

International Ideals of the Churches of Christ

1. WE BELIEVE that nations no less than individuals are subject to God's immutable moral laws.
2. WE BELIEVE that nations achieve true welfare, greatness and honor only through just dealing and unselfish service.
3. WE BELIEVE that nations that regard themselves as Christian have special international obligations.
4. WE BELIEVE that the spirit of Christian brotherliness can remove every unjust barrier of trade, color, creed and race.
5. WE BELIEVE that CHRISTIAN patriotism demands the practice of good-will between nations.
6. WE BELIEVE that international policies should secure equal justice for all races.
7. WE BELIEVE that all nations should associate themselves permanently for world peace and good-will.
8. WE BELIEVE in international law, and in the universal use of international courts of justice and boards of arbitration.
9. WE BELIEVE in a sweeping reduction of armaments by all nations.
10. WE BELIEVE in a warless world, and dedicate ourselves to its achievement.

The Sabbath Recorder

"Whosoever shall keep the whole law and yet stumble in one point, he is become guilty of all" (James 2: 10).

Men are apt to think that if there be ten commandments, of which they obey nine, such obedience will be put to their credit, even though they break the tenth. That, however, is to misunderstand God's purpose of perfection for man, and the consequent perfection of his law. The ten words of Sinai were not ten separate commandments, having no reference to each other. They were ten sides of the one law of God. The teaching of Jesus reveals the fact that these commandments are so inter-related that if a man offend in one point he breaks the unity of the law, and therefore the unity of his own manhood. It is by every word that proceedeth out of the mouth of God doth man live. . . .

The words of God are, therefore, of perpetual importance and value. Man needs to be reminded that the law of the spirit of life in Christ sets him free from the law of sin and death, but not from the law of God. Every word of the Decalog is repeated with emphasis and new power in the Christian economy.—J. Campbell Morgan, in "The Ten Commandments".

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the First Hovkinton Church, at Ashaway, R. I., Aug. 23-27, 1922.

President—M. Wardner Davis, Salem, W. Va.

First Vice President—Benjamin F. Johanson, Battle Creek, Mich.

Vice Presidents—William C. Hubbard, Plainfield, N. J.; Frank E. Peterson, Leonardsville, N. Y.; James R. Jeffrey, Nortonville, Kan.; Rev. Royal R. Tierngate, Salemsville, Pa.; Curtis F. Randolph, Alfred, N. Y.; Columbus C. Van Horn, Tichnor, Ark.; Benjamin F. Crandall, San Bernardino, Cal.

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Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.

Treasurer—Rev. William C. Whitford, Alfred, N. Y.

Director of New Forward Movement—Rev. Ahva J. C. Bond, Salem, W. Va.

Treasurer of New Forward Movement—Rev. William C. Whitford, Alfred, N. Y.

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Terms Expire in 1922—Frank J. Hubbard, Plainfield, N. J.; Allen B. West, Milton Junction, Wis.; Alfred E. Whitford, Milton, Wis.

Terms Expire in 1923—Rev. Clayton A. Burdick, Westerly, R. I.; Benjamin F. Johanson, Battle Creek, Mich.; Lucian D. Lowther, Salem, W. Va.

Terms Expire in 1924—Rev. Theodore J. Van Horn, Verona, N. Y.; Paul E. Titsworth, Alfred, N. Y.; M. Wardner Davis, Salem, W. Va.

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Assistant Recording Secretary—Asa F. Randolph, Plainfield, N. J.

Cor. Secretary—Rev. Edwin Shaw, Plainfield, N. J.

Treasurer—F. J. Hubbard, Plainfield, N. J.

Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 p. m.

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Treasurer—S. H. Davis, Westerly, R. I.

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Recording Secretary and Treasurer—Earl P. Saunders, Alfred, N. Y.

Corresponding Secretary—Prof. Paul E. Titsworth, Alfred, N. Y.

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Corresponding Secretary—Mrs. J. H. Babcock, Milton, Wis.

Treasurer—Mrs. A. E. Whitford, Milton, Wis.

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Southeastern—Mrs. M. Wardner Davis, Salem, W. Va.

Central—Mrs. Adelaide C. Brown, West Edmeston, N. Y.

Western—Mrs. Walter L. Greene, Andover, N. Y.

Southwestern—Mrs. R. J. Mills, Hammond, La.

Northwestern—Miss Phoebe S. Coon, Walworth, Wis.

Pacific Coast—Mrs. N. O. Moore, Riverside, Cal.

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President—H. M. Maxson, Plainfield, N. J.

Vice-President—William M. Stillman, Plainfield, N. J.

Secretary—W. C. Hubbard, Plainfield, N. J.

Treasurer—Frank J. Hubbard, Plainfield, N. J.

Gifts for all Denominational Interests solicited.

Prompt payment of all obligations requested.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Newark, N. J.

Recording Secretary—Asa F. Randolph, Plainfield, N. J.

Treasurer—Frank J. Hubbard, Plainfield, N. J.

Advisory Committee—William L. Burdick, Chairman.

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Recording Secretary—Dr. A. Lovelle Burdick, Janesville, Wis.

Treasurer—L. A. Babcock, Milton, Wis.

Field Secretary—E. M. Holston, Milton Junction, Wis.

Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

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Corresponding Secretary—Mrs. Francis F. Babcock, Battle Creek, Mich.

Field Secretary—E. M. Holston, Milton Junction, Wis.

Treasurer—Elvin H. Clarke, Battle Creek, Mich.

Trustee of United Societies—Benjamin F. Johanson, Battle Creek, Mich.

Editor of Young People's Department of SABBATH RECORDER—Mrs. Ruby Coon Babcock, Battle Creek, Mich.

Junior Superintendent—Mrs. W. D. Burdick, Dunellen, N. J.

Intermediate Superintendent—Miss Mary Lou Ogden, Salem, W. Va.

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Central—Hazel Langworthy, Adams Center, N. Y.

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Northwestern—Doris Holston, Milton Junction, Wis.

Southeastern—Alberta Davis, Salem, W. Va.

Southwestern—Margaret Stillman, Hammond, La.

Pacific Coast—Maleta Osborn, Riverside, Cal.

CONFERENCE AUXILIARY FOR LONE SABBATH-KEEPERS

General Field Secretary—G. M. Cottrell, Topeka, Kan.

Assistant Field Secretary—Mrs. Angeline Abbey, Alfred, N. Y.

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

Chairman—Lucian D. Lowther, Salem, W. Va.; Earl W. Davis, Salem, W. Va.; Orla A. Davis, Salem, W. Va.; E. M. Randolph, Salem, W. Va.; D. Nelson Inglis, Milton, Wis.; Paul E. Titsworth, Alfred, N. Y.; Orra S. Rogers, Plainfield, N. J.

THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

For the joint benefit of Salem and Milton Colleges and Alfred University.

The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

The Sabbath Recorder

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PLAINFIELD, N. J., FEBRUARY 27, 1922

WHOLE NO. 4,017

Lessons From Leaning Trees For miles along the railroad in southern Florida the ever-green feathery-topped "Australian pines" and other trees stood with a uniform leaning at about the same angle, all in one direction. Had there been some variety in the leanings of these trees the effect would not have been so noticeable; but the uniformity was so marked we could but think that some common cause was responsible for such an effect.

We could see no great difference in the soil, or in any of the physical surroundings of these trees from the environments of trees in other sections of the State. There was the same white sandy ground; the same peculiarly flat surface; similar shrubs to those seen elsewhere were growing at their base; but not a tree was standing erect!

So far as we could see the sky overhead had been just as bright; the sunshine and the showers, and the dews from heaven had been just as favorable there as in other forests where the trees stood erect. Some subtle invisible force must have been at work all one way, through the years, to give to a whole community of forest trees such a uniform leaning. It has taken time to do it, and the effect is *marked and permanent*.

The fact is; the prevailing air currents, all in one direction, have been operating upon the tender growths for years inclining them all to bend one way, and as they were bent so they grew, until all the trees have a common leaning.

Never can they be made to stand upright now. If they try to grow perpendicular there will be a crook wherever they begin to straighten up. We could but think of the permanent growths that had been caused by invisible forces.

In some ways men are like trees. The prevailing bent—the general tendency—of the multitudes in society, usually owe their common leaning to prevailing, invisible influences, which have operated for years. The prevailing ideals in any community will in time give permanent characteristics, a

common inclination or tendency to the morals and the religion of its people. Though unseen as are the currents of air upon the growing forest, these subtle influences settle the question as to the uprightness of the human trees, even though they were once planted in the garden of the Lord.

Let the insidious spirit of skepticism breathe its poisoned atmosphere and send its currents of unbelief upon the public mind of any country, and before long there comes a marked irreligious leaning, a common inclination toward infidelity which blights the very life of the soul.

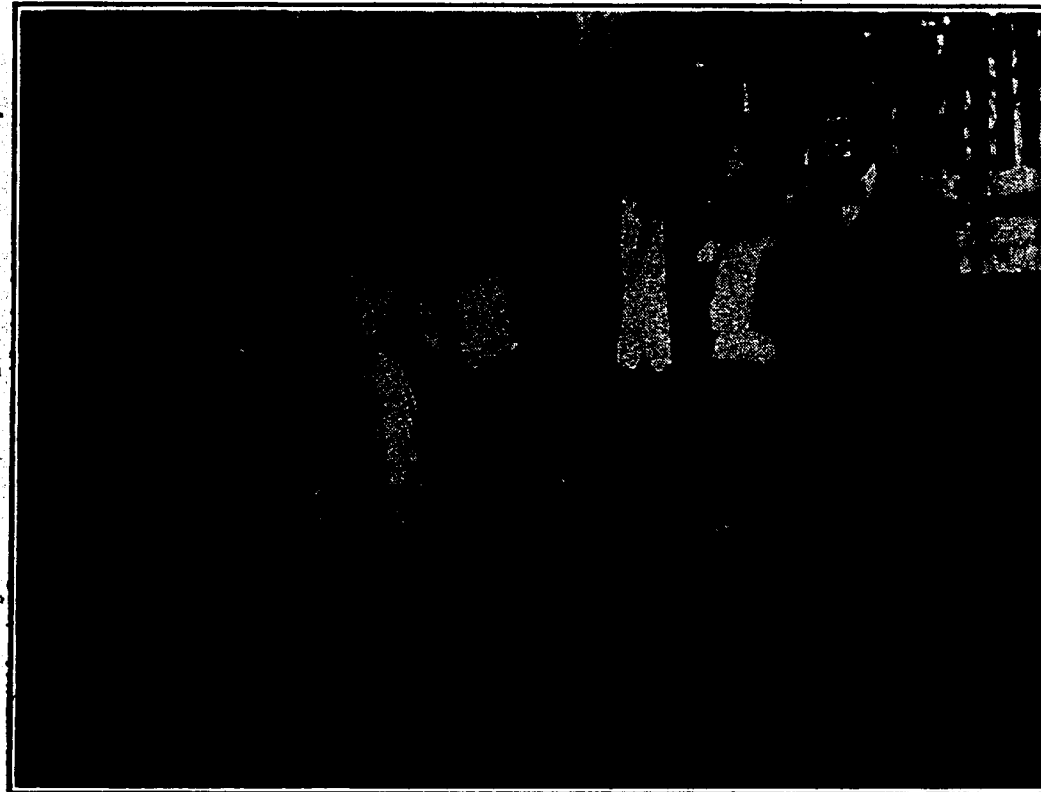
The prevailing wind of worldliness gives a sure leaning toward the earthly, and away from the heavenly. No tree in the human forest escapes its withering, soul-killing, character-fixing influence.

The blast of questionable amusements; the giddy spirit of pleasure-seeking, like a sirocco of the desert, will dry up all the fountains of life and give a general bent toward the low and the vulgar in the community where it becomes the prevailing wind.

Other winds may blow, at times; there may be periodical influences that tend to correct the evil ones; but it is the *prevailing wind that tells*. Sahara is a desert waste simply because the trade winds, robbed of all moisture in passing over mountain ranges, are the only winds that fan it. Could the prevailing winds be changed to blow from the sea, the desert would soon become a garden land.

If the prevailing winds of worldliness and of sinful pleasure could be made to blow from the ocean of God's love; if Christian influences filled with the breath of Heaven—the blessed and beautiful ideals of the Christ—could be made the prevailing ones it would not be long before our world would be filled with trees planted by the river of the water of life. Then would "the trees of the Lord be full of sap". They would be called "trees of righteousness, the planting of the Lord". Then should they

have a right to eat of the fruit of the tree of life, in the land where "the wind shall not blow . . . on any tree".



Picture Day In Daytona It was a pleasant Sunday morning in Daytona. Every one seemed pleased over the refreshing time enjoyed in church and Sabbath school on the day before. Our friends in the home of the Mains where we were staying had determined upon a trip to a fine large orange grove not far away in order to secure a few "snap-shots" in which their guests should be caught and kept for future inspection. There were George Main and Mabel, his good wife, Mr. and Mrs. Felton, of West Edmeston, N. Y., Mrs. M. L. Tracy who keeps the Mount Sylvan House, at Haines Falls, in the Catskills, Miss Edna Hull, and the editor, all ready for a good time.

Two or three days before, just as the friends in the Main home were fixing themselves for a picture beside the house, who should drive up but our old friend William Stillman, of Plainfield, N. J., who had left his hotel to find his "playmate", as he called the editor, in order to give him a little outing; so every one invited him to a place in the picture. Here he stands next to Mrs. Felton on the right in the first cut, and George stands by the editor while Mrs. Main sits on the grass in front. Mr. Felton and Mrs. Tracy are on the left.

Not yet fully satisfied with the efforts at picture taking, plans were made for an-

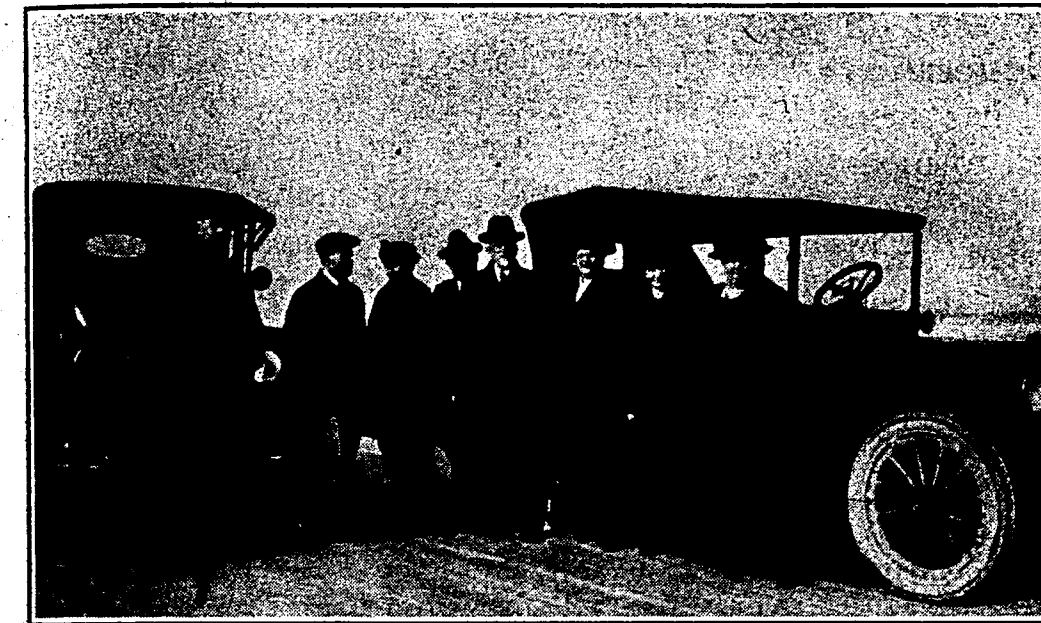
other trial in some orange grove. These plans were carried out on the Sunday morning mentioned above, and Mr. Stillman was invited to join the company. Miss Hull and Mrs. Hulin, of New York State, were also in the party. When we arrived at the gate of the orange grove we found a sign over the entrance, "Visitors are Welcome", so we all walked in and began to stroll among the trees laden with golden fruit. Several full groups were taken with orange trees in the background. We wish we could show them all here but we can not. The two kodaks in that crowd seemed to delight in fixing their eyes on the editor in order to catch him by himself. Twice they succeeded and we shall show our readers

but one of these. At the suggestion of some one, the keeper of the grove actually pushed him into a grapefruit tree and told him to



take hold of one of the grapefruits. The second cut here shows our readers just how they "snapped" him!

Well, when all this was done, they did not seem quite satisfied, and so both auto-loads were driven off to the beach. There too, three groups were taken and the editor was snapped alone by two sharp-eyed kodaks. The sea breeze was cool enough



on the shore for a spring overcoat to feel comfortable and the editor had his on. We know the Floridaites would not like to have a guest of theirs pictured with an overcoat on, as it would reflect upon the climate in their beautiful summerland, so we forego the showing of this picture here for their sakes!

When all were ready to return from this pleasant outing we gathered around the two autos and one of the company caught cars and people together. This picture we give you here.

"The Harmony of Life" Mrs. Martha H. Wardner, of Battle Creek, Mich., in a personal note to the editor makes the following explanation regarding the article bearing her name on another page of this RECORDER.

It was written by a Miss Fassett while watching by the bedside of her sister during her last illness, in 1875, and read at one of the lyceums in Milton College. Mrs. Wardner says that "The Harmony of Life" appealed so strongly to her that she secured a copy of it. And although the copy was lost years ago, the message was stored away in memory so well that it has many times given

her great comfort in life's conflicts. Now she reproduces it from memory for the comfort of others who may read it in our paper.

It is well that we can thus receive messages of help in time of need from consecrated hearts that have been chastened under afflictions—messages that live in our own souls through years and years, to bless and to comfort. Who is there of us that can not remember comforting words spoken by lips long since still in death, that have given courage and strength to go on bearing life's burdens alone?

On the other hand, what a blessed power God has given his children enabling them to speak words that go on for years after the speakers are dead, bringing help and strength to generations following!

Little do we realize the far-reaching influences sometimes set on foot by simple words spoken from sincere hearts. Little did the writer of that essay, read in a lyceum session more than half a century ago, realize that her words were destined under God to give strength and help to one of her hearers, even down to old age, and then to be passed along to a new generation of needy souls, for their inspiration and help.

That Precious Fund Many RECORDER friends Is All Gone are aware of the fact that for years we have been keeping on hand a small, free-will offering fund to pay for RECORDERS to some who are not able to pay the subscription and yet who prize it highly. It is touching sometimes to read the letters of some who receive the "dear old paper" in that way. Some are lone Sabbath-keepers, and some who have grown old taking the paper for years, have become unable to earn money as they once could. To all these the paper comes like a letter from their old home and they are lonely without it. Some of them make it their Sabbath reading. Some are shut-ins who watch for

its coming as one would for a dear friend.

We have been made glad many times that so many have been ready to help keep something in this fund. But now it is all gone. As we entered the office yesterday Miss St. John said: "Dr. Gardiner, the fund to pay for these RECORDERS is all gone, and I have several names of those for whom we have paid waiting for money to come in for their renewal. When it has been used up at other times and you have made mention of it in an editorial note the need has soon been met. Maybe it might be well to mention it now."

We feel sure that some good friends will respond as soon as they see this. It is a good way to make some worthy persons happy week by week for a whole year by simply paying for the SABBATH RECORDER to be sent to them.

Please do not forget that we are holding several names now in the hope that some one wishing to help a good cause will soon make it possible for us to continue the paper to these addresses.

A Great Satisfaction Brother Samuel R. Wheeler, probably the oldest minister among us, writes: "It is a great satisfaction to me to know that a publishing house is on the way. It does seem to me the denomination is going forward—spreading its territory and getting better established. My prayer for the workers is that God will be with them all and give them good courage and success."

Without the prayers and sympathy of the people no one of our good causes can prosper.

We are glad to know that very many in all our churches feel as Brother Wheeler does. There are men of far vision who regard the new building as one of our best assets. We are glad the shop part is nearly ready to move into. The moving will be no small job. We shall also be glad when we do not have to pay \$1,800 a year for rent.

We hope Brother Wheeler's feeling that this is indeed a forward movement of the right kind, will prevail throughout all our borders.

Are You Sorry For Salem College? For some years our people outside of West Virginia have not been solicited for funds for Salem owing, largely, to the facts that strenuous efforts were being made to endow other schools and the time was not opportune for any Salem canvass.

The West Virginians have surprised us by the self-sacrificing way in which they have carried the burdens and built up the college plant. It is simply wonderful! We believe that in all our history such heroic work has never been excelled as that which we have seen in Salem during the last few years.

When we look about among our churches and see the men Salem has sent forth to be excellent pastors and competent teachers we are led to ask, "What could we do now, if Salem College had not done its blessed work? How could we get along without the men she has furnished?"

A little thought will convince us that of all the money Seventh Day Baptists have ever invested for any line of good work, none has brought better returns than that which they have put into Salem College. No other school has given a more efficient company of pastors, and it has produced these results with almost no endowment.

Under the terrible stress of circumstances in which Salem faces ruin if help does not come soon, something *must be done*. Recognizing the need, and assured that we will suffer incalculable loss if Salem is compelled to close her doors, the Conference Commission has recommended that Salem be permitted to canvass for help wherever our people live.

We can not afford to be indifferent to this plea. Fifteen thousand dollars will meet the deficits for running expenses for 1921 and 1922. Probably many RECORDER readers have received this card:

SALEM COLLEGE
Subscription Card

It is proposed at once to raise the sum of \$15,000 to cover the deficits of the past year and the present year.

Deficit for school year 1920-21.....\$7,500
Estimated deficit for school year 1921-22. 7,500

Believing in the purposes and aims of Salem College, the undersigned promises to pay to the Treasurer on or before May 1, 1922, \$....., and on or before September 1, 1922, \$..... a total of \$.....

Date..... Signature.....

We know that hundreds will say: "I am sorry for Salem College." Many hearts will long to see it put on its feet ready for excellent work in the coming year. But this will not save it. There is but one thing now that will, and that is money. Every one who loves that good school and wants to see it live should sign one of these cards now. He should be glad of the chance. He should not wait until tomorrow. He should do it today and send it on its way of comfort and encouragement to the workers in Salem College and to its trustees who stand under its burdens.

"Equipment Expenses" For the New Building The enlarged business of the new printing house will demand several thousand dollars worth of new equipment. A new up-to-date press is being bought and other necessary machinery. The outlook for an enlarged and paying business is good and it is expected that the earnings of the publishing house will be sufficient to pay off the cost of these equipments in five years. To finance this matter the Tract Board will issue investment notes for \$100, \$500 and \$1,000 denominations, at 6 per cent for five years. These notes will be offered to our people as a safe investment, backed by the Tract Board. It is expected that they will find a ready sale.

Please see elsewhere Treasurer Hubbard's advertisement of these notes and read also what Secretary Shaw has to say regarding the matter on another page.

Notes of Interest We are glad to learn that the church in Welton, Iowa, is enjoying a real season of refreshing under the leadership of Brother Claude Hill, its pastor. Brother James Hurley and Brother E. M. Holston have been assisting in the work. Brother Holston has good words for the pastor of Welton as an evangelistic worker. He says the interest is deep and the church is greatly revived.

A lone Sabbath-keeper in a western home sends five dollars to renew the subscription for the SABBATH RECORDER and the remainder to go for the Tract Society's debt. We like the spirit of the writer and do sympathize with those who are hard hit by these distressing times.

She says of the \$2.50 for the debt: "It is

not much, but times are hard and no better prospects for work the coming season, with the mines closed and cost of living not reduced as it should be.

"As long as we are able to pay for the RECORDER we will not do without it. We are the only Seventh Day Baptists in this locality."

No one can imagine himself living away from those of like faith, with business interests all down, without being moved with sympathy for such as these.

We trust that our friends will not overlook or forget the Tract Board's standing offer to all who would like to take advantage of the annuity plan which provides for a large interest on money placed in that fund as long as the donor lives. Whatever may be left after the donor is gone goes into the permanent funds of the Tract Society. See Treasurer Hubbard's statement on another page.

We promised last week to tell all about the picnic on our last day with the Daytona people. The write-up is all ready; but the artists are behind time with the photographs taken on that occasion, so we must wait until the cuts intended for the story can reach us.

A Good Woman Gone To any one who has served as minister or missionary in the Southeastern Association in years gone by, the life-sketch of Mrs. Mary Elizabeth Randolph on another page will revive pleasant memories of an ideal home among the West Virginia hills. Everybody knew and loved "Uncle Franklin" and his good wife, whose hospitable home was ever open to the Christian workers who were trying to build up the church of God.

Gentle, true-hearted and efficient, Sister Randolph knew how to create an atmosphere of sympathy and helpfulness in the home which was a constant and persuasive power for good over those who belonged to the household; and which any friend or neighbor could but feel the moment he was given a welcome there.

Of her it might be truthfully said: "She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children rise up and call her blessed; her husband also, and he praiseth her."

THE HARMONY OF LIFE

MARTHA H. WARDNER

"Our lives are songs, God writes the words,
And we set them to music at pleasure,
And the song grows glad or sweet or sad,
As we choose to fashion the measure."

In a scene like the present where bright happy faces beam on every side and eye meets eye in kindly sympathy; where the best and purest thoughts and aspirations hold sway and telegraph on magnetic lines from heart to heart; where music with its magic soothing power lulls care to rest; it is easy to say that life is a song, a glad one if we choose.

It is well for humanity that we may sometimes lift our hearts out of the shadows that fall across our pathway and, placing our feet on higher ground, walk on in the sunshine singing as we go even though the morrow bring deeper shadows and the song be changed to a minor.

There are very few people in this world of ours whose lives are crossed by no shadow of sorrow or pain, very few who reach their journey's end bearing no trace of the conflict. Even in youth when all that makes life beautiful is ours to enjoy, comes the handwriting on the wall to check our mirth and teach us whose we are. Perhaps in the throng tonight there are those who are bowed down and burdened with care; men who are struggling with all the might of an honest manhood to gain a livelihood for themselves and families, straining to the utmost to make both ends of the year meet, barely keeping up, often falling behind, growing old before their time; women from whose eyes the brightness has long since fled, worked down and worn out, giving up little by little the hopes of a lifetime, content at last to plod along and patiently wait for the end; young men and women with high ambitions yearning for knowledge and refinement but crippled by poverty or sickness, watching each beautiful dream as it dissolves in air and awaking to the sad reality that all their hopes are vain. Yet all these may take the trials and temptations that beset their daily lives, looking them cheerfully in the face, keeping their hearts in tune, and bring them together with their joys in a song of rejoicing at nightfall. When the toil of the day is done, the heavy boots put off from the tired feet, the threadbare coat hung away

on a nail and the old arm chair with its friendly arms receives the laborer, and the children prattling musically gather around, the burden presses lighter or is forgotten for affection smiles from bright eyes and caresses from soft loving hands, smoothing away the wrinkles, lessening the lines of care; then the mother so gently hastens the goodnights, tucking the little ones snugly away under the patched coverlet, turning to comfort that older son or daughter who wanted to go to school so much this term, all making sweet home music that will linger in the ear long after the singer has joined in the songs of the angels.

Many, very many pale faces in our midst speak to us of suffering and touch our hearts with tender sympathy as we look on them and know that from their lips can never again come the words—I am well. Days come and go in weariness and pain. Loving hearts and hands ever ready to minister to the slightest want, strive to relieve the sufferer but the disease baffles all human skill and slowly but surely life is fading away. How life grows beautiful now that it is ending and the faces of loved ones never so dear as now. How the choking souls arise and the eyes overflow when no one is by. The shadow falls deep and dark. But though the cross is heavy and the crown seems far away the tired soul may look up through the darkness, and reaching the Father's helping hand be lifted out in the light singing songs of thanksgiving and praise to God who giveth the victory.

Again the world is filled with mourners over whose homes has fallen the shadow of death. Sweet voices have responded to their call for the last time and under their white lids the dear eyes are dim. With hearts almost broken they have taken their way to the churchyard and left under the sod the remains of loved ones and life seems suddenly strangely dark. Perhaps the grave has opened again and again until heaven holds more treasures than earth. Oh, the shadow that falls over the dark valley rests heaviest on the earth side, and while those who have passed through it are in their radiant homes, the stricken ones that are left behind tread their way with faltering steps and eyes so blinded by tears that they can not see the beautiful words that God has written, and their

song sinks to a dirgelike wail, but soft and low comes a voice from centuries: "I will not leave you comfortless: I will come to you." "Eye hath not seen, nor ear heard, neither has it entered into the heart of man the thing which God hath prepared for them that love him." "They shall hunger no more, neither thirst any more; neither shall the sun light on them nor any heat." "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Then lift your heads, ye that sorrow, fashion the measure of your song both sweet and glad for in the everlasting arms your loved ones are folded safe; leave them there in tender trust and as you have suffered and found comfort so comfort other wounded hearts, gather all the blessings of gratitude and goodness that you can and let your life speak out in a glad triumphant strain.

There are other graves than those in churchyards, graves deep down in hearts where fond bright hopes lie dead and buried. No bells were tolled at the burial and with no outward sign of distress the mourner, seeking only for forgetfulness, striving to hide the pain, masks the aching heart with smiles; graves where the heart's best affections that were sought for, trampled on, then cruelly murdered and thrown back at the feet to die, are slumbering never to awake. But is it well forever after to go humming a low dismal tune like the musty old meat Jack that hung in a garret singing over and over again, "Once I was happy but now I am miserable"? Because you have trusted once and been betrayed should you never trust another? Better by far be deceived again and again than to go through life shut up within yourself as calm and grand as an iceberg and just as cold and forbidding.

Not long since I heard remarked by a man over whose head had passed the snows of nearly sixty winters, that the storms which sweep over our prairies only make the roots of the great oaks strike the deeper, and I thought that an untried life though beautiful and full of promise is to a life that has met bravely and passed through the storms of fifty or sixty years, as a young green sapling that will bend and twist with every storm is to the giant oak that stands out alone, majestic in its

strength, a shelter from the noonday glare, a resting place for man and beast. Though we may writhe in the agony of the blast we are reaching out to new and deeper experiences that blend in deep grand chords the harmony of life.

Yet we do not meet all sorrow, there is much of real enjoyment to be found in each day. There is nothing very attractive in those who forever sing, "This world's a wilderness of woe to help us on to God," and I have noticed that they are not the easiest kind of people to get along with. Cheerful faces, kind, sympathizing hearts, keeping step side by side with us through shadow or shine, lend to cheer us on our way that most sacred of all earthly joys—companionship.

Then with lives rich in experience, with hearts tuned to the loftiest songs, with noble aims and purposes press we on to the close, and when the cares and sorrows, the sufferings and the disappointments are over and our departing spirits soar above the clouds, and travel-worn and weary we reach the gates of the Celestial City, the shadows will all slant backward thrown by the light of eternity.

LET THERE BE TREES

God said, "Let there be light," and there was morning

On gray lands by the seas;
Then, with a loving thought for earth's adorning,

He said, "Let there be trees."

So there are palm trees for the long sea-edges,
Pines for the mountain's crown,
Willows for grace among the bending sedges
Where little streams run down.

And best of all, though never proud or stately,
The orchards for the farms,
Holding, like mother-nurses, all sedately,
The homesteads in their arms.

So there are nests swung high, fires burning brightly,

Great masts upon the seas;
Surely God's wisdom spoke no word less lightly

Than this, "Let there be trees."

—Katherine Atherton Grimes.

"Prophecy is a sure light for dark times. Those who are willing to walk by it will not be ignorant when God is doing things that are not understood by the man of the world."

THE COMMISSION'S PAGE

REV. AHVA J. C. BOND, SALEM, W. VA.,
Forward Movement Director



EVERY CHURCH IN LINE
EVERY MEMBER SUPPORTING

"Without me ye can do nothing."—John 15: 5.
"Lo, I am with you always, even unto the end
of the world."—Matt. 28: 20.

IN REGARD TO THE SEVENTY-FIVE PER CENT

A. J. C. B.

"West Virginia Baptists will be visited early in March by Mrs. Helen Barrett Montgomery, president of the Northern Baptist Convention, which represents thirty-five of the northern states. Mrs. Montgomery will come as principal speaker at two big Baptist gatherings in West Virginia, one to be held in Huntington and the other in Clarksburg, to consider ways and means of carrying on the missionary program of the denomination, which is now threatened with disaster from lack of funds."

The above clipping was taken from last Sunday's edition of a Clarksburg daily. It speaks of the missionary enterprise of the Baptists as bordering on disaster on account of the lack of funds, and at a time when Baptists are giving more money than they ever did before in all their history.

Last Monday I was in conversation with one of the leading Baptist laymen of West Virginia, a trustee of the Baptist schools in the State. He said that the Baptists were collecting 60 per cent of their budget, while

the boards were working on the basis of 100 per cent; which means, of course, that in their New World Movement they are running behind some millions of dollars.

Recently, a Methodist layman said in the presence of a group of men, that if he had it to do over he would not pledge as much to the Centenary fund as he had done. The reason he gave us was that the boards were expending money on the basis of 100 per cent, while collections are 50 per cent of their denominational budget. On this basis they were six million dollars behind at the end of the year. Then he added, for he was talking to a group of Seventh Day Baptists, "I presume in your denomination you can keep a closer tab on the situation."

The clipping which appears above, and these conversations with loyal laymen of other denominations, reveal a situation that must be met, all of which became very evident to me at a meeting of the directors of the Forward Movements of the various denominations, held in New York the ninth day of last November, and but confirms my position in regard to our own Forward Movement.

When I first began to study the situation with the view of taking up the work of Forward Movement director, I was surprised to learn that the boards were already laying plans which would call for the expenditure of the entire budget. The action of the Commission at its session in Salem, New Jersey, was, therefore, in harmony with my own judgment, in asking the boards to confine their expenditures to seventy-five per cent of the budget until more than that amount should be received by them. Whether times are good or otherwise, it is not well to plan to expend more money than is in sight. It is discouraging to the people when they have given more than ever before, to discover that the boards are going in debt.

I have not failed to hold before the people as our financial goal for the year 100 per cent of the budget, or \$81,500. At the same time we must face the fact that the churches have never come within seventy-five per cent of that goal in any year so far, and we must face the further fact, also, that in some sections of the denomination money is not as easy as it was two years ago, or even a year ago.

My purpose in writing this is not to encourage churches to give up, or to ease up. I do not believe any church will do that on the strength of this article. Some of our churches, especially in the East, and some farther west, are going to do better this year than they did last year. We confidently hope that more money will be raised this year than last year. We will have to raise something like two thousand dollars more to make our seventy-five per cent and we hope to do even better than that; but I do want the good loyal people everywhere to know that the Conference is not in favor of running up a big debt at a time when people are giving more than ever before, under most difficult and depressing conditions. I do not know how the denominations will pull out. They will find a way. With their millions of indebtedness they have multiplied millions of resources. We must proceed understandingly, loyally, carefully, hopefully.

Having said this much, my word to every church and to each Seventh Day Baptist is,—let us in the four months that remain of the present Conference year pray much, lift hard, and go forward together!

AM I A MODERNIST?

REV. EDWIN SHAW

Sometime ago I visited the business office of David C. Cook and Company, in New York City, to get a wall chart of the Ten Commandments for Mrs. Andrew J. Potter, of Noank, Conn., who wished to give such a chart to the Waterford Seventh Day Baptist Church.

While in the office I fell into conversation with the manager, a man of perhaps sixty years or more. Our discussion started in some sort of a question he asked me as what denomination I represented, and we talked along for perhaps half an hour about the Bible and religious matters; and then he rather suddenly said to me, "Where did you get your modern attitude towards these things?"

I did not answer at first. I am not sure that I had ever thought of an answer. Was I a modernist, and if so where did I get that attitude? After a moment I began by saying that I had never had the advantage of a course of any kind in a theological school, and that therefore the cen-

sure, or the honor, as the case might appear to different people, for my modern attitude could not be given to that source.

I then said in substance that I was fortunate in having as a child a Christian home where malice to none and charity to all extended even into the realms of religious beliefs and differences. That my parents were conscientious, open-minded, liberal, progressive, seekers for truth. That while their attitude towards these things when I was a boy was not what we now call modern in its details, and while in their old age they were perhaps not modern in beliefs, yet after all, throughout their lives they always had a sane, reasonable, scientific, intelligent attitude towards truth, in history and in science, in religion and in philosophy; and they always welcomed new things in inventions, in discoveries, in life all about them. In other words, they were reverently progressive, and gave that atmosphere to their home.

In the second place, I told this man, I was fortunate in young manhood in having as my pastor a man, who, though well along in years, continued always to develop, continued to grow in his views because of ever increasing new light; and while perhaps he never reached what we call the modern attitude in its details, he certainly would have done so had he been of this generation, for he was of that stamp of mind. I was also fortunate in having as a college professor a like type of mind and soul, who gave a large influence to my ways of thinking, not so much to the material of my thinking, as to the method and character and trend of my thinking. I was also fortunate in that immediately after my graduation from college I formed an intimate friendship of another man of similar type. I did not name these men to this man, but they were Elston M. Dunn, Albert Whitford and William C. Daland.

Then I told him, in the third place, that while I was in the university taking special preparation for my profession as teacher of Latin language and literature, I was again fortunate in taking, as a sort of "side-work," a course with Professor Goodspeed in the Post Exilic History of the Jews; and here I came very briefly into close touch with the scientific, historical, intelligent, reverent, study of the Scripture. I said that I had never since then been privileged to continue such study very much in detail,

but that I felt that the principle of such study, especially upon that literature of that particular period, had enabled me perhaps to understand, after a fashion, and to appreciate, books and magazine articles which otherwise might have meant very little to me, or possibly have definitely led me astray.

As a fourth source of this attitude, I said to this man, though of course not in these exact words, and perhaps not quite so definitely, but in substance,—I said to him I felt that my study of the classics, my study of Latin manuscripts, how and when they were made, and preserved, and discovered, how the copyists made errors, and how they can be detected, how divergent texts can be compared and collated in a study of arriving at the original text,—such a study enabled me with little effort to transfer that knowledge to the history of the manuscripts of the Bible; in such a way that textual criticism, as it is called, of the Scripture, not of course in its details, but in its character and value, became an open book to me; and caused me no pangs or misgivings or doubts, to discover that there were different readings, variations in the text of the Bible.

Again I told him I felt that my study of the ancient history of Rome, with its dim beginning far back in tradition, folklore, and even myth, gradually emerging to times of accurate records and authentic writings,—a scientific study of this problem as applied to Roman history also made me to understand in some measure the findings of devout scholars of the Scriptures, without in any way undermining my faith of former years, and gave me a far more satisfactory attitude towards what is sometimes called higher criticism.

I told him I felt that my study of the Latin and Greek in the original languages had given me a sympathetic and at least a partially correct understanding of oriental life and type of mind, so that many of the things which bring confusion to the exact and practical mind of the westerner caused me no trouble at all, and I ceased to be bothered by trying to make all the dates and numbers used in the Bible agree and harmonize.

But it was time for me to be going, and I concluded by saying that if this attitude, which made the Bible a far more precious and valuable and indispensable Book than

it even had been in childhood days, was what he meant by the modern attitude, I was quite willing and glad to accept the name.

I did not say to this man, a friend of half an hour, what I want to say here, that, during these last twenty-five years, while this attitude of mind has been developing, the strong, clear, abiding faith of my wife has been like an anchor to the soul. For it must be said in all truth that this attitude has not come unattended at times by perplexing thoughts, such as doubtless must accompany this sort of a transition. And through it all my wife has been a most sympathetic companion along the pathway of changing views, while her steadfast confidence in God and her daily life of prayer and good works have been a constant source of help and assurance.

And so, perhaps even more than myself now realize, the sense of quiet satisfaction of heart that comes with this so-called "modern attitude" is due to the atmosphere of a home where the spirit of trustful belief in a loving Father, an earnest purpose to live the life of the Master, and reverent regard for the Scriptures as the Word of God, are ever present in abundant measure.

Some things I said to the man and afterwards wrote out here, may not seem to have a direct bearing upon an answer to the question as to where I got my modern attitude in religious matters. But it is a fact that very often the indirect influences are really far more potent in the formation of beliefs and opinions than are the influences that are seemingly direct.

"Those that worship God must worship in spirit and in truth. It is the task of the church to get men saved so they can become worshipers. Simply joining a church does not make a man a worshiper and a man who is on the church roll and has assumed a responsibility that he has not grace to discharge, and his unchanged appetite for the things of the world will soon advertise the fact that he is only a nominal Christian. Worship carries along with it, offerings. It is impossible for us to give God our hearts and leave our possessions in the world. The heart and the possessions are inseparably linked together."

MISSIONS AND THE SABBATH

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

MISSIONARY AND TRACT SOCIETY NOTES

THE CALENDARS

Last week we suggested a Clean Up Sale for the Calendars. At this writing it is of course too soon to notice results; but we are expecting to receive many orders within a few days. If by any chance the matter has been overlooked or forgotten, this is a reminder. Several hundred copies are yet unsold. Price 15 cents postpaid. In lots of 6 to 24 copies to one address 12½ cents, and 10 cents each in lots of 25 or more, cash to accompany the order. Every Seventh Day Baptist home should have one of these Calendars. Every Seventh Day Baptist office and place of business should have one. They are handy and useful in the kitchen, in the study, the sewing room, most anywhere. Many Calendars are given away for the advertising they contain. Our Calendars are reminders of many things; it cost money to make them; and as a business proposition we want to sell them, and we hope you will buy them.

DEDICATION DAY, APRIL 9, 1922

Plans are being made to move the equipment of the publishing house and of the office into the new building some time during the month of March. It is also expected that considerable new equipment will be installed at the same time. It is hoped that we shall be quite well settled in our new quarters by the beginning of the second week in April. And so a time has been set for a service of dedication, on Sunday afternoon, April 9, 1922, which is the day for the regular monthly meeting of the Tract Board. It is also the sixty-sixth anniversary of the date when the incorporators of the American Sabbath Tract Society acknowledged the legal establishment of the Society before the Commissioner of Deeds in New York City. Very few of the people who are interested in the new building will be able to attend these dedicatory services. Why not have some sort of a commemorative service

in every church in the denomination on that day? Or possibly in connection with the Sabbath service the day before? As a people we do things, not by compulsion, but because we want to, and we do them voluntarily. But here is a suggestion that throughout our denomination in all the churches there be held a suitable service in celebration of the completion of the publishing plant part of our Seventh Day Baptist Denominational Building.

EQUIPMENT EXPENSE

As the publishing house moves into the new building there will be required considerable new equipment. In the first place the equipment has been too meager for a long time anyway, and in the larger quarters will be wholly inadequate. In the second place a part of the present equipment will become little more than junk when it is taken up to be moved. In fact some of it is not worth moving. And in the third place new equipment will be needed to take care of the ever increasing business. Among the new equipment is a first class job-press.

Furthermore the removal of all this material, much of it being heavy machinery, will involve an expenditure of several hundred dollars.

How is this expenditure of funds to be financed? You will see on another page an outline of the plan. It is expected that the publishing house during the next five years will, with this new equipment, and in more favorable quarters, be able to produce profits to take care of these "equipment notes". If you have \$100.00, or more to invest at 6 per cent for five years, an absolutely safe security, namely, the notes of the American Sabbath Tract Society, write to the treasurer, Frank J. Hubbard, Plainfield, New Jersey.

MONTHLY STATEMENT

January 1, 1922, to February 1, 1922

| | |
|--|-----------|
| S. H. Davis, | |
| In account with | |
| The Seventh Day Baptist Missionary Society | |
| Dr. | |
| Balance on hand January 1, 1922..... | \$ 225 42 |
| Ashaway Church, General Fund..... | 20 05 |
| Woman's Board: | |
| Miss West | 200 00 |
| Miss Burdick | 200 00 |
| China schools | 5 00 |
| Conference Treasurer: | |
| Georgetown Chapel | 62 56 |
| Boys' School | 168 62 |
| Girls' School | 173 48 |
| Missionary Society | 1,260 30 |

| | |
|--|------------|
| Dodge Center Church, South American Mission | 7 93 |
| Los Angeles Church, General Fund | 12 50 |
| Swedish Seventh Day Baptist Church, Bompland, Arg., General Fund.. | 83 72 |
| Memorial Board: | |
| Utica, Wis., Church Fund | 15 00 |
| Deloss C. Burdick Bequest | 314 65 |
| Deloss C. Burdick Farm | 13 15 |
| Eugenia L. Babcock Bequest | 153 24 |
| E. K. Burdick Fund | 51 25 |
| Mary E. Rich Fund | 33 75 |
| Missionary Society Fund | 33 82 |
| Sarah P. Potter Bequest | 24 26 |
| Penelope R. Harbert Bequest | 30 83 |
| Edward W. Burdick, Estate | 31 56 |
| Dodge Center churches, General Fund. | 12 00 |
| Portville Church, General Fund | 12 04 |
| Rev. and Mrs. G. P. Kenyon, General Fund | 10 00 |
| Mrs. William Daugherty, Missionary Society | 20 00 |
| Mrs. D. R. Coon, Home Missions | 52 90 |
| Mrs. D. R. Coon, "Sabbath Recorder" .. | 2 50 |
| Rockville Sabbath School, Marie Jansz .. | 4 00 |
| Dr. Palmborg, General Fund | 30 00 |
| Income from Permanent Funds | 800 00 |
| | <hr/> |
| | \$4,064 52 |

Cr.

| | |
|--|------------|
| T. L. M. Spencer, January salary | \$ 83 33 |
| G. Velthuisen, Holland appropriation.. | 215 00 |
| Marie Jansz, Java | 12 00 |
| Dr. Rosa W. Palmborg, salary account | 41 67 |
| Miss Susie M. Burdick, salary account | 41 67 |
| Rev. D. B. Coon, salary and expenses.. | 148 48 |
| R. J. Severance, salary and expenses.. | 125 80 |
| Rev. William L. Burdick, salary and expenses .. | 173 60 |
| M. A. Branch, salary and expenses | 90 13 |
| C. C. Van Horn, salary account | 75 00 |
| Rev. Robert B. St. Clair, salary account | 50 00 |
| Rev. George W. Hills, salary account.. | 58 34 |
| Rev. Luther A. Wing, salary account.. | 41 67 |
| Ray C. North, salary account | 33 33 |
| Rev. William L. Davis, salary account.. | 33 33 |
| Rev. G. H. F. Randolph, salary account | 41 66 |
| Vance Kerr, salary account | 25 00 |
| Rev. S. S. Powell, salary account | 25 00 |
| Adelbert Branch, salary account | 25 00 |
| Rev. William D. Tickner, salary account | 50 00 |
| Charles W. Thorngate, salary account | 50 00 |
| H. R. Loofboro, salary account | 50 00 |
| Rev. R. R. Thorngate, salary account.. | 25 00 |
| Mrs. Lena G. Crofoot, salary account.. | 25 00 |
| Dr. Edwin S. Maxson, salary account.. | 25 00 |
| James M. Pope, salary account | 25 00 |
| Jesse G. Burdick, salary account | 29 16 |
| Rev. J. Kovats, salary account | 20 00 |
| Mrs. Angeline P. Abbey, appropriation | 10 00 |
| Edwin Shaw, salary and expenses | 78 33 |
| Rev. G. H. F. Randolph, traveling expenses .. | 4 56 |
| Mrs. Zilpha W. Seward, salary account | 27 00 |
| Helen Su, salary account of Dr. Crandall | 50 00 |
| S. H. Davis, Treasurer, return of Temporary Loan | 1,000 00 |
| Industrial Trust Co., foreign exchange | 1 25 |
| Rev. George W. Hills, traveling expenses .. | 14 08 |
| Dr. Palmborg, traveling expenses | 30 00 |
| The "Sabbath Recorder", Mrs. D. R. Coon's subscription | 2 50 |
| Treasurer's expenses | 27 00 |
| | <hr/> |
| | \$2,883.89 |
| Balance on hand February 1, 1922 | 1,180 63 |
| | <hr/> |
| | \$4,064 52 |

Bills payable in February, about.....\$1,300 00

Special funds referred to in last month's report now amount to \$7,609.39, bank balance \$1,180.63, net indebtedness \$6,428.76.

E. & O. E.

S. H. Davis,
Treasurer

APPROVES THE FIVE DAY WEEK

DEAR SABBATH RECORDER:

In commendation of the article written by A. Nash, of Cincinnati, Ohio, I wish to say that I heartily endorse the forty-hour week idea, or at least the five-days-a-week proposition. I am fully convinced that there are thousands of people who would observe the Seventh Day Sabbath if they could follow their convictions and what they know to be the Bible truth, and, at the same time, support their families. But when the cold fact confronts them that they have to give up their jobs or work on the Sabbath, they do not have the faith to make an effort to do that which they know is the teaching of divine truth. If the forty-hour week could be adopted by the industrial world then those that wish to keep the Sabbath would be free to do so and at the same time have a fair and equal opportunity with other people. Saying nothing about this condition from a religious standpoint, it would be better for the people who keep Sunday to have the privilege of a day to attend to their outside business and prepare for a rest day on Sunday; and the people who keep the Sabbath would have a day in which to do their chores and get supplies for the following week. In short it would equalize the privileges and conditions of all classes of people. If the forty-hour week could be put into practice by all industries it could not work any hardships or inconveniences or be detrimental to any industry or class of people. The difficulty to those who wish to keep the Sabbath would be eliminated, and the Sabbath-keepers would have equal privileges and opportunities.

It seems to me that the Sabbath-keepers need a Moses to lead them, as did the children of Israel, and if the plan that Mr. Nash suggests would be put into practice, I think the Sabbath-keepers might consider that the day star of their privileges and opportunities had arisen.

A. J. BARTLETT.

Jackson Center, Ohio.

"The tongue is a blab; there can not be any kind of folly, either simple or wicked, in the heart but the tongue will betray it. He can not be wise that speaks much, or without sense, or out of season; nor he known for a fool that says nothing."

MARY ELIZABETH (FOX) FITZ RANDOLPH
(Mrs. Franklin Fitz Randolph)

Mary Elizabeth Fox was born near Lewisburg, Greenbrier County, in what was then the State of Virginia, but now that of West Virginia, on April 26, 1842; and died at her home at New Milton, Doddridge County, West Virginia, on Sunday morning, September 11, 1921, in the eightieth year of her age.

She was the youngest of four children, three daughters and one son, of George and Elizabeth [Burgess] Fox; both of whom were born near Staunton, Augusta County, Va. Both were of sturdy English stock, with a small admixture of German blood. Here they grew up to manhood and womanhood. Here they were married, June 9, 1831. Here they established their new home; and here their two older children, Sarah Margaret and Nancy Jane, were born.

In 1837, the family home was removed across the mountains into Greenbrier County, and established near Lewisburg. Here the two younger children, Henry Washington and Mary Elizabeth, were born.

After a few years, the home was again removed; this time to Harrison County of the same State, and established some five miles south of the present village of Bridgeport. Here the oldest daughter, Sarah Margaret, and the son, Henry Washington, both died before the family again moved to the adjoining county of Doddridge in the same State, in 1858, and settled near New Milton. A little less than two years afterward, the husband and father, George Fox, died of pulmonary disease, on August 4, 1860, in his fifty-fifth year. The widowed mother continued to live on the home farm, until her death, June 19, 1890, in the eighty-first year of her age. Nancy Jane, the second daughter, was married on February 7, 1861, to Joseph Parks; and, with her family, lived on the home farm with her mother. She died on March 15, 1896, in the sixty-second year of her age.

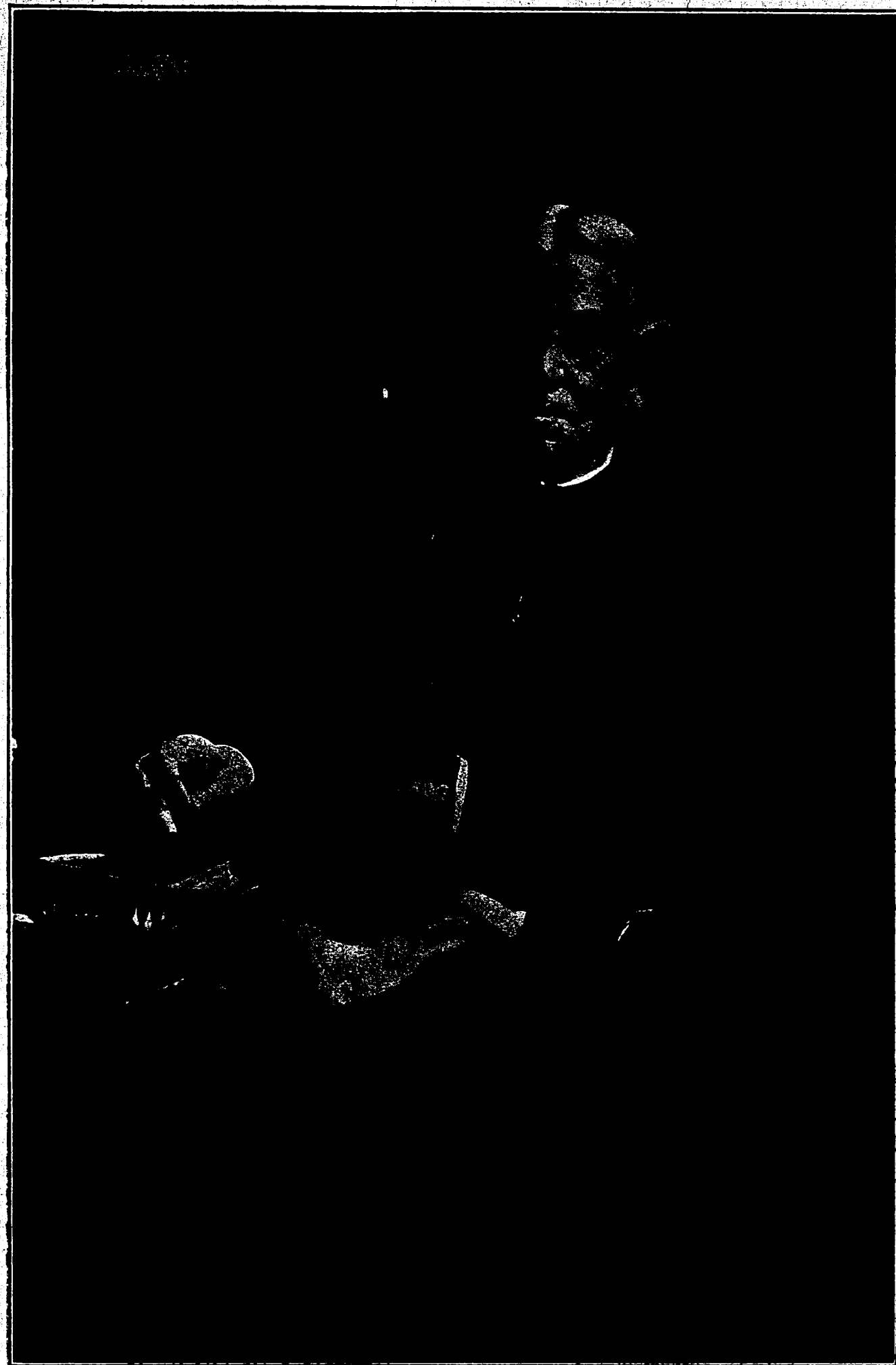
On January 10, 1861, Mary Elizabeth, the third daughter, and youngest child, was married to Franklin Fitz Randolph, whose home was also at New Milton, by Rev. Allison Barnett, a neighboring Baptist clergyman. The newly-wedded couple established their home at New Milton, where they elected to spend the remainder

of their lives. And here, as already related, the subject of this sketch died.

Some twenty years ago, she was stricken with a severe constitutional disease, when her life was despaired of for some time. The exact cause of this illness was never fully determined; but that it affected her profoundly can not be doubted. However, she apparently recovered, and resumed her accustomed activities. In the course of time, though, the attack recurred, and continued to recur at intervals, slowly sapping her strength, until the functions of the heart were impaired. Consequently she gradually relinquished her household and similar cares to other hands, and occupied herself with such affairs as required a minimum of physical effort. During the period of mobilization of the U. S. army in the recent World War, she patriotically engaged in Red Cross work to the full measure of her strength. More recently, she devoted the greater part of her time to reading, but never wholly abandoned her housewifely habits of a long lifetime. But a few days before her death, she insisted that the old spinning-wheel that had belonged to her Grandmother Burgess should be brought out from the attic where it had been stored for a generation, and began to spin wool yarn from which she expected to knit some old fashioned mittens and hosiery during the coming winter.

On the thirty-first of August last, she suffered another attack of the long-standing disease. She seemed to improve somewhat, however, until the afternoon of September 6, when there was a recurrence of the attack. But after a day or two, she seemed to rally, and it was believed that with suitable medical care and skillful nursing, she would soon be as well as usual. Nevertheless, it soon became evident that the strain upon the heart would be more difficult to counteract than ever before; and the attending physician governed himself accordingly. On Sabbath Day, September 10, well towards noon, the heart began to give evidence of impending critical danger. These symptoms continued remittently, increasing in their intensity, until about a quarter of three o'clock the following morning, September 11, when the sadly over-strained heart suddenly stopped, and she was no more.

Born and brought up on a farm, and continuing there until her death, she gave her-



MARY ELIZABETH (FOX) FITZ RANDOLPH
 (Mrs. Franklin Fitz Randolph)
 April 26, 1842—September 11, 1921

self up unstintedly to duties, cares, and activities that such a life entailed in the days when there was little labor-saving machinery for either the farmer or his wife—in the days when a living literally had to be wrung from an unwilling soil. Moreover, the home was established in the early part of the Civil War, on the border line between the activities of both the Federal and Confederate armies, and the farm was raided by forces belonging to both armies.

She was blessed with devout parents, both of whom were devoted members of the Methodist Episcopal Church, and in early life, she became a member of the same church as her parents. Soon after her marriage she accepted the religious faith of her husband. On March 3, 1867, she was baptized by Rev. Samuel D. Davis; and on the same day was admitted to membership in the Salem Seventh Day Baptist Church, the church home of her husband and of his family for several generations. Here she retained her membership until March 5, 1887, when, along with other members of her family, she transferred her membership to the Middle Island Church, of which she remained a loyal and consistent member until her death. Except for a short time soon after she became a member of the Middle Island Church when she was an officer of the Ladies' Aid Society, she was never identified with any church activities as an official; but she always evinced a keen live interest in the activities and welfare of the church.

She was the mother of five children and fourteen grandchildren, all of whom survive her except two grandsons who sacrificed their lives in the recent World War.

She was in no sense socially ambitious, but took her place in the social life of the community as one always at the command of such service as she could render—a service which was rendered as a privilege and not as an obligation. Through all the long sixty years of their married life, the hospitality of herself and husband was proverbial, and the doors of their home were always open to dispense it. And, as the shadows of life lengthened and the weight of the infirmities of age bore more and more heavily upon them both, the sense of hospitality deepened and intensified, rather than otherwise, although they grew equally more and more aware of their physical limitations.

On January 10, 1911, their Golden Wedding was enjoyed amid a throng of friends and showers of congratulations. But the Sixtieth Wedding Anniversary, a little more than a year ago, was quietly observed in the bosom of the family with all the children present.

Besides her beloved husband, now in his eighty-sixth year, she is survived by all her children, as follows: Corliss, of Newark, N. J.; Iseus, of Dunellen, N. J.; Esle, of Staten Island, N. Y.; Erene (Mrs. Emery H. Bond), of Lost Creek, W. Va.; and Roy, who, with his family, has always made his home with his parents. In addition to the foregoing, she leaves twelve grandchildren and three great-grandchildren, and three nephews and two nieces; the nephews and nieces being children of her sister, Nancy Jane [Fox] Parks.

The funeral services on Tuesday afternoon, September 13, were conducted by her pastor, Rev. Gideon Henry F. Randolph, assisted by Rev. Boothe Colwell Davis, President of Alfred University, both relatives and life-long friends of the family. A brief service was held at the home, consisting of a hymn, "Abide with Me"; Scripture reading, the twenty-third Psalm and a part of the fourteenth chapter of St. John, by the pastor; prayer by President Davis; and a second hymn, "Sweet Hour of Prayer".

At the church, the order of services was as follows: Hymn, "Nearer My God to Thee"; reading of various appropriate portions of Scripture by the pastor; a hymn, "I Will Sing of My Redeemer"; reading of a brief biographical sketch of the deceased by the pastor; a discourse appropriate to the occasion by President Davis; and a hymn, "Dreams of Galilee". While the friends were reviewing the remains and passing out of the church the hymn, "Safe in the Arms of Jesus", was rendered. Pursuant to the express wish of the husband, all the hymns were rendered on the phonograph.

Burial took place in the grave-yard on the hill near the Middle Island church, where the final exercises consisted of the committal service by Doctor Davis, and prayer, followed by the benediction, by the pastor.

"A woman that feareth the Lord, she shall be praised. Her children arise up, and call her blessed; her husband also, and he praiseth her." *Proverbs xxxi, 30 and 28.*

IN MEMORY OF MARY ELIZABETH (FOX) FITZ RANDOLPH

REV. BOOTHE C. DAVIS

(A funeral address delivered at New Milton, W. Va., September 13, 1921)

It is a solemn privilege for me to come back to West Virginia, among my kindred and life-long friends, to participate in this farewell service. We can not forget the loneliness that our loss has brought us, nor exclude the heartaches of separation, but there is so much in the associations of this hour that is comforting; there are so many glad memories; there is so much of Christian hope and faith and promise here, that this farewell mingles smiles with tears, and privileges with duties.

Our beloved friend has lived a full and abundant earth life, and we know that she has now entered the more abundant heavenly life.

Mary Elizabeth [Fox] Fitz Randolph was herself a child of promise. Born in 1842, of Virginia parents of English descent, she inherited the best blood and culture of her time. Her parents possessed the high-minded qualities of the Virginia gentry, and numbered among their friends some of the best citizens of the State which had drawn so richly from the choicest personalities of England. To see her, was to be aware of the unusual qualities with which nature and environment had endowed her. She was blessed with a strong body, a vigorous mind, and a devout spirit. She seemed thus destined for a fuller measure of life than most mortals are.

In her marriage in 1861 to Franklin Fitz Randolph, she found a truly kindred spirit, and her native promise was planted in a fertile soil for rich and full development. The Fitz Randolphs, also an old English stock, have many descendants throughout this country. I count it an honor that, through my mother, I am privileged to share descent from that historic ancestry. All who can remember Uncle Jephtha Randolph, the father of Franklin, can never forget the poise, dignity, and strength of mind

and character of this man of outstanding personality.

From these ancient stocks of pioneer, sturdy, American manhood and womanhood, this household was organized and set forth on its sixty years of united pilgrimage, and upon it the favor of heaven seemed ever to smile. High-minded devotion to truth, church, family, and country, were characteristics seldom equaled in any household. The things of religion determined every choice and decision, and shed the mellow light of affection, charity, fidelity, and love on every task and joy.

First, for many years, the Salem, then the Middle Island Seventh Day Baptist Church found in them generous, faithful, staunch, and unceasing supporters. When my father, Rev. Samuel D. Davis, of blessed memory, was pastor of the Salem Seventh Day Baptist Church, from 1876 to 1879, I remember very well that Franklin F. Randolph was clerk of the church.

Education had in this home high appreciation and hearty support. The head of the home had himself been a student in Alfred University. An artistic taste and skill were innate in Mrs. Randolph, and added culture and charm to her rare gifts of personality.

Educational progress in West Virginia and among Seventh Day Baptists elsewhere, was encouraged and supported by them. They helped lay the foundations for our beloved Salem College, of which we are all justly proud. Franklin Fitz Randolph was the first corresponding secretary of its Board of Trustees.

Into this home were welcomed four sons and one daughter, upon all of whom were lavished parental love and affection of the choicest qualities. Mother and father united their endeavors to give Christian character and culture to their children, and to provide them all, so far as possible, with the best education that could be acquired. They gave every encouragement and made every sacrifice in order to accomplish their result. How successfully they performed this sacred task; and how richly their labors have been rewarded! All their children are now in maturity, substantial pillars in their communities, earnest supporters of the church and faith of their parents, and two of them are rendering high service in the field of education.

My earliest recollections of this home of

Mr. and Mrs. Franklin Fitz Randolph, are childhood recollections. A visit to their home and a play with their children, whose ages ranked near those of myself and my younger brothers, were among my most cherished childhood joys.

The added fact that these parents were among the contemporaries of my father and mother, though a little younger, and were among their most highly esteemed and dearly loved relatives and friends, enriches the solemn pleasure which I feel in attending this farewell service. The occasion floods my mind with the memories of fifty years ago. They will linger with me, sweet and precious memories. But the years have passed and have wrought their changes.

Again I remember a happy scene of festivity; the marriage of the daughter, now twenty-eight years ago. It was at a time when the children were grown and already beginning to scatter to their several homes and callings in life.

Now again another scene, not joyous, and yet hallowed by the deepest and most eternal peace and blessedness. Wife for sixty years, mother, grandmother, great grandmother, and friend; we all bid her this loving farewell from the earth life; this little while farewell. But she has just crossed the river before us. She has entered the heavenly rest only a little ahead of us. We thank her for all she has been to us. We thank God for having given her to us, and for having given her to us so long, these eighty years. What a privilege it is, and how it should dry our tears, and kindle a smile, and make our hearts glow with thanksgiving and love to God, that such a life has been given to us in these sweet and blessed relationships.

No one can really be sad when we say this farewell. It is a solemn gladness that swells into tears. It is a privilege that is rare indeed to bid adieu to one who has lived such an abundant life, and has left us such a rich legacy of love and service and hope and promise. The Scriptures which were read at the opening of this service are the ground of our faith and hope for the immortal life.

"As we have borne the image of the earthly, so we shall also bear the image of the Heavenly."

"That is not first which is spiritual, but

that which is natural, afterward that which is spiritual."

God places us in this world to work out our salvation here, amid natural conditions. He uses these physical limitations of the material world, childhood, maturity, old age, and infirmity; family cares and sacrifices; pain and losses; all as the materials out of which we are to work out and develop those qualities which are spiritual, heavenly and eternal.

Into the spiritual and heavenly life our loved friend has now entered, after a long, full, and rich life here in God's natural world. He has taken her to himself, into his eternal presence and joy. In resignation and faith, we commit her to his everlasting love, and await the call by which we ourselves also shall pass from the earthly to the heavenly, and meet again the loved ones who have "crossed the bar" before us.

God bless her memory and bring us all safe home at last.

"LORD TEACH US TO PRAY"

You say you are busy this morning,
In the maelstrom of family cares,
And husband must rush to the office,
So there isn't a moment for prayers.

Then children are sent to the schoolroom,
And the grind of the day thus begins,
With no word from God's Book to remember
Nor the echo of strengthening hymns.

What wonder the burdens are heavy,
And the hours seem irksomely long;
What wonder that rash words are spoken
And that life seems discordant and wrong.

Pause for a little each morning,
And again at the close of the day,
To talk with the Master who loves you—
Remember, he taught us to pray.
—Christian Workers' Magazine.

"The rewards of great living are not external things, withheld until the crowning hour of success arrives; they come by the way—and in the consciousness of growing power and worth, of duties nobly met and work thoroughly done. Joy and peace are by the way."

"When the road is rough or the way is dark, a child instinctively keeps closer to its father and holds to his helping hand more closely. God loves to have his children do the same. Do you do it?"

WOMAN'S WORK

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

GET SOMEBODY ELSE

The Lord had a job for me; but I had so much to do
I said, "You get somebody else, or wait till I get through."
I don't know how the Lord came out; no doubt he got along;
But I felt kind o' sneakin' like; I knew I'd done God wrong.

One day I needed the Lord—needed him right away;
But he never answered me at all, and I could hear him say
Down in my accusin' heart, "Child, I've got too much to do;
You get somebody else, or wait till I get through."

Now when the Lord has a job for me, I never try to shirk;
I drop what I have on hand and do the Lord's good work;
And my affairs can run along or wait till I get through;
Nobody else can do the work that God has marked out for you. —Selected.

A SYRIAN MISSIONARY'S EXPERIENCE

GEORGE T. SCOTT

The red, summer sun had just dropped behind the Lebanon Mountains beyond the Valley of the Upper Jordan, and in the brief, beautiful, starlit twilight a little group of Americans sat conversing near their tents on a grassy knoll on the southern slope of Mt. Hermon. The leader of the group was Rev. William K. Eddy, personally beloved and revered in every village and hamlet of all southern Syria. He was making one of his regular missionary tours among the churches and schools and the lower Lebanon field. The other members of the group were young American University graduates, teaching for a short term in the Syrian Protestant College and spending part of their summer vacation on this missionary itinerary. The young men were learnedly discussing telepathy, giving many incidents as illustrations of thought-transference.

As the sky grew darker and the stars brighter a lull came in the conversation and

the missionary who had been silent up to this point quietly told the following:

"Late one night after I had been asleep for some time in my house in Sidon, I was suddenly awakened by a sharp sound"; (Mr. Eddy snapped his fingers loudly). "I sat up in bed; the room was quite dark, and it was raining heavily outside. A distinct voice came to me, 'Go to the home of Elder Najeeb in Mukdoushi.' I arose, went out into the storm, saddled my horse and rode through the city streets and along the narrow mountain trails up to the village where the elder lived. At his house I dismounted and immediately the door was opened by the man and his brother. They said to me, 'We were expecting you. Father is here dying and you know he has never come Home. We have been praying for you to come to lead him to the Savior.' I spoke with the father about the Way of Life and prayed with him, and the old man before long went with radiant face to his heavenly home. After saying good-by to the sons, I mounted my horse, rode down to Sidon through the cold, beating rain and went back to bed."

The narrative ended without comment and we eagerly asked: "Was that telepathy?"

"No," quietly came the reply; "that was the Spirit of God calling one of his under-shepherds to go out on the mountainside at night and bring a lost sheep home."

There was no more sophomoric discussion of the spirit world that night. We younger men had seen a vision on the very hillside where the transfigured Christ appeared to a little group of disciples centuries before. With deepened faith and feeling, evening prayer was offered and this lesson in Divine telepathy has never been forgotten.—*Missionary Review of the World*.

TRACT SOCIETY—MEETING BOARD OF TRUSTEES

The Trustees of the American Sabbath Tract Society of New Jersey, met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, February 12, 1922, at 2 o'clock p. m., Vice President William C. Hubbard in the chair. Members present: William C. Hubbard, Clarence W. Spicer, Alexander W. Vars, Edwin Shaw, Frank J. Hubbard, John B.

Cottrell, Iseus F. Randolph, Jesse G. Burdick, Irving A. Hunting, Jacob Bakker, Edward E. Whitford, James L. Skaggs, Willard D. Burdick, Arthur L. Titsworth.

Visitors: Mrs. David E. Titsworth, Mrs. Willard D. Burdick.

Prayer was offered by Rev. Willard D. Burdick.

Minutes of last meeting were read.

Secretary Titsworth reported that he had written Roy E. Titsworth, as requested at the last meeting of the Board, and that he was much pleased to feel that the Board desired him to continue as a member, and would be glad when conditions were such that he might become actively engaged in the work.

The following report was received and adopted:

REPORT OF ADVISORY COMMITTEE

In regard to the correspondence from E. E. Sutton, presented to the December meeting and referred to the Advisory Committee, and in view of correspondence received from William M. Stillman and George A. Main relative to some of the subjects discussed by Mr. Sutton, the committee recommends that the Board take measures for conferring with the Commission of the General Conference, and such other individuals and organizations as may be deemed wise, relative to the employment of a Sabbath Reform worker.

Voted that the chair appoint a committee to consider the above recommendation.

The chair appointed the Advisory Committee such committee.

Secretary Shaw presented the following communication and the following report:

To the Board of Directors of the American Sabbath Tract Society:

Inasmuch as the denominational needs for evangelistic work are well provided for at the present time through field workers, missionaries and pastors; and

Inasmuch as the denomination in General Conference last August urged the Tract Society to secure as soon as possible a person to devote his time to Sabbath reform work,—a plan which I heartily approve; and

Wishing to do all in my power to further and help finance this greater work I hereby tender my resignation as field worker, said resignation to take effect March 31, 1922.

WILLARD D. BURDICK.

*Dunellen, N. J.,
February 3, 1922.*

Plans are made for Rev. Willard D. Burdick, the Sabbath Evangelist, to do three or four weeks of field work before April 1, 1922, in the Central Association, and three or four weeks of work later with the Alfred Station

Church in connection with the religious day schools of that community.

The resignation of Rev. Willard D. Burdick as Sabbath Evangelist has been received, to take effect April 1, 1922. The Secretary has consulted with the Advisory Committee in reference to the matter and has support of the committee in recommending that consideration of the resignation be deferred till the March meeting.

Recommendation adopted.

In the absence of the chairman and secretary of the Supervisory Committee and of a formal report of the special committee appointed last month consisting of the Supervisory Committee and Treasurer to recommend a method of financing the new equipment approved by the Board last month, and the moving expenses of the Publishing House, Clarence W. Spicer of the Supervisory Committee and Treasurer Frank J. Hubbard reported informally that the plan was to use approximately \$1,500.00 of the \$1,700.00 in the Sinking Fund, the balance, approximately \$7,500.00 to be financed through the General Fund, and that, after moving, the Publishing House would pay \$200.00 monthly into the General Fund in lieu of rent, and that any balance in the account of the Publishing House at the end of the fiscal year should be turned over to the General Fund.

Report adopted.

Voted that the Treasurer be authorized to borrow not to exceed \$8,000.00, to be used for the equipment and moving expenses of the Publishing House.

The following report was received:

REPORT OF COMMITTEE ON DISTRIBUTION OF LITERATURE

The committee would recommend that the tract "Loves! Thou Me" be printed in an abridged form of four pages, as arranged by the committee and approved by the author of the original tract of the same title. The issue to consist of 5,000 copies.

Action was deferred on the correspondence with N. O. Moore relative to the publication of literature for the use of Rev. George W. Hills on the Pacific coast, on account of not having received an answer to a letter written to Mr. Hills.

No action has been taken by the committee relative to the publication of Mr. George A. Main's article "Seventeen Nuts Cracked" in tract form, the committee feeling that further study and consideration should be given to it.

Report received and recommendation adopted.

The Committee also reported the distri-

bution during the month of 395 tracts or 7,804 pages. New subscriptions to the SABBATH RECORDER from January 13 to February 10, 1922, 44; discontinued, 94; net loss, 50. This is due largely to the tardiness of subscribers in renewing their subscriptions before expiration. Renewals are now coming in quite freely, so that many that the law requires us to discontinue if in arrears, will soon be restored to the list of paid-up subscribers.

The Committee on Italian Mission reported 9 sermons and addresses by Mr. Savarese during January, with an average attendance in New York of 6, and at New Era 21. Tracts given out, 200.

Treasurer Hubbard advocated raising funds for the equipment of the Publishing House through what might be called "equipment notes", to be given by the corporation, paying 6 per cent interest, to those who might desire to so invest some funds.

Voted that the Treasurer be authorized to insert an advertisement in the SABBATH RECORDER soliciting funds for such investment.

The Building Committee reported the new building about completed, and that it would be ready for occupancy by the first of March.

The following resolutions were presented and adopted:

Resolved, That the action of the Building Committee in authorizing the following extras on contract of Levering and Garrigues for constructing print shop, to wit:

| | |
|--|-------------------|
| Cleaning site of debris | \$ 49 88 |
| Changes in electric layout, extra window, large sink, and ventilator over lead melting pot | 479 00 |
| Elevator pit in basement..... | 26 45 |
| Concrete wall along lot line..... | 275 00 |
| Two rooms partitioned off in basement | 400 00 |
| Change of office partitions from wood to tile | 72 00 |
| Waste pipes for linotype machines.... | 63 39 |
| Constructing lead melting room..... | 110 00 |
| Change from plain to wireglass in skylights | 141 56 |
| Increased radiation due to increased size of skylights | 143 00 |
| Total | \$1,760 28 |

be and the same is hereby approved and confirmed.

Resolved, That the action of the Building Committee in authorizing the following additional items in connection with the construction of print shop, to wit:

| | |
|---------------------------------|-----------|
| Weight elevator | \$ 460 00 |
| Vestibule, approximately | 120 00 |
| Painting interior of shop | 300 00 |
| Lining end of skylights..... | 50 00 |

Total

be and the same is hereby approved and confirmed.

Resolved, That the action of the Building Committee in authorizing the Public Service Electric Company to extend its power line to the new print shop at a cost of \$275.00, which amount will be refunded by said company within a period of 5 years, be and the same is hereby approved and confirmed.

Resolved, That the Building Committee be and it is hereby authorized to expend a sum not exceeding \$600.00 in building sidewalks, and grading and planting lot at the new print shop.

The Committee on RECORDER Drive reported 93 letters having been sent out since the last report.

Voted that we hold a dedicatory service in the new building on April 9 next.

Voted that President Randolph, Vice President Hubbard and Secretaries Shaw and Titsworth be a committee to arrange for such dedicatory service.

Voted that the Building Committee be requested and authorized to place a sign in front of the new building to read: "Publishing House of the American Sabbath Tract Society".

A notice having been received from the Commissioners of Assessment of the City of Plainfield, regarding a street paving assessment on a frontage of twelve feet the Society controls on East Fifth Street, it was voted that Secretary Titsworth write the Commissioners that owing to the various rights of way involved; the uselessness of the property except as a driftway; and its unsalableness, we protest against an assessment being levied on the property cited.

Minutes read and approved.
Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

"One of the most blessed words in the Bible is that royal word of grace, 'Come'. What a meaning it has both for sinners and for saints!"

"The way to get heaven into you is to surrender yourself to your Savior. 'Christ in you' is heaven, and the spirit of heaven is service for others."

YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK
59 Hanover Street, Battle Creek, Mich.
Contributing Editor

HABITS, GOOD AND BAD

CONTRIBUTED

Christian Endeavor Topic for Sabbath Day,
March 11, 1922

DAILY READINGS

- Sunday—Living (Eph. 4: 25-30)
- Monday—Procrastination (Matt. 8: 18-22)
- Tuesday—Boasting (Jas. 4: 13-17)
- Wednesday—Church going (Heb. 10: 19-25)
- Thursday—Honesty (Deut. 25: 13-16)
- Friday—Patience (Jas. 5: 7-11)
- Sabbath Day—Topic, Habits, good and bad (Prov. 4: 23-27; Heb. 10: 23-25)

What excellent advice for the formation of habits is given in Proverbs 4: 23-27. This reminds me of a conversation overheard recently. One friend asked another, "How did the day go?" The reply was: "Very well, I accomplished what I set out to accomplish." The young woman questioned had a definite aim upon which she concentrated all her energies. Her "ways were established, and she turned not to the right hand nor to the left". Before establishing our ways, however, we ought to examine our lives to see what kind of habits we have formed. Do they follow the directions given in the Bible for right living? After deciding what habits ought to be formed, the next step is to concentrate all our energies to the task in hand. Never neglect an opportunity to practice the act. Friends may help by reminding each other of good resolutions made. Then, too, we may obtain guidance and strength from the ever faithful Friend.

The young person who has been trained to form good habits by parents, friends or teachers, is indeed fortunate. Later in life he will be spared the trouble of breaking his bad habits. Proper care of the body, right habits of study, use of good English, the reading of good books and magazines are well worth considering.

Do we thoughtlessly perform little acts that make us disagreeable companions? Examine the habits of your friends, then see if you have any of their bad habits.

Do you admire the person who never "talks about" others? Such a friend immediately gains your confidence. Why?

"The chains of habit are generally too light to be felt until they are too strong to be broken."—Dr. Johnson.

YOUNG PEOPLE'S BOARD MEETING

The Young People's Board met in the Sanitarium College Building, Thursday evening, February 2, 1922. The meeting was called to order by the President, Dr. B. F. Johanson.

Members present: Dr. B. F. Johanson, Mrs. Frances F. Babcock, Miss Frances E. Babcock, Miss Edna Van Horn, E. H. Clarke, Mrs. Ruby C. Babcock, L. A. Van Noty.

Visitors: Pastor M. B. Kelly, Mr. and Mrs. Adan Clarke, Mrs. Cerena Van Noty, L. E. Babcock.

Prayer was offered by Pastor Kelly. The report of the Corresponding Secretary was given as follows:

Number of letters, notes and postal cards written, 75; number of letters sent to Sabbath-school superintendents, 67; number of letters sent to Christian Endeavor presidents, 40; number of Life Work Recruit cards sent out, about 2,000.

Material which was sent to Riverside has been returned and the photographs have been sent to the owners.

Life Work Recruit Membership cards have been sent to those who signed the Class A Pledge at Conference. Each was asked to help as much as possible with the campaign.

Associational Secretaries were asked to help with the Life Work Recruit campaign, and to report to the Board at the February meeting. The following extracts were taken from the reports received:

Alberta Davis has written to each society regarding the campaign urging them to do as much as they can.

Clara Lewis has written to each society, urging the campaign.

Hazel Langworthy has written to all societies urging the campaign. Most of the societies have responded. She is anxious that societies be organized where there are enough young people for an organization.

Margaret Stillman has written to the churches without Junior societies to see if one can not be organized, and also to each society urging it to co-operate with the Young People's Board in the Life Work Recruit campaign.

Marjorie Burdick has written to all societies urging them to co-operate. A circular letter has been started trying to bring the societies in closer contact. The Plainfield society is not holding meetings now as so many of the members are

away at school. A program was prepared for the Young People's hour at the yearly meeting.

Isabella Allen has written to all the societies urging the observance of C. E. Week. The North Loup society has entertained the other local C. E. societies and the young people from the high school recently. They are planning to observe C. E. Week. Welton society is holding meetings only part of the time. Nortonville is not planning to observe C. E. Week. The other societies have not responded to her letters.

Doris Holston has written to all the societies urging them to help in the Life Work Recruit campaign.

Correspondence has been received from Rev. William Simpson, Miss Anna Scriven, Miss Hazel Langworthy, Miss Fucia Randolph, Miss Mary B. Bonham, Mrs. Leta Burdick, Miss Elrene Crandall, Miss Alberta Davis, Miss Margaret Stillman, Rev. R. R. Thorngate, Rev. E. A. Witter, Miss Clara Lewis, Miss Ethel Babcock, Mrs. Blanche Burdick, Rev. E. M. Holston, Miss Mabel Sutton, Miss Marjorie Burdick, Rev. Edwin Shaw, Miss Dorothy Hubbard, Miss Zilla Thayer, Mrs. Isabella B. Allen, Miss Doris Holston, Mrs. W. D. Burdick.

Semi-yearly reports have been received from Adams Center, Milton, Fouke, Hebron, Hammond, Garwin, Independence, Battle Creek, Waterford, West Edmeston, Ashaway, Alfred, Welton, Salem, Westerly, Berlin and Dunellen.

Some Goal cards were sent to Adams Center. 10 Simpson Studies were sent to Berlin. Copies of the Conference address by Dean Paul E. Tittsworth have been sent to the C. E. societies and to Salem and Milton College for distribution to the young people. Stationery was sent to all the Associational Secretaries and non-resident superintendents.

A letter of appreciation of the Young People's Board Bulletins was received from Miss Sutton, of Salem. A very interesting "write up" was received from Mrs. Blanche Burdick, of Ashaway, about a visit of their Christian Endeavor to the Waterford society.

FRANCES FERRILL BABCOCK,
Corresponding Secretary.

The Treasurer's report was received as follows:

| | |
|--|-----------------|
| DR. | |
| Balance on hand, January 1, 1922 | \$508 33 |
| Received from Conference treasurer | 150 63 |
| Received from Conference treasurer fo. | |
| Adams Center | 17 00 |
| Total | \$675 96 |

| | |
|--|-----------------|
| CR. | |
| Corresponding Secretary, expense, stamps | \$ 10 00 |
| Four per cent refund, Conference Treasurer | 6 70 |
| Rev. E. M. Holston, salary and expenses | 222 21 |
| Balance | 437 05 |
| Total | \$675 96 |

Respectfully submitted,
E. H. CLARKE, Treasurer.

Money was appropriated as follows: Fouke School, \$100.00; Mimeographing C. E. Week programs, \$10.00; postage, \$5.00.

Reports of Associational Secretaries were read and discussed.

Superintendent's reports were received as follows:

TENTH LEGION

Communications have been received from Miss Elrene Crandall, Independence, N. Y. Samples of Tenth Legion publications have been received from the Layman Company, Chicago, Ill., and an order will be sent soon, so that literature can be supplied to societies wishing it. As soon as more societies report their Tenth Legion membership, a list of churches and number of Tenth Legioners in each will be published in the SABBATH RECORDER. A list of the Tenth Legioners in the Adams Center, N. Y., society has also been received. It is earnestly hoped by the Superintendent that the other societies will send in their Tenth Legion membership soon.

Respectfully submitted,
LYLE CRANDALL,
Tenth Legion Superintendent.

EFFICIENCY

The Efficiency Superintendent reports ratings from twelve societies. Also a number of good suggestions received from some of these societies from which we hope to make a helpful letter to be sent out soon. The ratings are as follows:

| | | | |
|----------|-----|--------------|-----|
| Salem | 368 | Battle Creek | 183 |
| Alfred | 300 | Waterford | 176 |
| Hebron | 277 | Milton | 160 |
| Dunellen | 235 | Welton | 150 |
| Hammond | 215 | Garwin | 98 |
| Ashaway | 190 | Adams Center | 76 |

Respectfully submitted,
I. O. TAPPAN, Superintendent.

MISSIONARY

Waterford, Conn., society is using "Playing Square With Tomorrow" in their study; Hammond, La., "Ministers of Mercy"; Alfred, N. Y., Christian Endeavor Expert Book; Adams Center, N. Y., Seventh Day Baptists; in Europe and America; Hebron, Pa., has a class but I do not know what they are using.

Mr. St. Clair and Mr. Fifield are preparing something for the study which was discussed at the last meeting. Mr. Ballenger sent material for our use and told us where we could get more if we wish it.

Respectfully submitted,
MRS. COON, Superintendent.

GOAL

Goal ratings received for the first half of the year.

| | | | |
|---------------|-----|----------|-----|
| Independence | 380 | Dunellen | 201 |
| West Edmeston | 363 | Ashaway | 196 |
| Milton | 355 | Welton | 143 |
| Adams Center | 325 | Berlin | 125 |
| Hammond | 280 | Garwin | 120 |
| Salem | 260 | Hebron | 103 |
| Alfred | 254 | Westerly | 100 |
| Battle Creek | 253 | | |

Three or four other societies have sent in reports of socials.

Respectfully submitted,
EDNA R. VAN HORN.

JUNIOR

The usual copy has been furnished for the Sabbath Visitor. The Junior Goal was published in the Sabbath Visitor early in January, and copies made and sent to all superintendents. Some inquiries have been made in regard to getting copies of the Junior Rally song, but nothing definite has been done as yet.

Respectfully submitted,
MRS. W. D. BURDICK.

A letter was received from Mrs. Smith, of Fouke, enclosing the semiannual report of the school.

President B. F. Johanson reported interviews with Rev. E. M. Holston and with the Sabbath School Board. He has also written to each pastor in regard to the Life Work Recruit campaign.

Plans for the program of the Young People's Board at Conference were discussed.

Good and Welfare discussion.

Minutes of the meeting were read and approved.

MRS. RUBY C. BABCOCK,
Secretary pro tem.

C. E. NEWS NOTES

RIVERSIDE, CAL.—At our last business meeting held February 8 the Revision Committee reported. Our constitution has been thoroughly gone over and several changes made to bring it to meet our present needs. The list of officers and committees has been revised—some new ones added, and some combined, and their duties specifically defined.

An efficiency contest between two divisions of the society is being planned. The losing side is to entertain at an oyster stew.

Our membership is now twenty-two, with six non-resident members.

Fifteen of our members attended the "Four Square" district conference at Redlands last Sabbath and Sunday. This was something new in the line of C. E. conventions. There was not one long speech. Everything was presented by use of posters, plays, dialogues, pageants, etc. Every phase of the "Four-Square" campaign was presented. At least seven of our members had places on the program. Every one who attended is very enthusiastic and vowing to make this year the best in our history.

Sabbath afternoon of the Pacific Coast Association meetings was given over to the Christian Endeavorers. After a song service led by Lester G. Osborn, Miss Bertrice Baxter, our president, took charge. The devotionals were scripture passages and sentence prayers by the congregation.

After a model Junior meeting conducted by Mrs. R. C. Brewer, the Junior Superintendent, the Christian Endeavorers presented the four spheres of action of Christian Endeavor. This was different from our meetings in former years in that there were no talks or papers. The spheres were acted out before the audience.

The first sphere, the home, was presented by Miss Ethelyn Davis, the mother, Lucile Hurley and Alice Baker, the daughters, and Raymond and Royce Pierce, the twins—Tiny and Tim. Bernice Brewer was the C. E. Lookout Committee representative. The presentation was in two acts—before and after becoming Christian Endeavorers. "Before"—quarrelling, studying on the Sabbath, ball games and shows. "After"—Sabbath afternoon spent in doing Christian work, mission study, singing, and general good fellowship.

The second sphere, the church, was presented by Pastor Longface and several Endeavorers. Pastor Longface was voicing his disapproval of Christian Endeavorers not working in church when different Endeavors sprang up around the church and told what the society was doing to help the church—such things as attending services, pastor's aid committee, holding socials, joining in the church plan of finances, taking charge of prayer meeting, singing in choir, etc. Pastor Longface was finally convinced that Christian Endeavor did help the church and asked to be allowed to attend the meetings of the society.

The third sphere was the community, presented by the Hospital superintendent and the Endeavorers. They were meeting on a street corner to go to the hospital for an afternoon service. Different points for helping the shut-ins at the hospital were brought out. Magazines, flowers special music, etc.

The fourth sphere, the world, was entitled: "Spreading the Gospel Across the World." It was given by the Intermediates. Two members read mission verses from slips of paper and a third looped the slips

into a chain and pinned it across a large map of the world.

Special music was furnished by Miss Ada Davis, Lester Osborn, Clara and Dora Hurley.

After the presentation Pastor Ballenger gave the call for Life Work Recruits. To date at least five of our members have heard the call and answered "Have Thine Own Way, Lord."

L. G. O.

ROCKVILLE, R. I.—As a special feature of Christian Endeavor week, two groups of singers called at nine homes where there were aged people or "shut-ins", on the evening of February 8. A program of sacred songs, Bible reading, and prayer was given. The appreciation with which we were received, made this a most enjoyable event.

P. S. B.

DEACON JOHN EHRET

John Ehret, son of Jacob and Joanna Ehret, was born in Philadelphia, Pa., June 22, 1841, and departed this life February 6, 1922, aged 80 years, 7 months and 14 days.

When he was but two years of age he moved with his parents to Ritchie County, W. Va., where he has ever since made his home, proving himself loyal to his community and commonwealth.

On August 13, 1868, he was united in marriage to Miss Elizabeth A. Law, of Troy, Gilmer County, W. Va., who preceded him to the heavenly home twelve years ago. To this marriage were born four sons and four daughters, all of whom are still living and were at his bedside when the summons came. Following are the names and addresses: Mrs. Laura Collins, Lawford, W. Va.; Mrs. Venia Magill, Chillicothe, Ohio; Thomas, Grafton, W. Va.; Lewis, Clarksburg, W. Va.; Mrs. Nora Jackson, Clarksburg, W. Va.; A. Clyde, pastor First Seventh Day Baptist Church of Alfred, Alfred, N. Y.; Mood, at home; and Mrs. Pearl Randolph, Clarksburg, W. Va.

At an early age Mr. Ehret accepted Christ, followed him in baptism, and when the Ritchie Seventh Day Baptist Church was organized he became a member and remained a faithful and devoted member until he was called into the church triumphant.

On August 17, 1870, the next day after the Ritchie Church was organized, he was constituted as one of the deacons of that church and for many years he served in that capacity.

Uncle Johnnie, as he was commonly called, lived at peace with God and with his fellow-men. It has often been said of him: "If Johnnie Ehret could not say something good about any one, he would say nothing at all." That is the mark of a Christian gentleman. He lived in the spirit of prayer and Christian devotion. He seemed to be in the presence of the divine. Such a Christly character will be greatly missed in the home, church and community.

He leaves in bereavement his eight children, two sisters, Mrs. Catherine Bee, of the State of Massachusetts, and Mrs. Mary Johnson, of Berea, W. Va., a goodly number of grandchildren and many appreciative neighbors and friends. His son Mood and good wife and little daughter were very considerate and attentive to his needs and requirements in the old home during his last days.

For more than fifty-two years he had lived in the old home, nearest neighbor to Uncle William Jett, in peace and harmony, and as his summons came the next after that of his old friend and neighbor, it was agreed upon by the bereaved families that their funerals should be held together on Wednesday, February 8, at 10.30 a. m. Pastor W. L. Davis was in charge, assisted by Missionary Field Secretary, Rev. D. Burdett Coon, of Battle Creek, Mich., and Rev. Clyde Wigner, of Pullman, W. Va. Both bodies were laid to rest in the old Pine Grove Cemetery.

A man who was a friend to God;
To men also was a faithful friend;
For his life was grounded in God's Word,
And he lived at peace with God and men.

W. L. D.

"More things are wrought by prayer,
Than this world dreams of.
Wherefore, let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats,
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them
friend?"

For so the whole world round is every way
Bound by gold chains about the feet of God."

HOME NEWS

NORTONVILLE, KAN.—The church is alive. "They all had a mind to work"; (Neh. 4: 6), "and a fox shall not tear down the walls thereof."

It has been a long period since anything has appeared in the RECORDER from Nortonville. However the church is alive, and the membership think if the house of God is worth worshiping in, it is worth keeping to look at least respectable. In accordance to, or with, these ideas, the trustees and the Ladies' Missionary society set about to see what could be done. The result was that both the church and parsonage received a thorough cleaning and painting, inside and out.

During the vacancy between the departure of Pastor Polan and the arrival of Pastor Cottrell, the parsonage was all papered and the floors painted, and a new roof put on the whole building, which helped to give the new

pastor and family a clean reception, at least as far as the building is concerned.

As our custom is, we generally give both our departing and arriving pastors a welcome and hearty reception, and farewell; both of which were carried out in the true spirit of Kansas hospitality, in so far as we know how. The services on the Sabbath after the arrival of Pastor Cottrell consisted of a kind of coronation service, in which the various societies of the church, through some member of each, gave a welcome address to the new pastor and family, to which the pastor responded in a well chosen address. The week of prayer, or rather two weeks, as the interest seemed to demand, was well attended and good spirit prevailed. There is talk of a union revival in April or May and we hope for much good from it.

The new pastor and family are fitting in nicely and a good spirit prevails.

ONE OF THEM.

"The indwelling of the Holy Spirit is life; the gift of the Holy Spirit is power."

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For particulars write

F. J. HUBBARD, Treasurer, Plainfield, N. J.

CHILDREN'S PAGE

NATURE STUDIES NO. 4

DEAR LEOTA:

As you suggest, there are comparatively few kinds of wild animals to be found in this prairie country, though people who hunt for them find some raccoon, foxes, and a few kinds of smaller animals, mostly in the woods.

In driving through the woods a few miles from town we sometimes see woodchucks on the banks of a creek; and often see gray squirrels and fox squirrels, but do not have them in town, as they do in some places. We used to see flying squirrels in the woods, and once found a nest of young ones in the hollow limb of a tree, but have not seen any for some years.

We have seen some chipmunks in the woods, but they are not common. In the mountains of Colorado I have camped where chipmunks were so common and so friendly that they were a part of our camp life, and they seemed to have little fear of us. I also saw jack rabbits, conies and prairie dogs in the West; the prairie dogs are a pest, but seemed interesting. Of course none of these live in this prairie country.

There are many cotton-tail rabbits here. They are very unafraid, especially the young ones, and often come close to our doors. Our cats often catch young ones, and sometimes fully grown ones. I have seen rabbits taking a dust bath in a dusty road, much after the manner of a hen, though they make quicker motions.

In the summer it is interesting to watch the bats flying about, after twilight fades into dusk. They come very close, as we sit on the porch in the evening, in their hunt for fireflies and other flying insects. Apparently they fly about the place all night, for we sometimes see them still flying early in the morning before it is quite light. Once I heard a bat in the church, in the evening, during a meeting, making a sound that was evidently intended for a song, though it was not very musical. He repeated his song quite a number of times.

In the daytime, bats hang head down,

from a small twig near the top of a tall tree. All that I have seen were hanging on the outer edge of the tree so that when it is almost dark they can drop down, head first, and begin their hunt for insects. Two years ago four bats hung up together, looking like a brown ball, in one of our trees, where they could be seen from the front porch. Day after day they could be seen hanging from the same twig. Sometimes I watched them with my bird glass for a little while before they came down at night. Through the day they remain quiet, but at twilight they begin to move their heads, open their mouths, and squirm around. Soon, one suddenly drops down and starts on his hunt for food. Then another one swings down, and then another. Last summer I saw one hanging up alone in our elm by the south door; and also saw one hanging in a tree near the house of a neighbor, when called on to identify a black-throated green warbler, but did not know if there were more than one in the neighbor's tree. Bats stay about our place from early summer until late in September, going then to a warmer climate, it is supposed.

In the early days when this locality was newly settled, snakes were much more common than now, and the blue racer was sometimes seen, though now it is not found. It is a large snake, and once my parents saw one which opened its mouth and allowed its young to run into its mouth, when danger threatened. There were several of the young, about six inches long. I have read of snakes protecting their young in that way, but have never seen it done.

One of the most interesting forms of animal life to be found here is found in the creeks,—the fish and other things that live in the water. Of course you can find many of the same kinds in your locality, and probably some that are not found here. It is easy to observe and study them, for they can be kept in the house in a fish globe or an aquarium, or in an earthen crock. We have an aquarium, and at the present time it contains, besides a small, growing caladium, twenty-two fish of assorted varieties, colors and sizes, three tadpoles about five inches long, four clams, and a dozen snails, and a small, smooth, soft-shelled water turtle an inch and a quarter across. The turtle

has red spots around the edge of its shell, and is sometimes called the painted turtle. We have had turtles like this at different times, and it is very interesting to watch them and observe their habits. They are inclined to hibernate in the winter, and remain quiet day after day, sometimes burrowing into the sand in the aquarium. In the summer they are very active. Clams, tadpoles and snails are scavengers, and help keep the water clear and pure. It is very interesting to watch the tadpoles as they change to frogs. First, the hind legs push out into sight, and develop, then the fore legs; the long tail grows gradually shorter and more narrow until it finally disappears. The transformation is a very slow process.

The clams burrow into the sand, and usually remain in the same position for weeks or months without moving, with their mouths open above the surface of the sand, ready to catch any food that may be floating around.

Our twenty-two fish include six kinds, all native, as we think them more interesting than goldfish. We tried to get some dark blue fish with red fins, but could not, though we could see them in the creek.

One of the most beautiful of our fish is marked with red, white and blue. It is a variety of sand darter, I think. Its body is covered with narrow stripes of red and blue, vertical stripes; its head is blue and white. It is red and white underneath, and has some red fins, and the other fins are blue. The description gives but a faint idea of the beauty of the fish. A woman whose opinion is considered worth while says that these fish are as beautiful as the Paradise fish, which is considered one of the most handsome of all the high priced fish that are kept in globes for pets.

One may sometimes see the nest of the sunfish, in the creek. One day last June we saw four or five nesting places, not very far apart, in a creek which is usually running but was not at that time. The water was not very clean looking, because the bottom of the creek was covered with dirt, and the water was stagnant; but each sunfish had cleaned a place for her nest, fanning away the dirt with tail and fins, so that she had a round area about two feet across which had a clean, light-colored, sandy or pebbly bottom, near the middle

of the creek. The contrast was very great between the clean-looking nest place and the rest of the creek. In the center of each nest a sunfish about six or seven inches long was resting quietly in the water. Whether she had already laid her tiny eggs among the shining pebbles, or whether she was about to do so, we could not know. I think you will understand that the nest consisted only of a very clean, round area on the pebbly bottom of a very dirty-looking creek. It would be interesting to watch the fish as they protect their nest, and to know how soon the eggs hatch.

Quite a number of kinds of small crustacea are found here, but literature on that subject is difficult to find. One kind seems to be just like a small crawfish, except that it is darker colored, and when it is an inch long it is mature and carrying eggs. Another kind is entirely transparent.

Almost any one can find many things of interest, and worthy of observation and study, without going far from home, and without spending much time; and the more we know about the beautiful and wonderful things of nature the richer and sweeter life seems. I am glad you are studying all these things.

AUNT MARY.

AN APPEAL TO L. S. K'S

I have just been re-appointed state secretary of the Wisconsin L. S. K's, by the field secretary and now "Get Busy". I loaned my last corrected directory to another state secretary and it has never been returned. Will each of you who sees this notice, write me your name and your address? Should you know of any other Wisconsin L. S. K's, shall be glad to learn of them. I have a message for each of you and am anxious to deliver it.

HUNDREDS OF THEM

Should you want a copy of the SABBATH RECORDER, send me your name, address and postage, if you can, if not, name and address alone.

OUR DUTY

Never in the world's history has the world looked for or expected so much of the Christian people and the church as it does today. Never has the world been so hun-

(Continued on page 288)

CHRISTIANITY AND INTERCHURCH CO-OPERATION

THE LATE CHAPLAIN GEORGE C. TENNEY

(Paper read before the Ministerial Association, Battle Creek, Mich.)

The Latin numeral, *Unus*, one, is the basis of our word, "unity". It means oneness. The basis of unity is the mutual possession of love, confidence and sympathy; common interest and aims. The bond of union consists in each unit being actuated and controlled by the same spirit.

The possession of a common spirit or genius will produce united action anywhere, in any field, in any calling. Our labor unions and the various forces acting upon our social and industrial relations are examples of this fact. A man or a community possessed of the spirit of Bolshevism will act in harmony with Bolshevism anywhere in the world. That spirit will lead men to do in America just what it leads men to do in Russia. This fact causes us to regard the outbreaking of that spirit in our country with alarm. We know what anarchy does in Europe, and that it would do the same things here if it were to take root and develop. So it is with all intelligent forces in the world, community of spirit, of interests and aims will produce unison of action, and that means accumulation of power.

The motive of human union is a selfish desire for power to be used for the advantage of a certain class. It is not Christian unity. It has little in common with the union that cements the hearts of Christ's followers. History bears witness that on many occasions professed Christians have sought unity in order to find the power to enforce their own ideas and conceptions of duty. But the essential element of Christian unity and co-operation is entirely different from that which causes men to associate together for power. The bond that unites the various units in industries, in business, in politics or in society is by no means the same as that which binds people together in heart and action in the name and service of Christ. This fact should ever be kept in mind in seeking interchurch co-operation. For when Christian unity is sought for the purpose of furthering selfish or sectarian interests it is no longer Christian, but is of the earth earthy, and becomes an agency for persecution and the

subversion of every principle of righteousness. When in earthly leagues and societies selfish interests no longer exist, the bond no longer holds.

But in the ranks of Christ's followers the covenant of fellowship embraces self-denial, sacrifice, suffering all for the good of others. Such co-operation calls for an abiding principle of unselfish love and devotion first of all to the Master whom we serve, and through him to his children.

To the natural, worldly man such an association seems mystical and strange. How can a mutual desire to serve, to sacrifice, to deny self, to minister, bind together in insoluble unity the hearts of people of diverse characteristics, of all nationalities, and all shades of disposition, and hold them firm and unshaken age after age. The spectacle presented by the followers of Christ in their march down through the ages is a marvelous one. The loyalty with which they have followed a common Leader, and an unchanging standard of principles, their faithfulness through persecution and war and earthly wreck and ruin, their love one for another, their sympathy for suffering and weakness, their unflinching steadfastness to what they have learned to love and cherish as the imperishable teachings of eternal truth and righteousness, and their continued survival in a world of sin, full of changes, bound together by invisible bonds and engaged in a great common cause that has grown and spread with ever-increasing power, furnishes what is undoubtedly the most wonderful social and religious phenomenon of the ages.

To be sure, we can not boast of the absence of schism and divisions and contentions, even, and revolutions. All these have been simply outbreaks of human nature or manifestations of spiritual growth and progress. But these eruptions have left the common ground of Christian sympathy and unity unbroken, they have not disturbed the great foundation principles upon which Christ and the early apostles founded the church. There is still abundant room upon which all branches and sects of Christ's church may stand as we surround a common mercy seat and glorify a common Savior. Through all the ropes and cordage of the British navy we are told that there runs a scarlet thread that identifies every piece of this mass of bonds.

So through all the ranks of Christ's cause there runs a common spirit that identifies every child of God. It is this: "As many as are led by the Spirit of God, they are the children of God" (Rom. 8:14). When we meet a person who manifests in his conversation and deportment, in his deal and social relations this Spirit, the question as to what church he belongs or whether he belongs to any becomes a matter of very secondary importance. He has the essential credentials of sonship with God. That is the all-important thing.

The "same spirit" runs like a thread of gold through the chapter read at the beginning of this service. The Lord's work on earth is diversified into a thousand forms. It embraces every useful calling and employment. Any calling that contributes to the welfare and happiness of mankind is sacred and is a part of the regular service of Christ. Whether it be a sanctified service or not depends upon whether we have consecrated it to Christ. It depends upon whether we are working and doing business for him or simply for self. One man is no more reverend than another in God's sight, and the merchant or the mechanic who lives and walks with God is doing as sacred work as anybody. The possession of God's Spirit is the bond of union that unites Christians of all creeds and names. Its absence repudiates any claim we may make of being his children, for, "If any man have not the Spirit of Christ, he is none of his."

The unity of the spirit has been all through the ages the human and the divine test of discipleship. "By this," said the Savior, "shall all men know that ye are my disciples, if ye have love one for another." A study of that sweetest and most earnest of all recorded prayers contained in John seventeen shows that its burden was unity. The unity of the Deity is assumed and is used as the basis of the prayer. This unity was to exist between his children, "That they may be one as we are." It was to be so extended as to embrace his earthly disciples in a unity with the Deity, into oneness with the Father and the Son. We read: "That they all may be one; as thou, Father, art in me, and I in thee, that they may also be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have giv-

en them; that they may be one, even as we are one: I in them and thou in me, that they may be made perfect in one; and that the world may believe that thou hast sent me, and hast loved them as thou hast loved me." You would not have me believe that when Jesus made that prayer he had in mind only his Jewish followers, or only Americans or only Presbyterians. We know that he meant all his children of all ages, of every color, and of every name. He meant you, personally, dear friends, he meant me, thank God. He not only prayed that we might be kept united here in spirit as a testimony to the world of the divine character of our Leader and of our religion, but also that we might the better co-operate with him in doing the great work he left for his followers to do. This Christian unity leads to the closest and most intimate unity with the Deity. In the words just quoted our Savior proposes to take the glory with which the Father had vested in him and bestow it upon us his children. The apostle of love wrote, "Beloved, now are we the children of God, and it doth not yet appear what we shall be but when he shall appear we shall be like him for we shall see him as he is." And through the prophet God promises to give his children, "in my house a name and a place better than of sons and daughters." This glorious prospect ought to draw us all into a sacred union of heart and effort such as will make us a great and united force for righteousness in the earth.

The illustration of the human body is very aptly chosen to enforce this great truth. The members of the body differ in form and in function, and yet all and each are interested primarily in and for the other members and for the good of the whole body. The hands do not exist just for themselves, their office is to minister to the rest of the body and they do it faithfully and willingly. They dress the feet, tying the shoestrings, and then the feet repay that kindness by bearing the hands about from place to place as they perform their work. The eyes guide the hands and watch for the opportunities that come along one after another. So the entire body co-operates through its various organs in making a complete life and performing acceptable service to the world. This is brought about through the whole body being under

the control of a single spirit that furnishes the motive for every action.

This illustration fitly represents the church of Christ in its various forms and features and functions. All do not work in the same way or in the same field, but each fills an important place in God's great work.

The human conception of unity differs very widely from the divine idea. With us unity necessarily means conformity. It is seen in military training. There every man must strictly conform to the movements of every other man. He must step just so far, and just in a certain direction, and he has nothing to do in determining these details. Every act is at the direction of one mind. The ideal soldier succeeds in burying his personality. He prides himself on the little he knows especially as to his own immediate future. It is his business to hold himself in constant readiness to obey orders, unquestioningly and immediately. This is actually necessary to good discipline. There is no provision in military tactics for but one mind, and variety of opinions and freedom of personal control would be the undoing of the army.

Men are apt to carry this idea into the church. In order to belong to me a man must keep step to my tune. He must believe as I do, he must work as I do, he must support my church or he can not be above suspicion. Of course, I will tolerate him because he may not know any better. John, the disciple of love, found a man casting out devils in Jesus' name and he forbade him, sent him home, "because he followed not us". He thought he had done a very courageous and commendable thing and reported it to the Master with some show of satisfaction. But the Lord rebuked him, assuring him that no man could work in his name successfully without his spirit and if any man be disposed to do good he should be encouraged to do it, even if he does not work in our way or follow our procession. So long as a man works for the one great object of promoting the kingdom of God he is to be left at liberty and deserves co-operation. It is perfectly natural and right, too, for us to think that our way is better than the way of those who differ from us, that is honest candor, but carrying that opinion a little too far leads to the restriction of liberty and to

persecution. I can remember when a lad hearing the good old Methodists discuss whether the Baptists stood any show of getting to heaven, and vice versa. These were the only two bodies represented in our little community though there was a deluded old saint who owned up to being a free-will Baptist, one of the kindest truest men you ever saw, and it was supposed that Deacon West would in some manner squeeze in. As for Presbyterians, etc., well, we knew nothing about such people and hardly expected to meet any of them in heaven. As for me, my father was a Methodist and my mother a Baptist, I knew them both to be most excellent Christians, and they had no discussions over the matter at all, but believed as I do now that every one who has God's Spirit is his child, and treated them all alike whether white or black without reference to the church they belonged to.

Look abroad through all creation and we catch at once the divine conception of unity. It is not conformity, but harmony. Diversity is not incompatible with harmony. Look on the glorified face of nature today with its livid and sparkling green interspersed with flowers of varied hues. No two objects formed alike, no two filling the same place in the economy of a provident nature. Here is the trembling light green of the aspen mingled with the dark sober foliage of the oak, and the cheerful green of the maple. Standing upon some elevation and overlooking our forest a scene of wondrous beauty greets our eyes. We are glad for variety, and God has provided plenty of it. He has spread a wonderful carpet of living green beneath our feet and screens our eyes from the blazing sun by graceful arches of living green all giving rest to our nerves. but no two trees alike, no two leaves are alike, no two blades of grass are alike, each one has the chance to develop its own personal features and traits, but in glorious harmony each tree and each tiny leaf and blade contributes its part to a harmonious picture that gladdens every heart. We never complain of the monotony of nature. A flower garden illustrates this truth. We enter and cast our eyes over the whole with singular delight. The sight thrills our souls. We look closer and here are the roses, here the carnations, here the fleur

de lis, the violets on the ground and variety without end, and no two of all the species resemble each other in any feature. Their forms, their colors, their odors are all different, and yet each one is harmonious with all the others, they are possessed of one spirit—to glorify their Creator and to make people happy. What a grand mission the flowers have. We may illustrate the same truth by an orchestra. How diverse the instruments are in every way. They have not the same forms, the same tones nor are they manipulated in the same way. Each pitched to a tone peculiarly its own and there is a perfect jargon of horrid sounds. Tuned to the same tone and played under the control of a skillful leader and the united sounds are entrancingly harmonious and beautiful.

It is so in all God's work, abundant provision has been made for liberty in thought and freedom in action and variety of expression so that we may not only act at liberty, but we may also be able to find congenial association and that form of faith and work that appeals most to us. God's work is so varied that all may find congenial places. It is the part of Christian courtesy to grant to others the same consideration that we ask for ourselves. The apostle puts this pointed question to those who are disposed to censure and criticize those whose views and manner of work do not coincide with theirs, "Who art thou that judgest another man's servant? To his own master he standeth or falleth. Yea,

he shall be holden up, for God is able to make him stand."

Denominationalism has its good and its evils. When it degenerates into mere sectarianism it becomes a means of persecution, a refuge for bigotry, a nest of despotic spirits, an obstacle to spiritual progress and development. Then there is nothing good to be said of it. To such a spirit the millions of martyrs have sealed their faith with their lives. But as a provision made for diversity of views and of operation, an opportunity for everybody to seek and find congenial companionship, and to develop the good that is in him the denominational division of the church is undoubtedly a blessing of great magnitude. Although it is claimed that the evils have been more prominent than the good as seen in the contentions and jealousies of struggling churches, this is owing to the perversity of our natural selfish natures rather than the diversity of thought which it provides for. The natural tendency of kindred spirits to associate together is seen in all nature, animate and inanimate—in plants and trees as well as people.

Now if only these bodies can be drawn into perfect working harmony through the power of that same great spirit, having one great common aim and object in the promotion of Christ's kingdom, their efforts will surely blend into one grand and glorious movement with a force which, backed by divine energy would soon bring in the kingdom of our Lord.

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Why should not the various portions of Christ's cause thus come into unity of Spirit, such a unity as will produce mutual confidence, mutual sympathy, and co-operation in doing and finishing the great work Jesus has given us to do? In this way the highway for the coming age of glory will be cast up. In this way the world will be prepared for the great change which we all feel is drawing near and soon to take place.

I am glad to feel much of this spirit in our pastoral meetings in this city. You are aware, I suppose, that a movement for such co-ordination of the Christian forces of this city was inaugurated some months ago. Hope to see it made effectual. You are also aware that a nation-wide movement to the same end has lately been inaugurated and is being received with great enthusiasm and joy by many thousands who have become wearied with seeing the cause of Christ rent with strife, competition of sectarian interests, while the greater issues have been neglected.

DEATHS

EHRET—Dea. John Ehret in Berea, W. Va., on February 6, 1922. Full obituary on another page.

RANDOLPH—At her home in New Milton, W. Va., on September 11, 1921, Mary Elizabeth Fox, wife of Franklin Fitz Randolph, in the eightieth year of her age. (For a more comprehensive notice see elsewhere in this issue of the SABBATH RECORDER.)

(Continued from page 283)

gry and anxious for the gospel message as today. If we and our denomination do not do our part some of this all-important work will go undone. The Bible is more sought and read than ever. Its great and burning truths need some one to explain them. Who will be "Philip to the Eunuch"? Too many of our so-called religious leaders are not teaching as the Bible teaches. We must know our lesson, and know it well. If we believe, what we believe, and why. Let us be able to "give a reason for the Faith that is within us". Let all L. S. K's stand firm and true.

PROF. M. T. COLE.

Cayuga, Ashland County, Wis.,
Box 23.

THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor
Lucius P. Burch, Business Manager

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Every church should support two pastors—one for the thousands at home, the other for the millions abroad.—*Jacob Chamberlain.*

"No one finds rest to his heart and mind until he becomes a worshiper at Jesus' feet. Intelligence or culture never satisfies the human heart. Jesus alone can do this."

"A world wrong side up, to be right side up, must be turned upside down. Acts 17: 6."

Sabbath School. Lesson XI.—March 11, 1922

AMOS WARNS ISRAEL

Amos 6: 1-8

Golden Text.—"Wine is a mocker, strong drink is a brawler;

And whosoever erreth thereby is not wise." Prov. 20: 1.

DAILY READINGS

Mar. 5—Amos 6: 1-8

Mar. 6—Amos 2: 10-16

Mar. 7—Amos 5: 10-15

Mar. 8—Amos 5: 21-27

Mar. 9—Prov. 1: 7-19

Mar. 10—Eph. 5: 1-14

Mar. 11—Psalm 15: 1-5

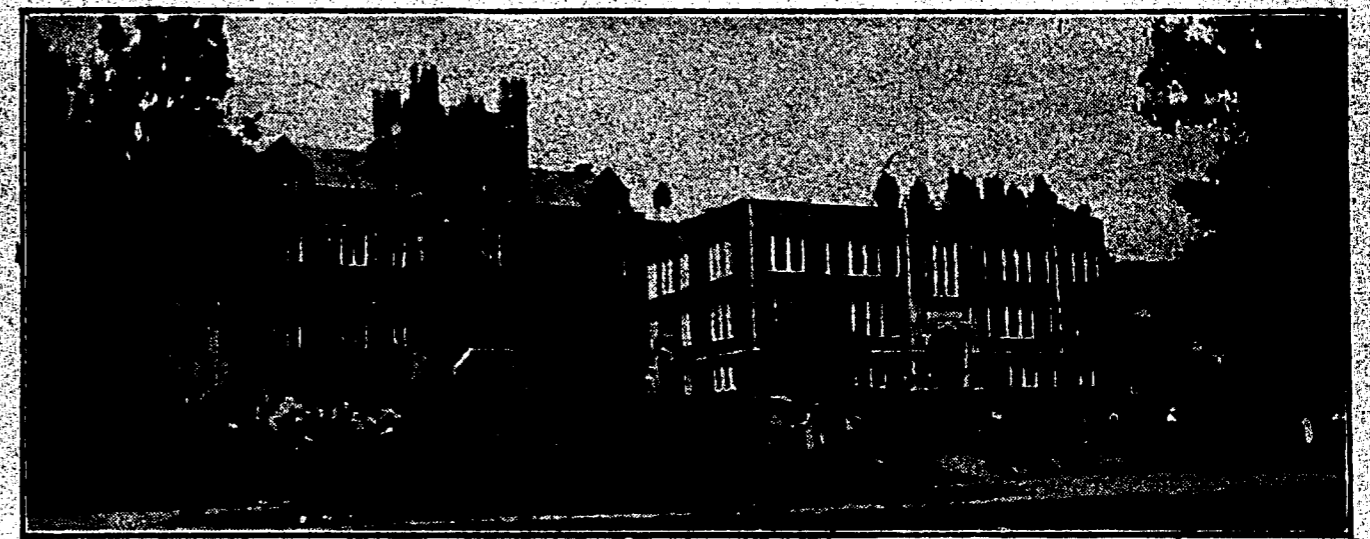
(For Lesson Notes, see *Helping Hand*)

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*Seventh Day Baptist Forward
Movement*

OUR PLATFORM

(Adopted by the Commission, November 21, 22, 1921)

OUR FINANCES

1. We point out to our churches the imperative need of meeting the full denominational budget, if Seventh Day Baptists are to put their sickle to the ripening harvests.
2. In view of the present call for well prepared leaders and laborers we are opposed to any reduction of salaries. We urge the strengthening of the hearts and hands of our Christian workers by assuring them an adequate income.
3. We recommend a denomination-wide appeal for Salem College in its present extremity.

OUR COUNTRY CHURCHES

4. We authorize the awarding of prizes for the best studies by Seventh Day Baptists of the country church problem.

OUR BOYS AND GIRLS

5. We appeal to our people to stop the wastage in Seventh Day Baptist boys and girls by providing for their social, recreational, and vocational needs, and we suggest that some regular denominational agency undertake the solution of this pivotal problem.

OUR MINISTRY

6. We urge our pastors to assemble their boys of high school age and talk to them about the opportunities of the ministry, not with the purpose of getting an immediate decision, but with the idea of preparing the soil for a future favorable consideration of the ministry.
7. We request each church to set aside March 25, 1922, as "Ministerial Decision Day" and urge our pastors to preach at least on this Sabbath and that preceding, on the ministry.

OUR SPIRITUAL LIFE

8. We stand for a re-invigoration of the Sabbath conscience of Seventh Day Baptists.
9. We recommend an every-member simultaneous prayer circle for every church.

(For details see SABBATH RECORDER, December 12, 1921, page 739).

The Sabbath Recorder

THE EMPTY BOWL

I held the golden vessel of my soul,
And prayed that God would fill it, from on high,
Day after day this importuning cry
Grew stronger—grew a heaven accusing dole;
Because no sacred waters laved my bowl.
"So full thy fountain, Lord, canst thou deny
The little needed for a soul's supply?
I ask but this small portion of thy whole."
Then from the vast invisible Somewhere,
A Voice (as one love—authorized by him)
Spoke, and the tumult of my heart was stilled.
"Who wants the waters, must the bowl prepare:
Pour out the SELF, that chokes it to the brim!
But empty vessels from the Source are filled."

—Ella Wheeler Wilcox

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