

THOMAS.—Mary E. Thomas, at Riverside, Cal., December 8, 1922.

Maria E. Sherman, sister of Brother O. D. Sherman, was born at Rome, N. Y., May 2, 1846. She was united in marriage to Lorenzo C. Thomas in the spring of 1865. Three children were born to them: Frank H., now at Brooklyn, N. Y.; Mrs. H. R. Smith, living at Tuston, Cal.; and Charles S., who died in 1908. Mrs. Smith was the only one of the children present at the funeral.

In 1886 the family moved to southern California where ten years later the husband was laid to rest. In 1911, Mrs. Thomas was again married to Mr. John A. Thomas who still survives her. Though bearing the same name, the two Thomases bore no relation to each other.

She very faithfully cared for Mr. Thomas as long as the condition of her health permitted. She was finally compelled to yield the task to others, and came to Riverside for rest and recuperation. Her strength was too much impaired to be restored.

Mrs. Thomas became a Christian in her early youth. She was a charter member of the first Seventh Day Baptist Church ever organized on the Pacific Coast. Funeral service conducted by the writer, assisted by Eld. J. T. Davis, at Riverside, Cal., December 9, 1922. Interment at Tuston, Cal.

E. S. B.

My strength is as the strength of ten  
Because my heart is pure.

—Tennyson.

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## THE SABBATH RECORDER

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

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### Sabbath School. Lesson X.—March 10, 1923

JESUS IN GETHSEMANE. LUKE 22

*Golden Text.*—"Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God. 1 Peter 3: 18.

### DAILY READINGS

Mar. 4—Luke 22: 39-48. Jesus in Gethsemane.

Mar. 5—Heb. 5: 1-10. The Suffering High Priest.

Mar. 6—Psalm 40: 6-10. An Example of Obedience.

Mar. 7—Heb. 10: 8-14. The Final Sacrifice.

Mar. 8—Heb. 2: 14-18. A Sympathetic High Priest.

Mar. 9—Phil. 3: 7-12. Sharing his Sufferings.

Mar. 10—Psalm 22: 1-8. The Faith which is never Forsaken.

(For Lesson Notes, see *Helping Hand*)

### RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted and advertisements of a like nature will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

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WANTED—An experienced cook. Also opportunity for neat, ambitious girl to work for board and attend school. Address Mrs. D. K. Howard, Colonial Tea Shop, 64 W. Van Buren St., Battle Creek, Mich. 2-19-2w

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# The Sabbath Recorder

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VOL. 94, NO. 10

PLAINFIELD, N. J., MARCH 5, 1923

WHOLE NO. 4,070

**Christ's Law of Love** Christ must have shocked the Pharisees when he said, "Love your enemies." They were familiar enough with a law of love which, in their estimation, left out their enemies. It was easy to love their friends; but to love enemies required a quality of grace with which they were not familiar.

When we realize how difficult it is for us to obey this law of love after nineteen hundred years of the Christ light, we can not wonder that people in the early dawn of the Christian era did not take to it readily.

There are those who are so kindly affectioned and congenial that we are drawn toward them with a strong tie. It is easy to love such. But how to practice this law of love when men are not congenial; when they have unlovely traits; when they treat us unkindly; when glaring faults mar the beauty of their character, is one of the problems we find hard to solve.

Yet we are sure that our Master would have us exercise the patience, gentleness, thoughtfulness and helpfulness of love in our intercourse with even the most unlovely persons. While it is easy to do this with our friends we find it hard to exercise love's holy ministrations toward the unlovely and the enemy. It is possible to cherish kindly feelings in our hearts toward such, without giving expression thereof in outward acts. But some way we can not feel that this alone fulfills Christ's law of love. Love in the heart can be no help to another unless it finds expression in appropriate acts.

We have known excellent men whose goodness seemed rugged and cold as granite; they were strong, firm, upright, true, and unyielding when temptations came; but they seemed to lack the finer graces of Christ-like sympathy toward the erring. We can but think that many Christians who fail to let loving thoughts take practical form in every day life, are after all better than they seem.

This leads us to a phase of Christ's law of love which should be more carefully considered; namely: "How can we give fitting

expression of the kindly feelings of our hearts?" Unless the love-feeling finds some way of expression, in harmony with the beauty of loving sentiment the world will be none the better for it. Benevolent feelings must be shown in outward acts. Kindness must be kindly expressed.

While true Christian love should be extended to the enemy, the unfortunate, the down-and-out, we do not understand that Christ's followers are forbidden to have their special friends, just as Jesus had; friends to whom their hearts may turn for true and loving companionship. The Christian is not required, by this law, to take all sorts of people into intimate companionship or sacred friendship. Even among the good we are permitted to have special friends. There was one of the twelve spoken of as "the disciple whom Jesus loved". While this is true there is still left the obligation to cherish love toward all others, which would help them to secure the blessings we crave for ourselves. This will enable us to see something good in the most faulty persons, who, by the grace of God, through our help, may be exalted to the station of sainthood in heaven. Such love will enable us to lead the sinful out of the depths of degradation into lives of beauty and holiness.

Looking through self-righteous eyes will tend to magnify the faults of others making it doubly hard to fulfill Christ's law of love. But looking in humility, through the eyes of "a sinner saved by grace", will enable us to see the possibilities of unsaved sinners, when they shall also be saved by grace.

### No Modern Sabbath Laws For Jerusalem

A delegation of Jews recently visited the English Governor, or "High Commissioner of Palestine", Sir Herbert Samuel, pleading for a law to enforce observance of the Sabbath, the seventh day of the week. They couched their appeal in the language of Nehemiah, urging Mr. Samuel to "enquire why the nobles of Judah profane the Sabbath day"; and called upon

him to make Sabbath-keeping compulsory in Jerusalem. They were much concerned because public Jewish institutions and private individuals were guilty of Sabbath desecration.

These visiting delegates had evidently been taking lessons from some American reformers who try to compel people by civil laws, to observe the "First day of the week commonly called Sunday". While Sir Herbert Samuel was in sympathy with a movement for better Sabbath-keeping, he was consistent enough to refuse this request. He showed the petitioners that a properly educated public opinion and consistent moral influence would do more toward bringing in the day of proper Sabbath observance than any amount of laws enforcing rest on the seventh day of the week. He proposed, personally, to set a true Sabbath-keeping example himself, but could have nothing to do with framing civil laws to govern a strict matter of conscience.

Time and again have we said that we can never advocate laws compelling the observance of the seventh day any more than we can favor laws enforcing Sunday. We know of but one way to bring about purely religious action. And that is Christ's own way of appealing to conscience.

#### ABOUT OUR SO-CALLED "SABBATH REFORM WORK"

H. D. CLARKE

There are fine editorials in our denominational magazine; there are eloquent addresses at our General Conferences and associations; once in a while a fine sermon from the pulpit, on the question of Sabbath reform, a Sabbath conscience and all that, good enough as far as it goes. But when we have good opportunities to present this great and important truth to the outside world, to the Christian world that is trampling it under their feet, how loyal are we to it? How many of us can say with Paul, "I have kept back nothing that was profitable unto you, but have showed you, and have taught you publicly"? And again, "I have not shunned to declare unto you all the counsel of God"; not nine tenths of it, not that which would be more acceptable to you than some more testing truths, but "All the counsel of God"?

Since we verily believe and know this

truth, and know that all men ought to hear it and be persuaded to accept it for their highest good, must we smother it and suffer it to die with us? May we not preach it, publish it, defend it, "contend for the truth once delivered to the saints" and like Esther the queen say, "If I perish, I perish"? May we expect that God will, as the Sabbath-keeping Brabourne said, "open his gate of mercy to me, who, while I live, would not open my mouth for him"? If, as Rev. A. J. C. Bond says, "Obedience to the divine will, has produced the highest morality yet reached by any people" and "most consistent are the Baptists, who in harmony with principles above referred to, kept the Sabbath of the Bible and taught its sanctity" then why, when we have a real chance to proclaim it as most essential for a complete Christian life, as "producing the highest morality reached by any people"—why do we so signally fail to embrace our opportunity? Is it not true that very much of our pretended Sabbath reform work has no effect, nor ever will have, because we are peeping through it a poorly concealed "We have a great and important truth, but it is not for us to reveal it to you, find it out for yourselves"?

Now here we are in a world where, says Dr. Theodore G. Shuey, of St. Mark's Lutheran Church, "the morals of the country were never at a lower ebb. Now is the time for great deeds and sacrifices." What would do more to bring back the world to God than the acceptance of his holy Sabbath, the neglect of which has done more to breed general lawlessness than nearly all other causes known? As God gave to the Hebrews the commission to bring a lost world to the knowledge of the one true God, so he has commissioned us to teach the world this mighty truth so important and vital to the real spiritual life. God has placed them in our hands to help them to limitless possibilities and make them obedient, thus producing in them "the highest morality yet reached". No one says that one commandment is of greater importance than another, but the Fourth is as important as any, and because so fearfully despised and neglected, may be more emphasized when occasion calls for its defense. "Circumcision is nothing, and uncircumcision is nothing, but the keeping of God's commandments is everything" and to leave one out is to "be guilty of all". The real

test of any man's Christianity is submission of will to God or obedience to his precepts. Men's Christianity consists not "only in a mere something which you call faith in Jesus Christ. It does not consist in emotions, however deep and blessed and genuine they may be."

Can't we see it? "The great peril, subtle and alarming, to Sabbath-keeping, is the apathy of Sabbath-keepers themselves." We too, are having the spirit of holidayism like the Sunday-keeping world, and it is extending its baneful influence upon our young people. Then why is there so great apathy even among our clergy, seemingly at least, when greatest opportunities for making known to others the Sabbath of Jehovah are neglected, when they know that it is ours "to call attention to this truth, lovingly but *forcibly*? We say, "The gospel is for all mankind." True, but there is no real gospel when God's law is left out. The Sabbath is a vital part of the gospel of grace. Says Edwin Shaw, "The Seventh day is the sole means of restoring and preserving on a religious basis the Sabbath institution to the Christian world."

Now as an illustration, and "getting down to brass tacks", our churches each year usually hold what they are pleased to term "revival meetings". To better instruct the young that they may build a good foundation for spiritual Sabbath-keeping as well as other necessary things, why is not this great truth receiving its share of attention so that, as A. E. Main says, "our children and young people understand why we are Sabbath-keepers and appreciate the vital connection between Christian Sabbath-keeping and true religion and individual and group morals"? What better opportunity for all this instruction than when hearts and minds are especially turned toward religious matters as they are supposed to be when a special religious effort is made for a whole community? And what better time to "declare the whole counsel of God", and "keep back nothing" than in the revival meeting? And yet, as a rule, yes brethren, we know it, as a rule on such occasions the Sabbath seems to be studiously avoided and if anything is said at all, the evangelist will, toward the last of the meetings, announce that he will "preach on the Sabbath on a certain evening". Then he hastily outlines "our beliefs" and but few people get an impression

from it that we regard it as *very* important to a real Christian life. It is a sort of side show for Seventh Day Baptists alone. Then the evangelist runs off to another field to go through the same old farce. It is a pity! More than that, *it is a crime*. And God is going to hold us accountable for this apathy. Let us not fool ourselves. We are guilty of terrible neglect and all our talk about having a special mission and a special message for the Christian world is a mere sham. We don't realize it. I am sorry to use these words, but my heart is sick over all this playing Sabbath reform and if I do nothing but stir up thought, more serious thought on this question, I shall know I have not written in vain. To this date I have lain on my back for 160 days in illness, and almost constantly grieved over our mistakes as a people and pled with God to awaken us all to our responsibilities. There is no hint in this about rash and untimely effort, no mere dogmatism, no sectarian (so-called) effort. But we are set to use every possible lawful means to persuade others to come back to the Sabbath of Christ, and there is no more successful way than in every revival meeting and if the "Union Meetings" forbid it, then do away with the so-called union meeting. If the union meetings pad-lock our mouths then we have no use for *such* union meetings. Invite all to come but "hold back nothing".

February 10, 1923.

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AND  
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### THE PRAYER MEETING

It is just as appropriate to refer to the prayer meeting as "the thermometer of the church" as it ever was. Although more emphasis is given in these days than was formerly the case to other items of the church's program, its temperature may still be said to be registered by the prayer meeting.

"Religious education" has come to be a familiar expression referring to a department of church work that is receiving attention and emphasis more nearly in keeping with its importance. Christians need to be informed; they need to be grounded in the truth, and to be able to give a reason for the faith that is in them.

Again, "Training for service" is one of the slogans of the modern church. People are being taught that to be a Christian means to be good not only, but to be good for something.

It is a healthy sign when the church becomes conscious of its duty to establish its members in the faith, and to educate the children of the parish in the things of religion, and to train them for Christian service. If the church is to accomplish its mission in this world it must capture for the Master not only the heart of its members, but the head and the hands.

But education in the things of our holy religion without the heart, if there can be such a thing, will result in a cold ecclesiasticism; and training which ignores the heart life may produce mechanical efficiency without spiritual power. Neither knowledge nor skill makes one a Christian, but motive which springs from a heart that is right.

The prayer meeting is called the thermometer of the church because it indicates the warmth of the church. But it must not be thought of merely as an indicator, registering the temperature of the church,

but as an agency, a force, which will help to keep it normal. It should stimulate and invigorate.

Possibly there are prayer meetings which indicate a too heated and hectic condition. Possibly the mill is running fine with no grist to grind, the motor is clipping it off at a good speed but it is not hitched up to a load. The remedy is not to generate less power, but to set it to work.

In any special evangelistic effort in a church, whether with the assistance of an evangelist or without, the prayer meeting will be one of the chief factors in its success.

It is encouraging to learn of recent successful evangelistic meetings that were preceded by seasons of prayer, organized and earnest. Certain churches are planning for or are conducting such preparation meetings at the present time. One church situated in a farming community where it is difficult for the people to get together, is conducting a special prayer meeting service on Sabbath mornings before the hour of the regular worship.

In the regular ministry of the church the prayer meeting can not be safely superceded or set aside. Equally fatal would it be to neglect it or to carry it on in an indifferent and half-hearted fashion.

The prayer meeting is likely to reflect the feeling of the pastor and people as to its importance, and it will likely meet the need in proportion to the value placed upon it.

If the pastor honestly believes that the prayer meeting has a vital relation to the religious life of his people, and that it is essential to a balanced program of spiritual nurture, and if because of this conviction he gives as much thought to the prayer meeting service as he does to the Sabbath morning service, he will succeed in this department of his work equally with other departments.

There is printed elsewhere in this issue of the RECORDER a list of questions which were prepared by one of our pastors, and which were considered in two successive prayer meetings. Some definite results followed this consideration and it is hoped that at some future date this pastor may share them with our readers.

### THE MINISTRY OF CHRIST

(All readings from Mark's Gospel)

March 18-24. The Ministry of Interpretation

#### PRAYER FOR THE WEEK

Our Father God, Lord of all being, we realize how limited we are in comprehension, but we would know the meaning of life and the reality that lies back of the things we see. Strengthen thou, O God, our understanding; help us to see thy power in the universe about us, and to know that in thee all things move and have their being. When we become lost in the mazes of our own thinking and confused in the ways of men, may thy Spirit interpret truth to us, and lead us, through Christ. Amen.

SUNDAY. *Life Eternal.* Read 12: 1-27. Text: 12: 27. He is not the God of the dead, but of the living.

"The higher a man is in the scale of being, the wider the sweep of his thoughts, and the truer his affections the more likely he is to believe that the soul is immortal."

*Meditation.* Through all the centuries men's hearts have demanded immortality. Their minds have sought assurance of life after death. Jesus proclaimed that God is the God of the living. How wonderfully and how soon his words were confirmed by his own resurrection!

*Hymn No. 26*—Lord of all being, throned afar.

*Prayer*—For assurance of immortality. (20).

MONDAY. *The Essence of Religion.* Read 12: 28-40. Text: 12: 30, 31. Thou shalt love the Lord thy God with all thy heart . . . and thy neighbor as thyself.

"The hearts of men must be cultivated with all diligence, for out of the heart are the moving forces of the world."

*Meditation.* The Christian's daily life is not governed by servile subjection to a higher power, but is happy through obedience dictated by love. Not through fear, but through affection flows the stream of life of the child of God.

*Hymn No. 36*—Immortal Love, forever full.

*Prayer*—For our neighbors and our community. (67).

TUESDAY. *The True Spirit of Giving.* Read 12: 41-13: 8. Text: 12: 43. This widow cast in more than all.

"Religion is more than a personal possession of security and peace and joy, it is a service, a sacrifice, a gift to others."

*Meditation.* "Money is a temporary possession. If a man can not use unselfishly that which must soon go to another, how can he be given in the age to come something to keep, forms of spiritual power that will be an essential part of himself." (Bosworth).

*Hymn No. 7*—My God, I thank thee, who hast made.

*Prayer*—For joy in giving and for the program of stewardship. (10).

WEDNESDAY. *Christian Responsibility.* Read 13: 9-23. Text: 13: 10. And the gospel must first be preached unto all the nations.

"Give yourself horizon. Keep your sky from becoming low. Allow your thought wide ranges. Let your heart roam. Furnish your sympathies spacious room."

*Meditation.* The Christian is a world citizen. He can not shut himself away from any land or race and be true to his obligations. Such limiting of his interests and sympathies automatically impoverishes his soul.

*Hymn No. 24*—Lord, speak to me, that I may speak.

*Prayer*—For world-wide sympathies and for peace among the nations. (77).

THURSDAY. *Watchfulness.* Read 13: 24-37. Text: 13: 33. Take ye heed. Watch and pray.

"Character is the greatest of all treasures and character is built by action. It is the things which one does which determines what he is."

*Meditation.* Jesus admonishes his followers to be ready for a future emergency, that would come sometime, somewhere. What we are doing now will determine our readiness for the crisis that may come to us, for what we are doing now builds our character.

*Hymn No. 1*—Still, still with thee.

*Prayer*—For the aged; for travelers on sea and land. (23 and 27).

FRIDAY. *Devotion to Christ.* Read 14: 1-11. Text: 14: 8. She hath done what she could.

"The ideal home-maker is the ideal philanthropist. She dresses her family with scarlet, and she reaches forth both hands to the great world which needs her."

*Meditation.* See how Jesus evaluates sentiment! The devotion of Mary that broke the alabaster box is one with woman's God-given impulses which beget mother love and all the family of altruistic passions which elevate the race. Well may we reverence it!

*Hymn No. 20*—Jesus shall reign where'er the sun.

*Prayer*—For the Women's Missionary societies. (78).

SABBATH DAY. *The Covenant of Communion.* Read 14: 12-26. Text: 14: 24. This is my blood of the covenant, which is poured out for many.

"The Church's most sacred ceremony was a reminder that believers belonged to one another."

*Meditation.* The solemn treaties of men may be "scraps of paper." The covenant of Good Will between God and man is written on the hearts of both in the blood of Christ.

*Hymn No. 42*—Just as I am, without one plea.

*Prayer*—For fuller allegiance to Christ. (57).

## PERSONAL TESTIMONIES OF SABBATH CONVERTS

(5) REV. T. L. M. SPENCER

### A Methodist

My attention was first called to the binding obligations of the Sabbath of Jehovah in the year 1897 by my wife who was studying the subject at that time. I was then a student for the Methodist ministry and like many others believed in what theologians said on this subject instead of taking the Word of God. In the year 1902 I got to study the subject seriously in a most remarkable way. At this time I was preaching in the West Indian Island of Trinidad laboring at San Fernando. The Seventh Day Adventists came into the town and started a series of tent meetings. They stirred the town on the Sabbath question and the ministers were put to work to study the Bible so as to meet the questions of their members on this subject. Many members of the several churches embraced the Sabbath. Several persons knew I had been studying the subject to meet the Adventists and they asked me to write a tract proving that Sunday is the Christian Sabbath. I decided to do so and commenced my important task not knowing that I would be called out of tradition to take my stand for this unpopular truth. After I had got a good way on my manuscript I found that Sunday observance was built on the teachings of man and that the Seventh Day Sabbath—the Sabbath of Christ—was binding still. I therefore abandoned my task but concealed my convictions until it was impossible to do so any longer.

On Sunday I dispensed with the reading of the Decalog in order to give peace to my troubled conscience. I prayed over the matter and the Lord gave me courage to stand for the truth.

Thus I hastened to obey,  
Plainly 'twas the only way.

I immediately resigned my church connections not knowing what would follow, but being certain that the Lord would lead me on and help me. The Adventists heard of my interest in the Sabbath truth and they visited me regularly. I became identified with them and in the early part of 1903 received credentials from the East Caribbean Conference as one of their ministers. From then I labored with them filling many

responsible positions until 1913 when I severed my connection with them.

My stand for truth brought down the wrath of friends. Ministers with whom I had associated kept aloof from me as if I had plunged into the depths of infidelity. I remember when I told one who was very friendly to me that I had accepted the Sabbath, he angrily exclaimed, "We can not be friends any longer." I was laughed at, ridiculed and despised, but my experiences developed greater faith in God. The Bible became a new book to me although I had been a preacher for several years, and I was ready to make known the truth anywhere.

I am now a Seventh Day Baptist and firmly believe this is just where God wants me to labor for him. The principles and polity of Seventh Day Baptists are Biblical and I love this people. They do not boast like others, but they are loyal to God and they possess a sweet spirit of Christianity which I have never seen among another people.

My earnest desire is to spread the cause of Seventh Day Baptists—which is the cause of Christ. T. L. M. SPENCER.

(6) MR. AND MRS. W. H. HARDY

### Methodists

My wife and myself were members of the M. E. Church for about thirty-five years and had always kept Sunday as the Sabbath, for we thought it was the right day to keep, as it seemed everybody kept that day except the Jews. We read our Bible regularly, but am sorry to have to admit we did not study the Sabbath question as we should; if we had we would have found we were keeping the wrong day. Ten years ago this month a Seventh Day Adventist lady told my wife she was keeping the wrong day for the Sabbath, so my wife told her she had read her Bible through many times, but had not noticed about the Sabbath, but would read it through again and study the Sabbath and would take God's word about the seventh day being the right day to keep. So she and I both studied it from the Bible and Seventh Day Adventist literature and were soon convinced that the seventh day is the day the Lord intended for everybody to keep for the Sabbath, and we fully decided to keep that day, and have been trying to keep it ever since, but we have had great trials about it. Still we have found greater

spiritual help and comfort in keeping God's Holy Sabbath than we ever did in keeping the Sunday, and with the help of the blessed Lord we intend keeping the day he blessed and commanded all to keep. We hope and pray that God will open the eyes of the blind to the light of his Holy Day and help them to walk in the light, and that he will open their hearts and break down the stubborn wills of the rebellious who are walking in darkness rather than the light "because their deeds are evil".

W. H. HARDY.

## SABBATH HISTORY—I

### QUESTIONS ON CHAPTER TWO

- (1) For what purpose was the Sabbath given?
- (2) How great an influence did the Sabbath have in the life of Israel?
- (3) For what special purpose do many scholars believe the creation story in Genesis was written?
- (4) Is the existence of the Sabbath dependent upon man keeping it?
- (5) How long is the law of which the Sabbath is a part to last?
- (6) What did the prophets teach as to the effect on individual and national life of true Sabbath-keeping?
- (7) What effect did the Babylonian captivity have on the Sabbath-keeping of the Jews?

Memorize Isa. 58: 13, 14.

## GOOD ANGELS AND THEIR WORK

J. J. SCOTT

In one of the epistles of Paul to the Ephesians, he tells them of the grace of God through our Lord and Savior, Jesus Christ, and how the Gentiles should be fellow heirs of the same body. Now it is well to know of what body he was speaking. Turn to Ephesians 3: 14-15, and read, "For this cause I bow my knees unto the Father of our Lord Jesus Christ. Of whom the whole family in heaven and earth is named." By this passage of Scripture, we see that the apostle refers to the body of the righteous, or family of God, showing that a part of the family are on the earth, who are known as Christians, while the other part of the family are in heaven, known as the sons of God (Job 1:6-7).

"Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them. And the Lord said unto Satan, Whence camest thou? Then Satan answered, From going to and fro in the earth, and from walking up and down in it."

Satan was at one time one of the anointed cherubs, and he had power to go to and fro from earth to heaven, so it is evident that the good angels have the same privilege. Read Daniel 9: 21-22. "Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding." Here we understand the work of the good angels is to minister to the portion of the body or family on the earth, and if we, as did good old Daniel, will trust the Father of this great family, we will receive instruction from above, which will enable us to help fallen man; it will be as though we had the telephone from earth to heaven, and we will never find the operator at the other end asleep when we call, for he is waiting for us to call, and he is ever ready to answer. The angels are the servants of our God, see Rev. 19: 10. "I am thy fellowservant." Again we read of angels being sent to guard the garden of Eden (Gen. 3: 24). Angels were sent to warn Lot and his family to flee from Sodom. John was shown a great number of angels around the throne (Rev. 5: 11). How thankful we ought to be, knowing that angels are hovering around us; when danger is approaching us, they can help us and strengthen us.

Have you read of the three Hebrew children and how they trusted in God, and while being cast into the fiery furnace, they lost not their faith in God, and the king looked in and saw the form of the fourth, and after calling them forth, they did not as much as have the smell of fire on them. (Dan. 3: 25-27)? Some may say that those were especially favored of God, but I say, nay, my brother, for I can refer you to many instances where God has protected his children. When you were but a child you trusted your parents, and now you have become only a child of God. Why can you



not trust him? Remember the story of Elisha, how he prayed that the servant's eyes might be opened, and how he saw the mountain full of horses and chariots, and the people were struck with blindness (2 Kings 6:16-17).

### A GIRLS' SABBATH-SCHOOL CLASS OF NINE MEMBERS

REV. E. H. SOCWELL

About forty-five years ago, nine little girls at Garwin, Ia., were formed into a Sabbath-school class and Mrs. Dennis Davis was their teacher. For many years these nine little girls were associated together in this interesting class and became very much attached to one another. As they came to maturity they were married and became scattered and the class was broken up. It was the privilege of the writer, who for several years was pastor at Garwin, to officiate at the marriage of seven of these nine girls.

During these forty-five years death has not entered the ranks of this class and not only is each member of the class still living, but their first teacher, "Aunt Jane" Davis, now eighty-one years of age, is still living, still a member of the Garwin Sabbath school and as punctual in attendance as any member of the school.

These "nine little girls" are growing old with the passing of years and gray hairs are adorning each head. Each of these girls is now "mother" and two of them are grandmothers. Today, three of these "girls" are teachers in the same Sabbath school where they were members of the "girls' class" forty-five years ago.

But now the class is scattered,—four members reside in Garwin, one in Milton, one at Blain, Okla., one in Maple Plain, Minn., one in Eagle Grove, Ia., and one at Oakland, Cal. While they are widely scattered, they maintain a budget letter and have a deep interest in one another, and their aged teacher is interested in each of them.

It is seldom indeed that a Sabbath-school class of nine members, together with their original teacher, are all living after the passing of forty-five years from the time the class was organized, and this class and their teacher are to be congratulated over the goodness of God that has followed them during this almost half century.

### QUESTIONS FOR CONFERENCE ON CHURCH PRAYER MEETING

1. Do you feel a need for change from the common manner of conducting the prayer meeting? If so, what change do you suggest?
2. Do you believe we should expect people generally to speak and pray in the prayer meeting?
3. Can we have prayer meeting without somewhat general participation by the people who attend? If not, what form should such participation take?
4. Would programs after manner of the one presented on the evening of October 6 meet the prayer meeting idea for the congregation?
5. Would the occasional presentation of appropriate moving pictures be a desirable and helpful feature?
6. Is there a danger of spiritual loss in freeing ourselves from personal participation in the meeting, while we emphasize beautiful and inspiring entertainment?
7. Should the prayer meeting as conducted for years be discontinued, with the idea of substituting something else by which we may give active expression to our spiritual impulses and desires to render service?
8. Some churches have resorted to serving suppers and then having after-supper prayer and conference meetings. Would you favor that method?
9. Do you attend prayer meeting from a sense of duty? pleasure? or because you feel that it meets a need in your Christian life?

### THREE KINDS OF WORKERS

There are three kinds of Christian workers—canal barges, sailing ships and Atlantic liners.

The canal barges need to be dragged to the work. Often they do wonderfully well, but on the whole one volunteer is better than three pressed men.

The sailing ships make fine going so long as wind and tide are with them, but when things get hard, when "the winds are contrary", when the work is discouraging, they turn tail and sail away.

But give me the Atlantic liner type of worker, the man who can fight his way through wind and tempest, because within there burns the hot throb of the mighty furnace of the love of Christ.—*Onward.*

## MISSIONS

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

### REV. H. EUGENE DAVIS AND FAMILY RETURN TO AMERICA

Rev. H. Eugene Davis and family are expected to arrive in San Francisco the tenth of March. They plan to spend some time in California; then auto east, reaching North Loup in time for Conference.

We shall all be glad to welcome these faithful workers to the homeland.

### WHAT CONSTITUTES A CALL TO THE MINISTRY

March 24 has been set as Decision Day regarding the Christian ministry. The ministry is very vital to missions. One of the greatest needs is workers. Some mission fields are languishing for lack of able and consecrated men and women to take up the work. It must be that God is calling a sufficient number to meet all the needs.

Below we give some things that may help the young in deciding whether they are called to this great and glorious work.

Many, particularly young people, struggle over the question as to whether they are called to the Christian ministry. They have won the victory over self and come where they are willing to put their lives into the ministry if the Master wants their services there, but they are in doubt about what God wants, about what constitutes a call to the ministry. How can they find an answer to this problem? There are at least six things that may point the way.

1. The attention of many has been called to the work of the Christian ministry by their friends, who have either directly advised them to take up the work or have expressed the hope that they would. The advice of trusted and wise friends who are devout disciples of Christ is to be taken into account. Those who are not disciples are not competent to advise in such matters; but the advice of friends is not conclusive. The late Dr. Lewis A. Platts, when a young man, went to one of our leading teachers with this problem and was advised not to enter the ministry, and was told that he

would not succeed if he did. But what a misfortune to our common cause it would have been had he followed that advice! Dwight L. Moody forced his way into the Christian ministry against the advice of friends. Notwithstanding cases like these, one will not lightly push aside the counsel of devout Christian friends, whether it be for or against his entering the ministry, for God may be using these human instrumentalities to point the true way.

2. The voice of the church may be the voice of God to the soul of this matter. God often speaks through the church; this was particularly true during the early history of our churches in this country. This, however, like the advice of friends, is not absolutely dependable; for sometimes the church is so worldly and its leaders so Pharisaical that God can not speak through it; but if the church is urging one to enter the ministry, one should hesitate a long time before refusing. As recorded in Acts 13:1, 2, God used the church to express his will concerning the sending out of Paul and Barnabas, and he has often done this in all ages of the church.

3. One's fitness for the work is to be taken into account. It will go without question that one below the normal, mentally, is never called of God to the Christian ministry; but who is to decide who is mentally normal? Some, who, in youth, have been supposed to be inferior in this respect, have subsequently proved themselves above the average, and sometimes have become geniuses and great benefactors.

If one finds his natural gifts tending toward the ministry, and if he possesses scholarly inclinations, a good voice for public speaking, ease in meeting people and in appearing in public, staunchness in defense of the truth, love for men and love for his work, happy is he if God calls him to the ministry. But this is not an infallible test, because God has in every generation passed by many who seemed to have gifts, and called many who were lacking in both natural fitness and inclination. Elder William Satterlee, who was so prominent in the building up of our churches in Renesselaer County, N. Y., had a stammering tongue and was much averse to entering the ministry; but God gave him no rest till he did so, and he became one of our most successful ministers of his generation.

4. If one finds his tastes drawing him to the ministry, he may take it as an indication, not a proof, that he is called of God to that work. But look for a moment, at what the work of the ministry is,—that toward which one's liking draws him when it inclines him to the ministry. This is one of the first considerations in answering whether he is called to the ministry and one that must not for one moment be lost sight of. There is limitless opportunity in the ministry for developing scholarship, but making scholars is not the real work of the ministry; there is boundless opportunity in the ministry for producing literature and enjoying that of others, but to revel in literature or to write essays, however finished and elegant, is not the primary work of the Christian ministry; the minister is constantly thrust into publicity, but to make one's self conspicuous is not the work of the ministry; the minister is called to leadership, but being merely a leader is not the work of the minister. All these things enter into the work of the ministry, but they are only incidental to it.

What then is the heart of the work of the Christian ministry? What does Christ say? "For the Son of man is come to seek and save that which was lost." It is to save men from sin and lives of sin and help them conquer evil. Paul sets forth the same thought when he says, "If by any means I might save some." Unless one has, as a deep and abiding conviction, the desire to save men from their sins,—which means to start them on the Christian life and aid them to conquer themselves—he has no true place in the ministry. He may be a good man, endowed with a high order of intellect, brilliant, and of high attainments of scholarship, but until love for men and supreme desire to save them from the degradation, sorrow, pain and ruin of sin seizes him he should not enter the ministry. To do otherwise is to invite disaster, to submit one's self and the church to humiliation and to have to accept the reward of "a hireling whose own the sheep are not", and his reward is that of a hireling.

If one finds his tastes drawing him to this work, together with the other things as incidental in it, happy is he if God calls him. One's likes and dislikes, however, are not an infallible proof that the work of the ministry is that which the Master would

have him to do. We are constantly asked to do things we do not enjoy doing. God often passes by those who wish to enter the ministry and calls those who prefer something else. The question is far larger than one of likes and dislikes; these may have some bearing on the subject, but are not conclusive.

5. The need for workers may be another signboard pointing the way into the ministry. This has been the compelling thing which the Holy Spirit has used to lead many a disciple to give his life to the ministry. The whitened fields may be God's call to the ministry as is the need of soldiers to defend one's country a call to the colors. The need for men in the ministry has in all ages been very great and never greater than today. If it appears to one that he can be of more service to humanity in the ministry than elsewhere, it is evidence that he should put his life there. One is never justified in preaching one year or one hour unless the compelling reason is his sense of the great need. He who preaches for selfish reason must be regarded as a hireling.

6. These things, the advice of Christian friends, the voice of the church, one's natural tastes and gifts, and the world's great need may help in settling the question whether one should enter the ministry, but none of them, nor all of them are final. The great thing, the final thing, is God himself impressing the call on the soul of man till he feels compelled to yield and enter the ministry. The Spirit of God may, and generally does, use some of these things to impress his will upon one, but never till the Spirit impresses one into the ministry, is he called of God.

This does not mean that the Holy Spirit ever overrides man's intellectual faculties in calling him to the Christian ministry. He uses them; he uses them to make known his will. He usually appeals to man's reason as to entering the ministry by means of friends, the church, man's natural gifts, and especially by the needs of the hour; but he has in certain cases risen above all these, unless it be the needs of the hour, and impressed upon certain ones the conviction that they should enter the ministry; God does not see as man sees; he knows what is in man better than anyone else; he knows whom he can use in the ministry in any generation; he can use, and must have, a variety

of workers and he knows who they are. In view of these considerations it is the very loftiest exercise of the intellectual faculties to perceive and follow the impress of God upon the soul. Many have felt this call of God and have been unable to state definitely why, except that the harvest was great and the laborers few; and these, though not able in their own finite judgments to see why they were called to such a great work, have gone forward trusting God, knowing that some day they would know why God called them. To trust God and submit to his will is the highest exercise of the intellectual faculties.

To recapitulate: The call to the ministry is the impress of God on one's soul that he should enter upon that work. This impress may come through the influence and advice of devout friends, through the church, through one's natural gifts, and through the whitened fields, or it may come in some other way, since the Holy Spirit is not limited to any means or method of communication. Let no man dare enter the ministry until he feels compelled by the Holy Spirit of God; and when God calls let no man dare refuse under any condition. He who refuses does so to his own peril, for by thus doing he turns his back on God.

7. Suppose that one is impressed that he ought to enter the ministry, but all churches and all other doors are closed to his services. This may well be accepted as conclusive evidence either that he is mistaken as to his call, which is possible, or that there is no place in the ministry for him owing to the attitude of the churches and the hardness of men's hearts. What is one to do in such a case? He has offered himself for work and by so doing has done his duty, and may with a clear conscience turn to something else, lovingly leaving the responsibility on the shoulders of others. The disciples or the church that leads one into the ministry or turns one away from it is assuming a great responsibility and neither should be done without the most earnest prayer and careful consideration.

A learned professor tells us there is a modern tendency among the aristocracy to drop their h's. Perhaps this accounts for the fact that the Kaiser has been led to the altar instead of the halter!—*Eve (London)*.

## DRUNKARDS DO NOT TURN TO DOPE BECAUSE OF PROHIBITION

"If I were trying to produce an argument against prohibition, I would never say, 'If they don't get alcohol, they'll get dope,' because an addict to dope and an addict to alcohol are entirely different mentally and physically," says Dr. Joseph C. Doane, director of the medical department of the Philadelphia General Hospital, as quoted by the Philadelphia *North American*. Dr. Doane stated before a meeting of social workers that between four and five hundred drug addicts had been questioned as to whether they had used liquor before becoming addicted to dope, and that there was not a single case of taking drugs when alcohol could not be obtained.

Although the doctor insisted that the period in which prohibition has been the law is far too short to provide a basis for any scientific statement as to the effects on insanity and other diseases, "even if there had been no liquor sold at all in this period," he said he thought it a most "striking fact that the number of alcoholic cases admitted to the hospital had dropped from 3,830 in 1916 to 499 thus far in 1922," and that in the same period the number of deaths at the hospital due to the excessive use of alcohol had dropped from fifty-six to eight. What he termed "a beautiful case of delirium tremens" at Bellevue Hospital was not recognized by one of the medical students. "It will soon be impossible," he said, "for us to find specimens of alcoholic delirium in the training of medical students, and once certain hospitals were almost filled with them."—*Union Signal*.

## HATE OR HOPE

LOIS R. FAY

If you hum a hostile hymn of hate  
And breathe it in the atmosphere,  
'Twill soon return on your own pate  
In words you will not like to hear.  
'Twill make the winter's cold more cold  
And deepen lines of care;  
Base impulses will grow more bold,  
And toilworn nerves still more threadbare.

If you hum a helpful hymn of hope,  
And send it winging on the breeze,  
It will transform your horoscope,  
Your thoughts and deeds and destinies.  
Its shafts of light shed peace and cheer,  
Cause downcast souls to cease to mope,  
Relieve the hectic and the drear,—  
Aye, let your constant hymn be hope!



## EDUCATION SOCIETY'S PAGE

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

*"Extinguish the colleges and you put out the eyes both of the church and state."—Tyler.*

### RURAL EDUCATION

PRESIDENT BOOTHE COLWELL DAVIS

(Address before the Wednesday Club of New-ark, N. J., December 20, 1922)

The topic "Rural Education", happily is very broad and may for my purpose now be understood to include all grades of education for rural people, from the most elementary, through the vocational, technical and higher fields of education.

I prefer to use this broader topic rather than a more restricted one, as I wish to keep in mind the whole country population, and to include the rural people who are to find their way into the various industries and professions, as well as those who may choose agriculture as a vocation and spend all of their days on the farm.

At the risk of making my address appear to "stand on its head" I desire to speak first of higher, or collegiate education for rural people. Recent statistics gathered by the National Bureau of Education indicate that a rather surprisingly large percentage of rural people go to college, compared with urban populations. Local or regional causes operate in certain localities to modify this general statement. For example, in the southern States where the Negro population is large, the percentage of college attendance is much less, even in rural sections, than is the case in northern States where the percentage of Negro population is small.

In the year 1920-1921 the number of inhabitants to each student in universities, colleges and professional schools, in the several States named below, was as follows:

Oregon had 1 student for every 112 of its population; Iowa had 1 student for every 128 of its population; Utah had 1 student for every 137 of its population; Kansas had 1 student for every 151 of its population; Nebraska had 1 student for

every 151 of its population; California had 1 student for every 168 of its population; Minnesota had 1 student for every 184 of its population; Indian had 1 student for every 189 of its population; New York had 1 student for every 211 of its population; Illinois had 1 student for every 225 of its population; Massachusetts had 1 student for every 240 of its population; Pennsylvania had 1 student for every 253 of its population; Rhode Island had 1 student for every 279 of its population; New Jersey had 1 student for every 294 of its population; Virginia had 1 student for every 317 of its population; Mississippi had 1 student for every 346 of its population; Kentucky had 1 student for every 498 of its population; Tennessee had 1 student for every 604 of its population.

The average for the whole United States is 1 college student for every 212 of the population. New York State, with 1 student for every 211 of the population, averages almost exactly with the whole United States and represents a large percentage of urban population, though it also has large rural areas. But rural Oregon has nearly twice as many students per capita, in college, as urban New York, while Iowa, Utah, Kansas, Nebraska, California, and many other rural States greatly exceed New York in the proportion of their people who go to college.

Much has been said of the high proportion of country young people who go to college and who later distinguish themselves for leadership in the various city professions and industries. Serious students of the subject, however, now believe that whereas the country surpassed the city a generation ago, and earlier, in the production of leaders, such is not now the case. Once the open country was considered much more healthful than the city. Today New York City surpasses rural New York in healthfulness and in a lower death rate per thousand. The city has out-stripped the country in recent years in sanitation and in pure food control. A proportionate reduction in the death rate, in the cities, has followed, while the country districts have stood practically still in this respect.

Likewise a generation ago the then small but rapidly growing cities of this country were recruited mainly from the most thrifty and progressive of the country population. Today it is found that there is a marked

falling off of the country element in the rising leadership of our cities. Their size, their wealth, their splendid educational provisions, are all contributing to the reduction in the proportion of leadership by country districts whose school facilities have made little progress in fifty or one hundred years.

The one-roomed country school which has stood still for fifty years was once, poor as it was, a potent educational institution. It no longer holds its ancient prestige. "The little red schoolhouse" as a molding power has passed away. The country high school and the country college, also, are often compelled to battle with poverty to the extent of limiting their efficiency. The rural elementary school and high school are reflected in the college, and the country college is therefore often handicapped both by its own poverty, and the limited preparation of its students. These observations are made not for the purpose of discrediting the country college, but rather to stress the greatness of its task; and the remarkable success it has achieved even though laboring under such heavy handicaps.

Our national population is still nearly fifty per cent rural. The rural people, on the average appear even more eager, as I have already shown, than their city cousins to acquire an education. But college attendance grows more restricted to local institutions, particularly among people of limited means. The majority now go to college within fifty miles of their own homes. Financial competition has become keener and it grows harder for the smaller and poorer country colleges to keep high rank while unlimited wealth is lavished upon the larger city colleges. Financial resources increase the size and completeness of college plants and equipment, provide a superior teaching staff, and promote increased efficiency.

These are some of the causes which, taken "by and large", tend to reduce the percentage of trained leadership now coming from the country, or it would be more exact to say, which tend to increase the percentage of urban leadership, trained in the great city universities.

The country college is making the fight for its life. Its existence, as it has been organized and equipped for the past century, is imperilled. It must either have largely increased funds, or it must cease to be the nursery of leadership. As is the

fate of the country college, so very largely, is the fate of the country youth of the next generation. These are usually without means and must go to college near at hand. If these colleges are inefficient, country leadership will be proportionately inefficient. It is the problem of the rural college, therefore, to keep pace with its city neighbors in adequacy of equipment and in teaching force; that its power to train leaders may not be sacrificed because of its poverty, or its inefficiency. Alfred University has been fortunate in obtaining friends and means to enable it to take rank as an "A Class" college as graded by the Association of American Universities.

But I am prone to linger too long in the realm of higher education for rural people. The suggestion of this topic of "Rural Education" for me, doubtless contemplated a special emphasis on elementary and secondary education, and I must turn to this great fundamental and unfulfilled responsibility of the American people.

A commission of the National Education Association has formulated a set of principles considered applicable to all the youth of the land. They have been called "Cardinal Principles of Secondary Education". These principles state:

First, "That education should be guided by a clear conception of the meaning of democracy."

Second, "The purpose of democracy is so to organize society that every member may develop his personality through activities designed for the well being of his fellow-members, and of society as a whole."

Third, "Education, both within and without the school, should develop in each individual the knowledge, interests, ideals, habits, and powers whereby he will find his place, and use that place both for himself and society, toward ever nobler ends."

In elaborating these cardinal principles the commission stated the objectives of education to be: (1) Health, (2) Command of fundamental processes, (3) Worthy home membership, (4) Vocation, (5) Citizenship, (6) Worthy use of leisure, (7) Ethical character.

I have quoted these cardinal principles and objectives, as formulated by the commission, in order to point out the fact that they are just as fundamental and as important for every rural pupil as for any other. If in any respect rural education fails of achiev-

ing these principles and objectives, for country boys and girls that failure is just as serious for the public welfare as though it occurred in the urban population.

In a recent bulletin issued by the National Bureau of Education, Dr. Thomas E. Finnegan, State Superintendent of Public Instruction in Pennsylvania, is quoted as saying: "Those who live in the country districts have not been provided facilities for obtaining an education which is in any respect the equal of the facilities which have generally been provided in all popular centers. There is no other institution in America which has made so little progress in the last century as the rural school."

In the same bulletin it is said that, "Only forty-five per cent of one-room school teachers have graduated from high school. Less than four per cent have completed normal school." "In cities of 8,000 and over, the average length of service of elementary teachers is 9.47 years. This is in marked contrast to the average of 3.75 years spent by the one-room school teacher, in three different rural schools."

In other words the average length of time the one-room teacher of the United States holds the same position is one and one-quarter years, and her total length of service as a teacher averages three and three-quarters years, while more than half of them have not even graduated from a high school, and less than five per cent from a normal. Does any one suppose that with such inadequacy of training and such brief tenure of office as this, admitted by the National Bureau of Education, to say nothing of other handicaps, the rural school can compare in efficiency with the city elementary school?

So alarming had this condition of inefficiency in the rural schools become, and so seriously had the rural people of New York State addressed themselves to it, that in 1920 the Conference Board of farm organizations secured the adoption of resolutions calling for a thorough and comprehensive study of the various problems involved.

The result was a committee consisting of representatives from the Dairymen's League, State Grange, State Home Bureau Federation, State Farm Bureau Federation, Department of Rural Education of the State College of Agriculture, State Teachers' Association, and the State Department of Education. Each of the seven organizations ap-

pointed three members and the committee was known as the "Committee of Twenty-one". Funds for meeting the expenses of investigation were supplied by the directors of the Commonwealth Fund of New York City. Many months were given to careful surveys, public hearings and a first hand study of the conditions, results, achievements, and failures of the rural school.

The report of this committee has recently been published under the title: "Rural School Survey of New York State". This report constitutes the most valuable and important contribution, perhaps ever made, to the study of rural school problems in the State of New York, and supplies a body of facts upon which a new, comprehensive, constructive program may be worked out, not only for the state but for the country.

Only a few typical facts shown in this report can be included in the brief space afforded here:

1. The median or average rural school teacher in New York State comes from a family whose annual income is approximately \$1,000. One-half of these teachers therefore come from families whose income is \$1,000 or less. Furthermore one-half of these teachers come from families having four or more children; one-fourth from families of six or more children. The rural school teachers come, therefore, from families that find it extremely difficult to provide a liberal or professional education for any of their children. Any proposal for raising the qualifications of rural teachers, by advancing arbitrary standards of education, must take into account this economic fact.

2. It seems appalling that less than five per cent of the one-room school teachers have a normal school training, and less than fifty per cent have a high school education, but the economic handicap of the people who are candidates for these one-room school positions is so great that it will require much time and very great encouragement and help, to guarantee for them the normal school training so essential to efficient work. The report recommends that a bonus be paid by the State to pupils who will prepare in the normal schools for teaching in the one-room country schools.

3. The report also shows that the common school districts in which the cost for

schools is highest per unit of product, are those in which there is the smallest average daily attendance.

On the average, if the attendance in a one-room school is twenty-one to twenty-five pupils, the tax rate is 3.8 mills. If the attendance at the school is between one and five pupils daily, the rate of taxation is 7.0 mills. These facts indicate the necessity for an equalization of the burden of taxation through the adoption of a larger unit. There are districts that pay twenty times as high a rate as others. Also the necessity for combining districts with small school populations into larger schools, is advocated.

4. The almost criminal disregard, in many rural sections of New York State, for proper sanitation and comfort in rural school buildings is brought to the attention of the public in this report, and will doubtless be corrected in the near future.

5. Better supervision of rural schools in New York State will also soon be provided. In respect to the last named defects of rural education in New York State, I am happy to believe that New Jersey is far superior to New York State.

New York State is trying out the experiment of establishing special schools of agriculture in rural sections. There are six such schools in the State, one of which is at Alfred University. The course is two or three years in length, depending upon the amount of high school training the pupil has had. The course does not lead to highly specialized and narrow fields; but to a general elementary training for practical agriculture or home making. These schools are greatly strengthening a healthy rural consciousness and an economic efficiency in country life.

A number of these special schools now conduct rural teacher training courses, with reference to equipping teachers particularly for work in the rural schools of the open country. The first of these schools to adopt a rural teacher training course was the one at Alfred University.

Many forces and movements will have to co-operate however, for the rehabilitation of the rural schools. Many one-room schools, with poor buildings and small enrolments, must be superceded by consolidated schools with modern sanitary and æsthetic buildings and grounds, and with

grade and departmental teachers of training and ability.

This is the only solution for the problem of the country school, and what is even more important, for the rural country itself.

Rural ethics and the country church stand or fall with rural education. This is the burden of my message, as it has been the burden of my labor for many years in both special agricultural education for country life leadership, and in the administration of a rural college, where boys and girls from the open country and country villages are trained for the many callings and professions that have been made rich and efficient in the history of our country, through the lives of these sons of the soil, with whose service, please God, our country can never dispense.

#### "WE CAN—AND WE WILL"

A task so unusual as that which we have set ourselves may work either as a depressant or a stimulant. Which it shall be depends not upon the magnitude of the task, but upon the size of us. No duty is ever too big—else it is not a duty. The task before us, this week, is not beyond our powers or resources. If, for any of us, up to now, it wears the hard visage of duty, we are at liberty to change that face to the smiling features of privilege. Let us hail the task as the greatest opportunity ever offered us. Let us march up to it, and see how reasonable it is. Nobody is asked to do more than his share. If that share is unprecedentedly large measured in dollars, so much the better. Few of us, comparatively, have ever taken seriously enough our duties to the Kingdom. Dimes, quarter-dollars, half-dollars, dollars, fives, tens—these ought not to look so much larger when we pay them to God than when we pay them to our earthly creditors. The price of our amusements and our luxuries—a price which we rarely think high—will crown with success this beautifully large task. "We can if we will." No, let us change the phrase: "We can—and we will."—George C. Peck.

One of the Congressmen points out that a great part of our country has been settled by immigrants. He fails to make mention, however, of the parts that have been unsettled by them.—*Manila Bulletin*.



## WOMAN'S WORK

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

### WORKER'S EXCHANGE

Waterford, Conn.

The annual business meeting of the Ladies' Aid Society of the Waterford Seventh Day Baptist Church was held at the home of Mrs. Mary E. Rogers, February 4, 1923. Seven members were present. The following officers were elected for the new year: President, Mrs. Minnie Maxson; vice president, Mrs. Mary E. Rogers; secretary, Mrs. Emma Brooks; treasurer, Mrs. Charlotte Neff; auditors, Mr. H. M. Swinney and Helen Maxson.

All reports were read and approved. The treasurer reported that the society has raised \$103 during the past year. Some of this was raised by having suppers and some by the sale of quilts pieced by the society. We feel that we have done well as there are so few of us to help carry on the work.

CORRESPONDENT.

### THE WORLD'S AND NATIONAL W. C. T. U. CONVENTIONS

MARY DAVIS TOMLINSON

World's Superintendent Parlor Meetings

(Concluded)

On Friday evening Mrs. Anna Marden De Yo, corresponding secretary of the California (North) W. C. T. U., was presented. Mrs. De Yo was dressed in the garb worn by the participants in the March of Allegiance which occurred the Saturday before Election day, and told how the Wright Law was won. She expressed great regret that Mrs. Kathleen Norris, writer and patriot, was not able to be present to tell something of the work in which she had been so prominent a factor, having addressed over two hundred and fifty thousand people, driven in her own machine several thousand miles, and spoken by radio to thousands, winning people's hearts everywhere. Mrs. De Yo asserted that to her belongs more of the credit for the victory than anyone else. She said: "In July, we asked the women who came to the meetings to

sign service cards. We sent out cards of invitation, hoping to organize a thousand women in the campaign for the Wright Law. Our faith led us to engage the ball room in the St. Francis Hotel for the meeting, but when the time came we were obliged to engage another in the Palace Hotel, and because of the large number present it was moved to organize a committee of five thousand women. The movement swept San Francisco like wild fire. Meetings were held frequently, and the most representative women in the city were elected to address gatherings. Churches, clubs and many other organizations were approached, and every honorable means resorted to to pass the Wright Law. As one method, we took the telephone book, tore it up leaf by leaf, gave them out one by one, and each woman would telephone to all those whose names she had. An office was established in the St. Francis Hotel and people could come there and ask questions. The climax was reached when Mrs. Eddy, a prominent writer on one of the San Francisco newspapers, suggested the march of allegiance, and brought out the plans, urging that every woman should be asked to take the oath of allegiance to the Constitution.

"As we marched to the music of 'Mine eyes have seen the glory of the coming of the Lord', we prayed that God would give us victory. The division of the W. C. T. U. was the largest of the organizations. The banner of San Francisco County has a story connected with it. It had been lost for years, and had been brought back in answer to prayer. It showed the blue sky, with the gold cross, and the words, 'By this sign we conquer'."

At the close of Mrs. De Yo's talk, the California delegation gave their cheer for the Wright Law: "For the Wright Law did we work and pray, and now California is loyal to the U. S. A."

Mrs. Boole remarked, "This story would not be complete if it omitted the women of southern California who trained a thousand women to make speeches, and Los Angeles rolled up a majority of 57,000."

A masterly address was then given by Wayne B. Wheeler, general counsel for the Anti-Saloon League, on "What Next in the Fight for Prohibition?" I should like to have the article published, but space will not permit but a sentence or two. "We have written into the Constitution of our

country what is known as the Eighteenth Amendment. It is there to stay as long as the government stands. We have three distinct propositions to face in order to have this provision of our Constitution made effective and operative: First, an enforceable law; second, honest officials; third, a militant organized public sentiment supporting these officials." The last and great fight we have before us is to secure obedience to the law. Obedience to the law is the highest duty that falls upon an American citizen. If the brewers can defy the Eighteenth Amendment because they do not like it, then any group of citizens can defy any law they do not like. Civilization and law and order go hand in hand, and if our nation is to live we must stand firmly by these principles.

Officers of National W. C. T. U. were re-elected: Anna Adams Gordon, President; Ella A. Boole, vice president-at-large; corresponding secretary, Frances P. Parks; recording secretary, Elizabeth P. Anderson; assistant recording secretary, Sara H. Hoge; treasurer, Margaret C. Munns.

Sunday afternoon in the Academy of Music, Commander Evangeline Booth of the Salvation Army gave the closing address, her subject being, "Shall America Go Back?" I can only give the closing words of her eloquent address.

"Shall America Go Back? Let us look at the handwriting upon the wall. The letters are illy formed, the words are poorly spelled. The message is simple but vastly comprehensive. It is faintly written but never to be obliterated, for the pen that wrote it was wielded by the trembling hands of little children. It is the handwriting of the children across the walls of the great nation. You can hush every other voice of national and individual complaint; you may silence every other tongue, even of mothers of destroyed sons and daughters, and of wives of profligate husbands; but let the children sneak—the little children, the wronged children, the crippled children, the abused children, the blind children who never will see the blue of the sky or the yellow of the buttercup, the imbecile children, the deserted children, the beaten children, the nameless children, the dead children. O my God, this army of little children. Let their weak voices, faint with oppression, cold and hunger, be heard. Let their little faces, pinched by want of gladness, be heeded. Let their challenge, though

made by small forms—too mighty for estimate—be reckoned with. Let their writing upon the wall of the nation, although by tiny fingers, as stupendous as eternity, be correctly interpreted, and read that the awful robbery of the lawful heritage of their little bodies, minds and souls is laid at the door of alcohol. *Shall America Go Back?*

"I hear the answer as the voice of many waters from tens of thousands of homes, from drunkards with manhood regained, from mothers who are now happy, from the sick in the hospital, from the convict in his cell, from the children in the schools, still on and on until the sound rises to heaven and the redeemed ones with shining faces before the throne all join their silvery tones in a mighty chorus, 'AMERICA SHALL NOT GO BACK!'"

### FROM M. G. STILLMAN

Dear Brother Burch, or Burdick, or Bond,—or any other B who will put these papers where they belong. I confidently think that the obituary belongs in the RECORDER. I have sent two others recently.

The typed leaf *may* belong in the basket. That is where I sometimes send some of my letters, especially if they do not seem to keep warm properly over night. I am hoping that this does not have to go to Florida—*unless* it finds place in the RECORDER.

Sincerely,

M. G. STILLMAN.

(All readers of the RECORDER will be glad that the "typed leaf", which appears below, did not go to the "basket". It was never in any danger of such an end—B.)

### FROM LOST CREEK

If our home paper, the SABBATH RECORDER, which may be thought of as our denominational class letter, is open for remarks just at this time, let me venture an observation or two. I do not say for sure just what "spirit" moves me to write these thoughts, but I have just been reading the above said paper, and venture to think that it is a good spirit.

I should not obtrude upon any sacred ground, but some things that have been appearing lead me to observe that some thirty years ago or more those Presbyterians had quite a split over a man, whom some thought to be too modern to stay on the

"Solid Rock". Up in the air is the element these days. I remember right well how that some of our own leading minds took special occasions to speak in admiration of the airy flights of that new, daring, modern apostle of liberalism who, with his class, so often discounted the Scriptures. The safest and most authoritative example for us in the use of the Scriptures is the Savior's method.

By the RECORDER and other papers I find that there seems to be a new and record breaking flight of destructive isms, this time from a place on Fifth Avenue. You who read and remember can spell the name, but you who do not read and remember do not need the name. The thing is to teach the opposite by witnessing the clear and practical teachings of our Lord, who surely should be our authority. The enemy does not need our help for his own advertising.

The good people of Lost Creek just now are looking for a pastor. Let me venture to think they would like one who, above all things, can consistently proclaim the teachings of our Lord, because here is the greatest need and the greatest power for salvation. By this Gospel is a man born "of water and the Spirit". It is better to take shelter from the storms of unbelief rather than to expose to so much literary poison.

However, teachers and ministers are rather called to know what the world is saying and doing that they may warn and guard. For this reason I have recently read a big new history of 1,100 pages. It is not my intent to advertise it, because the author proves to be one of these destructive unbelievers who owns neither God nor future life. Such poison has no moral right in our public libraries.

Another long range gun from the enemy has been for some years getting big money for his literary speed. He recently quite frankly confessed that he had served in the ministry for quite a while, but turned from it, and then even criticized the church for being organized. Such poisons get the biggest drive against the Gospel through our schools.

We have strong and commendable desire to run our own Gospel ship and our own right arm of the church, our colleges, but if we are bound to the world's model of popularity and unbelief we shall surely fail.

Money is necessary and very helpful rightly used, but nothing counts properly without the true Christian teaching in our churches and schools. Yes, we have it in our institutions and we have had in churches and schools, teachers of unbelief, who have given too much glitter that is not gold. Our schools have all suffered from unbelief. Our colleges get the world's poison by catering for the world's money. They think this is necessary, but it is no sure road to our salvation. What the teachers think or say unwisely will take root in those young minds except in the very few cases where the home has established faith. Surely, the college education is liable to be worse than none without the character building of the Gospel.

If you are down to this line, I thank you.  
M. G. STILLMAN.

### THE BABY THAT HAD A "PROHIBITION OUTFIT"

The mothers of the nation are no more likely to wipe out the Eighteenth Amendment than they are to demand the cultivation of typhoid germs in the water supplies. Science has purified.

One of my friends tells me of a radiant-faced mother she saw not long ago in the two-bed pay ward of a great city hospital. In that same hospital, but in the crowded free ward, the mother had borne one other child. With touching pride she called my friend's attention to her new infant's dainty frock. "That dress is every stitch handmade," she said, "I had a real outfit for this little one. I call it my 'prohibition outfit'—and this time Jim comes to see the baby and me every day."

It is not easy to imagine that mother working to bring back the saloon which left her no "real outfit" for her first baby.  
—Maud Wood Park, President National League of Women Voters.

"There isn't any question but that college administration is easier under present conditions. The drink problem in student life has almost disappeared and will soon be a thing of the past. Having been for many years in active work with students, I can say without hesitation that the benefits of prohibition to American colleges and universities have been great"—H. M. Page, College President, Cedar Rapids, Ia.

## YOUNG PEOPLE'S WORK

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

### EDUCATIONAL MISSIONS

BEULAH COON

Christian Endeavor Topic for Sabbath Day,  
March 24, 1923

#### DAILY READINGS

Sunday—Hard work (2 Cor. 12: 15-18)  
Monday—Object-teaching (Jer. 19: 1-12)  
Tuesday—Teaching to observe (Prov. 24: 30-34)  
Wednesday—Teach children (Deut. 11: 18-21)  
Thursday—Teach religion (2 Tim. 3: 14-17)  
Friday—Teach industry (Eccl. 11: 1-6)  
Sabbath Day—Topic, Educational missions at home and abroad (Acts 19: 8-20)

It is not necessary to discuss the point that Educational Missions are a necessity, whether at home or in the foreign field. We all have one aim in life, that of serving our Lord and Master. For Christ and the Church is our motto.

How can we best serve our Master? This is a question that each one of us must answer for himself. We will all agree, however, that an education will be a help in this service.

When our missionaries in China began their work, they too, realized that an education was extremely necessary for the welfare of the Chinese. So schools were established, and today we have the Grace High School for boys, and the Grace School for girls, both situated at Shanghai. These are our foreign educational missions. It is important that the education of the Chinese be carried on through missions in order that this nation which so recently has opened up its gates to "modernism", may be taught the true principles of right living. The Christian principles are the only true principles.

Let us remember our Educational Missions in our prayers.

### LIFE IN OUR GIRLS' AND BOYS' SCHOOLS

(The article from which these selections were taken was written by Miss Anna Crofoot for the Mission Study which is being prepared by members of the Young People's Board.)

The daily routine in our Girls' School in Shanghai does not differ very much from that in the Boys' School, although the two are distinctly separate institutions, due to the rules of Chinese etiquette which forbid men and women from social intercourse.

Both schools are boarding schools, although there are some day pupils. School work lasts from about eight or eight-thirty in the morning until about four-thirty in the afternoon, with an hour off for noon and a short recess for the younger children both morning and afternoon. This includes a chapel period in both morning and afternoon.

Dormitory life is quite different from what it is here. Instead of two or three girls rooming together or one rooming alone, the smallest rooms hold three or four girls and most of the girls sleep in one large room. The beds are arranged in two long rows on each side of the room, with space between them for a bureau or table in which the girls can keep their belongings. Instead of making the beds as we Americans do, the girls fold up their quilts and pile them neatly on one side of the bed.

Of course every one knows that rice is the chief food of the Chinese people. For breakfast the girls eat rice alone, cooked very soft. For dinner they eat it cooked so that every kernel is separate. With this they eat vegetables and meat or fish. Instead of each one taking what she wants into her bowl, the girls help themselves to the vegetables which are cut up in bowls in the center of the table. In the olden days they used to use their own chopsticks for this but now it is urged upon them to have a separate pair of chopsticks or a spoon especially for this purpose. For supper they eat soft rice again but with some sort of vegetable.

Lately some of the girls have been responsible for the catering, marketing and cooking, and have thus gained some practical knowledge about such affairs.

Having lived for many years within the "poverty belt" of Chicago, I find very striking changes due to the Prohibition Amendment. Statistics from the United Charities show that there has been a decrease in cases due to intemperance from 499 in 1918 to 61 in 1921. There is also a marked increase of normal family life.—Jane Addams.



## TRUE SERVICE AND WORSHIP

ELDER J. FRANKLIN BROWNE

(Bible Reading given at the Salem, W. Va., Seventh Day Baptist church)

Our Lord says, (John 4:24), "God is a spirit: and they that worship him must worship in spirit and truth." He does not say "may worship in spirit and truth", though that is true, but he says much more, "must" so worship. Not only is it our privilege so to worship, and our duty, but we can worship truly and really in no other way than "in spirit" and "in truth". So through the Holy Spirit the real Christian says, (Phil. 3:3), "We are the circumcision [those circumcised in heart; genuine sons of God]; who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh." Only such worship is at all worship of God.

If it be asked, "Is it possible for all so to worship?" let the answer be God's word in Phil. 2:13, "It is God who worketh in you—the saints in Christ Jesus"—(chap. 1, v. 1.) both to will and to work, for his good pleasure." He doesn't say he works in some, only perhaps the ablest and best; none are left out of the number of real Christians in this in-working of God; hence our hope that we shall all "work out" in true worship and service the life he works in. So also it is written in 1 Cor. 12:7, "To each one is given the manifestation—the active showing out—of the Spirit to profit withal." (Read the rest of the chapter also.) And so—

1 Peter 4:10, "According as each hath received a gift, ministering it among yourselves, as good stewards of the manifold grace of God." The gift which "each hath received" is the gift of God's Spirit, by which we are to worship and serve in reality,—bring forth works of genuine righteousness as he "works in us". If we are really good stewards, true servants, we shall thus, "as each hath received a gift" minister this "grace of God".

That no worship or service is real unless thus inwrought by God's Spirit is clearly shown in Heb. 6:1, where he names six "first principles of Christ", mentioning as the beginning of this "foundation" "repentance from dead works". I was greatly struck years ago to find that the phrase "dead works" does not mean sinful works, but that God means works not wrought in

us by his Spirit, however good they may be in themselves. For example, one may offer a prayer, good as far as the words of it go, but if it is not "worked in" by the Spirit it is necessarily of the "natural man (who) receiveth not the things of the Spirit of God", and is of himself selfish, and his praying is therefore essentially sinful and to be repented of. "That which is born of the flesh is flesh" (John 3:6), and its works are fleshly, carnal, natural, (the three words mean practically the same,) and it is written, (Rom. 8:7-9.) "The mind of the flesh is enmity against God; for it is not subject to the law of God, neither can it be: and they that are in the flesh can not please God. But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ he is none of his." Accordingly it is written (Heb. 9:13, 14), "For if the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, cleanse your conscience from dead works to serve the living God."

To this God clearly witnessed under the old covenant also, saying (Isaiah 1:11-14), "What unto me is the multitude of your sacrifices? saith Jehovah: I have had enough of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats. . . . Bring no more vain oblations; incense is an abomination unto me; new moon and sabbath, the calling of assemblies—I can not away with iniquity and the solemn meeting. Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary of bearing them." And thus he testified by other prophets also.

And yet God had commanded them to observe these very things, but to do them as led by his Spirit. But they were not Spirit-led but self-led; their worship was not Spirit-inspired but self-inspired, and so being of self it was self-ish, a mockery of true worship and insulting to God. It was as though they said, "Even if we haven't so much of the Spirit, we can sing, and pray, and play instruments, and worship in

all ways quite well anyway. If we're not now filled with God's Spirit, we'll have to practice religion as well as we can without the leading of his Spirit. We mustn't give up our religion."

Thus as they tried to get along without God, and "refused to have God in their knowledge, God gave them up unto a reprobate mind" (Rom. 1:28), as he will surely now give up any man or church that neglects the leading of his Spirit.

In his last long talk with his disciples, our Lord told them of the Spirit, his other self, "He abideth with you and shall be in you. . . . In that day ye shall know that I am in my Father, and ye in me, and I in you. . . . If a man love me he will keep my word, and my Father will love him, and we will come unto him, and make our abode with him." What greater word has he left us to keep than, "Be filled with the Spirit"? What greater promised than "Ye shall be clothed with power from on high"?

God needed a fit leader; so (Judges 6:34) "The Spirit of Jehovah came upon Gideon,"—literally, as said in other cases, "The Spirit of Jehovah clothed himself with Gideon", when like Saul later, he was "turned into another man". God could use him then for mighty victories. We shall only worship and serve truly when we are "clothed with power from on high."—*Salem Herald-Express*.

## "A COAL COMPANY WITH A SOUL"

A pamphlet bearing this title, issued by the Coal River Collieries, Huntington, W. Va., has the following introductory statement: "In the heart of the Big Sandy coal district near Prestonburg, Ken., and on the Coal River in Boone County, W. Va., a group of far-sighted locomotive engineers have secured control of over 6,000 acres of the finest coal mining property in the world. They have formed a Coal Company With a Soul called the Coal River Collieries. And they have set out intelligently to solve the coal problem by making men, instead of money, the basis of their plans." The pamphlet states that higher wages are paid to the miners than are paid by neighboring operators, a model village has been built, where small but attractive homes are provided for the workers. "The very first

step in the development of their property has been to lay out a model mining village with handsome little homes, school, church, store, amusement building, pure water, thorough sanitation and all the facilities of a small city. No cattle or pigs are allowed to roam the streets. Garbage is regularly collected without charge. Even the windows and doors have been screened at the expense of the company to keep out summer insects."

The latest machinery is being installed. "The best workers in the world can not produce the maximum amount of coal without the most scientific mechanical aids. The locomotive engineers behind the Coal River Collieries appreciate to the full the value of modern automatic appliances. They have therefore called in the best mechanical engineers obtainable, and have turned over into their hands the construction and equipment of one of the most efficient coal mining plants in the United States." The equipment is declared to be of the finest.

The output of these mines is to be marketed as directly as possible. The engineers are planning to handle the product of the Collieries in retail yards organized by local groups of railwaymen in the various cities of the country. These auxiliary coal yards are now being planned by locomotive engineers and their friends in several Ohio and Michigan cities. They will receive coal from their own company in carload lots direct from the mine pits, and will distribute it to the consumers with the maximum efficiency and at the lowest possible cost."

"The Coal River Collieries is radically different from other coal companies in the method of organization and financing. There is no watered stock, no over-capitalization, no salaries whatever paid to directors. No 'preferred' stock has been issued. The stock is sold only to locomotive engineers and their friends, and the amount that any one man can buy is strictly limited." No one person can hold more than 50 shares and each share is for \$100. "Every engineer comes in on the same basis. The money already invested by the hundreds of locomotive engineers throughout the country who have already subscribed to the \$2,000,000.00 capital stock of the Coal River Collieries is being put into the development of the property."

## CHILDREN'S PAGE

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

MY DEAR BOYS AND GIRLS:

Do you know that spring is on the way? You may think it is too early to look for signs of spring, but there is one real sign today; it is the change in the color of the sunshine. Yesterday the sunshine was a pale, cold, lemon color; today it is a deep, rich, warm, golden yellow. These beautiful warm sunbeams leap through the school-house windows and coax you children to come out. At last the bell rings and you are free! Out you run, just happy to be out in the open. It is not warm, in fact it is cold, with much snow on the ground, and icy walks, blustery winds, and yet you feel the call of spring in those warm rays of golden sunshine.

There is another sign of spring which you can watch for; it will come in a few days for it follows very soon the golden sunshine. This too, is a color change. The sky today is a cold, steel-blue, in fact the color is so thin that all the cold can seep right through. But in a few days this steel-blue will change to a deep, warm, blue. You must watch for the change and tell mother about it.

And there are many, many more signs for which you can watch. Who will see the first bird, the first swollen tree-bud, the first blade of new green grass, the first pussy-willow, the first real flower, the first jump-rope, the first kite, the first hoop, the first game of marbles?

Sincerely your new friend,  
RUTH MARION CARPENTER.

In the heart of a seed  
Buried deep, so deep,  
A dear little plant  
Lay fast asleep.

"Awake," said the sunshine,  
"And creep to the light."  
"Awake," said the voice  
Of the raindrops bright.

The little plant heard  
And arose to see,  
What the wonderful outside  
World might be.

—Selected.

### THE SKI RESCUE

Rex pushed slowly up the hill on his long skis. It was cold, and the crust was good, just the day for fun. Above he could hear the shouts of the boys and girls who were sliding on the other side of the hill. They sounded good to him, for he was lonesome in this place to which he and mother and father had come for a few weeks.

When Rex reached the top, he saw several boys and girls pulling their sleds up the long hill. One was a little boy of perhaps four years, who clung to the rope of his big brother's sled.

Rex stood at the top and looked at them with friendly eyes. But they hardly looked at him. He tried to smile, but only one smiled back, and that was the youngest boy. One after another they jumped on their sleds and sped away down the hill. As they went Rex heard one of them say:

"He thinks he is smart with those things. I think he is afraid to go down on them." That made Rex feel sad. He didn't think he was smart. He just wanted to play with them.

"I wonder if all the boys and girls in Hiltsville are like these four," he thought, as he turned slowly away. Then he heard the boys talking as they came back up the hill.

"My father saw a wolf in the woods yesterday," boasted one of the boys. "He was thin and gray and sort of fierce looking." "How did he know he was a wolf?" called another.

"Well he *was* a wolf," cried the first boy angrily. "I guess my father knows a wolf when he sees him."

"I wouldn't be afraid if I saw a wolf," said one of the boys.

Now the boys were almost at the top of the hill. Suddenly one of them stopped and looked past Rex, his eyes growing big with fright.

"Look!" he cried, pointing.

Rex turned. He had not heard the patter of feet behind him in the snow, nor the soft rattle of hard toe nails on an icy crust. Now he saw a thin, gray form approaching.

"Run," shrieked one of the girls.

Almost together the sleds were slammed to the ground, and the coasters went shooting down the hill, leaving Rex with the four-year-old brother, who stood looking at the big gray animal with fearful eyes.

Just then the animal stopped and glared at him.

"Oh, I'm afraid," cried the boy.

"What are you afraid of?" asked Rex, sliding over to him on his skis.

"Him!" screamed the boy, and he began to cry so hard that Rex felt sorry for him.

"Here, I won't let him hurt you. Get on my back. Hold tight now!"

Rex leaned over, and the boy climbed pick-a-back, clinging tightly about Rex's neck. Then Rex took a step or two toward the edge of the hill and in a moment they were off, shooting straight and smoothly down the long, sloping hill to the foot. He could see the crowd below them. Behind he could hear the panting of the animal. At last they came to level ground. Slower and slower glided Rex. At last he stopped. "Hop off!" he said to the boy.

Then Rex turned and gave a shrill whistle. The gray animal bounded toward him with a bark and began to jump around him.

"He won't hurt you," said Rex to the boy. "He is my father's police dog. His name is Major."

For a moment there was silence in the group of boys and girls that had gathered at the foot of the hill; then some one began to laugh.

"It's a dog!" a boy shouted.

"Well, he looks like a wolf," said another.

Then Rex began to understand, and he smiled. This time his friendly smile was returned by several boys.

"Say," laughed one of them, "if I could go down hill like you just did on those things, I'd think I was pretty smart. I'll let you take my sled if you will let me take those for a while."

Ten minutes later you could hardly have found Rex in the crowd of boys that was coasting down the long hill.—Selected from *Dew Drops*.

SIGNS OF A TRAGEDY.—Mabel, aged three, while in a butcher's shop for the first time, gazed in horror at the sawdust on the floor. "Papa," she whispered, "does he butcher dolls?"

WILLING TO OBLIGE.—Little Tommy had spent his first day at school. "What did you learn?" he was asked on his return home. "Didn't learn nothin'." "Well, what

did you do?" "Didn't do nothin'." A woman wanted to know how to spell 'cat', and I told her."

EVER STUDY GOZINTER?—"What are you studying now, Tommy?" "Gozinter, mostly." "What's that, a new language?" "No, just gozinter,—one gozinter two, two gozinter four, three gozinter six, and so on."

Smile a while  
And when you smile,  
Another smiles;  
And soon there're miles  
And miles of smiles;  
And life's worth while,  
Because you smile.

—Anon.

### WHAT SHOULD WE FORGIVE AND WHY?

ELISABETH KENYON

Junior Christian Endeavor Topic for Sabbath  
Day, March 17, 1923

#### DAILY READINGS

Sunday—Forgive personal wrongs (Matt. 5: 39).

Monday—Forgive enemies (Prov. 25: 21, 22)

Tuesday—Forgive always (Matt. 18: 21, 22)

Wednesday—Because Jesus forgave us (Col. 3: 13)

Thursday—Enemies are blind (Luke 23: 34)

Friday—Because we love (Luke 6: 35, 36)

Sabbath Day—Topic, What we should forgive and why? (Matt. 18: 21, 22)

Did any one ever hear of the number 490 used in the Bible? No? Well it is there just the same—it was right in our Scripture reading today. Let's turn to that again, if we have forgotten so quickly. How many times did Jesus tell Peter he should forgive his brother? Seventy times seven. How much are 70 x 7? Why, of course, 490.

How many times a day do you girls get your hair pulled and how many times do you get teased? How many times a day do you boys lose a cap, by having it torn off your head, or how many times are you pulled around and pounded? Now multiply that by 365 days in a year and see how many times you have to forgive some one for doing you a wrong. Why of course it will amount to more than 490, but isn't 490 an easy number to remember?

The next time some one treats you mean or hurts you just think of the number 490 and forgive them right away. Try this until next week and see if the other boys and



girls won't like you better and bother you less. But Jesus didn't mean that you should keep count of the number of times you forgive somebody, he wants you to forgive them every time.

Jesus is ready and willing to forgive our sins and is only waiting for us to ask him. If Jesus will do that for us don't you think he expects us to forgive other people when they wrong us?

QUIET HOUR WORK  
*I Ams of the Bible*

I am the (John 15: 1)

I am the (John 6: 20)

I am the (John 8: 12)

I am the (John 10: 9)

I am the (John 10: 11)

I am the (John 11: 25)

I am the (John 14: 6)

Answers to last week's work: Grow, study, be quiet, obey, believe, pray and praise.

The Juniors at Fouke are very active in sunshine work and they enjoy it as well as the ones they make happy. You try it and see if you don't, too. Another fine idea from the same report in a recent RECORDER—the Juniors who are soon to enter the Senior society visit it every week so as to become accustomed to the work they will be expected to do. How much better all our Senior societies would be if all the Juniors were trained in that way!

### DEACON JOEL J. WITTER

Deacon Joel J. Witter fell asleep in Jesus on the morning of January 18, 1923, at the age of 66 years, 4 months and 12 days, he having been born September 6, 1856.

Deacon Witter had been in poor health for a long time. For this reason he moved from his farm to the village of Brookfield some years ago. Despite ill health he was very active in church work and community welfare. Indeed, no one here can fill his place.

He held the office of moderator of Brookfield Seventh Day Baptist Church at the time of his death. And has been for a long time the beloved teacher of our senior Sabbath school class. As a deacon his work was fruitful and indispensable. He was naturally a spiritual leader.

His life was an influence for good to all in the community because of his sterling character, sympathy, unselfish service and spiritual power. He loved everybody and everybody loved him. All the churches of the community, as well as the people in general, feel that in his death they are greatly bereaved.

On Thursday morning he seemed to be feeling about as well as usual, and went out to shovel the snow off the walk. Before he had finished he became very ill and went into the house. He mentioned his illness to Mrs. Witter and then walked from the sitting room into the kitchen. His companion heard him fall. And going to him arrived in time to see him expire. The report of his death was quickly made known to the friends in the community and we went to his home to give what comfort and help we could to his family. The whole community is grief stricken by his death. And with heavy hearts we laid his mortal body to rest in Brookfield cemetery on Sunday, January 21.

Brother Witter spoke very effectively concerning Christian unity and brotherly love at the union prayer meeting which he attended the night before his death. Those of us who attended our church prayer meeting in which all the other churches united on Friday night of the week previous, will never forget the lesson which he as leader of the meeting brought to us. His heart was deeply stirred, and the lesson he brought was among the best and most helpful we have ever heard. In his remarks upon the Scripture lesson he outlined a comparison between our relation to God in the work of proclaiming the gospel, representing our Lord Jesus Christ, and spreading his kingdom, and the work of a salesman or agent who represents a great corporation, and its goods, to the people whose patronage the president and other officers of the corporation desire to secure. By his words we were inspired to think along the lines outlined. And when we spoke we supplied many details in the comparison until we were greatly uplifted and edified. We all felt the importance of representing our Savior and Lord truthfully, fervently, and wisely in order that people in our community and elsewhere might accept the Savior and become Christians.

Also those who heard Brother Witter speak at the promotional service of our Sabbath school last September will never forget his plea for the salvation of the young people of our times.

At the funeral the pastors of the M. E. and First Day Baptist churches took part, Rev. Henry J. Fisher, of the M. E. church, read an appropriate Scripture, and Rev. J. A. Thoms then offered prayer. After the sermon by the pastor, Rev. F. E. Peterson, of the Leonardsville Seventh Day Baptist Church, offered a touching prayer and also took part in the committal service at the grave.

JOHN P. L. KLOTZBACH,  
*Pastor of Brookfield S. D. B. Church.*

On Thursday morning, January 18, 1923, the people of Brookfield, N. Y., were shocked to hear of the death of their esteemed friend and neighbor, Joel J. Witter. Mr. Witter had seemed in usual health up to that morning, and was an interested attendant at the prayer meeting on Wednesday evening. On Thursday morning he shoved his walk, and soon after entering the house dropped to the floor and expired.

Joel J. Witter was born September 6, 1856, on Witter Hill. He was the son of Peter and Mary Austin Witter. His entire life had been spent near or in this town. He was baptized and joined the Seventh Day Baptist Church in May, 1880, and ever faithfully worked for the upbuilding of his church and the advancement of Christ's Kingdom.

On February 6, 1904, he was made deacon and ordained to that office in March of the same year.

In 1876 the marriage of Mr. Witter to Mary Whitford took place. To them two children were born, a girl, who died in infancy, and a son, Silas Witter, of this town. Mary Whitford Witter died January 11, 1882. On December 26, 1883, Mr. Witter married Miss Jennie Baldwin, who survives him. To them were born three children, Ralph Witter, of this town; Francis Witter, who died in 1915, and Mrs. William Palmer, of West Edmeston.

The funeral was held from the Seventh Day Baptist church Sunday at one o'clock. The large attendance testified

to the high regard in which Mr. Witter was held. Two beautiful selections were rendered by a male quartet. Rev. John P. Klotzbach, pastor of the church, touched the hearts of all when he said that Mr. Witter's life was a sermon in itself. He chose for his text, Acts 20: 25, 26, 27. These he fittingly applied to the life of the departed brother. So quietly he lived among us, so gently he helped an erring brother, so nobly he served God and his fellow-men, that his memory will ever be an inspiration and a treasured remembrance.

Many beautiful flowers spoke the loss which the community feels and the deep sympathy which it extends to each member of his family.

Mr. Witter is survived, besides his wife, by two sons, Silas and Ralph Witter, and the daughter, Mrs. William Palmer; also ten grandchildren; and three sisters, Mrs. Almira White, of Greene, and Mrs. Mary White and Mrs. Vina Stevens, of Sioux City, Iowa.—*Brookfield Courier.*

### MY REDEEMER

My Redeemer is a fountain in a dry and thirsty land,  
My Redeemer is a shadow thrown across the burning sand;  
He is to me a Savior when the enemy is near,  
In whose presence I am kept secure from danger and from fear.

My Redeemer gently calls when I am weary and distressed  
To take his yoke upon me and in his strength find rest.  
By him I learn the might of love, I find the joy of life,  
I lose the fret and weariness, the bitter grind of strife.

My Redeemer is my captain, he commands me to his side  
To fight for truth and faith and love against whate'er betide.  
He blows the trumpet challenge, he buckles on his sword;  
He rallies all the powers of good, he conquers by his word.

My Redeemer is my faithful friend, he hears whate'er I say,  
He opens all his heart to me, he is himself the way;  
He is my soul's true comrade, he is present where I go;  
My Redeemer is my heart's true course, in him my life shall flow.

—R. A. Chase.

## OUR WEEKLY SERMON

### "CHRIST CRUCIFIED" -

REV. GEORGE W. HILLS

(A sermon preached at the Seventh Day Baptist church, Los Angeles, Cal., and by vote of the church was requested for publication in the "Sabbath Recorder".)

Text.—"We preach Christ crucified." 1 Cor. 1:23.

Protestantism is under a cloud. Its spiritual power is seriously waning. There is a great lack of faith and fervor among church members. They are demanding to be led by sight and not by faith. The church is weak and growing weaker. The family altar has crumbled down. Many church members claim to be "too busy to read the Bible and pray". The younger generation is showing these flaws in home life in a very marked and serious degree. All the denominations very seriously lack ministers and their theological seminaries more seriously lack students. Preaching has lost its power and prestige. There are fatal disintegrating elements and teachings within the church. The faith of church people is unsettled, weak and unreliable. Doubts and criticisms of God and his Holy Book have crept in and are destroying faith and robbing the church of its vitality and power. False religions, false teachers and leaders thrive and multiply. The world has gone pleasure-mad and the church has imbibed the madness. Many churches demand of their pastors, to be entertained, not instructed and led Godward. Cults flourish and grow. Protestantism is groping in gloom and uncertainty. Its positive elements of power have been lost. Its ability to sway, convince and lead minds and hearts, is gone. The Bible and divine authority have lost their grip. They are powerless to reach hearts and minds that are already filled with criticisms, doubts and scepticism. The Bible as God's own inspired Book, and the deity of Christ that it teaches, are denied by many church people, even by ministers and theological seminary professors. Frank, unquestioning faith and heroic loyalty are rapidly disappearing. Many of the best and wisest religious leaders realize these shocking conditions and are alarmed at the results that are

surely and naturally to follow, at no distant day.

Why are these conditions? God has not changed. "I, Jehovah, change not" (Mal. 3:6). "Jesus Christ is the same yesterday and today, yea, and forever" (Heb. 13:8). Truth is ever the same; it is an attribute of God and can not be changed or destroyed. Jehovah is the "God of truth" (Ps. 31:5). "All thy commandments are truth" (Ps. 119:151). "Thy word is truth" (John 17:17). "The Spirit is the truth" (1 John 5:7).

These and kindred passages show beyond question, that the reasons for these church-conditions, can not be on the divine part. Then the difficulty must be entirely on the human side.

Let us search for it. Here we have duties and responsibilities, that we must meet, if we are true to our Lord and Master. It is much to our advantage and the good of the church, to know the causes of the difficulties and their remedy.

To search in this field is not a pleasant task. But to close our eyes to these unpleasant conditions, or to resort to a shallow optimism, that refuses to see only pleasing conditions, and denies the unpleasant, will be fatal and is truly unchristian. It would not correct existing evils. We must find the causes of the difficulty, or we can not know and apply the necessary remedy. Far too long have the churches and Christians kept their eyes closed to these dangers, while they have been increasing and their results multiplying.

Let us first notice that church conditions as they are today, are but the natural and unavoidable results of the working out of the law of cause and effect. The producing causes must be removed, if normal conditions are to be secured. Then, what are the causes?

Christ is the foundation and the founder of Christianity and the church. But what is Christ? We are not asking, *who* is Christ, but *what* is he? We are told that he is our example and pattern to live by; our leader in service; our inspirer to noble deeds; a moralist and a reformer; a social worker; a heroic man, a teacher of the doctrine of "The Fatherhood of God and the brotherhood of man."

All these claims for him are true; but they fall very far and fatally short of being

all of the truth, and are deceiving many. Had his coming to earth been for no greater service to the race than these, his coming would have been in vain.

Today many high-sounding phrases are being "harped upon". We are told that "We are at the dawn of a new era." "We are at the threshold of a new and higher civilization." "We are at the opening of a new age." "The world is in the throes of a mighty revolution." "There was never such an epoch." "Christians and the churches must come to the fore and rebuild the waste places of earth."

These are fair thoughts set in golden words. They touch the chords of hearts and set them vibrating with human sympathies. They appeal to the heroic within us. But notice: what is their appealing force? Where does it rest? These statements, as they are given and used, lead us to the brink of a false and fatal shallow optimism, that attempts to satisfy us with things and conditions that are very far short of those which would meet human needs and lead it to its full possibilities. They would call us to service only for human reasons. The divine element is entirely omitted, and we are asked to engage in these acts of service, not for "Christ's sake", nor for the highest good of the race. The prompting force is not love for God, but only a desire to benefit man. Love for man is a worthy impulse; but we must not overlook the fact that, we can not love our fellow-man correctly and fully, without first loving God. Human love, without the divine element in it, is far too selfish. The all-absorbing aim of these statements, is for the reformation of the world. The poor old sin-cursed world sadly needs reforming; but it needs much more. Reformation without regeneration, would fall far short of meeting the world's needs. The world's highest good and full possibilities can not be found in reformation. They can be found only in regeneration by the atoning blood of the cross.

The great supreme need of the world is, not physical, it is a life-need. Souls must be freed from the death-grip of Satan, under the "Law of sin and death." (Rom. 8:2.) This need can not be supplied by human powers or philosophies. They can be supplied only by a pure life, that is higher and stronger than their own weak, sin-deformed lives. Jesus, the God-man, gave

his perfect, sinless life, as the atoning sacrifice on the cross, to supply that life-need of the dead world, that it might receive life from, and in him, by faith. This sacrifice is amply sufficient to meet the world-need and solve human problems and relieve its distresses.

Because of these facts, "God was in Christ reconciling the world unto himself" (2 Cor. 5:19). "The Word became flesh and dwelt among us" (John 1:14). "Being found in fashion as a man, he humbled himself, becoming obedient unto death, yea, the death of the cross" (Phil. 2:8). "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed" (Isa. 53:5).

Do we today hear preaching like Paul's? He declared: "We preach Christ crucified." That was his kind. Today, the life-element of Christianity is "Christ crucified", just as it was in Paul's day; but we very seldom hear it mentioned in "modern pulpits".

Paul tells us that the cross of Christ is the "power of God". (1 Cor. 1:24.) The word "power", means "dynamite". Then, "Christ crucified" is the dynamic energy of Christianity and the church. Thus, the death of Christ on the cross, is the means by which he builds up and sustains Christianity and the church. And if we attempt to build them on anything else than "Christ crucified", the result is not true Christianity; for nothing that man can do or invent can take its place. No one can save himself by "mental processes and a stern determination", as some teach. "Christ crucified" is the only way or hope of salvation; and the true church is made up of saved people.

#### THE FATHERHOOD OF GOD

is not exclusively a Christian doctrine. The old Greeks and Romans believed it, in their way. The Chinese now believe it in a crude fashion. The doctrine of the incarnation is found in many religions. An indwelling spirit, of good or evil, is found in other faiths. Some of the elements of all, or nearly all, of the Christian doctrines are found in other religions, excepting the single doctrine of "Christ crucified". The death of our Savior on the cross, to give life to all believers, is unheard of elsewhere. This one doctrine separates Christianity from all other religions. It necessitated the forming of a new religion. It made Christianity



what it is—different. That is its life-element. To teach anything short of "Christ crucified", is to fall very far and fatally short of teaching the real Christian religion. It is only a dead pretense. It may have the forms and ceremonies, but it can not have its life, force and nature; for, "In none other is there salvation; for neither is there any other name under heaven that is given among men, wherein we must be saved" (Acts 4:12). "Ye were redeemed, not with corruptible things. . . . but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ" (1Pet. 1:18-19).

The early Christians believed and taught "Christ crucified", and grew as Christians and their churches multiplied. Modern Christians largely omit that fundamental teaching and they are weak and the churches are weak, languishing and waning.

Peter followed Jesus "a long way off", and fell a prey to the tempter. Protestants are today following Jesus at a great distance, and are already beginning to reap the natural results, in weakness and decay.

Dear ones in Jesus: it is sad beyond measure, that the Church of Christ, that we have so long loved and prayed for and worked in, is in such a deplorable condition. Its difficulty is plainly evident; its remedy is clear-cut and divinely placed within the reach of faith.

We are personally threatened on every hand by these destructive elements and conditions of doubt and unbelief. Everything that we hold near and dear are threatened. The very foundations of our faith and of Christianity are attacked. In the first centuries, the enemy was on the outside of the fold. Today he is within, where he can do more destructive work.

We must personally keep close to the cross, under the atoning blood; or we will be overwhelmed and go down before the great tidal-wave of doubts, criticism and unbelief, that is sweeping so many, especially the young, down to destruction.

Whatever others may do or fail to do, "Christ crucified", is our only hope and place of refuge and safety. He is our "All in all".

Still, if we should lock up all the feeble-minded, who would write our song hits?—*Hackensack Evening Record.*

### HER KIND HEART

The dear old Scotchwoman tramped miles over the hills to get a bottle of medicine for a small boy who was ill in her remote village. When she had described the symptoms, the doctor set about preparing the mixture, one ingredient of which was a poison which could be administered only in the smallest quantities. She watched him pouring it out with the utmost care into the measuring glass. He poured a little from the bottle, held the glass up to the light, and then put in a few more drops. "Ah, doctor," she said reproachfully, "you needna be sae stingy. Remember, it's for a puir wee orphan laddie."—*The Argonaut (San Francisco).*

### SABBATH HISTORY I.

#### BEFORE THE BEGINNING OF MODERN DENOMINATIONS

AHVA JOHN CLARENCE BOND

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- CHAPTER TWO  
The Sabbath in the Old Testament
- CHAPTER THREE  
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- CHAPTER FOUR  
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- CHAPTER FIVE  
The No-Sabbath Theory of the Early Reformers
- CHAPTER SIX  
The Sabbath in the Early English Reformation
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## DEATHS

DAVIS.—Lucy Ann Thompson Davis, daughter of Robert and Esther Slocum Thompson, was born October 9, 1823, in Preston, Chenango County, N. Y., and died from the effects of a paraletic stroke January 24, 1923, at the ripe age of 99 years, 3 months and 15 days.

Mrs. Davis was an old pioneer of this section, having lived in this place over seventy-four years. She was a member of the Seventh Day Baptist Church. She accepted Christ as her Savior early in life and like her Master her life was one of unselfish devotion to others. She always seemed to think of the comfort of others first. She has a host of friends and was well esteemed by her neighbors and those who came in contact with her.

She was married to Robert Livingston Davis April 24, 1844, in Brookfield, Madison County, N. Y. She and her husband lived at Brookfield about four and one-half years and then moved in the fall of 1848 to Westfield Township, Pennsylvania, where she lived until her death. Her husband passed away April 11, 1888.

The deceased is survived by one sister and three brothers, Mrs. Ann Kirk, and Joseph and Benjamin Thompson, of Addison, N. Y., and vicinity, and Daniel Thompson, of Federalburg, Md.; one son, George B. Davis, of Galeton, Pa.; one adopted daughter, Ella Eberle, of Baltimore, Md.; six grandchildren and four great grandchildren.

The funeral was held at her home Sabbath Day, January 27, at 1 o'clock in the afternoon. Rev. U. D. Barber, pastor of the Free Methodist Church officiating. Interment was in Mount Pleasant Cemetery. E. R. D.

PRENTICE.—Calphurnia Nancy Babcock Prentice, the daughter of Henry Burdick and Angeline Langworthy Babcock, was born at Brookfield, Madison County, N. Y., on May 6, 1845, and died at 2 a. m. January 19, 1923, at her home in North Loup, Neb.

When a child of seven she moved with her parents to Berlin, Green Lake County, Wis., where she grew to womanhood. For several years she taught public and select schools near Berlin.

She was converted under the preaching of Joshua Burdick, during a series of protracted meetings and with twelve others was baptized in the Fox River in January, 1863, and united with the Seventh Day Baptist church at Berlin.

She was married to William Allen Prentice January 18, 1872, at her father's home. To this union were born four children. In 1873 they moved to Valley County, Neb., where she has since resided. She with her husband united with the Seventh Day Baptist church organized in the colony. Her husband preceded her to the better land September 21, 1911.

Mrs. Prentice was courageous and brave during the years of hardship and trial of pioneer life and has been active in good works. She was an earnest Christian, devoted to others and unselfish and generous to a fault.

On an envelope containing some last instructions to her children was written this beautiful verse from Tennyson,

"For tho' from out our bourne of Time and Place  
The flood may bear me far,  
I hope to see my Pilot face to face  
When I have crossed the bar."

She is survived by three children, Angeline Abbey, of Minneapolis, Minn., Asa, of Nortonville, Kan., and Mrs. G. G. Boehler, of North Loup, her son Henry having died in McAllen, Texas, September 6, 1922. She is also survived by eight grandchildren.

The funeral service was conducted on Sunday afternoon, January 21, at the church by her pastor, who read as a part of the service the following poem entitled "Age at Death" by William Cullen Bryant.

"Why mourn ye that our aged friend is dead?  
Ye are not sad to see the gathered grain,  
Nor when their mellow fruit the orchards cast,  
Nor when the yellow woods let fall the ripened mast.

"Ye sigh not when the sun, his course fulfilled,  
His glorious course, rejoicing earth and sky,  
In the soft evening, when the winds are stilled,  
Sinks where his islands of refreshment lie,  
And leaves the smile of his departure, spread  
O'er the warm colored heaven and ruddy mountain head.

"Why weep ye then for him, who having won  
The bound of man's appointed years, at last  
Life's blessings all enjoyed, life's labors done,  
Serenely to his final rest has passed;  
While the soft memory of his virtues, yet,  
Lingers like twilight hues, when the bright sun  
is set?"

Burial was made in the North Loup cemetery. H. L. P.

BABCOCK.—Charles A. Babcock was born in Brookfield, N. Y., on April 12, 1846, and died at Adams Center, N. Y., December 8, 1922, at the age of 76 years, 7 months and 26 days. He was the son of Albert and Sophronia Greene Babcock.

He was married to Miss Ella F. Williamson. Two children came to gladden the home, Mrs. F. S. Jones, of Adams Center, and Mr. Will G. Babcock, of Ossining, N. Y., both of whom were present at the funeral.

For years Mr. Babcock was a great sufferer in body, but bore his affliction with patient submission.

He professed his faith in Christ and joined the Seventh Day Baptist Church in Adams Center forty-four years ago. He enjoyed having the pastor read and pray with him often when he called, and seemed calmly to wait for the time when his Lord should summon him home.

The funeral services were held at his late home on December 10, Pastor Hurley being in charge. The interment was made in Union Cemetery. L. F. H.

WITTER.—Joel J. Witter, in Brookfield, N. Y., January 18, 1923, in the sixty-seventh year of his age. Extended obituary on another page.

CRANDALL.—In Westerly, R. I., January 14, 1923, Mary Matilda, wife of Albert N. Crandall, in the seventy-second year of her age.

Mary Matilda St. John, daughter of Milton W. and Mary Babcock St. John, was born in Leonardsville, N. Y., June 4, 1851. Until her marriage, her life was spent in Leonardsville where early she was led to acknowledge Christ as her Savior and she was baptized and united with the First Brookfield Seventh Day Baptist Church of that place. January 19, 1870, she was married to Albert N. Crandall, of Westerly, R. I., by Rev. Lester C. Rogers and soon after they made their home in Westerly. Her membership in the church was then transferred to the Pawcatuck Seventh Day Baptist Church there, in which body she had since been a very helpful and much loved member. She was also a member of the local D. A. R., of the Review Club and of the Westerly Historical Society.

Mrs. Crandall was a woman of rare wit and happy disposition, always ready to do her part and much more in the work of the church. She had strong faith and good courage and was thus able to help and encourage many others.

Besides her husband, she leaves to sorrow three children: Milton A. and Emma Crandall, of Westerly, Willard R. Crandall, of Savannah, Ga.; one grandchild, also of Savannah; two brothers, De Valois St. John, of Plainfield, N. J., and William E., of Los Angeles, Cal. These, with many kindred more remote and a multitude of friends in the church and community, felt very deeply the loss of this dear one.

The funeral service was held at her late home at Elm Street, Westerly, Tuesday, January 16, at

two o'clock p. m., conducted by her pastor, Clayton A. Burdick, assisted by the former pastor, Rev. S. H. Davis. C. A. B.

WHEREAS, It has pleased our heavenly Father to remove from our midst our dearly beloved member, and sister, Mrs. Mary Matilda Crandall, and in as much as she was a faithful and willing worker among us, and one whose wisdom and companionship will be greatly missed, therefore be it

*Resolved*, That we, the members of the Woman's Aid Society of the Pawcatuck Seventh Day Baptist Church, do sadly feel the loss of one of God's most faithful children, and that we also humbly submit our will to his will, and desire to extend to the bereaved family our loving sympathy in this their hour of sorrow, and that a copy of these resolutions be sent to the SABBATH RECORDER, also placed on our records.

MRS. JOHN H. AUSTIN,  
Secretary.

RANDOLPH.—Jennie West, daughter of Isaac and Phoebe Noble West, was born at Shiloh, N. J., November 24, 1841, and died in Dunellen, N. J., December 13, 1922.

At the age of thirteen years she was baptized and received into the Shiloh Seventh Day Baptist Church.

She was married January 4, 1865, to Edward F. Randolph. They established their home in Plainfield, N. J., and in 1866 she transferred her membership to the Seventh Day Baptist Church in Plainfield. During the fifty-six years of her membership in this church she lived a beautiful Christian life and was active in the work of the

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church until failing health denied her that happy privilege.

Five children were born to Mr. and Mrs. Randolph. Mr. Randolph and four of the children preceded the wife and mother into the great beyond. A daughter, Mrs. Frank R. Kellogg, Center Street, Dunellen, in whose home and tender care Mrs. Randolph spent her declining years, survives. There are also six grandchildren and two great-grandchildren.

The farewell service was conducted by Pastor James L. Skaggs, Pastor Willard D. Burdick assisting, at the home of Mr. and Mrs. Kellogg, on Sabbath afternoon, December 16, and the body was laid to rest in Hillside Cemetery. J. L. S.

GREENE.—Marissa E. Dewey Greene, aged 78 years, widow of De Choix M. Greene, and sister of Mevil Dewey, founder of the Lake Placid Club and former State Librarian, died December 15 at her home in Adams Center, N. Y.

She had been ill and in almost constant pain following a fall last May when she fractured her hip.

Mrs. Greene was a lifelong resident of Adams Center, being born here May 24, 1844, daughter of Joel and Eliza Greene Dewey. Her husband died in 1876 and their eldest son, Alton D. Greene, passed away about eight years ago. For the last three years she has lived during the winter with her son, Manford D. Greene, of Liverpool, N. Y., superintendent of the fourth Onondago district.

She was an earnest Christian. For over sixty years she had been a member of the church of her choice, the Seventh Day Baptist Church of Adams Center, and much of that time she had sung in the choir.

Surviving, besides her son and brother, are three grandchildren, Mrs. A. H. Lane, of Liverpool. Mrs. Charles Baker, of New Hartford, and Howard D. Greene, of Los Angeles, Cal.

Funeral services were held on Sunday afternoon, December 17, Pastor Loyal F. Hurley officiating. The body was laid to rest at Union Cemetery. L. F. H.

CARPENTER.—At the home of her son in Seattle, Wash., December 6, 1922, Dolly Burdick Carpenter, in the eighty-fourth year of her age.

Mrs. Carpenter was the daughter of Philip and Mary Burdick and a member of the Seventh Day Baptist Church of Clifford, Pa. As a young woman she attended school at Alfred. Her last days were spent in the home of her son, F. B. Carpenter, of Seattle, Wash., who brought her body back to her old home in Uniondale, Pa., for burial. H. A. T.

DAVIDSON.—Martha N. Burdick Davidson was born near Nile, N. Y., July 16, 1839, and died at her home in Nile, February 6, 1923, aged 83 years, 6 months and 20 days.

Mrs. Davidson was the fourth of the nine children of William and Avis Lamphear Thurston Burdick. The only one of these children now living is Mrs. Amanda Jordan, of Nile, mother of Rev. Henry N. Jordan, of Milton, Wis.

In early life Mrs. Davidson united with the Friendship Seventh Day Baptist Church at Nile

where she was a faithful member through life. March 21, 1863, she was united in marriage to George L. Davidson, Rev. Leman Andrus officiating. To them were born six children: Mrs. Miner Green and Deaconess Lucy D. Wells, of Nile, N. Y.; Mrs. Myra D. Place, of Jewettville, N. Y.; Mr. Will Davidson, of Bradford, Pa.; Dea. Roy Davidson, of Friendship, N. Y.; and Mrs. Lelia D. Livermore, of Andover, N. Y. The husband died thirty-two years ago last September. For a number of years Mrs. Davidson has lived in her quiet home in Nile, taking much enjoyment in the visits of her children and grandchildren.

After a short illness she passed away February 6, 1923. Memorial services were held at her home the following Thursday afternoon, conducted by one of her former pastors, Rev. William M. Simpson, of Alfred Station, N. Y. Many friends gathered to pay their tribute of love and respect. The body was laid to rest in Mount Hope Cemetery near Friendship.

"It pays to make a worthy cause,  
By helping it, our own;  
To give the current of our lives  
A true and noble tone.  
It pays to comfort heavy hearts,  
Oppressed with dull despair.  
And leave in sorrow-darkened lives  
One gleam of brightness there."

W. M. S.

GREENE.—Bert Greene, son of Reeves and Mary Ann Greene, was born in the town of Adams, N. Y., November 26, 1865, and died at his home in Adams Center, N. Y., October 10, 1922.

He made a profession of religion in early life and joined the Seventh Day Baptist church in Adams Center.

On October 15, 1885, he was united in marriage with Miss Etta Wright. Five sons and two daughters came into the home, of whom three sons and one daughter are still living.

Memorial services were held at the home on October 12 conducted by Pastor L. F. Hurley. Burial was in Union Cemetery. L. F. H.

### RESOLUTIONS OF RESPECT

WHEREAS, Our heavenly Father in his infinite wisdom has taken to himself our faithful and loyal co-worker Deacon Joel J. Witter, therefore be it

*Resolved*, That while our hearts are bowed with grief because of our loss, we thank our God for this noble life and his example of Christian living. We realize that our church has lost a wise counselor and efficient worker, but we will ever be stronger for the years he walked with us.

*Resolved*, That we extend our heartfelt sympathy to the bereaved wife and family.

*Resolved*, That a copy of these resolutions be presented to the family, a copy be sent to the SABBATH RECORDER and the Brookfield Courier, for publication, and one placed on the records of our church.

CLAUDE W. CAMENGA,  
CLIFTON L. CURTIS,  
NATHAN S. WHITFORD.

Brookfield, N. Y. February 8, 1923.



## "NINETY-FIVE PER CENT OF US WOULD VOTE DRY"

J. H. McIlvenny, of Newcastle, Pa., Secretary and Treasurer of Division No. 565, Brotherhood of Locomotive Engineers, says:

"As secretary-treasurer of one of the largest Brotherhood of Locomotive Engineer divisions in this part of the country, I claim to know the sentiment of the men in this particular section, and unless the men are lying—and I know they are not—ninety-five per cent of the railroad men would, if it were put to them, *vote dry*."

The sense of security that an engineer, conductor and dispatcher now has when compared with other days is of such incomparable value to us that even to think of going back to pre-Volstead times will be enough to cause every red-blooded, clean-thinking, true American, two-fisted fighting man, to rise in his might and forever crush this curse of humanity. Don't let them 'kid' you that we railroad men want booze resurrected. Whoever says we do is a liar and the truth is not in him."

## PUBLIC SALES

We have purchased 122,000 pair U. S. Army Munson last shoes, sizes 5½ to 12 which was the entire surplus stock of one of the largest U. S. Government shoe contractors.

This shoe is guaranteed one hundred per cent solid leather, color dark tan, bellows tongue, dirt and waterproof. The actual value of this shoe is \$6.00. Owing to this tremendous buy we can offer same to the public at \$2.95.

Send correct size. Pay postman on delivery or send money order. If shoes are not as represented we will cheerfully refund your money promptly upon request.

**National Bay State Shoe Company**  
296 BROADWAY, NEW YORK, N. Y.

## THE SABBATH RECORDER

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

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All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Advertising rates furnished on request.

### Sabbath School. Lesson XI.—March 17, 1923

JESUS CRUCIFIED. LUKE 23.

*Golden Text.*—"He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." Isa. 53: 5.

### DAILY READINGS

Mar. 11—Luke 23: 33-46. Jesus Crucified.  
Mar. 12—Dan. 9: 24-27. Christ's Death Predicted.  
Mar. 13—Acts 17: 1-4. Christ's Death Necessary.  
Mar. 14—Acts 2: 22-28. Christ's Death Foreknown.  
Mar. 15—John 10: 11-18. Christ's Death Voluntary.  
Mar. 16—1 Cor. 11: 23-29. Christ's Death Commemorated.  
Mar. 17—Isaiah 53: 3-11. Healed by his Wounds.  
(For Lesson Notes, see *Helping Hand*)

### RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted and advertisements of a like nature will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

U. S. GOVERNMENT UNDERWEAR—2,500,000 pieces New Government Wool Underwear purchased by us to sell to the public direct at 75c each. Actual retail value \$2.50 each. All sizes. Shirts 34 to 46—Drawers 30 to 44. Send correct sizes. Pay postman on delivery or send us money order. If underwear is not satisfactory, we will refund money promptly upon request. Dept. 24. The Pilgrim Woolen Co., 1476 Broadway, New York, N. Y. 12-4-tf

FOR SALE—160 acres of fine timber land at \$8.00 per acre. Also two town lots. For particulars address Mrs. Rocella Babcock, Gentry, Ark. 2-19-3w

WANTED—A single man to do general farm work by March first. State wages wanted in first letter. H. H. Babcock, Edgerton, Wis. 2-19-3w

FOR SALE—Property with all modern improvements centrally located in Ashaway, R. I. Convenient to stores, mills, trolley and good high school. Seventh Day advantages. Full description and information regarding this property will be given upon application. Possession can be given July 1st. Lewis F. Randolph, Ashaway, R. I. 2-19-4w

# The Sabbath Recorder

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PLAINFIELD, N. J., MARCH 12, 1923

WHOLE NO. 4,071



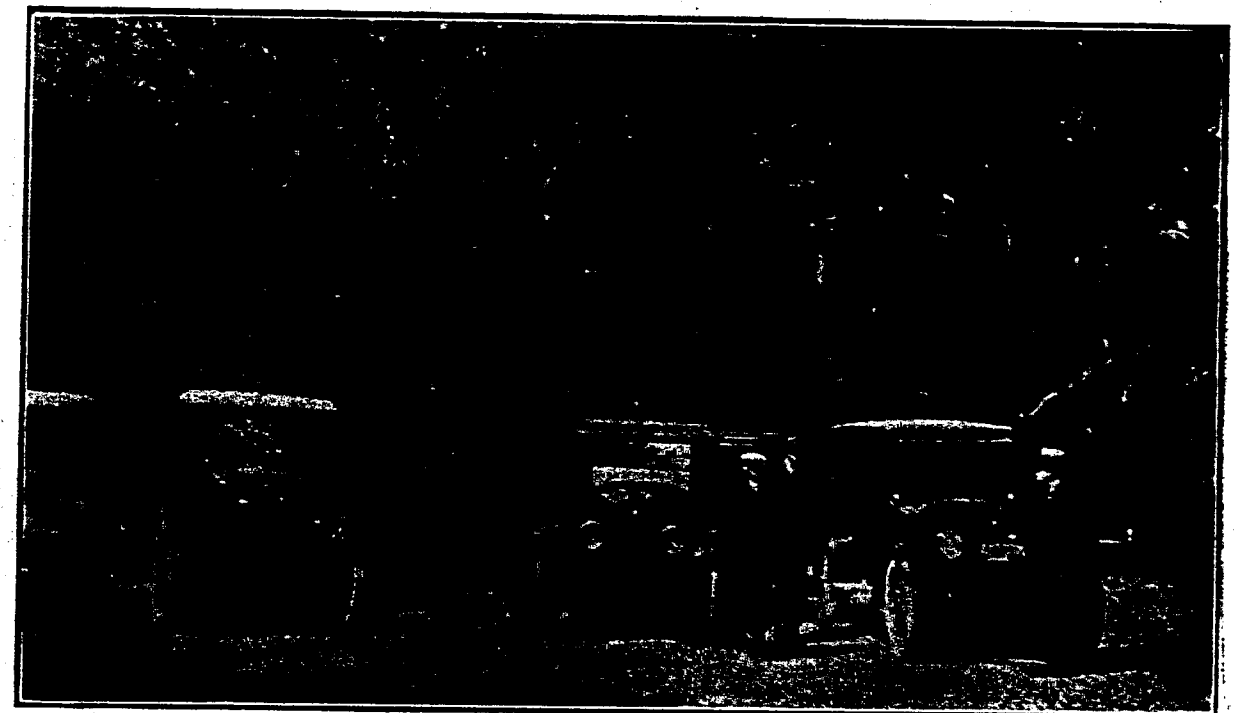
DAYTONA PICNIC BY THE OLD SUGAR MILL

**Picnic Day in Daytona** Sabbath Day, February 24, was our sixth Sabbath with the Daytona friends. There were sixty persons in attendance at church, the largest congregation this winter. Every one seemed to enjoy the meeting. Not less than six States were represented there, and the occasion was very much like a home coming, if one can judge by the glad, happy greetings when friends met.

The day before had been picnic day, so arranged to ensure the attendance of several friends who were returning toward their northern home after a stay of some weeks in the regions further south. There were fifty in the picnic gathering.

The place chosen this year was in the forest around what is known as the old sugar mill, some four or five miles southwest from Daytona. Around the old ruins is an open sheltered spot, protected by a forest of live oaks and palmetto trees, where the cheery sunshine

lends enchantment to the scene, and makes an outdoor picnic enjoyable in February—and that too, in spite of the chilly blasts from vast snow fields which our northern climes had been sending down upon us with great persistency for several days! Such a dinner as the Daytona people know so well how to get up, added much to the enjoyment. Taking into account the sunshine, and the dinner, and the bright happy hours of genial sociability among friends, some of whom had not met for years, it would be hard to find anything lacking to make the occasion more enjoyable. We tried to take some snap-shots of the people and the trees, which are being developed today, and if we find any of them suitable for cuts we will give them here for our readers. If you do not find them in this issue you may understand that the editor's effort at amateur picture taking was a failure.



SOME OF THEIR AUTOS AT THE PICNIC