

The Sabbath Recorder

Copy for this page, devoted to the Denominational Building, was prepared by Frank J. Hubbard, Chairman of the Building Committee, with his own hand so long as he had the physical strength to do so; and then at the hand of another, under his direction, until his death.

We pause now to pay tribute to his labor in this behalf, his courage in leadership, his devotion to this task, and to his unalterable faith in its final completion.

C. F. R.

HILL SHADOWS

If I could pluck one radiant hour from all
 The jewelled hours which clothe th' unheeding day
 With garments rich and beautiful,
 I think that I would choose that mystic time
 At evening, when the quiet hills
 Hold in their gently curving arms,
 The blue and nestling shadows, when they creep
 So softly from their hiding place
 Beneath the friendly sheltering trees,
 To gather in the hollows of the hills;
 The sunset clouds, like coverlets of gold,
 Enfold and hide them from the creeping dark,
 Then sweep the sky all clear, that they may see
 The Stars come out to smile, and say "Good night."
 The hills are full of such rare music then,
 Their dreams must be of heaven, and sleepy birds
 And children singing in their play.
 And all night long the great blue peaks
 Stand guard, and watch them as they sleep.

—A. L. H.

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WHOLE No. 4,280

We thank thee, O Father, for the revelation of thyself as a God of everlasting love, to whom we may come for help in every time of need. We praise thy name for giving us a Savior who has brought life and immortality to light, and who has prepared for us a home with loved ones beyond the brief span of earth life. Help us fully to trust in thy power to save when we pray for those who know thee not.

We are thankful for all the ways in which thou hast led us in the years gone by, and that thy providences, whether joyous or afflictive, have been preparing us to dwell with thee in unbroken fellowship when the toils and cares of earth are ended. Help us that our faith fail not, even in the darkest hour, and may we have strength to endure unto the end. In Christ's name. Amen.

Strange Views of a Great Leader

One of America's great church leaders preaches the gospel, as he understands it, over the radio to all persons who are inclined to listen. He also answers many questions that are asked him in the same nation-wide way.

Many of his answers are full of practical suggestions and give excellent counsel to those who ask them. But there is now and then an answer that really surprises some of us, coming as it does, from such a source. For instance, after hearing this minister's answer to a radio question about Sabbath and Sunday, to the effect that "Sunday should not be called Sabbath but should be called Lord's day, in commemoration of the resurrection of Christ"; that the Sabbath was given to the Jews only, and had been done away, so there is now no Sabbath, but in its place we have a day for rest and worship, Brother George H. Greenman of Mystic, Conn., wrote the minister a friendly letter, asking him why it was that no one of the disciples ever alluded to such a change to the first day of the week. He also referred to the fact that Christ and his disciples kept the Sabbath while he lived, and that after his death and resurrection the disciples and their converts continued to observe the Sabbath for more than three hundred years. Furthermore Brother Green-

man showed that at the Reformation, Protestants failed to return to the true Sabbath, thus perpetuating a great error.

The minister thanked Brother Greenman for his courteous letter saying, "It is interesting." That was all, until finally in reply to another letter sent him, the radio minister said:

"The Sabbath of the Decalogue was given to the Jew on the basis of God's creation. The Lord's day was kept first by the Christian Church in honor of Christ's redemption. The moral Elements of the Decalogue are binding on believers, but not its ritualistic elements. The Epistle to the Hebrews contains illuminating teaching on this issue, which I feel sure you have noticed. Both days preserve the principle of a sevenfold division of time for spiritual recreation."

The real thing that we can not understand is, "How can he reconcile his views with the plain teachings of Christ and his life-long practice of loyalty to the Sabbath?" How can such a view be made to harmonize with the faithful Sabbath keeping of the followers of Christ for more than three centuries, until the pagan sun's day was made to replace it by Rome?

He must know how the true Sabbath was driven out, and how Sunday came to be observed. He does not think the so-called Lord's day should be called Sabbath! There is now a "spiritual recreation day" combined with a day for physical rest and recreation!

What think you would be the effect upon the world today if all Protestants should see the error and sincerely turn to God's Sabbath, thus completing the great Reformation begun so many years ago?

Christ's "Be of Good Cheer" When things seem to be going wrong, as is often the case; when crosses that we seem unable to bear alone, almost crush us; when the shadow of sorrow's cross darkens our homes and takes the light out of the years, leaving us to stagger through life as though smitten with blindness at noonday; when our strength fails until we feel like one smitten with palsy—so utterly helpless are

we before an indifferent and opposing world—then the one thing we need most to realize is the nearness of our Master and the encouragement of his words, "Be of good cheer."

We are prone to forget that the far-away prophet foresaw the Christ as bringing glad tidings of great joy, and that when he did come he brought to a lost world the gospel of good cheer.

When a poor helpless man smitten with palsy was brought to Jesus by his friends, he, seeing their faith, said to the palsied one, "Be of good cheer, thy sins are forgiven thee." A palsied man is no more helpless than is a confirmed sinner; and when our efforts to bring men to the foot of the cross sometimes seem so hopeless, what a help it will be, if, because the Savior sees our faith and knows we are unable to heal, we can hear his words, "Be of good cheer," and then see him do what we could not do, give the sinner the joy of sins forgiven.

Again, when everything seems to be going wrong; when darkness broods over our storm-tossed sea, what a change comes over the entire outlook, if we can remember that Jesus saw his disciples on the sea when afar off, and that he came walking to their rescue amid the darkness. And, lest their courage fail before the storm could stop, he called to them, "*Be of good cheer: it is I; be not afraid.*" Oh! that we all may hear those words today, as spoken to our hearts in our times of fear and distress. Indeed, he sees us toiling too; and he is the same today as of old.

Finally, let us not forget that Christ in his farewell address to the bereaved ones, just before leaving them to carry on his work on earth, said, "In the world ye shall have tribulation: but *be of good cheer*, I have overcome the world." May Christ's "good cheer" become more and more a blessed help to all the SABBATH RECORDER family.

Evangelism Needs Educating Every intelligent person must see that religious education is necessary if Christianity is to be preserved for the generations to come. The educator who said: "You can't do anything with a person after he is twenty years old," and that "Religious education of children is our only

hope," should cause serious thought on the part of every Christian. It will never do to neglect religious training of our children in the hope that efforts of evangelism may save them after they are grown up. But I do fear that in these days the tendency to depend wholly on education as the only method of propagating Christianity is altogether too common.

I also fear that the good old way of evangelism—the simple method of enthusiastic gospel preaching in revival efforts—is being overlooked and neglected altogether too much.

While education may account for most of those who are brought to Christ in mission work, we must not forget that in all generations adult men and women, in all lands, have been brought to Christ by evangelistic methods.

I regret exceedingly whenever I hear an extremist taboo evangelism and discourage evangelical methods, while he exalts education as our only hope. It is also to be regretted whenever religious extremists denounce education as a means of saving men. The two methods should go hand in hand. Both should be given proper recognition. But we must not forget that education greatly needs to be evangelized, and that evangelism would become more effective if properly educated.

Neglect religious education in these days, and you consign the coming generations to the scrap pile so far as Christianity is concerned. Neglect thorough-going evangelism with the drifting multitudes of these days, and you lose the chance to save millions who can be redeemed by conversion. There is no reason why sinful men can not be converted and brought to the foot of the cross today by gospel preaching and personal evangelical efforts, just as certainly as they were in days gone by. Most of our active Christians were brought in through the door of spiritual revivals.

The Old, Old Story When Andrew had found the Christ, it seems that his first thought was to help someone else find him. So naturally enough he sought his own brother, Simon, and "brought him to Jesus."

This is the old, old story of evangelism; but it can never grow old, it is always new. It is this spirit that has kept Christianity

alive all through the ages, and it is by this same spirit and by such work on the part of Christians that the cause of God can go forward today.

If our churches are cold and lifeless, it is simply because the members have allowed the world to quench the fires of evangelism which redeeming love had kindled in their hearts. Things can never be any better until these fires are rekindled and we, too, get a burden of soul for those who are out of Christ.

How different the outlook would be for our dear churches and for many loved ones unsaved if the members would seek a renewal of spiritual communion with Christ and become filled once more with the revival spirit—"endued with power from on high"—until there is a real heart yearning to reach and save those who are out of Christ! This one thing would settle the question of our forward movement as a people and as to the future of our churches.

Because so many members have allowed the spirit that prompted Andrew to die out in their own hearts, our churches are cold and indifferent and seem to be only marking time in order to keep up the form of religion.

How many readers of these words would like to see one more gracious revival in their churches before they are called home? I know of but one way to have such an awakening. And I do not think God has any new way to reach and save the lost.

May God Bless the Loyal Lone Sabbath Keepers There lies before me a pathetic letter from a lone Sabbath keeper whose husband is ill and unable to do much work—a couple who own a little home in the country, and who must practice rigid economy in order to live—in which letter the sister says: "The denominational paper is the only means I have of knowing anything about the work. . . . I have questioned myself as to whether I ought to try to take the RECORDER another year, but have decided to send on my subscription and trust the Lord to show us some way to make a living."

Then she enclosed the \$2.50 for the 1927 subscription. I am free to say that my own heart is greatly stirred whenever evidences of such loyalty to the great cause we love come to hand. This good lone Sabbath

keeper expresses deep regret that they are not able to help in the denominational building fund. Persons in her circumstances are not expected to help with money; but it is a help of good cheer when the workers are assured of heart-felt sympathy in this movement.

"Lone Sabbath Keeper's Messenger" A letter from Mrs. Angeline P. Allen of Edinburg, Tex., contains the following item of news:

I am sending out copies of "The L. S. K. Messenger," a bulletin for lone Sabbath keepers, which I hope to issue bi-monthly. I am mailing one to you. In this I have taken the liberty to advertise the SABBATH RECORDER and Sabbath tracts. In my circular letters I have advised the lone Sabbath keepers to take the RECORDER and to make use of our excellent tracts. This paper is only sending the message in a little different form, and I hope you will forgive the liberty I have taken, and trust some may be stirred to subscribe for the RECORDER through this appeal.

I commenced my work as missionary pastor here November first. The work is moving nicely. I shall try to send something about it for publication soon.

Pray for us.

Yours in Christ.

Our people will not forget to pray for the success of Mrs. Allen's mission. We do hope she may succeed in securing many subscribers for the SABBATH RECORDER among the thousand or more lone Sabbath keepers scattered all over America.

Only this week cheering personal letters have come from lone ones in Vermont and in Texas and in Illinois. Two of these sent pay for subscriptions a year in advance.

Just as I finished this last line, I came upon the following verse which someone has sent:

Breathes there the man with soul so dead,
That never to himself hath said:
"I will my own church paper take
Both for myself and family's sake?"
If such there be, let him repent,
And have the paper to him sent:
And if he'd spend a happy winter,
He in advance should pay the printer.

The Heroic Quality In Man is Noble When the ravages of yellow fever in Cuba, years ago, seemed to thwart every effort of physicians to save those afflicted with that disease, Mr. W. M. Cutler, an American soldier, was one of those who volunteered

to be inoculated with yellow fever germs in order to aid physicians in their efforts to overcome and eliminate that disease, for the saving of human life. The experiment was eminently successful, and the fever was practically driven from the tropical territory.

As a result of the inoculation, Sergeant Cutler spent most of his life as an invalid, and only a few days ago the simple notice of his death appeared in a Chicago paper. To most readers this will pass as merely an item of news. But to one who knows the facts, it suggests that even in the common obscure walks of life the quality of true heroism still abides in the hearts of men.

I suppose there is no way of learning just how much the world has been blessed by the heroic, self-forgetting deeds of obscure men and women, who never receive the credit really due them from the multitudes whose conditions have been improved by the sacrificial suffering of such heroic souls.

For full recognition and complete comprehension of humanity's gain from obscure heroes, we must wait for the revelations of eternity. If men fail to remember them all, we may be sure that God never forgets.

"Help Wanted" But It Must Be The Real Thing! A day or two ago the mail brought me the following item from the *Michigan Christian Advocate*. All that was written was just this: "Dear Gardiner, I thought you might sympathize." Of course it will do no good for you to ask for so much as the initials of the good friend who sent it. But I have had to smile every time I have come upon it since its arrival in the mail, and am inclined to give our readers a chance to smile with me. It is too good to keep.

HELP WANTED

An editor who is humble and likable and teachable; saying what pleases everybody and saying it in a few brilliant words; never asking for new subscribers but sending the paper free to everybody, out of his own purse; publishing everything sent in without any blue-penciling; able to draw honey from the flowers of pastoral inertia; never scolding anyone except those we dislike; able to explain how the present pastor has just had "the greatest revival campaign in the history of the church," without seeming to reflect in the least on the former pastors; one able to take orders from everybody and still keep his independence;

able to create space that does not exist, and to get in belated stuff that comes after the paper is already being delivered; one who can read all the new books without betraying the old; who can keep the new theological ideas safe in the old wineskins—we know where such a man can get a job.—*Michigan Christian Advocate*.

Report of Building Fund Our last report was given in the *RECORDER* of February 28. The fund then stood \$28,225.72. Since that date we have received \$131. This added to the sum just named amounts to \$28,356.72 on March 8, 1927.

This is the thirty-fourth report since the present subscription list was begun.

In answer to the questions already received as "to whom shall we send gifts now since Mr. Hubbard is gone," I would say: Brother A. J. C. Bond and Theodore L. Gardiner are the other two members of the committee. Money or pledges sent to either of us will go all right.

The good work must go right on. To allow it to stop now would be one of the saddest commentaries on the faith and loyalty of Seventh Day Baptists that has ever been recorded in all our history. After our building record of ten years, to give up now, would make this empty lot and unfinished building stand in coming years, as a witness to our want of interest in our future as a people.

WORLD CONFERENCE ON FAITH AND ORDER

REV. AHVA J. C. BOND

Leader in Sabbath Promotion

Seventeen years is a long time in which to prepare for a single convention. But the World Conference on Faith and Order which is to convene in Lausanne, Switzerland, next August, is different from anything ever undertaken before. The early church councils resembled it, but of course they were very much limited both in the territory from which delegates came, and in the subject matter to be considered. The Church was more homogeneous then than it is at present, and the council was usually called to settle a dispute over a single doctrine. The council consisted of representatives of a single organization with power to legislate for the whole Church, and to determine just what doctrines all Christians

everywhere must believe in order to be recognized as being "within the pale of the true Church."

The Edinburgh Missionary Conference was widely representative, but then the subject was world-wide missions in which all denominations were interested. The Conference on Life and Work held last year in Stockholm was equally representative of the Church, but here again the theme was one upon which Christians were more likely to find agreement, namely, co-operation in the common task of promoting the work of the kingdom of God. It is true that variant views were held as to the nature of the kingdom, and therefore as to the work of the Church, but these could not in the nature of the circumstances be as sharply drawn as is the case when considering points of doctrine. At Lausanne will be considered the very questions that have given birth to, and through the years have perpetuated, the denominations that will send official delegates to the conference.

"Five hundred representatives of eighty-seven different nation-wide churches, all of which acknowledge Christ as God and Savior, will earnestly study at this great conference the differences of doctrine and organization among the churches, with a view to preparing the way for unity.

"They will come there for conference only. Their participation will involve no surrender or compromise of any doctrine or position. They will study and discuss the disagreements among the churches, not controversially, but in an effort for mutual understanding. From these deliberations will result statements and recommendations which will be referred to all the churches for their consideration.

"The Conference on Faith and Order lighted its torch at the Edinburgh Missionary Conference in 1910, and from the very first has been a co-operative project. It was simultaneously conceived by three communions—Congregationalists, Disciples of Christ, and Episcopalians—and has gone steadily forward until today it enlists the co-operation of nearly every Christian Church throughout the world.

"The churches will be represented at Lausanne according to numerical strength, each church appointing its representatives in its own way. The preparations for the conference have been made by an international Continuation Committee appointed at Geneva in 1920 and broadly representative of all the churches. A smaller Business Committee has been appointed to complete the arrangements for the Lausanne meeting, and a staff of secretaries at the international headquarters of the movement in Boston carry on an ever-increasing correspondence throughout the world.

"The program prepared as the starting-point for free discussion at the Lausanne meeting includes the following subjects:

The Call to Unity.
The Church's Message to the World—the Gospel.
The Nature of the Church.
The Church's Common Confession of Faith.
The Church's Ministry.
The Sacraments.
The Unity of Christendom and the Relation thereto of existing Churches.
Arrangements for Continuing the Work of the Conference."

From the beginning of this movement I have been interested in it; just as I have always been interested in whatever affects Seventh Day Baptists, or seems to offer an opportunity to make the Sabbath known to others. My interest was quite general, however, and impersonal. I was not a member of our Commission of the Faith and Order Movement which has reported the progress of the movement from year to year at the General Conference. I was always interested in that report, but it never occurred to me that when the time came to send a delegate I should be the one chosen. Now that the responsibility has fallen upon me I shall endeavor to discharge it to the best of my ability. I recognize the appointment as the highest honor that has ever come to me, and I can hope for no higher honor in the future, but that fact has had a small place in my thoughts. I am most keenly conscious of the tremendous responsibility, and most anxious to be true to the trust imposed.

Just what a single representative of the smallest denomination in that great meeting can accomplish, I do not know. I trust I shall not by lack of faith limit the possibilities for making known the Sabbath truth to hundreds of people representing all creeds of Christendom. Personally I may be able to do but very little, but the fact that we are represented in the movement and are to have a delegate present at Lausanne does seem to some of us to afford an opportunity to distribute our literature where it is most likely to be given consideration.

In 1916, at the suggestion of the Preparation Committee of the Faith and Order Movement, our Commission prepared a statement of the "Beliefs of Seventh Day Baptists." That statement together with a letter prepared by the chairman of the Commission, Dean Arthur E. Main, will be sent to every delegate. Later there will be sent to each one a copy of the three addresses

given at the Salem Conference at the Tract Society's program. This will be followed by a copy of "Sabbath History Before the Beginning of Modern Denominations," of which our delegate to Lausanne is the author.

It would seem that this literature ought to give the delegates to the Lausanne Conference a pretty clear understanding of the position of Seventh Day Baptists on this one doctrine which separates them from all other Christian bodies. Leading Seventh Day Baptists have long taken the position that the Reformation was prematurely arrested, and that the point at which the halt was made was the Sabbath. Whatever opportunity, or lack of it, our delegate may meet with in the Lausanne Conference, he will go feeling that he holds not only a unique but a richly advantageous position. He goes representing a denomination that for three hundred years, or since the English Reformation, has believed in and practiced Sabbath keeping according to the Scriptures. If the Bible, and the Bible as interpreted by the *life and teachings* of Jesus, is to be the basis of Christian doctrine in the one Church of Christ for which Christians long and for which the Master prayed, then no denomination at that great gathering has a better right to be heard than Seventh Day Baptists. And whether the delegate is heard or not, it shall be our effort to see to it that no delegate shall arrive at that world conference without having some understanding of the question which at this hour we would present to Christendom.

May I ask that Seventh Day Baptists everywhere be much in prayer that the Holy Spirit may rule in the deliberations of the conference. Doubtless there are great truths which need new emphasis in our own communion. Let us carry an open mind toward all truth. And let us with confidence and with holy enthusiasm offer our contribution to the whole brotherhood of believers throughout the world. Our contribution is concrete and our position is clear. We bring the Sabbath of Jehovah God and of his Christ, the Sabbath which the Father blessed and which Jesus said was made for man.

HOME NEWS

MILTON JUNCTION, WIS.—The pastor is publishing a parish paper, "The Pastor's Assistant." Through such a paper we hope the pastor, the church, and the absent members may be kept in closer touch. Notes, articles, and letters which will help in this purpose are gladly received for publication. Copies are mailed to all absent members whose address we have, and every one is urged to take a copy from the church if one has not been delivered at your home. The subscription price is optional. Read the paper anyway. Two bi-monthly issues have been put out.

Our Intermediate society was organized last September with a membership of nine. The pastor was made Intermediate superintendent. Regular meetings have been held each Sabbath afternoon at three o'clock. One Sabbath the regular meeting was omitted to attend the district rally at White-water. They have been active in singing to the sick and distributing sunshine boxes. They have held three standard socials, two of them joint socials with the Senior society. They have entered the RECORDER Reading Contest and are making good progress. Four new subscriptions to the RECORDER and twenty-three renewals have been sent into the RECORDER office by them, all of which adds to their contest counts. Some are reading the RECORDER "from cover to cover." The intermediates are acting as agents for the Tract Society, in selling calendars and other publications. Orders now on hand will net the society about \$7.

DAYTONA BEACH, FLA.—The meeting, on February 26, at Daytona Beach was a special one. Invitations had been sent out to all the Seventh Day Baptists known to be in Florida, asking them to be present and to transmit the invitation to any others known to them. Seven people from other places in the state came, and several others responded by letter to the invitation.

The chief feature of the service was the Lord's Supper, which was taken by about fifty-five of the seventy-four persons present. This was preceded by a sermon by J. W. Crofoot on the subject of Self-examina-

(Continued on page 332)

SEVENTH DAY BAPTIST ONWARD MOVEMENT

WILLARD D. BURDICK, General Secretary
926 Kenyon Avenue, Plainfield, N. J.

OUR BULLETIN BOARD

Onward Movement receipts for the eight months of the Conference year amount to \$16,725.22.

"Wanted.—One thousand copies of back numbers of the SABBATH RECORDER—dated back to ten years—in nice clean shape. Send postpaid to Frank Jeffers, 1656 Milwaukee Avenue, Racine, Wis."

Mr. Jeffers writes that he received two hundred ninety copies between February 1 and March 5, and most of them have been placed in homes in Racine.

A PRAYER FROM THE HEART FROM ESTHONIA

[In 1923 and 1924 we received letters from Rev. William Dalback of the Esthonian Republic, Europe, asking for literature and for financial help for two missionaries who were working in that country. We sent him tracts that he received, but a letter sent him later was returned to us unclaimed.

The letter that is printed here was recently received from him. It was written in the Swedish language. Elder F. J. Bakker translated it into the Dutch language, and his son, Jacob, has translated the Dutch into English.]

DEAR BROTHER IN THE GREAT VINEYARD
OF THE LORD:

In the name of the dear Master we send you these few lines. We feel very small in the eyes of the Lord, and pray for the spread of his kingdom as also for the great cause of missions in our dark country. Hence we dare to make a plea for your assistance, dear brethren, and we kneel before the Lord of the harvest praying that he will bless this for the honor of his name.

It is only a few years since we were Russian subjects. At that time we were not allowed to preach the gospel. It has become

a lot easier now in this respect, so we can bring the life-giving gospel to the Esthonians and Russians who are groping in darkness. But we are so poor! We have no Missionary Society and receive no financial aid from outside. Our economic strength is gone, but our hearts yearn to see souls saved, and we want to work to bring those precious truths, which the Lord has taught us, to the knowledge of our brethren and sisters in this country.

We have tried to reach the people through the printed page, mostly Esthonians and Russians. The undersigned, who has labored for a long time as an evangelist and missionary in this country, has suffered a lot and given up much, but the grace of God was new every morning, and even now we are trusting in him.

Dear brother in the Lord, through a providential leading we learned about you so that we know that you keep the seventh day and also that you are trying to do the Lord's work by means of a Tract Society. Hence we call on you, dear friends.

Please remember that there are millions of souls sitting in darkness in Russia and thousands are stretching out their hands to you for help. Perhaps for this reason the Lord has blessed the American people above every other nation of the world.

With tears we bring our request to you. Brethren and sisters, how many of you will agree to pay two dollars every month to support a missionary in Esthonia? Suppose ten people would do this so that we would receive \$20 every month, then the undersigned could again go to work without any financial embarrassment. We would also ask your financial aid to the amount of \$10 a month in the work of spreading the truth by means of tracts. Those two items would amount to about \$100 per quarter.

In case we should soon receive these gifts of love, we would surely be very grateful. They would be the means of lifting many people out of darkness. And in that bright morning of the last great day, you, brothers and sisters in America, would be able to meet these now benighted brothers and sisters in this dark land. At that time our heavenly King will present you with an indestructible crown.

With a prayer for you all, and trusting to receive a speedy assistance and a favorable answer,

Yours in Christ,

WILLIAM DALBACK.

Haapsalu, Esthonian Republic, Europe.

GROUP CONFERENCES IN THE WESTERN ASSOCIATION

Secretary W. L. Burdick and I went into the Western Association the last of February to hold conferences with the churches in the interests of our denominational work and the raising of the budget, and to talk with the young people about their life work.

Our first conference was held on the last night in February in the parsonage of the Andover Church. The following afternoon Pastor W. L. Greene took us to Independence, where we met twenty-five school children at the church at three o'clock. In the evening about fifty persons met at the church to consider our denominational work. Following the meeting a social hour was enjoyed at the home of Mr. and Mrs. S. W. Clarke, where refreshments were served.

On Wednesday night we held a conference in the Hebron Center church, and on Thursday night in the First Hebron church. These meetings were well attended by the members of the two churches.

On Sabbath morning Secretary W. L. Burdick spoke at Little Genesee and I at Nile. In the afternoon, people of the Little Genesee, Nile, Portville, and Wellsville churches met with the Richburg Church in a young people's conference to talk about life work and the need of ministers in the denomination.

Sabbath night we had a conference at Little Genesee to consider our denominational work and the raising of the budget, and on Sunday night we had a similar meeting at Nile.

In a few weeks we expect to meet with the Alfred and the Alfred Station churches in their Sabbath morning services, and to hold conferences at such times as will be most convenient for the people.

Weather conditions were favorable for traveling between the churches and for the people to attend the meetings, and they

showed a commendable interest in the various lines of our work, and anxiety that more young men shall respond favorably to the call to the ministry.

In each of the churches we found those who are greatly interested in our denominational work in this and other lands and anxious for their churches to help as much as possible in raising the denominational budget.

GOLDEN WEDDING

On February 12, 1927, occurred the golden wedding anniversary of Mr. and Mrs. Austin Forsythe of Welton, Iowa.

They were married on the hill at Welton, February 12, 1877, by Rev. H. B. Lewis, who was pastor of the Welton Seventh Day Baptist Church at that time.

They had lived on two farms near Welton before they moved to the place where they now live. One daughter, Miss Ethel Forsythe, operates a beauty parlor in DeWitt. The other daughter, Lena, died several years ago.



The announcement of the anniversary was sent to the radio station WOC at Daventry, and a song was dedicated to them and the announcement made. Congratulations were received from California and several places nearer home.

In May, 1926, Rev. and Mrs. J. H. Hurley celebrated their golden wedding. Mrs. Forsythe and Mrs. Hurley are sisters. They were both married in the same house, on the present site of which Rev. and Mrs. Hurley's daughter, Mrs. Zuriel Campbell, lives.

G. W.

MISSIONS

REV. WILLIAM L. BURDICK, ASHAWAY, R. I.
Contributing Editor

AMONG THE CHURCHES

At the request of the Commission, the missionary secretary has been visiting the churches with General Secretary Willard D. Burdick, to aid in raising the Onward Movement budget and to increase interest in the Christian ministry. Taking up this work on so extensive a scale gives the missionary secretary less time for administrative and other work pertaining to his office, but it seemed best to lend a hand. Following the plan of the Commission, conferences are being held in as many churches as possible for these purposes: (1) That by more or less informal meetings with interested groups the boards may learn the minds of the people; and (2) that the people may come to understand better the extent and needs of our work at home and abroad.

The most of the churches in two associations have been reached. General Secretary Willard D. Burdick is reporting regularly this work, and the missionary secretary will mention only an item or two.

Anyone who has known our churches for a third of a century and visits them now must be impressed with the fact that what one does for the cause must be done without delay. The large majority of those who were active workers in our churches thirty years ago have been called to their long home, and those who were then in the bloom of youth are now counted among the old folks, if in the land of the living at all. Any generation has only a short time to accomplish its work, and what is done must be done quickly.

One must be impressed with ability in our churches to accomplish worth while things. In intelligence and Christian character the members of our churches have no superiors, and while there are not many rich in our churches, the members are in a position financially to bring things to pass when they see the need and put their hands to the tasks before them.

These visits to the churches, as all others, have emphasized the important place of evangelism in the growth of a church. It is not needful to go into details, but it is very evident as one compares the present with the past and studies the courses pursued by the various churches that evangelism has been an important element in maintaining and building up churches in any satisfactory manner. Those whose pastor and members have pushed this line of work constantly, persistently, and wisely through the years have made a good record. World-wide evangelism was the great passion of Christ and the Father, and it should be, it must be, of the Church and its members.

MY SON GOES TO KINDERGARTEN

HELEN SHAW THORNGATE

[This article appeared in the *Hygia* for October last. It is of especial interest to the readers of this department because the writer and her husband, Dr. George Thorngate, are members of our mission in Liuho, China, and the article is a chapter out of Mrs. Thorngate's own life.—SECRETARY.]

My small son is embarked on the long trail that leads to an education. The path is now rosy with play, but I know it will have many turns, stretches of sun with occasional patches of shadow, and as it advances, many intriguing by-paths to lend greater interest and zest to the quest for knowledge. God grant that the road, however long, may broaden into the sunny fields of usefulness rather than stop abruptly to leave him wandering discontentedly in the desert of doubt and egoism.

As is that of every mother, my great desire is to go with him along the absorbing path and to watch him stretch his arms toward the sun and see the world again through his wondering eyes. But this is impossible with the scores of interests claiming a housewife's attention. Still there must be ways in which I can make his school life more attractive by leveling a few of the ruts and by keeping the road from seeming long and gray and dusty to his impatient feet.

I visited kindergarten the other day. I went not merely because I belong to the patrons' association and recognize it as my

duty to go, but because I could not resist beholding my darling in his new setting.

"And how does our Jimmy take to school?" was his daddy's first question that night.

"Oh, you should have seen him," fond mother replied. "He was the duckiest thing! He was so interested in it all and wept when he could not sit next to the teacher. And that little green suit of his! There is no denying it; he was certainly the cutest, brightest, and most adorable infant in the room."

"Hm-m-m," said the daddy, and that was all. But that was enough to set me to thinking, with the result that the surprised kindergarten teacher placed a chair for me the second time, only this time instead of a fatuous admirer of her offspring, the tight lips proclaimed the struggle of one determined to view proceedings with the cold, impartial eyes of an outsider.

The visit was a revelation, though I must admit a blow to my complacency. It was of so much value to me that I plead with all mothers to go and do likewise. Go to study your child from the teacher's standpoint. Find, if you can, the points that keep him from receiving the fullest value from his work and from enjoying the social contact of being with other children of his own age. Profit by this knowledge in your home training; and all along the road, through grades, high school, and in all his social relations he will reap the blessing of your understanding. Such a little thing to mean so much!

In your home the child seems physically perfect. Watch him as he sits with others of his own age. Does he sit too quietly? Is there a lack of luster in his eyes? Had you ever noticed that he keeps his mouth slightly open? Is he inattentive? Perhaps he does not always hear the teacher's low commands. When he sucked his thumb in moments of abstraction at home you thought it rather sweet. Does it look so now? Is he inclined to move quickly and nervously? Does he cry too easily?

Slight physical defects these may be, but they are worth prompt attention. Tonsils, adenoids, or undernourishment may be behind these signs, and perhaps more careful attention to food and sleep will help the child assume his proper place in the class.

OBSERVE HIS MENTAL ATTITUDE

Now observe his mental attitude. Does he pay attention to what the teacher is doing? Mine did not, and we are now launched on a campaign of assisting him along that line at home. I had not realized until the enlightening visit that he is more careless than other children. Perhaps your child lacks confidence and is eternally saying the minute a task is laid out, "I can't do that." Maybe he lacks sustained interest—starts his flower or fan, has a little difficulty, drops it and goes to something else.

Does he demand the teacher's attention at every turn or does he quietly finish his task? Does he dash at his manufacture of a flower without listening to the teacher's direction? Does he answer all the questions before the other children have a chance? This is an annoying habit that many bright children have all through their school life.

Does he obey promptly? What seems of little consequence at home becomes a serious defect when the child is one of a group. Perhaps he deliberately disobeys. There was one whining child in the class I watched, whose mother I did so wish could have seen her as a discordant note. She would not rest, I am sure, until she had corrected this unpleasant habit to the far-reaching benefit of the small daughter, otherwise so adorable. Is your child too shy to fit in? Does he talk too loud?

My child, I could not help but notice, was handicapped by a lack of feeling for rhythm. His motions were awkward and his skipping a joke. Of course he will gradually learn without my assistance, but a little emphasis at home will help the teacher and increase his own pleasure. Perhaps your child does not catch on to the tunes of the songs readily. Alas, how many children get the idea that they can not sing and refuse to try, because the teacher has not had time to help them individually.

Dozens of other little points of divergence from the normal or the ideal will come to light in any group of children, things slight enough to be easily overcome by intelligent co-operation with teacher and child, but defects that grow and stand in the way of happiness and later of the man's or woman's usefulness.

Above all, do not fail to observe your child in his social relation to other children.

Does he always insist on carrying the flag? Is he selfish with his materials? Does he grab things from others? Is he apt to crowd and push? Does he show the germ of becoming a bully? Does he get mad and quit the game? Is he a good sport?

Perhaps you will notice that he prefers solitary games and does not enter into the recess frolic of his playmates. Is he oversensitive to slights or childish gibes? Is he too bashful to enjoy the playing? Does he play fair? Does the game lose its interest for him if he is not "it"? An analysis of your child's attitude toward group play and his co-operation and spirit will be most valuable to you both.

One of the chief ends of all education is to fit a person to live with others. The beloved, outstanding figures in any community are most likely to be those who have made a success of the art of co-operating with other people, who know when and how to yield gracefully, are gracious to all, understand the value of teamwork, and most of all are able to submerge themselves in the interest of the group.

HIS SOCIAL TENDENCIES

An unpleasant child in school and home is destined to suffer poignantly, receiving many bitter knocks from the world and perhaps never learning how to live successfully among people. Such an unfortunate state may be avoided if the mother makes it a point to teach her child to be "social" at home. If she studies his attitude and notes his social defects by observing him in his school group, she can create similar situations and help him fit into them until he overcomes his particular inability to co-operate. She will be more than repaid by his increased joy in the society of other children.

No two children are alike, and it would be more than folly to attempt to make them conform to one standard action. Were it possible to do so we should only rob them of their personality and initiative. This would be unthinkable.

However, there are many small habits, slight physical defects and mental attitudes that go ignored or unnoticed in the home, and these have the capacity to grow with the child and forever be stumbling blocks to his success. These we can best detect by watch-

ing our children at work and play in school. Let us give our time and attention to assisting the teacher to train them to profit the most from the long process of education.

MONTHLY STATEMENT

February 1, 1927-March 1, 1927

S. H. Davis	
In account with	
The Seventh Day Baptist Missionary Society	
Dr.	
Balance on hand February 1, 1927	\$20,468 18
Young People's Board, Jamaica field	200 00
Washington Trust Company, interest credit	1 97
Onward Movement treasurer, Missionary Society	740 00
First Hopkinton Church, Missionary Society	25 00
Gentry Church, Missionary Society	16 00
Rockville Church, Missionary Society	25 65
	<hr/>
	\$21,476 80

Cr.

Gerald Velthuisen, January salary	\$ 104 17
T. L. M. Spencer, January salary	83 33
H. Louie Mignott, January salary	29 43
W. D. Burdick, account H. L. Mignott's salary	5 57
William L. Burdick, January salary, traveling expenses, postage and supplies	164 59
William L. Burdick, clerk hire	33 33
L. J. Branch, January salary	25 00
C. C. Van Horn, January salary	41 67
Ellis R. Lewis, January salary	100 00
R. B. St. Clair, January salary	108 33
George W. Hills, January salary and traveling expenses	64 60
D. Burdett Coon, January salary and traveling expenses	180 97
L. D. Seager, January salary	66 67
Anna M. West, January salary and traveling expenses	46 69
J. W. Crofoot, January traveling expenses	17 00
United Fruit Company, balance passage D. B. Coon and wife	200 00
United Fruit Company, freight on D. B. Coon's car	100 00
Harley-Davidson Motor Company, balance on motorcycle	6 30
Western Union Telegraph Company, cable to Shanghai	12 00
Industrial Trust Company, draft, account H. E. Davis	8 15
Treasurer's expenses	28 00
	<hr/>
	\$ 1,425 80

Balance on hand 20,051 00

\$21,476 80

Bills payable in March, about \$3,000 00

Special funds referred to in last month's report now amount to \$20,473.44, balance on hand \$20,051.00, net indebtedness \$422.44.

S. H. Davis,
Treasurer.

E. & O. E.

A little boy asked his father: "What do they do when they install a new minister? Put him in a stall and feed him?"
"No, my son, they hitch him to the church and expect him to draw it all."—*Evangelical Herald.*

THREE COMMUNITIES IN AMERICA

(The following incidents are all true)

**THE GREAT COMMISSION PRAYER LEAGUE
COMMUNITY NUMBER ONE**

A community of 45,000 people—eight evangelical churches—approximately 6,000 church members. On a recent Sunday evening the total attendance at the eight churches was about 600; that is one out of every ten of the membership, and one out of every seventy-five of the population! Where were the other nine? and the other seventy-four? Where are they in other communities? in your community? Seeing the multitudes his heart was moved with compassion! *Is yours?*

COMMUNITY NUMBER TWO

Somewhat similar to the one above, but "much more wicked." The churches seemed dead. A more hopeless situation could hardly be imagined. Then God's Spirit moved upon the heart of a certain pastor. He responded in mighty, prevailing prayer. Others were enlisted. Prayer bands were formed. And out of prayer came action. A great work began, out of which grew, among other things, a Fishermen's club; and in one recent year this club conducted, without compensation, "over 3,000 meetings, distributed over 300,000 tracts, dealt personally with over 24,000 souls, and led 2,079 to a definite acceptance of Christ"! Seeing the multitudes "as sheep without a shepherd," that pastor's heart, like his Master's, was moved with compassion! *Is yours?*

COMMUNITY NUMBER THREE

Largely rural, consisting of two counties. A dearth of the Word prevailed. A busy, bread-earning housewife's heart was touched. She prayed. Then provided herself with a supply of St. John's Gospel, and began careful distribution, getting each recipient to promise to read. She also enlisted co-operation, and at the end of 1926 found that 8,000 gospels and testaments had been distributed! Also that some hundreds of school children had memorized a total of over 50,000 Scripture verses! This year she is endeavoring to cover two more counties—doing it all without material remuneration—because her heart was, and is, "moved with compassion"! *Is yours?*

Oh, that every pastor, and every layman,

would do what he could, and all he could, whether little or much—first by prayer, and then by practice—for then how quickly would the multitudes, "fainting and scattered abroad, as sheep having no shepherd," be pointed to Christ! Will you pray—and act? Begin today—now!

Pray for the Church's revival, and for America's and the world's evangelization.

HOME NEWS*(Continued from page 326)*

tion, and some remarks by M. B. Kelly on the Meaning of the Ordinance, as well as by a testimony meeting. There was special music by a male quartet, consisting of Messrs. Newey, Gavitt, Hunting, and Rogers, and a duet by Mr. Curtis Randolph and Mrs. Crofoot.

On Sunday, the twenty-seventh, there was a picnic at the Beach House of Dr. Josie Rogers, attended by approximately the same people with the addition of ten others. The good time included songs, from the Battle Hymn of the Republic to Dixie, as well as the more essential part of a good picnic. There were people present who are members of our churches at Alfred, Ashaway, Battle Creek, Berlin, Chicago, Daytona, Friendship, Middle Island, Milton, New York, North Loup, Plainfield, Shanghai, Shiloh, Verona, Waterford, West Edmeston, Westerly, and White Cloud.

J. W. C.

March 2, 1927.

TO A CERTAIN FASHIONABLE LADY

She said that she couldn't be bothered with children.

Her trips to the South and her parties and teas,

Her bridge and the clubs that she had to keep up with,

Why, children precluded indulging in these!

I called, and she showed me a small marble figure;

Of objects artistic she loved it best.

A child—arms extended, its nude, lovely body
The beauty of childhood divinely expressed.

She gushed, "Don't you love it—so pure and symbolic

Of all that is fair in the life of a child?"

I thought of the firm, living flesh of my baby—
My joy in the grace of his body—and smiled!

—Anna Campbell in the *Detroit News*.

WOMAN'S WORK

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

He who helps a child helps humanity with an immediateness which no other help given to human creature in any other stage of human life can possibly give again.

—Phillips Brooks.

I know of nothing that so stirs the ire of people who believe themselves fair-minded gentlefolk as to be called "prejudiced," as often happens in disagreements when one can think of no argument against the position of the opponent.

The whole question of prejudice is an interesting one. Are we not all subject to prejudice? When and where do our prejudices start? Why do they come? Is it a sign of inferiority to admit the possession of a prejudice for or against a certain idea or line of conduct? Many of our common prejudices seem to be hold-overs from the likes and dislikes of our childhood. A disagreeable experience with some individual, with a name not common among our friends perhaps, has left us with a prejudice against that name that is hard to outgrow.

There are many people who would not stoop to a dishonest act, not because they take the time to think the act over and reason tells them it is not wise, nor yet do they take time for conscience to tell them it is wrong. They have a *prejudice* against doing anything dishonest and that is all there is to it. They were brought up from childhood with this prejudice and it remains an active force in their lives. It seems to be the part of parents and teachers and all Christian people to help shape these prejudices of childhood.

I believe that the prohibition amendment would not have been passed if the Church, the Woman's Christian Temperance Union, and allied organizations had not for many years taught the children and young people the dangers of strong drink. I do not believe that the amendment will ever be nullified, but it does seem that as great an effort as possible now is being made to bring be-

fore our children and young people the alleged fact that every one is drinking and doing other questionable things. The boys and girls now do not know what the saloons of yesterday were, and after hearing the suggestions made so continuously that prohibition is a failure and that we were much better off in the old days, they may conclude that the amendment should be repealed. Those of us who know how much better off we are now than we were under the old regime must not relax in any way our vigilance.

I have been reading the morning paper and as usual I laid it aside with a feeling of distaste. Its penchant for war and whiskey is so openly flaunted that all its readers must take its news on these subjects with a grain of salt; in some instances it would seem that the proverbial grain has reached almost the dimensions of a barrel.

My particular grievance this morning was caused by two rather minor items of news that were given undue prominence. In the column of the news summary on the first page was a half-inch item directing the reader to a story on another page. This story was of a woman in a small city in an adjoining state who had "celebrated her eighty-fourth birthday the last of the week by condemning prohibition as 'one of the worst things that ever happened in America.'" Upon looking up the article in question I found it was more than a third of a column in length, while upon the editorial page of the same paper was a little tribute, about one-third as long to the memory of Harry Pratt Judson, president emeritus of Chicago University, who died last week. And that is not all, about one third of this little editorial was devoted to a denunciation of "university presidents and men of prominence in education." It may or it may not be of significance that the name of the president of Columbia University was not mentioned in this connection.

When I turned to the last page where pictures are shown of prominent people, including criminals in apparently good standing with this paper, the first picture to catch my eye was of a woman with a baby in her arms, and underneath in large letters I read, "Crib for baby in jail because of dry law." I dare say if I had not been "prejudiced" in favor of law observance I should

have felt it a crime for a woman with a baby of three months to be sent to jail for any misdemeanor whatever. However, I felt that had the paper not been "prejudiced" emphasis would have been placed upon the fact that a mother of a little baby should wish to disobey the law of our land, instead of blaming a law for the mother's plight.

THE CHURCH AT WATERFORD, CONN., PASTOR'S ANNUAL REPORT

In reviewing the work of the church during the past year, we discover how crowded the months have been with activity for the kingdom, and with blessings from God. The church has carried on its work with steady zeal and increasing effectiveness.

The worship and regular appointments of the church have been maintained with splendid interest and a good degree of co-operation. It is a source of much joy and rejoicing for the pastor to be associated with the faithful members of the church who work so devotedly for the cause of our Lord.

Morning worship has been held on all of the fifty-two Sabbaths during the year. The pastor has conducted the service on each of these occasions except the five from which he had to be absent; once to attend the annual meeting of the Eastern Association at Shiloh, N. J., June 10-13; one Sabbath while attending the General Conference at Alfred, N. Y., August 24-29; another while on his vacation following Conference; one Sabbath he was absent to attend the annual meeting at Newport, R. I., on October 16; and the other to assist in the Teen-Age Conference held at Shiloh, N. J., on November 27.

On June 12, a Children's Day program by the Sabbath school took the place of the usual service. On August 28 and September 4, Rev. George H. Strouse, of the local Baptist Church, supplied the pulpit. October 16, the service was conducted by Deacon Charles E. Gardner and the sermon read by Mrs. Leslie Getchell. Rev. George W. Gilbert, of Niantic, occupied the pulpit on November 27. The other two occasions on which the pastor did not preach were: September 11, when reports were heard from the delegates to the General Conference;

and November 6, when Rev. Erlo E. Sutton, director of religious education, preached.

Fifty-three Friday evening prayer meetings have been held during the twelve months, forty-seven of which were led by the pastor. At thirty-four of these he delivered a talk or sermonette. Four were musical services, three were Bible readings, one an experience meeting, and one a Bible quotation meeting. One meeting was held in the chapel at East Neck and six in homes of the parish.

Besides the forty-seven prayer meetings led by the pastor, meetings were led on the following dates by the people named: June 11, Albert Brooks; August 6, Charles E. Gardner; August 27, Mrs. Elizabeth Potter; September 3, Mrs. B. A. Brooks, and November 26, Mrs. Elizabeth Potter.

The average attendance at the Friday evening prayer meetings through the year was a little over sixteen.

The church was represented at the Eastern Association held at Shiloh, N. J., June 10-13, by the pastor. Delegates to the General Conference at Alfred, N. Y., August 24-29 were: Miss Josephine Maxson, Miss Helen Maxson, Mr. Percy Neff, Pastor Ogden.

During the last part of March and throughout the month of April a program of special services with evangelistic emphasis was carried out. Cottage prayer meetings were held on each Friday evening in April. A program of organized visitation was used; and the Sabbath services were made specially evangelistic. This effort resulted in a genuine spiritual refreshment to the church and gave a new impetus to the work.

On July 16, Rev. J. W. Crofoot, one of our China missionaries, visited us and spoke that evening to a large and appreciative audience.

The church held revival meetings the first week in November. As a part of the preparation for these services a series of four cottage prayer meetings was held from October 26 to 29 inclusive. These meetings were unusually good in interest and spirit, and the average attendance was twenty. These gatherings were held in the homes of Mrs. Leslie Getchell, Benjamin Neff, Herbert Maxson, and Mrs. Clarke Rogers. The leaders were Deacon I. A. Gardner, Mrs.

Getchell, Morton Swinney, and Pastor Ogden.

The special meetings held from October 31 to November 7, with Rev. Erlo E. Sutton as evangelist, were well supported by the community and proved a real blessing. Mr. Sutton delivered splendid, stirring messages each evening and his earnest services were deeply appreciated. The gospel in song was beautifully rendered in the vocal solos by Miss Helen Maxson and the duets which she sang with Miss Josephine Maxson. The organ numbers each evening by the latter, also greatly enriched the services.

A demountable platform was built for the pageant given by the Sabbath school in connection with the Christmas program. This addition to the furniture of the church is a splendid improvement, and will enable us to make use of pageantry and religious dramatics in our programs and services.

The *Waterford Review*, established in November, 1925, has been published regularly and has enlarged into a paper of sixteen pages. The paper has grown in favor both within and outside of the church, as it has increasingly fulfilled its mission of carrying the gospel throughout the entire community and furnishing wholesome religious reading for all the homes. It has given the church and pastor contacts with many people otherwise untouched by us. The parish paper seems to be filling a real need in the community, and it is hoped that it may be continued.

The Advisory Board, established at the last yearly business meeting, has functioned well during the year, being a real directing body for the church and backing for the pastor. This body consists of the deacons and officers of the church and the presidents of the auxiliary organizations. It meets at the call of the pastor, usually a few days prior to the quarterly business meeting of the church.

The appropriation of \$25 for advertising and publicity has proved beneficial, and the pastor recommends that some such appropriation be made every year and spent at the discretion of the Advisory Board or the church.

The roll call service and the special Easter service, on February 13, and April 4, respectively, were very successful and of benefit.

The pastor has organized the boys of the community into a Pioneer Club, which has been doing splendid and highly worth while work in furnishing wholesome recreation, valuable training in citizenship, handicraft, and serviceable living, and in developing full rounded-out Christian character. The club is alive and growing.

The young people of the church and community have reorganized the Christian Endeavor society, which has been doing good work and is growing. Fuller report is found in the report of the society president.

The Sabbath school has enjoyed a year of progress and growth. The superintendent and those who assisted her should be especially commended for the excellent Children's Day program and the splendid Christmas entertainment with its impressive pageant. The picnic in the summer was as successful as usual. More complete account of the work of the Sabbath school may be found in the superintendent's annual report to the church.

The Ladies' Aid, though working under the handicap of depleted numbers, has done splendid service. The president and the faithful standbys are deserving of the fullest appreciation of the church for the good work of the Ladies' Aid society. See, also, the report of the president for further information.

During the year the pastor has preached forty-five sermons and forty-seven sermons to the boys and girls in the morning services, besides thirty-four sermonettes at prayer meeting. In addition he has delivered seven other sermons and addresses elsewhere during the year, not counting funerals conducted.

The pastor has made in the twelve months one hundred sixty-six pastoral calls in the parish, and has written for the church, and in the office of the pastor, one hundred thirteen letters.

He has officiated at five funerals during the year, as follows: On March 20, the funeral service for Knute Johnson; for Brother H. H. Swinney on May 4; on May 22, Dr. Thomas W. Rogers' funeral; that for Miss Jennie Rogers on May 25; and for Miss Amelia Mundy June 28.

The pastor has given his services to the denomination in connection with the Teen-Age Conference work carried on by the de-

nominal leader in Sabbath promotion, Dr. A. J. C. Bond, during the past year, assisting in one conference, that at Shiloh, N. J., on November 27.

During the school year the pastor has carried work in Yale Divinity School in addition to his pastoral duties and other work. Through the generosity of the church he spends the week days of the school months at New Haven so as to complete his studies.

During the year the church has sustained the severe loss by death of three esteemed members: H. M. Swinney, Jennie Rogers, and Amelia Mundy.

We rejoice in the addition to our membership of two new members: Mrs. Morton Swinney, who joined by letter on January 9, and Mrs. Walter Fitzgerald, who became a member upon testimony and was received into the church on November 20.

With gratitude we acknowledge the manifold blessings of God, bestowed upon us during the year. We owe all to him and we give him thanks, and the honor for all that has been attained. To him be the glory forever and ever.

In thanking the church for its hearty support in the year past, and for its sympathetic co-operation, the pastor requests again your prayers, and solicits your continued and deepening interest in the cause of the kingdom of God. May the coming year be one of ever enlarging and better work in the service of our Lord.

Respectfully submitted,
S. DUANE OGDEN,
Pastor.
—In *Waterford Review*.

THE CHILD'S BILL OF RIGHTS

The ideal to which we should strive is that there shall be no child in America that has not been born under proper conditions, that does not live in hygienic surroundings, that ever suffers from undernutrition, that does not have prompt and efficient medical attention and inspection, that does not receive primary instruction in the elements of hygiene and good health; that there shall be no child that has not the complete birthright of a sound mind in a sound body and the encouragement to express in fullest measure the spirit within which is the final endowment of every human being.—*Herbert Hoover*.

A PRAYER

[A good friend of the SABBATH RECORDER enjoyed this prayer so much he sends it in the hope that other readers may enjoy it with him.—T. L. G.]

Our Father who art in heaven, whose chief attribute is love, founder of the universe, maker of the mountains, molder of the ocean's bowl, master of every art, giver of every good gift, mighty beyond degree, more tender than maternity—to thee we most reverently offer our profound thanks and sincere homage.

We rejoice because of thy love expressed through our friends. Our daily comforts are thy gifts. The songsters praise thee in their lays. The flowers about our path perfume the perfect air and render in their beauty to thee silent prayer.

For the gift of thy beloved Son we are thy bondmen. We crave the wisdom thou alone canst give. Teach us, we pray thee, how to live. We are the subjects of thy love and mercy; thy hand withheld—and straightway we're undone. Teach us how to use thy gifts as did thy well beloved Son. 'Tis in his name we make our prayer. Amen.

WHY CHRISTIAN ENDEAVOR?

Because it is adaptable to all circumstances and conditions. The very fact that it is found in every evangelical denomination and in almost every nation in the wide world, in the country and in the crowded city, among the highly cultured and the less educated, in colleges and in prisons, on shipboard and on land, in Arctic regions and in the tropics, makes it unnecessary to elaborate this point.

The church where Christian Endeavor or some similar society does not flourish is usually the one that is spiritually lifeless. When the prayer meeting has been given up or has been transformed into a weekly lecture, or where the pastor is of the "do-it-all-myself" type, and can not trust his young people to make their own mistakes and achieve their own spiritual triumphs, the society has a struggle to live.—*Francis E. Clark, D. D.*

"Not a few people are kept so busy serving self that with them any other kind of service is quite out of the question."

YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK
R. F. D. 5, Box 165, Battle Creek, Mich.
Contributing Editor

WHAT IS REAL CHRISTIANITY?

Christian Endeavor Topic for Sabbath Day,
April 2, 1927

DAILY READINGS

Sunday—Christianity is love (Matt. 5: 43-48)
Monday—Neighborliness (Luke 10: 30-37)
Tuesday—Following Christ (John 21: 20-22)
Wednesday—Service (John 13: 14)
Thursday—Charitableness (Matt. 7: 1-5)
Friday—Sympathy for need (Matt. 6: 1-4)
Sabbath Day—Topic: What is real Christianity?
(Jas. 1: 19-27; John 13: 34, 35. Consecration meeting.)

EDITH SAUNDERS

A PROGRAM FOR THE MEETING

Opening Song—"What a Friend."

Prayer—For God's blessing and guidance in our meeting and for all others gathered together for the purpose of worship and study of God's Word.

Song—"I Have Jesus Dwelling with Me."

Scripture reading—James 1: 19-27; John 13: 34; John 14: 23.

Song—"Love Divine."

Leader's talk:

"What is religion? It is life. Human life seeking after God." Human life can not help but seek for God. He draws life to him as a magnet draws a piece of steel.

Real Christianity is a life of love inspired by faith in Christ. We find Christ when we put ourselves in his care and give him the entire control of our lives. In finding Christ we find God also. Jesus says, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him and make our abode with him." That is a wonderful promise, is it not? If we love him and keep his commandments he will live with us. How can we help but have the real Christian spirit if Jesus is in our hearts? To have him, we must keep our souls in personal relationship with him so we will know what his commandments are and what he would like us to do. Let us consecrate our lives anew to Jesus that

we may have that glorious spiritual presence in our hearts, that we may be fitted to be of better service to our Master.

Discussion by members:

What has real Christianity meant to me in the past? What does it mean at present? Do I still maintain the same ideas of Christianity that I had when I first gave my life into Christ's keeping? Is our Christianity an outward show only? What counts the most in our lives—what the world thinks of our Christianity or what Christ thinks?

Song—"I Am Thine, O Lord."

Season of prayer:

Praying for others:

A deeper sense of our relationship with Christ.

A deeper faith in Christ's way of living.

Guidance in our daily living.

Mizpah benediction.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

"Be ye doers of the word and not hearers only." Real Christianity means living the principles which Christ taught. It is all right to tell people how to live the Christian life, but it is still better to show them by our daily lives. It is very true that "Actions speak louder than words." We may teach people how to live, but if our teaching is not backed by our example, it is in vain.

I am sure that all my readers have been influenced by the lives of certain persons, rather than by the things which they have said. I have been thinking today of a young man who was a student in Milton College several years ago, and who taught a class in the Intermediate Christian Endeavor society. I was a member of this class. I can not remember any of the lessons he taught us, but I shall never forget his beautiful Christian life. I tried to make my life like his, for he was my ideal of a Christian. When the sad news of his accidental death came, I felt that I had lost a real friend, who had made my life better.

Socrates said, just before he drank the hemlock, "You may kill my body, but you can not kill me." So the influence of a real Christian life never dies.

JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent
SUGGESTIONS FOR SABBATH DAY, APRIL 2,
1927

MRS. EMMA JEFFRY

I can think of no better way to illustrate this lesson than to use the acrostic, as it seems to give opportunity for suggestions and thought.

For a change we might arrange it in double form, using the words illustrated or substituting others. The children might suggest some.

L-iving our bes. T
I-n faithful praye. R
V-irtuous living in yo-U
E-very way be hones. . . T
S-peak the trut. H

A short talk on each subject might be given by the children, followed by sentence prayers for help in our daily living.

Nortonville, Kan.

FRUIT TREES SHOULD GROW IN THE ORCHARD AND CHILDREN IN THE CHURCH

REV. AHVA J. C. BOND

(Sermon to the boys and girls, Plainfield, N. J.,
March 5, 1927)

Text: *Hercin is my Father glorified, that ye bear much fruit.* John 15:8. *The fruit of the Spirit is love, joy, peace, kindness, goodness, faithfulness.* Galatians 5:22.

When I was a boy I had an uncle who lived at the head of Crooked Run. Because only Seventh Day Baptists lived on this run it was sometimes called "Sabbatarian Valley." While the run was crooked the valley was straight, and led right off from the turnpike, from which you could see the three farm homes of the valley.

My home was two miles away, but often on Sabbath day we would come down to Sabbath school, and then go to one of these homes for dinner. My uncle's farm was a wonderful place for a boy to go, for he had great orchards and all kinds of fruit. There were apples and peaches and cherries and plums and pears; yes, and strawberries. I remember very well just now the time he turned us all loose in the strawberry patch.

Yes, it was a great place to go. We walked down the pike and up the lane, through by gates and bars and little gates, along the meadow path and across a goot-log, with the barn at our left. Just beyond was a fish pond, more often called the lily pond. But I was most always thinking about the apples and peaches which we would get after dinner when old folks and children would walk out to the orchard together. And to whet our appetites there would usually be some apples on the porch in a basket to be eaten before dinner. Did I say "to whet our appetites"? These were to reduce the pangs of hunger and to start us at once upon the happy enjoyment of all the good things of the day.

This same uncle was my Sabbath school teacher, and I remember something he told us once in Sabbath school. You are glad, aren't you, that I can remember something besides apples and peaches and strawberries? Well, they may have helped me to remember. He told us once that out in the pasture field was no place for an apple tree. An apple tree in a pasture field always has a hard time, he said. If a little apple tree is trying to grow out in a field, horses will run over it and break its limbs, and cattle will eat off its green leaves and skin its trunk and break its branches with their horns. If it does live to bear fruit, everyone who comes along feels that he has a perfect right to throw stones or a club into it to knock off its apples, and that bruises and breaks the limbs. An apple tree has a hard time to grow and bear fruit if it is in a pasture field. That is what my uncle told us boys and girls more than forty years ago, and he knew, because he had more fruit trees than any man in all that country.

Then this Sabbath school teacher of long ago told us that just as an apple tree should be in the orchard, so boys and girls should be in the church. In the orchard the tree is fenced in and protected. It is also cultivated and sprayed and trimmed. In the orchard along with other trees it can bear fruit. A boy or a girl growing up outside the church is likely to be scarred and broken and fruitless. But in the church, surrounded by other Christians, they have a better chance to grow up to be good and useful Christians.

It was just about this time that ten

brothers and sisters and cousins were baptized and joined the Roanoke Seventh Day Baptist Church, my old home church at Roanoke, W. Va. I was the youngest of that group, and now after all these years lived in the church of Jesus Christ I want to say to all my Plainfield boys and girls, my uncle was right. I was baptized at the age of ten in the river near the church that was built the year I was born, and where I had gone to Sabbath school since I could remember. In that church I grew up. As I grew older I was given tasks to do in the church, and that helped my Christian growth. We had no pastor, but I am thankful for a Christian home, a Sabbath school, and Christian leaders in the church who encouraged the young people.

I am sure my boys and girls want to bear the fruits of love, joy, peace, kindness, goodness, and faithfulness, and in that way glorify the Father of our Lord Jesus Christ, who is also your Father. Think of this, you who are not already members—and see if you do not want to join his church very soon.

IN LOVING REMEMBRANCE OF "UNCLE SAMMY," REV. S. D. DAVIS

Through the SABBATH RECORDER, by permission of Editor Gardiner, I write this tribute to "Uncle Sammy" Davis, our aged and deceased shepherd of the Salemville Seventh Day Baptist Church, back in the 80's, whose fervent sermons, songs, and prayers in the church and in our homes gladdened our hearts so many times. Though he is gone from us, his spiritual work at Salemville is still keenly felt in loving memory.

Uncle Sammy was to me as John the Baptist was to Jesus' early disciples—preparing their hearts to know Jesus, who was to come in and abide with them. So Uncle Sammy helped me into the kingdom of Christ and did me personal good on several occasions.

I remember well that cold day of November 29, 1889, when we saw his first six converts at Salemville baptized by Rev. D. C. Long. After I was baptized, as I stepped out of the water onto the bank, happy in Jesus, Uncle Sammy came up to me and wrapped the grey shawl, which he had been

wearing, around me, thus exposing himself to the chilly air for my comfort. To me this signified the way Jesus cares for his sheep. It was one of the many deeds of love he performed in imitation of the Master's love. This service was a joy to me, regardless of the fact that my clothes were frozen stiff by the time I reached the home of Brother Wilson Kagarise, where I was to change them.

At another time, some years later, on one of his visits to our quarterly meeting at Salemville, I was sick in bed and could not attend his good meetings. So Uncle Sammy came to me, and I knew that he had come to pray for me and that I should be raised up again. He applied one of his old West Virginia remedies to my aching head and read James 5:7-16. Knowing the power of God in answering fervent prayer, he prayed for me, and I felt a change for the better. Then the loving touch of his hand in temporary good-by closed the short service with me and he went to the meeting. I grew better and was able to hear some of the sermons in those meetings.

Still later, in 1904, I attended the South-eastern Association at Berea, W. Va. Uncle Sammy's granddaughter, Meleta Davis, was secretary, and she invited me to visit her home and grandpa's. Anxious to see my old father in Israel once more, I accepted her invitation and visited Orlando's and Uncle Sammy's homes. In tears of love, at Uncle Sammy's we met, greeting each other in the old familiar way—my hand in his, his arm around me, and a kiss in that old fatherly way. His eyes were so dim that he could scarcely see my face, but he knew my voice. He led me out onto his front porch where the bright sun could shine on my face. Then he could see me, and wept. After inquiring about all the brethren and sisters of the Salemville Church, showing his anxiety for their spiritual growth we went upon our knees, thanking God for this happy meeting. I ate dinner with him and then the time arrived for me to go to my train. He walked with me to Orlando's home—I leading him—there we spent a few minutes with them, that I shall long remember. Then I gave dear Uncle Sammy the parting hand and kiss, and we never met again. But we shall meet, for

(Continued on page 344)

CHILDREN'S PAGE

RUTH MARION CARPENTER, ALFRED, N. Y.
Contributing Editor

SPELLING TRUTH

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,
April 2, 1927

DAILY READINGS

Sunday—Ananias spelled a lie (Acts 5: 1-5)

Monday—Always tell the truth (Eph. 4: 25)

Tuesday—Jesus lived the truth (John 14: 6)

Wednesday—Samuel lived the truth (1 Sam. 12: 1-4)

Thursday—Daniel dared to be true (Dan. 6: 10)

Friday—Three true men (Dan. 3: 18)

Sabbath Day—Topic: Spelling truth with our lives (Zech. 8: 16, 17. Consecration meeting.)

MRS. WILBURT DAVIS

This week we find how some of the Bible characters failed to spell the truth with their lives, as in the case of Ananias and Sapphira, his wife. But as we study further, we also find men and women who were very zealous for the truth.

Every boy or girl who has read the story of Daniel, has, no doubt, been inspired by his *truth* and loyalty. It took courage and faith in God for him to remain true and steadfast. His close communion with God each day as he knelt in his chamber and prayed with his face toward Jerusalem, gave him strength to live true. Could we not follow his example of prayer each day that we too might be true?

Was Daniel alone in his truth? How about Shadrach, Meshach and Abednego? God in his divine providence cared for them when they were cast into the fiery furnace because they had spelled truth with their lives.

Just so God will care for us if we remain true each day in our words, deeds, and acts. Sometimes it takes a long time to learn this because the evil ways of the world are so enticing that we forget to ask God each day to give us strength to live true to him.

Bridgeton, N. J.

"FRAIDY CAT"

ELIZABETH GREEN

"Come on, Lucy, let me boost you up on Belle's back; I'll sit on Bess an' let's play we are taking a real trip on horseback," said Archie Randall to his sister.

"No," replied Lucy, "you know Mrs. Rogers wouldn't like us to climb on their backs while they are eating in the stable."

"Aw, it wouldn't hurt 'em a bit, and besides she'll never know the difference," urged Archie.

"I don't care, I'm not going to do it. I'd rather feed them wisps of hay from my hands anyway; see how they reach for it."

"Fraidy cat, 'fraidy cat," taunted her brother.

This had a real sting in it, for Lucy really was afraid of a number of things, such as snakes, lizards, and turtles, and once, when down by the pond at dusk, she had run all the way home because a big bullfrog had said, "Ker-chug!" right at her feet. She had often wished and had even prayed that she might do something really brave in order to get rid of this disagreeable nickname. But while she felt it wasn't right to disregard the wishes of Mrs. Rogers, it *was* partly because she was timid that she refused to mount the horse beside her brother, whose chief pastime, that of horseback riding, as well as Lucy's cherished dream of becoming a musician like Mrs. Rogers, had been broken after the death of their father the year before. Mrs. Randall had been obliged to sell the family team, the old-fashioned melodeon, and other things equally dear to herself, and had rented the barn and her husband's store for the use of Mr. Rogers, while she continued the business of entertaining frequent travelers who stopped at this country place for meals or lodging, as this was in the days before automobiles were known, and travel was slow.

After a moment's silence Lucy, to change the subject, asked, "Why d' you s'pose Mr. Rogers put those new bolts on the barn doors?"

"Didn't you hear Mrs. Rogers reading from the paper th' other day when we were in the store, that there are horse thieves in the country? I heard her tell Mr. Rogers she was afraid they might take Belle and Bess, they are such a han'some well-matched team."

"Oh, wouldn't it be *awful* if they should get these beauties?" exclaimed Lucy, shivering at the thought as she stroked the white face of each glossy bay.

"Mr. Rogers said he thought there was no danger, but I notice he has put the locks on the doors," continued Archie.

After a thoughtful moment Lucy asked, "But what good would those bolts do? You know Mrs. Rogers leaves the cow stable door open so Molly can go in or out as she pleases these warm nights; couldn't the thieves come in at the back door, unbolt these, and take the horses out?"

"You needn't worry about that," replied Archie confidently. "Mr. Rogers put a padlock on the door between the horse barn and the cow stable so Bess and Belle are safe enough."

At this Lucy gave a sigh of relief and remarked, "I sh'd think 'twould be hard anyway for thieves to get away with horses as well known as these are."

"Huh, that part's easy 'nuff, you know there's a horse fair every few weeks somewhere in the country. They'd probably manage to hide 'em until time for one of these fairs, then take 'em there 'n sell 'em and skip th' country."

"Well, I'm glad the locks are on th' doors anyway." And with this remark of Lucy's the subject was dropped.

About a week after this conversation took place between the children, two men with a fine black team and a canopy covered light wagon drove up to Mrs. Randall's door and ordered supper. The widow, always glad for the prospect of earning a bit, at once began preparations for the meal, sending Archie with the strangers to show them where to stall and feed their horses, as she had reserved room in the barn for such emergencies.

Taking a considerable time to care for their horses, the men entered into conversation with Archie, who freely answered all their questions as to the habits of people in the community—what time they usually retired for the night, what time the store closed, if there were many loafers, if anyone came to the barn late in the evening and so on.

So pleased and flattered was he with the attention he received that Archie failed to notice with what interest the men were

scanning the bays and the significant glances at sight of the large new bolts on the doors.

As the three at last sauntered toward the house, which was situated some little distance from the barn, the store building standing between the two, one of the strangers seeing Archie glance curiously at some canvas in the back of their wagon, explained that they were carrying a tent and camping outfit for use on some unimproved land they had purchased and on which they were going to do some clearing. He also added that as they wanted to lose no time they were going to continue their journey after eating their supper and resting their team a bit. Then when a suitable spot had been found farther on, they would pitch their tent for the night.

With Lucy's help Mrs. Randall had supper steaming on the table when the men appeared; and Lucy, being shy of strangers, skipped unnoticed to the barn and mounted to the hay loft, where that very day she had discovered Tabby with four of the softest, silkiest kittens, just big enough to cuddle in the nicest way. Tabby happened to be away and, gathering all four of the kittens into her apron, Lucy seated herself by a large knot hole in the siding of the barn, where she intended to keep watch, and the minute she saw the strangers appear around the corner of the store she would skip down the stairs and out the side door without being seen.

As she was settling herself for a good view from the knot hole window, the canopy top wagon was in full view and something queer attracted her attention. The canvas in the back of the wagon was moving! Breathlessly she watched as a man's head appeared from under the canvas, and after looking cautiously about in all directions, the man jumped out and was immediately followed by another more evil looking than the first, if possible. Hastily replacing the large canvas the two men made a dash for the barn. Lucy thought with horror, what if they should mount to the loft and find her there!

There was no time to escape by the side door as she had planned so, hastily dropping the kittens into their nest, she clambered over the hay to the farther side of the loft, where she concealed herself as best she

could, then listened all a-tremble as she heard the men mounting the stairs. They made their way well back over the hay but stopped just out of sight from where the terrified girl lay. She could hear their voices in low conversation and could catch once in a while a word or two, and her heart seemed to jump into her throat and stick there when she realized that their plot was to hide there until late in the evening when they would sneak down the stairs and escape with the "bay beauties," and by traveling the rest of the night would be able to join their comrades at the horse fair in the morning.

After what seemed like hours, Lucy heard her brother's voice below in conversation with one of the men who had returned from supper. The other one made his way to the head of the stairway and in response to a low whistle received an "All O. K." in a loud whisper from the men in hiding. Apparently satisfied, he descended, and in a short time the two drove away and all was quiet below.

At the thought of the danger to Belle and Bess, Lucy forgot to some extent her fear for herself and began thinking what could be done to save her animal friends from thieves and Mr. and Mrs. Rogers from such a loss. But what could *she* do? There was no possibility of descending the stairs without being discovered. Many a time had she and her brother jumped from the loft onto hay in the mow below, even when only the depth of a few feet remained to cover the rough flooring with nails protruding. But the hay mow below was empty now, and it would mean broken bones or possible death to make the leap. From where she lay she could peer over into the single stall which was well bedded with straw for the cow, in case she should choose to spend the night in the stable. Lucy saw that a direct drop could not be made onto the straw bedding, as a shelf on which her father had kept various kinds of medicine for stock was in the way.

A sense of utter helplessness came over the child and she wanted to cry; but as she struggled to keep back the tears there came to her mind a verse she had learned from her mother, "God is our refuge and strength, a very present help in trouble"; and with

trembling lips she whispered a prayer for help. Then taking courage she laid her plan, which was to wriggle her way down onto the shelf below, and from there to make a leap onto the pile of straw. Oh, how she hoped Molly wouldn't take a notion to lie down in the place where *she* wanted to light!

She heard Mrs. Rogers, who chose to do the nightly chores herself, enter the barn and talk affectionately to Belle and Bess as she made them comfortable for the night; then the large bolts slipped into place, and almost beneath where she lay Lucy heard the click of the padlock. She wanted to call Mrs. Rogers' attention; but knowing her impulsive disposition, she knew it would bring forth an exclamation which would lead to her discovery and the escape of the thieves. No, she must keep quiet and wait until it was dark enough so that if there were any sound on her part the men could not see whence it came or what the cause. She heard the milk streaming into the tin pail just outside the door; and a few minutes later Mrs. Rogers walked away with the brimming pail; and Molly, hesitating a moment at the open door, decided to come in, and with a sigh of contentment lay down to chew her cud.

Imagine the relief of the anxiously watching little girl when she saw that Molly had chosen the farther side of the stall. The way seemed clear for carrying out her plan. Darkness was settling fast, and now that the time for action was nearly at hand her courage began to waver. Dare she do it? What if her plan failed to work? But she *must try*. She was the only one that knew of the wicked plot and Belle and Bess *must* be saved.

Slowly she began to move her limbs, somewhat stiffened from lying so long in an uncomfortable position. As she cautiously wriggled over the wide beam, it seemed the men must hear the thumping of her heart, but aside from a slight rustling of the hay there was no sound as her bare feet touched the shelf below. One of the men said something, and Lucy's heart almost stood still as the other replied, "Oh, that's probably the cat. Didn't you see that bunch o' kittens we almost stepped on?" Just then Tabby did come in and giving a leap scram-

bled up beside Lucy with a soft, "Me-ow"; and, stopping only long enough to rub her silky side with a purr of recognition against Lucy's face, which was now just above the beam over which she had made her way, Tabby sprang lightly over the hay softly calling to her babies. "There, I told you 'twas the cat," Lucy heard the man say. Thus relieved, she prepared for the leap in the dark, but an unforeseen danger awaited her. The end of a broken-handle hay fork had been thrust through a crack between the boards in the partition underneath the shelf, with the tines of the fork pointing upward. All unconscious of this, she sat down on the shelf and edged forward, then let herself drop. She stifled a scream as the sharp tines tore through the flesh of her bare legs and she suddenly found herself suspended in mid-air, as the hem of her dress caught on one of the tines.

Molly, startled by the dangling figure barely visible above her, rose to her feet and, stepping near, sniffed curiously at Lucy's feet. And Lucy, clutching frantically in the air, caught hold of Molly's horns. This was too much for the already startled creature, and with a short bellow of fright and a toss of her head she turned and dashed out of the stable. While in doing so she flung herself free from Lucy's clutch, the jerk had also torn Lucy's dress free from the fork tine, and the little girl lay quivering with fright and pain in the heap of straw. She could hear a low mumble of the men's voices above, but after lying still a few minutes all became quiet, and with great caution she made her way out through the open door, then crawling between the bars of the barnyard gate she sped as for life to the store building and up the outside stairway leading to the rooms above, where the Rogers family lived.

Mrs. Rogers had just tucked the baby in bed, fast asleep, and had returned to the kitchen when the door burst open and a panting, disheveled, bleeding little girl dropped into a nearby chair and began to sob.

"Why, Lucy Randall, wherever have you been, and what has happened?" exclaimed Mrs. Rogers. "Your mother has been calling you for a half hour, I do believe, and

now has sent Archie to see if he can find you!"

"Oh, Belle a-and Bess," sobbed the child. "In the b-barn—*thieves!*"

"What's this? What's this?" asked Mr. Rogers, coming in just then, having closed the store for the night. Then as Mrs. Rogers bathed the poor bleeding legs and Lucy became more calm she told the story from the beginning.

"I don't doubt your story, Lucy," said Mr. Rogers, "and you have done a great thing tonight I believe." Then turning to his wife he continued, "You had better take Lucy to her mother who must be nearly frantic by now; I'll stay with baby and form a plan of action while you're gone, but don't be long."

The next day Lucy, nearly ill from her trying experience, was kept in bed; but before night came she had the satisfaction of knowing that all four of the thieves were captured, and that not only were Belle and Bess safe as the result of her act, but it had also been proved that the handsome blacks which the thieves had driven were stolen property. They belonged to a well-to-do farmer several miles away, who upon hearing of the manner in which the thieves had been discovered, made some inquiries in regard to the Randall family and Lucy in particular. And when, three weeks later, her tenth birthday came round, it seemed her heart would burst with happiness, for an organ, even more beautiful than the one Lucy had so often admired in the Rogers' sitting room, was delivered with a note which read, "For the brave little girl who saved my bonnie blacks." And Mrs. Rogers, coming over to admire the gift, brought a wonderful cake with ten candles and the promise of a course of music lessons as far as her own talent would permit. And last but not least in her cup of joy was the assurance from her loving, teasing brother that he was "mighty proud" of her and never again would he permit her to be called "fraidy cat."

"And I believe," confided Lucy to her mother as she gave her a happy good-night kiss, "it's all because you taught me to pray to our loving heavenly Father"; to which her mother responded softly, "Praise the Lord!"

Battle Creek, Mich.

A BIBLE PUZZLE

H. V. G.

Here is another vertical word puzzle which Betty and her mother made, and Judy thought it was even harder to solve than her own puzzle of last week. See if you think it is. As you did the last time, put a word similar in meaning at the right of each word or phrase, in the blank space, and then reading down you will have a Bible verse.

Word meaning recall
present time
pertaining to thee
Author
within
article
daytime (plural)
belonging to
possessive
childhood
as long as
article
wrong
twenty-four hours (plural)
approach
negative
neither
article
twelve months (plural)
drag
near
at the time
you
future time
speak
personal pronoun
possess
not any
blessedness
within
pronoun

ANSWER TO LAST WEEK'S PUZZLE.—
Matthew 7:12.

"The lesson was concerning the afflictions of Job and his wonderful patience during all his trials.

"And now," said the superintendent at the close of the lesson, "who can tell what condition Job was in at the end of his life?"

"Dead," answered the boy in the back seat."

IN LOVING REMEMBRANCE OF "UNCLE SAMMY," REV. S. D. DAVIS

(Continued from page 339)

he has just gone on before. I can almost see him saying to the church, "Keep faithful and meet me on yonder shore." He gave me a dollar bill as a parting gift, and I pass it on for the denominational building fund, where it may do good for both him and me.

I remember well one of Uncle Sammy's texts. It was from 1 John 3:2 that he directed our minds to the great beyond, where conditions will be exceedingly different from the conditions here. Here we know only in part, but over there we shall know in full. In the study of the Church of Christ on this earth, two great principles may be noticed. First, Christ is the Head of the Church; he is the sole Light, in whom is no darkness at all. 1 John 1:5. Second, his Church, in order to have fellowship with him, must walk in the light he gives, lighting the world to Christ. Uncle Sammy admonished this church, so dear to his heart, to be sincere in fellowship with the Father and his Son, Jesus, for soon we may see the closing scene of our temporal life and be promoted to our eternal home with God. Then what shall we be when this change is made?

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3:2.

Yes, if we are faithful we shall be like him—not a ruling king, but in the same likeness. We shall neither die nor part, but be his own forever. Satan can never tempt us again, his work is done. What a change for us! Are not the views of that spiritual world which Uncle Sammy spoke of inspiring? May we have that strong hope of 1 John 3:3.

A. D. WOLFE.

Duty reaches down the ages in its effects, and into eternity; and when the man goes about it resolutely, it seems to me now as though his footsteps were echoing beyond the stars, though only heard faintly in the atmosphere of this world.—*William Mountford.*

IN TOUCH WITH GOD

No day is rightly begun without at least a momentary turning to God. Scripture reading is more profitable in the morning than at a later time. Even a verse from a Scripture calendar may serve to give a keynote to the day. As Phillips Brooks said, in substance (I quote from memory): "Five minutes in the morning alone with God—yes, two minutes—if it be face to face and heart to heart will enable you to do that day for him what you could not otherwise have done for your own, or for anyone's sake." They will enable you to avoid the little outbursts of impatience or ill-humor which seem to cast a shadow over the whole day; they will help you to "carry on" until night with courage and steadiness. This is sound psychology as well as religious truth. Whatever gives us peace of mind, a serene outlook upon life, quiet confidence that we shall be enabled to do our best, tends to promote our endurance and efficiency. We are not easily overcome by difficulties when we have in our hearts the confidence of David, "My help cometh from the Lord which made heaven and earth," and we can hold fast that assurance most firmly when we also say with the Psalmist, "My voice shalt thou hear in the morning. O Lord; in the morning I will direct my prayers unto thee, and will look up!"

Oh, the upward look! Take time for it. The children need it; they may have no religious teaching in school. The father of the family needs it, but he can hardly stay for the reading of a long chapter, and indeed it is better that family worship should not be made burdensome. The principal of a school I attended used to read only a very few verses in chapel, but he read them so impressively that they often fixed themselves in our memory. Parents who do not feel equal to acting as spiritual guide can easily obtain some good book which gives a Scripture passage and a prayer for each day in the year. If possible, let these be read after breakfast, before the family disperses. If neither parent is disposed to read aloud the daily portion, let a son or daughter do it, and by all means let someone, even if it be the youngest child, learn a simple form of grace before meals, and use it regularly for the family. Nowhere, surely, is such returning of thanks more fitting, for farm-

Lone Sabbath Keeper's Page

GENUINE APPRECIATION

DEAR EDITOR OF THE SABBATH RECORDER:

Please allow me to say a few words in reply to those letters from the South and the North, as I am sure I know both writers.

DEAR FRIEND IN THE SOUTH:

I have not forgotten you though I have long kept silent. Let me say I enjoy your letters to your friend in the North, and often wonder how you keep up your writing. This is a cold season and tonight is a cold night. I have not been outside my door for several days, but my telephone rings a number of times a day to inquire how I am.

I shall never forget the good times at Conference in Ashaway, R. I., where I saw you, and I always look for your letter in the SABBATH RECORDER.

DEAR FRIEND IN THE NORTH:

I telephoned to a neighbor to bring my mail this afternoon, and my SABBATH RECORDER came. I looked for your letter and was glad to find it. There is so much to cause sadness, I am glad to read something good! Do you know I just enjoy reading our editor's accounts of his trips to Conference and other meetings?

This is poor writing, and I have just bought a new bottle of ink and tablet of paper. Is it because I am getting old I can not write better? Well, I am not so old but that I think I would like to climb the hill in front of your house, when the snow is gone. Instead of that, if I live till spring I shall just putter around in my own back yard.

Thanksgiving day I was invited out, but most of the time I have been alone, until recently two school girls have rooms here part of the week.

Besides I am not wholly alone, because I have the Bible and it gives me peace. I sometimes wonder why the Lord lets me live, when I do so little; but if it is little things he wants me to do, I hope to do them well. Sincerely,

R. TIRZAH COOK.

Dartville, Vt.

ers receive as it were from God's own hand sustenance for themselves, their families, and for earth's hungry millions. Nothing else can so sweeten and dignify life and labor as the united recognition of divine Providence in the home. It sends forth the members of a household to the day's battle wearing an invisible armor. Duty for them can not be mere drudgery, and the dullest routine will hold something of beauty. In the words of Katherine Tynan:

Prayer and praise in a country home,
Honey and fruits; a man might come
Fed with such meats, to walk abroad
And in his orchard, talk with God!

—Grace Agnes Timmerman, in *Rural New Yorker*.

"STAND, THEREFORE"

CLIFFORD A. BEEBE

Stand therefore.—Ephesians 6:14.

Thus the Apostle Paul instructs the Christians of Ephesus; living as they did amid the corruption and wickedness of a great heathen city, they needed to be constantly on the watch for sins on every hand.

"Take unto you the whole armor of God," he says, "that ye may be able to withstand in the evil day, and, having done all, to stand."

Perhaps this doesn't sound like an inspiring challenge; the soldier who merely stands guard at his post, or who is set to help hold a line of defense, feels perhaps that he misses the thrill of those who advance in a brilliant charge. Yet his position is none the less essential to warfare; the gallant charges and thrilling victories can never win a war.

Many RECORDER readers have heard the story of the "Lost Battalion" in the Great War. These men, having made a brave advance far into the enemy's lines, suddenly found themselves entirely cut off from the American forces. Surrounded, they took refuge in a little gully, where they grimly held out for days against withering fire, scorning all thought of surrender, until finally, after most of their number had fallen, they were relieved. It was not a spectacular defense—merely hold out grimly through days and nights without food or rest, burrowed in holes in the muddy banks

of the ravine, crawling now and then to a filthy pool for a drink, blazing away at an unseen enemy. It did not advance the American lines—in material results it accomplished little—but it inspired a courage and new fervor in all the troops, and helped to bring ultimate victory.

So Colonel Travis and his brave handful of men, defending the Alamo against the Mexican foe, sending out his brave call for aid—"The Lord is on our side. . . . I am determined to die like a soldier"—standing thus, he did not save the fort; his life and the lives of all his comrades were sacrificed—yet who would deny that they won the victory? "Stand therefore"—these brave heroes stood, and so doing had no little part in winning the liberty of Texas.

There may have been those who would have preferred to give up to the enemy—there may have been those who would have preferred to flee to safety—but they had bound themselves by an oath to their commander to stand to the end.

The Captain of the Lord's Host, the Captain of our salvation, has given us orders to stand. There are many out on the field of battle, smiting the devil and his forces of unrighteousness, driving the enemy back inch by inch; there are evangelists winning souls to the Lord; there are reformers and statesmen smiting wickedness in high places. Perhaps we would like to be out where the battle is hottest; we can see little reward for our feeble efforts. As lone Sabbath keepers, we have perhaps won no converts to the Lord's holy day, we have not perhaps seemed to advance the cause of righteousness in any way. Perhaps, weary of the fray, and the seeming uselessness of it all, we are sometimes tempted to give up the fight, to surrender to the enemy, to leave the Lord's Sabbath even—anything to bring peace and conformity to the world.

But our orders are clear: "Stand therefore." "Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand." Perhaps, like Travis and his Texan heroes, we may bring honor and glory to our Captain, and help in the advancing of his kingdom, after our little part is done. What matters it if we can not see results—our

Master can; and in the final reckoning, "as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff." 1 Samuel 30:24.

"If I have been perverse or hard or cold,
If I have longed for shelter in thy fold,
When thou hast given me some fort to hold,
Good Lord, forgive."

Berea, W. Va.,
February 21, 1927.

THE GOD-GIVEN POWER TO GET WEALTH

In days gone by a great deal has been said from the pulpit in deprecation of money. At the same time there has been more complaining from ministers because of their lack of money than from any other class of professional men. I have heard it falsely quoted as Scripture that "money is the root of all evil." It is easy to be hypocritical on the subject of money, to form a habit of pretending to despise money, while actually making every effort to get more of it. Let us have done with hypocrisy. We are all out to make money, honestly, I hope, by service rendered; there is nothing reprehensible in that fact. Wise old Sam Johnson said, "There are few occupations in which man can be more harmlessly employed than in making money." Money in itself is not an evil, but a blessing. The power to get wealth is from the Lord. Deuteronomy 8:18, declares, "Thou shalt remember the Lord thy God, for it is he that giveth thee power to get wealth."

BUSINESS OR PROFESSIONAL CALLING SACRED

Jesus never taught that the spiritual life is hindered by attending to the duties of business life. In all his teachings, we do not find the monastic division of life's duties into "the secular" and "the sacred." To the Christian all life is sacred. The men who stand at the workman's bench or the business counter may be preachers of righteousness as truly as the ministers who speak from the pulpit. An old blacksmith who was making the sparks fly in all directions, was asked by a passing neighbor, "What are you doing here?" "I am preaching the gospel to the lands beyond the sea," he replied as he continued to swing the hammer. That man had consecrated his muscle to God. His anvil was his pulpit, and the ringing of his hammer was as sweet in the ears

of the Almighty as the eloquence of the preacher.

Every business or profession is "a holy calling" if it is the sphere in which you as a Christian can best serve the Lord. There is "a divine call" to every Christian if his ears are but open to hear it. What we need today is half a million young men fired by this motive of Christian stewardship to devote their lives faithfully to earning money for Jesus Christ. With this high motive every hour of business will be a holy service to the Lord. Let God be your silent partner. The almighty dollar belongs to Almighty God; the only way to escape the peril of wealth is to recognize God who gave the power to get it.

EARN ALL YOU CAN

It is as ungodly to undervalue money as to overvalue it. I believe that it is the duty of every man rightly to use this God-given power. Earn all the money you can honestly. True, this power, like other God-given powers, may be abused and may become a curse to a man instead of a blessing, but poverty is as often a sin as wealth. Some are sinfully poor; others, sinfully rich. The making of money must not be allowed to interfere with the making of character.

Money is power. Every good man ought to strive for power and do good with it when obtained. Tens of thousands get rich honestly, but are often accused by an envious, lazy crowd of unsuccessful persons of being dishonest and oppressive. Get rich, but get money honestly or it will be a withering curse. Money is power, therefore it ought to be under the control of good men; and I believe that the great proportion of the wealth of the country is in the hands of honest men. Practically all the great corporations of our land and our big local business establishments are directed and controlled by men of religious ideals.

We hear much of the dishonest speculator and the fake mine-operator, the gambler, the blue-sky promoter, and the bank defaulter who like burning meteors cross our vision with their cursed ill-gotten gains which burn them as they fly, but little is said of the thousands of honest business men whose aggregate millions completely hide the fortunes of these rascals.

SAVE ALL YOU CAN

Earn all you can honestly and then save all you can honestly. The desire to accumulate is not in itself sinful. It is the savage who makes no provision for the future; his plans cover little beyond today. But as man rises in the scale of civilization he plans for distant days and provides for the fulfillment of his plans. It is a Christian duty to economize and thus provide against the contingencies of the future. It is the duty of every man to be economical and live within his means, for if he does not live honestly within his own means, he must be living dishonestly upon the means of someone else.

The trend of today is much more favorable toward prodigality. The lavish expenditure of money is so often unduly applauded that it is an extreme likely to be rushed upon. The loose change which many young men throw away uselessly and sometimes wickedly, would form the basis of fortune and independence; but when it is so recklessly squandered it becomes the worst enemy to the young man. He will soon find that he has bought nothing but expensive habits and perhaps a ruined character. Extravagance is a sin.

GIVE ALL YOU CAN

Earn and save all you can honestly and then give all you can honestly. We should be so industrious and economical that we shall have something to give to those who are in need. We ought to give to discharge our duty to humanity. An old man was planting an apple tree when a neighbor asked, "Why are you planting apple trees? You will not live to gather the fruit." "Well," said the old man, "somebody planted apple trees for me." That is the spirit which should actuate us.

If we do not give, we may be guilty of dishonesty with God. Paul writes, "Charge them that are rich in this world that they be ready to distribute"; in writing about the various Christian graces, he says concerning giving, "See that ye abound in this grace also." The rich are to give of their abundance, but the grace of liberality may abound even in the poor.

According to the Scriptures, there is this double paradox in Christian giving: We not only gain by giving, but we also save by

giving. Both Scripture and experience prove that the man who gives is the gainer by it here on earth; and only the money we give for God's kingdom benefits us in eternity. The man who is faithful to his stewardship here and casts his money into the treasury of the Lord has it transmuted into true riches and it is laid up for him in heaven. When we give to the Lord for his needy children, we save for heaven. The man who does not lay up for eternity will have nothing to live on when he gets there. The Lord has given us the power to get wealth in order that we may so use our money as to make it a surety of future blessedness. Let us then so use our money for the salvation of men and the upbuilding of God's kingdom that we shall be rich toward God and have a great company of redeemed ones over there to receive us joyfully into everlasting habitations.

William Allen White, in making a magnificent gift to humanity, said that there are three kicks in every dollar: one kick when you earn it; one when you save it; and one when you give it away. And the biggest kick is the last one. "God loveth a cheerful giver." "Remember the Lord thy God, for it is he that giveth thee power to get wealth."—*A. R. E. Wyant, in the Baptist.*

DO IT NOW

"If with pleasure you are viewing any work a man is doing,

If you like him or you love him, tell him now;
Don't withhold your approbation till the parson makes oration

As he lies with snowy lilies o'er his brow;
For no matter how you shout it, he won't really care about it;
He won't know how many teardrops you have shed;

If you think some praise is due him, now's the time to slip it to him,
For he can not read his tombstone when he's dead.

"More than fame and more than money is the comment kind and sunny,
And the hearty, warm approval of a friend,
For it gives to life a savor, and it makes you stronger, braver,

And it gives you heart and spirit to the end.
If he earns your praise, bestow it; if you like him, let him know it;

Let the words of true encouragement be said;
Do not wait till life is over and he's underneath the clover,

For he can not read his tombstone when he's "dead."

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

MOTHER AND DAUGHTER WEEK

The week for this year will be May 8-15. It is certainly a good plan to have this week observed every year, so as to bring mothers and daughters together in a social way all their own, and to strengthen the holy ties that should bind them together. Every community would do well to adopt such a program for the week as seems best for those who are concerned. Some good mothers and loving daughters should get together and talk it over, and then lead all who are interested to help make such plans as may seem best.

Fine program materials are being prepared for the week by women in both the United States and Canada who are employed in work with girls. The following named materials will be ready for distribution as soon as March 10.

1. *A General Descriptive Leaflet.*—This leaflet describes all the plans and makes reference to the other materials and the way in which they may be used. The low price will make easy a wide distribution—six pages, one and one-half cents each, or \$1.25 a hundred.

2. *Worship Program for Mother's Day.*—This may be used in any Mother's day observance. Everyone taking part should have a copy. Four pages, one cent each, or seventy-five cents a hundred.

3. *Banquet Suggestions.*—For Mother and Daughter banquets. This has a new, unique, and effective banquet program worked out with ample suggestions. Circulate this widely and watch Mother and Daughter banquets spring up. Six pages, one and one-half cents each, or \$1.25 per hundred.

4. *Mother and Daughter Songs.*—To be used at the banquet or other similar occasions. Every banqueter should be supplied. Four pages, one cent each, or seventy-five cents a hundred.

5. *A Worship Program for Daughter's Day.*—Another worship service that is new

and effective. Use it liberally. Four pages, one cent, or seventy-five cents a hundred.

6. *After Mother and Daughter Week, What?*—This pamphlet deals with the crux of the matter. It has suggestions for an all-year program of mother and daughter activities, discussion groups, etc. Absolutely necessary for the right "follow-up." Six pages, one and one-half cents each, or \$1.25 a hundred.

The International Council will give denominational boards and state and provincial councils a ten per cent discount on quantities up to one thousand copies, and fifteen per cent on larger quantities.

Those desiring these helps should write to P. R. Hayward, International Council of Religious Education, 5 South Wabash Avenue, Chicago, Ill.

WHY NOT EVERY WEEK AND EVERY DAY?

Mothers and daughters are supposed to be together every day in every week in the year—supposed to be. Are they, however? In most cases they live in the same house—sleep there and eat there; yet in many families is not this the most of it? Is it not a fact that the activities of our young people are taking them away from the home the most of every day? There are some homes in which the father is up and away about his work before the children come along, one after another, to the breakfast table, then to hurry away to school. And then as soon as supper is eaten all except the younger ones go away to attend some evening doings, or get at their studies, so that there is not much *all-together* home life. In such cases the father does not see much of his children at any time—not enough to become thoroughly acquainted with them. Such is not the ideal home life. In some cases the conditions are such that this separate life can not well be avoided, yet so far as practicable there should be a real home spirit—all at table together, and as many evenings as may be, all having a happy time together. I am very thankful that my good father had it in him to play games with us children in the long winter evenings in our pioneer home. He kept with him all the time something of the spirit of boyhood, and we were the better for it.

It is because of the seeming lack of this spirit of companionship that in these later

years it has become a custom to hold Father and Son, and Mother and Daughter banquets, when at least once a year parents and their young folks eat together just for the sake of having a good time. There is indeed much good in this growing custom. Why not, though, have every day in every home, in a natural and easy way, a family banquet with delightful conversation? Elizabeth and I do not forget a supper forty years ago with a Scandinavian farmer family. The blessing was asked by little Jessie, and it was a conversational supper. There were four or five children and they were all encouraged, in an easy way, by their parents to talk—not all at once—but waiting courteously for one another. It was an ideal family group in a real home. We are glad even now to have been with them. A few months ago I was a visitor in the same home, little Jessie and her husband entertaining me. God has not given them children to train. Jessie spoke loyally and lovingly of her parents and her tender recollections of the love her brothers and sisters had for them and the home of their childhood.

LESSON XIII.—MARCH 26, 1927

REVIEW: STUDIES IN THE CHRISTIAN LIFE

Golden Text.—"If ye love me, ye will keep my commandments." John 14: 15.

DAILY READINGS

Mar. 20—The Greatest Grace. 1 Cor. 13.
Mar. 21—The Excellency of the Bible. Psalm 19.
Mar. 22—Effective Praying. Matt. 6: 5-15.
Mar. 23—Forgetting God. Deut. 8: 11-20.
Mar. 24—Obedience and Prosperity. Lev. 26: 3-13.
Mar. 25—A Devout Household. Acts 10: 1-8.
Mar. 26—Heaven a Place of Service. Rev. 7: 9-17.

(For Lesson Notes, see *Helping Hand*)

THE KIND OF "RELIGIOUS WAR" NEEDED

We need a religious war, but not one of the sort certain groups in America are trying to bring on. Thrice welcome a religious war—of the right kind—a war that sets the trumpets of all our sanctuaries thundering against graft and lawlessness, against the greed that is eating the hearts out of our business men and the selfishness that is turning our homes into contests wherein the earners vie with the spenders to see which will come out ahead, against the

pleasure lust that to its gratification sacrifices time and strength and every high opportunity, against the dulling of personal perceptions by this deadly smoke of printed stuff that blurs the moral vision of youth, against those motion pictures and stage productions that lower the standards of the public. In such a religious war we of the many faiths could fight all on the same side and no vice could stand before us and we would find erstwhile religious opponents delightful comrades when we come to know them.—*S. Edward Young, D. D.*

GREATER THAN A REDWOOD TREE

Oh, Redwood Tree so tall and straight,
What powers combined to make you great?
Your life began in a tiny seed,
Scarcely more than a garden weed;
Yet now you stand a mighty tree,
But little known to the likes of me.

I pass beneath your towering arms,
And learn that you have weathered storms,
For some have fallen with a crash,
As yielding to the lightning flash;
And yet you stand defying time,
With dignity almost sublime.

I sit beneath your spreading shade,
And wish I knew just how you're made,
For I am but a mortal man,
With three-score-ten my given span;
While you live on four thousand years,
And never yield to human fears.

Your roots go deep in earth's warm sod,
Your top is lifted up towards God
Who made you, mighty Redwood Tree,
And he's the God who fashioned me;
And yet ere long this flesh must die,
While you still gaze up towards the sky.

But there is One who teaches me,
That I am more than Redwood Tree;
You seem to have eternal life,
As men go down in mortal strife,
But you, old tree, some day must fall,
A crash you'll make, and that is all.

But I am fashioned like my God;
This flesh will crumble in earth's sod,
Just like your trunk and mighty arms,
When o'er you breaks the last great storms;
But I have life that dwells within,
Unyielding still to human sin.

Oh, Redwood Tree so tall and straight,
I've learned the power that makes you great,
It comes from One who dwells above,
Who manifests his power in love;
Strong I'll be in human strife,
For in me dwells immortal life.

—Rev. Earle Pierce Cochran.

MARRIAGES

MAXSON-MILLER.—On February 26, 1927, at the parsonage in Alfred, Leroy Maxson, of Almond, and Beulah Miller, of Alfred, were united in marriage, A. Clyde Ehret officiating.

HARRIS-RANDOLPH.—At the Shiloh parsonage, by Rev. E. F. Loofboro, February 26, 1927, Deacon Frank Harris and Eliza Randolph, both of Shiloh.

DEATHS

GATES.—Mrs. Sarah Ann Swayer Gates, daughter of William and Mary Swayer, was born in Schoharie County, N. Y., September 13, 1832, and died in Leonardsville, March 1, 1927, aged 94 years, 5 months, and 18 days.

In 1851 she was married to Warren Simmons, two boys resulting from this union. In 1859 she was married to Harrison W. Gates, who died about six years ago. Her surviving children are: Emma Eudora (Mrs. Julian Welch); William B. Gates, of New Berlin, N. Y.; Amos Morell; and Sarah Maria Talbot. She leaves also twelve grandchildren and seventeen great-grandchildren.

Fifty years ago, during a series of meetings conducted by Elders Charles M. Lewis and John

Huffman, she and her husband were converted, baptized, turned to keep the Sabbath, and united with the Seventh Day Baptist Church of West Edmeston, N. Y. Of that church she has ever remained a faithful member. She lived an unusually long life of faithful and unselfish service, and to her our Lord's words fitly apply, "She hath done what she could." She was a woman greatly beloved by all who knew her.

Funeral services were held at the home of her daughter, Mrs. Julian Welch, conducted by Rev. F. E. Peterson, and burial was made in the new cemetery at Edmeston, N. Y. F. E. P.

ROGERS.—Alvin Rogers of Scio, N. Y., was born June 12, 1846, and died February 18, 1927.

He was the son of Ethan and Alvira Cook Rogers, and was born in the town of Amity, Allegany County, N. Y. On September 19, 1876, he was united in marriage with Mary E. Crouner.

In early life he united with the Seventh Day Baptist Church of Scio, and later was ordained a deacon. He was a man who was quiet in his ways, but a man who had carefully thought out convictions and never hesitated in carrying them out, let the cost be what it might. He was a man of kindness in both his home and community. Those who knew him appreciated him because of his high ideals, his manner of living them, his neighborliness, and his general love for his fellow men. His life desire was to live the Christian life and manifest that life to both his fellow men and his God.

Besides his wife he is survived by two daughters, Mrs. Maud Hays, and Mrs. Ruby Fuller, and a son, Lewis, all of Scio and by seven grandchildren. He was the last to survive of a family of four children.

Funeral services were conducted by A. Clyde

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Ehret of Alfred, assisted by Hurley Warren, and he was laid to rest in the Fairlawn Cemetery of Scio.
A. C. E.

STILLMAN.—Charles Stillman, son of Ransom T. and Ennice Crandall Stillman, was born in Leonardsville, N. Y., June 27, 1852, and died in the village of Brookfield, N. Y., February 18, 1927, aged 74 years, 7 months, and 21 days.

When a boy he was baptized and joined the West Edmeston Seventh Day Baptist Church. Later he came to Brookfield, and brought his letter and joined the local Seventh Day Baptist Church, of which he has ever been a faithful member. He was a man of high ideals and strong character and kindness of spirit. He leaves two sisters, Eliza and Harriet, of Brookfield, and a brother, Lamont Stillman, of West Edmeston.

Funeral services were held from the home, conducted by Rev. F. E. Peterson, and burial made in the West Edmeston cemetery.
F. E. P.

BONHAM.—Fannie D. Bonham was the daughter of Harrison Wells and Lydia A. Davis. She was born in Shiloh, N. J., May 20, 1871.

Her home was in Plainfield, N. J., four years and in Wildwood, N. J., twenty years. The other years of her life were spent in the place of her birth. Since the death of her father, a year ago, she and her husband thoughtfully resided with and cared for her mother.

Mrs. Bonham was baptized and united with the Shiloh Church when she was about fourteen years of age. She was a lover of music. She was organist of the church for years, and played the instrument for the weekly prayer meetings. April 25, 1894, she was united in marriage with Winchester Bonham. She was a faithful wife, loving daughter, a kind and worthy friend. She was not strong in body for many years, but her faith was strong, and in a quiet way reached out for the things that endure.

Her pastor, Rev. E. F. Loofboro, assisted by Rev. R. J. Severance, conducted the funeral service at the church. The body was laid to rest in the Shiloh cemetery.
E. F. L.

TOMLINSON.—Annie M. Conover was the daughter of Captain David and Abigail Conover. Absecon, N. J., was the place of her birth.

She and Charles Tomlinson were united in marriage September 26, 1894. To them were born two sons, Harry D. and Clarence. The latter died in infancy.

Following her marriage she was baptized and united with the Seventh Day Baptist Church of Shiloh, where her husband was a member, and where she made her future home. She was faithful to her church and maintained high ideals of life and service. Failing health prevented her from doing many things which her heart prompted her to do. After a long illness she departed from this life February 19, 1927.

At the farewell services held at the home pastor Loofboro used passages of Scripture which were choice to her in her study of the Bible. Interment took place in the Shiloh cemetery.
E. F. L.

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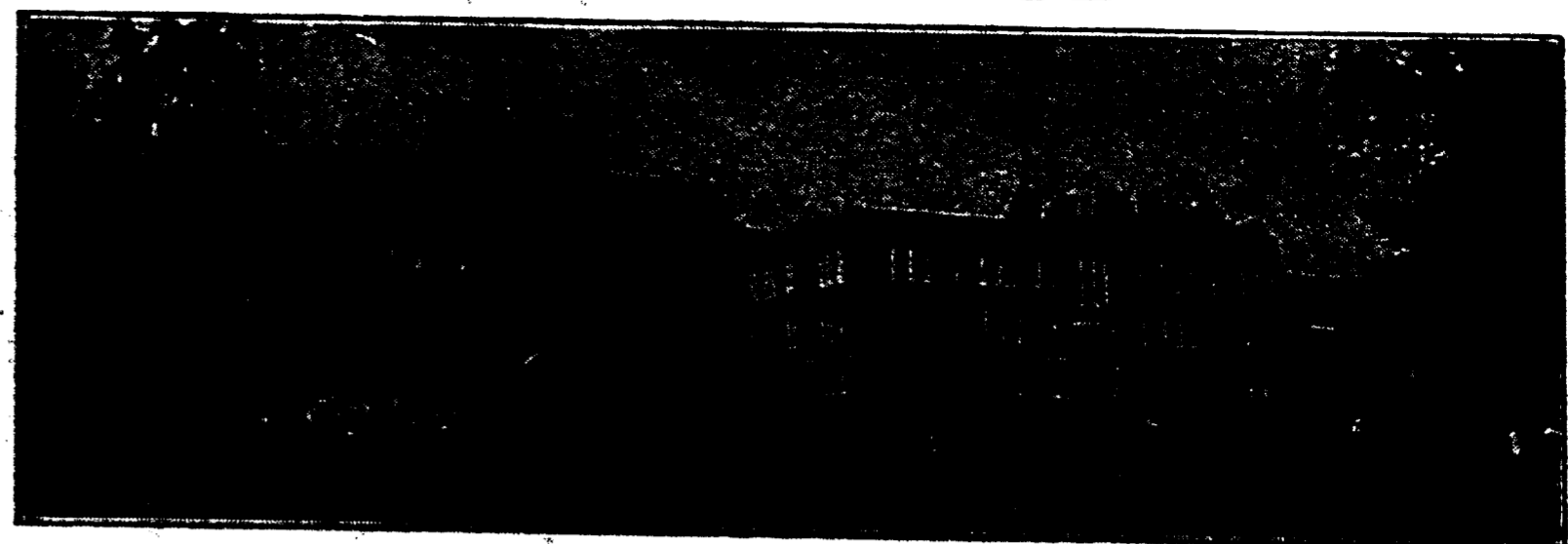
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