

Millions of People in China Are
STARVING

They are a long, long way off. We do not come face to face with the need, but the need is urgent.

*They are asking for bread--
Will you give them a stone?*

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

Read the editorial on the first page.

Think whether you could actually live if you had only what these people eat.

This is China Famine Week

Five Dollars Saves a Life

The Sabbath Recorder

MEDITATION

"Oh how love I Thy law! It is my meditation all the day" (Psalm 119: 97).

Andrew Bonar tells of a simple Christian in a farmhouse who had "meditated through the Bible three times". This is precisely what the psalmist had done; he had gone past reading into meditation. Like Luther, he "had shaken every tree in God's garden, and gathered fruit therefrom."

The idea of meditation is to get into the middle of a thing. Meditation is to the mind what digestion is to the body. Unless the food be digested, the body receives no benefit from it. If we would derive the fullest benefit from what we read or hear, there must be that mental digestion known as meditation. If we would buy the truth we must pay the price which Paul intimates when he wrote to Timothy: "Meditate upon these things; give thyself wholly to them."

David meditated in God's Word because he loved it, and he loved it the more because he meditated in it.—G. B. F. Hallock.

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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., MAY 16, 1921

WHOLE NO. 3,976

The Time Is Short Improve It Well

The message in this issue of the RECORDER from our "Pastor at Large" came too late for our last number, and so will reach our readers one week later than Brother Bond intended. Nevertheless, two weeks will still be left after this message reaches the people, and that will give them time to make the final grand rally for complete victory.

Enough has already been said in these columns to make clear the fact that Conference year ends with June, and that the Forward Movement pledges for this year should be paid earlier than that date in order to allow reports for Conference to be ready when that body convenes.

Read carefully the general director's article entitled, "May and June", found elsewhere in this RECORDER and please do not fail to act promptly for the fulfilling of your promise in regard to the Lord's work.

It will certainly be a misfortune that will tend to dishearten the workers in our various departments of service if we fail to meet our pledges. And every loyal soul who longs for a successful issue in the greatest movement ever undertaken by Seventh Day Baptists, should certainly be wide awake now if ever he is. If each one feels his responsibility, not only for keeping his own promises, but for encouraging his friends to meet their obligation too, there is no doubt as to what the outcome will be. Victory will surely crown such efforts, and everybody will be happy over it.

If we fail, it will not be due to inability to carry the movement through; but it will be due to want of interest on the part of the people. We are well able to carry it to complete success, and if we come short from want of interest, such a failure will make us all unhappy. The testing time is right here. How are we going to meet it?

The Special Offering For Sabbath, June Four, Should Save the Day

Our readers will note carefully what Brother Bond says about a special freewill offering on the first Sabbath in June as a means of making sure of complete victory. It is prob-

able that some churches will not be able to reach the full standard as set up by the Forward Movement. It is also certain that other churches can easily do more than the pro rata requirements suggested by the Conference. There should be no stinted spirit of giving on this freewill offering day. "Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee." It should be, "with a tribute of a freewill offering of thine hand, which thou shalt give unto the Lord thy God."

Let the freewill-offering spirit prevail in all our churches on Sabbath Day, June 4; for "He that hath a bountiful eye shall be blessed", and the Lord still loves a cheerful giver. His principle that "the liberal soul shall be made fat" still holds good. The Lord has promised that, "He that watereth shall be watered also himself". Therefore our beloved cause must receive a rich blessing if the people, abounding "in this grace also", generously carry the churches "over the top" to a glorious victory.

Friends, the time is short, but we can easily make good if we will. Come on! Let us do it! We must not go to Conference with "failure" written on every face and frowning upon us in every program.

Please Do Not Forget In order to receive credit for your money in the annual report it should be paid in before the end of June. Sometimes the churches send their dues right to Conference, or just before Conference time. This will not do. Let there be no mistake. We repeat this here "lest we forget".

A Glorious Vision We hear much in these days about "getting the vision" when men are speaking of the far-reaching fields of work for humanity and of needed conditions for a successful outcome from any movement with which we are identified. We are all more or less visionary. That is we have in mind certain ideals which must be realized if the causes in which we are interested are to succeed. We can think of no more in-

spiring and helpful vision—one that would cast a radiance over all our dear churches—than a real soul-stirring vision of our ten thousand Seventh Day Baptists standing true to the faith of their fathers, and uniting heart and hand in one grand effort to go forward under God in the great world's work and in exalting the one neglected truth entrusted to us.

No man can serve to best advantage the Seventh Day Baptist cause who does not give himself whole-heartedly, regardless of self-interests or factions, to the work of making that vision real. To realize such a vision should stir every loyal soul. We long to see it become a reality.

The church was born in a great spiritual revival. Every reformation, every renewal of strength in churches; every far-reaching uplift in the spiritual life of the world has come by great revivals. Every wrong could be righted, every church strengthened, and our cause could go forward as never before if every one would seek a new infilling of the Holy Spirit, and with the simple faith of our fathers work together as one man for the kingdom of God.

To rally together now with an eye single to the advancement of the present Forward Movement will be a long step toward the realization of our high ideal, our glorious vision.

The Recorder Fund Still Short Since we mentioned the fact that the little fund for sending the SABBATH RECORDER to those who are unable to pay for it and yet who prize it, was exhausted, a friend has sent us ten dollars for use in that way. But the fund was overdrawn and we have several cases still waiting for something to come in with which to pay them. We feel sure that this fund will soon be replenished and that these papers will not have to be stopped.

A Desirable Reaction The movement to outlaw indecent and objectionable motion pictures by a stringent censorship is bringing good results, even in the ranks of the motion picture fraternity. When it became evident that the bill for strong censorship would pass the New York State Legislature the great film industries sent a strong delegation to plead with Governor Miller not to sign the bill. Mr. Brady, the leader, pledged fifteen motion picture concerns to a

careful censorship of their own, promising to eliminate objectionable features. The business is already clearing up its advertisements, and it does look as though a desirable reaction had set in, by which the real worth of the picture business as an educator could be realized.

Good Educators In War Time Many may not know the part American picture shows played in the great drama of the World War. The following account appeared in the *Christian Work* of May 7:

The positive possibilities of the motion pictures appeared during the war. The Government made constant use of them. Typical of the service they performed was their education of France as to American war preparations. When in 1917 we sent across our first expeditionary force of 40,000, the Germans started a propaganda through the country districts of France—not in Paris—to the effect: This is all the Americans are going to do. They always talk very "big," but they do very little. Such talk was really having effect. President Wilson asked the motion picture concerns here to send over all they could of films showing America's preparations, the draft, the great camps, the men in training, the building of ships and making of munitions. In ten days four million feet of reels were on their way. Rural France came to know the truth and a very different spirit in regard to America resulted. The motion pictures very materially helped out Herbert Hoover's campaign in behalf of funds for the starving children of Europe last winter. They raised directly in their theatres \$2,600,000 for the work. There is no need to speak of the possibilities of the "movies" for good. The interesting development of the moment is that the motion picture interests are now really eager to co-operate in helpful and upbuilding movements.

Better Understanding Between Black and White We are glad to notice in some great religious weeklies, certain comments upon the spirit in which the two races in the South are meeting one another. From some things recently published it seems that the Negro problem is being regarded in a light much more favorable for harmony. The following paragraph from the *Christian Work* reveals something of the spirit that is moving the South upon this question:

Dr. Alexander and Mr. King, of the Inter-racial Commission, were at Tuskegee Institute during its Founder's Day celebration last month. "We thought," said Dr. Alexander, "that we knew the situation best of all, we Southern whites, but when we got together with the colored men we found that we didn't know them nearly so well as we supposed we did. We knew the Negro before the Civil War and we have been mourning that that Negro, is no more. We have been saying

that it was impossible to get along with this new type. But the white men on our committees have found that when they sat down with the best colored men of their community they could always come to a unanimous agreement. We have been amazed at the judgment, good humor and good feeling of the Negro leaders."

CROSSES

MARY E. FILLYAW

I have often thought of one of Uncle David Newton's sermons preached several years ago, in which he said a good deal about crosses, telling us what our own individual crosses should be to us.

His sermon revealed in a new light the meaning of our Savior's words when he said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9: 23).

I had considered a cross as something heavy and painful to carry; either some great calamity, as the loss of one's house by fire or otherwise; some great bodily affliction, as a cancer or consumption; some great, crushing grief, such as is caused by the death of a loved one, or the loss of a once trusted friend. Then, through Uncle David's eyes, I saw that some crosses are so little that we may fail to see them, unless we are on a constant lookout for them; and that each cross, however little, marks out a portion of the true pathway, and so our crosses become our guides when two ways seem to open out before us; the way containing the cross being the true one. Uncle David said if two ways appeared each as good as the other, look carefully for the cross, and choose the way that has the cross, because it would be the true way. As I listened I saw why we should take up our crosses daily, for not-a day passes but has its duties, its trials, and its temptations.

The duty path has its cross; perhaps only a little self-denial of a sluggish nature, a little self-denial of a too strong appetite, or in order that others may fare as well as we do, and so on.

For these daily crosses, no matter how little or how great, we need the strength of God; and for the trial cross an unstaggering faith in God; and for the temptation cross "the whole armor of God". But for every duty there is a temptation to shirk for every trial a temptation to stagger, and there are temptations to sin when only the heart is free

to choose; for the hands are often withheld by fear of punishment instead of by the love of God, by fear of "losing caste" in the eyes of the world, instead of by fear of displeasing the loving Father in heaven. The heart can sin in the darkest hour of the night, when the body seems to be resting; the pulse can throb at the thought of some coveted possession of a neighbor's and these heartthrobs show the influence of that carnal, selfish nature that must be denied, yes crucified, for "they that are Christ's have crucified the flesh with the affections and lusts thereof" (Gal. 5: 24). And as the sermon grew and pointed toward the gates of heaven, I saw my little daily crosses that I had classed as aggravations and worries, and had felt so peevish and fretful about, as light-bearers on the pathway of life, ever pointing out the true way. And from the daily influence of that one sermon I have learned that a Christian's cross is something against which the carnal mind rebels, "because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8: 7). I have also learned that besides being a light-bearer a cross rightly taken up and faithfully carried can become a joy-bearer; for in sight of every faithful cross-bearer is everlasting joy, for "the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. 35: 10).

The faithful cross-bearer has "the testimony of his own conscience" that he is bearing it in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God." See 2 Cor. 1: 12.

How near akin are the words simplicity and implicity: the one meaning *unreserved confidence in another*; and the other, *freedom from guile*.

Implicit obedience to all the commandments of God—and Jesus is God manifest in the flesh—can be rendered only by those who are perfectly free from guile. "Jesus saw Nathaniel coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!" (John 1: 47). And of "the hundred and forty and four thousand, the first fruits unto God and to the Lamb" it is written, "And in their mouth was found no guile: for they are without fault before the throne of God" (Rev. 14: 5).

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) (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)
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.

MAY AND JUNE.

AHVA J. C. BOND

We are now well along in the month of May. June follows, and then comes the end. The Conference year ends June 30. What will the record be?

The April receipts were disappointing. Only one additional church has paid its full quota for the second year of the Forward Movement. That one is the Chicago Church. Chicago follows New York in paying ten dollars per member. The fact is, each has paid a little more than that amount on the basis of the membership in 1919.

Some denominations in their "Forward Movements" apportioned the required budgets among the churches according to their ability to pay. No such apportionment was attempted by Seventh Day Baptists. The total sum required amounts to ten times the membership of the denomination. If this amount is to be raised, some churches will have to do better than that. We are glad indeed that our metropolitan churches are setting the good example. These churches are in a position to enjoy a special blessing, by observing the first Sabbath in June as a freewill offering day for the Forward Movement. Which one will raise the largest amount per member over and above the ten dollars per?

This may seem like a strange way to greet these churches that have paid their "quota". But is it not offering a new and greater opportunity to receive a richer blessing?

The Scotchman, when in a shipwreck at sea, prayed for deliverance, and his prayer was something like the following: "O

Lord, I have never asked you for anything in my life before, and if you grant me this request I will never bother you again, I promise you, please bring me safe to land." The psalmist said: "The Lord hath heard my prayer, Therefore I will call upon him." The attitude of the psalmist showed an intimacy and confidence which the Scotchman did not possess. And certainly his request was the more pleasing to the heavenly Father.

The Lord's reward for hearing and answering our prayer is that we pray more. Our reward for helping others is that we are called upon in confidence by those who need help. The reward of coming up to the average amount required to support the Forward Movement of Seventh Day Baptists before the end of the year is the opportunity to do more than the average required. What I say to New York and Chicago, I say to Hammond, and to others. Do not deprive yourselves of the blessing of having done the generous thing toward the support of the largest program ever undertaken by Seventh Day Baptists.

First Genesee made the biggest stride of the month, and is now abreast of several others that are in sight of the goal. Second Westerly is within a few dollars of its full yearly payment, and Milton Junction lacks but a little more than one hundred to finish its nearly two thousand. First Verona made another generous payment, and West Edmeston paid nearly two-fifths of its total pledge for the year.

Several churches that were nearly paid up one month ago made no remittance during the month of April. Perhaps they are planning to go *way over* on "Rally Sabbath" of "Pay-up Week". I trust, however, that many churches will have paid their pledge in full by the end of the present month.

CHAPTERS IN EARLY CHURCH HISTORY BEFORE THE BEGINNINGS OF MODERN DENOMINATIONS

AHVA JOHN CLARENCE BOND

CHAPTER III

The first Christian churches were organized by converted Jews, who of course were Sabbath-keepers, even as Jesus and his disciples were Jews and Sabbath-keepers. Many proselytes also became Christians in

this early period. One designation given these proselytes by their pagan contemporaries was "Sabbatizers". The keeping of the Sabbath was evidently one of the most noticeable changes in their outer conduct as they went from paganism to Judaism. It was but another step to Christianity, and their Sabbath-keeping which had helped to bring them thus far, was found to be a practice adhered to by the disciples of the New Way.

The Ethiopian eunuch was doubtless one of these proselytes, who had been to Jerusalem to worship in the temple, when Philip found him and taught him about Jesus. In the days of Jeremiah banished Jews found a refuge in this region of the upper Nile, the modern Abyssinia, and took their faith with them. Possibly the queen's treasurer was a descendant of one of these persecuted Jews, or more likely a descendant of a native convert. After his baptism by Philip he carried back home his new-found faith. If this be true, he becomes a most interesting link in the history of the Sabbath, for Abyssinian Christians have been Sabbath-keepers to the present time.

Paul the great missionary was a Sabbath-keeper. He was so brought up; and although he renounced the formal Jewish worship, including new moons and sabbaths, there is no evidence that he ever forsook the weekly Sabbath, which was older than Judaism. From its place in the religion of the Hebrews it was taken up into Christianity. Paul clashed with the Jews everywhere he went, but never on the Sabbath question. We may be sure that these strict legalists, who hounded Paul to the death, would have found fault with his Sabbath-keeping if there had been the least occasion. Like his Master, Paul rings true on this question.

The first European convert was a God-fearing, Sabbath-keeping, Gentile woman. Lydia had forsaken the polytheistic faith of paganism for belief in one God, who created the heavens and the earth, as taught by the purer religion of the Jews. Still open-minded, she accepted through Paul's preaching the true and warmer faith of Christianity.

It was in a Sabbath afternoon prayer meeting that the first church in Europe was born. The apostle and his companions on that first Sabbath in a strange city were

looking about for a place of prayer. When these Sabbath-keeping followers of the Christ came upon the Sabbath-keeping worshipers of Jehovah, everything was favorable and the time ripe for the organization of a church of the new faith. The Philipian church became noted for its spirit of generosity, and we are not surprised at this when we recall the circumstances of its beginning, and the character of its founders.

The Roman Catholic church has never claimed Bible authority for Sunday. On the other hand, that church has repeatedly referred to the change of the weekly day of worship from the Bible Sabbath to Sunday as evidence of the authority of the church over the Bible.

As early as the fourth century Augustine was sent by his mother to inquire of the Father-confessor in regard to the "Saturday fast", which was then agitating the minds of believers. The answer of the venerable St. Ambrose was: "Follow the church." In the thirteenth century Thomas Aquinas, an authority in the present day Roman Catholic confessional, declared that the Lord's day depended upon the authority of the church. The Roman church has held consistently to this position to the present time.

The Latin Christians early began to dominate the church, and they were not only anti-Jewish, but were anti-Eastern as well. Between their antipathy for the East and their political ambitions in the West, which early developed, the Roman church took on pagan elements, developing ecclesiasticism as against the voluntary and personal faith of the first Christians.

The primitive type of Christianity prevailed, however, in many parts of the world, and was never wholly crushed. It was early planted in the British Isles, and here the Sabbath was kept to a late date. The evidence that St. Patrick kept the Sabbath is not to be despised. The church in Ireland was evangelical, and accepted the Scriptures as the rule of life, and repudiated Rome. Patrick's successor, St. Columba, observed the Sabbath as a day of rest, but held worship on Sunday. A church or society of Sabbath-keepers persisted in Ireland to the middle of the last century, and included in its membership members of the nobility, as well as peasants.

What has been said of Ireland is equally true of Scotland. In commending Queen Margaret of Scotland as a Christian ruler of the eleventh century, history says she was successful in establishing the observance of Sunday. "For until that time the Sabbath was the day of rest." Sunday was observed as a day for worship, but not a day of cessation from labor. Early in the Reformation period Sabbath-keeping Christians were known to be living in Bohemia. While we have only distorted accounts of these Christians, left to us by their enemies, it is significant that Sabbath observers lived in the land of John Huss, where the Christians were freest and most evangelical in consequence of being most Biblical.

Other groups of Sabbath-keeping followers of Christ have persisted to modern times. They furnish undeniable evidence that the early churches were Sabbath-keeping churches, and that such were the churches planted by the early missionaries of the Cross as they went everywhere preaching the Gospel. It is true that the Sabbath with many other elements of New Testament Christianity was lost from the main body of the Christian church when the latter "entered the tunnel of the dark ages". But if these scattered Sabbath-keeping groups form no part of the on-flowing current of Christian history, they as byways formed near the source of the stream bear testimony to the character of the waters near the fountain head, and before they were polluted by the inflowing streams of paganism.

(To be continued)

MRS. WHITFORD HONORED BY WESTERLY W. C. T. U.

A gold W. C. T. U. pin set in pearls, a birthday cake and a bunch of roses were presented Mrs. O. U. Whitford, honorary president of the Westerly W. C. T. U., at a meeting of the organization held at the home of Mrs. Thomas Nichols, of Grove avenue, yesterday afternoon. It was in honor of Mrs. Whitford who this week observed her eighty-third birthday.

Mrs. Whitford was active president of the local organization for twenty-five years. Before the social part of the meeting routine business was transacted and a study of the constitution pursued.—*Westerly Sun*.

"THE CHALLENGE OF THE MINISTRY"

I am sure all readers of the SABBATH RECORDER are interested in every method used to make known the name as well as the teachings and spirit of Seventh Day tists.

Perhaps the distribution of the "Challenge of the Ministry" carries over as wide a territory as any piece of literature. This is wholly in the hands of Dean Main of the Seminary, but I have heard from it in different ways. For instance, I have this letter, from Dr. Charles S. Macfarland, although I had not known that he had received a book: "I have already looked through your attractive volume, 'The Challenge of the Ministry', and am taking it home with me tonight to enjoy this evening, or at the earliest opportunity."

And the following from Dr. Worth M. Tippy: "Your booklet 'The Challenge of the Ministry' has been sent to my desk from the Central Office. I wish on behalf of the Council, to thank you personally for the copy and to say that we shall put it on our shelves for reading and reference. I have not as yet had time to go through it personally. One thing impresses me, that the book comes out at a very opportune moment when our recruiting for candidates is one of the gravest problems of the church and one of the most difficult."

Below is an advertisement that appeared some time ago in the *Christian Endeavor World*.

The Challenge of the Ministry—A book of 105 pages by Rev. A. J. C. Bond, and published by the Alfred Theological Seminary, Alfred, N. Y. A copy will be sent without cost to any young person who will agree to read it with reasonable promptness and care. The "Biblical World" makes the following favorable comment: "Ten brief sermons on the conditions of the modern ministry and the call to its service. Reflects the doctrines of the Seventh Day Baptist Church, but is in no sense partisan. Gives a wide view of the work of the minister in the modern church, and upholds a manly and attractive conception of the minister's personality and influence. Appeals to the fundamental motives of loyalty and devotion, and would be a useful little book in the vocational guidance of young people into Christian life-service."

This, together with a similar advertisements in other periodicals, has brought requests for the books from the following States: Maine, Massachusetts, Rhode Island, Connecticut, New York, Pennsylvania,

Virginia, West Virginia, Ohio, Illinois, Wisconsin, Iowa, Minnesota, Nebraska, Kansas, Arkansas, and California, and one from Jamaica, West Indies. None of these come from Sabbath-keepers. Many are from students for the ministry.

I am glad that before ordering the book people have known that it "reflects the doctrines of the Seventh Day Baptist Church". In fact the reason given for ordering a copy in one case was the interest being aroused in the community on the Sabbath question. In another instance the person writing had read the book and was asking for additional Sabbath literature.

In the introduction to the book is this sentence, written before the present writer had any thought of being connected up in any special way with the Forward Movement: "It is hoped that this will prove to be a welcomed and practical part of our great Forward Movement."

It is a cause for gratitude on my part that the book is being read by many who have little or no knowledge of Seventh Day Baptists. I am praying that it may be used by the Holy Spirit, and that through it Sabbath truth may find entrance into hearts that are open and honest. My object in presenting this matter here is to give opportunity to those who feel inclined to do so to follow with their prayers this humble means of making contacts with serious minded young people who do not know Seventh Day Baptists.

A. J. C. B.

HOME NEWS

FOUKE, ARK.—A very enjoyable "Children's day" program was given by the children and young people of our church, assisted by a number of First-day children. There were songs, drills, recitations and readings. Following the program the pastor gave a talk to the children on "Christ Blessing Little Children". A well filled house gave good attention. All told it was a very enjoyable occasion. The room was beautifully decorated with roses, ferns and cedars, making us feel that summer had come.

I've just read Secretary Holston's report of Fouke work. The people forgot to tell him of the hams and sausage, the gallons of sorgum, jellies and dried fruit, eggs and butter sent up to the "Hall". A very generous people.

J. S. WILLIAMS.

MISSIONS AND THE SABBATH

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

MISSIONARY AND TRACT SOCIETY NOTES

Rev. Willard D. Burdick, Sabbath evangelist for the Tract Society, in connection with his special work for the Sabbath truth, will be one of the teachers in a vacation religious day school conducted by the pastor of the church at Alfred Station, N. Y., the last of June and the first part of July. The school closes just in time for the great convention of the Christian Endeavor societies in New York City.

Miss Susie M. Burdick, of the Girls' School in our mission at Shanghai, China, who is home on a furlough, is making a visit to Salem, W. Va., and Salem College, in the interests of our work as a people. As representing the Missionary Society she goes for the special purpose of cultivating the missionary spirit among the students of the college. She has been at Milton College and at Alfred College already since her arrival in America, and she will be at Alfred again for commencement time.

Last week the secretary published a letter and his reply as a sample of the correspondence department of his work. Here is another example, name and address of the writer not being given:

"DEAR FRIENDS:

"Though a stranger I have received several of your letters treating on the Seventh Day Baptist. I can say I have read them all, and they are all right no doubt. But I am a lady of seventy-five years, and have been a member of the Methodist Church for fifty-one years, and I am too old to change my belief. Now you need not send me any more. I shall study what I have.

"Yours with respect,

"_____"

To which the following reply was made:

"MY DEAR _____:

"I have your post card, and will say that I appreciate your feelings about making any change in your present church membership.

Feeling as you do it might not be wise to consider a change. But you do not have to change your church membership in order to become a keeper of the Bible Sabbath. It is just as easy to be a Seventh Day Methodist as to be a Seventh Day Baptist, so far as the Sabbath is concerned. If you are convinced that you should observe the seventh instead of the first day as the Sabbath, do so, and set a good example to others, as a Seventh Day Methodist. I shall be glad to hear from you again.

"Sincerely yours,
"_____"

Does it not appear to you, whoever may chance to read this paragraph, that we have reasonably secure and strong grounds for the following assertions?

1. The world is in great need of the Sabbath, with its uplifting, spiritualizing influences.

2. Real Sabbath-keeping is more than mere idleness. It depends upon the religious attitude of the heart.

3. Real Sabbath-keeping involves a conception of sacred time, for while all time is God's time, he has made the Sabbath sacred, sanctified it.

4. The Bible, the records of antiquity, ancient history, all agree in the matter of the weekly cycle of seven days, the last being called by a name meaning "rest", the Sabbath.

5. There is no question of any confusion in time records since Jesus put his stamp of approval upon the Sabbath by keeping it himself.

6. The Seventh Day is the one means of restoring and preserving the Sabbath institution on a religious basis.

What are we, you and I, going to do about it?

Some of the responses from our distributions of letters and tracts take pains to say that Seventh Day Sabbath-keeping is "Jewish", and that they, the writers, are New Testament Christians. Our reply is that the Sabbath of the Bible is not Jewish, it is Christian. The gospel of Christ is for all mankind. This is a fundamental principle in his message. And he said that the Sabbath was made for man. The Sabbath is a part of the gospel of Grace. Recently unearthed records show that nations long

before the Exodus divided time into weeks of seven days, and the last was called by a name meaning "rest", that is, Sabbath. No, the Sabbath is for all races and all peoples, and for all time. The Sabbath is Christian; and the Seventh Day Baptists are no more Jewish, because they keep the Sabbath, than were John the Baptist, Paul the apostle, and Jesus Christ.

Other letters charge that our literature teaches legalism, and they, the writers, are saved, not by keeping the law, for they are not under the law, but under grace. And our reply is that they have not carefully read the literature which we have sent them, for if they had they would see that we are thoroughly evangelistic. The law is but the schoolmaster to bring us to Christ. He is our law and our pattern. His love and mercy save us, and constrain us to keep his commandments. And he kept the Sabbath, the seventh day of the week. And we say with Paul, "Do we then make void the law through faith? God forbid; yea, we establish the law."

V. THE ORGANIZATION OF STUDENTS FOR SERVICE IN LOCAL CHURCHES DURING THEIR COLLEGE DAYS

[Part of a special report recently published by the Committee of Reference and Counsel of the Foreign Missions Conference. Part IV of the report on "Giving to Missions by Students", was published in this department of the SABBATH RECORDER last week.]

1. We believe that normal church life is possible and should be established and maintained by students during college life. To accomplish this desired result it is recommended:

(1) That the home pastors and other church workers be urged to inform pastors of churches in college communities of the entrance in educational institutions of new students from their congregations, that avenues of approach may from the first be opened to students by the churches of college towns.

(2) That students be encouraged by their home pastors, by the ministers and leading workers of churches in college towns and by local student Christian leaders, to enter into and hold some definite form of

membership in the church of the student's own choice in the college community.

(3) That students be enlisted by the churches in definite and normal activities of the church, parish and community.

(4) That the program of the activities of the young people's society and of the other organizations of the local church with which students are affiliated be adapted to meet the special interests and needs of students.

(5) That the general and woman's boards should devote more time of regular secretaries to work among students with a view to the establishment, as an integral part of their religious experience, of helpful relations with local churches, the development of their denominational consciousness, and of their training for actual service. When circumstances permit, a qualified secretary should be employed for this special purpose, and wherever possible one woman secretary representing jointly the different woman's boards of a denomination should be employed for such work.

2. We urge that foreign mission boards should make special efforts to train theological students for, and enlist them in deputation work, in churches during the term of their theological study, including vacation periods, to the end that as ministers of churches later they may be fitted by practical experience to co-operate both within and without college communities in the establishment of right relationship between students and the churches; and that boards in this effort should include non-volunteers as well as volunteers.

3. We urge that in such work and in other forms of service in and through churches the deputation workers should seek to qualify themselves for a variety of definite lines of service, such as organizing and leading mission study classes, organizing and training missionary committees, advising special groups of church leaders in graded missionary instruction, the promotion of giving, the organization of service and instruction by means of general missionary addresses; and that with this in view special training be provided when practicable for student-volunteers and others desiring to enter upon such service; in connection with meetings of volunteer bands, city, or district volunteer unions, and student summer conferences.

4. We believe that special efforts should be made by the proper denominational societies and by the student movements to secure the appointment of able ministers to churches of college towns and communities, and to arouse the people of the churches at large, both within and without college communities, to a realization of the importance of developing and utilizing the force resident in the great body of Christian students now in the educational institutions, thus strengthening the leadership of the churches in all worthy activities for the welfare of our own and other lands.

5. Believing that the formation and strengthening of denominational attachments will be best accomplished by the fullest co-operation between denominational and interdenominational agencies, it is recommended that the representatives of all these agencies further cultivate the closest practicable personal relations.

LETTER FROM THE MISSIONARY FIELD SECRETARY

MY DEAR FOLKS:

It was no light matter for us to give up the pastorate of the dear old First Seventh Day Baptist Church of Hopkinton, at Ashaway, R. I. That is the old Mother Church of our denomination in this country. The history of that congregation dates far back of the history of the Piscataway Church at New Market, N. J. When the latter church was organized and they wished their first pastor ordained they sent him to Ashaway for the purpose, where our church was already growing old.

I might mention many reasons why I would rather be the pastor of our church at Ashaway than be the pastor of any other church in the denomination. It is the church of my forefathers. My great-grandfather was its pastor. He helped to organize our first General Conference, which was held with this church. He was its president. His was the distinctive honor of being the president of the General Conference for a longer term of years than any other one in our history. His son, Elder Daniel Coon, was also an able pastor of this old church. These were men of God, strong in the faith, evangelistic in spirit, and possessing excellent organizing abilities. Many of our people throughout

the denomination are indebted far more than they know to the sturdy, self-sacrificing, loyal supporters of our faith who have stood firm and true in this old church during the centuries. If Timothy's grandmother had an important part in making him the advocate of the gospel of our Lord surely these who have gone before in the First Seventh Day Baptist Church of Hopkinton have had no small part in molding the religious principles of our denomination. They believed the Bible was the word of God, and that its teachings should be followed without quibble or question. This belief was handed down from generation to generation.

But I did not start out to tell you this. It is not so much the past of this church that makes me love it. It is what it is today and what it may be tomorrow by the grace of God that gives it such a big place in my heart.

Among the churches that I have served as pastor this pastorate has afforded me the largest opportunity for preaching outside of the church that I have ever enjoyed. Many times while there I was wanted in two or three places near by at the same time for preaching. I preached a great deal of the time during this pastorate from three to five times a week. But I was impressed many times that perhaps less and better preaching might be effective of much more good. It is not so much the amount of service that we render as it is the spirit of it that counts. I regret that I was so inefficient. With my opportunity I should have done much better.

The people of our own church, and of Quonochontaug, and Hopkinton City, and of Clarkeville, and of Laurel Glen, and of Alton, and of other places where I preached the blessed gospel were very patient, kind and true. I love them all. There are reasons why I would have been glad to have spent the rest of my life right there. But I am not saying there may not be other reasons why other pastorates may not be more desirable. But surely this brief pastorate of mine has been very pleasant. It has been very gratifying to see the Christian Endeavor society grow from nothing to some forty members. The Lord has been good. We praise him for the evidences of his love.

It is no small honor to any man to serve that church. We pray the blessing of God

to rest upon Brother Davis as he assumes the pastoral care of that people.

It may be of interest to you to read a portion of my last bi-monthly report that was rendered to the church at the close of my last day of service there. Here it is:

DEAR BRETHREN: Since my last report I have given thirty-five sermons and addresses. Nine of these have been given in our church. April 23 Rev. A. J. C. Bond, the Denominational Forward Movement Director, occupied our pulpit. I have conducted five funerals. I have solemnized two marriages. I have conducted 9 prayer meetings in our church. I have made 149 visits and calls. Among these were visits made upon some of our dear scattered Sabbath-keepers in Massachusetts, where we made a most delightful trip. The Lord has been good to us in permitting us to baptize 15 young people. This should give us fresh inspiration and larger hope. Attendance and interest have been well maintained in the Sabbath school and the Christian Endeavor society. In humility, and with a deep sense of gratitude to God and to you, and with kindest thoughts for all, and craving continued interest in your prayers as I leave the pastorate of this church to assume the duties of Field Secretary of our Missionary Board, I am

Your affectionate pastor,
D. BURDETT COON.

**MONTHLY STATEMENT
April 1, 1921-May 1, 1921**

S. H. Davis, Treasurer
In account with the
SEVENTH DAY BAPTIST MISSIONARY SOCIETY

<i>Dr.</i>	
Balance on hand April 1, 1921	\$2,730 34
Daytona Sabbath School, Dr. Sinclair's patient . . .	5 00
Bethel Class, Alfred, Dr. Sinclair's patient	5 00
T. E. L. Class, Salem, Dr. Sinclair's patient	5 00
Mrs. Bremen, Alfred, Dr. Sinclair's patient	1 00
Mrs. H. Pieters, Alfred, Dr. Sinclair's patient	1 00
Mr. and Mrs. G. H. Trainer, Dr. Sinclair's patient	5 00
May Dixon, Shiloh, Dr. Sinclair's patient	4 40
Memorial Board, Eugenia L. Babcock Bequest	116 78
Conference Treasurer, Georgetown Mission	19 13
First Brookfield Church, Georgetown Mission	33
Salem Church, Georgetown Mission	1 33
Lost Creek Church, Georgetown Mission	6 86
Adams Center Church, Georgetown Mission	15 00
Conference Treasurer, Boys' School	76 53

First Brookfield Church, Boys' School	1 34
Salem Church, Boys' School	5 31
Conference Treasurer, Girls' School	76 53
First Brookfield Church, Girls' School	1 34
Salem Church, Girls' School	5 31
Conference Treasurer, Missionary Society	476 75
First Brookfield Church, Missionary Society	8 34
Salem Church, Missionary Society	33 04
Adams Center Church, Missionary Society	55 25
Conference Treasurer, Salary Increase	84 13
First Brookfield Church, Salary Increase	1 47
Salem Church, Salary Increase	5 84
Adams Center Church, Salary Increase	9 75
Washington Trust Co., interest on checking account	1 85
Washington Trust Co., Coupons Special	125 00

\$3,883 95

Cr.

T. L. M. Spencer, April salary \$	83 34
Dr. Rosa Palmborg, March salary	41 66
Susie M. Burdick, March salary and traveling expense	48 31
R. J. Severance, March salary and traveling expense	148 13
Rev. W. L. Burdick, March salary and traveling expense	179 69
Rev. J. C. Branch, March salary	83 33
C. C. Van Horn, Little Prairie field	75 00
Rev. George W. Hills, March salary	58 34
Rev. Luther A. Wing, March salary	41 67
Mrs. Jennie Carpenter, March, Cartwright Church	33 33
Rev. W. L. Davis, March salary	33 33
Vance Kerr, March, Fouke Church	25 00
Rev. S. S. Powell, March, Hammond Church	25 00
Adelbert Branch, March, White Cloud Church	25 00
Rev. William D. Tickner, January—March, Grand Marsh Church	50 00
C. W. Thorngate, January—March, Exeland Church	50 00

Mrs. Lena G. Crofoot, January—March, West Edmeston Church . . .	25 00
Rev. R. R. Thorngate, January—March, Salemville Church	25 00
James M. Pope, January—March, Hartsville Church	25 00
Dr. Edwin S. Maxson, January—March, Syracuse Church	25 00
Jesse G. Burdick, Italian Mission	29 16
J. J. Kovats, Hungarian Mission	20 00
Mrs. Angeline Abbey, March Appropriation	10 00
Robert B. St. Clair, salary, Rev. Mr. Snowden . . .	25 00
Edwin Shaw, March salary, traveling expense, etc.	86 04
Mrs. Zilpha W. Seward, two weeks salary	27 00
G. Velthuysen, salary and Holland appropriation	225 00
Exchange on G. Velthuysen draft	1 16
R. J. Severance, balance March salary	16 67
Marie Jansz, salary	20 00
Syrian Relief, credit to Marie Jansz	30 20
C. A. Burdick, trip to Salem, W. Va.	47 14
Treasurer's expenses	28 00
	<hr/>
	\$1,666 50
Balance, May 1, 1921	\$2,217 45
	<hr/>
	\$3,883 95
	<hr/>
Bills payable in May, about	\$1,500 00
No Notes outstanding.	

S. H. DAVIS,
Treasurer.

E. & O. E.

TITHING—A PARABLE

I am still marveling at the result of the questionnaire on tithing sent out to Seventh Day Baptist ministers some time ago, the results of which were published in the SABBATH RECORDER. The facts discovered were very gratifying. Almost all our ministers give a tenth of their income or more to the work of the Kingdom directly. A very large majority do not merely guess at the matter, but deliberately plan to give at least that much. Many do not stop there.

But this is not what makes me marvel. This is a very significant and encouraging fact, but to me it is also a parable.

There has been a general feeling that our ministers differed widely on the ques-

tion of tithing. Some were said to be legalists and literalists. Others were accused of violating a plain teaching of the Word of God, in that they did not teach the duty of tithing. And so there seemed to be "divisions among us." But when the plain facts are discovered these differences are not fundamental at all. They are largely temperamental, and affect only the method of approach to truth, and not the attitude toward truth. The final test of loyalty is the life that we live. The shavings of the work-shop may cause confusion, but if the finished product is a perfect specimen of its kind, who cares whether the carpenter spun a beautiful ribbon with his plane, or left a pile of chips?

The parable is for the wise, and for those who have spiritual discernment. If this parable were fully comprehended by every Seventh Day Baptist, then confidence would replace distrust, heresy hunters would be converted into faith builders, and criticism would be tempered with love.

Man looketh on the outward appearance; God looketh on the heart. A. J. C. B.

STUDENT VOLUNTEER CONVENTION IN SALEM COLLEGE

The Seventh Annual Conference of the Student Volunteer Union of West Virginia was held here in the college auditorium, April 1, 2 and 3. More than one hundred students representing Bethany, Broaddus, Morris-Harvey, West Virginia University, Glenville, Shepherdstown, Wesleyan, Fairmont Normal and Salem were in attendance. The visiting students began arriving Friday morning, some coming in on every train from that time until Sabbath noon. Because of the zeal of the entertainment committee of Salem College and the splendid co-operation of the Salem students, all delegates were well cared for during their entire stay. The meetings began Friday evening at 7:30 with Miss Ruth Leslie, of Bethany, as acting president, Miss Underwood, the president, being unable to attend because of the death of her father.

All the meetings were most interesting, and perhaps for that reason so well attended.

The speakers were all men and women of strong personalities whose influence was strongly felt by all the delegates.—*Herald-Express.*

EDUCATION SOCIETY'S PAGE

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

HORACE MANN

DR. A. L. IDE, ALFRED UNIVERSITY

One and one quarter centuries ago in the town of Franklin, Massachusetts, Horace Mann was born. On this anniversary of his birth the educational world delights to do him honor. Mann's youth was one of comparative poverty. When he was thirteen his father died, and at sixteen he left the home farm to make his own way. At the age of twenty he fell in with a good college preparatory teacher and began preparing himself for college. In six months he was ready to enter the sophomore class of Brown University. In college he excelled in languages, mathematics and the sciences, graduated the first of his class and the first in college. He received the highest honors. Two years of tutoring in Latin and Greek followed, and then he took up the study of law. In 1823 he was admitted to the bar. In 1827 he was elected to the legislature, and in 1833 was transferred to the state senate, serving there four years. The last of these two years he was president of the senate.

During his college years he became acquainted with a young girl, daughter of Mr. Messer, and later became engaged. Ten years later, after having worked through his years of greatest financial hardship, and having attained position in the world, he married her. His married happiness lasted but two years, terminating with her death. It is not improbable that the effect of her loss lasted throughout his life and had some part in making him willing to spend his own health so recklessly in the service of education.

Near the end of his term in the legislature Mr. Mann as president of the senate signed a bill which was destined to mark a period in his life. The bill was an act to provide for the appointment of a state board of education, and to provide that the board appoint a secretary whose duties were much the same as those of a state superintendent of education.

The significance of this bill is more evident when it is clear that there was no such thing as state control of education in any State, and that the schools in Massachusetts had gradually dropped to the lowest point of efficiency. The business of the secretary of education was to reorganize the entire state system of schools, for the improvement not only of the methods of managing the schools but also the methods of teaching in the classroom. His work was also complicated by the fact that only a small part of the population of the State was persuaded or even open to persuasion that any improvement in the schools was needed.

The position as secretary of this new board of education logically belonged to James G. Carter. He had done a great deal toward the passing of the bill creating the board. He was a writer on educational subjects, and had been a school teacher of wide experience. On the other hand, Mann was a lawyer with no school experience, had no educational writings to his credit, and was generally an outsider to the school world. But in this situation it was the outsider who was able to see most clearly what was required to revise the faulty system. Horace Mann was elected and proved to be the right person for the place.

Mann's twelve years as secretary were not easy ones. He made speeches, edited journals and wrote reports. He was a man of little health, but he spent what he had without reluctance. He had a little money, and that went the way of his health. He gave himself without reservation to the cause of education and was ready to spend and be spent in furthering his purpose.

Among his earlier successes was the placing of a limited library in each of the school districts. When we consider how rare was the opportunity of using books at that time we can appreciate the greatness of the thing which he accomplished.

He remarried in 1843 and took a wedding trip to Europe. But this vacation trip, which was supposed to be one of rest, was packed with visiting school systems of various European countries, and with preparation of notes on the basis of which he wrote voluminous reports for the legislature on his return. He visited other States of the Union and made addresses. His average correspondence was from thirty to forty letters a day. He had no clerical help save

what he paid for himself. His day was usually sixteen hours, all of it filled with work. For all of this he received the munificent sum of \$1,500 a year, and out of this he had to pay his own office rent and traveling expenses. It is estimated that the balance left as his own personal salary was about \$500 a year. Out of this he often paid part of his bill for postage and stationery lest he might alarm the legislature by bills that were too large. When public funds were insufficient to complete the three normal schools which he succeeded in having established, he contributed several hundred dollars from his own pocket to help meet the bills. His trip to Europe, for the public benefit, was paid for from his private purse. He sold his law library at a loss to raise money to give to the schools. He gave up his boarding house and had a bed placed in the room adjoining his office, took care of the room himself and picked up his living here and there. He himself reports that for six months he was unable to purchase a dinner on half the days. His health broke down, and his friends despaired of his life. One generous friend added five hundred dollars a year to his resources. At the end of twelve years the State saw the light and voted to refund him a part of the money he had overspent for the public good.

Mann was not an expert in educational theory. He does not produce new method, and in the fundamentals of educational practices he is at a loss. His genius is not that of the philosophical educator, but rather the educational statesman. To him we owe our normal schools, transplanted from Europe. To him we owe much of our general school organization which has made the supervision of both financial matters and teaching methods so efficient in modern schools.

Mann's annual reports as secretary of the board have become educational classics. They were read all over the country, and even translated into European tongues. I take one item of interest from his first report. The average salary for men teachers was \$25.44 a month, including board, and that for women was \$11.38 a month. There was difficulty in those days of getting enough women to teach school. In his reports he did not hesitate to describe conditions in the Massachusetts schools as he saw them, and

as a result many toes were pinched. His seventh report brought on the famous controversy with the Boston Schoolmasters, thirty-one of whom together published a pamphlet of remarks on the report. Mann believe in sparing the rod with school children, but he had no compunctions about schoolmasters, and his published reply to the remarks was immediate and effective. Twenty-nine of the thirty-one schoolmasters feebly responded with a rejoinder, and this was followed by Mr. Mann's answer. That closed the debate which had been raging also in the press, pulpit and on the lecture platform, with the victory on the banners of the secretary.

Not only on the educational side was Mann attacked. He was assailed by men who were interested in the religious side of the schools, some of them opposing him because he was putting too much of the Bible in the schools, others on the charge that he was excluding the Bible from the schools. This storm he also weathered, gaining a victory which was well deserved.

In 1848 he became a member of the national House of Representatives, and in this position he continued his work as a missionary for advanced methods of education. In 1853 he was appointed president of Antioch College, an institution which had been just started in Ohio for the purpose of providing liberal education on a non-sectarian basis. It is of interest that this college was co-educational, an honor which was shared with only one other college at that time, Oberlin. It is also of interest to note that it had a department of education twenty-five years before any other college in the United States had possessed one.

But Antioch college was not founded on a safe financial basis. Mann wore himself out in trying to uphold his end of the load. There was also difficulty in trying to preserve the non-sectarian spirit of the school, because many of the people who were liberal in word, were not so at heart when it came to the management of the policies of the college. In 1859 the college was sold for its debts, and the blow hastened the end of its president's life. Mann died in August of the same year, a martyr to the cause of education.

It can be safely maintained that no other single American has given so much to the cause of the common schools as this one gifted citizen of Massachusetts.

TRACT SOCIETY—MEETING BOARD OF DIRECTORS

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, May 8, 1921, at 2 o'clock p. m., First Vice President William C. Hubbard in the chair.

Members present: William C. Hubbard, Clarence W. Spicer, Edwin Shaw, Frank J. Hubbard, William M. Stillman, Theodore L. Gardiner, Marcus L. Clawson, Jesse G. Burdick, Irving A. Hunting, Edward E. Whitford, James L. Skaggs, Otis B. Whitford, Willard D. Burdick, Arthur L. Titsworth and Business Manager Lucius P. Burch.

Visitors: Mrs. David E. Titsworth, Mrs. William Seward.

Prayer was offered by Rev. James L. Skaggs.

Minutes of last meeting were read.

The Advisory Committee reported progress in arranging for the Vacation Religious Day Schools, in connection with the Sabbath School Board, and presented a Syllabus prepared by Edward M. Holston and Rev. Walter L. Greene.

The Committee on Distribution of Literature reported the distribution of 9,934 tracts during the month of April.

By vote the Committee was authorized to have new editions issued of the tracts entitled "Lovest Thou Me", "Not Under Law, But Under Grace", and "A Sacred Day, How Can We Have It?" if it seem wise to the Committee, incorporating such changes as may be suggested by the authors or the Committee.

The Committee was also authorized to have new editions printed of "Why Sunday is Observed as the Sabbath", and "Familiar Quotations from the Bible about the Sabbath", under the same conditions.

The Committee on Sabbath School Publications presented the following report:

The chairman of the committee presents the following statement concerning the publications of the Sabbath School Board:

SEVENTH DAY BAPTIST GRADED LESSONS	
Junior Series:	
Printed, Part I	1,500
Sold, Part I	787
Printed, Part II	3,000
Sold, Part II	639
Printed, Part III	3,000
Sold, Part III	447
Cost of Part I	\$183 64
Cost of Part II	228 73
Cost of Part III	223 91
Total	\$636 28
Received from sales	\$173 60
Intermediate Series:	
Printed, Part I	1,200
Sold, Part I	262
Printed, Part II	1,200
Sold, Part II	320
Printed, Part III	1,200
Sold, Part III	258
Cost of Part I	\$126 14
Cost of Part II	120 24
Cost of Part III	96 25
Total	\$342 63
Received from sales	\$97 80
Total cost for both series, three parts of the first year	\$978 91
Receipts	271 40
	\$707 51

The Committee on RECORDER Drive reported 15 letters sent out since last report. To 424 letters sent out 101 replies have been received—24 per cent, of which 71 have been renewals.

Voted that the next meeting of the Board be held the first Sunday in June instead of the second Sunday, as at the latter time the Eastern Association will be in session at Westerly, R. I.

Voted that the Treasurer be authorized to forward to Mrs. Thomas W. Richardson the balance of the appropriation to the British Isles Mill Yard church for the fiscal year.

Correspondence was received from Rev. George W. Hills and pursuant to his request contained therein, it was voted to refer the matter to the Committee on Distribution of Literature with power.

Minutes read and approved.
Board adjourned to June 5.

ARTHUR L. TITSWORTH,
Recording Secretary.

It is "the supplication of a righteous man" which "availeth much in its working."
John R. Mott.

Sabbath Rally Day Service for Juniors

A Day of Blessing

(In the following the leader, preferably one of the older Juniors, reads the questions and individual Juniors respond with the answers. This is to take the place of the usual memory verses so it is hoped that the answers will be given out the week before and committed to memory.)

Leader.—How many days have there always been in the week?

Answer.—Seven days. For in six days the Lord made heaven and earth, the sea and all that in them is and rested the seventh day.

Leader.—Which day is the Sabbath?

Answer.—The seventh day is the Sabbath.

Leader.—For whom was the Sabbath made?

Answer.—The Sabbath was made for man.

Leader.—Who gave us the Sabbath?

Answer.—God, for we read that God blessed the seventh day and hallowed it.

Leader.—For what purpose was it given?

Answer.—God said: It is a sign between me and you throughout your generations that ye may know that I am the Lord that doth sanctify you.

Leader.—How did Jesus help to fulfill God's purpose for the Sabbath day?

Answer.—We read that as his custom was he went into the synagogue on the Sabbath day; and again we read that he taught them on the Sabbath days.

Leader.—How may we help to fulfill God's purpose to make the Sabbath day a blessing?

Answer.—By keeping the two great commandments that Jesus gave us.

Leader.—What are these two commandments?

Answer.—Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thou shalt love thy neighbor as thyself.

Leader.—What makes it easy to keep these commandments?

Answer.—Love for Jesus, for he said: If ye love me, ye will keep my commandments.

Leader.—How does the Sabbath help us to keep the first of these commandments?

Answer.—The Sabbath was set apart from the rest of the week and was given to us that we might better learn to know God and his plans for his children, and knowing God might love him.

Leader.—What did Jesus teach concerning the Sabbath and the second of these commandments?

Answer.—He said: It is lawful to do good on the Sabbath day and himself did many good deeds of love on that day.

Leader.—What were some of these deeds of love with which Jesus blessed the Sabbath day?

Answer.—

Let five children each tell in the first person the story of one of the acts of healing which Jesus performed upon the Sabbath Day. The form of the stories given below is merely suggestive.

First Child.—For a long time one of my hands was all withered up so that I could not use it. But one day when I went to the synagogue, Jesus was there talking to the people. He saw me and called me to stand forth. As I stood up right in the midst of all of them, he said, "Stretch forth thy hand." Then I looked and behold my hand which had been withered was restored.

Second Child.—One day I heard that Jesus was to eat bread at the home of one of the chief of the Pharisees so I determined to go there and see him. I had been sick with dropsy. Others had told me of the wonderful cures that Jesus had performed. So although it was the Sabbath, I went. Jesus was reclining at meat with these men but he saw me and healed me, and I went my way, happy.

Third Child.—Simon's wife's mother. Mark 1: 30, 31.

Fourth Child.—The woman with the spirit of infirmity eighteen years. Luke 13: 11-17.

Fifth Child.—The man at the pool of Bethesda. John 5: 1-9.

At the close of the stories the five repeat together: Blessed is the Sabbath for the Son of man is Lord even of the Sabbath.

Response by all the Juniors, standing.—Enter into his gates with thanksgiving and into his courts with praise: be thankful unto him and bless his name. For the Lord is good: his mercy is everlasting; and his truth endureth to all generations.

Song.—(Juniors standing), Praise him, praise him, all ye little children.

Leader.—What is the commandment concerning the Sabbath day?

Juniors.—Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work: But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea and all that in them is, and rested on the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it.

Leader.—Why are we Seventh Day Baptists?

Juniors.—Because we love the Sabbath day which has been blessed by God from the earliest times and which Jesus, while he was here on earth blessed by his many acts and words. Thus Jesus taught us how to keep the day holy and make it a blessing to ourselves and others.

Leader.—What society in the denomination was established for the purpose of spreading the truth about the Sabbath through tracts and publications?

Juniors.—The American Sabbath Tract Society.

Leader.—Since we love the Sabbath, let us make an offering today for that society.

WOMAN'S WORK

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

MY ROOM IN THE INN

One night I dreamed I was a guest
That night in Bethlehem town,
Where He was born, Who gave to it
Its lasting world renown;
And safe I slept within the inn
That quiet star-lit night,
While in the stable near, there shone
The world's eternal light.

And in the morn my host revealed
The story of that birth,
To us, his guests, who sat and heard,
And feasted in our mirth;
But one inquired, in thoughtful mood,
Why shelter was denied;
"There was no room within the inn,"
Our genial host replied.

Up spake I then to them, and said,
"If I had only known,
They might have had my room last night,
In little Bethlehem town."
Then I awoke; and now I know
The Prince of Peace is come,
And needs a place within my heart,—
Will I now give Him room?
—Charles M. Sheldon.

THE CAREER OF A COBBLER*

MARGARET T. APPLGARTH

CHAPTER VI (Concluded)

"How do you say? Another special deed he did? Explain it to me."

"By now, you know his eager mind quick to notice all the things we do so poorly. Well, he had seen India's weary farmer dig his tiny plot of ground with a bent stick and raise a crop of weazened vegetables and grain. He had seen famine stalking through the land, laying low the weak and helpless, he saw how worshiping a wooden god was all the remedy the people knew. So he wrote letters back to England ordering scythes and sickles, ploughs and spades, as well as grains and seeds. Then he tried an experiment and with great tact won farmers here and there to throw aside their crooked sticks and use his tools. And look! That farmer's fields grew better, his vegetables were large and juicy. So with that much success to go by,

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

Carey Sahib formed this new society, Agri-Horticultural. "We are not farmers, you and I, yet I puff with pride that in the Town Hall of Calcutta they exhibited vegetables equal to the choicest in all England, which all came from following Carey Sahib's plan for fifteen years. This was good for Carey Sahib's converts, for it made them self-supporting and of standing in their several neighborhoods. Do you wonder that the members of that Agri-Horticultural Society voted to place in their rooms a marble bust of Carey Sahib, as a token of their proud indebtedness. It is a noble thing when men of learning stoop to farming for our sakes!"

"You have said my very thought," said Chunder Singh rejoicing, "my mind is weighed with the wonders that this cobbler did. He must have had more days than other men to do such lengthy tasks!"

"Not so! not so! The sacred fire directed him with wisdom and he worked unceasingly. They tell me of a thing he said one time to Eustace Carey, a nephew full of the desire to put his uncle's life on paper for all men to read,—a thing which Carey Sahib had no liking for. Listen to the thing he said quite humbly: 'If you give me credit for being a plodder, you will describe me justly. Anything beyond will be too much. I can plod. To this I owe everything!'"

"Well, he said that once!" sighed Chunder Singh, "but surely another time he would have welcomed praise. It is sweet to hear the honeyed words."

"Oh, man of compliments, I tell this yet another way: there was a sahib, Alexander Duff, by name, a noble man of God from Scotland, who also came to bring the news of Jesus Christ to India. Now when he heard of Carey Sahib's final illness he came fast to see him, but the sick sahib being weak of voice and body lay silent while his friend talked much of Carey Sahib's deeds in India until the time of leave arrived. As he was going through the door the feeble voice pronounced his name and he hurried back with pleasure to hear what Carey Sahib had to say, with solemn gentleness it was: 'Mr. Duff, you have been speaking about Dr. Carey, Dr. Carey, when I am gone say nothing about Dr. Carey—speak of Dr. Carey's Savior! Such was his humility.'"

"Ah," said Chunder Singh, with his

breath long-drawn, his feelings overpowered, "he was simple as a little child!"

"You have said it. So close to God was he, he seemed to feel a startling distance no one else could see. They tell me that before he died, he gave directions that his tombstone was to bear the simplest wording: just his name, dates of his birth and death, and then below this couplet:

'A wretched, poor and worthless worm
On Thy kind arms I fall.'

"Ah!" breathed Chunder Singh once more, his throat contracted in a sob. "This was, in very truth religion! To have performed such deeds, to win such fame, and yet to remain so humble." Mere words were insufficient—they held each other's hands as strong men starting on a journey.

Then in the east a streak of dawn appeared, and Vishnuswami gently called: "See, the light is breaking! This is the Christian's day of quietness, of rest from toil and business. Soon you will hear the bell of yonder chapel calling those to worship who have gone down into this new religion. Shall we not go to sit with them? For how can I tell you as I ought about the things of God, seeing I am myself a man of sin, and ignorant. The tale I have been telling has placed much love around my heart and deep desire behind my eyelids. I would see more of Christians!"

"I, also!" said the man of skepticism.

And when with the break of dawn, an early merchant came to fix his stall, he found them kneeling,—gold and scarlet turbans in the dust praying with a glad and humble reverence: "Oh God of Carey Sahib, come thou into our hearts to reign, and make us men of true religion."

THE END

WORKER'S EXCHANGE

SALEM, W. VA.—Our Ladies' Aid Society meets regularly each month for a business session while all activities are planned and managed by committees.

Three years ago we adopted a plan by which the society was divided into six divisions. In order to raise our budget, each division was asked to earn or give a sum of money averaging five dollars per member for the year. Some divisions averaged more and some less, but we were able to pay our obligations and we experienced a feeling of

satisfaction because nearly every member had helped to accomplish our goal.

However, the society felt the lack of social gatherings, so last year a social committee was appointed, who with Mrs. Bee as chairman and a corps of able helpers, served a number of church cafeteria suppers which were very enjoyable gatherings. The most successful supper financially showed cashier's receipts of more than ninety-four dollars.

Without these extra sums added to our treasury we could not meet the urgent and worthy calls which come unexpectedly. We have helped in the Armenian Relief, the China Relief, our county Salvation Army, procured rugs for the church basement, and are planning to make improvements in the basement of the church and to add better kitchen equipment there.

Last fall we held a basket supper at the hospitable country home of Mr. and Mrs. Spindle. The husbands and families of the Aid were invited and the crowd was conveyed in autos, some cars making two or three trips. The occasion was very enjoyable and we were glad that Mrs. Nannie McClary, who had made the trip here from Stanford, Kentucky, to join a Seventh Day Baptist church, could meet with us at a social gathering before returning to her home. She was elected to membership in the Aid.

In January we entertained the teachers and the school boards of the public schools and the college at an apple social. Much laughter accompanied the efforts of various groups to write a few lines of poetry about their particular kind of apple. After some deliberation the judges selected the best and the poorest, and the prizes of a large apple pie, a small apple pie and an empty pie plate were awarded. The small apple pie was won by the largest group and cut into seventeen pieces.

Early in March we held a reception at the home of Mr. and Mrs. Ernest Davis for our new pastor.

The West Virginia Student Volunteer Conference was held in Salem the week end of April 2 and 3. The delegates were served dinner and supper by the ladies of the Baptist church on Sabbath and our society served meals on Sunday. We were glad for the opportunity to meet these earnest young people and to attend their splendid sessions.

There are many opportunities open to us for service in this community and elsewhere and we are trying to do our full share. We have enjoyed many blessings and trust that the future will find us ready to co-operate in any good cause which will aid in the advancement of his kingdom here on earth.

REPORTER.

MINUTES OF THE MAY MEETING OF THE WOMAN'S EXECUTIVE BOARD

The Woman's Board met on May 2, 1921, with Mrs. G. E. Crosley. Eight members were present: Mrs. West, Mrs. Morton, Mrs. Crandall, Mrs. J. H. Babcock, Mrs. Crosley, Mrs. Whitford, Mrs. L. M. Babcock and Mrs. Van Horn. Dr. Rosa Palmberg attended as a visitor.

Mrs. West called the meeting to order and read the Scripture lesson from John 21, and offered prayer. Minutes of the last meeting were read.

The Treasurer first reported that for the month of April she had received but \$10. Mrs. Whitford then read the quarterly report, giving the receipts as \$1,748.62 with disbursements of \$1,146.09. The report was adopted. The Treasurer read a letter from Field Secretary E. M. Holston, regarding the possibilities and needs of the Fouke School, which he had recently visited.

The Corresponding Secretary read letters from Secretary Edwin Shaw and Director A. J. C. Bond regarding the distribution of the Woman's Board leaflet for the Projector. It was voted that the distribution of our share of the Projector be left to the discretion of Secretary Edwin Shaw.

According to the action of the last General Conference Mrs. A. E. Whitford was made a member of the Young People's Board, as representative from the Woman's Board, with the understanding that she should attend one of the meetings of the Young People's Board during the year. It was voted to ask Mrs. Whitford to attend such meeting during the month of May and to defray all necessary expenses of the trip.

The minutes of the meeting were read and approved. Mrs. West and Mrs. Holston then showed the pictures on the screen and gave the lectures showing the needy home mission fields which were given at the Conference last year.

The meeting was adjourned to meet with Mrs. H. N. Jordan the first Monday in June.

MRS. A. B. WEST,
President.
MRS. E. D. VAN HORN,
Recording Secretary.

TREASURER'S REPORT

For Three Months Ending March 31, 1921

Mrs. A. E. Whitford, Treasurer	
In account with the	
Woman's Executive Board.	
<i>Dr.</i>	
To cash on hand December 31	\$ 151 14
Andover, N. Y., Ladies' Aid Society, unappropriated	5 00
Albion, Wis., Willing Workers:	
Boys' School	\$5 00
Girls' School	5 00
Marie Jansz	5 00
Evangelistic work, Southwestern field	5 00
Fouke	5 00
Retired Minister's Fund	5 00
Georgetown Chapel	5 00
	<hr/>
Boulder, Colo., Ladies' Aid Society, Lieu-oo Hospital	5 00
Boulder, Colo., Junior Christian Endeavor, Lieu-oo Hospital	3 00
Dodge Center, Minn., Mrs. E. L. Ellis, unappropriated	3 00
Fouke, Ark., Ladies' Aid Society, unappropriated	40 00
Fouke, Ark., Junior Christian Endeavor, Marie Jansz	7 00
Guilford, N. Y., Mrs. Maryett Benjamin and daughter:	
China Mission	\$16 43
Marie Jansz	26 43
Fouke	10 00
	<hr/>
Jackson Center, Ohio, Ladies' Benevolent Society, unappropriated	25 00
Milton, Wis., Mrs. Stroude, Missionary Society	1 00
New York City—Woman's Auxiliary Society:	
Foreign Missions	\$15 00
Twentieth Century Endowment Fund	2 00
Milton College	2 50
	<hr/>
Plainfield, N. J., Woman's Society for Christian Work, Milton College	100 00
Richburg, N. Y., Ladies' Aid Society unappropriated	5 00
Riverside, Cal., Dorcas Society, unappropriated	15 00
Wheat Ridge, Colo., Mrs. J. W. Crosby:	
Marie Jansz	\$2 50
Unappropriated	2 50
	<hr/>
	5 00

Treasurer, W. C. Whitford, General Fund	807 52
Treasurer, W. C. Whitford, Salemyville, Pa., Ladies' Aid:	
Miss West's salary	\$10 00
Marie Jansz	20 00
Fouke	10 00
Boys' School	5 00
Girls' School	5 00
	<hr/>
	50 00
Treasurer, W. C. Whitford:	
Gentry, Ark.	5 00
Milton Junction	106 14
Salem, W. Va.	46 70
Brookfield, N. Y.	16 78
Welton, Iowa, Marie Jansz	25 00
Shiloh, N. J., Female Mite Society	48 82
Shiloh, N. J., Ladies' Benevolent Society	100 00
Nortonville, Kan.	34 00
Salem, W. Va.	10 86
New York City Church, Marie Jansz	25 00
	<hr/>
	\$1,748 62
<i>Cr.</i>	
Fouke School	\$ 200 00
C. E. Crandall, Treasurer, Milton College:	
Plainfield, N. J., Woman's Society for Christian Work	\$100 00
New York City, Woman's Auxiliary Society	2 50
	<hr/>
	102 50
S. H. Davis, Treasurer, Missionary Society:	
Miss Burdick's salary	\$200 00
Miss West's salary	200 00
Girls' School, China	100 00
Boys' School, China	100 00
Marie Jansz	50 00
	<hr/>
	650 00
F. J. Hubbard, Treasurer, Memorial Board, Twentieth Century Endowment Fund	193 59
	<hr/>
	\$1,146 09
Cash on hand March 31	602 53
	<hr/>
	\$1,748 62

PROGRAM CENTRAL ASSOCIATION
To be Held with the Church at Brookfield, N. Y., June 16-19, 1921

FIFTH DAY—AFTERNOON	
1.30	Opening Service
	Address of welcome, Pastor J. E. Hutchins
	Response, Rev. F. E. Peterson
1.45	Report of Program Committee
	Appointment of Standing Committees
	Report of delegates to sister associations
	Messages from sister associations
	Reading of church letters

EVENING	
7.30	Song Service
7.45	Annual sermon, Rev. H. R. Crandall
8.30	Evangelistic Service, Mrs. Lena Crofoot
SIXTH DAY—MORNING	
9.30	Business
10.00	Tract and Missionary societies, Secretary Edwin Shaw
11.30	Evangelistic Service, Rev. L. F. Hurley
AFTERNOON	
2.00	Service of Song
2.15	Education Society, Dean Paul E. Titworth
3.15	Sermon, Rev. W. L. Davis, delegate from Southeastern Association
4.00-4.15	Evangelistic service, Rev. William Clayton.
EVENING	
7.30	Praise Service
7.45	Sermon, Rev. E. Adelbert Witter, delegate from the Eastern Association
8.30	Conference meeting, Rev. T. J. Van Horn
SABBATH DAY—MORNING	
10.30	Divine Worship
11.00	Sermon, Dr. T. L. Gardiner
	Offering for Tract and Missionary societies
AFTERNOON	
2.00	Praise in Song
2.15	Sabbath School Board
3.15	Young People's Board
	Offering for Sabbath School and Young People's boards
EVENING	
7.00	Sabbath Vespers
7.15	Forward Movement, Director General Rev. A. J. C. Bond
8.15	Woman's Board, Mrs. Adelaide Clarke Brown, associational secretary of Woman's Board
	Offering for Woman's Board
FIRST DAY—MORNING	
9.30	Closing business session
10.30	Service of worship
11.00	Sermon, Dr. Clayton A. Burdick
AFTERNOON	
2.00	Consecration Service
2.15	Ordination of Deacons, In charge of Ordination Committee
	Sermon, A. Clyde Ehret, delegate from Western Association
EVENING	
7.30	Devotional Service
7.45	Sermon, Dr. J. A. Branch, delegate from Northwestern Association
8.30	Closing evangelistic service, Rev. F. E. Peterson

In spite of seeming discouragements we are never to grow faint in praying. An honest, persevering faith, a faith that works for the very object that it is praying for, a faith that holds on in spite of rebuffs is the faith that conquers.—T. L. Cuyler.

YOUNG PEOPLE'S WORK

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

MISSIONS IN AFRICA

Christian Endeavor Topic for Sabbath Day,
May 28, 1921

DAILY READINGS

Sunday—Hope for Africa (1 Tim. 1: 15)
Monday—Then and now (Eph. 4: 17-24)
Tuesday—Darkness becomes light (Eph. 5: 8-17)
Wednesday—True of Africa (1 John 2: 8)
Thursday—Flaming souls (2 Cor. 4: 1-7)
Friday—Manifest mercy (1 Peter 2: 9, 10)
Sabbath Day—Topic, Missionary results in Africa
(Acts 8: 26-40) (Foreign missionary meeting)

MATERIAL FROM THE FORWARD MOVEMENT PROJECTOR

THE EFFICIENCY DEPARTMENT

OBJECT

For the purpose of giving the Christian Endeavor societies definite lines of work to follow, and to promote unity throughout the denomination, this department was organized. It also attempts to keep all our societies informed as to the individual efforts of each along efficiency lines.

THE CHART

The Efficiency chart is divided into the three sections, society organization, individual training, and missionary service at home and abroad. Under these sections are standards which can be attained only by hard and efficient striving. The live society is the hard working society. Many Endeavorers are questioning what there is for them to do, but when they study the chart they find no limit to what may be done, and wish for more members to carry out the suggested program. Ratings are taken October 1, January 1, April 1, and July 1, of each Conference year.

HONORS

Three banners are awarded at the end of each Conference year. One is given to the society having the highest efficiency based on the points of the chart, one to the society making the greatest gain during the year and one to that organization which has the largest percentage of Christian Endeavor Experts within its active membership.

THE TENTH LEGION

The custom of tithing was practiced by the Old Testament Jews as well as many other ancient nations. Christ makes a very strong implication in favor of the practice when he says, "These ought ye to have done and not to leave the other undone" (Matt. 23: 23).

One thing that is needed to carry the kingdom of God forward is systematic generous giving. There is inspiration in the fellowship of a great movement, and there is encouragement in knowing that a large number of loyal workers has adopted this method of giving.

Through the local Tenth Legion superintendent the practice of tithing is being urged in all our societies and many of the young people are responding.

THE QUIET HOUR

In the strenuous activities of our daily routine, too many of us overlook some of the essentials which contribute to the spiritual life. Scripture reading, praying, and quiet meditation upon religious things, are some of the means by which this spiritual life may be deepened and enriched.

The Quiet Hour pledge reads thus: "Trusting in the Lord Jesus Christ for strength I will make it the rule of my life to set apart at least fifteen minutes every day, if possible in the early morning, for quiet meditation and direct communion with God."

The board asks that each society appoint a Quiet Hour superintendent to present this pledge to the members of the society, the church and the community.

LONE SABBATH-KEEPERS

A Christian Endeavor Society is being organized for all lone Sabbath-keepers who are above the Junior age. While primarily for the young people, all will be welcomed to its ranks who desire to keep in closer touch with our denomination and to be encouraged in religious study. The work includes the study of the regular Christian Endeavor topics, committing to memory Scripture verses, and chapters, reading missionary books and denominational studies.

Outlines of studies are sent out quarterly, and members are asked to report to the superintendent the work done. This usually requires from one-half to one hour each week. A directory is being compiled and

the superintendent welcomes any information or suggestions that will aid the advancement of this movement.

MISSIONARY DEPARTMENT

Two of the ten points on the goal are definitely directed towards missions. Three-fifths of the budget is devoted to the active support of missions. We are intrusted with the stewardship of \$1,200 of the young people's money. These facts emphasize the responsibility resting on this department. To realize results in proportion to the responsibility, the department urges the study and support of missions.

MISSIONARY STUDY

It is a part of our plan to familiarize ourselves with world-wide missionary needs by some form of systematic mission study. It is just as necessary to know our own denomination and understand the organization of its various departments.

The Simpson Studies consist of a number of important questions on each department of the denominational organization. We all want to be intelligent and enthusiastic denominational boosters. A conscientious study of this course will give us a knowledge which will make us proud and thankful for the opportunity to share the work which has been so gloriously begun and so valiantly carried on. We shall see that the hand of God has guided our denomination through the past centuries and we shall be filled with zeal to work under God's direction as our fathers have done.

SUPPORT OF MISSIONARIES

We are at present helping in the support of Dr. Rosa W. Palmborg, our medical missionary at Lieu-oo, China. The demand for missionaries is growing. Our own missionaries need reinforcements. We have the young people preparing to take up the work. A fund has been started for the support of a missionary of our own under the direction of the board. In promoting this enterprise two facts must be kept in mind. It is in addition to the Forward Movement program and must not in any way interfere with it, and it will require the co-operation of all the young people.

FOR EDUCATION

For the past two years the board has been assisting the Fouke field as much as possible, both financially and in helping to secure

teachers. Our budget provides \$700 for Fouke. This is a field deserving of the support of our young people.

Seventy-five dollars is appropriated to the Salem College Library Fund.

THE BUDGET

The amount of money required to carry on the interests of the Young People's Board is \$2,000 apportioned as follows:

Dr. Rosa W. Palmborg (towards her salary)	\$ 300 00
Missionary Society	100 00
Salem College Library Fund	75 00
Fouke School	700 00
Field Secretary (towards his salary and expenses)	550 00
General Missionary Fund	100 00
Board expenses	175 00
	\$2,000 00

This year we are dependent for this money upon the Forward Movement Budget of which we get approximately 25 cents of every \$10 subscribed. If this is not paid in full, then our cause suffers the same as does that of the other boards. May the young people rise to their opportunity and co-operate with their local church organization in raising the whole Forward Movement quota and rejoice to see how through their efforts the cause of God goes forward.

OFFICERS

Vice Presidents

Dr. W. B. Lewis, Sanitarium H. P. O., Battle Creek, Mich.
Miss Edna Van Horn, Sanitarium H. P. O., Battle Creek, Mich.
Lewis S. Hurley, 249 West Main Street, Battle Creek, Mich.
Miss Frances E. Babcock, 113 Oneida Street, Battle Creek, Mich.
L. A. Van Noty, 49 Grant Street, Battle Creek, Mich.
Mrs. A. E. Whitford, Milton, Wis.

Superintendents

Junior—Mrs. W. D. Burdick, Dunellen, N. J.
Intermediate—Rev. H. N. Jordan, Milton, Wis.
Quiet Hour—Miss Elrene Crandall, Andover, N. Y.
Tenth Legion—Miss Hancy Brooks, Waterford, Conn.
Extension—Mrs. Ruby C. Babcock, 716 Kennedy Bldg., Tulsa, Okla.
Efficiency—I. O. Tappan, 52 Ann Avenue, Battle Creek, Mich.
Social Fellowship—Mrs. Nettie Crandall, Sanitarium H. P. O., Battle Creek, Mich.
Goal—Dr. B. F. Johanson, 82 Howland Street, Battle Creek, Mich.
Mission—L. E. Babcock, 716 Kennedy Bldg., Tulsa, Okla.

Lone Sabbath-keepers—Mrs. Frances F. Babcock,
156 Goodale Avenue, Battle Creek,
Mich.

Associational Secretaries

Eastern—Miss Edna B. Burdick, Dunellen, N. J.
Central—Gordon Langworthy, Adams Center,
N. Y.

Western—Miss Clara Lewis, Alfred, N. Y.

Southeastern—Miss Alberta Davis, Salem, W. Va.

Southwestern—Miss Neva Scouten, Fouke, Ark.

Northwestern—Miss Zea Zinn, Milton, Wis.;

Miss Margaret La Mont, Nortonville,
Kan.

Pacific Coast—Miss Maleta Osborn, 177 West
Date Street, Riverside, Cal.

NEAR EAST RELIEF CLOTHING CAMPAIGN

Last year America sent 750 tons of clothing to the Near East, but this supply is exhausted and the clothing worn out. A tremendous need for clothing now exists, as is shown by such recent cablegrams as the following:

Erivan: "Urgent need for food and clothing." Constantinople: "Refugees arriving from Caucasus, escaping persecution, naked, destitute." Beirut: "Aintab still ravaged by battle, cold and lack of supplies. Aleppo refugee problem growing worse. Cargo old clothing welcome for refugees. New tragedies along Turkish frontier. Probable American relief only hope for thousands."

During a three-inch snow fall in Kars on October 30, 1920, fifty thousand Armenian men were stripped of everything by the invading army, to be driven into the plain unclad. Edward Fox, district manager of Near East Relief, had no clothing to give the men. He did have in his warehouse twenty thousand empty flour sacks. These he distributed as far as they would go and the men were driven off to the wintry plain with only these for covering. Americans have but to think of those heroes whose marching feet left bloodstains in the snow at Valley Forge, to realize the even more heroic endurance of the patient hosts of little children, girls, mothers and grown men in the Caucasus who are now so much more destitute, and will next winter be so much more in need of protection from the snow and biting cold.

The clothing cast aside as worthless by our people here in America would provide comfortable covering for every unclad one in the Near East, and would be an untold

blessing to thousands who have been stripped of all their possessions.

It is such a little thing to dig those cast-off garments out of the clothes box and send them down to the Bundle Station, but to at least one, and perhaps several human beings in that far-off land, it may mean the difference between life, hope, strength and almost certain death.

May 18 for Northern, and on May 25 for Southern California, Near East Relief Bundle Stations will be opened, *for one day only*, in all the larger cities. Please leave your bundle at the station, or send by parcel post to Near East Relief warehouse, 549 West 39th Street, New York City, N. Y.

NOTICE

T. F. Mock, of Battle Creek, Mich., the Conference photographer, writes the SABBATH RECORDER that there have been a few mistakes in sending out the pictures taken at Alfred, which he is anxious to rectify. If any one who has not received his pictures will write Mr. Mock at Battle Creek, he will see that the errors are taken care of.

ALL THE DAYS

"Lo, I am with you all the days and all day long." Matthew 28: 20.

Cause me, O gracious Lord, to know
That when I need thee thou art near;
And then thy loving presence show,
That perfect love may cast out fear.

Thou know'st how oft my wandering soul
Forgets thou hast a wounded side,
And hands out-stretched to make me whole
If there I shelter and abide.

Savior, I need the constant sight
Of all that thou hast borne for me;
But let thy resurrection's light
Shine on thy cross and agony.

So shall that light illumine the skies
When dark clouds hide thy face from me;
But when through them to thee I rise,
Then all thy love seems known to me.

Then "all the days and all day long"
Thy presence shall be still my joy,
And, learning the archangels' song,
Praise shall eternity employ.
—T. F. H., in *Record of Christian Work*.

There are comparative religions, but Christianity is not one of them.—*Joseph Parker*.

CHILDREN'S PAGE

THE BEST MAYFLOWERS

"He called me a *Dago!*" was the indignant cry of Philip Laras, as he rushed into the cobbler shop, pointing to a man who had just left. His father, in broad leather apron, with a heavy shoe between his knees, pulled at the two stout cords of his sewing and threw back his head with a grin.

"You American, you go play," came the broken Greek accent as the cobbler glanced out at the selectman of the town, Joe Hunter, who had just left the shop.

In the same month that remote little mountain town had been increased by two large families. Alexander Laras had opened his shoe repair shop on one side of the village road, while Antonio Morriso had established his fruit stand across the way. It was no wonder that the many large-eyed, dark-haired children had confused the town folk as to their native soil.

Philip ran out to his new little Yankee playmates next door, John and Susan Drake, who immediately announced that it was time to start for school. The five Morrisos, darting out at that moment on the opposite side, were carefully avoided while the *Dago* insult still stung. Philip dallied until John and Susan grabbed him on one side and made him run lest the ringing bell should catch them on the way.

That day the teacher told a stirring tale of Abraham Lincoln and his kindness of heart. She then added, while the interest of the school was still tense, "I believe that kindness to other people is what makes Americans fine and big."

The patriotic feelings of the class were deeply stirred that day and worked a possible way out in a whispered word at recess, "Tomorrow's the teacher's birthday! Let's everybody take her flowers!"

It was May-time and the morrow was a holiday, so plans were immediately made by different groups to gather the trailing arbutus still under patches of snow in the thick woods.

Philip and his brothers were eager to go with John and Susan, for their father had

told of the many times he had gathered the arbutus in old Greece.

The little Morrisos had wandered over the mountain slopes with their father since the week of their arrival. Antonio had grown up in the highlands of Italy and loved the mountain wilderness of New England. Tony Morriso, with his brothers and sisters, started out on this Mayflower hunt independently, while Philip whispered to Susan, "Let's hold back until they are out of sight."

"Yes," replied Susan, "we know where there are bigger and finer flowers than they'll ever find, and not as far away, either."

The two parties started out the River road at different times. The stream was but a bubbling brook, though it bubbled hard in the early spring and seemed to increase in size each day as the warm sunlight loosened the snows back on the mountains, whence it came.

This day was the warmest day of the season. The children came to the point where, Susan said, the brook must be crossed, for the woods on the opposite shore held the most wonderful flowers of all. It was a daring feat to mount the tilting log swung across the rocks with water swirling all about and even over it in spots. The excitement of the hunt for the hidden blossoms was wild and delightful. Dried leaves and snow patches were pulled aside until, with hands full, the children, hot with the increasing warmth of the day, turned back. The river was fuller and higher than before. The log over which they had climbed was already washed away and no possibility of recrossing could be found.

The river rose as the children stood there. An hour, two hours went by. The road on the other side could be plainly seen, but nobody passed. At last a moving figure was glimpsed through the branches, two, three, four, five. They were the Morrisos returning with arms full of Mayflowers. The children shouted. The roar of the waters drowned all sounds. They waved and yelled. The jolly little Dagos, unmindful, jogged on and passed by. The smallest girl stubbed her toe and fell. Kind-hearted Tony turned to pick her up. In doing so he caught the wild flutter of Susan's red petticoat swung in the air as a flag of distress.

"He!" shouted Tony to his band, and they rushed back to the opposite bank. But

what could they do? The stream was a wild torrent.

"Look!" cried Tony, hopefully. "Here comes a floating log!" It was a powerful piece of timber left by the lumber men in the winter's cutting. It tossed like a mere stick as it swung along, gave a swirl and rested across the stream against two jutting boulders. Tony was quick to think as well as to act. He planted his foot on the beam and found that it was securely lodged for a moment, at least. He ran across.

"Now jump to that rock," he cried. "Never mind if you do wet your feet!" This was to timid Susan, who was in the lead. "Come on, this minute," he commanded. Under the fierceness of the order Susan started. The other followed, dropping their flowers in order to use their hands to clutch at the rocks.

"Quick!" cried Tony, glancing up stream, as the dashing water tossed another log into view. The last child was over when their bridge was struck by the coming beam and both washed on down stream.

Once safely over, the loss of the flowers was the uppermost sorrow.

"All gone! Too bad!" was Tony's sympathetic cry. "Here, take some of ours!" Readily and gladly the Morrisos opened their bundles and shared their blossoms.

Philip recalled the effort to escape these Dagos in order to get the most and the best. Rightly he felt ashamed of himself. By the time they had reached the village the seriousness of the danger had gone from the children's minds. They were a united band as they chatted and planned and anticipated the teacher's pleasure.

Joe Hunter stood on the corner with the smiling Antonio as the jolly bunch approached.

"Are these Greeks or Dagos?" Joe asked, good-naturedly.

Philip hugged a little nearer to the group, now hoping that he might be included as Antonio's own.

"No Greeko!" Antonio shook his head. Philip felt a sense of banishment.

"No Italiano!" continued the fruit man, with a contagious smile. "All Americano!"

Everybody laughed and the would-be little patriots trudged on with the teacher's gift.—*Edith Gilman Brewster, in Christian Work.*

THE ROCK OF AGES

"And it fell not: for it was founded upon a rock." Huston's big plate mill in Coatsville, Pa., has gotten many a bump and jar. Many a roll has been broken. Many a coupling shaft has been twisted off. But these things are quickly repaired and the mill keeps going, turning out great steel plates for boilers, ships and bridges. The foundation is solid. Many storms have swept and swirled about the great Woolworth Building, but it still stands in New York City as beautiful, as serene, and as invincible as ever. It has the rock backbone of the Empire State under it. Friends, when we build our lives upon Jesus Christ, the Rock of Ages, the strain of daily living may cause us a break-down now and then; we may continually get fire cracks and must put in new rolls; all of this is to be expected; but, thank God! our "mill" will go right on. The skyscraper may have a window sash blown in, or an awning torn away, or a tile loosened upon the roof, or the flag pole bent; but there it stands with its plate glass windows reflecting the splendor of the setting sun—a lovely picture of a Christian experience founded upon the Rock of Ages.—*Rev. A. I. Ross.*

PLEA OF THE WEEK

The shadow reaches only to the cloud;
Yet pity us, O Lord, when we despond!
Thine eye sees all, but mists our world enshroud;
We can not see beyond.

Our lives how little! Small our deadliest grief;
Thy perfect wisdom smiles through pitying tears.

Alas, we only see the falling leaf
And feel the heavy years!

So, as a mother's gentle fingers smooth
Her baby's hair, his little fault confest,
Let thy love pardon, let thy patience soothe
Our pain and our unrest.

Be pitiful! How much to us the plan
That failed, the end unreach'd, the vain hope fond!

Our dim horizon narrows to a span,
We can not see beyond.

—*Stokley S. Fisher.*

"Be not angry without a cause, but when the cause bespeak it, it is a sin not to speak. But let it be real and not imaginary. Even then be slow to be angry and let not the sun go down upon your wrath."

OUR WEEKLY SERMON

THE JOURNEY HOMEWARD

Text: *And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.*—Isa. 35: 10.

All history is but expanded parable. The history of the world is the amplified history of the individual. Especially is this true of sacred narrative, and to this, as we have not to history in general, we hold the key, since the Scriptures avowedly show the bearing of Israel's national life upon personal experience. "For whatsoever things were written aforetime were written for our learning." The victories and defeats, the progress and retrogression, the moral lapses and pardons of Israel have many and marked parallels in our individual careers, and point out for us practical lessons and admonitions on the one hand, with gracious comforts and encouragements on the other. The thirty-fifth chapter of Isaiah portrays a return from captivity and bondage and a coming to Zion with gladness and rejoicing. The full force of this stirring song manifestly does not expend itself, however, on any literal and temporal return to an earthly capital, but finds a higher significance in the Christian's journey towards the heavenly Jerusalem and the saint's ultimate and glorious estate. With this in mind we can apply our text assuredly and assuringly, considering four simple yet striking suggestions: (1) "The Way Itself"; (2) "The Travelers"; (3) "Joys of the Journey"; (4) "Home at Last".

I. THE WAY ITSELF

(1) It is, as it were, a twofold way. "A highway shall be there and a way." Like that famous rock which to the tourist at one viewpoint pictures a woman at an organ, but from another angle outlines the British lion, so often different texts of Scripture and sometimes the same texts describe doctrines and experiences in apparently opposing terms. The Lamb of God that taketh away the sin of the world is also the Lion of the Tribe of Judah. Our context represents the road both as a highway, broad and raised up,

and as a way or path more lowly and narrow. The Christian's course to Zion is both a wide and a narrow one; wide in that it is spacious enough for all the thronging thousands pressing onward and upward; and narrow in that every traveler must cast away his luggage of sin and self-sufficiency.

(2) It is a way of holiness. "The unclean shall not pass over it." Without holiness shall no man see God, but the pure in heart shall and do see him, and in seeing him are blessed. Deny, belittle or ignore it who will, holiness is wholeness, and wholeness spells highest happiness. Blessed indeed and truly happy is the man who walketh not in the counsel of the wicked nor standeth in the way of sinners, whose delight is in the law of Jehovah.

(3) It is a plain way. "The wayfaring men, yea fools, shall not err therein." While our divine religion has its undeniable mysteries, its great essentials are most clear and conclusive. Its mysteries can wait for solution, a solution that sometimes comes in this life, or that may be deferred for the revelations of eternity. But its practical precepts, its personal obligations can be understood by a child. Faith in the Lord Jesus Christ, obedience to his commandments, the confession of his name—these are simple and evident duties.

(4) It is a safe way. "No lion shall be there nor shall any ravenous beast go up thereon." The dangers to the traveler lie without not within the path. Difficulties he may meet, but never harm while walking in the King's highway. Ay, the King giveth his angels charge concerning his own and is himself round about each wayfarer.

2. THE TRAVELERS

(1) We are travelers rather than pilgrims. The mere pilgrim makes his journey and returns; he goes to his altar, or his shrine, or his Mecca and then wends his way back to his home. But we journey forward to our abiding place, to our eternal habitation. Our home lies before not behind us. We turn not back when once we enter the gates of the city.

(2) It will be noticed that the travelers are the redeemed and ransomed of Jehovah. The terms employed imply previous captivity, former slavery. He who is not willing to admit his need of redemption can not claim the beauty and blessedness of this text. The highway and the way are only

for those who have been ransomed by the precious blood, and he only can be ransomed who requires and receives a ransom. "Faithful is the saying and worthy of all acceptation that Christ Jesus came into the world to save sinners." "The Son of Man came to seek and to save that which was lost."

3. THE JOYS OF THE JOURNEY.

The journey Zionward has indeed its joys en route.

The hill of Zion yields
A thousand sacred sweets,
Before we reach the heavenly fields
Or walk the golden streets.

(1) *The inspiration of the way.* To recall the prophets, the apostles, the confessors, the martyrs, the reformers, the missionaries, the mighty ministers, the heroes and heroines, who have gone over this way before us is supreme inspiration. We see in very truth their monuments about us, and every step of life's journey is sacred for the footprints of the great and good who have preceded us.

(2) *The companionships of the way.* As great and as good as ever trod the way are treading it now. We are not alone in our journey. In the wide world are millions who are moving Zionward, and it is ours to have immediate relationship with some of the choicest spirits of them all.

Blest be the tie that binds our hearts in Christian love.

(3) *The experience of the way.* We may not see the King till the journey's end, but we may hold communication with him when we will. More than one wireless message is flashed to us from the City Celestial in response to our messages thitherward.

Sometimes a light surprises
The Christian while he sings,
It is the Lord who rises
With healing in his wings.

(4) *The employments of the way.* Not only is it ours to march forward, but it is also our blessed privilege to help others as thus we onward go. There can be no higher joy, no sweeter experience than to lend a hand to our fellow-travelers. To lighten and to brighten, to help and to heal, to stimulate and to inspire, and above all to induce others to travel with us—these are our functions as we journey.

(5) *The foregleams and anticipations of*

the way. What glimpses of heaven do we often get before we reach heaven! And nearing the journey's end, in later and richer life, we enter Beulah-land.

O Beulah land, sweet Beulah land,
As on thy highest mount I stand,
I look away across the sea,
Where mansions are prepared for me,
And view the shining glory shore,
My heaven, my home forevermore.

4. HOME AT LAST

(1) Yes, home at last, for the longest journey has its end and the Christian's journey ends at Zion. Heaven can never be adequately described under any one figure; it appeals to different minds and hearts differently, and to each of us at different times in different ways—now "sweet fields arrayed in living green", anon "the city of the great King". Heaven as a city certainly has its attractiveness. The stability, the companionships, the privileges and the radiant glories of a great city void of all iniquity stir strongly the imagination. What Jerusalem was to the ancient Israelite we may judge from the forty-eighth Psalm; and what Jerusalem was to Israel of old is but a faint indication of what the heavenly Jerusalem shall be to the spiritual and redeemed Israel of God.

(2) "They shall return and come with singing unto Zion and everlasting joy shall be upon their heads. They shall obtain gladness and joy, and sorrow and sighing shall flee away." Sorrow like some evil night-bird hiding at sunrise; sighing like a spectral shadow fading at daybreak, shall take their final flight. As we enter through the gates into the city, life's last rief shall die in eternal distance, its last moan sink into silence forever.

Ten thousand times ten thousand,
In sparkling raiment bright,
The armies of the ransomed saints
Throng up the steeps of light:
'Tis finished, all is finished,
Their fight with death and sin:
Fling open wide the golden gates,
And let the victors in.

—Rev. Philip B. Strong, in *Watchman-Examiner*.

Satan may build a hedge about us, and fence us in, and hinder our movements, but he can not roof us in, and prevent our looking up.—J. Hudson Taylor.

DEATHS

HEVENER.—Mary Elizabeth Hevener was born April 29, 1838, and died April 16, 1921, aged 83 years lacking 14 days.

She was born in Highland County, Virginia, and came with her parents to this place near Roanoke, W. Va., in 1854. Eighteen years later the Roanoke Church was organized in 1872, with her father Reuben Hevener as one of the deacons, and she was also one of the constituent members. She has continued with the family of her half-brother, N. H. Hevener, on the old home place.

Her father married as second wife a sister of the late Rev. Samuel D. Davis, who was the pastor of the Lost Creek Church for many years, and of the Roanoke Church at its beginning. It was first recorded in *Year Books* as West Fork Church. This is the main branch of the Monongahela river which with the Alleghany river forms the great Ohio river at Pittsburg.

The deceased was of a quiet and devout mind, highly appreciating the gospel service, and interests of the heavenly kingdom. She was a woman of few words but one of thoughtful consideration and high appreciation of her privileges and duties in life. Probably her old age with loss of the powers of service she might long for the great promotion to the heavenly state and reward with the Lord and Master of the faithful.

M. G. S.

HOUGHTALING.—Andrew Jasper, son of Henry and Jane Couse Houghtaling, was born in Onondaga County, N. Y., August 22, 1844, and died at his home in Dodge Center, Minn., April 12, 1921, at the age of 76 years, 7 months and 20 days.

When a child he came with his parents to Woodside, Ill., where they resided two years coming to Dodge County in 1855, finally locating near Dodge Center, where for many years he has made his home. During the Civil War he served with Co. M. First Minnesota Heavy Artillery, for about a year from which he was honorably discharged.

On February 13, 1873, he was married by Rev. Alexander Campbell to Evelyn Voke and to them were born six children: Katie, who died in infancy; Mrs. Ora Daggett, of New Auburn, Wis.; Hattie Lehman, of Dodge Center; John, of Eagle Lake; Louise Schu, of Minneapolis; and Jessie Clarke, of St. Paul. These children, with his wife, brother Henry, of Redfield, S. D., and other relatives and friends remain to cherish his memory.

He was a skilful artisan in many lines of work and especially deft and sympathetic in the care of the sick, at the bedside of whom he was often found rendering his services.

He accepted Christ and became a member of the Dodge Center Seventh Day Baptist Church January 11, 1863. Of this church he was a respected member when he died and will be sad-

ly missed by his fellow Christians. He liked to attend public worship and when his health permitted was always in his place at the church on Sabbath morning. He was not a demonstrative Christian, but desired that his life should, in some measure as far as he was able, express his love for God and the Savior Jesus Christ by kindly deeds. In his last hours of suffering he expressed his willingness and readiness to meet his great beyond.

Funeral services were conducted by Pastor H. C. Van Horn assisted by Rev. E. H. Socwell.

GREEN.—Rollin Charles Green, only son of Charles R. and Frances Williams Green, was born February 12, 1861, at Albion, Wis., on the farm which his grandfather, Duty J. Green, purchased from the government, and died at the same place Wednesday afternoon, March 23, 1921.

He was educated in the common schools, Albion Academy and Milton College. On February 4, 1877, he was baptized and united with the Albion Seventh Day Baptist Church. On July 31, 1891, he was married to Miss Clara M. Gates. To this union were born four children, namely, Wayland M., Sidney C., Walton and Doris.

For nearly thirty years he has been a most efficient salesman for the Creamery Package Company of Chicago. He continued in this work, except for two months' illness last year, until four days before his death.

He was a man who loved his home and family above all else; was of an exceptionally tender-hearted nature and so helpful among his business associates that for years he has been known among them as "father".

His aged mother has been spared to him during his life and their devotion to each other has been beautiful to see. His father died fourteen years ago.

There are left to mourn their loss, his mother, wife, his four children, a daughter-in-law and one grandson, Rollin, besides a host of other relatives and friends.

Funeral services were held at the home conducted by Pastor C. S. Sayre assisted by Mr. J. O. Emery, State Dairy and Food Commissioner, a life long friend of the family, and at the grave the services were in charge of the Masonic Lodge of Edgerton. Interment was made in Evergreen Cemetery.

C. S. S.

BURDICK.—Elmer G. Burdick, son of John F. and Altana (Edwards) Burdick, was born in the town of Hopkinton, R. I., September 25, 1878, and died in Ashaway, R. I., March 31, 1921.

His home had always been in or near Ashaway. In 1894 he was baptized and united with the First Seventh Day Baptist Church of Hopkinton, R. I., with which church he continued a member till death called him hence. He had always been in good health till just a week before his death when he was taken with pneumonia. He leaves his father and mother, and a sister, Mrs. Annie Myrick, of Westerly, R. I., to mourn their loss.

Funeral services were conducted by Pastor D. B. Coon, April 4, 1921, from the home in Ashaway, in which Mr. Burdick had lived and cared for his mother.
D. B. C.

PIERCE.—Joshua Pierce, son of John Dallas and Phoebe Ann Cain Pierce, was born February 10, 1841, and departed this life March 26, 1921, in the eighty-first year of his life.

On December 25, 1862, he was married to Judith S. Davis who preceded him in death in June 1906. From this union he is survived by two children—Mrs. Sarah Cain, of Indiana, and Ezekiel Pierce, of Sidney, Ohio. He was married to Addy Hughs October 16, 1914, who survives him.

He served his country in the Civil War one and a half years.

In early life he gave his heart to God, giving his own words: "Over the rough and uneven journey of life I have tried to be faithful." He was a member of the Seventh Day Baptist church at Jackson Center. He loved to have his pastor call and talk of things eternal.

In his last illness he was cared for by loving hands, who sought to alleviate his suffering.

The funeral was conducted by Pastor Babcock and he was laid to rest in the old cemetery.
J. T. B.

BURDICK.—Helen Chesebro Burdick, daughter of Artemus and Adeline Chesebro, was born in Leonardsville, N. Y., January 16, 1844, and died in the same town, April 24, 1921, aged 77 years, 3 months, and 8 days.

When sixteen years of age she went to live with an uncle, J. Delos Clarke, at South Brookfield. She became a member of St. Andrew's Episcopal Church of New Berlin, N. Y., of which she was a member at the time of her death.

In 1863 she was married to James Burdick. She is survived by a daughter, Mrs. Clara J. Maxson, of Leonardsville, and a son, Benjamin J. Burdick, of Iliou, N. Y.

For many years Sister Burdick was a constant attendant and worker in the Seventh Day Baptist church of Leonardsville, and a leading soprano in the choir.

Farewell services were conducted by her pastor, Rev. F. E. Peterson, assisted by Rev. C. W. Barrett of the M. E. Church. Interment was made in the cemetery at New Berlin.
F. E. P.

ALLEN.—Martha Maxson Allen was born January 18, 1838, and died at her home in Alfred, N. Y., April 15, 1921.

She was the daughter of William and Olive Maxson and was born in Andover, N. Y. After completing her education in the public schools and for a time attending Alfred University, she taught for a number of years.

When a girl Mrs. Allen joined the Second Alfred Church. After her marriage to Mr. Allen she transferred her membership to the First Alfred Church of which she was an earnest and active member.

On November 1, 1860, she was married to John Green Allen, who died a year ago. To them was born one son, Frank. She is survived by a

brother, Chester Maxson, of Alfred Station, and her son, Frank Allen, of Ann Arbor, Mich.

Mrs. Allen had been in poor health for some time, but the immediate cause of her death was pneumonia, which took her after a few days illness.

Funeral services were conducted by her pastor, assisted by President Davis, after which she was laid to rest in the Alfred Rural Cemetery.
A. C. E.

FULLER.—Hannah Celestia Fuller was born November 22, 1837, and died at her home in Alfred, N. Y., April 20, 1921.

She was the daughter of Theodoty and Tenty Potter Cartwright, and was born in Berlin, N. Y. On November 29, 1879, she was married to Peter Burdick who lived but a few years, and she was again married in January, 1886, to John G. Fuller. After this marriage she lived in Alfred. She is survived by a stepson, O. J. Fuller, of Alfred, and a step-daughter, Mrs. Button, of Friendship, N. Y.

At an early age she united with the Berlin Church where she kept her membership until her death.

A short funeral service was conducted at her home, by her pastor, assisted by President Davis, after which she was taken to Berlin for burial.
A. C. E.

MAXON.—Julia Ann Maxon was born in Walworth, Wis., February 2, 1898, and died in Battle Creek, Mich., at the home of her sister, Mrs. Stella Walters, April 23, 1921, of tuberculosis of the lungs, being 23 years, 2 months and 21 days of age.

She was the sixth child and third daughter of a family of eight children born to Nathan Dwight and Minnie McLearn Maxon. She was graduated with honor from the Walworth High School with the class of 1916, since which time she had engaged in teaching music, in which calling she had gained an enviable reputation as a proficient and conscientious instructress. She loved music in which she was especially gifted. She was baptized by Rev. L. C. Randolph in the year 1911 and united with the Seventh Day Baptist Church, with which she ever retained membership.

As a helpful home loving girl she will be sadly missed and lovingly remembered by those who knew her and loved her best. She is the second child to be taken from the family circle, her eldest brother Claire having died two years ago last October at Hog Island, of pneumonia following influenza. She leaves her father and mother; four sisters, Mrs. Stelle Walters, of Battle Creek, Mich., Rhue and Muriel, of Riverside, Cal., and Marjorie at present attending school in Battle Creek; two brothers, Henry A., of Chicago Heights, Ill., and Dr. Earl D. Maxon, of Fillmore, Utah. She had been at the Sanitarium at Wales, Wis., for a year leaving for Battle Creek early in March, where despite the best medical skill and loving care, she peacefully fell asleep in the early Sabbath morning.

Funeral services were held at the home of her sister in Battle Creek, with friends present,

conducted by Rev. M. B. Kelly. The body was then taken to Walworth, Wis., and there on Thursday afternoon the final funeral service was held in the Seventh Day Baptist church conducted by the pastor.

The body was laid to rest in the Walworth Center Cemetery.

IN ME YE SHALL HAVE PEACE

This poem is believed to be the last ever written by Dr. Horatio Bonar and was found amongst his papers after his death.

Long days and nights this restless bed
Of daily, nightly weariness and pain!
Yet thou art here, my ever gracious Lord,
Thy well known voice speaks not to me in vain—
"In me ye shall have peace."

The darkness seemest long, and even the light
No respite brings with it, no soothing rest
For this worn frame; yet in the midst of all
Thy love revives me, Father, thy will is best,
In me ye shall have peace.

Sleep cometh not, when most I seem to need
Its kindly balm, O Father, be to me
Better than sleep; and let these sleepless hours
Be hours of blessed fellowship with thee,
In me ye shall have peace.

Not always seen the wisdom and the love;
And sometimes hard to be believed, when pain
Wrestles with faith, and almost overcomes,
Yet even in conflict thy sure words sustain—
In me ye shall have peace.

Father, the flesh is weak; fain would I rise
Above its weakness into things unseen,
Lift thou me up; give me the open ear
To hear the voice that speaketh from within—
In me ye shall have peace!

Father, the hour is come; the hour when I
Shall with these fading eyes behold thy face,
And drink in all the fulness of thy love;
Till then, oh, speak to me thy words of grace,—
In me ye shall have peace!
G. D. H.

RICE.—Mrs. Samuel Rice, better known as Sister Rosanna Rice, of Salemville, Pa., died of pneumonia on April 16, after a brief illness, aged 90 years, 8 months and 24 days.

Her maiden name was Rose Anna Fyock. She is survived by a daughter-in-law, Mrs. Matilda Rice, eight grandchildren, nineteen great-grandchildren and two great-great-grandchildren.

Interment was made in the cemetery near her home and services were held in the Brick Church of the German Seventh Day Baptists, by Revs. Jerre Fyock and W. K. Bechtel, who used for their text, 2 Timothy 4: 7. "I have fought a good fight, I have finished my course, I have kept the faith." The topics were: (1) Life's work well done; (2) Life's fight well won; (3) Now comes rest. The funeral services were very largely attended.

The deceased was born near Ogletown, Somerset County, Pa., July 20, 1830, and resided with her mother there until in her teens they moved

to Morrison's Cove where in 1854 she was married to Samuel Henry Rice and to this union one son was born, Samuel H. Rice, who died about five years ago. After the death of her husband she moved to Somerset County and while there she and her son, then seven years old, walked to Snow Hill, Franklin County, upwards of one hundred miles to a lovefeast.

She was devoted, consistent and a life-long member of the German Seventh Day Baptist faith having joined the church more than seventy years ago and walked to lovefeast and communion over one half a mile, twelve days before her demise.

During the past winter she knitted stockings and corded wool which she with her own hands sheared from sheep raised sixty years ago. She raised flax from which she made linen, wove blankets and made carpet.

Fifty-four years ago she moved to Salemville where she dwelt at the time of her death, living forty-four years of that time with her daughter-in-law and was the oldest resident of Morrison's Cove. Last October the writer received a German Prayer from her, and read prayers to her which she seemed to enjoy thoroughly. He also has some linen made by her.

The church and survivors are indeed bowed down heavily as one that mourned for his mother. The dead are blessed and full of immortality. Our loss is her gain. No cares shall press, no sin shall grieve, no body burdened with infirmities nor oppressed with sickness.

There remaineth therefore a rest for the people of God. Blessed are the dead that die in the Lord.

Surely the church has lost a pillar, the ministry a real support, and the family a devoted mother.
S. G. Z.

Sabbath School. Lesson IX—May 28, 1921

MAKING THE NEIGHBORHOOD CHRISTIAN

Luke 10: 25-37; Acts 2: 44-47

Golden Text.—"Love worketh no ill to his neighbor: love therefore is the fulfilment of the law." Rom. 13: 10.

DAILY READINGS

May 22—Luke 10: 25-37

May 23—Lev. 19: 9-18

May 24—Luke 1: 57-66

May 25—Mark 1: 29-39

May 26—Mark 6: 1-6

May 27—Luke 7: 1-10

May 28—Matt. 25: 34-46

(For Lesson Notes, see *Helping Hand*)

"If I knew you and you knew me,
If both of us could clearly see
And with an inner sight divine
The meaning of your heart and mine,
I'm sure that we would differ less,
And clasp our hands in friendliness;
Our thoughts would pleasantly agree
If I knew you and you knew me."
—Nixon Waterman.

THE INNER LIFE

The inner life is the only life there is, for the preacher or for any man. There are outward activities, but they result only in a clashing of cymbals or a raising of dust, unless they proceed from a life that is within. Never in the memory of living man, I am sure, has there been a greater necessity for leadership in the great world of men and in the affairs of men, than we see at this present time, but for that very reason those on whom leadership is devolved by office or by a coal from off the altar must have the leading within the secret places of their won spirit, or they will go forth to lead as young Richard of England led the mob, out upon a barren heath with no place to go and nothing to feed the multitude.—*Elmer Ellsworth Brown.*

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Every hope and thought and act and practice of mine is a judgment for or against Jesus Christ. In the silences of our lives we are living against him or for him. At the last we shall be judged in proportion as everything we did was a service of, or an affront to, the Christ whom we served in the silences of our lives.—*Robert E. Speer.*

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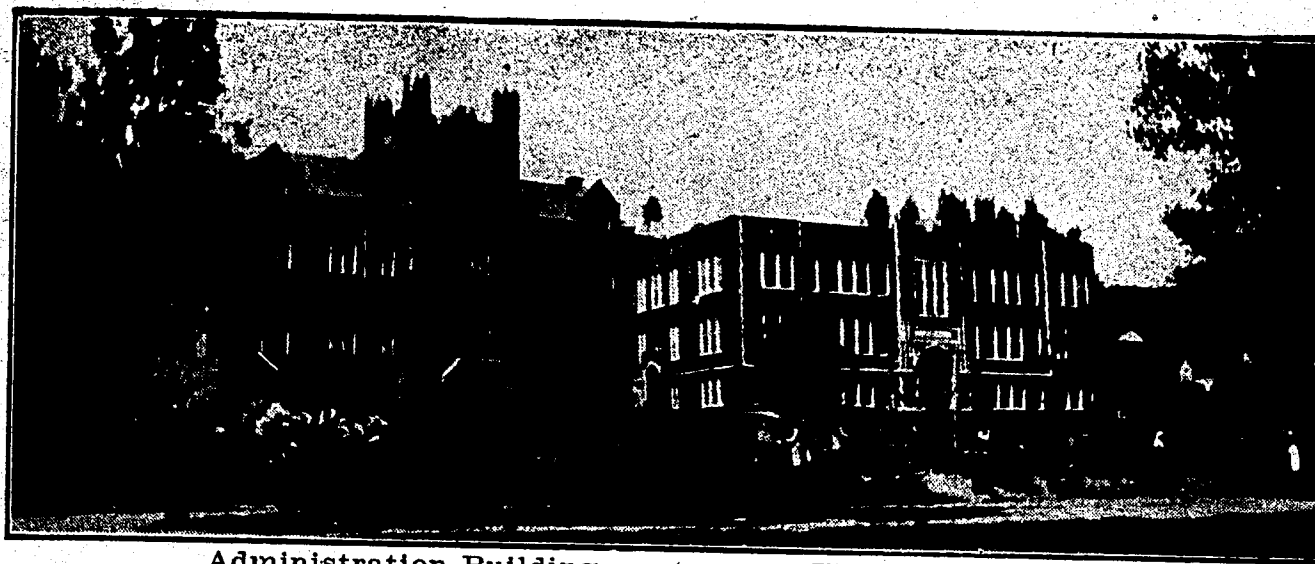
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NOBILITY

True worth is in being, not seeing;
 In doing each day that goes by
 Some little good—not in the dreaming
 Of great things to do by and by.
 For whatever men say in blindness
 And spite of the fancies of youth,
 There's nothing so kingly as kindness,
 And nothing so royal as truth.

We get back our mete as we measure;
 We can not do wrong and feel right;
 Nor can we give pain and gain pleasure,
 For justice avenges each slight.
 The air for the wing of the sparrow,
 The bush for the robin and wren,
 But always the path that is narrow
 And straight for the children of men.

—Alice Cary.

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