THE GAUGE OF LIFE

They err who measure life by years.
With false or thoughtless tongues
Some hearts grow old before their time;
Others are always young.
'Tis not the number of the lines
On life's fast flying page
Which constitute their age.
Some souls are years among the free,
While others nobly thrive;
They stand just where their fathers stood;
Dead even while they live!
Others, all spirit, heart and sense;
There is a mysterious power
To live in thrills of joy or woe,
A twelvemonth in an hour!
Seize, then, the minutes as they pass.
The very life is thought!
Warm up the colors they deme!
Let them glow
With fire and fancy fraught.
Live to some purpose; make thy life
A gift of use to thee;
A joy, a good; a golden hope,
A heavenly Argusy!
—Watchman-Examiner.

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An Old, Old Story

Yet a New

Once again we are on the way to West Virginia where we spent nearly sixteen happy years. This time it is to preach the baccalaureate sermon, some of which appeared in last week’s editorials. We are sorry for two typographical errors, discovered after it was too late to correct them. In, “Such an Education Gives Social Standing,” the little word “to” should stand before “which” in last line of the second paragraph. And in, “How the College Helps the Household,” the word “incentive” should have a “c” instead of “e”, making it inventive genius.

But these little things are not the ones we took up the pen to write about. Some pencil notes were taken on the train and if we could only put feelings into cold type, and make them seem real to readers, it might be worth while to develop the notes here.

Just the very knowledge that one is climbing the grade along the winding ways of the Potomac toward the Deer Park and Mountain Lake plateau, “even in the dark of night”, gives a charm to the traveler if he thinks of the historic scenes through which his train is passing. The names, “Harper’s Ferry”, Martinsburg, Shenandoah, and Cumberland will ever freshen the memory of other days when our nation was in jeopardy, and these places were prizes for which two armies fought more than once.

The Creator has written a wonderful story in these mountains and in the West Virginia hills beyond, and he has taken pains to illustrate it with many a beautiful picture.

This morning we did not awake until after the mountain top was passed and train three on the Baltimore and Ohio was gliding easily down the winding trail cut for it through the rugged, rocky uplands of the Cheat River country. Some have called this the Switzerland of America.

On this particular day the Lord had bathed the hills with a glorious sunshine, which, like a searchlight thrown upon a screen, revealed every outline and silhouetted the hilltops clear-cut against an azure sky. Never did these hills look more beautiful than on this May morning, clothed in the tender green of spring.

There were the cottage homes of contented country folk hanging on the hillsides. Close by, the family cow was contentedly waiting for milkmaid, coming with pail in hand, and near by was the little garden where the “man with the hoe” was improving his “breakfast spell”. Along the dug-way road of the hillside, now and then, a horseman in shirt sleeves, came riding by with all the old-time grace of early West Virginians. Horseback riders are fast becoming unknown here, as year by year the mountain-climbing autos gain a residence.

There is a peculiarity about the appearance of the trains that meet in this hill country. The one going up shows a steep incline downward from engine to last car; while the one going down shows a marked down-hill slope toward the engine. These peculiarities take on quite an emphasis when the two trains get side by side and are close together. All these things mentioned above lend a life-giving charm to the panorama.

Again, the profusion of tilted, bent, crushed and piled rocks through which the Baltimore and Ohio roadway was blasted are always telling their age-long story of the way in which an Almighty hand had built up this mountain range out of rocks that once had their bed in bottom of the sea.

Then, all these deep gorges, ravines, and river beds in their crooked narrow vales, whose running waters heavily laden with tons of silt started for the southern delta, are telling the story of how Jehovah is tearing down this once elevated plateau to get material for the broad fields and inland plains of the southland.

Not only do the heavens declare the glory of God; but the earth also brings glorious messages of the Mighty One. We love the messages he has given in his Book of books in which the story of matchless love and the
One characteristic of this congregation is the attendance of old and young upon the Sabbath school services. The congregation at preaching and that of the Bible school are practically identical. We enjoyed the large old people's Bible class—an organized class of twenty-five or thirty—who, as much as we did the preaching service.

We are glad to see the old "Brick Church" keeping up its interest in the Master's work.

"The Lure of the Wild" This morning as we sit in the open window we see the home of the President of Salem College, and look out upon this teeming, industrious town, which completely fills the narrow vale, the homes of which are clinging to the hills almost to the tops, memories of other days come crowding in, making it hard to think of other things. There, just across the valley on the opposite hill, is the old chestnut grove where year after year we met the students for out-door drill on their commencement octions. This plan was due largely to President Allen of Clay. Alfred used to drill us, making us speak in Larkin's grove so he could hear us as he sat on his own porch across the valley. We can hear the deep-toned voice of our beloved president now, as in the stillness of early morning, he would call to us "Louder, louder, louder."

Just beneath where we sit—indeed almost under us—are the two magnificent college buildings, and the gymnasium, the athletic fields, all in such marked contrast from the little lone college building which we knew in years gone by, that we find it is hard to realize that this is really Salem College. As we look upon these splendid structures, and note the wonderful growth of Salem College, we realize more than ever something of the burden-bearing care and strain of toil which fell upon President Clark who served here during the period of construction, before, and after the old college was burned.

Our heart was made glad also to see the evidences of good work so prominent last evening as the classes and townpeople crowded the great auditorium for the baccalaureate sermon. And Van Horn with the excellent corps of teachers are indeed doing good work, which, we are glad to say, is highly appreciated by this community.

But while we have written about the lure of the wild when we took up the pen. The far-look from this elevated standpoint over the forest-patched hillside; the summits of green hills tops cutting the sky; the town nearly invisible in the foliage of planted trees, awakens a longing for the quiet retreats of wooded glens and nature's restful nooks. The song of music, birds, the call of "bob-whites", and the rustle of leaves stirred by the wind, all add to the longings induced by the landscape vision. We can but think of Joseph Henry Ayers', "Lure of the Wild", and so will give it to our friends:

There's a call I hear in the summer,
That's borne to me clear and sweet—
'Tis lure of the pine and the cedar
Where the mountain rivulets meet.
'Tis calling me to the wildwood—
To be free from care and to rest
Where the air is cool and delicious,
In the cannon far to the west!

I would love to go a-fishing,
With the rose and the columbine!
And dangle my feet
In Larkin's grove so he could hear us as he
Sat on his own porch across the valley.
As it comes from summits of snow—
There is beauty to be seen,
And the oriole seeks her nest
In thicket of spruce and of aspen
In the cannon far to the west!

How I love the glens all fragrant
With the rose and the columbine!
The moss covered log in the shadows,
Where the ivy and Clematis tangle!
Oh, give me the smile of rainbow,
As it shines o'er the cloud's bright crest—
And the kisses sweet of the sunbeams,
In the cannon far to the west!

I seem to hear the low cooing,
Of doves on the cannon far to the west!
And the cowbell far in the distance,
Still the call to the colors came for the
Nine thousand volunteers. There can be no turning back to the old trail and hunting ground. Yet there will be much to do by way of overcoming the downward pull of the past; the ignorance and superstition of many generations; and the shiftless habits due to the old nomadic life.

Unfortunately the evils of our present-day civilization will place many barriers in the way. The red man's advance, and the white man's must have to do.

The Indian of the old trail was a religious being, longing for some relationship to the great Spirit and believing in an unseen world of mystery all about him. Blinded as he was by superstition and ignorance, he now wishes to know whether as the public school cannot give. Therefore the new Indian stands in great need of consecrated, Christian, missionary teachers who can open to him the new and living way to Jesus and His Father and with Jesus Christ as elder Brother. As yet not more than one-third of the Indians are related to any Christian com-
munion, and fully two-thirds of them are being neglected by Christian agencies. The welfare of our democracy calls for more Christian teaching with those who are now in the transition period between the old and the new Indian. The gospel of “a fair chance for every man at every good thing” is altogether too much neglected in America.

Wonderful Growth Of Salem College And Its Ministry

Readers of the Sabbath Recorder who have for more than thirty years have been interested in Salem College, and who have watched its growth in material things, such as buildings and equipment, will be glad to know that its growth in other respects has kept pace with its material growth.

The year just closing has been very satisfactory in respect to the attainments of students in the college courses. The net enrollment for the year in everything was four hundred and fifty-five students. The summer school opens next week with a prospect of two hundred students. There are twenty-one members of the college faculty, including two medical examiners, and seven teachers are to serve in the summer school.

We had no idea of the up-to-date equipment in the line of apparatus for practical demonstration in the sciences and natural history. Where we had only one good microscope during our day in Salem, we now find no less than twelve in the classroom, each one of which is enclosed in a fine case to which it is especially fitted.

All available rooms in the two large buildings are in use for class work. The fine auditorium will seat some thirteen hundred people, and every evening of commencement this week is well filled.

There is only one drawback to darken the bright outlook for Salem College. This is the serious condition of its finances. We can write more confidently upon this matter after the board meeting which comes this afternoon. The deficit is what we should regard as alarming. We can think of no greater calamity that could befall our good cause in the Southeast than to have this splendid school closed up for want of funds. Our friends should understand that with this college debt unpaid, and with an annual deficit of five to seven thousand dollars, there can be no other outcome but death to Salem College. Something must be done to save it. And something can be done if our people really are aware to the seriousness of the situation, and determine to save the college.

This reconstruction period, we are sorry to say, is surprising to say, of the most liberal supporters of Salem College in this community, making it seem impossible for them to do all that was in their hearts to do for the school. Everyone feels that in this deluge of financial conditions in the college, every one seems that “something must be done”. The question is, Who can do it?

THE WAY OF LIFE

Life is the center of human interest. Its material aspects are so immediate, so pressing, so persistent, as to claim, in many instances, chief consideration. But there come times when the spiritual aspects gain the ascendency: the soul cries out for its satisfactions. Things assume their proper proportions, and the spirit in man most earnestly desires fellowship, not in material things, but in God.

To meet this human need God has given us a revelation of the Way of Life. He says to men, “If ye would know me, if ye would find the full satisfaction of soul longings, ye must come to me through Jesus—the Way of Life.

There are doubtless mysteries in the grace and power of God as manifested in the forgiveness of sin and the changing of a wicked man into a Christian, which our minds are unable to fathom or comprehend. But it is not important that we should understand them. The part that a man has to perform in becoming a Christian and in living the Christian life is made very plain.

Faith in God, and in Jesus as the Way to him, is the beginning. That faith is introductory to a manner of life—a way of living. If that way of living fails to appear in actual experience, after a profession of faith has been made, something is wrong.

Jesus said: “I am the Way... . . . no man cometh unto the Father but by me.”

“Get my point of view, assume my attitude toward God and the world, live my kind of life, and you will come unto the Father.”

As we look upon the life of Jesus we see in him the Holy Spirit—the Spirit holiness—which the Father gave unto him. That Spirit was the fountain of his life, and made the life that he lived not only possible, but perfectly natural. That same Spirit is promised to all who come unto him. The secret of his life is to be given to every follower.

The aspects and deeds of Jesus’ life were the natural product of the Spirit within. A similar demonstration of the working of the Spirit should be found in the Christian. It is helpful to reflect upon the manifestations of the Spirit in the life of Jesus:

The Spirit manifested himself in faith: faith in God as a loving Father; faith in the spiritual possibilities of every man. His was a faith that opened his eyes to the personal relation of himself to the Father. This reconstruction should be found in the Christian. That Spirit seeks expression in accordance with his essential nature, the perfect example of which is found in the life of the Master himself.

Entrance to that Way of Life—that Way to God—is wide open for any who wish to travel it. Jesus said: “He that cometh unto me, will in no wise cast me out.” And again, “I am the bread of life; by me if any man eat, he shall be saved.” John, the Revelator, proclaimed the invitation: “The Spirit and the bride say, Come. And he that heareth, let him say, Come.” And the proclamation has been relayed from generation to generation, and still it stands, attested by millions, as the most gracious invitation that the world has ever heard. “W hoever will may come!”

What we need today is a joyful church. It is this carrying a sad countenance, with so many wrinkles on our faces, that regards Christianity. Oh may there come great joy upon believers everywhere, that we may shout for joy and rejoice in God day and night. Let us pray that the Lord may make us joyful, and when we have joy then we will have success.—D. L. Moody.

Many try to be like Christ by imitating Christ. The most discouraging thing that any earnest-minded man can attempt is to imitate Christ. Nothing else will plunge a man in deeper despair than to attempt to imitate Christ in his own strength. Instead of imitating him we should open our hearts wide for him to come in and live his own life out through us. Christ in us is the secret of a Christian life.—R. A. Torrey.
HOW CAN PASTORS AND OTHER LEADERS HELP YOUNG PEOPLE TO FIND THEIR LIFE-WORK?

J. CAMPBELL WHITE

1. By making clear to them that God has a perfect plan for every life. Many young people grow to maturity without realizing this. Is it any wonder that there are so many misfits and failures and so much unhappiness in view of the spirit and method in which many life-plans are made?

2. By remembering that all young people need help in this realm. Not only those who are to give their lives to Christian work, but also those who are to go into business or professional life need guidance. There is no other matter in which young people generally are more deeply interested than in finding their life-work. Approaching them from this vantage-point of interest, many other helpful influences can be brought to bear upon them. They can also be led in this most natural way to an understanding of many of the deepest facts and principles of life. Can anything be more important than helping young people to find what they can do best and can do with largest measure of personal development and happiness? Surely all of this is in the will of God for every life.

3. By recalling the fact that life-choices are often made at a very early age. Though not then made known, very many of them are arrived at between twelve and eighteen years of age. This emphasizes the great importance of bringing proper influences to bear upon young people during this period as well as throughout the later years of preparation.

4. By providing adequate public and private instruction in the fundamental principles underlying all right choices in life, and by making very clear and emphatic the spiritual conditions under which God's guidance may be expected and secured. This instruction should include an occasional series of sermons, systematic instruction in the Bible school, periodic discussion in Young People's societies and Mission Study Classes, the circulation of carefully selected literature among young people and a vast amount of personal conference with individuals.

5. By arranging for systematic, comprehensive and thorough courses of education upon the total task of the church in this world of need. These should show the wonderful opportunity for the Christian solution to be applied to all problems in our own land and among all the nations of the world, and also the way God uses individuals in expanding his kingdom.

6. By persuading many bright boys and girls to go forward with their education in a college with a healthy and vigorous Christian atmosphere. This is one of the greatest services that can be rendered both to the young people themselves and to the kingdom of Christ. One of the chief aims of Christian colleges is to train an adequate supply of leaders for all kinds of Christian callings.

7. By placing definite responsibility upon some carefully selected individuals in each congregation, who will give special and sustained attention to this matter of helping young people to find God's plan and will for their life-work. These individuals should then be brought together occasionally in District Conferences to share their best experiences with each other and thus multiply the number of recruiting specialists and vocational counselors.

8. By following up carefully those who show special interest. This may be done with suitable literature, Bible Classes, Personal Workers Groups, Mission Study Classes, and other forms of Christian education and activity, so that the interest that is once awakened may be fed and developed. Most of this follow-up work can be done only by local leadership, either by the pastor or others working closely with him in these matters.

9. By practising the habit of prayer for laborers to be thrust out into the harvest fields, and by laying this burden of prayer upon others.

10. By making plain to parents the folly and sin of interfering with God's plan being realized in the lives of their children.

11. By preserving vital religious faith and life in the homes of the people. This may be done in such a way that, from childhood, the young people shall be living in an atmosphere which breathes the habitual prayer: "Thy kingdom come; Thy will be done on earth as it is in heaven."

One way to gain self-control is to love God so devoutly that we shall fear to hurt him by any misdemeanors.—Record of Christian Work.
the old Mill Yard church which has a continuous history to the present time. At the beginning as at present Baptists held to the principle of church autonomy. There was present from the beginning certain differences of belief which later developed into distinct bodies, all holding the fundamental Baptist doctrines of faith, baptism, administered by immersion, religious freedom, separation of church and state, and local church independence and the priesthood of all believers. They soon associated themselves together for certain common purposes of defense against the state church, and, for the dissemination of Baptist truths, especially their doctrine of the authority of the Bible. "Sabbatarian Baptists" took their place along with the others, often taking the place of leader and spokesman. Later in this century, during that stirring period of English history not covered by these "Chapters", the learned Dr. Joseph Stennett addressed the king on behalf of all Dissenters. Dr. Peter Chamber- lains, English sovereigns of England, was in a position to render like service. These were both Seventh Day Baptists. No dissenters ever suffered more on account of their non-conformity than these Sabbath-keeping Baptists, and no roster of Christian martyrs is complete without the name of John Traske, the pastor of a London Seventh Day Baptist church.

While the early Baptist movement had its beginning in Continental Europe, the first churches of that faith were organized in England, and were founded by ministers who came out of the Established church. This was true of "Sabbatarian" Baptists equally with others. One of the first names to appear in this connection is that of John Traske. He applied for orders in the Church of England but was refused; perhaps on account of his advanced evangelical views, for later we find him preaching as a Puritan minister. He came to London from Somerset sometime between 1615 and 1620, where he did the work of an evangelist. He preached not only in the city but in the fields, thus appealing to Wesley by several years in this kind of preaching. His opposition to the Church of England is said to have been expressed in his ranking of men into three "estates", of nature, repentance, and grace. This sounds quite Biblical, and goes to show that he preached an evangelical Gospel, and was no doubt in conflict with the views of the Established church.

Traske was himself a school teacher, and one of his converts was a school teacher by the name of Hamlet Jackson. Fired with the evangelistic zeal of his leader, Jackson too became an evangelist. These preachers of the Gospel in breaking away from the established school kept a Sabbath, and as their authority in religion, and true to its teachings Jackson became a Sabbath-keeper. A vision of this truth came to him as he was walking alone in the fields one Sunday. Possessing the courage of his convictions he began keeping the Sabbath, and soon Traske followed his disciple in his new-found faith.

By this time Traske had gathered about him a company of followers, and these accepted the truth of the Sabbath with their pastor, forming the first Seventh Day Baptist church referred to above. Jackson later went to the Continent. Traske forsook his Sabbath-keeping practice on account of the severe persecution which he was called upon to suffer. In this his church did not follow him. Many of them remained true, among them his wife. He spent sixteen years in prison because of her Sabbath-keeping, where she finally died.

Mrs. Traske was a school teacher also, and her services in that capacity were much in demand. They had no free schools of course, and only tuition pupils came to her, but she was compelled to turn many away on account of lack of room. Testimonials are still extant which praise her as a teacher. Her disregard for the Church of England was expressed in the request which she left in regard to the disposal of her body after death. In that day of course burial "by the church" was quite necessary to insure one a place with the saved in the heavenly kingdom. She requested that she be buried not in the church-yard, made holy by the priests, but in the fields. She doubtless based her hope for the future of obedience to God through faith in his Son Jesus Christ on her desire in this matter was carried out. " Richard Lovelace, the lyric poet, while in this same prison wrote: "To Althea from Prison. The following lines are supposed to refer to Mrs. Traske:

"Stone walls do not a prison make, Nor iron bars a cage; Minds innocent and quiet take That for a heritage."

THE OPINION OF "THOSE OF ITALY"

"When he had eaten his spirit came again to him."

David had found a starved slave whose master, David's enemy, had left to die. The man was given bread and made to drink water. Then, when he was revived, he had inveigled against his master. Having eaten, his spirit came again to him.

"Those of Italy", our Italian Protestants, famished in Rome, and deprived of the Bread of Life, upon coming to partake of it, revive, and with all their heart delight in denunciation of the doctrines and customs of Roman origin, for which they fail to find any sufficient ground in the Scripture that has been newly brought into their hearts.

Hence it is that they are heard to say that "it would be only right if all Protestants were Sabbath-keepers, for if they are not, then they do but follow Rome, which changed the days." This has been told over and over again, and how often we find these sincere people sad and regretful because the Protestants have followed Rome in this matter.

Allied to this concept is another that is hardly less interesting. If it is true, as has been said, that "all Italian Protestants would be Seventh Day Baptists or Seventh Day Adventists, if possible", quite as much so would be the declaration that "if Italian Protestants had their way they would not celebrate the Lord's Supper except in the evening." Why? Because they tell us with splendid emphasis that "our Bible says so", and that in comming in the forenoon Protestants are but following Rome.

It is interesting to hear them argue this point. Invariably beginning with their "Now listen!" their Bibles are open as they emphasize their opinions. They go on in this way:

"Is anything more clear than that the evening observance is clearly stated right here in God's own Book? So how can those who go by the Book do otherwise, honestly. See! The Lord's Supper was so like the Passover. It was at night that the paschal lamb was eaten. So, then, Paul says Christ, our passover, is sacrificed for us. And in the same sentence he says the feast he says the night he was betrayed, See! There are five places in our Bible where it tells of the Lord's Supper, and it always makes prominent that it was in the evening. Why, then, is it ever observed in the morning? Why? Because Rome changed the-day. Look at it! The early Christians kept the feast in the evening just as Jesus had ordained; but after the third century came the papal decrees fixing the morning as the time of day, so that now for many centuries past, the Church of Rome has had the observance up to noon—not thereafter. And see! Protestants do as Rome does, and not as the Bible says. Which is right, the observance as instituted by the Lord, as revealed in Scripture, practiced in apostolic and early times, or the observance as commanded in Rome? Does it say 'breakfast' or 'lunch'? Why can we contradict the inspired word? Does it not say, 'When evening was come, he sat down with the twelve, to eat?' See! Who ever sits down at evening to eat—breakfast Oh, but the Romanists say that we have no command to observe the Lord's Supper in the evening. Come, need we a command when we follow that which physically and himself did? It should be enough that he put it at night; and there we ought to keep it, regardless of what the Romanists say. See here! It says that as the Lord command Moses, he put the golden candlestick on the south side of the tabernacle. No one can say why it was there instead of at the north side where the table for the showbread stood. It was the proper place. Do you have any idea that those heedless sons of Aaron, Nadab and Abihu, or anyone else, ever moved it, or in any way disarranged the furniture of the tabernacle of their God? So why should we do such a thing?"

W. H. Moss, M. D.
Hartford, Conn.

The most essential element in any home is God, but we are willing to do almost anything for God except to use him. Yet the thought of God is the most practical of all thoughts. It solves problems, it makes your work easier, it aids in heavy loads, it makes straight the crooked. It is well to do this alone. It is better to do this with your family.—Frank Crane.
MISSIONS AND THE SABBATH

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

MISSIONARY AND TRACT SOCIETY NOTES
SECRETARY EDWIN SHAW

We hear in these days a good deal about standards and standardization, not only in business, but in professional circles. Our own colleges are brought face to face with a standard which they must attain in order to be recognized as colleges in educational circles. There are certain standards which must be reached in number and academic qualifications of the professors, in building and laboratory equipment, in productive endowment, etc.

The Sabbath schools of our denomination are asked to strive to become standard schools. That standard has been carefully worked out to include matters of organization, instruction, preparation of teachers, administration, finance, etc. The schools are keeping score on their own efforts and attainments, all reaching forward for a standard.

Those of us who are trying to keep in touch with the matter of foreign mission know that in this work standards are also being formulated. Unless a mission station has reached a certain minimum in its equipment of teachers and evangelists, unless it is doing certain types of work, in certain approved ways, to certain amounts, it is not recognized as a standard mission.

In all this there is no disposition to disparage the work of colleges, or Bible schools, or mission stations, that do not come up to these standards. Many kind, even complimentary things are said of them.

The standards serve as ideals, as goals, to be sought for and reached if possible, not as the end of attainments, but as starting points for efficient service.

And now comes the standard for town and country churches. Specialists in the study of the work in such churches have made out what they call a "Par Score Card." A church which can satisfy all the requirements would be a standard church. This standard has six divisions and thirty-one items. As given below, it is taken from an article in a recent number of the Christian Work. It may be of interest, and perhaps an incentive to more progressive work, to score your own church by this standard. It should at least be suggestive. But standards are only means of measurement, and you can not tell how warm the day is by looking at your watch, nor how fast you are traveling by consulting the oil gauge on your automobile. No more can you measure the real spiritual power of a church by checking it up with this standard. And yet if you can mark "yes" to all these items, or even to one half of them, your church is probably doing even exceptionally good work.

PAR STANDARD FOR TOWN AND COUNTRY CHURCHES

(Use dotted lines to grade your church)

I. Pastor
1. Church has a resident pastor living within the bounds of this community

2. Pastor devotes his full time to the work of this community

II. Parish
3. Church works systematically to extend its parish to the limits of the community

4. Church works systematically to serve all occupational classes in the community and all racial elements which do not have their own Protestant churches

III. Physical Equipment
5. A church building with an auditorium having a seating capacity adequate. As given below it is taken from an article in a recent number of the Christian Work. It may be of interest, and perhaps an incentive to more progressive work, to score your own church by this standard. It should at least be suggestive. But standards are only means of measurement, and you can not tell how warm the day is by looking at your watch, nor how fast you are traveling by consulting the oil gauge on your automobile. No more can you measure the real spiritual power of a church by checking it up with this standard. And yet if you can mark "yes" to all these items, or even to one half of them, your church is probably doing even exceptionally good work.

7. Separate rooms or curtained spaces for Bible school classes or departments

8. A stereopticon or motion picture projection facilities

9. A well-equipped kitchen

10. Comfortable, attractive parsonage with modern improvements

11. Adequate sanitary toilets on the church property

12. Horsesheds or adequate parking space for automobiles

13. All property kept in good repair and in sightly condition

IV. Religious Education
14. Bible school maintained throughout the year

15. Bible school enrolment at least equal to church membership

16. Definite and regular attempt made to bring pupils into church membership and the offering of specific in preparation therefor

17. Provision for teacher training or normal class

18. Define provision for training of leaders for church and community work

V. Finance
19. The church budget, including both local expenses and benevoleses, is carefully prepared

20. Every Member canvass made annually on the basis of the local and benevoleses budget, adopted, audit annually by all church members and adherents canvassed; envelope system used

21. The budget for benevolence at least 25 per cent as large as the regular current expense budget

22. The pastor receiving a total salary of at least $1,200 a year and house, with an annual increase up to at least $1,800 and house within five years

VI. Program
23. A definite program of work adopted annually by the officers and congregation

24. A definite assumption of responsibility with respect to some part of the program by at least 25 per cent of the active members

25. Public worship every Sabbath

26. System aimed at reaching the entire community and every class in the community

27. Co-operation with church boards and denominational agencies of world-wide missions

28. Community service a definite part of the church's work, including a continuous and cumulative study of the social, moral and economic forces of the community and a definite program of community cooperation led or participated in by the church

29. Co-operation with the other churches of the community, if any

30. Definite organized activities for the various age and sex groups in the church, cooperation and community (as Young People's Society, Men's Brotherhood, Boy Scouts or similar efforts)

31. A systematic and cumulative survey of the parish with a view to determining the church relation-

ships and religious needs of every family, and such a mapping of the parish as will show the relationship of each family to local religious in-

stitutions.

Number of points answered in unqualified affirmative

Number of points answered in partially affirmative

Number of points answered in negative

The following paragraphs are taken from an address given at a Young People's Rally at Milton Junction, Wis., in 1909, by Rev. Charles B. Clark.

"Do the conditions of life in the industrial, social, political and religious world in which it is ours to live demand a change in the dominating purpose of our university, colleges, seminary and academies; or do present-day conditions reaffirm the wisdom of the purpose of men like Kenyon, Allen, Whitford and their colaborers? For one, I believe that conditions facing us today not only confirm the wisdom of their purpose, but make it absolutely imperative that we shall reaffirm that purpose, unless we prove recreant to the trust Christ has imposed in his church. It thus becomes our duty consciously, consistently and intelligently to adapt that purpose to the changed conditions of this complex age."

"Who does not agree that present conditions highly emphasize the need of a stronger moral and religious tone to culture and education? One does not need to cite at length or to emphasize certain conspicuous facts of common observation to show how unprecedented is the need that the hour has set before the church. In the first place, there was never a time when both public and private life were so beset with temptations and pitfalls as they are today. Never did national safety stand in more slippery places. Never before was civilization so complex and perplexed with so many unsolved problems which demand a clear distinction between temporal expediency and the eternal principles of truth and justice. Never before to my knowledge, could one read so many articles and editorials in magazines and papers reiterating the need of a higher order of discipline, as a remedy for the problematical conditions of twentieth century civ-
semination, that missionary impulses may find a helpful expression. Prayer for missions should be brought strongly before the students as a present duty and a high privilege.

**OPEN LETTER NO. 4**

MY DEAR FOLKS:

It was a real pleasure to me to address our Board of Missionary Preparations for the Muskegon, Michigan, last Sabbath. They met at the home of Mrs. Cora Kent in Muskegon Heights. Twenty people were present. This little church has been gathered together from widely scattered homes in and about the city of Muskegon through the continued efforts and leadership of our state missionary, Dr. J. C. Branch. The work was done by house to house work and the holding of cottage meetings. The people seem like our own real folks. I had met some of them in White Cloud during my work there some years ago. I was happy to see among the number Brother and Sister Roy Dawson who lived at White Cloud when we held our tent campaign there. They were members of the Methodist Episcopal church of that place at that time. But they were faithful attendants of our tent meetings. Since then they have had a great and joyous experience over the Sabbath question. They are now staunch Seventh Day Baptists.

The Sabbath school last Sabbath was ably led by Brother Daniel Boss, lately ordained to the ministry. He was with us last Sabbath, usually preaches to this people on alternate Sabbaths. They are looking for others to unite with them soon. Don't forget to pray for this faithful band of commandment keeping people.

Sincerely yours,

D. BURDICK COON

123 Ann Avenue
Battle Creek, Mich.
May 24, 1921.

"Does your family look ahead?" "Yes," replied Mr. Cumrow. "Mother and the girls look ahead 'most too much. We spend all winter thinking about where we'll live next summer and all summer thinking about where we'll live next winter."—Washington Star.

**A SUCCESSFUL SCHOOL**

Such was the Summer School of the New York State S. S. Association held in the buildings of Skidmore College, Saratoga, in the summer of 1920. The next session will be held in the same place July 16 to 23 with an enlarged faculty and curriculum.

Prof. Frank K. Sanders, formerly of Yale University, will teach the Bible. Prof. H. H. Foster, of the University of Vermont, the Pedagogy and every department of Bible school work will be treated with special courses in Story Telling, Missions, Bible Geography, Teacher Training, Rural Schools, etc.

The needs of the most immature teachers will be met while the most advanced will find something still to be learned.

Great attention will be given to music under the Precentor of the School, Rev. Albert C. Thomas, of New York City.

Every afternoon will be given to outdoor recreation under the direction of Fred D. Cartwright, Young People's Superintendent of the State.

Good fellowship is increased by the fact that the whole school is housed in the buildings of Skidmore College where board and room are furnished for $14.00. The tuition is $4.00, and there are a few scholarships covering this for early applicants.

For further information write the New York State S. S. Association, 80 Howard Street, Albany, N. Y.

**"FAINT YET PURSING"**

J. FRANKLIN BROWNE

We nestle 'neath Thy sheltering wing, Jehovah God, with trembling soul;
Near to Thy heart we give our all.
Our feeble years, our strength, our sin;
O speak and make us whole.
Longing for Thee the weak heart strives,
But o'er our sun goes down at noon;
Our work undone,—our little lives
Ill-spent and marred;—faint love survives;
How canst Thou say "Well done?"
Way-worn and weak, the failing eye
Bends o'er the footprints of the King.
His steps to mark, to walk His way.
Slow climbing to the Hills of Day,—
Bid us "awake and sing."

When the dark vale before we see,
Then to Thy strong hand we cling,
And o'er the storm and danger we shall be
Or grave, where is thy victory?
Or death where is thy sting?

May 14, '21.
WOMAN’S WORK

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

If a wean can cling
To a spray a-swing
Like the branch on the tree;
And sing, and sing,
As if he’d burst for joy,
Why can not I contented lie,
In His quiet arms.
Unmoved by life’s annoy.
—Author unknown.

FORWARD MOVEMENT IN SHANGHAI

My dear Mrs. Crosley:
After a busy day, one doubts the wisdom of sitting down to write a letter for so many friends, readers of the Recorder, to receive a month or six weeks from tonight.

Spring has been very slow in visiting us this year, and so we have in this mission home had delayed many repairs that have been needing doing. I am more and more astonished at the ravages upon paint, wood, brick, mortar, wire netting and cement which our climate here makes. It seems as if we no more than get one thing renewed that another has gone to destruction’s verge, and must be cared for. We are trying to do some of the work ourselves, but busy missionaries have little time to devote to carpentry, painting, masonry, etc., excepting to oversee.

You will have known of the addition to our mission property by the purchase of the piece of land between the two schools. Last week the people from whom we purchased the land, came to take out the twenty-one graves in this spot which is a little less than a fourth of an acre. Some of the graves were very old—an estimate of the friends being that some were a hundred and twenty years old. Most of the mounds were quite high, possibly ten feet above the level of the ground, others were somewhat lower, but almost every mound contained the remains of several coffins. Some days before the disinterment took place, and at the annual season for extensive ancestor worship, the descendants came to burn the large tied-straw baskets filled with paper money which is offered for the use of their progenitors in the spirit world. At the time of the disinterment, some of the women came, and sat at the graves to watch for any possible jewelry, gold or silver hair ornaments—bracelets or what not. Their vigilance was rewarded.

Mr. Crofoot is now having this part of the land levelled and filled in, so that an old acquaintance of the spot would scarcely recognize it now. The other end of the lot Mr. Davis has put into garden, and the mission members are to bear joint expense of it and share jointly in enjoying its produce. Of course, this garden arrangement is only a temporary one, simply utilizing the ground until it is to be used in the extended school grounds needed with the planned for new school buildings.

All of which leads me to mention that the Chinese Representatives of the Boys’ School and Girls’ School Alumni, together with foreign advisers, are now preparing to launch a plan of soliciting funds for the purchase of such land as may be needed in the Forward Movement of the Shanghai Seventh Day Baptist Mission. It is an important undertaking, and we suggest that the prayers of all friends of the mission are needed in the success of the undertaking, and we suggest that the prayers of all friends of the mission are needed in the success of this movement.

The Early Part of the Month

The early part of the month was that of our Mr. Dzau’s only daughter, Soo-kyoen. She has been a teacher for about ten years and has taught in our school at West Gate for several years lately. She is a granddaughter of the Mr. Dzau who came to America with the Carpenters so many years ago.

This beautiful girl was very old-fashioned, so much so that the bride had almost nothing to do with any of the plans, but we hope that it will prove a happy marriage in spite of the handicaps.

In this time there went three days of feasting. The first day we attended was an evening feast to which many of the bride’s unmarried friends were invited. It was held in the school room in the city as the family live upstairs there. We had a very pleasant time seeing the bride’s new things and visiting with the other friends. Mabel West and I were the only foreigners as Anna was not well.

The next morning the bride was to leave for her husband’s home at about eight o’clock. The husband lives in a small city over in Poo-toong, the district between the Hwang Ho river and the Pacific Ocean. He is a post master there and is reported to be a most devout Christian, although, of course, at this time none of us had ever seen him excepting Mr. Dzau. They had hired a small launch to take the bridal party and Mr. Dzau and a few more of the bride’s friends if they wished. There had been some talk of Mabel and my going, but we had been afraid that it would seem like crowding in so we had thought that we would not do so. But Soo-kyoen had seemed so to wish that we should go that we went into the city prepared to go if it seemed wise to do so. And we did finally go.

At the house after the bride was dressed they had a little ceremony in the school room at which the school girls sang while the bride walked out to the chair. They then had a little distillation of the harmony a little when they struck up their music before the singing was completed but, of course, they had to begin as soon as the bride reached the door no matter what was going on inside.

Going to the boat the band went in front and then the chair. Following that was the carriage with the middle men and then we came in rickshas. The boat was very comfortable with a nice little compartment where we women could stay. The bride took off her head dress and visit with us very comfortably there.

When we reached the landing at Tseu­poo, the chair was there for the bride and chairs for all the rest of us. We were taken immediately to the little chapel where the wedding was to be. Mabel’s and my chairs were in the lead and as we got out we saw Mr. Parch of the Northern Presbyterian mission who is evangelist for that district. He was across the street so we went over to speak to him.

The time of the bride’s chair came and the people crowded into the entrance until it looked as though we should have to attend the wedding in the street. But the woman with the bride motioned for us to come to her. It looked rather impossible,
but by the use of some mild football tactics and by keeping close together we finally made it. We found Mrs. Parch whom I knew in the first of my days here as Dr. Wood of the Women's Union Hospital at West Gate, up in front with the two little children who belong to the new husband. The ceremony was a short form, but a foreign one, in the Chinese language of course, and performed by a Chinese pastor. He first explained very carefully what the Christian idea of marriage is, emphasizing the belief in one wife only. In the ceremony he very methodically let the joining of hands by the bride and groom be the evidence of their troth rather than the spoken word.

After the ceremony the ladies were taken to a room upstairs for a time and then came a very nice feast. This was in the home of the pastor there. Later Mrs. Parch lead Mabel and me to the new home where we were when the bride came. We were glad to see evidences of thoughtfulness on the part of the groom in the arrangement in the home. He appears like a very gentle man and we hope that all will be very happy there even if there will not be much money.

The next day was the real feast at the bride's home and the bride and groom were there for it. I will leave that and any other additions which she may wish to make to what I have written for Miss Mabel West to complete.

GRACE L. CRANDALL.

WORKER'S EXCHANGE
NEW YORK CITY

The Women's Auxiliary Exchange of the New York City church meets regularly on the second Thursday of each month from September to June, inclusive, at the homes of its members. Unlike our sisters in many similar organizations, some of the workers travel 35 or 40 miles to attend. In view of our wide separation we gather in the morning and the hostess, with her assistants, serves a warm luncheon to which each one present contributes.

Our work is supported entirely by voluntary contributions. This, by some, is considered our chief work, since our classes, coffee teas, dinners, and bazaars are impossible. Others feel that the social side of the meetings is our chief work. For scattered as we are we find none too many opportunities to acquaint ourselves with the intimate life of our workers. Still others feel that our sewing for the poor is our great work. Our fingers are busy, but the major part of the session in repairing partially worn clothing or in making new garments. These garments are sent to the Judson Memorial church, where our Sabbath services are held, and its workers distribute according to the greatest need of children of foreign peoples in the vicinity. Occasionally the society sews for some of its members and the money thus earned is spent for new material by the directresses who prepare work for the meetings. Whichever side of our work seems most worth while, none can well be spared and all is helpful to the cause of our Lord.

SPECIAL REPORTER.

WHEN NO ONE SMILES BACK
WHAT A CLOUD IT CASTS OVER THE DAY IF ONE SEES ONLY FROWN

I left the office yesterday feeling as though I had come into a large and splendid inheritance. I was so happy that I wanted to laugh aloud, and to sing. The work that I had planned to do had gone quickly and easily. I was driven to a story of mine had not been returned, and I received many pleasant letters from many pleasant people. Indeed, as our doorguards used to say, I was "sitting on the world!"

I left the office, smiling to myself over a good day that I had just added to the procession of the past. And on the street outside the office I met the Nicest Man, who was waiting for me. And we got into the subway train together—for we had a faraway dinner engagement—and started upon a long and crowded ride. And just once I patted the sleeve of the Nicest. Man's coat—just once! Because I was happy, and my work had gone well, and the day had been a good one. And as I patted it I heard a voice from across the aisle speak sharply. And I heard another voice answer it.

"It seems," said the first voice, "that the women are doing the love-making this year."

And the second voice said—"Yes, indeed! And in the subway, too!"

I looked furtively across the aisle. And I saw two severe ladies staring at me. And, though I had performed right to put the Nicest Man's sleeve, I felt suddenly guilty. And I folded my hands in my lap, and erased the smile from my face. And I sat quietly and silently in my place. And as I sat there I could feel the eyes of the two severe women upon me, weighing, judging, criticizing. When they finally crowded me, as it usually is, with weary people. As I looked down the length of it I realized, suddenly, that I, too, was tired. Perhaps I realized that I was tired, because so many faces were dark—because so many people looked peevish and out of sorts. A woman laden with bundles spoke crossly to the tiny girl who sat beside her; a prosperous-looking business man, apparently on his way home, reprimanded a small messenger boy who inadvertently tripped over his outstretched legs.

"Look where you're going!" he snarled.

"Can't you see where you're putting your feet?"

The little messenger boy wanted to answer back. I could tell from his small, sullen face. It was not good temper on his part that stopped him from answering: it was the size of the business man, who was far larger than the average! Up and down the car I looked. And, as I looked, I realized poignantly that I was no longer "sitting on the world"—that my head was no longer in the clouds. Once or twice I essayed a timid smile—but the smile was not answered. Indeed, the folk that I smiled at regarded me with raised eyebrows. And I could almost—in imagination—hear them say:

"I wonder who she's looking at, anyway! I wonder if she's trying to look beautiful!"

"I wonder if she's trying to look beautiful!"

"I wonder if she's trying to look beautiful!"

I sighed, very softly, to myself. But the Nicest Man heard the sigh.

"What's the matter?" he questioned.

"You were ever so happy just a moment ago, Miss. A woman lady met me, that you were out-pollyanna-Pollyanna! Has anything happened?"

With my hands tight folded in my lap I answered. And perhaps my answer was just a shade cynical.

"If anybody wants business," I told him, "being the only happy person in a subway train!"

The Nicest Man laughed—as he almost always laughs—understandingly.

"Then," he said, "let's go! For here's our station." And together we left the subway and went up to the street, and to the pale sunlight of the dying day.

People don't always realize what an effect their expressions may have on the folk who pass them by upon the street, who rub elbows with them in the market place. They don't realize how much their chance words of disapproval may be heard. Their frowns may go, how terribly their pessimism may hurt. They don't realize that a bit of uncontrolled anger may leave a lasting impression upon some just-forming child mind—and upon the mind of some disinterested observer who may be a grown-up! I once knew a singer who was the leading soprano in a large city church—a woman with a splendid voice and a beautiful personality. She was a very kind and gentle woman herself, one who never spoke in anger, or found fault, or looked at people unkindly. And she was a great favorite—every one came to her for advice and encouragement.

"Perhaps you've noticed," she said once, "that my voice is better on some days than it is on others. Perhaps you've noticed some days that the tone of it is a little sweet and at other times that it is heavy and dull! Perhaps you've noticed that, but I doubt if you could guess the reason for it!"

"When I stand up in my place to sing, the faces of my audience make a great impression upon me. If they're friendly, smiling, glad, I feel that I really want to give them my best, and I feel more able to give them my best! Their smiles are like a tonic to me; their happy eyes are like a message of love to me."

"If they're friendly it helps—oh, immeasurably! But if they look at me with hard, super-critical eyes I feel all choked-up inside. I feel stifled! If they look as if they had angry emotions in their hearts, if they look fretful, or impatient, or dissatisfied, my voice seems to dry up. And I sing badly. I can't help it!"

That is the effect of unsmiling faces upon a great singer. Perhaps unsmiling faces—and cross expressions—have the same effect on others also. I have noticed that the expression of the faces of these people who work in the large department stores seems to shape the expression of the people who work in the smaller stores, and then perhaps the face of the person buying a thing. I have noticed that the expression of the face of the person buying a thing seems to shape the expression of the person who delivers or receives it. I have noticed that the expression of the face of the person who delivers or receives it seems to shape the expression of the person who delivers or receives it. I have noticed that the expression of the face of the person who delivers or receives it seems to shape the expression of the person who delivers or receives it. I have noticed that the expression of the face of the person who delivers or receives it seems to shape the expression of the person who delivers or receives it.
point of a good story because his office force had been taciturn and glum. I can imagine a writer failing to put inspiration into a poem because of a lack of sympathetic understanding in the crowds about him. And I can imagine many other situations along the same line of reasoning.

Friends of mine don't carry unsuitable faces with you! For, by doing so, you may be the ones to keep something worth while from the world! The effect that you have upon your friends—and even upon perfect strangers—may be a profound and lasting one!

Smile, instead, and be cheerful. And, perhaps, then you will be the one to give—quite indirectly—some great gift to your fellow-men! Margaret E. Sangster, in *The Christian Herald*.

**THE WORLD'S NEED TODAY AN ANCHOR**

The world is today face to face with problems which challenge the wisdom of man as it has never been challenged in any age. The thought of the world is in a state of revolution. Novel political theories and extravagant economic doctrines are manifestations of the fact, that even the greatest questions of life and death have broken away from their moorings and are drifting hither and thither in the chaos of ideas which has been one of the most sinister consequences of the World War. Society is in a state of flux, and men who believe in the civilization which has developed during the past centuries cannot see the aimlessness of present-day thought without anxious concern as to what lies beyond.

The great need of the world today is an anchor which will hold it from being swept away by the winds and currents of fantastic and fanatical ideas which have sprung up everywhere. The only sure anchor seems to me to be Christian faith. Modern progress, modern civilization and modern social order have been built on the teachings of Jesus Christ. There has been a tendency in recent years to emphasize the material expression of these teachings and to ignore the spiritual side. Utilitarianism has invaded the church as it has invaded nearly every field of human endeavor. There has been a corresponding loss of idealism. Belief and its importations—a little thought of and less talked about—Moral retirement and charity have become ends in themselves and not, as they should be expressions of Christian faith.

If I do not misread the signs of the times or misinterpret the events of the present, the Christian ministry has a greater opportunity and a more imperative duty to serve mankind than ever before. It is the opportunity and duty to restore the spiritual faith of Christianity to its place in the thoughts and lives of men. I do not think that we have been doing too much for the physical and intellectual well-being of mankind, but the motives have been material and not spiritual.

Man in these days needs something on which he can build right thoughts as well as right actions. Such a foundation rock is spiritual truth, and the material works to imbide it in men's lives are those who have dedicated themselves to the Christian community. The impulse to right living, to true thinking, to real progress depends on faith in the spiritual truths of Christianity rather than on the humanitarian instincts of the philanthropist and the moralist. Man may be good but not righteous; he may be moral but not religious. These motives are good but not the best. We need the best today. A righteousness founded on religious faith will give us a better world in the future.

Can there be a higher or nobler calling than to be the bearer of the eternal truth, on which rests the very hope of the coming year?—Auburn Chapel Bell.

Have you ever said: "I wish I had a more cheerful disposition?" "How much do you wish it? Enough, you say, to press forward so as to be in the way of getting it? Your words are idle and sinful unless you will to have it instead of wishing to have it. You are not responsible for the disposition you were born with, but you are responsible for the one you die with. —Mabthie B. Babcock.

If a man will follow the God of Jesus Christ and seriously make his life answer the attitude to the world which Jesus assumed himself, he will share in the splendid faith that, however hard his lot, the great process in which we are involved will end in vanity and the ashes of moral defeat. —Shaker Mathews.

of God! in the face of Jesus Christ." In the spiritual world, as in the physical world, the Light that Christ has brought into the world gradually, age after age, shines with growing ascendancy, dispelling the clouds of selfishness and ignorance and sin, bringing illumination and order and fruitfulness and sweetness, where was before night and chaos.

Without the medium of the eye, all the sunlight of the universe would leave us growing blindly in darkness. There must be the faculty to receive spiritual light and to respond to it. Christ tells us that the eye is the lamp of the body. So long as the eye is dimmed we walk in light. The enlightened reason of conscience which is the faculty of spiritual perception, is the lamp of our highest light. It is important to us that this faculty sound and unimpaired if we are to walk safely and securely along the pathway of life.

We are told there is in the human eye a place where the optic nerve centers that is known as the blind spot. It is thought to account for certain accidents where the engineer on the railroad train fails to observe the signal, and a wreck ensues; or where the baseball player misses the ball, or is struck by it. Satan is sure to play for our blind spots, if we have any. Let us ask Jesus to make our eyes single, that there be within us "no part dark".

We little realize how great the necessity is that every Christian should let his or her light shine. At a certain dangerous place where a bridge was being repaired, a workman placed a lantern, but failed to refill it with oil. It went out in the night, and an auto went over the embankment, causing the loss of several lives. The lantern was supposed to give light, but, failing to do so, disaster followed. On the coast of the Gulf of Mexico a vessel went ashore in the darkness and many lives were lost. When the wreck occurred a light house, loomed high over the waters not far distant. Why the captain of the vessel failed to see the light, seemed a mystery until he became known that a warm land breeze had blown mists and clouds above, and gradually making the desert to bloom like the rose. In like manner, the moral and spiritual world was in chaos and darkness. God said, "Light shall shine out of darkness, who shinet in our hearts, to give the light of the knowledge of the glory...
Christ? "Let your light so shine before men that they seeing your good works, may glorify your Father which is in heaven."

PLOW WORK
DR. J. H. JOWETT

When Jesus of Nazareth thinks of a man enlisting in the life and labors of his kingdom he also thinks of a man laying hold of a plow and setting his share to a hard field and turning up the stubbly soil as the preparatory work of a golden harvest. He does not think of a husbandman attending the vines. He does not think of a reaper taking a sickle to gather the ripened corn. He thinks of plowing which is the hardest and heaviest work of the farmer's year.

The service of the kingdom is first of all plow work, and plow work in sullen and obstructing fields. Christ Jesus sees the soil crowded with old established roots, running here and there, crossing and recrossing, weaving a matted hostilite net which has almost the consistency of wire. Does he not think of a husbandman attending any field of art? There were there too the roots of prejudice in the soil, any incredulity, any thirsting suspicions, any professional jealousy and antagonisms? Read the life stories of either of these men, and you will find that the plowing was tremendous work. The soil was alive with hostilities.

Or what about the field of art? There was a certain plowman named John Ruskin, and at the age of 24 he set his shining share to plow up the broad fields of his common judgment. His work on "Modern Painters" cuts right through modes and standards of artistic criticism. Traditional theories were overturned. Was it easy work for the plowman? Did the plowman encounter any opposition, or did his share slide along as though it were moving through clean and virgin soil? Read his life, or read the successive editions of his great work, and you will find that his share was opposed by the toughest prejudices and by stubborn ignorance and by a cynicism which affected a sort of contemptuous indifference. It was heavy work for the plowman.

Or what about the ecclesiastical field? What sort of experience has any venturesome plowman in that venerable field? As a matter of fact, he finds every inch of the field thickly massed with rooted traditions. And it demands some very stalwart and determined plowmen if the field is to be furrowed for richer and more commanding harvests. All these examples may help us to enter more deeply into our Savior's words and to get the "feel" of the plowman's work when he seeks to turn up the fields of immemorial usage and tradition.

Well, this revolutionary plowshare of the Lord is in our hands today. He called upon us to take it to the stubbly field where there is a congestion of hard obstacles, and we are to overturn it in his sacred name. Our commission is the same as was laid upon Jeremiah, with this mighty difference, that we use the incomparable share of Christ's gospel, the sharp shining share of his gracious holy word. The prophet Jeremiah was called by God "to pluck up, to break down, to destroy, to overthrow and to cast down" in the name of God. And we are to do it with the radiant splendor of the unsearchable riches of Christ.

We are Christ's plowmen. What is our labor? What is our field? It is our holy work and privilege to plow up the life fields of nations and the industrial fields of our day that we are to turn up old industrial relations with the share of Jesus Christ. Put your share down to this field and begin to cut your furrow—what manifold hindrances you encounter! You never knew what stubbornness really means until you begin your work. It is the huge, the giant, the large massed, complicated roots of vested interests. There is the grip of greed, there is the strength of mammon, there are the wiry withes of selfishness. We need steady and resolute plowmen. More than ever, I think, do we need men and women who will put their hands to the plow and never look back.

The Lord is afraid of plowmen who look back. He can make little or no use of them in the work of the kingdom. The plowman looks always to the promise, to the gold in the future. And the Lord is afraid that plowmen will not be alert and venturesome plowmen. The plowman sets his shining share to run through the fields of art. And he looks forward. Who could ever plow the fields of art? And the Lord is afraid of the plowman who looks back.
with fresh confidence and hope, and the
spirit of fainting passed away, and he cried out in joyful assurance: “Our sufficiency is
of God!”

That is how we are made fit for the
service of the kingdom. The Lord who calls us
into the field is ready to provide the
equipment. Any plowman who puts himself
into the hands of the great Renewer will
find that he is more than equal to every
circumstance, and that his strength is more
than sufficient for the most exacting day.—
From the Continent, by permission.

HOW I FIND THE WILL OF GOD
THE LATE GEORGE MUELLER, OF BRISTOL,
ENGLAND

1. An obedient heart. I seek at the be-
tinning to get my heart into such a state
that it has no will of its own in regard to a
given matter. Nine-tenths of the difficul-
ties are overcome when our hearts are ready
to do the Lord’s will, whatever it may be.
When one is truly in this state, it is usu-
ally but a little way to the knowledge of
what his will is.

2. Feelings not enough. Having done
this, I do not leave the result to feeling or
simple instruction. If I do so, I make my-
self liable to great delusions.

3. The will of God revealed through his
Word. I seek the will of the Spirit of
God through, or in connection with, the
Word of God. The Spirit and the Word
must be combined. If I look to the Spirit
alone without the Word, I lay myself open
to great delusions also. If the Holy
Spirit guides us at all, he will do it accord-
ing to the Scriptures and never contrary to
them.

4. Providential circumstances. Next I
take into account providential circum-
tances. These often plainly indicate God’s will
in connection with his Word and Spirit.

5. Prayer. I ask God in prayer to
reveal his will to me aright.

6. Deliberate judgment and a mind “at
peace”. Thus, through prayer to God, the
study of the Word, and reflection, I come
to a deliberate judgment according to the
best of my ability and knowledge, and if my
mind is thus at peace, and continues so after
two or three more petitions, I proceed ac-
cordingly. In trivial matters, and in transac-
tions involving important issues, I have
found this method always effective.

The special significance of this testimony
lies in the fact that during his lifetime
George Mueller provided for the mainte-
anance and education of over 10,000 orphans
at a total cost of over $5,000,000, in addi-
tion to raising other large sums for day
schools, Bible schools, and the circulation of
the Scriptures and tracts, and that he raised
all this money through prayer, without any
personal financial appeals. Mr. Mueller
said: “I have joyfully dedicated my whole
life to the object of exemplifying how much
can be accomplished by prayer and faith.”
His deep experience of God gives his testi-
mony about guidance very unusual weight.
—Interchurch World Movement.

HOME NEWS

DeRuYTER, N. Y.—The last two weeks
in April our church united with the local
M. E. church in an evangelistic campaign.
We had Rev. Ward Mosher, D. D., as
evangelist. Doctor Mosher is a strong and
impressive preacher. His methods are not
along the sentimental lines, but are straight-
forward and convincing. He is ably assisted
in the music by Mrs. Mosher, who is an
adept in training and leading large choirs.
Both Doctor and Mrs. Mosher have beauti-
ful Christian characters and win the love
and esteem of those with whom they come in
contact.

Sabbath, May 14, we were happy in visit-
ing the baptismal waters and leading eight
young persons in the beautiful and signifi-
cant ordinance. All these were received as
members of the DeRuYter Seventh Day
Baptist Church, and we are expecting others
soon. We rejoice in this addition and feel
that our spiritual life, is strengthened.

We are persevering in our efforts to pay
our full amount to the Forward Movement.
While the past year has been hard on the
farmer and itmeans sacrifice on the part of
many of the people here, there has been
such joy in giving that all are interested
and anxious to do their best for the cause.
We confidently expect full payment of our
quota again this Conference year.

H. R. C.

CITY NEIGHBORS

I thought the house across the way
Was empty, but since yesterday,
Creeper on the door made me aware
That some one has been living there!

SAVED BY A THISTLE

Billy, a bright-eyed boy, in his eagerness
after flowers, had wounded his hand on the
sharp, prickly thistle.

"I wish there was no such thing in
the world as a thistle," he said, in hot temper.

But his father said calmly, "And yet the
Scottish nation think so much of it that
they engrave the thistle on the national
arms."

It is the last flower that I should pick,
out," said Billy, "for I am sure they could
have found a great many nicer ones, even
among the weeds."

"But this thistle did them such good
service once," said the father, "that they
learned to esteem it very highly. One time
the Danes invaded Scotland and they pre-
pared to make an attack upon a sleeping
garrison. So the Danes crept along bare-
footed, as still as possible, until they were
almost on the spot. Just at that moment a
barefooted Dane stepped on a great thistle,
and the hurt made him utter a sharp, shrill
cry of pain. The sound in the still night
awoke the sleeping Scotch soldiers and
each man sprang to arms. They fought
with great bravery and the invaders were
driven back with great slaughter. So, you see,
this thistle saved Scotland, and ever since it
has been placed upon their seals and emblems
as their national flower."

"Well," said Billy, "I could never suspect
that so small and ugly a thing could save
a nation."—Pleasant Hours.

What fruit grows on telegraph, wires?
Electric currents.
What three letters change a girl into a
woman? Age.
Where can money always be found? In
the dictionary.
When can you carry water in a sieve?
When it is frozen.
How many clams can you eat on an empty
stomach? One.
What older than its mother? Vinegar.
Why are good people like pianos? Be-
cause they are grand, square and upright.—
Selected.

When we can no longer blame things on
liquor or war’s reaction, we may begin to
suspect that human nature itself is a little
faulty.—New London Day.
Lone Sabbath Keeper’s Page

INTERESTING CORRESPONDENCE
FROM A LONE SABBATH KEEPER IN THE SOUTH TO ONE IN THE NORTH

DEAR FRIEND:
You may continually believe that I am thinking of you and hoping that you all are enjoying the glory of the holy Sabbath. Its glory surrounds everything even though many are unconscious of it, even as little babies are unconscious of many things that are near them. A very young babe is unconscious of its father's love, but by degrees it becomes conscious of it. And so the world, to the great extent unconscious of the sweet influences of the weekly Sabbath. Many, through a darkened mind, attribute those influences to the keeping of Sunday as the Sabbath, in the same manner that holy influences are supposed to circle around a babe that has been sprinkled to dedicate it to God. I have known children so dedicated to plunge into wickedness unmindful of their parents' love and care. But still the longsuffering Creator, the Word that was with God and the Word that was God, in the beginning, bears them with them and lets them have every opportunity to return to him, until they finally do repent and turn to him, or fill their measure of wickedness, as did the Amorites. See Genesis 15:16. And the Word that was God also said to his eleven disciples, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." Amen (Matt. 28:19, 20).

Only those who were to be baptized who were already bringing forth fruits meet for repentance (Matt. 3:8); those who had gladly received the word of life (Acts 2:41). This word of life was to be committed to faithful men who should be able to teach others also (2 Tim. 2:2). I have no doubt but every true apostle tried to ordain to the ministry only such as were faithful. But it was impossible for them to know what was in every heart, for from different Scriptures we understand that only God knows what is in the heart. So with all their care, false teachers crept in and taught the body, while the ranks of so-called Christendom are divided into more sects than there were among the Jews at the time of the apostles.

We enjoyed the hickory nut kernels with you sent us, very much. The handle hunters nearly all the hickory trees about here; there never were but a few in this locality since we moved here in 1859. I have not written well. One eye is almost past seeing things plainly, but do write when you have time.

Yours truly,
April 5, 1921.

A REPLY FROM THE NORTH

DEAR FRIEND:
Your welcome letter arrived in due season, coming on Friday so that I had the enjoyment of it on Sabbath eve, and this evening I am taking my pen to accomplish a part of my communication with you, as something seems conducive to good-fellowship, there being no nearer method of assembling together Sabbath-keepers, as far as I myself am concerned. Years ago when I first began keeping the Sabbath, I determined to be careful how I spent Friday eve. As the grange in our town met on that evening, you can imagine there came frequent temptations to side-step, in the form of invitations to become a member, or at least to participate in the enjoyment of open meetings; and I am happy to say that my rule to remember to keep holy this part of the Sabbath has never been broken by attendance at any secular gathering, though the village people have frequently urged what seemed to them advantageous.

In all the twenty years of Sabbath-keeping, I have attended only one Sabbath evening prayer meeting in a church of Sabbath-keepers, and that was an event to be long remembered. When not too exhausted with the week's labors, I always spend the Sabbath evenings in pursuit of the Wisdom of the Highest, and the benefit has been immeasurable. Of late I have been studying church history, concerning the time you refer to when opponents to the gospel became incommensurable, and apostasy was creeping in amongst the truths Christ taught. The operations of God and the world's way of living were not so very different then from what they are now; therefore the wonderful truths of the gospel are as true and applicable in dealing with the world as they were then. It seems to me that now, as when Christ planted the seeds of the gospel, the true church is amongst the humble minority, and the future growth of the gospel is committed by the Creator into their hand.

I have met a number of contemporaries who consented to the tempting invitations to attend worldly entertainments on Friday evening, claiming such diversion was "a rest from our toil in the field." And they have since given up the Sabbath altogether. I feel there is a wealth of meaning in Jesus' words, "The Sabbath was made for man," and "It is lawful to do good on the Sabbath days, to save life rather than to destroy." If we dedicate the Sabbath of Jehovah to services that lead toward him, we are saving life rather than destroying; but it is a mistake to participate in worldly entertainments on that day with the plea that they are restful; for the influence is destructive, both to ourselves and those around us. I write this by way of example to undervalue eternal truths.

There was several years ago a young Seventh Day Adventist woman who married a young man from a family of independent Sabbath-keepers. One Sabbath afternoon as she sat on the porch during a visit, with her husband's family, a couple of city acquaintances came along and spoke. After a few moments conversation, this young wife arose and without explanation accompanied the other two girls to a ball game held that day in the village. The relatives were surprised, yet hardly knew how to judge in the matter. Similar instances of participation in worldly amusements occurred at intervals in the next few months, and in a short time the young husband renounced the Sabbath and became an infidel. In the fifth year from the summer day of the ball game, the young wife's body was laid to rest in the cemetery, succumbing to a rare and mysterious malady. The case shows where indulgence leads, and how wise church history operates in cases that baffled human judgment.

I am wondering how your crop outlook is this spring. Are you planning and carrying out another cotton planting? We have had quantities of rain, to keep nature from advancing too fast after an unusually warm and beautiful March. There is often so much difference between your weather and ours that I am wondering whether your skies are gray or blue. A story in a farm paper reminded me of you in your disappointments with cotton prices.

A colored man dizzily drove to a sales warehouse with a load of produce. When he received his sale slip after the load was disposed of he found no check in payment, so he said to the cashier, "Look here, where is my check for this load?"

"It's like this," said the cashier. "The expenses for commission, weighing, unloading, housing, etc., amounted to more than the load was worth. You really owe me 59 cents."

"Well, I haven't a cent in my pocket."

"Then, then, your time was coming along to bring a chicken and we will call it square."

About a week later the man appeared at the office with two chickens. "Here are your chickens," said he to the cashier.

"But you didn't have to bring two. One would have paid your bill."

"Yes, boss, but I've brought another load."

There are protests arising everywhere about this sort of commission work which almost renders farming futile, so you are not alone in your struggle. We in the South present both our protests and reforms so long ago — are now reaping some of the benefits, and are glad to help or encourage others in the way to better things. I hear there is a movement on foot to move some of the large cotton industries from the congested cities of New England to the South nearer the cotton plantations. This plan would give southern people a better market for vegetables as well as cotton, and the North would not appreciably lose by the change.

I trust you will keep up your courage, and write another of your welcome letters soon.

Yours truly,
April 29, 1921.

Sabbath Eve,

Johnny — What makes the new baby at your house cry so much, Tommy?

Tommy — It don't cry so very much—and anyway, if all your teeth were out, your hair off and your legs so weak you couldn't stand on them, you feel like crying yourself. — London Ideas.
In Memoriam

Mrs. Ella Eaton Kellogg—April 1853-June 1920

[Old Alfred students of the early seventies will be deeply interested in the life sketch of their old student friend, Ella Eaton, of Alfred, N. Y., as published in Good Health, a magazine of which she was assistant editor for many years.

Following this article, in the next two issues of the Recorder, we shall give Dr. Kellogg's tribute to his "Helpmeet", which also appears in a neat booklet sent to the Recorder.—Ed.]

The death of Mrs. Ella Eaton Kellogg, wife of Dr. John Harvey Kellogg, occurred at her home in Battle Creek on June 14, 1920. Thus was ended a service of forty-three years to the readers of Good Health. Thus also was ended a life whose energies were unceasingly poured out that humanity might be bettered through knowledge.

Those who have regularly attended the school which she taught in the pages of this periodical will have a clear conception of one side of her life. They will know that her endeavor was to lessen suffering, disease, and unhappiness through the spread­
giving of a wholesome yet palatable dietary, the inculcation of health habits in all the activities of life, and, above and beyond all this, the vital need of character and virtue. Perhaps her greatest single achievement was the present diet system of the Battle Creek Sanitarium, in the development of which she was the most important individual factor. Destructive criticism of bad foods had to come first, but was by itself of little effect. It was not enough to convince people that many of their customary dishes were harmful; these must be replaced with others which absolutely had to be palatable. Here was the essence of the situation. The rest must suggest not the handing out of food medicine or medicinal foods, but those pleasures of taste which give to all of us a good share of life's joys.

For years Mrs. Kellogg studied this problem and experimented with it. Day after day she cooked new dishes, varying the ingredients slightly, until at last she came on the supreme combination which was fit to set before a king. Just how successfully she accomplished this endeavor is shown by the tens of thousands who are following the Battle Creek Sanitarium dietary in this and foreign countries.

The productiveness of her life may be measured from another angle— the enumera­tion of a few conspicuous biographical facts. As an able teaching of dietetics to nurses in the Sanitarium, she founded the School of Home Economics, which has grown into an institution of wide renown. She was also graduated from the American School of Household Economics. Her philanthropy took practical form in her part in the founding of the Haskell Home for Orphan Children in Battle Creek. Of this she was managing chairman for many years.

Her connection with the Women's Christian Temperance Union was conspicuous for a long time. First she was superintendent of hygiene, and later was the associate of Miss Frances Willard in the social purity department. Subsequently she became national superintendent of Mothers' Meetings and then superintendent of Child Culture Circles in the purity department.

Of the Young Women's Christian Association she was a life member; belonged to the household economics department of the Federation of Women's Clubs; was an associate member of the National Congress of Mothers; a member of the American Home Economics Association and the Woman's League; charter member and honorary pres­ident of the Michigan Woman's Press Association.

The books she wrote were: "Talks with Girls", "Science in the Kitchen", and "Studies in Character Building".

Mrs. Kellogg was born at Alfred, in western New York, on April 7, 1853, the daughter of Joseph Clarke and Hannah Sophia (Coon) Eaton. She attended the local school and academy until she was sixteen and soon after entered Alfred University. Her university course she described as one long joy. She was fond of her teachers, interested in her studies and delighted with the association with her classmates. Some of her fellow-students achieved fame. Vandella Varnum won renown on the Chautauqua platform. "Dan" Lewis was later New York State's Commissioner of Health. "Pete" McClellan became a judge of the Supreme Court of New York, and George Utter was twice governor of Rhode Island.

Even at this time it was evident that love for flowers, trees and the beauties of Nature which in later years was one of her strongest traits. As a freshman she knew more botany than most of the seniors. "When you like a study, you can learn it easily," she explained.

When she was just three months beyond nineteen she received the degree of A. B. for completion of the classical course. The president spoke of her as the "youngest Daughter of the University", since no one before had gained her diploma at so early an age. In 1880 she received her degree of A. M.

The bent of her mind was toward teaching, and when her A. B. degree was attained she took charge of a community school at Harmony, N. J. She had sixty-five pupils in her room, but she enjoyed her work. Three years more she taught, and then came a providential happening which utterly changed the course of her life. It was one of those instances, happily not uncommon in human experience, in which an apparent misfortune was turned into a great blessing.

She made a summer visit to an aunt who lived in Battle Creek. A sister came with her. A fortnight after their arrival the sister fell ill with typhoid fever. The aunt lived near the Sanitarium and was a firm believer in its system of treatment. So she summoned a physician from the institution, Dr. Kate Lindsay, to attend the patient. The sister promptly installed herself as Miss Eaton's housekeeper. The first year was devoted to the water treatment, but she loyally carried out instructions. Under this joint care of doctor and nurse, the young girl was soon convalescent.

At this time there was an epidemic of typhoid fever in Battle Creek. Nurses were exceedingly scarce, and Dr. Lindsay urged Miss Eaton to help in the emergency. She had intended to return home September first, but obeyed what she felt to be a call of duty. Several sick persons were under her care in succession, the last of them a young woman student in Miss Eaton's school. It was this patient that Miss Eaton first met Dr. Kellogg.

The patient was desperately ill, but fin­ally was well on the road to recovery. Her nurse, tired out with her labors, went to her aunt's home for a rest. One evening she was packing her trunk preparatory to returning to Alfred, when she received a call from the patient's brother. He told her that his sister had a serious relapse and that Dr. Kellogg had said that the only hope of saving her life was to get Miss Eaton back on the case. The trunk was unpacked and three weeks of strenuous nursing were put in at the bedside of the young woman. She was then out of danger.

Dr. Kellogg was at this time just start­ing a school of hygiene. Miss Eaton was

[Continued on page 735]
It is a good thing to have automobiles, finely furnished houses, large farms, money in the bank, vacation resorts, entertainments, recreations. It is better still, if one can have these things, and with them dear conscience, moral integrity, good health, an honorable gainful occupation, a friendly attitude towards his fellow-man, and true reverence towards God. Have Americans, during the last few decades of prosperity, lost the sense of proportion of values, so that they count material things of more value than things spiritual? Our Scripture in Deuteronomy reminds us to beware, when we are enjoying many riches inherited from preceding generations, lest we set our hearts so much upon them that we forget the Giver of them all, and fail to teach the growing generation the value of the eternal riches.

It is a good thing to provide for the physical needs of our children. It is a parent's duty to see that children are properly fed and clothed. Also that care should be taken for their protection in case of death of parents. Life insurance is a good thing. But there is more important protection than life insurance, namely, the religious and moral training of children. The maintenance of true piety in our commonwealth depends upon the training of children. It is as much a civic duty as is the payment of taxes. It is also our duty as a church, and the maintenance of our church depends upon it. It is the best evangelism. The teachers of classes in Junior and Intermediate grades in the Sabbath school have offices highly comparable to that of the pastor.

But the training of children should not be left entirely to the state or to the Sabbath school. It is the parents' right and duty first, before anyone else, to fortify their children against moral foes which they must surely meet. The first part in this is that the lives of the parents themselves should be worthy of emulation. Their teaching will have little value, if their living counteracts it. "What shall our children ask so loudly, that I cannot hear what you say," says the proverb. We are to be our best selves—not for our own sakes alone, but for the sakes of our children.

"This above all; to think upon your own selves true, And it must follow as the night the day; Thou canst not then be false to any man."—Shakespeare.

"Is this our little girl?" says a parent, when the child loses its temper, falls on the floor, and kicks and screams and yells. Indeed it is—"your little girl!" And you may just as well own her. That temper resembles yours and the tactics she has learned at home. There is no clearer mirror of parents' faults than the ways of their own children. The parents' mannerisms, habits of speech, attitude towards life are copied by the little imitators. Our first duty, then, in the training of children, is to be good examples.

Besides, we must make conscious effort to instruct. Our lesson says of the words of Scripture, "Thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up." This does not mean, of course, that we are to make religion a bore to our children. But we are to grasp every opportunity to teach the things of religion. To illustrate: Two little girls were riding with their mother. "Who made that tree?" one asked. "It grew," replied the mother; "but who made it grow?" "God made it grow." "And who made that other tree grow?" "God did." And who made that maple tree grow? "God did." "Mamma, God makes all the trees grow, doesn't he?" "Yes." "And does he make us grow too?"

Thus, as opportunity offers, we will grasp it, and teach the best truths while the minds are plastic. Sometimes the questions will be hard to answer, but we will make an honest effort; we will not shrink. A little dishonesty in answering a child's question may make trouble later.

I think that it is also a good plan to have regular special times for training the children in our homes. Of course, we are all busy. But our Scripture reminds us not to be so taken up in the affairs of business, that we have no time for religion. Some families spend the Sabbath afternoon together. That is less probable for us in our home than it is on the Friday evening. It helps to strengthen the home tie, besides training them in religious truth.

One family that I know spends a little time following the noon meal every day. Their children are home from school for an hour, and the father, who works by the day nearby, is home at that time too. They read a chapter or two and talk about what it means.

Of course, all parents should try to suit the kind of instruction to the age of the children.

"God help all mothers to live aright, And may our homes all love and truth enfold, Since for us no better aim can hold, Than leading little children to the light."

"Fathers, provoke not your children unto wrath, lest they be discouraged." One mother said, "Well, if I tell my boy what is right, and he does not do it, why then I will not be to blame." As though our children's faults were called a parent's duty! A pastor serves a church for a short term of years; but parents are pastors for life! They must adopt a wise persistent plan of religious training.

What shall we teach the children? "The word of God," says one. But what is the word of God? Well, it is not the paper upon which the Bible is printed; not the binding of the book; not the capital letters or the punctuation; not the order of words in the sentences; not the one particular "version" to the exclusion of all others; not even the "original text." It is not the text, but the truth which the text contains. A little girl in an orphan asylum was reciting golden texts. "And what was the next text for the next lesson?" asked the matron. "Teach a kid how to act when it's little; and when he grows big he won't quit." promptly replied the little girl. She comprehended the "word of God" as it is written in Proverbs 22: 6. Jesus made use of any possible means to teach the truth; his illustrations came from the Scripture, but also from nature, industrial life, current events, from popular proverbs, from true stories and from imaginary stories. The chief thing with him was that those whom he taught should know the truth, the all-important truth of God, and his love, and how they might express their love to him, and to their fellow-men. This is also the "word of God." That we shall try to teach our children. We will try to familiarize them with Scriptural language, we shall try to teach them how to grasp the truth that the language tries to express. We shall try to train them in worship, and in living upright moral lives among their associates. We shall try to lead them to believe on Jesus Christ, in whom is life eternal. We can seek no higher pleasure than this: "They were true parents."

Sabbath School. Lesson XII—June 18, 1921

Making the Social Order Christian


Golden Text—"As though ye did it unto one of these my brethren, even least, ye did it unto me." Matt. 25: 40.

DAILY READINGS

June 14—Luke 3: 9-20
June 15—Acts 9: 36-43
June 16—Acts 10: 25-30
June 17—Acts 19: 22-34
June 18—Matt. 25: 31-40

(For Lesson Notes, see Hymn Hand)

An English minister, traveling in the Scottish Highlands, called at a house to rest. He found a widow in extreme poverty, who complained of her condition and remarked that her son was in Australia and doing well.

"But does he do nothing to help you?" inquired the visitor.

"No, nothing," was the reply. "He writes to me regularly once a month, but only sends me a little picture with his letter."

The minister asked to see one of the "pictures" and found that each of them was a banknote for ten pounds. All the old lady needed was the ability to recognize what "pictures" meant. The bodily comforts she needed were hers.

Is it ignorance or indifference that is keeping our souls in such a poverty-stricken condition? The Bible is full of pictures of the soul, showing what it is, and what it should be. The Holy Spirit is as ready to enlighten and instruct as in the day of old. Upon whom then does the blame rest if we continue to live in spiritual poverty valley? (Hebrews 4: 12).—Record of Christian Work.
DEATHS

SHERMAN.—Ruth Hemphill Sherman was born May 8, 1833, at the home of her parents, in Hartsville and died May 8, 1921, on her sixty-eighth birthday.

She was the seventh of twelve children born to Robert and Avilda Buckbee Hemphill. Five of these children survive: Betsey Hemphill, of Alfred Station, N. Y.; Sarah Watson, of Watson, Mont.; Gorden Hemphill, of Salem, Idaho; Elvira Hemphill, of Elmina, N. Y.; and Fred Hemphill, of Alfred Station, N. Y.

She was married to Harley P. Sherman, November 26, 1879. To these were born three children: Mae A., now Mrs. Schuyler Whitford, Louesa F., who died in 1907, and Ellen M., who remains at home. She also leaves three grandchildren—Ruth, Clinton, and Mary Ellen Whitford.

She was baptized by Elder A. H. Lewis and joined the Second Alfred Seventh Day Baptist Church January 19, 1878.

Memorial services were held at the church at Alfred Station, Tuesday, January 20, and burial was made in the Alfred Rural Cemetery. The large number of friends present attest the esteem in which Mrs. Sherman was held.

CLARKE.—Walton B. Clarke, son of Chester S. and Ophelia Clarke, of Auburn, N. Y., March 28, 1889, and died at Okmulgee, Okla., May 3, 1921.

Mr. Clarke was graduated from Alfred University with the class of 1912, and after graduation taught for four years very successfully in Bay Shore, L. I., and Witter, was born to them. They also adopted a daughter, Mrs. Silas C. Fletcher, of Morris.

Since the death of his wife several years ago he has lived alone until a few weeks since when he became unable to care for himself and gladly surrendered his members of the family lovingly gave. Death was due to cerebral hemorrhage.

Both Mr. and Mrs. Witter were loyal Seventh Day Baptists.

Funeral services were conducted at the home of William Taylor, Master of Lodge No. 130, F. & A. M. Interment was in Pine Grove Cemetery.

SATTERLEE.—John M. Satterlee was born at State Bridge, N. Y., August 8, 1857, the third in the family of Edwin C. and Catherine E. Satterlee, of State Bridge.

At about sixteen years of age he was baptized by the late Rev. D. H. Davis and joined the Second and Yonger Seventh Day Baptist Church. It was a continuous resident helping to supply the residence of the old church to which he belonged was sold.

He was a man of firm integrity of character, sincere and lovable. The Bible with him was a book to be studied, and he loved and followed ideals. Heath, compelled him to leave the farm on which he had lived alone for many years, and he went to live with his sister in Oneida early this spring. On Friday afternoon of his visit, his sister, Mrs. Roe, of Syracuse, here he suddenly fell asleep, no more to wake on earth, in the early hours of Saturday.

The two sisters, Mrs. Clara Burton, of Oneida, and Mrs. Nellie Roe, of Syracuse, the remaining members of the family, bitterly mourn the loss of this beloved brother. The writer of this, conducted the funeral from the Syracuse home, from the Syracuse home, from the Syracuse home.

Mr. Satterlee was graduated from the Oneida Academy and taught for four years very successfully in Bay Shore, L. I., and his course of study was a continuous one. He left a rich purse of knowledge and a book to be studied, and he loved and followed ideals. He has lived alone until a few weeks since when he became unable to care for himself and gladly surrendered his members of the family lovingly gave. Death was due to cerebral hemorrhage.

Both Mr. and Mrs. Witter were loyal Seventh Day Baptists.

Funeral services were conducted at the home of William Taylor, Master of Lodge No. 130, F. & A. M. Interment was in Pine Grove Cemetery.

(Continued from page 731)

urged to enter this school, and decided to do so, and after a visit home, returned to take up that connection with the Sanitarium which ended only with her death. Shortly after her arrival, Dr. Kellogg, aware of her education and recognizing her gifts, asked her to help him in conducting Good Health, of which he had been for several years the editor. She took up the work with her usual enthusiasm and continued it the rest of her life. Even on her deathbed she kept up her labors. The article by her in the present number of this magazine was sent in shortly before the end came.

For many years she bore a large part of the responsibility of the make-up of the monthly magazine. She was assisted in the editorial work by her husband, and she always renounced nothing for her work.

On February 22, 1879, she was married to Dr. Kellogg. The clergyman who officiated then—Eldar Lycurgus McCoy—also took part in the services at her funeral.

The activities of the next four decades of her life have already been indicated. At intervals, for thirty years, she taught cookery and domestic science in the Sanitarium. She wrote a good deal and was occupied with various philanthropic movements. The conduct of a large household took up a considerable share of her time and thought.

Even if her horizon was wide, she treasured the opportunities and obligations of her home life. The lawn, the garden, the flowers and the park at her house were a continuous source of occupation and pleasure. Through the open months she gave the personal care to the flowers and plants. Even in winter, when her work in the laboratory would plan improvements and the trial of new varieties. This delight in Nature gave a keen interest to her travels, in this country and abroad. Journeys were not monotonous to her. There was always something to see, to admire or investigate.

The malady which terminated her life had its beginning when she was quite young, scarcely more than twenty years of age, and had been a constant handicap throughout her whole life, although combated by every aid from medical science, and by constant and special effort held in check until a little more than a year ago, when a pronounced failure of the vital forces marked the beginning of the final struggle.

Fortunately, her last hours were peaceful and not attended by great physical suffering, and her mind was clear almost to the last hour of her life.

(Let continued)
You, as a Christian, have a part in the work of evangelizing the world. Are you doing it? You have a place in which to work. Are you filling it? When you accepted Jesus as your Savior how eager you were to tell the story of his love. How your heart filled with the new, sweet joy. Have you retained that eagerness to "tell to sinners round what a dear Savior you have found?" Is that joy still in your heart? Does it enrich your life today? Is it not your duty, as well as your privilege, to bring others into the same blessed relation to their Savior, so that the gladness that comes with the knowledge of forgiveness may be in their hearts also?

You have a very important part then, in the great task of helping to redeem the world by bringing men, women and children to the feet of Jesus Christ, their Savior. Will you do your part? Will you do it today?—Christian Statesman.

BOOKLET—HEART SERVICE


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COMMENCEMENT TIME

What Shall I Do?

In Choosing a Life Work

Do You put Service First?

INDWELLING

J. Franklin Browne

Dwell in my heart, O Christ, and I in Thee;
Cleanse me, O Living Fount; I shall be clean;
Then flow through me in healing to the sons of men,
So I a tiny rill from Thee may be:
For this I pray.

And thou, O friend, that thou mayst share such grace,
That thou a true branch of the Living Vine
Mayst grow in Him, and thus His life bear fruit in thine,
And thou with joy at last mayst see His face,—
For this I pray.

Easter tide, 1921.

The Sabbath Recorder

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