

IS YOUR CHURCH
PLANNING TO OBSERVE
SABBATH RALLY DAY
MAY 21, 1921?

*This is a Seventh Day Baptist Anniversary
---the third Sabbath in May*

RESPONSIVE SERVICE LEAFLETS have been sent to the Superintendents for use in the Sabbath Schools, and packages of a different kind for the C. E. Societies have been sent to the Secretaries.

*Are your programs being prepared in the
various organizations?*

MAKE IT A DAY OF BLESSING
Call the Sabbath a Delight

Special program for Juniors in this number
of the SABBATH RECORDER

The Sabbath Recorder

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.

—CONTENTS—

EDITORIAL.—When Your Pastor Needs Encouragement.—“The Work is Going Good Here.”—“Intensely Interested to Hear”—The Memorial Sermon is a “Layman's Sermon.”—A most Interesting Explanation.—What Shall We Do With the Question?—Sudden Death of Mrs. Schoonmaker.—Seven Millions Saved by Famine Fund.—Christian Endeavor in West Virginia.—Send Names of Delegates to Eastern Association.—A Bible Reading Course Approved and Recommended.—“Two Sermons a Year.”—“A Song of Trust.” 641-644	Riverside Community Bible Reading Course. 653
An Appeal to the Pastors and Churches. . . . 645	EDUCATION SOCIETY'S PAGE.—Conference of Educational Agencies of the Church. . . . 655
THE COMMISSION'S PAGE.—Roll of Honor.—The Family Altar.—Chapters in Early Sabbath History. 646-650	Message From Miriam West 656
Independence Church News Letter to All Members 650	Words of Appreciation—Deacon Frank S. Wells 657
Information Wanted 650	WOMAN'S WORK.—Memory (poetry).—There's Rose Mary That's for Remembrance; Pray, Love, Remember.—In Memoriam. 658
MISSIONS AND THE SABBATH.—Missionary and Tract Society Notes.—Good Cheer at Little Prairie 651-653	New York Bible Society Has New Home. 659
	YOUNG PEOPLE'S WORK.—The Kingdom in the World 661
	Elders D. Burdett Coon and J. C. Branch in Detroit and Toledo 661
	Buffalo Alumni Banquet 662
	CHILDREN'S PAGE.—Grandma's Little Lamb.—Children's Sermon—The Light in the Window. 663
	Under the Curse of Rome 664
	OUR WEEKLY SERMON.—“Lest We Forget.” Why I Am in the Ministry 668
	Sabbath School Lesson for June 4, 1921 . . . 670
	DEATHS 671

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

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

Recording Secretary—Prof. J. Nelson Norwood, Alfred, N. Y.

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

Treasurer—Rev. William C. Whitford, Alfred, N. Y.
Forward Movement Treasurer—Rev. William C. Whitford, Alfred, N. Y.

Director of Forward Movement—Rev. A. J. C. Bond, Salem, W. Va.

Executive Committee—Rev. Clayton A. Burdick, chairman, Westerly, R. I.; Prof. J. Nelson Norwood, Rec. Sec., Alfred, N. Y.; Rev. Edwin Shaw, Cor. Sec., Plainfield, N. J.; Benjamin F. Johanson, Battle Creek, Mich.; Lucian D. Lowther, Salem, W. Va.; (for 3 years); Rev. Henry N. Jordan, Milton, Wis.; Rev. William L. Burdick, Alfred, N. Y.; (for 2 years); Rev. Alva L. Davis, North Loup, Neb.; M. Wardner Davis, Salem, W. Va.; (for 1 year.)

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

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

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

AMERICAN SABBATH TRACT SOCIETY

BOARD OF DIRECTORS

President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—A. L. Titsworth, Plainfield, N. J.
Assistant Recording Secretary—Asa F. Randolph, Plainfield, N. J.

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

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

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Rev. C. A. Burdick, Westerly, R. I.
Recording Secretary—A. S. Babcock, Rockville, R. I.
Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.

Treasurer—S. H. Davis, Westerly, R. I.
The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Rev. W. C. Whitford, Alfred, N. Y.
Recording Secretary—Earl P. Saunders, Alfred, N. Y.
Corresponding Secretary and Treasurer—Prof. Paul E. Titsworth, Alfred, N. Y.

The regular meetings of the Board are held in February, May, August and November, at the call of the President.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

President—Mrs. A. B. West, Milton Junction, Wis.
Recording Secretary—Mrs. Edgar D. Van Horn, Milton Junction, Wis.
Corresponding Secretary—Mrs. J. H. Babcock, Milton, Wis.

Treasurer—Mrs. A. E. Whitford, Milton, Wis.
Editor of Woman's Work, SABBATH RECORDER—Mrs. George E. Crosley, Milton, Wis.

ASSOCIATIONAL SECRETARIES

Eastern—Mrs. Edwin Shaw, Plainfield, N. J.
Southeastern—Mrs. M. Wardner Davis, Salem, W. Va.
Central—Mrs. Adelaide C. Brown, West Edmeston, N. Y.
Western—Mrs. Walter L. Greene, Independence, N. Y.
Southwestern—Mrs. R. J. Mills, Hammond, La.
Northwestern—Miss Phoebe S. Coon, Walworth, Wis.
Pacific Coast—Mrs. N. O. Moore, Riverside, Cal.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

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

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

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

SABBATH SCHOOL BOARD

President—Prof. Alfred E. Whitford, Milton, Wis.
Recording Secretary—Dr. A. Lovelle Burdick, Janesville, Wis.

Treasurer—L. A. Babcock, Milton, Wis.
Field Secretary—E. M. Holston—Milton Junction, Wis.

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

YOUNG PEOPLE'S EXECUTIVE BOARD

President—Mrs. Ruby C. Babcock, Battle Creek, Mich.
Recording Secretary—Clark Siedhoff, Battle Creek, Mich.

Corresponding Secretary—Mrs. Francis F. Babcock, Battle Creek, Mich.

Treasurer—Elvin H. Clarke, Battle Creek, Mich.
Trustee of United Societies—Rev. Henry N. Jordan, Milton, Wis.

Editor of Young People's Department of SABBATH RECORDER—Rev. R. R. Thorngate, Salemville, Pa.

Junior Superintendent—Mrs. W. D. Burdick, Duellen, N. J.

Intermediate Superintendent—Rev. Henry N. Jordan, Milton, Wis.

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

CONFERENCE AUXILIARY FOR LONE SABBATH-KEEPERS

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

Assistant Field Secretary—Mrs. Angeline Abbey, Alfred, N. Y.

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

Chairman—Lucian D. Lowther, Salem, W. Va.; Earl W. Davis, Salem, W. Va.; Arla A. Davis, Salem, W. Va.; E. M. Randolph, Salem, W. Va.; D. Nelson Inglis, Milton, Wis.; Paul E. Titsworth, Alfred, N. Y.

THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

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

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

The Sabbath Recorder

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

VOL. 90, NO. 21

PLAINFIELD, N. J., MAY 23, 1921

WHOLE NO. 3,977

When Your Pastor Needs Encouragement Many persons seem to forget that their pastor needs encouragement. They look upon him as one whose business it is to encourage others; but do not seem to think that he ever has reason to be discouraged.

No man is so strong that he needs no words of cheer, and your pastor is no exception to this rule. By this we do not mean anything like flattery. A true pastor will not crave that. It will help no one. But there are times when words of cheer and expressions of appreciation are greatly needed. To withhold them at such times will be likely to take the heart out of a true pastor who is always anxious to do his very best for his people.

One of the times in which helpful words are needed is when he is starting in a new field. The work is new and somewhat strange to him. The people are strangers and their ways may not be familiar to him. He may not know whether you really desire to see the work go forward in his hands or not. And if you let him struggle on month after month without so much as telling him that you are praying for him and want to see him succeed, the tendency will be to discourage him. How can one say he is holding up the pastor's hands if he never whispers a word of encouragement in his ear?

Again, if the pastor is allowed to preach Sabbath after Sabbath without seeing the desired results, and no one seems to be helped, he is likely to feel that he is doing no good. Satan must rejoice whenever he sees a pastor sinking down in his own heart over such a discouragement. If your pastor's words have helped you or any of your friends tell him so. It will strengthen his hands and encourage his heart.

Once more: if discontented persons begin to whisper their criticisms and try to get others to feel dissatisfied, and begin to express the desire for a change, then the pastor stands in great need of the encouragement which all loyal hearts can give. It will do him no good to tell him of the dissatisfaction and unrest in his congregation.

But it will help wonderfully to speak to him of any signs of good you may see. It will strengthen his hands for better work if you take renewed interest in the church; and your own zeal may counteract any coldness or dissatisfaction that may be getting started. If you want your pastor to do his best, give him true sympathy and co-operate with him in his work.

"The Work Is Going Good Here" At the close of a letter from a friend and pastor in a distant small church we find these words: "The work is going good here; about the best since I came here some three years ago."

We are always glad to read such words from any of our pastors; but we were especially so in this case; for we happen to know something of the discouragements which this good brother has had to contend with.

Whether the work goes good or bad depends quite as much upon the people as upon the pastor. Many a pastor finds himself handicapped by an indifferent people or by divisions in his church which rob him of the hearty co-operation he so much needs.

What a blessing it would bring to our good cause if all the members of our churches were so active and helpful that each pastor could say: "The work is going good here; about the best it ever has." Friends, are you doing your part to make it so?

"Intensely Interested To Hear" Some people seem to think that "The Prophets"

furnish but little material of interest for sermons in present-day preaching. Of course it makes a good deal of difference whether or not the times and surroundings of the prophets who so faithfully held up the light of truth in their day are clearly portrayed to the hearers.

One of our pastors writes: "I am having the finest time preaching from the prophets now, when special topics do not crowd them out. Have brought one message each from Amos, Hosea, Isaiah. They were almost bio-

graphical sermons. But when one succeeds in painting the times of those men, I find the people intensely interested to hear the reading of a few chapters at the close of the sermon. Of course, you know all about such pleasures; but I was just trying to express my appreciation of that manner of preaching."

The Memorial Sermon Our readers love is a "Layman's Sermon" "Uncle Oliver", and we know of no man better able to give helpful and wise counsels regarding the significance of Memorial Day than does this "Patriotic Instructor", and author of the "Little Flag Book", who presides over Memorial Hall of the Grand Army, in Madison, Wisconsin.

The newly organized American Legion has adopted May 30 as its Memorial Day, so this year the Grand Army boys of the Civil War, and the American Legion boys of the World War will unite in the observance of Memorial Day. This happy arrangement will perpetuate the observance of May 30 in honor of the heroes of both wars, and Uncle Oliver is not alone in thinking that when the boys in khaki remember their fallen comrades who sleep under the crosses and the poppies beyond the seas, they will not forget the boys in the blue and the gray who sleep under the flags and the flowers in our homeland.

After the last veteran of the Civil War is laid to rest beneath the roses, and the boys who fought beyond the seas go forth to strew memorial flowers for their own fallen comrades, many of whom are sleeping in Flanders' Field, we know they can not forget the *Nation's Dead*:

"Four hundred thousand men,
The brave, the good, the true,
In tangled wood, in mountain glen,
On battle plain, in prison pen,
Lie dead for me and you!
Four hundred thousand of the brave
Have made our ransomed soil their grave
For me and you,
Good friend, for me and you!

"Up many a fortress wall they charged,
Those boys in blue,
Mid surging smoke, the volleyed ball;
The bravest were the first to fall,
To fall for me and you!
Those noble men, the nation's pride,
Four hundred thousand men have died
For me and you,
Good friend, for me and you!

"A debt we ne'er can pay
To them is justly due,
And to the nation's latest day
Our children's children still shall say,
'They died for me and you!'
Four hundred thousand of the brave
Made this our ransomed soil their grave
For me and you,
Good friend, for me and you!"

A Most Interesting Explanation In a brief editorial note in the issue of May 2, the editor took the liberty to publish Mrs. Martha H. Wardner's reason for offering again her late husband's excellent article published some years ago, on the question of the time of Christ's burial and resurrection.

Mrs. Wardner was somewhat surprised to see her letter in print; but we felt sure that what little she said in that brief explanation would secure for the article a far more extensive reading than it would naturally receive if published as merely an incidental clipping, as if to fill up space for want of other copy. We are glad now that the RECORDER gave her letter of explanation, for it has opened the way for her to "add a few words" in regard to the influence of Dr. Wardner's article in leading her and others to the Sabbath of Christ. Here is what she writes:

DEAR DR. GARDINER:

I was quite surprised to find in the RECORDER the reason I gave you for publishing my husband's article on the Burial and Resurrection of Christ in a recent number of the RECORDER, but as you saw fit to publish it kindly permit me to add a few words.

My attention was called to this question in company with several others who accepted it and after further investigation embraced the Sabbath and through this party several others were brought to the Sabbath. Among the original number were two ministers, one of whom was a Congregationalist. After accepting the Sabbath he investigated the question of baptism and at the age of seventy years was baptized in Clear Lake, Wis., by the one who had led him into the light.

After my marriage and while living at Milton Junction, Wis., we entertained for several days a minister (Congregationalist). One morning, I handed him the article under consideration. He read it, laid it upon the table and went out to fight his battle. He did not refer to the article during his stay and I feared he was offended but a few weeks later a letter came saying he had embraced the Sabbath and that article was the cause. Of this entire number, with possibly two exceptions, I am the sole survivor, but I am positive if the others could speak they would unite their voices with mine in saying that if Dr. Wardner was mistaken in his position

we rejoice exceedingly in the thought that the Lord over-ruled his mistake to our good. Personally I must say that with the vivid memory I retain of those days it gives me a peculiar feeling when Seventh Day Baptists attack that which was a vital part of that investigation. However, the life and death struggle by which I was born out of Sunday-keeping into the Sabbath was so intense it seems to me that while I maintain my faith in God and reason preserves its balance I can no more be made to doubt the genuineness of that experience than could Paul have been made to doubt the genuineness of his experience on the Damascus road.

Very sincerely,

MARTHA H. WARDNER.

What Shall We Do With the Question For many years the editor with others has felt that the time of the resurrection, even if it did occur on the first day of the week, has nothing whatever to do with the Sabbath question. Some have thought that we lose out by admitting that it does have something to do with it.

But we frankly admit, that, in view of such testimony as that of Mrs. Wardner's, we can not avoid the conviction that the question is important—especially when thousands upon thousands really believe what their leaders have taught regarding the day of the resurrection as the so-called "Lord's Day". Many among them would be as likely to yield to Sabbath claims if convinced as Mrs. Wardner was when this article placed the truth so clearly before her.

Mr. Wardner was himself a convert to the Sabbath, and evidently knew something of what would happen if conscientious truth-seekers, in the ranks of Sunday-keepers from which he had come, could be shown their mistake. We would be very glad if every article written in Sabbath Reform had brought as many converts to the Sabbath of Christ as has the one Mrs. Wardner has republished.

Personally, we have for a long time believed that Dr. Wardner's article is the strongest and most consistent, with the least straining of points to make a case, of any presentation of the question we have ever seen.

Sudden Death of Mrs. Schoonmaker The SABBATH RECORDER and our societies and schools have lost a most loyal friend and supporter in the sudden death of Mrs. Jessie Brown Schoonmaker, of Bradford, Pa.

Her many friends will be anxious for particulars and so we give here the following, taken from the Bradford *Evening Star* of May 3, 1921:

The shocking death of Mrs. Jessie Brown Schoonmaker, wife of City Solicitor Frederick P. Schoonmaker, of No. 186 Congress street, occurred this afternoon at 1.20 o'clock at the Bradford Hospital, following a surgical operation for the removal of a tumor this morning. She never rallied from the anaesthetic.

The news of Mrs. Schoonmaker's death will cause a profound shock to the entire community as she was about yesterday as usual, returning only yesterday morning from Atlantic City in company with her husband.

Mrs. Schoonmaker was in excellent spirits yesterday, although she had previously arranged for the operation, and attended the weekly luncheon of the Monday Club at the Country Club in the afternoon, not telling any of her friends there of her intended operation. In the evening she went to the hospital, accompanied by her husband and daughter, Mrs. Walter Blaisdell, to undergo an operation today.

Mrs. Schoonmaker had been aware for several months that she would have to undergo an operation but had not spoken of the matter to any one excepting the immediate members of the family and it is believed that no serious results were anticipated. The patient was in fine spirits before undergoing the operation.

The deceased had long been one of Bradford's most prominent women. She possessed a beautiful character and a charming personality which won for her friends on all sides. The news of her sudden death will cause widespread grief and the sympathy of the community goes out to her grief-stricken family.

Mrs. Schoonmaker was educated at Alfred University, and was married in this city to F. P. Schoonmaker. She is survived by her husband, by two daughters, Mrs. Walter G. Blaisdell, and Miss Fay Lillian Schoonmaker, and one son, Max Schoonmaker; also by her father, Hon. W. W. Brown, also of this city.

Seven Millions Saved By Famine Fund Every possible effort is being put forth to save the starving millions in China until the harvest comes in. Additional funds are still urgently needed. The strenuous efforts of China Famine Week added much to the fund, but not enough to make sure that the five million people depending on America alone, could be carried through until harvest time.

More than three hundred persons, most of whom are American missionaries and business men, are engaged in the great work of distributing food over a hundred thousand square miles of territory under the reign of famine.

With many faithful helpers from the Chinese, the immense machinery of relief is working without a hitch or hindrance.

Christian Endeavor In West Virginia By a report from the District Convention of Christian Endeavor workers in Weston, W. Va., we see that our own young people are well identified with the Endeavor Movement in that State. Several of the Salem boys and girls either had part in the program or held some official position. Banners were conferred by Rev. Ahva J. C. Bond, president of the State Association and he made the address of the evening.

This recalls the fact that the first Christian Endeavor convention of the Mountain State was held in Salem during our first winter there. The call for the meeting was extended by our Salem society, and a two-day meeting was held with a fair delegation from various parts of the State. Here the state organization was born, and arrangements were made for the next meeting to convene in Fairmont.

We remember with pleasure the enthusiasm of those early meetings. And it is gratifying to see that the interest there does not lag for want of faithful workers.

Send Names of Delegates To Eastern Association The churches of the Eastern Association are requested to send the list of delegates and visitors who are expected to attend the meetings in Westerly, R. I., to Mr. A. R. Stillman, 154 West Broad Street, Westerly, as soon as convenient.

The Westerly people are hoping for a large attendance from each church in the association. Pastors and church clerks will please attend to this matter in good time. The association convenes on the ninth of June.

A Bible Reading Course Approved and Recommended At the request of the Pacific Coast Association, Brother Ballenger, pastor at Riverside, writes an explanation of their Community Bible Reading Course, which appears on another page of this paper.

The association while in session adopted the following resolution:

Believing the regular, daily reading of the Bible to be essential to the development of Christian character, and recognizing the value of a community interest as a stimulus to perseverance; therefore

We recommend, "The Riverside Community Bible Reading Course" as a helpful means of encouraging a more general reading of "The Book".

"Two Sermons a Year" One of our pastors in a personal note regarding his work, says, "I aim to send two sermons a year", and we were glad to welcome his plan. If every pastor would do as much there would be no lack of material for "Our Weekly Sermon".

"A Song of Trust" One of the loyal lone Sabbath-keepers sends us this little poem with an explanation of its worth to her. She says: "The little poem I have had pasted in my Bible for years and have enjoyed reading it so much that I thought perhaps someone else might enjoy reading it as much as I have."

She further says: "There are so many good things in the RECORDER I hardly know which I want to read first; and when I have it read through I am sorry there is not more of it. I believe that the L. S. K's look for the coming of the RECORDER more eagerly than people who have Sabbath privileges."

The poem follows:

I can not always see the way that leads
To heights above,
I sometimes quite forget He leads me on
With hand of love,
But yet I know the path must lead me
To Immanuel's land;
And when I reach life's summit I shall
Know and understand.

I can not always trace the onward course
My ship must take,
But looking backward I behold afar
Its shining wake
Illumined with God's light of love, and so
I onward go
In perfect trust that He who holds the helm
The course must know.

I can not always see the plan on
Which He builds my life:
For oft the sound of hammer's blow on blow,
The noise of strife,
Confuse me till I quite forget He knows
And oversees;
And that in all details with His good plan
My life agrees.

I can not always know and understand
The Master's rule.
I can not always do the tasks He gives
In life's hard school.
But I am learning with His help to solve
Them one by one;
And when I can not understand
To say, Thy will be done.

—Author Unknown.

AN APPEAL TO THE PASTORS AND CHURCHES

DR. P. A. BAKER

The inherently criminal character of the liquor traffic was never more in evidence than at this time. Every thoughtful reader of magazines and daily papers must be convinced of this fact. The whole scheme of Prohibition, present and future, is on trial, and is in peril. The adoption of the Eighteenth Amendment to the Constitution, and the Volstead Law enacted to carry the amendment into effect, did not bring Prohibition. They simply cleared the way for making Prohibition possible. A traffic so criminal in its character and conduct as the drink traffic does not go out of existence at the behest of a constitutional amendment or an enforcement act. The abolition of what has been termed "the legal traffic" has made the illegal traffic fabulously profitable. A dollar a quart was a big price for the moonshine product when breweries and distilleries were allowed to operate; now it finds a ready sale at ten dollars per quart and twenty-five dollars per gallon. Every corn field, wheat field, barley field, potato patch, orchard and kitchen furnishes material for the violation of the Eighteenth Amendment, and with the existing appetite and criminal greed for gain there is no lack of persons who are ready to take the chance of violation.

The propaganda for "wine and beer" is popular not only amongst the drinkers who have a fixed appetite, but amongst thousands of well-meaning people, including church members, who have not counted the cost of yielding to such a demand. To admit, either, or both, means that the whole fight must be fought over again. If we are to have beer and wine we must have a place to sell it, which means the opening of the grogshop where regulation is as impossible as it would be to attempt to regulate the tides of the ocean.

The liquor people are working more wisely for their cause than at any time in the past. They are operating under the advice of counsel, and that advice is that it is not possible, at least not now, by a frontal attack, to repeal the Eighteenth Amendment, but that it can be nullified by changing the alcoholic content in beverages that may legally be made and sold, and this can be done by a majority vote of the Congress. Why

attempt repeal when nullification will answer every purpose? The Congress is not safe. This one is, and will appear much safer than it really is if a vote should be forced on the Volstead Law during the coming session. Many Congressmen will vote against a beer and wine amendment when they know it is impossible of passage who will vote for it if they are reasonably certain it will pass. This is a favorite method with some Congressmen for deceiving the public. Congressmen who honestly favor Prohibition will vote their principles every time, while those who do not, will not. The majority margin of real Prohibitionists in Congress is very small. The apportionment of Congress, following the present census, will admit above fifty additional Congressmen, nearly every one of whom will come from the large cities of the country, and can reasonably be depended upon to stand for the liquor program. If the apportionment should not be increased the same difficulty faces us because in the country districts the number will be decreased and in the great centers of population increased, hence, the stiffest fight the Prohibitionists of this country will ever have will be two years hence at the next congressional election. The liquor people are now systematically laying their plans for that contest. Meanwhile they are increasingly violating the law to create if possible the greater reaction against Prohibition.

Most people overlook the fact that the organizations responsible for directing the efforts to secure the adoption of the Eighteenth Amendment and the Volstead Law were builded out of the best material the country affords—the thoughtful, reading, conscientious, church-going population, which could be brought to bear quickly upon legislative bodies for immediate results. The great outlying millions in city and country who do not attend the churches or read the religious papers, and who have no knowledge of the propaganda that has been going on for years except as they gather it from the numerous flings in much of the secular press, resent the fact of Prohibition and believe that something was "put over" on them by unfair methods when they were not looking. These millions must be reached in their own respective language with speakers and literature, which may never convert many of them to the principle of Prohibition, but which will neutralize

their opposition until the principle is firmly established.

We must reckon with the fact that the war set Prohibition ahead from five to ten years, and it will require at least that much time; with all hands at it, to bring public sentiment up to the point of sustaining it. Many people write in to our offices, saying, "Now Prohibition is a fact and of course you no longer have need of funds", and cancel their subscriptions; others add, "It is the duty now of the government to enforce the law, and of course you have no further need of funds." These people are Prohibitionists and have fought nobly to secure Prohibition, but are quitting with the job half finished. Does any one think for a moment that the government will go ahead and enforce the prohibitory law with a well organized, influential and well-financed minority opposing it, if there is not an organization thoroughly equipped to secure necessary appropriations from Congress for enforcement and to see to it that all the enforcement machinery is on its job? Does any one believe, under existing conditions, if the present organizations were to disband, that two Congresses would pass before there would be a determined agitation not only for a modification of the Volstead Law, which would easily be accomplished, but for the repeal of the Eighteenth Amendment itself? Already there are ministers and churches short-sightedly taking the ground that since Prohibition has become a part of the fundamental law of the land, and a code for its enforcement has been enacted, there is no need for further support at their hands. They forget the organizing period of the forties, and the Prohibition victories of the fifties, when a large number of States enacted prohibitory laws, and the repealing period of the sixties and seventies, when the organizations that had put over Prohibition in these States, one after another disbanded and the "last State became worse than the first". Are we to have a repetition of this fiasco because of the short-sightedness of leaders of the church today? The church has furnished the leadership and the sinews of war to bring us to the present strategic and hopeful position and it is unthinkable that when complete victory is in sight there should be a fatal reaction in the face of as determined an opposition as we have ever met. No pastor or church has any more right to desert or falter now than have the

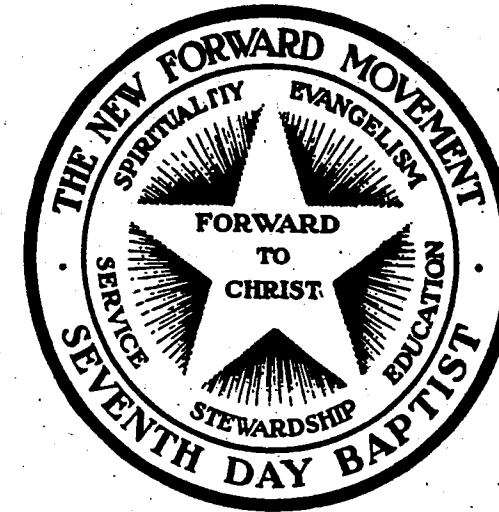
men who have poured their lives into this struggle, to step down and out into some more congenial employment. To scrap the great organizations that have been for a quarter or a half a century building, in the face of the unfinished task, would be a crime against humanity. To even cripple their efficiency by a lack of support would be the acme of unwisdom.

We have too much confidence in the church and the ministry, as we have witnessed the quality of their splendid leadership for the overthrow of the drink traffic, to believe that they will give an hour's truce to an institution that can only live by the ruin of our people. We appeal to all right-thinking men who have "put their hand to the plow" that they will not look back until this age-old destroyer has been completely destroyed—until a new generation, fresh from the scientific instruction of the public schools, and the moral drill of the church and Sabbath school, have come upon the scene, who know not the Beast of Bacchus.

We will secure the strict enforcement of the Eighteenth Amendment, exactly as we secured the amendment—by keeping everlastingly at it until the people have reached a normal condition of mind and appetite. The Anti-Saloon League has set itself to this task with the same determination that characterized its work in securing the submission and adoption of the Eighteenth Amendment to the Constitution, and it will win. When States like California will vote a majority of eighty thousand against the law to enforce an amendment to the Constitution; when States like Massachusetts will vote nineteen thousand majority against a law to enforce a law; when cities like St. Louis and Cincinnati will vote seventy thousand majority each against a law to enforce a law, and when seven hundred and fifty thousand voters in a State like Ohio will vote against the enforcement of the Volstead Law—(these votes being taken in a few referendum States)—we can clearly see the condition Prohibition is up against in this republic, and the agencies called into existence to legally outlaw the liquor traffic, must be kept to the highest standard of efficiency to complete the work so well begun and so satisfactorily carried forward to the present high point of success.

"No man should work for the boss, but all men should work for the business."

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 (1/2) (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 (x) (2)
Shiloh (x) (1/2)
Richburg (x) (1/2)

THE FAMILY ALTAR

REV. AHVA J. C. BOND

The Forward Movement is more than money. Money is essential to the carrying out of any program of service to the world. Not only so, but the giving of money is one of the most direct and definite ways of giving ourselves. When one has toiled and sweat and earned, and then turns into the Lord's treasury the result of his labor, he has presented his body a living sacrifice. If we have not the spirit of Christ, we are none of his. Pre-eminently his spirit was that of self-giving. Manifestly if one is to live the Christian life, following his Lord in the full joy of sacrificial service, the door into such a life must be open to every one. The call for increasing gifts to carry on an enlarged service for the Master provides for all who have the ability to earn money, this coveted opportunity. Therefore, when the director of the Forward Movement is asked to emphasize the spiritual, he does not proceed at once to eliminate finances from his thinking.

A good brother once gave me ten dollars for Salem College. When the opportunity first presented itself to him to hand me the money, we were standing in the auditorium of a church. He took out his pocket book and then, looking about inquiringly, thrust it back into his pocket with the remark: "I never take out my pocket book in a church." I quietly replied that I endeavored to carry a pocket book that I could take out of my pocket anywhere. I am sure he was sincere, and he afterwards gave me the ten, but he evidently had a false notion as to the relation of money honestly earned to life and service.

Although therefore I am not ruling money out of the case, I want to go back to my first statement, that money is not all. There are other means of promoting personal piety which can not be neglected if we are to be a spiritual people.

The family and not the individual is the unit of society. Family religion therefore is

the bulwark of civilization and the hope of the Christian Church. Through example and precept the children in the home should be taught the principles of Christianity and the habit of good conduct. In some way the family together should learn to think of God as the God of the home and of the family. It is not easy for one to say how this is to be done by others. If the feeling of the need of such recognition of God is not strongly felt, and the purpose to carry out some plan earnestly resolved upon, so that the members of the household work it out for themselves to some degree of success, no superimposed method can succeed.

Of course just as there is danger of our confining our religion to the Sabbath day, forgetting during the week whose we are, and the daily deeds of Christian loyalty, so there may be a temptation to feel that a daily formal recognition of God in the family satisfies all the demands of family religion.

But the remedy for formalism is not in the abandonment of all forms in religion. We may repeat here what the eminent Dr. Fuller said in reference to the Christian's need of a sacred day of rest: "Christian duties said to be ever done, will prove to be never done, if not sometimes solemnly done." Formal religion is cold and blighting. Formless religion is vaporous and ephemeral. Forms and observances, properly understood and rightly used, establish spiritual contacts, and become feeding times for the soul.

In an early issue of the SABBATH RECORDER I shall share with its readers certain comments on the vital subject of family worship secured through a questionnaire on that subject. It is hoped that by suggestion, family worship may be enriched in those homes where it is now observed, and that opportunities for family worship may be found or made in homes where no worship with the family together is now conducted.

THE PROFESSOR'S SABBATH EVE

Some time ago a professor in one of our colleges described a custom which had grown up in his home for the Sabbath eve. It had not been deliberately planned as a special Friday evening service, or as a family worship period for the day. However it certainly gives evidence of a special recognition of the approach of the Sabbath, and tends to unify the members of the household, parents

and children, in their feelings of reverence and of aspiration.

The records that are played on the Victrola for this particular evening are of the old familiar hymns. As they are played on the instrument, members of the family hum or sing them in contemplative mood. The professor finds peculiar satisfaction in the fact that by constant repetition he can actually follow the tune himself. But this personal achievement is not the thing that brings greatest satisfaction. It is the sentiment of those old religious songs, which grow more precious the oftener they are repeated, about which cluster many sacred memories that bless us when they are recalled, and out of which come visions and holy prophecies of future increasing joys.

CHAPTERS IN EARLY SABBATH HISTORY BEFORE THE BEGINNING OF MODERN DENOMINATIONS

AHVA JOHN CLARENCE BOND

CHAPTER IV

The Sabbath question was revived as a part of modern evangelical Christianity when the stream of Christian history emerged again into the open this side the Middle Ages. It was agitated somewhat during the Reformation in Germany, but did not become prominent until the later years of the English Reformation, a century after Luther's break with Rome.

Luther repudiated Rome, and acknowledged the Bible to be the rule of faith and practice. He held the authority of the Bible rather loosely, however, and in the matter of the Sabbath, as in the case of the Sacrament of the Lord's Supper, he held to the Roman position and accepted the sanctions of tradition meditated through the church.

He seems to have believed that Jesus deliberately disregarded the Sabbath, but he does not claim that either Jesus or his disciples substituted Sunday. Such a position was not taken by any one until much later. Luther says that Sunday was a day appointed from "earliest times", and was used for a day of worship in order to avoid confusion in the matter of assembling.

Philip Melancthon, Luther's younger contemporary, says the church appointed the Lord's day, not as a substitute for the Sabbath, but for the purpose of expressing the

freedom of Christians from any day. Sunday was chosen for a day of worship, not by New Testament authority, but by the authority of the church, as an expression of its freedom and of the authority of its priests over the Scriptures. Such reasoning is of the psychology of the adolescent who must violate some law of life before he can convince himself of his own freedom, and by that act becomes no longer free, but so far a slave. He fastens himself about with enslaving bands of sin, the result of his own deliberate choice, to prove that he can do as he pleases, and soon finds that he can not do as he would. It is the elemental experience of the Garden of Eden over again, which always brings pain and death.

The position of Calvin, the great Genevan reformer, in regard to the Lord's day, was practically identical with that of Luther. He says that Sunday was substituted for the Sabbath not by Christ or his apostles, but by "the Ancients". He disputes the sanctity of Sunday, and says it is an insult to the Jews to deny the Sabbath, and then to claim the same sacredness for another day.

To complete this phase of the discussion, and pursue the development of the question, up to the time of its appearance in England, reference should be made to Henry Bullinger of Switzerland, and Theodore Beza of France.

The former follows the early reformers and accredits the change of the day to the desire of the church to get away from Jewish ceremony. Then he advocates legal restrictions against Sunday desecration, quoting the Jewish law regarding the Sabbath in support of his demand for a strict Sunday law.

Such men as he, and not the Sabbath-keepers of that time, were the Judaizers. His appeal to the Bible, however, shows the trend of the reformers who more and more felt the need of Scriptural authority for their beliefs and practices, if they were to meet the false claims of the church of Rome. Beza, who died in 1605, declared it to be *superstition to believe that one day is more sacred than another*. Then he proceeds to say that they keep one day in seven *according to commandment*; asserting that this was the Sabbath until the time of Christ, but the Lord's day since the resurrection.

The reformers were dead sure of the death of formalism with the coming of Jesus,

and the formalism of Rome repelled them. They denied the claims of the Bible Sabbath because its observance smacked of formalism. Then they turned around and accepted the day appointed by a repudiated church because they felt that a worship day was necessary. In this they did not follow Jesus. They interpreted him correctly as to his attitude toward formalism. He found the Sabbath burdened with rabbinical restrictions which destroyed its spiritual ends. But he did not therefore repudiate the Sabbath. It was instituted in the beginning by his Father in harmony with whom he ever worked. Jesus stripped the sacred Seventh day of the Old Testament of the hindering forms heaped upon it by the Pharisees. He restored the Holy Sabbath of the Commandments and of the prophets to the use to which it had been dedicated by the authority of Heaven.

No-Sabbathism was distinctly the teaching of the early reformers. They accepted the Roman-made day, but were logical and consistent so far as they took the position that it had no authority in Scripture.

Being intense men and challenged by their lives to a defense of their position against the power of the hierarchy, it is no wonder that they centered their attack upon the more glaring abuses of the papacy. It remained for later men to follow their claim for Bible authority to the logical inclusion of every matter of faith and practice. That is, so long as the Protestant movement was purely a protest, certain particular issues were made prominent, their prominence depending upon the strength and persistency with which they were opposed by the Roman church. When the Reformation movement had developed far enough to take on a positive, constructive character of its own, then was the way open for the consideration of every matter affecting Christian life and conduct. Then men began to seek in the Bible a basis for every doctrine and practice of Christians. In this more constructive period the scene of action shifted from the continent to England, and the Sabbath occupied an important place. Christians who accepted the Bible as the only authority in religion felt the inconsistency of observing a Roman-made day. If they continued to keep Sunday they must attempt to find some basis for it in the Bible. The theory of the transfer of the Sabbath from the seventh to the first day of the week grew out of

this unholy compromise, and is therefore but four hundred years old. It was a make-shift, which gave us the Scotland and New England Sunday, but which has lost its hold on the church in the face of modern Biblical scholarship.

INDEPENDENCE CHURCH NEWS LETTER TO ALL MEMBERS

DEAR FRIENDS AND FELLOW-WORKERS:

We are sending out this letter to all members of the church and congregation, believing that you, especially you who can not meet with us from week to week, will be interested in the few facts which can be mentioned in this brief letter.

At the yearly meeting in January, the treasurers of the several organizations reported all bills paid and balances in the treasury for pastor's salary and church expenses. During 1920, \$662.17 was raised for the local church and \$1,233.45 for the Forward Movement, \$165.40 for the Ladies' Aid Society interests, \$20.11 for Young People's work, \$104.31 for the Sabbath school including \$66.23 for China Famine Relief, \$50.00 a special gift for the Denominational Building, and about \$65.00 for the Anti-Saloon League and \$200.00 for the cyclone sufferers fund.

Our church trustees are E. Rogers Crandall, William D. Clarke and Samuel B. Crandall; church treasurer, D. E. Livermore; collector of pastor's salary, Mrs. George H. Kenyon; ministerial committee, Maxon A. Crandall; superintendent of the Sabbath school, Samuel W. Clarke; treasurer, Anna L. Crandall; Ladies' Aid president, Mrs. Robert A. Clarke; treasurer, Mrs. Samuel W. Clarke.

Last year we stressed the financial side of the Forward Movement. For 1921 we are especially concerned for the spiritual interests and local church improvement. We plan to paint our house of worship this year. There will be no general canvass for the Forward Movement this year. Unless notified of a change of purpose, it is expected that the five year pledges made to begin January 1, 1920, will be continued. Those who then pledged for one year only will be recanvassed by the Forward Movement committee. Those who did not give to this work last year or who may be able to enlarge their gifts this year are urged to do so, as some liberal givers to the Forward Movement and

the church have passed on to their reward during the past year, and increased responsibility and opportunity come to us who remain. "Others have labored and ye have entered into their labors."

It is to be hoped that all our people will keep their subscriptions up to date. Only four or five failed to pay their pledges for 1920, and it is very much to be desired that by July 1 all shall have paid all arrears and one half of the calendar year of 1921, so that we may report a clean paid-up record to Conference. May we observe "Pay-up week" the first week in June. Money is not coming so easily as last year, but let us not regard money for the Lord's work as a luxury to be curtailed first of all.

We hope to have a three-weeks' religious day school this summer. Most of all may we pray and labor and have faith that this year our children and young people who are at the critical years of decision shall come into a larger service for Christ and the church, and that we all may grow in love and grace and in the further knowledge of the great Head of the Church, Jesus Christ, whom to know and to know aright is life eternal.

Very sincerely and fraternally,
WALTER L. GREENE,
Pastor.

INFORMATION WANTED

During the years 1818 to 1822, Amos Russel Wells was a home missionary, preaching in many States. About 1820 Rev. Alexander Campbell says that when a young man he heard a missionary from Rhode Island by the name of Russel Wells. There is some reason to believe that Amos Russel Wells and Russel Wells were the same person. Can any reader of the RECORDER tell me? If so, a statement by the earliest possible mail would be esteemed as a great favor.

ARTHUR E. MAIN.
Alfred, N. Y.

As the soldier responds to the bugle call, so the human heart answers to the appeal of music. Some may scoff at the Christian sentiment expressed in a song that pleases their ear, but the thought kept alive by the memory of the melody to which it belongs, often lives on to woo and win.—*Gypsy Smith.*

MISSIONS AND THE SABBATH

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

MISSIONARY AND TRACT SOCIETY NOTES

SECRETARY EDWIN SHAW

While Miss Susie M. Burdick was at Salem, W. Va., recently, as a representative of the Missionary Society, she gave six public addresses besides personal and family visits. On Wednesday afternoon she spoke to the Ladies' Aid Society, on Thursday to the Y. W. C. A., on Friday forenoon at the college chapel, on Friday evening at the church prayer meeting, on Sabbath morning at the time of the sermon, and in the afternoon to the young people and the Christian Endeavor meeting. While in West Virginia on this special trip to Salem College she also visited Lost Creek.

Rev. D. Burdett Coon, our home field secretary of the missionary-evangelistic work, writes that he planned to be in Detroit Sabbath Day, May 14. There he was to meet our general missionary for Michigan, Rev. John C. Branch, and together they were to visit certain localities where special interests have been aroused, and make plans for summer work. In mentioning his visit at Battle Creek, Brother Coon says:

"Thursday night I was invited to attend and take part in a regular meeting of the Young People's Board held here. I counted that a good opportunity for speaking on the relationship of that board to our board. It was a good meeting. Friday night I attended the prayer meeting of our Christian Endeavor society. Sabbath morning I was asked to preach at our service. I spoke to nearly two hundred people. A large well trained choir rendered most splendid music. Because of the many visitors from the Sanitarium present at our every Sabbath preaching service this continues to be the greatest opportunity for real Sabbath reform work open to our people today."

How did your church observe Sabbath Rally Day, May 21? In what way was the topic of the church prayer meeting on Sab-

bath eve related to the observance of this anniversary? Did the pastor preach a special sermon in reference to the Sabbath? Did the Sabbath school use the printed responsive service? Was there anything else in the way of a special program? How did the responsive service in the Christian Endeavor meeting harmonize with the rest of the service? Were there special programs for the children, and for the Junior societies? The secretary will welcome most heartily reports from the churches in reference to these matters.

I have published in this department recently several extracts from a report of the Foreign Missions Conference in reference to students and missionary interests. This week I am giving five paragraphs from an address delivered several years ago at Milton Junction, Wis., by Charles B. Clark, who will assume his duties as professor of philosophy and education at Milton College in September, 1921. The address considered the duties of our young people to the cause of education, and especially in their relations to our own schools. These five paragraphs are worth reading several times. They are strong appeals to young people, and in particular to college students, for (1) A Life of Simplicity, (2) A Life Perfectly Clean, (3) A Life Fair and Square, (4) A Life Positively Religious, and (5) A Life with the Missionary Spirit.

"First, Let us cultivate simplicity. There is so much of a tendency these days for *big* things and spectacular display, so much desire for excitement and show, so much machinery and mechanics, so much technicality, that spiritual inspiration, and power of the inner life are almost forgotten. Let us, as young people, guard our schools against these insidious evils as we would protect our homes against infectious disease. The simple life is nowhere more needed than in the life of our schools. Can it not be demonstrated that an educational program in which simplicity and modesty bear rule can be made a delight and a benefit, and not a burden and a hindrance?"

"Second, I wish our young people would insist upon college life being a perfectly clean life. I mean, I wish you, as young people, would insist upon making school life happy, attractive and pleasurable to all

worthy young people, while you insist upon a standard which will not tolerate coarseness, low speech, card-playing, dancing, brutalizing athletics, billiards, wasting time, the use of tobacco, and all other habits and practices inconsistent with Christian culture. What I want to say is, that it would be such a splendid help to our faculties if, as young people, in our colleges and seminary we would establish such a standard that any young person who desired to lower the tone of life in any one of these institutions would soon find himself exceedingly unpopular.

"Third, I wish you, as young people, would purge school amusements—as far as pertains to our schools—of all degrading and questionable forms of sport. So far as we participate in athletics, let it always be on a plane absolutely above criticism by Christian people.

"Fourth, I wish we might be much more positive in our religious life. While I would not ask you to go to a dry and uninteresting Bible study or prayer meeting, when they are such, because one does not get either religion or culture from such an exercise, yet why may not the religious side of life be made even more vital and interesting than the social? This is a problem for our pastors and religious teachers. Why may not Bible study be made as attractive as a lesson in science? Why may not a prayer meeting consider questions of vital interest and concern to thoughtful, earnest young people? I believe, if we will set about the task earnestly, we can find the solution to these problems.

"Fifth, I wish that all the work of our young people in educational lines might be charged with the missionary spirit. I do not mean by this necessarily to limit this idea to the customary interpretation of the phrase, but rather the inbreathing of the Christ-spirit of service and self-giving. In other words, I wish the dominating note of all our educational endeavor might be, not self-government, but soul service—that is, service in and for the kingdom of God, and that, too, not in a narrow sense, but in a genuine spiritual altruism. I wish every graduate of our educational institutions might in any and every walk of life be known—sort o' branded—by a strong spirit

of Christlike service. A sense of responsibility to one's self and society lies at the foundation of all Christian culture. It is only as one acts under the consciousness of divine leadership that his talents are put to the largest use. It is only as knowledge is vitalized by the spirit of the Master that it serves its noblest end. To be appreciated, or appropriated to divine ends, knowledge must be seen and interpreted from the religious point of view, which is but another way of saying, it must be seen in the light of the eternal. Knowledge alone is but raw material, and as such it may be used destructively as well as constructively—to destroy life as well as to conserve it. Knowledge becomes Christian culture when it is consecrated to the service of God and the uplift of man."

A special delivery letter just at hand from Dr. F. W. Bible, the secretary of the Foreign Missions Conference, says, "A late cable message from the General Famine Committee in Peking, transmitted through Charles R. Crane, U. S. Minister, who is serving as chairman of the Committee", had been received which embodied the following information:

First: That the spring crop in the Province of Chihli, covering about twenty per cent of the famine area, would be almost a total failure.

Second: That in addition to the 5,000,000 famine victims already recognized as America's responsibility until the next harvest, this situation necessitates caring for a further 2,000,000 in Chihli Province until the summer harvest arrives during August.

Third: That there is imminent danger in other provinces that people in their desperate need will devour growing crops unless aid in large measure is continued to them until the harvest arrives late in June.

Fourth: That the funds hitherto contributed from America have saved millions of lives.

This matter was carefully considered by a group of men in New York City representing Foreign Mission Boards, among them Dr. Frank Mason North, Dr. Ralph A. Ward, Dr. William Hiram Foulkes, Dr. J. H. Franklin, Dr. Stephen J. Corey, Dr. John Wood, Dr. A. B. Parsons, and Dr. L. Larsen, and the following action was taken:

Resolved, That in view of the present acute and tragic situation in the famine stricken provinces of China—where millions who have thus far been saved through American generosity are, after all, in danger of death by starvation unless adequate help is continued until harvest arrives—this meeting urgently requests the American Committee for the China Famine Fund to continue with unabated energy its national, state and local organizations, with a full program of activities until such time as the relief has resulted in the permanent saving of the millions of peoples in China who have thus far been sustained by the generosity of the American people. And be it further

Resolved, That a copy of this Resolution be immediately transmitted to Thomas W. Lamont, Chairman, and to the members of the American Committee for China Famine Fund.

SUMMARY REPORT OF HOME FIELD January-April, 1921

Evangelistic, General Field Work, and Missionary Pastorates	Weeks of work	Sermons, addresses and talks		Prayer meetings	Calls	Conversions	Baptisms	Sabbath converts	Added to churches	Average Congregation	Pages of literature distributed
Severance, Rev. R. J.	13	18	13	123	0	3	0	0	30	2006	
Burdick, Rev. W. L.	13	38	12	129	0	0	0	0	30	0	
Branch, Rev. J. C.	13	30	12	40	4	0	6	6	32	300	
Van Horn, C. C.	13	9	0	112	0	0	0	0	20	0	
Abbey, Angeline P.	13	8	4	43	0	0	0	0	74	400	
Snowden, Rev. J. D.											
Hills, Rev. G. W.	13	18	12	49	0	0	0	0	26	150	
Wing, Rev. L. A.	13	11	13	50	0	0	0	0	58	179	
Loofbourrow, Rev. C. B....	13	16	12	50	0	0	0	4	13	0	
Davis, Rev. W. L.	13	21	10	39	0	0	0	0	43	600	
Crofoot, Mrs. L. G.	13	15	9	100	0	0	0	0	20	400	
Clayton, Rev. W.	13	23	12	16	0	0	0	0	61	0	
Randolph, W. T. F.	13	11	0	6	0	0	0	0	14	0	
Thorngate, Rev. R. R....	13	13	0	45	0	0	0	0	44	0	
Branch, Rev. M. A.	13	13	10	4	0	0	0	0	50	0	
Tickner, Rev. W. D.	13	12	1	26	0	0	0	0	10	408	
Thorngate, C. W.	13	17	12	41	0	0	0	0	28	100	
Burdick, Rev. P. S.	13	13	12	10	0	0	0	0	36	50	
Powell, Rev. S. S.	13	13	12	54	0	0	0	0	24	147	
Savarese, Rev. A.	12	47	25	391	4	0	1	0	20	609	
Kovats, Rev. J. J.	13	215	29	272	0	0	0	0	89	6	
Spencer, Rev. T. L.	13	78	26	60	3	0	1	0	50	1000	

GOOD CHEER AT LITTLE PRAIRIE

Some time in the early days of March our Sabbath school under the leadership of Mrs. C. C. Van Horn began work on a program for Children's Day. The children were very enthusiastic and faithful in their practice times. Word was received about this time from Rev. R. J. Severance that he

would be with us the twenty-second of April and it was decided to have the children's program during his visit. So the time was set for Sabbath morning, April thirtieth. The church house was beautifully decorated with a profusion of roses, wild flowers and rattan vines. Mottoes and pictures hung about on the walls; the Twenty-third Psalm in letters that could be read across the room occupied a conspicuous place.

The items on the program were all appropriate to the day and were given in a very pleasing manner. Elder Severance closed the exercises with a good chalk talk.

The next item of interest was "dinner on the grounds". This was enjoyed by young and old alike, giving practical proof to the fact that Little Prairie cooks were by no means below par. Dinner was served in the same way and place the next day.

All the meetings were well attended. The interest shown was good. The sermons by Brother Severance were inspiring and helpful. Two were added to our number by baptism. One, Sister Newtons Mitchell, was a convert to the Sabbath. She began studying the Bible on this subject after the meetings held by Brother Severance in the Cox schoolhouse seven miles west of here one year ago. We regard this as a very hopeful convert.

The average attendance this quarter has exceeded twenty-five.

Our people are taking a more hopeful stand in Sabbath observance. We believe we have reason to be encouraged. Pray for the interests that center here.

Yours and His,

C. C. VAN HORN,

Tichnor, Ark., May 9, 1921.

RIVERSIDE COMMUNITY BIBLE READING COURSE

REV. E. S. BALLENGER

For some years every contact with the young people on questions involving facts of the Bible led to the one conviction that our children were being sadly neglected in this feature of their education. In order to get some definite facts along this line, I prepared a simple Bible test covering the general facts of the Bible. Through the courtesy of our local school superintendents and teachers, this test was given to over a thousand young people in the schools of

Riverside and neighboring villages covering all the grades from the seventh, to the second year of junior college.

The facts brought out by this test were most startling. When presented before the ministerial association, it brought tears to the eyes of some of the ministers. These facts were collected, not for the purpose of exposing the ignorance of our young people, but rather to impress upon the elder members of the community the need of more general reading and careful study of the Bible. As a result, the ministerial association very heartily endorsed a plan for arousing a community interest in the good old Book.

The way for the introduction of the plan was paved by the publication of the results of the Bible test. We secured the most hearty co-operation of the editorial staff of our daily papers. They not only opened their columns for the promotion of the plan but they added their influence to the good work by strong editorials. Written recommendations from the leading professional and business men of the city were secured and run through the papers. In all of my canvass of the business men of Riverside, only two declined to add their influence to the promotion of the Bible Reading Course. There was not only a real interest in restoring the Bible to its rightful place, but there was a genuine enthusiasm in the community effort.

A committee was appointed to formulate the definite plans for the inauguration of the Bible course and to outline the daily readings. Two courses were prepared, one including the entire Bible, the other covering only the New Testament and the Psalms. In the course covering the entire Bible, the readings were outlined so that there would be a variety. Each week's readings include fifteen chapters in the Old Testament, five chapters in the New and three Psalms. The shorter course is included in the longer, covering five chapters in the New Testament and the three Psalms. At this rate the reader will be able to cover either of the courses in a little less than one year.

Everything was arranged to begin our course January 1. Enrolment cards were circulated in all the churches with a liberal response. In nearly all of the churches, special mention was made of the Community Bible Reading Course, and in some of the

pulpits a service was given to expounding its advantages and the necessity of regular, daily Bible reading. I am very glad to report that more than 90 per cent of the Seventh Day Baptist church joined the course and are faithfully reading their Bibles—in fact we have a community of Bible readers.

The week's readings are outlined in each of the daily papers every week, and the ministers take their turns in writing a little explanation of the week's readings that is helpful to the ordinary layman.

Riverside is no exception in the matter of a lack of Bible knowledge among the youth. Neither is it peculiar in its interest in helping to supply the lack. The same ignorance of the Bible can easily be demonstrated in any community and I am fully convinced that any community will willingly co-operate in any plan to inspire a more common interest in the Book, if some one is willing to take upon himself the work of helping to lead such a community effort. In another city larger than Riverside, I found the same willingness to co-operate on the part of the daily papers that I found here. The only reason that that community is not uniting in a similar effort is because no one can be found to take the responsibility of leadership. Here is an opportunity for Seventh Day Baptists to make their influence felt in their own neighborhood.

I am convinced that the same thing that we are promoting successfully in Riverside can be promoted in any other community.

The only purpose we have in passing on our experience is that our people in other places will undertake a similar plan or will get behind some effort to restore the Bible to its rightful place in the home.

If I can be of any service to any individual or community in this good work, it will be my greatest pleasure to give to you any help that my experience may have qualified me to render.

Riverside, Cal.

There had been a difference of opinion in the preacher's family and youthful Elizabeth thought that she had received the worst of it. So at prayer time she was resentful and unhappy, but she went through her usual petitions. "O Lord," she finally prayed, "make all the bad people good. And, God, if you can, please make all the good people nice."—*World Outlook.*

EDUCATION SOCIETY'S PAGE

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

CONFERENCE OF EDUCATIONAL AGENCIES OF THE CHURCH

The church today needs men to take up the apostolic burden of religious education, asserted Dr. Robert E. Speer, president of the Conference of Educational Agencies, in opening the sessions of that conference at Garden City, L. I., May 12-14, 1921. He developed the idea that the only reason the Christian Church has a dynamic, systematic program for missions is that prophets of thirty years ago or more made it their business to preach missions until the church whole-heartedly undertook to back the vision with lives and money. In like manner, men are needed today to preach in season and out a united, systematic, efficient program of Christian education to grip the lives of growing boys and girls and to conserve their energies for the kingdom.

Diverse agencies, denominational, inter-denominational, and non-denominational—it would make your head swim to hear of them all—are zealously laboring to make intelligence and godliness operative in every American life. The conference was called by the joint action of the Federal Council of the Churches of Christ in America and the Sunday School Council of Evangelical Denominations, the International Sunday School Association, the Council of Church Boards of Education, the International Sunday School Lesson Committee, the American Sunday School Union, the World's Sunday School Association, the Religious Education Association, the Missionary Education Movement, the International Committee of Young Men's Christian Associations, the National Board of Young Women's Christian Associations, the Board of Missionary Preparation, the Association of Theological Seminaries, the Association of Biblical Instructors in American Colleges and Secondary Schools, the Conference of Church Workers in Universities, and the Federal Council of Churches.

You would be surprised to see how extensive and ramified are the efforts of the

organizations busy in Christian education. Perhaps a sketchy review of some of the areas covered will be helpful. There is the educational work done by the Bible school, the religious day school, the daily vacation Bible school, the Bible training school, the theological seminary, the Y. M. and Y. W. C. A., the Y. P. S. C. E., the college Bible courses, and so on to the end of the chapter.

In many, many instances these agencies are competing with each other in a narrow field with resultant increased cost of operation and decreased success. But worse yet, with all the multiplicity and complexity of organization, there are patches of territory untilled by any cultivator. One of the outstanding instances of neglect due to an unsystematic program is the absence of any Christian training especially adapted to young men and women between the ages of eighteen and twenty-four. These persons, unfitted yet for the staidness and maturity of straight adulthood, are nevertheless thrown into the waters of grown-up-ness and compelled to sink or swim.

It was the business of the conferees to initiate plans looking toward a co-ordinated plan of Christian education, not by sheering any existing organization of its privileges, but by the agencies getting together, by their conferring about common problems, and by their joining forces for a common task.

Co-ordination with liberty was one of the watchwords of the conference.

Did time permit I should like to speak of the Christian statesmanship, the spirit of Christian unity, the delightfully human quality, and the outstanding personalities of this conference. These elements would each of them be big stories by themselves.

I should like to tell of the reiterated belief that it is not by institutions nor by machinery, but by the operation of dynamic Christian lives, give greater intensity and reach through organizations, that Christian education is to be imported. Mark Hopkins on one end of a log with an eager student on the other was all right for the days when college students were numbered by the half-dozen, but today when such a log must seat thousands of learners, machinery must be devised, not to do away with President Hopkins, but to make his message effective for thousands and often for those who can not come to the log.

The Church has only just begun to wrestle with the problem of modern Christian education, but certain it is, it will never let go until it has given and received the blessing it covets.

MESSAGE FROM MIRIAM WEST

(Published in the "Courier-News", Plainfield, N. J.)

Miss Miriam E. West, a former teacher in the Plainfield High School, sends an interesting account of her experiences in Germany. She is assisting in supervising the feeding of 80,000 children in the district of which Leipzig is the center, and under the general direction of the American Friends Service Committee. The total number of children in Germany who will receive a supplementary meal each day during May will be 1,000,000.

Miss West has been investigating conditions in the Vogtland. She writes: "Reichbach in Vogtland has a population of about 20,000. It is a textile manufacturing city. I arrived at eight o'clock in the evening after a ride of three and one-half hours on an unheated train. At the station there were no taxis or conveyances or any sort of even 'gepachtragers' so far as I saw. After asking several times I managed to find my way in the darkness to the hotel where a room had been ordered. My room was fair with a good hot radiator, but as the heat had been on only about an hour, the room was too cold for working or writing, even warmly dressed as I was. In some hotels they heat the rooms early in the morning and again in the evening, but here only in the evening."

The next morning she visited several feeding places. "I wish you could have seen the children as they crowded around me while I asked them questions. At one feeding place a number of girls talked English to me and begged that I come to their English class. It was an eager, happy class of girls, all wanting to recite and really talking very good English."

Vogtland used to be an industrial center, but all that is changed now. According to Miss West, no smoke comes out of the chimneys and the factories are closed and the people are out of work. "In the smaller villages the white cottages with their sloping roofs look picturesque from without, but

from within they present a far different scene. The stone entrance way is usually lined with a row of children's wooden sandals or shoes, for in the house they run about in their stocking feet or barefooted. One room serves as living room, kitchen and workroom combined. The stove, for which the children or older people carry underbrush from the forest, is used to heat the room and cook the food. A second room serves as bed room where a family of eight or more sleep in three or four single beds."

Miss West visited a number of these homes in company with one of the social workers. The picture she gives of the misery surpasses belief. "In one small living room we found a mother, crippled with tuberculosis, and her two small girls of nine and eleven years of age, eating their dinner which consisted of a half of one small herring. The night before the small girls had sat up until late knitting stockings to wear. Tears came to the mother's eyes as she saw the things which we brought and the two girls stood by wondering why their mother cried.

"In another of these cottages in the same village was a man also sick with tuberculosis, but to work in making sleds, one of which was lying in the room unfinished.

"Hanging in the corner was a cage containing a dove, said to drive away sickness. His wife, who mended machine-made lace, was away at the time. She had gone to Plauen with the hope of bringing back a basket full of lace, but was disappointed, for the factory was closed."

The small cottages in the Vogtland are miniature factories. Miss West says that the girls and women in the homes embroider initials for which the stores charge purchasers 50 pfennigs, or about a third of a cent. The famous "Klopper" lace is made here, which sells from 10 to 30 marks a yard. During the war many a woman had to sell for old iron her lace making machine, which was her only means of support. "Musical instruments are made in other villages," according to Miss West, "and many a child begins at the tender age of 6 to help make mouth organs. Before the war the people in the Vogtland lived more or less comfortably from the money earned in the luxury-industries, but now children go without shirts or wear ones that are in rags, that have been patched until there is nothing

left to patch. One pair of shoes and stockings often serves two children—one child in the morning and the other in the afternoon.

"Every substitute is used for leather shoes—straw, wood, patches of cloth and felt. Almost no one can afford new bed linen and it is very common for children to be sent to bed while their clothes are being washed. For food, these people live principally on potatoes." One child told Miss West they had white salt potatoes on week days and brown salt potatoes on Sunday. Often there is not enough fat to brown the potatoes for the special treat on Sunday. Miss West says the gratitude of these children for American food is touching. "School feeding has brought the first gleam of light into many a child's life."

The following is a typical letter from a Vienna child:

"Dear American: I am a girl of 13. Between high mountains lies my native village. The war was a bitter time for us. With a hungry stomach I have to go work. We had only three pounds of bread a week to eat. We also got only five pounds of potatoes. We often had only turnips to eat. What a noise my stomach made.

"It was a joy when we heard 'on Monday you will get Quaker feeding'. How I like the cocoa and the white rolls. For all these, I thank you heartily."

WORDS OF APPRECIATION—DEACON FRANK S. WELLS

MEMORIAL STATEMENT ADOPTED BY THE SEVENTH DAY BAPTIST CHURCH OF CHRIST,
PLAINFIELD, NEW JERSEY
MAY 7, 1921

The Seventh Day Baptist Church of Christ of Plainfield, New Jersey, recognizing the great loss which it has sustained in the death, March 13, 1921, of a beloved brother and fellow-servant in Christ, Deacon Frank S. Wells, would record its consciousness of loss and its profound appreciation of his noble Christian character and his life of unselfish service.

The private life of Deacon Wells has stood before us as an example of the power of Christ in the human heart: a power which can transform and make new, and make a man strong in "love, joy, peace, longsuffering, kindness, goodness, faithfulness, meek-

ness, self-control". This "fruit of the Spirit" was developed and manifest in him to a remarkable degree.

These beautiful qualities were essentially a part of him in his professional life as a dentist for more than fifty years, and they won for him the respect and confidence of a wide circle of business associates, patients, and acquaintances.

He served the church as deacon for more than thirty-four years, and has ever been known for his consistency, generosity, and faithfulness. If he had a weakness it must have been his distrust of himself, but he was made strong by his faith in God and his confidence in his fellow-men. During his declining days he seemed amazed by the evident interest and love of his friends—a love and interest which his own quiet, beautiful life had kindled, and he had not realized it.

Now deprived of his wise counsel, his willing and generous helpfulness, and the sunshine and inspiration of his cheerful presence, with sad hearts we realize that he is gone—not to return to us again. We would honor his memory, emulate his example, and solemnly dedicate ourselves anew to the Kingdom of his and our citizenship.

When through the busy years of life
A man has done his best,
Nor shirked his part, 'midst toil and strife,
'Tis well that he should rest.

Cold death for faithful men of God
Is just an opening door—
The soul's release from earthly clod—
Into the Evermore.

We can not trace his spirit's flight:
He gives no message back,
But Thee we trust, O Father God,
That nothing shall he lack.

Perhaps in higher realms released
His life shall greater be,
His soul expand, his might increase,
And he indeed be free.

HENRY M. MAXSON,
JAMES L. SKAGGS,
Committee.

"All along the course of God's leading of the race men of short sight and small motives have bobbed up to interpose their opposition. They have hindered progress for a little time, but not for long. We may lay God's motions on the table, but we can not defeat them."

WOMAN'S WORK

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

MEMORY

What is memory—

Lines that trace

The beauty of some well-known face?
A storied dream, a pictured thought,
A treasured hope, in beauty wrought,
That stands upon life's varied page
Unmarred by woe, undimmed by age?

What is memory?

What is memory—

Beams that give

The spirit power to look and live?
The play of destiny forecast,
The future pictured in the past—
Soft whisperings of love that roll
Like balm across the troubled soul?

What is memory?

What is memory—

Tears that fall

Beside the sepulcher and pall?
A budding flower that droops and dies
Beneath the glow of summer skies,
A mystic song that fades away
Like golden tints at death of day?

What is memory?

What is memory—

Meadows sere

That mark the soul's declining year?
A stormy sea, where hope hath fled—
A vision of ambition dead;
Or like as birds of phantom wing,
Beside the way that softly sing?

What is memory?

What is memory—

'Tis the light

That beams across our mortal flight;
The gloomy page the spirit reads
Ere Christ hath sifted out our deeds;
The guide, the monitor, the shield
By which true manhood is revealed.

That is memory.

That is memory—

Impulse strong

That fills the soul with mighty song;
That gives to sorrow but a sigh—
That paints for hope a cloudless sky;
That, through each dark and gloomy line,
Can read the trace of hand divine—

That is memory.

—Selected.

"THERE'S ROSE MARY THAT'S FOR RE- MEMBRANCE; PRAY, LOVE, REMEMBER"

MINNIE C. SAUNDERS

(Address given at Mother and Daughter Ban-
quet, Milton, Wis., May 4, 1921)

When I was younger I used to think that remembrance was something that always made us sad, something to be cast aside until we were very old. But remembrance is coming to be a very sweet thing to me. Perhaps that is a sign that I am growing old. I should not like to have any of my friends suggest such a thing, however.

A physician once said to a meek little man, "Tell your wife not to worry about that slight deafness, as it is merely an indication of advancing years."

The man looked troubled and said, "Doctor, would you mind telling her yourself?"

"If stores of dry and learned lore we gain,
(We keep them in the memory of the brain;
Names, things and facts—whate'er we knowledge
call

There is a common ledger for them all;
But we've a page more glowing and more bright
On which our friendship and our love we write;
That these may never from the soul depart,
We trust them to the memory of the heart."

Flowers, old songs and the things that call us back to childhood are the real gems of remembrance. How a certain fragrance will take us back to grandmother's garden and a snatch of an old song bring back the happy days when mother cared for us so tenderly. I would say to the girls of today, that a memory will be the sweetest flower in your heart's garden. Remembrance is an art, cultivate it! Strive to train your mind to remember only the things that will up-build your character and make for true happiness. Dr. Frank Crane says, "Our minds are like a river, upon its water thoughts float through in a constant procession every conscious moment. It is a narrow river, however, and you stand on a bridge over it and can stop and turn back any thought that comes along. The art of contentment is to let no thought pass that is going to disturb you."

If we have made mistakes, and surely we all have, let us not brood over them. The only true repentance is so to use the past as to help us to do better in the future.

Tennyson says: "Men may rise on stepping-stones of their dead selves, to higher things."

So, as the small boy said to his sister, "If you must cry over spilled milk, try to make it condensed."

Let us try to make remembrance a real asset, remembering the inscription on the sun dial, "I mark only shining hours."

It seems to me that the life of the modern girl, especially the college girl, is full of shining hours! There is nothing that will add more to your happiness now and make your heart's garden more fragrant with sweet memories, than friendship. Some one has said, "Friendship is love with the selfishness all taken out." Stevenson, who left us so many beautiful thoughts on friendship, has been called a lonely man. He had so few friends, but he realized the worth of friendship and chose wisely. Even Christ who loved and helped all men, chose only a few for his real, intimate friends. May we realize the value of true friendship, and choose wisely; and then, give abundantly.

I have a memory chest in my home that dates back to childhood. It has long since outgrown the little pasteboard box in which it originated, and the contents have been placed, along with other treasures, in the old hope chest. And oh, the things that that chest contains! From the first-day-of-school card with the little thumb and finger marks, all down along the years to the little shoes and saccos and box of yellow curls. A friend, in looking over the articles in this chest exclaimed, "Oh, you dear sentimental woman!" Well, perhaps,—but a little sentiment in our hurried lives won't harm us. I have been reading an article in one of the current magazines in which the author says that too many of us are shutting the door of our hearts to sentiment because it may perhaps bring us sorrow, but that in so doing we are apt to make our lives drab and empty. And so, dear girls, let us not be afraid of sentiment; and as the hope chests gradually become memory chests, and the afternoon of life fades into twilight; may we be found before the glowing fireplace of home, with the flowers of remembrance fragrant in our hearts, and "Love's Old Sweet Song" upon our lips.

IN MEMORIAM

In the death of our sister, Mrs. Jessie Irish Burrows, the Ladies' Aid Society of the Friendship Seventh Day Baptist Church has met with a great loss.

While we mourn her and shall miss her

we are comforted by the memory of her life and her fidelity to the Master's service, and her sweet and gentle spirit.

We are glad to have known her as a Christian and a friend, and to have been associated with her in the society which she loved and served. Our lives shall be the better because she lived among us.

We tender our heartfelt sympathy to the bereaved husband and children, to the father, mother and sister, and pray the heavenly Father to comfort them in their loss and loneliness.

"If all my years were summer could I know
What my Lord means by his 'made white as
snow?'"

If all my days were sunny could I say,
'In his fair land he wipes all tears away?'
If I were never weary could I keep
Close to my heart, 'He gives his loved ones
sleep?'"

Were no graves mine might I not come to
deem

The life eternal but a baseless dream?
My winter and my tears, my weariness,
E'en my graves, may be his way to bless
I call them 'ills' yet that can surely be
Nothing but love that shows my Lord to me."

In behalf of the Ladies' Aid Society.
LUCY D. WELLS,
Committee.

NEW YORK BIBLE SOCIETY HAS NEW HOME

REV. GEORGE WILLIAM CARTER

A new building for the greatest Book in the greatest city in the world!

On April 25 there was dedicated on Forty-eighth Street, just off Fifth Avenue, in New York, a new Bible House, which is at once beautiful and impressive. The building is the result of many years of prayer and planning. It is a free gift to the New York Bible Society in memory of one who was a successful business man and a true Christian. Just within the main entrance there is a bronze tablet, which reads as follows: "In recognition of the active interest which Mr. James Talcott had always taken in the distribution of the Scriptures this building is given to the New York Bible Society. Erected in 1920." The building is a fine tribute in our metropolitan city to the divine authority of the Bible.

In these days it is well to recognize that the Bible, one of the oldest books in the world, is appealing to our modern life. Some portions of the Bible were old when Cecrops

founded Egypt; some portions of it three thousand years old when Chaucer wrote his English lines, and yet today it is the most popular book and more copies are circulated than any other book. It is estimated that eighty thousand copies of the Scriptures are circulated every day in the year. It is a rare book that has this circulation during an entire year. The Bible too is the most up-to-date book on the themes of which it treats and men go to it for the most authoritative statements concerning God, sin, righteousness, duty, salvation, and the life to come. The Bible has been a great boon to many races. It has always carried light into the dark places of the earth. It is as true today as at any time in the past that wherever the Bible goes, civilization begins to look up. The Bible has been translated into almost every language upon earth. The troubled and oppressed, and even the blind, have found inspiration and joy in its messages.

The New York Bible Society is one of the agencies that has had an important part in the giving of the Bible to a multitude of people. Its work began on December 4, 1809, one hundred and twelve years ago, and at the present time the society is distributing the Scriptures in fifty-three languages. An important work of the society is that of publishing the Scriptures that can not be obtained elsewhere. It is the only society publishing the authorized King James Version of the Bible in the new universal system of raised type for the blind.

Emphasis is put upon the *free* distribution of the Scriptures, especially among the immigrants and seamen in order that these people who come to our shores may have the Word of God. The missionaries of the society are at Ellis Island meeting the immigrants as they arrive. There can be no better expression of America's welcome than to place into the hands of each stranger arriving at Ellis Island a copy of the Bible in his own language. More than a million seamen come into the harbor of New York each year and go out again to every port on earth. The seamen as a class are neglected by many but the missionaries of the New York Bible Society carry friendship and good cheer along with the Scriptures that are given to thousands of these men. This work is national and world-wide in its influence. People from many lands come to

America and many, after a sojourn here, return again to their own countries, thus the Bible and its message is carried to Africa, China, the Islands of the Sea and to all the regions beyond.

The work of the Society is further diversified, as representatives of many creeds carry the Scriptures into institutions, hospitals, prisons, and homes of all nationalities. The hotels are not forgotten, and more than forty thousand Bibles have been placed in the guest rooms of hotels in New York alone.

A wide reaching effect of this work, thus carried on, can not be measured. Its influence is felt to the ends of the earth.

The work of the society is limited absolutely to that of Bible distribution. No literature of any kind is circulated. There is no proselyting on the part of any of its workers. In the midst of error, unbelief and false systems of religion that are all about us, the open Bible is the great instrument by which moral darkness may be lifted and religious torpor dispelled. The Bible unaided is always a guide and a force, making for righteousness.

The society has a distinct policy regarding finances. It never goes into debt. Its work, that is the distribution of the Scriptures, is measured by the amount of the contributions that come in. When these are large, its work is large. Another phase of this policy is that the society never uses the principal of any legacy, bequest or annuity received. Such sums are always put aside and held as a sacred trust in memory of the donor; the interest only being used. This means that such bequests are a perpetual memorial. This work for God and our country should receive generous support from many friends.

The new Bible House is located at No. 5 East 48th Street. The officers of the society are John C. West, president; James H. Schmelzel, treasurer; and George William Carter, general secretary.

"Do you say that your hens 'sit' or 'set'?" asked the precise pedagogue of the busy housewife.

"It nevers matters to me what I say," was the quick reply. "What concerns me is to learn, when I hear the hen cackling, whether she is laying or lying."—*Farm and Fireside.*

YOUNG PEOPLE'S WORK

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

THE KINGDOM IN THE WORLD

ZEAL ZINN

Christian Endeavor Topic for Sabbath Day,
June 4, 1921

DAILY READINGS

Sunday—God's kingdom comes (Dan. 2: 31-35)
Monday—Bringers of the kingdom (Luke 24: 44-49)
Tuesday—The Unwearied servant (Isa. 42: 1-4)
Wednesday—The church's mission (Matt. 28: 16-20)
Thursday—Seeking the King (John 12: 20-26)
Friday—A vital force (Matt. 13: 31, 32)
Sabbath Day—Topic, "Thy Kingdom Come. VI. In the world (Matt. 6: 7-15) (Consecration Meeting)

"And there were great voices in heaven saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever." Today, almost two thousand years after this prophecy was recorded, we are still thinking of its fulfilment in a far distant future; for not even by a most optimistic stretch of the imagination can we apply it to the present age. Yet as optimists and Christians we do believe in the ultimate fulfilment of the prophecy. To this end do we pray, "Thy kingdom come on earth." What then do we as Christians have to do with Christ's kingdom in the world? What is our duty toward such an immense field?

Here at Milton we have just had a tremendous awakening to the fact of world needs and the Christian's responsibility, through a series of addresses by J. Stitt Wilson, of California, one of the greatest leaders of student thought in the country. He has shown us the stupendous inter-racial, international, economic, and spiritual problems that are facing the world. He has shown us how far the governments and particularly the social and economic relationships of the world are from being in accordance with the teachings of Christ. Through the war, the white race (which includes most of the Christian nations of the world) suffered the loss of ten million of its best young men—picked men, physically and intellectually. How much

greater then is the responsibility which rests upon those who are left to face these problems!

"If ye break faith with us who die,
We shall not sleep, though poppies bloom
In Flanders field."

It is only as the teachings of Jesus are lived out by the individuals who seek to solve these problems that the solution can be otherwise than tragic. I think that young people of this generation are largely to be found in one of two classes. Most of them perhaps are too irresponsible and intent on pleasure to be concerned at all with the solution of world problems; while others,—and this is the class where many Christian Endeavorers belong—are too exclusively concerned with the cares of their own minds and hearts or those of the particular little community, church, or school to which they belong. Mr. Wilson says that the only thing about which the intelligent mind ought to be busy is world affairs. Among the suggestions which he gave us for personal decision and action is the following:

"Jesus said: 'As the Father hath sent *me* into the world, even so send I *you* into the world.' There is a supreme need of a great spiritual and social movement to be to this day and age what the early Christians were to the pagan world.

"Praying for divine aid I humbly accept this sacred summons of Christ."

This summons is a life summons. Will you accept it?

ELDERS D. BURDETT COON AND J. C. BRANCH IN DETROIT AND TOLEDO

ROBERT B. ST. CLAIR

The Detroit friends were encouraged by a visit from Missionary Field Secretary D. Burdett Coon and State Evangelist J. C. Branch. The brethren addressed a meeting at the Northeast Detroit appointment on Friday (Sabbath) evening, May 13, and on Sabbath afternoon Elder Coon preached to an audience of thirty-five at the G. A. R. Hall. His sermon was well received. He spoke of victory over trials and temptations.

Elder Branch followed with another of his excellent discourses.

The fellowship service was taken part in by at least thirty of those present.

The Detroit Church is very anxious to have a tent effort made in Detroit this sum-

mer, and have requested Secretary Coon to do his utmost to secure a tent. So far back as November, the Detroit people petitioned through Dr. Branch to secure a tent, as it was felt that one should be placed here. Our Adventist friends are having good success in their meetings. As previously reported over fifty were baptized as a result of their first tabernacle effort and probably as many more will come in as a result of the second effort. There are hundreds of people in this city who would come into the Seventh Day Baptist Church of God if they could but become acquainted with our Biblical position.

On Sunday, Elders Coon, Branch, Weber and St. Clair, accompanied by Brother Beers, Brother Paul Weber, Mrs. Weber, Mrs. St. Clair and young Mr. Beers, went, in two auto loads to Toledo, Ohio, and held service with the good friends there.

Elders J. P. and S. P. Boddie had the local arrangements in charge, and over forty were in attendance. Uplifting testimonies were given by many present, after which Dr. Branch preached an inspiring sermon on "The Kingdom". Elder D. B. Coon followed with a brief address and then Elder Weber gave a stirring exhortation. The First Day Baptist minister being present was called upon to speak and did so urging upon all the necessity of union in the body of Christ. After a hearty invitation to return, the visitors departed for Detroit, arriving safely and in good spirits at the conclusion of their 140 mile trip.

BUFFALO ALUMNI BANQUET

Alfred's alumni of Buffalo and vicinity gathered at the Hotel Iroquois in that city the evening of May 7 for their annual banquet. Reports of this pleasant and informal occasion have been brought to Alfred by President and Mrs. B. C. Davis, B. C. Davis, Jr., Charles Stamm and Benjamin Volk, who were the only local people fortunate enough to attend.

At eight o'clock the fifty assembled alumni took their places at several large tables. About the same number of the Buffalo alumni were unable to be present. After enjoying a splendid dinner, the banqueters listened to a varied list of toasts, announced by Elmer S. Pierce. The speakers included Professor David Child, Principal of Buffalo Technical High and formerly of Al-

fred's faculty; both President and Mrs. B. C. Davis, Dr. Carl Stoll; Mrs. B. R. Wake-man, of Hornell; and Rev. William H. Leach, pastor of Walden Avenue Presbyterian Church.

The program of toasts was interspersed with well rendered songs by Charles Stamm and B. C. Davis, Jr., Benjamin Volk playing the violin. A quartet consisting of these three men and S. S. Kenyon, '20, received thunderous applause when, in the middle of an encore, words failed the singers.

Another pleasing and unusual feature of the banquet was furnished by a series of slides showing campus scenes. Some college songs were also projected on the curtain, by which means all the alumni could join in praising their Alma Mater.

In a short business session the Buffalo alumni elected the following officers for the coming year: president, Rev. W. H. Leach; secretary, Marion Roos; treasurer, L. C. Boyce.—*Alfred Sun.*

Dr. Newell Dwight Hillis recently preached a sermon which is full of grace and good sense and fairly sparkles with the sunshine of the Gospel. The subject is "Adversity, The Soul's Garden." In it he sets forth the truth that the present business depression is America's opportunity to purge herself of the lust of materialism and resume her ascent to spiritual greatness. Here is one of his striking paragraphs: "And now comes the opportunity that came to Jesus. Show your children and your clerks, your friends and your enemies alike how a brave man can live! Let the storm do its worst. If troubles come like spring floods, move up into the hill country and wait for the will of God. In hours of distress find higher ground."—*Western Recorder.*

To be able to walk among little things, and not faint; to be a great gentleman in small and slow affairs; to wear your crown on other than state occasions; to be a big personality in a little room; to reveal spiritual resources when all things seem to lapse into drudgery: I say that is the supreme triumph, and I have seen the gray road thus beautified as with the radiance of the unveiled presence of the Lord.—*J. H. Jowett.*

CHILDREN'S PAGE

GRANDMA'S LITTLE LAMB

"Tell us a story!" begged Bob.

"Yes, please, grandma!" urged Babette.

Grandma laughed. She knew it was no use to say "no" when two children were storm-bound and could not play outside.

"Once when Great-Uncle Ben and I were little folks," said grandma, "we went out into the woods and got lost. We wandered too far away gathering flowers and berries, and when we wanted to go home we did not know which way to go. I'll never forget how frightened we were, and how dark the forest was. We walked till we were too tired to walk any more, and finally we went to sleep at the foot of a big tree. I had not been asleep very long when something soft and furry touched my hand. Then a rough tongue licked my face. I was so frightened that I screamed, and Great-Uncle Ben screamed, too, but the next moment we heard 'Ba-a-a-a!' and then we knew that our pet lamb had found us! How glad we were! Soon half a dozen more lambs were gathered around us, so we knew we could not be far from home. After a long while we heard shouts and saw lanterns gleaming through the trees. Father (your great-grandfather) and a crowd of our neighbors had been hunting us all night, for it was nearly morning when they found us. How beautiful it was to be carried home in father's dear arms!"

"I should think so!" said Babette. "That darling little lamb!"

"It was as smart as a dog to find you," added Bob.—*Christian Advocate.*

CHILDREN'S SERMON—THE LIGHT IN THE WINDOW

The other night I was coming home when our east storm was at its worst, and when it seemed that there was hardly a star in the sky, for the night was so dark. I was just wishing that I might get home as quickly as I could and sit by my delightful fire with an interesting book. No one loves to be out in such a storm, and you know that on that night we had our worst storm of the winter. I made my way along as best I could, count-

ing the steps to home. But as I came down the little hill to the parsonage my eye caught the sight of a little light which seemed to be all alone in the midst of one of our hills. I looked at it and just wondered what a light meant on such a night as this. I had seen the light many a time, but I had never noticed it before. You will find, children, as you go through life, that you will see many things which you will hardly notice. You will see them and more quickly forget them, and they become as if they never existed. And though I had seen this light in the window of the cottage on the hill many a time I only came to see it truly on that night of the storm. I looked at it and wondered what it meant, and this it seemed to mean to me: The light in that hillside cottage was giving brightness and beauty to a place called home and was scattering its brightness upon the outside things of the world, speaking a message of brightness and cheer unto everything around. And so I began to think of that greater light of God which has been put in the window of the world in the Person of his Son Jesus Christ; a light which has been shining ever since the world began, but became so bright when we saw it in the manger of Bethlehem and the cross of Calvary; a light which has been given to lead all the children of men home to God. And though many people see not this wonderful light of the love of God and just live as if it never has been or ever could be, still that Light of Love is shining and will ever shine so that in some way and in some time we all may find our way back to the great home of God.

Children, I want you ever to remember wherever you go/ whatever you do, that God's light of love is always shining for you—shining to lead you home and keep you home amidst the brightness and warmth of the glorious things of his life.

"For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life!"

The light in God's window of love is for you.—*James A. Brimelow, in Christian Work.*

"True prayer is not a matter of times and seasons and stated forms, but a sharing of life under all conditions with the unseen Friend who is always there."

UNDER THE CURSE OF ROME

ROBERT, B. ST. CLAIR

Elder Henry H. Weber, now a Seventh Day Baptist, but once a priest of the Roman Catholic Church, gave a very interesting discourse before the Detroit Church, Sabbath, April 16, based upon Revelation 17. He prefaced his sermon with a few remarks concerning the Michigan Semiannual Meeting of Seventh Day Baptist Churches, recently held in Battle Creek, Mich. He stated that he thoroughly enjoyed the sessions held, and the hospitality so lavishly extended. He spoke before the Battle Creek Church and visitors on the night after the Sabbath of April 9, and preached the concluding sermon of the semiannual meeting on Sunday night. He wished that all of the Detroit people could have been in attendance at the semiannual meeting, but was glad that Deacon Biggs, Mrs. Weber and himself had been able to take in the rich things of the convention.

Brother Weber was born in Canada and reared in the Roman Catholic Church. At an early age, he entered St. Martin's Monastic Seminary at Montreal, and there prepared for the monastic priesthood of the Franciscan Dominican Order. In due time, he was ordained to the priesthood and as a Father Confessor heard thousands of confessions and administered the Holy Eucharist to thousands of communicants.

HIS DESIRE FOR FREEDOM

After being in the monastery for years, he formed one of a court to hear charges preferred against Rev. Mr. Ryan, an escaped, but recaptured, monk. Ex-Father Ryan would not recant, but, on the contrary, contended before this papist court, for the faith once delivered to the saints. He was sentenced to the dungeon, and subjected to the most brutal treatment, until finally he was seen no more. His fate was unknown to Brother Weber, but both the confession of faith in Christ as the only Mediator, and the fiendish tortures applied by the inquisitors, made a lasting impression upon him. From that time, he planned escape, saving each piece of thread and cord, until, in a number of years time, he had sufficient to make a rope ladder with which, bidding his time, he was able to scale the twelve-foot wall surrounding the monastery of St. Martin. The details concerning the preparation and the escape are most interesting and we trust that,

in due time, most of our Seventh Day Baptist people will hear the same personally from Elder Weber.

CONVERTED TO CHRIST

Several weeks after making his escape (1902), Brother Weber found himself in the Moody Church, Chicago, where under gospel preaching, he was converted to Christ. He was then baptized by immersion, Dr. R. A. Torrey officiating. He became thoroughly evangelical, and developed marked evangelistic ability, serving a number of Baptist churches as pastor. He removed to Detroit about the beginning of the World War, but was not met by the writer until February 24. We took up the subject of the Sabbath with him, and each Sabbath since has found him either in the Detroit, Chicago or Battle Creek Seventh Day Baptist church. He is now quite well indoctrinated in the Sabbath, and is open to a "call" for either evangelistic, supply or pastoral work. He has been thus endorsed by the Detroit Church and we trust that he will receive many invitations within a very short period of time. His address is 8044 Harper Avenue, Detroit, Mich.

His conversion was soon noised abroad, resulting in the publication, upon March 2, 1902, under the Authority of the Roman Pontiff, His Holiness, Pope Leo XIII, of the following remarkable document entitled: "A Popish Bull or Curse Pronounced on Rev. Henry H. Weber", which reads as follows:

By the authority of God Almighty, the Father, Son and Holy Ghost, and the undefiled Virgin Mary, Mother and Patroness of our Savior, and all Celestial Virtues, Angels, Arch Angels, Thrones, Dominions, Powers, Cherubim and Seraphim, and of all the Holy Patriarchs, Prophets and all of the Evangelists of the Holy Innocents, who, in the sight of the Holy Lamb, are found worthy to sing of the Holy Martyrs and Holy Confessors, and of all the Holy Virgins, and of all the Saints together, with the Holy Elect of God:— May he, Henry H. Weber, be damned!

We excommunicate and anathematise him from the threshold of the Holy Church of God Almighty. We sequester him, that he may be tormented, disposed, and be delivered over with Dathan and Abriam, and with those who say unto the Lord, "Depart from us, we desire none of thy ways", as a fire is quenched with water, so let the light of him be put out forever, unless it shall repent him and make satisfaction. Amen.

May the Father who creates man, curse him!

May the Son, who suffered for us, curse him!

May the Holy Ghost, who is poured out in baptism, curse him!

THE VETERAN

"Wheel me up by the window, daughter, and lay my flag at hand,
And when the boys come marching by, at the open sash I'll stand,
And wave and shout till they turn and look, and give me a rousing cheer,
They will lift their caps in the old salute when they see me standing here.

"I am lame, and my sight is almost gone, but my pulses burn like fire;
My feet grow strong, and my eager heart beats high with the old desire
To follow the flag and the captain's call, wherever the way shall lead;
But there, I forget; I am old and lame; I should fail in a time of need."

And the dear old veteran sat in the sun close up by the window-pane,
And his trembling hands on the window-ledge beat time to an old refrain;
But soon he lifted his whitened head, for he heard the bugle's blare,
And the roll of drums and the thud of feet came clearly upon the air.

"Now, honey, they're coming; open wide the window, and let me lean
Across the sill with my little flag so we surely will be seen
By the dear old boys as they journey past with the flowers they go to lay
On the grassy graves of comrades dear, and to honor their names this day."

And the boys passed by with the old salute, and the music died on the air,
And the sun shone down with a genial warmth on the old man leaning there.
But his spirit had followed the bugle and drums; he had heard a Captain's call;
And the little flag still waved from the hand that would not let it fall.

—Emma A. E. Lente.

A chain is as strong as its weakest link, a human body is as strong as its weakest vital organ, a character is as strong as its most vulnerable point. I may have all manner of excellencies, but if my tongue is not under control, or if I have a tendency to distort and exaggerate, or if my imagination is polluted, I have a blemish which destroys my influence, and may destroy my spiritual life.—Rev. John Gardiner, D. D.

Look deep down in your heart. Are you clinging to sin, one sin, a little sin, even the smallest sin? Are you unwilling to surrender it? Then cease your praying, for the Almighty will not hear you.—Len G. Broughton.

May the Holy Cross, by which Christ for our salvation triumphed over his enemies, ascended, curse him!

May the Holy Mary, ever Virgin and Mother of God, curse him!

May St. Michael, the Advocate of Holy Souls, curse him!

May all the Angels, Principalities and Powers and all Heavenly Armies, curse him!

May the glorious band of Patriarchs and Prophets curse him!

May St. John, the Precursor, and St. John, the Baptist, and St. Peter, St. Paul and St. Andrew, and all other of Christ's Apostles together, curse him!

And may the rest of the Disciples and Evangelists, who, by their preaching converted the universe, and the holy and wonderful company of Martyrs and Confessors, who by their works are found pleasing to God Almighty, and the holy choir of Holy virgins who for the honor of Christ have despised the things of the world, damn him!

May all the Saints from the beginning of the world to everlasting ages, damn him!

May he be damned wherever he be, whether in the house, in the alley, in the woods or in church!

May he be cursed in living and dying: may he be cursed in eating and drinking, in being hungry, in being thirsty, in fasting and sleeping, in slumbering and in sitting, in working, in resting, and in blood-letting!

May he be cursed in all the faculties of his body!

May he be cursed inwardly and outwardly!

May he be cursed in his hair, cursed be he in his brain and vertex, in his temples, in his eyebrows, in his cheeks, in his jaw-bones, in his nostrils, in his teeth, and grinders, in his lips, in his shoulders, and in his fingers!

May he be damned in his mouth, in his breast, in his heart and purtenances, down to his very stomach!

May he be cursed in his and his , in his thighs, in his , in his feet and his toe nails!

May he be cursed in all his joints and articulation of the members; from the crown of the head to the soles of his feet, may there be no soundness!

May the Son of the Living God, with all the glory of his majesty, curse him! And may Heaven with all the powers that move therein, rise up and damn him, unless he repent and make satisfaction. Amen; so be it, be it so, Amen.

The disposition of the "Beast" appears to be none too sweet!

In addition to the Sabbath afternoon service, Elder Weber preached Friday evening to a good sized audience, and on Monday night (April 18) to another anxious group of hearers, both meetings being under Seventh Day Baptist auspices. He will probably preach for the Detroit Church, Sabbath, April 30.

OUR WEEKLY SERMON

"LEST WE FORGET"

A LAY SERMON BY UNCLE OLIVER

Text: "Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them to thy children and thy children's children." Deuteronomy 4: 9.

The first article in our state constitution is a "Declaration of Rights". Twenty-one sections of this article set forth certain rights that are to be guaranteed by the constitution to the people of the State. The closing section, twenty-two, does not declare a right, but states a living truth. Here it is: "The blessings of a free government can only be maintained by a firm adherence to justice, moderation, temperance, frugality, and virtue, and by frequent recurrence to fundamental principles."

It seems to me that the author of this section meant to say pretty nearly what Moses said to the children of Israel when they abode in the valley over against Bethpeor before passing through the Jordan into the promised land. He had rehearsed to the people their history during the past forty years—from the time when God had led them out of Egypt to Mount Sinai, and then on through the desert to very borders of the land he had given them for an inheritance. He reminded them of the many blessings God had bestowed upon them; and, knowing that he himself was not to be allowed to pass over Jordan, he takes occasion now to urge them to remember all the good things given them—to think upon them, lest they forget and depart from the ways in which they had been led; and fail also to teach them to their children and their children's children. This was the same as to exhort them, if they desired the continuances of God's guidance and the blessings to come from his government, to remember and practice the precepts and fundamental principles he had, through Moses, given them at Mount Sinai; that they should speak of them to their children—and so on to the generations following. All along in the Bible we find, concerning the principles of

righteousness, these reminders: "Remember", and "Forget not". Just as we are apt to forget God today, so were they then.

MEMORIALS

How often in sacred history we read about memorials—visible tokens set up to commemorate important events. As the children of Israel passed dry-shod through Jordan, Jehovah directed that twelve strong men—one for every tribe—to lift up and carry upon their shoulders each of them a stone to be built together into a memorial of the event, there to stand as a reminder to all who should look upon them of God's wonderful care and guidance. And when in the years to come their children should ask: "What mean ye by these stones?" they were to be told how God had opened up the way for them to pass through the Jordan into the land he had promised them. Do you not suppose that when the fathers told this story to their sons they told also the history of their people from the time when Moses led them from Egyptian bondage out to Mount Sinai, God's giving to them there, through Moses, the law, and his subsequent guidance through the long years of life in the desert until they were brought to this crossing of the Jordan? How impressive must have been this spiritual object lesson. We know from what we read about those people so wonderfully led, that many a time after they had come into possession of the goodly land thus given them they forgot—in the enjoyment of present blessings—the past. Had they a grateful memory they would not time and again have been led into idolatry, so that the prophets had one after another to be warning them, and exhorting them to return to the laws of Moses—not to forget the fundamental principles of their religion. So long as they kept those principles in mind they worshiped Him who gave them, and lived in harmony with them; but when they forgot they went astray in both worship and conduct.

REMEMBRANCE LEADS TO GRATITUDE

When we remember our many blessings, count them and think upon them, we are apt to be grateful for them. The more I think of my good father and mother—dwell in memory upon the Christian home they maintained for us, their children, their affectionate regard for us, their wise precepts and worthy example—the more my gratitude

goes out to them for all they were to us; and the more I am now desirous of honoring them in my life. I am truly sorry for him who has nothing pleasant to remember about his childhood home, with loving, Christian parents; especially sorry for those who, even though they had the best of homes, do not care to treasure up the recollections of them.

Though all of Dr. Gardiner's writings are interesting to me, I like in particular to read what he writes after his visits in the vicinity of his old home in New York—the recollections and associations of which are still so sacred to him—that inspire in him so many tender and loving thoughts; the familiar fields and meadows, the hills over which he roamed as a boy, the place where he went to school, the old church—in particular the father and mother, and the quiet place where they were laid to rest. The thoughts thus inspired in him are good for all of us. I am glad he gives them to us.

GOD'S ACRE

So I have sometimes heard the sleeping place of the dead called; and the name has a sacred significance. As such, that spot of God's green earth should, it seems to me, receive very tender care—be made the most beautiful of any in the community. One may learn much about the character of the people of a neighborhood from the appearance of their cemetery. One can not have a very good opinion of those who seem to consider the "grave yard" as merely a convenient place in which to bury their dead—a bleak, neglected spot, where some of the marble slabs are fallen, broken in pieces and overgrown with grass and weeds. There are such, and they present a sorry sight. How great a contrast to those cemeteries where people manifest tender recollections of their dear ones gone on before.

MEMORIAL DAY

The thirtieth of May has come to be a patriotic Sabbath to all who remember with gratitude those who, in defense of our country with its fundamental principles, gave for it the last full measure of devotion. The tender and patriotic influence of Memorial Day has had much to do with the appearance of thousands of cemeteries. The observance of this day has led the people every where to cherish the memory of their dead friends whether soldiers or not; and

for some days before the thirtieth of May they go to the white city to beautify the little spots made sacred to them by the sweet recollections of departed dear ones. They put the little green mounds into the best condition possible, so that when Memorial Day comes and the flower-laden procession passes among the mounds marked with the little flags, the beautiful and impressive service may seem all the more beautiful, and less sad.

How good it is in any community for every man and woman, boy and girl to remember with gratitude the heroic dead who rest in their cemetery—the boys and young men who freely offered their lives that we might, away in the years to come, enjoy the blessings of a free and united government. To forget what they did is to become ungrateful; and a lack of gratitude has a benumbing moral and spiritual influence upon the soul.

The memorial season has come to us once more. It will be good for us to enter with a spirit of gratitude into the exercises and services connected with it. It will be good for us to think upon the fundamental principles for which hundreds of thousands of our bravest and best died to defend and transmit to those who should live after them. It will be well for us to consider chiefly for a day how much it cost in blood and treasure, in heroic self-sacrifice, away back in Revolutionary times, to establish those principles; and in Civil War days to maintain them. Also, it will be well for us to consider the horrors some of our own boys passed through overseas in defense of those same principles of human freedom and civic righteousness.

Though no part in the formal programs may be assigned to all of us, we may every one manifest a spirit of gratitude to those who once offered their lives in defense of Old Glory and all it signifies; and we may go with those still with us to the sleeping places of their departed comrades and there place our floral tributes upon the low green mounds where they are at rest. In doing this we may not only please the old comrades who still remain, but be ourselves blessed; and at the same time help exert a patriotic influence over our little citizens, who are always present on Memorial Day. "Lest we forget."

WHY I AM IN THE MINISTRY

My father was pastor of a home mission church in a mining town where everybody was wholly occupied in getting fingers on the milled edge of the "almighty dollar". There were five of us children; I was the oldest. The salary, a part of which was paid by the Board of Home Missions and a part due from but often not paid by the local church, was small; and mother always was kept at the next to hopeless task of adequately feeding and clothing the family of seven.

One of my first recollections is of the advent of the annual missionary box. Because there might be some things in it which would eke out the approaching Christmas and help fill little stockings, the opening of this alluring treasure chest usually was postponed until we children were in bed and supposed to be asleep. I never will forget how I used to sit shivering on the stairs in the cold hallway, peeping through the banister, vainly endeavoring to see what that missionary box held. Nor will I ever forget the joy there was when some article of clothing which was especially needed was unearthed. We were fortunate in being connected with a church which wrote us before sending the box, that it might ascertain what was needed most. Sometimes money was sent when it could be used more advantageously than clothing. How comfortable father was on his long winter drives, with his new fur coat! What joy there was over that new dress for mother! How good that warm underwear felt—new, mind you, not some which had been discarded by others! Oh, if churches only could appreciate what the right kind of a missionary box can mean to a struggling family out on the frontier!

IN THE MINISTRY IN SPITE OF HARDSHIP

I have related this incident in my early life that you may appreciate that I did not go into the ministry because of the allurements of plenty, nor with the expectation of a life of easy prosperity. I had seen the hard things and known the rough edge of the life of a frontier home mission church preacher.

Now years have passed; high school, college, seminary are nearly over. All the privileges which my father never had I have enjoyed. The day has come, set by the

presbytery, for my examination, licensure and ordination. This morning I discover that my father spent all last night in his study. Mother is too nervous to trust herself to be present at the exercises of the day, but she is to be out this evening for the solemn service of ordination of a man to the Christian ministry.

How can I describe that service? The loved college professor who preached the sermon; the college minister who, after the constitutional questions had been asked and answered, made the ordination prayer; the laying on of the hands of the presbytery (it seemed to me I could feel only one hand on my head, that of my father). As I arose from my knees the moderator extended to me the right hand of fellowship. Then my father, the only minister under whose preaching I had ever sat, for I began to preach my first year in college, my father gripped my hand; he could not speak. What passed between us I never, never can tell except as in my ministry I may be able to express some of the hope and longing, the ambition in service and passion for souls who need our Christ.

Then came the charge to the new evangelist, the son, given by my father. Behind me, as I sat at the front, were my mother and brothers, my sister being the only member of the family not present. With them was my wife. There were the friends of the church and the members of the presbytery. I arose, to look into my father's face and into his very soul, as he stood before me. While he spoke I learned why it was I had sought to enter the ministry. My father's charge to me is given as nearly as I can recall it after several months:

"Mr. Moderator and brothers of the presbytery: You will pardon me, I know, and you the members and friends of this church, who appreciate something of my feelings will understand if I depart somewhat from the usual charge and speak rather intimately with my son. Last night I could not sleep. I left my bed and came into my study. The last twenty-four hours I have spent in this church, much of it on my knees. This experience stirs me to the very foundation of my being."

A CONSECRATION OF THE FIRST BORN

His voice broke, and it seemed as though he could not go on, but he gathered himself together and, addressing me, he went on:

"I have been thinking of a day almost thirty years ago when a young man and a young woman stood in the presence of God and pledged themselves to one another and to a united service to their Master. I recall the day nearly a year later when to their great joy they discovered that the most wonderful thing in all the world was happening to them and that God had intrusted them with the care of a little life. Then and there your mother and I consecrated that life to the service of God. But we didn't know then that it was you, my son. Some months passed, and again these two young people stood in the sanctuary in the presence of God and consecrated to his service their first born, a man child."

Tenderly he spoke of those first years of my life, of the anxiety and longing for the best things in the little life, of the struggles of both mother and father to keep the wolf from the door; those were hard days for that little family. He mentioned the school days, the years of adolescence.

"And then, my son, a day came when you were about to graduate from high school. We had known that day would come and had prayed about it, looked for it, almost dreaded it. You will remember we had finished the meal, and you said: 'Father, I have just about finished high school; I am going to college, even though you can not send me. What shall I do with my life?' I said to you: 'Let us go over into the church, son,' and together we went into the little study. There we talked a while, and then we knelt and prayed. You arose, my son, and said: 'Well, father, that settles it for me. I'm going into the ministry.'"

The audience sat spellbound. Women were weeping silently. Men sat with tears in their eyes or running down their cheeks. I could hear my wife and mother as they mingled their tears. It seemed as though father must cease, but he continued:

"And now, my son, you have tonight publicly entered on that ministry to which your father and mother dedicated you before you were born. All through your babyhood, childhood and youth we have followed you with our tears and prayers. This night is the culmination of all our hopes and ambitions for you and the reward for all our struggles and effort.

"THERE CAN BE NO HIGHER HONOR"

"Your alma mater may confer honors upon you, you may receive highest recognition from your fellow-men, but there has been conferred upon you tonight the greatest honor that can be accorded to any man, the honor of being set apart as a minister of the gospel, as a colaborer with Jesus Christ. There can be no higher honor.

"The message I want to leave with you is spelled with two letters. It is the word of your mother and father, of your brothers and sister and of all who love you, to you. It is the word of God to his servant Isaiah and is found in the ninth chapter, the sixth verse: 'G-O!' Go to raise the fallen and encourage the down-hearted, go minister to every need of your fellow-men; in the name of your Leader go preach the unsearchable riches of the gospel of Jesus Christ."

I could but go the way I have, I see now. But it was there with my mother weeping in the pew just behind me, as I stood looking into the soul of one of the best fathers God ever let a man have, and with his words ringing in my ears, that I discovered why I had entered the ministry.—*A Minister's Son, in the Continent, by permission.*

EMPHASIZING CONDUCT

It is right to lay stress upon conduct. The world judges by what is done. The outward life registers the judgment of men. Therefore it behooves the follower of Jesus to walk in a manner worthy of his high calling.

To be sure it is not easy always to do this. But then, the Christian is not looking for easy tasks. If he does, he will be disappointed; for the tasks set before the Christian in the practical affairs of everyday life are generally difficult. And yet, the requirements of the Christian life are simple enough, and are not hard to understand; and when the heart is right they are easier to meet than one would suppose. The trouble is that these requirements are not always observed and executed with care and faithfulness. Many a time we are compelled to write "failure" across the face of our best professions and worthiest intentions. We fall short of the glory of God; that is, the quick and full approval of God does not fall to us.—*Christian Advocate.*

AMERICA NEEDS NO PRIEST IN ROME

An eye on the Senate when it comes to confirm President Harding's nomination for the United States consulship at Rome, is to be recommended to watchful Americans. The newspaper rumor is that Mr. Harding means to appoint to this position the Roman Catholic priest in his home town of Marion. Without knowing anything of the priest and his personality, it is yet pretty safe to infer from his being a priest that he possesses only the slightest qualifications for a consul's main duty—facilitating international trade. And from his being a priest it seems equally legitimate to anticipate that his principal occupation in Rome, once established there, would be to haunt the Vatican and accumulate ideas on what the pope would like to see done in American politics. The pope knows of course that he can not hope immediately to have an American ambassador sent to his "court". But an American consul, ostensibly accredited to the secular government in Rome, might be made an excellent private agent of Vatican diplomacy provided he was a priest bound by ordination and church tradition to do whatever the pope wanted of him.

Are the American people, however, ready to be made game of in that way? Other churches in this country are content to be religious bodies. Only one among them aspires to be recognized as also a political force—aims to deal with our national government as a temporal power having in and of itself governmental prerogatives. Can the Protestant churches for a moment consent to such a presumption on the Catholic part? More seriously still, can the American nation itself afford to depart by a hair's breadth from the fundamental principle of its organization which pledges it to treat all faiths on indistinguishable equality? It is certainly worth while then to observe that in this minor appointment the new administration may be coming into the pinch of a very critical issue. Perhaps Mr. Harding may not have realized this phase of the matter at all; he may be thinking of nothing but doing a pleasant favor to a townsman. But pains should be taken to see that the senators, if brought face to face with such a nomination, shall understand fully what it means.

Fortunately resistance to this appointment will not need to be a Catholic-Protestant battle. The Catholic priesthood will likely all favor the priest. But thousands of Catholic laymen will themselves become protestants against the unwisdom of such an appointment because they know that the pope's foolish obsession for being a political potentate is the worst obstacle to the confidence which they desire their church to command in this free country. A remarkable letter appeared recently in the *New York Times* signed by a prominent Catholic layman in New Jersey saying that Dr. Leighton Parks of the Protestant Episcopal Church was exactly right in declaring that many Irish priests have a sentiment for Ireland stronger than their loyalty to the United States. That kind of Catholic will be equally quick to repudiate any sentiment for the pope as a temporal sovereign which is stronger than fidelity to original American principles.—*The Continent*.

Sabbath School. Lesson X—June 4, 1921

MAKING THE NATION CHRISTIAN

Psalms 33: 12; Proverbs 14: 34; Romans 13: 1-10

Golden Text.—"Righteousness exalteth a nation; But sin is a reproach to any people." Prov. 14: 34.

DAILY READINGS

May 29—Rom. 13: 1-10

May 30—Acts 22: 22-30

May 31—Psa. 48: 1-14

June 1—Psa. 46: 1-11

June 2—Jer. 36: 21-32

June 3—Luke 19: 37-48

June 4—Isa. 32: 1-8

(For Lesson Notes, see *Helping Hand*)

How easily and contentedly we speak of Jesus Christ as our example! Do we realize what it means? If we did, it would revolutionize our life. Do we know our Bible as he did? Do we pray as he did? How thoughtful he was of others, how patient toward dullness, how quiet under insult! Do we stoop to serve? Can any one say of us, as was said of him, that we go about doing good? "Christlike is a word often on our lips. Let us not speak it too lightly.—*Mattie D. Babcock*.

"Faith in Jesus crucified is the way of peace to the sinner; so faith in Jesus risen is the way of daily salvation to the saint."

DEATHS

FORD.—Emogene Goodrich Ford was born near Newville on Rock River, Wisconsin, June 20, 1843, and departed this life May 7, 1921, aged 77 years, 10 months, and 17 days.

She came with her parents, Mr. and Mrs. William Anson Goodrich, to Farina, Ill., in 1861 and the next year, November 10, 1862, she was married to Calvin Chester Ford and had lived in or near Farina until death. Her companion departed this life in 1890, since which time she had walked life's journey alone, and had nobly met the duties that came to her.

She was the mother of six children, one daughter, Jana, dying at the age of eighteen months. Her five sons and many of her neighbors and neighbor's children whom she helped in times of trouble, rise up to call her blessed.

'Tis said that never a beggar was turned empty-handed from her door; she preferred imposition rather than that one worthy sufferer should go unfed.

While never identifying herself with any church she expressed herself as favoring the Seventh Day Baptist, and so the pastor of that church was requested to conduct the funeral service which

was held at her late home May 9, at 2.30 p. m. The large concourse of neighbors and friends attest the great esteem in which she was held.

J. T. D.

PIERCE.—Andrew H. Pierce was born near Persia, Cateragus County, N. Y., May 20, 1840, and died five miles northeast of Wichita, Kan. at his home, May 1, 1921, aged nearly 81 years.

Early in life, he moved with his parents to Dakota, Wis. Here he was baptized by Elder Joel C. West of the Seventh Day Baptist church. He was married to Sarah Esther Stillman who died three years ago.

He leaves two sons, B. F. Pierce, of Wichita, and L. A. Pierce, of Oklahoma City. Also three daughters, Thyrzie Maxson at Santa Barbara, Cal., Hattie Lane, of Bayard, Neb., and Mettie Van Horn, of Nortonville, Kan.

The two sons and Mrs. Lane with a son-in-law, Mr. Van Horn, and two grandsons were present at the funeral, the body being brought from Wichita, Wednesday, May 4, and interment made in the Roscoe cemetery, near Fairview, Okla., as his final resting place beside his wife. The funeral services were conducted by S. S. Davison.

Sympathy is extended to the bereaved relatives who formerly lived west of Orienta.

There were twenty-four grandchildren and twenty-two great-grandchildren.

S. S. D.

SUMMER SCHOOL

—AT—

Alfred University

EIGHTH SESSION

July 5 to August 19, 1921

Physical Training

Pottery Making

Rural Education

All College and High School Subjects

Make-up Work

College Preparation

Teacher Training

Send for Illustrated Announcement

DIRECTOR SUMMER SCHOOL, ALFRED, N. Y.

SPECIAL NOTICES

Contributions to the work of Miss Marie Jansz in Java will be gladly received and sent to her quarterly by the American Sabbath Tract Society.

FRANK J. HUBBARD, *Treasurer*,
Plainfield, N. J.

The address of all Seventh Day Baptist missionaries in China is West Gate, Shanghai, China. Postage is the same as domestic rates.

The First Seventh Day Baptist Church, of Syracuse, N. Y., holds regular Sabbath services in Yokefellows Room, 3rd floor of Y. M. C. A. Building, 334 Montgomery St. Preaching service at 2.30 p. m. Bible school at 4 p. m. Weekly prayer meeting at 8 p. m. Friday evening at homes of members. A cordial invitation is extended to all. Rev. William Clayton, pastor, 1345 Oak St., Syracuse. Phone James 1082-W. Mrs. Edith Spaide, church clerk, 1100 Cumberland Ave., Syracuse, N. Y.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors.

The Seventh Day Baptist Church of Chicago, holds regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock p. m. Visitors are most cordially welcome.

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42nd Street and Moneta Avenue every Sabbath morning. Preaching at 11 o'clock, followed by the Sabbath school. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. 42d Street.

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible School. Christian Endeavor, Sabbath afternoon, 4 o'clock. Cottage prayer meeting Friday night. Church building, corner Fifth Street and Park Avenue. Rev. E. S. Balenger, Pastor, West Riverside, Cal.

The Detroit Seventh Day Baptist Church of God holds regular Sabbath services at 2.30 p. m., in the G. A. R. Building, Grand River and Cass avenues. For information concerning mid-week and other additional services, call Walnut 1886-J. Strangers and visiting brethren are cordially invited to attend these services.

The Seventh Day Baptist Church, of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 10.30 a. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium) 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 198 N. Washington Avenue.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening at 7.30. Visitors are welcome.

The Mill Yard Seventh Day Baptist Church of London, holds a regular Sabbath service at 3 p. m., at Argyle Hall, 105 Seven Sisters' Road. A morning service at 10 o'clock is held, except in July and August, at the home of the pastor, 104 Tollington Park, N. Strangers and visiting brethren are cordially invited to attend these services.

Seventh Day Baptists planning to spend the winter in Florida and who will be in Daytona, are cordially invited to attend the Sabbath school services which are held during the winter season at the several homes of members.

THE SABBATH RECORDER

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

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

Terms of Subscription

Per Year\$2.50
Per Copy06

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

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

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

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

Advertising rates furnished on request.

MIGHT BE MUCH LATER

The railroad official invited the stern citizen to communicate his troubles.

"I want you to give orders," demanded the visitor, "that the engineer of the express which passes through Elm Grove at 11.55, be restrained from blowing his whistle on Sunday mornings."

"Impossible!" exploded the official. "What prompts you to make such a ridiculous request?"

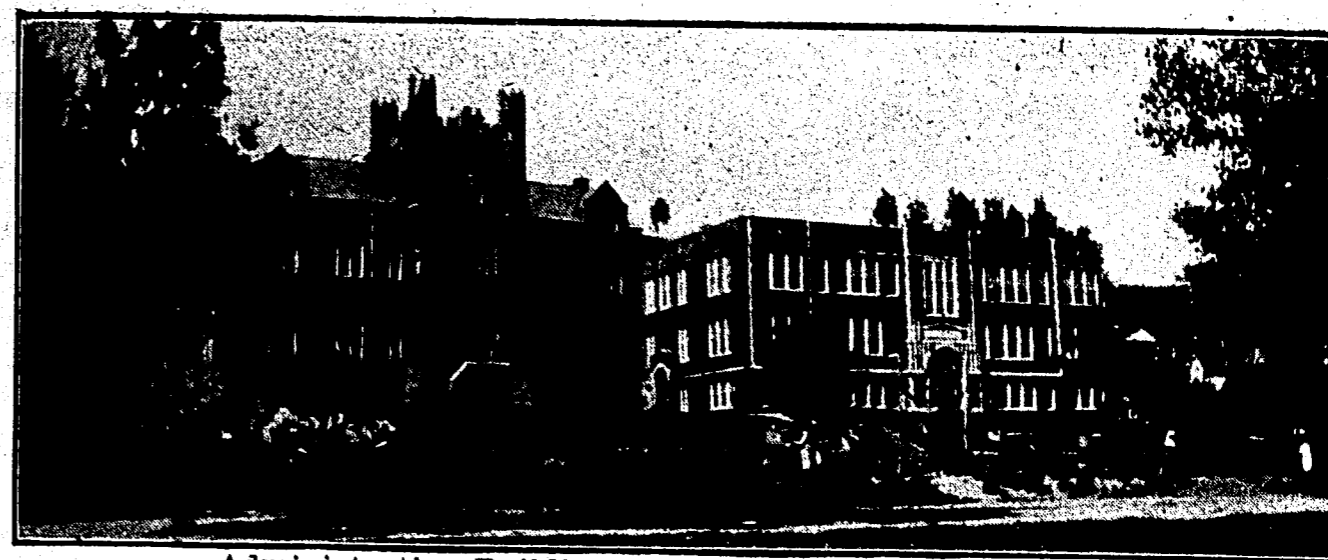
"Well, you see," explained the citizen, in an undertone, "our pastor preaches until he hears the whistle blow, and that express was twenty minutes late last Sunday."—*New York Central Magazine.*

The happiest person living is the consecrated Christian. He sings at church, in the prayer meeting, in the Bible school, and at his work. Many a life has been regenerated and a legion of wanderers brought back to the fold by hearing the call of the gospel through a simple song sung by a fellow workman on the street or in the shop. All people can not be brought under the influence of sermon, but few there are who can not be reached unawares and unexpectedly by song.—*Gypsy Smith.*

BOOKLET—HEART SERVICE

Direct. Persuasive. Helpful. Practical. Ten cents the copy. Three copies, twenty-five cents. Address: William Porter Townsend, Publisher, South Plainfield, New Jersey. 4-18-1y

SALEM COLLEGE



Administration Building

Huffman Hall

Salem College has a catalog for each interested "Sabbath Recorder" reader. Write for yours. College, Normal, Secondary, and Musical Courses. Literary, musical, scientific and athletic student organizations. Strong Christian Associations. Address S. Orestes Bond, President, Salem, W. Va.

ALFRED UNIVERSITY Milton College

A modern, well equipped standard College, with Technical Schools.

Buildings, Equipments and Endowments aggregate over a Million Dollars.

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

Faculty of 44 highly trained specialists, representing 25 principal American Colleges.

Total student body over 400.

College enrollment over 200.

College Freshman Class 1920, 75.

Combines high class cultural with technical and vocational training.

Social and moral supervision emphasized.

Expenses moderate.

Tuition free in Engineering, Agriculture, Home Economics and Applied Art.

Endowed Scholarships for worthy, needy applicants.

For catalogues and other information, address

BOOTHE COLWELL DAVIS, LL. D., President
ALFRED, N. Y.

The Fouke School

REV. PAUL S. BURDICK, PRINCIPAL

Other competent teachers will assist.

Former excellent standard of work will be maintained.

Address for further information, Rev. Paul S. Burdick, Fouke, Ark.

BOOKLETS AND TRACTS

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

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

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

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

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

AMERICAN SABBATH TRACT SOCIETY
Plainfield, New Jersey

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

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

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

Classes in Elocution and Physical Culture for men and women.

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

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

Alfred, N. Y.

ALFRED THEOLOGICAL SEMINARY
Catalogue sent upon request

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

Chicago, Ill.

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

THE SABBATH VISITOR

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

TERMS

Single copies, per year60 cents
Ten or more copies, per year, at50 cents
Communications should be addressed to *The Sabbath Visitor*, Plainfield, N. J.

HELPING HAND IN BIBLE SCHOOL WORK

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

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

S. D. B. GRADED LESSONS

Junior Series—Illustrated, issued quarterly, 15c. per copy.

Intermediate Series—Issued quarterly, 15c. per copy. Send subscriptions to American Sabbath Tract Society, Plainfield, N. J.

Millions of People
in China are
STARVING

Your contribution is
needed. Five dollars
saves a life. How
many will you save?

Send your remittance to

F. J. HUBBARD, *Treas.*

PLAINFIELD, N. J.

The Sabbath Recorder

The Bible is not a textbook about health. There are sanitary regulations as far back as the Mosaic law that might well be adopted today, but its teachings about health are chiefly to be found in great principles affecting the well-being of body and mind. Physical strength and cleanness are lighted from the realm of the spiritual.

There is unquestioned connection between spiritual and physical health. Godliness promotes physical well-being. Sin wounds and deteriorates the body and mind. A disordered liver can lead to discouragement and loss of faith.

Christianity promotes health by freeing the mind and conscience from worry and remorse, by demanding and empowering for a high and holy standard of living, and by keeping a man from sinful acts. Though wonderful testimonies are often given by those afflicted in health, still in general health of body is the necessary foundation upon which wholesome spiritual consecration must be based.—Record of Christian Work.

—CONTENTS—

Editorial. —The Substance of Our Baccalaureate Sermon Before Salem College.—“A Well of Living Waters”.—A Well of Water Was a Fortune.—Salem College Is Your Well of Living Water.—Such an Education Gives Social Standing.—Testimony of the Business World.—How the College Helps the Household.—A Word for the Small College.—Keep It Open, Guard It Well.—Do It Now 673-677	Education Society's Page. —The Promised Land 687
A New Century for Verona 678	The Day of the Crucifixion and Resurrection of Christ 687
April 23, 1921—The Century Maple Tree (poetry) 678	A Pleasant Surprise 689
The Commission's Page. —Roll of Honor.—Chapters in Early Sabbath History 679	Young People's Work. —Out and Out for Christ.—Minutes of the Young People's Board 689-692
Other Sabbatarian Interests in Detroit, Missions and the Sabbath.—Tract and Missionary Society Notes.—Open Letter No. 3 682-685	Responsibility of Mothers 692
Since God is for Us 685	The Challenge of the Ministry 692
	Mothers (poetry) 693
	Children's Page. —Faithful Basil.—Do You Know That 694
	William Andrew Resser 694
	Churches Appeal for Disarmament . . . 695
	Program for Eastern Association . . . 696
	Our Weekly Sermon. —The Sabbath for Man 697-699
	Home News 702
	Deaths 703
	Sabbath School Lesson for June 11, 1921 704