

The Sabbath Recorder

The New Forward Movement
and
Sabbath Study and Promotion



AHVA J. C. BOND, DIRECTOR
207 WEST SIXTH STREET
PLAINFIELD, N. J.

THE MARCH OF MEN.

If you could cast away the pain,
The sorrow and the tears,
And let the joys alone remain
From all departed years;
If you could quite forget the sighs
And recollect the song—
What think you: would you be as wise,
As helpful, or as strong?

If you could lay the burden down
That bows your head at whiles,
Shun everything that wears a frown,
And live a life of smiles—
Be happy as a child again,
As free from thoughts of care—
Would you appear to other men
More noble or more fair?

Ah, no! a man should do his part
And carry all his load,
Rejoiced to share with every heart
The roughness of the road.
Not given to thinking overmuch
Of pains and griefs behind,
But glad to be in fullest touch
With all his human-kind.
Charles Buxton Going.

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Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.

The Memorial Board acts as the Financial Agent of the Denomination.

Write the Treasurer for information as to ways in which the Board can be of service.

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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., NOVEMBER 27, 1922

WHOLE NO. 4,056

THANKSGIVING

We thank Thee for Thy wisdom
To guide us on our way,
We thank Thee for Thy justice
That chides us when we stray.

We thank Thee for that mercy
Thy love dost ever show,
And for the sweetest comfort
Thy children always know.

For faith we too would thank Thee
For trust and charity,
And for the hope that dwells within,
Of immortality. —A. M. Wallace.

Another Good Response Lone Sabbath-keepers are responding to our plea for payment of the debts of the two boards in a generous manner so far as heard from at this office. We do not know whether any of the treasurers of boards or of Conference are receiving anything yet for this special purpose; but we do hope there will be enough who lay the matter to heart to clear up everything before Christmas.

Thanksgiving is too near for us to hope to see it done so soon; but it would be so easy to make good by Christmas that we can hardly find a reasonable excuse for not doing so.

Think of it again! An average of two dollars a member would pay every dollar of debt for both boards and have a good sum left. This two dollars a member would be only half of our unpaid budget dues for last year. When we realize this, we should be ashamed of ourselves if we do not meet the present need. It would be little short of a disgrace for us not to pay up when it could be done so easily.

Here is the way one lone Sabbath-keeper in Shepherdsville, Ky., feels about it:

Editor Sabbath Recorder.

DEAR SIR: You will find enclosed my check for thirty-five dollars for Missionary and Tract Society, half and half for each.

I do hope that the debts can be lifted if two dollars a member will do it. Surely this can be done. Let all pull together with a strong pull and it can be done. Come on now and let us clear the debts by Christmas.

Yours for the Master,

T. H. WISE AND WIFE.

If this spirit prevails largely among our people, and they really see how easy it could be done, there need not be one cent of debt by Christmas time. How happy all would be if, lifting together, this burden could be removed. Will we lay it to heart?

Since writing the last item we have received another response to this call. This time it is Brother Swendsen, our aged friend of North Dakota, another lone Sabbath-keeper. He sends fifteen dollars which is equal to one dollar more than two dollars apiece for seven members. You will find his good letter on another page.

The one thing we are anxious that you do not forget is just this: "How Easy We Can Do It If We Will!"

Will They Heed the Challenge? The organized wet forces of the nation are making the most desperate open effort for the repeal of prohibition legislation this country has ever known. They make no secret of their determination to fight until they secure the repeal of the Eighteenth Amendment and nullify the existing enforcement laws.

Even while the laws exist there are organized, underhanded and subtle efforts to prevent enforcement. Almost every political daily paper in our great cities openly encourages the outlaws by ridiculing enforcement agents, by magnifying every discovery of bootlegging violations, and by proclaiming what they call the utter impossibility of enforcing prohibition.

Meanwhile, the powerful wet organization carries its propaganda to the nation's Capitol, backed by millions of money and encouraged by the attitude of the public press, determined to dictate legislation!

Never in all the history of our war against the liquor traffic has there been such an open challenge to the church, and to all good friends of orderly government to unite and stand firm against the enemies of law and order.

In view of some of the revelations of election day, we wonder if the good friends of prohibition realize the gravity of the situation. Will they heed the challenge thrown

down by outlaws; or will they sleep on, in their indifference, until they awake to find their country once more in the relentless grip of the ruinous rum fiend?

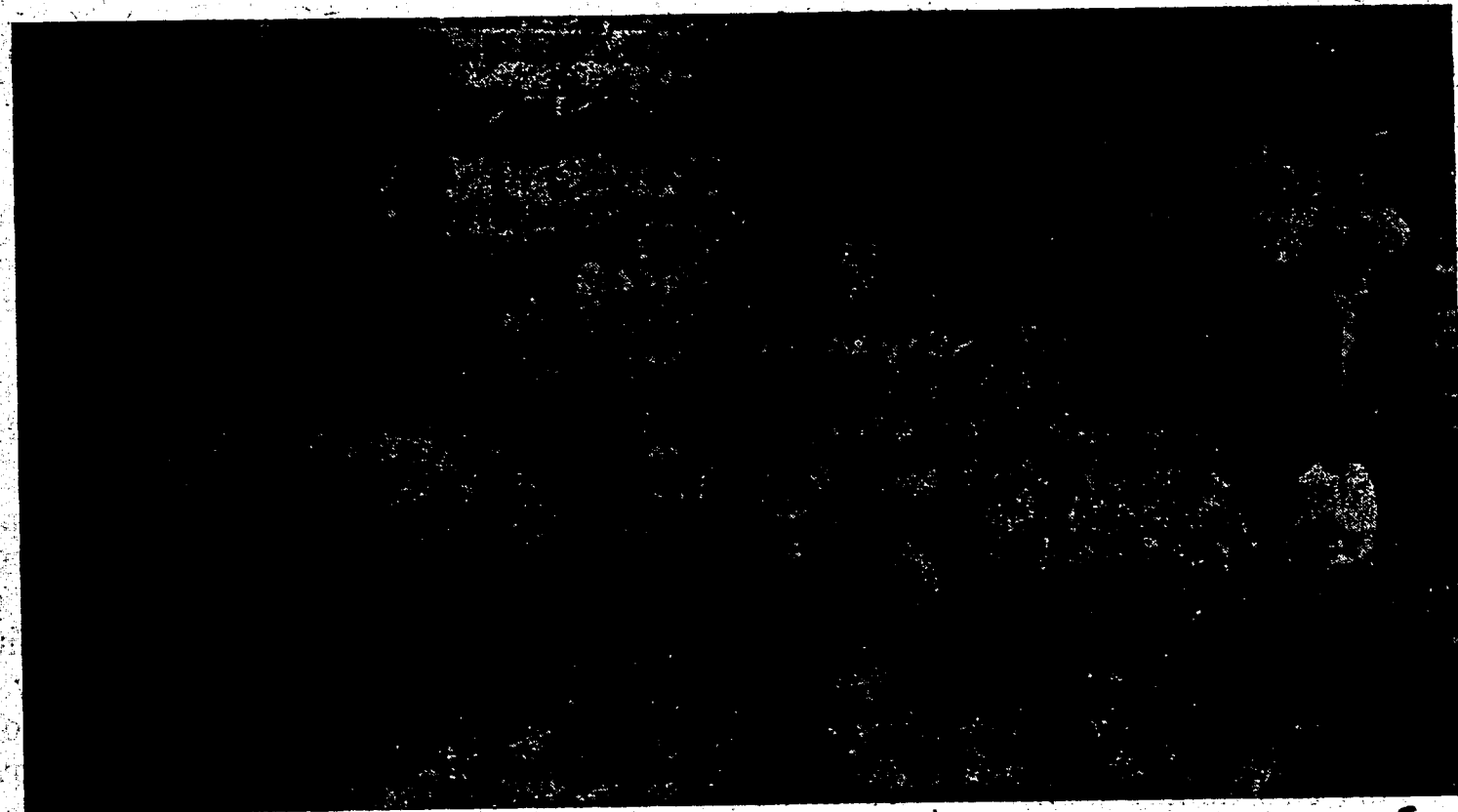
The spirit of anarchy is making alarming progress in America. It is being greatly strengthened by the growing disregard for law which tends to undermine the foundations of our democratic institutions. President Harding is right when he says: "Whatever breeds disrespect for the law of the land is a force tending to the general breakdown of the social organization."

With our country's foes strongly organized against the fundamental law of the nation, nothing can save us if the Christian forces do not heed the challenge, and unite at the ballot box and elsewhere, to sustain the Constitution. We believe they will do it.

It is a snapshot taken by Miss Fucia Randolph, principal of the school. More than fifty persons appear in this group. It includes delegates from sister associations, a few from the little flocks in the Southwest, and all the others are Fouke friends.

It was a real pleasure to meet with these people, and to enjoy the whole-hearted services of that association.

Movement to Aid European Churches On November 17, it was our privilege to attend a meeting in New York City, called by the Commission of the Federal Council, to consider the relations of the Protestant churches of America to the suffering Protestant bodies in Europe. Christian people in our homeland have little conception of the serious straits into which war conditions



ASSOCIATION GROUP—FOUKE, ARK.

Interesting Message From Fouke In our last RECORDER we gave some of the papers read at the Southwestern Association held in Fouke, Ark., and had planned for a cut showing a company of the congregation taken during one noon recess. The cut maker disappointed us, and we had to explain why the picture did not appear.

We give it today, and as it has turned, the cut is just as appropriate in this issue as it would have been a week ago.

On another page you will find a most interesting double letter from Brother and Sister Beebe. Some of the young people of whose baptism they write are in this picture.

have brought Protestant churches in the various nations beyond the seas. Catholicism is improving its opportunities on every hand to oppress and destroy other churches, and unless America continues to furnish aid to Protestants over there nothing but extinction can be the outcome.

The purpose of this meeting was to determine the best method for co-operation between religious bodies in Europe and America in relief work. The large denominations have been doing a great work for the foreign churches of their own respective communions; but such help is proving insufficient to meet the general needs. Therefore it is de-

sired to establish a central commission in Europe for just distribution of aid through which the American denominations can cooperate in general Protestant relief work.

One interesting feature of this meeting was the report as to what some denominations have been doing for their own brethren in Europe. Representatives of these denominations made verbal statements of the work of their own people. The Red Cross, the Y. M. C. A., the Y. W. C. A., and the American Friends have done a great work; the work of the Friends being entirely un-denominational.

After Secretary Macfarland had related his experiences in Europe, describing the straits into which all Protestant churches are being driven, delegates from France, Italy, Switzerland, Czecho-Slovakia, and some who had spent years in Russia; each one spoke of the conditions in his own country, and pleaded for sympathy and help from America. One million dollars would be needed to restore in those churches the working conditions they enjoyed before the war. Pathetic indeed was the story of the flood tide of Romanism which threatens to wipe Protestant churches from the face of the earth.

The main plea in this movement is for help to save churches and to enable them to prosper in their work. Of course there is no thought of neglecting general relief work for the needy; but emphasis is placed upon the necessity of saving Protestantism in the war-cursed lands.

Detroit Memorializes John James the Martyr Before this RECORDER reaches its readers the Seventh Day Baptist Church of Detroit, Mich., will hold an appropriate service to commemorate the death of Elder John James, the Seventh Day Baptist who was martyred in London, November 26, 1661, by order of King Charles II of England.

It is well for any people to cherish the memory of their heroes of faith who suffered and died for the great truths they hold dear. Hopeless is the cause of those who forget the history of their noble fathers and who care nothing for the men who laid well the foundations for their faith.

Can It Be an Error Or Was It Intended? The *Voice of Detroit*, Mich., calls attention to a statement published in last year's Seventh Day Adventist Conference Bulletin, to the effect that the first general meeting of Sabbath-keepers was at Rocky Hill, Conn, in 1848. Either the *Voice* mis-read or misunderstood the statement in the Bulletin referred to, or the writer of that record has made an unpardonable misrepresentation of history.

With a Sabbath-keeping denomination holding yearly meetings more than a hundred and fifty years before 1848, whose General Conference had been organized since 1808, and with the historic fact that a member of said denomination first carried the Sabbath truth to the Advent church in 1844, we do not see how any truthful, honest writer could, in these times, state that the first meeting of Sabbath-keepers was held in 1848!

Of course something is wrong! Where does the fault lie? Is there a deliberate ignoring of all Sabbath-keepers but the Seventh Day Adventists? Or was the Bulletin item so lacking in clearness that a reader could not help misunderstanding it? We know such things have happened.

Had the item used the term Seventh Day Adventists instead of Sabbath-keepers no fault could be found with it. But it is difficult to see how any well-informed writer could have made such a statement.

Year Books and Conference Bulletins are supposed to be permanent history, upon which future generations must rely for data. Too great pains can not be taken to make them both clear and truthful.

THE CALENDARS FOR 1923

The denominational calendars for next year will soon be ready to send out. The general plan of the calendar is the same as last year, and the price is the same,—15 cents each, or 10 cents each in packages of 25 or more.

Will the pastors see that orders are sent in soon for as many copies as can be used?

Send your orders to the American Sabbath Tract Society, 510 Watchung Avenue, Plainfield, N. J.

"Not every man can be best, but every man can do his best!"

THE PARENT'S RESPONSIBILITY

MRS. H. C. VAN HORN

(Paper read at the semiannual meeting of the northern Wisconsin and Minnesota churches at Exeland, Wis., June 20, and requested for publication.)

"And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thine home, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:6 and 7).

The book of Deuteronomy, "the last book of Moses", is a wonderful book. Jesus quoted from it and we find that some of his most lofty utterances are based upon or enlargements of some of its precepts.

In it we find a review of the history of Israel, a re-statement of the law which had been given to Moses amid the clouds and thunders of Sinai; and in the last chapters we read the words of the last sermon delivered by Moses to the children of Israel, just before his death upon Mount Nebo after a glimpse of the still distant Canaan. The children were almost in sight of the Promised Land; their Egyptian Captivity, their wilderness wanderings, the miraculous supply of food and drink, were nearly past, and Moses by some God-given power anticipated the time when his followers should come into possession of cities which they builded not, houses full of all good things which they had filled not, wells which they had digged not, and vineyards which they planted not. In the wonderful words of his last discourse he warns them lest they forget God who had brought them out of the land of Egypt, out of the house of bondage; and forgetting, fail to tell their children of their marvelous deliverance and the unnumbered mercies which had attended their way; and neglect to teach them the commandments and the precepts which they must follow in order to be the people of Jehovah God. Many people today like to think of the things which they possess and enjoy as having come to them through their own efforts, but every person is indebted to those who have gone before him. Our farms have been cleared, our schools and colleges established, our forms of government wrought out, and our churches founded by our fathers. Like the Israelites of old, we enjoy the fruits of the labors of other hands than our own. We, too, possibly need a

word of warning. It is prosperity, not adversity, that leads us to forget God. Aye, when some evil threatens against which our hands are powerless, then we turn to God.

Why is it then, that Moses exhorts the people of his congregation to remember the words commanded them and the wonderful experiences through which they had passed? That they may teach them to their children.

We have come to know something of the laws of heredity and have seen some of the terrible results of the sins of parents visited upon their children. We are demanding clean young men as husbands for our daughters. Right minded people no longer look with easy tolerance upon the sowing of "wild oats" for they know full well that "whatsoever a man soweth that shall he also reap". Sufficient emphasis has not yet been placed upon these things, but many enlightened people in the name of both science and religion are demanding that the children of today may be so taught the truths of clean thinking and clean living that the children of tomorrow shall have opportunity to be well born.

Great attention, too, is now being paid to the food of children. No longer do we allow the child to choose for himself the things which his fancy dictates, but we insist that at proper intervals he shall take food which is plain, nutritious, and wholesome. Culpable indeed is the parent who doesn't see to it that his children are properly fed. Modern philanthropy, too, is not content to see that its own are properly nourished but in the schools of our cities it is finding those who are underfed and consequently under developed. One of our large cities has recently undertaken to furnish a luncheon of milk, that best of all foods, to the under-nourished in her schools and the teachers insist that the children drink it. The Red Cross and similar agencies are now seeking to feed the starving child millions of Europe and the Near East. Such action appeals to every soul who remembers the striking words of the Savior: "Inasmuch as ye did it unto one of the least of these".

We have learned, also, in these modern days that fresh air is both a great destroyer and a great preventative of disease. Our windows are no longer tightly closed for fear of the dread night air, but they are opened wide that to all the family may come

the refreshing slumber that only air free from house poisons can bring, and patients suffering from diseases which we once thought demanded an air-tight apartment are now placed in rooms with windows wide open that the out-door air may do its work of healing.

Once it was thought that vigorous physical exercise was for boys only and was too strenuous for the weaker sex; now it is generally accepted that the muscles of both boys and girls should be trained with proper games and exercises that they should be brought to the proper physical perfection. Physical prowess should never be unduly emphasized, but surely we all recognize the fact that a well trained body is an honor to God who gave it and a powerful instrument for good in the hands of one who is mentally and spiritually equipped to render to God acceptable service. We are responsible then in all these particulars for the physical welfare of our children and we should faithfully and conscientiously seek to fulfill our trust in that respect.

To the people gathered in this church at this time it is scarcely necessary to suggest that we should see to it that our children receive the proper mental training. We watch with great interest their career in school and welcome with pride any signs of unusual ability which we may discover in them. How careful indeed we are to see to it that our young people have proper schooling. Only after much painstaking and careful thought should the parent choose the school or college to which he intrusts the training of his son or daughter. These minds of theirs were received from God; they are to be developed to their highest capacity as opportunity affords and used for his glory and the welfare of mankind.

Not only should proper schooling be provided but suitable reading matter should be kept upon our tables and library shelves. Have you ever noticed how it is in homes where the young folk seek all their pleasures outside? Perhaps not always, but often, there is nothing to read at home. The best in literature is easily obtainable in a form attractive to young children. One of the greatest services a parent can render his child is to provide good reading for him, and read with him, and establish within him a taste for what is good in literature. I do not know of many parents nowadays who

read aloud to their children, but the family reading circle is far too valuable to be forgotten.

We have noticed our relation to the physical and mental well-being of our children. But is that all? Is there danger that we shall become so engrossed in providing food and clothing, and in stimulating mental growth that we neglect the highest things of all? "These ye ought to have done and not have left the other undone". What then about our responsibility for the moral and religious welfare of our children?

It has been well said that in the church's program of the past there was no place for the child. In the revival meeting of a generation ago much energy was used to convert the hardened sinner of middle or advanced age, while no attention was paid to the child. Now this is all changed, or changing. Every church and Bible school, every pastor and I think every Christian, realizes that to lead a child knowingly to make choice of God as Father is of supreme import. We still seek to turn the sinner from the error of his way, but we realize that the great task of the home and of the church is to train up a child in the way he should go that when he is old he will not depart from it. Christian workers everywhere are emphasizing the evangelizing mission of the Sabbath school, and many churches are providing during the summer months a vacation Bible school where the children may be more carefully and systematically taught the great truths of the Bible with their application to the life and conduct of the child.

Dean Paul E. Titsworth has said that the tendency in modern education is to educate the hand and brain of our youth and neglect the heart and soul. This education of heart and soul must be supplied by our homes and churches.

James Elvin Wagner in his book "Rural Evangelism" says, "The crown of motherhood is not simply to bear children, but to bring them up in the nurture and admonition of the Lord, . . . to teach them to honor their earthly parents and to love their heavenly Father. . . . Whatever pastors, Sunday-school teachers, or churches may do for childhood it should not be necessary for them to lead the children to choose God as Father. . . . This should be the highest privilege of the father and mother. The supreme service a pastor can render to child-

hood is to teach mothers how to bring their own children to Christ. "But how many of us are seriously, earnestly, and perseveringly and conscientiously seeking to do this thing? One who is a teacher of children in Sabbath school, or Junior Christian Endeavor wonders at the ignorance of Bible stories displayed by the children. Have the mothers of today not discovered the wondrous charm of Bible stories? Adam and Eve, Cain and Abel, Noah and the ark, the boy Samuel, David, Daniel and many others, together with the matchless stories of our Lord possess a fascination unsurpassed by any other literature. One is often surprised at the favorites. One child of my acquaintance invariably chose the story of the flood when the choice was left to her. Another, a boy, has for his favorite the story of the three Hebrew children and the fiery furnace—and who can wonder at such a choice? Our very souls thrill within us at the reply which these youths gave when they must choose between obeying God and enduring the awful punishment of being cast into the burning fire of the furnace. "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thy hand, O King. But if not, be it known unto thee O King, that we will not serve thy gods, nor worship the golden image which thou hast set up". Could such courage and principle be implanted in the hearts of Seventh Day Baptist boys and girls we should no longer have occasion to mourn for the numbers of our young people who go out into the world and forget the Sabbath. Sometimes we hear complaint about the Sabbath school lessons because the children can not get them without help. There are mothers who would feel greatly mortified if their children should go to church or Sabbath school with a hole in their stockings, and yet they do not seem greatly disturbed when these children go without having studied their lessons. Yet we know the latter is vastly the more important. It is the parent's duty, yea, his high privilege, to give religious instruction to his children. Besides Bible stories being told, and passages of Scripture explained, children should be encouraged to memorize certain portions of the Holy Book. The hour of family worship may sometimes be used in repeating portions of Scripture in concert, which is an effective way of memo-

rising Scripture. The encouraging of children to store their minds with Bible passages is one very important service which the parent can render the child. Though at the time learned there may be but faint conception of the meaning, yet in some far distant day of stress or temptation or doubt, the word may come to mind with wondrous power.

A great spiritual force in the lives of both parents and children may be the minutes spent together daily in worship at the family altar. How many lives are blessed today with the memories of the altar season! Not for all earthly riches would I part with the picture which recollection brings of this hour in my childhood's home.

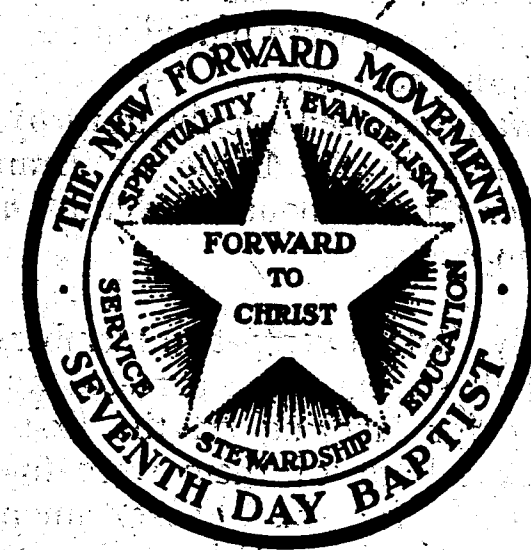
Our homes and lives will all be enriched if occasionally we dedicate our voices and our pianos to the good old songs of Zion. The rag-time and the jazz are everywhere and may be all right occasionally, for young people can not always be long faced and sober. (Happy is the parent that remembers his own youth.) But let us see to it that our homes know something better and make of music an uplifting influence. Home and simple pleasures may be made attractive if we are unselfish enough to take the pains to make them so. If we, as parents and churches can provide that which is clean and wholesome in the way of amusement and entertainment instead of that which we find it necessary to forbid, we shall have gone a long way in the solution of the problem of our children's salvation.

And last, and by no means least, and the most difficult of all, we must ourselves exalt the Christian religion and its ideals by our words and by our lives by showing reverence for them and devotion to them. Just how each parent may solve his own problem, none can tell. It is God alone who giveth wisdom.

In that great and awful day when we stand before the King we shall be held responsible for the precious souls committed to our care. Let not the memory of past failures, great and unforgettable though they may have been, deter us from future strivings. God knows how human we are, and may he in mercy bestow upon Christian parents everywhere the love and grace and faith sufficient to lead their children to a knowledge of the saving power of Jesus Christ.

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.

SEVENTH DAY BAPTISTS IN EARLY AMERICAN HISTORY

(Interesting items selected from Seventh Day Baptist history, and read in the Iowa Yearly Meeting by Vivian Hill.)

During the first decade of the seventeenth century the church of Independents at Scrooby, England, had emigrated to Holland to escape the growing intolerance of the Established church. Ten years of experience were enough to show them that the liberty of conscience which they sought was not to be found in that country, and they determined to try their fortune in the new world.

Accordingly the ever famous Mayflower band of Pilgrims landed December 20, 1620, at Plymouth. Soon their numbers were increased by other emigrants. Strange to say, these sufferers for conscience's sake began, almost from the first of their settlement to formulate laws which were quite as severe for people not of their faith, as those which had dissatisfied them. To escape these severities, colonists of the Baptist faith pressed through the unbroken forests to the New Haven Colony which is now Connecticut. Here they were driven about from

place to place until finally they took a more united stand at the place which is now Newport. Foremost among the men who carried on these movements to success were Roger Williams, Samuel Hubbard, John, Joseph and Thomas Clarke and a number of other people bearing familiar Seventh Day Baptist names.

During the Revolution our church and Old Trinity were the only ones not desecrated by the British and it is said that the reason this one escaped was because of the Tables of the Law hanging above the pulpit. It is now owned and cared for by the Newport Historical Society which moved it around the corner from where it originally was, and built a library in connection with it.

Henry Collins, a wealthy and prominent man in the colony of Rhode Island and Providence Plantations, was a member of the Newport Church. He was a great-grandson of Roger Williams.

When the Continental Congress sought a man who was trustworthy and loyal, as well as competent, to conduct its diplomatic correspondence with governments of Europe, it was the Reverend Peter Miller whom they chose. He was an honorary man from the University of Heidelberg with a skillful training in theology and law, able to speak Latin as fluently as his native tongue, a member of the American Philosophical Society, a friend of the Penns (William and his brother and brother's wife) and Benjamin Franklin, but above all a humble Seventh Day Baptist recluse of the Ephrata Community. He performed his duties without money, and Congress was very grateful for his patriotic sacrifice.

Upon conditions identical with the foregoing, the same trusted hand translated the Magna Charta of American Liberty—the Declaration of Independence—into at least seven different languages for the Imperial Courts of Continental Europe.

It was the same Peter Miller who with General Washington formed the central figures of one of the most picturesque and touching scenes of the Revolutionary War, as the former pled with the latter for the life of a traitor condemned to an ignominious death upon the scaffold, basing his prayer upon the fact that the doomed man was his worst enemy and most incessant

reviler, and that his Master taught him to pray for those who spitefully used him. So impressed was the commander-in-chief that taking Miller by the hand, and with tears flowing down his cheeks, he thanked him for his example of Christian forbearance and generosity, and granted his prayer.

This Peter Miller was one of the leaders of the Ephrata Colony which was a settlement of German Seventh Day Baptists in Pennsylvania. It has the honor of possessing the first printing press upon which both English and German type were used. The time of putting up the press and from whom the outfit was purchased have remained thus far an impenetrable mystery. Little did the Ephrata Brotherhood think when they were publishing their books, that the issues of their press would in the course of time, not only become invaluable and much sought after, but that they would be classed among the rarest and most peculiar of unique American imprints, and that large sums would be paid for specimens of their handiwork to be guarded carefully in glass cases in the leading libraries of the world. The printing press must have been an extensive one, well equipped, from the start. So far as can be gleaned from the fragmentary notices that have come down to us, there must have been two presses, a large one and a small one. The latter was soon disposed of to the Moravians, and replaced by a larger one.

One of these historical presses upon which it is said that the first five printed copies of the Declaration of Independence were produced, is in the museum of the Historical Society of Pennsylvania. The other, early in the nineteenth century found its way down to the Snow Hill Institution where it did duty until a few years ago, when it was taken to Bedford County where it served for some time to print the weekly paper of the German Seventh Day Baptists of Morrison's Cove. It is now in the printing office of Frank R. King at Salemville, Pa.

As token of his esteem for Peter Miller and of his personal appreciation of the service rendered by Peter Miller and the Ephrata Community as a whole, to the new American government in one of the darkest periods of its history, George Washington presented them with a pair of exquisitely wrought

wooden communion goblets, than which nothing could have pleased them better, and which are jealously cared for at the Cloister to this day.

After the battle of Brandywine in the war of the Revolution, the buildings at Ephrata were thrown open for the care of the wounded, and more than one hundred and fifty soldiers were buried in the Seventh Day Baptist cemetery.

The wadding used for the guns of American soldiers in the battle of Brandywine was paper from unbound Seventh Day Baptist hymn books.

In July, 1845, twenty-two members of the Snow Hill society were arrested and taken to court for laboring on the first day of the week. Four of them were fined four dollars each, for the offense, among them the pastor, Andrew Fahnstock. Similarly Rhode Island and New York were persecuting the Seventh Day Baptists until it commanded the attention of the entire denomination whether of the German branch or not. In 1846, fourteen German Seventh Day Baptists were arrested again at Snow Hill, and eight were fined. In support of their cause the people circulated two letters of Washington, one to the Baptists and the other to the Quakers. In these letters, Washington asserted that had he known that the Constitution adopted by the Convention would in any way endanger the rights of any religious denomination, he never would have attached his name to it. He said further that he was willing to revise and alter it so as to avoid religious persecution. The result was acquittal by the jury.

No one who was present at the Bethesda Conference or the meeting of the World Alliance went away with any doubt that the Gospel of Christ has in it the moral and spiritual principles which are for the healing of the nations. But those principles have yet to be translated into terms of present day policies in international life. America can, if she will, set the example of a better way.—*Charles S. Macfarland.*

Anybody who imagines that the prohibition amendment could be repealed in this generation, will learn his mistake by watching elections.—*Detroit Times.*

MISSIONS

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

EVANGELISTIC MEETINGS

It is gratifying and encouraging to note that several of our pastors either have plans already perfected for special evangelistic meetings to be held in the next few months or are trying to arrange for such services. At present we are able to announce that the missionary secretary is now (November 20) assisting Pastor L. F. Hurley in a short campaign in Adams Center, N. Y., and that Pastor Jordan is expecting Pastor A. L. Davis to assist in a campaign in Milton, Wis., beginning early in December.

A SERIES OF ARTICLES

The missionary secretary has arranged for a series of articles setting forth the mission fields in the homeland and their needs. The article by Pastor Paul S. Burdick is the first in the series.

MISSIONARY INTERESTS IN THE EASTERN ASSOCIATION

REV. PAUL S. BURDICK

Some people may have wondered why the Missionary Society should be located in the East, and derive most of its membership from the Rhode Island churches. Apart from any practical reasons that there may be for this choice of location, there is a sentimental reason, I think, which bears consideration. The eastern churches have been missionary churches from the very beginning, as we were informed at Conference this year. Scarcely a church of the Eastern Association but has seen better days as regards membership and church attendance. We are prone, sometimes, to think of this decline of membership as a total loss, whereas it often represents merely the westward trend of membership. Western churches have increased at our expense. For example, the history of the town of Genesee relates the coming to that community in the early days of at least fourteen families from Rhode Island alone, and most

of these represented transfers of membership from one Seventh Day Baptist church to another. Instances could be multiplied many times; of course. So when I hear old people speak rather mournfully of the time when the Rockville Church had between one and two hundred regular attendants instead of the forty or so we have now, I think rather of the work of her sons and daughters as pioneers and missionaries.

ON TORNO'S CLIFFS, OR PAMBAMARCA'S SIDE

Yet in spite of decreasing numbers, in many cases, there are none of the churches of the Eastern Association receiving financial support at this time from the Missionary Board. We do not mean by this statement to adopt any self-righteous attitude toward those churches who do receive such aid, for we recognize that in many cases it is the means of holding together a weak church under adequate leadership. Moreover, the time may very possibly come when some of our eastern churches will ask for and receive such aid. But with a knowledge of the present financial stringency of the board and a desire that money given for missionary purposes be used more especially for the propagation of the gospel upon the newer fields, we try to make ourselves self-supporting.

An illustration of the principle that self-support brings strength, is the Waterford Church. This is now about the only pastorless church in the association. Since the death of Elder Potter a few years ago this church has depended on supplies and the occasional presence of some of our own men who have ministered to them. Yet this church reports almost, if not quite as large an attendance at prayer meetings as at the church service. The Forward Movement has been well supported from the start. There is a unity of spirit and purpose that makes this church a power for good in the community.

The church organization at Bradford still persists, although the building itself has been sold. The three or four families there who belong to the church are near enough to Ashaway or Westerly to make it easy for them to go to one of these places. How much the loss of their building may tend to diminish interest remains to be seen. But we hope it will not have this effect. We do not appreciate sometimes how many memories and historical associations are bound up

in a church edifice. Those who worshiped in the old Newport church at Conference time can appreciate what this means. There were probably others beside myself who mourned inwardly that such a building ever passed out of Seventh Day Baptist hands. But this, like the selling of the churches at Bradford and other places has seemed wiser from an economical point of view, inasmuch as the keeping of a building in repair is no small item, while the selling of a building that is no longer needed means the freeing of the capital invested, for use at some point where it might do more good. So the act of the church at Bradford, and other places, has an element of self-sacrifice in it that ought to make us all more anxious to use to the full the means of service that have been bought for us by the sacrifices of others.

The church at Hopkinton City, known as the Second Hopkinton church, is also only a few miles from Ashaway. Its membership is small, and there have been some who have thought it should be possible to close this church and transfer the membership to Ashaway. But the probability is that in such a case there would be some who would be unable to attend with any regularity. Besides this, there are quite a number of young people who need guidance, and the help that only a local church and prayer meeting could give. So this church joined with the Rockville church a year ago in calling a pastor. The distance of seven miles between the churches would have seemed long in the days before Henry Ford annihilated distance and put the tin in itinerate.

These brief references to churches of the Eastern Association and some of their problems may bring encouragement to struggling churches in other parts of the country. I believe much would be gained by an effort on all our parts to understand each other better. Let us abolish that sectional spirit that says "The East is East and the West is West", and set up an artificial barrier of culture or thought between one and the other. I have lived in the East, the Middle West, and the Southwest, and found people much the same at heart, everywhere. They have much the same weaknesses to be overcome. They have much the same sympathies that can be touched by the cry of need. When, a short time ago, a letter was read describing the sufferings of the people of the Near East, men rose from their seats

and "spoke right out in meeting," urging that an offering be sent immediately. And this occurred in a section of the country that has somehow got the name of being "cold" and "conservative". Where the Gospel of the Cross grips the heart, there is no more Jew or Greek, bond or free, conservative or progressive, East and West, but all are Christ's, and they are all warmed by the glow of sacrifice and zeal of service for one common Master.

LETTER FROM FOUKE

DEAR RECORDER FOLKS:

It's morning at "the Hall"; Fucia and the girls, Nellie Smith and Ohnie Jones, are busy getting breakfast and packing lunch, so that I may take this time to write to you. Outside our window the rain is pouring down, but we shouldn't scold about it, because the season has been unusually pleasant. The Spanish dagger plant in our front yard has sent up a pure white bloom like a candle—the Indians call it "Our Lord's Candle".

Perhaps you would like to know how we got here, and when. Clifford and I left home September 1, much earlier than teachers and pastors usually start for Fouke, in order to be here for the Southwestern Association, of which you have already heard. Our trains, though late, made connections, until we arrived in Texarkana. There we found that we were too late for the daily train to Fouke. But some good people brought us here in a car, and took us in until we could get settled at "the Hall".

The next morning after our arrival association began. It was fine to have Dr. Gardiner and Pastor A. Clyde Ehret with us as delegates. After five days of wonderful meetings, association closed, and the delegates had to leave us.

Then we went to work, Fucia, Clifford and I, to paint and paper Fucia's room, and to paint both dining room and our sitting room. We think "the Hall" is considerably nicer looking than it was before we began.

Before school began we drove by mule-team, fifteen miles through the "bottoms," down to Harris' where three of our pupils live, Ohnie, already mentioned, her brother, Martin and little Josephine Harris. The road is extremely rough, but leads through such beautiful scenes that we forgot the rough-

ness. There were the bayous, full of stub-like cypress knees, and tall cypress trees, ghostly gray with long strands of Spanish moss. Then there was the lake, covered with water-lilies, pink and white and yellow. The Harris' home is on Hale Lake not far from the Red River levee, but many miles from even a half-way decent school.

Indeed most of the Arkansas schools are not fitted to do good or even fair work. What schools there are, are taught by teachers with insufficient training, and are very crowded. What would *your* children learn if they were in one room with fifty, or even seventy, others taught by one teacher?

Our schools began October 2, with Fucia as principal and teacher of grades 5-8; Mr. Beebe teaching most of the first year high school work, which is all we give; and with me as lower grade teacher. There is an enrollment of fifty-seven, of whom twenty-four are Seventh Day children.

Before I close my share of this letter I must tell you about a service we had, two weeks ago Sabbath day, out in the woods beside a little stream, where in the sifting sunlight, while a quartet of young girls sang hymns, Clifford baptized six of our young people. Among them was Martin, our boy; the other five were dear young girls. The stillness of that Sabbath morning, and the beauty of the service, made an impression upon my mind, and upon the minds of others, that we shall never forget.

Probably I should end my part now, so that Clifford will have something left to tell.

MR. BEEBE WRITES

There would be plenty left for me to tell if Mrs. Beebe had written on all day—there is *so much* to do here, and we are enjoying the work so much, although we are overcrowded and haven't time for half of what we would like to do.

We want, for one thing, to get out and visit more among our people away from Fouke. Clara has told you about our trip to the "Bottoms"; we have made two other trips to visit members of our church north and west of here; one of them Mrs. Lola Smith, mother of Nellie Smith, who stays with us. Another interesting visit I have had was one day when I had business in Texarkana. I hunted up a friend of our Dr. Wardner—Brother Frank W. A. Field, of 624 West Eighth Street. Brother and

Sister Field are Sabbath-keepers, almost alone in the city, and hold the Pentecostal belief. He is a plumber, a man who was called of God to be a plumber, and to serve him in that way. And so he takes his religion into his business, and his business into his religion; and the result is, that he is a true Christian, and is doing a successful business. I am enclosing one of his cards. It was a joy to meet these people.

[On one side of this card is the usual business notice made quite attractive. The reverse side reads as follows. Ep.]

A PLUMB LINE
(By a Plumber)

You had better be a man than a multi-millionaire,
Be a pauper in a garret, than live and not act square;

No need to scorn the greenbacks, nor the clinking of the cash,
But side by side with honor, sir! they're naught but common trash.

You may boast of business shrewdness, and call the man a fool,

Who in dealing with his neighbors, applies the Golden Rule—

But it's dollars to a doughnut, that if this rule you'll keep;
That, "Whatsoe'er a man sows, that also shall he reap."

Don't fancy you can purchase all the best of life with gold,

No tale is e'er completed 'till the sequel has been told;

So think of this each morning, for today this rule to keep,

Your pillow will be softer, and more tranquil still your sleep.

The smile of purchased friendship is not cheap at any price!

For though the colors sparkle in a chip of broken ice—

They do not make a diamond of the water which they light,

No matter though it sparkles with a luster just as bright.

Earn all your dollars fairly; you'll be careful how you spend!

Treat ev'rybody squarely, and you'll never lack a friend;

But if by tricks and knavery you gather in the gold,

Both friends and cash will be wanting when you are gray and old.

When trials come, face manfully each trouble, and you'll find

The hill that looked so hard to climb, you'll leave soon far behind;

Let every "Yes" mean what you say, and every "No" mean NO!

Life's journey then will brighter be as farther on you go.

By Field, the Plumber.

Many RECORDER readers would be interested to know the names of the girls who were baptized. They were Mantie and Ada Longino, Bernice Pierce, and Pansy and Hazel Scouten. As those who have been here know, they are true and earnest young people, and faithful workers for the Master.

For a week now, Elder Severance has been here with us, holding revival meetings. We have been glad to have him here, and his meetings, which have been attended by many of the townspeople, have been a power for good. On Sabbath night he preached to a congregation of about seventy, on the subject of the Sabbath. Sitting where I could see the door, I know that there were many listening who did not come in. There is considerable interest in the question among several here. We need your prayers for them.

And now for a word about our school. I am putting in the day teaching, except for an hour and a half in the morning, and have considerable grade work, besides my high school classes. The others are putting in full time. We have five doing work in first high, with two others taking part work. Some day soon we hope to send you a picture of them. Next year we expect to have two, or possibly three years of high school work. We will need a fourth teacher—in fact, I can't see how we will get along with only three. And the pastor and his wife ought to have some time off for pastoral work, which they can't have, this year. Our people need to begin thinking about it now—who will be the other teacher? And where will the extra salary come from? The Fouke people are already doing all they can; but we are not rich here, although the cotton crop was fairly good this year. With twenty-four Seventh Day Baptist pupils this year we can't afford to let the school go unprovided for. Our people need to keep our school in mind, and to pray for the work here.

Yours in Christ,
CLIFFORD AND CLARA BEEBE.

*The Hall, Fouke, Ark.,
November 14.*

What the world needs is more religion, not more legislation. More religion is needed in Congress, in industry and business and in the home.—*Bishop Nicholson.*

TRIFLING WITH SIN

REV. H. D. CLARKE

Probably there are very few Seventh Day Baptists who have read or know of the book "By Land and Sea", by the late Rev. George C. Tenny. It is a book of 392 pages, illustrated by 150 beautiful engravings. It is a graphic account of his travels through five continents. This was published in 1904. Our college libraries and our Historical Society should have copies, which probably would be difficult to obtain. It is not my object to give a synopsis of this book. But he occasionally turns aside to moralize on some incidents of his travels. These meditations furnish very entertaining and instructive reading. On one occasion he was looking at the remains of a half dozen vessels that just nearing the end of their journeys met a sad fate. They had battled successfully against wind and storm. The voyage was about to be ended with a happy conclusion. The expected haven was in sight. All on board felt a sense of relief, and were anticipating great pleasure from a prosperous trip. Then there were moments of carelessness. Mistakes were made in calculation, or perhaps drink beclouded the minds of pilots, or unexpected winds carried the crafts into fatal currents; and quickly all was lost. From these incidents, Brother Tenny gives us this lesson:

"The thought can not be repressed that these cases illustrate the fate of many lives. There are those who successfully met the difficulties of a long life. For years they contend with obstacles, and fortune seems to smile upon them. But at last some circumstance turns what appears to be certain victory into terrible and everlasting defeat. Some peculiar and unexpected temptation arises; and in a moment all is lost. The trouble in such cases almost always comes from some flaw in the character, or from some cherished sin, which has been carried along through life, but has up to that time never produced any apparently serious consequences.

"The fact is, sin is a dangerous thing to trifle with. We may tamper with it for awhile, but it will bear its baneful fruit at last. The saddest of all sad sights is a wreck at the end of a long voyage. To come within reach of the goal, and then be lost, is the saddest of losses. To have hope raised

by degrees to the very point of realization, and then dashed to disappointment, is more terrible than never to have hoped. In the voyage of life there are dangers and trials, but we often say that 'all is well that ends well'. It is the end of life that solves the problem of success or failure. How shall we reach that haven except we continue in the right path? Let the youth consider these things, for the critical moment is approaching when the issues of life will be tested. There is but one way of safety, and that is to follow the leadership of the great captain, Jesus Christ. Cherish no fatal sin; permit no careless hours; keep the heart and the mind clear, and the conscience clean. Ask God for help, trust implicitly your Pilot and Captain, then the end will be well."

SABBATH CONTEMPLATIONS

On another occasion, Brother Tenney was spending a Sabbath on the top of Mount Jalopin in the Himalayan mountains. In gazing upon the scene whose beauty and glory can hardly be equaled until God once more makes all things new, his soul seemed to be brought into close communion with its Maker. It was a great place in which to spend the Sabbath, and involuntarily the language of praise flowed from his heart and lips.

He writes: "Such we apprehend to be the object of the Sabbath. It is not designed to be an empty and formal ceremony but to direct the mind to the active contemplation of God as manifested in his work, especially in that grandest of all revelations, his son Jesus Christ. . . . When the world was made and perfect harmony and happiness reigned everywhere, the first Sabbath was kept. The assembled universe viewed with admiration and glad surprise the work of the divine Hand. God himself beheld, and lo, it was very good. Then the morning stars sang together, and all the sons of God shouted for joy. This song of praise was in honor of Christ, for by him and for him were all things made.

"The apostle tells us that 'By him were all things created that were in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions or principalities or powers; all things were created by him and for him.' After having wrought in creation, God rested upon and then blessed the seventh day. When upon

earth he acknowledged the day as his own, saying that 'The Son of man is Lord also of the Sabbath day.' And as in the beginning it was the sign of his creative power, so now in these days it is also the sign of his work in redemption. And thus the original Sabbath stands forever as the memorial of God and of his Son."

CHANGE IN POSTAL RATES TO CHINA

This is to bring to the notice of the readers of the SABBATH RECORDER that in accordance with the resolution of the Washington Conference on the Limitation of Armament that foreign Postal Agencies in China are to be withdrawn by the close of this year.

And that on and after December first, 1922, all mail matter originating in the United States addressed for delivery in Shanghai will be subject to international postage rates and conditions.

Parcel post packages will be received for delivery to Shanghai. They can be registered but no provision has as yet been made for their being insured or sent C. O. D.

The address of our Mission will doubtless be changed, but at this date we are not able to say what it will be. Anything however will probably reach us all right if addressed simply to West Gate, Shanghai.

The address of the doctors will be Liuho, Kiangsu, Province.

N. M. WEST.

ELECT OF GOD

The writer once heard a certain preacher explain election. He said that among worldly politicians, every candidate for office is expected to vote for himself. He owes it to his party and himself to do this, for if the election is very close, the candidate's own vote may win the office for him.

In spiritual matters, the election of any man is decided by his own vote. Christ has voted for him, as he promised in these words: "I, if I be lifted up, will draw all men unto me." Satan has voted against him. He is saved if he votes for himself.

"Believe on the Lord Jesus Christ, and thou shalt be saved."

Through faith, make your calling and election sure.

L. E. S.

EDUCATION SOCIETY'S PAGE

DEAN PAUL E. TITSWORTH, ALFRED, N. Y.,
Contributing Editor

THE FUNDAMENTAL TASK

The Christian people who came to America in the early days immediately revealed their high veneration for the Christian religion.

Scarcely had they completed their crude homes to shelter them from the cold and rain and the beasts and savages, when they began the erection of the church and the school. These institutions were considered fundamental to their fullest life. Their march across the continent may be traced by the schools and colleges they built.

But there came a time when the churches of America showed an alarming indifference to the work of education. A few spoke in glowing terms of the marvelous work of the past. Others gave their life's blood to keep alive some of the institutions of learning and continued their self-denying labors without much interest and less assistance on the part of the church. Many years ago our fathers should have started endowments to meet the situation into which they were hastening.

There are two great functions of the Church of God—Evangelism, the extension work of the Kingdom, and Education, the intensive work of the church. To neglect either one of these is to limit the usefulness and to imperil the very life of the church.

In very recent years a great change has come. All the great denominations of America have awakened to the supreme importance of education and to the fact that Christianity is essential to the highest form thereof. They have not yet however, succeeded in bringing the majority of the colleges into such a position as to make their work along these lines ideal.

There are some planes upon which the educational work of the church and of the state are parallel. Both seek a high grade of scholarship and are striving to reach proper standards of equipment, endowment and personnel to achieve the highest type of education.

Both church and state are appreciating

the fact that a larger amount of money must be poured into this work. The state institutions are receiving larger and yet larger sums from taxes. Almost all of the denominations are putting their work of education in the budget and are thus securing a steady stream of financial support which is bearing with it the interest and the prayers of the members of the church. Many of the large independent and state institutions are now in active campaigns for vast sums of money. The church is also appreciating the responsibility of more safely endowing and equipping its institutions and millions of dollars are now sought.

There are many arguments to justify the existence of the church college and to call for greatly increased financial resources which will enlarge its life. We call attention to some of the most potent reasons.

1. The church has a large place in the field of education which is becoming more clearly defined each year. The fallacy that accompanied the universal acceptance in America of the doctrine of the separation of church and state is now evident to all. This does not in any wise mean that the state shall give no recognition to the church and to religion, nor does it mean that the teaching function of the church shall be wholly given over to the state. In his remarkable book on "The Educational Ideal in the Ministry", President W. H. P. Faunce exclaims: "Here, then, is our national peril—that the supremely important task of our generation will fall between church and state and be ignored by both. The church may say: 'Education is no longer in our hands'; the state may say: 'On all religious matters we are silent.' Thus millions may grow up—are actually growing up in America today—without any genuinely religious training. It is time, therefore, for church and school to co-operate, as army and navy co-operate, in defense of our common country." This clarion call from a great Christian statesman should arouse every true American to a fuller appreciation of the Christian element in education and to the responsibility of the church for supplying this element.

2. The Christian college is the institution of supreme importance to the church. Most of the youth of the land can attend the grammar school and the high school while they are still under the influences of the home. The college receives them just as

they go from beneath the parental roof and at the period of their development when they are most susceptible to influences and when their minds are being brought in contact with the studies that seriously affect faith and conduct. While the church must have some thoroughly equipped and splendidly manned secondary institutions, it is increasingly apparent that the great emphasis for the present and the future is and should be on the college.

Many years ago President Dwight, of Yale, declared, "The man who can convince the Christian people of the close connection between the maintenance of Christian colleges and the prosperity and growth of the church will be a benefactor to the race."

In recent years Dr. Robert E. Speer, the peerless foreign mission statesman, said: "The war has revealed to us the gravity and the magnitude of our whole problem of education. We need not simply education but Christian education—training that issues in religious convictions and Christian personality. In the more comprehensive sense of the term, the whole problem of the church is now more clearly seen to be one of education."

At a meeting of the Pan-Presbyterian Alliance in Pittsburgh last November, President W. O. Thompson, of the Ohio State University, said: "The Christian College has the supreme call and the supreme opportunity of the hour."

3. The college is not an intruder into the field of education. While it is distinctively an American institution, it has clearly demonstrated its usefulness and its right to a place in our educational system. Its purpose is to give a broad development and to lay a foundation upon which the technical and professional equipment for life may be laid.

In addressing the Council of Church Boards of Education in Chicago a few years ago President James, of the University of Illinois, stated that he had given his life to technical and professional education and added: "I would rather receive a student from the small college than from any pre-vocational school in existence." A few years ago it seemed as though the college was about ready to resign its position of supreme importance and power merely to dwindle down into a pre-vocational or professional institution. Serious results from

this would be felt both in the church and state.

It is becoming increasingly hard for the great universities to assimilate the large number of freshmen that enter these institutions. Many of the presidents are crying out, "We want our students more mature in mind and morals." What an opportunity and responsibility does this throw upon the Christian college. Four years spent within its walls will fashion the iron of character into the steel which, under the touch of the university, may be fashioned into the delicate and useful tools to accomplish the world's work.

The church should call out to the youth, "Don't specialize too soon! Get some breadth of vision. Build a foundation broad and deep upon which the superstructure of after years may be built. Learn of God's Word and God's handiwork until you can exclaim with the Psalmist, 'He brought me forth also into a large place.'"

(Concluded next week)

TWO RESPONSES TO DEAN MAIN'S CALL

I

From a Foreign Missionary

MY DEAR DOCTOR MAIN:

This afternoon I have been trying to bring some semblance of order to some of the papers on my desk, and I came upon your letter of August 8 with its request for my idea of the bright side of the work of the minister. Herewith a brief answer to that request:

A CHANCE TO GROW

In any profession or business the live man or woman will grow. But in every profession there is a tendency to confine one's growth to too narrow limits. While the minister of the gospel is in very real danger of growing narrow, he has, if properly interested in all the people he serves, a unique corrective to narrowness. His interests should be not only as wide as his parish, but as wide as the world. Perhaps it was Horace who said *Homo sum; humani nihil a me alienum puto*. But the minister can say it more truly than any other man; and it should be a help to him to grow in every desirable direction. While this is true of every minister, it is true in a peculiar sense of the

foreign missionary. Not that all do it; but the opportunity is valuable, for all that.

I feel that this is too hastily done to be well done; but I think it better to do it now than to wait for further inspiration. With every good wish,

Yours faithfully,

J. W. CROFOOT.

October 20, 1922.

II

Response from a Home Missionary

ON THE MASTER'S PAY ROLL

My dear friend with "face set toward" the ministry. May I send you a word? For you I am praying.

Do not allow the meagerness of salary to hinder your entering the ministry. For preaching the Gospel of salvation by the blood of the cross, your greatest compensation will not be in dollars. It will not be counted out to you by churches, nor by boards.

When you have become a minister and are well established in your work and fully absorbed in it, you will come to realize that God is using you; and through you is helping others Godward. Through you he is building character in the likeness of the character of the perfect Man of Nazareth; and by you he is assisting the young to meet Jesus at the foot of the cross where they decide to go with him "all the way" to the "place" he has gone "to prepare" for his followers; and by you God is leading sin-bruised, darkened, bewildered ones to accept his salvation and life. One of the great results of that work will be in your own heart and life. You will then realize that you have been placed upon the Divine Master's pay roll, where money-compensation will seem to you, little, poor, weak, cheap. The "Lord of the harvest" will then give you a new soul-growth and spiritual understanding. He will fill your heart to a bubbling-over fullness of joy, satisfaction, and real pleasure in the work, such as the world and money are powerless to give. Dear one, that will be the real "pay." And with it, he will send you the inner consciousness that you are not only working *for* him, but that you are working *with* him, as a real "laborer together with God," and are working "for Christ's sake" and not for a money-salary.

No money-salary on earth can compare with that "pay", which thus comes in the heart, rather than in "cold cash."

May the divine smiles illuminate your pathway, brighten your life and keep you close to the side of our loving Master.

Your brother in Jesus,

GEORGE W. HILLS.

Los Angeles, Cal.

AN ANNIVERSARY GATHERING

On Monday evening, November 20, as the pastor and wife were preparing for the evening meal the door bell rang, and as the door was opened they were agreeably surprised to find Mrs. Frank J. Green awaiting admission. She accepted an invitation to join the pastor and wife in their evening meal. A season of pleasant conversation was had and the pastor went to the study to read. Soon several automobiles drove into the church yard and a company on pleasure bent came trooping into the house with various suspicious bundles which were deposited in the kitchen. After a couple of hours of pleasant visiting some of those packages were opened and a nice little lunch of sandwiches, cake and coffee was served. At ten o'clock the company of about thirty friends took their departure leaving behind good wishes and the desire that the pastor and his wife might be permitted to enjoy many more anniversaries of their wedding day. The friends also left behind various packages, the contents of which added much to the larder of the parsonage.

It was intended for a surprise, but the mistress of the manse had received a warning from the note of an innocent little child so she was not to be surprised on this, the second anniversary of her wedding day.

Such gatherings carry with them a wonderfully pleasing aroma that is possessed of a lasting quality. It is well intended to give a wonderful cheer to the hearts of the workers because it speaks of a thoughtfulness that is born of personal interest and a friendship warm and true. May the dear Father so direct that such expressions shall lead to the fullness of his presence in all our hearts.

MR. AND MRS. E. ADELBERT WITTER.

A thankful spirit turns all that touches it into happiness."—*William Law.*

WOMAN'S WORK

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

"If you were busy being glad
And cheering people who were sad,
Although your heart might ache a bit,
You'd soon forget to notice it!"

THE UNGRATIFIED WISH

Always, When I Was a Child, I Wanted a
Pair of Red Slippers

My earliest memory of a shopping expedition goes back across the years to the time when I went with my mother to a shoe store! I must have been about five years old, for my mind pictures the shop only vaguely. And, had I been older, I am sure that events would have been more clear. I remember, with a wealth of detail, the birthday party I had when I was six years old. And I remember the beloved doll that I broke when I was nearly seven. But I do not remember much about that first shopping trip, or about the shoe shop. The whole thing is a blur upon the sky-line of the dim distance—a blur of white boxes, piled one upon another, and bustling clerks, and cunning little stools upon which the clerks sat while trying on shoes. I remember being lifted up to a bench covered with shiny, slippery leather upon which I perched precariously. And I remember holding tight to the middle finger of my mother's hand, as she told the clerk what we wanted.

I do not remember much about the shoes that we bought. Sensible shoes, they were, I am sure. Shoes that a small girl could play about in, without scuffing them out too quickly. And perhaps there were polished black slippers, too, to wear, when it was Sunday afternoon, and I was taken to the infant's class at the near-by Sabbath school! My foot was measured with a queer sort of a ruler, and I was fitted to several pairs. And then, just as I was beginning to fidget and squirm, as wee girls are apt to do when they are kept too long in one place, there came a diversion. For another little girl was brought into the shop and lifted by a lady whom she called

"auntie", to a place beside me on the slippery bench.

This lady called auntie had ideas! She waved aside the shoes with which I had been fitted. It was party shoes she wanted, she explained, for her niece. Party shoes. Red party shoes. I watched almost breathlessly, as the clerk unwrapped them from their swathings of tissue paper—and drew them upon the little girl's feet. The little girl must have felt, I told myself, as Cinderella felt when the crystal slipper was fitted to her. My eyes were glued to the little girl, from her ankles down. I did not notice that my mother had made her selection, had paid for it with a bill, and had received a brown paper parcel from our clerk. I started, as if I had been waked suddenly from sleep, when she spoke to me.

"We must go, now, dear," she said. And then, in an aside to the clerk, "I've never seen her sit still, for such a long time, before!"

It was then, and only then, that I spoke. With my eyes still upon the alluring footwear, I voiced the wish of my heart.

"Mother," I said, "may I have red slippers?"

The clerk laughed and my mother laughed. And the clerk said something about "all is vanity!" And my mother answered, kindly,

"Whatever would you do with red slippers! Come, dear, we must be getting home!" And she led me out of the shop, nodding pleasantly to the clerk as she went.

I didn't say anything else until we were nearly home. And then, out of a clear sky, I spoke.

"Mother," I said, "I don't like the shoes that you bought for me. I don't want to wear them!"

My mother gazed down at me in astonishment. For in all the short years of my wee girlhood—up to that very moment—it was the only time that I had ever before mentioned clothes.

"But, of course you like them," she told me, "they're lovely shoes!" And as she patted my hand, in gentle mother fashion, I subsided. And I wore the shoes—for quite a long time, as they were exceedingly sturdy. And I never mentioned not liking them again. But the memory of the red slippers lived in my heart for many a year, their vivid color subtly softened and

made beautiful. And I can't pass a shop window today, with a pair of red slippers—or even black slippers with red heels—in it, without thinking longingly of the pair that a little stranger girl, years ago, possessed so proudly.

The ungratified wishes of life! How large they loom, in retrospect. How curiously they grow as we think of them. How splendid they seem, as we gaze back. I have no doubt that the red slippers were cheap and tawdry, but for ever so long they were the foundation upon which my dearest dreams were built.

Oftentimes we, who are grown-ups, fix our minds upon some trinket, some unimportant article, some thing that would be quite unsuitable for us, and wish for it. Just as I wished for the red slippers. We think about it with great intensity, we long for it with eagerness—the burning eagerness of desire. And when we discover that it is beyond our reach we glorify it—and it immediately becomes many times magnified as to its loveliness and worth. We see it, in imagination, a thousand times more radiant and useful than it ever could be.

I know a lady poet. (I know several of them, really, but this one is the one that I most enjoy knowing. Because she writes verses that kiddies love.) She is happy, like her verses, and her eyes twinkle. And once, when I was calling upon her, she gave me one of her books. And I took it home and read it many times over. And this little verse that I am going to quote is one of the poems in that book—one that I particularly like. It is called "On Being Happy". And it is very short—there are only four lines. The four lines go this way:

"It's easy to be happy if
You smile and never fret,
And always like the things you've got,
And want what you can get!"

Some people might call this verse a silly little rhyme, a foolish jingle. But I think that it contains a very real lesson. If I had known it many years ago—when I was five—it wouldn't have hurt so much not to have the red slippers. And I would have enjoyed wearing the sensible little shoes that belonged to me, because they were my mother's choice. I would

have gotten more pleasure through the years between then and now!

Friends of mine, it a very good rule to live by—this always liking the thing you've got and wanting what you can get! It isn't a rule that keeps you stolidly contented—there is no reason why a person shouldn't reach sky high in the desire for some big ideal! But in little, unimportant matters—when the ungratified wish is a wish for some thing that a saner mind and a more balanced wisdom than your own tells you that you shouldn't really want—it's the best rule, almost, in the world.—Margaret E. Sangster, in the *Christian Herald*.

SHALL WE "CLEAR UP OUR SHORT-COMINGS"?

DEAR BROTHER AND EDITOR OF SABBATH RECORDER:

May God's rich blessings be bestowed upon you to perform your duty and to encourage us to go forward. That much-pronounced "Forward Movement" is not anything new to me. (Although it is good.) As far back as I can remember, my parents used that expression, "go forward, my boy"! And when I, in my youth, was called on by God's servants, by his word and by his good Spirit in my heart: "My Son! go work in my Vineyard," it was not to take an easy chair over in the park, or play ball, etc. Oh no! "Leave things of vanity and come and follow me." Let me here mention a Scripture that preachers in those days often used as a text for their sermons. In the Gospel of St. Matthew, chapter 16, Jesus had a long conversation with his disciples, especially with Peter, in verse 24: "Then said Jesus unto his disciples, if any man will come after me let him deny himself and take up his cross and follow me."

To go into details I shall not try; but let me mention one single instance. We are all more or less apt to run in debt, supposing we shall be able to pay after harvest, or after feeding season is over; but market prices go down, and we are in a pinch. What do we go in debt for? Oh, it was for an automobile! If I had only kept my good horse team, I could have worked my field better and been out of debt. But my neighbor went so swiftly in his car out to "Lake Shore", and I wanted to go along. That is the way it goes many times while the For-

ward Movement and the church bills stand unpaid.

I do not use the tithing system right to the letter; but I take it to compare my donations with, and like to give some alms beside. Brethren, what value is there for us in following style? It is better to take up our "jewels", the precious promises in store for God's people, that will cheer us up on our way to heaven, for we will soon be there.

Now please find inclosed check for \$15.00 for our good work. You will hand it over where you see it most needed. If we could learn the lesson better to deny ourself and pull together in the same line, I am sure we could clear up our shortcoming in this Conference year. And then many of us may have the opportunity to meet at North Loup in August happy as a free people in that respect.

God grant it may be so!

Yours in Christian fellowship,

CHRISTEN SWENDSEN.

Viborg, South Dakota,

Box 513.

November 14, 1922.

HOME-COMING DAY OF SHILOH CHURCH

The "Home-Coming Day" which was held by the Shiloh Church was a great success in every way. Many guests from outside the community attended the services both morning and afternoon. Letters were received from a goodly number of non-resident members who could not be present in person at the service. A cafeteria lunch was served free and 206 partook thereof.

The historical paper prepared and read by the pastor, Rev. E. E. Sutton, was listened to with deep interest on the part of all. He gave a history of the Sabbatarians from the year 1716, when the first group, then members of the Roadstown Baptist church, accepted this doctrine, down to the present time.

Owing to the length of the paper and the fact that the pastor had recently been quite ill and could not read so rapidly as usual, the paper was not completed, but by the request of many it was finished at the services a week later.

Many manuscripts and records were on exhibit during the day, among which were the first records of the church and the

names, in their own handwriting, of the constituent members, written, no doubt, the day the church was organized, March 27, 1737. Some of these names are marvels for neatness and would serve well for copies of penmanship today.

The Junior Christian Endeavor society decorated the front of the building in a very becoming manner with cut flowers and potted plants.

The choir, a very large one, made up mostly of former members, rendered a pleasing anthem.

Principal Steelman, of the Hopewell High School, presided at the organ during the morning service.

The music by this choir and organist and the use of a piano recently purchased for the Bible school were pleasing parts of the program.

During the Sabbath-school hour the former superintendents and former secretaries were invited to the front by the superintendent, Miss May Dixon, to stand during the closing hymn.

Special music was rendered by some members of the high school orchestra and a pipe organ solo by Professor Steelman.

There were 149 visitors.

The former superintendents present were Auley C. Davis, Harry Bowen, Joseph C. Bowden, Irving M. Sheppard, Rev. E. E. Sutton and Mrs. Maggie D. Lane.

The Christian Endeavor meeting followed with Miss Emily Bonham as leader and with special vocal selections by Harry Lupton, Harry Davis, Arch. Lupton and Ward Glaspey.—*Bridgeton Evening News*, November 21, 1922.

NOTICE

At its last annual session the General Conference made it the duty of the president and the recording secretary to furnish to such of our ministers as desire them, cards certifying that they are Seventh Day Baptist ministers and are recognized as such by the General Conference. These cards may now be obtained of the secretary upon application.

J. NELSON NORWOOD,
Recording Secretary of the
General Conference.

Alfred, N. Y.

YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK,
R. F. D. 5, Box 73, Battle Creek, Mich.
Contributing Editor

THINGS I BELIEVE

MARIAN INGHAM

Christian Endeavor Topic for Sabbath Day,
December 9, 1922

DAILY READINGS

Sunday—I believe in God (Ps. 70:1-5)
Monday—In Christ's principles (Matt. 7:24-29)
Tuesday—In the square deal (Heb. 1:8, 9;
Luke 6:31)
Wednesday—In the church (Eph. 3:1-12)
Thursday—In missions (Ps. 2:1-12)
Friday—In the victory of good (Matt. 13:36-42)
Sabbath Day—Topic, Some things I believe,
and why (John 11:17-27, 41-46)

A prominent preacher in probing the troubles of the times says: "This then is the chief reason of our incompetence in our day, knowledge has run ahead of wisdom. We have accumulated facts, but we have not deepened our faith." This criticism shows the need of increasing our faith; but we must first find the basis of our belief.

We all believe much but it is difficult to put into words just what we do believe. Let us consider the daily readings. "I believe in God" comes first. Why? Is it because he is the Creator? Because he controls and knows all?

As we believe in God, so we believe in Christ's principles, because we rely upon them and have confidence in their rightness. Believe means to hold dear; because we hold God and Christ's principles dear, we give expression to our trust in prayer.

"Prayer is the soul's sincere desire,
Uttered or unexpressed,
The motion of a hidden fire
That trembles in the breast."

Prayer that is not dominant desire does not achieve anything. Hence we must make our prayers our real wish, because of our faith in God.

Since we adopt Christ's principles as our standard of action, we must have confidence in our associates as did he because of his great trust and faith in us. We therefore believe in treating our associates as equals, with the consciousness that we are a part

of their existence. Everybody wants to be of concern to other people; about the hardest thing a man has to face is that he does not count for anything to anybody. In our co-operation with others we must have faith in them and in ourselves. But we must consider their individual traits and characteristics. We should remember that "we learn by doing, but not doing other people." In our association with others we should help them to help themselves, for our great purpose in life is to become dispensable, not necessarily indispensable.

To be a Christian of faith means to be in right relations with all persons; God (as represented by Christ), and man. Everything that counts in this world, all the ultimate values of life are in our relations with our fellow-men. Christianity is individual only in so far as it emphasizes the worth of each individual, and social in so far as it emphasizes the fact that a man's highest attainment comes in his relations with others.

In our fellowship, then, judgment, patience, justice, sacrifice and courage are essential. We must believe that adversity will come, but that right will prevail; we must feel that though friction will occur, our confidence in others is not misplaced. With that standard we can believe in the ultimate victory of good.

SOCIALS!

Are you looking for a social? Why not use one of the Standard socials prepared by the Young People's Board? Read the list carefully, make your selection, and send to Mrs. Edna B. Sanford, Little Genesee, N. Y., for the social you want. The socials are: Denominational, Missionary, Efficiency, Tenth Legion, Add, Library, Slipper, Campbell, Automobile, May, Hallowe'en, Musical, Thanksgiving.

CHRISTIAN ENDEAVOR NEWS NOTES

WATERFORD, CONN.—Greetings from the Waterford Christian Endeavor Society! Yes, we are still on the map! Although small in numbers, through the marriage and consequent removal of many of our members, we are endeavoring to keep up the work here.

We belong to the New London Union. Last Tuesday night the annual meeting was

held. Representatives of all fifteen societies of the Union were present in spite of unpleasant weather. At half past six a delicious supper was served by the ladies of the Huntington Street Baptist church of New London. The supper hour was enlivened by Christian Endeavor songs and cheers.

Then all adjourned to the auditorium upstairs. Reports of all societies were given, interspersed with special music, violin, piano and vocal solos. The banner for the largest attendance at the Union meeting was awarded to our society, ninety-one per cent being present. We were much pleased and are hoping to be able to keep it.

We are looking forward to having the Standard Thanksgiving social. It promises to be very good fun. There are so few young people here now that we usually invite and enjoy having the older people at our socials.

About the only outside work we are doing is supporting a little Chinese girl, who is in Dr. Grace Crandall's care. We find this a very satisfactory way of investing a part of our Christian Endeavor money.

JOSEPHINE MAXSON.

A LETTER FROM RIVERSIDE

DEAR MRS. BABCOCK:

I have a few things to tell to the other young people about our society that may be of interest. There have been a good many of our young people away this summer, but in spite of that there has been unusually good spirit both in attendance and in participation in our meetings. Late in August Dr. Palmberg and her two girls, Eling Waung and Helen Su visited us. We enjoyed their visit very much and wished they could stay longer, but they had to sail back to the work in China.

The California State Christian Endeavor Convention this last year was at Oakland, about five hundred miles from here, but in spite of the distance seven of our members attended the convention, which we consider was a good record for such a small society. Those that attended were Mr. and Mrs. P. B. Hurley and their daughter Lucile, Mary Brown, Maleta Osborn, Alice Baker and Neil Moore.

During our pastor's vacation this summer our pastor's aid committee, Lester Osborn, filled the pulpit once or twice and helped

with other meetings. The society as a whole has taken charge of several other meetings in prayer meeting and church.

Just before our County Christian Endeavor convention our society held what we called a "booster" social, the purpose of which was to promote interest in the coming convention among the members of our church. An enjoyable evening was spent in presenting the different phases of the sessions to come. When the convention arrived there were several of our young people on the different convention committees. At the banquet Sabbath night we had thirty of our members there to represent our society, and for average attendance during the whole series of meetings we received a banner as first award. At the end of the next to the last session the nominating committee made its report, and three of our members were on the county executive, which was a better representation than any of the other churches could boast; which all goes to show that simply because we are different from all other denominations is no reason why we can't be able to show a good example of earnest and prayerful work for the Lord.

Last Sabbath night we had a Hallowe'en social which was well attended by our young people. We met at the residence of Miss Alice Baker, after which we were led with many ghostly ceremonies to the barn of Elder J. T. Davis. In the hay loft there had been prepared a chamber of horrors through which we were led one by one. Various and terrible were the sensations imposed upon us by the attendants who played their parts very efficiently indeed. After completing the circuit of the spook haunted chamber, we were led to the residence of Mr. and Mrs. Lester Osborn. There we enjoyed an interesting variety of games after which we all participated in an exciting taffy pulling contest. Several contestants claimed the whitest candy, but upon investigating the judges found that the claimants had eaten the evidence, and so the matter is still undecided. The party was planned by Miss Ethel Babcock who deserves great credit for the masterly way in which she managed the whole affair. Those who attended voted the party a great success.

Sincerely yours,

NEIL O. MOORE,
Publicity Committee.

November 5, 1922.

THE BOOK OF BOOKS

ARTHUR E. MAIN

XIV

THE NORTHERN KINGDOM

The warring relations of Israel with Aram (Syria), Assyria, and Judah, make up much of its history.

It began in a kingdom-dividing revolt; and during its existence (937-722, B. C.) experienced social and political confusion in large measures.

We shall see how assassinations, usurping kings, civil war, riches, and power, as in the reign of Jeroboam II, avarice, oppression of the poor by the people of wealth and luxury, immorality, drunkenness, carousing, murders, and such like, meant certain individual and national ruin.

Victories over Syria under the Israelite kings Jehoash and Jeroboam II and rise to great physical power and material wealth, could not save their country from final overthrow.

Meanwhile Assyria has been rising to great heights of ambition and power, and its conquering hosts are sweeping westward. Such small kingdoms as Damascus, Samaria, Tyre, Sidon, Ashkelon and Gaza, though combining their forces, are helpless; and in 734 Assyria is invading Israel.

The prophet Hosea, calling the Northern Kingdom Ephraim, the name of its strongest tribe, declared that the people were like a silly dove, without understanding. Now they call to Egypt for help against Assyria; now they try to make peace with Assyria. Jehovah would like to redeem them; but they are false and rebellious. They make a covenant with Assyria, but send a tribute of olive oil to Egypt.

Hosea 4-14, and the Book of Amos might well be read in this connection with great care and solemn interest.

Hosea 14 is quoted here to show what might have been had Israel heeded the gracious and merciful call to repentance and to experience pardon:

"O Israel, return unto Jehovah thy God; for thou hast fallen by thine iniquity. Take with you words, and return unto Jehovah: say unto him, Take away all iniquity, and accept that which is good: so will we render as bullocks the offering of our lips. Assyria shall not save us; we will not ride upon horses; neither will we say any more to the

work of our hands, Ye are our gods; for in thee the fatherless find mercy.

"I will heal their backsliding, I will love them freely; for mine anger is turned away from him. I will be as the dew unto Israel; he shall blossom as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive-tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the grain and blossom as the vine: the scent thereof shall be as the wine of Lebanon. Ephraim shall say, What have I to do any more with idols? I have answered, and will regard him: I am like a green fir-tree; from me is thy fruit found.

"Who is wise, that he may understand these things? prudent, that he may know them? for the ways of Jehovah are right, and the just shall walk in them; but transgressors shall fall therein."

The New Century Bible, in fine and impressive words says: "All difficulties apart, we should surrender ourselves to the beauty and the glory of this message from the heart of God. Whether it is Hosea's or not, it is God's; whether it harmonizes with the doom of chapter 12 or not, it is in perfect accord with the Gospel which we know, and with the God who will not have any to perish, the God who so loved the world, the God who in Christ receives sinners and calls them to repentance. The chapter rises above all national and temporal considerations, and carries us up to the eternal Cross and the eternal Savior, calling men to repentance."

The feelings of Amos toward the Northern Kingdom are forcefully set forth in the following utterances selected out of many similar in spirit:—

"For they know not to do right, saith Jehovah, who store up violence and robbery in their palaces." Amos 3:10.

"Hear this word, ye kine of Bashan that are in the mountain of Samaria, that oppress the poor, that crush the needy, that say unto their Lords, Bring, and let us drink." Amos 4:1.

"I hate, I despise your feasts, and I will take no delight in your solemn assemblies. Yea, though ye offer me your burnt-offerings and meal-offerings, I will not accept them; neither will I regard the peace-offerings of your fat beasts. Take thou away from me the noise of thy songs; for I will

not hear the melody of thy viols. But let justice roll down as waters, and righteousness as a mighty stream." Amos 5:21-24.

"Woe to them that are at ease in Zion, and to them that are secure in the mountain of Samaria, the notable men of the chief of the nations, to whom the house of Israel come!" Amos 6:1.

"Ye that put far away the evil day, and cause the seat of violence to come near; that lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; that sing idle songs to the sound of the viol; that invent for themselves instruments of music, like David; that drink wine in bowls, and anoint themselves with the chief oils; but they are not grieved for the affliction of Joseph." Amos 6:3-6.

But not withstanding these tender appeals to seek national pardon and blessings, and these stern warnings of disaster as the inevitable consequences of persistent sinning, they would not repent; and after a three years' besiegement Samaria fell before the Assyrians.

The large part of Israel was deported and became "The Lost Ten Tribes". People of other conquered nations were brought by Assyria to inhabit the depopulated territory, and these mixed peoples became the Samaritans of later times, occupying the middle division of Palestine in the days of our Lord. 2 Kings 17:22-41.

This is a good time to remind ourselves that the Hebrew prophets did not primarily foretell a more or less distant future, or set forth great and general religious, moral, social, and national principles, adapted to all times and all lands. Truth is universal, and they do teach eternal truths about individual righteousness and social justice; but this was not their first purpose. Their words of judgment, of warning, and of hope for the penitent, went from Jehovah through the prophet straight to the people of Israel (Hosea 1:1; Amos 3:1). If we keep in mind this historical background or setting these wonderful discourses will have for all peoples a solemn reality, an awakening power, a thrilling life, that would not otherwise be felt in the same degree.

Since writing the above I have read the following in an article by Dr. Rufus M.

Jones in the last number of the *Christian Work*:

"We used to think—many people still think—that a prophet is a foreteller of future events, a kind of magical and miraculous person who speaks as an oracle and who announces, without knowing how or why, far-off coming occurrences that are communicated to him. To think thus is to miss the deeper truth of the prophet's mission. He is primarily a religious patriot, a statesman with a moral and spiritual policy for the nation. He is a person who sees what is involved in the eternal nature of things, and therefore what the outcome of a course of life is bound to be.

He possesses an unerring eye for curves of righteousness or unrighteousness, as the great artist has for lines of beauty and harmony, or as the great mathematician has for the completing lines of a curve involved in any given arc of it. He is different from others, not in the fact that he has ecstasies and lives in the realm of miracles, but rather that he has a clearer conviction of God than most men have. He has found him as the center of all reality. He reads and interprets all history in the light of the fact of God, and he estimates life and deeds in terms of moral and spiritual laws, which are as inflexible as the laws of chemical atoms or of electrical forces. He looks for no capricious results. He sees that this is a universe of moral and spiritual order."

(To be continued)

CUMBERLAND COUNTY'S RANK NINTH IN U. S. FOR VEGETABLE GROWTH

[The following clipping will give the readers of the RECORDER an idea of the value of Shiloh as a farming community. Shiloh is in Cumberland County, N. J., the county spoken of in the article.—E. E. S.]

Though figures are not always interesting to farmers, it might be well to stop a moment and see where our county ranks with others in the country. In the last census, Cumberland County's truck farmers placed her in ninth place in order of the value of vegetable crops with a figure of \$2,139,170. No doubt the canhouse tomatoes, sweet potatoes, lettuce and onions helped swell this total.—*Bridgeton Evening News*, November 21, 1922.

CHILDREN'S PAGE

MOVING DAY

RUTH MARION CARPENTER

My wife was spending a few days with a sick relative and had left me in sole charge of our two robust boys. The long evenings were the loneliest part and they always called for stories at that time.

"Did I ever tell you about 'Moving Day'?" I asked one night.

"No, tell us, daddy, do."

"Well, to begin, we were a large family, there were father and mother, sister Elizabeth who was eighteen and just as dear a big sister to us boys as she is an aunt to you youngsters. I came next and only fourteen when we moved which I am going to tell you about. The twins Jim and Tim were ten, Ruth was six and then there was baby George. He wasn't very big then but we thought him very important. And last was Uncle Bert; he didn't live with us but he belongs to this story.

"We were living in Benford, had lived there all my life and it had never occurred to me that we might live anywhere else. One night I had the toothache pretty bad and couldn't get to sleep. As Elizabeth was going to her room she stopped at my door to see if I were still awake. 'Come in,' I said, and she did so seating herself on the edge of my bed. She said she had something nice to tell me. 'Father plans to tell all you children in a day or so but he said I might tell you tonight, but you needn't mention it to the twins. It is only this: Father has been offered a fine position in Redburg, a town about 150 miles from here. He is to report for work the first of August and he is to take his vacation the next two weeks and will use it in getting us moved. The twins and I are to go by train and stay at a hotel until the rest of you arrive by automobile.'

"But I wish I could go with you," I said.

"That is nice of you to want to go," Elizabeth replied, 'but you are needed to be mother's right hand man and help her with the younger children.' We talked for some time longer and she succeeded in getting me quite excited about going.

"The next week was a busy one for all

hands. There were carpets to be taken up, books to be packed, dishes to be crated, trunks to be packed and a countless number of little things to be done. Every one had to take part in the preparations and we youngsters thought it great fun to eat from packing cases and sleep around at the neighbors.

"At last there came a day when everything was ready for the big truck. It was much excitement in watching the men load in the big boxes and the awkward pieces of furniture and finally see them all settled in compact order. Father was to go with the truck and the driver. Uncle Bert was to take mother, Ruth, the baby and me in his automobile. The truck and automobile started out early one morning and we were all in fine spirits. It was a beautiful summer day and we planned to get the most possible out of our trip. Uncle Bert drove as slow as the truck man so that we might keep together. Everything went well all day. We stopped at some villages for our meals and at a hotel for the night.

"The second day was hot and sultry, especially late in the afternoon and father suggested that Uncle Bert drive on faster to the next town and stop for the night because the baby was getting very fretful with the heat. This we did, speeding along at pretty good rate. About an hour later mother called our attention to a very threatening cloud in the west. It was very evident that a thunder storm was brewing and although Uncle Bert hurried faster in a very short time the storm was upon us. Uncle Bert and I just flew to get the side curtains up to protect mother and the children. It grew so dark, and the wind blew so wildly and the rain came in such torrents that Uncle Bert run the machine up to the side of the road and we waited inside for the storm to abate. It was almost as black as night except for the vivid lightning. The cracking and ripping of the thunder frightened the children and both were crying. Mother had her hands full to attend to them both.

"The fury of the storm passed by in an hour but it continued to rain hard and it was still quite dark. Mother would rather have waited longer but the baby was getting hungry and it seemed imperative to get to a town and feed and put to bed both children. Uncle Bert lighted the head lamps and started the engine and we were once more on our way. About two miles further we

came to a bridge down for repairs so we had to make a detour. Well, the upshot of it was that the strange road, the darkness and the storm all combined to make Uncle Bert lose his way. Fortunately for mother the baby had dropped to sleep from exhaustion. It was well along in the evening when Uncle Bert confessed to mother what he had been thinking for quite a while.

"Mary, I think we are off the road a bit; we seem to be climbing steadily and the road isn't a much traveled one. Can you see the grass growing in the center?"

"Well, I guess you are right," said mother, 'we better turn about, hadn't we?'

"Then Uncle Bert made his most alarming statement, 'That we can not do. On our right is an upright bank and on our left a precipice. Of course, I can not see in the dark how steep it is but I wouldn't risk turning here. No, we must keep straight ahead and trust we will not meet a team. I am sure we would never meet an automobile on such a road.' Mother was nervous but she was very cheery and kept up a lively conversation. Uncle Bert drove ahead very carefully. After a while the road broadened out and Uncle Bert exclaimed, 'Heigh-O, here we are in some one's back yard.'

"It was true and just ahead were the lights of a house. Turning to me Uncle Bert said, 'Frank, suppose you jump out and try your luck at the house over there, I will hold the horses.'

"The noise of our automobile had been heard inside and the door opened. A lady and a young girl stood in the doorway. I went up to the step and said, 'Please, ma'am, we are lost in the storm, may my mother and the babies come in?' The lady's face began to shine with welcome, 'Indeed, yes, tell your driver to come up close to the steps and I will hold an umbrella to protect the baby. I am so surprised.' Uncle Bert drove as she directed and soon we were all in the house.

"'You can't imagine how you startled Marjory and me,' remarked Mrs. Boylan. 'We have lived here about five years and the only vehicle that ever comes up here is my husband's farm wagon. He is away from home for a week and so we were quite frightened when we heard you outside.'

"Mother told her our predicament and she was more than glad to get us all a good supper, prepare food for the baby and find us

all sleeping quarters. We were tired and went to our rooms very soon, though it was early. Mother, however, visited with Mrs. Boylan and the latter revealed considerable of her present life. Mother told it to us afterwards.

"Mr. and Mrs. Boylan and their fourteen year old daughter Marjory used to live in New York City. They were comfortably well-to-do but five years ago Mr. Boylan became disgruntled with some business men and their deals and he chose to seclude himself from society in every way. So he moved his family to this very backwoods farm where no one could find them. They were nine miles from a village, a church or a school. Mrs. Boylan was too loyal a wife to make any fuss but she did worry about Marjory. So far Mrs. Boylan had been able to teach her and she felt she was as far advanced as an ordinary child of fourteen and that she could easily enter high school that fall. She knew that Marjory needed the companionship with other children and the influence of teachers. But she could see no way to accomplish this since Mr. Boylan was not willing to move into town and Marjory was too young to board in town alone.

"Mother's sympathy was aroused at once, and after much discussion it was decided that Marjory should come and live with us that winter and go to school in Redburg. Mother told me the plan next morning and I was greatly pleased at the prospect of having a girl my own age in our family.

"Mrs. Boylan prepared a bountiful breakfast and directed Uncle Bert how to get back onto the main road and then we were off. The day was clear and bright and the mud was our only annoyance and even that was not, when we reached the state road.

"Mother had worried much during the night about father, but she needn't have done so. We overtook them about ten o'clock.

"'Good morning, good morning,' father cried as we pulled up alongside the truck. 'How fared ye last night?' Father and I exchanged places for a while. I was glad of a chance to ride up on the truck with the driver. Mother and father exchanged experiences and he was very much concerned when he knew what she had endured. He and the driver had seen the storm coming and made straight for the first barn they saw, got under cover before it broke and

hired the privilege of staying there the night. Father had supposed that we were in a hotel and did not worry about us.

"The rest of our moving journey was uneventful and we reached Redburg about five in the afternoon of the third day. Elizabeth and the twins were glad to see us and hear all our exciting tales."

"Daddy, isn't mother's name Marjory?" asked the older boy.

"Yes, son."

"Well, is she the same Marjory who lived with you?" he asked next.

"Yes, son."

"I should think, then, you would be glad Uncle Bert got lost that night."

"So I am, my boy, and that is just why I am so fond of this story."

MARY ANNE ZIMMERMAN.

THE MINISTER AND HIS DEVOTIONS

THE LATE CHAPLAIN GEORGE C. TENNEY

Prepared for the Ministers' Meeting

In a religious sense "devotions" refers to personal and private communion with God and the spiritual world. This function does not pertain exclusively to the ministry, it is also essential to every truly spiritual Christian life. We as ministers are glad that many of our people are established in this spiritual, vital intercourse with heaven and divine Beings. But at the same time we realize that it is incumbent upon us who minister in sacred things, who stand before the people as representatives of the Lord Christ to be pre-eminently *enrapport* with him under whose commission we labor.

And, the deeply devotional mind is enrapport with divine intelligencies. The term is not too intense or emotional. To be wholly under the control of the divine will and mind is not too radical a statement of the correct relation of the Christian minister with his Lord and Master.

The whole Bible sparkles with allusions to this relation of the human soul with its Lord. The psalms, the prophets, the Gospels and the epistles are studded with these thrilling allusions. The last book of our sacred writings is wholly the product of a devout soul brought into touch with and held under the control of the divine mind. The Savior's conception of private devotions is thus recorded: "But thou, when

thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father that seeth in secret shall reward thee openly." That is the products of this secret communion will be seen in the open spiritual results that will surely follow our labors. He chose the garden or more frequently, the mountainside in the lonely hours of the night. The purpose of this seclusion is that the world may be shut out of sight and hearing, so that the mind may be wholly given up to God and his control, that he by his still small voice may speak great things to our spirits.

In Psalm 91 we have this beautiful assurance: "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress; my God; in him will I trust." Then follows the rest of that glorious ninety-first psalm filled to overflowing with the most gracious and precious promises of protection, of guidance, of control, and of eternal life, "because he hath set his love upon me." The psalmist also speaks of "the secret of his tabernacle". Jesus promised that to the overcomer "I will give to eat of the hidden manna, and I will give him a white stone, and in the stone a name written, which no man knoweth save him that receiveth it." This is a secret talisman, an assurance of a friendship with Christ so close and sacred that we can by no means impart it to our best earthly friend. The very best grade of friendship is, in a sense, exclusive. It does not separate us from other friends. It does not lessen our regard for our fellows, but it embraces secrets that are not public property. It is not ostentatious, it does not advertise itself in a bigoted, vulgar way, it is too sacred to be paraded. Such is the bond of friendship into which our blessed Lord is waiting to receive us. It is this that true devotions means.

I do not need to remind you, dear brethren, that in this secret association with Jesus Christ we find the source of our power with God and with man as real ministers of the grace of God. It is very true that a man may build up a famous reputation on some other foundation. He may be very gifted in oratory and attract loud applause, he may shine in society as a star of the first mag-

nitude, he may be hail fellow well met in the lodge room, he may have keen perceptions in finance, he may gather a multitude of followers as worldly as himself; but they will be followers of a blind leader unless he comes to them from the secret chamber of God's presence. The ambition to be famous amongst men, to shine as an eminent scholar and leader, as an originator of bright thoughts and schemes, and to be a very original thinker is a snare spread before the minister with very great cunning by the destroyer of souls. The knowledge that "there is always room at the top" inspires talented young men to set out for the top with all their might without ever stopping to dig down and lay the foundation alongside of that laid by Jesus Christ, whose building, while yet he was visible upon earth never rose sufficiently above the surface to gain social recognition or even respectability. He was satisfied to toil in the humbler walks of life in order to lay a foundation upon which others might build with safety. If it shall not fall to us to be layers of foundations let us not ignore them or build without them. Let us at least remember that "Other foundation can no man lay than that which is laid, which is Jesus Christ."

The most effectual aids to devotions are the Bible and the Spirit which moved men to write it and who acts as its interpreter. Too many men are busy reading books about the Bible. We are trying to suck the honey from them about the Bible. Trying to suck the honey from the inspiration of some other man who has taken the time to study and pray it out for himself, and has been induced to write out the results of his interviews with God to save other men who are too busy, too lazy or too worldly, the trouble of seeking for it themselves, of going to the original source and obtaining their own supply of spiritual nourishment.

These splendid good books may be a snare and a delusion. They are interposed by the teacher between his pupils and the real Word of God. I do not deny or doubt that we may all get many good suggestions by reading books about the Bible, but they will not satisfy the soul any more than a lecture by a dietitian will satisfy the demands of a healthy appetite. We may get good wholesome hints and helps from Bible experts, but they can not eat for us. We should

not seek to build up our souls on predigested spiritual food. Cornflakes and zwieback are helpful to weak digestions, but were we to live on them our digestion, too, would become weak. We go to nature for our best foods and take them right from the hand of Him who made them, and they make the very best tissue of brain and brawn. So, too, with those who seek to be fed on the secret manna, we need to take it first handed, and the illumination of the Spirit, as it shines upon the Word coming fresh to our consciousness, floods the soul with light and gives us food for our flocks that is warm from the laboratory of God.

May I, with an apology, suggest that the books to be reviewed during the coming year, at our meetings according to the tentative program, be books of the Bible?

The office of the Holy Spirit, as you are well aware, is manifold, covering the whole field of our spiritual requirements except in the function of laying down laws and mandatory precepts and sitting in judgment upon the violations of law and ethics.

His office is to help our infirmities; to prepare our prayers for presentation to God; to take the things of God and show them to us; to put us in remembrance; to prompt us to duty; to sanctify our judgment; to give us the assurance of acceptance; to witness with our spirits of our sonship and to give us a pledge of our future life—to be in all things our helper, friend, teacher, the intercessor, the guide, the counsellor that we all need, all-wise, all-powerful, forever and always at hand and dwelling in us.

We are highly favored as to the proximity of both these helps in our devotions—the Book and the Spirit. "Our heavenly Father is more willing to give his Holy Spirit to them that ask him than earthly parents are to give good gifts to their children." "Ask and ye shall receive."

The Bible is the most accessible book in the world. For many centuries it was very difficult to obtain, the art of printing was not yet discovered or but poorly developed. The few copies of the Scripture extant were chained to church altars, and the people under severe penalties were forbidden to possess or read any portion of God's Word. But the Bible in its purity survived the ordeal of persecution, the rage of its enemies and the unnatural darkness of those ages when ignorance and superstition

reigned over the lives and consciences of men, and the dominant church propagated its awful dogmas by rack and stake. Those days have passed and now the Bible is within the easy reach of all.

Now the vital question with us in this favored age is whether we are making the use of this wonderful Book that we need to make in order to cultivate and strengthen our own spiritual lives. Do we feed on the living Word? I think I am hazarding nothing in making the statement that all those men and women who have really done most for the spiritual regeneration and uplift of the world, are those who have been the most earnest and devoted students of the Bible. That we may get help and inspiration from the reading of other books and listening to addresses of wise men is not to be questioned. We can not ignore the help that these means afford us, but any amount of human learning, and the utmost familiarity with the teachings of philosophers will utterly fail to equip the soul for doing valiant work for God if the prayerful study of God's Word be neglected.

It is not at all pertinent to this essay that it should discuss the reliability, the genuineness of the Bible. You, brethren, believe the Bible to be the inspired Word of God. That is not a mooted question in this association. Were it so we could have no fellowship with that spirit. From a child I have been taught to revere the sacred Book, and as life goes on to its close, it becomes more and more satisfying to my soul, more vital to my spiritual life, more full of comfort, and more fully vested with authority and power. And yet, do I cherish and meditate upon the wonderful Book as I ought? I must confess with a sense of humiliation that the hours I spend with it are too few, and I feel that my spiritual life is the loser by this neglect.

For this neglect I have no adequate excuse—none that I would presume to present to my Lord. It will not do to say that I have no time for private devotions, for then I would confess my unfitness for any sacred office. Should an ambassador of the United States plead that he was too busy with his social cares and pleasures to make a study of his instructions and to keep in touch with his home country, he would be dismissed at once for utterly failing to act in his high office.

It is important that the minister keep well abreast of the things that interest the world in politics, philosophy and religion, but great care must be taken lest what the world is doing and saying be allowed to eclipse the study and attention we need to give to the instructions we hold in our hands from our Lord and Master. We need, not only to study our written instructions, but we should also be daily in receipt of fresh instruction direct from the throne of grace. It is very well to be able to quote Carlyle, Ruskin, Emerson, and other sages in our discourses, but a freer use of the Word of God would carry far greater force with our people, and would, I believe, give us the ears and confidence of our congregations, many of whom are hungering for the real bread of life. Our Savior cried in one of the critical moments of his earthly ministry, "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak they are spirit and they are life." The great apostle writes, "Preach the Word." God used a prophet to send to us the following burning message:

The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord.

Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?

Therefore, behold I am against the prophets, saith the Lord, that steal my words every one from his neighbor.

Behold, I am against the prophets, saith the Lord, that use their tongues, and say, He saith.

Behold, I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the Lord.

And when this people, or the prophet or a priest, shall ask this, saying, What is the burden of the Lord? thou shalt then say unto them, What burden? I will even forsake you, saith the Lord (Jer. 23: 28-33).

I profoundly believe this message was designed for the Christian ministry. It contains some very pointed rebukes for those who neglect to present "the burden of the Lord" and substitute chaff for the wheat. It indicates some of the dangers to which we as preachers are exposed, of presenting false issues to the world to the neglect of saving truths of the gospel that bring men and women to Christ.

I depreciate the too prevalent custom of preaching from a text. "From" is not right. A text is used to give the speakers a convenient send-off, or to comply with an established conventionality, and probably it serves also to take the curse off from what would without this isolated and useless text be a Scriptureless discourse. Such discourses may be the product of the study, but not of the closet. Too often they are suggested by a popular demand, rather than suggested by the Spirit.

Would we be true followers of those who "through faith subdued kingdoms, wrought righteousness, obtained promises, waxed valiant in fight, turned to flight the armies of aliens"? Would we be disciples of Luther, of Calvin, of Wesley, Whitefield, Campbell, of Paul and of Christ? These all point us to the secret chamber of God's presence as the source of our power and our inspiration.

"Will I lift up mine eyes to the hills? From whence cometh my help? My help cometh from God who made the heaven and the earth."

HOME NEWS

NORTH LOUP, NEB.—Prof. Edwin Shaw, of Milton College, will be our guest the twenty-fifth of this month. He will visit our people in the interests of the college.

The men singers of the church met Sunday night at the home of Mrs. Esther Babcock and began practicing with a view toward Conference music. A male quartet was also organized.

The united choirs of the Friends church and our own church are working hard on an oratorio to be given during the holiday season. The chorus is under the direction of Paul Robinson.

It was decided Sabbath morning that our new deacons and deaconesses be ordained Friday night, November 24. It was also decided that the arrangements for the service be in the hands of the pastor and the deacons.

Because of the inclement weather Sunday it was impossible for all the solicitors to make their calls. However those who did make their calls report that they felt no cause to feel discouraged. The personal quota this year is about \$20.00.—*The Loyalist*.

A HYMN FOR THANKSGIVING DAY

Sing praises to Jehovah God,
And to his altar bring
Glad offerings of thanks and laud,
And loud his glory sing!
For he is good; his plenteous grace
Hath crowned the ripened year,
And at the shining of his face
Are scattered doubt and fear.

Oft, when beneath the burning heat
And burden of the day,
Our souls have fainted, and our feet
Have faltered in the way,
Thy love revived us, and from thee,
In every troubled hour,
Hath flowed a sweet tranquility
And strong, sustaining power.

No grief, nor pain, nor harrowing care,
How dark so'er it seemed,
Hath borne us downward to despair,
For evermore hath gleamed
Thy sunshine through the darkest night,
Till shadows fled afar,
And rose upon our gladdened sight
Hope's unobscured star.

And daily, from thy bounteous hand,
Have daily mercies flowed;
Thy goodness hath enriched our land
With plenteous gifts bestowed.
No lack have we of needful bread;
No famine, grim and gaunt,
Hath filled our heart with nameless dread,
Our homes with bitter want.

For these thy mercies, Lord, we raise
Our hearts in thankful song;
Accept, we pray, our grateful praise;
Forgive whatever of wrong
Doth mingle with our offering;
And from deceit and sin
Deliver us, O Lord our King,
And keep us pure within.

And oh! for peace in all our land,
And in the isles afar,
Lord God, we pray! With mighty hand
Restrain the tide of war,
And spread the banner of thy love
O'er mountain, plain and shore,
Till, 'neath the brooding of the Dove,
Men learn to war no more.

—Thomas Oakes Conant, in *The Examiner*.

Life is made up largely of what we believe, know and do. But we would better not believe so much than to believe so much that is false; we would better not know so much than to know so much that is not true; we would better not do so much than to do so much that is not right. The question after all, then, is not how much we believe, know or do, but how much of what we believe, know and do is right.—*Western Recorder*.

MARRIAGES

McGOWN-DAVIS.—November 13, 1922, at the home of the bride's father, Mr. Paton R. Simpson, of Jackson Center, Ohio, by Rev. W. D. Tickner, Mr. Herman D. McGowan and Mrs. Ada B. Davis, both of Jackson Center.

MATTISON-CLARKE.—At the parsonage in Independence, N. Y., November 15, 1922, Merle A. Mattison, of Whitesville, N. Y., and Miss Zereta B. Clarke, of Independence, Pastor Walter L. Greene officiating.

DEATHS

BARRETT.—In Olean, N. Y., November 5, 1922, Mrs. Alice Baker Barrett, aged 20 years, 5 months and 22 days.

Mrs. Barrett was the daughter of Sherman E. and Susie Walton Baker and was born in East Portville, N. Y. She attended the public schools at home and in Portville, N. Y. About six years ago she was baptized and joined the Seventh Day Baptist Church of East Portville, and of this church she remained a member till called home.

January 2, 1922, she was married to Frank E. Barrett. She was a woman of rare affableness

and grace of life, and though the days of her life were only one score years, she had won the love and respect of all, as was attested by the large concourse of people who gathered at her farewell service. Besides her husband and father she is survived by two sisters, Mrs. Clarence Anderson, of Buffalo, N. Y., and Miss Gladys Baker, of East Portville.

Funeral services, conducted by Pastor William L. Burdick, were held in the church at East Portville, November 7, 1922, and interment took place in the cemetery near by.

W. L. B.

HARRIS.—Rudolph T. Harris, born near Shiloh, N. J., July 21, 1845, and died at the home of his son, Warren S. Harris, near Shiloh, October 27, 1922, aged 77 years, 3 months and 6 days.

He was of a family of ten, the children of Lawrence T. and Louisa Davis Harris and the third member of the family to die since May of the present year, leaving but three, L. Hoover, Mrs. Martha Tomlinson and Deacon John T., all of Shiloh.

On the twentieth day of November, 1868, he was united in marriage with Margaret J. Ayars, of Shiloh. To them were born seven children, Warren S., Lawrence F., Susan D., George A., Frank, Louisa D., and Mabel. Of these two are dead, Lawrence and George, leaving to mourn the departure of the father, Warren, Susan, now Mrs. George Fisher, Frank, Louisa, now Mrs. George Allen, and Mabel, now Mrs. Morton Davis, all living in the vicinity of Shiloh. Besides these there are grandchildren.

The wife died several years ago and the children, especially Susan, have cared for him since.

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About a year ago, owing to his failing health and the health of the daughter, he was taken to the home of his son Warren, where he remained until the end.

On February 26, 1875, with some twenty-five others, he united with the Shiloh Seventh Day Baptist Church and remained in continuous membership until his death.

Funeral services were held in the home of his son, Warren, on the afternoon of Monday, October 30, conducted by his pastor, Erlo E. Sutton, aided by Rev. James H. Hurley, of the Marlboro Seventh Day Baptist Church, and the body was laid to rest beside his departed loved ones in the Shiloh Cemetery.

E. E. S.

WEBSTER.—William Webster was born in Westerly, R. I., in 1846 and died August 30, 1922.

When 23 years old he went to Montville, Conn., as a machinist in the quilt factory. He held this position 50 years.

He was married on September 26, 1872, to Miss Harriett Buckland, of East Hampton, Conn. One son was born to this union,—Josephus W. who lives in Denver, Colo. His wife was blind for eight years and died February 10, 1905. He was married November 13, 1907, to Mrs. Edith Andrews Bennett, of Norwich, Conn. She died May 13, 1909. She left a daughter Maud Bennett who has lived with her stepfather since. June 26, 1915, he was married to Mrs. May N. Warren who survives him.

Mr. Webster joined the First Westerly Seventh Day Baptist Church in boyhood and was a staunch lone Sabbath-keeper till his death. He was always ready to help his church when asked to do so.

*

BROWNING.—William Penn Browning, son of Matthew Stillman Browning and Almira Lanphear, was born at South Kingston, R. I., September 11, 1840, and died at Westerly, R. I., October 30, 1922, aged 82 years, 1 month, 19 days.

He was baptized by Rev. Charles A. Burdick and united with the Rockville Seventh Day Baptist Church in September, 1866. His marriage to Sarah Marilla Burdick was blessed with four children, Mabel (Mrs. Addison MacLaren), William H., Florence and George. The last two preceded him in death, as did also his wife, who died in 1878. Later he was married to Esther E. Champlin, who with the two children are left.

Mr. Browning was a regular attendant at, and supporter of, the church. In early life at Rockville, and later at Ashaway, R. I., and Mystic, Conn., he lived as his business called him. His last years were spent at Westerly, R. I. He was known as the man of deep convictions of right and wrong, and according to these convictions he tried to pattern his life.

Funeral services were held at the home at Westerly, on the afternoon of November 1. They were conducted by Rev. Clayton A. Burdick, assisted by Rev. Paul S. Burdick, and the burial took place at Rockville.

P. S. B.

SAUNDERS.—Duty J. Saunders was born at Alfred, N. Y., August 30, 1839, and died at the home of his daughter, Mrs. Floyd Burdick, Wichita Falls, Texas, October 17, 1922.

He was the son of Jesse and Esther Coon Saunders, and came with his parents to Wisconsin when two years old. From early manhood he has been connected with the Seventh Day Baptist Denomination.

He leaves a wife; one daughter, Mrs. Floyd Burdick, well-known among the A. E. F. as "Ma Burdick"; one sister, Mrs. E. C. Main, of Albion; several nieces and nephews; three granddaughters, one of whom, Mrs. Cecily Burdick Goodwin, accompanied Mrs. Saunders in bringing the remains to Albion, to be laid to rest beside his father and mother in "Evergreen Cemetery."

L. D. S.

STILL MOVING PRISONERS OF WAR

While Greek and Armenian refugees from Asia Minor are pouring into Southern Europe, prisoners of the Great War are still making their way out of Germany and Russia. Ten men with their wives and children left Germany last August for Russia, while 220 men and 158 women and children came out of Russia in the same month to find their way back to their homes in Central Europe. The International Red Cross under the League of Nations had charge of the transportation of these wanderers until early in 1922. Since then they have been cared for by the governments of the countries to which they belong; and the Y. M. C. A. at work in Germany for the Russian refugees, meets them at Stettin, the port for the incoming and the outgoing prisoners and refugees.

Through Baranowicze on the border of Poland yet another stream is pouring westward. These are Poles returning to their fatherland after years of internment in Russia. Over 18,000 came through in July and over 14,000 in August, while 37,000 are still expected. These people come out of Russia utterly destitute. The Society of Friends, the Methodist Mission, and the Y. M. C. A. are doing something to supply their immediate needs—food, clothing, occupation during the necessary detention by the health officials, and preparation for the changes in their old homes wrought by three invasions that have stripped Poland since 1914.

My Father's house. "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." John 14:2.

SPECIAL NOTICES

Contributions to the work of Miss Marie Janz in Java will be gladly received and sent to her quarterly by the American Sabbath Tract Society.

FRANK J. HUBBARD, Treasurer, Plainfield, N. J.

The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work of Miss Marie Janz, of Java, to be sent to her quarterly by the treasurer, S. H. Davis, Westerly, R. I.

The address of all Seventh Day Baptist missionaries in China is U. S. P. O., Box 714, Shanghai, China. Domestic postage rates apply to Shanghai.

The First Seventh Day Baptist Church, of Syracuse, N. Y., holds regular Sabbath services in Yokefellows Room, 3rd floor of Y. M. C. A. Building, 334 Montgomery St. Preaching service at 2.30 p. m. Bible school at 4 p. m. Weekly prayer meeting at 8 p. m. Friday evening at homes of members. A cordial invitation is extended to all. Rev. William Clayton, pastor, 1345 Oak St., Syracuse. Phone James 1082-W. Mrs. Edith Spaide, church clerk, 1100 Cumberland Ave., Syracuse, N. Y.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors.

The Seventh Day Baptist Church of Chicago, holds regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock p. m. Visitors are most cordially welcome.

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42nd Street and Moneta Avenue every Sabbath morning. Preaching at 11 o'clock, followed by the Sabbath school. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. 42d Street.

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible School. Christian Endeavor, Sabbath afternoon, 3 o'clock. Cottage prayer meeting Friday night. Church building, corner Fifth Street and Park Avenue. E. S. Ballenger, Pastor, 438 Denton St., Riverside, Cal.

Minneapolis Seventh Day Baptists hold regular weekly services at the homes, at 2.30 p. m., each Sabbath. Rev. Angeline Abbey, 1601 Third Avenue, south, 'phone Main 3446, leader. Mrs. Wm. Saunders, Robbinsdale, S. S. Superintendent. Visitors cordially welcomed.

The Detroit Seventh Day Baptist Church of Christ holds regular Sabbath services at 2.30 p. m., in Room 402, Y. M. C. A. Building, Fourth floor (elevator), Adams and Witherell Sts. For information concerning mid-week and special services, call Walnut 1886-J. Strangers and visiting brethren are cordially invited to attend these services.

The Seventh Day Baptist Church, of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 10.30 a. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium) 2d floor, every Friday evening, at 8 o'clock. Visitors are always welcome. Parsonage, 198 N. Washington Avenue.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening at 7.30. Visitors are welcome.

The Mill Yard Seventh Day Baptist Church of London, holds a regular Sabbath service at 3 p. m., at Argyle Hall, 105 Seven Sisters' Road. A morning service at 10 o'clock is held, except in July and August, at the home of the pastor, 104 Tollington Park, N. Strangers and visiting brethren are cordially invited to attend these services.

Seventh Day Baptists planning to spend the winter in Florida and who will be in Daytona, are cordially invited to attend the Sabbath school services which are held during the winter season at the several homes of members.

THE SABBATH RECORDER

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

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DOWN THE SOUTH ROAD

MARY S. ANDREWS

Down the south road, in the autumn,

The landscape is tinted with gold,

Flecked with white and rosy-purple

As the flowers their petals unfold.

Sumac, maple and sassafras

Blush at the Frost King's caress,

And large, ripe haws, with flushing cheeks,

Look shyly at shrubs in holiday dress,

Down the south road.

Down the south road, the hickories,

Elms, oaks and black cherries grow;

Squirrels there make their happy home,

And woodchucks live in the banks below.

Birds are flitting from tree to tree,

Their family cares being light,

Butterflies flutter, careless and free,

In the sunshine warm and bright,

Down the south road.

Down the south road are hills and bluffs,

Refreshing as a summer breeze,

Along the banks of a placid creek

Which reflects the beauty it sees.

Could anything be more charming

Than to drive, in the mellow light

Of October's golden sunshine,

With heart strong and hope bright,

Down the south road!

Sabbath School. Lesson XI.—December 9, 1922

THE STORY OF THE GOOD SAMARITAN.
LUKE 10: 25-37.

Golden Text.—"Thou shalt love thy neighbor as thyself." Lev. 19: 18.

DAILY READINGS

Dec. 3—Luke 10: 25-37. Story of the Good Samaritan.

Dec. 4—1 John 3: 13-24. Love the Test.

Dec. 5—1 John 4: 7-21. Love Necessary.

Dec. 6—John 9: 1-12. How Jesus Helped.

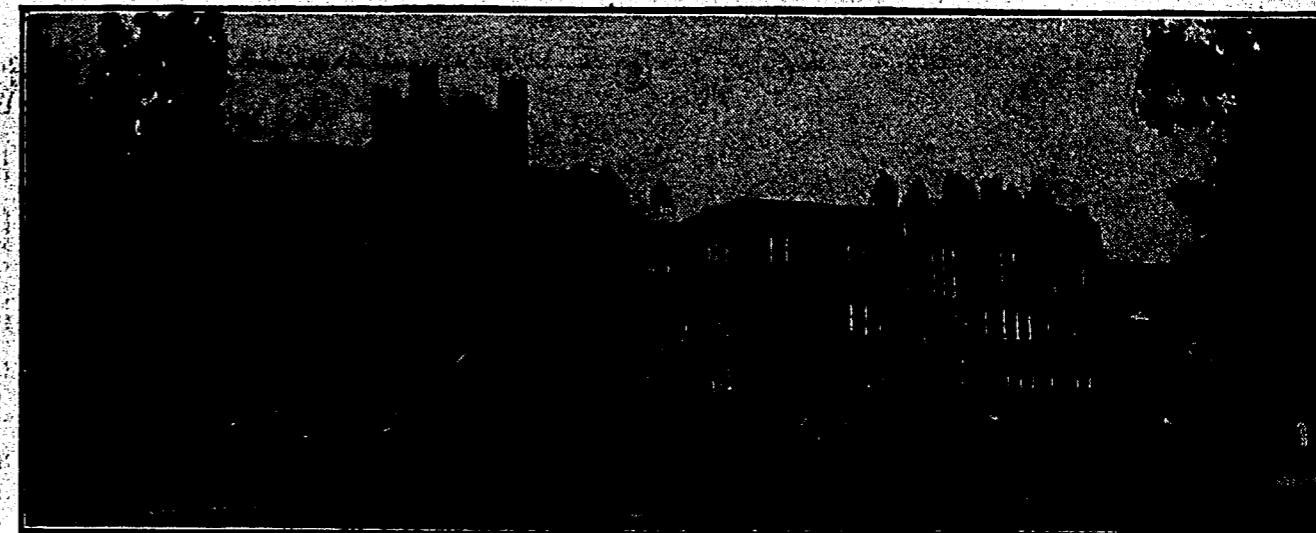
Dec. 7—James 2: 14-26. Faith and Works.

Dec. 8—1 Cor. 13: 1-13. Love never Fails.

Dec. 9—Psalm 41: 1-4, 10-13. Considering the Poor.

(For Lesson Notes, see *Helping Hand*)

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The Sabbath Recorder

This is my prayer to thee, my Lord—strike, strike
 at the root of penury in my heart.

Give me the strength lightly to bear my joys and
 sorrows.

Give me the strength to make my love fruitful in
 service.

Give me the strength never to disown the poor
 or bend my knees before insolent might.

Give me the strength to raise my mind high above
 daily trifles.

And give me the strength to surrender my
 strength to thy will with love.

—Rabindranath Tagore.

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