Now for the Denominational Building

Send Your Bonds

No man can read his New Testament intelligently without observing with what frequency our Lord and his disciples used the terms “the kingdom of heaven” or “the kingdom of God.” They went literally everywhere in their small world proclaiming the message, “The kingdom of heaven is at hand.” They were not talking about the kingdom within the gates of the celestial city, nor yet of a kingdom for disembodied spirits midway between earth and heaven. They were talking in the most practicable fashion conceivable about the kingdom of heaven being built up in the midst of the wreckage of human failures and the disappointment of human hopes—built upon the principle of righteousness, upon the law of good-will and friendly co-operation and universal brotherhood, and universal peace. It required a sublime faith in that dark period of history to proclaim with courage and conviction the message, “The kingdom of heaven is at hand,” but they well knew that it was the only remedy for the condition of the world as they found it. It required a sublime faith today to proclaim the same message, but it is the only remedy for the ills of our day, as it was for the ills of their day.

This ideal of “the kingdom of heaven” is the comprehensive expression of the redemptive effort at work in the affairs of this world. The vision of the growing kingdom is one of the most inspirational visions that can come to the prophet and servant of God. It is larger than any one form of organized Christianity, than any single branch of the Church of Christ, larger, indeed, than all the organized forms of Christian propaganda together. For the movement of the Spirit of God is in larger circles than human effort or human conception or human organization. The rivers of the water of life are not confined to the channels which men dig.—Bishop Anderson.
SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE
Next Session will be held at Alfred, New York, May 24-29, 1920.

President—Prof. Alfred E. Whittred, Milton, Wis.
Vice-President—William M. Stillman, N. J.
Secretary—William M. Hubbard, N. J.
Treasurer—Frank J. Hubbard, Milton, N. J.

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The regular meetings of the Board of Directors are held on the third Wednesdays in January, April, July and October.

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Gifts for all denominational interests solicited.
Prompt payment of all obligations required.

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(Incorporated, 1916)

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On the twenty-first of each month, a financial statement is sent to all subscribers to the Society.

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

Chairman—R. N. Inglis, Milton, Wis.
Secretary—Miss Miriam E. West, Milton Junction, Wis.
Treasurer—P. E. Tisworth, Milton, Wis.


"Lord, I believe. Help Thou My Unbelief!" Our eye caught the words "Domine, credo" at the head of a little poem, and we read the stanzas through in order to get the thoughts suggesting the words. All through the poem there were evidences of heart-yearning for some of the wonderful manifestations of the divine presence, such as was vouchsafed to God's faithful ones of old.

The writer in almost pathetic mood, lamented that it was not her privilege to see a burning bush or to have a forecast of a light eternal, and seemed to feel that all her doubts and murmuring would pass away if she could only see a bush on fire with God. She seemed sure that if God would show her his angel host to fight for her she could be brave and true.

All her days the writer had lived without leaning once on Jesus' bosom as a meal as did the beloved disciple of old, and she had never been able to hear a commending voice such as she had heard when she sat at the Master's feet. No loaves or fishes had been miraculously fed to her. She could cherish the memory of no miracles, and her hopes wandered; her ambitions perished, until she was faint and her heart ached; so worn was she in her longing for wonderful physical evidences of divine realities.

Sad indeed would be the condition of one thus groping in darkness whose faith was so marvellously given to God's servants of old, as did the beloved disciple of old, and she could believe. Help thou my unbelief."

The Living Christ: A Spiritual Reality

In keeping with the thought that one could obtain a more perfect conception of God as a living reality, if he could only see an actual "Burning Bush" or have some physical and marvelous demonstration of Jehovah's presence, we find the more common idea that we could serve and know him better and love him more if we could see him as a man among men, take him by the hand, look into his eyes, walk with him, and talk with him.

To correct the belief that Christ's bodily presence was essential to those he had chosen to build up his kingdom on earth, he told them plainly in his last long talk with them, that it would be better for them for his bodily presence to be withdrawn; for, said he: "If I go not away, the Comforter will not come unto you." This is the One who is himself, if you please, who shall abide forever. And Jesus taught that this spiritual abiding One was better for his children on earth than his physical presence could be. Had he remained in bodily form his disciples would always be following by the sight of the eye rather than by the eye of faith.

This spiritual presence with its promised help is just as real as any physical presence can be, and it must still be more helpful, still better for his spiritual children, to "walk by faith and not by sight." Instead of longing for a physical manifestation of Christ; instead of thinking that we could live better if we were here in bodily form, let us take him at his word and accept the
The Western Association is to be held with the Second Alfred Church, Alfred Station, N. Y., beginning June 24, with Professor J. Nelson Norwood as president.

The only data we have regarding the three associations to be held in the autumn places the Southeastern on September 3 to meet with the Middle Island Church; the Northwestern at Dodge Center, Minn., on September 23-26; and the date and place of the Southeastern was left for the Executive Committee to determine and publish in the Sabbath Recorder as early as convenient.

So far as the autumn meetings are concerned, any particulars, or matters of rotation, can be announced in these columns a little later in the season.

As to Delegates

The Eastern Association appointed Rev. George B. Shaw, Yonkers, N. Y., delegate to the Central and Western associations in 1920, with Rev. D. Burdett Cook as alternate. The Western Association will appoint a delegate to the other associations will be appointed in the session to come at New Market.

The Central Association appointed Rev. William Clayton delegate to the Western Association, with the 'pastor of the First Brookfield Church' Rev. E. E. Peterson has become pastor of that church since last association, so he is the alternate.

The delegate from the Central to the Northwestern Association will be the one chosen by the Western Association.

The Western Association sends Rev. William M. Simpson, Alfred Station, N. Y., as delegate to the Eastern and Central associations this year, with Rev. George P. Kenyon, Shingle House, Pa., as alternate. It also appointed Rev. John F. Randolph, Nile, N. Y., delegate to the Northwestern in 1920.

Mr. Holston in Plainfield

The Sabbath School and Young People's field worker, Brother E. M. Holston, spent the second Sabbath in May with the church and Sabbath school in Plainfield, N. J. He spoke for the congregation on Sabbath morning, then addressed the young people's meetings and held a conference with Christian workers on Sunday evening, and was present at the Tract Board meeting on Sunday afternoon. He also made a flying trip by auto to the New Market school on Sabbath, between the meetings at Plainfield. We were very glad to have Brother Holston with us and to hear his helpful messages. His warm-hearted, practical ways were greatly enjoyed by those who heard him.

Roosevelt's Idea Of A Good Church

While Theodore Roosevelt was President of the United States he attended church in a little red brick building in an obscure spot because he believed in the church of his father's faith. When asked by a prominent man why he chose that church, after speaking of the sentimental satisfaction of attending the church of his father he went on to say:

Another reason why I came to this church is that it is a church of the plain people. There are persons of means and culture among them, but most of them are the common people, to whom you and I am so partial. If there is any place on earth where earthly distinctions vanish it is in the church. He knows no difference between the highest ruler and the humblest subject. All he cares for is character. I would be doing a service in attending services in some of the rich churches of the great cities to see so much attention paid to social distinctions. I can not think that the plain people would be very happy if they were to attempt to worship in such places, and I fear that some of the rich and fashionable would be just as unhappy to have them do so. There is a minister in New York City to whom I have given some special encouragement for having succeeded more than one man in knowing in holding a large congregation of rich and poor people for whose church he set aside a large number of years. The nearer the people get to the heart of Christ, the nearer they get to each other, irrespective of earthly conditions.

Tone Must Be During the Civil War, What Is Proposition 1

President Lincoln heard that Secretary Stanton had called him "an old fool." When the matter came to Lincoln's ears, he replied: "Stanton is a level-headed man, he must be something in his charge," I will speak to him about it.

We wonder if it would not be well for the church to meet the criticisms against it in some such spirit as Lincoln manifested in the case referred to. It will do no good to ignore the charges, and it might be better when church people hear them if they would say: "The men who bring them are generally level-headed men; there must be something in what they say; I will speak to the church about it."

If by so doing the church can be helped to see the hindrances to evangelization caused by its divisions, its controversies, its organizations, its cold-hearted ways, its real lack of far-reaching vision,—in short if the church could be made to see clearly the things that serve as stumbling blocks to the great unchurched world and would do its best to correct them, there is no power on earth that could hinder its progress.

Even in its present imperfect state the church is a tremendous power in America, and if all the defects could be remedied; if the foolish, unchristlike ways could be eliminated; it would become the greatest moral and spiritual force in the world: a force which all the powers of evil combined could not withstand.

Never since Christ was on earth has his church faced a more stirring and imperative challenge than today. The great question now is: "Will she rise to the emergency? Will the church in America be wise enough, and spiritual enough, and earnest enough, to come together in the greatest campaign of the ages and make our country in very deed the light of the world?"

Where Religious Education Falls Down

So much is being said in these days about the great need of religious education that one naturally looks around to see where the greatest fault lies. Public schools and church schools come in for much criticism, and the need of more attention to Christian culture in these, is received with a spirit of enthusiasm.

The problem will not be solved by looking at the schools alone. No matter how effective the schools may be made, the real difficulty will not be met until we recognize the home as the center of religious influence. The home and life is most profoundly affected, and where religious training has its throne.

The greatest cause for alarm is to be found in the fact that family worship is being neglected throughout the land, and
that spiritual things receive so little attention in American homes. In fact we need to be alarmed over the tendency of parents to shirk their responsibilities for the moral welfare of their children, and that so many are ready to turn over the latter agencies that which it should be their highest joy to do themselves. In too many cases children grow up in homes where there are no influences to draw them toward any vital relationship with Christ and the church. Where homes furnish no religious stimulant for children, the schools will have hard work to remedy the evil.

Interesting Historic Events

We are indebted to our friend, W. M. Davis of Chicago, for a sixty-seven page catalog of events during the centennial celebration, in Honolulu, of the founding of Hawaiian missions. Brother Davis and wife had spent the winter in Hawaii and when the centennial program was announced, they decided to remain there until the celebration was over. At this writing they are on their way to the homeland, and expect to reach Chicago about May 25.

The full and complete program of addresses, historical reviews and pages, athletics, great pictures of progress, and talks on education and Americanization, for eight days, is described by Mr. Davis as something wonderful.

The Foreword to this program reads as follows:

To celebrate worthily the great event of 1820 in Hawaii's history is in itself a stimulus to profound thought and instant action. Foreign discoverers and settlers there were previous to that time, it is true, yet not one who came to offer himself a living sacrifice for the spiritual and moral welfare of this little nation. Hawaii had already begun to be the prey of those who raved the seas; and already intercourse with foreigners had sown the seeds of discontent and long established Hawaiian customs. To the undying glory of John Young, British seaman, be it said, who advised the young king, Liholiho, to grant the American missionaries on the brig "Thaddeus" the desired permission to land and take up their proposed work. Thus were laid the foundations of Christian civilization in Hawaii.

We look back this week across the growth of one hundred years upon that foundation. Varied it is in its development; unequal in its values; here, duly disheartening; there, strongly encouraging in its promise of achievement. Above all, this backward look brings a challenge to concerted action. The stretch of imagination which carries us back a century, does also project us forward a like distance to the year 2020, when, peering eagerly, and perchance a bit哇istfully, down through the floor of heaven, we are to discover our descendents as they pass through to the contemplation of 1820, pausing respectfully at the door of 2020. Then the continuation of the work of our forefathers rests in our hands. Upon their cornerstone must be built a stronger and more beautiful structure than even they have dreamed. To that end, therefore, we now devote ourselves to the sacred duties of this Centennial Week, not with sounding brass and tinkling cymbal, but with the avowed purpose of laying upon the altar of 1820 a tribute worthy to strengthen and enlarge its hallowed foundation.

"The Muzzled Ox" On another page we read: Carefully publish the substance of an article from the Christian Work entitled "The Muzzled Ox," which we hope you will read carefully and ponder well. Owing to its length we felt obliged to leave out several tables of statistics given to demonstrate the truths stated in the body of the article.

Evidently this question of ministerial support is attracting much attention, and the scarcity of ministers is becoming a very serious problem in all denominations. Will the people awake to the gravity of the situation in time to save the churches? There is no one problem now confronting Seventh Day Baptists upon the solution of which so much depends. What will we do about it?

THE TEACHINGS OF JESUS—RIGHTESSNESS

DEAN ARTHUR E. MAIN

Love is the central and essential principle of righteousness, which is being and doing right. Grace, mercy, goodness, kindness, patience, forgiveness and kindred virtues, are all aspects of the one quality of love.

A word or act right in form, is not really good, unless right in spirit, motive and purpose. Jesus does not however condemn externals in religion, unless there is no corresponding inner attitude toward God.

On account of changed and changing social conditions, he is our imitable example, not so much in what he actually did, as in his manifested spirit. For the most part he taught great universal principles, not definite rules, to guide men in solving the problems of human life and relations. A long list of specific rules would tend to develop outward and self-righteousness, and to prevent our having ideal ethical standards. No rules can set the bounds of perfect righteousness. True Christian liberty sees no end to Christian obligation. The height and depth of all single precepts are to be found in the light of the two great and inseparable commandments (Matt. 22: 35-40). Love for God is a child's trustful, prayerful, obedient, humble, reverent, penitent, grateful and sincere response to the revealed love of a heavenly Father. Love for man is brotherliness among the children of one Father, in all their relations with one another, whether we are well or ill deserving. Is there one who needs sympathy, help, forgiveness, patience, compassion, forbearance, love, pity, mercy, kindness? And can I give what he needs? It is not a question of worthiness, of equality in time to save the churches? There are not, for man is brotherliness, of station, of mutual friendship, of class, nationality, or race; but of human wants, of supply, and of an answering heart. This does not mean unintelligent and unreasoning action, in word or deed (Matt. 7: 6); but brotherly acts, inspired and directed by love, intelligence and reason.

A divine or human friend, however loving, helpful, forgiving, or sympathizing, can not bestow his best gifts upon one who is unwilling or incapable of receiving them. Practical, serving love, does not mean self-defacement, but self-development; for it belongs to a life of effort, fidelity, and thoughtful care, not of inaction, ease, and indifference. And both service and reward are measured qualitatively rather than quantitatively.

A life of self-denying love and service is not austere, unsocial or ascetic. Jesus shared in the blameless things of common life. He neither married nor possessed a competence; but his teaching has a place for both. True righteousness includes the relations of husband and wife, parent and child. And while he teaches that we can not serve God and Mammon, he does not teach that we can not possess both religion and riches, and be the masters, not servants, of wealth. The rights of private property, and wealth are not condemned; but avarice, and the selfish use of our possessions are wholly wrong. Of course there are dangers here, as everywhere in life; and these can be escaped only by giving God, righteousness, and love, the supreme place.

The Savior taught and practiced the duty of good works. But his doctrine of righteousness, and life, he so wonderfully harmonized things "sacred" and "secular," lofty and common, ideal and actual, as to lift the latter to the higher levels of thought and action.

His didactic fulfilment of Old Testament laws goes to that which is new and life-giving (Matt. 22: 20-21), and is not the word "Self"; his teaching has a place in the kingdom of heaven; for even these are not husks without the kernel (Matt. 23: 23; Luke 11: 42). Jesus did not abolish the ceremonial laws and enforce the moral precepts. He fulfilled them both in revealing their inner or spiritual meaning. He replaced the moral that promotes righteousness. The law is not many separate pieces, but one living whole, standing for the one idea of righteousness, and having two outlooks, one toward God and religion, the other toward man and morals.

Husks are as natural as kernels; and the spiritually minded need have no great difficulty in their separation and true evaluation. In Matthew 5: 21-48 Jesus brings moral and social precepts into the sphere of the disposition, for their ground; and Mark 2: 22 is more than a hint that the new religion is less outward and more inward and spiritual than Hebraism.

The great purpose of the Sermon on the Mount is to teach the necessity of real righteousness; of complete conformity to the holy nature and will of God. This is a righteousness that must be done; but the doing can by no means dispense with faith and love.

Jesus was not out of harmony with Moses and the prophets but with current religious standards. He fulfilled or interpreted law, prophecy and Psalm in what he said, and did, and was, by revealing the divine idea in all its fullness, as no letter, with the spirit, can ever do.

Love requires that we become neighbor to one in distress by helping him; and that...
THE SABBATH RECORDER

we pray for our enemies, and do good to them that may hate us. One must lose selfishness in order to save a true love of self.

Jesus placed a balanced emphasis on soul and body, heaven and earth, eternity and time, “sacred” and “secular” things, the supernatural and the natural. He was not opposed or indifferent to earthly things, nature, and human life, as if they were unholy. They are the creation and care of God, our Father.

Money, marriage, fields, flowers, birds, animals, material things and possessions, cannot go to heaven with us; but all may help us on our way. A right use of these gifts of Providence depends on our being in a right relation to God and eternity. A normal healthy estimate of the world must come from our seeing earthly things from a divine point of view, the first of the two Great Commandments. In religion, that is, in God, who is the supremely good and perfect One, man is to realize his own developing moral perfection. Heaven means perfection of personality, perfected personality, and therefore perfection of life, activity and growth. The doctrine of heaven and eternity is the standpoint for highest goodness. And this perfection of personality is partly of works, partly of grace.

Alfred Theological Seminary,
Alfred, N. Y.

GOLDEN WEDDING

Fifty years ago, on April 25, 1870, Irving A. Crandall and Algerose Higley were united in holy wedlock by Rev. L. C. Rogers at Leonardsville, N. Y. That they might enjoy the fiftieth anniversary of this happy occasion with a greater number of their relatives, they went to Plainfield, N. J., the home of two of their daughters and families.

One of their daughters, Mrs. O. B. Whitford, gave a dinner at her home on Sunday, to which eighteen members of the family sat down. The dining room, with its wealth of beautiful flowers, made a most appropriate setting for this happy anniversary. All of their children were present with the exception of their son, Ralph, of Los Angeles, Cal. In the evening another daughter, Mrs. E. F. Champlin, entertained at her home Plainfield people who had formerly lived in Leonardsville, to the number of about forty. A number of old songs were sung during the evening. Among them was "Silver Threads Among the Gold," sung by Mr. and Mrs. Albert Whitford, Mrs. Sarah Summerbell Wardner, and DeVailoiis St. John. A large collection of old photographs brought back pleasant memories to the old Leonardsville friends. An original poem was read by Mrs. Sarah Wardner, and a poem written by Paul Whitford was read by Mrs. N. E. Lewis, daughter of the late Mr. and Mrs. Jerry P. Allis. It may be of interest to some of the friends to read the names of those who were there: Mr. and Mrs. Irving A. Crandall, Mr. and Mrs. E. F. Champlin, Miss Katharine Champlin, Dr. and Mrs. Theodore Champlin, Dr. and Mrs. O. B. Whitford, Harold Whitford, Mr. and Mrs. Charles Cumberson, Mr. and Mrs. D. V. St. John, Nellie St. John Evalois St. John, Mr. and Mrs. Albert Whitford, Paul Whitford, Mrs. H. E. Babcock, Mr. and Mrs. Earnest Whitford, Myron Whitford, Eugene Whitford, Mrs. Sarah Wardner, Nathan Wardner, Rev. and Mrs. Edwin Shaw, Mr. and Mrs. N. E. Lewis, Mr. and Mrs. Charles P. Tisworth, Mr. and Mrs. A. H. Camp.

Four children have been born to Mr. and Mrs. Crandall, all of whom are living: Mrs. E. F. Champlin, Ralph E. Crandall, Mrs. O. B. Whitford, and Mrs. Charles Cumberson. There are eight grandchildren, and one great-grandchild. Mr. Crandall has been a merchant in Leonardsville for more than fifty years, and has served the Seventh Day Baptist church at Leonardsville as deacon for many years. Mr. and Mrs. Crandall have a host of friends throughout the valley who rejoice with them on their golden wedding anniversary.

-Brookfield (N. Y.) Courier.

Our work of distributing the Scriptures among the immigrants has been larger during the last quarter than in any time during the last four years. This is caused by the increase in number of arriving immigrants. A Christmas party was given to the detained immigrants at Ellis Island, and twenty-seven nationalities were represented in the more than 1,000 strangers. Our missionary was able to furnish the Scriptures so that each one could read the Bible in his own language.—New York Bible Society.

THE COMMISSION'S PAGE

EVERY CHURCH IN LINE EVERY MEMBER SUPPORTING

"Without me ye can do nothing."
"Lo, I am with you always, even unto the end of the world."

ROLL OF HONOR

★ North Loup, Nebraska
★ Battle Creek, Michigan
★ Hammond, Louisiana
★ Second Westley, Rhode Island.
★ Independence, New York
★ Plainfield, New Jersey
★ New York City, N. Y.
★ Salem, W. Va.
★ Dodge Center, Minnesota
★ Verona, New York
★ Riverside, California
★ Milton Junction, Wis.
★ Pawcatuck Church, Westley, R. I.
★ Milton, Wisconsin
★ Los Angeles, California
★ Chicago, Illinois
★ Piscataway Church, New Market, N. J.
★ Welton, Iowa
★ Farina, Illinois
★ Boulder, Colorado
★ Lost Creek, West Virginia
★ Nortonville, Kansas
★ First Alfred, Alfred, N. Y.

NOTES FROM THE DIRECTOR GENERAL

ALFRED ON ROLL OF HONOR. Its subscription exceeds six thousand dollars following an extensive campaign.

Sunday, May ninth, was Mothers' Day, the day when thoughtful sons and daughters "say it with flowers" to the absent mother whom they love and wish to remember on this anniversary. The flowers that came in honor of the day brought sweet pleasure to the home of the director general, as it did to so many, many homes throughout the land.

A little later the Western Union brought additional pleasure in a brief message from Regional Director Charles F. Randolph in these words: "First Alfred oversubscribed for Forward Movement." This good news completed the day's enjoyment.

Wasn't this announcement of so splendid an achievement worthy of the day and of the church that graciously accepted its large apportionment, overcame every handicap and subscribed more than six thousand dollars to the Forward Movement budget?

The result is indeed gratifying. It verifies the sentiment that the final result was never in doubt. Its success awaited favorable conditions, while this large sum will materially increase the amount subscribed, its success will tend to establish the Forward Movement as a denominational undertaking, confirm the judgment of the Commission in the ability of the churches to meet a ten dollar per member apportionment, and stimulate the zeal in the unreported churches to continue their efforts until the full amount has been subscribed.

With a total membership of 598, of which 295 are resident and 294 non-resident, Alfred's quota was practically $6,000. The preponderance of non-residents was the uncertain and discouraging feature. This condition meant work, hard work and plenty of it, but the men and women in charge of the drive were fully equal to the task.

President Davis at the closing session of Conference, when the budget was being considered, stated that "Alfred is in full sympathy with the movement and believes in the wisdom of the step at this time. In due season it will attest its endorsement by subscribing its quota, large as it is."
This assurance has now become an accomplished fact.

There is something about these Davis pledges that is delightfully reassuring, their promises become realities. This statement is true whether the particular Davis be a member of the Alfred, the Westerly, the Salem or the Lost Creek church.

The first canvass revealed less than one-half the quota subscribed. This was in November and the result was unsatisfactory, but there has been a series of canvasses both local and away, to overcome this big deficiency. In these efforts Randolph and Whitford and Norwood, Pastor Burdick and others have rendered valuable services, and week by week the fund has grown. It was finally decided to make the date of the Interchurch Movement the time and the occasion to join forces for one big strong pull in which every member should enlist to do his part with no let-up of effort until the task was completed; the result fully justified the faith of the workers and the judgment of the committee.

Regional Director Randolph expresses the effort in these words: "Made re-canvass in connection with Interchurch campaign—canvassed entire membership second time—many increased first subscriptions fifty per cent—five communications in all to non-residents—Young People and Sabbath school subscribed their quotas—organized classes, Ladies' Aid and Evangelical societies subscribed liberally—every one worked faithfully—over six thousand for Forward Movement—more expected—near thirty three hundred dollars additional from friendly citizens for Interchurch budget—co-operation and determination win."

Fine work and true words, with every member of the church rejoicing in the achievement. Observe two items in the narrative of the canvass: "Ladies' Aid and Evangelical societies subscribe liberally," and "more funds expected." In every church the women invariably accept a certain work in the canvassing to which they not only subscribe liberally, but they've espoused, unspARINGLY till the result is achieved. Because the canvass was so successful more will be expected. In common with other large churches Alfred will now utilize its splendid organization to obtain from scores of its absent membership further additions to the fund. Unless its experience is unlike some churches this extended service will be a source of pleasure and profit. No small part of the credit for the successful result is due to Curtis F. Randolph, the regional director of the Western Association. His organization was thorough and his helpers united in a determination that Alfred should record her endorsement in no uncertain terms.

Former Pastor Burdick, in his sermons and addresses, rendered valuable aid. But few of our people entertained a larger conception of the spiritual intent of the Forward Movement than he. From the adjournment of Conference at Nortonville in August, 1918, down to the date of his departure, this feature has been on his heart and in his thoughts constantly. He will rejoice in the success of the financial drive, and pray for greater spiritual life in his home church as the natural result of this successful campaign.

THE COLLEGE CHURCHES' LARGE CONTRIBUTIONS

Our three college churches have now practically completed their canvass, each with an oversubscription: Salem with $3,500 plus, Milton with $4,600 and now Alfred with more than $6,000; altogether a sum in excess of forty-five per cent of the amount of this year's budget.

Does this fund, large as it will be, represent the ultimate aim of our Forward Movement? Is it for this result chiefly that so much planning, and working and giving have been effected? By no means. No one will question the wisdom of the undertaking. The budget system is recognized as the wise method of conducting the business affairs of any organization, whether industrial, financial or religious. It is necessary that the interests are scattered and projects are many, its success is intended to systematize our work, enlarge our service and better support our workers, but what of the increased spiritual life of the individual church members whose united support has achieved the result? In return for this support are they getting the most and the best of the worth-while things of life?

Does budget success indicate spiritual attainment? Is every church on the Roll of Honor more concerned in the spiritual life of its members, especially of its young people, than a year ago? Does the determination to square one's life absolutely with the ethics of the Golden Rule find greater endorsement than a few years ago? Do the claims of stewardship and the obligations of financial support prove more keenly than formerly? Are we more concerned that our young people shall "seek first the kingdom of God and his righteousness" than any other object in life? Let us make no mistake, nor unwittingly cheat ourselves of the blessing. The Forward Movement which is a monomolous and as individuals we are now endorsing calls for the full enlistment of every Seventh Day Baptist in larger service for the Master. These are the times when Christ and his teachings should possess all hearts and make for a better social order and a more devout home life.

But what of our schools in their relation to the local churches? Our colleges should be training camps for Christian service, as they are our natural bulwarks for denominational life. The hope of the nation is in a small college with its faculty of consecrated teachers, and of the young men and women who go forth as its messengers. This is the view of big business quite as much as of the educators themselves.

In our denomination the local church becomes the spiritual custodian of our young people during their college period of three or four years. Their presence is an inspiring challenge to each church to do the big part in furnishing them with the best possible equipment.

Culture, refinement, liberal education and technical training are rightfully theirs, but a deep rooted faith in the religion of Jesus and a conviction to live it in every experience of life assure a service that the spirit of the Master only can impart. Our Forward Movement looks to a larger spiritual life in every church and in each individual member. The response to the call for funds is generous beyond all former years. The hearts of our people are in one accord to furnish the means to do a great work. Wise leadership with the spirit of the Master is needed at this time to direct our people in the best use of largely increased means for Christian service.

WALTON H. INGHAM,
Director General.
THE SABBATH RECORDER

United States income tax returns for 1918—which give the entire income, not the salary alone, and in most cases of course any income a minister's wife may have—show that only 1,671 of the 170,000 active clergymen—not one per cent—came within the tax limit of $3,000.

It is commonly supposed that ministers in cities belong to the high-salaried class of men, but the average salary in cities of various sizes shows this supposition to be erroneous.

There is a wide range of differences in denominational averages. In the seven largest denominations the averages run from $1,242 to $950, the average for the seven being $1,122, while the average for the whole country is $844. The larger salaries make the average a maximum amount for most of them. The average of salaries below $1,000 would be much less than $700.

After eliminating stated supplies and occasionals, the Congregational Church in 1916 paid to one-half of its entire ministry less than $1,000 a year. The increase in the average salary during the twenty-six years (1890 to 1916) was but one and one-tenth per cent.

The Protestant Church usually pays its clergy better than do other denominations. Yet half of them receive less than $1,500 a year. In New England, the Middle West and on the Pacific Coast—where salaries are higher than the average—twenty-eight clergymen receive less than $500 a year; fifty-three receive from $500 to $750; eighty-four from $750 to $1,000; five hundred and six from $1,000 to $1,500; and only fifty-eight, including bishops and general officers, receive $3,000 or more.

The highest of these salaries is about the same as that of an expert roller in a steel mill; the lowest is lower than any wages paid in the steel industry.

The Methodist Episcopal Church (North) reports for 1918 that only one Methodist minister in ten received $2,000 or over; 10,762 received less than $1,100; 6,068 less than $1,000 and 1,932 less than $500.

A comparison of incomes in the several professions indicates the low level of ministerial salaries. The United States income tax returns for 1916 show that 22,273 lawyers and 20,348 physicians had incomes in excess of $3,000, as against only 1,671 preachers. The lawyer has one chance in five of having a $3,000 income, the doctor one in seven, the architect, engineer or manufacturer one in ten, and the minister one in one hundred. Eleven lawyers and eight physicians or manufacturers out of every hundred have an income of $5,000, but only four ministers in a thousand have such income, yet the cost of thorough preparation for the ministry is as great as for any other calling.

Yale University, recognizing the inadequacy of the salaries paid to its faculty and the losses of men who were compelled to leave the staff for more profitable work, has adopted a budget which adds $300,000 annually to the salaries of its professors. Normal salaries of full-time professors have been increased as follows: $4,000 salaries to $5,000; $4,500 to $6,000; $6,000 to $7,000, and a few to $8,000. Columbia, Princeton, Cornell and other large colleges and technical schools are doing likewise.

But no such increase has come to the ministry. In normal times the low level of salaries was a source of financial stress and occasional pastors, the average, would be much more than $1,000, while his wife had one-third of his income. In 1916, paid to one-half of the ministers' salaries kept pace with the increasing cost of living. It is not surprising that the increase of its salaries paid to its faculty was $8,000. Columbia, Princeton, Cornell and other large colleges and technical schools are doing likewise.

The tragedy of all this is that the church suffers. The church has more at stake than the ministry. Its greatest asset is not the wealth of its laity, but the sacrificial service of its members. The tragedy of all this is that the church suffers. The church has more at stake than the ministry. Its greatest asset is not the wealth of its laity, but the sacrificial service of its members.

While wages in some industries increased over eighty per cent, the salaries of ministers increased less than twenty per cent. Even to approximate the standard of ten years ago the minister's salary should be advanced to eighty per cent.

"When the minister makes ends meet stamps him as the master business man of his time."

The results of the inadequacy of the salary are serious. They affect the whole life of the church. The minister is the essential man in all church activities. Whatever impairs his efficiency reacts upon the church. The results of inadequate support are: 1. Trained but inefficient ministers.

No man is more devoted to his life work than ministers. In general, where there is inefficiency, it is not due to lack of devotion, but to physical disability and mental poverty due to inadequate food and scanty literary equipment; to burdensome debts made necessary in preparing for the ministry; to exacting economies making a 'side line' necessary; and to the inclination to change to a more lucrative occupation at an early age in order to provide for present and future disabilities.

2. A dearth of unfitted men.

In one denomination 3,388 congregations did not have regular pastoral care. In another there are 994 less ministers today than in 1914. In the New England section of one denomination thirty-five per cent of the congregations were without regular ministers in 1915. One denomination reports "2,000 churches pastorless and shepherdless because of poor salaries."

In a denomination having 963 congregations only 627 had settled pastors. Another reports an average net gain of 25 ministers, but sixty-two thirty-four ministers.

Another denomination needs a thousand ministers a year to fill the gaps.

3. Decrease in theological students.

Between 1870 and 1910 increases in the student body of three professions were as follows: Dentistry, 5,405 per cent; law, 1,083 per cent; theology, 258 per cent.

In 1911 there was a total decrease of 178 theological students as compared with 1910; in 1913 there was twenty per cent less than in 1912. The summaries of one denominational group report a decrease of twenty-five theological students in two years—from ninety-two to sixty-seven.

Another group reports the loss of fifty-four students from 1891 to 1916; another a decrease of 120 students from 1896 to 1914.

It is to be noted that these losses occurred during a period marked by a large increase in the number of church members and of college students, by extensive evangelistic campaigns, by special religious work in colleges, and by the Volunteer Movement which ought to have increased the number of young men preparing for the ministry.

4. Increase of untrained ministers.

The proportion of untrained men in the ministry is increasing. An investigation of one denomination of one denomination that showed fifty per cent were without a college education, and not one in four had both college and seminary degrees.

In one denomination 1,624 more untrained "supply preachers" were used in 1918 than in 1898.

In another, out of 986 ministers only 476 gave their full time to ministerial work.

A survey of an Ohio county reveals the folly of dividing a minister's time: the percentage of gain in churches which had one-quarter of the minister's time was twenty-six per cent; those which had one-third of his time, thirty-five per cent; those with only one-half of his time, thirty-nine per cent. But when the church had all of the minister's time the percentage of gain was sixty per cent.

The tragedy of all this is that the church suffers. The church has more at stake than the ministry. Its greatest asset is not the wealth of its laity, but the sacrificial service of its ministers. The tragedy of all this is that the church suffers. The church has more at stake than the ministry. Its greatest asset is not the wealth of its laity, but the sacrificial service of its ministers.

The munificent contributions, running up into hundreds of millions of dollars, to the many interests both in church and out of it made by church people, prove that low ministerial salaries are not due to the poverty of the laity. Mr. Carnegie called, a certain denomination "the richest institution in all the land." Mr. Carnegie was clearly right, for American Protestantism has an aggregate property of two billion dollars—equal to an equipment of $12,000 per minister. With this vast wealth in its possession the inadequate sup-
port of the church’s ministers must be caused by a low appreciation of their value to the community and the individual, and to an unworthy standard of Christian giving by the laity.

Laymen can change the situation if they will. They can change it by ceasing to think of the support of the ministry, active or retired, as a benevolence. Self-respecting, worth-while high-grade men can no longer be secured for a calling in which their salaries are considered as a charity. Christian ministers are entitled to support on the same basis as other men, both while they serve and while they call.

That a change can be brought about there is no reason to doubt. The most important thing to consider is the way in which the change may be wrought.

No problem is more difficult if it is considered apart from the relationship of the local church to it.

No plan that looks only toward temporary relief will solve the problem. The emergency is not a temporary one and can not be met in that way. Neither is the problem of recent origin. It has not come suddenly upon the church. It has been developing for decades, but has been overshadowed by other causes. It is now disclosed, but has not yet reached the acute stage and can not longer be ignored. Further, no arrangement for temporary relief will be satisfactory to ministers now in the service or to capable young men needed to fill the widening gaps in the ranks, but who are now turning aside to other callings because influenced by economic conditions. The change must be permanent.

Four ways of bringing about this permanent change are conceivable:

1. A Subscription Fund for each denomination, the income to be used to supplement inadequate salaries. Such funds now exist in some churches, and the work done by them is done in others by the use of annual collections for Home Missions and Sustentation. The task would be to increase such funds till they were adequate to meet all needs. Such funds should be used, however, only to increase the salaries paid bychurches which are not unable to provide an adequate support for the ministry, and which ought to be regarded as mission churches.

2. A Foundation Fund for the same purpose would help to solve the problem. This might be similar to the Carnegie Foundation for the Advancement of Teaching, and might be administered in a like way for the advancement of preaching. Thus we might guarantee to every active minister an adequate support. To do this at the present time a fund of at least $25,000, invested at five per cent would be required. An objection to this plan would be the possible injurious effect upon the vital spirituality of the local church, which would be relieved of a large part of its responsibility for the support of its minister.

3. The Local Appeal. The problem might be solved in part by each denomination fixing a minimum salary for its ministers and using all proper means to persuade local churches to adopt it. This plan is already in operation to a limited extent in various ways by some ecclesiastical bodies and has met with some measure of success.

4. Ministerial Salary First. The problem could best be solved by adopting the principle that in making up the local budget the salary of the minister shall be regarded as fundamental and receive consideration first as a claim upon the financial resources of the local church. This plan would relieve the local church of any responsibility for other causes, but would restrain it from regarding any other interest of the church, however important, as being paramount to the support of its minister.

For the first time in the history of Protestantism in America this important cause is now brought before the churches in a combined manner. This has been possible only through the Interchurch World Movement, which includes in its campaign program of education such a presentation of this subject to all the churches as shall result in an adequate support for every Christian minister, and shall assure the world that the church, which has raised its voice loudly in behalf of the just claims of other men, is no longer indifferent to the just claims of its own—Christian Work.

Evangelism in the church is largely a matter of spirit. In fact, to begin with, every church is a matter of spirit. Home life, church life, national life, are all matters of spirit. Unless there is the evangelistic spirit in the heart of the preacher and the people, there never will be any evangelistic work done by the church.—W. W. Butard.

The other day I received a packet of pretty cards from Mrs. Severance, saved by her little Sabbath-school boys. I shall keep them for next Christmas. And some time ago I got a parcel with such beautiful things, but no name on it, only P. O. Box 2974. And I love it; I love the name of the sender, so as to be able to write and thank for the very happy surprise. The children who live in my house came in when I opened it—and oh, could you have heard the joyful shoutings and exclamations. I know why I got the package in my house; I got a handkerchief each, and the little ones a necklace; and some of the big boys (also the overseer’s son), a picture-book; some little boys other pictures. And oh, what a fun it was when I showed the girls how to dress the paper dolls. I have kept some in store for the future. Oh, my dear friends, who are sending me so many tokens of your love again and again, may our Lord bless you all abundantly. I guess there are many little hands who have worked faithfully to cut out all those pictures, paper-dolls and dresses. God bless those dear little hands and give them a rich reward here on earth and once in heaven.

Only a few days ago we have realized very distinctly how our God is watching over us and keeping us from danger. Our Javanese overseer, Kerta, was lighting the gasoline lamp in the church for the meeting at night. He had warmed it, but it was not yet lighted, so he thought he would take some oil out, as the lamp was too full; but as soon as he had opened the top the gas caught fire; so there was an awful blaze, and he himself was all in fire. But he tore off his coat at once, and the other men ran to his rescue. They succeeded in extinguishing the fire at once, and when I came with the medicines they had found me, I found no one with blisters on his hand. Even his coat had not a single hole. It was really wonderful. I had got such a fright that I was shaking over all my body; but my heart was overflowing with gratitude to our great God. The big boys found me, and thanked him and praised his glorious name with that song: “Crown Him Lord of All!”

Oh, I do pray that this wonderful deliverance may awaken these people to come to their Savior. We will pray, pray, pray,
will not we? Is not this a precious promise from our almighty Lord, "Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not"?

May he bless you all, dear friends!

Yours, waiting for a glorious revival in Java,

M. JANZ.

Pângoangsep, p. o. Tajoer, Java,
March 14, 1920.

LOS ANGELES
REV. GEORGE W. HILLS

The name, Los Angeles, means the city of angels. That suggests the visionary dream of the old Spanish founders. We are prepared to say that there are some here who are very far from being angels, at the present date. There are several cases now pending in the city courts that prove the fact.

But the Seventh Day Baptist church is still here in its accustomed place, doing its allotted tasks, with no very pronounced variations from its usual order. It simply did its share of an international Movement campaign, received its commendations from the director general, and is going on its quiet way.

We have enjoyed a remarkably pleasant winter, not so much on account of weather conditions, which have been very favorable, as for the fact that so many of our Eastern friends have spent a portion of the colder months in this city.

From early in November to the middle of April, every Sabbath found some of them at our church services. More than thirty in all have been with us. Some were from our strong churches; some were from among the L. S. K.'s. They represented ten States.

This is a great tourist's city, and we are glad that so many Seventh Day Baptists are coming to realize it and are sharing in the many pleasant things and conditions that are here.

We are only sixty to ninety miles run from a dozen sea beaches, and three to five hours, by car, from several mile-high mountain points of great interest.

This is not exclusively a winter-tourist's city. It is coming to be almost as much of a summer resort. Summers here are pleasantanter than the winters, which is saying a good deal.

Several of our Eastern friends are seriously considering the plan of retiring from the hustle of business and locating here, in the near future. It is possible to see how that plan could be improved, only by coming and making it a reality.

Friends, come again and stay longer.

But I would not have any think that this is only a tourist's city. It is all that, well emphasized; but it is very much more. It has a population of 672,000 people of all classes, from all conceivable corners of the earth; engaged in every known occupation; belonging in all the avenues and levels and spheres of society and religion, and also where there is lack of society and religion. It is a most wonderful place to study humanity in all its grades and spheres.

There are many manufacturing plants and great commercial interests here. Several mammoth buildings and manufacturing plants are now under process of construction. The Goodroad people are putting in a $12,000,000 plant and stock. The Firestone Tire people are soon to put in a mammoth plant. Out in the residence, Mesa Heights section, in the southwest portion of the city, whole streets of new buildings are being erected. Three new steamship lines have recently been established. Two connect the city with the Orient and one with the western South American coast ports of commerce.

It seems that the city has not yet reached its limit of expansion; and there is plenty of room for good, loyal Seventh Day Baptists who wish to follow Horace Greeley's advice, of the earlier New York Tribune days: "Go west, young man, go west and grow up with the country." This country and city are still growing with rapid pace.

Truly our giving is a straight measure of our Christianity. Jesus recognized the fact that money is one of the greatest hindrances to the spiritual life unless it is held as a trust from God to be used for the accomplishment of his great purposes. Spending it for selfish purposes seems a small and petty thing compared with the splendor of using it to help realize God's plans in this world.—The Baptist.

TRACT SOCIETY—MEETING BOARD OF DIRECTORS

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, May 9, 1920, at 2 o'clock p. m., Vice President Clarence W. Spicer in the chair.


"Prayer was offered by Rev. James L. Skaggs."

Minutes of last meeting were read.

The Committee on Distribution of Literature reported 1,257 tracts sent out and ten new subscriptions to the Sabbath Recorder.

Report received and ordered placed on file.

The following report was presented:

Report of Committee on Program of the American Sabbath Tract Society for the General Conference at Alfred, N. Y., Wednesday, August 25, 1920:

Morning—10:30 to 12: Message from the President, Corliss Fitz Randolph, LL.D., Newark, N. J.

Annual Statement, Report of Treasurer, Frank J. Hubbard, Plainfield, N. J.


Report of the Joint Corresponding Secretary, Rev. Edwin Shaw, D.D., Plainfield, N. J.

Afternoon—2 to 4.

The Challenge of a Sabbathless Age, Rev. Arthur E. Main, D.D., Alfred, N. Y.

The Work of the Sabbath Tract Society from a Layman's Viewpoint, Orsa S. Rogers, Plainfield, N. J.

Open Parliament on the Work of the Tract Society.

Respectfully submitted,
EDWIN SHAW,
CLARENCE W. SPICER,
ARTHUR L. TITTSWORTH,
Committee.

Report adopted.

The Sabbath Recorder

Mrs. Seward reported for Secretary Shaw correspondence from Rev. John T. Davis and Rev. E. H. Socwell, reporting on their field work in the West and Northwest, and from Lt. Col. Thomas W. Richardson, embodying his report for the last quarter.

Rev. Willard D. Burdick reported formally on his recent visit to Nile and Richburg, when interesting, and helpful meetings were conducted by him even though weather and traveling conditions were quite unfavorable.

The Committee on Denominational Building reported correspondence encouraging the proposed project, and stated they had held one meeting, but without taking additional action.

Voted that the next meeting of the Board be held on the first Sunday in June (the 6th), as on the second Sunday, our usual time for meeting, the Eastern Association will be convened at New Market, N. J.

Mr. Holston, field secretary of the Young People's Executive Board, being present, expressed his pleasure in being able to meet with the Board, and commented on the plans for a denomination building and the General Work of the Board. He presented the question of Rev. W. D. Burdick's engaging with others in tent work during June and July.

On motion, it was voted that in the absence of Secretary Shaw, the matter be referred to the Advisory Committee with power.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITTSWORTH,
Recording Secretary.

Many there who are say and do not; but not the man Christ Jesus! His example is as pure and sweet as his words. He spoke the Golden Rule—and lived it. He spoke of God as no other man ever had, as his own self, and lived it as an instrument to do his will. He told us to deny self and bear the cross; and he did both to the uttermost.—David KeppeL

President Poincaré, of France, says: "Now that the victory of arms is ours, we must gird our loins for a greater triumph—against alcohol."
A PRAYER FOR A LITTLE HOME

God send us a little home
To come back to when we roam—
Low walls and fluted tiles,
Wide windows, a view for miles;
Red firelight and deep chairs;
Small white beds, up-stairs;
Great talk in little nooks;
Dim colors, rows of books;
One picture on each wall;
Not a picture nor a useless piece.
God send us a little ground—
Tall trees standing round,
Honey lions in brown sod,
Overhead, thy stars, O God!
God bless, when winds blow,
Our home, and all we know.
—Florence Bone in London Spectator.

A LOVELY HOME

LOIS B. FAY

A lady of wealth and refinement spent the past winter in the home town of her youth, after a residence away from it many years. At frequent intervals during the winter months she spent many enjoyable hours in the neighboring home of a girl­hood friend who had always lived in humble circumstances on a farm in the same town. After one of these happy after­noons while the wealthy friend said in departing, "I do envy coming here so much, you have such a lovely home."

This brief expression of appreciation was a surprise to the owners of the humble home, and after their guest had departed they took a comprehensive survey of their own habitation, to solve the mystery why this friend whose home was equipped with steam heat, modern plumbing, expensive furniture, pictures, statuary, cut-glass, hand-painted china, silver-plate, etc., should pronounce a humble farm home "lovely."

It might suggest that the above expression of approval was all flattery, but the friend's acceptance of every available opportunity to spend a few hours at this "lovely home" indicated there was only sincerity in the commendation; and when the features are enumerated that made this home attractive, it will be evident that lovely homes are not so very difficult to secure, after all.

To begin with, the house was kept in repair and painted outside. Though the family's income was small (for they were Sabbath-keepers) they chose to spend time and cash in tools, naps, white lead, linseed oil and putty, rather than in theatre shows, ball games and similar amusements, which were both demoralizing and expensive.

In combating the high cost of maintaining a good home, there is no paint so saving as lead and oil, judiciously mixed and applied; therefore after securing the materials, they found a man who neither smoked nor indulged in intoxicants but who, with clear and brisk intelligence used his staging and ladders to paint the difficult upper stories, while members of the family did the lower parts, including all sash, blinds and doors.

Thus the outside of the house presented an attractive appearance, which the mother made more so by training the young folks to keep litter of leaves, brush, toys, paper, continually picked up. A few selected, well-fed plants in large pots—ordering expensive jardinières—in a setting of green shades, and plain, durable scrim curtains which screened the interior from the gazer of the public.

Inside not a picture nor a useless piece of bric-a-brac appeared. The absence of these helped maintain the restful atmosphere emanating from subdued colors in paint and wall-paper. Mental poise was not disturbed by pink ruffles, yellow daffodils in another, red poppies in another, blue violets in another, with floors of red, yellow or blue. Instead, a soft green was chosen for the color of the old-fashioned painted floors. All the wall-paper was of plain effect with a touch of green in border. Doors and other woodwork were all uniformly painted in white. Home-made rugs softened the tread of the footfall on the floor. Useful furniture appropriate for the needs of the family occupied each room; a fine old pipe organ and a rare old piano contributed toward the luxury of music. Plenty of hooks and nails in closets and behind doors received garments that are often thrown down in a disorderly fashion.

Nothing elaborate appeared, and the utilitarian articles were generally in their places, hence it seemed to the guests a lovely home.

This effect was not produced in a moment, or in a year or two. It required years of care and new purchase of old inexpensive equipment, some articles heirlooms, some procured second hand at auctions, a few new, but not many, for the old seemed more enduring. It required also years of training in the art of having places to keep things, and in picking up after one occupation before commencing another. It required years of judicious expenditure, but no longer time was required to produce the "cheerless" hovel of the indigent. A few years of extravagant living will make a wealthy home a cheerless one, and a humble home poverty stricken; but discreet expenditure of one's income and orderly care of the possessions acquired, will add an atmosphere of loneliness to the humblest circumstances.

The position of home-maker and house-keeper is truly a delightful one, with its variety and its opportunities for the expansion and development of individual tastes and talents. The influence of the home-maker's power for good or evil radiates far beyond the four walls of the house itself.

Princeton, Mus.

MINUTES OF WOMAN'S BOARD

The Woman's Board met at the home of Mrs. O. U. Whiford, Monday afternoon, May 3.

Members present: Mrs. A. B. West, Mrs. J. B. Morton, Mrs. A. R. Crandall, Mrs. O. U. Whiford, Mrs. L. M. Babcock, Mrs. A. E. Whitford, Mrs. G. E. Crosley, Miss Phoebe Coon, and Mrs. J. H. Babcock.

Mrs. West read Psalm 103; Miss Coon led in prayer especially remembering Rev. and Mrs. Jay Crofoot, who are now in the hospital at Rochester, Minn., where they came on account of the ill-health of Mrs. Crofoot. Mrs. West also requested that prayer be offered for the work of the Tract Society; many earnest petitions were made for these special objects.

The minutes of the April meeting were read. The Treasurer's report for the month was presented and by vote approved. The receipts were $309.09; disbursements, $53.50. Mrs. Whiford also read a letter from Rev. W. C. Whiford, treasurer of General Conference.

The Corresponding Secretary reported letters sent to the Associational Secretaries, also to all of the societies in the interests of Sabbath Rally Day.

Letters were read from the Committee of Reference and Counsel, from Mrs. N. O. Moore, of Riverside, Cal., and a card from Mrs. Edwin Shaw, of Plainfield, N. J.

Dr. Rosa Palmberg having received from the hospital a message of good news concerning the condition of Mrs. Crofoot, sent the thanks of the meeting where it was thankfully received.

Mrs. West reported progress on the Conference program.

Miss Phoebe Coon was appointed to prepare the Program of Prayer for the month of June.

Mrs. A. E. Whitford reported the meeting of the Board with the Ladies' Aid Society of the Milton Junction Church on the afternoon of April 14, at which time Mrs. O. U. Whiford spoke of the Woman's Board in the past, and Mrs. E. C. Crosley gave an excellent paper on the future of the Board.

Mrs. A. E. Whitford gave her quarterly report and explained somewhat the relations of the Board to the Forward Movement.

Mrs. H. N. Jordan spoke of Sabbath Rally Day, and the need of our women being more interested in the work of promoting the Sabbath truth.

Miss Miriam West, who is now on tour to her work in Vienna, spoke of her prospective war relief work, after which music, luncheon and a social hour were pleasantly and profitably enjoyed.

The minutes of the meeting were read, and approved as corrected.
THE LONE SABBATH-KEEPER, A STORY OF HARDSHIP AND ENDURANCE

REV. HERMAN D. CLARKE

Chapter V

Mrs. Livingston and two children reached Monot as planned, and at once went to a hotel, not knowing which one her husband would select. As she was about to make inquiries, a messenger boy came in calling for a Mrs. Livingston. It was a telegram from her husband saying that he was delayed by a wreck that came near burning up their goods, but fortunately they were saved with the stock. They would need to be packed in another car and a week might pass before he arrived, and he told her not to worry.

"Worry, indeed!" It would take some fortitude under all those circumstances to keep from caving in. She had every bit of money and at a hotel that did not charge their goods. And yet she felt that the Father would care for them and all would be well. That was the promise and she was sure of it.

They had been at the hotel two days when Leila Maud went out for a walk to the edge of the little city. She sat down by the roadside, so lonely, so discouraged. She thought of her old home and playmates, and of her affectionate father and mother, and it was too much for her and she sobbed aloud. Just then a boy about her age or older came along and seeing her, was touched by the sorrow of the girl and stopped to ask her what was the matter. He looked so kind and his voice was so pleasant that she told the story of their coming to Monot and where they were staying without money enough to last more than a day longer. Where they could not stay until her father arrived she did not know.

"Come with me to my house," he said.

"It is only a few rods from here and I will ask my folks to keep you," and he gently took her arm and led her to his home. It was a pretty little house on the outskirts of the town, and the family consisted of the parents and three children, this boy being the oldest. Their names were Mr. and Mrs. Henry LaForge. There were two small girls and the boy, Harold, who brought Leila to the house. He soon told his parents of the condition of the Livingstons, of the wreck of the train and that they were to select a claim as soon as Mr. Livingston arrived. Mr. and Mrs. LaForge had once been stranded themselves and knew the loneliness of people in such a condition, and immediately Mr. LaForge said, "My girl, you hitch up your team and get the family and their trunks at once, and bring them here; we will keep them until Mr. Livings-

In less than two hours Mrs. Livingston and two children were safely housed with Mr. and Mrs. LaForge. It was over a week before Mr. Livingston arrived. Frank and sister and the LaForge children became great friends. Mrs. LaForge said, "Why, my deary, you hitch up your team and get the family and their trunks at once, and bring them here; we will keep them until Mr. Livingston comes, and do what we can to cheer them."

"Really, LaForge," said Mrs. Livingston, "you do not fatter us with a great beginning. I felt all the time that our sacrifices would not pay the rewards offered. But I hope it will be better than our fears."

"Oh, you must not be discouraged. You are in good company, at least the pluck of adventurers and if you make a good selection, not too far from the railroad here, you will come out all right. You may be religiously inclined and will miss whatever church you may have been attending, but you will find out here you will have to give up some of your ideas and get accustomed to staying at home on Sabbaths and dream of the good old times way back East! You will find your neighbors of all faiths and no faith at all. But so seldom do they hear a sermon that when a religious service is held they will go for miles, twenty miles even, to attend if it takes all night to get back home. May I ask what is or has been your church affiliations?" inquired Mr. LaForge.

"We are Seventh Day Baptists," replied Mrs. Livingston.

"Seventh Day Baptists? Well, you have me; I never heard of that sect before. Are they a pretty strong body?"

"No, not many, but they have churches in the East and Northwest, on the Pacific Coast, a few in the South. They have three colleges, a publishing house and different boards to carry on their work."

"Really, friends, you will feel lonely in this State. But then, what difference does it make anyway as long as you are honest and pay your debts and are loyal to the country?" said Mr. LaForge.

"We will not discuss that at this time," said Mrs. Livingston. "We are here to stay and one can farm it and live his own religion."

"Tomorrow I thought to take you to one of our real estate men, or government agents and talk about claims, but you say you are Seventh Day Baptists. Do you mean that you do not work or do any business on Sat-

"If so, then you might not want to go with me."

"We would hardly want to do business on that day. But I fear we are imposing upon your great hospitality and we will get away as soon as possible after the Sabbath and pay you for your kindness," said Mrs. Livingston.

"Now don't you worry over that," replied Mr. LaForge. "When you are settled on your claim and have started well, we will talk about that, not until then. So we will take a holiday until Monday and in the meantime make yourselves easy.

"Say, Henry, don't you remember how a few years ago we were in the East, a man called and we found he kept Sabbath, and that he gave me a tract on the Sabbath which I confess I never read through, but I did read a little of the Bible, and could not find as I expected anything that I thought was not like the Bereans, -searching to see what was going on. I was so puzzled over it that I took the matter to the minister and he simply said, 'Don't bother your head over that question. You see all the learned men and pious people keep Sunday and one can fann it over the face.'"

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last, as a rule. However, I admire Miss Leila's courage in defending her faith. Many older ones have not the spunk of a mouse when with people of a different faith. Bread and butter have so much to do with religious views and position, and popularity turns them to a man's faith, or if not his faith it changes his practices. I hate a quibbler and a moral coward," said Mr. LaForge.

"Oh, no, Henry, you do not hate any one, but you dislike their giving up their principles for worldly considerations," said Mrs. LaForge.

"If I believed as Mr. and Mrs. Livingston do, no position or bread and butter would drive me from what I thought was right," replied Mr. LaForge.

"How about marriage?" asked Mrs. Livingston.

"Would you change in order to get a wife you loved?"

"Now you've got me! That is the worst thing on earth to test one's principles. How was it with the Israelites, did they marry Gentiles and change? Were they not forbidden to do that and does not the rule hold good today? Now suppose I was of your faith and a pretty Mohammedan came along who was invincible and I fell in love with him or her, what would I do?"

"Go to work to convert her," suggested Miss Leila, "then if you fail, tell her frankly that you must break off." There you have it again. You are a girl with a mind of your own. But, Miss Leila, wait until you are twenty years of age, and see how it works. Up comes a smart, genial, rich young fellow who sings in the Baptist or Presbyterian choir, and is a cashier in a bank, and he gradually winds you about his fingers with his winning ways, and then you will have the struggle of your life—and—say, off you go with the young banker. Ha, ha!" and Mr. LaForge looked at Mrs. Livingston.

"I'd hope that at the very first she'd form no attachment until he was thoroughly converted to the Sabbath truth," said Mrs. Livingston. "The falling down point, as a rule, is at the very beginning when boys and girls are first conscious of each other and imperceptibly form attachments not realizing that then is the time to think seriously of future entanglements."

"But what is a young woman or man to do in a country like this? The time comes when they both will have some company and there being none of their faith, they will take up with what they can get. Now really, do you think that your Sabbath ought to stand in the way of marriage which is 'honorable in all' and to be desired by every normal man and woman?" asked Mr. LaForge.

"You just said that if you believed as we do that nothing would lead you from it. If it were between Presbyterians and Methodists, I'd not quibble over a matter between two parties. There is but little difference as to fundamentals. Church government is not strictly defined in the New Testament so that we can say positively that Methodism or Presbyterianism and other such denominational matters are correct. As to baptism, possibly Methodists are the more liberal as we call it. They confess to three modes. But when you come to baptism and the Sabbath, it is altogether different. We have the one mode as defined by the meaning of the word and the definitions given by the great apostle. The Sabbath is a plain command of God as perpetual and binding as any law of the land, or basic rule, preached 'so much of the real gospel,' she said, though in error on the Sabbath question. But Mrs. Livingston said to him: "I am sorry, Mr. LaForge. I heard you say that you didn't want to make a Sabbath church it was not to honor the day or regard it as in any way sacred more than Monday or Wednesday. It was not. Would she, when they were settled and had no church of their own, attend a Sabbath church? Yes, occasionally, if one was near, but not regularly. Mrs. LaForge did not wish to know why and so did not ask. She guessed somewhat the reasons. Would she, right after a Sunday service, go home to work as on other days? Certainly, the common practice was to work six days. Not to work was also breaking the Fourth Commandment. Possible exceptions, but man is to labor when able and few are the exceptions where labor is not at hand."

"You minister gave us a good sermon today," said Mr. LaForge. "Do you regularly attend church there?"

"No, we are not regular attendants at any one church. But we always go when we have guests that care for it. When we know a smart man that is to speak, we go. Otherwise we take a ride in the country and 'commune with nature' as they say. Or we make a visit to a cousin's and occasionally go to a ball game."

"Why, I thought you regarded your Sunday with some reverence for it is sacred in your estimation. Did not the minister tell us today of the need of special worship and study of God's Word; and did he not say that a Sabbathless people were a godless people and that there was no Sabbath but the Fourth Day? Saying nothing about the Saturday as set apart for special rest and worship, don't you think that Sabbathless people are as a rule godless?"

"What do you mean by godless?" asked Harold.

"Without God in their thoughts and in their hearts and lives, if that is plain to you. People who do not reverence his Word and his Son Jesus Christ and in fact do not take him into their business, Oh, there is much to that," replied Mrs. Livingston. "Well, out here we are pretty loose. You see these people come from the four corners of the earth and are not united in any faith or practice and it is hard to acclimate, if that is what you call it. I guess we are heathens."

"Not quite as bad as that, but you do need to get together to study the Bible and have exhortations to the better life. I fear that is what we shall miss terribly. I at least shall greatly miss my Sabbath school," said Leila. (To be continued)"
Our

YEILDING A GOOD COMRADE
NELLIE E. HULL

Christian Endeavor Topic for Sabbath Day, May 29

DAILY READINGS

Sunday—Being friendly (Prov. 18: 24; 17: 17)
Monday—Being a helper (Ecc. 4: 9-12)
Tuesday—A friend in adversity (Rom 1: 11-16)
Wednesday—Jesus the good comrade (Luke 24: 13-32)
Thursday—A bringer of blessing (1 Kings 17: 16-16)
Friday—An encourager (Acts 27: 9-26)
Saturday—Being a good comrade (Pro. 27: 9-10, 17-27) (A union meeting with Juniors and Intermediates)

There is one perfect Comrade. Whosoever will may have fellowship with him. He is the King of kings and Lord of lords; the Creator of heaven and earth; the one in whom we were chosen before the foundation of the world and who created us in the image of God, that we should be to the praise of his glory. All he asks of us is repentance and faith; faith to believe that he was God manifest in the flesh; faith to believe that he has redeemed us from the penalty of our sins; faith to believe his promises of pardon over the present power of sin, and faith to believe that he will come and remove us from the presence of sin.

How does fellowship with Jesus influence our lives?

It creates a new heart within us—a heart of love. When we look at the cross on Calvary our hearts are bowed in humility that love could be so great. When we see our resurrected Lord seated at the right hand of God making intercession for us, our hearts are thrilled that love can be so constantly manifested. As the realization of his boundless love wells within us it energizes a love that is divinely inspired; a love for those with whom we live and worship (to the natural man); not a pity, but a love that urges us to proclaim the “good news” of liberty in Christ Jesus; of the new heritage and environment that is given of God. It is only to the soul re-born that

“old things are passed away; behold, all things are become new.”

He gives us joy. Jesus prayed that his joy might be fulfilled in us (John 17: 13).

God tells us to count it all joy when we fall into divers testings (Jas. 1: 2).

Are we not rather apt to count it all joy when we are not waiting for us to dare to trust him and to rejoice the next time we fall into some overwhelming and unaccountable trouble. We can not do this by will power but we can by “surrendering our anxiety, our lack of joy, our very being into Christ’s mastery and keeping, in quiet faith trust the Holy Spirit to produce in us, now, the whole fruit of the Spirit, including supernatural joy. Then we shall receive a blessing because of this trouble that we could not have received in any other way.”

God is always working to fill up that which is lacking in us to bring us into the fullness of our inheritance.

He establishes us in peace. There is no peace apart from God. No man has yet experienced it and no man will, for God has declared it, and he will keep in perfect peace the one whose mind is staid on him. Perfect peace—think of it! No wonder it passed not.

Our peace is twofold. We have “peace with God” (Rom. 5: 1) being justified by faith, accomplished by the work of Christ into which we enter by faith. We have the “peace of God” (Phil. 4: 7). Having found peace with God, he will commit to him all anxiety through prayer and supplication with thanksgiving, we possess an inward peace, a peace and power that perfumes our whole life.

There is nothing too small to take to him. Anything that disturbs our peace of mind and heart is provided for in the plea, “Cast all your care upon him, for he careth for thee.” (And when you have put it in God’s hand, then it is there!)

To multiply the fruit of fellowship with Christ space will not allow, but it is summed up in that thrilling word victory. No testing, no experience, no temptation can come to us which he has not known. He understands every Veurs is not part in one case, but is “common to man.” God has provided a way of escape. There is no fight. The victory is already won by Christ, and it rests with us to claim and take it. His grace is sufficient. God longs to have us step upon the promises in his word, and put him to test. Such a life of faith separates us from the world, and God has always used separated men. The world has nothing to offer man of God.

We can not have close fellowship with one to whom we do not know well. Bible reading and meditation and prayer are simply normal expressions of a growing friendship with Jesus.

What kind of a comrade would you like to have? Why, one who satisfies—and Jesus satisfies. Oh, how he satisfies!

What kind of comrade would you like to have?

How can we develop the spirit of comradeship?

What joys come through our being good comrades?

A SUGGESTED PROGRAM FOR THE CHRISTIAN ENDEAVOR, MAY 29

Family Meeting
Poster: Family group of puppies or cats with announcement of meeting below picture.

Special invitations sent to parents.

Processional first. If possible use a different room and have the Christian Endeavor room decorated especially for this meeting. Keep it for a surprise.

Use a Junior for a soloist, for one piece. Having the child sing the verse and all join the chorus.

Special music by Juniors, also recitations applicable to lesson.

Such topics as “The Big Brother,” “The Little Sister,” “Comrades” (by a parent), “Winning Friends,” “Holding Friends,” “Being a Good Friend,” may be given out for special talks.

For the close of the meeting have there’s Not a Friend Like the Lowly Jesus. Alternate this with or in another room, then a consecration talk and prayer following.

M. G. B.

One-sixth of one per cent of Japan’s population, or 360,000 persons, are evangelical Christians; one-seventh of one per cent are Catholics.

The Protestant Church in 1918 cost each member two cents and seven mills per day for all purposes, local and benevolent. The total contributions for 1918 were $249,778,835. By doubling the present giving the amount asked in the United Simultaneous Famine of California, the need in 1920, will be greatly oversubscribed.

In this great work of evangelism, the church must get on the offensive. We have been too long on the defensive. Simply holding the fort would not do. Mere singing “Stand Up, Stand Up for Jesus,” is not sufficient. Only as we move forward in step with God, singing as our battle hymn “Onward, Christian Soldiers,” shall we be able to win the triumphs which God should have won in his own kingdom. —W. W. Bustard.
ALFRED UNIVERSITY
ALFRED, N. Y.

Program for Raising $100,000

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This is about what was done ten years ago when The Betterment Fund of $100,000 was raised by about 700 subscribers. High costs of fuel, labor and supplies and increases in salaries made imperative the high cost of living, necessitate a deficit of $10,000 per year above present revenue.

By an annual subscription from many alumni and friends for a five year period, it is planned to provide for all the items of the five year program mentioned herein.

What This Program Will Do

1. It will provide for the necessary annual deficit.
2. It will help provide more fair and equitable salaries for professors who have so long been underpaid, and will provide for retiring allowances.
3. It will clear the debt from the new heating plant.
4. It will provide an electric lighting equipment for the campus.
5. It will provide for miscellaneous needs and expenses for five years.
6. It will give Alfred a five year program of assured advancement and efficiency.
7. It will allow five years in which to increase the endowment funds sufficiently to provide a reasonable and adequate maintenance.

CHILDREN'S PAGE

BOBBY BUYS PECANS BUT DOES NOT FALL FOR SWAMP LANDS
MARY LEON

"Oh, mother!"

This exclamation in very eager, excited tones, startled Mrs. Blake in the midst of her baking as Bobby rushed into the room a little late from school.

"Oh, those cookies smell good! May I have one?"

"You looked excited until you smelled the cookies," said his mother smilingly, "but I guess it was nothing very exciting after all, if cookies can take your mind off of it!"

"Cookies could take my mind off of most anything," returned Bobby, munching as he spoke, "but this is very important. It is great news, I have, mother, and it came just now. You know I was going to get another Government Savings Stamps next week—well I know a way to make lots of money in something else."

"Is that so? Well, let's hear about it!" "Sam Larkin's father knows a man who makes just barrels and barrels of money out of pecans in Florida. He owns lots of land and he is going to let some of Sam's friends take shares in it at just $10 a share. Ten dollars buys fifty trees and each tree has a barrel of nuts, and each barrel brings you $5 after all expenses are paid. So you get $250 a year from your $10. Isn't that great mother?"

"Yes, it sounds great, Bobby. Did you ever see any one that did it?"

"No—only the boys are just saving up to try it; and I want to try too. The man says you can do it."

"You are pretty young, Bobby, and you have not yet learned that you can not believe all you hear. But let's consider what you would do if you were this man. If you had fifty trees that you knew would bring you two hundred and fifty dollars a year, would you sell them for ten dollars?"

"No, O—admitted Bobby, reluctantly, "I guess I wouldn't."

"Neither will this man. He may own a few acres of swamp with a pecan tree near it, or may not. But he is looking for what he calls 'suckers'—people who will take a chance at anything, and give up their money to any one who asks for it, without stopping to think.

"He knows that the land he claims to own is too far away for any one to investigate, and beside that no one could afford to spend much to investigate the loss of ten dollars and so he thinks he is pretty safe from being caught."

"It does look that way, I see now, but I never would have thought of it. I wonder why he does it though?"

"Because he thinks it is easier than working. If he can get $10 from fifty different 'suckers' you can figure how much that would be and he figures on getting several hundred here and then going on to some other place where he is not known."

"As I said he thinks it is easier than to work for a living, but the poor man is badly mistaken. The hardest way in the world to get along is to try to get something dishonestly—to cheat or swindle or to get it any other way. Even if he works hard, earn what you can, always save a little and you are bound to win in the end.

"The crook nearly always dies a pauper and he lives a life of constant fear. He has a miserable life and a miserable death to say nothing of what he may face in the hereafter. As long as you do right, Bobby, you have the respect of the neighbors and citizens, but a crook has the entire world to fight, and it can't be done. Make it a rule to do business with a reliable person always, one who keeps his word and his promises and as long as you know such a man stick to him and his investments."

"I guess I know who you mean, mother—Uncle Sam. Well, he never has broken his word yet. We get our interest on the day it is due every time and don't have to ask for it either. We'll buy our Government Savings Stamps next week as we planned."

"Then we can get interest on your fifty dollar Liberty Bond and buy pecans at Christmas if you want them. Hold on to your Liberty Bond. Don't sell it."

Bobby laughed.

"It will be more than you would ever have gotten from your grove, Bobby," said his mother.

"I am glad I talked to you, mother, you are always right. You and Uncle Sam are pretty good friends for a feller to have."
E. M. HOLSTON, MILTON JUNCTION, WIS., Contributing Editor.

SABBATH SCHOOL

CONFERENCE NOTES

Conference will soon be here and we are wondering how many of the twenty-two Sabbath schools the field representative has visited will be up at full standard by that time. Now is the time to make the last effort. If there are any questions still not clear in regard to the different points on the Standard write us about it. The letter will be forwarded from our home address at Milton Junction.

Plans are being made for a Children's Hour at Conference. Music, missions and story-telling, all especially planned to interest, instruct and train the child in religion, will be the main features.

A number of our pastors and others will have had some valuable experience with Daily Readings and Sabbath School. Plans are being made for the large attendance of both ministers and of the laity, men and women, old and young.

(2) It is our hope, and indeed expectation, that we shall have a regularly installed pastor before the time of Conference.

(3) Our resident physician has announced his purpose to go to another field this month. It looks, therefore, as if we were to become increasingly anxious that some Seventh Day Baptist doctor should locate in our midst.

We should not overlook the value of a Sabbath-school exhibit at Conference. Though we have not asked him about it, we are going to request that you send material for this exhibit to Frank A. Crump, superintendent of the Alfred, Sabbath School. If your superintendent or teachers are to be present at Conference in person, bring the material with you. It is safer than trusting it to the mails. Banners, hand-work, attendance records and Sabbath-school devices of all kinds will help to make an interesting display.

FIELD SECRETARY.

SABBATH SCHOOL. Lesson VIII—May 22, 1929

1. ISRAEL'S FIRST KING. 1 Sam. 9: 15-10: 24

God's throne is exalted, and serve him in truth with all your heart. 1 Sam. 12: 24.

DAILY READINGS

May 16-I Sam. 8: 1-9. Israel's demand for a king

May 17—1 Sam. 8: 10-20. A message from God

May 18-I Sam. 9: 1-14. Saul's errand

May 19-I Sam. 9: 15-21, 25-10: 1. Israel's first king

May 20-I Sam. 10: 17-27. Saul presented to Israel

May 21—Acts 9: 10-19. A chosen vessel

May 22—1 Cor. 12: 18-31. To every man his work

(For Lesson Notes see Helping Hand)

HOME NEWS

ALFRED.—(1) It is probable that the writer has a little bit more right to represent the readers of the Recorder that our next General Conference is to be held in Alfred, N. Y., than before and earnestly to recommend that plans be made for a large attendance of both ministers and of the laity, men and women, old and young.

(2) It is our hope, and indeed expectation, that we shall have a regularly installed pastor before the time of Conference.

(3) Our resident physician has announced his purpose to go to another field this month. It looks, therefore, as if we were to become increasingly anxious that some Seventh Day Baptist doctor should locate in our midst.

(4) It is probable that when these words are read our church will have gone over the top in the matter of our New Forward Movement quota.

A. E. MAIN, Acting Pastor.

ALFRED, N. Y.

"The great business of those who know Christ is to make him known to others. This, of course, means making reliable personal, just what Christ meant it should be—the most personal thing in our lives and his work, and the most important thing in our daily experience."

THE BATTLE CREEK SANITARIUM AND HOSPITAL TRAINING SCHOOL

FOR NURSES

Medical, Surgical, Obstetrical, Children, Dietetics, Hydrotherapy and Massage. (Affiliated with the three months Children's Free Hospital, Detroit.)

This school offers unusual advantages to those who recognize the main purposes of the profession and its great need at the present time, and are willing to meet its demands. Enrolling classes are due, April, June and August and September 1st. For catalog and detailed information apply to the Nurses' Training School Department, Sanitarium, Battle Creek, Michigan.

34th.

THE EXALTATION OF CHILDHOOD

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

Text: Suffer little children to come unto me, and for such is the kingdom of God. Luke 18: 16.

As though to impress upon the thought of the age the importance of pure, unadulterated simplicity and faith as evidenced in childhood, at least three times do we find the exact wording made use of, first in Matthew, then in Mark, and lastly in Luke. Ancient literature is almost void of references to childhood. Not until after the time of Jesus do we find any great significance attached to the lives of children. From his time to the present, literature has invested child life with its own and has recognized the importance of child life with all its attendant problems. Nowhere is this fact more in evidence than in the space given today by our magazines for articles dealing with child problems. Many magazines are devoted exclusively to the welfare of children. The range of the various activities connected with child growth and welfare may be inferred from the following headings which one sees in the current issues of our leading magazines and newspapers: Abnormal and backward children, Amusements, Charities, Clothing and dress, Employment, Gardens, Health, Libraries, Motion picture leagues, Occupations, Training, and Welfare clubs. The establishment of playgrounds and amusement parks in our congested cities has done much to ameliorate unhealthy conditions. While many laws have been passed helpful in the solution of difficult problems much yet remains to be done. Only through wise and judicious training on the part of the home, supplemented by what the public school has to offer, in all the one culturing process, may we expect eventually to see the child come into his own.

As some beautiful painting, great cathedral, or other work of art lifts the beholder out of self, so may we imagine the boy Jesus in the environments of his early home in the hill country of Galilee, lifting his eyes to the hills about Nazareth. To him these must have been a joy and inspiration as he, with other children, climbed their rugged heights. We may imagine him from such an eminent height, looking at the country as it spread out before his vision. From the heights back of Nazareth Jesus could easily have seen by looking away to the west, the bluff promontory of Carmel clothed with foliage, shrubs, and trees; beyond it the blue waters of the Mediterranean dotted with white sails of ships; through a depression in the hills he could have seen toward the east Mt. Tabor and the valley of the Jordan, and still beyond the plains of Perea; to the north stood forth majestically ten thousand feet above the sea, the white peaks of Hermon at the foot of which lay snugly in the valley Cesarea Philippi. Even beyond this enchanted circle the thoughts of Jesus must have penetrated as he reflected on the bounds of his Father's kingdom. The environment with which the country the games that he played with his playmates in the open, the song of birds, and the glow of the evening sky at sun-set, in the forests that children love the out-of-door world. Books that treat of the open country will interest. One has said that the true culture is the slowly maturing fruit of a silent feeding of the soul upon nourishing ideas. The spring meadows and hillsides, sitting with plant and animal life, will fascinate the child and will furnish nourishing ideas to feed the soul. What matters if April showers come? The sky will clear by and the sun will shine real warm again. With the soul artless for the open even a spring shower will lose some of its terror in the thought of a goodly supply of spring flowers:

It in March
Rain falls on me
It's raining violets!
In every dappled drop I see
Wild flowers
THE SABBATH RECORDER

On the hills! It isn't raining rain to me. It's raining daffodils!

With ears attuned to out-of-door melodies distinct sounds peculiar to re-awakening the old chord everywhere. The world is ever so; as though the great harp strings of earth were being struck by a master hand. Woodland stroll will prove one long delight for children if taken in the light of some simple child classic with illuminating stories of plant and animal life. "Plants and Flowers," by Mrs. Dana, or "The Story of Plants," by Grant Allen, will charm. Let John Grant describe to the children the most common birds. What child will not be captivated with the story of "Ghoste of the Wolves" or "Red Ben of Oak Ridge!" Dr. Gulick once said that you could not drag a thing out of the mind, but that it would go out of its own accord if something else was put in its place. Let the children familiarize themselves with lofty sentiments that their young lives may respond to high ideals, and their minds inspired by noble and worthy motives. An important factor in child life is the influence of good books. Every home should place within reach of children books that will enlarge their vision, and stimulate their imagination. Children are delighted with a good fairy tale or a story of adventure. What child does not choose some hero or heroine as his ideal! The poet says we are all children of a larger growth. In reflecting upon books which children especially enjoy I am reminded that in the majority of cases they enjoy such books as "grown ups" enjoy. As we who are older choose our books so do children choose theirs. We choose them for a certain freshness and strength of purpose, for high ideals and ennobling characters, books that as one has said "leave a good taste in the mouth," books that leave us better for having read them. "Books are the magic wand that weaves its golden spell, transforming the Land of Grim Realities into an Enchanted Isle of Dreams." If the witchery of books is such as this, then it is our duty to make it important that we place within reach of children books that are of the right sort. That child classic, "Mother Goose," with Robinson Crusoe, Treasure Island, Uncle Remus, Legends of King Arthur, Wonder Book and Tanglewood Tales, have fascinated child life. Stories by Hans Anderson, and Grimm have brought sunshine into many a dull day and have stirred the imagination to healthy activity. Such books may be said to be the beginning of a real education. In the "Magic Lantern," Mr. Marryat, will charm the simple yet wholesome story of the life of "Honest Abe" as we are fond of calling him. In this popular book Mr. Batcheller, the author, gives a picture of Lincoln, droll, wise, helpful and sympathetic. Lincoln's opportunites were meager but he was charmed with the Earth Song. "From Brown's School Days," "Little Women," "Peter Pan," "Little Nell," "Paul Dombey," "Little Lord Fauntelroy," "Huckleberry Finn," "Tom Sawyer," "The Bare Foot Boy," and "Wee White Winkie." We choose them, of story-telling and the freedom of her imagination gave her many a dull day and have stirred the imagination. Perhaps the greatest influence is the Book of books, has had its own accord to the situation and imitable way and in the home should be struck by a master hand. the simple yet wholesome story of the life of "Honest Abe" as we are fond of calling him. In this popular book Mr. Batcheller, the author, gives a picture of Lincoln, droll, wise, helpful and sympathetic. Lincoln's opportunites were meager but he was charmed with the Earth Song. "From Brown's School Days," "Little Women," "Peter Pan," "Little Nell," "Paul Dombey," "Little Lord Fauntelroy," "Huckleberry Finn," "Tom Sawyer," "The Bare Foot Boy," and "Wee White Winkie." Children's literature came in the nineteenth century. Southey, Wordsworth, Browning and Tennyson all wrote for and about children. It is well for a child to be taking in an atmosphere of poetry. Mothers hold the key to the situation and may do much toward directing the child's mind into wholesome channels. The great German poet, Goethe, spoke of his mother as the inspirer of his poetic life. Her love of story-telling and the freedom of her imagination gave her a boy to the key toward the world more than any other influence. A library of books is no longer a luxury of the rich, but every humble home may have in the center of a wonderful circle of influence. Newspapers are good for current history but they can not be made to take the place of books. The "newspaper habit" causes surface thinking. Children should not contaminate their young and plastic minds with the sensationalism of the day as it glares every morning from the headlines of our great dailies. Let us give them literature that will put them into possession of themselves; make them efficient and which will enlarge their vision. In this matter of early training there are certain great textbooks which should be placed into the hands of every child. The best and most stimulating teacher of the moral sense is the book that has proved to be the best book of guidance, namely, the Bible. In presenting this text to a child one needs to present it aside from the thought of it as a theological textbook, but have the child understand that it is an open door to the best literature of the world; that it has been a great fortune, legend, folklore, ethics, and history; the very best compendium of short stories that we know of. The fact that children know so little about the Bible may be due to the fact that it has not been properly presented. It may be we have fenced it off too much from their human lives. Many children think of the Bible as a student thinks of Chaucer and as difficult to read and understand as the Canterbury Tales. Many modern times has done more to open up the treasures of this great book, and to reinvest Bible stories with their ancient charm and fascination, than Dean George Hodges. Every child will delight in the story of the "Woman of Tekoa," "I Will Be King," "Sasabon," "Salamon," the "Wise Men," "Woman of Tekoa," "I Will Be King," "Sasabon," "Salamon," "Story of the Wise Men," "Angel of St. Peter," "Castle of Zion," "Migration of Dan," "Garden of Eden," "When the King Came," etc. These stories delight all ages and conditions. They are not only been influenced by it, but have repeatedly referred to it in their writings. For example in his "Ring and the Book," Browning has made five hundred references to the Bible, Tennyson has referred to it an equal number of times, and dozens by Thomas Hardy, eighteen references are made to its sacred writings. This book not only appeals to the mind of childhood with its charms and inspiration, but it appeals to the best in every life, irrespective of age and condition. It brings today as it has ever brought, messages of peace and hope and consolation. Let Henry van Dyke tell us something of its power: "The Bible comes into palace to tell the monarch that he is servant to the Most High, and into the cottage to tell the peasant that he is a son of God. Children listen to stories with wonder and delight, and wise men ponder them as parables of life. It has a word of peace for every storm of pain, a word of comfort for every day of calamity, a word of light for the hour of darkness.... The wilderness and the solitary place have been made glad by it, and the fire on the hearth has lit the reading of its well worn page. It has woven itself into our deepest affections and colored our daily life, so that it will live and grow; friendship, sympathy and devotion, memory and hope, put on the beautiful garment of its treasured speech, breathing of frankincense and myrrh.

Again, in the matter of early training I am convinced after many years of close observation, that the thing our children lack most as they emerge from childhood into years of accountability, is the sense of personal responsibility. We all acknowledge that there is much room for improvement in molding the lives of our children but how often the more vital problems of adolescence are overlooked! Many of the present day child problems may be traced directly to the conditions that have surrounded the home in the past. This may be due to a misunderstanding between children and parents. Many a child has been driven from home because the parents did not understand the psychology of childhood. Sometimes I think our boys and girls get the idea that they are not wanted at home except at meal-time and bedtime. There is no happy companionship between parent and child. One of the happiest recollections that comes to me now is in connection with this subject is the picture I hold in mind of a father who was a real companion and confident of his boy; who entered with him into all the sports and joys of childhood, always adapting himself to his boy's point of view, and combining with him those traits of manliness that we all so much admire in the boy Jesus. In the years of youth when the heart is open to high aims and noble purposes, inspiration should be given ever so much encouragement by a love for God and his fellow-men, with a profound reverence for womanhood.

Would it not be a good thing to allow children some responsibility in the management of the home? May there not be a
helpful division of labor there, whereby the girls may realize that they are really of some worth. What better place than in the home for teaching girls domestic economy, constructive sewing, buying, preparation of foods, chemistry of cooking, economies of cleanliness and efficient management? Mothers are best able to preach the gospel of good housekeeping to their daughters and the art of true and happy living. Very young boys may be made to feel that they too are essential elements in the management of the farm, shop, office, or store. What opportunities for teaching morals, self-reliance and the strengthening of home ties!

It is a sad commentary on our present day civilization when mothers feel it their duty to absent themselves from their homes in an effort to assume responsibilities outside the home circle, to the detriment of the children. The years of adolescence require constant care and helpful training on the part of mothers that the proper environments may be thrown about their children. The welfare of the child is of such importance that the parents should make the home the most attractive place on earth for the children and a place where they will always want to come. What if the children's feet are muddy and their clothes soiled! What of it now and then they put a pencil mark on the white wall or mar the leg of a mahogany chair! What matters it, if a ball goes through a pane of glass! We were all children once and should not reprove too severely. What piece of furniture can compare in value to a boy or girl! Make the home attractive. Give the children some part of the home they may call their own and where they may enjoy themselves without fear of intrusion; a room where they may exercise with dumb bells, Indian clubs, or punch bags, whatever best expresses their own individuality. If your boy is interested in wireless telegraphy or in steam engines why not encourage him in this particular bent of mind and help him to become a James Watt or a Marconi? Parents, keep the imagination of your child at work that he may early arouse a real interest in the fine arts, music, poetry, painting and literature. This will do much to keep cruder passions under control and help wonderfully in solving some of the problems inci-

dent to childhood. The following poem is apropos:

**BOYS**

Now, if any one has an easy time
In this world of push and pull,
It is not the boy of the family.
For his hands are always full.
I'd like to ask who fills the stove?
Where is the girl that could?
Who brings in water, who lights the fire,
And splits the kindling wood?

And who is it that cleans the walks,
After hours of snowing?
In summer, who keeps down the weeds
By diligently hoeing?
And who must harness the faithful horse,
When the girls would ride about?
And who must clean the carriage?
The boy, you'll own, no doubt.

And who does the many other things
Too numerous to mention?
The boy is the "general utility man,"
And really deserves a pension!
Friends, just praise this boy sometimes,
When he does his very best;
Don't always want the easy chair
When he's taking a little rest.

Don't let him always be the last
To see the new magazine;
And sometimes let the boy be heard,
As well as to be seen.
That boys are far from perfect,
is understood by all;
But they have hearts, remember,
For "men are boys grown tall."

And when a boy has been working
His level best for days,
It does him good, it tells you,
To have some hearty praise.
He's not merely a combination
Of muddy boots and clothes
And he likes to be looked upon,
As one of the family joys.

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**LET'S HAVE EVERY CHURCH IN LINE**
DEATHS

HATCHET—Jettie A. Randolph, daughter of Mr. and Mrs. A. F. Randolph; born September 24, 1882, and died at her father’s home, 573 Baxter St., on December 5, 1917, aged 35 years, 9 months and 11 days.

She was married to W. P. Hatchett, Black Mountain College, October 2, 1917. She was con-
verted when fourteen years of age, during a meeting held by Elder Seager, on Lick Run, was
baptized, and united with the Middle Is-
land Seventh Day Baptist Church of which she
remained a member until death. She was kind,
and rose to the highest position which brought
gladness and sunshine to those about her. She
was happiest when doing something to make
others happy. She became a trained nurse in
1903 and was always ready to render professional
services when demanded. Since her marriage
they have made her home in Florida.

Returning on a visit to her folks she contracted
film.

She is survived by her husband, father and
mother, one sister, Mrs. Tressie McClain and a
niece, Miss Blonda Silva.

Funeral service were conducted by L. D. Seager
at the Middle Island church, and she was laid
to rest on the hill above the home of her childhood,
herself, and her church.

L. D. S.

DAVIS—Watson Davis, son of Isaac and Phoebe
A. Heritage Davis, was born August 14, 1844,
on the homeplace, Marboro church, and died at the home of his son.
Thomas, M. A., April 18, 1920, aged 75 years, 8
months and 4 days.

He was the sixth child in a family of nine, all
of whom have passed away but the youngest,
Henry L. Davis, one sister-in-law, Mrs. Artis
C. Davis, and a brother-in-law, Thomas Platts.
He was united in marriage with Miss Sarah M. M. W. Davis, on September 5, 1865, at Marboro,
with whom he lived happily until their home was broken up by
her death, December 27, 1911. To this union were
born five children, Mrs. Anna M. Turner, of
Greenwich; Albert, who died in youth; Thomas,
Harry, S., of San Antonio, Tex.; Willard and
Mrs. Lillie Massey, of Marboro. There are sev-
ere hundred grandchildren and three great-grandchil-
dren. He united with the Marboro Seventh
Day Baptist Church, April 3, 1858, and has ever
stood with the church and its influence. He was
broken by death.

The funeral was conducted by his pastor, Rev.
L. D. Seager.

L. D. S.

SANFORD—Wealthy Selvia Barber Sanford was
born in Flatrock, Greenfield Twp., Butler County, Pa.,
October 21, 1857, and died at Little Genese,
N. Y., April 18, 1920.

She was the daughter of Rowland and
Silva Main Barber. At the age of twelve years
she was baptized by Rev. G. J. Crandall, and
joined the East Portville Seventh Day Baptist
Church, transferring her membership to the Little
Genese Church after her marriage.

On January 1, 1872, she was united in mar-
riage with Albert S., Sanford, of Little Genese,
N. Y. To this union five children were born:
Mary Beth, Albert, Lillian, Helena, of Portville,
N. Y.; Amy Amnette, wife of Deacon A.
J. Crandall, of Little Genese, N. Y.; John
Albert, and Maria F., Sanford, of Little
Genese, N. Y., and Laura Agnes, who died two years ago,
April 21, 1918.

She is survived by her husband and four chil-
dren, her step-mother, Mrs. Julia Barber, of Lit-
tle Genese, two sisters, Mrs. Doris Clark and
Mrs. Doris Cavello, of Portville, and a number of relatives and friends.

Although confined to her home much of the
time for many years, she took a great interest in
church and family affairs. She was a faithful
member of the W. C. F. U. and the Sunshine Club. In spite of
her great suffering for these many years, she was
always, by her cheerful courage, a very great
inspiration to all who met her.

Some nine or ten years ago the youngest daughter,
Laura, died from tuberculosis, though suffer-
ing herself, Mrs. Sanford hid her ailments from her family and cared for her daughter with loving devotion. She was a faith-
ful Christian, a devoted wife and mother, and
was loved and held in high esteem by all who
knew her.

Farewell services were conducted by Pastor
Loofroo at the home and church on the after-
noon of April 21, and burial was in the local
cemetery.

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Vol. 26, No. 21

May 24, 1920

The Sabbath Recorder

WHAT shall we say then? Shall we continue in sin, that grace may abound? God forbid. We who died to sin, how shall we any longer live therein? Or are we ignorant that all we who were baptized into Christ were baptized into his death?

We were buried therefore with him through baptism into death; that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become united with him in the likeness of his death, we shall be also in the likeness of his resurrection:

knowing this, that our old man was crucified with him, that the body of sin might be done away, that so we should no longer be in bondage to sin; for he that is dead is justified from sin. But if we died with Christ, we believe that we shall also live with him.


Editorial.—A Great Time to Be Living.

—The Servant's Plea and the Lord's Reply.

—Proclaim the Ever Present Truth.

—A Real Crisis Demands Wide-Awake Men.

—What a Dry Town Did for Its Mason.

—Save Your Money and So Save Trouble.

—Public Sentiment on the League of Nations.

—A Denominational Study.

—Nurses in Neuro-psychiatry Greatly Needed.

—Florence Nightingale, Pioneer War Nurse, Heroine of the Crimean War.

—William L. Clarke Gone to His Reward.

—Rev. Clyde Ehret Accepts Alfred's Call.

—Work on the Southeastern Field.

—Sentimental Meeting.

—Alfred Over the Top Again.

—A Message to Christian Tourists in Europe.

—The Commission's Page.

—Roll of Honor.

—The Teachings of Jesus—Things to Come.

—Women's Work.

—Program of Prayer.

—Compensation (poetry).

Sabbath Help Business Women.—If So, How?—A Lesson From a Favorite Dog.

The Eastern Association.

The Lone Sabbath-keeper, A Story of Hardship and Endurance.

Eva Brace.

Young People's Work.

—Bible Reading—Suggested Programs for the Christian Endeavor, June 5, 1920.

Joshua Reeserh Gibson.

Anxious for a Visit in North Carolina.

Children's Page.

—Peggy Raymond's Extra.

Your Liberty Bond.

Lone Sabbath-keeper's Page.

Lone Sabbath-keeper's Letter of Appreciation.

Dawn

Sabbath School—Sabbath School.

Lesson for May 23, 1920.

Our Weekly German.

Not.

A Tribute.

Harvests.

Deeds.