfred University, who were teachers, parents or friends of the pupils. About 10 per cent had their attention called to Alfred by our advertising, and 10 per cent became interested in Alfred by attending the Interscholastic Meet which was established through the encouragement and co-operation of the New York Branch of the Alumni Association. One alumna teacher sends to Alfred from her high school seven members of the present freshman class; another three members. Both of these teachers are outside the fifty mile radius, and are in communities not heretofore patrons of Alfred.

V. Athletics as a College Attraction.

It can scarcely be doubted that the athletic activities and opportunities of the college have much to do with attracting students to the college. Athletic activities strongly appeal to the human interests of young men and young women.

It is much to be regretted that athletics is passing through a critical period in this country as well as many other interests in the reactions which have followed the war. There has been a lowering of ideals as is witnessed by waves of crime and many other evidences of vice and commercialism.

Athletics has shown the effect of this receding moral consciousness, and every effort is now being made to swing the pendulum in the opposite direction.

In a recent address delivered in Chicago, one of Alfred's most loved and distinguished alumni, Dean Edwin H. Lewis, said that "The leaders of the future, the majority of whom will come from the colleges of today, must be consumed by a burning desire to play fair at all costs. One of the most important things a college can give its students is a passion for the square deal and fair play. A young man who gets such ideals from his college sports, will surely carry them into his future life, to the great benefit both of himself and his country."

Christian character is the supreme end and aim of college training, and Alfred joins

hands with Dean Lewis and every other college executive in the effort to safeguard and promote the development of such character.

By the appointment of a professor of Physical Education who is also coach of athletics, and who is a man of high ethical character and ideals, Alfred has been making substantial progress in inculcating "a passion for the square deal and fair play", and it proposes to continue that policy at all costs. It would rather be defeated by worthy and high-minded opponents in a fair contest, than to win by low methods and unfair play any contest over any competitor.

The problem of athletic administration at Alfred is complicated by some unusual conditions. The administration craves the patience and confidence of any who may differ in judgment as to the best methods of solving our unique problems, all of which we are trying to solve in the interest of righteousness, justice and good will.

IV. The Financial Problem in Education.

Alfred is not unique in having a financial problem. It has made good progress however in meeting the need which post-war conditions of higher costs and higher salaries has forced upon all colleges.

The campaign of last year increased the endowments \$75,000 and added \$50,000 in five year subscriptions. With this encouragement and the hope of an appropriation from the General Education Board, the trustees adopted a salary scale, increasing salaries about 25 per cent on the average. It also adopted the Carnegie retiring allowance plan which will cost the university, when in full operation, about \$3,000 per year. These increases in compensation together with higher costs of operation, necessitate a probable deficit for the current year of \$10,000.

Since the beginning of the year, the General Education Board has definitely announced a conditional gift of \$100,000 to Alfred University and has furthermore contributed the interest on this \$100,000 at 5 per cent, \$5,000 per year, beginning with July, 1920, and extending over a period of three years.

This conditional gift of \$100,000, requires Alfred to raise a total endowment fund including the \$100,000, which will aggregate \$300,000. The \$75,000 raised last year is accepted as a part of the \$200,000 of endowment required to be raised.

Since this gift was announced, a generous and loyal alumnus, Mr. Judson G. Rosebush, of Appleton, Wis., has made a pledge of \$25,000, conditioned on the raising of sufficient pledges to meet the requirement of the General Education Board. This leaves a balance of \$100,000 to be pledged after March 1.

Within the past ten days, the village and community of Alfred has pledged over \$10,000 in addition to gifts and pledges of \$15,000 made by the community within the past three years. It is the expectation of the people of Alfred to raise before the completion of this campaign, within the village and township, \$15,000 or \$20,000 in addition to the \$25,000 already raised by the town since the Improvement Fund was begun.

I mention this to show you that the Alfred community is heartily behind the campaign and is standing loyally with the trustees and alumni in their efforts to put Alfred University on a financial basis where its future growth and prosperity are assured.

I have faith in alumni and in the success of the campaign, and that by October 30 we will be able to notify the General Education Board that sufficient pledges have been made to secure the conditional gift which the General Education Board has so graciously awarded to Alfred University.

This large gathering of over 150 alumni and friends of Alfred here in New York City, three hundred and forty miles from Alfred, demonstrates the interest and affection of the alumni for their Alma Mater and fills the heart of the president with pride and courage.

It is both an evidence and a prophecy of the continued usefulness and power of the dear old "college in the hills".

With faith in the alumni and friends of Alfred, and above all, with grateful faith in the Good God, who has so graciously and blessedly guided the affairs of Alfred in all the years of struggle and sacrifice, we push on toward the larger and better things which still lie ahead of us.

In the risen Lord we find the solid basis for the splendid hope of a blissful immortality, and anticipating that future our joy is full. Paradoxical as it may seem, pure and eternal sunshine dawns only in the shadow of his cross.—*W. L. Watkinson.*

HAPPY MEMORIES BRIGHTEN THE GOLDEN WEDDING

In the SABBATH RECORDER of November 29 was published the account of the going home of Brother William E. Witter, of Oneida, N. Y., who for many years had been a loyal supporter of the Verona Church, of which he was a member, and also a generous giver to all denominational interests.

In 1911 Brother and Sister Witter celebrated their golden wedding, and during the last week we were shown the following poem written for that occasion. We know that many friends among the RECORDER readers will enjoy seeing it and so we give it here:

Listen to the marriage bells,
Harken to their bidding;
Calling us with joyful peals,
To our golden wedding.

Memories of days gone-by,
Like an old sweet song;
Fill our hearts with melody,
As we pass along.

We were children years ago,
And our blood ran quick.
Racing madly through the fields,
Loitering by the creek.

Trudging through the meadow-lands
Where the daisies nod;
Picking blue for-get-me-nots,
And the goldenrod.

In our dreams we wander back,
Where sweet memories cling;
Glowing sunsets, mornings rare,
Autumn,—winter,—spring.

Summer time and glorious days,
Foliage dressed in green;
Harvest time with golden sheafs,
Where the reapers glean.

Whispering love beneath the stars,
When the south winds blew;
Dreaming dreams so fanciful,
Hoping they'd come true.

See our children bringing us,
Presents made of gold;
Fond remembrance of the day,
And their love untold.

Then let the marriage bells ring out;
With their joyous strain;
It is our golden wedding day
It will never come again. S. A. C.

His companion went home in 1918 and after nearly three years of lonely life during which his children tenderly cared for their beloved father he too was called home, and

the same author—one of the family—wrote the following little poem entitled, "Father":

He has wandered away to shadow land,
Where the seasons all are one,
Where never winter chill is felt,
Nor the heat of a blazing sun.

His work was done, the night had come,
And we fancied we heard him sigh.
For the hour had struck for him to go,
But 'twas hard to say good-by.

And never a person could cast a stone,
Nor question an act or deed.
His life was ever an open book,
For his was a manly creed.

He's journeyed away to an unknown land,
We'd search for him in vain,
It surely must be a beautiful place,
For none come back again.

We laid his form in a bed of stone,
And covered it up with clay,
But his deeds will live in the minds of men,
Though his spirit has wandered away.

S. A. C.

NEW YORK BIBLE SOCIETY OCCUPIES NEW HOME

New York Bible House, 5 East Forty-eighth Street, New York City, the new home of the New York Bible Society, which has been in process of construction since early last summer, has reached completion and the society has now taken possession of its new quarters. The society was for fifty years in the old Bible House, in Astor Place, and more recently has been located at 675 Madison Avenue. The new building is a gift to the society from the Estate of Mr. James Talcott, the form of presentation reading:

"In recognition of the active interest which Mr. James Talcott has always taken in the distribution of the Scriptures, this building is given to the New York Bible Society."

The building, which is Gothic in structure and of striking beauty, will be dedicated on April 25 with ceremonies, to be held in St. Nicholas Church, at which Governor Nathan I. Miller, of New York, will be the principal speaker. Prominent clergymen of all denominations will attend. Following the ceremonies in the church which is around the corner from the new building, the audience will adjourn to the building for a tour of inspection, after which the final prayer and benediction will be pronounced.

The New York Bible Society is the only society in the world, except the Scripture

Mission of London, which distributes the Bible free of charge. It maintains a worker at Ellis Island who distributes the Scripture to immigrants in their own tongue. In this work the society has had the cordial co-operation of Commissioner of Immigration F. A. Wallis. Last year 15,225 volumes of Scripture were distributed in this way. For forty-six years Rev. William G. Jones has served the society as missionary along the water front and on the vessels. During 1920 he distributed 16,026 volumes of Scripture on 3,558 vessels of all kinds, from canal boats and barges to great steamers. The holy works have been printed and distributed by the society in fifty-three languages, including Armen-Turkish, Croatian, Esthonian, Lettish, Icelandic, Slovenian, Syriac, Broad Scotch, many dialects of the American Indians, and Bulu and Zulu (African). The society also publishes six different editions for the blind, including the only edition of the King James version in the new universal type for the blind, printed in co-operation with the American Library Association.

The new building will also house the Bible and Fruit Mission to the Public Hospitals of New York, of which Mrs. James Talcott is president, and the Female Auxiliary Bible Society. The McAll Mission will hold its board meetings there. The building contains an auditorium, with a capacity of 250, which will be available for meetings of all sorts.

The society was established in 1809. John Castree West is president and Rev. George William Carter, general secretary.

G. W. C.

INFORMATION DESIRED CONCERNING CHURCHMEN GOING TO EUROPE

The Commission on Relations with Religious Bodies in Europe of the Federal Council of the Churches of Christ in America desires to receive information regarding ministers, officials and laymen representing our churches who expect to be in Europe during the present year.

This information should be sent to Rev. Charles S. Macfarland, General Secretary, 105 East Twenty-second Street, New York, N. Y.

BISHOP JAMES CANNON, JR.,
Chairman.

WOMAN'S WORK

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

EARTH IS ENOUGH

We men of Earth have here the Stuff
Of Paradise—we have enough!
We need no other thing to build
The Stairs into the Unfulfilled—
No other ivory for the doors—
No other marble for the floors—
No other cedar for the beam
And dome of man's immortal dream
Here on the paths of every day—
Here on the common human way
Is all the busy gods would take
To build a Heaven, to mold and make
New Edens. Ours the stuff sublime
To build Eternity in time!

—Edwin Markham.

THE CAREER OF A COBBLER*

MARGARET T. APPLGARTH

CHAPTER V (continued)

"Tell me of the Indian preachers," he begged.

"The first was Krishnu Pal, the earliest convert. Carey Sahib sent him to Calcutta, where he preached at fourteen different places every week, and made calls on forty families to bring God into the lives of slaves and caste men, both alike. There was Petumber Singh, a man of fifty years, born of the writer caste who sought for peace from sin for over thirty years at all the Hindu shrines and read all the Hindu scriptures hopelessly. One of Carey Sahib's tracts fell into his hands, and he walked the forty miles to Serampore to get instruction from the author. He begged to be baptized, and being of the writer caste, was wise enough to be a good school teacher right away, and later was a preacher to his people. And lest it slip my mind, I will tell of Krishnu Prosad, the first Brahman who ever bowed his neck before the Living God. You shall hear how he took the seven-fold thread he wore across his body, the mark of his caste—and trampled it beneath his feet to show how Jesus Christ was everything to him. He also preached. It was men like this that Carey Sahib taught in

*Copyrighted by the Federation of Woman's Boards of Foreign Missions of North America.

his college; they tell me he himself taught many lofty subjects of which we both lack knowledge, such as divinity, zoölogy and botany."

"You speak it off too glibly, friend of mine! How should I know what a college looks like, never having seen one in my life?"

Vishnuswami waxed eloquent: "Here I can do justice to my tale, for with my own eyes I have seen the great portico facing the river Hoogli,—six columns carved at top and bottom, like those in temples, brother. Inside were stately iron stairways leading from the first to the second floor. These Christians are strange men: they build their houses higher than we do! It is amusing to consider—man on one floor living on top of men beneath. Both those stairways and the gate were made in England."

"It sounds like palaces where rajahs live," gasped Chunder Singh, "such magnificence cost many rupees, I am sure."

"Let me tell you,—they wanted to build good things for God in India, so that Brotherhood at Serampore, themselves, gave every anna toward the cost! £15,000 that was, a big sum; but they had heroism to deny themselves all luxuries which schools and printing presses could have earned for them."

Chunder Singh nodded: "You have said it several times, yet I am perplexed anew, for we give to win forgiveness or to gain some special blessing from the gods. They gave for simple love of giving, since they must have known their God was daily pleased to see their mode of living. Surely he need never be appeased or flattered."

"As for that, let me dazzle you yet more. For Carey Sahib had an honor from the British Government in India, long before that fire of which I spoke. Now in Calcutta lived the Governor, and there also was Fort William College, newly formed, where men of civil service in the East India Company were sent for higher learning when they had need of some one to teach the language of Bengali, who so good as Carey Sahib? So for over thirty years, my brother, he was rowed down the winding river to Calcutta at sunset time each Tuesday, coming back the eighteen miles each Friday evening, working on translations on the trip. Two matters especially pleased me about this: one is the sublime sight in Calcutta, the great professor teaching the governing classes of India Sanskrit, Bengali and Marathi all day

long, while each evening as the sun was setting he sought the maimed, the halt, the blind and gave them medicine, preaching in several tongues their glorious hope in God, his Savior. And the second pleasing matter is that the so ingracious East India Concern gave him £1,800 a year for teaching the three languages. How they turned the tables on themselves! Ha! Ha!"

"£1,800!" gasped Chunder Singh, "with wealth like that a man could settle back against a shady wall and sun his heels forever!"

"You say you remember the other times he gave large sums away; then add this other tale: from that £1,800 he kept but £40 for his own family's use, the rest went to the mission of the Living God,—for schools and Bibles, and the work of preaching. Put down your ear and I will name the exact sums this cobbler had the handling of: from that society in England which he himself did much to start, he received £500 all told, throughout his life; while on making India Christian he spent £1,625, received from his indigo factory; and of what he earned as professor in Calcutta, and translator of Bengali to the Government he gave £46,625. And when he died, oh, brother, they had to sell his books to pay his son a little sum he promised him. Now this, I think is love of God!"

Chunder Singh shook with excitement: "Now I believe! Now I believe! He had, indeed, the sacred fire! For I have been many times to the market place and a man will not part with his rupees idly for a whim. He did much to make boasting of!"

"Boasting? Ah, how little you grasp the nature of this sacred fire. Listen while I tell you of it another way: Picture Carey Sahib crossing a broad hallway in Fort William College. Two men stand talking,—one a stranger, one a Governor; and the stranger said: 'Speak to me the name of him who crosses the hallway,' and the Governor replied: 'It is our Professor of Sanskrit, William Carey; once he was a poor shoemaker in England'. But Carey Sahib heard these words and with grave modesty he made a quick correction: 'Nay, your Lordship, I was but a humble cobbler.' For you must know, that it was as if he said a cobbler is a whole caste lower than a shoemaker."

Chunder Singh sighed: "I have no breath left to praise such gentle lack of boast-

ing. A man who hoards not his own rupees, who spends his hours in hardest work for someone else, who wittingly cries himself low before others,—oh, Vishnuswami, was there ever one so humble yet so great?"

Vishnuswami bowed his head upon his knees in utter thankfulness: "At last you ask the secret of it all, and I name Carey Sahib's Master,—Jesus Christ. Why, Chunder Singh, all heaven was his, all greatness and all glory, yet for us he trod the earth, a son of a mere carpenter. Tomorrow you shall read of him in Carey Sahib's Book of Heaven, the one that speaks our tongue."

"How can I wait till daybreak?" sighed Chunder Singh, fingering the Book with tense impatience, while his eyes scanned the east for signs of dawn.

(To be continued)

HOME NEWS

BATTLE CREEK, MICH.—There seems to us very little of "News" from this church that will be of general interest to the denomination. However, we will venture one or two matters that we feel sure ought to be of interest, vital interest. But first, it will "fill the space" somewhat to say that Superintendent Tappan and coworkers are trying to make the Union Sabbath School (mostly so in name) a "banner school". The Battle Creek people are such a social people that it is a very difficult thing to stop greeting each other by noon time on the Sabbath so as to begin the Sabbath school study. Referring to Mr. Tappan, it may be well to say that he and his wife are to leave the Haskell Home where they have been for seven years and move to their own residence. We understand that Adams Center, N. Y., has been robbed of a good family to become superintendent and matron of the Home. We shall welcome them in our midst.

One of the finest concerts given in Battle Creek in over a year was given by the Milton College Glee Club in the gymnasium of the Sanitarium. It was literally packed below and in the galleries. They certainly "made a hit" is one among the many expressions heard from people of the Sanitarium and elsewhere. They sang for us at the regular Sabbath service and gave two sacred concerts, one at the Methodist church on Sunday afternoon and in the

evening at the Presbyterian church, which was crowded.

Through the Activities Committee of the church and by vote, the matter of a Vacation Bible school for youth this summer is being arranged. Later reports of this will no doubt be given.

The following statement to be sent to the president of Alfred University and to the RECORDER, by vote of the church was unanimous in its passage at the church meeting:

The Battle Creek (Mich.) Seventh Day Baptist Church in regular quarterly business meeting assembled April 4, 1921, protests against the engaging of football games or athletic sports on the Sabbath day under the auspices of Alfred University, and pleads with its president to cancel all such from now on, and thus comply with the general sentiment of the denomination which gave Alfred University its birth, and supported it for more than seventy-five years. Such Sabbath games lower the standard of the school and bring reproach upon the truth which we as a people have a mission to uphold.

We also again protest against the dancing parties permitted at the university which it champions.

At this writing the semiannual meeting of the Michigan Seventh Day Baptists is in session here and will no doubt be properly reported by its secretary. We are having a feast of good things from many workers and some music that lifts us up to an anticipation of the great choruses of heaven.

The Christian Endeavor Society gives a social for all in attendance at the meeting and the young men's quintet and others furnish music.

Pastor Kelly was elected pastor for another year.

This church is to have one member in the Board of Trustees of the new Mission Home to be established in Battle Creek for the benefit of missionaries of all denominations.

REPORTER.

April 10, 1921.

JACKSON CENTER, OHIO.—Jackson Center is very much behind when it comes to sending in news, but there seems to be no one whose special duty it is to write. We have no great reports to send in, for we are not doing wonderful things. However the life of our body seems to be as healthy as it has been for some time.

There is one branch of our church that is doing very commendable work. The Benevolent society is very active. We are

hoping its members will give a report for themselves in the near future.

Our C. E. (we can not say Y. P. S. C. E. for our young people are about all gone), is having interesting meetings. Most of those who come handle the subjects as though they feel the vitalness of the questions presented. One thing it is thought we fail in, and that is in not holding sociables more often.

Our Junior society just added three members to its number by the return of one family into our midst. Oh, how we should feel the weight of responsibility we have in helping our boys and girls to get the right start toward the better world.

We very much regret to say that our Brotherhood has been very inactive for two years at least. An attempt will be made to revive interest in this branch of our body.

Some corrections and additions to the golden wedding held here, might be of interest to a few. Mrs. M. C. Williams is a sister of the groom. Mrs. Todd and Mrs. Williams were guests at the wedding fifty years ago. Mrs. Crislip, Mrs. Todd, Mrs. Ringer and Miss Kelly are nieces of the bride. Many useful and highly prized gifts were presented. Thirty-two dollars in gold and five in paper, etc. But the surprise that the children played on the bride and groom was best of all. While Mrs. Todd kept Brother Polan entertained in the parlor (at home) and Mrs. Potter, a daughter, entertained the mother in the kitchen, the rest were busy taking down a bed and carrying it up stairs. Then the furniture man, C. W. Snider, played his part by delivering a fine bronze bed complete. Brother and Sister Polan still smile, yes laugh, when they think what a joke was played on them. Jackson Center people can have a happy time together when they want to. *J. T. B.

If the Sabbath has been formally blessed and hallowed of God, no matter when and where, and that blessing and hallowing nowhere recalled, then those divine acts of blessing and hallowing forever establish its perpetuity. If founded in the example of God, that example being eternal, the appointment must be eternal likewise; and that example, being set at the beginning, in the presence of the world, is the common property and standard of the world, and therefore must be universal in its obligation.—*John Stacey.*

YOUNG PEOPLE'S WORK

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

THE KINGDOM IN MY COUNTRY

ZEA ZINN

Christian Endeavor Topic for Sabbath Day,
April 30, 1921

DAILY READINGS

Sunday—Ardent hope (Acts 1: 1-8)
Monday—Prophetic vision (Isa. 2: 1-4)
Tuesday—Fiery preparation (Mal. 3: 1-4)
Wednesday—Arrival of the King (Matt. 21: 1-17)
Thursday—The Ripening Kingdom (Matt. 13: 36-43)
Friday—The Kingdom come (Rev. 21: 10, 22-27)
Sabbath Day—Topic, Thy Kingdom Come. V. In my country (Matt. 6: 7-15) (Consecration Meeting)

Is this a Christian nation? This is the first question on today's lesson which we find on the topic card. It is impossible to reply with an unqualified yes or no. We can not say yes if we compare our nation as it is today with the picture given in Isaiah 2: 1-5. The state of the kingdom in our United States is comparable rather to the picture given by Christ in his parable of the wheat and the tares found in Matthew 13.

How can we hasten the coming of the kingdom? Let each one think out his own answer to this question, and then compare his plan for advancing the kingdom with Christ's method. The following striking passage is quoted from Robert E. Speer in his book, *The Marks of a Man*.

"There were no limitations in God, prescribing the form which the incarnation should take. Jesus might have been born in any social level or in the way of any natural advantage. He might have come as the son of Cæsar, as a man of wealth, or as a master of organization. He rejected all these forms of influence and deliberately subjected himself to conditions which deprived him of any method of action except simple personal influence. This is the last thing we should have descended to do in his place. One of the first things we would do in setting out to undo all wrong and establish all righteousness would be to enlist legislation and the forces of government which make legislation operative. We must change the order of society, we main-

tain. Jesus would have nothing whatever to do with politics. He discouraged every effort to politicalize his mission, and he entirely divorced his method from every suspicion or possibility of political entanglement. . . . We speculate on the power of wealth to produce moral and spiritual reforms. We make plans for the extension of the kingdom of God, which need only wealth behind them to revolutionize the world. . . . Money in any capacity, least of all as a method of influence, was of no interest to Jesus. His references to it are usually contemptuous. The idea of using gold to alter character and to make dead men live, would have seemed pitiful to him. As for organization, which is the third great reliance of our day, that, too, he treated with a silent indifference. . . . When his disciples urged him to set up some sort of organization and assign them their places in it, he refused, and he died at last without having done anything whatever to assure the permanence of his movement by organization.

"Now legislation and wealth and organization are all legitimate and noble agencies for the accomplishment of right ends. Men act with propriety when they seek to subordinate these forces to the end of the kingdom of God. All I urge here, however, is that Jesus did not do so. He was neither a political nor a financial figure. He just went about in a simple fashion, talking to people, telling them his ideas, giving help here and there in a tender, sympathetic way, doing good generously, but by no means indiscriminately, laying out his life upon any responsive life he could find, 'catching men', to use his own expression, and catching them not in multitudes or by great orations, but in quiet individual ways; and then he died and that was the end of it. Was that the end of it? Indeed that was only the beginning of it. We see now that what was going on so quietly and unostentatiously there in a secluded corner of the Roman Empire, was the greatest upheaving movement of all history.

"And this ideal of personal service, of influence by life, of the silent ministry to men, by contact and love and helpfulness, which was the method of Jesus, he commended to others. He sought to teach it to his disciples. His aim was to impart to them his secret, not in any external or mechanical way, but by putting his own life and spirit

into them. He longed to see a society established whose members should be one in as vital a sense as the branches of the vine are one, with all the members serving one another and serving the world."

FACTS ABOUT FOUKE SCHOOL AND CHURCH

[The facts contained in the letter which is printed immediately below should arouse the sympathy of every genuine Seventh Day Baptist. It is the report of Field Secretary Holston, to the Young People's Board, on the situation at Fouke, both as to the school and the church, as he sees it, after careful investigation. It will be remembered that the Young People's Board is giving substantial financial help to the Fouke School this year. The letter of Secretary Holston is published at the request of the board with the hope that it may stimulate sympathy and action on behalf of Fouke.—R. R. T.]

*Seventh Day Baptist Young People's Board,
Battle Creek, Mich.*

DEAR COWORKERS:

I am impressed that it will be quite proper for me to make a special report to you, without further delay, upon my visit at Fouke. I have had a strong personal interest in both our church and school at Fouke for a long time, and I am also aware that I, as your special representative, will be expected to report to you my impressions of the work there.

As a means of getting information about the school, I first put in half a day visiting the three departments. I then visited the public school a half day. In company with Mr. Stephen Davis, a member of our school board, I held personal conferences with the secretary of the public school board, Mr. R. E. Maxwell, and the president, Mr. J. T. Sikes. Later a meeting of our school board was held with all members present, and with two of the teachers, Principal Paul Burdick and Lyle Crandall, and myself as guests. Personal conferences were also held with the teachers, members of the board, and others interested in the school. From all these sources I gathered the following:

FACTS

1. Very satisfactory work is being done by all three of our teachers. By a plan of co-operation between the public school prin-

cipal and Mr. Burdick, each teaching a share of the classes with the pupils going back and forth as necessary, a full high school course has been maintained this year. Mr. Burdick is highly commended for the tactful way this is being done, and the evident elimination of the spirit of prejudice that has formerly been present.

2. None of our teachers expect to return to Fouke next year, all feeling it necessary to find more remunerative fields of labor. All three are open to such calls. After making the personal sacrifice they have in this work our people should bear their future in mind.

3. The public school will maintain a high school next year of fairly high standard, without co-operative assistance from us, if necessary. A fine new brick school building has been built by the district recently. The high school will be accommodated, but space for the grades is sadly inadequate.

4. Only two Seventh Day Baptist pupils will be in the high school grades next year unless others move into the district.

5. Public school funds, teaching forces, and buildings are, and will be for some time, sadly inadequate to properly care for the large number of the children of the district who are in the grades. Financial relief through new legislation is being sought. (An increase from the maximum school tax limit of 12 mills to 20 mills.) This increase, however, is not yet certain. One teacher is trying to handle seventy pupils of the first and second grades. In our school Miss Williams has between thirty and forty in grades one to six. Miss Ina Davis, one of our graduates, ably assists her part of the day while taking post-graduate studies.

6. All Fouke people, including Seventh Day Baptists, are in sore financial straits on account of the enormous slump in the cotton values. Fifty per cent of this year's tuition has not been collected, and most of the balance due can not be paid.

POSSIBILITIES

1. A fairly good public high school will be maintained next year. (This is quite probable.)

2. The annexation of more territory to the Fouke School district making the bonding maximum \$12,000 additional to the present sum. In the event this is accomplished, an additional loan of \$8,000 is proposed with \$5,500 of it available for running expenses.

THE CHURCH

My impressions were very favorable of the work in general. A very live church prayer meeting is maintained with many of the children attending and taking part. The Junior C. E. is doing well with Mrs. Nancy Smith as superintendent. The Senior C. E. is very active and besides their regular prayer meeting, a class in the Simpson Denominational Studies is being conducted by Lyle Crandall. The Sabbath school is doing high grade work, with Deacon Stephen Davis as superintendent. The school scores seventy per cent on the standard and the pastor and superintendent are hoping to make it a 100 per cent school before Conference. A teacher training class is held Sabbath afternoons.

With the unprejudiced interest in the Sabbath among many not yet counted with us, the full program of activities maintained by the church and the great possibilities of the field for Sabbath evangelism, I am strongly impressed that a missionary pastor should be settled at Fouke on full time. The person engaged in the management of the school must give it his best attention which leaves little time for the pastoral relation and the initiation of new religious interests.

Respectfully submitted,
E. M. HOLSTON,
Field Secretary.

Houston, Texas, March 1, 1921.

"GET-TOGETHER" SOCIAL

Under the supervision of Rev. L. D. Seager the Marlboro Christian Endeavor Society held a social at the church March 26, 1921. The object of this social was to bring together all church members, friends and neighbors who live within a radius of one mile from the church, for the purpose of binding the ties of friendship more closely. The neighborhood was very well represented.

A literary program was rendered, consisting of orchestra numbers, four readings, a duet, and an address by Elder Sutton, of Shiloh. Following the program, the congregation gathered in the basement, where refreshments were served.

Every one participated in an enjoyable evening and deemed the social a success, appreciating the work of Pastor Seager and those taking part in the program.

ELLA J. TOMLINSON,
Press Committee.

(The legal right to so use it looks doubtful to me.)

3. The building of an addition to the public school. I can see no possible way for it to be started before 1922 even if relief legislation is secured. It will be impossible to build if relief is not secured.

CONCLUSIONS

1. It is the unanimous opinion of the local board and the present teachers, and I heartily concur, that our school must be maintained in the elementary grades at least, for an indefinite time. The good work in the past in Fouke has raised the standard of education in that section way above the average of the surrounding sections. Now after the desire for learning has been stimulated in parents and children by our efforts, it would be an unpardonable crime to close our school before such a time as the state system can provide quarters, teachers and standards of work that will properly take care of the numerous bright youngsters of this community.

2. To carry on the above, three new teachers must be found for next year. If the present relations of the school and the church are maintained, the head of the school will be pastor of the church. If only the graded departments are maintained, the qualifications of the principal need not be so high.

3. Future teachers will need to make the same financial sacrifice as in the past. In this connection we should not overlook the splendid sacrifice Mrs. Williams, matron of the hall, has been making. With the use of Mr. C. C. Van Horn's cow, some fruit and vegetables and the fuel furnished, she has been boarding the three teachers and herself on \$40.00 a month allowed her by the local board. Upon her own responsibility, she has also taken in two needy girls from the country that they may have the advantages of the school.

4. In the face of very distressing financial problems the good people of Fouke, who have so faithfully supported the school with their money and their prayers in the past, are still ready to find the usual amount, if possible, to maintain the school as an elementary graded school.

5. There must be no letting up of support from the usual sources which have contributed to this work. To the writer it seems fully as important as any work the denomination is doing.

CHILDREN'S PAGE

IN THE FOREST SCHOOL

What trouble in the Forest School
Has happened, who can say?
I heard the saddest argument
Up in the trees today.

For suddenly there screamed a voice
Of one who seemed to hide,
And "Teacher! Teacher! TEACHER!"
It hysterically cried.

Oh, then I heard a stern rebuke
Directly overhead,
And "Ma-ry! Come he-ah!"
Was plainly what it said.

Then "Phoebe," came another cry,
The voice seemed faint with fear,
And after that, in high-pitched tones,
An angry "Dear, dear, dear!"

Oh, what had little Ma-ry done,
And what did Phoe-be do?
And did the teacher punish them,
The naughty, naughty two?

I crept and listened like a spy,
I am ashamed to say;
But what the fuss was all about
I could not learn that day.

—Abbie Farewell Brown, in *The Churchman*.

JIMMIE

I want to tell you about Jimmie. Jimmie has been a question mark—an interrogation point—for nearly four weeks. That is the length of his little life. He is as small as he is young. He has several names—Jimmie, Nigger Jim, Jimmie Boy—and some one ventures to say that Jimmie must be changed to Jennie. An appropriate name would be Rags, for Jimmie is certainly a ragged baby. But, then, Jimmie has not had the tender, loving care that most babies receive.

He was an only child, and when but two days old his mother buried him alive and gave no more thought of him. I found him that morning snuggled down under the bedding his mother had spread so smoothly and carefully over him.

Mrs. Buff was preparing a cradle for babies of her own which she hoped to have soon, and I transferred Jimmie to her home, but Mrs. Buff took no interest in the waif and he went without food all day.

That evening I found another home for

the naked, blind, hungry and cold Jimmie. I took him to a childless couple who gladly received him, warmed him and gave him a good supper, and in a few days he showed signs of growth. These new parents treated him as kindly as if he had been their own instead of their adopted black baby.

In a week he could open his eyes; and for a time he was very happy, but his good fortune did not last long. He still wanted to be fed and fondled, but Mrs. Buff (I tried once more to have her adopt him), decided it was time Jimmie should begin to do something for himself. So when she came to his side and Jimmie opened his great, gaping mouth, expecting food as usual, she, instead of putting nice morsels into his little throat, began stripping off pieces of his clothing. She tore off pieces of his dark coat and also a part of his beautiful yellow shirt-front. Poor Jimmie! So hungry and not a morsel within reach! And he hadn't yet learned to do more than to swallow what was put in his mouth.

Again I changed Jimmie's home. This time I sent him to live with an old grandmother. She did not feed him, but she sat beside him and he soon learned to eat by watching her.

Jimmie now lives alone—in a little wire house nicely painted in white with green trimmings. The home contains two glass cupboards. One is always full of pure cold water and the other contains cracked seeds—hemp and rape. Some day Jimmie can crack these seeds for himself. The rape seed contains a rich yellow food that Jimmie is very fond of, and the inside of the hemp seed is as rich as the nuts the squirrel finds in the woods. Jimmie also has a piece of bread soaked in water, some hard-boiled eggs, a soda cracker and a piece of chickweed. No more hungry days for Jimmie!

His yellow, shirt-front is growing to be very pretty. His cap and coat are entirely dark, and his tail—O, yes, Jimmie has a tail—has three yellow streaks right through the center.

And now about the question of his name. Jimmie has settled that for us. He will not have his name changed to Jennie, nor any other girl's name, for Jimmie *can* sing. Less than four weeks ago he was done up in a little sea-green canary egg, but today he sat on the perch and treated me to a sweet little song. Yes, Jimmie is a beautiful, happy, little song-bird.—*Selected*.

POMONA'S SUNDAY LAW

Sabbath Recorder,
Plainfield, N. J.

DEAR EDITOR: Enclosed you will find some paper clippings in regard to the passage of the Sunday Blue Laws in a neighboring city. This is the start, I believe, for a crusade in California. The Blue Lawists have chosen a small town with thirty-three churches and two small "movie" theatres to start with, in order to create the sentiment "as Pomona goes so will the State". But they will find differently, I trust. The sad thing about it all is that both sides are wrong as they stand. For it is wrong seven days in the week to instill religious laws by force of civil authority in order to compel people to go to church. This makes hypocrites. On the other hand as the "movies" are in general, it is wrong to have them showing demoralizing scenes seven days in the week. This breeds immorality. But, if you take the moral law as the standard of morality, and I know of none better, then the churches, according to their several Articles of Faith, in breaking the moral law right in the middle, and thus making void duty to God and duty to man, are as guilty of *actions immoral* as the "movies". To make laws against the teaching of the moral law and to compel people by fines and imprisonment to keep such laws at variance and in defiance of the plain wording of the moral law, while claiming unity in doing so, seems little short of hypocrisy and criminality in the sight of God.

That the staging of this crusade, which is against the first amendment of the Federal Constitution, when boiled down to its solidity, should be started on the platforms of Baptist churches, the so-called friends of religious freedom, in Washington, D. C., and that the fight in Pomona must needs have the pastor of the First Baptist Church of Los Angeles to be imported, to lead the Blue Law movement for Sunday enforcement, is strangely at variance with the founders of the Baptists in America and of their past history; for Roger Williams said, "Any church that uses the arm of civil power to enforce its claims, is *not a church of Jesus Christ*. No person should be restrained from, nor constrained to, *any worship* or ministry. To drag to public worship the irreligious and the unwilling, is only to require hypocrisy. Persons may

with *less sin* be forced to marry whom they can not love, than to worship where they can not believe." This is something for the thirty-three churches of Pomona to now take in consideration.

And what is the matter with them any way? Does not the commandment which they are *all* the time quoting with their other expression—"We must keep the Ten Commandments!"—say that, "the seventh day is the sabbath of the Lord thy God"? Who are they trying to serve any way? Is it God or themselves, the Bible or custom, Jesus Christ or a word perverting ministry? Just read for instance some of the confessions of faith of these thirty-three churches. Let us take the Methodist, Presbyterian and Baptists. (1) "No Christian whatsoever is free from obedience of the commandments which are called moral" (Methodist Episcopal Discipline, Art. 6). Does this *not* require them to keep the seventh day and not the first day? (2) "The moral law *doth forever bind all*, as well justified persons as others, *to the obedience thereof* Neither doth Christ in the gospel in any way dissolve, but *much* strengthens this obligation" (Presbyterian Confession of Faith, Article 5). Why are they then setting aside the Fourth Commandment, the gospel and Jesus Christ in that which forever binds them all? (3) "We believe that the law of God is the eternal and unchangeable rule of his moral government, that it is holy, just and good, and that the inability which the Scriptures ascribe to fallen men to fulfill its precepts, arises *entirely from their love of sin*, to defer them from which, and to restore them through a mediator to *unfeigned* obedience to the holy law is the one great end of the gospel" (Baptist Church Manual, Art. 12). If *unfeigned* obedience to the moral law, which the Baptists say is "*eternal and unchangeable*"; is required of them, why are they staging the fight, so as to make it hard for people to keep the *exact* requirements of this "*holy law*"? It must be "*entirely from their love of sin*"!

So we might go on through the entire confessions of faith of the thirty-three Fourth Commandment opposing churches of Pomona who are endeavoring to force on the people a day of worship in their churches, *not* required of God and in violation of their creeds and which will make the young people flee to the larger cities and

beaches and leave their churches to them on Blue-Law Sunday. But, this is what they want, and they should have it.

Sincerely in Christ,
THEOPHILUS A. GILL.

NEW YORK'S EFFICIENT GOVERNOR

WILLIAM H. ANDERSON

Governor Nathan I. Miller by his signature to the three bills constituting a state prohibition enforcement code has completed a brave and honorable chapter in the history of the Empire State.

It required vision, courage and political sagacity of an unusually high order to see and say what he did in the campaign last fall, particularly to invade New York City, the nullification center, with an uncompromising declaration on the necessity of respect for and enforcement of law.

It required ability of an even more rare sort to maintain an unshakable grasp on both the vision and the means of its realization in the inevitably colder and less stimulating criss-cross of practical political currents following an election campaign and accompanying a legislative session.

The enforcement code which the State owes to Governor Miller is an honest code, substantially equivalent to the Volstead Act, which gives an efficient weapon of enforcement to conscientious enforcement officials and affords ample basis for any minor improvements that experience may prove to be necessary.

In bringing about its passage the governor has demonstrated what can be done by a man who sees clearly and who sincerely seeks to make good on what he has promised the people. He has done more in behalf of enforcement than could be done by ten thousand sermons with no legal machinery to carry them into effect. But the sermons are still necessary to convince the people—(1) of the debt of gratitude they owe such a governor and (2) to show them their obligation to use their influence as citizens in their respective communities to back up the governor by furnishing a militant working public sentiment that will make it safe for local officials to carry this code into effect and politically dangerous for them to neglect or refused to do so.

Governor Miller's direct, simple, efficient discharge in this case of the obligation of

his oath of office to uphold the law because it is the law, without indulgence in any heroics respecting any personal opinion about merits of any particular law, stands as a scathing, withering rebuke to the bad citizenship of a number of prominent good citizens, many of them members of churches, all of them intelligent and law-abiding on general principles, who have failed to realize the blow they have been striking at civil liberty and the permanence of our free institutions by joining with criminals and outlaws in flouting the Prohibition Amendment and in inciting to crime by offering bootleggers fancy profits for their violation of the law.

When the dust settles and prejudice cools even the Anti-prohibitionist, if he be an honest patriotic, law-abiding American citizen, will recognize that Governor Miller has rendered the greatest service even to him, in connection with the general public by standing for liberty under law.

The successful preacher has always conceived of himself primarily not as a discussor of problems, but as an ambassador of God. He goes into his pulpit with that same sense of authority that Paul carried, that what he speaks is delivered unto him of God. This means almost awful responsibility, for it means infinite endeavor to learn the whole counsel of God. It also means a life continually open to the visitation of the Spirit, forever sensitive to all the winds of heaven. It would seem that with rare exceptions today as well as yesterday, the preacher who devotes his days to learning the will of God and to appropriating the presence of God, will find eager hearers for his authoritative word.—*Frederick Lynch.*

Sabbath School. Lesson V—April 30, 1921

BIBLE TEACHINGS ABOUT EDUCATION

Deut. 6: 4-9; Prov. 3: 13-18; Luke 2: 40-52

Golden Text.—"Wisdom is the principal thing; therefore get wisdom." Prov. 4: 7.

DAILY READINGS

April 24—Deut. 6: 4-13

April 25—1 Sam. 1: 21-28

April 26—Neh. 8: 1-8

April 27—Prov. 3: 13-24

April 28—Prov. 4: 1-13

April 29—Luke 2: 40-52

April 30—Jas. 1: 1-12

(For Lesson Notes, see *Helping Hand*)

DEATHS

BRANCH.—Sarepta D. Kelly, daughter of Charles and Lucinda Kelly, was born in Fulton County, Ohio, April 9, 1855.

At the age of two years her parents moved to Jackson, Mich., where Mr. Kelly worked for the Michigan Central Railway company. Later he severed his connections with the company and moved to Bangor, Van Buren County, and engaged in farming until the Civil War broke out, and in 1863, Mr. Kelly went to the war where he remained until its close, during which time the mother and three little girls moved to Geneve township, where Sarepta grew to womanhood.

July 23, 1870, she was united in marriage to Lemuel J. Branch. Early in life Mr. and Mrs. Branch conceived the idea that a home was not perfect without a Christian influence so at once took up this principle in their home, and followed it continuously to the present.

In 1880, Mr. Branch was ordained to the ministry and a few years later they moved to Bangor and he was called to the pastorate where he continued for twenty-four years, and for a vacation during the summer months Mr. and Mrs. Branch engaged in ten meetings in Michigan, Indiana and Iowa.

In April, 1913, the family moved to Battle Creek where they lived for five years, after which they moved to White Cloud.

July 23, 1920, in a very quiet manner, Mr. and Mrs. Branch celebrated their fiftieth wedding anniversary.

On December 2, 1920, Mrs. Branch suffered a slight stroke of paralysis, which increased in its severity and after three and one-half months of suffering she passed away Wednesday evening, March 16, 1921, aged 65 years, 11 months and seven days.

She was a devoted wife and mother, a woman of sterling habits, a lover of home and surroundings.

She leaves to hold her in loving remembrance, a husband, a son Edwin, who feels that the burdens of life will be made heavy, and an only sister, Mrs. Flora Spingett, of South Haven, besides many other near relatives and friends.

The funeral was held at the late home in White Cloud on Friday, March 18, at 2.00 p. m., Elder M. B. Kelly of Battle Creek officiating. The remains were laid to rest in Prospect Hill Cemetery.

M. B. K.

SEVERANCE.—Luvern Wallace, eighth child of Burton Thomas and Anna A. Osborne Severance, was born in Dodge Center, Minn., July 30, 1909, and passed away near the same village March 21, 1921, at the age of 11 years, 9 months and 21 days.

Six days before his death he was taken sick at the home of U. S. Langworthy where he was staying while the family was moving onto an adjoining farm. In spite of loving ministrations of friends, nurse and doctors he was unable to survive the combined attack of meningitis and pneu-

monia. After days of intense suffering he quietly and peacefully fell asleep in Jesus.

Luvern was a bright and cheery lad, popular with his teachers and playmates and beloved by all. He loved Jesus and publicly professed him last summer, being baptized and joining the church. He was a faithful attendant upon the services of the church, Sabbath school and Junior society. Two years ago he was much interested in the organization of the Young Crusader's Class and became its first president. A short time ago he with his parents and sister Belva was granted a letter by the Dodge Center Church and became a member of the Milton, Wis., Seventh Day Baptist Church.

He leaves, besides his parents, four brothers—Lyle, of Milton, Irving, Howard and Greydon, of Dodge Center; two sisters, Belva, of Milton, and Mrs. Lorna Howe, of New Hampton, Iowa, and near relatives and friends.

The sympathy of the entire community goes to these hereaved of him who was both a pride and a joy. It is not easy not to envy heaven its treasures, but we bow in submission to our heavenly Father, remembering that it was

"Not in cruelty, not in wrath,

The reaper came that day;

'Twas an angel visited this green earth

And took the flowers away."

Farewell services were conducted by Pastor H. C. Van Horn. Words of comfort were attempted based on the text, "I shall go to him but he will not return to me." 2 Sam. 12: 23b.

H. C. V. H.

DAVIS.—At his home in Chicago, Ill., on Sabbath morning, March 19, of angina pectoris, Mr.

Bert E. Davis, in the fiftieth year of his age.

Mr. and Mrs. Davis had only recently been converted, baptized by the writer, and joined the church here in Chicago. The work of grace was a remarkable one, however. "Only a few months ago", said he, "I would never think of reading the Bible. It might lie here on the table for a year, and I would never think of opening it. But now, all our spare time is given to its study. It is to us the most interesting book in all the world."

Although Mr. and Mrs. Davis had been members of the church only a short time, they had made a place for themselves, both in church, and in the Sabbath school, in the hearts of all the members. He was a very bright man, quick to see a point, and ready to show his appreciation of it; ready, too, with new points of view concerning it; and original ways of illustrating it. In business, he was advertising manager of a large firm of truck manufacturers.

Although Mr. Davis had been troubled with high blood pressure for some time, yet for a time he had thought himself better, and at the last he was only sick for two or three hours.

Funeral services were conducted by the writer on Monday, March 21, at a beautiful little chapel on Sixty-third street. Mr. Davis was an honored member of the Masonic lodge, and at the close of the service by the writer, both at the chapel and at the grave, the Masons conducted a short, but very beautiful and impressive service.

Both the church and the Sabbath school sent flowers. How else could they so well, even in

part, express their unspeakable sympathy for the widow and relatives of the deceased. They sorrow, but not as those that have no hope. Brother Davis rests in peace. "Blessed are the dead that die in the Lord." G. E. F.

CLARKE.—Myrtilla A. Clarke, the daughter of Charles Potter and Roxana Hibbard Maxson, was born June 29, 1858, at Brookfield, N. Y., and died March 26, 1921, at the home of her eldest daughter, Mrs. Florence Camenga. September 12, 1872, she was married to Charles L. Clarke. To this union four children were born: Florence, the wife of Claude Camenga, of Brookfield; Clarence, who died when fourteen years of age; Enola, the wife of Silas Witter, who died several years ago; and Ruby, the wife of Clark Todd, of Brookfield. There are also eight grandchildren.

In the year 1879 Mr. Clarke moved with his family to North Loup, Nebraska, where they made their home until 1891, when they moved further west to Boulder, Colo. They remained here for about two years and then returned to the old home community at Brookfield. About thirteen years ago Mrs. Clarke was bereft of her husband. Since then she made her home with her daughter Florence, where she has been tenderly cared for, especially during the last few months, when affliction came upon her. In all her affliction she has proved her faith in her Savior and has borne with utmost patience whatever she was called upon to endure.

March 13, 1875, she with her husband professed faith in Christ by baptism and in union with the Brookfield Seventh Day Baptist Church. While living at North Loup and at Boulder she united with these churches, later bringing her membership to the home church, where she remained in faithful communion. Farewell services were held at the home of the daughter Florence, March 28, conducted by her pastor, Rev. J. E. Hutchins. The body was laid to rest beside that of her husband in the Brookfield Rural Cemetery. J. E. H.

MCINTYRE.—Mrs. Maria Spencer McIntyre, the daughter of Benjamin and Phoebe Spencer, was born January 26, 1845, and died February 9, 1921, at the home of her daughter, Mrs. William Brooks, on the Harold Avery place near South Brookfield.

On December 25, 1862, she was married to Almond McIntyre, whose death preceded hers by about eight years. To this union there were born eight children, five of whom are living and were in attendance at the farewell service. These are: Mrs. Brayton Larrabee, of West Edmeston; Harrison McIntyre, of Brookfield; Mrs. Emmet Williams, of West Edmeston; Mrs. William Brooks, of South Brookfield; and Mrs. Edward Griffiths, of Ilion. Three other children reached maturity, but have since passed away: two daughters, Mrs. Rosamond Larrabee, and Mrs. Viola Palmiter; and a son, Everett. One sister is also living, Mrs. Mary Tinker, of Smyrna.

There also survive nineteen grandchildren, and several great-grandchildren.

The farewell services were held at the home of her daughter, Mrs. Brooks, February 12, conducted by Rev. J. E. Hutchins, of Brookfield, as-

sisted by Mrs. Lena Crofoot, the pastor of the West Edmeston Seventh-Day Baptist Church, of which Mrs. McIntyre has been a faithful member since the pastorate of Dr. Arnold C. Davis.

The body was laid to rest in the Mott cemetery, near Leonardsville. J. E. H.

MARBLE.—Minerva Coon was born July 28, 1825, at Lincklaen, N. Y., and died in DeRuyter, N. Y., March 30, 1921, being nearly 96 years of age.

She was the daughter of Clark and Betsey (Burdick) Coon. In 1884 she was united in marriage with Mr. Horatio Marble, the late Rev. Joshua Clark performing the ceremony. Very early in life she was baptized and united with the Lincklaen Center Seventh Day Baptist Church, and was for probably more than eighty years a devoted and faithful follower of Jesus. She loved the church and its appointments and attended service as long as possible. She greatly enjoyed the meetings of the Central Association held in DeRuyter last June. In August Mrs. Marble fell, injuring her hip, and since then has gradually failed.

Mrs. Marble had a brother and two sisters. Her brother was Prof. H. C. Coon, a teacher in DeRuyter Institute, and for more than forty years chorister of the church. One sister was the wife of the late Pres. W. C. Whitford of Milton. Her nearest living relatives are a niece, Mrs. Elizabeth J. Campbell, and a nephew, Benjamin M. Coon, children of Professor Coon.

Funeral services were held in the DeRuyter church, April 4, conducted by Pastor Crandall. Interment at Lincklaen, Center. H. R. C.

MONROE.—Carrie Elzora Monroe, the daughter of James and Mary Case McGabihey, was born March 21, 1885, at Frenchlick Springs, Ind. February 26, 1921, while trying to cross the road to get away from a runaway team she was knocked down and her skull was crushed. She lived but six hours.

Mrs. Monroe's mother died when she was small and her father married Janette Rose Hull, daughter of Rev. J. L. Hull. July 14, 1907, Elzora was married to Deacon Ray Monroe. She was baptized by Rev. G. H. F. Randolph that same year and joined the Seventh Day Baptist Church at Little Prairie, Ark.

She was a good neighbor and always ready to help care for the sick.

She is survived by her husband and one son, Nathan Olney, also by her father, one brother, and six half-sisters besides many relatives and friends who mourn her tragic death. T. H. M.

RANDOLPH.—Sarah Elizabeth Johnson, daughter of Charles and Abbie Johnson Johnson, was born December 6, 1840, in Plainfield, N. J. She died at 103 Duer Street, North Plainfield, February 25, 1921.

She was married to David Lane Randolph in September, 1865. After about fifteen years Mr. Randolph died. Since that time, for forty years, Mrs. Randolph has lived with her sister, Mrs. King, of the address given above.

Prior to her marriage she became a member of the First Day Baptist Church of New Market, N. J., but later changed her membership to the Seventh Day Baptist Church of the same village. In 1896 she transferred her church membership to the Plainfield Seventh Day Baptist Church, of which she remained a faithful member until her death.

Mrs. Randolph lived a quiet, but beautiful life. In the home of her sister and family she was affectionately regarded as the thoughtful, loving "mother" of the household.

A brief farewell service was conducted at the family home, by Pastor James L. Skaggs, on Monday afternoon, February 28. On account of weather conditions the body was placed in a vault, but will later rest in the family lot in Plainfield Avenue Cemetery. J. L. S.

BOYD.—Royal Erlo Boyd, infant son of John and Nettie Boyd, was born November 24, 1920, at Salemville, Pa., and died March 16, 1921, aged three months and sixteen days.

He was a bright, sturdy baby, and gave promise of growing into sturdy childhood, but God will- ed otherwise. He died after a few days of illness. Death resulted from abscess on the brain. Funeral services were conducted by Pastor Thorn- gate, and the little body was tenderly laid away in the Salemville cemetery. R. R. T.

SHAW.—Charles L. Shaw was born near Auburn, N. Y., June 18, 1850, and after a lingering illness died in his home in Alfred, March 28, 1921. He was the son of Mr. Varnum and Hannah Shaw.

At the age of seven he moved with his parents to Alfred Township where he has spent the greater part of his life. When he was eleven years old he united with the Second Alfred Church where he kept his membership until his death. April 27, 1873, he was married to Esther V. Whitford. He is survived by his wife, one brother, Jay Shaw, and a number of nieces and nephews. He belonged to the order of the Sons of Veterans, was a charter member of the Alfred Fire company, and has held various offices in the town, all of which he has faithfully served.

The funeral services was held from his home in Alfred, conducted by Pastor Ehret, and the body was laid to rest in Alfred Rural Cemetery. A. C. E.

REYNOLDS.—Mrs. Emogene Fisk Reynolds was born in Milton, Wis., August 10, 1849, and died at the St. James Mercy hospital in Hornell on March 31, 1921.

She was the daughter of Jonathan and Achsah Fisk, and came to Alfred when a young lady. Her education was received in the Winona, Minn., Normal and in Alfred University. In 1872 she was married to Calvin D. Reynolds, who passed away sixteen years ago. To them were born three children, Mrs. B. R. Wakeman, of Hornell, Fred C. Reynolds, of Mt. Vernon, and Raymond Reynolds, of Alfred. She is survived by these three children and four grandchildren.

Since about the age of twenty she has been a

member of the First Alfred Church. As a member of the Ladies' Aid and Evangelical Societies she was always active and ready to do her part. Whenever she was called upon for assistance she always gave more than was asked, thus gladly and willingly showed her readiness to help in any noble cause.

The funeral services were held from the Church at Alfred, conducted by her pastor, and interment took place in the Alfred Rural Cemetery.

A. C. E.

SANFORD.—Mrs. Margaret A. Sanford, in Utica, N. Y., April 6, 1921, aged 77 years, 1 month, 23 days.

Sister Sanford was the daughter of Thomas and Margaret Noleman Crandall, of Unadilla Forks, N. Y. She was the widow of Thomas Sanford. In youth she united with the Leonardsville Seventh Day Baptist Church, of which she has ever since been a faithful member. She leaves a sister, Mrs. Phoebe Phillips, of Utica.

Farewell services were conducted by her pastor, and the body laid to rest beside that of her husband in West Winfield.

"As for me, I will behold thy face in righteousness: I shall be satisfied when I awake, with thy likeness" (Psalm 17: 15). F. E. P.

BABCOCK.—Forrest M. Babcock, son of Martin W. and Mary K. M. Babcock, was born in little Genesee, N. Y., March 14, 1846, and died suddenly while at work in his barber shop in Almond, N. Y., March 29, 1921.

He was educated in the public schools in Little Genesee, in Alfred University, and in the Spencerian Business School of Milwaukee, Wis. He taught for a time in Milton College, also in the Milwaukee Business School, of which the Spencer Brothers, originators of the so-called Spencerian system of penmanship, were the proprietors. Later he taught penmanship and bookkeeping in various places including Alfred University for a time.

Mr. Babcock was baptized and joined the church in Little Genesee when about nineteen years of age.

He was twice married, first to Miss Fronie Marvin, who died in 1878, later to Miss Henrietta Averill, who died a few years ago.

He is survived by one daughter, Miss Florence M. Babcock, of Alfred, and a sister, Mrs. A. B. Kenyon, of Alfred.

Funeral services, conducted by Pastor Ehret, were held at the home of his sister in Alfred and the body was taken to Belmont, and buried in the family lot where his wives and daughter, who died in childhood, were buried. A. C. E.

It ain't the guns and armament,
Nor funds that they can pay,
But the close co-operation
That makes them win the day—
It ain't the individual,
Nor the army as a whole,
But the everlastin' teamwork
Of every bloomin' soul."

—Rudyard Kipling.

DR. MOORE ELECTED CHAIRMAN OF ADMINISTRATIVE COMMITTEE OF FEDERAL COUNCIL

Rev. John M. Moore, D. D., pastor of the Marcy Avenue Baptist Church, Brooklyn, N. Y., one of the most influential churches in that denomination, was elected chairman of the Administrative Committee of the Federal Council of the Churches of Christ in America for the current year at the meeting of the committee on April 8.

Dr. Moore was for several years secretary of the Department of Missionary Education of the Northern Baptists and largely the creator and organizer of that work. He was also the originator of the five-year program of the Northern Baptist Convention. He has had long experience with the co-operative movement through his service on the Board of Managers of the Missionary Education Movement of the United States and Canada.

At the same meeting Rev. Rufus W. Miller, D. D., the general secretary of the Board of Publication and Bible School Work of the Reformed Church in the United States, was elected vice-chairman of the Administrative Committee. Dr. Miller has been for years connected with the interdenominational movement in this country, having been one of the leaders at the Carnegie Hall meeting in New York in 1905 which resulted in the creation of the Federal Council.

The vacancy in the second vice-chairmanship of the Executive Committee of the Federal Council created by the death of Bishop George M. Mathews, of the Church of the United Brethren in Christ, was filled by the election of Professor John R. Hawkins, one of the leading colored laymen of the country and treasurer of the African Methodist Episcopal Church.

SECRETARY.

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DAY BY DAY

I heard a voice at evening softly say,
Bear not thy yesterday into tomorrow,
Nor load this week with last week's load of sorrow,

To weight the present with the by and by;
Lift all thy burdens as they come, nor try
One step and then another, take thy way—
Live day by day.

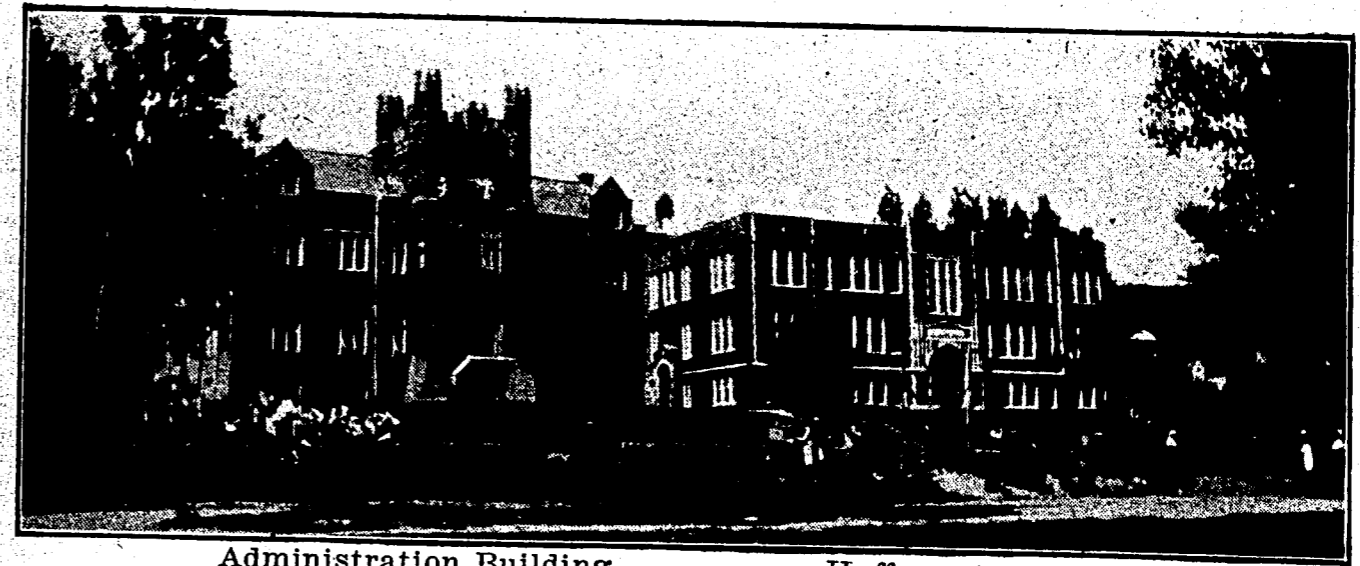
Live day by day.

Why art thou bending toward the backward way?
One summit and another thou shalt mount;
Why stop at every round the space to count?
The past mistakes, if thou must still remember,
Watch not the ashes of the dying ember.
Kindle thy hope. Put all thy fears away,
Live day by day.

—Exchange.

I hope I shall always possess firmness and virtue enough to maintain, what I consider the most enviable of all titles, the character of an "Honest Man".—George Washington.

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Sabbath Rally Day

May 21, 1921

THE third Sabbath in May of each year is coming more and more to be observed by Seventh Day Baptists as a time for giving special emphasis to the value of the Sabbath.

ALL local churches are invited and urged to observe this anniversary by special services, in whatever way may seem wise and best.

NOW is the time for pastors, superintendents, teachers and other leaders to be making preparation by gathering material and by arranging programs for these services.

(See Tract and Missionary Society Notes on page 491)

The Sabbath Recorder

A MISTAKE

"Preserve me from the commonplace, I cried,
 'Nor let me walk the vulgar people's way;
 I long to tread a loftier path than they
 Who eat and drink, and think of naught beside.'
 I climbed to heights which far ahead I spied,
 Nor would upon the sordid level stay;
 I scorned the valley where the shadows lay,
 And sought the peaks by sunlight glorified,
 But looking back upon the road I trod,
 I found it wound among the lives of men
 Who called to me for succor, but in vain.
 And now, before I see the face of God,
 I fain would help whom I neglected then;
 But I can never pass that way again."

THE REMEDY

"If any little word of mine
 May make a life the brighter,
 If any little song of mine
 May make a heart the lighter,
 God help me speak the little word,
 And take my bit of singing
 And drop it in some lonely vale,
 To set the echoes ringing.

"If any little love of mine
 May make a life the sweeter,
 If any little care of mine
 May make a friend's the fleetier,
 If any little lift may ease
 The burden of another,
 God give me love and care and strength
 To help my toiling brother."

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