AMBASSADORS

Out from the doomed Jerusalem, in days of long ago.
By two and two they sallied forth to lands of sun or snow;
And each slow century since then has seen the loyal clan
Break out to bear the blessed news to all the sons of man.

And still o'er all the earth they fare, where'er a soul has need;
My heart leaps up and calls to them: O brothers mine! Godspeed!
What time within the jungle deep ye watch the daylight die,
Or on some lonely Indian steep see dawn flush all the sky.

O Missionaries of the Blood! Ambassadors of God!
Our souls flame in us when we see where ye have fearlessly trod
At break of day, your dauntless faith our slackened valor shames,
And every one our joyful prayers are jeweled with your names.
—Robert McIntyre, in the Baptist.

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The Sabbath Recorder

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The Dawning of a New Era

Amid all the causes for gloom that seem bound to darken our day, are glad to know that many of the world's best workers are feeling sure that a better day is dawning. Men of far vision who have seen much of the world's woe, and who have been devising plans for the relief of suffering and for giving the light of life to a dark world, seem to see a new radiance from the cross that shall light the whole world.

If we believe that God is leading his people, let us be assured that he never leads into darkness but always toward the light. How can we look upon the wide-spread interest in winning the world for Christ, an interest of the like of which was never known to Christ and his early workers, without an assurance that God is about to do great things for his people, and that the morning light is breaking? May the day dawn be hastened when the Sun of Righteousness shall rise with healing, and with life-giving power.

Mothers, How Do You Feel

All over this land there are mothers in the spirit of patriotism freely gave their sons for the winning of the war. Why should not mothers in the spirit of true consecration be just as ready to surrender their boys for the work of the ministry? Why are they not as free, to send their girls into mission fields as they were to see them go overseas for Red Cross work in war time?

We have just read of one mother who, after listening to a strong plea for parents to be as ready to give their boys to the ministry as they had been to send them to the army, remarked: "I have sent three sons to the war, and I would not count it an honor if God should call a boy of mine into the ministry."

Her youngest son, upon hearing her words, said: "Mother, do you really mean that?" On being assured that she did mean it, the boy replied that he had been thinking of offering himself to the ministry and wondered how his mother would take it if she should do so.

Mothers, how do you feel about it? Would you be glad if your boy were ready to devote his life to the ministry? If so, have you let him know it, or is he wondering what you would say if he should offer to enter that calling?

Miss Miriam West's In last week's Re-Mission to Vienna CORDER we gave an account of the proposed sailing of Miriam B. West for service among the famine-stricken people of Austria. That account was taken from the Courier-News of Plainfield, N. J., in which city Miss West had been a success for several years.

A note from Brother Holton of the Sabbath School Board brings to hand a brief statement from a Wisconsin paper which will also be of interest to many readers. Miss West sails May 1, with seventy others under the auspices of the American Friends Missionary Society, with headquarters in Philadelphia. The seventy are to engage in relief work for the stricken people overseas.

Miss West has recently been teaching in Minneapolis, Minn., in a vocational school, and has given up her position to go on this work of mercy, for which she is to receive no salary, only expenses, including clothing.

She is a member of our church at Milton Junction, a daughter of Allen B. West, and missionary superintendent of the Young People's Board of the Church of Christ. She is a sister of Anna West of the China Mission, and is the third missionary to go to foreign lands from the Milton Junction Church. The other one of the three is Dr. Grace I. Crandall.

Hang to the Right Man's Coat Tail

When Dwight L. Moody, in 1898, went to Denver for an evangelistic campaign his first meeting was a men's rally in the Coliseum. On reaching the hall he found it packed to the limit so it was difficult for him even to enter the door. There he found a twelve-year-old boy crying be-
cause he could not "get in to hear Moody." The evangelist said to him, "Grab my coat tail and come with me." The boy did and as an opening had to be made for the man to get in, the boy at his coat tail followed.

Little could Moody realize at that time what part the boy clinging to his coat tail would play in carrying forward the evangelistic work inaugurated by him. How it would have cheered the evangelist's heart if he could have looked forty years ahead and seen in the boy he was befriending, the Rev. Paul Rankin, present pastor of the great Moody Church in Chicago.

This church, though not wealthy, is now giving $35,000 a year for foreign missions besides doing a wonderful work in its home city.

New Movement in Religious Education. More thorough knowledge of existing conditions in Bible school work is needed, the Interchurch World Movement reports, as preliminary to an advance movement in that line of Christian work.

In Boston, fifty churches of various denominations have recently been visited by trained investigators for the purpose of securing helpful data on the matters of equipment, teaching methods, organization, and administration in the Bible schools.

Religious education is believed to be the most important work in the world. Everything in our future depends upon the proper training of the children and youth for Christian citizenship. The investigators are chosen from experts in the work of gathering the desired data. They are to live for a time in the midst of the activities of the schools they visit, and it is a fact that information may be gained which will be of inestimable value to the religious education movement. Teams are being prepared by special training for similar investigations in other cities.

Facts already obtained show that a great army of youths in America are coming to maturity without any moral foundation for citizenship. The church has given altogether too little attention to religious education. Millions of children in Protestant homes are not getting moral and religious education in any school or church school. With this ratio of its children growing up with no such instruction in the religious and moral principles upon which rests our democratic government, how long can the nation endure? It has been said that spiritual illiteracy is the forerunner of moral bankruptcy and national decay. The condition of things in America were the American people were awaking to the need of religious education for the coming generation.

"Why Not Take The Whole Pattern?" This question: "Why not take the whole pattern," was suggested by a little story, told of one who was nursing the memory of a hurt received from one he thought had wronged him. The young man said: "I never forget a wrong done me; I am half Indian." There is a far better side to Indian traits than that of characteristic vindictiveness. If an Indian does not forget a wrong done him, it is just as true that he does not forget kindness. The same is true of the white man.

As a rule we have more pleasant than unpleasant things to remember as we recall the days gone by. We do not come up to the Indian in the matter of cherishing thoughts of these, while on the other hand we constantly dwell upon the unkind slights and snubs in royal Indian fashion! If any one is inclined to make the Indian his pattern, would it not be better to take the whole pattern rather than the poorest part of it?

"Hungry Thirsty Starving" In a letter that comes from a distant State we find these words:

I am hungry, I am thirsty, I am starving, I am famishing, I am longing, I am waiting, for a message from God and his blessed One. But no tidings.

I have heard education, efficiency, leadership, forward, upward, growth, and better of world, society, money, (all of which I know but little about, and in which I am interested less) till I am almost given up hope of hearing anything else.

As we read these words and several lines more written in a similar strain we could not avoid the thought that any hungry soul should be able to feed with satisfaction.

Take for instance, Letters from China, the Java Letters, the Missionary and Tract Society Notes, Home News, the Lone Sabbath Keepers' page, such articles as, "The means of carrying forward our Master's work on earth. Jesus himself knew the worth of leaders when he chose those who were to preach and teach after he was gone. And Church personnel is a special choice of a man to carry the gospel to the Gentiles he selected one of the best educated men of his time, a man noted for "efficiency," and one well able to raise "money" for the poor, and funds with which to carry on the Lord's work: a man well up in the principle of systematic giving. He urged his people to begin at the first of the week and lay by in store the Lord's money, so there would be no lack. And in the Bible the man who "knew little or nothing" about God's requirements in respect to tithes and offerings was charged with robbing God. Jesus was interested enough in money to watch carefully those who brought their gifts into the temple for the upbuilding of God's kingdom on earth, and one of his best commands was bestowed upon the ones who had given most freely in view of what she possessed.

One of the great weaknesses of the church has been the impractical, emotional characteristic of its members—men whose religion rested on faith and whose religion was all one body. But no tidings.

One of the best strengths of the church has been its practical service to advance the Master's work on earth. But no tidings.

The Whole Pattern. One of the best strengths of the church has been its practical service to advance the Master's work on earth. But no tidings.

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Planning to Carry The Curse to China. The abominable movement of American brewers to re-establish their accursed business in China should meet with uncompromising opposition from every true man in this country. We are glad to note that the large number of Chinese students in American colleges and universities have organized a prohibition league to defeat the sinister purpose of American liquor men to defeat the progress of China. There is a portion of a letter written by a Chinese student in Chicago University. It should meet with the most hearty approval and ready co-operation of the Christians in America:

"Dear Friends: You are doubtless aware of the fact that China received the last two years almost completely done away with opium. But while one evil is gone, another one is coming in. We learn that a new brewery, being driven out of its native land, is soon going to establish extensive plants in China and that there the people there with a view to recover its tremendous loss at home. If this news is true, as we believe it is, then within a very short time China will be the 'wettest' country in the world in view of her immense popular.
tion. We Chinese students in America, therefore, are alarmed at this coming evil. In order to obtain the trini-
phantly, we have organized among ourselves a league, the sole purpose of which is to appeal to the nation and
prahme and preach the doctrine of prohibition to our people at home or abroad. This is a gigantic task. Its suc-
cess or failure will largely depend upon the sort of help American Christian people here can give us. We there-
fore look forward to your sympathy and kind support in the present movement to our sacred cause and
entative plan.

**To Celebrate the Landing of the Pilgrims**

Extensive prepara-
tions are already under way in England, in the Netherlands, in France and in America to unite next autumn in an appro-
riate celebration of the Landing of the Pilgrims three hundred years ago.

We understand that the great network of telephone wires throughout the land is to be connected up with the church at
Plymouth so that the exercises may be heard in every American city.

In view of what has come to our country since the Mrs. Sherman, while let-
ing Leila have charge of the child, kept a faithful watch over them. "This service
will be an education to the girl on mother-
hood and unselfish devotion to the wants of others in need," Mrs. Sherman had said to Mrs. Livingstone as they had boarded the train. "She will come back to sup-
plant your efforts and be your assistant in the
home."

On the train Mr. Sherman was enter-
taining and jolly and also kept in view his
father, it was suspicioned, had been in the
neighborhood twice but positive proof could not be given. It was supposed he
was still in prison. But a stranger had
been to the house canvassing for books and
had taken unusual interest in the child, about whom they spoke with difficulty.
Of this nothing was said to the Shermans,
but the family having her were somewhat al-
armed. She was a very interesting child, and the Shermans decided at once to take her, and it was arranged that the
following week they would start on the
East with little Effie. In the meantime
consent as given for Leila Maud to go
with them and stay two or three weeks,
returning with the stock buyer as planned.
The strange book canvasser was on the
same train, having made inquiries about the
child and watched where he was going.

"This trip will be something for Leila
remember to a long time. I have often
longed for such a journey to relieve the
hundred of life," said Mrs. Livingston.

"If I do well this year, Laura, you shall
have the trip East," replied her husband.

"I fear, James, that it is not to be; for
whatever may possibly be saved will be
needed for other emergencies," she an-
swered.

Mrs. Sherman provided Leila with a few
articles of clothing most needed so the girl
could go and thing the mind be ashamed; for she
knew how a girl must feel in her circum-
stances. It was with a heart ache that
Mrs. Livingston kissed her daughter good-
by with best wishes. She would come back with better views of life and new ideas of it was all right.

Frank broke down and cried. He had
never been separated from his sister before
for a week, and somehow he felt that this
trip would wean her from him and home.
However, his fears were groundless.

They took a Pullman through to New
York City, where Mr. Sherman, while let-
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You got what you wanted. She was bright in school, and in two years they were employing a private teacher in French for the orphan girl," said Leila.

"And how did the 'voluptuously beautiful' come out?" inquired Mr. Sherman.

"Oh, I heard that while she was not as good a scholar she was a very good musician and became quite accomplished as a pianist. She was taken by a physician. Pretty girls sometimes turn out well," laughed Leila.

"I think every good and intelligent girl beautiful," remarked Mr. Sherman. The face will show it, even through freckles and tan. To me there is nothing so beautiful and sweet as a good, innocent girl, unaffected and confiding. You will be that, though you have no freckles, and your parents will be proud of you, and your brother will give his life for you if necessary. You see I am a prophet."

The train rolled on and in the morning they were speeding southward on the banks of the Hudson river. After breakfast, Mr. Sherman remarked, "Now we will have the scenery that you can describe in your book when you write it. You will take your hero and heroine this way on their honey-moon trip. The Hudson is perennially beautiful, always full of charm the year round. There is so much of romance about it and a great history. A German of distinction says it is more beautiful than the Rhine. The water tide reaches way up to Albany. It was over three hundred years ago that Hudson sailed up and down this river. No man ever had a greater monument by which to be remembered than Hudson from whom the river takes its name."

"I have read," said Leila, "that once an Indian could paddle his canoe up the river from New York City to a certain little creek, and, carrying his boat a very short distance, take to another creek and reach Lake Champlain and on to St. Lawrence, or go up to Montreal to that little city. Rome, we passed last night, and then walk over to another creek, go to Oneida Lake and up to Lake Ontario and again down to the St. Lawrence to the ocean."

"Yes, you have been studying your geography well," replied Mr. Sherman. "The river has its source among the little streams and lakes of the Adirondacks and has many rapids and falls on its way to Troy above Albany, where we awoke this morning. That city is one of the oldest settlements in the thirteen original states. In 1624 eighteen families from Holland went there, building a fort of logs and earth, and named it Orange. They called the village Beverwyck, later Williamstadt, and the English in 1664 renamed it Albany. It became the capital of the State in 1797. You heard a boy whistling 'Yankee Doodle' while our train was at the station. A Dr. Achuckburg, a German, wrote 'Yankee Doodle,' to make fun of the American militia which joined the British at Albany to fight the Indians and French in 1755-63. What is written in derision often becomes very popular later on."

"Yes, mother says that the disciples were first called Christians somewhere in derision. At Antioch, was it?" said Leila Maud.

"When it comes to Bible history I confess I am rather ignorant," he replied. "That is why you keep Sunday instead of our Sabbath. You don't read your Bible well," said the girl.

"There you have me again," laughingly replied Mr. Sherman. "Or do you don't know much about it, only that nearly everybody keeps Sunday, or used to, but now they keep automobiles and pleasure boats mostly. What are you going to do on Saturday when we get home with this baby?"

"I am going to take my Bible and read it and keep away from parks and picnics and baking and sewing, and I'll care for the baby all I can. You will let me do that, will you not?"

"My dear girl, I shall do nothing that will displease your good mother. When you grow up you will study these things for yourself and you will, if true to yourself and your God—something I am not a new convert regardless of what your parents taught you in childhood. If they have taught you truth so much the better; if error then you will be sorry for them but will believe that they did what they earnestly thought was right. And that is why I have often longed to be a prophet. At Antioch, was it?"

Through the Friends Unit of the American Red Cross, the residents of the district surrounding Grand Pre in the Ardennes near the Belgian frontier have been shown how to plant and care for 200,000 young trees given to them by the Bird and Tree Club of New York. American orchard experts directed the work of planting.—Red Cross Bulletin.
in every instance is large in proportion to the former support, one or two are in sight of the goal, and it will be a matter of a short time only until these devoted churches have completed their tasks and are registered on the Roll of Honor. Their support of the home members is excellent, but that non-resident element is in its response rather disappointing.

It would not be altogether a surprise if the experience in some of these churches which have so large a proportion of non-residents should be a repetition of an incident in a certain mid-west church. It was after an intensive canvass of its absent members to secure, if possible, a response from every one that a fourth letter finally secured the attention and touched the heart of one who had been gone from the home church for years and whose case might well be considered a hopeless one.

He responded with a small remittance and a pledge for a much larger amount, an act greatly to his credit. What was of much greater concern, however, than his financial support was his expression of gratitude to the old home church that it still thought him worthy to be classed as one of its members. He asked that his name be retained on the records of the church for his heart was there, and he proposed that henceforth he should make his life conform to the covenant entered into years ago with the old church.

The director general is aware that the churches which adopted the Conference year, July 1, as the date of their budget will soon plan for the second year, carrying with it a renewal of the non-resident pledges. To those churches whose support of the denominational budget began January 1, there is afforded an exceptional opportunity just at this time when the nation is being aroused by the Interchurch World Movement Drive to continue the follow-up canvass of the non-resident members.

There are hundreds of our nominal members who have not yet replied, men and women who will be blessed by this service as much as the churches and the denomination are helped by their contributions.

There is a charm as well as a satisfaction about this extended work that is after all rather attractive, the breaking down of that wall of seeming indifference behind which many an absent one may be hiding. The memories of the old home church abide forever, and to many an absent one a little more personal effort in the nature of another letter may be the means to accomplish this object and restore them again to active church fellowship.

Some job, you say. It certainly is, but do you recall what certain churches East and West publicly stated on the completion of their oversubscribed drives: "It seems as though our church likes to undertake a difficult and seemingly impossible task and make a success of it?" Don't stop when the quota is reached, cease work only when there are no more to be gathered in.

The stirring editorials of Doctor Gardner in the Recorder emphasizing the one important object of the Forward Movement of our denomination is in fullest accord with the sentiment and prayers of many of our members. Oversubscribed quotas from very large percentage of subscribers, increased salary for the pastors are worthy aims to be obtained. They are evidences of faithful work and of prosperous times, but it is not for these results that the Forward Movement is undertaken. Unless there is a restoration of the family altar in many more homes, a quickened sense of personal obligation to our heavenly Father and a more spiritual church membership we shall have failed far short of the great object of our undertaking, and have lost the blessing.

That there is a possibility of this result is felt in that unsatisfied feeling in many churches both by pastor and layman. What must we do to instill a greater degree of spirituality in our own lives and in our fellow-members?

A letter just received from one of our anxious pastors breathes his fears along this line, and his experience may not be so unlike that of many of the churches we quote a few paragraphs hoping that their publication may possibly bring forth a solution. He writes: "If we merely stop with the financial drive, thinking that a spiritual awakening is accomplished by increased giving, we are doomed to disappointment. I am appalled at the spiritual apathy among us. I have just closed a two weeks' campaign, in an united effort with the ——— church.

We have had some splendid meetings, but can't yet say as yet as the probable additions to the church. Am hoping to receive some new members.

"But my aim has really been to quicken the spiritual life of the membership. It has been a hard pull, but we have had some very rich responses. I am deeply alarmed at the growing spirit of materialism and selfish individualism among us. Our religion is growing more and more to be a sort of intellectualism rather than a religion of the heart, legalists arguing for the letter of the law, but I fear missing its spirit. This I say of us as a people, and we share that common condition here. May God awaken us.

"If the great movement now in progress through the combined efforts of the Interchurch Movement for a revival of religion among all the Protestant churches of America does not sweep us into the campaign, and real flesh of Pentecost do not come unto Seventh Day Baptist churches I fear to think of the future."

This is a condition confronting every denomination and becomes a real menace to a scattered people like ours.

There seems to be no governing pervading business, social and religious circles that the people, men and women, will not grow into the spirit of the Master unless there be more earnest supplication at the throne of God. May our people be not found wanting in this personal service.

WALTON H. INGHAM,

Director General.

ALWAYS ANOTHER WAY

I used to live near a mill that stood by a dam thrown across a tidewater inlet. When the tide came in it passed into the cove under the millwheel and turned it as it ran; and when the tide fell, the pent-up water ran out under the millwheel and turned it the other way. Whichever way the water ran the wheel ran, and so it was always grinding the gist, hour in and hour out. Christ's life was always like that. If he was hindered here, there was work to do there. So Paul, when he was shut up in the island, crossed over to Europe. When God does the directing, our life is useful and full of promise, whatever is doing, and discipline has its perfect work. —Henry Everest Cobb.
INTERMEDIATE SOCIETIES OF CHRISTIAN ENDEAVOR

1. Members read in unison the 122nd Psalm. (Group standing)
2. Opening prayer in unison—“Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Jehovah, my rock, and my redeemer.”
3. Singing—“How firm a foundation, ye saints of the Lord.” (Group may be seated)
4. Roll call by the secretary. Members respond by using Scripture reference containing the word Sabbath.
5. Singing—“Majestic Sweetness Sits Enthroned.” (Stennett)
6. Debate, two contestants on each side of the question—Resolved, That the Bible Sabbath is no longer binding on Christians (Each debater allowed two minutes)
7. Topics for spirited discussion—
   (a) Keeping the Sabbath by doing good on the Sabbath
   (b) Why has the Sabbath lost its spiritual meaning?
   (c) The loss to Sabbath-breakers
   (d) Christ and the Sabbath
   (e) Blessings through preparation for the Sabbath
   (f) The Sabbath, a permanent gift to man
8. Special music, vocal or instrumental
9. Offering
10. One moment of silent consecration of the whole self to the Sabbath cause
11. Dismissal, using the following prayer in unison:
   “Saviour, may our Sabbaths be
   Days of joy and peace in Thee,
   Till in heaven our souls repose,
   Where the Sabbaths never shall close.”

SUGGESTION—Let the leader read, or have read, Isaiah 58 immediately after the first song.
SUGGESTION—Let careful preparation be made for this service.

JUNIOR SOCIETIES OF CHRISTIAN ENDEAVOR

1—Song

THE SABBATH A HAPPY DAY.

O day of rest and gladness,
O day of joy and light,
O balm of care and sadness,
Most beautiful and bright.
On thee, the high and lowly,
Who bow before the throne,
Sing “Holy, holy, holy,”
To the Eternal One.

2—Prayer

3—Responsive Reading

Leader—Why should the Sabbath be a day of rest?
Juniors—(Girls answer 1, 3, 5; boys, 2, 4, 6)
(1) And on the seventh day God ended His work which He had made. And He rested on the seventh day from all His work which He had made.

5—Responsive Reading

Leader—Why should the Sabbath be a day of gladness?
Juniors—(Select ten to give these answers)

(1) Wherefore the Lord blessed the Sabbath day and hallowed it.
(2) If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord.
(3) The statutes of the Lord are right rejoicing the heart.
(4) The Lord reigneth; let the earth rejoice.
(5) Enter into His gates with thanksgiving and into His courts with praise.
(6) Wherefore it is lawful to do well on the Sabbath day.
(7) “The Sabbath will be a tiresome day or a glad day just according to the way you treat it.” Isa. 56:6-7.
(8) “Obedience to God helps to make the Sabbath a glad day.” 1 John 5:3.
(9) Some one has said that the little strings go to make up a concert as well as the great, but if the little strings are out of tune, the effect is spoiled. The Sabbath is one of the strings that make up the Christian life. If we do not keep the Sabbath as we should, we put that string out of tune and spoil the harmony of our lives.
(10) “This is the day the Lord has made, He calls the hours His own; Let heaven rejoice, let earth be glad, And praise surround the throne.”

6—Song

Another six days’ work is done,
Another Sabbath is begun;
Return my soul, enjoy thy rest,
Improve the day that God has blest.

In holy duties let the day
In holy pleasures pass away;
How sweet a Sabbath thus to spend,
In hope of one that never shall end.
7—Responsive Reading
Leader—Why should we be glad to keep the Sabbath?
Juniors—(1) Because it is one of God’s commands.
   “Thou shalt therefore obey the voice of the Lord and do His commandments.”
   “To obey is better than sacrifice.”
(2) Because Jesus kept the Sabbath.
   “And as His custom was, He went into the synagogue on the Sabbath day.”
   “The Son of Man is Lord even of the Sabbath day.”
(3) Because we can show our love in this way.
   “For this is the love of God, that we keep His commandments.”
   “If ye love Me, keep My commandments.”
   “And this is love that we walk after His commandments.”
8—Song
When we walk with the Lord, in the light of His word,
What a glory He sheds on our way,
While we do His good will He abides with us still,
And with all who will trust and obey.

CHORUS.
Trust and obey, for there’s no other way
To be happy in Jesus but to trust and obey.
Then in fellowship sweet we will sit at His feet,
Of we’ll walk by His side in the way;
What He says we will do, where He sends we will go,
Never fear, only trust and obey.

9—Talk by Superintendent
“How can children make the Sabbath a happy day?”
10—Thoughts given by Juniors on the question:
“What can children help in making the Sabbath a glad day for older people?”
11—Closing thought given in concert
“Christ is the central character in the New Testament. What He did, He did as Christ the Savior. He always observed the Sabbath. When such a Christ says, ‘The Sabbath was made for man,’ He teaches it to be for all men, through all time.” (A. H. Lewis.)
12—Closing song
A SABBATH HYMN.
When the sun is in the west,
When all nature sinks to rest;
Then our six days’ work is done,
Then the Sabbath has begun.

In the morn when we arise,
Sabbath sunlight in the skies
Fill our hearts with thoughts of Thee
And Thy bounty full and free.

Here within this house we raise
Solemn prayer and song of praise,
On this day that God has given,
Chosen day of all the seven.

(Tune, Pleyel’s Hymn.) (Sarah L. Wardner.)

THE SABBATH RECORDER
March 12, 1920.

MINUTES OF WOMAN'S BOARD

April 6, 1920, the Woman's Executive Board met with Mrs. H. N. Jordan. The members in attendance were: Mrs. O. U. Whitford, Mrs. J. H. Babcock, Mrs. H. N. Jordan, Mrs. G. E. Croxley, Mrs. A. E. Whitford, Mrs. W. C. Daland, Mrs. L. M. Babcock, Mrs. E. D. Van Horn. In the absence of the President, Mrs. L. M. Babcock, presided. Mrs. Babcock read Psalms 121, 122, and Mrs. J. H. Babcock offered prayer. Minutes of the March meeting were read.

The Treasurer gave the report for Mrs. H. N. Jordan. Total receipts for the month were $766.56; disbursements, $899.25. This report was adopted, and the Treasurer then read the quarterly report. The total receipts for the quarter were $2,033.60; disbursements, $1,084.25; leaving a balance April 1 of $1,084.35. It was voted to adopt this report. Mrs. Whitford also read two letters from Rev. W. C. Whitford, treasurer of General Conference.

Mrs. Babcock, Corresponding Secretary, read letter from Mrs. N. O. Moore, Riverside, Cal.; Secretary Edwin Shaw; the Federation of Women's Boards; and a communication from the Interchurch World Movement.

On motion it was voted that we recommend the use of the tract, "Bible Readings on Sabbath and Sunday," for the foundation of the program for Sabbath Rally Day, May 15, to be used in our women's societies, allowing each society to add something of local interest.

It was voted that Mrs. Daland be requested to prepare the Program of Prayer for May.

An invitation from the Milton Junction Ladies' Aid Society was extended through Mrs. Van Horn, for the Woman's Board to meet with them in their regular session on Wednesday, April 14. It was voted to accept the invitation of the Milton Junction Ladies' Aid Society.

Motion was made and carried that we adjourn to meet with Mrs. O. U. Whitford, on Monday, May 3, 1920. Minutes of the meeting were read and approved.

Mrs. Lester M. Babcock, Vice-President.

Mrs. Edgar D. Van Horn, Recording Secretary.

"BLEEDING KANSAS"

All the plagues of Job have been visited upon Kansas. Flames and shotguns of the border wars gave place to famine, and famine was the real Civil War itself. Born in the hotbed of crime and violence, nursed in famine, followed by swarms of grasshoppers and locusts that hid the sun, the State of Kansas began its existence. There were ten years in which the nights were made horrid by Indian depredations. Chaos rode in the saddle. This is the story of "bleeding Kansas."

Fighting against the murderous guerrilla hosts of slavery, she "dug in" with her sod houses, really the wide plains for none save the free.

Kansas soon became the front trench for prohibition. For almost thirty years now she has held high the beacon light for prohibition and has been the recognized leader in this reform.

It was in 1900 when there arose a prophetic with an awakening trumpeter, except that it was only a common carpenter's hatchet that she wielded. It was Carrie Nation, great and motherly, who, with heart bleeding for the women and children of her State, went forth to awaken a stronger sentiment of law enforcement. A thorn in the flesh, the brewers and distillers of the State imagined their forces against the State. But the fortifications could not be shaken or battered down by ridicule, fraud or lies—Kansas remained true. Delegations from all parts of the Union and from Canada and the uttermost parts of the earth, only do they now appear; they come to go away wearing sunflowers on their bonnets and praising Kansas prohibition.

A candidate for governor ran on a platform for resubmission in 1914. He was beaten by a majority of upward of one-half million, and since then no fool has cared to monkey with the Kansas Prohibition buzz saw.

Kansas in the last year of the saloon reign was almost hopelessly bankrupt. Her bonded indebtedness amounted to almost two millions of dollars on January 1, 1916, the last dollar of all bonded indebtedness was paid and her bonds burned at a great celebration on the capitol grounds.

In the meantime Kansas people have reached a greater per capita wealth, $1,630.06, than any other State. They also lead in the average bank deposits.

In proportion to the population she has fewer paupers, fewer renters and more home owners than any other State. Every fifth family in the State owns an automobile. Her public schools are of the very best and are the pride of her people. Under saloons in 1880 her illiteracy reached 49 percent; now it is less than one cent.

When several years ago a threatened financial crash ruined many of the strongest banks of the country it was the bankers of prohibition Kansas that wired, "Draw on us for $50,000,000 and as much more as necessary, to keep the saloons open," and the financial market of the country struggled to its feet, stood erect and made its bow of profound gratitude to prohibition Kansas.

When war was declared upon Germany by the United States, this State was one of the very first States to fill her quota. Having outlawed the saloon a generation ago, no other State laid upon the altar of world democracy a finer and cleaner army of boys.
than did Kansas. The following statement is attributed to General Wood:

"I find that Kansas boys and men grade far higher in courage, intelligence and stamina than the men of other camps. The percentage of vice diseases among them is the smallest that has ever before been found in a camp, and the discipline is the best I have ever seen. We attribute this to prohibition in Kansas. These boys were brought up in a clean atmosphere—they stood right and were right. The Kansas people taught me that they have the finest, the cleanest, the healthiest and the most vigorous soldiers in point of endurance we have ever seen.

The official records show this.

Kansas will not be the first State to break the ranks. She will now join hands with the nations of the world and give every possible help in driving the liquor traffic from the face of the earth."—W. J. Herzig, Superintendent Anti-Saloon League.

LETTERS TO THE SMITHS—THE WHOLE FAMILY

UNCLE OLIVER

DEAR SMITHS:

I have a mind to say something about the location of the denominational building; first of all that I am glad we have got so far along as to decide that we must have such a building. The matter has been too much time under consideration, and now the question is not whether we shall build, but where.

We Smiths are a democratic family. We have no official board or ruling elder to say for us just what shall be done. We decide for ourselves by vote, every one of us being a voter. The majority may not be the best way to do it. It may be said that some of our younger brothers and sisters do not understand every question well enough to vote for what is best. Yet it is our settled way of doing. It may be said with truth that some of the citizens of our republic are not so much informed to be intelligent voters, yet it is the settled policy of our free government that all shall have the right to vote. It is possible that a governing board in the Smith family could decide more wisely than all of us just where our publishing house should be. But we are from the very nature of the case a democratic family. We elect our pastors, receive members into the church by vote of the congregation and we are voting upon the location of our denominational building.

The strength of our form of government is our habit, after election, of accepting the decision of the majority. In our home town there has been a lively conflict of opinion concerning the opposing candidates for mayor. It was an unusually exciting contest. The votes are two days after the election, and the public mind is now as quiet as if there had been no election. The questions at issue have been settled, and that is the end of it. The beaten candidate was the first to congratulate his successful opponent. There may be something Christlike in politics.

I do not myself know just when our family ballot box for the location of the publishing house will close. I know that we in our home have voted for what seemed to us best. Our first duty is done. Our next duty is to be heartily in favor of the fair decision of the majority. If we find that the place for the building is not the best, we will have made a mistake, and that is the end of it. The beaten candidate was the first to congratulate his successful opponent. There may be something Christlike in politics.

Let us all be good sports.

NOTES FROM THE SOUTHWEST

I feel sure that Recorder readers will be interested in hearing about the interest in the Sabbath question which has developed in Fort Smith, Arkansas, recently.

In order that you may understand how God has brought this about, it may be well for me to begin by telling of the chance meeting with a man on the train about two months ago. During the conversation I learned that he was a minister of the gospel and a field missionary for a branch of the Baptist denomination called New Testament Missionary Baptists; that his home was in Fort Smith and that there was a church of forty or fifty members in that city. This man, Elder F. W. Carroll by name, was very willing to talk on the Sabbath question and readily accepted the literature I gave him, promising to study it carefully and to give the question a prayerful consideration.

In the correspondence which followed this meeting, Elder Carroll and a pastor of the church in Fort Smith, Elder C. R. Braswell, both expressed themselves as being practically convinced that the Seventh Day is the Sabbath, but desired that I should visit Fort Smith and present the truth to the church. It was therefore arranged that I should call March 26 and assist with some evangelistic meetings. I stayed with them nine days, preaching every night and on Sunday morning I presented the Sabbath question.

It is impossible to say yet what the result will be. One woman began the observance of the Sabbath while I was there, another assured me before I left that she would never work another Sabbath. Many others are convinced of the truth but do not see how they can practice Sabbath observance now. I ask your prayers that the seed sown may bear fruit to the glory of God.

At this writing Brother C. C. Van Horn and I are at Little Prairie and have held four meetings. The interest is exceedingly good and the attendance better than we had dared hope for. We need the prayers of God's children in behalf of the work and the workers in this much neglected field.

R. J. SEVERANCE, Missionary Evangelist for the Southwest.

Nady, Ark., April 12, 1920.

Without the Holy Spirit we have no power of expulsion. We may give our orders, but they will not be obeyed. Yet "we shall receive dynamic when the Holy Spirit is come upon you"—and then would the church of the Seventh-day Adventists be obedient. "And the church, filled with the Holy Spirit, rebuked the unclean spirit, saying: 'Come out of him!' And the command of the church was obeyed.—Dr. J. H. Loweet.
THE SABBATH RECORDER

THE SITUATION AS TO PROHIBITION

The experiment of prohibition enforced by the national Government is now to be tried on the largest scale and in the most thorough way the world has known. Forty-five of the forty-eight States in the American Union have approved the amendment of the Constitution to this effect. No less than thirty-three of the individual States had formally passed over to prohibition when Congress proposed the constitutional change.

There is much talk of the act as an attempt to force prohibition upon an unwilling people, and the liquor interest is making every effort to defeat it by active propaganda and the expenditure of a very large amount of money. But in view of the facts above stated it may be accepted that the law will stand and the experiment will be thoroughly tried. The result of the experiment may be to convince the American people that the act is wise, but there is small room to doubt that after long and persistent debate it is in full accord with their deliberate purpose, and that it will therefore be thoroughly tried and, whether for better or worse, will not be lightly changed.

It may be worth while, therefore, to review the history of the movement. Strong drink was substantially universal and unquestioned in the early history of the country. About a hundred years ago there was the beginning of a temperance movement which in the early thirties gained some headway in New England under the powerful aid of Dr. Lyman Beecher. In 1850 Vermont adopted the prohibition legislation, and was followed by Maine in 1851. The movement rapidly spread and within the next half dozen years it was adopted in some dozen States from Massachusetts to Nebraska. But a reaction quickly followed and ten States repealed their action within twenty years. By 1902 three others did the same. Maine alone stood firm.

"That this is the verdict of the situation taken by thoughtful thinkers abroad may be seen in the statement of a prominent London journal of January 5th: 'The decision of more than three-fifths of the States to prohibit the sale of intoxicating drink is a political sentiment that no Congress, no President, can ignore. The one thing that is certain is that the American people have decided in favor of prohibition."

The other thing that is certain is that the American people have decided in favor of prohibition. It is the considered word of a great nation.

though by the narrowest margin. She amended her constitution in 1884, forever prohibiting the manufacture or sale of intoxicating liquor within the State. Here the local option for towns and counties was tried and several western States became converts to temperance. In 1872, for the first time, a prohibition presidential candidate was nominated and, though he polled only 5,600 votes, the national movement was definitely launched. It was always ridiculed and, though it secured only 230,000 votes when President Wilson was elected four years ago, it kept alive.

Then came the change of method which has so successfully carried the nation and which is the most singularly adroit and effective political campaign the country has known. The temperance people adopted the tactics of their opponents. Hitherto the prohibitionists had stood aloof from the political parties, while the liquor interests had known no distinction. They had maintained a lobby in Washington supplied with abundant funds, which were used lavishly in supporting whichever might in any field be the most advantageous.

The prohibitionists took up a political scheme which had been successfully used in a small Ohio town and organized the Anti-Saloon League. They directed their attack against a concrete object. The saloon, besides being the chief rallying point of the evil forces of every community, had, especially in the cities, largely fallen under the control, or become the property, of the great brewers. With a skill and a worldly wisdom which have been described as "constantly outwitting the cleverest politicians," they turned public sentiment for or against the candidate, whether Republican or Democrat, according as he supported their side.

By January 1, 1917, nineteen States had enacted prohibition laws, and similar laws were pending in others. The League turned their attention to Congress and quickly succeeded in making the District of Columbia dry. Congress bore witness to the temperance wave by rapidly sweeping over the country. The war created the favorable opportunity; and the final success on this great national scale was pushed with such vigor in the passing of laws prohibiting the use of the mails for sending advertisements of liquor and shipments of liquor into the dry States, that, reinforced by the widespread feeling that liquor drinking might endanger the issue of the war, and being greatly influenced by the sufferings of the women, the amendment of the Constitution was adopted in December of the same year. Thirteen months later it was ratified by the States, and became an integral part of the permanent law of the land.

This is a little over thirty years, with great political skill and the constant appeal to the best sentiment of the people, in a campaign that covered the entire country and with the effective debate which hot antagonism made necessary, the fight was won.

We are not pronouncing upon its wisdom. That is yet to be demonstrated, and it is bitterly opposed by many on both moral and political grounds. We are merely calling attention to its history for the better understanding of the present situation.

It is a mistake to regard it as a spasmodic movement, or the result simply of transient and exciting conditions. We have seen no reference to the work of one quiet, persistent woman, which had thoroughly changed the method. Mrs. Mary Hunt gave herself for many years to securing the enactment of a law requiring regular instruction in the public schools in the evils of intoxicating drink, with such success that before her death not very long ago it had been secured in every State of the Union. A generation of young people had grown up who have heard this teaching.

However strenuous may be the efforts of its enemies to defeat prohibition legislation or enforcement in any State, or to realize ever greater may be the practice of certain vices and the use of various dangerous and debauching drugs, there is no probability that the amendment of the Constitution of the United States will be removed, or that nullifying legislation can be successfully enforced.

It must be recognized also that such testimony as is produced to show its evil is mainly based upon what has occurred where the law has been violated; and, on the other hand, the testimony from communities in which the prohibitory law is enforced is growingly abundant as to the variety and extent of the benefits that have ensued.

This then is the situation today. So far as legislation can do it, this enactment must be accepted as the will of the American people. However emphatic the protest or loud the demand in some quarters for a referendum, there is no slightest prospect that this will be tried, or, if it should be, that it would change the situation. We are undoubtedly living in a new world, as is continually said. New ideas and new schemes confront us on all sides. Whether the tide is at its flood and "runs on to fortune" no man may be able surely to determine. But, as President Wilson has said, "Any man who resists the present tide that runs in the world will find himself thrown upon a shore so high and barren that it will seem as if he had been separated from his human kind forever."

This may be true if limited to those movements which time will prove to be really tide. For the contrary is true with the frequent and tumultuous movements which are merely waves piled up and rushed forward by some sudden wind which will drop and disappear as suddenly as it arose.

There is no evident reason for the belief that prohibition as it stands today belongs to this class. It is a great social and economic experiment tried on a great scale. It involves issues that will run deep into the life of the nation, and, indeed, of the world. It must be faced seriously and given every opportunity of proving just what it is worth, in the conviction that the American people will be sure to sustain only that which contributes to the development and ultimate establishing of the form of democracy and civilization to which they have committed themselves.

Prohibition undoubtedly has unlikable aspects which can not be ignored, and government certainly is certainly put to a heavy strain because of them when it comes to enforcing the laws. But, as President Tucker has recently said, "When society has reached the stage of self-respect in its treatment of the liquor problem and has determined to face up to the prohibition of the liquor traffic upon the national re-
sources and the national vitality, its respect for prohibition as the only adequate means of accomplishing this result takes the place of its former dislikes and prejudices.” The parallel with its change of view as to conscription is conclusive.—Henry S. Simson, D. D., in Christian Work.

"CHINA FOR CHRIST"

The "China for Christ" Movement was inaugurated at a conference of over one hundred Christian leaders, representing all branches of the church, who met in Shanghai, December 16, 1920. Approximately one-half of the delegates were Chinese. The call to the conference was issued by the China Continuation Committee in response to a widespread feeling on the part of Chinese Christians that the present situation in China constitutes a distinct and urgent challenge to the Christian forces for a united, nation-wide advance, and that failure to take advantage of this opportunity in some worthy way will inevitably result in serious, if not in positive, danger to the church.

The conference was asked to answer the two following questions: Is the time ripe for a united, nation-wide, forward movement of Christian forces in China? If so, what form should such a movement take? In answer to the first question the following resolutions were passed:

Resolved, That in the opinion of the conference a nation-wide Christian Forward Movement should be inaugurated in China, and that the movement should be known as the China for Christ Movement.

That the movement is inspired by God and that its early launching is essential if the church in China is to take advantage of the present unparalleled opportunity.

As to what form the movement should take it was felt that the program should be simple, adapted to the needs of the present Christian constituency, both in the country and cities, and that it should be flexible enough to offer an appeal to every Christian and inquirer. The plans deal with developing the spiritual life and missionary spirit of Christians, for stimulating conservation of life and possessions for Christian service and for taking advantage of the new awakening in China to press home the Christian solution of China’s needs.

A fact of great significance was the deep interest of the Chinese in the movement. They were firmly convinced that it should be launched at once, and that it should be "Chinese" in the sense that the Chinese should give it their hearty support and should have a large share in guiding it. The conference appointed fifteen of its members to serve with the Executive Committee of the China Continuation Committee as the Organizing Committee of the movement. The Interchurch World Movement of North America has made possible some additions to the clerical staff and will, it is hoped, provide the larger part of the funds necessary to carry on the work during the coming year.—Federal Council Bulletin.

The old way of the revival meeting depending largely on emotion will not do. It must be quiet personal work of dedicated lives and spiritual fitness on our part as laymen that must be depended on to do the greater part of the work of persuading others to become Christians. We can not expect to have success in this work unless we are genuine Christians ourselves. This means absolute honesty in business, purity in politics, at peace with all mankind, clean language, with property, energy, talent, lives dedicated to God.—Hon. L. D. Dickinson.

ARE YOU SATISFIED

With what you know and what you can do?

Come to

Alfred Summer School
And stay to

Conference

Seventh Summer Session, July 6 to August 18, 1920.

College preparatory Work—College Made Easy—Work for High School Students—And Courses for Folks who want to know.

Send for illustrated announcement.

PAUL E. TITSWORTH—Director

Alfred, New York

LITTLE BOY "GOOD"

In the village of Tut lived a good little boy, And, mercy me, wasn’t he good! He studied his lessons; he never was late; He did everything little boys should.

But, though he was tidy and careful and clean

And never would utter a lie—and

He was awfully conceited and all he could say

Was, "Oh, what a good boy am I!"

Well, along came a Junior and said with a smile:

"Now, just listen here, Georgie Wood,
If you’d think of others instead of yourself You’d really and truly be good.

If you’d give a thought to the poor children here

And the boys and the girls overseas,
If you’d think of ways to help out our U. S.,
Then you’d a good citizen be."

"Well, I’d like to be that," said the good little boy.

"I’d like to be good as I could—
So I’ll join the Red Cross and help other folks out,
And give them a chance to be good."

—Red Cross Bulletin.

WHEN CHRYSANTHEMUM WARNED THE IDOL’S TOES

His name was Chrysanthemum. He was a little Chinese boy with a girl’s name. The name was a bit of camouflage on the part of his parents so that evil-disposed spirits might not discover that he was a precious boy.

It was in the midst of harvest and Chrysanthemum’s father, mother, brothers and sisters all had to go out to help gather in the crop. There was no one left to watch him, so his mother locked the door and left him to amuse himself as best he might.

Chrysanthemum looked about for diversion. He was tired of everything and wanted something new. The household god standing on the idol shelf attracted his attention. Why not have him for a playmate? Soon the idol was down from his dusty pedestal. Imagination transformed him into "Little Brother." Chrysanthemum rocked him to and fro in arms and mother-like sang a little lullaby.

"Little brother, go to sleep," etc.

He leaned forward and put his cheek against Little Brother’s cheek. Little Brother’s cheek was so cold. He must be warmed at the fire. So Chrysanthemum carried the idol to the open stove and stirring the embers heated it above. By and by little hands grew tired and suddenly the idol slipped out of them into the fire. Soon the dry wood from which it was carved was blazing briskly and Chrysanthemum was powerless to rescue it.

When Chrysanthemum’s father came in the door the blank space where the idol had formerly stood caught his eye first thing. There was a little boy standing near the stove with a very guilty look on his face. Nothing was left for him to do but to point to the stove in answer to his father’s urgent inquiries. There in the stove the father saw to his great horror the smoldering embers of his much-feared and respected god. In despair he cried:

"Now, what will I do for protection? Our god is burned up."

Mother, who had also rushed to the stove to view the remains, was thinking. I think it must have been somewhat in her heart to rescue little Chrysanthemum from the impending trouble. So she ventured a remark:

"If the idol could not protect himself from the fire how can we expect him to protect us?"

Father had not thought of it in that light. He took a moment to let the idea filter in. Then he said, "That’s sense."

It was soon after this that Chrysanthemum’s father heard about Jesus. And now you know why he was brought up in a Christian home and why he got a new name, for his name is not Chrysanthemum now.—W. B. Cole, Hingwa, China.

Farm implements, supplied by the Red Cross, have enabled thousands of French farmers to restore their farms to the point where the necessities of life are being produced, while sewing machines for rural and household equipment, provided by the American relief organizations, have made it possible for the French housewife to keep pace with her husband in the work of rehabilitation.

—Red Cross Bulletin.
Treasury’s Report - pl. 354

Contributions for February 31, 1920

The American Sabbath Tract Society,

In accordance with the Rules of
F. J. Hubbard, Treasurer.

Dr.

To balance on hand January 1, 1920.

Denominational Building $1,450.65

Reserve for Marie Janes 150.75

Reserve for Booth C. 300.00

Reserve for Publishing House 750.00

Cash-General Fund 1,254.64

$3,005.44

Contributions to General Fund:

January 1,450.68

February 448.39

March 1,115.99

$3,014.16

Contributions for Denominational Building:

January 1,760.47

February 1,267.48

March 2,204.13

$5,232.18

Contributions for Marie Janes:

January 27.60

February 6.60

March 2.86

$36.06

Collections:

January Income from Inverted Funds: 1,520.18

February 183.93

March 890.00

$2,994.11

Ashaway National Bank dividends: 4.00

S. D. Missionary Society, one-third to the Baptist Church, property, Chicago, 6.00

Alfred Union, one-third to the Baptist Church, property, 6.00

City National Bank, on balance, 6.00

State Adelia Kenyon, Alton, Wis., 4,558.40

Publishing House Receipts: 1,727.53

“Visitor” 209.84

“Newspaper” 6.84

Tracts 875.88

$2,130.17

$12,112.85

Balance on hand:

Reserve for Marie Janes 1,740.95

Reserve for Marie Janes’ Women, 34.75

Reserve for Visitor, 300.00

Reserve for Church, 800.00

Denominational Building, 2,204.13

Cash, on hand, 2,624.07

Cash, General Fund, 2,012.96

$7,847.46

E. & O. E. F. J. HUBBARD, Treasurer.


Examined, compared with books and vouchers and found correct.

C. P. TARRANT. O. B. WHITFORD. Auditors.


Receipts for January, 1920

Contributions received of:

A. B. S. Ernester, Pella, N. D. 11.00

Mrs. Emma A. Cookerly, Bloomington, Ill. 10.00

Martha W. Thomas, Chicago 3.00

E. H. Sowell, account and expenses 30.00

John T. Davis, account and expenses 65.96

Edwin Shaw, joint secretary expenses 40.50

Expenditures of President, Corliss F. Randall 37.93

Expenditures of Committee on Revision of Minutes 98.68

Tract Society expenses 40.95

Plainfield Stock, $3 36.00

Letters in re location of Denominational Building 8.87

Mrs. Wilma S. Seward, stenographer for Joint Secretary 78.34

Marie Janes contributions 1,700.60

Calista A. Pear, income from estate of 12.13

Edwin Shaw, Secretary, Recorder subscriptions from Miss A. 10.00

Telephone, Joint Secretary’s 3.00

Labor moving to new office 3.00

Plainfield National Bank School 3.15

$5,706.00

$647.57

$1,080.00

$223.16

$1,670.75

4% Liberty

Loan Bonds for Denominational Building fund interest $1.11

Loan Bonds for Denominational Building fund interest at 9% $1.10

Permanent Fund (Plainfield Savings Bank) 3,252.27

$3,003.40

$201.48

$177.36

$23.02

$4,622.83

Publishing House expenses: 1,740.95

"Recorder", 4,714.69

Stock 323.77

Visitor 224.07

"Visitor" 209.84

"Visitor" 6.84

Tracts 875.88

"Visitor" 300.00

Tracts 296.23

"Visitor" 80.00

Tracts 50.00

$2,130.17

$7,847.46

The Sabbath Recorder - pl. 535

Geo. H. Babcock Bequest 1,007.64

Sarah P. Potter Bequest 29.00

$1,036.64

Publishing House Receipts: 1,257.93

"Recorder" 141.75

Reports 184.24

Tract and Book Sales 1.50

Junior Quarterly 4.75

$1,628.26

S.D.B. Missionary Society, one-third premium on fire insurance, Chicago, 6.66

Alfred Union, one-third premium on fire insurance, Chicago, 6.66

City National Bank, Plainfield, on balance, 23.09

Collections:

One-third collection, South-Eastern Association, 20.00

$5,023.45

Contributions to General Fund:

Dr. W. H. Tussell, White Hills, Pa. 15.00

Alton, Ill., Church, 1.00

Second Alfred, Church, Alfred, Station, N. Y. 6.21

Union Industrial Society, Alfred Station, N. Y. 5.16

Fireproof Buildings, Newardsville, N. Y. 4.23

Fireproof Buildings, Leonardville, N. Y., 156.90

$151.00

Contributions to Denominational:

Mrs. Polly Green, Alfred Station, N. Y. 43.02

Coupons, Liberty Loan Bonds, Leonardville, N. Y. 37.65

Mrs. A. M. Loofford, deceased, 29.90

Sheehy, Friend Church, N. Y., 6.75

Independence, Independence, N. Y. Church, 17.20

Marshall, Kates, Middle Island, W. Va., 20.00

Washington, Second Brookfield Church, 5.00

R. I. 123.09

Piscataway, New Jersey 115.49

Hickory, N. C., Church, 115.79

Hickory, N. C., Church, 3.70

Winton, Ry., Church 12.44

Rockville, R. I. Church 3.44

Sellersville, R. I. Church 11.38

Syracuse, N. Y. Church 11.24

Waterford, Conn., Church 3.68

Waterford, Conn., Church 6.78

Watertown, Mass., Church 11.42

Winston, Los. Angeles, 9.96

L. S. K., Colte, White Cloud, Mich. 4.06

L. S. K., Ore., White Cloud, Mich. 4.00

W. H. Rogers, White Cloud, 2.44

Second Brookfield Church 4.67

$446.46

Contributions to Denominational:

Coupons, Victory Loan Bond, 1.36

Battle Creek, Mich., Church 2.96

Foxx, Ark., Church 25.76

Second Alfred, Church, Alfred, Station, N. Y. 13.28

Union Industrial Society, Alfred Station, N. Y. 11.04

First Brookfield Church, Leonardville, N. Y. 9.06

Second Brookfield Sabbath School, Leonardville, N. Y. 9.20

First Brookfield Benevolent Society 12.00

$1,040.18

$1,371.93

$26.00

$54.44

$10.50

$12.00

$15.00

$29.25
THE SABBATH RECORDER

TRUE VALUES

C. R. CLAWSON, A.M., LIBRARIAN ALFRED UNIVERSITY

Text: How great are his signs! and how mighty are his wonders!—Daniel 4:3.

It was one of those still, cold mornings in the month of February. Out of the bosom of the air their descended frosty crystals. Nature was practically silent with adoration and the very earth in its mantle of white seemed to worship with a deep quietude. A sense of infinite peace and love brooded over the scene. The gray of the early morning suddenly grew rose colored like the eastern sky. Venus, the morning companion of the sun, gradually grew fainter at the approach of day, and disappeared altogether when the peeping sunbeams flooded the valley and painted the opposite hill, with golden light. A new day had really been ushered in to keep step with the year. Nature began to awaken, and with this awakening came the sound of familiar voices. Heralding the approach of day, and, exulting in their early morning song, there came, twittering through the branches hard by, my feathered friends of other mornings to their accustomed feeding ground beside my study window.

"There piped a tiny voice hard by, Gay and politic, a cheerful cry, Chic-chicadee-dee! saucy note Out of the nest it was thy duty, As if it said, 'Good day, good Sir!'"

This scene which words but faintly describe reminded me of the words of a nature lover who said that after all the basis of all true riches lies not in the possession of money wealth, position or fame, but in an appreciative attitude toward nature. An attitude that puts one in harmony and sympathy with God's great out of doors.

To view a work of art: a beautiful landscape: a gorgeous sunset, or the starry vault of heaven may be a trifling matter, but to be properly in sympathy with beauty, making it our very own in a way to affect our lives, one's approach must be with sympathy, understanding and intelligence. The highest type of life is that life that has been influenced by the beautiful in nature, art and literature. So powerful is this influence and so great the charm in the union of nature and art that I believe all who understand how understanding a master painting, or a beautiful sunset, without being a better man than he was before. This is equally true in the realm of literature. Who can read with an open and understanding mind the great books of life such as Goethe, Dante and Shakespeare and be the same man thereafter? His very being has responded to the master touch and his life has been tuned anew.

Many of us, I fear, pass along life's highway unresponsive to many of the higher values in life. Our lives grow dull accustomed to routine living that we fail to turn aside now and then to catch some of the finer influences. The world and all in it would mean vastly more to all of us if, in the midst of life's cares and perplexities, we stopped occasionally to consider those things the absence of which would make our lives miserable and lonely.

The education of the East Indian youth is in keeping with this thought. In his earlier years a portion of each day is set apart expressly to commune with the Infinite. Tagore, the great Indian poet, the author of numerous poems, dramas and short stories, and who has influenced the sober thinking of his own India for more than a quarter of a century, has brought to America a beautiful message from the East. Tagore loves the woods and fields. He explains what he understands by the fullness of life, its beauty and its freshness. The things of the soul he says are one with the things of nature. An opening bud and the fragrant flower all suggest God and that in them we may see evidences of the divine plan. The following quotation evokes the sense of this unseen power:

"Thou art the sky and thou art the nest as well. O thou who art the nest in the nest, O thou who art the nest in the nest that encloses the soul with colors and sounds and odors.

There comes the evening over the lonely meadows deserted by herds, through trackless paths, carrying cool draughts of peace in her golden pitcher from the western ocean of rest"
Nature in the Psalmist’s daily life, was vitally related to him in a very practical fashion. To him flocks and herds were picturesque additions to the landscape, but his constant companions.

Shakespeare was a true lover of the “out of doors.” Beauties of forest and sea alike he appropriated as his own, while every flower had its season and its special haunt.

“I know a bank where the wild thyme blows, Where oxlips and the nodding violet grows, Quite over-canopied with luscious woodbine, With sweet musk-roses and with eglantine.”

With Milton nature was his first love. All through his Comus and Lycidas we find beautiful nature imagery. He gives us pictures of English landscapes. He notes the “gadding vine, the tufted crowfoot and the tall jasmines.”

Browning’s feeling for natural scenery was deep and abiding. It would be difficult to watch a glorious sunset without recalling from “Love among the ruins” the lines “Where the quiet colored end of evening smiles, miles on miles, on the solitary pastures where our sheep half asleep tinkle homeward through the twilight.”

It is truly said that the deepest truths come to one in solitude and then be plowed the fields of Ayrshire that the music of the Scotch fields became articulate in the heart of Burns.

Wordsworth’s inspiration came to him as he paced his garden or roamed the hills from Grasmere to Rydal Mount.

Thomson felt the same inspiration where he says in the hymn from the “Seasons”:

“These as they change, Almighty Father, these
Are but the varied God. The rolling year,
Is full of thee. Forth in the pleasant spring
Thy beauty walks, thy tenderness and love.”

Tennyson’s lyrics were born between blossoming hedgerows or in the silence of the fragrant days on the Isle of Wight.

Bryant, our own poet, never grew tired of nature. At an advanced age of eighty years his own words were beautifully fulfilled in the sunset of a long life, when he walked the meadows and hills so familiar and plucked again the flowers he loved so well.

Longfellow’s soul was filled with music. To him nature was one grand symphony.

Wondrous truths God hath
Written in those stars above,
But not less in bright flowerets under us,
Stands the revelation of his love.

The same poet caught the spirit of the nature lover when he said:

“If thou wouldst read a lesson that will keep
Thy heart from fainting, and thy soul from sleep,
Go to the woods and hills.”

What shall we say of Thoreau and Burroughs whose lives were enriched while thinking the thoughts of God after him. Thoreau took to the woods and hills. Under the blue canopy of heaven he studied all forms of life about him for hours, un-fatigued.

Burroughs hunted and wandered in the woods, made ponds in the streams and slept under the sky in the summer. He watched for the little frogs in the marshes and his intercourse with nature was emotional and sympathetic.

Thoreau has said that the three most beautiful nature poems ever written are “May Day,” “Snow Bound,” and “Under the Willows.” Emerson was sixty-four years old, Whitther sixty and Lowell fifty when each published his masterpiece and tired back to nature to state his obligation. Each had walked with her from childhood: Whitther among the hills of Amersbury, Lowell under the elms of Cambridge, and Emerson in the green pastures of Concord.

Spiritual truths are mirrored on the face of nature. The universe is filled with spiritual ideas. To him who understands may there not be a moral quality in the flower, the tree, the sunshine, and the stars? In her infinite variety she symbolizes the higher life. May not a thousand voices from this life speak to man? What shall speak to him the “arise, come forth” with sufficient power to make him rise from weakness into glorious strength. May not some of these signs and wonders of Daniel give the “arise, come forth” to him who is in close fellowship with the beauty and order that surround him? One life responsive to his environment may unfold like a rose under the rays of the sun into wonderful beauty, while another, unmindful of these divine inspirations, may lie dormant, forever out of harmony and unresponsive to the divine voice. Somewhere along life’s way per-haps there has come like a flash of light an inspiration—an indescribable longing to reach up and lay hold of a lofty ideal.

Who can explain the mystery of that voice of inspiration and power which calling one to “arise, come forth” meets with joyful response while to another all its echoes are hushed?

Nature has a soothing influence on all. The music of the sea, the charm of the woods, the majesty of the hills, the changing landscape will all serve as a balm to overtaxed nerves. In contact with the outdoor world will enrich, broaden and discipline. To the forest one may go as did Thoreau and may open his heart to the trees and they will keep his secrets. In his forgetfulness and in his infatuation with the scenery that surrounds him he may become a part of his environment and return from his communings refreshed and inspired.

It was a great moment in the life of Audubon when as a boy his love for bird life led him into the haunts of the hum­ming birds of Kentucky. The rich melodies that came to him from a hundred voices among the moving leaves and over­hanging boughs bade him arise to greater heights. Responding to these God given voices his soul awoke to its power and he became the great ornithologist that he was. Was it not the inspiration of the varied forms of plant life that awoke the Swedish botanist and gave the world a Linnaeus? Was not the blue vault of heaven teeming with myths of fairy wonders the “arise, come forth” to him? Galileo and Kepler? The silent power of steam created a James Watt and gave the world the steam engine. The greatest forces in the world are silent forces. Unseen and constant their quiet workings inspire awe and wonderment. Such mighty forces were the “arise, come forth” to Edison, Tesla and Marconi, and the world today is richer because these souls were responsive to the silent summons to awake to greater things and to climb to greater heights. To those by a thousand inspirations lives are marching on to triumph victory to victory, until the skilful brain and hand have penetrated the realms of the unknown and like Proser­pine of old have brought back from the heavens the sacred fire of inspiration.

Would we have our lives developed sc-
REligion and Thrift

The Omaha World Herald, one of the great newspapers of the Middle West, has preached a sermon which might well have come from the pulpit of any denomination in America. The subject of that sermon is Religion and Thrift, and it is based on the Thrift campaign of the Savings Division of the U. S. Treasury.

In a recent editorial the World Herald says:

"To the young men and the young women just starting out in life, whether singly or in pairs, there can be no appeal more important, save that of religion, than that which is made by the Thrift campaign. And thrift and religion go hand in hand. The present-day Church and Christian religion alone but of every religion that is worth its salt are the precepts of thrift. Thrift is the opposite pole of extravagance—of self-indulgence. And self-indulgence is the road to spiritual ruin as it is the road to material disaster and to national ruin. It is by self-control, by self-denial, by rational sacrifice today for the sake of a more than compensating gain in the future that the will power is made strong and character is built.

"A revival of the habits of old-fashioned thrift, coupled with a revival of the steady influences of old-fashioned religion would do more for the salvation of this country right now and for the happiness of the homes that are in it than all the politicians could do if they were all working together."

"The home whose members practice thrift intelligently and systematically on the one hand, and who on the other go to church, fear God and keep his commandments, will house neither 'reds' nor profiteers. And when the storms descend and the winds come, as come they will, all unexpectedly, some fine day, that home will stand on a solid rock though all about it are the shifting sands.

"The World Herald urges its readers, especially those who still are young, to think seriously about the meaning and purpose of the Thrift campaign. Take the question home to yourself. Consider it, if you please, selfishly, for your own good, rather than from the viewpoint of your country's good.

"Have you ever stopped to consider what it means—to you—that the majority of men and women, who live to be sixty-five years old, are dependent on their friends or relatives for support at that time?

"Have you stopped to think that, roseate as your future seems, you will probably be included in that majority, when the time comes, unless you start taking, now, the sure and safe reasonable means of guarding against it?

"Do you know it is a fact proved by all human experience that there is no future that is safe, no character that is safe, unless it rests on a basis of present-day thrift?

"The man who spends all his money as he earns it is going to develop into a flabby sort of a person, with a flabby sort of a soul. And whenever his earning capacity falls off he is going to know what poverty means. His children are going to be denied the advantages other men's children have. His home is going to be put in jeopardy.

"But if you start—now—to save fifty cents a day, or a dollar a day, everything will be different. You will acquire strength of character. You will develop foresight. You will gain the precious power—without which the gates of heaven are closed to you—of self-control. And on top of all that, in twenty years from now, when you are still young, you will have several thousand dollars that are your own. You will have them in ten years. Do you know what a few thousand dollars can be made to do in the hands of a man who has learned wisdom, who knows the worth of a dollar, who has acquired the qualities that enable him to use money wisely and well?

"It means independence. It means the opening of the doors of Opportunity. It means success. It means a home that is happy and safe.

"Aren't these results, assured for the future, worth the sacrifice entailed by the saving of fifty cents or a dollar a day?

"And—looking away from yourself for a moment—do you know what you do when you save money instead of spending it for unnecessary and foolish things? You are reducing the number of men and women, and to help produce those things. You are diverting their labor into other channels, into the production of necessities, the price of which must remain high as long as they are scarce.

"When you practice thrift you are serving your country, you are serving the whole human family, as well as serving yourself. And in all these you are serving God, who put you on earth for a more serious and noble purpose than to amuse yourself and gratify your appetites."

SAVE FROM CONSCIOUSNESS OF VOTES

Perfect re assurance that prohibition is solid with the common people—which is the only place where it is essential that it should be solid—reflects glowingly from the unfolding farce comedy being played through in daily acts by the New York Legislature at Albany. The gigantic absurdity of that performance was lately referred to in these columns; day after day it has grown more absurd. Threatening and slaughter were breathed out at every breath by the members of that remarkable body; they were forthwith and immediately going to demonstrate to the world, by investigating the Anti-Saloon League, that prohibition was a huge fraud and gone. And Anderson, the State head of the league, was an unhung traitor. Thereupon Anderson left New York City and proceeded to Albany. No sooner had he arrived on the ground than talk of that investigation died away like an over-worked echo. The New York Times noted with amazement that "the league is still being held in as much awe as it was last year." Much explanation was attempted; the intimation was that Mr. Anderson was some frightful ogre before whom the legislators groveled panic-stricken with dread of his wrath. But in reality Mr. Anderson is quite a mild-mannered gentleman—nothing terrifying about him at all. The groveling of those suddenly meek legislators was not before him. Their terror was of what they saw behind him. They knew he represented the people—upstate, at least. That was the only reason they subsided. There never was a thinner or more puerile fiction invented than the legend that the Anti-Saloon League browbeat public officials into supporting prohibition. The league has had power precisely according to its voting strength—that and no more. And it won in the States and in the nation simply because it had the votes—the people were with it. And so they still are and still will be, as long as the brewers continue to waste their departing strength in kicking against the inevitable.—The Continent, by permission.

In connection with the visit of the United States Fleet to Pacific ports—now under prohibition—it is officially stated that "it has been possible for large numbers of men to enjoy shore leave without returning to their ships under the influence of liquor and suffering the consequent punishment."—National Advocate.

A system of ten scholarships, endowed by the Junior Red Cross of America as part of its program for encouraging general and vocational education, will make it possible for Syrian children to attend college in the schools in Constantinople.—Red Cross Bulletin.

THE BATTLE CREEK SANITARIUM AND HOSPITAL TRAINING SCHOOL FOR NURSES

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This school offers unusual advantages to those who recognize the noble purposes of the profession and its great need at the present time, and are willing to meet its demands. Enrolling classes during the year 1903, June, August and September 1st. For catalogues and detailed information apply to the one and only school in the Nation, Sanitarium, Battle Creek, Michigan.
JEWS AND CHRISTIANS AGREE ON DEFINITION OF "AMERICANIZATION"

No gathering of the recent past has been more emblematic of the new spirit of liberality and the frank interchange of opinion between those who differ widely than the recent conference between a representative group of Jewish Rabbis and a committee from the Federal Council of the churches of Christ in America and the Home Missions Council, which met in the conference room of the Federal Council in New York City.

Rev. John A. Marquis, of the Home Missions Board of the Presbyterian Church, was chosen chairman of the meeting. On behalf of his associates of the Central Conference of American Rabbis, Rabbi Leo M. Franklin, of Detroit, Mich., stated their feeling that Christian bodies should not formally launch campaigns of missionary effort seeking to convert the Jews of this country. He felt that co-operation for the moral and religious welfare of the American people rather than proselytizing from one another should be the dominant motive of both Jew and Christian. It was stated by other representatives of the Association of Rabbis that the word "Americanization" is sometimes used by Christians when "Christianization" is really meant.

On behalf of the Christian interests represented it was frankly admitted that any misleading use of the term "Americanization" instead of "Christianization" is meant should not be condemned. Every religion, it was stated, should have the right to express itself, restricted only by considerations of courtesy and fair play. Christianity is a religion of propagation. Without active propaganda, it ceases to be itself. Religions must endure the test of comparison.

At full discussion, the following statement was agreed upon:

1. That we appreciate this opportunity for the free exchange of thought and conviction between representatives of the Federal Council of the Churches of Christ in America, the Home Missions Council and the Central Conference of American Rabbis.

2. That we disclaim, and deplore, the use of the term "Americanization" in any case where it is made to mean, or to imply, that there is no distinction between the words "Americanization" and "Christianization," or carries the implication that Jews, or people of other religions and other races, are not good Americans. No church should use the term "Americanization" as a cloak for proselyting to its distinctive religious views.

3. That we desire to co-operate with each other, as brethren, in all efforts for Americanization and for promoting righteousness in the American people.

4. That we express the desire for further conferences and continued fellowship.

The foregoing statement has been approved by the Administrative Committee of the Federal Council and by the Executive Committee of the Central Conference of American Rabbis.

ISLAND OF REFUGEE CHILDREN

Eight hundred boys and girls, separated from their parents since the beginning of the war, are living now on an island near Vladivostok, formerly the private property of the Czar, according to Miss Gladys Gorman, a Y. W. C. A. secretary, just returned from Russia where she had part charge of the refugee children. "These children," says Miss Gorman, "were sent away from Petrograd by their parents under the care of teachers early in the war, when danger and starvation threatened. It was two years before they reached Vladivostok. The Red Cross picked them up en route as they travelled from town to town, stopping in safe places for several months if fighting was going on in the district and then moving on to another town."

The children have been placed on a fortified island at the entrance to the harbor near Vladivostok which was once the private property of the Czar and was used only by his military forces. They are under the direction of the Red Cross and, until all women were withdrawn from Siberia recently, the girls were cared for by a Y. W. C. A. secretary who planned good times, work and study for them. The children range from seven to sixteen years of age and have had no communication with their parents since leaving them. It is not known yet how soon an effort can safely be made to reunite the families—War Work Council.

The Spirit of the Lord is upon me, because he hath anointed me to preach good tidings to the poor; he hath sent me to proclaim release to the captive, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord.—Luke 4: 18, 19.


**THE SABBATH RECORDER**

**THE SABBATH RECORDER**

Theodore L. Gardiner, D. D., Editor
Lucius F. Burch, Business Manager

**Sabbath School. Lesson V—May 1, 1928**

**THE BOY SAMUEL**

I Sam. 1: 24-28; 3: 1-21

Golden Text—My son, give me thy heart; and let thine eyes delight in my ways. Prov. 23: 26.

DRBLY READINGS

May 1—I Sam. 1: 9-18; 27, 28. Samuel given, and lent to the Lord.

May 2—1 Sam. 2: 1-11. Hannah’s thanksgiving.

May 2—1 Sam. 3: 18-26. Samuel serving Eli

May 3—1 Sam. 2: 1-13, 19, 20. The call of the Prophet.

May 4—Mark 1: 14-20. Jesus calling disciples.


May 6—1 Tim. 4: 1-8. Paul’s charge to Timothy.

(For Lesson Notes see Helping Hand)

The need of leadership in the church is acute. Can we wonder at the low rate or the average salary of a pastor in the United States is $537? And when in the year 1916 less than half of the ministers in the country received an income of more than $700. Is it any wonder that the denominations report a falling off in the number of theological students, or that two large denominations have to reduce the ten per cent of their rural pastors have received college and seminary training?—Federal Council Bulletin.

**RECODER WANT ADVERTISEMENTS**

For Sale, Help Wanted, and advertisements of any kind, $1 per line per page, or $5 per page to be paid in advance. Rates are $1 per line per page, or $5 per page to be paid in advance.

**THE SABBATH VISITOR**

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

**THRU**

Single copies, per year, 60 cents

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Communications should be addressed to The Sabbath Visitor, Plainfield, N. J.

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For the help of the Sabbath School teacher who is a graduate of the American Sabbath School Seminary, at Plainfield, N. J.

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**AMERICAN SABBATH TRACT SOCIETY**

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Report, Booklets, Periodicals

American Sabbath Tract Society

Flatfield, New Jersey

**THE SABBATH RECORDER**

**SPECIAL NOTICES**

Contributions to the work of Miss Marie Janes in Java will be gladly received and sent to her quarterly by the American Sabbath Society. Frank J. Husman, Treasurer.

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 services in the Memorial Chapel, 155 East Genesee Street, every Saturday at 2 o’clock p. m. Bible School services at 2 p.m., and regular prayer meeting at 8 p.m. every Sunday. Expenses moderate.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South, the Sabbath school meets at 11 a.m. Sunday, and regular prayer meeting at 8 p.m. every Sunday. Expenses moderate.

The Seventh Day Baptist Church of Chicago, holds regular Sabbath services in room 401, Masonic Temple, N. E. cor. State and Randolph Streets, at 1 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 8th Street and Moneta Avenue every Sabbath morning. Public prayer service at 10 o’clock, and Bible School at 11 o’clock. Visitors are always welcome. Rev. Geo. H. Shaw, Pastor, 65 Elliott Ave., Venker’s, N. Y.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular Sabbath and Bible School services each Sabbath in the Sanitarium Chapel at 2.45 p.m. Christian Endeavor prayer meeting in the College Building (opposite Sanitarium) ad floor, every Friday evening at 6 o’clock. Visitors are always welcome. Parsons, 156 North Washington Avenue.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school each Sabbath, beginning Friday night. Church building, corner Fifth Street and Park Avenue.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services and Sabbath school each Sabbath, beginning at 2 p.m. in Christian Endeavor and prayer meeting each Friday evening at 7.45. Visitors are most cordially welcome.

The Mill Yard Seventh Day Baptist Church of London holds a regular Sabbath service at 2 p.m., at the house, 156 South Street, every Sabbath service at 10 o’clock, despite in July and August, the services being held in the park, 154 South Street, by the waters of the lake. 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 Dayton, are cordially invited to attend the services which are held during the winter season at the several homes of members.

I think every man will find, as every man who has passed through the experience can testify, that the acceptance of the principle of tithing marks a distinct era of spiritual enlargement in his life.—Robert E. Speer.
The Mind of the Church needs to be deflated from its present abnormal calculation on forcing hasty effects by vehemence.

An extraordinary impatience has overtaken Christian guides today. They have concluded apparently that it is against the will of God to tolerate longer the step-by-step advance of past centuries. Many do not hesitate to announce that with the new vigor introduced into religion by the modern American school of hustle, the aims of the church will now be realized with a victorious dash electrifying humanity.

But those who think longer thoughts and deeper ones will recognize that it is not a divine failure but a divine plan which brings slowly to pass the most essential moral results among mankind.

Often before this men have offered to patronize God by securing for him a short-order Christianization of humanity. But he has always refused the favor. He wants humanity Christianized but not superficially. He is willing to take time for a thorough job.

And those who want the backing of Providence must submit to the patience of Providence. The harvest they reap today can not be from the seed they planted yesterday.

Your March table may have cucumbers forced in a hothouse. But its bread God grew last summer in an open field under a quiet sun.

—The Continent.