

"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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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

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

VOL. 94, NO. 11

PLAINFIELD, N. J., MARCH 12, 1923

WHOLE NO. 4,071



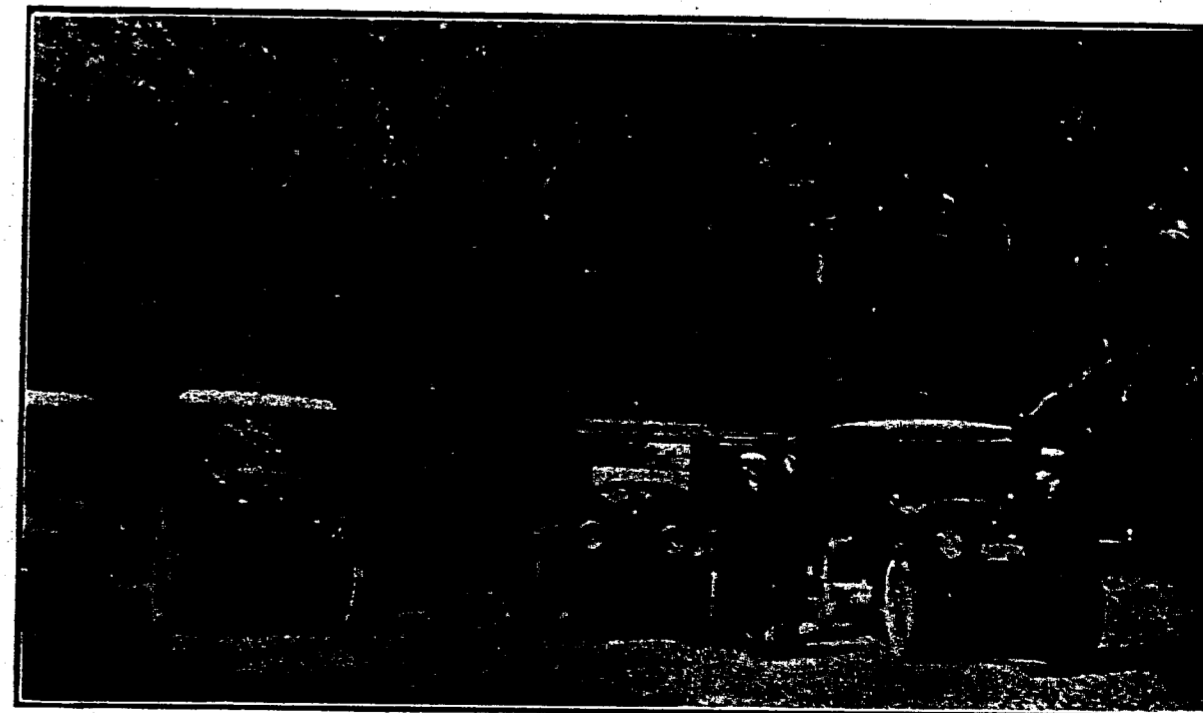
DAYTONA PICNIC BY THE OLD SUGAR MILL

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.

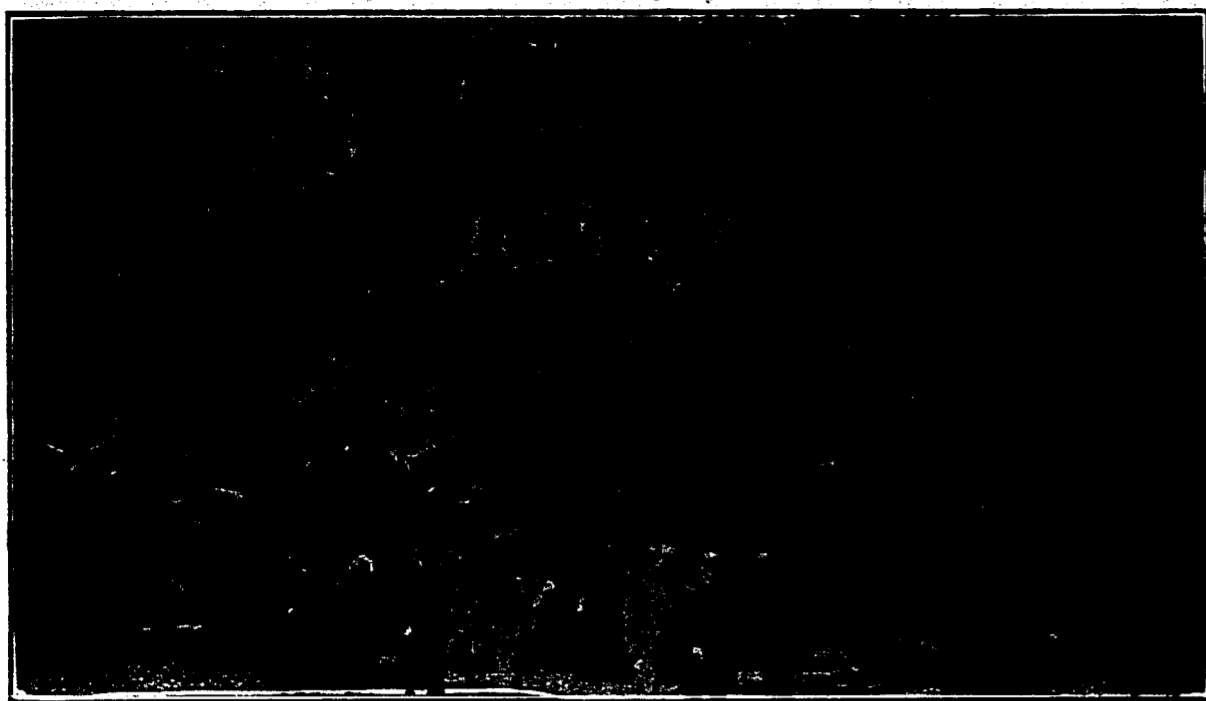
The day before had been picnic day, so arranged to ensure the attendance of several friends who were returning toward their northern home after a stay of some weeks in the regions further south. There were fifty in the picnic gathering.

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



UNDER THE BIG TREE BY THE SUGAR MILL

Our Good Resolution Failed to Hold Us Sunday morning found the editor with several letters to be answered and with no editorials written for the coming issue of the RECORDER. Friday had been spent with the picnic people at the old sugar mill; Sabbath had been a full day, and when some inquiry was made regarding plans for Sunday we promptly replied that we must not spend any more time until the writing was attended to. So with a firm determination to get down to business, we sought seclusion and the pen for a full day.

But alas for the best laid schemes of men! Very few are the mortals who can carry out all their well-laid plans face to face with their hindrances. In about a half hour after finding the pen and writing down what we thought would be a good subject for an editorial, the door opened and in came Brother Rogers and some of the children all animation, and said: "Can you stand a ride to Orlando and back with us today? Orlando is about seventy miles away."

It was an ideal day with balmy air and bright sunshine; and the road leads through one of the finest sections of Florida. There was the choice between the quiet retreat by the writing table and the open country full of southland beauty, to be seen from a splendid Studebaker car!

Away went the good resolution and all plans for the day. It only took a second to say yes, drop the pen, and, in ten minutes, to be ready for the start.

The trip took us through DeLand, twenty miles away, the county seat of Volusia County, and the home of the John B. Stet-

son University. This beautiful city has a permanent population of 5,200 without counting the great numbers of tourists who sojourn there during the winter months. DeLand has been called the "Athens of the South".

Orange City and Sanford are two prosperous towns on the road to Orlando. One is noted as the greatest orange-shipping town in the world and the other for the greatest

celery raising center. We saw hundreds of acres of beautiful celery in every stage of growth, with its delicate shade of green stretching away on both sides of the road as far as we could see. Sanford is at the head of navigation on the St. John's River.

Orlando is a fine city in the lake region of central Florida, the county seat of Orange County. Owing to its beautiful lakes, surrounded with magnificent homes, and to its rolling elevated country, it is one of the most popular Florida resorts for tourists seeking restful winter homes. Next to "Beautiful Daytona", we think Orlando comes in as an ideal retreat from the frost bitten north-land.

Our home journey was by way of New Smyrna on the Halifax River, fifteen miles below Daytona. This historic place stands next to St. Augustine in the order of early settlement. It was headquarters for the famous Turnbull expedition for colonization in 1767. It was named after Smyrna in Asia Minor, the home of Turnbull's Greek wife.

No one can travel through this country with its remains of an ancient civilization, now overgrown by great forests, without wishing he had the full story of the troubles that left such a country absolutely deserted to go back to the wilds.

There is no more beautiful drive in all this land than the one on the Dixie Highway from New Smyrna along the west bank of the Halifax River to Daytona. Nowhere have we ever seen so picturesque a combination of ever arching moss-draped oak forests; with a winding road beneath

the wide-spreading branches; with a fine glimpse of the broad clear river, as we found in this ride from New Smyrna to Daytona.

The evening shades were falling, and lights began to blink and glimmer from automobiles on the road and from city illuminations as we drew near our home. We had made a good hundred and fifty miles since about ten o'clock and spent two and a half hours in Orlando.

We did hope to make up for some lost time in the evening, but when we took our pen to try we found the thing so determined to go to sleep, that we were obliged to lay it down and go to bed.

The Secret of a Consecrated Pocketbook When the poor woman of the Savior's time cast her two mites into the temple treasury and received the Master's commendation the world had an object-lesson on the truth of the precept: "It is more blessed to give than to receive." Rich and poor alike are invited to give "as the Lord hath prospered them" and the rich blessing of God's love is promised to the "cheerful giver".

The consecrated pocketbook gives one of the best evidences of a spirit-filled owner. Whoever has learned well the lesson of true liberal giving shows that he has been taught by the great Teacher. Such a one is right in the line with those to whom some of the richest promises of the Bible are given. The one whose pocketbook is truly consecrated has learned the wonderful secret of being rich toward God. He may not be rich in this world's goods; but he has riches laid up in heaven. The Bible does not urge men to lay up riches anywhere but in heaven. The happiest man on earth ought to be the one who most nearly comes up to the Bible standard of giving.

It is sad to see so many church members who seem to know nothing of the blessedness of giving for the Lord's work! They have never learned the secret of a consecrated pocketbook.

Their own selfish interests seem to be considered first. They do not realize the difference between their *wants* and their *needs*. So they give more time and money to the lodge, or the useless habit, or to pleasures and worldly amusements than to the church. They think more of millinery than of missions. And after all other things are provided for, if they have anything left

they dole out a little to the church. Such giving calls for no real sacrifice. David thought it unworthy to bring offerings to the Lord which cost him nothing.

Thank God there are persons who have dedicated their time and talents and money to God. It is not difficult to identify those who have learned the secret of Bible giving. They are giving and doing for the church all the time. The good results of their work is clearly seen. What could we do without them? What a blessing would come to this old world if all who bear the name of Christian would learn the secret of consecrated giving!

BLESSINGS OF THE MINISTRY

Dr. A. E. Main,
Alfred, N. Y.

DEAR DR. MAIN:

Some time ago I received a letter from you about the plan you have for letting people know the blessings of the ministry and similar work. It is a question that I, of course, am interested in. I feel that I have had experience which qualifies me to speak on several sides of the subject. As you know, I am the daughter of a home missionary of the old days, a pastor of the later time, and am myself a missionary on the foreign field today.

You will remember, Dr. Main, being in our home in North Loup when you were missionary secretary and my father was missionary pastor there. You will also remember that it was during the hard pioneer days and that our home was not one of luxury. You also knew of our life when my father was pastor in one of our more well-to-do churches. All these things are very vivid in my memory and in all those years of privation, hard work and often severe worry, I never heard either my father or my mother regret that they were doing the work they were. I never heard them say that they would have chosen differently if they could go back over their lives. I have sometimes heard my mother regret that she had not had more education so that she could be a more real help to my father, but of the hardships and privations even of the hardest years she did not complain. To me this proves there must have been something in the life which compensated them for all that they had to give up.

As to myself on the mission field, there have been many times when I have been greatly discouraged and heartsick, but there never has been a time when I could think of leaving the work here with any pleasure. I know that work as an ordinary physician would seem very empty to me now.

What is there in such work which makes one unwilling to give it up whatever the difficulties? I wonder if it is not that it is a work of love, and Paul says that, "Love never faileth." Other kinds of work end but that which is inspired by love never ends. It endures. We all love something that is permanent to work for, and a work of love goes on through eternity no matter whether we see the results now or not. We feel that and that is why our work seems to us the best thing that we can do in this world.

I have been thinking of this question quite a little of late. As I have looked back upon the life of my father and mother one thought has come to me very strongly.

We so often hear young people say that they want to get into some work where they can give their children advantages such as they may have lacked from lack of means. But I wonder if they have carefully weighed the value of different sorts of advantages. There is, of course, the advantage of a first class education, and a desirable thing it is. There is the advantage of having a little property to start life with; sometimes an advantage, but often a hindrance. But there is also the advantage of right ideals, of a background of true values as built up in the home.

I wonder if parents realize the tremendous influence of their table conversation upon the afterlives of their children. As I look back upon the table conversations that I heard in my childhood, the discussion of church problems, of sermons yet to be preached, of the right and wrong of things in our daily lives, I can see the souls of my father and mother; and seeing I know that I have ideals to live up to that no amount of higher education, no material advantage of any kind could approach in value to me. It is my inheritance. I would not have any other if I could.

I do not mean that only ministers or missionaries can give such an inheritance. I fear that not all ministers or missionaries give such an inheritance to their children.

It is only those who are doing their work because their hearts are full of love for the work and for those for whom they are working who give such an inheritance. A spirit of regret or of fretting at the hardships of the life chosen takes away from the picture. It is only as we do our work cheerfully and gladly and take our hardships willingly, in fact hardly feeling them hardships, that we give the most and get the most out of our work.

I do not know whether I have made myself clear. But I know that there is an enduring and growing joy in the work for the spread of the Gospel that can only be known fully by going into the work whole-heartedly, taking the hardships not as hardships but as privileges for the Master's sake, and not thinking of the reward as much as of the service to others.

I have been very, very glad that some of our best young men are looking favorably to the ministry of late. We need them in the work; but if they do not get more joy out of the work than they do sacrifice it will be because there is something wrong with their giving.

With kindest regards to Mrs. Main and yourself,

GRACE I. CRANDALL.

Grace Hospital, Lieu-oo, China.

January 22, 1923.

MISLEADING ERRORS

1. It is misleading to call Saturday "the Jewish Sabbath". In the Bible it is called "the Sabbath", "My holy day", and "the Sabbath of the Lord thy God"; but never "the Jewish Sabbath". The Lord Jesus says that he "is Lord of the Sabbath". That is, he owns it, not the Jews.

2. It is misleading to call Sunday "the Christian Sabbath". Neither Christ nor his apostles paid any religious regard to Sunday; but the heathen did, and in many parts do to this day. The very name *Sunday* shows that it is of idolatrous veneration. The observance of Sunday instead of Saturday did not become general till the sixth century, when the western churches had generally been brought under the power of Rome.

3. It is misleading to call "sprinkling" "a baptism". The only mode of baptism referred to is a complete immersion in water. "Buried with him in baptism".—*The Sabbath Observer*.

THE NEW FORWARD MOVEMENT AND SABBATH STUDY AND PROMOTION

AHVA J. C. BOND, Director
207 West Sixth Street, Plainfield, N. J.

"THE MINISTRY OF CHRIST"

The last installment of the daily program for family worship appears in this issue of the RECORDER. We have no means of knowing how many families are making use of this service, but we are confident that those who are faithfully following it out are finding it helpful. We know this to be true in one home.

The book of Mark makes easy and interesting reading where there are children to participate, and the singing together of the fine old hymns of the church is a joy. Where singing can not be a feature of family worship it will be found profitable to read these choice hymns.

We trust that the keeping of this material before the readers of the RECORDER has served to emphasize the importance of family worship. If one new home has taken up this duty the effort has been worth while.

"PERSONAL TESTIMONIES OF SABBATH CONVERTS"

The series of eight testimonies of Sabbath converts which we started out to publish in this department are concluded in this issue. One person has felt sufficient appreciation to send in a postal card, saying, "That's worth while."

Would there be any good purpose served by having these testimonies printed, with names omitted but with denomination indicated, for general distribution? There might be added testimonies from representatives of other communions.

A testimony will get a hearing, or perhaps a reading, where an argument will not. Giving testimony to one's experience seems to be the Gospel method of propagating Christian truth. Doubtless the fact that the leading denominations are represented in this list of witnesses would have its influence in securing a reading. The practical value

of such a leaflet would depend upon its being widely circulated in communities where there are no Sabbath-keepers. Any such leaflet should carry an address to which the reader could write for further information.

How does the idea impress you? What suggestion have you to make? Would this not be a good method of approach in carrying out the idea which Brother Ray Thorngate, of North Loup, Neb., has submitted to our people?

"A NEW MISSION FOR SEVENTH DAY BAPTISTS"

Some six months ago Brother Ray Thorngate sent out a letter to a good many of our people asking their opinion of certain methods of propagating Sabbath truth. While his idea is not absolutely new perhaps, still the emphasis with which he would stress certain features of the work of Sabbath promotion renders it somewhat of a new departure.

More recently he says: "I still believe that the mission of Seventh Day Baptists should be to plant the seeds of Sabbath truth within the borders of every church in the world, seeking to make the Sabbath question an interdenominational rather than a denominational issue. I have little hopes of being able to do this in a wholesale manner at present (by getting preachers and organized leaders to adopt the Sabbath), but we will have to work after the fashion of the retailer and hand out small quantities of seed here and there to individual members of these churches, urging them to accept and keep the Sabbath consistently among their own people, and in this way furnishing the leaven that will later leaven the whole lump."

Next week we begin the publication of excerpts from replies which Brother Thorngate received in response to his letter. We have been provided with extracts only, from which we have made selections for publication in this department. These will occupy perhaps one page of the RECORDER for four successive weeks. We trust they will be read, and that they may provoke not only thought but discussion. What we need is something constructive. It may be in ideas or plans or methods; it may be in sympathy and sentiment and support.

THE MINISTRY OF CHRIST

(All readings from Mark's Gospel)

March 25-31. The Fullness of His Ministry

PRAYER FOR THE WEEK

Eternal God, we thank thee for the ministry of Jesus Christ among men and the glory of his resurrection. May we see our lives in the light of his sacrifice. Make us sharers of his victorious life. In the heat of the day and in the long watches of the night, may we be guided always by the Spirit of the living Christ, in whom and through whom we have life eternal. Amen.

SUNDAY. *His Self Surrender.* Read 14:27-39. Text: 14:36. Not what I will, but what thou wilt.

"Leaving the surface of life, he plunged at once to the inner fountains . . . and says that a man must be changed at the very center of his being."

Meditation. Here is the crucial test: are we willing to submit our wills entirely to divine leadings?

Hymn No. 32—Spirit of God, descend upon my heart.

Prayer—For joyous self-surrender. (18).

MONDAY. *Feeling the Power of Evil.* Read 14:40-50. Text: 14:41. The Son of man is betrayed into the hands of sinners.

"It is impossible to know sin . . . until we see it in the light of Gethsemane and Golgotha."

Meditation. Christ did not attempt to solve the problems of evil for us, but he did show us the way to overcome evil through the higher power of love.

Hymn No. 34—Nearer, my God, to thee.

Prayer—That in testing times we remain steadfast. (9).

TUESDAY. *His Final Declaration.* Read 14:51-65. Text: 14:61, 62. Art thou the Christ . . . and Jesus said, I am.

"It is the open eyes looking out upon a world which Jesus has made new, that furnishes the testimony to the deity of Jesus which can never be destroyed."

Meditation. Do we believe the declaration of Jesus? He gave us the way to prove its truth, "If any man willeth to do his will, he shall know." Are we willing to prove him?

Hymn No. 12—My faith looks up to thee.

Prayer—For Christians in non-Christian lands and for experience of the presence of Christ. (60).

WEDNESDAY. *Deserted by His Own.* Read 14:66-72. Text: 14:71. I know not this man of whom ye speak.

"But it is not until we come into the presence of Jesus of Nazareth, that we are able to see sin in all its terrible magnitude and malignity."

Meditation. To remain steadfast to the dictates of love in the face of scorn and danger demands all we have of courage and faith; but to fail here is to fail everywhere. We do not go alone to trial.

Hymn No. 47—O, for a closer walk with God.

Prayer—For constancy towards God and man. (2).

THURSDAY. *Rejected by the People.* Read 15:1-20. Text: 15:14. They cried out exceedingly, Crucify him!

"But Christ could not save himself. When has love ever been able to save itself?"

Meditation. When they cried out against the love and goodness of Jesus, evil seemed to triumph. But where lay the victory? In reality, it was love and goodness that triumphed!

Hymn No. 17—Dear Lord and Father of mankind.

Prayer—For unbelievers and unfaithful. (8).

FRIDAY. *The Price He Paid.* Read 15:21-41. Text: 15:25. And it was the third hour, and they crucified him.

"We are all bound up together in one great tragedy of transgression."

Meditation. The supreme tragedy of life is not only that Christ was crucified on Golgotha centuries ago, but that he is crucified daily by those he died to save.

Hymn No. 38—Beneath the cross of Jesus.

Prayer—That the Christ may be lifted up in our lives. (64).

SABBATH DAY. *The End of His Ministry in the Flesh and His Coming Ministry.* Read 15:42-47; 16:1-20. Texts: 15:46, And he rolled a stone against the door of the tomb. 16:6, He is risen.

"It is a paradox of Christianity that to go fast, one must go slow."

"He walks down the centuries with the tread of a conqueror."

Meditation. We can not know all of God's plan, but we can know enough to live fruitful lives and we may have faith enough to be sure of his eternal companionship.

It is not the *mystery* of the resurrection, but the *fact* that is vital to human life. The ministering Christ is the world's Redeemer.

Hymn No. 45—Jesus, Lover of my Soul.

Hymn No. 48—Christ the Lord is risen today.

Prayer—For faith to look beyond trial and death. (11). For all mankind and thanksgiving for the living Christ. (48).

THE STANDING OF THE CHURCHES

February 28, 1923

Churches	Quota	1919-20	1920-21	1921-22	1922-23
Attalla	\$ 340	\$ 17.00	\$ . . . . .	\$ . . . . .	. . . . .
Adams Center	1,530	1,230.98	708.00	710.85	\$244.33
First Alfred	5,890	3,335.61	3,876.42	4,121.00	1,316.33
Second Alfred	2,940	768.34	1,145.90	1,358.13	904.19
Albion	1,870	622.27	279.83	95.00	149.33
Andover	620	148.49	201.25	63.35	117.67
Battle Creek	1,880	1,893.00	2,487.87	1,830.00	400.00
Boulder	920	460.00	920.00	460.00	200.00
Berlin	970	. . . . .	308.37	541.01	247.00
First Brookfield	1,490	769.60	1,550.58	1,072.34	561.80
Second Brookfield	1,240	987.56	1,157.50	613.63	536.87
Cartwright	770	400.00	258.65	211.28	40.25
Chicago	830	1,009.60	926.60	884.16	774.50
Cosmos	220	46.00	88.00	40.00	40.00
Carlton	960	352.97	247.39	182.88	89.78
DeRuyter	910	910.00	677.00	814.50	150.00
Detroit . . . . .	. . . . .	. . . . .	. . . . .	140.00	105.00
Dodge Center	1,240	1,250.00	458.45	275.58	291.17
Exeland	220	45.00	20.00	50.00	10.00
Farina	1,650	1,650.00	1,019.95	1,161.64	720.88
Fouke	720	664.38	88.00	115.00	42.00
Friendship	1,200	430.00	679.83	536.00	95.50
First Genesee	1,970	985.00	1,895.79	1,197.17	850.00
Gentry	650	480.50	355.66	167.50	37.50
Grand Marsh	280	. . . . .	98.01	25.00	16.00
Greenbrier	340	. . . . .	70.00	50.00	50.00
Hammond	460	703.00	619.54	575.01	290.00
First Hopkinton	2,860	114.53	1,178.68	1,351.29	452.61
Second Hopkinton	880	132.15	75.00	184.23	108.64
First Hebron	520	. . . . .	150.00	520.00	232.00
Second Hebron	370	. . . . .	67.00	22.00	. . . . .
Hartsville	700	80.00	110.10	62.00	60.00
Independence	1,070	1,360.00	1,100.00	565.00	505.00
Jackson Center	1,180	200.00	95.00	160.00	86.59
Lost Creek	910	910.00	910.00	910.04	359.50
Little Prairie	370	. . . . .	150.00	66.60	23.00
Los Angeles	240	275.00	240.00	240.00	240.00
Middle Island	730	90.00	100.00	190.25	60.00
Marlboro	990	1,030.00	1,004.51	443.77	270.00
Milton	4,460	2,300.00	3,501.24	3,345.00	1,604.76
Milton Junction	1,990	1,138.74	2,240.00	1,202.00	962.75
Muskegon . . . . .	. . . . .	. . . . .	. . . . .	25.00	. . . . .
New York	660	1,075.00	948.06	1,077.41	613.13
Nortonville	2,240	2,240.00	1,440.00	749.00	900.00
North Loup	4,180	4,180.00	4,180.00	2,350.00	1,000.00
Piscataway	930	571.62	412.20	931.16	458.46
Plainfield	2,440	2,071.62	2,975.30	2,884.91	1,340.00
Pawcatuck	3,840	3,483.29	3,993.17	3,902.01	3,000.00
Portville	210	210.00	210.00	210.00	. . . . .
Roanoke	400	97.00	114.00	75.00	40.00
Rockville	1,340	172.00	135.00	245.00	116.00
Richburg	390	293.00	390.00	192.10	60.00
Riverside	1,030	925.00	820.05	1,216.61	453.13
Ritchie	900	650.00	69.50	271.52	70.00
Rock Creek . . . . .	. . . . .	. . . . .	. . . . .	13.00	10.00
Salem	3,220	3,213.50	2,634.55	3,309.20	1,082.00
Salemville	580	80.46	290.00	142.50	. . . . .
Shiloh	3,550	1,344.04	3,674.30	1,637.01	1,180.08
Scott	490	. . . . .	1.00	33.00	24.00
Syracuse	270	88.99	107.72	78.22	45.50
Southampton	90	120.00	40.00	20.00	. . . . .
Stonefort	350	107.00	100.00	159.00	. . . . .
Selo	180	7.71	. . . . .	5.00	. . . . .
First Verona	820	800.00	827.12	820.00	267.97
Waterford	490	540.00	512.25	428.67	388.83
Second Westerly	220	275.00	230.00	230.00	142.75
West Edmeston	550	550.00	345.00	300.00	100.00
Walworth	880	248.60	499.56	248.50	108.15
Welton	700	610.00	700.00	700.00	350.00
White Cloud	1,020	185.00	26.73	203.25	100.00

GENERAL CONFERENCE

Receipts for February, 1923

Forward Movement:	
First Alfred	\$ 121 15
Battle Creek	400 00
Second Brookfield	179 27
Carlton	5 00
Chicago	19 00
DeRuyter	25 00
Dodge Center	40 49
Farina	49 15
Hartsville	5 00
First Hebron	232 00
Second Hopkinton	16 16
Independence	200 00
Jackson Center	86 59
Middle Island	10 00
Milton	534 80
Nortonville	300 00
Minneapolis Sabbath School	6 50
New York	153 72
Richburg	25 00
Rockville	49 00
Salem	135 00
Syracuse	24 50
Waterford	116 00
White Cloud	100 00
Dr. W. H. Tassell	15 00
	<hr/> \$2,848 34

Deduct check Little Prairie, returned.. 3 00

\$2,845 34

For all but Woman's Board, Young People's Board and Sabbath School Board:

Shiloh

General Conference:

Lost Creek

Roanoke

Alfred College:

Shiloh

Salem College:

Shiloh

Ministerial Relief:

Riverside Sabbath School..

Woman's Board:

Richburg

Young People's Board:

Shiloh

Tract Society:

Detroit

Los Angeles

Missionary Society:

Lost Creek

Detroit

Los Angeles

For Miss Fucia F. Randolph:

Shiloh

Also for Near East Relief:

(Including January and February)

Milton Junction

Fouke Sabbath School

Mrs. Willis J. Fiske.....

\$ 544 86

\$3,390 20

Respectfully submitted,

WILLIAM C. WHITFORD,

Treasurer.

Alfred, N. Y.,

February 28, 1923.

SABBATH HISTORY—I

QUESTIONS ON CHAPTER 3

How may the Sabbath be regarded in such a way as to hinder man from coming close to God?

How did the ideas of Jesus and the ideas of the Pharisees differ as to proper Sabbath-keeping?

Was Jesus born into a Sabbath-keeping home? Why do you so conclude?

From what burdens did Jesus try to free the Sabbath?

For what kinds of acts on the Sabbath did the Pharisees criticize Jesus?

Why was Jesus so concerned about the way people used the Sabbath?

Why do you think the first Christian churches were Sabbath-keeping churches?

How long was it after Christ before a change was made as to Sabbath observance?

Read Luke 13:10-14; memorize vv. 15, 16.

PERSONAL TESTIMONIES OF SABBATH CONVERTS

(7) REV. ARTHUR E. MAIN

A Baptist

It is literally true to say that while I now support my position with reference to the Sabbath by other Scriptures, it was Genesis 2:2, 3, and Mark 2:27, 28, that settled the question when I was studying it.

"And on the seventh day God finished his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and hallowed it; because that in it he rested from all his work which God had created and made."

"And he said unto them, The sabbath was made for man, and not man for the sabbath: so that the Son of man is lord even of the sabbath."

The former passage seemed to me to teach the universality of the Sabbath day and institution, and the latter passage recognizes this universality and brings the day and the institution over into the New Covenant.

A. E. MAIN.

(8) MRS. J. C. MCCLARY

A Baptist

When a girl in my "teens", I asked my father (a Baptist minister) when the Sabbath was changed from the seventh to the

first day. He told me that the apostles made the change to commemorate the resurrection of Christ. I accepted this and never gave the question any thought afterwards until about two years ago, when I heard a Seventh Day Adventist say that there was no Scriptural authority for the change. I felt *sure* that there *was* and so determined to prove it. Consequently I began searching the New Testament to find the proof. I looked in vain; but in my prejudice and determination, I grasped at every *straw* of evidence and twisted it to suit my purpose. Then the thought came to me: "I am not trying to find out what is the *truth*, but am only trying to prove something that I *want to believe* is the *truth*." After a hard struggle and much prayer for an unprejudiced mind, and for the guidance of the Holy Spirit, I began searching to know *God's will*—to know the *truth*,—comparing Scripture with Scripture, ever trying in humility and childlike faith to submit to the guidance of the Spirit. The more I studied the question, the stronger grew my conviction that the change was not authorized by the Word of God. I was miserable for six weeks, for I well knew that I could never feel contentment again until I had determined to keep the true Sabbath of the Lord, even if I were the *only Sabbath-keeper* on the earth. I hesitated, for I saw what it would mean to do so; saw how hard it would be in many ways. But, in the struggle I went to God and his grace was sufficient, and by his help I was enabled to take up my cross and follow my Master.

I have been blessed in obeying the commandment of the Lord instead of the *substitute* introduced by man; and, while I sometimes feel burdens and petty trials in consequence of my obedience, yet, I thank God that, with his help, I am willing to bear these trials for the sake of him who has borne so much for me.

MRS. J. C. MCCLARY.

A. E. WHITFORD OFFERED MILTON PRESIDENCY

At a meeting of the trustees held on the evening of Wednesday, February 21, Professor Alfred E. Whitford was formally offered the presidency of Milton College. He received his B. A. from Milton College in 1896 and his M. A. in 1901. He has studied in the University of Wisconsin and

the University of Chicago since that time. From 1901 to 1910 he held the position of Professor of Physics in Milton College and also did assistant work in mathematics. In 1910-11 he taught mathematics at the University of Wisconsin, and since that time has been professor of mathematics and physics in Milton College. Since the death of President Daland he has been acting president of the college.

Editor Milton College Review

DEAR SIR:

Will you kindly announce through the columns of the *Review* that at a meeting of the Board of Trustees of Milton College, held Wednesday, February 21, 1923, Prof. Alfred Edward Whitford, who has been acting president of the college since the death of the late lamented President William C. Daland, was formally elected president of the college.

Professor Whitford's devotion to Milton College, his ability as an educator, his high ideals for the development of those qualities which make for the promotion of a high type of Christian citizenship, his long and successful service as an instructor in the institution together with the administrative ability that he has exhibited during the trying times that have marked the term of his service as acting president, eminently fit him for the high position to which he has been called.

The Board of Trustees takes this opportunity to bespeak for President Whitford the most loyal and sympathetic support on the part of the faculty, students, alumni, and all others who have the best interests of the institution at heart and urges upon all the importance of a steadfast adherence to the high ideals which have given Milton College rank and honor in the educational world.

Very respectfully,

A. L. BURDICK,

President Board of Trustees.

Milton, Wis.,

February 22, 1923.

Professor Whitford has not given his answer yet, but has the matter under consideration.

European nations may bury the hatchet, but they seem to retain plenty of axes to grind.—*Brooklyn Eagle*.

MISSIONS

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

THE CHURCH AND THE WORLD TODAY

If ever there was a time when selfishness in individuals or in nations appeared mean and insufferable that time is now. Almost all the people of the world are calling out for help and sympathy. We are told in the life of St. Paul that one night he dreamed that a man from the Balkans came and asked him to cross over the Hellespont and do some work in Europe. In response to that call of one man the whole course of St. Paul's life was changed. The whole course of human history was changed as well. We are concerned today, not with one man whom we hear speaking to us in a dream, but we are seeing in the flesh hundreds of millions of men who are asking us to give our help and sympathy to the lands to which they belong.

In response to their appeal one may see very clearly two diverse tendencies acting inside the Christian Church. One is the tendency of contraction, the Church huddling in upon herself or upon the soil of her own nation, or, maybe, enlarging her sympathies so as to take in the needs of her kindred peoples, but as regards the far ends of the earth asking whether she would not better abridge and curtail somewhat those distant and remote activities. There is a second tendency of postponement, the Church talking about the future world conditions and the part she is to have in the great tasks elsewhere after all our own some problems are solved and our home needs are met.

We made our protest against these two tendencies. The Christian Church is doomed, if, on the one hand, she begins now to limit the performance of her duties and to abridge the outgo of her world sympathy, and if on the other hand, today she begins to talk, not of the work she is to do this very hour in the world, but of the work she intends to do one year, three years, or five years from now. We protest against these two tendencies because we believe that the only Christianity that can have any living power in our own nation today, or can

have any power in the work of reconstructing the world, is a Christianity that does not shirk any of its duties, but that meets the demand of its entire world task.

After all, if there is not vitality enough in a religion to carry it out to its work at the ends of the earth there is not vitality enough in that religion to do its work standing still. All the religion in the world today that has any power or vitality is "going religion", religion that is both a product and source of the foreign missionary undertaking. The churches and universities that we see around us would not be here if it were not for foreign missions. As a matter of fact there is no Christianity in the world today except the Christianity that is due to the foreign missionary activity of the Church. Christianity utterly died out in the land of its origin. There is no Christianity, even in the land where Christianity began, except what was brought back as a reimport from an early church. We would have no Christianity and no Christian Church on earth if it were not for what the foreign missionary enterprise has done to perpetuate it. Religion dies if it does not attempt always and resolutely to conquer the whole world.—*Robert E. Speer, in the Gospel and the New World.*

A CALL TO PRAYER

The Commission on Evangelism and Life Service of the Federal Council has issued "A Call to Prayer", together with suggested topics for a week of prayer preceding Easter. This is in harmony with the special effort the Commission of our denomination is asking for during the months of January, February and March. The call is given below, hoping it may strengthen the special effort among our people. Prayer is one of the most potent forces in the universe. Why not avail ourselves of its full value?

A CALL TO PRAYER

For the pre-Easter Period and the Holy Week of Prayer, March 25 to April 1, 1923

When has the world's need for sympathy and brotherhood been so impelling and beseeching as it is today? When have hate and selfishness so nearly brought ruin to all that is helpful and good? How shall the Church perform today the task to which

God has sent her as the light of the world and the salt of the earth, if her own lamp is not trimmed and burning and her own life so true that she can be the purifying influence in a time of selfishness and sin?

The call to the Church is first of all a summons to prayer and consecration. We need to confess our shortcomings and to be ashamed of our aloofness, our sinfulness and complacency. Let us examine ourselves before we take others to task. Hatred and selfish unconcern will cease among the nations when they cease in the individual hearts of men and women.

There is a deepening conviction among men that the greatest power on earth is the power of prayer. It will release more energy for the world's help than any other agency. Pentecosts are ever at hand and will fall upon the Church when by the same method that precipitated the first Pentecost she brings herself close to the Infinite.

"Day long a craven cry goes up.
The people drink a bitter cup.
They languish, seeking stones for bread.
Brave faith seems fallen—the old hope dead,
The babblers will not cease,
The people will have no peace.
Wake, wake your strings of fire!
God for us—strike the lyre!"

Our topics for the Easter season present Jesus Christ as the Savior of the world. There is no human need so great that he can not meet it; there is no want that he can not satisfy. Once more we follow in his footsteps through the tender teaching, the holy fellowship, the cruel scourging, and the agony of the cross. With greater hope than ever we hail the Easter Dawn and pray that the light of that great day may illuminate the world.

"He went out into a mountain to pray and continued all night in prayer to God."

"And when it was day . . . he came down . . . and stood in the plain . . . There went virtue out of him and healed them all."

Thus, with the Master, he who would do the work of the world in the daylight hours must find his way back, at every eventide, to the sources of his spiritual strength. There is no vital service without its commensurate spiritual life and the one will be as real and abiding as the other is deep and reverent.

The world's deepest need is not political, is not economic; it is, in every age, and

above all at the present hour, the need of vital personal religion.

HOLY WEEK OF PRAYER AND SERVICE

Christ Our Savior

His name shall be called Jesus for he shall save his people from their sins.

Sunday, March 25—A Savior from Sin
A friend of sinners Luke 7:34
Monday, March 26—A Savior to Service
Follow me John 12:26
Tuesday, March 27—A Savior from Pride
I am among you as he that serveth Luke 22:27
Wednesday, March 28—A Savior from Doubt
Be not afraid; only believe Mark 5:36
Thursday, March 29—A Savior from Hatred
Love one another as I have loved you John 15:12
Friday, March 30—A Savior from Death
I am come that they might have life. John 10:10
Sabbath Day, March 31—A Savior to Newness of Life
I have overcome the world. John 16:33

(Alternate topics for churches that may prefer them)

Great Words of the Master

Sunday, March 25—If Thou Hadst Known
Luke 19:42
Monday, March 26—If Ye Have Faith
Matt. 21:21
Tuesday, March 27—Ye Are My Friends
John 15:14
Wednesday, March 28—I Go to Awake Him Out of Sleep
John 11:11
Thursday, March 29—In Remembrance of Me
Luke 22:19
Friday, March 30—I Lay Down My Life
John 10:15
Sabbath Day, March 31—Today Thou Shalt Be With Me in Paradise
Luke 23:43
Sunday April 1—Thy Brother Shall Rise Again
John 11:23

FRANK HILL HEADS BOARD

Frank Hill, of Ashaway, who has been a member of the Rhode Island State Board of Education for more than thirty years, has been elected chairman of that board. The members serve a term of six years, and Mr. Hill has just finished the second year of the present term. His election was unanimous.

The board of education has jurisdiction over all the schools of the State of Rhode Island, and under the Peck educational bill of a year ago, the authority of the board was greatly extended in the matter of supervision of private schools and aid given to towns where schools were not up to a certain standard.—*Westerly Sun.*

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.

WHAT A GIRL SHOULD KNOW: WHAT LATER SHE MAY WISH SHE HAD KNOWN

JAMES P. CRAFT

President, Averett College for Young Women,
Danville, Va.

1. That it is worth while to have a fine independence in one's thinking.
2. That values are intangible that they belong to the realms of mind and spirit.
3. That competition is great at the bottom of the ladder, but smaller the higher one climbs.
4. That a good spirit and perseverance will win.
5. That woman has a new place in the social order.
6. That the social obligation is imperative.
7. That knowledge, vision and purpose are the determining factors in achievement.
8. That the more of time and strength that is given to preparation the larger will be one's opportunity for service.
9. That your obligation to the world comes before the world's obligation to you.
10. That every life should have a residuum, whether in some literary production, a contribution to a worthy institution, an impress upon other lives, in accumulated and consecrated money, or in some other form of influence.
11. That every day should mean the enrichment of experience and the deepening of life.
12. That there is an obligation for daughter to win father as well as for father to win daughter.—*Baptist Education Bulletin*.

GERMAN STUDENT COMMUNITIES

Epochs like ours bring forth out of affliction and need, new and strong movements which are destined to become the pedestal or germ of a new culture.

The one creating spirit itself, that gave shape to everything now in existence, breaks to pieces its old work and builds the new. And we, tools in his hands, serve him most purely, the more unselfishly and powerfully we give ourselves up to his creating will.

In all countries, in a special way perhaps in Germany, we see young students and the other youth working out the whole power of their strong hearts in making new forms of culture. In all fields of human activity they seek to find a new technique:—religious and moral reform of life, reform of school, new political constructions, new economic organizations are tried—and art attempts new forms in many ways.

In Germany, the country of which I send word, these attempts are made by small communities, and mostly in settlements in the country. Men hope to reunite with nature and to find the new path with equanimous friends in the primitive and natural conditions of life. Up to now the facts have taught that such attempts serve the main object but indirectly. The spiritual aim, for the sake of which these experiments were chiefly begun, suffers too much under the unaccustomed bodily activity which—in hard agricultural work—becomes necessary for the production of food.

We find settlements that frequently come to an economic break because the men do not attend to the work of the field, being occupied with problems and questions of a spiritual kind; or else these latter remain unfulfilled, the members having become slaves to the question of nourishment. Very often settlements are dissolved soon after their foundation because the founders joined the community under the influence of some slogan instead of harmonizing in thought and fact.

A similar picture is seen in the so-called "work-communities" which are formed in towns in order to live the new, the coming life, right in the midst of the old world's noise.

But this may be said at least; small beginnings of true community, living by new values, are to be found everywhere in the land; their experiences serve those who begin, as novices, a similar life.

We have school commonalties in the country—settlements of people religiously drawn together—artists' circles—communistic work-troops—which being at peace in themselves

know indeed how to set a deep and living new power against the world which decomposes itself.

The community of which I am going to write in the following lines is one of the smallest in Germany. It is no settlement, no work-community in the usual sense (as a coming-together of men who are economically of the same will), it is much more a concentration of spiritually directed persons where every one knows himself responsible, and in which the harmony of the individuals with each other is brought about through the power of their self-conquest.

The movement originated in the foundation of the Gralsburg publishing business which publishes a magazine and books. The publishing house, a garden property in the country's loneliness, is open to all who are interested in the ideas of the movement, and persons of the most varied ideas and nationalities, although mostly students, meet in it. This small house-community which one might rather call a unity, makes spiritual connections throughout all parts of Germany with many of congenial mind, who are drawn together through the house's publications. The publishing business itself is supported by gifts from this circle of friends.

There is one thought living in them all:

We love God. If the power of this love for God is to work itself out in all purity, it can only do so if we love the god-likeness in every creature. We give our glad acceptance to the brightness in everything earth-born.

On this path into the light, the forces by which most people are as yet embarrassed—property, state, questions of race and others—have become to the Gralsburg-community what they really are: poor conceptions of life.

When human beings out of the power of their hearts grow into the silence of the hiddenness in God, above the hither and thither of everyday thoughts, it is easy for them to live into their time and its need the free and fresh power for which each creature longs.

For those who are in God, it is self-evident and clear what they have to do. All questions are solved. There is no problem existing. They are the free and fruitful men.

He who has met with them who are of

the Gralsburg can feel that this free and God-glad life is actually lived by them; he can believe in their words, who maintains in himself an unprepossessed and pure child's mind, or who, as his sole longing, bears in his heart the love of God.—*Walter Mett, in The New Student*.

SALEM COLLEGE

DEAR SABBATH RECORDER FRIENDS:

It would be a very great pleasure to write you a long letter telling of the successes of the work in Salem College. The attendance is by far the largest in the history of the college. The work being done by the students is very satisfactory. The teachers are exceptionally strong and successful. The athletics have been maintained on the plane of real sportsmanship. Any one of these topics could be enlarged into a letter all its own.

It is not my happy lot, however, to write you upon these encouraging features. They must be past with but a stroke of a pen. The real purpose of this letter is to inform the rank and file of the denominational supporters concerning the financial situation of the college. It is not wholly bad but it must have the prayerful consideration of all Seventh Day Baptists or it will become bad.

A year ago we set out to raise the deficits for the two school years 1920-21 and 1921-22. The sum required was \$15,000. Loyal people from many parts of the denomination gladly gave until the entire amount was subscribed. A large share of it was raised in Salem and in other West Virginia communities. Notwithstanding the lessened amount received from the Forward Movement budget the deficit for this year will be less than that for either of the two preceding years. However \$6,000 will be required within the next few weeks if the college is to be saved from the embarrassment of borrowing, a thing which it has not been compelled to do this year.

If every church in the denomination, with the possible exception of the three which have their own immediate school problems, would make a small contribution toward this needy cause the load could be lifted and no one be the worse for it. The College Aid, the active members of which are the good women who help to carry the financial burdens of the college, will doubtless again

pledge \$1,000 if husbands, fathers, brothers and friends continue to give their encouragement by associate memberships. The annual dues of one dollar, the only requirement for membership, should be paid at the opening of the society year which is in March. Every dollar goes directly into the work of the college. Special suppers and other money-making activities of those who live near much more than care for the little local expenses of the organization. It would be a great encouragement to the college authorities if every Seventh Day Baptist who can not reasonably give more would send in one dollar for membership in this society. Remember every cent of your dollar will go directly into the hands of those who pay the bills of the institution.

If a member of the college faculty is compelled to leave his work and go into the churches to make appeals for funds, it will necessitate the employment of another teacher and will otherwise add to the present deficit because of the added expense of travel. Surely the friends of Salem College will take the initiative and see to it that the needed funds are raised.

Your most consecrated and skilled leaders, the members of the Commission, have recommended it to you and indeed have made possible this general appeal. As a people we can not permit any stronghold of the faith to weaken. The leaders of the school believe that endowment will come and they are actively planning toward that end, but meanwhile, the school must be made to "carry on" good and strong, so that men with money will feel that it is worthy of their support.

S. ORESTES BOND.

March 1, 1923.

TEACHERS SELECTED FOR THE WINONA BIBLE SCHOOL

The purpose of the new Bible School at Winona Lake is clearly set forth in the statement made in its descriptive literature that it is being organized in the interests of Evangelical Christianity.

The school is for ministers only and the directors of the Winona Assembly and Bible Conference, as the responsible promoters of the school, very frankly state their policy to be a conservative one and maintain that the school must be built up alone on the

Inerrancy of the Holy Scriptures as its foundation stone.

The faculty for this year's session—July 20 to August 16—is as follows: Prof. A. T. Robertson, of the Southern Baptist, and Prof. George Stibitz, of the Central Theological Seminaries, both in Biblical Interpretation; Prof. George L. Robinson, of McCormick, and Pres. M. G. Kyle, of Xenia Theological Seminaries, both in Biblical Archeology, and Pres. Arlo Ayers Brown, of the University of Chattanooga, in Religious Education.

The school is to be supported practically in whole by funds provided by prominent laymen who believe in an effort to stay somewhat the subtle influence of destructive criticism which is today insinuating itself into so many of our educational and religious institutions as well as into many of the pulpits of the land.

Ministers desiring to matriculate must present a ministerial license or certificate of ordination, and those possessing a B. A. will receive credit, if desired, toward any degree work they may wish to undertake elsewhere. Rev. W. E. Biederwolf, Dean of the School, may be addressed for particulars, at Winona Lake, Indiana.

LANTERN SLIDES FOR FREE USE

"Investing in Childhood", a lecture on the Near East, illustrated by sixty lantern slides is available *free* to pastors and Bible school superintendents.

All the pictures are recent. There are views of the Smyrna disaster, of the trek of 5,000 orphans on their way from the interior of Turkey to places of safety in Syria and Palestine, and there are abundant illustrations of the fine constructive work the Near East Relief is doing in protecting and training 115,000 children now under its care.

Twenty-five of the set of sixty slides are very finely colored, twenty-five are in sepia tone and ten in black and white. There is also a set of twenty selected especially for Bible schools. Sets may be secured from the various state offices of the Near East Relief.

Who says that faith is dead when people still think they can capitalize Germany's promise to pay?—*Wall Street Journal*.

WOMAN'S WORK

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

THE CROCUS

"Rest, little sister," her sister's said,
Violet purple, and wild rose red,
"Rest, dear, yet, till the sun comes out,
Till the hedges bloom and the grass blades
sprout.

We are safe in the kindly earth and warm—
In the upper world there is sleet and storm.
Oh, wait for the robin's true, clear note,
For the sound of a drifting wind afloat;
For the laughter bright, or an April shower
To call and wake you, sweet Crocus flower."

But brave-heart Crocus said never a word,
Nor paused to listen for note of bird.
Or laugh of raindrop. . . . In rough green
vest

And golden bonnet, herself she dressed
By the light of a glowworm's friendly spark,
And softly crept up the stairway dark,
Out through the portal of frozen mold
Into the wide world, blank and cold.
But somehow a sunbeam found the place
Where the snow made room for her lifted
face.

—Madeline S. Bridges.

"IS THIS BOX YOURS?"

There was undisguised scorn in the tones of the dignified porter as he surveyed the stack of eminently respectable bags which added yet more dignity to him and to his car. Alongside was a plebeian box of unwrapped, undisguised corrugated pasteboard.

With Pinkertonian insight the porter swept the little group of passengers until he met a pair of contrite blue eyes.

"Yes," admitted Ida Scudder, "the box is mine."

Gingerly taking the string which seemed inadequate for its heavy responsibility, the porter sighed with professional resignation and put the box under his arm.

There were four of us in the party. Our baggage consisted of a suit-case marked "I. S.", which was the property of Dr. Ida Scudder, president of Vellore Medical School, India. A second case bore the initials "G. D.", indicating that Gertrude Dodd, the treasurer of the school was with Dr. Scudder on this trip as she has been with her in so much of her work. A third suit-case was marked "E. F. P." It belonged

to President Ellen Pendleton, of Wellesley, whose clear insight and outlook had estimated the importance of the seven union colleges of the Orient in the world's future, and whose great heart had made room for the campaign of these colleges at a time when Wellesley was also issuing its own call. Lastly came my old black bag, and then—the box.

We were starting on a trip to some mid-Western cities for a series of luncheons and dinners and mass meetings in the interest of the Women's Union Colleges of the Orient.

"Is the box yours?" queried the next porter, in chilling tones.

"Yes," again confessed Dr. Scudder, "the box is mine."

The box might have contained any of a number of things. It looked as if it were originally designed to carry about four dozen bottles of malted milk. Or it might easily have housed several kittens, or perchance have packed away a small wardrobe.

In Milwaukee we again faced a porter's reproachful eyes and the solemnity of his interrogatory indictment—"Is the box yours?" Again Dr. Scudder confessed guilty ownership.

Then she told us apologetically about the box. She'd been traveling constantly every day for months and speaking for the colleges. There had been no time to send off Christmas presents to India. Unless they were mailed in November, Christmas would come with no presents for the foreign and native workers at Vellore. She had slipped out to the stores and had bought numerous gifts, hoping to wrap and mail them, but there had been no time, so they had been hastily thrown into the big box to be packed at the next stop.

"I hate to bother all of you with this poor old box," she said, "but I just can't let Christmas come to those dear tired workers over there with no messages from America."

At Milwaukee there was a luncheon, then a tea at the College Club, a dinner and a mass meeting, then a dash for the train. A courtly host put the baggage in his large car.

"Oh, is the box yours?" he inquired, as Dr. Scudder came forward with it in her arms.

At St. Paul and Minneapolis the next

day there was scarcely an extra minute between luncheon at the University Club, an afternoon mass meeting, the College Club dinner, and the evening's broadcasting, but at night as we boarded the train Dr. Scudder's weary arms still held the box.

Past the Mayo brothers at Rochester, Minn., where she longed to stop to observe new methods in surgery, we went. In the cold dawn at Madison, we stood outside the gate, waiting for a porter. Our baggage was heavy, and there was also—the box.

There was only one meeting at Madison and by evening the packages were all wrapped and on their way to India, and at night we boarded the train in boxless respectability, but we knew that Ida Scudder had emptied her arms only to fill them again with another load. We knew that if one responsibility had been met it simply made room for another to be assumed. To us Christmas in India had been a matter of good wishes. To her it had meant burdened arms.

Oh, the shame of our unburdened arms! The disgrace of our empty hands! How many there are who are without Christ and Christmas because responsibility rests so lightly upon us. How many brave hearts there are that are fainting under unshared burdens. How easy it is to work on a task instead of working under it.—*Missionary Review of the World*.

WORKER'S EXCHANGE

Report of Ladies' Benevolent Society, Shiloh, N. J.

During the year 1922 the work of the society has been carried on about as usual. Twelve regular and two special meetings have been held at various homes with an average attendance of eighteen. A few minutes at each meeting have been given to mission study, a book entitled, "Women of the Orient", being read.

Section one gave a food sale, section two and three solicited for funds, and section four held a bazaar and chicken pie supper. The Board of Directors quilted seven quilts besides making other articles for sale. The society raised from all sources \$301.14.

Our denominational budget, \$217, was met as usual. New collection plates were purchased for the church. Sunshine baskets, fruit and flowers were sent to the sick and shut-ins.

Our August meeting and picnic was held on the lawn of Mrs. Alice Davis, two miles out of the village. After the regular business meeting and a jolly social time, a bountiful supper was served to about fifty. All felt that it had been a joyous afternoon.

Nine new members have joined us during the year and six have been called away by death, leaving us a membership of seventy-four,—several of these being non-resident members.

MRS. ERLO E. SUTTON,
Press Committee.

AM I MY BROTHER'S KEEPER?

(An address on Inter-racial Relations)

Pastor R. B. St. Clair addressed the Detroit Seventh Day Baptist Church, Sabbath, February 10, in part as follows:

"By request of the Federal Council of Churches and of the SABBATH RECORDER, we meet today to consider the best methods of creating good-will and better understanding between the white and colored races in America.

"I may suggest that it is necessary for us both to learn and to unlearn many things, and as the Bible has frequently been used by hundreds of thousands of persons to sustain the doctrine of racial inequality, with especial reference to the black race, I desire to draw your attention, briefly, to the verses upon which this teaching is based. You will find them in Genesis 9: 18-27.

"In brief the statement is made that Noah became intoxicated and cursed Canaan, the son of Ham. Many who do not read the Scripture with care affirm that Noah cursed Ham black. Personally, it has seemed strange to me how the curses of a drunken man could count for anything. If they do, then many of us are in danger of being cursed black, white, brown, yellow or red, by some drunkard, filled with 'home brew' as was Noah. It has also appeared odd that Canaan and not Ham, the transgressor, should be cursed. Why select Canaan? Was not Noah sober enough to distinguish the difference between Ham and Canaan? Why exempt Cush, Mizraim, and Phut, the three elder sons of Ham?

"But passing over these queries, we confront ourselves with the question: What connection was there between the descendants of Canaan and the colored people brought from the west coast of Africa (1619

A. D.) to the southern colonies of North America? And the answer is, Absolutely none, whatsoever!

"The eminent Biblical encyclopedists, McClintock and Strong, give an excellent answer to our question when they say:

"Josephus, in Ant. i, 6, 2, says, 'Canaan the fourth son of Ham, inhabited the country now called Judea.' On the much-vexed questions of the curse of Noah, we can only touch. What we have already discovered, however, of the power, energy, and widely-spread dominions of the sons of Ham, whom we have hitherto mentioned, offers some guidance to the solution of the question of the extent of the curse. The remarkable enterprise of the Cushite hero, Nimrod, his establishment of imperial power, as an advance on patriarchal government; the strength of the Egypt of Mizraim, and its long domination over the house of Israel; and the evidence which now and then appears that even Phut (who is the most obscure in his fortunes of all the Homitic race) maintained a relation to the descendants of Shem which was far from servile or subject—all clearly tend to limit the application of Noah's maledictory prophecy to the precise terms in which it was indited. 'Cursed be Canaan, a servant of servants shall he (not Cush, not Mizraim, not Phut, but he) be to his brethren' (Gen. ix, 25). If we, then, confine the imprecation to Canaan, we can without difficulty trace its accomplishment in the subjugation of the tribes of which issued from him, to the children of Israel from the time of Joshua to that of David. Here would be verified Canaan's servile relation to Shem; and when imperial Rome finally wrested 'the sceptre from Judah' and ('dwelling in the tents of Shem') occupied the East and whatever remnants of Canaan were left in it, would not this accomplish that further prediction that Japheth, too, should be lord of Canaan, and that (as it should be tacitly implied) immediately, through his occupancy of 'the tents of Shem'?"

"As the Sidonians, Hittites, Jebusites, Amorites, Girgases, Hivites, Arkites, Sinites, Arvadites, Zemarites and Hamathites (see Gen. 10: 15-19),—the tribes named after the eleven sons of Canaan, occupied what is now generally called the Holy Land, the thought of applying this prophecy to the black people stolen from the west

coast of Africa thousands of miles away, is altogether out of the question.

"Cush, the son of Ham, 'reigned over the Ethiopians.' Ethiopia, originally, comprehended vast areas not only in Africa, but in Asia. Certain authorities claim that it extended as far east as modern Hindustan. Sir H. Rawlinson at p. 75 of his 'Five Great Monarchies', says, 'For the last 3,000 years it is to the Shemitic and Indo-European races that the world has been mainly indebted for its advancement, but it was otherwise in the first ages. Egypt and Babylon, Mizraim and Nimrod, both descendants of Ham, led the way and acted as the pioneers of mankind in the various untrodden fields of art, literature, and science. Alphabetic writing, astronomy, history, chronology, architecture, plastic art, sculpture, navigation, agriculture, and textile industry, seem, all of them, to have had their origin in one or other of those two countries. . . . Mankind at the present day lies under infinite obligations to the genius and industry of those early ages.'

"Thus we see how greatly we are indebted to the sons of Ham, and as fair-minded people we will, even at this late day, endeavor to make proper recompense to their descendants.

"Let us avoid loose thinking. Let us thoroughly investigate every theory, never resting content until we arrive at the correct conclusion. If others before us had done this, how much racial prejudice would have been avoided, how many lives would have been saved in the great Civil War. Even now, how much good could be accomplished if we would but thoroughly investigate. We certainly would not hold such an erroneous theory as the one just exposed.

"We have spent this much time on this mis-interpretation, because of the utter inability of those holding to it, ever to arrive at a place where they will be free from prejudice.

"'God made of one blood all nations of men' (Acts 17:26) and we believe that granting equal opportunities that no race is superior to the other. Prof. E. H. Cameron, of the University of Illinois, recently remarked: 'The idea of superior mentality is due to the conceited opinion the white man has of himself. Psychologists know that the black man is not mentally inferior. The Indian race is by no means an inferior

race mentally, but, as a race it has been handicapped by environment.'

"No race has ever made the rapid progress as has the Freedmen of the United States. Thanks to the North, the colored people have been educated and our United States Commissioner of Education states that illiterary has been reduced from almost 100 per cent to 15 per cent.

"Seventh Day Baptists need well be proud of their record in behalf of inter-racial amity. In the 30's of the last century, they began to agitate 'against human slavery', 'high handed sin of slavery' and later inveighed against 'the inhuman Fugitive Slave Law'. In 1855, the General Conference took up the case of Pardon Davis, imprisoned in Louisiana, on the charge of aiding slaves to escape and requested 'prayer for the emancipation of the slaves in our beloved country'. In 1858, the Conference condemned 'the late disgraceful attempt of our general government to force slavery upon Kansas', and in 1861 'eight resolutions were discussed and adopted that set forth slavery as the cause, and its overthrow as the desired result of the Civil War; and pledged to the Union loyal support "whatever it may cost"'. In 1863, support was again pledged against 'the slave-holders rebellion', and in 1865, a resolution of gratitude for the overthrow of slavery was adopted. In 1886 'our duty to aid the Freedmen, especially in the way of teaching' was endorsed. Seventh Day Baptists such as Dr. Jonathan Allen, Eld. S. S. Griswold and others were ardent anti-slavery reformers.

"Let prejudice disappear and let the children of the same heavenly Father, both black and white, clasp hands and go forward in the ways of peace and mutual understanding. Acquaint the people with the facts that our colored citizens own and operate over four hundred newspapers, have hundreds of colleges, operate thousands of business establishments, in over two hundred various classifications, maintain tens of thousands of churches, hundreds of hospitals, and are prominent in many professions and fields of scientific endeavor, and a sense of appreciation and respect not heretofore felt, will come to many people.

This is the time selected by the Federal Council for beginning its great campaign against lynching. We are with the Council

in this much-needed move, both as Seventh Day Baptists and as members of the International Association for the Abolition of Racial Prejudice.

"We are in accord with the pronouncement of the Judiciary Committee of the United States Senate: 'The prevalence in many States of the spirit which tolerates lynching, accompanied too often with inhuman cruelty, and the inability or unwillingness of the public authorities to punish the persons who are guilty of this crime, threaten very seriously the future peace of the nation. . . . It also blots our fair name as a nation, for we can not claim to be civilized until our laws are respected and enforced and our citizens secured against the hideous cruelties of which we are constantly furnishing fresh examples. . . . The people of the United States suffer justly under the grievous charge that they continue to tolerate mob murder.'

"As loyal Christians, we pledge ourselves to do our utmost to put down this terrible curse and to promote the cause of the Fatherhood of God and the Brotherhood of Man."

Following Pastor St. Clair, Evangelist Wartenbe, of Petoskey, Mich., a new convert to the Sabbath of Christ, was introduced and told how his father was a Virginia slave-holder's son, but that both his father and grandfather being convinced of the iniquity of slavery, sold out and left Virginia a few years before the Civil War. Evangelist Wartenbe's father served, with credit, in the Northern Army and young Wartenbe was raised without racial prejudice in the State of Ohio, to which State the Wartenbe family had removed from Virginia. The evangelist emphasized the thought of the Brotherhood of Man, and that each one of us was our brother's keeper, stating that he made no racial discrimination whatsoever. He remarks were well received.

Elder J. J. Scott reviewed briefly, the history of the ill-treatment accorded the North American Indian, and pleaded for full recognition of God's children of every color in every nation under heaven.

Certain others, in the audience, added words along similar lines.

A distinct impression in favor of better racial relations was made.

YOUNG PEOPLE'S WORK

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

THE EASTER PSALM

RUTH MARION CARPENTER

Christian Endeavor Topic for Sabbath Day,
March 31, 1923

DAILY READINGS

Sunday—The deathless soul (John 11:20-26)
Monday—Christ conquers death (Heb. 2:6-15)
Tuesday—He lives—we shall live (John 14:15-19)
Wednesday—Infallible proofs (Acts 1:1-5)
Thursday—The Father's house (John 14:1-7)
Friday—Beyond death (2 Cor. 5:1-10)
Sabbath Day—Topic, Lessons from the Psalms.
4. The Easter Psalm (Ps. 16:1-11;
Acts 2:22-27). (Consecration meeting)

Dora was still grieving over the death of one of her classmates in high school. It was the first real sorrow that had ever come to her and it had made a deep impression. She was puzzling over it as she went to call on Miss Margaret, the friend of all young people. Dora felt the need of a little sympathy and Miss Margaret was quick to understand as she invited Dora into her cozy sitting room.

"What is it, dear?" she asked as soon as they were seated in front of the bright fire.

"It's just Florence, Miss Margaret. Why did she have to die, and so young; oh, dear, I hope I never die. I wish I could live forever."

"No, Dora dear, not that; I doubt if you really wish that. You remind me of an incident I read in the *Christian Endeavor World* once, about a man who prayed to the gods to let him live forever. The gods granted his request and did let him live forever, but the poor man neglected to pray for everlasting youth and health, etc., and he became very old and sick, feeble and helpless; he was no comfort to himself or his friends, but he had to keep on living forever."

"Well," interrupted Dora, "I guess I don't want to live always; but I don't want to die either," she still insisted.

"But you didn't let me finish my story—this article goes on to say that God doesn't

answer prayers that way; but when we ask him to let us live forever, he lets our bodies die, our bodies that grow weak and sick and helpless, and then he gives us new ones, beautiful and strong bodies, so that we can live always with him in heaven."

"Your story is like an Easter story, Miss Margaret, and that makes me think, won't you help me? Won't you tell me something that I can use for Christian Endeavor next week? It is Easter, you know, and I have to lead. I want something that the young folks can remember easily, that will help them."

"I think I can help you," Miss Margaret replied. "Suppose you think of Easter not as a time of death but as a change from the old life and the commencement of a new life. Can't you make your young folks want to begin a new life in their Christian Endeavor at this Easter time?"

"Yes, that is what I want, but how can I do it?" asked Dora.

"How would an Easter acrostic do?" suggested Miss Margaret again.

"That sounds interesting but I don't know just what it means," wistfully.

"Just take the word EASTER, and using each letter as an initial choose six attributes which the Christian Endeavorers might strive to attain at this Easter season. Then as you outline it to them, give a short inspiring talk about each one. Or perhaps, assign a letter to each of six people beforehand and have them each give a short talk.

"Oh, goody, Miss Margaret, you are such a help; wait 'till I get my pencil and paper and jot it down."

"Just a minute, my dear, you must go to your own study and work it out all yourself. You are the leader, not I, and you know I do not think it best to do for you girls what you can do for yourselves," counseled Miss Margaret.

Dora looked a little crestfallen for a moment, but Miss Margaret's encouraging smile gave her confidence, and she replied, "I will try, but if I get stuck, back I come to you," and she hurried home to work while her thoughts and ideas were fresh.

It was three days later on her way home from high school that Dora again called on Miss Margaret. "It isn't very good, Miss Margaret," bursting at once into her errand, "but perhaps you can fix it up."

"Show me, dear, what you have done."

Dora spread out a sheet of notepaper before her friend and this is what Miss Margaret read:

EASTER
E ndeavor
A ctive
S erve
T rue
E arnest
R ight

Then Dora explained, "You see, I want to make this an Easter service that will mean something practical to the members. I want it to appeal to them as an inspiration to *endeavor* to be more *active* in the society; to *serve* their church and Christ; to be *true* to their ideals and standards of Christian living; and to be *earnest* in their efforts to forward the cause of *right*."

As Dora looked up Miss Margaret said, "I think that your plan will work out nicely, dear, and with a consecrated prayer to God by your pastor or your president at the close of the meeting, your appeal should encourage and stimulate your listeners to bigger and better endeavor in the new life at this joyous Easter Tide."

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

"The lines are fallen unto me in pleasant places; yea, I have a goodly heritage." Sometimes we feel discouraged and downhearted. Everything seems to work against us, and we wonder what is the use in trying to do anything in life. At such a time we should forget self, look around us and see the suffering and heartaches in the world, experienced by those less fortunate than we are. We should think of the Christ who died for our sins and rose in newness of life; we should be grateful for the hope we have in him, and this will help us to say with David, "the lines are fallen unto me in pleasant places."

C. E. NEWS NOTES

HAMMOND, LA.

The Hammond Seventh Day Baptist Christian Endeavor Society is still "holding its own", and has recently been strengthened by the arrival of a new family in our church midst. The "Teddy Davis" family, of Milton, are here and we have been very glad to have them with us.

We held the Standard Pilgrim social sent out by the board and all had an enjoyable time.

At Christmas we had our usual Sabbath-school Christmas tree and exercises, and the church dinner; so the Endeavorers did not have the Christmas social. On Christmas eve our Endeavorers joined with some of the others in town and drove around singing Christmas carols to the sick and shut-ins.

We have observed Christian Endeavor Week as far as it was practical in our society. The Endeavorers had charge of the Friday night prayer meeting. On Sunday night (Christian Endeavor Day) the local societies had a union meeting at which an offering of over \$23.00 was given for the Near East Relief.

In the last year our little society has been instrumental in helping start three new Senior societies in this vicinity, and two Junior societies. So we feel paid for keeping up our work here, even though it does seem discouraging at times because of our small numbers.

This fall Hammond had the privilege of having Miss Mamie Jene Cole, our All South Field Worker for Juniors, with us, and she was a great inspiration.

We held a Union Christian Endeavor social during the holidays and we feel that such things help to promote Christian Endeavor in our town.

Our church is looking forward to some evangelistic meetings this spring if plans can be made satisfactorily and we hope to be greatly strengthened by them.

MARGARET STILLMAN,
Correspondent.

CHRISTIAN ENDEAVOR WEEK AT LITTLE GENESEE

A few weeks ago in connection with a business meeting and installation of officers, a social was held at the home of our new president. At this time it was voted to carry out in detail the suggestions given by the Young People's Board for Christian Endeavor Week. After an evening of fun, Pastor Loofboro gave an inspiring talk on "The Value of Standing Up for Our C. E. Ideals".

The first meeting of Christian Endeavor Week was conducted by the Prayer Meeting Committee, one feature of which consisted of a map quiz regarding the location of

points of interest to those of our denomination; and a RECORDER quiz, those present being divided into two groups. The score was nearly a tie.

The Friday night prayer meeting was in charge of the young people.

On the following day our pastor gave a strong sermon relative to Christian Endeavor work.

That same evening the church was thrown open and the Christian Endeavor pageant was unusually well rendered by thirteen Christian Endeavor members. This was followed by the Radio social in the vestry of the church.

We feel that Christian Endeavor Week has been very profitable and hope it may inspire more young people to greater loyalty.

A MEMBER.

THE PASTOR AND THE YOUNG PEOPLE

"To begin with we have good material in our young people. The church recognizes this good material and spares no effort to encourage their development. The church always stands ready to recognize the young people and to help them in any way we can. At least twice in the year and sometimes oftener, we turn over our entire morning service to them. We have never been disappointed in the way they conducted the service.

"We as a church feel that our young people are the most important branch of the church and we stand ready and willing to invest in them. We are glad to have them attend county and state Christian Endeavor conventions. These gatherings are largely attended and are a real inspiration to our young people. The church has raised money several times to send delegates of our young people to state conventions and has always felt that the money was well invested. When they return we give them the morning service to present the good things that they received at the convention.

"We make it a point to give our young people as much part in our religious service as their time will permit. The confidence we place in them inspires them to do their best. We take pleasure in saying a good word for our young people when they put forth an honest effort.

"We as a church stand stoutly for the Word of God as wholly inspired representing the will of God made known to man.

We hold up before our young people the fact that the most noble calling of a young man or young woman is a life devoted to the work of the gospel. We try to keep before them the crying need of the home field and the foreign field alike. We encourage our young people to devote themselves wholly to the Lord's work. We are very glad that a few of them at least have consecrated themselves to the Lord's work and are planning to enter some branch of it as soon as they have completed their education.

"We try to be young with our young people in their social functions. The pastor is invited to all their social and religious activities, and the young people are not the least embarrassed by his presence. The pastor avoids taking part in their programs excepting as he is assigned a part by the young people themselves.

"_____."

ASHAWAY GIVES AN ORIGINAL SOCIAL

Mention has been made of the three-sided contest held recently by the Ashaway Christian Endeavor society. As a result of this contest, the losing sides gave an original social arranged by Mrs. Blanche Burdick and Miss Elisabeth Kenyon.

This was entitled the "Calendar Social". The twelve months dressed in appropriate attire made the announcements for their respective seasons and had charge of games suitable to each month. Appropriate songs and instrumental music helped to make this a most enjoyable social.

This social has been submitted to the Young People's Board, and we take pleasure in making it one of our Standard socials. It will soon be ready for societies desiring an evening's pleasure.

MRS. EDNA B. SANFORD,
Social Fellowship Superintendent.

MEETING OF THE YOUNG PEOPLE'S BOARD

The Young People's Board met at the home of Dr. B. F. Johanson, February 2, 1923. Some of the members came early to hear Dr. Francis E. Clark's address on the "C. E. Union" which was broadcast from Detroit. The Board had the great pleasure and honor of having Dr. Clark present at one of its meetings a few years ago.

The business session was called to order at 7.30 p. m.

Lyle Crandall led in prayer.

Members present: Dr. B. F. Johanson, Mrs. Francis F. Babcock, Miss Emma Maxson, E. H. Clarke, I. O. Tappan, Dr. L. S. Hurley, Lyle Crandall, Aden Clarke, Marjorie Willis.

Visitors present: Miss Ina Maxson, L. E. Babcock.

The Corresponding Secretary read the following report, which was approved:

REPORT OF CORRESPONDING SECRETARY, JANUARY, 1923

Number of letters written, 50; number of letters mimeographed and sent out, 100.

The following mimeographing has been done: C. E. Week material, Junior yearly report blanks, standards of graduation from the Junior, semi-yearly report blanks, postal cards, Valentine social.

Correspondence has been received from: Lester Osborn, Hurley Warren, Miss Elisabeth Kenyon, Mrs. Edna Sanford, Rev. Mr. Ballenger, Miss Fucia F. Randolph, Courtland V. Davis, Rev. H. D. Clarke, Rev. R. R. Thorngate.

Semi-yearly reports have been received from: Hebron, Albion, Ashaway, Shiloh, Marlboro, Verona, Adams Center, Nortonville, Waterford, Jackson Center, Salem, Fouke, Welton, Westerly. Mrs. FRANCES F. BABCOCK.

Communications were read from: Rev. R. R. Thorngate, Miss Elisabeth Kenyon, Courtland V. Davis, Rev. Mr. Ballenger, Miss Fucia F. Randolph.

Voted that the Board authorize the printing of Promotion cards for the Junior department.

Voted that topic cards be provided by the Board for our lone Sabbath-keepers.

Mrs. Frances Babcock reported that the "Radio Social", the third Standard social prepared by Mrs. Edna B. Sanford, has been mimeographed and sent to all the societies. A Valentine social is now ready for distribution and may be had by asking Mrs. Sanford.

Miss Emma Maxson, Efficiency Superintendent, read the following list of societies reporting since the first of the year:

Hebron	372
Ashaway	345
Salem	
Fouke	226
Verona	90
Shiloh	180

Mr. Lyle Crandall reported the societies that had submitted a list of Tenth Legioners.

Several societies show from their reports

of various activities that they are working. The following have sent in reports.

Quiet Hour Comrades: Waterford, Hebron, Ashaway, Salem, Fouke, Verona, Marlboro, Shiloh, Westerly, Rockville, Salemville, Milton Junction.

Mission Study: Hebron, Ashaway, Riverside, Marlboro, Battle Creek, Milton Junction.

Standard Socials used: Albion, Hebron, Ashaway, Fouke, Shiloh, Milton Junction.

Ashaway, R. I., reports an Intermediate society organized.

The following Junior societies have reported this year: Albion, Fouke, Ashaway, Verona, Salem, Marlboro, Jackson Center, Shiloh, Welton.

Bills to the amount of \$1.75 were allowed the Corresponding Secretary for supplies.

After much discussion the Secretary was authorized to publish an introductory issue of a Bulletin for distribution among our young people.

General discussion.

Reading of the minutes.

Adjournment.

Respectfully submitted,
MISS MARJORIE WILLIS,
Recording Secretary.

RESOLUTIONS PASSED BY THE SHILOH CHURCH

As our pastor, Rev. Erlo E. Sutton, has been called to another field of labor and after prayerful consideration feels that it is best for him to be released from his work here, we, the members of the Shiloh Seventh Day Baptist Church, wish to express our deep regret that the time has come when he must sever his relations with us.

During their eight years of faithful service in the church and community he and his efficient wife have been held in high esteem and the family has become greatly endeared to us.

As they shall leave for their new home we will remember them in our prayers and ask God's blessing upon them and the people with whom they are associated in the great work of extending Christ's kingdom in the world.

ANNABEL BOWDEN,
JULIA M. DAVIS,
MARY H. DAVIS,
Committee.

CHILDREN'S PAGE

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

INDIA AND BURMA

ELISABETH KENYON
Junior Superintendent

Junior Christian Endeavor Topic for Sabbath Day, March 24, 1923

DAILY READINGS

- Sunday—The East for Christ (Matt. 8:11)
- Monday—God calls those afar off (Acts 2:39)
- Tuesday—Stubborn (1 Sam. 15:23)
- Wednesday—Idolatry (Rom. 1:22, 23)
- Thursday—Sin through ignorance (Eph. 4:18)
- Friday—Christ's sheep (John 10:16)
- Sabbath Day—Topic, The children of India and Burma (Ps. 96:2-5)

India is a large empire in the southern part of Asia. It is less than half as large as the United States, but has more than three times as many people. It is the greatest Mohammedan country in the world. There are several million Christian people, more than half of these being Catholics.

There is need of much missionary work in this country, but among the many difficulties and dangers the missionaries have to face, the many different languages is a large one, there being 300 different languages and dialects spoken here.

In one Junior society the little boys help each other to live happily and they have a very peculiar way of impressing this upon their minds. The first week a boy disobeys the rules he is reported at the Junior meeting and has to ask the pardon of the other boys and promise not to do it again. The next week he is reported as having improved and the members of the society give him a loud applause. Another committee in this same society is called the peace-makers' committee and its main work is to stop quarrelling among the boys and thus help to make them better citizens. So you see what Junior is doing for the boys of India.

Perhaps it wouldn't be a bad idea for some of our American boys to try the same kind of work in their societies.

QUIET HOUR WORK

I Wills of the Bible

- I will (Ps. 119:42)
- I will (Ps. 22:22)
- I will (Ps. 51:13)
- I will (Ps. 61:1)
- I will (Ps. 145:5)
- I will (Ps. 109:30)
- I will (Ps. 116:1)

Answers to last week's puzzle—True vine, bread of life, light of the world, door, good shepherd, resurrection and the life, way, the truth and the life.

OF INTEREST TO OLDER BOYS

MAKING USE OF THE STARS

Do not be surprised any morning to pick up your newspaper and read the following: "A lease was taken out today upon all the stars and the space they occupy in the heavens, by the Universe Sign Company, for advertising purposes. This organization has recently been launched with a capital of three billion dollars, and will control sign privileges along all flying-machining routes.

"By the aid of powerful magnets, placed at just the right intervals in the sky, the stars will be so controlled that they can be moved at will, and thus made to form letters or other devices for sign purposes.

"It is the plan of the promoters to change these as often as needful, and the scheme is believed to be the most brilliant and feasible in the history of advertising.

"Powerful searchlights, operated from the various planets, will add to the attractiveness of the display, and will be used to throw such pictures upon the sky as can not be formed by the stars.

"The company will operate in connection with the Cloud Sweepers' Union, which concern is equipped with electric vacuum apparatus whereby the company's sky will be kept free from clouds at all times, thus insuring perfect displays each evening."

"KEEP ON—FISHIN'"

Suppose the fish don't bite at fust,
What be yer goin' tur dew?
Chuck down yewr pole, throw away yewr bait
An' say yewr fishin's threw?
Uv course yew ain't, yewr goin' tur fish,
An' fish an' fish and wait
Until yew's ketched yewr basket full.
An' used up all yewr bait. —Anonymous.

WHO GOT PUNISHED?

A little girl about three years old was sent upstairs and told to sit on a certain chair that was in the corner of her room, as a punishment for something she had done but a few minutes before.

Soon the silence was broken by the little one's question: "Mother, may I come down now?"

"No, you sit right where you are."

"All right, 'cause I'm sittin' on your best hat."

PUSSY WILLOW

Pussy willow, pussy willow!

Tell me now—whence came
Both thy little furry blossoms
And thy little furry name?

Are you in any way connected

With that naughty little kitten,
Who, we read about it often,
Was so reckless with his mitten?

Pussy willow, pussy willow!

Tell me now, I pray,
Did you steal that kitten's mitten
On that bitter winter's day?
Did you hide it in your branches
Where it never could be found,
Leaving that poor pitiful kitten
Searching for it on the ground?

Pussy willow, pussy willow,

I'm afraid that's what you did.
Till the fairies in displeasure,
That so long you kept it hid,
Said henceforth your twigs and branches
Should be filled so full of mittens
By their weight, you should remember
Not to steal from little kittens.

AUNT MARY'S LESSON

Once there was a little girl called Polly Pry. Perhaps that was not her real name, but it was a good name for her, for she was always prying and meddling, and putting her nose and toes and fingers in places where they ought not to go.

Once she went to make a visit to her Aunt Mary. Polly soon began to pry about, and open drawers and boxes, so her aunt thought she would give her a lesson. One day Polly came into the parlor, and saw her aunt's desk lying open on the table. It had many little drawers and boxes in it, and it certainly did look very tempting. In a moment Polly was up on a chair, and her fingers were busy at the desk. She opened one drawer; it was full of pretty colored wafers. She opened another; there were pens of different kinds. She then opened

a third; *pop!* out flew a great horny beetle. Oh, how she screamed! She tried to brush it away. In her struggles she lost her balance, and over went table, chair, child, and desk, with a crash on the floor!

At that moment the door opened, and Aunt Mary came in. Do you think her lesson had succeeded?—From "Our Darling's Story Book".

QUICK ACTION

"Cook, did you stay long in your last place?"

"I never stays nowhere long enough to be discharged. I's one of these here fireless cookers."

A FISH STORY

Mother—"Johnny, you said you'd been to Sunday school."

Johnny (with a far-away look)—"Yes, mamma."

Mother—"How does it happen that your hands smell of fish!"

Johnny—"I carried home the Sunday-school paper, an' the outside page is all about Jonah and the whale."

THE SPOILS OF WAR

Howard—And so two of your sons are Boy Scouts? Where do they do most of their reconnoitering?

Mrs. Coward—In our refrigerator.—*Life*.

HOME NEWS

ADAMS CENTER, N. Y.—No doubt there are many friends scattered over the land who will be glad to see a bit of news from Adams Center. This locality is home to many people and the church here is the mother church of many more.

We have had quite a winter. Even some of the old settlers are of the opinion that it has been cold enough for comfort and the amount of snow has been sufficient to satisfy nearly any one. There have been worse winters here in years gone by, as any old timer can testify, but the writer doesn't care to experience their like. During February we have experienced steady cold nearly a' the time with periods of a week or more at a time with the thermometer hovering around zero and an occasional drop to fifteen below.

Also, there has been lots of sickness. Not very many have been seriously ill as com-

pared with other years, but there has been more indisposition through hard colds, grippe, "flu", and similar kinds of distemper than we have ever known.

But hard winter and much sickness does not keep Adams Center folks from enjoying themselves part of the time, at least. On January 28 there was an all-day social at the home of Mr. and Mrs. Harold Whitford. In spite of cold and drifting snow there were about fifty present to enjoy the day in this commodious home. Of course, every one had enough to eat and unlimited opportunity for visiting with friends. And few things are of more lasting satisfaction than the simple blessings of social fellowship.

The pastor and his wife had real cause for thanksgiving after the evening of February 15. The trustees had arranged for a donation to be held on that date. Well, the worst storm of the winter came on the fourteenth and the next day was far from pleasant. Yet there was a very good crowd assembled at the church to enjoy a supper together, followed by a social evening of visiting and games. As we were ready to start for home the pastor was presented with a handful of bills and change and the assurance that there was still more to come. Some more did come, part of it from a considerable distance, and when it was all added to a generous donation of dental work the amount totaled \$113.10. And when we had recalled the other kindnesses shown us during the year—a quarter of beef, gifts of vegetables and fruit, etc., we concluded that better than all the gifts was the privilege of enjoying the confidence and love of such a people. Former pastors will understand.

February 18 brought us another all-day social at the home of Mr. and Mrs. Ed Whitford. And it was just as jolly an occasion as the one in January, but, somehow, folks were not quite satisfied. The next day was the twenty-seventh anniversary of Mr. and Mrs. Whitford's marriage. So in the evening another houseful of friends gathered to enjoy with them the celebration of the event. Everybody ate—especially Mr. Flint—and visited and laughed. And a purse given to Mr. and Mrs. Whitford just before the party left will express in part the good wishes of all who attended.

And with all their good times Adams Center folks go to church. The Sabbath morn-

ing worship has been well attended all winter. At prayer meeting we usually have from twenty-five to thirty-five out. Unless the pastor's memory fails there were only two prayer meetings with an attendance less than twenty—and the nights were very bad. And the young people are a faithful little group. Both pastor and people are enjoying the series of sermons based on Bosworth's book, "What it Means to be a Christian". In some places the pastor must say what he believes instead of what the book says, but, on the whole the book is fine. It makes us think.

L. F. HURLEY.

FARINA, ILL.—I suppose that Pastor Hutchins has written about the meetings at Farina, but there are some things of interest that he will likely omit, so I am writing what I hope will be of interest and value.

Farina is on the Illinois Central which runs from Chicago to New Orleans, trains following each other at intervals of fifteen minutes to one half hour, both ways, day and night. It was estimated by one man, that five hundred cars of coal passed through Farina daily. I first saw this denominational stronghold in a rain storm, but regardless of unfavorable weather conditions, the country looked good to me, a prairie country such as I was born and raised in, where one could look in any direction with view unobstructed by hill or valley. As I stepped from the train the place was made to seem more familiar by the sight of Pastor Hutchins' smiling face and the face of a young man by the name of Markus, which reminded me of a Hutchins that I used to try to hold my own with in the various activities and sports of boyhood and school days. In the days that were to follow, we were to join forces in the work of the kingdom.

For fifteen days we preached to the people and visited in their homes, and while the greater part of our folks gave their sympathetic support there were not the results for which we worked and prayed. I do believe, however, that there was an awakening in church and denominational interests, and I expect to hear that Farina has taken her place among the churches that have this year paid their full budget quota.

There are some things about Farina that make it, what seems to me, one of our stronger churches. There are about twenty-

five farm owners there, and one man told me that in all his memory of the place he had never known of a Seventh Day Baptist man renting a farm of a First-day owner. I know of no other point in the Northwestern Association that can make any such claim as this. The soil is not of the best, but a wise Creator has made provision for every locality if we but find it out. Fruit is the stronghold of that country. Strawberries to Farina are what popcorn and alfalfa are to Nebraska and corn and hogs are Iowa. However, one farmer told me that in the last three years, years that others say have not been corn years, he has raised from forty to sixty bushels of corn. This is a yield that North Loup locality can not duplicate in the same period. As a poultry and egg country it is the best I have ever seen. Three places of business depend for their main support upon this industry. Dairying, while not so extensively entered into, (Seventh Day Baptists don't like to milk) is a paying proposition. We hear great stories about every country, but here is one that is hard to beat. One man shipped seventy-five cars of peaches and seventy-five cars of apples from that part of Illinois last year. I heard one person, a former resident, say that they called that locality Egypt, just why I do not know unless it is because of the spring inundation. There is a saying that a quart of water will flood the country. This is because of the texture of the soil and the lack of drainage facilities.

There is something else though that, more than all these things that I have mentioned, makes Farina a stronghold. Farina has had the foundation well laid. I noticed the pictures of the following men in a frame hung in the church: Andrus, C. M. Lewis, Whitford, Burdick, Huffman, all of blessed memory, and Coon, W. D. Burdick, L. D. Seager and L. O. Greene. Working with this force, seen and unseen, is the present pastor and a host of tried and true men of Seventh Day Baptist descent, many whose names were unfamiliar to me but all of whom could be traced to New York, Virginia and Wisconsin. What more shall I say. It was a blessed privilege to labor among them and come to love them and to see how God had blessed them in houses and lands, in positions of trust and honor. The second Sabbath we preached from the text Nehemiah 4:6—"So we built the wall;

... for the people had a mind to work." When the people of our denomination have a mind to work God's work will be carried on. There will be no lack either in the home or foreign mission field.

While at Farina I was asked, Who are your rich people at Welton? My reply was, We have no rich people at Welton. There are richer people in either Dodge Center or Farina than at Welton. What we want is the yoke of Christ upon our shoulders until they have become hardened and used to the load. They are hands unused to labor that blister, muscles long unused that become sore when used, hearts unused to sacrifice that flinch when called upon for sacrificial service. Hearts of concern, such as Nehemiah's, are what we need as a people. It is not because of poverty, or fewness of numbers, but because we have not the mind to work. As I have gone about among our churches in the past two years there has continually been ringing in my ears the words of a beautiful old song which has literally become true:

"My Father is rich in houses and lands,
He holdeth the wealth of the world in his hands;
Of rubies and diamonds, of silver and gold,
His coffers are full, he has riches untold.

"I'm the child of a King, the child of a King;
With Jesus my Savior, I'm the child of a King."

"The silver is mine, and the gold is mine,
saith the Lord of Hosts" (Haggai 2:8).

"For every beast of the forest is mine,
and the cattle upon a thousand hills"
(Psalm 50:10).

"For the world is mine, and the fulness thereof (Psalm 50:12b).

Yes, we are rich in inheritance, health, wealth and the Bible truth. Let us not be among those, who having eyes see not, and ears hear not, and hearts understand not, nor among those, who having possessions forget that they are stewards and that Christ having gone into a far country to receive a Kingdom and to return has committed all these things unto them against that day when he shall say, Call my servants that I may see how they have traded with my possessions. God grant that in that day there may be the, Well done, thou good and faithful servant: thou hast been faithful in a very little, have thou authority over ten cities. Yours in the Master's service,
C. L. HILL.

Lone Sabbath Keeper's Page

LETTER FROM A LONE SABBATH KEEPER IN THE SOUTH TO ONE IN THE NORTH

DEAR FRIEND:

Your last letter came to hand in due time and was very much enjoyed.

Considering my not feeling very strong the day I started for Salemville, and for several weeks previous, it might seem like a piece of rashness for me to have ventured out, with the snow flying through the air, and the snow already on the ground half melted and then frozen, till its slipperiness caused me two falls before I was half way to the car station.

But looking at my trip from my own point of view, I am glad I took it. In the first place, I had but little hope of being at another Lord's supper any time soon if I missed this one at Salemville on Sabbath, January 6. And my present reward is to be able to sit here day after day copying choice hymns from a German Seventh Day Baptist hymnal which my hostess loaned me when I told her that I wanted some *real* Sabbath hymns to place in my collection.

The third reason for being glad I took this trip is that suffering found in the way of obedience is necessary to gain knowledge of Christ, and the power of his resurrection, and the fellowship of his sufferings. In social life eating at the same table at the same time is considered a favor. To be barred from any one's table is to be placed in an inferior rank socially. When Christ invited us to his table, he acknowledged us as his friends.

In Acts 1:15, "the number of the names together was about one hundred and twenty", and a partial list of the names is given in the two preceding verses. The keeping of such a list was desirable for the safety of those admitted to the fellowship of that upper room. When a knock was heard some one went to hear who it was, and carried back the name. If his or her name was on the list, he received admittance. Later

when the disciples had all things common, such a list was necessary for they did not wish to hand out the common property to any beggar that might come along, without conferring on the advisability of so doing.

And again, one about to start on a journey to another place of meeting, was entitled to a letter of recommendation from those whose names were listed with his or hers. So we find Paul in his letter to the Romans commending to them Phebe, a sister and a deaconess of the church at Cenchræa.

My hostess at Salemville served as deaconess. She sliced the bread for the communion table, having previously cooked it herself, and wrapped it up for her husband, a deacon, to carry to the church. Then at the proper time she spread the cloth on the table and arranged everything convenient. It was a pleasure to witness her part of the necessary work. And their home is an ideal one, if the test is made according to the rules laid down in the Scripture. See 1 Tim. 3:11; Tit. 2:3, 4.

I think your idea of the communion of the Spirit of Christ when we are at home in our everyday clothes as well as in church, is the only true idea of spiritual communion; and without spiritual communion with Christ there can be no "bringing into captivity every thought to the obedience of Christ" (2 Cor. 10:5). This captivity of all our thoughts is accomplished through the "washing of regeneration and renewing of the Holy Ghost", which is effective in transforming the manner of life so that as one grows he ceases to be conformed to this world, and is so transformed that his body becomes a "living sacrifice, holy, acceptable to God". And when the mind has been renewed, in all its thoughts, then the Christian spirit will be seen in the home, in the streets, and in the silent woods, as well as in the church. Wherever and whenever the Bible is accepted as the Word of God, those words are spirit and are life.

As I write it is snowing, covering the ground left bare by the melting of the snow that had lain on the ground since November.

With love from

YOUR SINCERE FRIEND IN THE SOUTH.
January 23, 1923.

REPLY FROM THE NORTH

Our winter seclusion in snow banks is made interesting by letters from friends and other happenings along Sabbath lines. I have just read in a farm paper as follows:

"In the beautiful month of last September, and on a Sabbath afternoon"—subsequent remarks show Sunday was the day—"I was hastening from a morning service to an afternoon appointment. My twenty-five-mile ride was literally lined with Sabbath markets. There was the father with the children awaiting customers. There were no Sunday schools nor religious services for these children. Here the little folks were initiated into breaking the Sabbath. These scenes pained me greatly," etc., etc.

The paper commented as follows:

"We do not conduct a roadside market chiefly because of this Sunday work which it makes necessary. Many of the buyers claim that they can not come on any other day."

As I read I questioned, could this have been a Sabbath-keeping community, in the true sense of the word? Whether so or not, it afforded an opportunity to mail a few tracts relative to the true Sabbath; also to testify that when people do keep the true Sabbath, God blesses their efforts by giving them trade on Sunday. The tempter would make us blind to the blessings that follow faith in God. He would make us think we can not earn a living if we do not work on the seventh day, whereas God's treasure house is full of unseen bounty, prepared for those who love him.

I am glad to hear you had the enjoyment of another communion service with Sabbath-keepers. Something has just come to mind which I would like to ask you, in connection with the Lord's supper. Did you ever think that the bread Christ used at the last supper was unleavened? and that unleavened bread ought to be used at communion services, in fulfilling these words, "As oft as ye eat this bread . . . ye do show the Lord's death till he come"?

It has not been my privilege to attend a communion service for a long time, but I well remember leavened bread was used. I chanced to be in the home of a Congregational deacon not long ago, when he and his wife were preparing to use baker's bread for the communion service, which shocked me a little at the time. They were persons

above the ordinary in Christian faith and practice, though in poor health; and I later came to regard the occurrence as an instance where unsanctified offerings become witnesses to the praise of God. "Still it seems more conducive to reverence for the deacon's wife to do more of the immediate preparation with her own hands, especially if they are devoted to the Master's service, as in the instance from which you derived so much spiritual pleasure.

I am glad you have escaped some of the severe cold which has visited us, and trust this communication will find you well.

As ever,

YOUR FRIEND IN THE NORTH.

February 7, 1923.

DEACON HIRAM W. PALMITER

Deacon Hiram W. Palmiter was born in the town of Verona, February 10, 1850, and died in a Utica hospital January 23, 1923. He was the son of John and Flora Marie Wells Palmiter. His father died when he was but a lad. His religious experience began early in life when he was baptized, but joined no church until a number of years afterward.

On June 13, 1876, he was married to Miss Flora Greene, who since that time has been his faithful helpmeet along the way. Soon after his marriage he united with the First Verona Seventh Day Baptist Church. He soon established himself in the confidence of the membership of this body of believers, so that he was elected to the office of deacon. His ordination took place in October, 1879, Elder A. B. Prentice, long time pastor of the Adams Center Church, officiating at this service. He has served faithfully and efficiently in this capacity up to the time of his failing health three years ago. He gladly lent the force of his influence to every good work, and was at the fore in every movement for the building up of the church and society, and the town in which he lived for the many years of his active life.

A slight stroke of paralysis was the beginning of a rapid decline, and his robust physical manhood soon gave way, and yet he bravely struggled to continue the performance of his duties. During the larger part of this decline his beloved companion was also ill so that the care of the hus-

band and father devolved upon the two daughters.

Mrs. Carrie Smith and Mrs. Leila Franklin were the only children of this union. These have bestowed faithful and loving care upon their parents during these years of declining health.

The wife, the two daughters and five grandchildren, with a wide circle of sympathizing friends are left.

The pastor spoke on the theme, "Our Welcome Home", from the text: "Come ye blessed of my Father, inherit the kingdom prepared for you." The funeral was from the home of his daughter, Mrs. T. Stewart Smith. On account of snow and cold the body was deposited in the vault at Rome, awaiting final interment in the Verona Mills Cemetery, in the spring.

"Hark, hark my soul, angelic songs are swelling,
O'er earth's green fields, and ocean's wave
beat shore,
How sweet the truth, those blessed strains
are telling,
Of that new life when sin shall be no more."

"Angel of Jesus, angels of light,
Singing to welcome the pilgrims of the night."

T. J. V. H.

TRACT SOCIETY—MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, February 11, 1923, at 2 o'clock, p. m., Vice President William C. Hubbard in the chair.

Members present: William C. Hubbard, Clarence W. Spicer, Alexander W. Vars, Willard D. Burdick, Henry M. Maxson, Esle F. Randolph, Jesse G. Burdick, Irving A. Hunting, Edward E. Whitford, James L. Skaggs, Otis B. Whitford, Harold R. Crandall, Ahva J. C. Bond, Arthur L. Titsworth.

Visitors: Victor Nelson, of Newburgh, N. Y.; Mrs. Willard D. Burdick, Mrs. David E. Titsworth.

Prayer was offered by Rev. Willard D. Burdick, D. D.

Minutes of last meeting were read.

The Advisory Committee presented the following report:

The Advisory Committee held a lengthy session on the afternoon of January 28, 1923, in the Denominational Building. The com-

mittee discussed various phases of Sabbath study and promotion. Rev. A. J. C. Bond presented an outline of work and letters were read from President Corliss F. Randolph and Rev. William C. Whitford.

The Committee on Distribution of Literature reported 1,761 tracts or 17,138 pages sent out during the month, and 60 books and other literature.

Voted that the question of imprint to be placed on our publications or on commercial work be referred to a committee of three, to be appointed by the chair.

Willard D. Burdick, Clarence W. Spicer and Frank J. Hubbard were named as such committee.

The Treasurer presented a report showing balances in the different funds, and items of indebtedness. Correspondence from W. W. Olifan and Rev. Mr. Perera was referred to Secretaries William L. Burdick and Willard D. Burdick.

Pursuant to correspondence from Secretary Holston the following action was taken:

1. The Tract Society considers the probable cost of the publication of a sixteen-page children's paper as suggested by Secretary Holston prohibitive.

2. We commend the Sabbath School Board for its action in strengthening the Children's department of the SABBATH RECORDER in view of the discontinuance of the publication of the *Sabbath Visitor*.

3. We authorize our Committee on Sabbath School Publications to represent the Tract Board in further negotiations with the Sabbath School Board and the Young People's Board in the matter of a publication for the children, as authorized by Conference.

4. The Corresponding Secretary is instructed to communicate this action to the proper boards and officers.

Mr. Victor Nelson, a Sabbath-keeper belonging to no denomination, expressed his appreciation in being able to present, and expressed the wish that the power of the Lord Jesus might be felt by us in our work, and though there are many diverse issues, we are working for the kingdom of heaven in unity, and he besought God's blessing upon our work and the principles for which this Society stands.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

After the Christmas cooing comes the January billing.—*Washington Post*.

MARRIAGES

CAPPERTON-DARRACH.—In Mystic, Conn., January 30, 1923, by Rev. Clayton A. Burdick, Thomas W. Capperton, of Manchester, Conn., and Mrs. Sarah F. Darrach, of Mystic.

DAVIS-CAMPBELL.—At the home of the bride's parents in Hammond, La., on the evening of February 3, 1923, by Rev. S. S. Powell, Mr. Roderick W. Davis and Miss Irene Campbell, all of Hammond.

NELSON-LOOFBOURROW.—At the Seventh Day Baptist parsonage in New Auburn, Wis., on February 21, 1923, Mr. Elmer E. Nelson and Miss Helen M. Loofbourrow, both of New Auburn, Wis. The ceremony was performed by the bride's father, Pastor C. B. Loofbourrow.

DAVIS-ZINN.—At the home of the bride's parents, Mr. and Mrs. F. B. Zinn, Salem, W. Va., on March 3, 1923, by their pastor, Rev. George B. Shaw, Lawrence Davis and Edna Zinn.

LAU-CHANG.—January 28, 1923, at the home of Dr. and Mrs. E. E. Whitford, 3681 Broadway, New York City, by Rev. H. R. Crandall, Mr. Zau-Ji Lau and Miss Grace Chang, both of Brooklyn, N. Y.

DEATHS

PALMITER.—At a hospital in Utica, N. Y., at 1:30 o'clock Tuesday, January 23, 1923, Dea. Hiram W. Palmiter, in the seventy-third year of his age. A more extended notice in another part of this paper.

T. J. V. H.

CRANDALL.—Willette Henry Crandall, the only son of John Milton and Elizabeth Maxson Crandall, was born at Milton, Wis., June 29, 1858, and after a brief illness passed away at his home in Battle Creek, Mich., December 20, 1922.

When he was a mere child his family removed to Farina, Ill., where they resided until 1875, when they journeyed to Dodge Center to make a home. Here Mr. Crandall grew to manhood. On July 18, 1880, he was married to Miss Rhoda Ellis, of Dodge Center. In 1907, they came to Milton where they resided until their removal to Battle Creek in 1917.

Five children made happy the home of Mr. and Mrs. Crandall: Mrs. Fred Crandall and Mrs. A. B. Saunders, of Milton; Mrs. Paul Crandall and Miss Bessie Crandall, of Battle Creek, Mich.; and Rex, a son, who died when he was twelve years old. Besides his wife

and daughters, Mr. Crandall is survived by a sister, Mrs. Orin Moulton, of Grimes, Okla., and by eight grandchildren.

Mr. Crandall was a firm believer in the religion of Christ. One of the happiest experiences of his life was the reception of himself, wife and daughter into the membership of the Seventh Day Baptist Church of Battle Creek one year ago last December when all the members of his family were at his home.

Wherever he lived Mr. Crandall made strong and enduring friendships. He was devoted to family and his friends. He was generous to a fault.

Memorial services were held in Battle Creek, conducted by Rev. M. B. Kelly, assisted by Rev. G. E. Fifield. The remains were brought to Milton where brief services, conducted by Pastor Jordan, were held at the home of his daughter, Mrs. A. B. Saunders, on Sabbath afternoon, December 23. Interment was in the cemetery at Milton.

H. N. J.

SABBATH HISTORY I.

BEFORE THE BEGINNING OF MODERN DENOMINATIONS

AHVA JOHN CLARENCE BOND

- CHAPTER ONE
A Growing Regard for Bible Authority
- CHAPTER TWO
The Sabbath in the Old Testament
- CHAPTER THREE
The Sabbath in the Gospels
- CHAPTER FOUR
The Sabbath in the Early Church
- CHAPTER FIVE
The No-Sabbath Theory of the Early Reformers
- CHAPTER SIX
The Sabbath in the Early English Reformation
- CHAPTER SEVEN
John Trask and the First Sabbatarian Church in England
- CHAPTER EIGHT
Theophilus Brabourne an Able Exponent of Sabbath Truth
- CHAPTER NINE
A Sabbath Creed of the Seventeenth Century

Sabbath History I is a neat volume, 5x7½ inches in size, containing 64 pages printed in clear type, and with an attractive green cover. Price per volume, 50 cents.

This book of nine chapters is recommended by the Young People's Board for use in this year's study classes. Five copies will be sent post paid to one address for \$2.00. Send for five copies, sell four at the regular price, and get your copy free. Address: The American Sabbath Tract Society, Plainfield, N. J.

LANPHERE.—Stiles Russell, a son of George W. and Francis Mason Lanphere, was born on Bells Run, McKean County, Pa., May 20, 1872, and died suddenly in early morning at his home in Milton, February 11, 1923.

In 1875, the family moved to Rock County, Wis., and settled on a farm southeast of Milton. In September, 1887, they removed to South Dakota territory and located on government land in the southeastern part of the territory at Smythe, near Flandreau. Because of protracted droughts and continued crop failures many of the families located in the colony were forced to relinquish their claims and remove to other localities.

In 1898 Stiles and his wife located at North Loup, Neb. Then they removed to Gentry, Ark., where they resided until August, 1907, when they established their home in Milton.

On December 16, 1893, Stiles was married to Miss Maude Sylvia Maxson at Smythe, S. D., the officiating clergyman being Rev. Darius K. Davis, then pastor of the Pleasant Grove Seventh Day Baptist Church. Three children were born to them: Mrs. Harry Johnson, of Webster Groves, Mo.; Beulah Lucile and Milo Maxson, of Milton.

When a boy, Stiles was baptized into the fellowship of the Seventh Day Baptist Church at Milton, by Rev. Elston M. Dunn. He has always been a man of the highest Christian ideals, a man clean in thought, in habits, in words and action. He was an active worker in the church. He served the Sabbath school of the Pleasant Grove Church as superintendent and taught a class of boys in each of the four churches of which he was a member.

He is survived by his wife, three children, a grandson, Stiles Douglas Johnson, his aged parents, a brother Martina M., of Milton, and by a large number of friends who sincerely lament the decease of this loyal friend and neighbor.

H. N. J.

OVIATT.—Theresa Fidelia Collins was born in Alfred, N. Y., March 12, 1842, and died January 15, 1923.

Her father was Dr. John Collins, one of the pioneer physicians of Allegany county. Her mother was Catherine Burdick Collins. She was the youngest of six children, the oldest being the only sister, who was the mother of Mrs. A. S. Maxson, of Milton Junction. When she was nine years old her father died and she and her mother made their home with a married brother, Lorenzo Collins, in Alfred. At the age of eighteen she was baptized and united with the Seventh Day Baptist church at Alfred. She attended Alfred University and at the age of twenty was married to William Henry Oviatt, of Smethport, Pa.

After three years they moved to Milton, Wis., where her husband began the study of medicine with his brother-in-law, Dr. Daniel Babcock. Dr. Oviatt finished his medical course and located at Utica, Wis., where he and his wife became members of the Seventh Day Baptist church. In 1876 they moved to Clintonville, Wis., where he practiced for sixteen years. Then they removed to Milton, then to Milton Junction where the doctor died in 1899.

Since her husband's death, Mrs. Oviatt has made her home with her three children who survive her: Mrs. Belle Thomas, of Milton; Mrs. Kittie Gessler, of Bangor, Wis., and Will, of Chicago, who have most tenderly cared for her.

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

After a perceptible decline in health and strength for a few months and after a brief illness with heart trouble she entered into rest January 15, 1923.

She was a faithful Seventh Day Baptist, a loving mother, a good neighbor and a bright and interesting companion who brightened the homes in which she lived and the lives she touched by her gracious presence.

On the afternoon of January 17, services were held at the home of her daughter, Mrs. Thomas, in Milton, and at the home of her niece, Mrs. A. S. Maxson, in Milton Junction, Pastors Jordan and Van Horn conducting the services. Burial was made in the cemetery at Milton Junction.

H. N. J.

DAVIS.—Leo Rudolph Davis, the son of Edgar S. and Ethel Scouten Davis, was born at Fouke, Ark., October 11, 1920, and passed to the life beyond on February 4, 1923.

He is survived by his father and mother, brother Gilbert, and sister Esther, another child, Francile, having gone on before him. Leo was beloved by all who knew him, and we all, as well as his parents, will miss him. But his heavenly Father also loves him, and will take him tenderly in his arms, for "of such is the kingdom of heaven".

Brief services were held at the home by Pastor C. A. Beebe, on Monday afternoon, February 5, and the little body was laid away in the Fouke cemetery.

C. A. B.

PUBLIC SALES

We have purchased 122,000 pair U. S. Army Munson last shoes, sizes 5 1/2 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 water-proof. 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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Advertising rates furnished on request.

Sabbath School. Lesson XII.—March 24, 1923

JESUS THE WORLD'S SAVIOUR.

Golden Text.—"Faithful is the saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." 1 Tim. 1: 15.

DAILY READINGS

- Mar. 18—Luke 13: 10-17. Jesus Healing.
- Mar. 19—Luke 15: 1-7. Jesus Seeking.
- Mar. 20—Luke 16: 19-31. Jesus Warning.
- Mar. 21—Luke 20: 19-26. Jesus Teaching.
- Mar. 22—Luke 22: 39-46. Jesus Suffering.
- Mar. 23—Luke 23: 44-49. Jesus Dying.
- Mar. 24—Rev. 7: 9-17. Jesus Saving.

(For Lesson Notes, see *Helping Hand*)

THE LITTLE STAR

"I can not do much," said a little star,
"To make the dark world bright;
My silver beams can not travel far
Through the folding gloom of night.
But I'm only a part of God's great plan
And I'll cheerfully do the best I can."
—Anon.

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—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

ALMIGHTY GOD, bless our land with honorable industry, sound learning, and pure manners. Defend our liberties; preserve our unity. Save us from violence, discord and confusion, from pride and arrogance, and from every evil way. Fashion into one happy people the multitude brought hither out of many kindreds and tongues. Endue with the spirit of wisdom those whom we intrust in thy name with authority. In the time of our prosperity, temper our self-confidence with thankfulness, and in the day of trouble, suffer not our trust in thee to fail. Defend our land, we beseech thee, from the secret power and the open shame of great national sins. From all dishonesty and civic corruption; from all vainglory and selfish luxury; from all cruelty, and the spirit of violence; from covetousness, impurity, and intemperance, good Lord, deliver and save us, and our children, and our children's children; through Jesus Christ. Amen."

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