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

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

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

Are your programs being prepared in the various organizations?

MAKE IT A DAY OF BLESSING Call the Sabbath a Delight

Special program for Juniors in this number of the SABBATH RECORDER

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SEVENTH DAY BAPTIST DIREC'TORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE
Next Session will be held at Mt. Shiloh, N. J., August 13, 1921.
President—Rev. C. A. Babcock, Newark, N. J.
Vice President—William C. Hubbard, Plainfield, N. J.
Recording Secretary—Rev. F. M. Todd, Newark, N. J.
Secretary—Rev. L. D. Lowther, Battle Creek, Mich.
Treasurer—Frank J. Hubbard, Plainfield, N. J.

THE SEVENTH DAY BAPTIST MEMORIAL FUND
President—H. M. Maxwell, Plainfield, N. J.
Vice-President—Allan M. Stillman, Plainfield, N. J.
Secretary—W. C. Hubbard, Plainfield, N. J.
Treasurer—Frank J. Hubbard, Plainfield, N. J.

SAINTS' AUXILIARY
President—Rev. Elmer E. Babcock, Newark, N. J.
Recording Secretary—Rev. L. D. Lowther, Battle Creek, Mich.
Treasurer—Frank J. Hubbard, Plainfield, N. J.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY
(Incorporated, 1916)
President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Corresponding Secretary—Mrs. F. Randolph, Plainfield, N. J.

SAINTS' SOCIETY OF SEVENTH DAY BAPTIST SABBATH-KEEPERS
President—Rev. C. A. Babcock, Newark, N. J.
Recording Secretary—Rev. L. D. Lowther, Battle Creek, Mich.
Treasurer—Frank J. Hubbard, Plainfield, N. J.

SABBATH SCHOOL BOARD
President—Prof. Alfred E. Whitford, Milton, Wa.
Recording Secretary—Dr. A. Lovelle Burdick, Jasonville, Ill.
Field Secretary—E. M. Holston, Plainfield, N. J.

AMERICAN SEVENTH DAY BAPTIST CHURCHES
President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Treasurer—Frank J. Hubbard, Plainfield, N. J.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY
President—Rev. C. A. Burdick, Weston, R. I.
Recording Secretary—Rev. L. D. Lowther, Battle Creek, Mich.
Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY—MISSIONARY TREASURY
President—Rev. W. C. Hubbard, Plainfield, N. J.
Recording Secretary—Earl P. Sanders, Alfred, N. Y.
Corresponding Secretary and Treasurer—Prof. Paul E. Tinsworth, Alfred, N. Y.

SAINTS' MISSIONARY SOCIETY OF AMERICAN SEVENTH DAY BAPTIST CHURCHES
President—Rev. C. A. Babcock, Newark, N. J.
Recording Secretary—Rev. L. D. Lowther, Battle Creek, Mich.
Corresponding Secretary—Mr. Francis R. Babcock, Battle Creek, Mich.

THE SEVENTH DAY BAPTIST EDUCATION SOCIETY
President—Prof. Alfred E. Whitford, Milton, Wis.
Recording Secretary—Dr. A. Lovelle Burdick, Jasonville, Ill.
Treasurer—L. A. Babcock, Milton, Wis.
Field Secretary—E. M. Holston, Plainfield, N. J.

EXECUTIVE COMMITTEE OF THE SEVENTH DAY BAPTIST VOCATIONAL ENDOWMENT FUND
President—Rev. C. A. Babcock, Newark, N. J.
Vice President—Prof. Alfred E. Whitford, Milton, Wis.
Secretary—Rev. L. D. Lowther, Battle Creek, Mich.
Treasurer—L. A. Babcock, Milton, Wis.

EXECUTIVE COMMITTEE FOR THE CONFERENCE AUXILIARY FOR LOSE SABBATH-KEEPERS
General Field Secretary—G. M. Cotterell, Topeka, Kan.
Assisting Field Secretary—Mrs. Angeline Abbey, Alfred, N. Y.

EXECUTIVE COMMITTEE OF THE TWENTIETH CENTURY ENDOWMENT FUND
President—Rev. C. A. Babcock, Newark, N. J.
Treasurer—L. A. Babcock, Milton, Wis.
Editor of Woman's Work—Rev. Mrs. C. A. Babcock, Newark, N. J.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE
President—Mrs. A. B. West, Milton Junction, Wis.
Recording Secretary—Rev. Edna C. Babcock, Van Horn, Milton Junction, Wis.
Treasurer—Mrs. A. E. Whitford, Milton, Wis.
Editor of Woman's Work—Rev. Mrs. C. A. Babcock, Newark, N. J.

THE TWENTIETH CENTURY ENDOWMENT FUND
President—Rev. C. A. Babcock, Newark, N. J.
Treasurer—L. A. Babcock, Milton, Wis.
Editor of Woman's Work—Rev. Mrs. C. A. Babcock, Newark, N. J.

When Your Pastor Needs Encouragement

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

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

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

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

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

But it will help wonderfully to speak to him of any signs of good you may see. It will strengthen his hands for better work if you take renewed interest in the church; and your own zeal may counteract any coldness or dissatisfaction that may be getting started.

If you want your pastor to do his very best for you, give him true sympathy and co-operate with him in his work.

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

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

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

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

"Intensely Interested"—Some people seem to think that "The Prophet," furnish but little material of interest for sermons in present-day preaching. Of course it makes a good deal of difference whether or not the times and surroundings of the prophets who so faithfully held up the light of truth in their day are clearly portrayed to the hearers.

One of our pastors writes: "I am having the finest time preaching from the prophets now, when special topics do not crowd them out. Have brought one message each from Amos, Hosea, Isaiah. They were almost bio-
"A debt we ne'er can pay
To them is justly due,
And to the nation's latest day
Our children's Day 7 Baptists will say,
'They died for me and you!
Four hundred thousand of the brave
Made this the nation's soil their grave
For me and you,
Good friend, for me and you!"

A Most Interesting Explanation

In brief a editorial note

In the issue of May 7, the editor took the liberty to publish Mrs. Martha H. Wardner's reason for offering again her late husband's excellent article published some years ago, on the question of the time of Christ's burial and resurrection.

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

Dear Dr. Gardner:

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

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

After my marriage and while living at Milton Junction, Wis., we entertained for several days a minister (one of my relatives) One morning, I handed him the article under consideration. He read it, laid it upon the table and went out to fight his battle. He did not refer to the article during his stay and I feared he was offended but a few weeks later a letter came saying he had embraced the Sabbath and that article was the cause.

Of this entire number, with possibly two exceptions, I am the sole survivor, but I am positive if the others could speak they would unite their voices with mine in saying that if Dr. Wardner was mistaken in his position we rejoice exceedingly in the thought that the Lord over-ruled his mistake to our good.

Personally I must say that with the vivid memory I retain of those days it gives me a peculiar satisfaction to see the Sabbath attacked that was a vital part of that investigation. However, the life and death struggle by which I was brought into the Sabbath, keeping into the Sabbath was so intense, it seems to me that while I maintain my faith in the Lord over-ruled his mistake to our good, I can no more be made to doubt the genuineness of that experience than could Paul have been made to doubt the genuineness of his experience on the Damascus road.

Very sincerely,
Martha H. Wardner.

What Shall We Do With the Sabbath Question?

Editor with others has felt that the time of the resurrection, even if it did occur on the first day of the week, has nothing whatever to do with the Sabbath question. Some have thought that we lose out by admitting that it does have something to do with it.

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

Mr. Wardner was himself a convert to the Sabbath, and evidently knew something of the life and death struggle by which I was brought into the Sabbath, keeping into the Sabbath was so intense, it seems to me that while I maintain my faith in the Lord over-ruled his mistake to our good.

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

The shocking death of Mrs. Jessie Brown Schoonmaker, wife of President Franklin P. Schoonmaker, of No. 180 Congress street, occurred this afternoon at 1:20 o'clock at the New England Hospital, following an operation for the removal of a tumor this morning. She never rallied from the anesthetic.

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

Mrs. Schoonmaker was in excellent spirits yesterday morning. She had been able to attend the weekly luncheon of the Monday Club at which a special presentation was made of the Bicycle Club of America. She was also associated with the Church of Christ and the New England Hospital, having been one of the first women to accept the service of the hospital at its opening.

Mrs. Schoonmaker had been a member of the Women's Service League ever since she was a member of the organization, serving as president of the organization for the past two years. She had also been a member of the Woman's Club of America, the Woman's Club of New England, the Woman's Club of Massachusetts, and the Woman's Club of Rhode Island.

Mrs. Schoonmaker was educated at the University of Connecticut, where she received her bachelor's degree in 1895. She later attended the University of Chicago, where she received her master's degree in 1897. She was a member of the Phi Beta Kappa Society and the Alpha Delta Phi sorority.

Mrs. Schoonmaker was a member of the Women's Club of America, the Woman's Club of New England, the Woman's Club of Massachusetts, and the Woman's Club of Rhode Island.

Seven Millions Saved

By Famine Fund

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

More than three hundred persons, most of whom are American missionaries and business men, are engaged in the great work of transporting the food over a hundred thousand square miles of territory under the reign of famine.
With many faithful helpers from the Chinese, the immense machinery of relief is working without a hitch or hindrance.

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

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

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

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

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

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

The association while in session adopted the following resolution:

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

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

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

"A Song of Trust" One of the loyal local Sabbath-keepers sends us this little poem with an explanation of its worth to her.

She says: "The little poem I have just pasted in my Bible for years and have enjoyed reading it so much that I thought perhaps someone else might enjoy reading it as much as I have."

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

The poem follows:

I can not always see the way that leads To heights above,
I sometimes on the road He leads me on
With hand of love,
But yet I know the path must lead me to Immanuel's land.
And when I reach life's summit I shall
Know and understand.
I can not always trace the onward course
My ship must take,
But looking forward I behold afar
Its shining wake
Illumined with God's light of love, and so
Onward go
In perfect trust that He who holds the helm
The course must know.
I can not always see the plan on
Which He builds my life:
For oft the sound of hammer's blow on blow,
The noise of strife,
Confuse me till I quite forget He knows
And oversee;
And that in all details with His good plan
My life agrees.
I can not always know and understand
The Master's rule;
I can not always do the tasks He gives
In life's hard school;
But I am learning with His help to solve
Them one by one;
And when I can not understand
To say, Thy will be done.

Author Unknown.
their opposition until the principle is firmly established.

We must reckon with the fact that the war set Prohibition ahead from five to ten years, and it will require at least that much time; with all hands at it, to bring public sentiment up to the point of sustaining it. Many people write in to our offices, saying, "Now Prohibition is a fact and of course you have no further need of funds," and cancel their subscriptions; others add, "It is the duty now of the government to enforce the law, and of course you have no further need of funds." These people are Prohibitionists and have fought nobly to secure Prohibition, but are quitting the job half done. Do you not think for a moment that the government will go ahead and enforce the prohibitory law with a well-organized, influential and well-financed minority opposing it, if there is not an organization thoroughly equipped to secure necessary appropriations from Congress for enforcement and to see to it that all the enforcement machinery is on its job? Does any one believe, under existing conditions, if the present organizations were to disband, that two congresses would pass before there would be a determined agitation not only for a modification of the Eighteenth Amendment itself? Already there are ministers and churches short-sightedly taking the ground that since Prohibition has become a part of the fundamental law of the land, a code for its enforcement has been enacted, there is no need for further support at their hands. They forget the organizing period of the forties, and the Prohibition victories of the fifties, when a large number of States enacted prohibitory laws, and the repealing period of the sixties and seventies, when the great organizations that had put over Prohibition in these States, one after another, had set itself to the task with the same determination that characterized its work in securing the adoption and enforcement of the Eighteenth Amendment to the Constitution, and it will win. When States like California will vote a majority of eighty thousand against a law to enforce an amendment to the Constitution; when States like Massachusetts will vote nineteen thousand majority against a law to enforce a law; when cities like St. Louis and Cincinnati will vote seventy thousand majority each against a law to enforce a law; and when seven hundred and fifty thousand voters in a State like Ohio will vote against the enforcement of the Volstead Law (these votes being taken in a few referendum States)—we can clearly see the condition Prohibition is up against in this republic, and how the agencies called into existence to legally outlaw the liquor traffic, must be kept to the highest standard of efficiency to complete the work so well begun and so satisfactorily carried forward to the present high point of success.

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

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**THE COMMISSION’S PAGE**

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**ROLL OF HONOR**

North Loup (1) (¾)
Battle Creek (1) (¾)
Hammond (1) (2)
Second Westerly (1) (¾)
Independence (1) (¾)
Plainfield (1) (¾)
New York City (1) (2)
Salem (1) (¾)
Dodge Center (1)
Waterford (1) (¾)
Versailles (1) (¾)
Riverside (1) (¾)
Milton Junction (¾) (¾)
Pawcatuck (¾) (¾)
Milford (¾)
Los Angeles (¾) (¾)
Chicago (1) (2)
Placatway (¾) (¾)
Welton (1) (¾)
Farina (1)
Boulder (¾) (¾)
Lost Creek (1) (¾)
Nortonville (1)
First Alfred (¾)
DeRuyter (1)
Southampton
West Edmeston (1)
Second Brookfield (¾)
First Genesee (¾) (¾)
Marlboro (¾) (¾)
Fouke

---

**EVEN CHURCH IN LINE EVERY MEMBER SUPPORTING**

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

---

**THE FAMILY ALTAR**

REV. AFHA J. C. BOND

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

A good brother once gave me ten dollars for Salem College. When the opportunity first presented itself to him to hand me the money, we were standing in the auditorium of a church. He took out his pocket book and then, looking about inquiringly, thrust it back into his pocket with the remark: "I never take out my pocket book in a church."

I quietly replied that I endeavored to carry a pocket book that I could take out of my pocket anywhere. I am sure he was sincere, and he afterwards gave me the ten, but he evidently had a false notion as to the relation of money honestly earned to life and service.

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

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

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

But the remedy for formalism is not in the abandonment of all forms in religion. We may repeat here what the eminent Dr. homes where it is now observed, and that Roman.

...the family. We may repeat here what the eminent Dr.

CHAPTERS IN EARLY SABBATH HISTORY BEFORE THE BEGINNING OF MODERN DENOMINATIONS

AHVA JOHN CLARENCE BOND

Chapter IV

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

Luther repudiated Rome, and acknowledged the Bible to be the rule of faith and practice. He held the authority of the Bible rather loosely, however, and in the matter of the Sabbath, as in the case of the Sacrament of the Lord's Supper, he held to the Roman position and accepted the sanctions of tradition mediated through the church. He seems to have believed that Jesus deliberately disregarded the Sabbath, but he does not claim that either Jesus or his disciples substituted Sunday. Such a position was not taken by any one until much later. Luther says that Sunday was a day appointed from "earliest times", and was used for a day of worship for a day in seven in communion in the matter of assembling.

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

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

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

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

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

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

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

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

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

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

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

INDEPENDENCE CHURCH NEWS LETTER TO ALL MEMBERS

DEAR FRIENDS AND FELLOW-WORKERS:

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

At the yearly meeting in January, the treasurer of the several organizations reported all bills paid and balances in the treasury for pastor's salary and church expenses. During 1920, $662.17 was raised for the local church and $1,233.45 for the Forward Movement, $105.40 for the Ladies' Aid Society interests, $20.11 for Young People's work, $662.17 for the Sabbath school, $20.11 for China Famine Relief, $20.00 for a special gift for the Denominational Building, and about $65.00 for the Anti-Saloon League and $200.00 for the cyclone sufferers fund.

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

Last year we stressed the financial side of the Forward Movement. For 1921 we are especially concerned for the spiritual interests and local church improvement. We plan to paint our house of worship this year. Especially concerned for the spiritual interests, $20.11 for Young People's work, $662.17 for the Sabbath school, $20.11 for China Famine Relief, $20.00 for a special gift for the Denominational Building, and about $65.00 for the Anti-Saloon League and $200.00 for the cyclone sufferers fund.

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**INFORMATION WANTED**

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

ARTHUR E. MAIN.

Alfred, N.Y.

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

Gypsy Smith.

THE SABBATH RECORDER

MISSIONS AND THE SABBATH

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

MISSIONARY AND TRACT SOCIETY NOTES

SECRETARY EDWIN SHAW

While Miss Susie M. Burdick was at Salem, W. Va., recently, as a representative of the Missionary Society, she gave three public addresses besides personal and family visits.

On Wednesday afternoon she spoke to the Ladies' Aid Society, on Thursday to the Young People's Society, and on Friday evening to the church prayer meeting, on Sabbath morning at the time of the sermon, and in the afternoon to the young people and the Christian Endeavor meeting. While in West Virginia on this special trip to Salem College she also visited Lost Creek.

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

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

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

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

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

"First, Let us cultivate simplicity. There is so much of a tendency these days for big things and spectacular display, so much desire for the quick and easy that we lose sight of the great principles of education. In the name of education and especially in our own schools, these things are desirable in themselves, and they help us to win in the great educational war. But there is a higher war, and the key to the winning of it is simplicity. When we speak of simplicity, we mean simplicity of life, simplicity of interest, simplicity of action. We want to see our young people, as young people, would insist, upon making school life happy, attractive and pleasurable to all
worthy young people, while you insist upon a standard which will not tolerate coarseness, low speech, card-playing, dancing, brutalizing athletics, billiards, wasting time, the use of tobacco, and all other habits and practices inconsistent with Christian culture. What I want to say is, that it would be such a splendid help to our faculties if, as young people, in our colleges and seminary we would establish such a standard that any young person who desired to lower the tone of life in any one of these institutions would soon find himself exceedingly unpopular.

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

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

"I wish that this situation in the famine stricken provinces of China—where millions who have thus far been saved through American generosity are, after all, in danger of death by starvation unless adequate help is continued until harvest arrives—this meeting urgently requests the American Committee for the China Famine Fund to continue with unabated energy its national, state and local drive, with a full program of activities until such time as the relief has resulted in the permanent uplift of the millions of peoples in China who have thus far been sustained by the generosity of the American people. And be it further Resolved, That a copy of this Resolution be immediately transmitted to Thomas W. Lamont, Chairman, and to the members of the American Committee for China Famine Fund.

**SUMMARY REPORT OF HOME FIELD**

**January-April, 1921**

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**RIVERSIDE COMMUNITY BIBLE READING COURSE**

REV. E. S. BALLENGER

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

The facts brought out by this test were most startling. When presented before the ministerial association, it brought tears to the eyes of some of the ministers. These facts were collected, not for the purpose of exposing the ignorance of any people, but rather to impress upon the elders of the community the need of more general reading and careful study of the Bible. As a result, the ministerial association very heartily endorsed a plan for arousing a lack of Bible knowledge among the youth. Neither is it peculiar in its interest in helping to supply the lack. The same ignorance of the Bible can easily be demonstrated in any community and I am fully convinced that any community will willingly cooperate in any plan to inspire a more common interest in the Bible, if some one is willing to take upon himself the work of helping to lead such a community effort. In another city larger than Riverside, I found the same willingness to cooperate on the part of the daily papers that I found here. The only reason that this community is not uniting in a similar effort is because no one can be found to take the responsibilities of leadership. Here is an opportunity for Seventh Day Baptists to make their influence felt in their own neighborhood.

I am convinced that the same thing that we are promoting successfully in Riverside can be promoted in any other community. The only purpose we have in passing on the Bible to its rightful place, but there was a genuine enthusiasm in the community effort.

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

Everything was arranged to begin our course January 1. Enrolment cards were circulated in all the churches with a liberal recommendation of the courses. Special mention was made of the Community Bible Reading Course, and in some of the organizations busy in Christian education. Perhaps a sketchy review of some of the areas covered will be helpful. There is the educational work done by the Bible school, the religious day school, the vacation Bible school, the Bible training school, the theological seminary, the Y. M. C. A., the Y. P. S. C. E., the college Bible courses, and so on to the end of the chapter.

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

It was the business of the conferences to bring together the leaders of the co-ordinated plan of Christian education, not by shunting any existing organization of its privileges, but by the agencies getting together, by their conferring about common problems, and by their joining forces for a common task.

Co-operation with liberty was one of the watchwords of the conference. Did time permit I should like to speak of the Christian state, the spirit of Christian charity, the delightfully human quality of these students. This is not the place for a detailed discussion of this conference. These elements would each of them be big stories by themselves. I should like to tell of the reiterated belief that it is not by institutions nor by machinery, but by the operation of dynamic Christian lives, given greater intensity and reach through organizations, that Christian education is to be imported. Mark Hopkins on one end of a log with an eager student on the other was right for the days when college students were numbered by the half-dozen, but today when such a log must seat thousands of learners, machinery must be devised, not to do away with President Hopkins, but to make his message effective even for old people and for those who can not come to the log.

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

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

MESSAGE FROM MIRIAM WEST
(Published in the "Courier-News", Plainfield, N. J.)

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

Miss West has been investigating conditions in the Vogtland. She writes: "Reichbach in Vogtland has a population of about 20,000. It is a textile manufacturing city. I arrived at eight o'clock in the evening after a ride of three and one-half hours on an unheated train. At the station there were no taxis or conveyances of any sort, even 'gepachtraggers' so far as I saw. After asking several times I managed to find my way in the darkness to the hotel where a room had been ordered. My room was not a good hot radiator, but as the heat had been on only about an hour, the room was too cold for working or writing, even warmly dressed as I was. In some hotels they heat the rooms early in the morning and again in the evening, but here only in the evening."

The next morning she visited several feeding places. "I wish you could have seen the crowded streets, the crowded rooms while I asked them questions. At one feeding place a number of girls talked English to me and begged that I come to their English class. It was an eager, happy class of girls, all wanting to recite and really talking very good English." Vogtland used to be an industrial center, but all that is changed now. According to Miss West, no smoke comes out of the chimneys and the factories are closed and the people are out of work. "In the smaller villages the white cottages with their sloping roofs look picturesque from without, but from within they present a far different scene. The stone entrance way is usually lined with a row of children's wooden sandals or shoes, for in the house they run about in their funny feet or barefooted. One room serves as living room, kitchen and workroom combined. The stove, for which the children or older people carry underbrush from the forest, is used to heat the room and cook the food. A second room serves as bed room where a family of eight or more sleep in three or four single beds."

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

"In another of these cottages in the same village was a man also sick with tuberculosis, but to work in making sleds, one of which was lying in the room unfinished. "Hanging in the corner was a cage containing a dove, said to have been sick. His wife, who mended machine-made lace, was away at the time. She had gone to Plauen with the hope of bringing back a basket full of lace, but was disappointed, for the factory was closed."

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

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

The following is a typical letter from a Vienna child:

"Dear American: I am a girl of 13. Between high mountains lies my native village. The war was a bitter time for us. We had only 50 cents a week. One child told Miss West they had white salt potatoes on week days and brown salt potatoes on Sunday. Often there is not enough fat to brown the potatoes for the special treat on Sunday. Miss West says the gratitude of these children for American food is touching. "School food he brought the first gleam of light into many a child's life."

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

WORDS OF APPRECIATION—DEACON FRANK S. WELLS

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

May 7, 1921

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

The private life of Deacon Wells has stood before us as an example of the power of Christ in the human heart: a power which can transform and change life and make a man strong in "love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control". This "fruit of the Spirit" was developed and manifest in him to a remarkable degree.

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

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

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

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

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

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

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

Henry M. Maxson,
James L. Skagg,
Committee.
"THERE'S ROSE MARY THAT'S FOR REMEMBRANCE; PRAY, LOVE, REMEMBER"

MINNIE C. SAUNDERS

(Address given at Mother and Daughter Banquet, Milton, W. Is., May 4, 1883)

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

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

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

"If stories of dry and learned lore we gain,
We keep them in the memory of the brain;
Names, things and facts—what're we knowledge can call
There is a common ledger for them all; But we've a page more glowing and more bright
On which our friendship and our love we write; That these may never from the soul depart.
We trust them to the memory of the heart."

Flowers, old songs and the things that call us back to childhood are the real gems of remembrance. How a certain fragrance will take us back to grandmother's garden and a snatch of an old song bring back the happy days when mother cared for us so tenderly. I would say to the sick old today, that a memory will be the sweetest flower in your heart's garden. Remembrance is an art, cultivate it! Strive to train your mind to remember only the things that will up-build your character and make for true happiness. Dr. Frank Crane says, "Our minds are like a river, upon its water thoughts float through in a constant procession every conscious moment. It is a narrow river, however, and you stand on a bridge over it and can stop and turn back any thought that comes along. The art of contentment is to keep a thought pass that is going to disturb you."

If we have made mistakes, and surely we all have, let us not brood over them. The only true repentance is so to use the past as to help us to do better in the future. Tenneyson says: "Men may rise on stepping-stones of their dead selves, to higher things."

So, as the small boy said to his sister, "If you must cry over spilled milk, try to make it count." Let us try to make remembrance a real asset, remembering the inscription on the sun dial, "I mark only shining hours."

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

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

IN MEMORIAM

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

While we mourn her and shall miss her

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

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

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

"If all my years were summer could I know What my Lord means by his 'made white as snow'? If all my days were sunny could I say, 'In his fair land he wipes all tears away?' If I were never weary could I keep Close to my heart, 'He gives his loved ones sleep?'

Were no graves mine might I not come to deem The life eternal but a baseless dream? My winter and my tears, my weariness, Even my graves, may be his way to bless I call them 'lilk yet that can surely be Nothing but love that shows my Lord to me."

In behalf of the Ladies' Aid Society.

LUCY D. WELLS, Committee.

NEW YORK BIBLE SOCIETY HAS NEW HOME

REV. GEORGE WILLIAM CARTER

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

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

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

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

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

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

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

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

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

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

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

"It never matters to me what I say," was the quick reply. "What concerns me is to learn, when I hear the hen cackling, whether she is laying or lying."—Farm and Fireside.

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

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

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

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

ROBERT B. ST. CLAIR

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

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

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

THE KINGDOM IN THE WORLD

ZEA ZINN

Christian Endeavor Topic for Sabbath Day, June 4, 1921

DAILY READINGS


Tuesday—The Unwarried servant (Isa. 42: 1-4) Wednesday—The church's mission (Matt. 28: 16-20)

Thursday—Seeking the King (John 12: 20-26) Friday—A vital force (Matt. 13: 31, 32)

Sabbath Day—Topic: Thy Kingdom Come, VI. In the world (Matt. 6: 7-15) (Congregation Meeting)

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

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

"If ye break faith with us who die, We shall not sleep, though poppies bloom In Flanders field."
mer, and have requested Secretary Coon to do his utmost to secure a tent. So far back as November, the Detroit people petitioned through Dr. Branch to secure a tent, as it was felt that one should be placed here. Our Adventist friends are having good success in their meetings. As previously reported over fifty were baptized as a result of their first tabernacle effort and probably as many more will come in as a result of the second effort. There are hundreds of people in this city who would come into the Seventeenth Day Baptist Church of God if they could but become acquainted with our Biblical position.

On Sunday, Elders Coon, Branch, Weber and St. Clair, accompanied by Brother Beers, Brother Paul Weber, Mrs. Weber, Mrs. St. Clair and young Mr. Beers, went, in two auto loads to Toledo, Ohio, and held services with the good friends there. Elders J. P. and S. P. Boddie had the local arrangements in charge, and over forty were in attendance. Uplifting testimonies were given by many present, after which Dr. Branch preached an inspiring sermon on "The Kingdom."

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

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

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

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

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

GRANDMA'S LITTLE LAMB

"Tell us a story!" begged Bob. "Yes, please, grandma!" urged Babette. Grandma laughed. She knew it was no use to say "no" when two children wore storm-bound and could not play outside.

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

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

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

CHILDREN'S SERMON—THE LIGHT IN THE WINDOW

The other night I was coming home when our east storm was at its worst, and when it seemed that there was hardly a star in the sky, for the night was so dark. I was just wishing that I might get home as quickly as I could and sit by my delightful fire with an interesting book. No one loves to be out in such a storm, and you know that on that night we had our worst storm of the winter. I made my way along as best I could, counting the steps to home. But as I came down the hill to the parsonage my eye caught the sight of a little light which seemed to be all alone in the midst of one of our hills. I looked at it and just wondered what a light meant on such a night as this. I had seen the light many a time, but I had never noticed it before. You will find, children, as you go through life, that you will see many things that you need not see, and you will see them and more quickly forget them, and they become as if they never existed. And though I had seen this light in the window of the cottage on the hill many a time I only came to see it truly on that night of the storm. I looked at it and wondered what it meant, and this it seemed to mean to me: The light in that hillside cottage was giving brightness and beauty to a place called home and was scattering its brightness upon the outside things of the world, speaking a message of brightness and cheer unto everything around. And so I began to think of that greater light of God which has been put in the window of the world in the Person of his Son Jesus Christ; a light which has been shining ever since the world began. When that bright when that light we saw it in the manger of Bethlehem and the cross of Calvary; a light which has been given to lead all the children of men home to God. And though many people see not this wonderful light of the love of God and just live as if it never has been or ever could be, still that Light of Love is shining and will ever shine so that in some way and in some time we all may find our way back to the great home of God.

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

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

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

"True prayer is not a matter of times and seasons and stated forms, but a sharing of life under all conditions with the unseen Friend who is always there."
Elder Henry H. Weber, now a Seventh Day Baptist, but once a priest of the Roman Catholic Church, gave a very interesting discourse before the Detroit Church, Sabbath, April 16, based upon Revelation 17. He prefaced his discourse with a few remarks concerning the Michigan Semiannual Meeting of Seventh Day Baptist Churches, recently held at Battle Creek, Mich. He stated that he thoroughly enjoyed the sessions held, and that the hospitality so lavishly extended to him made him glad that Deacon Biggs, Mrs. Weber and all of the Evangelists of the Seminary of Henry H. Weber, now a Baptist, were able to be present at the meeting.

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

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

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

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

May the glorious band of Patriarchs and Prophets curse him!

May the Lamb without spot, the Precursor, and St. John, the Baptist, and St. Peter, St. Paul and St. Andrew, and all the rest of Christ's Apostles together, curse him!

May the rest of the Disciples and Evangelists, who, by their preaching converted the universe, curse him!

May the rest of the Disciples and Evangelists, who, by their works are found pleasing to God Almighty, and the holy choir of Holy Virgins who for the honor of Christ have despised the things of the world, damn him!

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

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

May he be cursed in living and dying; may he be cursed in eating and drinking, in being hungry, in being thirsty, in fasting and sleeping, in slumbering and in sitting, in working, in resting, and in every sort of living.

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

May he be cursed inwardly and outwardly!

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

May he be damned in his mouth, in his breast, in his feet and parts, down to his very stomach!

May he be cursed in his thighs, in his legs, in his feet and his toes!

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

May the Son of the Living God, with all the glory, curse him! And may he be damned in all his ways, as a fire is quenched with water, so let the light of him be put out forever, unless it shall damn him and make satisfaction.

Amen: so be it, so it be, Amen.

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

May the Father who creates man, curse him!

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

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

In addition to the Sabbath afternoon service, the Lamb Without Spot preached Friday evening to a good sized audience, and on Monday night (April 18) to another anxious group of hearers, both meetings being under Seventh Day Baptist auspices. He will probably preach for the Detroit Church, Sabbath, April 30.
"LET WE FORGET"
A LAY SERMON BY UNCLE OLIVER

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

The first article in our state constitution is a "Declaration of Rights." Twenty-one sections of this article set forth certain rights that are to be guaranteed by the constitution to the people of the State. The closing section, twenty-two, does not declare a right, but states a living truth. Here it is: "The blessings of a free government can only be maintained by a firm adherence to justice, moderation, temperance, frugality, and virtue, and by frequent recurrence to fundamental principles." It seems to me that the author of this section must have had in mind exactly what Moses said to the children of Israel when they abode in the valley over against Beth-peor before passing through the Jordan into the promised land. He had rehearsed to the people their history during the past forty years—from the time when God had led them out of Egypt to Mount Sinai, and then on through the desert to very borders of the land he had given them for an inheritance. He reminded them of the many blessings God had bestowed upon them; and, knowing that he himself was not to be allowed to pass over Jordan, he takes occasion now to urge them to remember all the good things given them—"to think upon them, lest they forget and depart from the ways in which they were led; and fail also to teach them to their children and their children's children, because as to exhort them, if they desired the continuance of God's guidance and the blessings to come from his government, to remember and practice the precepts and fundamental principles he had, through Moses, given them at Mount Sinai; that they should speak of them to their children—and so on to the generations following. All along in the Bible we find, concerning the principles of righteousness, these reminders: "Remember", and "Forget not". Just as we are apt to forget God today, so were they then.

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

REMEMBRANCE LEADS TO GRATITUDE
When we remember our many blessings, count them and think upon them, we are apt to be grateful for them. The more I think of my good father and mother—dwell in memory upon the Christian home they maintained for us, their children, their affectionate regard for us, their wise precepts and worthy example—the more my gratitude goes out to them for all they were to us; and the more I am now desirous of honoring them in my life. I am truly sorry for him who has nothing pleasant to remember concerning the old home, with loving, Christian parents; especially sorry for those who, even though they had the best of homes, do not care to treasure up the recollections of.

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

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

MEMORIAL DAY
The thirtieth of May has come to be a patriotic Sabbath to all who remember with gratitude the sacrifices made by our American forefathers in defense of the principles of human freedom and civic righteousness. Though no part in the formal programs may be assigned to all of us, we may every one manifest a spirit of gratitude to those who once offered their lives in defense of Old Glory and all it signifies; and we may go with those still with us to the sleeping places of their departed comrades, and there place our floral tributes upon the low green mounds where they are at rest. In doing this we may not only please the old comrades who still remain, but be ourselves blessed; and at the same time help exert a patriotic influence over our little ones, who are always present on Memorial Day.

"Lest we forget."
WHY I AM IN THE MINISTRY

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

One of my first recollections is of the advent of the annual missionary box. Because there might be some things in it which would eke out the approaching Christmas and help fill little stockings, the opening of this alluring treasure chest usually was postponed until we children were in bed and supposed to be asleep. I never will forget how I used to sit shivering on the stairs in the cold hallway, peeping through the banister, vainly endeavoring to see what that missionary box held. Nor will I ever forget the joy there was when some article of clothing which was especially needed was unearthed. We were fortunate in being connected with a church which wrote us between the usual life of plenty, nor with the expectation of I left my bed and came life that go into the ministry because of the allure- with others!

Now years have passed; high school, college, Seminary are nearly over. All the privileges which my father never had I have enjoyed. The day has come, set by the presbytery, for my examination, licensure and ordination. This morning I discover that my father spent the night in his study. Mother is too nervous to trust herself to be present at the exercises of the day, but she is to be out this evening for the solemn service of ordination of a man to the Christian ministry.

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

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

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

A CONSECRATION OF THE FIRST BORN

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

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

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

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

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

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

"I cannot close without mentioning some of my personal experiences which have led me to the present thought. Last night I could not sleep. We were 'fortunate in being listed, the son, given by my father. Father never had the missionary box held. Nor will I ever forget how I used to sit shivering on the stairs in the cold hallway, peeping through the banister, vainly endeavoring to see what that missionary box held. Nor will I ever forget the joy there was when some article of clothing which was especially needed was unearthed. We were fortunate in being connected with a church which wrote us between the usual life of plenty, nor with the expectation of I left my bed and came life that go into the ministry because of the allure- with others!"
DEATHS

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

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

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

Those who knew her will remember her as a kind friend and Christian person. She will be missed in the home circle to which she drew so close in her day of need.

Funeral services will be held at the home and in the Farina Baptist Church, Rev. D. L. Davison officiating.

The large concourse of neighbors and friends attest the great esteem in which she was held.

J. T. P.

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

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

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

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

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

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

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SPECIAL NOTICES

Contributions to the work of Miss Marie Janez in Florida will be gladly received by the American Sabbath Tract Society.

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

The First Seventh Day Baptist Church of Syracruse, N. Y., holds regular Sabbath services in Volney Rogers rooms over the Masonic Temple, 100 East Genesee Street, at 2:00 p.m. Every Friday evening at homes of members. A cordial invitation extended to all visitors.

The Seventh Day Baptist Church of Chicago, holds regular Sabbath services in room 22, 320 South State Street, at 2 o'clock on Sunday.

The First Seventh Day Baptist Church of West Palm Beach, Fla., holds regular Sabbath services at 10 a.m. on Sunday in the home of the Rev. E. H. Hubbell, 311 South Eighteenth Street.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10:15 a.m. Preaching service at 11:30 a.m. A cordial welcome is extended to all.

The Seventh Day Baptist Church of Chicago, holds regular Sabbath services in room 913, Masonic Temple, N. E. corner Stock and Randolph Streets, at 2 o'clock.

The Church in Los Angeles, Calif., holds regular services in their house of worship near the corner of West 42nd and Morehead Avenue every Sabbath morning. Preaching at 11 o'clock, followed by the Sabbath school.

The Detroit Seventh Day Baptist Church of God holds regular Sabbath services at 2:30 p.m. in the C. A. E. Building, Grand River and Cass. Every Sabbath and Wednesday evening at 7:30. Information concerning mid-week and other additional services can be obtained by writing and visiting brethren are cordially invited to attend these services.

The Seventh Day Baptist Church, of Battle Creek, Mich., holds regular preaching services each Sabbath in the First Baptist Church of Battle Creek, Christian Endeavor, Sabbath afternoon, 4 o'clock. Weekly prayer meetings at 2 o'clock, corner Fifth Street and Park Avenue.

The First Seventh Day Baptist Church of Syracruse, N. Y., holds regular Sabbath services in Volney Rogers rooms over the Masonic Temple, 100 East Genesee Street, at 2:00 p.m. Every Friday evening at homes of members. A cordial invitation extended to all visitors.

The Mill Yard Seventh Day Baptist Church of London, holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a.m. Christian Endeavor and prayer meeting on every Friday evening at 7:30. Visitors are welcome.

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—New York Central Magazine.

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