

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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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held at Shiloh, N. J., August 23, 1921

President—Rev. Clayton A. Burdick, Westerly, R. I.
Vice Presidents—William C. Hubbard, Plainfield, N. J.; Rev. Frank E. Peterson, Leonardsville, N. Y.; James R. Jeffrey, Nortonville, Kan.; Rev. Royal R. Thorngate, Salemville, Pa.; Curtis F. Randolph, Alfred, N. Y.; Columbus C. Van Horn, Fouke, Ark.; Benjamin R. Crandall, Riverside, Cal.

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Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.

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For one year—Rev. Alva L. Davis, North Loup, Neb.; J. Nelson Norwood, Alfred, N. Y.; Ira B. Crandall, Westerly, R. I.

For two years—Alfred E. Whitford, Milton, Wis.; F. J. Hubbard, Plainfield, N. J.; Allen B. West, Milton Junction, Wis.

For three years—Rev. Clayton A. Burdick, Westerly, R. I.; Benjamin F. Johanson, Battle Creek, Mich.; Lucian D. Lowther, Salem, W. Va.

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Recording Secretary—A. L. Tittsworth, Plainfield, N. J.
Assistant Recording Secretary—Asa F. Randolph, Plainfield, N. J.

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Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 p. m.

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Recording Secretary—A. S. Babcock, Rockville, R. I.
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Vice-President—William M. Stillman, Plainfield, N. J.
Secretary—W. C. Hubbard, Plainfield, N. J.
Treasurer—Frank J. Hubbard, Plainfield, N. J.
Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

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

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Field Secretary—E. M. Holston—Milton Junction, Wis.

Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

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Junior Superintendent—Mrs. W. D. Burdick, Dur-

ellen, N. J.

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General Field Secretary—G. M. Cottrell, Topeka, Kan.
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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.

The Sabbath Recorder

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PLAINFIELD, N. J., APRIL 25, 1921

WHOLE NO. 3,973

The Welton Church Has a Pastor

We are glad to announce that Brother Claud L. Hill, of North Loup, Neb., has accepted the call of the church at Welton, Iowa, to become its pastor.

Welton church is situated in Clinton County, Iowa, the extreme eastern county of that State bordering on the Mississippi River. It is a small country church in a rich farming community, and was organized

but little data as to its pastors later in its history; but remember that Rev. George W. Burdick, Rev. James H. Hurley, and Rev. Paul S. Burdick have served it in more recent years.

Brother Claud L. Hill has until recently been a Christian farmer near North Loup, Neb., and an enthusiastic lay worker, doing evangelical work in communities around North Loup as time from his farm duties would permit. He was chorister of the church, and a good right-hand man for the pastor in whatever way he could help.

For several years Claud has had a longing to be in ministerial work, but having had limited opportunities for higher education, and feeling that his first duty was in the home while his children were growing up, he has not seen his way clear to give himself to the work, until the call came from Welton. Hence other calls for similar service have not been accepted. In quartet work and in leading meetings in outlying districts near his home he has made himself useful as opportunity presented.

Brother Hill goes to Welton simply as a humble worker for the Master, feeling very modest and unpretending as a minister. He calls it "Unworthiness", and says: "The field here needs a much more able and a better man than I can hope to be." But he trusts in God's promises and is willing to do his best in the work to which he has been called. He speaks of an enthusiastic company of young people at Welton; and we know he has some consecrated Aarons and Hurts there to hold up his hands.

Owing to the illness of some interested persons the reception that had been planned had to be given up, but the good people at Welton were very glad to welcome the new pastor and family.

A friend in that church writes: "Brother Hill gave us a message on service for his first sermon, on March 28. He is earnest and enthusiastic and our people think everything of him. We hope that his coming to Welton will not be too great a sacrifice for them, as we feel sure they will be a great help to us. He feels very humble and needs



in 1855. Its first missionary pastor was Elder L. A. Davis who was settled there by the two missionary boards in 1857. In 1858 the church was visited by a revival which increased the membership by an addition of thirty new members, nineteen of whom were converts to the Sabbath. And one year later the church house was built, ten more members were added and the church became self-supporting.

This church in its early days enjoyed the services of such men as Rev. Charles A. Burdick, Elder Thomas A. Maxson, Elder Varnum Hull, and was visited by several missionaries of the denomination. We have

the encouragement and prayers of all the dear friends. I do not know when we have been more universally pleased with a new man than we are with Brother Hill."

Here then is a Christian lay worker who for some years, as a farmer, has tried to win men to his Master; one who has many times plowed corn through the day and preached Christ in the evening, until now in answer to the call of the church he is willing to trust God's promises and devote his time and energies to the upbuilding of the kingdom of God on earth. We are well assured that he will have the prayers of all the friends, and that by the sympathetic co-operation of his church people, Welton will be blessed by his coming.

Our Weekly Sermon For the good cheer of those who look for the sermon each week only to be disappointed, we are glad to call attention to the fact that Brother Tenney's excellent article this week makes a good substitute for the sermon. We hope that the little flocks having no pastor will find it full of help, and that the shut-ins in all the churches, and the lonely ones of the lone Sabbath-keepers will find in it the comfort and strength they so much need.

If Christ Should Come Does America Want Him? Once when Dwight L. Moody was in the midst of a great revival, and when all the world was singing Christmas carols, the great evangelist asked this question: "Suppose Christ should now come to this earth, how would he be received?" This question stirred many minds to ask whether the one who was rejected at Capernaum and Jerusalem would be likely to receive a welcome in New York or London? Does America want him? Who among the frantic money-makers of Wall Street, or in the business marts, or profiteering rings, or political schemers, or pleasure mad crowds of these times would be likely to sign a petition for the coming of the Son of man?

And how about the churches? Does the Christ spirit so completely predominate these that the Savior would be welcomed and made to feel at home if he should walk in some day and seek a place among the worshipers? Would the spirit of pride and self-complacency which make the atmosphere of many churches of wealth and lux-

ury be disturbed if Jesus of Nazareth should come into their midst?

In short, where would Christ be likely to receive the warmest welcome if he should come? He received scanty welcome in the temple of old; but the common people rejoiced whenever they found him in their midst. And so it would be today if the blessed One should visit our earth and go about doing good as of old. Many believing men and women, heart-weary, bowed down with the grind of earth's toil, crushed under heavy burdens, and longing to be freed from the bondage of sin, would give the Master a most hearty welcome. As gladly as did the seer on Patmos catch up the cry: "Even so, come quickly, Lord Jesus", these too would welcome the Lord. And what a great host of them there would be!

The heart yearnings of multitudes today are for the presence of the Comforter; and what a blessing it would be if their spiritual eyes could be opened to see him as he now is, actually fulfilling his promise to be with them always, even to the end of the world.

Would Christ Be Recognized? The Christ was not recognized by his people when he did come. It then required *faith* for a recognition that would be available for good to those who received him.

It will require no exercise of faith to admit his coming in the clouds of heaven with streaming light and an army of angels. The blessed faith-sight so essential to spiritual life will not be needed then, any more than faith would be required to admit the coming of a tempest or cyclone. Then the recognition will be only by an acquiescence in an overwhelming and irresistible calamity over which we have no power.

But suppose that instead of Christ's coming in this way he should come as he appeared in Palestine, going about among men, clothed in a peasant's garb, rebuking pride wherever he found it, even working miracles, healing sick people, and carrying blessings to the lowly ones of earth. Would he be recognized, or would he be classed with false Christs and imposters?

Everything with which we are familiar convinces us that the coming of Jesus in the flesh as he came before, to rebuke all forms of sins, would not be accepted by even the churches, and many leaders would class him among the fanatics. Indeed it seems that

after nineteen centuries of Christian teaching the world of today has not reached the point where Christ, coming again in the flesh, would be recognized.

This then throws us back upon Christ's own teaching regarding the reign of the Spirit. Those who receive the Spirit receive Christ in greater measure than any personal contact in the flesh could give. It is his promise of the Comforter to abide with his children always even unto the end of the world that gives us hope today. The Comforter is Christ's other self—"Christ in you the hope of glory."

This Christ-presence prevails everywhere. It is not circumscribed or limited to a small company, as a person located somewhere would be. It makes possible the extension of the kingdom of heaven over every foot of earth occupied by man.

The recognition of this ever-present Christ is the one thing that should concern us today. He said himself: "It is better for you that I go away"—that my physical presence be withdrawn. And so it must still be better, and will continue to be better until he sees fit to come in some other form. To improve the promises of our ever-present Christ is the one thing needful for us today. This, well done, will best fit us to recognize him when he comes to take us to the Father's house.

Exposing the Perfidy Of "Bootleggers" In the Methodist Conference in Brooklyn, N. Y., on April 17, Mr. Anderson, of the Anti-Saloon League, exposed the characteristic perfidy of the law-breaking liquor fraternity in a way that shows the real spirit of that class of malefactors. How respectable newspapers can join that crowd in efforts to bring prohibition into ill repute, and at the same time encourage the duplicity of notorious law-breakers is more than we can explain.

Mr. Anderson held up a whiskey bottle that had been captured in one of the dives conducted by a liquor outlaw. He had emptied out the liquor in order to keep the police, who are so zealous in efforts to humiliate every anti-saloon man, from catching him with whiskey in his possession, and brought the bottle to show its marks. On it was a Christian cross several inches high, blown into the glass. Above this cross also blown into the bottle in letters a half inch tall were the words, "Holy Water".

On the reverse side of this bottle are the letters of sacred import among Catholic churches: "I. H. S."

Thus it appears that a whiskey ring that is probably not loyal to any church, has sought to hide behind the one church to which belongs most of the foreign incomers, in order to deceive the foreign-speaking Catholic, not familiar with American ways, into thinking there is here some religious sanction to the vile liquor business.

In the face of such persistent and outrageous efforts to override the law and nullify the will of the people of America, most of the New York dailies utter no protest against the outlaws; but rather cast their influence in their favor, and proceed to scandalize the league.

We are thankful that with a law-abiding governor in New York State, and with a strong prohibition majority in the New Jersey Legislature, the outlook for enforcement of law in the group of cities around the metropolis of the country is much more promising.

"A Problem" This is the subject of a communication sent to the SABBATH RECORDER by a friend in the great West. This subject is given by him to a personal letter in which some writer in distress tells of the way her family and several neighboring families are losing their interest in the *Sabbath* and drifting away from the faith of their fathers. The problem is indeed a serious one. The writer is in real trouble and pleads with the friend to whom she writes for counsel. She says: "Please will you advise us."

We wish we could enable our readers to see something of the pathos which clearly impresses one as he reads the letter. We suppose that in a general way the conditions described will apply well to several groups in the far West whose people have yielded to the "scatteration" spirit, taken the hop-skip-and-jump fever, and abandoned good church privileges and a good country in search of unknown lands in the wilderness. It does not seem wise, however, to publish this personal letter, because it describes families of the group and relatives of the writer in such a way that the people in at least two of our larger churches would know exactly what families, and in many cases, what persons are referred to in it. The conditions described by this churchless, homeless friend, longing for spiritual asso-

ciations and for worshipers possessing the faith of her fathers, and seeing quite a group of scattered ex-Seventh Day Baptists becoming more and more forgetful of their former faith, is indeed very touching.

We do not wonder the writer pleads for advice as to how the problem can be solved.

At the close the friend who sends the letter to the RECORDER says: "Our advice would be for the Missionary Board or the Tract Board to send a good man or woman to this place to preach the gospel to them, and to see if our own people and perhaps others with them could not be persuaded to organize a church and let their light shine." He then asks if there are not others who have a solution of this Sabbath-keepers' problem?

Probably this is as good advice as can be given regarding the problem confronting this group of people now. The same is true of other groups. But in this particular case we happen to know that our great country offers no better opportunities for Seventh Day Baptists to get on in the world than are to be found in at least two of the communities from which this group went.

We can but feel that if they could have been effectively advised before they pulled up stakes, to remain with their home churches and improve the opportunities there afforded, their outlook would now be better in every way. In many such cases we know that those who took the places left by them have prospered well; and those who remained have escaped much of the worry indicated in the letter referred to.

Try to Make Yourself Useless It is a great thing to feel that one is making himself useful. There is satisfaction in the thought that we can be of service to our fellows; that we are really needed for certain kinds of work, and that our friends could not well do without us. But our duty does not end in simply making ourselves useful. The one who thinks only of this phase of his work has not thought the matter clear through. It is his duty to strive to make himself *useless*.

What do we mean by this? Let us illustrate: Two men are engaged to repair your roof. The gathering storm breaks and these men can make themselves useful by holding canvas over the leak to keep things

dry until the storm is over. They might be useful in this way in every rain that comes. But this would not compare with the service of one who, as quickly as possible, repairs that leak until his services were no longer needed and he had made himself *useless* on that roof.

The man who makes himself useful by prolonging a piece of work fails, utterly, to recognize the higher duty of quickly and faithfully pushing it through until he is no longer useful there; but has rendered himself useless.

We have been disgusted many times with the studied effort of workers by the day or hour to go slow with their jobs and so to make them last as long as possible. It would be much more manly to hustle up and make themselves useless so far as those jobs are concerned.

This principle of making one's self useless has a far reach, extending to many a profession as well as to the work of the laborer.

It is said that Chinese noblemen sometimes pay their physicians a regular salary so long as they keep them well; but when they get sick the physician's salary is stopped. When the physician does so well that he is not needed his pay goes on; but in case of sickness it ceases until his patient's health is restored.

When a teacher first takes charge of a class, his students have need of him at every step; but if he rises to his full duty he will soon make himself useless to them as a teacher. He will by faithful work put his class where his services to the members will no longer be needed.

This principle well practiced in the home will enable father and mother to become useless to their children, as *parents*. As much as parents love to care for their children, it is incumbent upon them to be so faithful in home duties that the children shall soon be able to care for themselves. In many respects true parents will render themselves useless as regards the care of their children.

Happy would we all be if we could do our work so well; impress our personality so completely upon those about us; and so inspire our fellows with the true spirit of our work, that when our work is done we would no longer be needed—we would ren-

der ourselves useless by fitting others to carry on our cherished plans.

If we strive to become useless by faithfully *completing our work*, we may be able to say with Paul: "The time of my departure is come. . . . I have finished the course" and am no longer needed here.

The Fragrance of True Friendship The editor had a birthday last week, and the men's class, of which he is the teacher, sent him a dozen of the most beautiful, large, velvety red roses, as a token of their friendship. The next day was Sabbath, and these opening rosebuds went to church where they filled the room with fragrance. Then after the services were over they were placed on the teacher's table before the men's class and there too the sweet aroma of roses was constantly with us.

Four days have now passed since they found their place in the editor's study, and more than once when some friend has entered the room, have we heard expressions of pleasure over the fragrance of roses which greeted them as they came in. Even now as we write, there comes from this bouquet an aroma which constantly reminds us of fragrant incense from the altar of true friendship.

Many times as we have looked upon this beautiful bunch of roses, has memory recalled another day when, two years ago, this same class sent a great bunch of opening buds into the sick-room at Alfred, three or four hundred miles away, where they brought sunshine to the heart of one who was looking toward the land of eternal spring.

There is nothing that so touches the heart as the tribute of unselfish friendship. And there is no more appropriate token of friendship than a cluster of fragrant opening rosebuds.

Offerings of friendship go far toward smoothing the path for weary feet and strengthening the tired heart for its burdens. Some of the rarest scenes in the life of our Master are cast in places where the tokens of true friendship were brought and bestowed in a loving spirit. The fragrance of kindly deeds, of expressions of true friendliness, never dies.

What could we do in this world of work; in this struggle between right and wrong; in our efforts to hold up the light of life amid the overshadowing darkness, without

that word "friend" with all it implies? When God wanted a man to face an idolatrous world he gave him the precious name of "Friend". When Jehovah selected Moses to be the deliverer for Israel, he spoke with him "face to face as a man speaketh unto his friend". And when Christ left his work in the hands of his disciples he said: "Henceforth I call you not servants, but friends." If the kingdom of God is ever to prevail on earth, this principle of friendship must be recognized and cultivated among God's children. Jesus taught his disciples that by ministering unto their fellows in the spirit of true friendship they were doing it unto him.

ANNUAL CHURCH MEETING—NEW MARKET, N. J.

The old Piscataway Seventh Day Baptist Church, New Market, N. J., held its annual meeting and church dinner on the afternoon and evening of April 3. This proved to be a most enjoyable occasion. Old and young joined in the festivities. In the evening the audience was entertained by an excellent orchestra composed of people belonging to the church and society. There was also an address by the editor of the SABBATH RECORDER.

Our readers will be interested in the various reports which follow.

PASTOR'S REPORT

We gratefully acknowledge the presence and blessing of God upon us during the year that has passed.

The regular services of the church and its auxiliary societies have been maintained during the year in an encouraging way, the attendance at the church services and the Sabbath school being much better than last year.

The Junior C. E. Society was reorganized last December.

Some of the members of the Sabbath school are studying the book, Training the Teacher, meeting once in two weeks.

The following changes have taken place in our membership during the year. Harold O. Burdick was granted a letter to join the church at Salem, W. Va. Mrs. Sarah R. Ayars died in November. Two of our non-resident members were dropped from our membership list upon their urgent request. Charles Kellogg was baptized and

united with the church last spring. The following persons have joined the church by letter: Dr. and Mrs. L. C. Bassett, Mr. and Mrs. Ferris S. Whitford, and Harold W. Spicer. The total loss was 4; the total gain 6. Our present membership is 96.

As Ferris S. Whitford was a deacon in the Little Genesee, N. Y., Church he was asked to serve as deacon in this church.

An excellent session of the Eastern Association was held with our church last spring, Brother Jesse G. Burdick serving as president.

Eighteen of our members attended the session of the General Conference held with the Alfred Church last August.

The Yearly Meeting of the New Jersey, Berlin, and New York City Churches was held at Shiloh last November. Your pastor and Mrs. Burdick and Mr. and Mrs. Elston F. Randolph were present from this church. The yearly meeting will be held with this church next fall.

The union Thanksgiving service of the Dunellen and New Market churches was held in the Methodist church at Dunellen, the pastor of the Baptist church of New Market giving the sermon and the other pastors assisting in the services.

We joined the Baptist church of New Market in meetings during the Week of Prayer, the first three meetings being held in the Baptist church and the last three in our church; the pastors alternating in preaching and conducting the after-meetings.

Several of our members have formed an orchestra that gives valuable help in the Sabbath school and at other times.

For some time a few of the members of the church have been feeling that the church ought to enter more actively into community welfare work, and not long ago the Sabbath school voted to support such work by holding monthly literary and musical programs. These programs are to be free to the public, and it is our wish that as many as possible of the non-church-going classes shall be welcomed to these entertainments where they can hear pleasing and helpful musical and literary numbers and brief addresses on subjects of practical value relating to health, education, religion, general information along natural and scientific lines, and civic betterment. To encourage congregational singing 100 new song books have been purchased. The inspiration of this endeavor to help the community has made it possible

to purchase a piano for the audience room of the church.

The interests of the denominational Forward Movement have been on our hearts during the year. Our subscriptions for this work were generally made on the five-year plan, the first year beginning January 1, 1920. More than our quota (\$930.00) was pledged for the first year. A few of the pledges for the first year have not been fully paid up, but \$1,065.02 has been paid for the Forward Movement work thus far.

The three months of the year that have been spent by your pastor in field work for the Sabbath Tract Society were spent in tent work in Iowa and Minnesota, and in evangelistic work in Nile, N. Y., and Salemville, Pa. Mrs. Burdick assisted in the work at Nile, and my son, Russell W. Burdick, in the tent work.

I have written to the non-resident members of the church one or more times during the year.

In entering into the work of the year before us let us give a united and hearty service under Jesus Christ our great leader.

WILLARD D. BURDICK.

Pastor.

SABBATH SCHOOL REPORT.

As an auxiliary of the church the Sabbath school is always glad to welcome visitors, or better still, new members. This past year, we have been pleased to add eight to our roll. We now have about eighty on our active and affiliated lists, ten in our Home department, and fourteen on the Cradle Roll. In addition to the attendance of our members, two hundred and fifty-two visits have been recorded in the past twelve months.

There have been several programs during 1920 and 1921. On April 3, 1920, at our Easter service, there was extra instrumental music by Mrs. W. D. Burdick, Miss Marjorie Burdick, and Mr. Frazee.

On May 8, Mothers' Day, there were recitations, a duet, and an appropriate tribute to his mother by Mr. Holston. Sabbath Rally and RECORDER days were also observed.

On July 10, an Anti-Saloon representative gave us a very timely talk on the temperance situation. On August 7, Rev. Edwin Shaw gave a chalk talk on the good qualities of David.

Besides special meetings, the orchestra, under the capable and genial leadership of

Dr. Bassett, adds to our Sabbath school program and gives vim and enthusiasm to the singing.

Our Sabbath school percentage is being raised fifteen points this Conference year. First, we have a Bible study class which gives us ten credits. This class usually meets once in two weeks. If you can not come every time, join us occasionally, for you will not only gain much, but you will encourage us. The second step forward is the appointing of a superintendent for missionary instruction. As such superintendent, Miss Edna Burdick has given talks on the American Indians, the Armenians, the children of canners, and the people of Alaska. On one other occasion, a little dialog, with the setting at Ellis Island, showed the opportunities of the home missionary.

Recently our Sabbath school has taken another step forward in that we have started a series of entertainments for the benefit of the community.

This year has also been a splendid one financially. Besides the many current expenses, \$80 was sent to the Near East Relief, \$10.39 was given to the work of the Children's Home, \$25.00 was paid toward the installing of electric lights, and \$20.46 as our Forward Movement proportion, out of about \$235.00 raised for all purposes.

During the church year just beginning, let us take as our motto the central theme of our Forward Movement—"Forward to Christ".

BERNICE E. ROGERS,
Secretary.

LADIES' AID SOCIETY

The Ladies' Aid Society has twenty-four members on its roll, five members being added this year. We have lost one member by death, Mrs. Sarah Ayers.

The society has held eleven regular and three special business meetings, the average attendance being eight.

Before the association met with us last June our society painted and papered the session room, also purchased new shades for the windows.

In August, about seventy attended a picnic held at the home of Mrs. W. G. Dunn. Among those present were Dr. Palmberg and Eling Waung. Miss Palmberg gave a very interesting talk on her work in China and all seemed to enjoy themselves.

We have had one birthday social and four

suppers netting us about \$120.00. We have paid our Forward Movement pledge for last year and one quarter of the amount for this year. Our society with the help of the Young People's Society of Christian Endeavor has taken up the support of an orphan of the Near East. We have also given \$5.00 to help a cripple in China.

We have tied eight comforts. One of our members who was not able to help us made the society a donation. Mrs. W. L. Larrabee sent us a gift of \$10.00 which was thankfully received, and she was made a life member of our society. We also received a gift of \$5.00 towards our Forward Movement pledge from an unknown friend. At Christmas time our society remembered some of its members with useful gifts.

Our vacuum cleaner is now in condition to do good work after being thoroughly overhauled. We have received \$4.00 from renting it to neighbors and friends.

MRS. H. L. DUNHAM,
Recording Secretary.

ANNUAL REPORT OF THE Y. P. S. C. E.

The Christian Endeavor work this year has been carried on along the usual lines of activity. C. E. Week, Sabbath Rally Day and RECORDER Day were all observed in fitting manner, and nearly every month some special feature has been introduced into the regular Sabbath afternoon services to make them of particular interest, as, for instance, a leaderless meeting (the success of which depended upon each one present); a description of the location of our mission buildings in China, by Rev. J. W. Crofoot; and a Birthday Service appropriately held at the Christmas season.

Several sociables have been enjoyed, one of them being in connection with the association which met with our church in June. At this time, the Endeavorers, who were assembled in the dining room for supper, listened to a helpful talk by Mr. Holston, and afterward met in friendly contests on the lawn.

A Mission Reading Course has been organized under the leadership of one of the standing committees; a book case has been placed in the session room, and is already partly filled with books and literature classified for the use of various committees and individuals. Through our representative to the Local Union we have kept in touch with the activities of the Plainfield Congress and

Mass meetings. We have also tried to cooperate with denominational plans by stressing the Quiet Hour, Tenth Legion, and the Forward Movement. Together with the Ladies' Aid Society we are supporting an Armenian orphan for one year.

One mark of progress is the reorganization of the Junior society, which was disbanded some time ago because of lack of children of suitable age to carry on the work. The new society, started with seven charter members under the leadership of a committee from the Senior society, is showing interest and enthusiasm.

So much for the present work of the C. E. society. This year Endeavorers all over the world have been celebrating the forty-first anniversary of the founding of the Christian Endeavor Movement. It has been a matter of much conjecture among our members as to the date of the formation of our own society, but recently there came into the hands of the secretary a long-looked-for book which yields considerable light on the question under discussion.

This book contains the Constitution and By-Laws of the Young People's Literary and Helping Hand Society, and a record of their meetings held twice a month. You will be interested in hearing some of the names that appear on the programs therein outlined. Among them are a number who have since passed away: H. V. Dunham, Abbie Wilson, Corinne Livermore, Rev. and Mrs. Livermore, Dr. A. S. Titsworth, Isaac Titsworth, and Will Larkin. Then there are several now in church work here—Mr. and Mrs. J. R. Dunham, A. H. Burdick, Jesse Burdick, Walter Dunn, L. T. Titsworth, J. A. Wilson, C. M. Ryno, Ella Larkin, Dr. M. J. Whitford, Mrs. Allie Kenyon, and Minnie Drake; and many of those who once joined in with the young people here but whose interests are now widely scattered—Mamie Titsworth, Fannie, Millie, and Hattie Gaskill, Jennie Larkin, Carrie Davis, Ralph Titsworth, Alex Vars, Charles Satterlee, Della Dunn, Lizzie Day, Loretta and Jennie Clawson, Hannah Larkin, Emma Nelson, Irene Day, Minnie Carpenter and Jessie Haynes.

The records in the book date back to April 21, 1888. In the minutes of the meeting held September 7, 1889, appears this motion:

"Moved that the President, Secretary, L. E. Livermore, Miss Hannah Larkin and

Miss Minnie Carpenter be a committee to consider the question of organizing a Y. P. S. C. E., which committee is to report in two weeks."

At the next meeting a report was presented advising that the society be changed as suggested. The committee was continued to prepare a constitution for the new society. The constitution as drawn up by the committee was given a second reading at the regular meeting held October 19, 1889, and it was voted that the Young People's Literary and Helping Hand Society be merged into a Young People's Society of Christian Endeavor under the constitution then under consideration, and a Nominating Committee, previously appointed, presented the names of a group of officers and committees who were duly elected. The first officers were as follows: President, A. H. Burdick; vice president, Dr. M. J. Whitford; secretary, Maude Titsworth; treasurer, Howard Wilson.

Arrangements were then made for the holding of prayer meetings and business meetings, and from that time to the present the Young People's Society of Christian Endeavor has continued to be an active auxiliary of our church. The Tenth Anniversary of the founding of the C. E. Movement was observed by union services with the societies of the New Market Baptist and the Dunellen Presbyterian churches. The minutes of these former meetings make interesting reading, among them being the record of the purchase of the old chandelier at a cost of \$70, and of the church organ at a cost of \$180.

As a society we have often wondered just how old we are, but we may now be assured that our age is no secret, for on the nineteenth of last October we had our thirty-first birthday. May those who have come under the influence of this society ever continue to be interested in the work of the Master, living up to our motto, "For Christ and the Church".

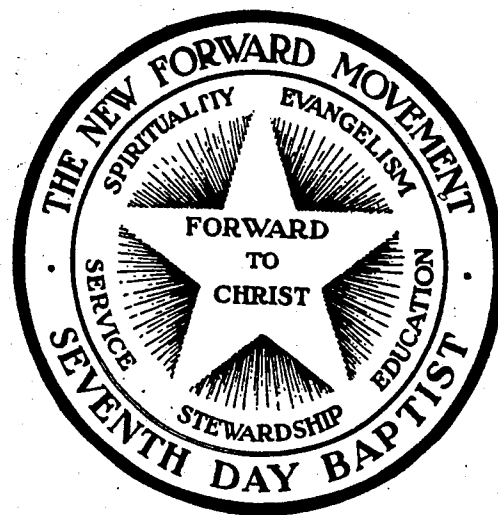
ETHEL C. ROGERS.
Recording Secretary.

SEMIANNUAL MEETING

The semiannual meeting of the Northern Wisconsin and Minnesota churches will be held with the Grand Marsh Church, June 10-12.

LUELLA COON,
Corresponding Secretary.

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.

"PAY-UP WEEK"

FORWARD MOVEMENT DIRECTOR REV. A. J. C.
BOND

The week ending the first Sabbath in June has been designated as "Pay-up Week". The purpose in making this appointment is to fix a date before the close of the Conference year when there shall be a united and simultaneous effort to collect all pledges due the Forward Movement for the present year. Of course for those churches whose financial year coincides with the calendar year it calls for the collection of one-half the pledges for the current year.

There is danger of our failing to realize until it is too late that the present Conference year closes June 30. All money received before July 1 will be credited on this year's quota. All money received after that date will be credited on next year's quota. The opportunity to pay on this year's budget passes forever with the passing of the month of June. We trust money will still be coming in after that date. The work will go on, and the money will be needed. But let us be up to date with our pledges, and see that our report to Conference is what it ought to be.

FREEWILL OFFERINGS

Doubtless there are many members of our churches who have not pledged to the Forward Movement, but who in their hearts have been intending to support the work. They appreciate the fact that Seventh Day Baptists have a responsibility for Kingdom service, that they have a duty to the world, a task to perform. They realize also that this Forward Movement program is an ef-

fort on the part of the denomination to meet its sacred obligation to render to the world a definite Christian service. Of course they want to have a part in this movement. On Sabbath Day, June 4, the opportunity should be given every Seventh Day Baptist who has not contributed to the work of the denomination this year, to make his offering. In fact this should be done before Sabbath Day. The gifts might well be brought to the house of God on the Sabbath Day, but every one should have had his attention brought to the matter before that time.

Let us have an every-member thank-offering Sabbath Day, June 4, 1921. Some have pledged perhaps all they are able to pay. Let them thankfully pay their vows unto the Lord in the presence of all the people. I do not mean that they shall make public the amount of their gift. But let it be a unanimous thing, in order that we may enjoy the fellowship of giving.

Those who have pledged, and have paid their pledge, and there are many of them, may want to make an additional offering. They may want to share in the blessing of an additional freewill offering.

I am relying upon the pastors and others responsible for the spiritual welfare of the churches, to make such use of the day as shall make it a blessing to the faithful everywhere.

CHAPTERS IN EARLY SABBATH HISTORY BEFORE THE BEGINNING OF MODERN DENOMINATIONS

AHVA JOHN CLARENCE BOND

INTRODUCTION

During the last several years the Christian Church has been passing through a period of renewed and unusual testing. This may be said to be a twofold experience of the church, occupying two distinct periods divided by the outbreak of the Great War. For a period of twenty-five years and more before the war, the church was undergoing a process of intellectual evolution and readjustment. This revision of its thinking was made necessary because of the new world into which the church had been thrust by the well-defined principles and revelations of modern science, and by the historical method in education, which the theologian could not escape. This readjustment was largely doctrinal. Its motives and methods had their origin within the church,

working from within outward, and resulted in the revision of certain conceptions of truth. Men began to discriminate in their thinking between the fundamental truth of Christianity and the mere traditions of an unholy past, the clinging deposit of the dark ages. It is true that the motives of the scholars were not always holy nor their methods the most wholesome. Consequently their conclusions were not always correct. Too often the aim was not well defined, and was found inadequate. Not all were conscientiously and conscientiously seeking fullness of life and the enrichment of character. The spirit of the critic was not sufficiently friendly toward the traditions of the church, or safely discriminating in the matter of ancient but vital and abiding truth. There was often lacking the warmth and glow of a living faith in the Christ of the Gospels. This process was not wholly destructive, however, and a deal of Christian truth was rediscovered as the rubbish of a paganized church, the accumulation of years of weakness and compromise, was removed by this critical and scientific study.

The second period in the development of the life of the modern Christian community is more constructive. It consists in the practical adjustment of doctrine to life, and the application of the life of faith to the problems of a distraught world. If Christian doctrine had been reduced to a minimum at the beginning of the war, this residuum of Christian belief was put to the severest test under the strain of war conditions; and it proved to be the most constant and trustworthy body of truth in all our war-time experience of doubt and fear.

The church is still in this new constructive period, which doubtless it has but fairly entered. Doctrinally the church goes forward by going back. No longer is it possible to sit supinely down and carelessly toss to one side cherish tradition with nothing vital to take its place. Driven as the church has been to seek a more solid foundation for its faith, the Bible is taking a new and vital place in the lives of men, and has become the basis both of Christian doctrine and ethics. The testimony of history to the value of doctrine may not be ignored, but it must be in harmony with the Bible. Certain truths of Scripture, long covered up by tradition, are coming in for a new evaluation. Certain fundamental truths of the

ages are being brought to the fore and filled with new significance and power.

It has come to be a conviction of many hearts that the present and compelling need of every man and of all men everywhere is a new sense of the presence of God in the world. To uncover in the heart of man his native longing for God, and to make him keenly conscious of the divine imminence, is the supreme task of the Church of Jesus Christ. It is the business of the church to discover the means of divine grace that have been provided for man, and to administer them in the fear of the Lord and for the cure of souls. The source of this divine relation is the Bible. From it men draw their inspiration, and by the light of its teachings their feet are guided. In the work of rescuing men from the thralldom of sin and leading them out into the saving light of truth, the church finds in the Word of God both its pole-star and its power.

Seventh Day Baptists in common with other evangelical denominations accept the Bible as the rule of faith and practice. They are not particularly interested in establishing an unbroken "apostolic succession" either for ministerial orders or for church ordinances. They are content to know that a proposed doctrine or duty is enjoined in the Word of God and has the sanction of the Master. If this be true, it matters not what has been the attitude of the church historic, it becomes a part of the teaching and practice of the church present and future. They believe in the priesthood of all believers, and are familiar with the fact that the ecclesiastics are not always right. While not ignoring tradition as an asset to faith, they minimize the value of tradition mediated through a special and perpetual priesthood, and magnify the Word of God mediated through the Holy Spirit acting directly upon the souls of men. History however, in the large, vindicates truth, and emancipates human life. It brings to men of the present generation the results of the experience of the race in the laboratory of time. It corrects many of the false conclusions of science which deals with secondary causes only, and which has no right, therefore, to arrogate to itself final authority in interpreting human experience.

The Sabbath can not escape the pragmatic test now being applied to every doctrine and practice of the church. If the Sabbath could escape, that very fact would go far toward

proving its lack of vital worth. In the face of a distraught world, crying out for the saving Gospel of Jesus Christ, and in the face of a feverish advocacy of Sunday laws to arrest the rising tide of worldliness, Seventh Day Baptists bring to the church, humbly but confidently, the Sabbath of Christ as their peculiar contribution. This they do while joining with all followers of the common Lord of all Christians in every possible service which can be better promoted by such co-operation. It is the hope of the author that through these "Chapters" the position of modern Sabbath-keeping evangelical Christians may be better understood.

THE JUNE ASSOCIATIONS

SECRETARY EDWIN SHAW

The Eastern Seventh Day Baptist Association will meet for its annual sessions this year with the Pawcatuck Seventh Day Baptist Church at Westerly, R. I., June 9-12, 1921, beginning Thursday evening. The president is Dr. Edwin Whitford, of Westerly, R. I., and the corresponding secretary is Miss H. Louise Ayers, of Westerly, R. I. The delegates from other associations duly appointed to attend this association are as follows: From the Central and Western associations jointly, Rev. Jesse E. Hutchins, of Brookfield, N. Y., alternate, Mrs. Lena G. Crofoot, of West Edmeston, N. Y.; from the Southeastern Association, Rev. William L. Davis, of Berea, W. Va., alternate, Rev. Ahva J. C. Bond, of Salem, W. Va.; from the Northwestern Association, Rev. John C. Branch, of White Cloud, Mich., alternate, Rev. Edgar D. Van Horn, of Milton Junction, Wis.; and from the Southwestern Association, Rev. Edwin Shaw, of Plainfield, N. J.

The Seventh Day Baptist Central Association will meet for its annual sessions this year with the Second Brookfield Seventh Day Baptist Church at Brookfield, N. Y., June 16-19, 1921, beginning Thursday afternoon. The moderator is Leslie P. Curtis, of Leonardsville, N. Y., and the corresponding secretary is Mrs. Martha H. Butten, of Leonardsville, N. Y. The delegates from other associations duly appointed to attend this association are as follows: From the Eastern Association, Rev. E. Adelbert Witter, of Berlin, N. Y.; from the

Southeastern Association, Rev. William L. Davis, of Berea, W. Va., alternate, Rev. Ahva J. C. Bond, of Salem, W. Va.; from the Western Association, Rev. A. Clyde Ehret, of Alfred, N. Y., alternate, Rev. Eli F. Loofboro, of Little Genesee, N. Y.; from the Northwestern Association, Rev. John C. Branch, of White Cloud, Mich., alternate, Rev. Edgar D. Van Horn, of Milton Junction, Wis.; and from the Southwestern Association, Rev. Edwin Shaw, of Plainfield, N. J.

The Seventh Day Baptist Western Association will meet for its annual sessions this year with the Friendship Seventh Day Baptist Church at Nile, N. Y., June 23-26, 1921, beginning Thursday evening. The moderator is Dr. H. L. Hulett, of Bolivar, N. Y., and the corresponding secretary is Rev. Walter L. Greene, of Andover, R. F. D., N. Y. The delegates from other associations duly appointed to attend this association are as follows: From the Eastern Association, Rev. E. Adelbert Witter of Berlin, N. Y., from the Central Association, Rev. Harold R. Crandall, of DeRuyter, N. Y., alternate, Rev. Theodore J. Van Horn, of Verona, N. Y.; from the Southeastern Association, Rev. William L. Davis, of Berea, W. Va., alternate, Rev. Ahva J. C. Bond, of Salem, W. Va.; from the Northwestern Association, Rev. John C. Branch, of White Cloud, Mich., alternate, Rev. Edgar D. Van Horn, of Milton Junction, Wis.; and from the Southwestern Association, Rev. Edwin Shaw, of Plainfield, N. J.

Representatives of the SABBATH RECORDER and of the societies and boards that are expected to attend all three of these associations are: For the SABBATH RECORDER, Rev. Theodore L. Gardiner, editor; for the Missionary and Tract societies, Rev. Edwin Shaw, joint corresponding secretary; for the Education Society, (information not at hand); for the Woman's Board, the associational secretary of each association—the Eastern Association, Mrs. Edwin Shaw, of Plainfield, N. J.; the Central Association, Mrs. Adelaide C. Brown, of West Edmeston, R. F. D., N. Y.; and the Western Association, Mrs. Walter L. Greene, of Andover, R. F. D., N. Y.; for the Sabbath School Board (information not at hand); for the Young People's Board, the associational secretaries of each association—

Eastern Association, Miss Edna B. Burdick, of Dunellen, N. J.; Central Association, Gordon Langworthy, of Adams Center, N. Y.; and Western Association, Miss Clara Lewis, of Alfred, N. Y. Information is not yet at hand as to the attendance of the president of the General Conference, Rev. Clayton A. Burdick, of Westerly, R. I., and of the director of the Forward Movement, Rev. Ahva J. C. Bond, of Salem, W. Va.

M. VIVIANI APPRECIATES HELP OF CHURCHES

The Commission on Relations with France and Belgium of the Federal Council of the Churches of Christ in America recently invited M. Viviani, of France, to speak to them regarding French reconstruction. The event took the form of a luncheon at the Metropolitan Club in New York. The entire meeting was conducted in French, addresses of welcome being made by the chairman of the Commission, William Sloane Coffin, and the general secretary of the Federal Council, Rev. Charles S. Macfarland.

M. Viviani's spirit, attitude and utterance were very significant. Among other things he said:

"The work done by your churches has awakened our highest gratitude. Material help avails little without moral help, and I have sufficient proof that you mean to continue the moral aid which France still so deeply needs."

M. Viviani sketched briefly the attitude of his country towards religion and said:

"There were those who thought that we were a light-hearted, skeptical, superficial nation without spiritual forces, and without moral inspiration, until the great war came, and the truth appeared in full light. Then it was understood that France had twenty centuries of advancing civilization in the rights and liberties of mankind.

"Nobody will contest the bravery of our soldiers, the genius of our marshals and generals, the labor of our business and workmen, the unselfish devotion of our women and children, but now again those who made you believe before 1914 that we had no tolerance, no spirituality, no faith in anything, will try again to hide the pure faith of France.

"Do not forget that we are a nation of tolerance, believers in religious liberty, that we are a people of strong faith, and that we

protect and respect all religious faiths. A great French statesman, who was also an illustrious poet, Lamartine, characterizes France as the 'Christ of Humanity'. It is true in a deep and reverent sense—France has suffered for all peoples. That is still our mission, and we need your moral and spiritual help, and your affectionate co-operation in our future mission."

COVENANT OF THE SECOND ALFRED SEVENTH DAY BAPTIST CHURCH

The following is a copy of a letter sent to all the families of the Second Alfred Church—except a few families and individuals who have moved and whose addresses we can no longer find. The response was gratifying, but, of course, not all we desired.

"We agree to keep the commandments of God and walk in the faith of Jesus.

"To take the Bible as our guide of faith and practice.

"To watch over each other for good to the intent that we may be built up together in Christ, grow in grace and a further knowledge of the truth, and be instrumental in bringing men to a saving knowledge of our Lord and Savior Jesus Christ.

"To cheerfully attend the appointments of the church and bear the burdens and expenses of the church, according as God may give us severally the ability."

This is the covenant which we as members of the Second Alfred Seventh Day Baptist Church have made together. Our present membership is 262. Of these, 162 are resident; 100, non-resident. About half of the members of the church, who are resident, seldom attend Sabbath services. The other resident members and a number of people who are not members of the Second Alfred Church make our attendance between 100 and 200. Some of the non-resident members have been prompt to reply to the letters sent out by the pastor, have aided the church financially, and seemed to be trying to live Christian lives. Some of the non-resident members live where there are other Seventh Day Baptist churches, and probably ought to ask for letters to join the churches where they live. In some instances it is reasonable to maintain non-resident membership, which, however, at best, is not ideal.

Some people who once attended church regularly, now, on account of distance or for other reasons, seldom attend. Due to

their early training and experience they themselves are living fairly good Christian lives. But what shall we say of their children when they have grown up without the inspiration of Sabbath worship or the training of the Sabbath school? For the sake of ourselves, our children, and our influence let us attend church.

Our denomination's way of doing its part in the great religious movements is called the New Forward Movement among Seventh Day Baptists, which aims to win new converts, promote religious education, enlist new workers, and strengthen our mission work at home and abroad. Money is needed for this work as well as for the local expenses. Our church's apportionment for the Forward Movement is \$2,940 annually. We pledged \$1,850. In 1920 we paid \$1,550. We raised in 1920 for local work about \$1,350, and had a balance of about \$57.00.

Our next covenant meeting will be held February 12. The roll will be called. Each member is urged to be present if possible. If you can not be present, will you send a fraternal message to be read in response to your name?

We are fraternally yours,
 PASTOR WILLIAM M. SIMPSON,
 DEACON W. H. LANGWORTHY,
 DEACON F. S. PALMITER,
 DEACON F. J. PIERCE,
 DEACON F. V. AYARS,
 DEACON ERNEST BRAGUE,
 DEACON O. M. WITTER.
 Alfred Station, N. Y.,
 January 20, 1921.

The pastor has just finished a series of sermons on the church covenant: February 19, Commandment Keeping; February 26, The Faith of Jesus; March 5, The Bible, Our Guide; March 12, Brotherly Watch-care; March 19, Evangelism; March 26, Church Attendance; April 2, Our Talents.

We are looking forward to the coming of Rev. Willard D. Burdick, of Dunellen, N. J., to help us in our Religious Day School the last of June and the first of July. We close in time for Mr. Burdick and about four delegates from our Christian Endeavor societies to attend the Christian Endeavor convention at New York July 6-11.

Director A. J. C. Bond spoke at our prayer meeting April 13, and at our Sabbath school April 16.

MISSIONS AND THE SABBATH

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

LETTER FROM JAVA

DEAR FRIENDS IN AMERICA:

I have received so many kind and sympathetic letters and tokens of love from friends in America and when I can not find the time to answer them one by one or in detail, I want to thank them through the RECORDER with all my heart; and may our dear Lord reward you richly for all the love that has comforted my heart.

Mrs. W. B. Lewis asks me to write in the RECORDER about the box that is sent to me by the church at Battle Creek, and about all the things the box contains, if they are suitable for these people or not, so as to inform others who are planning to send things for this work. Well, the box has not reached me yet, and, like I have already written to the friends in Battle Creek, I have to get a "connossement" from the shipowners who have shipped the box; that is a warrant which shows clearly that a box is sent to me, giving the weight of it and by what boat it is coming, etc. Without such a warrant I can never get the box, as I have to show it to the officials who go over such affairs. And also I must have an invoice, telling in detail what things are in the box, and how much the value is of those things, one by one, like the invoice Brother Stockwell has sent me. Now about paper-dolls. I think I could open a shop of things like that now. I have kept a few for the children who live with me; after they have played with them I can put them away in the cupboard; but the other children have no place to put away their playthings; in their homes they have no such a thing as a cupboard. You do not know how poor those cottages are. So things like that get soon dirty and destroyed. Therefore I will send those paper-dolls to Sister Alt as she has European (Eurasian children). My Javanese boys are fond of marbles and gummi balls, and the girls of beads. The women like safety-pins and the men (and women also) handkerchiefs. Soap is a very good thing for these dirty people, and if it is scented soap it will be all the more

appreciated. Calico will be a splendid thing to make jackets for them. The best thing will be to choose a dark color. Needles, knives, iron plates and bowls are very useful and of great value; spoons are only used to measure medicine; they eat with their fingers, and they do it very neatly indeed. Of course they do not understand English, even Dutch they do not understand; so English story-books will be of no use to them. Now I hope you have some idea about these people, who are not a bit civilized.

And, oh, could I give you an idea about their spiritual condition! It seems as if they can not help stealing and telling lies; and when they begin to come to the prayer meetings and start praying there, you have to watch them carefully, because very many do it only to deceive you, to make you trust them, so they could more easily steal. Lately so very many sad things came to light that we—Brother Vizjak and I—nearly lost all hope and courage. My poor Kerta got so discouraged, that he asked to lay down his work as overseer. He sobbed and cried for sadness, and I could not help crying with him, as we felt so broken-hearted. I said to him: "When you can not go on with your work, I myself shall surely break down altogether." So he decided to go on. "But you must pray very much for me," he said, "or else I shall not be able to overcome my sadness." He has gone for a month's rest now and if the Lord allows me I shall take a rest also, for my nerves are awfully overstrained. The principal cause of this is a case of suicide. I can not think of it without feeling all the terrible powers of darkness coming upon me. It was that dear girl I wrote about in my letter of September, 1920,—the one who got married, and being so happy, while her husband loved her so dearly. She has never been quite normal, always melancholic; but, like I wrote in that letter, she got quite cheery since she got married. Hearing her laugh made me laugh too; such a gay laugh she had. And I think she was very earnest in trying to follow the Lord, and in seeking the Spirit's help. Indeed she was a very dear girl and I still see her thin face, and her eyes looking right into mine with a smile as if she wanted to assure me of her love. But one night there was a little quarrel with her husband, and she ran out of the house and jumped into the well near my house. Oh, it

was such a dreadful night. I can not tell all the circumstances. Poor Kerta broke down for sadness. The husband of the young woman tried to commit suicide also; and then he ran away in the dark night (but came back again). The devil almost succeeded in making me mad. But our dear Lord kept me with his mighty hand and sustained me. Brother Vizjak was a great help in that awful night.

You see, dear friends, there is very much to pray for, and I trust you will use that mighty weapon to help me in this terrible fight against the powers of darkness.

I have at last been able to persuade Brother Vizjak to write a letter for the RECORDER. I hope he will do it again, so he can give you his sight upon this work. He is getting quite at home here now. But you will feel for him, as the difficulties are so great and numerous. Oh, may our Lord give us a great faith, and then, I am assured the victory will come!

Praying God to bless you all abundantly, and thanking all of you for your constant help and sympathy.

I remain yours in our blessed Redeemer,
M. JANSZ.

Pangoengsen, p. o. Tajoe, Java,
March 2, 1921.

"CHINA FAMINE WEEK" PROMPTED BY CRISIS IN RELIEF SITUATION

AMERICAN COMMITTEE

In reply to word from the big famine area in North China that the crisis in the relief situation has been reached, and that international and other funds have practically been exhausted by purchases of grain for consumption within the next three weeks, the first eight days of May will be designated by the American Committee for China Fund and the Church Co-operating Committee as "China Famine Week".

In these eight days scores of activities by organizations and individuals in every part of the country will be centered on aid for China's starving millions. The week will begin on Sunday with appeals from the pulpits of churches. In many cases there will be special exercises in which Bible schools will take part. Personal sacrifices will be emphasized to children by superintendents, backed by similar effort by church clubs and auxiliaries.

Meanwhile, the observance of China Fam-

ine Week is expected to give impetus to displays of China posters, window cards and sales of three-cent "Life Saving" stamps. Business houses will send out reminders in their monthly statements. Theatres will be the scenes of professional and amateur performances for the benefit of the famine fund. Chinese costume parties have been arranged for in many communities, and mass meetings, with noted speakers, will arouse interest in the emergency which has prompted the "week".

A cablegram just received by Thomas W. Lamont, chairman of the American Committee for China Famine Fund, from the All-American Committee in Peking, of which Minister Charles R. Crane is chairman, sets forth the critical situation in the famine area. The committee in Peking points out that the dangerous period is the six weeks beginning May 1, and preceding the harvest early in June, in districts not relieved by famine funds.

"Funds hitherto contributed have saved millions of lives to date" the cable states "but further large contributions from America are necessary to carry these people another six weeks to the harvest and expand the area of relief."

Preceding China Famine Week, Alfred S. Sze, the new Chinese Minister to the United States, accompanied by Sherwood Eddy, former International Y. M. C. A. secretary for Asia, and William Hiram Foulkes, general secretary of the New Era Movement of the Presbyterian Church, will tour the principal cities of the East and Middle West in the interest of the China Famine Fund, and speak at numerous meetings.

Law without adequate penalty for violation of it is ineffective. Scripture everywhere joins punishment with wrong doing.

To be hewn down and cast into fire is the doom, according to oriental figure, of fruit. Complete removal and destruction.

To be separated from Jesus is the sentence upon mere professors. With Christ is heaven, separation from him is hell.

Loss and ruin await those who hear but fail to do Jesus' sayings.

Let us then be honest in character and genuine in profession! Let us do the Father's will and Christ's sayings!—*Record of Christian Work.*

EDUCATION SOCIETY'S PAGE

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

RELIGIOUS MEETINGS AT SALEM COLLEGE

A series of religious meetings was held in Salem College March 19 to 24 both inclusive. Last year such a series was held, the pastors of the churches of the town doing the preaching. A similar program was carried out this year. Rev. A. J. C. Bond who has taught the courses in Bible Study in the college for the past two years, had charge of the meetings.

Rev. George B. Shaw, the new pastor of the Seventh Day Baptist church, preached the opening sermon on the night before the Sabbath. The following night Rev. Dr. Howard, also a new pastor of the Methodist Episcopal church, gave the message. On Sunday night two of the churches of the town dismissed their evening services and came to the college meetings to hear Rev. Dr. Woofter, pastor of the Missionary Baptist Church. On Monday night Rev. Mr. Shaw gave a second strong message. The largest audience of the series was on Tuesday night when Rev. Mr. Cunningham of the United Brethren Church gave the message. Dr. Howard brought the closing message on the meaning of Jesus Christ as the Mediator of our sins. In his closing remarks Rev. Mr. Bond spoke of the opportunities that had been given for the deepening of the spiritual life of the college.

Special music was furnished for each service. The committee which had this part of the service in charge was composed of the following: Mrs. M. Wardner Davis, Miss Kackenmeister, Miss Denton, Miss Nellie Schutte and Prof. H. O. Burdick. The special numbers as well as the songs in which all participated contributed much toward creating a real spiritual atmosphere.

FIAT LUX

ROBERT CLARK, '22

(Oration delivered by Robert F. Clark, '22, in the Dr. Thomas World Peace Prize Contest held at Alfred University April 7, 1921.)

The influence of Alfred University as a Christian institution of high ideals is steadily growing. The watchword of Alfred's

loyal workers through all the years has been "Fiat Lux", let there be light. Let us search this motto for its inspiring message. Finding it, students of Alfred should go forth with its powerful lesson written deeply into their hearts. They will join the forces which are bringing to the war-torn earth, the greatest light of the ages—the light of understanding and peace.

The youth of America, spared from most of the World War's devastating sacrifices has more opportunity and responsibility than any other Christian people during this readjustment period. To this land the war seemed a matter of a few frenzied months. Then victory came, surprisingly sudden. But the light of world peace is still dim, obscured by personal selfishness and international jealousy.

The great duties before America today are the purifying of her own national life through greater moral integrity, and the bringing nearer of the era of peace by the world-wide spread of the Christian teachings. These two obligations face college students, and challenge them to adopt as their motto, "Let there be light". The present situation demands that highly trained men and women shall not settle down in narrow ruts. Millions of the uneducated are available for the routine tasks. Those who gain in college the broader vision of service should seek fields where they can combine their knowledge with the dynamic power of Christian personality. Great opportunities await only a few, but we should all aim high. Whatever field we reach, may we plow deep into the hearts of those whom we can influence, and sow there the seeds of unselfish service.

A bit of leaven can make the whole loaf leavened. Throughout the world, individuals are the leaven, working to make the loaf better. When enough people, by exerting pressure for right rather than might, influence the many nations to become leavened with righteousness, peace will become a reality.

The power of an individual in this universal work might also be likened to the energy of an invisible molecule in a great volume of gas. When the majority of the individuals exert their force in the same direction by thinking alike, pressure is produced, just as the bombardment of the millions of gas molecules exerts a force. This mental pressure called public sentiment, is

mightier than even treaties. With innumerable particles, difference in the amount of energy exerted by the molecules or individuals is negligible; the direction of the force is of prime importance. Warren G. Harding, as president, will exert greater power than any other American, but his policies are impracticable unless the majority of our citizens uphold them.

Each of us can help make the United States stand for an honorable, permanent peace. As a people, we must fear God and respect our neighbors. Our foreign policies are upright and sound. The Christian spirit of the brother's keeper is now shown in America by just dealings with the immigrants, the Negroes, the Indians, and natives of low standards. But our country should manifest much more of that spirit which made America great. At one of the most critical points in our history, the land of Washington, Jefferson, Lincoln and Roosevelt lacks the high-minded men and women, who, obedient to God's laws, can keep the spirit of the nation truly Christian. American students should be active in promoting, by their influence and example, the principles of fair play and service. By leading the Christian life in thought and deed, each can do his share in bringing our country nearer the light of righteousness. But should we overlook the opportunity to help in the larger work for peace?

America should lead the way, through the light of Christianity to the realization of the vision of peace before another great struggle engulfs the world. The dread shadows of other huge scientific massacres loom just over the horizon, and can be dispelled only by the sun of justice. In the far East and throughout the world, jealousy between nations threatens war. The United States could easily be involved in trouble arising from the seizure by Japan of Shantung, Yap or the Philippines. The Yellow Empire materialistic and greedy, may be forced to respect other lands and their ambitions. China, working out her program of nationalism, should not forget the principles of brotherhood. India, revolting against English domination, and turning to native leadership, must not overthrow Christianity and its teachings. Britain, great in political and naval power, must stop duplicity in international relations. France, rich in art and antiquity, but poor in moral force, should

not breed another struggle by her desire for revenge.

Can the League of Nations, with its policeman's club, settle all these problems peacefully? Not without international support of the principle of the square deal. The sentiment of the peoples, united for honorable peace, is more essential to the world than the executive and judicial powers of the league. Are not such organizations as the World's Student Christian Federation and the American Relief Committees doing as much for international good will as the League of Nations?

The United States of America wisely avoids political entanglements with Europe and Asia. The old countries train diplomats and scheme for greater power. America must keep to fair play, and continue training Christians to work for the only kingdom which should finally prevail—the kingdom of God.

During 1917-18 our country did much to turn the tide of battle against German militarism. Now she has even greater opportunity and responsibility, to carry on the work of righteousness and peace throughout the world. But is the United States of America healthy enough spiritually to help other nations? She was strong enough financially throughout the war, and afterwards during reconstruction and relief. She was mighty enough in man-power to send two million fighters overseas, with a reserve of two million and more in the States. The resources of our land were freely offered in the struggle which was to end war. But the struggle for peace is still being waged.

What happened when a young American left for active service? Every relative and friend was filled with the spirit of 100 per cent Americanism. What usually occurs when a bright Oriental, studying in the United States, joins the Christian church? His loved ones in the native land are profoundly impressed and often accept the new teachings. What happens when a sincere American student consecrates his life to Christian service, either in business, social work, the ministry or foreign missions? His relatives and friends are inspired to more righteous living. Our present home and field armies of Christian missionaries need more men and women who will step out of comfortable civilian homes and join the ranks.

In the light of these possibilities, how can an American student do any bigger service for world peace than to decide to live for others rather than for himself, and work for the advancement of the kingdom of God rather than for personal success?

The American nation was living too much for itself during the early part of the World War. From 1914 to April, 1917, the United States was satisfied to give part of the war's profits to starving Belgium and stricken Serbia. After almost three years of heartless isolation, America's conscience awoke to the need for *men*, and for moral, as well as financial help.

The result was the overthrow of the power of the Hun, and his diabolical policies of militarism.

Slackness and selfishness have also retarded for years the victory of the Christian conception of peace. The Interchurch World Movement proved that America gives dollars much more readily than workers for the modern Christian crusades. When volunteers start going into action on the scattered missionary fronts in large enough numbers, the forces of ignorance, superstition, deceitfulness and vice will be finally routed. In the meantime, until the disease of selfishness is gone, wars will continue to afflict mankind as recurring fits of madness.

Throughout the world let there be the light of justice.

The light of science is certainly not enough. Peace shone no brighter when the world discovered electricity, X-rays or the distance to far away stars. Armament and the balance of power have been proven the enemies of peace. The light of philosophy and secular education failed when Germany plunged the world into conflict. Her education had been warped, for it gave knowledge without moral responsibility. Her greatest teachers were not insistent upon peace, but instead, wished Germany to gain "her place in the sun" by efficiency and selfishness. Germany's experience could be repeated by any nation which disregarded the teachings of Christ. Education without Christian religion breeds agnosticism, egotism and corruption.

War results from the indifference of the individual citizens of a nation, or from twisted public opinion. The hope of lasting peace must be instilled into the hearts of those who now consider war as a necessary evil. Materialistic Europe must gain more

idealism and virtue before peace will light the world. France, Britain, Italy, and Japan, joined to regulate international relations through the league, are each despoilers of territory. France seeks Saare, as well as vast unresisting colonies. Britain, unable to settle justly the troubles of her own people, attempts to rule India and Egypt with an iron hand. Italy gains, beside her lawful provinces, land of the Jugo-Slovak states. Japan snatches Shantung and murders Korean natives. Even Belgium, the object of our charity, is seeking more power over the crushed natives of the Congo.

The only lesson which will finally destroy war comes from the Christian's conceptions of the democracy and peace through brotherhood and justice. Consideration of the infinite worth of the individual will deter nations from slaughter and maiming of millions for the gaining of commerce and a small portion of the earth's surface. Science is steadily making war more costly and more terribly efficient in its work of destruction. Its huge financial cost will not prevent a conflict, but the expense in man power must be considered such a vast waste of God-given energy that no ruler will dare expect support of militarism from the people.

One justification of the World War was that a new human order of righteousness, justice and brotherhood might prevail. The same cause drives on the work of Christian missions with much more chance of success. The only hope for lasting peace lies in the world-wide acceptance of the principles for which foreign missions were established. "Peace on earth" will come if there is "good will" among men. Friendship is impossible if the golden rule of fair play taught by the Christian religion is abandoned. Peace is the by-product of righteousness, sure to come when all nations shall walk in the true Way.

Christianity stands or falls as a world faith. If universality is taken away, it is reduced to the level of the non-Christian faiths. Foreign missions teach that the world is a unit; that each nation is a part; that the only race is the human race; and that it is impossible to stand aloof, since each land affects, and is affected by, the others.

The judgment of statesmen is that Christian missions constitute the most competent and constructive agency of international good will that the world has ever known.

That work represents the unceasing world wide drive for the elevation of the international mind to the highest level. Permanent peace will come only when the Gospel teachings, which are sound and practicable, are given a chance to rule the individuals, and through them, the nations of the earth.

So, in searching for the deeper significance of Alfred's honorable motto, we find that its message of peace through world-wide Christian education and evangelism is a challenge to each one of us. By living in obedience to God's laws, and in the spirit of helpfulness and fair play, we as individuals can make our small contribution to the spiritual strengthening of the United States of America. She can then lead the way to universal peace by the light of righteousness. Let there be the light of justice to guide all men to international friendship.

"In the beauty of the lilies,
Christ was born across the sea,
With a glory in his bosom,
That transfigures you and me,
As he lives to make men Holy,
Let us live to make men free,
As God will go marching on.

FOOD FROM AMERICA THAT ARRIVED TOO LATE

CHINA FAMINE FUND COMMITTEE

When Dr. Charles Wood, field secretary of the United International Relief Committee of Peking, went into one of the most severely affected sections of the famine area of western Chihli bearing the good news that relief from America had come, he found the roads teeming with feeble, starving people fleeing from interior villages toward the nearest market town.

Most of them turned back, he wrote in a recent letter describing his experiences. Most of them retraced their weary steps to their homes in distant villages there to wait until the promised food should reach them for distribution.

But one, a half starved farmer, in rags and reduced to skin and bones, did not turn back like the others. Feeble as he was he was pushing before him in the rough road with its deep ruts and its protruding stones, a cart in which two little girls, his daughters, were being jumbled about in a sort of nest in rags.

The elder girl was not more than four and the younger hardly two years old. Their dust-covered, pinched and solemn

faces were traced with tears, yet no sound came from them when Dr. Wood drew his horse beside the cart. They were a bright eyed little pair and their condition showed they had been better fed than the great majority of children the missionary had seen that day on his journey of mercy.

Their father stopped and turned his weary, lack-lustre eyes to the face of Dr. Wood. He did not rise from his stooped position over the cart handle, until the relief worker had told him the good news, that he might go back to his village and wait for the food from America that would be along within an hour or two.

Then the man suddenly stood up. He was unusually large for a Chinese and his gaunt frame showed that he has been exceptionally strong and vigorous before the famine starved him. He had seemed like one dazed when he first began to listen; but now his fleshless face twisted violently and his eyes glared, so that his expression became terrible.

For him the good news and the food had come too late. He could not turn back, but must go on to the market town. There had seemed but one thing to do to keep his daughters from starving, he told the missionary, and he had already done that thing. He had sold his daughters. The bargain has been made, and he was on his way to keep his part of the bargain which could not be broken.

He did not ask about the grain that was coming, as the many others had. Even though it was explained to him that he could get nothing for himself till he returned to his own home among those who could vouch for him, he appeared unconcerned.

As Dr. Wood rode away he saw the man bend over his cart handle and start on again toward the market town.

"The old prophet's cry is still worth heeding: 'Woe to them that are at ease in Zion!' There can be no glorifying God in a church that is 'at ease' as regards either temptations that need to be defeated or work that needs to be done."

Out of 120,000 camels in the British service during the late war, 22,812 were lost by injury and death. So hard were they worked that in Mesopotamia the death rate ran as high as 86.5 per cent.—*Our Dumb Animals*.

WOMAN'S WORK

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

BUILDING

Souls are built as temples are—
Sunken deep, unseen, unknown,
Lies the sure foundation stone.
Then the courses framed to bear,
Lift the cloisters pillared fair.
Last of all the airy sphere,
Soaring heavenward, higher and higher,
Nearest sun and nearest star.

Souls are built as temples are—
Inch by inch in gradual rise
Mount the layered masonries.
Warring questions have their day,
Kings arise and pass away,
Laborers vanish one by one,
Still the temple is not done,
Still completion seems afar.

Souls are built as temples are—
Here a carving rich and quaint,
There the image of a saint;
Here a deep-hued pane to tell
Sacred truth or miracle;
Every little helps the much,
Every careful, careless touch
Adds a charm or leaves a scar.

Souls are built as temples are—
Based on truth's eternal law,
Sure and steadfast, without flaw.
Through the sunshine, through the snows,
Up and on the building goes;
Every fair thing finds its place,
Every hard thing lends a grace,
Every hand may make or mar.

—Susan Coolidge.

Friday, April 8, was the golden wedding day of Mr. and Mrs. J. H. Babcock, of Milton. The day was enjoyed by Mr. and Mrs. Babcock with relatives and close friends, and on the evening after the Sabbath following, an informal reception was tendered them in the Seventh Day Baptist church in Milton. It is not my purpose to write of these occasions, they will be reported on other columns of our paper.

All of our readers will at once recognize the fact that Mrs. Babcock is "our Mrs. Babcock" and will join in offering to Mr. and Mrs. Babcock their congratulations and their hope that there may be for them many more years of happy life together. Mrs. Babcock has given eighteen years of cheer-

ful service to the work of our Woman's Board—an unusually long record of continuous service. And in this service she has endeared herself to the women of the denomination, those whom she has known only through letters, as well as those who have been more intimately associated with her. For the most of these eighteen years she has been corresponding secretary of the board.

At the April meeting of the board a social hour was enjoyed after the business meeting, at which time Mrs. West, on behalf of the members of the board, spoke a few appreciative words, and presented Mrs. Babcock with a little gift, to which Mrs. Babcock responded in a very pleasing manner, after which Mrs. L. M. Babcock, the hostess, served dainty refreshments to the members and guests.

EXTRACT OF LETTER FROM HWOCHOW, SHANSI, JANUARY 13, 1921

We have most encouraging work going on in our Script work. People are eager to learn it everywhere; and it is also a great encouragement to see how it is going on in the schools here, I mean the Government Boys' schools. One day I met, out in one of our villages, a boy to whom I gave a copy of John's Gospel and asked him if he knew the Script. He then read it fluently as if he had read nothing but Phonetic Script all his life. I then enquired how he knew it so well, for in so many cases they don't know how to put the symbols together. He told me that the boys' school teacher in his village had taught him. I would like to let you see the marks our test class of women got for reading and writing. In many ways it was the best class we have had, a unique group of young women they were indeed. Three of them, all complete illiterates, got at the end of the month, having read for twenty-four days, the following marks:

• Reading,	90,	86,	92
• Writing,	83,	82,	70

These three were all married women; a little girl 14, also illiterate, got for reading 92, writing 78½.

Out of twelve, seven got their certificates, the remaining three out of these seven were old school girls who also wanted to learn Phonetic in order to teach it in girls' schools in their villages.

We have up in one of our Northern villages a woman who has been a case to rejoice over both in the way she has gone on herself in her knowledge of the Scripture and in the way of getting others to come here for teaching. She is a woman of 39, has seven children and humanly speaking has no time for anything but domestic work. She was baptized three years ago and attended a fortnight's Bible class at the same time. But what is a fortnight's teaching when one has to tackle these difficult and numerous Chinese characters? She went home with some verses in Matthew underlined which she could read, but nothing more. She was one of those who attended our first Script classes for women in the autumn of 1919, and though she did not read well enough to get her certificate, (she had to bring her two smallest children with her) she has been going steadily on reading in her home, so that she now reads as well as any and has read through Mark's Gospel, selected Scripture portions, James' and John's Epistles, and she knows of course all the hymns in that little Script hymn book we have.

She has been the means of getting three girls in here to read the Script, one of whom was converted while down here. One new village is opened through this woman where she has been propagating the Script. This spring we plan to go to her village and hold a fortnight's class during which time she may be able to do the required work to pass the examination. Our aim for her village is to try and get all the women there under instruction, and she is very enthusiastic over such a possibility. When I was in her home during last autumn, she asked for more books as she had finished what she brought with her. I asked her if she had gone through the Epistle of John, and after having examined her a little on the Epistle, I asked her how she knew it so well. "Oh," she said, "I read it when I had my last baby and I couldn't do anything else."

What a change for all these women within such a short time; and if the people are going on in the same way as they now do, and we should hope that the interest would even increase, then it will not take long before the Shansi women will no longer be called illiterate, ignorant people. It is a cause of constant wonder to me, how quickly they get the Script, and how determinedly and earnestly they take up the work.

As I look through my letter, I see that I have written rather a long account of that one village woman; but I know how her whole life has changed since she learned to read. Her life and that of several others here in our corner are a triumph to the Script, that is why I have told you about her. She certainly would send you her heartiest thanks herself, if she knew I was writing to you. She is praising and glorifying our Father for all she has got through you and those who have worked for the Phonetic Script.

M. OLSEN.

MINUTES OF THE WOMAN'S BOARD

The Woman's Board met on the afternoon of April 10 at the home of the Vice President, Mrs. L. M. Babcock. The members present were: Mrs. A. B. West, Mrs. J. B. Morton, Mrs. A. R. Crandall, Mrs. L. M. Babcock, Mrs. H. N. Jordan, Miss Phoebe S. Coon, Mrs. A. E. Whitford, Mrs. G. E. Crosley, and Mrs. J. H. Babcock.

Visitors: Dr. Rosa Palmberg, Mrs. L. A. Platts, Mrs. A. S. Maxson, and Mr. E. M. Holston.

Mrs. West read Isaiah 40, and Mr. Holston offered prayer.

The minutes of the last meeting were read.

The Treasurer gave her report for the month of March. Receipts \$271.26. Expenditures, \$843.59. The report was adopted.

The Corresponding Secretary reported letters sent out as directed.

Voted to order subscriptions to the *Missionary Review* for one year, for our two mission stations in China, Shanghai and Lieu-oo. Letters from the Committee of Reference and Counsel regarding Reports of Foreign Mission Conference Reports were read, also concerning Missions Code Book. No action was taken.

Mrs. West reported a letter from the Forward Movement director regarding the publication of the Board Projector.

Dr. Palmberg read a letter from a teacher of the Chinese Phonetic Script and made favorable comments on it.

Letters were read from Riverside, Cal., White Cloud, Mich., and Gentry, Ark.

Mr. Holston spoke favorably of the conditions on the Southwestern field where he has recently visited, and gave an interesting

account of his tour through the west and south, where he believes the cause of the Sabbath truth is gaining ground.

Mrs. West then showed slides that are being prepared for our Conference program. The views on China were explained by Dr. Palmberg.

After the reading and approval of the minutes, the board adjourned to meet Monday afternoon, May 2, with Mrs. G. E. Crosley.

METTA P. BABCOCK,
Secretary pro tem.

HOME NEWS

WESTERLY, R. I.—During the year the Woman's Aid Society of the Pawcatuck Seventh Day Baptist Church have held fourteen meetings with an average attendance of fifteen. Also one all-day meeting was held Sunday, December 20, to sew for the mission. At most of the meetings tea was served for which ten cents was charged.

The women have served three suppers, the women and the S. D. B. Society one, the men one, making five in all.

In October we had a food sale, in November a gospel song recital with stereopticon slides and a talk on each hymn by Pastor Burdick. In December we held a sale of fancy work, aprons and food with a supper by the men. The Women's Society and the S. D. B. Society in January had Professor Smith and wife from Boston in an illustrated lecture and song recital on Japan.

We have had a reprint of our Cook Book and have sold over five hundred copies at fifty cents a copy. We have also had a chain of teas which have proved very pleasant and very profitable.

We have paid our pledge of \$250 to the Forward Movement, and have also paid for five subscriptions to the SABBATH RECORDER which are being sent to different families. We have had the church parlors and vestibule cleaned and redecorated, and the kitchen has been put in good order.

The society has lost three members by death, one has resigned; three new members have been added to our ranks, making ninety-two members at the present time.

At the annual meeting Tuesday, April 5, the following officers were elected for the year 1921 and 1922: President, Mrs. W. H. Healey; first vice president, Mrs. Howard M. Barber; second vice president, Mrs. John

Tanner; third vice president, Mrs. Myron Kenyon; fourth vice president, Mrs. Allan Whitford; secretary, Mrs. Edwin Whitford; treasurer, Mrs. B. Frank Lake; collector, Mrs. Elisha Burdick; directresses, Mrs. William Martin, Mrs. E. E. Whipple, Mrs. T. H. Lanphear, Mrs. Charles Palmer, Mrs. Gurdon Hiscox, Mrs. George Clark; auditors, Mr. and Mrs. A. N. Crandall.

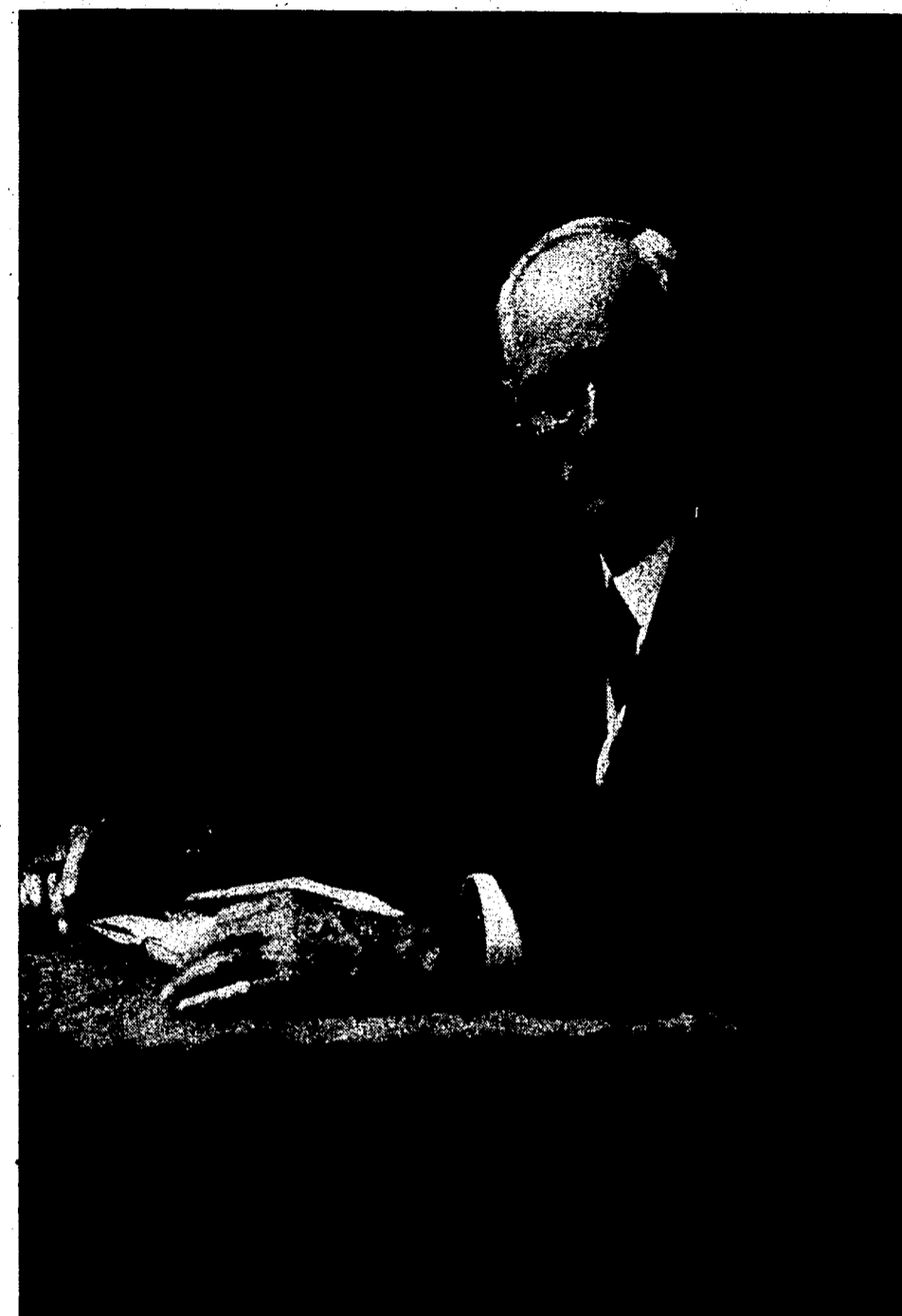
MAY A. HEALEY,
Secretary.

SALEM'S CHANGE OF PASTORS—REV. GEORGE B. SHAW INSTALLED

The Rev. A. J. C. Bond who had been with us for nearly eight years ended his pastorate here with the close of 1920 to become director of the Forward Movement. He stayed with us the first Sabbath of the year, conducting a baptismal service on Friday night and the communion service on Sabbath morning. At this service ten members were received into the church, two by letter and eight Juniors who were baptized the evening before.

For two months the church was without a pastor. It was the work of the pastoral committee to plan for the Friday night and Sabbath morning services. Two prayer meetings were adjourned to meet with the people of the M. E. church in revival services. The other prayer meetings were led by the Christian Endeavor societies and the various organized classes of the Sabbath school. The smallest attendance at the prayer meetings was thirty-five, the largest sixty-five.

The pastors of the Methodist, the Baptist, and the United Brethren churches were employed for one Sabbath morning service each, with one of our deacons in charge. One Sabbath service was in charge of the Christian Endeavorers, a national representative of the society giving the address. A message from the Federal Council of Churches was given at one Sabbath service conducted by three young men of the church. Salem College was represented one Sabbath when President Bond gave an address, and Pastor Bond preached for us another Sabbath. Lincoln Day Sabbath was in charge of the Daughters of the American Revolution. This was a semi-patriotic religious service in which the need of Christian patriotism was emphasized in a paper by the Regent, Mrs. Frances Edwards



Rev. George B. Shaw

Davis, and in a sermon by Rev. John H. Howard of the Methodist church.

The largest attendance at any of these meetings was one hundred forty, the smallest one hundred ten. The climax of these meetings was reached on Friday night, March the fourth, for despite the fine spirit of the leaders and the interest manifest by the congregation, there was a feeling of loneliness in the flock without a shepherd. Our new pastor was in our midst.

On Sabbath morning our newly elected pastor, Rev. George B. Shaw, was given a warm welcome by the church and its various organizations. The program is given below. In his response Pastor Shaw gave us a bit of his life and family history, his call to the ministry, his work and his joy in it, and his desire to come up to the expectations of his new congregation.

Pastor Shaw has not come to many of this congregation as a stranger for he has met and known many of them on other

occasions, and had previously won a warm place in their hearts. No doubt if thoughts and prayers had been given voice that morning we would have heard, "God bless and speed our former pastor in his new arduous tasks, and help us to love our new pastor none the less, and pledge to him our active interest and hearty support in his many duties in a large and scattered parish."

PROGRAM FOR INSTALLATION SERVICES SABBATH DAY, MARCH 5, 1921

1. Organ Voluntary
2. Invocation—Pastor Bond
3. Hymn
4. Morning Lesson and Prayer—Pastor Bond
5. Announcements and Offering
6. Anthem
7. Introductory Speech—Pastor Bond
8. On behalf of the Church—L. D. Lowther
9. The Sabbath School—Earl L. Ford
10. The Ladies' Aid—Mrs. M. Wardner Davis
11. The C. E. Society—Duane Ogden
12. The Intermediate C. E.—Elizabeth Bond
13. The Junior C. E.—Mary Bond
14. The College—President S. O. Bond
15. Response—Pastor George B. Shaw
16. Hymn and Benediction

COMMITTEE.

Certain it is that the world is in a much more wretched and miserable condition than before the war. The standards are lower all round, and the slump of idealism is everywhere. *We ought to have known.* I can not conceive how anybody could expect war to improve men's characters. When high ideals are put to work in such a medium, they first become tarnished, and then destroyed. We may enter a war with high ideals, but we can not fight a war without stooping to the most devilish practices, through the exercise of which ideals can not survive.—*Christian Work.*

The man who says, "My country right or wrong", is wrong. He puts country before God. God is for the right, God is against the wrong. He who stands for wrong is thereby opposed to God. The true patriot stands for God first and forever.—*F. W. Pattison.*

YOUNG PEOPLE'S WORK

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

LIVING CLOSE TO CHRIST

MRS. MARTHA H. WARDNER

Christian Endeavor Topic for Sabbath Day,
May 7, 1921

DAILY READINGS

Sunday—Following afar off (Luke 22: 54-62)
Monday—In close friendship (John 15: 8-15)
Tuesday—In close partnership (1 John 1: 3-10)
Wednesday—In close imitation (Phil. 2: 1-8)
Thursday—In close dependence (2 Cor. 12: 7-10)
Friday—In close co-operation (1 Cor. 3: 1-9)
Sabbath Day—Topic, Living close to Christ (1 John 3: 18-24; John 15: 7-10)

The second question following the topic, "How may we be assured of Christ's presence?" must claim our first attention, for there can be no settled, permanent peace or joy in the heart until one is assured of his presence. This assurance is the foundation upon which we build our Christian character and enter into his service. Jesus, himself, answers the question in John 14: 23, "If any one love me, he will observe my word; and my Father will love him; and we will come to him, and make our abode with him" (Literal translation).

The word "abode" in the original is the same word Jesus used when he said, "In my Father's house are many mansions." In that land they dwell with God; here God in Christ dwells in the loving heart—makes it his permanent residence, not a transitory visiting place. It is necessary, however, to prove the genuineness of our love, hence it must be subjected to the test of obedience. "The very life-blood of love is the treasuring of the word of the beloved One."

Supposing a person in feeble health states that he is trusting his physician absolutely, so far as human ability is concerned, to heal him, he can only prove his statement by conforming to his physician's directions. But do not the most devoted Christians sometimes fail? Yes, on account of the weakness of the flesh, but God in his infinite love has made provisions for such failures. When the person whose dominant principle is obedience to the Master's word fails he makes confession and receives forgiveness.

Our assurance then of Christ's presence rests upon his own unchanging word.

In the next place we will consider the result of living close to Christ.

In John 1: 37-39 we learn that two of John the Baptist's disciples (Andrew and John) followed Jesus one day and upon his invitation, went to the place where he dwelt "and abode with him that day; for it was about the tenth hour".

What was the result upon them of abiding two hours with Jesus? Andrew went out and found his own brother Simon, told him the Messiah had been found and brought him to Jesus. John in writing of this event more than half a century later remembered the very hour it transpired. Evidently the day that he abode with the Master wrought such a transformation in him that he remembered it as the hour when he entered into a new life.

If Christ takes up his abode with us the result will be that day by day we shall receive from him a fuller revelation of himself, while we with unveiled faces beholding as in a glass the glory of the Lord will be transformed into the same image from glory to glory, even as by the Spirit of the Lord.

THE GOSPEL ACCORDING TO JOHN

INTRODUCTION

DEAN ARTHUR E. MAIN

OUTLINE. (Substantially that of Scott, *The Fourth Gospel*).

1. The Prologue. 1: 1-18.
2. The Light rising on the world. 1: 19-4: 54.
3. Men begin to take sides. 5, 6.
4. Unbelievers definitely hostile: disciples in still closer fellowship. 7-17.
5. Out of great darkness the Light comes forth victorious. 18-21.

The Synoptics—Matthew, Mark and Luke—and John may be characterized, briefly, somewhat as follows:

The Synoptics. Parables: short practical sayings; more national in spirit; historical and biographical; emphasis on truth and duty, and the kingdom of God; the doctrine of Last Things more concrete and outward, and related particularly to the future.

John. Extended discourses; more universal in spirit; more doctrinal; interpretative; emphasis on the Divine Sonship of Christ; the doctrine of Last Things more inner and spiritual, and related more to the

present. That is, he perceived and was drawn toward the inner nature, the spirit of things.

A central thought is the power of spiritual and moral life and light to bring about the judgment or sifting of men.

John makes it very plain that the gospel is for all time, and that the Life and Light are offered to the whole world; but he also writes for present and practical ends—the defense of the Way, the Truth, and the Life, and the building up of the Christian brotherhood.

His point of view consists of great ideas and great facts that pertain to a great Personality.

There are differences of opinion as to the authorship of our Fourth Gospel; but the matter of greatest importance to us is that we have this wonderful book. While the question as to who wrote it is of great interest and real importance, it is not a question that we need to discuss here. We may rest assured, however, that the fundamental points of view of our Lord; the essential meaning of his teachings; and the central features of the events of his life are correctly reported. The writer clearly describes the great religious and moral movement that Jesus started; and he is in direct opposition to worldliness so far as the world is out of harmony with God.

The gospel is so wonderful in its wealth of spiritual ideas that there is something of value to every reader, and every time when one comes back to it thoughtfully one finds new truth, stronger motives, and the inspiration to live according to higher purposes. If "The Fourth Evangelist" was not, like Paul, a creator and discoverer, he shows himself to be a great and original thinker in the use he makes of existing ideas. The writer, whether John or some other loyal believer in Christ, was no doubt influenced by the first three Gospels, the writings of Paul, the philosophy of his day, and contemporary faith and practice. But his writings bear the stamp of prophetic insight.

The style differs from that of Paul as gradual spiritual growth differs from inward moral revolution; as contemplativeness differs from argument. What is given us here is eminently a message of spiritual life. In the first three gospels Jesus is really the subject of his own message, but by no means so explicitly and directly so as in

John. As Moffatt suggests in his introduction to the literature of the New Testament, the richness of thought and the inner unity of religious purpose which fill the book demand for its study and understanding a constant response of mind and heart to the deeper meaning of the things of the Spirit.

According to this gospel, Jesus plainly teaches the universality of his religion; he opens the door of spiritual fellowship to all believers and to all peoples. Note what he says to the woman of Samaria (4: 20-24); and his words concerning the coming inquiring Greeks (12: 20-32). It was the world that God loved and to which he sent his Son to be its Light, Life, Salvation, and Spiritual Bread. (3: 16; 6: 23; 8: 12).

The life, teaching, and work of Jesus had long occupied the mind and heart of a strong individuality; who, also, was something of a mystic. That is, he perceived and was drawn toward the inner nature or spirit of existence. The Gospel materials, and his construction and explanation of them, had almost grown together into one. But as he had been growing into the moral and religious likeness of his Master, we can not but believe that we have here a true and faithful account of the doctrine of Jesus; and a correct interpretation of his Person and work. Of course the writer's own qualities of mind and heart and his experiences furnish the molds for thought and expression.

In all the Gospels we have a record of what Jesus was understood to say, do and mean. "No line is possible between what has come to men, and their interpretation of what has come to them." (*F. J. Hort, in Stevens' New Testament Theology*, p. 173).

Hence language, arrangement, and atmosphere, are pretty largely individual and subjective. Not on this account, however, are our Gospels any less trustworthy and valuable, in the sphere of religion and morals, if we only seek inner, large, and essential principles.

In narrative, discourse, and comment, this whole Gospel in some real sense, is Johannine in point of view, purpose and form; and our task is to find the spirit and substance of our Lord's teachings, the character of his mission, and the nature of his Person.

The great purpose of the book is plainly set forth. John 20: 30, 31; 1 John 1: 104, 5: 13. The Synoptics record teachings and events; John interprets them with reference

to the doctrines of Messianism, Sonship, Faith, and Life. The supreme thing with John is the meaning of what Jesus said and did.

Nationalism, legalism, and Judaism, must give way to the principles of universal brotherhood, grace, and Christianity. This fact was even more evident, of course, when the Fourth Gospel was written, than in the time of Paul; and in the light of this fact the Gospel seeks to explain the new religious and ethical movement set going by our Savior.

The writer seems to have seen that the gospel of the world's redemption must take into account, in thought and expression, historical progress and true philosophy. This it could then do, just as it has continued to do, because the glad tidings have the power of an endless life. This life, in idea and statement, can take on varying forms according to human progress in knowledge and experience, in every age and place, while itself remaining essentially the same. The "old, old story, of Jesus and his love" needs to be told now in terms and with emphasis that fit the twentieth century, with its ideas of science, psychology, philosophy, and social betterment.

Matthew, Mark, Luke, James, Peter, and Paul, had wrought and written well; but Greek thought called for a readjusted point of view, because it emphasized reason, universality, and idealism. And the Messiah of Hebrew hope becomes the incarnate Divine Word or thought; bringing to men the kingdom of God, eternal life.

In order to be understood Jesus had to speak in the language of his time and people; but John took the Master's divine thoughts and clothed them in language broader in scope and deeper in significance, because more ideal and universal.

Paul, in his later epistles, and the Fourth Gospel, protest against empty speculations and bondage of tradition. The message of John is of an historical Christ, of the Word who became flesh and dwelt among men. But this Person of human history and experience is now the living though unseen Lord whom men may still trust, love and obey.

This gospel in a special degree witnesses to the comprehensiveness of the Christian religion: eternal life is both present and future; the judgment is, and is to be; the "world" is evil, and also the object of divine

love; one who comes to Christ must will to come, and yet he comes only through a divine drawing; and so on. But no one need miss the higher unity that binds together the sayings of this gospel, the gospel of spiritual and universal realities.

"It may be granted that in the separate discourses John avails himself thus of suggestions given him by the Synoptic records; but how are we to explain his new presentation of the whole tenor and context of our Lord's teaching? In the Sermon on the Mount and the Parables the Speaker says little about his own Person. All the stress is laid on the moral truths to which he bore witness, and on God's kingdom and Fatherhood. In the Fourth Gospel the revelation of Jesus centers wholly upon himself. His actions and words alike have no other purpose than to assert the worth of his Person, and to compel belief in him as the Son of God. This change in the whole subject of the Gospel message marks the most serious difference between John and the Synoptics; but here also he is simply interpreting his sources, with a true insight into the real import. Jesus, indeed, says little in the earlier Gospels about himself. None the less we are made to feel in every sentence that the authority of the Person is behind the teaching. His 'verily I say', is the ultimate sanction of each new commandment; his own life and character give meaning to his revelation of God. His words are recorded not so much for their own sake as for the knowledge they afford us of his mind and spirit. He himself in his living Person was infinitely more than his message, and it was a message of truth and power because he spoke it. Thus the chief purpose of the Synoptic writers is to reproduce in some faint measure the impression which Christ himself made on men; and in the Fourth Gospel this underlying purpose becomes explicit. Jesus is not only the messenger, but is himself the subject of the message. Instead of proclaiming the kingdom and witnessing to God's love and providence, he dwells on the significance of his own Person. 'I am the Light of the world,' 'I am the Way, the Truth, and the Life,' 'He that hath seen me hath seen the Father,' these sayings, and a hundred others like them, have no direct parallels in the Synoptic Gospels, but they express the latent intention of those Gospels. Jesus revealed the Father, and opened up the way to eter-

nal life, by the manifestation of himself" —(Scott, *The Literature of the New Testament*, pp. 40-42).

John blends early conceptions of Jesus, Paulinism, and something of Greek philosophy, in the warmth of his profound religious feeling; and now he himself is to be interpreted to ourselves and our age in terms of modern experience and education. This does not mean that we have another gospel and another Savior and Lord: it means that while Jesus spoke to his day, he spoke principles for the whole world to heed, because living principles.

HALF MILLION DOLLAR GIFTS FROM ROCKEFELLERS AND RED CROSS SWELL CHINA FAMINE FUND

CHINA FAMINE FUND COMMITTEE

With the stroke of a pen the lives of 125,000 starving Chinese have been saved. This seeming miracle was wrought by the signing of two checks, each for \$250,000, one bearing the signature of John D. Rockefeller, Jr., and the other that of the Laura Spellman Rockefeller Fund.

The half million dollar gift has been cabled by the American Committee for China Famine Fund to the American Committee at Peking for distribution. The Peking committee is so organized that there will be no delay in administering the relief made possible by this large contribution. It will mean life and health and happiness to 125,000 people who otherwise would have died a miserable death from starvation.

Almost simultaneously has come the announcement of an additional appropriation of \$500,000 by the American Red Cross. This announcement came in the form of a telegram from Dr. Livingston Farrand, chairman of the executive committee of the Red Cross, to Thomas W. Lamont, chairman of the American Committee for China Famine Fund.

"Red Cross has made second appropriation of \$500,000. This will be used to extend present operations into Chihli and Shansi and under same direction and following same general plan."

The Rockefeller and Red Cross gifts bring the total contributions from the United States for famine relief up to \$3,210,758. This is exclusive of \$500,000 appropriated last fall by the Red Cross, and of other individual contributions sent direct to China

by the donors. Of this total amount a round million has been contributed by the churches of the country, sent either direct to their missionary representatives in the famine area or to the American Committee for China Famine Fund. Eight Protestant churches have among them forwarded to their missions in the field a sum of \$719,000, according to incomplete reports received at headquarters of the American Committee. Attention is, however, drawn to the fact that these figures are necessarily approximate only, and that some churches which have contributed generously to the relief work conducted by their own agents have probably not made a report. Contributions forwarded direct by these eight churches are given as follows:

Methodist Episcopal, \$262,000; Church of the Brethren, \$115,000; Congregational, \$22,000; Protestant Episcopal, \$40,000; Methodist Episcopal South, \$100,000; Southern Baptist, \$60,000; American Baptist, \$20,000; Lutheran, \$100,000. Contributions from the churches are still coming in, and it is expected that they will reach a much larger total.

Other churches, of which the Presbyterian, North and South, are the largest, are sending their funds wholly through the American Committee. Contributions from these two churches already amount to \$230,313, out of a total sum of \$396,977 contributed by churches to the national fund as distinct from moneys distributed through their own agencies. It is worthy of note, headquarters of the American Committee points out, that every one of the churches which are sending direct to their agents in China have also helped to swell the general total of the national fund, the two Methodist Episcopal churches, North and South, for example, having thus, in addition to \$362,000 sent direct to China, contributed sums totaling \$65,706 to the American Committee. In all, more than a score of denominations figure in the latest tabulations of church contributions made out by the American Committee.

More and more means are being devised to increase the funds for relief as the reality of the China famine situation is more generally understood. The China Life Saving Stamp is proving a most popular and effective method of arousing interest in the plight of the Chinese and in obtaining funds. More

(Continued on page 541)

OUR WEEKLY SERMON

AN INTERPRETATION OF LIFE

CHAPLAIN GEORGE C. TENNEY

Very graciously through his Word does the Lord try to assist us in the interpretation of life and its experiences. There are passages in all our lives that to the unaided mind seem inscrutable and inconsistent with what we know and believe of God. He does not leave us to flounder in the "Slough of Despond", but reveals to his children his infinite grace in which great provision is made for our needs and our distresses.

A beautiful illustration of the divine goodness in making plain life's problems is to be found in 2 Corinthians 4: 15-18. The words are these: "For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. For which cause we faint not; for though the outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal."

We need to pause to consider the first statement: "All things are for your sakes." As we look about us we see the truthfulness of it. Reviewing the works in nature, the heavens above us, the earth beneath us, the things all around us, the air, the water, the sunshine, the beautiful heavens, the growing grain, the cattle and sheep—all things that still retain the form and functions given them by our Creator, and but one purpose is revealed—the happiness and welfare of God's children.

Why is this so? So that from our happiness and peace and abounding blessings there might flow out of our grateful and appreciative hearts a volume of gratitude and satisfaction and joy that would make the heart of our heavenly Father overflow with joy. Every true father is made happy by the happiness of his family. He is distressed by their grumbling and faultfinding and criticisms. But the father that is greeted at the close of his day's labor with

the loving embraces of his dear ones who live day by day with a grateful sense of his efforts in their behalf finds in this love and their appreciation his only reward, and is sufficient to repay him for his daily toil continuing for years. So it is possible to make the heart of our Father glad and it is equally possible for us to cause him grief and disappointment. Praise and thanksgiving redound to the glory of God, and he on his part has done all that divine goodness could devise to secure happiness for us and praise and thanksgiving for himself, because such a condition makes for universal and everlasting happiness in heaven and upon earth.

Because of this attitude of our Father toward us we faint not. We have an abiding trust in his changeless wisdom and goodness. The outward man grows old and wears out, the body becomes decrepit with age, and the physical powers decline, but the ministrations of spiritual strength and life keep the Christian in a state of perpetual youth. "They shall mount up with wings as the eagles; they shall run and not be weary; they shall walk and not faint." The Christian never grows old. He has eternal life because he has the Son of God (1 John 5: 11-13; John 3: 36.) We are dual beings, possessing two natures, and two intelligences. The outward man is the body, while the real man, the Ego, is the soul that contains the germ of eternal life. The body is but the vehicle of the soul, the agency through which the soul finds expression. Christian experience consists in subjecting the natural or fleshly to the spiritual nature. Said Paul, "I keep under my body, and bring it into subjection." Too often the body is dominant in the life, and that means death. But spiritual control means life and peace. The weakness of the body and its liability to disease and decay produce affliction and pain.

But, "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things that are seen, but at the things which are unseen." It is hard to realize that our afflictions are either light or momentary while our thoughts and plans all relate to this life. In the words just quoted we pass from verse 17 to verse 18. Too often we pause at the close of verse 17 and wonder how we can make our afflictions seem light and short. Sometimes afflictions are prolonged for years. And with this

life only in view it is a long, long time. Never should we pause in our reading until we have finished the sentence. For it is only in the light of the invisible, spiritual, eternal world that we can place a proper estimate upon the experiences of this short life, this temporal world. We need spiritual perception to enable us to see the unseen, to hear the inaudible, to feel the intangible. But faith assures us that the world that lies just outside the reach of our natural senses is the reality of which this brief existence is but the merest shadow. The things of time and sense appeal to our bodies, to our natural instincts, to our physical sensations of pain and pleasure, but they are but fleeting shadows. "The things which are seen are temporal; but the things which are not seen are eternal." How quickly in the awakening of that eternal morning the mists and shadows of this life will vanish! A single moment of the ineffable bliss of the eternal day will drive away all thoughts of the afflictions of this life, afflictions that seem so real and so serious now will appear so small and so insignificant that we can never mention or recall them. Yet, the things we have to suffer here are not in vain. They are the means of our purification, they consume the dross and purify the gold, and while we are passing through the furnace our Savior "sits as a refiner and purifier of silver" carefully watching the crucible and us, assuring us that "when thou walketh through the fire, thou shalt not be burned; neither shall the flame kindle upon thee" (Isa. 43: 2).

And all the time that this process is going on "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." Who can measure the comfort that these blessed words have afforded to the weary pilgrims of earth who have trodden the path of the just! Nor is that comfort exhausted. They are just as full of assurance today as ever. To the traveler going down the declivity of life, with his physical powers on the wane, they transform the path of life into a glorious procession, an upward way that "shines more and more unto the perfect day".

"Courtesy is a democratic form of conducting yourself like a gentleman."

(Continued from page 539)

than 4,000,000 of these stamps, which sell for three cents a piece and which are intended to be placed on the backs of letters after the manner of an ornamental seal, have been called for by the local committees in 137 cities, representing 34 States.

The town of Milford, Mass., with a population of 13,000, has the distinction of having ordered the largest number of the "Life Saving" stamps in proportion to its population—the total asked for by this town being 100,000. The co-operation of women's missionary societies, Bible schools, Young People's societies and other organizations connected with the churches, is proving an extremely valuable factor in promoting the sales of the stamps.

A movement on the part of American housewives to increase the fund through self-denial in their homes has sprung up simultaneously in several parts of the country. Through refraining from the use of some chosen article of food, through the establishment of fast days and by kindred movements, many individuals and organizations throughout the land are adding their mite to the fund for relief. Mrs. Harding, the new first lady of the land, has joined this housewives' movement and has written to the American Committee cordially endorsing the plan. A notable instance of raising money by self-denial is furnished by a movement recently inaugurated in the People's church in Dover, Del., in which the members have entered into an agreement to go without lunch on every Wednesday of each week and to give the money thus saved to Chinese relief.

Efforts of America to relieve the distress in China are being matched by the Chinese in this country as well as by their countrymen in the more fortunate areas of China. Chinese merchants are giving generously for famine relief. Four thousand students in Peking raised a considerable amount not long ago by a "tag day", and other Chinese cities are planning to institute like means of obtaining individual contributions.

The enormity of the calamity which has befallen the people in North China is penetrating the consciousness of the world, and wherever realization of the tragedy comes, contributions for relief are quick and generous.

"Better learning comes from better doing."

MARRIAGES

WILKINSON-COLLINGS.—At the home of the bride's parents, near Ashaway, R. I., Mr. Alonso S. Wilkinson, of Stonington, Conn., and Miss Ruby Evelyn Collings, of Hopkinton, R. I., April 2, 1921, by Pastor D. Burdett Coon.

DEATHS

GREEN.—Charles M. Green, the fifth in the family of John W. and Sophia Arnold Green was born in the town of Verona, April 2, 1854. He died in the home of his aunt, Mrs. Lovina Green, February 25, 1921.

He was baptized during the pastorate of Rev. Alexander Campbell and joined the First Verona Church, May 8, 1869. About fifteen years ago his health began to fail and he was able to move about only by the aid of canes during the last three years.

Those who have always known him speak of him as a man of sound judgment, gifted and entertaining in social life, cheerful and bright in disposition, helpful in the home, and dearly loved by those who knew him best, who tenderly cared for him during these years of poor health.

He was not demonstrative in his religion, but something of the trend of his inner life is indicated in a marked paragraph found after his death in a little volume of devotional meditations: "O Jesus! it is thou who biddest me say Father! My Father! oh how that Name rejoices my heart! My Father! I can no longer feel alone, and whatever may happen to me this day, I feel I am protected, comforted, beloved."

The funeral, Monday, February 28, was conducted by Pastor Van Horn from the home before a large company of loving relatives and friends.

T. J. V.

CLARKE.—Elmer Ellsworth Clarke, son of Jeremiah and Catherine Crandall Clarke, was born on the farm where he has since resided, February 8, 1869, and died suddenly at the Hornell Sanitarium where he had recently gone for treatment, April 11, 1921.

November 30, 1893, he was happily married to Miss Maude Fulmer and to them were born three children: Miss Erma, a teacher in the public school at Alfred; Miss Eloise, a senior in Alfred College; and a son Carl at home. One sister, Miss Alice Clarke, and a brother, Clarence S. Clarke, of Andover, and a wide circle of relatives and friends remain to cherish the memory of a loyal and considerate friend and to mourn with his loved ones his sudden and seemingly untimely passing to the life beyond.

April 30, 1910, he was baptized and united with the Independence Seventh Day Baptist Church of

which he has remained a loyal and respected member until called to the church triumphant.

For two terms he had served his town as Justice and in his business relation had won the confidence and esteem of the community and his business associates.

Possessed of a fine sense of humor, sound integrity and judgment, and helpful and considerate in his relations with others he made and retained a circle of friends far and wide who will feel deeply the loss sustained in his death by the church and community.

Farewell services were conducted at the Independence church by his pastor, W. L. Greene, April 13, 1921. Interment at Independence.

FRISBIE.—At Scott, N. Y., April 9, 1921, Martha B. Crandall, wife of Mills G. Frisbie.

Mrs. Frisbie was the daughter of Deacon William G. and Eliza Ann (Maxson) Crandall, of Lincklaen, and was born in DeRuyter, N. Y., July 3, 1845. She was married to Mills G. Frisbie December 3, 1867. Three children were born to this union: Mrs. William H. Brown, of Syracuse; Mrs. Charles W. Hammon, of Homer; and William G. Frisbie, of Egg Harbor City, N. J. She is survived by her husband, these three children, six grandsons, one granddaughter and nephews and nieces.

Early in life Sister Frisbie gave her heart to God and has been a faithful, loving servant of her Lord. Her husband said, "She was a good wife and never failed in her duty." "Her children rise up and call her blessed." The large house full of friends at the funeral attested to the high esteem in which she was held in the community.

The funeral was held April 12, Pastor Crandall of the DeRuyter Church, of which Mrs. Frisbie was an honored member, officiating, assisted by Rev. Mr. Ebert, of the Scott M. E. Church. Interment was at Scott.

H. R. C.

DAVIS.—At his home in Doddridge County, W. Va., April 13, 1921, Neely Davis, aged 68 years.

He was the last to survive of fourteen children of Amos and Asenath Davis Davis. Neely was born August 7, 1852, on the farm where his entire life was spent. This family was connected with the Greenbrier Seventh Day Baptist church and society. Neely Davis was interested in the Christian religion, and was an attendant at church, but had never made a public confession of faith in Christ. During his last sickness he was a patient sufferer, and was anxious for the consolation of religion. The funeral was held at the Greenbrier church, and was conducted by the pastor of the Salem Seventh Day Baptist Church.

G. B. S.

DAVIS.—At her home in Salem, W. Va., April 14, 1921, Mrs. Asenath Davis in the fifty-eighth year of her age.

She was the daughter of Benjamin and Clarinda Davis Davis, and was born September 14, 1863, in Doddridge County, W. Va. When quite young she accepted Christ as her Savior and became a member of the Greenbrier Seventh Day

Baptist Church. Of this church she was an interested and faithful member for the remainder of life.

In 1886 she was married, by Rev. Samuel D. Davis, to Philip Sheridan Davis. The surviving members of her immediate family are her husband, known as Sherry Davis, one son, four daughters and one grandson. She is also survived by her mother and by three sisters and three brothers. This Christian wife and mother will be sadly missed from the home to which she has meant so much. The funeral was held at the church at Greenbrier where burial was made, and was conducted by the pastor of the Salem Seventh Day Baptist Church.

G. B. S.

FRINK.—Elizabeth Frink, a resident of Milton Junction for many years, died suddenly at her home on Monday afternoon, April 11, 1921.

She was the fifth child of the nine children born to Michael and Mary Livingstone Huffman and at the time of her death was the sole surviving member of the family. A brother, Rev. John L. Huffman, was a prominent minister and a preacher and an evangelist of power and unusual ability.

Elizabeth was born at Picketown, Clarke County, Ohio, April 8, 1839. In 1849, her father brought his family to Wisconsin and made his home in Milton township near Rock River. Here they were a part of that group of pioneers that hewed homes out of the forests and became the nucleus of those who exalted good citizenship, education and righteousness.

During the pastorate of Elder Varnum Hull at Rock River, Elizabeth was converted and joined that church. Later on she became a member of the church at Milton, and still later, when the Milton Junction Church was organized she became one of the constituent members. Mrs. Frink was a practical Christian woman who was deeply interested in religious activities. She was a great lover of the Bible and was accustomed to read it through every year. She was an active member of the Ladies' Aid Society of the Milton Junction Church.

On September 6, 1862, she was united in marriage to Cyrus Frink, Rev. Varnum Hull officiating. To them was born one child, Mrs. George Maltpress who has been with her mother for some years, giving her a daughter's love and companionship.

There was a brief service of prayer at the house on Wednesday afternoon, April 13, and a public service in the church in which she was accustomed to worship. Because of the illness of her pastor, Rev. Edgar D. Van Horn, the services were conducted by Rev. Henry N. Jordan and Rev. George W. Burdick, both former pastors of the deceased. Burial was made in the cemetery at Milton Junction.

H. N. J.

CHAMPLIN.—Grace Greene, daughter of Thomas Henry and Martha (Bergen) Greene, was born at Hope Valley in the town of Hopkinton, R. I., September 24, 1886, and passed from this life at her home near Ashaway, R. I., April 4, 1921.

She spent her life in the town of Hopkin-

ton. On March 24, 1907, she was united in marriage to George Arthur Champlin. They lived on a farm near Ashaway. In 1906 she was baptized and united with the Pawcatuck Seventh Day Baptist Church in Westerly, R. I. In January, 1910, she removed her church membership to the First Seventh Day Baptist Church of Hopkinton, in Ashaway, R. I. She retained her membership in this church to the end. During a long illness she exhibited a spirit of patience. Besides her husband she leaves three little children, a mother, and three brothers, Benjamin F. Greene, of Newport, R. I., Bergen I. Greene, of Mystic, Conn., and Lewis R. Greene, of Westerly, R. I., and two sisters, Mrs. George N. Biddles, of Wickford, R. I., and Mrs. Ahvern Crandall, of Ashaway, R. I., to mourn their loss. The funeral services were held at the home April 7, 1921, conducted by her pastor, D. Burdett Coon.

D. B. C.

NEW ENGLAND FARM WAGES IN OLDEN TIME

(From the Farm Journal)

In 1630 the rate of wages for agricultural labor was fixed at 8 1-3 cents a day with board, or 16 2-3 cents without board, the latter being also the harvest field rate. In 1633, farm laborers were paid 11 cents a day with board. The best got 25 cents without board; mowers were paid 41 cents a day, while the wages of the ordinary farm hand remained at 16 2-3 cents without board.

The wages paid in the years following 1633 did not vary much from those of that year as quoted above. In 1639 a slight advance is noted, in that mowers got 43 cents, while ordinary farm labor was paid 33 1-3 cents a day for nine months in the year, the rate for three months, November 10 to February 10, being 22 cents a day without board. In 1641 the court ordered that labor should bear its share of the hard times, so farm labor got 22 cents from September to March and 28 cents from March to September.

A man with four oxen and a cart could get from 83 1-3 cents to \$1 a day at farm work. The crash of 1641 helped the agricultural laborer eventually, in that it brought the owning of oxen at least within the vision of hope. The price of a pair of oxen had been \$167; they could be bought after 1641 for \$47. In 1644 farm labor was paid 22 cents a day from November 1 to February 1 and 28 cents the rest of the year. A man with four oxen got 75 cents, with six oxen \$1.16, with eight \$1.33. Board, lodging and washing for a man for a year could be had for \$30. He could buy for \$1 a pair

of leather trousers that all workmen wore in those days.

In 1666 farm labor, when paid by the day, received 33 1-3 cents; but the system of hiring by the year at \$34 a man and board had begun to displace the day rate. Women as domestics or farm hands, or both, received from \$6.75 to \$8.33 a year and board. These rates were the same in 1677, and probably had not changed between these dates.

By 1672, while a few harvest hands preferred to take 42 cents a day or 33 1-3 cents with two meals furnished, we find a general improvement toward piece work, inaugurated, doubtless, in the interest of "impressed" tradesmen. Cutting wild grass was worth 33 1-3 cents an acre, fresh meadow 25 cents. Cutting peas brought 50 cents an acre, which was also the price for reaping rye. Reaping wheat was worth 67 cents an acre, while oats and barley brought but 16 2-3 cents an acre. In winter laborers cut wood by the cord at 21 cents.

For eighty years we get no more citations as to wages of farm laborers, but at the end of that time we find negro slavery practically gone in New England, the Indian no longer a factor in the labor problem, and curiously enough, a return to the daily rate of pay. Some other changes had occurred. In 1728 a farmer at Springfield, Mass., invented a plow for meadow and greensward work, which drawn by four oxen, would do "ye work forty men should do in ye usual method of hoes". The old plow would not work in sod. In 1749 Jared Eliot brings in the "horse hoe" for cultivating corn. They try lengthening the yoke so as to make the oxen straddle the row and pull this first corn plow. But a more intelligent farm animal came in with this crude cultivator, and the horse began to displace the ox.

A new crop came in 1752—potatoes. The first year the farmers planted and carefully cultivated them, but found the little balls or seeds on the top of the plant bitter and utterly unfit to eat. They were disgusted. Next spring, with additional disgust, they found the potatoes turned up by the plow, frozen and spoiled. Home-grown potatoes sold in 1752 for 42 cents a bushel. In 1752 wages were what they were eighty years before, 33 1-3 cents a day, with an advance to 37 cents in 1753. From this time on rates of wages could be given for each year, but they vary too little to be interesting. The rate falls in 1758, 1759 and

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1760 to 25 cents a day, but the former rate was restored in 1761. Plowing with oxen or horses was worth \$2 a day in 1763 and \$1.33 in 1765.

In 1775 the rate by the month, with board, was \$7. This method, which at present is almost universal in hiring farm labor, was just coming in vogue in 1775. The day rate was 50 cents in 1776, when the "embattled farmer" began raising something more emphatic than corn. When he had finished this and was about to inaugurate Washington as president in 1789 he was willing to pay his farm hands 42 1-2 cents a day.—*Westerly Sun.*

Sabbath School. Lesson VI—May 7, 1921

REST AND RECREATION

Lev. 23: 39-43; Deut. 5: 12-15; Mark 6: 31, 32

Golden Text.—"The streets of the city shall be full of boys and girls playing in the streets thereof." Zech. 8: 5.

DAILY READINGS

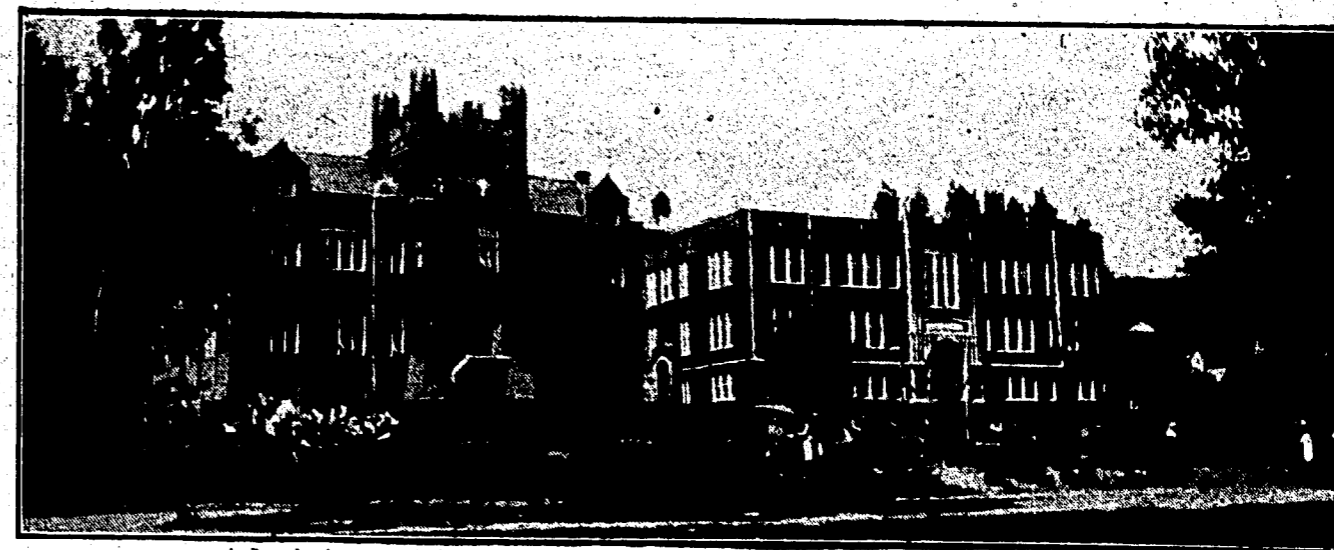
- May 1—Lev. 23: 39-44
- May 2—Neh. 8: 9-18
- May 3—Deut. 5: 6-15
- May 4—John 2: 1-11
- May 5—John 12: 1-11
- May 6—Luke 6: 1-11
- May 7—Psa. 63: 1-8

(For Lesson Notes, "see *Helping Hand*")

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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, Sabbath Recorder of April 18, 1921, page 491)

The Sabbath Recorder

MOTHER

Mildred P. Little

I know not where in all this world I'd find
 Another half so precious or so dear,
 Or one whose love would hold so firm and kind
 Throughout the changing fortunes of each year.
 In all my life I can not hope to pay
 That priceless debt of faithful loyalty,
 I ask no sweeter bondage than to stay
 A debtor to her precious love for me.
 For it I'd yield the honor men confer,
 For it I'd give all wealth and eminence,
 And all I have I humbly offer her—
 My deepest love and truest reverence.
 I know none other I could so enshrine
 Within my heart, save her—that mother mine.

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