

The GENERAL CONFERENCE

Mrs. Cornelius Vanderbilt

CONTRIBUTES TO
THE CELEBRATION AT
NEWPORT

BY THE
**Loan of the Celebrated Oil
Portrait of Elder Thomas Hiscox**

BY FEKE

This portrait has been long lost, and Mrs. Vanderbilt herself thought it was the portrait of another man; but it was recently identified as the portrait of Elder Thomas Hiscox; and will be on exhibition in the old Church at Newport on August 28.

The cost of the round trip from Westerly to Newport and return will depend upon the number of tickets sold.

For 100-149	3.54 per capita
150-199	3.32 " "
200-299	2.88 " "
300-399	2.66 " "

BE SURE TO ATTEND!

The Sabbath Recorder

NO ONE can measure the power of a democracy that is energized by the Christian spirit. A Christianized democracy would be satisfied with nothing less than education for its children that would prepare them for life as well as for business, nothing less than a business system that would be based on the principle of mutual interest and fair dealing, nothing less than justice and equal opportunity for the poor and feeble as well as the rich and strong, nothing less than a share in social welfare for every marginal man in the community. In national legislation the people's representatives would give their first thought to the well-being of their constituents, not to their own political fences; and they would broaden their patriotism to include loyalty to humanity everywhere as well as to America first. Nothing human would be alien to American citizenship. The relief of suffering that America has given in Europe and Asia through the poignant years of the war and since, is an earnest of what will be when the American people become thoroughly Christianized; but when that time comes the social order will have been so far improved that no such volume of relief will be necessary. American Christianity is in the making. It is proving itself practicable in the midst of the process. Jesus Christ was no visionary. His dreams of human weal are becoming realities, because we are catching his spirit.—Henry K. Rowe.

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the First Hopkinton Church, at Ashaway, R. I., Aug. 22-27, 1922.

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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.

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PLAINFIELD, N. J., AUGUST 21, 1922

WHOLE NO. 4,042

General Conference Week The day after this RECORDER leaves the office, will be the first day of Conference in Ashaway, R. I. It is most appropriate that in this two-hundred-and-fiftieth year of our denomination in America, the Conference should convene with the old First Hopkinton mother church; and that the session should be extended one day to cover an appropriate celebration in the old first church in Newport.

For some years the church in Hopkinton was a branch of the Newport Church, so in reality we shall meet with the nearest representative of the original body. Nothing can be more fitting than to have a large company make the pilgrimage together to the ancient house of worship, and to the old Baptist church from which our denomination came. For this important purpose a suitable program has been prepared, and arrangements have been made for the excursion.

This will be a great day. Indeed the entire Conference should be a wonderful Conference, marking an epoch in our history such as has never been known.

In some respects this year's work will go into history as the greatest year of Seventh Day Baptist life. We have seen the plans and hopes of our fathers materialize as never before in the splendid home for the SABBATH RECORDER and all our publications. If ever we could rejoice over the attainments of any one year, we can do so today. If ever we could take new courage over the accumulative results of previous forward movements, we can do so now. Only a casual glance at our Conferences fifty years ago will convince any open minded person that we have great reason to thank God and take courage in these passing days.

Such a retrospect ought to renew our courage, quicken our activities, and fill us with enthusiasm for the work to which we have put our hands. Anything short of this will tend to depress and handicap us in the days that are coming. Let us take heart now and push ahead with renewed life and fortified courage.

Shall I Enter the Ministry? Have I Had a Call? Dean Main has

a plan by which he hopes to furnish a series of brief articles on the bright side of life and work in the ministry. We welcome such a move at this time, and sincerely hope there will be many cheering responses to his invitation to write such articles. The question: "Shall I enter the Ministry?" has often been asked, and we fear that it has not always been wisely answered. The general tendency is to magnify the discouraging things and to overlook the brighter side. There is a bright side to the minister's life which we are sure would be very attractive if young men and women could be made to see it in its true light.

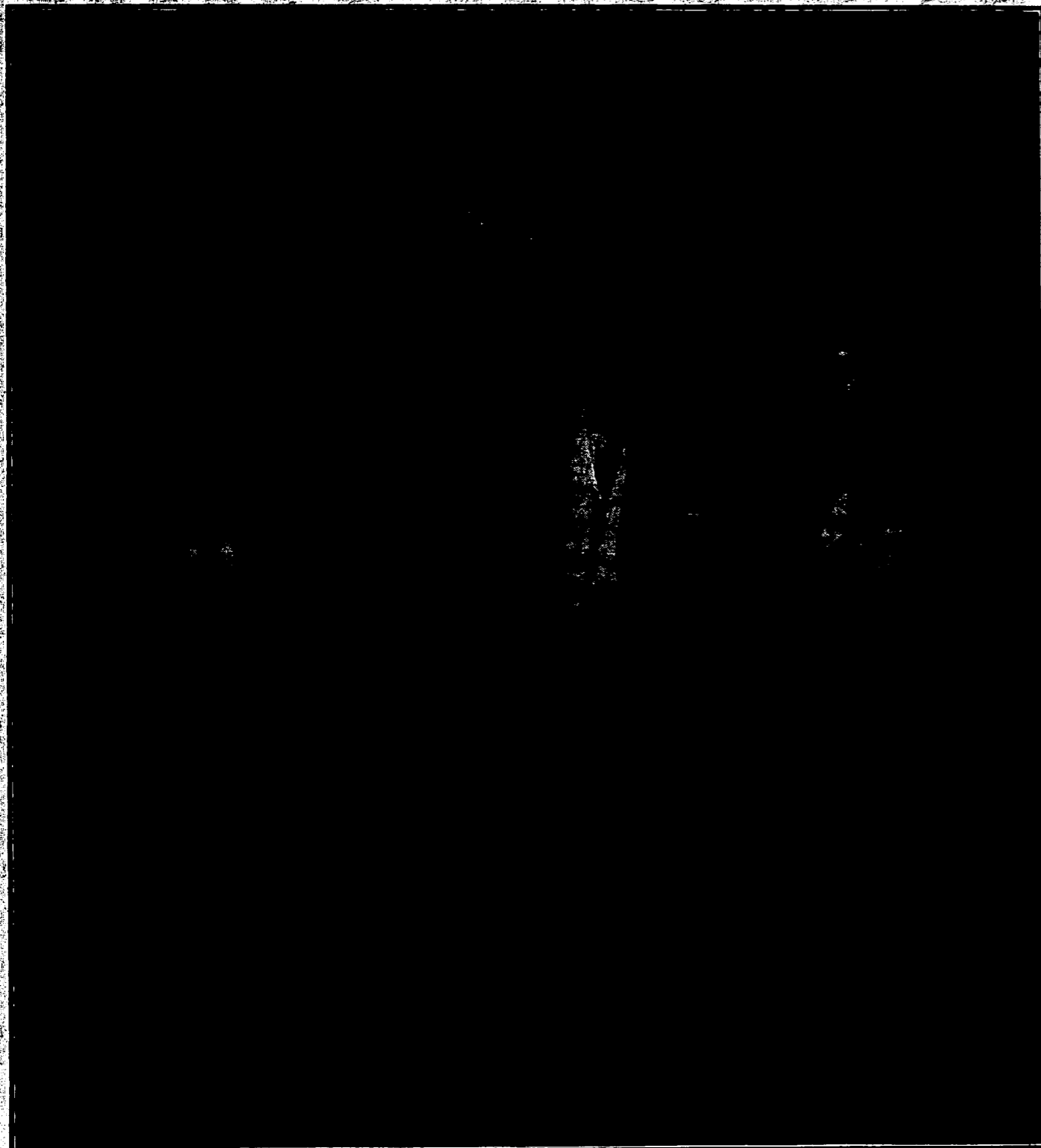
The attractions of the world are great; and the ambitions of parents and friends, for their boys are also great. The sad feature of it all is that these ambitions move parents and advisers to discount the prospects for one in the ministry and to magnify the attractions of the business world.

Two important things belong to a call to the ministry. We believe that many young men have the first; the call of conscience, which is the voice of God in the soul. The second thing is the good counsel of the people who know the young man. If these good words are wanting or if words of discouragement take their place, the chances are against the young man's heeding the call of God.

My boy, if conscience and the voice of the people who know you best agree in urging you to enter the ministry, you had better heed the call. You should certainly think twice before you say no.

Let me ask you: Are you thinking of the ministry as a life-work? If so, this is pretty good evidence that God is calling you into his service. The light of God's love and approval and the joy of his presence through a life time of service is assured to him who willingly consecrates his powers to self-sacrificing work for his Lord and Master, in helpful, uplifting ministries to mankind.

Well do I remember the very hour when,



more than fifty years ago, as a young man with ambitions for a business career, I heard this call and decided to study for the ministry. After my decision all misgivings were quieted. My soul was at rest, and although it took me seven years to work my way through school, never for a moment have I regretted that decision. During half a century of service, in churches large and small, in missionary work among the lowly; in labors among young people and old; in ministries of comfort for the bereaved; in times of sorrow over loved ones gone; on a salary ranging from \$500 to \$700 a year for fully thirty-three years of my time; through many discouragements that seemed hard to overcome, the dear Lord has graciously sustained me all the way through, and I have been happy in his service.

Today as I look back over the years,

knowing all the so-called hardships, all the burdens, all the anxieties, all the weariness of mind and body, if I were a young man again and could see all things just as I see them today, I would gladly choose the gospel ministry for my life-work.

"We Are Seven" A good many years ago a poem entitled: "We are Seven", attracted considerable attention as it appeared in several papers and magazines. As we recall the trend of the story—poems sometimes contain stories—a little girl upon being asked how many brothers and sisters she had, said in her simple way, "We are seven." Then she went on to describe them one by one, and at the end of each stanza after speaking of some one of them who had died she still insisted upon saying, we are seven.

Many times during the last few days, these words have come to me with a blessed meaning. More than fifty years ago, in a farmer's humble home on a hillside in Alleghany County, western New York, seven children, five sisters and two brothers, dwelt with father and mother beneath the same roof. This was the editor's boyhood home. The five sisters and one brother were his. It was a home of peaceful, hard-working people, where the blessings of out-door life gave health and strength to its inmates, and where stern necessity kept all the children well employed and away from many temptations.

Nearly sixty years have passed since the present writer started out for himself, and the first break was made in this happy home circle. Then as the years went by other breaks began to come. The circle grew smaller until father and mother rested from their labors; and finally the old home was left alone and empty. The hand of decay touched it and in its solitude it grew old very fast, and was finally sold to outsiders.

Now after half a century of living all the world around, one sister for forty years in China, one brother dwelling in half a dozen States, one sister many years in southern Louisiana, and the others in New Jersey and in Wisconsin, the entire seven have been enjoying a ten-day's reunion in our homes in Plainfield.

The heavenly Father's care has been round about us all these years, and we have been preserved without a single break in the circle. When we say "We are seven" we do not have to include any yet who have passed on to the home above. We are seven yet in our earthly pilgrimage, and in fair health, for which we thank the dear Lord.

As we near the borderland toward which the years are bearing us with ever-quicken- ing step, we shall cherish the pleasant memories of the years gone by, and ever be thankful for this happy reunion of 1922.

The picture shows the editor with sister Sara G. Davis, of China, sister Lucy E. Clarke, of Hammond, La., on his right, and Mrs. W. H. Rogers on his left. In the back row stands brother Charles, of Alfred, N. Y., with Mrs. Henry Jordan, of Milton, Wis., at his left and Mrs. Horace Stillman, of Plainfield, on his right.

We trust that many old-time friends

among the RECORDER readers will enjoy the picture; some of whom will recall pleasant days of old when they knew members of this group as yokefellows with them in our Master's service.

Does It Pay? There are many Bible texts and some Old Testament books upon which the most consecrated scholars have never been able to agree as to their value and interpretation. Most of these contain valuable and uplifting religious instruction. In some of the texts the change of a comma, or the elimination of a supplied word which is printed in italics, makes a great difference in the meaning. Such a text is found in 2 Timothy 3: 16. The American revision gives the preference to: "Every scripture given by inspiration of God is profitable," etc. King James and his translators preferred to place the "is" (which they supplied) before the word "given". King James and his men laid no claim to inspiration any more than did the modern translators in the revised edition. People who placed all the punctuation points in our Bible claimed no special inspiration for their work.

Now it is not our purpose even to try to say which is nearest right. But when some excellent article is written containing most important religious teachings—an article involving some one of these texts or books, why is it that certain writers feel called upon to ignore the good lessons that should be emphasized, and invariably to take up the pen to fight the writer regarding the questionable letter of the text?

Does this pay? Would not the outcome be infinitely better if such critics would write some encouraging, inspirational article upon the spiritual lessons always given by the one they take issue with, rather than to keep harping on the mooted question until the real teaching is practically lost sight of?

Friends, while there is so great need of upholding the high spiritual principles taught in the scriptures referred to, it can not pay to split hairs and quibble over doubtful points in the letter of a text.

"The Eighteenth Amendment denies to a minority a fancied sense of personal liberty, but the amendment is the will of America, and must be sustained by the government and public opinion."—President Harding.

TWO PRIZE ESSAYS ON TOBACCO USING

*Dr. T. L. Gardiner,
Plainfield, New Jersey.*

DEAR SIR:

A short time ago the W. C. T. U. of Riverside, Cal., offered several prizes for the best anti-cigarette essays from the two high schools of the city. The two highest were won by high school members of our own church: Lucile Hurley and Oswald Ballenger, winning first and second respectively.

Our Sabbath school voted to send them to the RECORDER, hence the enclosed essays which we will be pleased to have published as soon as convenient.

Sincerely yours,

NEIL MOORE,
Secretary of Sabbath School.

ESSAY NUMBER ONE—FIRST PRIZE AWARDED
TO LUCILE HURLEY

What is tobacco? Tobacco is a native plant of America. It belongs to the nightshade family, as do also the potato and tomato, though they are not poisonous. Tobacco is grown more extensively in the United States than in any other country. The plant grows from four to six feet high, and has large, broad leaves. The plants are picked and cured and dried in sheds, after which the leaves are made up into cigars, cigarettes, snuff, chewing tobacco, and to smoke in pipes.

Tobacco contains at least four of the most violent poisons known, the chief one being nicotine, besides other poisonous substances. Still others are developed as a by-product of smoking this tobacco. One pound of tobacco is said to contain enough poison to kill 300 men, if it were all absorbed.

Tobacco is injurious in any way it is used, but the cigarette is considered the worst form, chiefly because the smoke is inhaled, increasing its harmfulness many times. It, more than any other form, creates cravings which it can not satisfy. Because of its cheapness and seeming mildness it leads boys to smoke years before they would take to a pipe or cigars. It is much worse for young people to smoke than for those older, because it stunts growth, and especially affects mind and character.

One of the worst features of the tobacco habit today is the increase of women smokers. Hundreds of otherwise respectable

young women are now smoking cigarettes. Think of what the women of the future will be, considering its effects on character and health. It is taken up because it is popular, and in style. They see no bad results in the beginning and do not have thought enough about it to look ahead. If every one would always remember that the human body is the temple of God, no one would ever want to defile it with such a thing as tobacco.

Tobacco is today one of the worst evils of civilization. It tends to lower the vitality and character of the people. Twice as much money is spent for tobacco, which has not the least bit of good as food or medicine, as for bread. The nation's tobacco bill for 1919 was over \$2,000,000,000. More than a million and a quarter acres of land are used to raise tobacco. The same land would produce 50,000,000 bushels of wheat to feed the starving ones of Europe. A great amount of money is also spent for matches. The tobacco habit is indirectly through carelessness responsible for many destructive fires. A cigar stub or a lighted match, tossed to the side, often sets the grass or paper on fire and then it rapidly spreads. Some of the big forest fires have been caused by careless smokers.

Smoking is a very rude habit. It seems that one of the effects of narcotic is to blind the smokers to others' rights, especially of fresh air. In general the odor of the smoke is just as offensive to the non-user as it is pleasing to the smoker. In almost all public places, on street cars, in hotel lobbies, etc., the air is saturated with tobacco smoke.

In smoking a person does not only suffer from its effect upon himself from inhaling the smoke, but makes its unpleasant and injurious to those who have to breathe the air. All smoke is a vital irritant. It causes inflammation and pain to the eyes and also irritates the throat and causes a dry hacking cough. Tobacco has the peculiarities of all nerve disturbing drugs that when taken seems to quiet the pain they have caused but when its effect passes the pain reappears.

Tobacco is not only injurious to human beings but to plants and animals as well. A piece of tobacco made a circus elephant really dangerous. A few puffs of the smoke so effects bees that they do not sting. A

plant in a room in which there is tobacco constantly soon dies.

Tobacco is the admitted cause of some eighty diseases. Cigarettes weaken physical strength and undermine future health. It saps the energy of nerve and brain cells, and interferes with the functions and development of the body.

The lung capacity of smokers is decreased. It was found that the average non-smoker could hold five cubic inches more air than the lungs of the smoker. By experiment it was found that smoking five cigars a day decreases strength to do muscular work about forty-one per cent.

The tobacco user gets sick sooner and stays sick longer.

Tobacco lessens the acuteness of vision and causes color blindness. This injury to the nerve of sight shows the effect on the whole nervous system.

The mortality from heart failure is increasing each year. Men who smoke soon become out of breath, and have unsound hearts, so they are not fit for athletics or the army. It is called "tobacco heart".

In a careful test of a group of men who rode bicycles, it showed that the endurance of smokers was decreased nine per cent, and increased their heart beat ten per minute over that of the non-smokers. In a target practice it showed that the non-smokers were more accurate.

There are 12,000,000 school children in America that are defective. In many cases tobacco is the cause. Comparisons have been made between boys of the same age, having used or not used tobacco. Those who had used tobacco were stunted in growth and development, and did not have the mental power of those who did not smoke.

It is a proven fact that tobacco affects scholarship. It weakens mental strength, clear and concentrated thought. At Harvard, for fifty years no smoker has been graduated at the head of a class.

Smoking hinders many a man's business efficiency or opportunities. The world is dropping the fellow who habitually smokes, for they are less alert, keen and competent.

Tobacco is a twin evil of alcohol and should be combated with just as strong measures as have been taken against liquor. The next great reform should be to bring about the prohibition of tobacco.

ESSAY NUMBER TWO—SECOND PRIZE AWARDED
TO OSWALD BALLENGER

Approximately two billion dollars was spent last year for tobacco in the United States. This is twice as much as we spent for education, and twice the expense of our government in time of peace; and would build eight Panama Canals every year. These figures are startling when we consider what a loss it is to our nation, and the amount of good it might do if used to build up and educate, instead of tearing down. The loss in dollars and cents is not our greatest loss. What is it doing to our young men, the wealth and pride of our nation?

The cigarette habit, if continued, will ruin our boys physically, mentally and morally. The poison from the cigarette destroys the red corpuscles of the blood and tends to deaden the white corpuscles. This lessens the blood capacity for carrying oxygen thus materially weakening the lungs, as well as other parts of the body.

In every person there is what is known as the margin of safety. This means that nature has provided for each person an extra supply of vitality, which we do not draw from except in emergency, and it is impossible for us to use all of this margin of safety. For instance in ordinary breathing we take in from twenty-four to twenty-five cubic inches of air. By an extra effort we can breathe in one hundred cubic inches more. When we breathe out all the air possible we still have in the lungs one hundred cubic inches that it is impossible for us to breathe out. This is called the margin of safety. The same is true of every function of the body in a normal person. The tobacco user is continually drawing on this margin of safety. When the heart and lungs have used up their extra supply of vitality they are unable to do the work when sickness comes. Thus many die of tuberculosis, pneumonia and heart failure.

Recently about ninety of the Riverside Polytechnic boys went through a physical test of climbing a steep hill of considerable height. Of the ten who reached the top first not one used tobacco in any form, while those who had the least power of endurance were cigarette smokers.

The heart, liver, kidneys and skin are all capable of doing many times the amount of work that is ordinarily required of them.

An interesting experiment was performed on a dog, proving that he had enough pepsin in his stomach to digest another dog even larger than himself. This shows the margin of safety in the stomach. The use of tobacco destroys this margin of safety so that when a man overeats it results in stomach trouble. A man in the harvest field will perspire more in an hour or two than he will in a week ordinarily. If he is in a normal condition he can do this without injury. But one who uses tobacco is not able to do this because he has used up his margin of safety. Often one does not realize that he is thus weakening his physical powers until put to the test, when it may be too late to repair the damage.

Smoking decreases the lung capacity seventy-five per cent. The effect of the use of tobacco is readily shown in growing boys because their extra vitality is used in their growth. But in a grown man this extra vitality is stored away by nature for future use, and the effect is not so readily seen as in the growing boy. The boy becomes stunted in his growth, but the man is already grown and its effects are not so visible but are just as sure and more deceptive in the adult.

Smoke is an irritant. If we get it in our eyes it causes acute pain. When taken into the throat and lungs it irritates and causes inflammation, thus weakening these organs and making them more susceptible to disease. The use of tobacco also causes the arteries to contract which results in hardening of the arteries and high blood pressure.

In the Manchester district of England, out of eleven thousand men who enlisted in the Boer War in South Africa, ten thousand were rejected because of tobacco heart. When our young men were called to pass their physical examination before entering the great European war we were shocked at their physical inability to pass the required standard. The use of tobacco was given as the greatest cause of their failure to come up to the required standard.

The following figures show the use of tobacco weakens the athlete. In six educational institutions the students competing for places on the football team, the smokers and non-smokers were successful in the following per cents.

Institution A, smokers 18 per cent, non-smokers 58 per cent.

Institution B, smokers 40 per cent, non-smokers 68 per cent.

Institution C, smokers 25 per cent, non-smokers 82 per cent.

Institution D, smokers 39 per cent, non-smokers 67 per cent.

Institution E, smokers 70 per cent, non-smokers 80 per cent.

Institution F, smokers 0 per cent, non-smokers 58 per cent.

In the same institutions the scholastic standing of the non-smoker was much higher than the standing of the smoker. From these tests Professor Pack draws these conclusions:

1. Only half as many smokers as non-smokers are successful in the "try-outs" for football squads.

2. In the case of able-bodied men, smoking is associated with loss of lung capacity amounting to practically 10 per cent.

3. Smoking is invariably associated with low scholarship.

The above statements prove conclusively that the use of tobacco is a great injury to the physical and mental condition.

The following statement from a judge in the Harlem police court will show something of its moral effect. "Yesterday I had before me thirty-five prisoners, and thirty-three were confirmed smokers."

The Boy Scouts are non-tobacco users, with few exceptions. An attorney of Oakland recently made this statement:

"There are five hundred thousand Boy Scouts in the United States, and not one of them is in jail on any charge." And a daily paper says that out of five thousand boys arrested last year in our country, only four were Boy Scouts.

The number of cigarettes manufactured in the United States last year was 61,859,000,000, which, if placed in a line end to end would make a distance of 3,000,000 miles. Forty-six millions were consumed in the United States. We are spending billions annually in tearing down the health and ruining the morals of our young men. Shall we not use our influence to check this habit and use this enormous sum to educational purposes, and thus build up our country instead of tearing it down?

"Sing a song of no-tobacco,
Let it echo and re-echo
O'er the state and o'er the nation
And throughout the whole creation,
Bid old Nic, the tyrant, go.

"If you want to be athletic,
Live and strong and energetic,
If you want to be a scholar
Worth a hundred to the dollar,
Bid old Nic, the tyrant, go.

"For the sake of home and mother,
And of little son or brother,
Health and wealth and education,
And the welfare of the nation,
Bid old Nic, the tyrant, go."

LETTER FROM FOUKE

DEAR FRIENDS:

It is almost too late to tell you of school; however, I shall. Two, a boy and a girl, finished the eighth grade and others completed part of their work. Our closing exercises were held on the evening of May 30. We used ferns, cape jasmine and bay blossoms for decoration as the class colors were green and white. The house was crowded and every one on the program seemed to do his best. There were songs, recitations, readings and a short play, besides "The Teddy Bears' Parade" by the Primary grades. Mantie Longino gave the valedictory.

School was over. The next morning our girls left for home, and in the afternoon we said "Good-by" to Mr. and Mrs. Sanford. We miss them very much. The "Hall" seems quite deserted this summer as I am staying at Mrs. Nancy Smith's when at Fouke, but in less than five weeks now it will be occupied again. School will not open till October, but Mr. and Mrs. Clifford Beebe are to be with us when association meets here in September. The prospects now point toward an unusually large enrollment in the school this fall.

My vacation is being spent teaching school about five miles from Fouke. I am at Fouke for Sabbath days, sometimes not coming out to my school till Monday morning, I have forty-nine pupils in seven grades, giving me plenty of work to keep me out of mischief. School opens at eight and is supposed to close at four, but sometimes it takes me till five to hear all the classes. This is my sixth week and I shall teach at least six weeks more. My schoolhouse is in the woods, it is built of rough lumber and is unfinished either inside or out. I am glad it is summer for I fear too much fresh air

would come in through the cracks for my comfort during the winter! I am in a district where all too little interest has been taken in education, but the school is growing and in time a far larger per cent of the boys and girls will be attending throughout the school term.

We are having an abundance of rain. Corn looks fine. Cotton seems to be doing well, too. About Fouke the boll weevil seems not to be working seriously, although there are places where it is damaging cotton badly. Fruit is scarce and gardens are poor, too much rain especially when they should have been planted, and then they couldn't be plowed (cultivated) and hoed as they should have been. Weeds grow terribly fast these hot days. Cotton was planted about the "Hall" and schoolhouse. It is late but if the boll weevil lets it alone I hope it will make a fair crop.

Revival meetings began at the Baptist church about ten days ago, with preaching at eleven and at eight. Meetings will be going on at the different churches most of the time now till after our association, so the Community C. E. voted a week ago to hold no more regular meetings till the third Sunday evening in September. There was a social not long ago that was much enjoyed. The young people seem greatly interested in C. E.

When there is preaching Friday evenings at any of the churches, we hold no prayer meeting service, but we have Sabbath school and then go to preaching. Our own C. E. and Junior meet each Sabbath afternoon. The Juniors are holding weekly "sings" to learn new songs. The boys and girls chopped cotton two different days in the spring to earn money for the "Near East Relief." None of us attended the All-South C. E. Convention at Hot Springs in July, but several wished it might have been possible to do so.

The financial assistance which friends have given us is much appreciated and I want to take this occasion to express to you our heartiest thanks. Besides the usual contributions from the boards, over a hundred dollars have been sent here for the work. We thank you.

Sincerely yours,
FUCIA FITZ RANDOLPH.

Fouke, Ark.
August 2, 1922.

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.

SOUTHEASTERN ASSOCIATION

The Southeastern Association is to convene with the Salemville Church, Salemville, Pa., August 31 to September 3. The church is hopefully looking forward to this meeting and anticipating the attendance of a goodly number of delegates. Letters are being sent to the churches of the association requesting that the names of those who expect to attend be sent to the chairman of the Entertainment Committee as soon as possible. Owing to certain local conditions this is quite necessary, both for the convenience of the entertaining church and the comfort of visiting delegates. Those coming from West Virginia by train will be met at Bedford, Pa., on Wednesday, Thursday and Friday, in the afternoon *only*. This train leaves Cumberland, Md., at 2.10 p. m. and arrives at Bedford at 3.48 p. m. Delegates coming from the North and East should come by way of Altoona and Roaring Spring, Pa. Leave train at Roaring Spring and take auto bus for New Enterprise, Pa., where you will be met either at noon or in the evening. Bus leaves Roaring Spring twice each day—at 9.30 in the morn-

ing and at 6 o'clock in the evening. It is eighteen miles from Roaring Spring to Salemville, and twenty miles from Bedford to Salemville, thus the necessity for advance information as to how many and when you are coming. Please send names promptly to Rev. R. R. Thorngate, Salemville, Pa.

Salemville, Pa.,
August 7, 1922.

NORTHWESTERN ASSOCIATION

Delegates and visitors to the Northwestern Association at White Cloud, Mich., September 14-17, 1922, are requested to send their names to the pastor, Rev. John C. Branch, White Cloud, Mich.

White Cloud is located on the Pere Marquette Railway to the north of Grand Rapids, where changes are made from all roads. Boat connections from Lake Michigan are also made at Grand Haven and Muskegon direct to White Cloud. There are also auto-bus accommodations.

The people of White Cloud are looking forward eagerly to the association and a large attendance; and they will be pleased to know how many are coming that due preparations may be made. Send letters to

REV. JOHN C. BRANCH,
WHITE CLOUD, MICH.

Almost all hymnals omit the opening verse of the hymn "Sun of My Soul." It is:

'Tis gone, that bright and orb'd blaze,
Fast fading from our wistful gaze:
Yon mantling cloud has hid from sight
The last faint pulse of quivering light.

These words give a new meaning to the rest of the hymn. The poet has just seen the sun set behind the western clouds, darkness is coming on, it will soon be night. But in spite of all this Keble has the faith which enables him to sing:

Sun of my soul, thou Savior dear,
It is not night if thou be near!
Oh may no earth-born cloud arise
To hide thee from thy servant's eyes!

It is clear that the central thought of the hymn depends upon the missing stanza. It may well be asked whether it would not be a fitting thing to have the missing words restored to our hymnals.—*Hermann S. Ficke, in Record of Christian Work.*

THE STANDING OF THE CHURCHES

July 31, 1922

Churches	Quota	1919-20	1920-21	1921-22	1922-23
Attalla	\$ 340	\$ 17.00	\$ . . . . .	\$ . . . . .	.....
Adams Center	1,530	1,230.98	708.00	710.85	\$ 4.25
First Alfred	5,890	3,335.61	3,876.42	4,121.00	.....
Second Alfred	2,940	768.34	1,145.90	1,358.13	18.15
Albion	1,870	622.27	279.83	95.00	33.33
Andover	620	148.49	201.25	63.35	11.52
Battle Creek	1,880	1,893.00	2,487.87	1,880.00	.....
Boulder	920	460.00	920.00	460.00	.....
Berlin	970	.....	308.37	541.01	.....
First Brookfield	1,490	769.60	1,550.58	1,072.34	92.35
Second Brookfield	1,240	987.56	1,157.50	613.63	.....
Cartwright	770	400.00	258.65	211.28	25.00
Chicago	830	1,009.60	926.60	884.16	120.00
Cosmos	220	46.00	88.00	40.00	20.00
Carlton	960	352.97	247.39	182.88	.....
DeRuyter	910	910.00	677.00	814.50	.....
Detroit	.....	(Joined Conference 1921)	140.00	.....	.....
Dodge Center	1,240	1,250.00	458.45	275.58	.....
Exeland	220	45.00	20.00	50.00	.....
Farina	1,650	1,650.00	1,019.95	1,161.64	.....
Fouke	720	664.38	88.00	115.00	.....
Friendship	1,200	430.00	679.83	536.00	.....
First Genesee	1,970	985.00	1,895.79	1,197.17	.....
Gentry	650	480.50	355.66	167.50	.....
Grand Marsh	280	.....	98.01	25.00	.....
Greenbrier	340	.....	70.00	50.00	.....
Hammond	460	703.00	619.54	575.01	.....
First Hopkinton	2,860	114.53	1,178.68	1,351.29	.....
Second Hopkinton	880	132.15	75.00	194.23	46.00
First Hebron	520	.....	150.00	520.00	.....
Second Hebron	370	.....	67.00	22.00	.....
Hartsville	700	80.00	110.10	62.00	.....
Independence	1,070	1,360.00	1,100.00	565.00	.....
Jackson Center	1,180	200.00	95.00	160.00	.....
Lost Creek	910	910.00	910.00	910.04	.....
Little Prairie	370	.....	150.00	66.60	.....
Los Angeles	240	275.00	240.00	240.00	.....
Middle Island	730	90.00	100.00	190.25	.....
Marlboro	990	1,030.00	1,004.51	443.77	.....
Milton	4,460	2,300.00	3,501.24	3,345.00	.....
Milton Junction	1,990	1,138.74	2,240.00	1,202.00	.....
Muskegon	.....	(Joined Conference 1921)	25.00	.....	.....
New York	660	1,075.00	948.06	1,077.41	.....
Nortonville	2,240	2,240.00	1,440.00	749.00	.....
North Loup	4,180	4,180.00	4,180.00	2,350.00	.....
Piscataway	930	571.62	412.20	931.16	.....
Plainfield	2,440	2,071.62	2,975.30	2,884.91	.....
Pawcatuck	3,840	3,483.29	3,993.17	3,902.01	.....
Portville	210	210.00	210.00	210.00	.....
Roanoke	400	97.00	114.00	75.00	.....
Rockville	1,340	172.00	135.00	245.00	.....
Richburg	390	293.00	390.00	192.10	.....
Riverside	1,030	925.00	820.05	1,216.61	.....
Ritchie	900	650.00	69.50	271.52	.....
Rock Creek	.....	(Joined Conference 1921)	13.00	.....	.....
Salem	3,220	3,213.50	2,634.55	3,309.20	.....
Salemville	580	80.46	290.00	142.50	.....
Shiloh	3,550	1,344.04	3,674.30	1,637.01	.....
Scott	490	.....	1.00	33.00	.....
Syracuse	270	88.99	107.72	78.22	.....
Southampton	90	120.00	40.00	20.00	.....
Stonefort	350	107.00	100.00	159.00	.....
Scio	180	7.71	.....	5.00	.....
First Verona	820	800.00	827.12	820.00	.....
Waterford	490	540.00	512.25	413.42	71.33
Second Westerly	220	275.00	230.00	230.00	.....
West Edmeston	550	550.00	345.00	300.00	.....
Walworth	880	248.60	499.56	248.50	.....
Welton	700	610.00	700.00	700.00	.....
White Cloud	1,020	185.00	26.73	203.25	.....

MISSIONS AND THE SABBATH

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

LETTER FROM JAMES A. MURRAY, OF TRINIDAD

Rev. Edwin Shaw.

DEAR BROTHER:

I shall be pleased to apologize for burdening the press, but I am animated by conditions. The work is progressing, it is now on the extreme eastern, and I am on the extreme western of Trinidad.

On Friday, July 21, about noon, Brother Gransanb traveled about sixty miles, mostly on foot, from the county of Mayaro to Port of Spain to be fraternized. We met for the first time.

"God accepteth no man's person," in the dark face was Jesus' might revealed in a man winning souls. He has a wife and two daughters, who are eagerly awaiting his return with a good report.

On Monday, July 24, at 6 a. m., I bade him good-by with about three thousand pages of literature, calendars and hand books received from the Plainfield Woman's Society for Christian Work. A few weeks ago I was impressed on the street to make acquaintance with an independent missionary. I invited him to my house, about two weeks after he called in accidentally. I presented him my SABBATH RECORDER with the article by Elder R. B. St. Clair, on the Ethiopian bishop and prince, and with a short study he decided to keep the Sabbath. I gave him Sabbath tracts and a *Gospel Herald* with the very article, he took them to the Baptist Church elder and I paid them a visit and he has also decided. He asked me to put the matter before the members on Sunday night, the sixteenth. Ten stood in favor of the Ten Commandments. They have a queer way of worship, but I took no notice of it. Seven attended the services on Sabbath the twenty-second. The Spirit impressed me to read the Ten Commandments in concert; one woman testified she never knew they were written in the Bible, she read them in a prayer-book.

I rented a hall for three dollars per month only for three hours on Monday nights;

that sum was my tithing and offering in June. On July 31 ends the term. I have worked for nine dollars up to July 24. I do not know how to continue the rent. Paul states in 2 Cor. 11:27, 18; 2 Cor. 12:10, his experience in weariness, painfulness, hunger, thirst . . . nakedness . . . necessities,—in distress for Christ's sake. I am encouraged. My wife is now sick, unable to accompany me to the meetings and lead the singing. The result of our experience. I feel humbled to state these matters. We have come to the "Red Sea" in our experiences. "Go forward" is the command. On Sabbath I referred to baptism and the enemy hurled a dart to disintegrate the work in every respect. A man who has been visiting me for some time, not working on the Sabbath, got up in the audience pleading for baptism, for he had a vision, he would die if he was not baptized next day by Brother Gransanb, who is the man pointed out in his vision. I deferred it. He captivated every man. I kept quiet. It was arranged. He came home for Brother Gransanb. I put two questions to him, he got on so abusive to me that the brother just saw the devil in him; in fifteen hours he went around among the followers sowing seeds of strife and discord, preaching to them I was about to make merchandise of them to support my family; he failed through the Captain of our salvation.

We need your prayers, assistance spiritually and temporally. Please send me advice. May God abundantly bless you in your calling.

I am sincerely,

Your brother through Jesus,

JAMES A. MURRAY.

*Bourne's Road, St. James,
Port of Spain, Trinidad,
July 24, 1922.*

THE TWO SINGERS

A singer sang a song of tears,
And the great world heard and wept,
For he sang of the sorrows of fleeting years,
And the hopes which the dead past kept;
And souls in anguish their burden bore,
And the world was sadder than ever before.

A singer sang a song of cheer,
And the great world whistled and smiled;
For he sang of the love of a father dear,
And the trust of a little child:
And the souls that before had forgotten to pray
Looked up, and went singing along their way.

—The Pacific.

PROVISIONAL PROGRAM SOUTHEASTERN ASSOCIATION

To be held with the Salemville Church,
August 31, to September 3, 1922

Thursday Morning

- 10.30 Opening Service
Address of Welcome—Sherman R. Kagarise
Response—Rev. A. J. C. Bond
Report of Executive Committee
Miscellaneous Business
Introductory Sermon—Rev. M. G. Stillman

Thursday Afternoon

- 2.00 Song Service
Report of delegates to Sister Associations
Northwestern—Rev. M. G. Stillman
Eastern, Central and Western—Rev. G. H. F. Randolph
Letters from the Churches
Messages from Sister Associations and the Boards
Miscellaneous Business
Sermon—Rev. W. L. Davis

Thursday Evening

- 7.30 Song Service
Sermon—Delegate from Western and Central Associations

Friday Morning

- 10.00 Devotionals
Business
Address, "What Next?"—Rev. A. J. C. Bond

Friday Afternoon

- 2.00 Song Service
Missionary Hour
"Waiting Fields in the Southeastern Association"—Rev. G. H. F. Randolph, and others.

Sabbath Evening

- 7.30 Song Service
Sermon—Delegate from Eastern Association
Good Things from Conference by Delegates

Sabbath Morning

- 10.30 Sabbath Morning Worship
Sermon, "Seventh Day Baptist Ordinances: Their Significance"—Rev. Geo. B. Shaw
Communion Service

Sabbath Afternoon

- 2.00 Song Service
Sabbath School Board Hour
Young People's Board Program

Evening after the Sabbath

- 8.00 Song Service
Woman's Board Program

Sunday Morning

- 9.30 Devotionals
Business
Sermon—Delegate from Northwestern Association

Sunday Afternoon

- 2.00 Song Service
Address, "The Cultural and Spiritual Value of Education"—Representative of Education Society

Salem College: Its Interests—
President S. O. Bond
Dean M. H. Van Horn

Sunday Evening

- 7.30 Song Service
Evangelistic Sermon
Consecration Service

THE BOOK OF ESTHER

REV. W. D. TICKNER

Whatever might be said concerning this book, we should not forget that for more than two thousand years it has formed part of the Canonical Scriptures. This is a fact to be reckoned with. It is a standing challenge to the world, and until some one can produce incontrovertible evidence that it was placed in the canon by mistake, the book should be accepted as authentic history, and credence given to the statements made in it the same as we accept and believe the statements in Gibbon's History of Rome or any other standard history. That it was regarded as rightly belonging to the Canon is evidenced by the fact that it was part of the Scriptures that the apostle Paul recommended to Timothy, when he said, "All Scripture is given by inspiration of God." Unless some one is willing to pose as knowing more than Paul about this matter, he should modestly refrain from expressing his doubts publicly.

Another witness to the historicity of the book is the feast of Purim which, even to the present, is celebrated to commemorate the deliverance of the Jews as narrated in the ninth chapter of Esther. At this feast, the entire book is read, and when the reader comes to the name of Haman they all cry out, "May his name be blotted out" or "Let the name of the ungodly perish."

When the reading is concluded all the congregation exclaim: "Cursed be Haman, blessed be Mordecai. Cursed be Zeresh (Haman's wife), blessed be Esther. Cursed be all idolators, blessed be all Israelites, and blessed be Harbonah who hanged Haman."

Until some one can furnish a more reasonable basis for the establishing of this feast then the one recorded in Esther 9:27, 28, and establish his theory by immutable, incontrovertible evidence, it is folly to question the accuracy of the historic statements made by the author of the book.

Jackson Center, Ohio.

EDUCATION SOCIETY'S PAGE

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

It is an all too common experience with us that, having passed an hour, a day, perchance a week, on our Mount of Transfiguration, it becomes a task taxing all our metal and resource to turn vision into reality. Moses came down from Sinai to find his people worshiping the golden calf. We hear an inspiring sermon, leave God's house, exalted in spirit and renewed in purpose, yet Sunday morning finds us face to face with tangles, with personal, business, and neighborhood problems that leer at us sordidly and mockingly. They refused to yield at once even to the superior spiritual resources which the brighter vision has afforded us. Indeed, often the freshened vision, making us more keenly aware of wrong and of the out-of-jointedness of things, results in making the fight to actualize our newly illumined plans a yet more hotly contested one.

The brighter vision unaccompanied by stiffer will and more abundant wisdom is pretty futile. All three elements play their necessary role in the highest Christian service. Vision alone becomes vapor. Will alone becomes tyranny and destruction. Knowledge alone becomes a never-setting sun beating on desert sands. The preacher, the teacher, the friend, the book, the picture, the oratorio, the prayer—for through all these God manifests himself in compelling beauty to us—furnish the vision, but we must not be content to be thirsty sands that drink up greedily the waters of life and forever retain them. With the resplendent loveliness in our souls, we go to the family council, the office, the study, the conference, the director's meeting, the legislature, to convert into terms of human life the new truth which God has vouchsafed us.

It is the main business of the church—and always will be, if it keeps its head—to help us to dream dreams and see visions, to steel our wills to the load we ought to carry. Yet the church can also be a teacher to show us much of the practical conduct of our lives. Any church that emphasizes solely vision or will to the exclusion of that wisdom which is

so greatly needed in individual and group life ultimately loses its grip and we turn away from it. It is the main business of the school to stimulate the practice of the common sense of the race for the advantage of home, business, politics, and religion. And yet the school will fail lamentably if it too does not furnish us the desire and the power to interpret life from God's point of view, if it does not fill us with lofty enthusiasms that, enduring as long as the breath of life, carry us on toward the eternal city.

It is a commonplace that men divide themselves roughly into seers and doers. Too frequently the class of the prophets have only scorn for their fellows who are engaged in realizing today the vision of the prophets of yesterday. The spokesmen for tomorrow often hold the things of the present as too sordid and insignificant to be worthy their attention, seeming to believe that all men should be only dreamers and nothing more. Depend upon it, if such prophets had their way, we should starve to death. On the other hand, the hard-headed man, the man of today's affairs, shows himself equally ready, often, to deny the need and validity of spiritual sight, condemning the seer as a visionary and his visions "rot." This man does not stop to think that he is prospering now because the idealist has worked out the pattern of the social conditions which make largely possible his very prosperity. Columbus was an idealist who discovered the world in which many men of the hard-headed variety are now making a magnificent living. The pastor is the idealist who helps the young man to realize possibilities in his life which the latter never surmised he possessed. The surveyor always has to precede the Overland Limited: the day-laborer has to place the ties and lay the rails and dig the cuts where the surveyor has set his stakes.

It is not enough to be a dreamer: it is not enough to be a doer only. We must be both seers and doers. I believe that men are coming to see, more than ever, that the best type of man is he who combines the vision of the prophet and the practical power of the man who does things. Undoubtedly as long as the world lasts there will be those whose privilege and unhappiness it is to be either great visionaries only or great practitioners only. Yet the man who more and more combines both powers should and will

increasingly abound. It is the business of church and school to unite their forces more effectively and cordially even than hitherto to produce such folk.

Mankind wants, yes, languishes for the beauty of the vision. "As the hart panteth after the waterbrooks, so panteth my soul after thee, O God," is increasingly the cry of the world—often an unconscious cry, to be sure. And the church should never forget that it is its peculiar and exalted office to be the custodian of the vision of the greatness and love of the heavenly Father. Men will always be climbing mounts of transfiguration. On the other hand, it will as certainly always be the business of practical religion and of the school to realize the vision of love, beauty, grandeur, and superlative righteousness in practical procedure. When man comes down from the mount, the problem will always confront him, How can I so invest my life and my powers as to actualize some of the beauty of the vision for myself and for others?

THE BOOK OF BOOKS

ARTHUR E. MAIN, D.D.

VIII

Amurru, of Semitic stock, the Amorites of the Old Testament. Amorite emigrants entered Babylon about 2050 B. C. and founded the first Babylonian dynasty. They settled north of Palestine and east of Lebanon; they were also found, according to the Old Testament, on the plateaus east and in the hill country west of the Jordan.

At one time subject to Egypt; afterwards under the Hittites. Later still their country was occupied by the Aramaeans (Syrians).

Phoenicians, on the narrow strip of land lying between Lebanon and the sea. Of all Semitic dialects theirs is said to be most like the Hebrew. Tradition locates their original home on the north shore of the Persian gulf; but they are known to have been in their home by the sea about 2000 B. C. The chief centers of life were cities along the coast, such as Arvad, Tyre, and Sidon. These were small and separate limited monarchies.

The Phoenicians are believed to have had but little originality unless it was of that sort that can borrow culture and skillfully adopt and develop the inventions of others. They were famous for trade in purple dye, for

metal working, ship-building, navigation, and commerce. Their trade in products of mines, the sea, and fields, was extensive. They did not, it is now thought, originate the alphabet but took it from Crete, and as sea-faring people passed it on to others, not unlikely improved.

For more concerning this small but remarkable land see any good ancient history, or any encyclopedia.

The important and interesting Biblical references are too many for a satisfactory mention here. It would pay to use your concordance to look them up.

Hiram, king of Tyre, and kings David and Solomon had business relations in connection with building a house for the name of Jehovah.

Isaiah, Jeremiah, Ezekiel, and other prophets were burdened by the sins of Phoenicia.

Amos cried—"Thus saith Jehovah: For three transgressions of Tyre, yea, for four, I will not turn away the punishment thereof; because they delivered up the whole people to Edom, and remembered not the brotherly covenant. But I will send a fire on the wall of Tyre and it shall devour the palaces thereof."

And we can not forget the words of our Lord—"Woe unto thee, Chorazin! woe unto thee, Bethsaida; for if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sack cloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment than for you."

Assyria.—About 1350 Assyria set out to gain and keep dominion over Babylonia, Syria, and Palestine. Aramaea, Phoenicia, Israel, and Philistia, were coveted sources of tribute.

Shalmaneser I. (about 1300-1275), could not go west of the Euphrates because of the yet strong Hittites.

Tiglathpileser I. (about 1120-1100), one of Assyria's greatest kings, raided countries in all directions, exacting tribute, and extending Assyria's power farther than ever before.

In the tenth and eleventh centuries B. C. the Hebrew monarchy was founded and under David and Solomon greatly extended in area, wealth, and power. It has been a matter of great interest to me to learn how favorable to Hebrew national ambitions sur-

rounding conditions were. The only really dangerous neighbor was the Philistines. Farther away there was no actual world-power. The once strong Hittite empire had fallen. And Egypt, Babylonia, and Assyria were not then able to continue the raids of former years.

Assyria, however, during the period from about 911 to 606 B. C. was destined to rise by brute force to material greatness, and then, suddenly to fall.

It does not seem worth while to give here even an outline history of Assyria's conquering might. But as she was the destroyer of the northern Hebrew kingdom, and was prominent in Hebrew history and prophecy, the following fairly complete list of her many enemies is given to show how far her wars extended, and to suggest why she herself was at last conquered. No nation could stand forever before such an array of foes.

Chaldaeans; Babylonians; Urartu (north of Lake Van, Armenia); Medes; Persians; Scythians; Syria; Phoenicia; Damascus, Israel, and other confederating states; Asia Minor provinces; Edom; Palestine; Arabia, and Egypt.

At last Nineveh the great capital fell and with it the Assyrian empire according to Zephaniah 2:13-15.—"And he (Jehovah) will stretch out his hand against the north, and destroy Assyria, and will make Nineveh a desolation, and dry like the wilderness. And herds shall lie down in the midst of her, all the beasts of the nations; both the pelican and the porcupine shall lodge in the capital thereof; their voice shall sing in the windows; desolation shall be in the thresholds: for he hath laid bare the cedar-work. This is the joyous city that dwelt carelessly, that said in her heart, I am, and there is none besides me; how is she become a desolation, a place for beasts to lie down in! every one that passeth by her shall hiss and wag his hand."

"The satisfaction with which the peoples whom Assyria had so long and so cruelly oppressed welcomed her overthrow, finds expression in the concluding words of Nahum's prophecy."—Bedale.

The whole book should be read; but I quote ch. 3:1-3, 14-19.—"Woe to the bloody city! it is all full of lies and rapine; prey departeth not. The noise of the whip and the noise of the rattling of wheels, and prancing horses, and bounding chariots.

The horsemen mounting, and the flashing sword, and the glittering spear, and a multitude of slain, and a great heap of corpses, and there is no end of the bodies; they stumble upon their bodies. . . . Draw thee water for the siege; strengthen thy fortresses; go into the clay, and tread the mortar; make strong the brick-kiln. There shall the fire devour thee; the sword shall cut thee off; it shall devour thee like the cankerworm; make thyself many as the locust. Thou hast multiplied thy merchants above the stars of heaven; the cankerworm ravageth, and fleeth away. Thy princes are as the locusts, and thy marshals as the swarms of grasshoppers which encamp in the hedges in the cold day, but when the sun ariseth they flee away, and their place is not known where they are. Thy shepherds slumber, O king of Assyria; thy nobles are at rest; thy people are scattered upon the mountains, and there is none to gather them. There is no assuaging of thy hurt; thy wound is grievous; all that hear the report of thee clap their hands over thee; for upon whom hath not thy wickedness passed continually?"

Chaldaeans. A people of whose origin but very little is known. In ancient times the Persian Gulf was sometimes called the Sea of Chaldaeae. At an early period they invaded Babylon from the south and for centuries contended with Assyria for its possession.

Early in the seventh century B. C. Chaldean princes began to get the possession of Babylon's throne, founding an empire that lasted about eighty years. It is called the Chaldean, New Chaldean, Babylonian, or New Babylonian kingdom. See 2 Kings 24:1-7; 25:1-12, Isa. 13:19, Jer. 50:1, 51:1-4, 54, 55, Hab. 1:6.

In Daniel, wise men, astrologers, magicians, and so on, are called Chaldaeans because, no doubt, Babylonia-Chaldaeae had been the chief home of astrology and astronomy from early ages. See Matt. 1:1, 2.

(To be continued)

TAKE NOTICE

The *Helping Hands* and *Junior Graded Lessons* will be mailed by September 4. If you have not placed your order yet do so at once, that your school may be sure to get their supplies on time.

WOMAN'S WORK

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

IN SUMMER TIME

In summer time, across the fields
The nodding clover fragrance yields;
The cricket chirps a merry tune
That mingles with the frog's bassoon;
The lowing cattle in the mud
Stand knee-deep, drowsing o'er their cud;
And all the lazy livelong day
A fellow wants to loaf away
In summer time.

When morning comes, the world is new
With spider-web and bramble dew;
At noon, you hear the mellow bell
That rings afar through field and dell;
The twilight falls, and evening gray
Shuts slowly down on fading day;
Then lowing herds, moonlight, and rest—
What part of day do you like the best
In summer time?

And through the quiet of the night,
The worries of the day take flight,
As though the little winds away
Had carried them toward break of day;
A distant nightbird sounds its cry
Against the diamond-studded sky;
An odor of the garden musk
Is wafted through the night and dusk,
In summer time.

It doesn't matter where you are—
In city, or in woods, afar;
In tiny garden, trim and neat,
Or underneath the burning heat
Of buildings tall—you feel the charm
When little winds are breathing warm;
And if you had your choice, you'd pray
To loaf and dream your life away
In summer time.

—Harlan R. Hoyt, in *Cleveland Leader*.

OUT-OF-DOORS MISSIONARY METHODS

Four walls are not necessary to missionary success. The great missionary commission of our Lord was given at an out-door meeting.

"Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

He held his missionary meetings by wells, on mountain sides, in the groves, along the shore, and on the lake as well as in the synagogues and in the homes of members.

He served refreshments at some of his out-door meetings:

"As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them 'Come and dine.'"

"And he commanded the multitude to sit down in the grass: and took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake; and gave the loaves to his disciples, and the disciples to the multitude."

"God's first temples" are not used today as much as they should be for missionary meetings. The mountains, the shore and the lakes offer us unrecognized and unused opportunity.

PLANNING FOR HOT WEATHER

It is a well-known fact that the temperature of interest in missionary meetings varies inversely with the ascent of the mercury in the thermometer. The way many churches and societies meet the hot weather slump is to close for several weeks or to struggle on with a handful of the sighing, sweltering "faithful few".

The way a successful business meets hot weather is with plenty of ice—literally and figuratively. Hotels have summer plans, summer porches and summer menus. The stock may be the same but the steaming soup of January becomes the iced bouillon of August. Instead of looking for the hot dishes of zero weather the patrons listen eagerly for the tinkle of the ices when the thermometer soars.

Thrice happy the leader who has learned the art of manufacturing missionary ice. Instead of leading the members into a hot stuffy room with all windows tightly closed because "it's a missionary meeting, it is scarcely worth while to open everything up," she plans for refreshing breezes, pleasant shade, and cooling ices.

There are fundamental all-the-year-round methods that must be the basis of all success but just as surely as there are seasonable features necessary for successful business, so surely are there seasonable methods necessary for the best missionary success.

America is living out of doors more and more each summer. It is hard, however,

for us to get out of the deep ruts of indoor missionary methods.

"Won't you come *in* to the missionary meeting?" we say twelve months in the year.

A change of phraseology in invitations for at least two months might tend to popularize our meetings.

"Won't you come *out* to the missionary meeting?" we may say, with a statement that the summer meetings will be held on some porch or lawn. This immediately enlists interest. A poster with a cut-out picture of an attractive porch or a suggestion of iced lemonade to follow will have its effect. Invitations with a figurative tinkle of ice in them may enlist the lagging interest of July and August. Suggestions of mountain or shore breezes are as welcome to earnest workers as to shallow pleasure seekers. We need more appreciation of the missionary opportunities of God's out-doors—*Missionary Review of the World*.

A TRIP AROUND THE WORLD

Going into summer quarters is beginning to be a more threatening danger to Bible schools and Missionary societies than going into winter quarters.

Some leaders say frankly they can not do anything with their members after June. Even those who stay at home will not come to missionary meetings.

"Everybody wants to be out of doors."

If the mountain will not come into Mohamet, why not have Mohamet go out to the mountain?

Plan summer tourist trips for your young people. The first tour may properly be "Seeing America First". Announce hour and starting place. Hike as far as the ground at your disposal and the inclination of your members permit. Your trip may be limited to a lawn or to several lawns, or extended over a park or a mountain side. At various stopping points scheduled have people stationed to receive the party, and by conversation, stories, pictures or dramatization show them scenes and needs of home missions.

One stop may be Ellis Island with the Commissioner of Immigration to give interesting information. As many immigrants as possible may be introduced. North American Indians, people of the mountains, a group of migrant laborers, and any other groups desired may be stationed along the

way. If the meeting must be held in town the hike may be from one lawn to another with some phase of home missions presented on each lawn.

After seeing America other trips may be scheduled. Plan "A Trip to Japan". Advertise well with Japanese posters. The trip may be as elaborate or as simple as desired. At the first stop a guide may appear to give advance information about Japan. At the next stop the party may be welcomed with tea and wafers and more information about Japan. Visits to Japanese kindergartens and schools, not forgetting the new Union Christian College for women at Tokio, may follow. During the picnic supper information and discussion of Japanese affairs may be served in various attractive ways.—*Missionary Review of the World*.

LITERATURE OFFERED FREE

DEAR PASTOR:

The American Sabbath Tract Society desires that each of our churches and pastors shall have all of our denominational literature for study and reference.

That this may be realized we will gladly send to churches and pastors any or all of the books and papers listed below as long as the supply lasts.

Books by Rev. Abram H. Lewis, D. D.
Sabbath and Sunday: Biblical Teachings
A Critical History of the Sabbath and the Sunday in the Christian Church
Studies in Sabbath Reform
Swift Decadence of Sunday, What Next?
Letters to Young Preachers and Their Hearers
Spiritual Sabbathism
Complete Sabbath Commentary. By Rev. James Bailey
Seventh Day Baptist Hand Book.
The Sabbath Outlook. Vol. 1. (Bound)

We also wish to help you complete your files of *Year Books*, *SABBATH RECORDERS*, etc. Send us a list of what you lack to complete your files, and we will do our best to help you.

Keep yourself and your church supplied with our denominational tracts.

In asking for this literature please write to the chairman of the committee, as below.

In behalf of the American Sabbath Tract Society.

Sincerely yours,

WILLARD D. BURDICK.

435 Center Street, Dunellen, New Jersey.

YOUNG PEOPLE'S WORK

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

BETTER GIVING

Christian Endeavor Topic for Sabbath Day,
September 2, 1922

DAILY READINGS

Sunday—Honest acquiring (Eph. 4: 28)
Monday—Faithful spending (Isa. 55: 1-3)
Tuesday—Generous giving (Luke 6: 38)
Wednesday—Systematic giving (2 Cor. 9: 6-12)
Thursday—Proportionate giving (1 Cor. 16: 1-3)
Friday—Giving ourselves (2 Cor. 8: 1-5)
Sabbath Day—Topic, Better giving (Acts 20: 31-35) (Consecration Meeting).

THANKSGIVING ANN

(A Story with a Point that fits the lesson topic)

KATE W. HAMILTON

"Thanksgivin' An'" sang the old woman as she sat in the doorway vigorously fanning her face with her colored apron. It was a dark face surmounted by a turban, and wearing just now, a look of troubled thoughtfulness not quite in accordance with her name—a name oddly acquired from the old church anthem that she habitually sang somewhat on this wise—

"Thanksgivin' an'—"

"Johnny, don't play dar in de water, chile!"

"Thanksgivin' an'—"

"Run away now, Susie, dearie!"

"Thanksgivin' an'—"

"Here's some gingerbread for him!"

"Thanksgivin' an' de voice of melody."

You laugh! But looking after all these little things was her work, her duty; and she spent the intervals in singing praise.

How many of us make better use of our spare moments?

So the children called her "Thanksgiving Ann"; her other name was forgotten, and "Thanksgiving Ann" she would be now to the end of her days. How many these days had already been, no one knew. She had lived with Mr. and Mrs. Allyn for years, whether as mistress or servant of the establishment was hardly evident; they only knew her services were invaluable. She had taken

a grandmotherly guardianship of all the children, and had a voice in most matters that concerned the father and mother, while in the culinary department she reigned supreme.

The early breakfast was over. She had bestowed unusual care upon it, because an agent of the Bible Society, visiting some of the country places for contributions, was to partake of it with them. But while she was busy with a fine batch of delicate waffles, the gentleman had pleaded an appointment, and taking hasty leave of his host and hostess, had departed unobserved from the kitchen window; and Thanksgiving Ann's "Bible money" was still in her pocket.

"Didn't ask me, nor give me no chance. Just's if, 'cause a pusson's old an' colored, dey didn't owe de Lord nuffin; an' wouldn't pay if dey did," she murmured, when the state of the case became known.

However, Silas, long-limbed, untiring, and shrewd, who regarded the old woman with a curious mixture of patronage and veneration, had volunteered to run after the vanished guest, and "catch him if he was anywhere this side of Chainy." And even while Thanksgiving sat in the doorway, the messenger returned, apparently unwearied in his chase.

"Wa-ll, I came up with him—told ye I would give him the three dollars. He seemed kind o' flustered to have missed such a nugget; and he said 'twas a ginerous jonation, equal to your master's, which proves," said Silas, shutting one eye, and appearing to survey the subject meditatively with the other, "that some folks can do as much good just off-hand as some other folks can with no end of pinchin' an' screwin' beforehand."

"Think it proves dat folks dat don't have no great 'mount can do as much in a good cause by thinkin' 'bout it a little aforehand, as other folks will dat has more, and puts der hands in der pockets when 'de time comes. I believe in systematics 'bout such things, I does," and with an energetic bob of her head, by way of emphasizing her words, old Thanksgiving walked into the house.

"Thanksgivin' an' de voice of melody."

she began in her high, weird voice; but the words died on her lips—her heart was too burdened to sing.

"Only three dollars ou'n all her 'bundance!" she murmured to herself. "Well, mebbly I oughtn't to judge; but then I don't

judge, I *knows*. Course I knows when I see here all de time, and sees de good clo'es an' de carr'age, an' de musics, an' de fine times—folks, an' hosses, an' tables all provided for, an' de Lord of Glory lef' to take what happens when de time comes, an' no preparation at all! Sure 'nough, he sen' Bibles to his heathen if dey don't give a cent, but den dey're pinchin' an' starvin' der own dear souls. Well—'taint *my* soul! but I loves 'em, an' dey're missin' a great blessin'."

These friends, so beloved, paid little attention to the old woman's opinion upon what she called "systematics in givin'."

"The idea of counting up one's income, and setting aside a fixed portion of it for charity, and then calling only what remained one's own, makes our religion seem arbitrary and exacting; it is like a tax," said Mrs. Allyn, one day; "and I think such a view of it ought by all means to be avoided. I like to give freely and gladly of what I have when the time comes."

"If ye ain't give so freely an' gladly for Miss Susie's new necklace an' yer own new dresses dat ye don't have much when de time comes," interposed Thanksgiving Ann.

"I think one gives with a more free and generous feeling in that way," pursued the lady, without seeming to heed the interruption. "Money laid aside beforehand has only a sense of duty and not much feeling about it; besides, what difference can it make so long as one does give what they can when there is a call?"

"I wouldn't like to be provided for dat way," declared Thanksgiving. "Was once, when I was a slave, 'fore I was de Lord's free woman. Ye see, I was a young no-count gal, nor worf thinkin' much 'bout; so my ole massa he lef' me to take what happened when de time come. An' sometimes I happened to get a dress, an' sometimes a pair of ole shoes; an' sometimes I didn't happen to get nuffin', and den I went barefoot; and dat's jist the way—"

"Why, Thanksgiving, that's not reverent!" exclaimed Mrs. Allyn, shocked at the comparison.

"Jist what I thought, didn't treat me with no kind of reverence," answered Thanksgiving.

"Well, to go back to the original subject, all these things are mere matters of opinion. One person likes one way best; and another

person likes another," said the lady smilingly, as she walked from the room.

"Pears to me it's a matter of which way de Massa likes best," observed the old woman settling her turban. But there was no one to hear her comment, and affairs followed their accustomed routine. Meanwhile, out of her own little store, she carefully laid aside one eighth. "'Cause if dem old Israelites was tol' to give one tenth, I'd like to frow in a little more, for good measure. Talk 'bout its bein' like a tax to put some away for such things! 'Clare! I get studyin' what each dollar mus' do, till I get 'em so loadened up wid prayin's an' thinkin's dat I mos' believe dey weigh double when dey does go.

"'Good Lamb! de lovin' Lamb!
De Lamb of Calvary!
De Lamb dat was slain, an' lives again,
An' intercedes for me."

And now another call had come.

"Came unfortunately at a time when we were rather short," Mrs. Allyn said, regretfully. "However, we gave all we could," she added. "I hope it will do good, an' I wish it were five times as much."

Old Thanksgiving shook her head over that cheerful dismissal of the subject. She shook it many times that morning, and seemed intensely thoughtful, as she moved slowly about her work.

"S'pose I needn't fret 'bout other folks' duty—dat ain't none o' my business; yas 'tis, too, cause dey's good to me, an' I loves 'em. 'Taint like as if dey didn't call darselves His, neither."

Mr. Allyn brought in a basket of beautiful peaches, the first of the season, and placed them on the table by her side.

"Aren't those fine, Thanksgiving? Let the children have a few, if you think best; but give them to us for dinner."

"Sartain, I'll give you all dar is," she responded, surveying the fruit.

Presently came the pattering of several pairs of small feet; bright eyes espied the basket, and immediately arose the cry:—

"O, nice! Thanksgivin' Ann, may I have one?"

"And me?"

"And me, too?"

"Help yourselves, dearies," answered the old woman, composedly, never turning to see how often, or to what extent her injunction was obeyed. She was seated in the door-

way again, busily sewing on a calico apron. She still sat there, when, near the dinner-hour, Mrs. Allyn passed through the kitchen, and, a little surprised at its coolness and quietness at that hour, asked wonderingly:—

"What has happened, Thanksgiving? Haven't decided upon a fast, have you?"

"No, honey, thought I'd give you what I happened to have when de time come," said Thanksgiving Ann, coolly, holding up her apron to measure its length.

It seemed a little odd, Mrs. Allyn thought. But then old Thanksgiving needed no oversight; she liked her little surprises now and then, too; and doubtless she had something all planned and in course of preparation; so the lady went her way, more than half expecting an especially tempting board because of her cook's apparent carelessness that day. But when the dinner-hour arrived, both master and mistress scanned the table with wide-open eyes of astonishment, so plain and meager were its contents, so unlike any dinner that had ever been served in that house.

"What has happened, my dear?" asked the gentleman, turning to his wife.

"Dat's all de col' meat dar was—sorry I didn't have no more," Thanksgiving said half apologetically.

"But I sent home a choice roast this morning," began Mr. Allyn, wonderingly; "and you have no potatoes, neither—nor vegetables of any kind!"

"Laws, yes! But den a body has to think about it a good while aforehand to get a roast cooked, an' just the same with taters; an' I thought I'd give ye what I happened to have when de time come, and I didn't happen to have much of nuffin. 'Clare! I forgot de bread," and trotting away, she returned with a plate of cold corn cake.

"No bread!" murmured Mrs. Allyn.

"No, honey; used it all up for toast dis mornin'. Might have made biscuit or muffins, if I had planned for 'em long enough but dat kind o' makes a body feel's if dey *had* to do it, an' I wanted to get dinner for yer all o' my warm feelin's, when de time come."

"When a man has provided bountifully for his household, it seems as if he might expect to enjoy a small share of it himself, even if the preparation does require a little trouble," remarked Mr. Allyn, impatiently;

but still too bewildered at such an unprecedented state of affairs to be thoroughly indignant.

"Cur-us how things make a body think o' Bible verses," said Thanksgiving, musingly. "Dar's dat one 'bout 'who giveth all things richly to enjoy'; an' 'what shall I render to de Lord for all his benefits to 'ard me.' Dar! I didn't put on dem peaches."

"Has Thanksgiving suddenly lost her senses?" questioned the gentleman, as the door closed after her.

"I suspect there is a 'method in her madness'," replied his wife, a faint smile crossing her lips.

The old woman returned with the basket, sadly despoiled of its morning contents; but she composedly bestowed the remainder in a fruit dish.

"Dat's all! De children eat a good many, an' dey was used up one way an' 'nother. I see sorry dar ain't no more; but I hope y'll 'joy what dar is, 'an' I wishes 'twas five times as much."

A look of sudden intelligence flashed into Mr. Allyn's eyes; he bit his lips for a moment, and then asked quietly:

"Couldn't you have laid aside some for us, Thanksgiving?"

"Wall, dar now! s'pose I could," said the old servant, relenting at the tone; "b'lieve I will next time. Allers kind o' thought de folks things belonged to had de best right to 'em; but I'd heard givin' whatever happened to be on hand was so much freer an' lovin'er a way o' servin' dem ye love best, dat I thought I'd try it. But it does 'pear's if dey fared slim, an' I spect's I'll go back to de old plan o' systematics."

"Do you see, George?" questioned the wife, when they were again alone.

"Yes, I see. An object lesson with a vengeance!"

"And if she should be right, and our careless giving seem anything like this?" pursued Mrs. Allyn, with a troubled face.

"She is right, Fanny; it doesn't take much argument to show that. We call Christ our King and Master; believe that every blessing we have in this world is his direct gift; and all our hopes for the world to come are in him. We profess to be not our own, but his; to be journeying towards his royal city; and that his service is our chief business here; and yet, strangely enough, we provide lavishly for our own

appareling, entertainment and ease, and apportion nothing for the interest of his kingdom, or for forwarding of his work; but leave that to any chance pence that may happen to be left after all our wants and fancies are gratified. It doesn't seem like faithful or loving service," Mr. Allyn answered gravely. "I have been thinking in that direction occasionally, lately, but have been too indolent, careless or selfish to come to a decision and make any change."

There was a long talk over that dinner table—indeed, it did not furnish opportunity for much other employment; and that afternoon the husband and wife together examined into their expenses and income, and set apart a certain portion as sacred unto their Lord—doing it somewhat after Thanksgiving's plan of "good measure." To do this, they found, required the giving up of some needless indulgences—a few accustomed luxuries. But a cause never grows less dear on account of the sacrifice we make for it, and as these two scanned the various fields of labor, in deciding what to bestow here and what there, they awoke to a new appreciation of the magnitude and glory of the work, and a new interest in its success—the beginning of that blessing pronounced upon those who "sow beside all waters."

Mrs. Allyn told Thanksgiving of their new arrangement, and concluded, laughingly, though the tears stood in her eyes:—

"Ann, now I suppose you are satisfied?"

"I's 'mazing glad," said Thanksgiving, looking up brightly; "but *satisfied*—dat's a long, deep word; an' de Bible says it will be when we 'awake in His likeness.'"

Every morning compose your soul for a tranquil day, and all through it be careful often to recall your resolution, and bring yourself back to it, so to say. If something discomposes you, do not be upset or troubled, but having discovered the fact, humble yourself gently before God, and try to bring your mind into a quiet attitude. Say to yourself, "Well, I have made a false step; now I must go more carefully and watchfully." Do this each time, however frequently you fall. Above all, do not be discouraged; be patient; wait; strive to attain a calm, gentle spirit.—*Francis de Sales.*

TRACT SOCIETY—MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session in the Seventh Day Baptist church, on Sunday, August 13, 1922, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, Clarence W. Spicer, Edwin Shaw, Theodore L. Gardiner, Iseus F. Randolph, Edward E. Whitford, Marcus L. Clawson, Irving A. Hunting, Jesse G. Burdick, Willard D. Burdick, William M. Stillman, Asa F. Randolph and Arthur L. Titsworth.

Visitors: Rev. Herbert C. Van Horn, Mrs. David E. Titsworth, Mrs. William Seward, Rev. A. Savarese.

Prayer was offered by Rev. Herbert C. Van Horn.

Minutes of last meeting were read.

The Supervisory Committee reported that the appraisal of the printing plant will be made before the next meeting. Work at the Publishing House is now progressing very favorably, and all publications are being issued on time.

The Committee on Sabbath School Publications presented a communication from the Sabbath School Board embodying the following resolution:

RESOLUTION ADOPTED BY THE SABBATH SCHOOL BOARD, JULY 16, 1922

WHEREAS, The *Sabbath Visitor* has been published for many years at a large deficit and that this is increasing continually, the deficit for this past year being \$961.35, and that the demand for the *Sabbath Visitor* is decreasing, and

WHEREAS, The Boards are under the necessity of curtailing expenditures, be it therefore

Resolved, That the Sabbath School Board favors, first, the discontinuance of the publication—with the approval of Conference—and second, in case the Conference does not approve, we recommend that the *Visitor* be reduced in size to four pages and that the price be reduced twenty per cent.

EDGAR D. VAN HORN,
EDWARD M. HOLSTON,
Committee.

Communication received.

The Committee on Italian Mission stated that owing to the absence of Rev. and Mrs. Willard D. Burdick from home, work at New Era has not been active, but will be resumed after Conference.

Rev. Mr. Savarese being present said that he was obliged to change his home, and by vote Willard D. Burdick and Jesse G. Bur-

dick were appointed a committee to assist him in removing from New Era to Lincoln, N. J., the moving expenses to be paid by the Board.

Brother Savarese expressed his gratitude for the support of the Board in the past and manifested a good spirit about our inability to support him further financially in the work, and said he hoped to visit New Era at least twice a month after his engagement is terminated.

Secretary Shaw reported that the yearly reports have been printed and are ready for distribution at Conference.

Voted that manuscript prepared by John P. Klotzbach, entitled, "The Seven Thunders", be referred to the Committee on Distribution of Literature for examination, investigation and report.

Voted that Rev. Willard D. Burdick be an official representative of the Board at the Northwestern Association at White Cloud, Mich., in September.

The following report was received:

The American Sabbath Tract Society having received the resignation of its Corresponding Secretary, Rev. Edwin Shaw, D.D., and mindful of his splendid unselfish and tireless labors in presenting the Sabbath of Christ to the world, hereby records its deep appreciation of him as a man always ready to serve.

Coming as pastor to the Plainfield Seventh Day Baptist Church in July 1908, he was elected Corresponding Secretary of this Society in December 1908, and faithfully and lovingly served as such without compensation for nine years.

In 1916 Brother Shaw was elected as joint Secretary of the Seventh Day Baptist Missionary and American Sabbath Tract Societies with headquarters in Plainfield, N. J., and in season, and out and always has fairly, impartially and efficiently represented these Boards in their work for six years, throughout the denomination and before the world. As chairman or member of practically every committee of this Board, in the past, he secured intimate and first hand knowledge of its workings and patiently, kindly and fully carried his share of the burden and heat of the day as it related to our work.

As he lays down this work to take up new duties in Milton College we bid him God's speed in his chosen vocation, assuring him of our continued and abiding love and interest.

We trust that renewed vigor of body may be given him, for many years of consecrated and useful service in the Master's kingdom, and pray that these best years of his life spent among us in proclaiming by word and by pen the Gospel of Jesus Christ, may bear fruit meet for the Master's use.

On behalf of the Committee on Nominations,
WILLIAM C. HUBBARD,
Chairman.

Report adopted by unanimous rising vote. Brother Shaw expressed his deep appreciation of the report and action of the Board.

A communication was received from R. B. St. Clair relating to his article entitled, "And Why Not", published in the SABBATH RECORDER of July 31, 1922.

President Randolph spoke of his attendance at the last Missionary Board meeting, and noted the fine spirit of the Board, in the necessary reduction of the original budget. He also spoke of arrangements duly made for the 250th anniversary of the Newport church, to be held, Monday, August 28, provision being made for transportation, lunch, and a sight-seeing trip, aside from the services of the Historical Society, at which the State and city will be officially represented.

The Committee on Distribution of Literature recommended the reprint of an edition of 5,000 each of the following tracts: "Pro and Con", "Bible Readings on the Sabbath Question", "Religious Beliefs of Seventh Day Baptists".

Recommendation adopted.

By vote the chairman of the committee was authorized to make such revision of the above tracts as may be necessary.

Voted that the preparation of a tract embodying excerpts from the "Catholic Mirror" of some years ago, and comments thereon by Dr. A. H. Lewis, be referred to the Committee on Revision of Denominational Literature.

Rev. H. C. Van Horn spoke of his appreciation of the work of the Board, and assured us of the support of the western churches in the work.

Voted that the appointment of a corresponding secretary for the interim from September 1, to our annual meeting, be referred to the President with power.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

"The greatest of all ships in history, the 'Majestic', begun by the Germans as the 'Bismarck', is being completed at Hamburg for Great Britain as part of the spoils of war. The boat is 956 feet long, 100 feet wide and of the same depth. It will carry 4,100 passengers in 1,245 staterooms."

CHILDREN'S PAGE

UNDER THE OLD STONE BRIDGE

RUTH MARION CARPENTER

"I simply won't stand it another day," declared Louise Murray, swinging her school books to emphasize her feelings. It was the noon hour in the Hillover High School.

"Well, I don't like her either," sympathized her chum, Agatha Burns, "but mother says there must be a reason for her being so irritable."

"That may be so, but all the same, I can't stand it, she is so unreasonable and exacting. It isn't fair and I am going to do something that will show her her place. I just will."

"I am willing to help if I can," agreed Agatha.

"All right, let's get the Bunch together tonight after school and make some deep laid plans for Miss Thayer's overthrow; I have some suggestions to make," said Louise.

The two girls parted at the corner, having agreed to call an indignation meeting of the Bunch at four that afternoon. It was about the third week of October and ever since school had opened in the fall, the History class had had growing feelings of dislike towards the new teacher in that department. Miss Thayer came to this school from a Western State, wholly unknown to any one. Some of the other teachers had made advances toward winning her friendship but for some reason she was always too busy to accept any of their invitations to social life. The result was, of course, that she was soon left much to herself.

In the school room, she was domineering, exacting and seemingly unjust. The girls in her classes naturally resented this, but things had reached a climax when she suspended Susan Hatchway from the class for a failure to recite.

"Miss Hatchway, you may leave the class and remain until you can prepare your lessons properly. I will not have the class average lowered by laziness. You may go."

Susan was too astonished to make any reply. She was a good student and had never had disgrace thrown upon her before. She left the room, going to the locker room for

her things. Here Louise found her at the close of the class period, sobbing.

"Now Susan, dear, don't you care what that old hag said. She is mean, Mean, MEAN! and you are not lazy. The idea of treating you so when you are a good student. What made you fail today, anyway, Susan?" asked Louise suddenly.

"Oh, Louise, it wasn't my fault. My little sister Rose had the croup perfectly terrible last evening and I had to help mother with her until late and then mother wouldn't let me study. Oh, dear, if I could only have explained to Miss Thayer."

"It wouldn't have done any good," comforted Louise, "she has no heart, no reason, no justice. Now Susan, dry your eyes, cheer up and go home. I have an idea that things will be different before long. The Bunch won't stand this much longer. Good-by," and Louise was gone to her Algebra class.

It was at the close of school at noon that Louise proposed to Agatha that the Bunch get together and "do something strenuous." At five that afternoon the Bunch emerged from the gym where they had held their indignation meeting.

"Now don't forget, tomorrow at a quarter of nine," said Louise the leader. "If one of you girls fails to do your part you will be excluded from the Bunch. So, Beware!"

"We solemnly agree to do as planned," replied Vera Osborne, speaking for all.

"All right. Good-by everybody," and the Bunch separated.

Agatha and Louise walked along together as usual. At the corner, Agatha said, "Louise, I have to go to Mr. Wooster's farm tonight for butter; would you like to go with me. We can go in the row boat. It will be moonlight, you know, and I don't think it is as lonely on the water as it is by the road. What do you say?"

"I say Go," answered Louise eagerly.

"Then let's meet at the wharf, sharply at seven."

"Good-by, till we meet again," sang Louise hurrying down her street.

The evening was very bright with the full moon shining from a clear sky. It was still, too, as a late October night is apt to be. Agatha and Louise pushed out into the glass like river and rowed the mile to the Wooster farm, secured the butter and started

back. At one place, the river narrowed and was spanned by an old stone bridge. The opening under the bridge would just permit a row boat to pass through.

Oh, Louise, let's not hurry," cried Agatha when they drew near the Old Stone Bridge. "Let's stay under the bridge a few minutes, it is so spooky-like in the shadow with the moonlight outside." They slipped the oars and drifted gently under the old bridge.

"It seems to me sort of scary," agreed Louise. "I feel as if we ought to whisper."

"And so we ought," whispered Agatha, "for I hear steps above. Shh—don't let them know we are here." The girls kept perfectly quiet, supposing the steps above would pass by. But, no, they stopped. Louise raised a warning hand for silence.

"Ah, you came, didn't you," said a deep voice. "I knew you would," sneeringly.

"Of course, I came, Jim," the girls heard a feminine voice this time. Each looked at the other and with nods made the other understand that they recognized Miss Thayer's voice.

"You have me wholly in your power, even if I am not in the wrong."

"Oh, so you admit it at last, do you? Well, I am glad of it, it makes it so much easier for me. Bess, did you think by coming East that you could escape me?"

"No," replied Miss Thayer. "I didn't expect such fortune, but I could but try. Jim, why don't you let me alone? Why will you harass and torment your sister in this way?"

"Now, Bess, you needn't try that sister-business again, you know it won't go with me. And you know well enough why I don't let you alone. I've got to have money. I've got to have it now and plenty of it. So hand it over quick and let's get over this business," he demanded gruffly.

"Jim, I haven't any money for you," began Miss Thayer, but Jim interrupted.

"Come, come, you always say that, hand it over."

"Jim, I can't hand it over; I haven't it. I send all I can spare except my room rent to Kansas City to pay that debt of yours and I haven't any for you."

"Come now, Bess, you know well enough I don't believe that," Jim answered with an oath.

"But it is absolutely true, Jim. You can examine my checks at the bank if you doubt

me. I send \$60 every month and that leaves me \$15 for room and board, and I can tell you that the board is a mighty small proportion of the \$15. Jim, please do not torment me any more. Go away and earn your own money. Life is horrible to me as it is," and Miss Thayer actually sobbed in a way to melt any brother's heart, but Jim was inexorable.

"Bess Thayer, listen to me," he said in a domineering voice. "You are not to send one cent more to Kansas City. On the first of each month you will meet me here and pay me the \$60."

"Oh, Jim," sobbed Miss Thayer.

"Yes you will, Bess, because, the first time you fail, you know I can tell that little yarn and then where will your school-mam business be? Yes, Bess, you were right when you said I had you in my power," concluded Jim meaningly.

"But Jim, you know I am not in the wrong," plead Miss Thayer.

"Of course, I know you are not guilty, but everyone else will think so when I tell my side of the story. Meet me here the first night of November with the \$60, or I will let the story out. Good-night," and the girls heard him go briskly away as if satisfied with his work.

Then the girls could hear Miss Thayer step slowly to the edge of the bridge and sob audibly. After a few moments she went down the road toward the village. When she was out of hearing, the two girls drew long breaths and paddled out into the open toward home.

"Agatha," Louise broke the silence, "there is trouble and I say let's tell father; he, as a lawyer, will know just what to do."

"I think you are right, let's tell him," said Agatha.

The chums hurried home and after telephoning to Agatha's mother where she was, the two girls repeated to Mr. Murray what they had heard.

"Girls," said Mr. Murray at the close of the tale, "Can you keep this an absolute secret until I can ferret it out?"

"Yes, indeed," they cried, "just try us."

"Very well, then, say nothing and I will communicate with Kansas City and see where the trouble lies."

At 9.45 the next morning the Bunch gathered on the steps of the high school building.

Agatha and Louise were purposely a little late and as they came up, Louise said, "It's all off, girls."

"What do you mean?"

"What is up?"

"And are you the shirker?" came from various girls.

"The stunt," explained Agatha coming to Louise's rescue, "must be postponed for perhaps a week, but we can assure you that it will work out all right later."

"Oh, tell us."

"What has happened?"

"Why can't we do it now as we planned?" the Bunch cried disappointedly. But Louise and Agatha could not explain further and the Bunch had to be satisfied to wait.

On the evening of the first of November, there was another boat lapping the waves under the Old Stone Bridge. This time Mr. Murray and Mr. O'Brien, the chief of police and a detective were waiting for the meeting of Miss Thayer and her brother Jim. Shortly they heard approaching steps; it was Miss Thayer. Then from the other direction came Jim.

"Hello, sis, got it? Give it here," the men heard.

"No, Jim," replied Bess in a quiet but determined voice. "I've decided not to give it to you."

"You have, eh? Just give a fellow a good reason, will ye?"

"Because, Jim, I am not guilty of the crime you wish to lay at my door, but if I should give you money I should be guilty of helping you to more devilry. Good-night, Jim and—Good-by."

"Well, I guess not, Miss Smarty, you don't turn me off so easy" and the men below heard a scuffle and a smothered cry as though Jim were assaulting Miss Thayer.

Mr. Murray did not wait longer but quickly and quietly rowed the boat to one shore where Mr. O'Brien jumped out on the bank and then across to the other shore to let the detective out. The two officers sprang up the opposite banks and onto the Old Stone Bridge just in time to save Miss Thayer from a serious injury at the hands of her villainous brother.

"Good evening, Mr. Thayer," greeted the detective, "I am very glad to meet you tonight. You will kindly accompany Mr. O'Brien and me to headquarters. Your sis-

ter will be taken home by Mr. Murray."

Jim recognized the detective at once as a Kansas City man whom he had avoided for years; he now knew his little game was up.

The next morning at recess the Bunch were summoned by Louise and Agatha. "Girls," cried Louise, "Listen," and between them Louise and Agatha told the whole tale from the night they were under the Old Stone Bridge to the telegrams Mr. Murray sent to the police department of Kansas City, and how Jim was a criminal sought by justice for many years; how he had implicated his sister; how the detective came to Hillover and captured him on the Old Stone Bridge and how Miss Thayer confided everything to Mr. Murray that night.

"Now, girls," concluded Louise, "it is up to us to be nice to Miss Thayer and make her happy. She can be herself now that her brother will not be free to torment her and we must help her."

"We'll do it," the Bunch cried.

"And isn't it thrilling?" exclaimed Vera.

"Yes," replied Agatha, "it is, but this morning when Susan comes into class we must act as if nothing had ever happened so as to make it easy for her and Miss Thayer. Last night Miss Thayer went to Susan and apologized and girls. Susan was just as sweet about it."

"I am glad you told us," said Vera. "Now we will be better prepared to help them both."

From that day there began a strong friendship between Miss Thayer and the Bunch and not long after Miss Thayer was asked to join the Bunch and meet regularly each week for a row, a hike or a skate to the Old Stone Bridge.

It seems to me that if we get one look at Christ in his love and beauty, this world and its pleasures will look very small to us. What we want is to be out and out for Christ, so that there will be no compromise. I believe the Cross of Christ is suffering more today from people trying to serve the god of this world and the God of this Bible at the same time than from anything else. Get near to Christ, and you will never want to go back to the world. People may call you narrow, but God uses a narrow man and a narrow woman.—D. L. Moody.

Lone Sabbath Keeper's Page

THE LORD IS DEPENDING ON YOU

ANGELINE ABBEY

In the trouble and turmoil and stress of the world,
My brother, my sister, pray what can you do?
Are the talents God gave you, devoted to him?
Come and work! Our Lord is depending on you.

Long ago men wandered in darkness from God,—
The Creator who loved them with infinite love.
All in vain kings and prophets and priests sought
to guide,

Then Jesus descended from heaven above
And lived among men, poor and humble, unfamed,
To save us from sin for a life that is new
He commenced the great work of redeeming the
world;

Shall that work be finished? He depends upon
you.

Many souls are in darkness and sin and despair
And can not determine the false from the true.
Have you the oil of his grace, and the light of
his love?

You know his requirements? He depends upon
you.

If you can not go to far mission fields,
And feel you can influence only a few,—
Have a stammering tongue, can not preach or
sing songs,

Then pay to send others; he depends upon you!
Do you love God sincerely and keep his com-
mands?

Though your church is unpopular, numbers
but few,
The victory you'll gain as did Gideon's band.
The Lord is depending on me and on you!

There are a few Seventh Day Baptists here in Minneapolis, so few that we are almost Lone Sabbath Keepers. We have had an organized Sabbath school and Ladies' Aid society, and have good times at these meetings. I call upon the faithful as I can, and occasionally as I hear of some unfaithful ones or weak ones who have drifted, I look them up to see what can be done.

In January, and again in May, I visited New Auburn, about sixty miles from here, where two Seventh Day Baptist homes remain and where many other dear friends reside. In June I attended the semiannual meeting of the northern Wisconsin and Minnesota Seventh Day Baptist churches at Exeland, Wis. That was a wonderful meeting. The keynote, "Not by might nor by power, but by my Spirit, saith the Lord,"

permeated the whole meeting. Even old familiar hymns, sung by that earnest people who knew and felt the truths of which they sang, had a deeper meaning and gripped the soul. We felt led by the Holy Spirit, and lifted up into the heights. Truths were uttered there which will remain in the hearts of many, bearing fruit by inspiring and transforming the lives of future generations we trust.

We need more Holy Ghost meetings. When men and women are seeking him by prayer and Bible study, or when he is praised and honored in song and prayer, by testimony and in sermon, earnest people are always blessed. The mind of their understanding is enlightened, and they are filled with holy zeal to work for the Master as they have never worked before.

From Exeland I went to Berlin, as I had been requested to do some time before. Five meetings were held in the little old church about five miles from the city. One of these was a missionary meeting. Walter Cockerill gave his lecture on Africa, and I told something of our missions and the workers in other parts of the world, as the most of the audience were First-day people. All seemed interested and responded liberally when an opportunity was given to contribute something for the work. The offering was \$4.55. Besides this \$3.00 was given me, a freewill offering toward my expenses.

I preached four times besides giving the short talk on missions. The best meeting, I think, was the one held on the Sabbath. A number of First-day people laid aside their work, dressed up and came, which gladdened the hearts of the few Sabbath-keepers there, and the Lord blessed us all.

Many words of gratitude were expressed for the visit, and I trust some good was done.

At Flandreau, South Dakota, a Sabbath service was held at which fourteen were present. We were Spirit led in this meeting, I believe, and greatly blessed. Mrs. Prudence Alan and Mrs. William A. Jones maintain a Sabbath school, meeting in the homes.

I was sorry I could not, for lack of time, make some side trips, calling on L. S. K's at this time. If the Lord opens the way, I hope to do so another time.

"The Lord abideth faithful." May we all prove faithful to him.

SABBATH SCHOOL

E. M. HOLSTON, MILTON JUNCTION, WIS.,
Contributing Editor

SABBATH SCHOOL LOYALTY

FRANK R. KELLOGG

Most of our large business enterprises today are carried on through an organization of some sort, and in many cases these organizations establish a main or home office and locate branch houses in various sections of the country.

These branch organizations are dependent upon the main organization for their success; also the main organization is dependent upon the branch organizations for its success. Each is dependent upon the other, and in most cases the success of one means the success of the other, and the failure of one means the failure of the other.

To a certain extent, the church is organized along the same lines. For instance, a church is organized in a certain locality, and one of the first things that its leaders will do—if they are wise—will be to establish the different sub-organizations that go to make up the church proper, such as the Sabbath school, Christian Endeavor society, Junior society, etc.

But the first, greatest, and by far the most important of all is the Sabbath school, for a church without a Sabbath school is sure to fail sooner or later, and the chances are sooner, because the Sabbath school is the very foundation of the church; it is the main artery through which flows the life blood of the church. So I believe you will agree with me when I say that a church can not long exist without a Sabbath school. In saying this I do not mean in any way to belittle the importance of the other organizations for they all have their certain values, but I do mean that the Sabbath school is of the greatest importance, and without it your church is going to fail.

Now then, if what I have said to you in regard to the Sabbath school is a fact—and it is—doesn't it seem to you that every true, consecrated church member, every one who is really interested in the success of the church, ought to support the Sabbath

school to the very limit, for if we are going to the loyal to the church we must be loyal to the Sabbath school, and when we fail in our duty to the Sabbath school we also fail in our duty to the church.

Some may ask what I consider our duty toward the Sabbath school. Well, it means a whole lot, and then some more. I will tell you some of the things that I call duty to the school, namely, attendance, careful preparation of the lesson, prayers for the success of the school, real earnest effort to bring others under its influence, and willingness to teach if you are needed.

Now in most of our churches you will find people who are in a great many cases considered among the staunchest and most dependable members who do not feel that they are under any obligations whatever to attend Sabbath school. When asked to attend, they excuse themselves by saying something like this: "No, I don't attend, but then I study the lesson every week carefully, thoughtfully, and prayerfully. I use helps, look up references, read Uncle Oliver's and Mr. Hutchins' thoughts on the lesson, and often make applications to my everyday life, and I feel if I do this I am not called upon to remain to the Sabbath school hour. Besides, if I stay or come to Sabbath school it makes a late dinner or breaks up the afternoon, and I do not have a chance to read or to take a spin in my auto, so I feel that if I am regular in my church attendance I am not called upon to attend Sabbath school."

Now the excuse you have given for not attending makes one of the very best reasons why you ought to attend, and it is this:

You say you prepare your lessons very carefully and prayerfully each week, then surely you are needed at Sabbath school, especially during the lesson period, because in class as the lesson is presented some certain passage of Scripture will create a discussion, and you will be called upon to give your opinion. When you have finished some one or possibly a dozen will say, "That is fine! Why, I had never thought of it in that way before. Your idea gives it a very different meaning. I am real glad you explained it as you did." And then there will be other passages that will be explained by someone else, and their views will be just as helpful to you, and so you have gained two blessings—you have helped someone

else, and someone else has helped you. Worth while, isn't it?

Then there is another reason why it is your duty to attend Sabbath school. You know that most every one who is interested in the school wants to bring others in, but when they go to them and ask them to come they come back at us with something like this—"Why, there is Mr. or Mrs. So and So, don't you consider them good Christians? Why they are called pillars of the church, yet they do not feel it necessary to attend Sabbath school, so why should I?" That has been said lots of times. "Think it over." I believe that bringing others into the school and under its influence is one of the hardest, and yet one of the most essential things we have to do, and we should be very careful that we are not stumbling blocks. Surely no real, true, consecrated Christian is satisfied with a membership of fifty or one hundred or two hundred. In fact he will never be satisfied as long as there is a chance to enlarge it or so long as there is any one outside the school that it is possible for him to reach.

And I want to say right here that bring-

ing others into the Sabbath school means something more than simply asking some friend whom you chance to meet. It means a lot of real, honest effort, using every legitimate method to bring them in, and under its influence. Human nature is a rather peculiar thing. You can't use two people alike because what will appeal to one will not appeal to another, and what might draw one person in might keep another out. So if we are going to be successful we must first know something about the one with whom we are dealing, his habits, personality, temperament, conditions under which he lives; in fact, find out all you can about him, then apply yourself to his conditions, and meet him on his own ground. Fit into his life, don't expect him to fit into yours. Have the spirit that Paul had during his ministry. You remember he said (1 Cor. 9), "Unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law . . . I am made all things to all men that I might by all means save some." Paul was willing to do many things that were of no real value

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to him personally, for the sake of the Gospel, for the sake of One whom he loved better than life itself he was willing to do them. Are you?

I heard a lecture some time ago in which the speaker was talking about how to get people into the Sabbath school. He asked if we thought that any one who knew anything about fishing would get a can of worms, hook and line, and a good heavy sinker, and start out to catch trout or bass, and if he did how many we thought he would catch. A real fisherman, whether it be for fish or human souls, carefully selects his line and bait, and goes at the proper time, and takes all the precautions necessary for a successful catch.

Then there is another duty which is of great importance, and yet it is very often disregarded by a large number of good Sabbath school folks. It is in regard to teaching. You all know that in most schools there is a scarcity of teachers, especially of trained teachers, and yet there are a lot of capable men and women in the Sabbath school ranks who balk when it comes to teaching a class. They prefer that the Sabbath school get along as best it can with inferior teachers rather than give it the benefit of their talent. So your duty amounts to just this, if you have any qualifications for teaching, and you have an opportunity to teach, and don't do it then you are not loyal to your Sabbath school. You see, being real followers of Jesus Christ is no easy task. It costs something. Be a 100 per cent Christian! He tells us the cost in a very few words in Matthew 16:24, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Are you meeting your full responsibility as a 100 per cent Christian? If you are, then I am sure you are a 100 per cent Sabbath school worker, which also means a 100 per cent Sabbath school.

Just let me remind you of one more thing that Paul said (1 Cor. 8:13), "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth lest I make my brother to offend." But just let me make it a little more applicable. "If staying away from Sabbath school make my brother to offend, I will be in my place every Sabbath I am able, lest I make my brother to offend."

New Market, N. J.

Sabbath School. Lesson X.—September 2, 1922

NEHEMIAH REBUILDS THE WALLS OF JERUSALEM

Neh. 3: 1-7: 4

Golden Text.—"Our God will fight for us."
Neh. 4: 20.

DAILY READINGS

Aug. 27—Neh. 4: 7-12. Plotting Enemies.

Aug. 28—Neh. 4: 13-21. Nehemiah Rebuilds the Walls of Jerusalem.

Aug. 29—Deut. 3: 1-8. Bashan's Walls.

Aug. 30—Josh. 6: 12-20. Jericho's Walls.

Aug. 31—Isa. 52: 1-10. The Song of the Watchmen.

Sept. 1—Isa. 62: 1-9. Watchmen of Zion.

Sept. 2—Psalm 48: 1, 2, 9-14. The Glory of Zion.

(For Lesson Notes, see *Helping Hand*)

LETTER WRITTEN ON THE PACIFIC

Dr. Edwin Shaw,

Plainfield, N. J.

DEAR BROTHER:

I was rushed so much before leaving the States that I postponed writing until I got on board.

I want to thank you for all your letters, and am glad that, although the Foreign Mission Board did not feel led to undertake this new work in Argentina, we have their best wishes.

We ask an interest in their prayers remembering that "more things are wrought through prayer than this world dreams of."

We are having a fine voyage. Our little girl and I have not been seasick once and Mrs. Robinson for a few minutes only. We have conducted services every week, usually on Sunday but once on the Sabbath, which, by the way, was the best attended of all. We also distributed tracts at the respective ports of call, viz., Salina Cruz (Mexico), Panama, Callao (Peru), Pisco, Mollendo (Peru), Arico, Iquique (Chile). Saw flying fish, porpoises, sharks, millions of ducks, pelicans and sea-gulls.

If ever you travel on a Japanese liner, be sure to take plenty of fruit and vegetables with you, as they furnish too much fish and flesh meat and not enough fruit and vegetables.

With best wishes, in which my wife and Mary Ellen join, I am

Your brother in the Lord.

W. ROBINSON.

S. S. Anyo Maro, Pacific Ocean,
Near Coast of Chile,

June 28, 1922.

OUR WEEKLY SERMON

USING OPPORTUNITIES

REV. J. L. SKAGGS

(Sermon preached at Eastern Association)

TEXT.—"Therefore they that were scattered abroad went every where preaching the word." Acts 8: 4.

At the time to which this text refers there was violent persecutions against the Christians. Stephen had been stoned to death, and the disciples were scattered abroad from Jerusalem. But the effort to stamp out the new teaching of Christianity proved to be a means of spreading it. Paul himself, who had stood by consenting unto the death of Stephen, was soon converted and became a powerful exponent of the gospel he had tried to destroy. The discipleship of Paul has been held up as an example and standard through the ages. It would seem that the early disciples may be characterized in our text: They went every where preaching the word.

It has been said that wherever Paul went he stirred up a revival or a riot. He never left a town the same as he found it. The reports of his work traveled far. Those who stood for things as they were did not want to see him come into their midst. The silversmiths, the coppersmiths, the sorcerers, Judaizers, the fundamentalists, were always disturbed by Paul. So when Paul and Silas were over in Thessalonica and it was proclaimed by their enemies that "these that have turned the world upside down have come hither also" they were not grossly misrepresented. Though they had not actually done that, they had begun a movement which was destined to accomplish it.

The gospel of Christ was intended as a revolutionary force in human society. It was intended to lay hold upon the individual, the mass of humanity, or organized society, and reverse the popular, carnal methods. The world needed to be turned upside down, though such a revolution is always a delicate matter. But the method which the disciples used, the gospel method, takes all the danger out of the process.

Our theme: "Using Opportunities," contemplates our opportunities for doing good,

the accomplishment of noble, worth-while things for self and for others. Now I am not attempting to present a textual sermon, but to use the text as suggesting a course of action, a principle of life, which is susceptible of wide application. The disciples when they went about preaching the word, were only using their opportunities. It was just using opportunities that made their lives so remarkable among men.

It is a very fundamental thing for a man to train himself to recognize and grasp opportunities that actually stare him in the face. It would seem that many go through life as "having eyes and seeing not." They never see the exceedingly rare opportunities for doing "great things," and consider opportunities for doing "small things" as of no importance, and consequently live lives that are really insignificant. There are others that see themselves constantly surrounded by more alluring opportunities than they can lay hold upon. They never see a dull day. Their lives are full of the joys and satisfactions of doing useful, helpful things that make a better, brighter world. Some have received careful training along these lines from parents and teachers; other have taken themselves in hand for rigid training in useful living.

We need often to remind ourselves of the fact that nearly all the service that we shall ever render must be in matters that in themselves seem very small. This vast universe is made of infinitesimal atoms. The life of the greatest man that ever lived was significant for faithfulness in little things. And only by grasping and using the seemingly small opportunities that come can a man be prepared for the great struggles that great opportunities bring.

But it is no small thing for a man to carry with him a happy, hopeful, helpful, honest, Christian spirit in the routine of everyday life. All have that opportunity in a thousand different forms; but in this unideal world we meet so many unideal conditions that sadden us, depress us, and tempt us to adopt for ourselves the same gloomy, selfish, wrong methods which we despise in others. But the home, the school, the factory, the office, the farm, the church, furnish us innumerable opportunities to radiate the spirit of Christ. Just these common ordinary relationships challenge the best there is in us. It is in these common walks

that most people fail. Only those succeed in these ordinary affairs who recognize and use the significant opportunities which they bring.

A story appeared in the papers a few days ago of a little boy falling into deep water and drowning. According to the story the mother with a small baby in her arms sat near the place where he fell in, all night and until the close of the next day, watching, hoping that the searchers would find the body, refusing food, and refusing to be comforted, until some of her friends had to take her away. It was too late for that mother to save her boy. We do not know how great care she had used to prevent such an accident, but we are all touched by such demonstrations of grief and devotion. And where can we find a finer example of opportunity recognized and used than is found in many a faithful, patient, devoted mother? But one may say: "Yes, but that is so commonplace." True it is, but nearly all of life that is worthwhile is commonplace. The commonplace is most wonderful when it is thus glorified.

The *New York Times* in the issue of June sixth carried an article discussing a question as to the twelve greatest women in the United States. It read: "The twelve greatest women in the United States are women who have never been heard of outside their own homes, and seldom appreciated there; who have put aside their own ambitions—for the moment—to build careers for which their husbands got the credit; who have not been afraid of membranous croup or reduplicated mortgages, of the disillusioned weariness that walketh in darkness or the ever-encroaching wrinkle that wasteth at noonday; who at last when the fight is won, go back to those private aspirations buried twenty-five years ago, discover it is too late to do anything with them—and smile. They are the greatest women."

It does not seem hardly fair that the life of a devoted wife and mother should be thus buried. Certainly no more wonderful examples of opportunity recognized and embraced in self-sacrifice can be found than in the very commonplace walks of life.

All men have their corresponding opportunities every day. So do even children and young people. The question is whether such opportunities shall be recognized and used or whether they shall be passed by. The

decision of that question marks a great difference between people—between those who go through life in an impoverished, worthless sort of way and those who gather about themselves an atmosphere of worthfulness and spiritual power.

We observe the apostle Paul going about his work in his masterful way: alert, faithful, loving, determined, and unafraid! In the seventeenth chapter of the Acts we find him on Mars Hill at Athens, in the midst of superstitious and idolatrous people, with an altar to what might be some unknown God—lest there might be some deity unhonored there. Paul seized their inscription, "To The Unknown God," and preached to them the Christ with wonderful power. Here was an opportunity recognized and used for the glory of God and the inspiration of the ages. Just using well his opportunities for preaching the gospel brought to Paul the criticisms that he was turning the world upside down.

Sometimes some very wonderful opportunities are hidden away and have to be sought and uncovered, or their existence is never known. We know such to be the case from experience. We have known individuals to whom life has appeared as barren as the great desert, and who have uncovered opportunities that have made life exceedingly rich.

There was Booker T. Washington, one of the most significant characters in American history—the Moses of his race. He was born and reared in an atmosphere of ignorance and poverty that is almost unthinkable in these days. He tells the story of his childhood in slavery, and later of his experience in the salt furnaces, the coal mines, and as servant, while his very soul was yearning that he might learn to read, that he might get to Hampton Institute. He tells of how in an almost starved and naked condition he finally reached that institution, and with only fifty cents in money. He tells of how he applied for admission to classes and was put off while other boys were being admitted until his heart was almost broken with fear that he would be turned away.

Let us get the story of this incident in his own words: He says in "Up From Slavery," "Having been so long without proper food, a bath, and a change of clothing, I did not, of course, make a favorable impression . . . , and I could see at once that there

was doubt about the wisdom of admitting me as a student. . . . After some hours passed the head teacher said to me, 'The adjoining recitation room needs sweeping. Take the broom and sweep it.' It occurred to me that here was my chance. Never did I receive an order with more delight. . . . I swept the recitation room three times. Then got a dusting cloth and I dusted it four times. All the woodwork around the walls, every bench, table, and desk, I went over four times with my dusting cloth. Besides every piece of furniture had been moved and every corner and closet in the room had been thoroughly cleaned. . . . When I was through I reported to the teacher. She was a 'yankee' woman who knew just where to look for dirt. She went into the room and inspected floor and closets; then took her handkerchief and rubbed it on the woodwork about the walls, and over the table and benches. When she was unable to find one bit of dirt on the floor, or a particle of dust on any of the furniture, she quietly remarked, 'I guess you will do to enter this institution.' I was one of the happiest souls on earth. The sweeping of that room was my college examination, and never did any youth pass an examination for entrance into Harvard or Yale that gave him more genuine satisfaction."

The sweeping of that room not only gained admission to Hampton, but it was the means of getting him employment as janitor that would enable him to pay his way through college.

Here was a poor black boy without favorable opportunity of any kind: But he *made opportunity* for one step at a time for that five hundred miles from his home to Hampton; he had no opportunity to enter that institution or to pay his way during years of study, but he swept and dusted that room until he found both. There were many students entering that institution, but he who was to "turn the world upside down" for the negro race had come hither also, starved and clothed in rags and from whom men would turn their faces away.

This story has added interest because it forms a setting for a life that attained both greatness and fame. But it's a story that with variations would apply to thousands of men both white and black. Many are the scholars and leaders of men who have ob-

tained their education in a similar way. Many are the leaders in the arts, sciences, industries, and professions who have made great attainments by means of opportunities that they have literally dragged from hidden places.

There was Mr. Davison, a prominent New York banker who has recently died. The newspapers have published some interesting stories about him. Among them is one telling of how he first obtained employment in a New York bank. While working in a Bridgeport bank he learned of the organization of a new bank in the city. He decided to go to New York with a letter of introduction and apply for the position of paying teller. Upon doing so, he was immediately told that he would not do, that they must have a man who knew the city and its banking problems. Half persuaded that the vice-president with whom he talked was right about it, he returned to Bridgeport. But he felt sure that he could succeed, and so he went back the next day, only to be told again that he would not do. The third day found him there again; but he was late and the vice-president had gone home. Getting the address he went to the residence. He was admitted and had to wait about twenty minutes. When the vice-president entered and saw Davison, he burst into a laugh, and said: "What on earth are you doing here?" Davison answered: "I can't give up, sir. You'll make a big mistake if you don't take me on. I know you'll be proud of me if you do. I've got to speak for myself; there's no one else to do it for me." The vice-president continued to smile, hesitated, turned away. Finally he swung around and said: "You've won, my young friend," and promised him the job.

As we look out over world history we must be impressed with the great array of men and women who have sought and used opportunities for noble living and world blessing. There are the marvelous stories of the prophets, of Jesus, of the disciples, and a multitude of other leaders of the church. There are the heroes of the Reformation. There are the stories of Livingstone and a multitude of other missionaries of the cross, including those from our own circle. There are the pioneers of Christian education and of home mission fields. There is no end of the vision that opens up be-

fore our eyes of heroic men in every walk of life who have sought diligently for hidden doors of opportunity and, finding them locked, have forced them open and entered in.

Many illustrious names stand out before men and it is easy to draw illustrations from their ranks, but they would have accomplished little or nothing, except for the quiet unsung people who have been awake to the opportunities to live nobly and usefully, who have gone through the world, like unto the early disciples, preaching the gospel of humility, love, brotherhood, service.

The vision which Jesus had of a transformed world could be realized only as his disciples used their opportunities to proclaim and exemplify the gospel of Christ.

Great things have been accomplished and our heritage is wonderful! But what might have been the physical and spiritual wealth of the world if the multitudes, many of them professing Christians, had not lived indifferently, carelessly, selfishly? Lives are poor and dwarfed, when they might be rich and magnificent in Christian grace. The world is ignorant and sinful, when it might be wise and righteous. The nations are crushed and bleeding, when they might have been happy in love and peace. There is racial clashing, when there might be racial brotherhood. The passions of greed and selfishness are separating capital and labor, when all might co-operate for the common good. Surely the multitudes are living selfishly and indifferently in the face of opportunities to live nobly and helpfully.

The world's cure is to be found in the spirit of those disciples who went every where preaching the word. That is the business of the disciple; that is the business of the church; that is the business of the denomination.

Life is saved from narrowing littleness when a man sees God. Then duty becomes Divine, however humble, however great its drudgery, when viewed as a part of a Divine whole. When a man sees God he sees everything else differently. When he sees God he sees everything through God, every common thing is holy, and every bush is ablaze with fire which is never quenched. That is the secret of true life—an expanding consciousness and enlarging obligation.—*J. Stuart Holden.*

THE SABBATH RECORDER

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HOME NEWS

LITTLE GENESEE, N. Y.—Two of our young men, Lawrence Wheeler and Lyle Burdick, went as delegates from our society to the State C. E. Convention at Binghamton, and they returned with a splendid enthusiasm and gave a good report of the Convention.

The church rejoiced again when on July 29 two mothers and a young man were baptized. While the young man and one of the others were not ready to join the church, the husband of the other candidate came forward and requested membership in the church, accepting the Sabbath truth.

We are regretting not having a summer vacation Bible school. The personal workers and Bible study class is well maintained on each Wednesday night. A good deal of interest is taken in the community sing Monday nights. One interested in the "sing" bought new books and gave them for our use. Others are doing things to develop stronger lives and create and maintain a wholesome community spirit.

E. F. L.

"We can not be aloof from the world, but we can impress the world with American ideals."—*President Harding.*

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