Sabbath Rally Day
May 21, 1921

THE third Sabbath in May of each year is coming more and more to be observed by Seventh Day Baptists as a time for giving special emphasis to the value of the Sabbath.

ALL local churches are invited and urged to observe this anniversary by special services, in whatever way may seem wise and best.

NOW is the time for pastors, superintendents, teachers and other leaders to be making preparation by gathering material and by arranging programs for these services.

SPIRITUAL motives should be first and foremost in impelling a man to choose the ministry. But these motives do not obscure the perfectly legitimate motive of human leadership. The preacher is asked to be a leader—a leader in service, a leader in friendship, a leader in practical counsel, a leader in inspirational effort of every type, and a leader in the shepherding of souls. There is not a great cause that does not turn to him for advocacy. If he lives the life he should, he has the opportunities of a prophet on the one hand and the call for the patience and tact and wisdom of the diplomat on the other. He is the manager of a great spiritual plant. He works with the boundless resources of God. All fields of research and life pay tribute to him. And if he stays within his own realm and is indeed a spokesman for God, high and low alike will be moved by his utterance. His eloquence is not in titles, or position, or wealth, but in his lowliness of service. Doors open to him that are closed to every other man, love is given that none other knows and joys are his that no other service on the earth yields. This is why I am glad to the depths of my soul that I am a minister of the gospel of Christ—Rev. Charles S. Medbury, D. D.
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What is Christian Service? In many cases those who talk of serving the Master have too little conception of the real practical Christian service means. They think of it only as the exercise of their gifts in missionary enterprises, or in church and prayer meeting work. They seem to forget the practical duties that belong to what the apostle James calls "pure religion and undefiled." The Christian who emphasizes and magnifies doctrines and overlooks or minimizes the practical side of his religion comes far short of being the light of the world. The Lord commended the light-shining of good works which men might see and be led thereby to glorify the Father. Doctrine that does not result in Christlike action can not go far toward making this old world better.

True religion has many practical ways of showing itself; and when manifested in some of these it is most sure to win its way into the heart. It is a real religion to send money, and also to send the place of a missionary. It sends and it sends to save the people of those same denominational and world-wide communities, while acknowledging the tremendous work going on by the American Committee, while acknowledging the generosity of American churches and Red Crosses in contributing four and one half million dollars for starving China, bring the statement that the present inflow of gifts will not be sufficient to save the people in that famine-stricken land; and that there must be quite an in-
Nothing Is Gained By Exaggeration

On another page will be found a letter regarding the Sunday law victory in a California city, which has added several interesting clippings from California papers. With what is said there concerning the impropriety and inconsistency of those who make the Bible their rule of life, and yet insist upon violating its plain teachings, we are in full accord. We also approve the strong points made against enforcing religious tenets by civil law in this land of religious liberty; and we have difficulty in trying to harmonize the strong creeds of some churches with the practices of those who hold them. But we can not see that anything is gained by representing the Sunday laws as being enacted, "in order to compel people to go to church."

Compelling people to cease from labor and lose one day in the six working days simply because some other people think Sunday to be a Sabbath day is certainly bad enough. But to pass Sunday laws in order to compel people to go to church is still worse. Sunday-law zealots go plenty far enough as it is, and nothing is gained by making the case worse than it is.

A Good Educative Medium

We have had Being Sadly Perverted but little to say concerning, moving picture shows, because we do not wish to be understood to make wholesale condemnation of one of the best mediums of instruction if rightly used; and we cherished the hope that objectionable features would be eliminated and they would continue to furnish harmless and instructive entertainment for the people.

Early in the history of the movement, when the Young Men's Christian Association made use of "movies", some of these entertainments were much like taking a trip abroad in their representations of the habits and ways of living; trades and business enterprises; and of historic events all over the world.

Had the entertainments been kept clean and uplifting in their influence, molding the life and character of society in true and noble things, they would be no call for the wide-spread protests that are now filling the papers of every denomination against the baneful, indecent, and immoral representations in present-day "movies".

The influence of motion pictures can hardly be overestimated. It is probably one of the most potent factors in the social and civic life of our country, and contains vast possibilities for either good or evil. This is the reason why all good people in America should rise up in condemnation of picture shows in which millions of our young people are treated night after night to the glamour of exaggerated immoral social scenes that destroy ideals of fidelity in the home; that caricature the church and the ministers; that portray the worst of villains and make heroes of all sorts of criminals!

In the movies of today we find the most demoralizing advertisements of crime, in which boys learn exactly how burglary, highway robbery, vile assaults, arson and murder are committed by professional criminals. Then there is the curse of the so-called "good life" with its vile siminations, suggestion of evil home-life, and the vicious influence of scantily-dressed, lowing, cigarette-smoking women! No society can long retain high and pure ideals if its youth, its people, is not kept wholesome.

Sunday-law zealots go plenty far enough as it is, and nothing is gained by making the case worse than it is.

"The Best Since Roosevelt!"

This morning we took up two of New York's leading papers, representing the two great political parties, and were impressed by the way both papers referred to Colonel Roosevelt.

It was on Monday morning following the first Sunday in New York City after the new state prohibition enforcement law had been enforced that the New York Times carried this:

"Dressed in Sunday in twenty-five years forced under state law. Not since Roosevelt clamped down the lid in '96 has this city done so little drinking."

This paper went on to compare this good work of enforcement of law to the great work of Theodore Roosevelt as police commissioner of New York twenty-five years ago. During all these years no man in authority, until Governor Miller came, has been found worthy to be classed with Roosevelt. We were glad to see such an acknowledgment in the New York Herald. It is a well-merited tribute bestowed upon an excellent and worthy man.

The next paper we took up was the Tribune. And turning to its editorial we saw one entitled "The New Spirit at Albany."

This editorial spoke highly of the straightforward and efficient way in which Governor Miller had performed his duties. For several weeks the appropriation bill had been pushed through with a rush, to become a law. The Governor had worked with the legislature under the old system of joint responsibility until the good measure was right, and then promptly signed it. In commending the executive, reference was made to the revolution which friends of efficiency had almost despaired of ever seeing again in their governor, but which was vindicated Miller's "confident and aggressive leadership."

This is all good, but there was nothing in the Tribune that pleased us more than to see the statement regarding the successful passage of "a certain law." Such a thing hasn't happened since Colonel Roosevelt was governor."

"It is good to see this true hearted, loyal, most characteristic American held up as a model of honest efficiency. It is also good to see leading journals acclaiming a statesman with the Roosevelt characteristics."

How Is Looks to a Woman From India

A story is going the Rounds of papers to the effect that a woman from India of the higher class, visiting in an American city, expresses herself as amazed and shocked by the "immoral clothing" of the women, and the "shocking dances" she sees in this country—a country that has evidence to convert the people of her native land. This Brahmin woman thinks she prefers her own religion to that of the Christian. She can not understand why the authorities in this land allow women such disgraceful dresses as she sees men wearing here, and says that her people would lose respect for her if she should attempt to introduce our dances in her home country. We can but approve the comments on
her views as published in some American papers. They say: "Her theology may be all twisted, but her moral sense and devotion to propriety can not be questioned."

When we stop to think a little we are reminded that there are many things in the social life of our country of which true Christians can not be proud.

"They Do Read The Back Cover"

In some three issues of the SABBATH RECORDER an appeal has been made, in a few words, on the back cover, in behalf of the starving people in China. There were only sixty-five words including as to address when money was to be sent.

At the meeting of the Tract Board, April 10, when Treasurer Frank J. Hubbard reported more than $400 sent him for this cause, the remark was made by one of us: "People do read the back cover page of the Recorder." Those who have kept the run of Mr. Hubbard's appeals on that page for several months have had matters of vital interest set before them in a very striking way. Thus far the responses have been gratifying. Christians can not go amiss if they respond liberally to the pleas they find on our back cover.

An Address Wanted Did we publish, a few weeks ago, a request for the address of a lone Sabbath-keeper in North Carolina? Mrs. Mary E. Fillyaw had heard in some way that a family of our people had found a home about fifty miles from Fayetteville. And before the last Y. K. secretary for that section, she would be glad if some Recorder reader could send her the name and address of any such family in that vicinity.

She is anxious to come in touch with all lone Sabbath-keepers within her territory as secretary. Address Mrs. Mary Fillyaw, Fayetteville, N. C., R. F. D. 4.

The Recorder Fund For several years our friends have favored us with a small fund by which we have been able to pay subscriptions for several people who greatly enjoy the paper but are unable to pay for it. It is seldom that this fund is entirely used up so we are unable to meet them when the need is urgent. But it is now entirely gone, and we would be glad if we had a little with which we meet some cases now due.

Probably this little explanation will bring the desired results, for all that some of our good helpers need, is to know that there is a lack of money for this purpose and straightway the fund is replenished.

State Sunday Law Fails in California If many Californians were asleep that last Pomona victory would blaze the way for Sunday laws in that State and in the nation, as some of them said, they were doomed to disappointment.

The next step in this line was in the California Senate. The measure known as the Dennett Bill which had long been pending, and over which there had been quite a fight, was, after much debate, defeated by a vote of more than three to one.

Some way we can not feel that the danger of Sunday laws in America is as great as many suppose. The agitation is indeed great on the part of a few in favor of Sunday enforcement laws; but the general trend of sentiment with the masses seems to be strongly the other way.

It will be a good while before Sabbath observance can be effectually promoted in the hearts of men by political and civil law. It is purely a religious question, and Christians who see the Sabbath enshrined in human hearts should abandon policeman's clubs and legal enactments for the Master's sake. It is appealing to the hearts and consciences of men in the name of God, to whom all must give account.

THE MODERN WOMAN AND HER PLACE IN THE HOME

ALICE CLAWSON GARDINER

This article was recently discovered among the papers of the editor's efficient and helpful wife who was called home two years ago this week. It was written for one of the societies in Salem College while she was a teacher there. [Ed.]

If the modern woman is not so much in advance of her sisters of former generations as some would have us believe, yet she has undoubtedly made some great forward strides.

Two impelling forces have been to work: the onward move of civilization that she has felt and answered to, in common with her brother man; the other, something within herself and yet indirectly the result of that civilization—a breaking away from the bondage of old tradition, an asserting of her own heart-yearnings and her own soul powers.

Years ago she felt, at times, that woman's lot was circumscribed, she often rebelled inwardly against man's things established by custom; though long habit kept her silent, and usage helped to make her patient under various restraints.

But when progress and enlightenment had brought man into a new liberty of thought and action; when he came to see that custom could not make right, nor tradition; and when woman, walking by his side, quietly observed of these things, and having her rights with the same plea with which he asserted his own—then, indeed, new relations began to be established between husband and wife, brother and sister, father and daughter, the man and the woman.

And woman had not been able so to widen her circle of action in the last years, had not man admitted her claims. If he did not himself take the initiative yet he placed no obstacle in the way of her honest duties.

I make this last rather parenthetical statement, for right here I would have it understood that, so far as I can see, the modern woman does not exist, as so many believe, in opposition to and opposed by man, but as a well-received coworker with him.

Always there have been those to obstruct development, to ridicule new departures. The progressive woman must meet these as well as the progressive man—meet them, too, among their own sex. Men, in reforms, have fought political rackets and corrupt factions. These the woman can not evade if she would make herself a part of the world of action, and hold there her place.

This brings us to the question, What is the modern woman's place? Our good grandmothers and great grandmothers would have given but one answer to the question. Where is my woman's place? That would have been The Home.

And they would have answered, in the main, truly; for the home is above all other places, by right of divine ordaining and world inheriting, the woman's.

But today, the thoughtful, candid woman will tell you: Woman's place is the place to which her heart-yearnings draw her, to which her God-given talents fit her; and she has the divine right to choose and no one of us has the right to bring her name under reproach if she chooses the lonely path of some high duty, and yield her human birthright of home and husband and children for a birthright that she feels is in her soul to be divine.

The modern woman then may be the home woman, the business woman, the professional woman—woman in any and every sphere to which she may be called.

We write only of the modern woman in the home.

The modern home maker is putting more and more into her own life and the lives of those dear to her. She is putting more of beauty into her home. Be that place ever so humble, she makes it by countless artistic touches, pleasing-inviting. It reflects all her own womanly grace.

The modern woman ought to be, and I believe she is; better natured. Maybe a man doesn't know her; but she does—how the oft repeated round of household duties will at times wear on a woman until the little things are magnified by too close looking and the thought is narrowed by oft repetition of that same mechanical. The best food may be served too often, sour on the stomach, and sometimes housework will sour on a woman's stomach. Then What? Well, maybe our grandmothers put on their "things" then and went visiting. Some sister or auntie or cousin received the burden of woes, or grandma called on a kind neighbor. Perhaps she heard tales of others' troubles till she forgot her own. For sure there was plenty of talk that took in lots of people. And then grandma came home cheered and with a fund of news that brought a change, at least, of thought and conversation.

The modern woman doesn't wait to take her rest well until she just has to. She arranges her little outings systematically. These are not apt to take her far from home, or long enough away to neglect any of the home duties.

Perhaps it's a mother's meeting, or an afternoon lecture, or a musical or a reading circle, or a visit to the reading room; but it is a change. While she rests her hands, she finds time to exercise her mind.

New thoughts, new impulses come and—oh
I

—how much easier the work seems when she gets back home and, best of all, how nice it seems to just get home; for to the modern woman as to the woman of former times, home is the dearest place in the world. Is the modern woman college-bred? That won't hurt her. Education won't take anything from her or from the lives of her husband and children. But, education ought by this organization to secure regulation of her blissful weeks between March and June. May she develop what she has by nature. •

I have seen a few (only a few) educated women who couldn't manage a house; and I have known very many women, ignorant of almost every intellectual attainment, who were peevish wasteful slatterns. I am not always sure of just what my friend means by the word modern. Words may be contorted any way you choose, but I believe, leading the van of all past generations, that modern women are closer to the real needs of their family, breathe enough of the life outside not to be cramped, keep on doing better, her head clearer, her heart younger.

The modern woman doesn't bring up her daughters to feel that they must marry or be disgraced; she dares to teach her boys many things that they ought to know and feels no false modesty. She ventures to believe herself equal with the man and dares to be the "good companion" of her husband, getting more and more into his life as she shows herself more and more capable of understanding him and his work. Does her husband love her less or are her children ceasing to rise up and call her blessed?

Closer is the Lord's protection
Than a near investing wall;
Closer than a most around me;
Closer than a tower tall;
Closer than a suit of armor,
For my hands and feet can be;
For an enemy is assailing
His protection keepeth me!
—Amos R. Wells.

A STATEMENT—NATIONAL WOMAN'S CHRISTIAN TEMPERANCE UNION

MISS ANNA A. GORDON, PRESIDENT

The general officers and members of the National Woman's Christian Temperance Union everywhere have been somewhat astonished and a little disturbed by the newspaper report of a campaign to be instituted by this organization to secure regulation of Sunday activities and legislation prohibiting the use of tobacco. Every effort has been made by the W. C. T. U. to place the denial of the story as extensively as the statement was distributed, but there are always chances of failure to reach the same set of readers. To that end the national officers wish to make known the real story.

In a recent issue of the Union Signal, the official publication of the National Woman's Christian Temperance Union, appeared an article under the signature of the superintendent of the Department of Sabbath Observance, calling attention to the Week of Prayer for April 7-10. This is an annual event in the W. C. T. U. and has no other significance than it has had similar weeks in the forty years that the practice has endured.

There has always been a supply of W. C. T. U. literature designed to acquaint users of tobacco with the deleterious effects of nicotine upon the human body. No special effort has been made to distribute this literature other than is made each year at this time, for the second Sunday of April is generally observed in the Bible schools as Anti-Tobacco Sunday as a part of the policy of the week of prayer for the children of church people.

Absolute denial is made by the general officers of the National W. C. T. U. that there is any plan to launch a campaign against tobacco or in favor of Sunday blue laws. The only campaign, which is being waged by the organization at this time is one for membership, the goal being a doubled membership this year. The ten weeks between March 10 and May 10 is set aside as the period for an intensive campaign to secure memberships.

This membership drive is the second half of the program of the W. C. T. U. Jubilee, which is to be celebrated in 1924 with an organization of a million members and a yearly million dollar fund with which to finance its activities.

ROLL OF HONOR

North Loup (1) (1/2)
Battle Creek (1) (1/2)
Hammond (1) (2)
Second Westley (1) (1/2)
Independence (1) (1/2)
Plainfield (1) (1/2)
New York City (1) (2)
Salem (1) (1/2)
Dodge Center (1)
Waterford (1) (3/4)
Verona (1) (3/4)
Riverside (1) (3/4)
Milton Junction (3/4) (3/4)
Pawtucket (1) (1/2)
Milton (1/2)
Los Angeles (1/2) (3/4)
Chicago (1) (3/4)
Picataway (3/4) (3/4)
Wetson (1) (1/2)
Farina (1)
Boulder (1) (1/2)
Lost Creek (1) (1/2)
Nortonville (1)
First Alfred (1/2)
DeRuyter (1)
Southampton
West Edmeston (1/2)
Sprigg Brookfield (1/2)
First Geneseo (1/2) (3/4)
Marboro (1/2) (3/4)

THE STANDING OF THE CHURCHES

REV. ASA J. C. BOND

Nine months of the Conference year passed into history with the end of March. I had asked the treasurer to transmit to me as soon as possible the financial status of the Forward Movement, which was promptly forthcoming. I have done a little figuring on my own account, and am publishing the result in this issue of the Sabbath Recorder. I am doing this at some risk of misunderstanding, and knowing that it will require a good deal of talk to make the figures intelligible, and that there will doubtless still be questions to answer later.

As we begin the last lap of the race, it seemed wise to present anew the quotas on the basis of the financial strength and character of each church. The first column gives the amount to each church which have paid half their quota. The second column gives the amounts due:

First Brookfield (1/2)
First Hebron
Portville (1/2)
Shiloh (x) (1/2)
Richboro (1/2)

1. Churches which have paid their full quota, on the basis of ten dollars per member, for the Conference year 1919-1920.
2. Churches which have paid their full quota, on the basis of ten dollars per member, for any two Conference years beginning July 1, 1919, and ending July 1, 1921.
3. Churches which have paid their full quota, on the basis of ten dollars per member, for the Conference year 1919-1920.
4. Churches which have paid their full quota, on the basis of ten dollars per member, for the first two Conference years, ending July 1, 1920, or for the calendar year 1920.
5. Churches that have not pledged their full quota but have paid at least one half.
urers to take that into account in making up the quota for this year.

If every church will bear these two things in mind, these figures ought to be of some assistance. The figures in the second column represent the amount of money that has been received from each church during the first nine months of the present Conference year, or since July 1, 1920. (1) In some cases it includes payments on last year's quota, and therefore should not all be credited on this year's quota. (2) In some cases also money has been paid in through other channels, and these figures do not necessarily mean that this has been paid on this year's quota. Each church can work that matter out for itself. I want to make it plain here, in order that no church shall stand in a false light.

The Year Ends June Thirtieth

Now I want to impress upon all concerned that the Conference year, this present Conference year, ends June 30 next. At that time the treasurer's books will be closed. All money received before that time will be credited on this year's quota. All money received 30 days after that (and it is almost two months till Conference at Shiloh) will be credited on the Conference year 1921-1922. Let's get the thing straight, and then dig in and pay up. "Pay-up Week" begins on May 30.

The forward movement, committee of every church should begin to lay plans for the final drive for this year's budget during that week.

If your church pays his pledge in advance, do not ask the treasurer of the Forward Movement to credit it on a future year's quota. If you are willing that it shall count on this year's quota, send it along with the rest of your funds. You may get some future contribution which will bring the quota up next year. If you want it to count for next year, then hold it back and send it in next year.uly the first will be next year.

New Credits

The Honor Committee report shows a good many additional credits. New York City is the first to pay up in full for the present Conference year since Hammond presented her check in full at Alfred last year. Marlboro, Plainfield, First Brookfield, and Welton, and Boulder, Little Genesea, are in a neck and neck race for next place. And Second Brookfield, Milton Junction, Battle Creek, and Riverside are not far behind. How many churches will have a "2" after their name in the Honor Roll at the end of April?

Additional half-year credits for the second year appear this week following these names: Second Weslery, Salem, Welton, Boulder, Little Genesea. We are also beginning the tabulation of those churches who have pledged their quota, nevertheless have paid at least one-half their quota. The churches in this list so far are Shiloh and Richburg. Each has gone quite a way over the one-half mark, and it would not surprise us if they take courage on account of the good showing, and push their churches over for the year.

It appears that twelve churches have paid nothing to the treasurer of the Forward Movement during these nine months. That does not necessarily mean that they have paid nothing. In fact Los Angeles, which is one of these, has a half year's credit for this year. Doubtless others have paid something. Three of these have subscribed their full quota. I wish every church, not only these, but all churches that have paid any amounts through the other treasurers would furnish me with the correct data. I shall have the other treasurers also do the same.

Let's get the thing straight, and send in the money before that time will be credited on the Conference year 1921-1922.

For instance, if every church will bear these two things in mind, there are more determined ones who had ventured nothing, and especially to the timid. And he knew that in the last months most of these had been stronger, more determined ones who had ventured out in search of food from houses in which the weaker had since died, or lay dying.

The presence of so many bodies, and especially the fact that they were being left neglected, showed such a violation of Chinese custom as to indicate at once the awful situation.

While the sending of food to the starving must remain the sole problem of the relief organizations, and of the churches for a considerable time, I must call attention briefly to the tremendous task of reconstruction that will remain even after the coming harvest.

While whole sections, including many entire villages, are now deserted, a rush of virile toilers eager for farm land is sure to start with the spring and many of the former villagers who fled in search of food will find their way back as well.

Commotions in the sections where the famine toll has been heaviest will be in a way like those of a frontier land. The whole social order will have to be re-established. And, in consequence, the representatives of the churches who are now striving so earnestly to save the world have burdens of a new kind laid upon them.

"Just to mention one problem—what is to be done with the great number of orphaned children? My information from those in the field indicates that one million children under twelve years of age will be left, to a greater or less degree, without adequate support. Here is a work, and an opportunity of the first importance, for the churches."

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DEAD FAMINE VICTIMS LIE UNCARED FOR IN VILLAGE STREETS

CHINA RELIEF COMMITTEE

"To those who know the Chinese, nothing reveals the deplorable conditions in the famine districts like the presence of the un cared-for dead in the village streets," said Dr. S. B. Adams, a member of the special Committee for China Famine Fund. "When Rev. George L. Davis, member of the American Committee in China, passed through the Pao-tung'u region, few were he able to make his way down to be used for fuel, and that all ordinary business had ceased; but it was not until he counted the neglected dead in the streets that he knew the actual state of affairs in the villages.

"The Chinese, as a people, care well for their dead. Sacred custom and strong family ties alike impel them to this. But Rev. Davis counted the corpses of 127 famine victims lying on the floor, too exhausted by hunger to make their way back to their homes. And he knew that in their last hours most of these had been stronger, more determined ones who had ventured out in search of food from houses in which the weaker had since died, or lay dying.

"The presence of so many bodies, and especially the fact that they were being left neglected, showed such a violation of Chinese custom as to indicate at once the awful situation.

While the sending of food to the starving must remain the sole problem of the relief organizations, and of the churches for a considerable time, I must call attention briefly to the tremendous task of reconstruction that will remain even after the coming harvest.

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Commotions in the sections where the famine toll has been heaviest will be in a way like those of a frontier land. The whole social order will have to be re-established. And, in consequence, the representatives of the churches who are now striving so earnestly to save the world have burdens of a new kind laid upon them.

"Just to mention one problem—what is to be done with the great number of orphaned children? My information from those in the field indicates that one million children under twelve years of age will be left, to a greater or less degree, without adequate support. Here is a work, and an opportunity of the first importance, for the churches."
Mrs. Angeline P. Abbey is just now doing special missionary work in Minneapolis, Minn. Many of our large cities, like Detroit and Minneapolis, have become the homes of Sabbath-keeping people, and an active tactful local leader is all that is needed to gather together these people into an organized group for Christian service. Mrs. Abbey writes, "I am searching the city for Sabbath-keepers. We have a service each Sabbath, usually a Bible study. So far seventeen different people have been in attendance. Upon invitation I have spoken in other churches to congregations ranging from twenty-five to one hundred."

This is from the missionary-pastor at New Auburn, Wis. The attendance and interest in the Young People's Society of Christian Endeavor is very good. The meetings are held the evening after the Sabbath in the various homes. Beginning last month we are combining the Christian Endeavor and Sabbath School, attending the last Friday night of each month, the meeting being led by an Endeavorer. Not a Sabbath morning service or a Friday night prayer meeting has been omitted during the quarter. The meetings have been held in the village (New Auburn). The others have been on average of five miles distant from the parsonage. How is that for "going some"?

The president of the Missionary Society, Rev. Clayton A. Burdick, recently visited Salem, W. Va., to take part on the program of the Student Volunteer Movement Convenion for West Virginia. While there he also visited Salem College, where he had students at the time of the chapel exercises, and meeting two groups of Seventh Day Baptist students by themselves, one of young men and one of young women who have in mind and heart for their life-work some definite form of Christian service.

Six churches have made definite application for a supervisor for a vacation religious day school. At this coming meeting the Sabbath School and Tract boards together are making provision for ten such schools, and so there are only four more opportunities. Churches that have been thinking about and planning for these schools should, therefore, send in their applications at once if they hope to have the help of one of these supervisors. The six churches that have already made applications are: Brookfield, Black Creek, Verona, Farina, and Nortonville. All correspondence should be addressed to Edward M. Holston, Milton Junction, Wis.

Attention is again called to the special supplement which was issued with the SABBATH RECORDER of last week, April 11, 1921. It was an illustrated leaflet concerning the work of the Tract Society, just as the supplement this week is concerning the work of the Young People's Board. A bundle of these leaflets has been sent to the pastor of the churches, or to some other leader in pastorless churches. These are for free distribution. They are well worth preserving, because of the pictures, and because of the information in reference to the Tract Society work. A small supply of all these leaflets has been kept here in Plainfield, and those desiring copies may secure them by writing to Rev. Alva J. C. Bond, Salem, W. Va., or to the secretary.

What can the churches make of Sabbath Rally Day, May 21, 1921? The purpose of this annual observance on the third Sabbath in May is to give to every individual, couple, family and church activity of the church, thoroughly interested in the matter of the Sabbath, to arouse enthusiasm for the Sabbath truth, to inspire God's children to love for the Sabbath in conduct, thought and word. Much more will be gained if each church will take up the matter in its own way, than can come from the use of a general program that is prepared by others and sent to all the churches.

First of all let the leaders of the church decide definitely to recognize the observance of the occasion, and make careful preparation for it. Let the sermon of that week be prepared with special reference to the Sabbath and its relations to the lives of the people. Let the program of any activity of the church during that week be built up and around the subject of the Sabbath. Let the topic of the church prayer meeting have a definite bearing upon the Sabbath. Let special programs be arranged for the Junior, Intermediate and Young People's societies of Christian Endeavor.

This year the Tract Society will not arrange and provide printed programs as has been done for several years. But it will print and distribute a responsive reading service for Sabbath schools; also a responsive reading service for the Christian Endeavor prayer meeting. These will be sent by mail, without charge, to the superintendents of the Sabbath schools, and the secretaries of the Young People's societies. These are not programs, they are merely responsive readings. As a matter of education, as part of spiritual growth, as a matter of denominational loyalty, let us make much of Sabbath Rally Day.

The following appeared in a recent number of the New York Tribune:

The first American conference on the Community Church movement began yesterday in the Church House, Park Avenue and Thirty-fourth Street, with many leaders of liberal religious thought participating. Joseph E. McAffee, author of "Religion and the New American Democracy," addressed the morning session of the conference on the general topic, "The Community Church and Religion."

"From the standpoint of all things considered, the most irreligious influence now at work in modern society," said Mr. McAffee, "The very essence of the movement, as we know it is separatism. It seeks to dedicate and withdraw women to the particular theological or ecclesiastical ideas it espouses and these have no relation to common life."

"The purpose of true religion and certainly that of Christianity is to unite people in the service of the great ideals of the spirit. Our churches only separate them. Such separation is a basis of true Christianity."

If Mr. McAffee is correctly quoted I want to say for his benefit and statements. Let me speak, however, only for Seventh Day Baptists; but I presume he would quite emphatically classify this church as 'sectarian.'

In the first place, Mr. McAffee says that the church seeks to dedicate men and women to particular theological or ecclesiastical ideas it espouses. The spirit of the Seventh Day Baptist church does not seek to dedicate men and women to the special ideas it espouses. It seeks to dedicate men and women to include in their lives with other Christian ideas, the special idea of the Bible Sabbath, the Sabbath of Christ. It seeks to influence men and women not to leave this blessing out of their lives.

In the second place, Mr. McAffee says that these special ideas have no relation to common life. This is a mistake. Mr. McAffee is wrong. The Sabbath has very vital relations to everyday life and to every week life.
The Advisory and Supervisory Committee reported matters in their hands progressing, but nothing requiring formal action.

The Committee on Distribution of Literature reported that 4,794 tracts were sent out, and a net increase, 78, in their subscriptions to the Sabbath Recorder.

The Committee on Italian Mission presented reports of Mr. Savarese for February and March, showing 12 sermons and addresses each month, with an average attendance of 7 in New York and 15 at New Era, and 200 tracts distributed monthly. The chairman, Jesse G. Burdick, stated that the outlook for the Boy Scout Movement at New Era was not very encouraging at present.

The Committee on Sabbath School Publications presented the following report:

Seven-Day Baptist Graded Lessons

First Year, Part I

Copies printed
1,200

First Year, Part II

Copies printed
1,200

Cost of printing
$28.00

Postage up to February 22, 1921
7.28

Part I copies sold, February 22, 1921
236

Part II copies sold, February 22, 1921
268

Received from sales, February 22, 1921
$53.55

Senior Series

Copies printed
1,500

First Year, Part I

Copies printed
1,500

First Year, Part II

Cost of printing
$39.37

Postage up to February 22, 1921
20.82

Copies sold, February 22, 1921
377

Received from sales, February 22, 1921
$102.57

The third quarter duly audited, which was adopted.

WHEREAS, Registered Government bonds have been from time to time contributed to various persons for the SSAB, and particularly for the Minnesota National Building, and

WHEREAS, It is requested that these bonds should be in coupon form, therefore, be it

Resolved, That the Treasurer, Frank J. Hubard, be and he hereby is authorized to assign any registered Government bonds which may come into the American Sabbath Tract Society, or for the Seventh Day Baptist Denominational Building Fund, or for the Seventh Day Baptist Church Building Fund, or for Frank J. Hubard, or any person whom he may designate, to be a substitute for the Government bonds, which may be paid on the said American Sabbath Tract Society Denominational Building Fund or for Frank J. Hubard, or any of them, it being understood that these bonds are not only to grant such authority to the Treasurer, but to hereby abide the United States Treasury Department that the Denominational Building Fund or the Seventh Day Baptists Church Building Fund, as it may variously be called, is not an
incorporated body but is a part of the funds held by the American Sabbath Tract Society for the purposes of the Seventh Day Baptist Denomination.

Secretaries Shaw and Titworth reported letters of sympathy sent to President Corliss F. Randolph and Mrs. Franklin S. Wells as requested at the last meeting of the Board, and letters from President Randolph and Mrs. Wells were received and read, expressing their thanks and appreciation for the kind words of sympathy sent them on behalf of the Board.

The Committee on Recorder Drive reported 49 letters sent out during the month making a total of 91; Replies received, 91; Renewals secured, 66. Minutes read and approved. Board adjourned.

ARTHUR L. TITWORTH, Recording Secretary.
THE PROBLEMS OF A COLLEGE

PRESIDENT BOOTH COLWELL DAVIS

(An address delivered at the dinner of the New York Alfred Alumni, March 19, 1924)

I desire to present briefly some of the most cogent problems of a college, and indicate Alfred's relation to them.

I. College Standardization.

Much attention is now being given to the standardization of colleges with reference to efficiency. Various standardization agencies have been working upon the problem and most are now practically agreed upon the following, together with various other requirements.

A minimum college must have at least 100 students, at least $500,000 of endowment, and must pay the full professor a minimum salary of $2,000.

The ideally efficient college should have 500 students, $5,500,000 of endowments, and pay its professors a salary of from $3,000 to $5,000.

Alfred College has now over 200 students; it has a little over $500,000 of productive endowment. Now, $500,000 of additional endowment is the immediate goal of the present campaign to meet the conditional gift of $100,000 offered by the General Education Board. Alfred has adopted a salary scale with a maximum of $4,200 and a minimum of $1,800 or $2,000 for professors after two years of service. Furthermore Alfred makes provision for a faculty to participate in the retiring allowance plan of the Carnegie Foundation. Alfred is therefore above the minimum college, in these fundamental requirements, and is now on the approved standard college lists of the New York Education Board, the Association of Colleges of the Middle States, the Association of American Colleges, and the American Council on Education. We are still however much below the ideally efficient college as outlined by the various standardizing agencies.

II. A College Constituency.

One person is now in college in this country out of every 200 (or to be exact, 212) of population. For the 100 students, therefore, of the minimum college, it must have the total patronage of a population of 20,000 people. For 200 students, it must have the total college attendance from 40,000 population; and for an ideally efficient college, with 500 students, the total college attendance will be required from 100,000 population.

III. Local Attendance.

Fifty per cent of the students of the average college, come from within a radius of fifty miles. The minimum college must have therefore the exclusive patronage of 10,000 people within a radius of fifty miles, and an ideally efficient college must have an exclusive patronage of 50,000 people living within fifty miles of the college.

Alfred, with its over 200 college students, half of them from within fifty miles, is therefore enjoying the exclusive patronage of the equivalent of over 20,000 population within a radius of the college. The ideally efficient college should have an exclusive patronage of over 200,000 people living beyond the radius of 50 miles.

These facts make it perfectly evident that small groups of people widely scattered, representing church or other special ties, cannot possibly have an ideally efficient college, or a standard college, to say nothing of an ideally efficient college. Such an institution must first of all have the support of a large mass of population in its own immediate neighborhood, and must then draw substantially upon large numbers of people beyond the borders of its own immediate constituency.

Colleges are now recognizing, that from this time on, they must be organized as institutions serving the whole community, in which they are located, and drawing from these communities mainly, not only their student population, but their financial support. Alfred is nobly rendering such a service in western New York from which it is drawn, and is serving the whole community in which it is located.

IV. Athletics as a College Attraction.

It can scarcely be doubted that the athletic activities and opportunities of the college have much to do with attracting students to the college. Athletic activities strongly appeal to the human interests of young men and young women.

It is much to be regretted that athletics is passing through a critical period in this country as well as many other interests in the reactions which have followed the war. There has been a lowering of ideals, and competition becomes acceptable as it is witnessed by waves of crime and many other evidences of vice and commercialism.

Athletics has shown the effect of this re-cycling moral consciousness, and every effort is now being made to swing the pendulum in the opposite direction.

In a recent address delivered in Chicago, one of Alfred's most loved and distinguished alumni, Dean Edwin H. Lewis, said that "The leaders of the future, the majority of whom will come from the colleges of today, must be consumed by a burning desire to play fair at all costs. One of the most important things a college can give its students is a passion for the more square deal and fair play. A young man who gets such ideals from his college sports, will surely carry them into his future life, to the great benefit both of himself and his country."

Christian character at the supreme end and aim of college training, and Alfred joins hands with Dean Lewis and every other college executive in the effort to safeguard and promote the development of such character.

By the appointment of a professor of Physical Education who is also coach of athletics, and who is a man of high ethical character and ideals, Alfred is making substantial progress in inculcating "a passion for the square deal and fair play," and it proposes to continue that policy at all costs. It would rather be defeated by worthy and high-minded opponents in a fair contest, than to win by lower and unfair play any contest over any competitor.

The problem of athletic administration at Alfred is complicated by some unusual conditions. The administration craves the patience and confidence of any who may differ in judgment as to the best methods of solving our unique problems, all of which we are trying to solve in the interest of righteousness, justice and good will.

IV. The Financial Problem in Education.

Alfred is not unique in having a financial problem. It has made good progress however in meeting the need which post-war conditions of higher costs and higher salaries has forced upon all colleges.

The Carnegie Foundation increased the endowments $75,000 and added $50,000 in five year subscriptions. With this encouragement and the hope of an appropriation from the General Education Board, the trustees adopted a salary scale, increasing salaries about 25 per cent on the average. It also adopted the Carnegie retiring allowance plan which will cost the university, when in full operation, about $3,000 per year. These increased salaries together with higher costs of operation, necessitate a probable deficit for the current year of $10,000.

Since the beginning of the year, the General Education Board has definitely announced a conditional gift of $100,000 to Alfred University and has furthermore contributed the interest on this $100,000 at 5 per cent, $5,000 per year, beginning with July, 1920, and extending over a period of three years.

This conditional gift of $100,000, requires Alfred to raise a total endowment fund including the $100,000, which will aggregate $300,000. The $75,000 raised last year is accepted as a part of the $200,000 of endowment required to be raised.
THE SABBATH RECORDER

Since this gift was announced, a generous and loyal alumnus, Mr. Judson G. Rosebush, of Appleton, Wis., has made a pledge of $25,000, conditional on the raising of sufficient pledges to meet the requirement of the General Education Board. This leaves a balance of $100,000 to be pledged after March 1.

Within the past ten days, the village and community of Alfred has pledged over $10,000 in addition to gifts and pledges of $15,000 made by the community within the past three years. It is the expectation of the people of Alfred to raise before the completion of this campaign, within the village and township, $15,000 or $20,000 in addition to the $25,000 already raised by the town since the Improvement Fund was begun.

I mention this to show you that the Alfred community is heartily behind the campaign and is standing loyally with the trustees and alumni in their efforts to put Alfred University on a financial basis where its future growth and prosperity are assured.

I have faith in alumni and in the success of the campaign, and that by October 30 we will be able to notify the General Education Board that sufficient pledges have been made to secure the conditional gift which the General Education Board has so graciously awarded to Alfred University.

This large gathering of over 150 alumni and friends of Alfred here in New York City, three hundred and forty miles from Alfred, demonstrates the interest and affection of the alumni for their Alma Mater and fills the heart of the president with pride and courage.

It is both an evidence and a prophecy of the continued usefulness and power of the dear old "college in the hills".

With faith in the alumni and friends of Alfred, and above all, with grateful faith in the Good God, who has so graciously and blessedly guided the affairs of Alfred in all the years of struggle and sacrifice, we push on toward the larger and better things which still lie ahead of us.

In the risen Lord we find the solid basis for the splendid hope of a blissful immortality, and anticipating that future our joy is full. Paradoxical as it may seem, pure and eternal sunshine dawns only in the shadow of his cross. — W. L. Watkinson.

THE SABBATH RECORDER

HAPPY MEMORIES BRIGHTEN THE GOLD-EN WEDDING

In the SABBATH RECORDER of November 29 was published the account of the going home of Brother William E. Witter, of Oneida, N. Y., who for many years had been a loyal supporter of the Verona Church, of which he was a member, and also a generous giver to all denominational interests.

In 1911 Brother and Sister Witter celebrated their golden wedding, and during the last week we were shown the following poem written for that occasion. We know that many friends among the RECORDER readers will enjoy seeing it and so we give it here:

Listen to the marriage bells,
Harken to their bidding;
Calling us with joyful peals,
To your golden wedding.

Memories of days gone-by,
Like an old sweet song;
Fill our hearts with melody,
As we pass along.

We were children years ago,
And our blood ran thin;
Racing madly through the fields,
Loitering by the creek.

Trudging through the meadow-lands
Where the daisies nod;
Picking blue forget-me-nots,
And the goldenrod.

In our dreams we wander back,
Where sweet memories cling;
Glowing sunsets, mornings rare,
Autumn, winter, spring.

Summer time and glorious days,
Foliage dressed in green;
Harvest time with golden sheaves,
Where the reapers glean.

Whispering love beneath the stars,
When the south wind blows;
Dreaming dreams so fanciful,
Hoping they'd come true.

See our children bringing us,
Presented made of gold;
Fond remembrance of the day,
Their love untold.

Then let the marriage bells ring out;
With their joyous hymns;
It is our golden wedding day
It will never come again.

S. A. C.

Mr. and Mrs. Witter have just recently celebrated their ruby wedding, or sixtieth anniversary of their marriage. They are a veritable example of the bond of lifelong friendship and love. They are both well beloved in the community, and are pillars in the church.

Mr. Witter is a member of the First Church, Oneida, and has been a consistent and generous giver to the society. He has also been a consistent and zealous worker in the cause of education and religion.

Mrs. Witter is a member of the First Church, Oneida, and has been a consistent and generous giver to the society. She has also been a consistent and zealous worker in the cause of education and religion.

The couple have five children, all of whom are living and in good health.

THE NEW YORK BIBLE SOCIETY OCCUPIES NEW HOME

New York Bible House, 5 East Forty-eighth Street, New York City, the new home of the New York Bible Society, which has been in process of construction since early last summer, has been completed and the society has now taken possession of its new quarters. The society was for fifty years in the old Bible House, in Astor Place, and recently has been located at Madison Avenue. The new building is a gift to the society from the Estate of Mr. James Talcott, the form of presentation reading:

"In recognition of the active interest which Mr. James Talcott has always taken in the distribution of the Scriptures, this building is hereby presented to the New York Bible Society.

The building, which is Gothic in structure and of striking beauty, will be dedicated on April 22 with ceremonies, to be held in St. Nicholas Church, at which Governor Nathan H. Miller, of New York, will be the principal speaker. Protestant men of all denominations will attend. Following the services the members of the New York Bible Society will inaugurate the building.

The New York Bible Society is the only society in the world, except the Scripture Mission of London, which distributes the Bible free of charge. It maintains a worker at Ellis Island who distributes the Scripture to immigrants in their own tongue. In this work the society has had the co-operation of Commissioner of Immigration F. A. Wallis. Last year 16,000 volumes of Scripture were distributed in this way. For forty-six years Rev. William G. Jones has served the society as missionary along the water front and on the vessels. During 1906 he distributed 16,026 volumes of Scripture on 3,558 vessels of all kinds, from canal boats and barges to great steamers. The holy works have been printed and distributed by the society in fifty-three languages, including Armenian, Turkish, Croatian, Estonian, Lettish, Icelandic, Slovenian, Syriac, Broad Scotch, many dialects of the American Indians, and Bulu and Zulu (African). The society also publishes six different editions for the blind, including the only edition of the King James version in the pew universal type for the blind, printed in co-operation with the American Library Association.

The new building will also house the Bible and Fruit Mission to the Public Hospitals of New York, of which Mrs. James Talcott is president, and the Female Auxiliary Bible Society. The McAll Mission will hold its board meetings there. The building contains an auditorium, with a capacity of 250, which will be available for meetings of all sorts.

The society was established in 1809. John Castree West is president and Rev. George William Carter, general secretary.

G. W. C.

INFORMATION DESIRED CONCERNING CHURCHMEN GOING TO EUROPE

The Commission on Relations with Religious Bodies in Europe of the Federal Council of the Churches of Christ in America desires to receive information regarding ministers, officials and laymen representing our churches who are to be in Europe during the following months.

This information should be sent to Rev. Charles S. Macfarland, General Secretary, 105 East Twenty-second Street, New York, N. Y.

BISHOP JAMES CANNON, JR., Chairman.
WOMAN'S WORK

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

EARTH IS ENOUGH

We men of Earth have here the Stuff Of Paradise—we have enough!
We need no other thing to build The Statues into the Sea;
No other ivory for the doors—
No other marble for the Floors—
No other gold or silver for the Beam
And dome of man's immortal dream
Here on the paths of every day—
Here on the couched human way
Is all the busy gods would take
To build a Heaven, to mold and make
New Eden. Ours the stuff sublime
To build Eternity in time!
—Edwin Markham.

THE CAREER OF A COBBLER*

MARGARET T. APPLEGARTH

CHAPTER V (continued)

"Tell me of the Indian preachers," he begged.

"The first was Krishnu Pal, the earliest convert to Carey Sahib. He went to Calcutta, where he preached in four different places every week, and made calls on forty-families to bring God into the lives of slaves and caste men, both alike. There was Petumber Singh, a man of fifty years, born of the writer caste who sought for peace from sin for over thirty years at all the Hindu shrines and read all the Hindu scriptures hopelessly. One of Carey Sahib's tracts fell into his hands, and he walked the forty miles to Serampore to get instruction from the author. He begged to be baptized, and being of the writer caste, was wise enough to be a good school teacher right away, and later was a preacher to his people. And lest it slip my mind, I will tell of Krishnu Prosad, the first Brahman who ever crossed his neck for the Living God. You shall hear how he took the seven-fold thread he wore across his body, the mark of his caste—and trampled it beneath his feet to show how Jesus Christ was everything that was preached. He was a man like this that Carey Sahib taught in his college; they tell me he himself taught many lofty subjects of which we both lack knowledge, such as divinity, zoology and botany.

"You speak it too gibly, friend of mine! How should I know what a college looks like, never having seen one in my life?"

Vishnuswami waxed eloquent: "Here I can do justice to my tale, for with my own eyes I have seen the great portico facing the river Hoogli,—six columns carved at top and bottom, like those in temples, brother. Inside were stately iron stairways leading from the first to the second floor. These Christians are strange men: they build their houses higher than we do! It is amusing to consider—man on one floor living on top of men beneath. Both those stairways and the gate were made in England."

"It sounds like palaces where rajahs live," gasped Chunder Singh, "such magnificence cost many rupees, I am sure."

"Let me tell you,—they wanted to build good things for God in India, so that British-English at Serampore and all what every manna toward the cost £15,000 that was, a big sum; but they had heroism to deny themselves all luxuries which schools and printing presses could have earned for them."

Chunder Singh had said it several times, yet I am perplexed anew, for we give to win forgiveness or to gain some special blessing from the gods. They gave for simple love of giving, since they must have known their God was daily pleased to see their mode of living. Surely he need never be appeased or flattered."

"As for that, let me dazzle you yet more. For Carey Sahib had an honor from the British Government in India, long before the time of which I spoke. Now in Calcutta lived the Governor, and there also was Fort William College, newly formed, where men of civil service in the East India Company were sent for higher learning when they had need of some one to teach the language of Bengali, so as to begin their work. So for over thirty years, my brother, he was rowed down the winding river to Calcutta at sunset time each Tuesday, coming back the eighteen miles each Friday evening, working on the treadmill all the time. Two matters especially pleased me about this: one is the sublime sight in Calcutta, the great professor teaching the governing classes of India Sanskrit, Bengali and Marathi all day long, while each evening as the sun was setting he sought the maimed, the halt, the blind and gave them medicine, preaching in signs, his Savior. And the second pleasing matter is that the so ingraciated East India Concern gave him £1,800 a year for teaching the three languages. How they turned the tables on themselves! Hail Babu!"

"£1,800!" gasped Chunder Singh, "with wealth like that a man could settle back against a shady wall and sun his heels forever!"

You say you remember the other times he gave large sums away; then add this other tale: that from £1,800 he kept but £40 for his own family's use, the rest went to the mission of the Living God,—for schools and Bibles, and the work of preaching. Put down your ear and I will name the exact sums this cobbler had the handling of: from that society in England which he himself did much to start, he received £500 all told, throughout his life; while on making India Christian he spent £1,625. received for his lectures and for what he earned as professor in Calcutta, and translator of Bengali to the Government he gave £65,625. And when he died, oh, brother, they had to sell his books to pay his son a little that was leftover. Now this, I think is love of God!"

Chunder Singh shook with excitement:

"Now I believe! Now I believe! He had, indeed, the sacred fire! For I have been many times to the market place and a man will not part with his rupees idly for a whim. He did much to make boasting of it!"

"Boasting? Ah, how little you grasp the nature of this sacred fire. Listen while I tell you of it another way: Picture Carey Sahib crossing a broad hallway in Fort William College. Two men stand talking,—one a stranger, one a Governor; and the stranger said: 'Speak to me the name of him who crosses the hallway,' and the Governor replied: 'It is our Professor of Sanskrit, William Carey; once he was a poor shoemaker in England'. But Carey Sahib heard these words and with grave modesty he made a quick correction: 'No, your Lordship, I was but a humble cobbler.' For you must know he pronounced as if he said a cobbler's is a whole caste lower than a shoe-maker."

Chunder Singh sighed: "I have no breath left to praise such genteel lack of boasting."

“A man who boards not his own rooms, who spends his hours in hardest work for someone else, who wittingly cries himself low before others,—oh, Vishnuswami, was there ever one so humble yet so great?"

Vishnuswami bowed his head upon his knees in utter thankfulness: "At last you ask the secret of it all, and I name Carey Sahib's Master. Why, Chunder, all heaven was his, all greatness and all glory, yet for us he trod the earth, a son of a mere carpenter. Tomorrow you shall read of him in Carey Sahib's Book of Heaven, the one that speaks our tongue."

"How can I wait all daybreak?" sighed Chunder Singh, fingering the Book with tense impatience, while his eyes scanned the east for signs of dawn.

(To be continued)

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evening at the Presbyterian church, which was
crowded.

The writer, a member of the Activities Committee of the
church and by vote, the matter of a Vac-
ation Bible school for youth this summer is
being arranged. Later reports of this will
no doubt be given.

The following statement was sent to the
President of Alfred University and to the
Recorder, by vote of the church was unani-
mos in its passage at the church meeting:

The Battle Creek (Mich.) Seventh Day
Baptist Church in regular quarterly business meeting at
which April 4, 1921, protests against the en-
gaging of football games or athletic sports on the
Sabbath day under the auspices of Alfred
University, and requests that the president cancel
all such from now on, and thus comply with the
general sentiment of the denomination which gave
Alfred University its birth, and supported it for
more than seventy-five years. Such Sabbath games
lower the standard of the school and bring re-
proach upon the truth which we as a people
have a mission to uphold.

We also again protest against the dancing
passages permitted at the university which chap-
erior.

At this writing the semiannual meeting of
the Michigan Seventh Day Baptists is
in session here and will no doubt be properly
reported for its importance. We are hearing
a feast of good things from many workers
and some music that lifts us up to an antic-
ipation of the great choruses of heaven.

The Christian Endeavor Society gives a
social gathering in attendance at the meeting
and the young men’s quartet and others furn-
ish music.

Pastor Kelly was elected pastor for
another year.

This church is to have one member in the
Board of Trustees of the new Mission
Home to be established in Battle Creek for
the benefit of missionaries of all denomina-
tions.

JACKSON CENTER, OHIO.—Jackson Cen-
ter is very much behind when it comes to
sending in news, but there seems to be no
one whose special duty it is to write. We
have no great reports to send in, for we are
not doing wonderful things. However the
life of our body seems to be as healthy as
it has been for some time.

There is a branch of our church that is
doing very commendable work. The
Benevolent society is very active. We are
hoping its members will give a report for
themselves in the near future.

Our C. E. (Mrs. N. P. S. C. K.
for our young people are about
all gone), is having interesting meetings. Most
of those who come handle the subjects as
though they feel the vitality of the ques-
tions presented. One thing it is thought we
fail in, and that is in not holding sociables
more often.

Our Junior society just added three mem-
bers to its number by the return of one
family into our midst. Oh, how we should
feel the weight of responsibility we have in
helping our boys and girls to get the right
start toward the better world.

We very much regret to say that our
Brotherhood has had a very meager for two
years at least. An attempt will be made to
revive interest in this branch of our body.

Some corrections and additions to the
gold wedding held here, might be of in-
terest to a few. Mrs. M. C. Williams is a
sister of the groom. Mrs. Todd and Mrs.
Williams were guests at the wedding
fifty years ago. Mrs. Cristlip, Mrs. Todd,
Mrs. Ringer and Miss Kelly are nieces of the
bride. Many useful and highly prized gifts
were given—books, gold and a diamond,
gold and five in paper, etc. But the surprise
that the children played on the bride and
groom was best of all. While Mrs. Todd
kept Brother Polan entertained in the parlor
(of her home) and Mrs. Polan’s daughter
tertain ed the mother in the kitchen, the rest
were busy taking down a bed and carrying it
up stairs. Then the furniture man, C. W.
Snider, played his part by delivering a
fine braided cord. Brother and
Sister Polan still smile, yes laugh, when
they think what a joke was played on them.
Jackson Center people can have a happy
time together when they want to.

If the Sabbath has been formally blessed
and hallowed of God, no matter when and
where, and that blessing and hallowing no-
where recalled, then those divine acts of
blessing and hallowing forever establish its
true spiritual propriety. If founded in the example
of God, that example being eternal, the ap-
noint ment must be eternal likewise; and that ex-
ample, being set at the beginning, in the
presence of the world, is the common pro-
piety and standard of the world, and there-
fore must be universal in its obligation.

John Stacey.
into them. He longed to see a society established whose members should be one in as vital a sense as the branches of the vine are one, with all the members serving one another and serving the world.

FACTS ABOUT FOUCHE SCHOOL AND CHURCH

[The facts contained in the letter which is printed immediately below should arouse the sympathy of every genuine Seventh Day Baptist. It is the report of Field Secretary Holston, to the Young People’s Board, on the situation at Fouke,—both as to the school and the church, as he sees it, after careful investigations.] Mr. T. Sikes, later a meeting of our school board, Mr. Holston and myself, as recorders, will be held, as the Young People’s Board is giving substantial financial help to the Fouke School this year. The letter of Secretary Holston is published at the request of the board with the hope that it may stimulate sympathy and action on behalf of Fouke.

R. R. T.

Seventh Day Baptist Young People’s Board, Battle Creek, Mich.

DEAR COWORKERS:

I am impressed that it will be quite proper for me to make a special report to you, without further delay, upon my visit to Fouke. This is printed immediately below should arouse no possible way prayer meeting is maintained with many of the church members. The Junior C. E. is doing well with Mrs. Nancy Smith as superintendent. The Senior C. E. is very active and besides their regular prayer meeting, a class in the Simpson Denominational Studies is being conducted by Lyle Crandall. The Sabbath school is doing high grade work, with Deacon Stephen Davis as superintendent. The school scores seventy per cent on the standard and the pastor and teachers are hoping to make a 100 per cent school before Conference. A teacher training class is held Sabbath afternoons.

With the unprejudiced interest in the Sabbath among many not yet counted with us, the full program of activities maintained by the church and the great possibilities of the field for Sabbath evangelism, I am strongly impressed that a missionary pastor should be sent, or an assistant, to Fouke on full time. The person engaged in the management of the church must give it his best attention which leaves little time for the pastoral relation and the initiation of new religious interests. Respectfully submitted, E. M. Leogren, Field Secretary, Houston, Texas, March 1, 1921.

"GET-TOGETHER" SOCIAL

Under the supervision of Rev. L. D. Seager the Mariboro Christian Endeavor Society held a social at the church March 20, 1921. The object of this social was to bring together all church members, friends and neighbors, who live within a radius of one mile from the church, for the purpose of binding the ties of friendship more closely. The neighborhood was very well represented.

A literary program was rendered, consisting of orchestra numbers, four readings, a duet, and an address by Elder Sutton, of Shiloh. Following the program, the congregation gathered in the basement, where refreshments were served.

Every one participated in an enjoyable evening and deemed the social a success, appreciating the work of Pastor Seager and those taking part in the program.

Ella J. Tomlinson, Press Committee.
CHILDREN’S PAGE

IN THE FOREST SCHOOL

What trouble in the Forest School Has happened, who can say?
I heard the sudden and present
Up in the trees today.

For suddenly there screamed a voice
Of one who seemed to hide,
"Am I Teacher? Teacher!
It hysterically cried.

Oh, then I heard a stern rebuke
Directly overhead,
And "Mary Come he-ab-hi
Was plainly what it said.

Then "Phoebe," came another cry,
The voice seemed faint with fear,
And after that, in high-pitched tones,
An angry "Dear, dear, dear!"

Oh, what had little Mary done,
And what did Phoebe do?
And did the teacher punish them,
They quarreled, naturally two.

I crept and listened like a spy,
I am ashamed to say,
But what the fuss was all about
I could not say that day.
—Abbie Fawcett Brown, In The Churchman.

JIMMIE

I want to tell you about Jimmie. Jimmie has been a question mark—an interrogation point—for nearly four weeks. That is the length of his little life. He is as small as he is young. He has several names—Jimmie, Nigger Jim, Jimmie Boy—and sometimes two ventures to say that Jimmie must be changed to Jennie. An appropriate name would be Rags, for Jimmie is certainly a ragged baby. But, then, Jimmie has not had the tender, loving care that most babies receive.

He was an only child, and when but two days old his mother buried him alive and gave no more thought of him. I found him that morning snuggling down under the third thigh of his mother’s bed, and he went without food all day.

That evening I found another home for the naked, blind, hungry and cold Jimmie. I took him to a childless couple who gladly received him, warmed him and gave him a good supper, and in a few days he showed signs of growth. These new parents treated him as kindly as if he had been their own instead of their adopted baby.

In a week he could open his eyes; and for a time he was very happy, but his good fortune did not last long. He still wanted to be fed and fondled, but Mrs. Buff (I tried once more to have her adopt him), decided it was time Jimmie should begin to do something for himself. So when she came to his side and Jimmie opened his great, gaping mouth, expecting food as usual, she, instead of putting nice morsels into his little throat, began stripping off pieces of his clothing. She tore off pieces of his dark coat and also a part of his beautiful yellow shirt-front.

Poor Jimmie! So hungry and not a morsel within reach! And he hadn’t yet learned to do more than to swallow what was put in his mouth.

Again I changed Jimmie’s home. This time I sent him to live with an old grandmother. She did not feed him, but she sat beside him and he soon learned to eat by watching her.

Jimmie now lives alone—in a little wire house nicely painted in white with green trimmings. The home contains two glass cupboards. One is always full of pure cold water and the other contains cracked seeds—hemp and rape. Some day Jimmie can crack these seeds for himself. The rape seed contains a rich yellow food that Jimmie is very fond of, and the inside of the hemp seed is rich, and the nuts the squirrel finds in the woods. Jimmie also has a piece of bread soaked in water, some hard-boiled eggs, a soda cracker and a piece of chic- weed. No more hungry days for Jimmie!

His yellow shirt-front is growing to be very pretty. His cap and coat are entirely dark, and his tail—Oh, yes, Jimmie has a tail—has three yellow streaks right through the center.

And now about the question of his name. Jimmie has settled that for us. He will not have his name changed to Jennie, nor any other girl’s name, for Jimmie can sing. Less than four weeks ago he was done up in a little sea-green canary egg, but today he sat on the perch and treated it as a sweet bird song.

Yes, Jimmie is a beautiful, happy, little song-bird.—Selected.

POMONA’S SUNDAY LAW

Sabbath Recorder
Plainfield, N. J.

Dear Three:

Enclosed you will find some paper clippings in regard to the passage of the Sunday Blue Laws in a neighboring city. This is the start, I believe, for a crusade in California. The Blue Laws have already been passed with thirty-three churches and two small "movie" theaters to start with, in order to create the sentiment "as Pomona goes so will the State". But they will find differently, I trust. The sad thing about it all is that both the churches, according to their several Articles of Faith, in breaking the moral law right in the middle, and thus making void duty to God and duty to man, are as guilty of actions immoral as the "movies" themselves. And the teaching of the moral law and to compel people by fines and imprisonment to keep such laws at variance and in defiance of the plain wording of the moral law, while claiming unity in doing so, seems little short of hypocrisy and criminality in the sight of God.

That the staging of this crusade, which is against the first amendment of the Federal Constitution, when boiled down to its solution, shows the platform of Baptist churches, the so-called friends of religious freedom, in Washington, D. C., and that the fight in Pomona must needs have the pastor of the First Baptist Church of Los Angeles to be imported, to lead the Blue Law movement for Sunday enforce- ment, is strangely at variance with the founders of the Baptists in America and of their past history; for Roger Williams said, "A church not used in the form of civil power to enforce its claims, is not a church of Jesus Christ. No person should be restrained from, nor constrained to, any worship or ministry. To drag to public worship the religious and the unwilling, is only to require hypocrisy. Person may with less sin be forced to marry whom they can not love, than to worship where they can not believe. This is something for the thirty-three churches of Pomona to now take in consideration.

And what is the matter with them any way? Does not the commandment which they are all the time quoting with their other expression of it, "Abide ye in the Ten Commandments," say that, "the seventh day is the sabbath of the Lord thy God?" Who are they trying to serve any way? Is it God or themselves, the Bible or custom, Jesus Christ or a word perverting ministry? Just read the Bible and the confessions of faith of these thirty-three churches. Let us take the Methodist, Presbyterian and Baptists. (1) "No Christian whatsoever is free from obedience of the commandments which are called moral" (Methodist Episcopal Discipline, Art. 6). Does this not require them to keep the seventh day and not the first day? (2) "The moral law doth forever bind all, as well justified persons as others, to the obedience thereof. Neither doth Christ in the gospel in any way dissolve, but much strengthens this obligation" (Presbyterian Confession of Faith, Article 5). Why are they then setting aside the Fourth Commandment by the gospel and Jesus Christ in that which forever binds them all? (3) "We believe that the law of God is the eternal and unchangeable rule of his moral government, that it is holy, just and good, and that the Scriptures ascribe to fallen men to fulfill its precepts, arises entirely from their love of sin, to defer them from which, and to restore them through a mediator to unfeigned obedience to the holy law, the one great object of the gospel" (Baptist Church Manual, Art. 12). If unfeigned obedience to the moral law, which the Baptists say is "eternal and unchangeable", is required of them, why are they staging the fight, so as to make it hard for people to keep the exact requirements of this "holy law"? It must be "entirely from their love of sin!"

So we might go on through the entire confessions of faith of the thirty-three churches of the Fourth Commandment opposing churches of Pomona who are endeavoring to force on the people a day of worship in their churches, not required of God and in violation of their creeds and which will make the young people flee to the larger cities and
beaches and leave their churches to them on Blue-Law Sunday. But, this is what they want, and they should have it.

Sincerely in Christ,
THEOPHILUS A. GILL.

NEW YORK'S EFFICIENT GOVERNOR
WILLIAM H. ANDERSON

Governor Nathan I. Miller by his signature to the three bills constituting a state prohibition enforcement code has completed a brave and honorable chapter in the history of New York State.

It required vision, courage and political sagacity of an unusually high order to see and say what he did in the campaign last fall, particularly to invade New York City, the nullification center, with an uncompromising declaration on the necessity of respect for and enforcement of law.

It required ability of an even more rare sort to maintain an unshakable grasp on both the vision and the means of its realization in the inevitably colder and less stimulating circumstances of practical daily currents following an election campaign and accompanying a legislative session.

The enforcement code which the State owes to Governor Miller is an honest code, substantially the same as that to the Volstead Act, which gives an efficient kind of enforcement to conscientious enforcement officials and affords ample basis for any minor improvements that experience may prove to be necessary.

In discussing about its passage the governor has demonstrated what can be done by a man who sees clearly and who sincerely seeks to make good on what he has promised the people. He has done more in behalf of enforcement than could be done by ten thousand sermons with no legal machinery to carry them into effect. But the sermons are still necessary to convince the people—(1) of the debt of gratitude they owe such a governor and (2) to show them their duty in influence of their people.

The people's influence in their respective communities to back up the governor by furnishing a militant working public sentiment that will make it safe for local officials to carry this code into effect.

Governor Miller's direct, simple, efficient discharge in this case of the obligation of his oath of office to uphold the law because it is the law, without indulgence in any heresies respecting any personal opinion about merits of any particular law, stands as a scathing, withering rebuke to the bad citizenship of a number of prominent good citizens, many of them members of churches, all of them intelligent and law-abiding on general principles, who have failed to realize the blow they have been striking at civil liberty and the permanence of our free institutions by joining with criminals and outlaws in flouting the Prohibition Amendment and in inciting to crime by offering bootleggers fancy profits for their violation of the law.

When the dust settles and prejudice ceases, even the Anti-prohibitionist, if he be an honest patriotic, law-abiding American citizen, will recognize that Governor Miller has rendered the greatest service even to him, in connection with the general public by standing for liberty under law.

The successful preacher has always conceived of himself primarily not as a discussor of problem, but as a herald of the word of God. He goes into his pulpit with that same sense of authority that Paul carried, that what he speaks is delivered unـ to him of God. This means almost awful responsibility for it is an inexcusable deavoir to learn the whole counsel of God. It also means a life continually open to the visitation of the Spirit, forever sensitive to all the winds of heaven. It would seem that with rare exceptions today as well as yesterday, the preacher who devotes his days to learning the will of God and to appropriating the presence of God, will find eager hearers for his authoritative word. —Frederick Lynch.

Sabbath School. Lesson V—April 30, 1921

BIBLE TEACHINGS ABOUT EDUCATION

Deut. 6:4-9; Prov. 3:13-18; Luke 2:40-52

Golden Text.—"Wisdom is the principal thing; therefore get wisdom." Prov. 4:7

April 24—Deut. 6:4-13
April 25—Sam. 1:21-28
April 26—Deut. 6:4
April 27—Prov. 3:13-24
April 28—Prov. 4:1-13
April 29—Prov. 4:1-13
April 30—Joel 1:12

(For Lesson Notes, see Helping Hand)

DEATHS

Branch.—Sarepta D. Kelly, daughter of Charles and Phoebe E. Branch, was born in Fulton County, Ohio, April 9, 1855. At the age of two years her parents moved to Johnston, Iowa, where Mr. Branch worked for the Michigan Central Railway company. Later he severed his connections with the company and moved to Bangor, Van Buren County, and engaged in farming until the Civil War broke out, and up 1863, Mr. Kelly went to the war where he remained until his close, during which time the mother and three little girls moved to Geneva township, where Sarepta grew to womanhood.

She was united in marriage to Lemuel J. Branch. Early in life Mr. and Mrs. Branch conceived the idea that a home was not perfect without a Christian influence so at once took up this principle in their home, and followed it continuously to the present.

In 1900, Mr. Branch was ordained to the ministry and a few years later they moved to Bangor and he was called to the pastorate where he continued for twenty-four years, and for a vacation during the summer months Mr. and Mrs. Branch engaged in ten meetings in Michigan, Indiana and Iowa.

In April, 1913, the family moved to Battle Creek where they lived for five years, after which they moved to Whitehall, Michigan. July 23, 1920, in a very quiet manner, Mr. and Mrs. Branch celebrated their fiftieth wedding anniversary.

On December 2, 1920, Mrs. Branch suffered a severe accident which increased in its severity and after a trial of half months of suffering she passed away Wednesday evening, March 16, 1921, aged 65 years, 11 months and seven days.

She was a devoted wife and mother, a woman of sterling habits, a lover of home and surroundings.

She leaves to hold her in loving remembrance, a husband, two sons and three daughters. In her death the burdens of life will be made heavy, and an only sister, Mrs. Flora Spinglet, of South Haven, besides many friends and acquaintances.

The funeral was held at the late home in White Cloud on Friday, March 18, at 2:00 p.m., Elder Mrs. Davis officiating. The remains were laid to rest in Prospect Hill Cemetery.

Sarepta D. Kelly

SEVERANCE.—Lavenr Wallace, eighth child of Bur­

n and Matilda Severeance, was born in Dodge Center, Minn., July 30, 1909, and passed away near the same village March 6, 1921, at the age of 11 years, 9 months and 21 days.

Six days before his death he was taken sick at the home of his grandparents where he was staying while the family was moving on an adjoining farm. In spite of loving ministrations of medical advice he was unable to survive the combined attack of meningitis and pneu­monia. After days of intense suffering he quietly and peacefully fell asleep in Jesus.

Lavenr was a bright and cheery lad, popular with his teachers and playmates and beloved by all. The Lord in his infinite wisdom took him last summer, being baptized and joining the church. He was a faithful attendant upon the services of the Junior and Senior societies.

Two years ago he was much interested in the organization of the Young Crusader's Class and became a member of the Milton, Wt, Seventh Day Baptist Church.

He leaves behind his mother, four brothers—Lyle, of Milton, the Erwin; Dale, of the Dodge Lodge; two sisters, Belva, of Milton, and Mrs. Louise Howe, of Hampton, Iowa, and near relatives and friends.

The sympathy of the entire community goes to those bereaved. He bore all this with a brave and a joy. It is not easy not to envy heaven its treasures, but we bow in submission to our heavenly Father, remembering that it was "Not in cruelty, not in wrath.

The reaper came that day;
Twice an angel visited this green earth
And took the flowers of his hand away.

Farewell services were conducted by Pastor 105, C. Van Horne. Words of comfort were attempted based onCol. 1:2, but he will not return to me." 2 Sam. 12:23.

DAY.—At his home in Chicago, Ill., on Sabbath evening, March 21, to the assembly of augina pectoris, Mr. Bert E. Davis, in the fifty-third year of his age.

Mr. and Mrs. Davis had only recently been converted and united in marriage and joined the church here in Chicago. The world and his family regarded him as a remarkable one, however. "Only a few months and a few days ago," said Mr. Davis, "I would never think of reading the Bible. It might lie here on the table for a year, and I would never think of opening it. But now, all our time is given to its study. It is to us the most interesting book in all the world.

Although Mr. and Mrs. Davis had been members of the church for many years, the late Mr. Davis had made a place for himself, both in church, and in the Sabbath school, in the hearts of all the members. He was an active, zealous member of the church; he was prominent to see a point, and ready to show his appreciation of it; ready, too, with new points of view concerning it; and original in his illustrating it. In business, he was advertising manager of a large firm of truck manufacturers.

Although Mr. Davis had been troubled with high blood pressure for some time, yet for a time he had thought himself better, and at the time he was only sixty-three hours.

Funeral services were conducted by the writer on Monday, March 23, at a beautiful little chapel on Thirty-sixth street. Mr. Davis was an honored member of the Masonic lodge, and at the close of the services the members of the lodge furnished flowers which were placed on the casket. In business, he had been one of the most successful of the members of the lodge.

Both the church and the lodge were represented by Mr. Davis, who was the last of his family to die.
part, express their unspeakable sympathy for the widow and relatives of the deceased. They sorrow, but not as those that have no hope. Brother Davis (who did the service,) exclaimed, "Blessed are the dead that die in the Lord."

CLARKE.—Myrtilla A. Clarke, the daughter of Charles Peter and Roxanna Hibbard Maxson, was born June 29, 1858, at Brookfield, N. Y., and the eldest of seven children of her father and three of her mother. She was laid to rest at the home of her sister, Mrs. Mary Tinkham, of Brooklyn, on the 19th of February, 1895, aged 59 years 6 months and 11 days. She was the wife of Fred. A. Clarke, who died July 7th, of 1894. He is survived by his wife, three daughters, and seven children of his former marriage.

MRS. ARNOLD DAVIS.—The widow of the late Rev. J. A. Davis, the pastor of the West Edmonston Seventh-Day Baptist Church, of which Mrs. McIntyre has been a faithful member since the pastorate of Dr. Arnold C. Davis. The church was a part of the home community, and was visited by the deceased for many years.

MRS. ROSAMOND LARRABEE.—The widow of the late Rev. J. A. Davis, who died September 10th, of 1894. She was born in Brookfield, N. Y., and is survived by her husband, two sons, and a daughter. She is a member of the First Church of First Baptist Church, and was a faithful member of the church for many years.

MRS. LOLA PALMINTER.—The widow of the late Rev. J. A. Davis, who died September 10th, of 1894. She was born in Brookfield, N. Y., and is survived by her husband, two sons, and a daughter. She is a member of the First Church of First Baptist Church, and was a faithful member of the church for many years.

MRS. ALFRED T. REYNOLDS.—The widow of the late Rev. J. A. Davis, who died September 10th, of 1894. She was born in Brookfield, N. Y., and is survived by her husband, two sons, and a daughter. She is a member of the First Church of First Baptist Church, and was a faithful member of the church for many years.

MRS. ELIZABETH J. CAMPBELL.—The widow of the late Rev. J. A. Davis, who died September 10th, of 1894. She was born in Brookfield, N. Y., and is survived by her husband, two sons, and a daughter. She is a member of the First Church of First Baptist Church, and was a faithful member of the church for many years.

MRS. BENJAMIN M. COON.—The widow of the late Rev. J. A. Davis, who died September 10th, of 1894. She was born in Brookfield, N. Y., and is survived by her husband, two sons, and a daughter. She is a member of the First Church of First Baptist Church, and was a faithful member of the church for many years.

MRS. PROF. E. COON.—The widow of the late Rev. J. A. Davis, who died September 10th, of 1894. She was born in Brookfield, N. Y., and is survived by her husband, two sons, and a daughter. She is a member of the First Church of First Baptist Church, and was a faithful member of the church for many years.

MRS. ALFRD. M. CRANDALL.—The widow of the late Rev. J. A. Davis, who died September 10th, of 1894. She was born in Brookfield, N. Y., and is survived by her husband, two sons, and a daughter. She is a member of the First Church of First Baptist Church, and was a faithful member of the church for many years.

MRS. MARGARET A. SANFORD.—The widow of the late Rev. J. A. Davis, who died September 10th, of 1894. She was born in Brookfield, N. Y., and is survived by her husband, two sons, and a daughter. She is a member of the First Church of First Baptist Church, and was a faithful member of the church for many years.

MRS. ALFRD. A. LITTLE.—The widow of the late Rev. J. A. Davis, who died September 10th, of 1894. She was born in Brookfield, N. Y., and is survived by her husband, two sons, and a daughter. She is a member of the First Church of First Baptist Church, and was a faithful member of the church for many years.

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I heard a voice at evening softly say, Bear not the yesterday into tomorrow, Nor load this week with last week’s load of sorrow.

To weight the present with the by and by; Lift all thy burdens as they come, nor try One step and then another, take thy way—Live day by day.

Why art thou bending toward the backward way? One summit and another thou shalt mount; Why stop at every round the space to count? The past mistakes, if thou must still remember, Watch not the ashes of the dying ember. Kindle thy hope, let thy fear away, Live day by day. —Exchange.

I hope I shall always possess firmness and virtue enough to make me consider the most enviable of all titles, the character of an “Honest Man”—George Washington.

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May 21, 1921

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ALL local churches are invited and urged to observe this anniversary by special services, in whatever way may seem wise and best.

NOW is the time for pastors, superintendents, teachers and other leaders to be making preparation by gathering material and by arranging programs for these services.

(See Tract and Missionary Society Notes on page 401)