

The Sabbath Recorder

A piece of canvas is of trifling value. You can buy it for a few pennies. You would scarcely think it worth picking up if you saw it lying in the street. But an artist takes it and draws a few lines and figures on it, and then with his brush touches in certain colors, and the canvas is sold for hundreds of dollars.

So Christ takes up a ruined, worthless human life which has no beauty, no attractiveness, but is repulsive, blotched and stained by sin. Then the fingers of his love add touches of beauty, painting the divine image upon it, and it becomes precious, glorious, immortal.

—Rev. J. R. Miller.

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WHOLE NO. 4,074

Tuning Up For Harmony We have seen musicians preparing to play together, carefully tuning their instruments before they begin their concert. No two instruments can make good music together until they are keyed to the same pitch, so they carefully touch the chords until harmony is secured. Then they can work together without a discordant jar.

There is little comfort to a trained ear when even one instrument in the band is out of tune. We have seen choir leaders set the key with a tuning fork as the standard. The music does not go well until every voice is in harmony with that standard.

What if some one person in the band should take a key of his own, and affirm that all the others were out of tune? Such a one, in case he insists on tooting his own horn, can bring confusion and break up the whole band. This reminds us of the story of a good old Irish mother who noticed that her son was out of step as his regiment marched through the town; and she exclaimed: "Sure, they are all out of step but my Johnnie!"

It would be the height of folly for any fallible mortal to claim that he is absolutely right and that all not agreeing with him are altogether wrong. We sometimes fear there is too much of this spirit among the people of God. It seems to us that there is unnecessary discord over unimportant matters; and that the cause of God on earth is being hindered by men who are out of tune. If, instead of being so exacting in efforts to make others pronounce our shibboleths just as we do, we could all study to see if we are not the ones who are out of tune, some progress might be made toward harmonious work for human betterment. In many a church and in many a community the Christian people need to tune up for harmony before they can do much toward helping a sinful world to better living.

There are homes in which life would be made brighter if father, mother and children would earnestly strive to "tune up for

harmony". In the home, our lives touch each other more closely than in any other place. Here is where discords harden hearts and ruin souls. Here is where love makes a heaven below, or where hatred and strife make a hell on earth. With Christ as its standard, the home becomes a holy circle in which the harmony of love prevails, and where the spirit of the Master binds heart to heart.

In a home where there is no family altar, the tendency to discord becomes great, and selfishness endangers its peace. But where the educating influence of family prayer prevails, the fragrance of love's perfume softens asperities, quells anger, quiets impatience, helps to settle difficulties and to subdue passions.

Hearts in the home drawn together at the foot of the cross every day can not get very far apart. Harmony of soul abides in the home where all voices mingle in the same heavenly song.

In both the church and the home, the altar of prayer is the place where human hearts are put in tune for harmonious work for God.

Let Us Never Try to Leave God Out If one wishes to promote the gloomiest, most hopeless outlook for the world and its future, let him join the ranks of those who refuse to give God a place in the government of the universe and of nations, and who decline to recognize anything but the reign of impersonal natural law.

Elaborate schemes which attempt to dispense with God are being set forth by teachers who reject the idea of a present, personal Being who upholds the world by the power of his might. Such teachers seem to ignore all signs of moral intent in nature, and presenting the idea of an actual spiritual government seems, to them, like idle talk.

As in days of old, the wisdom of this world comes far short of meeting the spiritual needs of man. Those who attempt to promote science and natural law by leaving God out, are missing the one thing that spiritual beings most need today.

The mind which takes God into account is by no means ignorant of the great facts of science. It sees full well all the workings of natural laws, and recognizes the problems which confront the world and which disturb the scientist and baffle the philosopher. Belief in a personal God does not hinder belief in nature's wonderful workings; but it does give the added restful and abiding confidence that the supreme personal Being who created and set the wheels of the universe in motion, still lives and presides over all.

This is where the belief in a wise and benevolent God lifts the soul above the one who leaves God out, and gives the believer a peace that passeth knowledge. Not one of the important facts discovered by science need be ignored by him who believes that God lives and is still concerned with the world he has made. The believer takes God into each problem; an element which the unbeliever leaves out.

It is a great gain to him who is deeply interested in the affairs of earth to believe that things are being conducted by an immanent and all-loving Ruler in the interests of human welfare and spiritual attainment. What a power for good is given to him who holds to this belief that Jehovah presides over the world and does what he can for the best interests of a race which education tries to elevate and the gospel attempts to save!

The most reassuring conviction to a troubled mind, is the belief that *God is*, and that he is doing well for the world he has made. To leave God out is to lose the chiefest factor in settling the problems of life and hope.

"The End of the Day Is the Proof of the Picture" Not long ago we saw these words, said to have been spoken by an artist: "The end of the day is the proof of the picture." I suppose he must have meant that in the twilight hour the details are softened, and the little imperfections, if any, are no longer magnified by the noonday light, and in the mellow light of evening time only the general excellencies of the painting are prominent. Then it is that the thought of the artist glows in the fullness of its beauty.

We have thought much about the import of this truth as applied to the life of our fellows. Is it not true that when the shadows of life's evening gather around our

friends we can see them with their faults softened and their blemishes covered by the veil of charity? We no longer magnify imperfections as in the noonday glare of mid-life; but feel inclined to do justice to their virtues and better qualities.

When we see a fellow-man nearing the borderland under the shadow of death, we have no harsh judgments to pronounce. Under the softening twilight glow that seems to come from the eternal world, imperfections fade away, and we have for him nothing but the kindest feelings.

It might be far better if we could learn to look at men while in the light of their noonday as we would under the gathering shadows of their evening. This might make it easier to exhibit "the love that never faileth, that thinketh no evil, that hopeth all things".

THE KINGDOM FIRST

J. SCHEPEL

Jesus said: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33).

When, years ago, I came face to face with the proposition of choosing between obedience to God by keeping his holy Sabbath, and renunciation of my faith in him and the giving up of all pretense of being a Christian, I was well aware what the result of such a choice would be. If I chose the former I knew I would lose my position, which was a permanent one, without the slightest chance of getting another, and with the fact staring in my face that I would have to start something for myself, and have faith enough in God that he would help me. If I took the latter course, I would have to give up religion and quit pretending to be something which I was not, and with it lose my hold on God and eternal life.

After praying about it considerably the Lord gave me strength to obey him and to do what I knew to be his will. I did so in the face of many obstacles, one of which was opposition in my own home. Of course I was discharged from my job, and then began the difficult task of starting some kind of work for myself, because I knew it would be useless to try for another job, since all Sunday-keeping employers would

not think of hiring some one who was keeping the seventh day. This is not so altogether because they think it is inconvenient for them, but it is mostly hostility toward all who differ from the rest of the world, and who, in opposition to other Christians, observe another day than they do. This was in the old country, in Holland, where people are not nearly as liberal in such matters as in this country.

I started with faith in God, taking the Lord at his word, believing that he really meant what he said when he spoke those words quoted at the beginning of this article. And he did not disappoint me. Of course we never had it very rich, but we had all and more than the Lord has promised, and certainly more than we deserved. When, after years, the Lord opened the way for us to leave our own country and come to the United States, we found the Lord equally true to his promise here in this country as we had found him to be in the Netherlands. In all the years we have lived in the United States I have never had any difficulty in finding work on account of keeping the Sabbath. I have sometimes been out of work, but never long enough to actually be in want, and now we are better off in many respects than we have ever been. For this we are truly thankful.

Perhaps some one will ask why I am writing all this, and why I should want to write my own experiences. In the first place, for the glory of God, who has always helped us, and never failed to fulfill his promise in our behalf. And, in the second place, I am induced to write this for the benefit of some who, knowing the will of God, still have not the faith nor the courage to boldly step out on his promises, and to trust him to do just what he has said.

Christ said we should seek *first* the kingdom of God and his righteousness, and all the other things, meaning food, raiment, shelter, etc., shall be added unto us. It seems to me this is one of the texts which, although often quoted, are, many times misunderstood or, perhaps, disbelieved. Many times I have heard people say: "I know the Sabbath is right, and I ought to keep it, and I would like to do the Lord's will, but in my present position I can not do it; I have to make a living and take care of my family, that is my first duty." Such people do not put God's kingdom first, but themselves

first and the kingdom of God afterward. Just now I think of a man right here in my own town, who used to be a member of our church, kept the Sabbath for years, and is just as much convinced about the truth of the Sabbath as he ever was, but who is not keeping it now simply because he thinks he can make more money by working on the Sabbath than by keeping it. Of course we are not to judge other people, but honestly, I can not understand how such people dare to lay any claim on being a Christian, or to have any hope of eternal life. As I have said before, this was impossible for me to do. This does not mean that all who do not keep the Sabbath are lost, for I believe there are many sincere Christians who do not have the light that we have, and do not see the truth about the Sabbath. But I am writing about persons who have kept the Sabbath before, or who know the truth concerning it, and simply for the sake of a few dollars or a little more comforts in life, deliberately are tramping on one of God's commandments.

The Bible says if we keep the whole law, and fail in one commandment, we are guilty of all. Why then, are we so careless about this matter? Is our temporal comfort, and the gratification of our physical desires of more importance than the will of our heavenly Father and our future happiness? Do we not know that this life is only a few years compared with eternity? Or do we only with our mouth profess to believe in God and in a life hereafter, and deep down in our hearts do not mean it? If we do believe in it we ought to show it in our deeds. If we do not believe in it, we had better be honest about it, and throw up the whole thing. We may deceive men but we can not deceive God. Years ago when I was living in Alfred, I had a talk with a man who claimed to be a Christian and was a member of our church. He worked some hours on the Sabbath because, he said, if he didn't do that he would lose his trade. I asked him if he had never read the words of Jesus about seeking *first* the kingdom of God, and so on. He said he had, but still couldn't see how he could possibly do it, and not lose by it. I asked him to think seriously and ask himself the question on whom, after all, he was dependent for his living. "Well," he said, "on God, of course." "Well," I said, "is not the Lord able to provide for you when you are obey-

ing him, just as well as when you are disobedient?" But he kept on in the same course. I watched him, and saw how he soon gave up his business and afterward went from one thing to another and failed in every case. He still kept on working on the Sabbath when he thought it necessary. I finally lost track of him. Even if he had *not* failed, but had succeeded and made a lot of money, and had become very wealthy, what good would that do him in the life to come? Does not Christ say: "What does it profit a man if he gain the whole world, and lose his own soul?" Do we believe what he says or not?

I believe that the times in which we live have much to do with people leaving the Sabbath, or being restrained from keeping it. We live in a commercial age, when more than ever before, people are going after money, even professed Christians and members of the church. They do not seem to take the service of God seriously, as something of first importance, but regard it as though it does not matter very much, and is all right when it is convenient, and does not interfere with other business. But about one thing they are all very serious, and that is, how they can make the most money in the shortest time possible. And because money is the main thing in their lives, it also is becoming the only incentive for people to work. I have had people stare at me, and they doubtless thought I was either a fool or did not mean what I said, when I told them that I loved my work, and that I did not do it only for the money there was in it, but that I would always be doing it, even if I did not need the money any more, or would not make a cent by it. They said: "I would be glad to get rid of work, and if I did not have to do it to make a living, I would not do it." If it were only the worldly people who talk that way, it would not be so serious, because we can not expect anything else from them, but that same idea seems to have gotten hold of God's people, or those professing to be such.

Christ says: "Ye can not serve God and mammon." It was that way when he was on earth and it is true today. But, judging by the way people act and talk at the present time, we would almost conclude that everybody has given up the service of God and is worshiping mammon. I think it is high time for God's people to stop their mad pursuit after the things of

this world, and find time to sit still and listen to the voice of the Spirit of God, who will guide us into all truth, and tell us what we should do to escape the terrible doom that is coming swiftly upon this wicked world.

God's Word says that there shall come a time when men shall be lovers of pleasure more than lovers of God. We usually take that to mean the people of this world, those that are wholly absorbed in this present life, and do not pretend to care for anything higher and better. But that the same spirit should prevail among people who profess to love God, and to have hopes of a future life, is really too terrible to think about.

My prayer is that the Lord may bless these simple lines which I have written down as they came into my mind, and some one may be benefited by them, and be brought back to a realization of what the service of God really means.

109 Roseneath Avenue,
Battle Creek, Mich.

A MORNING THOUGHT

Let me today do something that shall take
A little sadness from the world's vast store,
And may I be so favored as to make
Of joy's too scanty sum a little more.

Let me not hurt by any selfish deed
Or thoughtless word the heart of foe or friend;
Nor would I pass, unseeing, worthy need,
Or sin by silence when I should defend.

However meager be my worldly wealth,
Let me give something that shall aid my kind,
A word of courage, or a thought of health,
Dropped as I pass for troubled hearts to find.

Let me tonight look back across the span
'Twi' dawn and dark, and to my conscience say,
Because of some good act to beast or man,
"The world is better that I lived today."
—Ella Wheeler Wilcox.

"There is less drinking among college students in this part of the country than ever before within the memory of man. When they do drink, the stuff now sold has most alarming effects, but as a habit, drinking has very greatly decreased since the introduction of the new law. To me, it is a great satisfaction that students can now go up and down the streets of our city without being solicited at every corner by the open saloon."—W. H. P. Faunce, President Brown University.

THE NEW FORWARD MOVEMENT AND SABBATH STUDY AND PROMOTION

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

EXCERPTS FROM LETTERS

(Letters received by Ray Thorngate, of North Loup, Neb., and forwarded for publication)

"Let us push the work of preaching the Sabbath as a *vital* matter, and publishing it as absolutely necessary for the salvation of the church of Jesus Christ. No-Sabbathism is sounding the death knell of the church everywhere."

"The greatest power we as a people can have while we preach what we believe to be the truth is *more consistent living or example.*"

"All other things being equal, a man keeping ten commandments is a better man than one who keeps only nine. We hear it stated too often that keeping the commandments will not save us, overlooking the truth that breaking them will not save us either. Obedience is necessary to salvation. Known disobedience has no promise of salvation until repented of."

"I believe the only successful way, however, is to persuade men to be individually honest with God.

"To have the truth taught at the fireside of every home, zealously.

"That when your children shall ask in days to come, 'What mean ye by these stones?' ye shall answer them, 'Prepare every one to be living lights and workers.'

"I believe herein lies one great fault in the past.

"Again I fear that the 'worthwhile' things will not be done until we get away from the thing that is now damning us, that is, selfishness, a love of ease, pleasure-seeking, whatever else it may be named by."

"I do wish we could get up just a little more speed in our spiritual movement and get out of the choking dust of materialism.

"Had you noticed how little of prayer

there seems to be today? It seems to me that if the Perfect One needed to pray long, how much more do we?

"I am praying, and shall endeavor to show by my works, my loyalty."

"Although I am convinced that the Sabbath question is an important one, I personally feel that in the present confused and unchristian state of the world, Seventh Day Baptists should stand, first of all, for getting all the fundamental principles of Christianity recognized in individual and in group life. At a time when industry and commerce and transportation and education need practically nothing so much as the spirit of Christ, it strikes me that it is our foremost duty to stand, first of all, for the propagation of the spirit of good-will and peace among men of all nations and classes."

" . . . I think that where the Seventh Day Baptists fail is that they depend too much on their own wisdom and strength and do not seek the Holy Spirit as they should."

"I am discouraged about Sabbath reform. There seems to be but little regard for any sacred day. It would seem that your plan would lead to confusion; because the change of day on the part of a Methodist, for example, would cut him off from public worship with his church, unless he kept two days or parts of two days.

"Members of any one church could disagree on almost any other doctrine better than on the question of the day of rest for the reason suggested above."

(To be continued)

SABBATH HISTORY—I

QUESTIONS ON CHAPTER 5

When and through what channels did the modern Sabbath movement come into existence?

What was Luther's attitude toward the Bible, the church, and the Sabbath?

What is the point of view presented by Melancthon?

What was the attitude of Calvin?

How was the theory of a change from the seventh to the first day of the week developed?

Give the substance of the statement and quotation given by Dr. Adeny.

Who taught the idea of "No-Sabbathism"?

When and under what circumstances did Sunday come to have some real Sabbatic atmosphere and influence?

HIS DAY

REV. J. C. REICHERT

"I watched the dawn's white mist ascend
And night was not."

It ought to be said plainly that, without the grace of the new birth, there can come to the critic neither the spirit of meditation nor the vision of the seer. It will not do to read the Word of God without humility. Just as there is no reading of Shakespeare for improvement without a sense of beauty, so there is no profitable reading of the Word without faith: one must see the truth as it is in Christ Jesus. His opening of the Scripture must be heartily desired.

We do not appraise the moon by its face, but by what it does—by the influence it exerts in the dewdrop and on the tides of the sea; we do not value the sun because it rises in the east, but because it lifts the sap, opens the buds and ripens the grain and fruit in a million fields and orchards. These shining marvels produce yet greater results: they give us nights and days. The more we know about them the greater is our appreciation.

To read the Word occasionally or to speak of it gratuitously, is insincerity and such a use of it is really injurious to the finest capacities of the mind. When ignorant women talk of dress merely in terms of inches and yards, hems and stitches, does the gifted woman yield her sentiments? Does she forget? She has associated organdie and girlhood, white mull and love, and she will continue to do so. Time will mellow her sentiments. Dress is not merely a thing of inches; to her it is a thing of art. She herself is beauty and joy incarnate. When the critic who has not yet noticed that the Holy Spirit has meted to each word its share of hallowedness and does actually claim and use it for his kingdom, when the critic contemns and presumes to array science against it, does the true student covet coarseness? Does he forget? He has associated the Word and new life, the cross and perfect love and he will

ever do so because the rich endowment granted him, will enable him to sense the hallowedness inseparable from the Word and the cross, from life and love. These tender memories of graces, of sacred services performed and spiritual loyalties maintained will always be as precious as life itself.

Many present day writers are too heady. Irreverently they ask the old, old question—whence? How does it come to be? Whence came man? Whence God? It is, of course, right to question everything as to its nature and origin, to compare and classify, but it is quite another matter to lift this data above the thing itself. The rose blooms, not because science says it ought to bloom, but because it is a rose. Yet science, however hastily made, is more tolerable than contempt for truth. It is, evidently, weakness to disregard the plain meaning of things, just because the mystery of life does not stand forth naked. It is wrong to say with Pilate, "What is truth?" and then proceed—dead to all conscience—to the crucifixion of it. Such an attitude is fatal.

The worthwhile writers of today are humble, devoted to truth, patiently tracing the thoughts of God in things. They prize the thing itself and write of it regardless of current theories and systems. They know that much in science can never be final. And why should it be? The ultimate thing will always remain invisible.

Some things are known throughout the world as simple facts. The sun which lights the world, doubtless lighted the world years ago, and the moon which glows in the night sky, doubtless glowed during the ages of nights gone by. And this will likely be so till the end of time—sunlight for this world's days and moonlight for its nights. No age will change this arrangement. So it is with truth: there is a sameness about it. The symbols of a man may be variously made the world over, but a real, breathing man is everywhere recognized as a man. Everything enshrines a thought of God. To the pure and humble, everywhere, insight sees this truth.

Sinai was once the scene of a strange pact—a covenant. God came down and stood unseen in a cloud over Sinai and said in an audible voice: "If ye will obey my voice. . . ." Israel, though entranced, responded wholeheartedly: "We will obey." It is clear that this covenant is what it is

and can never be truer. If God were to rent the sky tonight and stand again, all ablaze in glory, on the edge of the glowing cloud, and if he were to utter again the words of this covenant, would these words be truer tonight than they were in the long ago? God's words are true; neither time nor science can add to their truthfulness.

God's words are true, not because they came by inspiration, but because they have been used by God in the revelation of the Christ and his kingdom. This relation is vital. As words take on significance only when used in expression, so trueness as a quality of the divine word, is demonstrable only in fulfilment. The Word must become incarnate. The true student will bring to the reading of this Word the devotion of a new life, born of God. He will read, compare, be shocked by disobedience, sin and pain, and charmed again by faith, hope and love. Reading the Gospels, he will be entranced by the glory of a personality as divine as God. Whenever the beauty of the Word prompts—even till the end of the revelation of Jesus Christ, he will say adoringly: The glory of the Only Begotten, full of love and truth. The true student knows what he knows; he has found that the words of the Scripture stand in the service of Christ and his kingdom and that their beauty, truthfulness and power depend on the service thus rendered. He knows that there is truth in all of life—in the religious world, in the political world and in the commercial world, and wherever the elements of truth are translated into life, there is the shining spirit of service and sacrifice; there is law and love. He knows that God is love.

How do you study the words: "Remember the sabbath day to keep it holy"? Do you analyze the words? Do you define? And do these definitions go beyond the letter? Do they take in the Spirit's larger wisdom? This is not the best way to approach the sanction of these words. Mere words are symbols and like all things, share the change and decay of man. The Sabbath-keeper will do well to study the words as fulfilled in Jesus Christ. I would, of course, cherish what the apostles cherished. To them it was holy and supreme. On the Sabbath they shared the fellowship of God and nothing can be nobler than God's presence. The Sabbath called them to the temple and the synagogues, rested them, enriched them and deepened their sense of

loyalty and devotion to God. The apostles read the meaning of the Sabbath in the light of the cross. I would also esteem what the Hebrew prophets esteemed. These holy men found the Sabbath commandment in the moral law, in the judicial law and in the ceremonial law. They, too, regarded the Sabbath as holy; they prized it as the sign of God and used it to lift Israel Godward and to keep the vision of the true God undimmed. They knew, as the sages before them had known, that God only can bless. The Sabbath was the sign and promise of a holier race. If men are ever to see a Savior, they must see him incarnated and immaculate.

I would study the Sabbath commandment as connected with the covenant made at Sinai. The coming of God, amid angels, on a glowing cloud to Mount Sinai, the clear, strong voice from the mountain top, the words addressed to the fathers of Israel who had come to make their vow—God's approach and presence will always make this covenant stand out as God's great covenant with Israel. Moses perceived the purpose; he saw in it the perfect means for the unfolding of the Abrahamic promise; he foretold the coming of the great Prophet. God could now bless the covenanted tribes of Jacob and preserve them in mercy till the coming of Jesus the Christ of God. In connection with the covenant, the moral law was reannounced on Sinai, because its ancient sanctity lay in the preservation of mankind. Under Moses, the children of Israel accepted it as their law, and in the glory of the covenant the Sabbath commandment also reassumed its ancient purpose for Israel—to bless man, to rest and keep him for God, his Savior.

I would meditate on the law itself because it has always been working in the interest of mankind. It is petty to say that prior to Moses' day, the friends of Jehovah knew but nine commandments, and that the Sabbath commandment was then, for the first time, inserted. It is very likely that all were then, for the first time, introduced in our present order, however any arrangement would have included the Sabbath commandment. The observance of it can be traced to the Garden of God. The chief thing about these ten words as arranged is not the fact of beauty or history, but the fact that God directed this restatement and approved it. God acknowledged this law as

his law. It is the greatest thought God had enabled man to think on and express. The law as we know it was, for very profound reasons, enshrined in the Hebrew tongue and covenant life. We look, not to the Roman law, but to the Hebraic law for our ideals of righteousness, and if the Sabbath is ever again to be the sacred day of the church, the supremacy of the Hebrew ideal of righteousness, illumined by the covenant and fulfilled by Jesus, must be recognized and accepted by the Christian world. The Hebrew nation perceived in the covenant purpose, a common interest and a common mission—the peace and happiness of the race. They were not always true to the vision, but they made the noblest effort ever made by a people—subordinating the individual and national interests to the kingdom ideals—to share the blessedness of the King of Glory. These covenant ideals were so beautiful and divine and the law joined to the covenant, so sacred, so sure a means to the promised fulfilment that the Hebrew people sacrificed life and untold wealth for them. And the modern world, conscious that the principles of the law are divine, stresses this law especially in its welfare work, in the name of the King.

The first man, our common parent, knew the great promise. He had been given the grades of the perfect religion—faith, hope and love. The tree of life in the center of the Garden of God, had become as sacred to him as the Shekinah had been to Moses; it had become the tree of God's presence; the tree of blessings. Here he had observed his Sabbaths, said his prayers and enjoyed God's friendship. Moses commanded his fellow-pilgrims to observe the Sabbath because God in his law, had asked Israel to keep it, but here in recording the institution of the first Sabbath, he points the character and purpose of the Sabbath. It is holy, a source of blessings, because as a gift, it was to be a perpetual means, devoted to the divine within them, to the intensifying of the consciousness of the friendship of God. It was God's token of the calm blessedness which man was to attain. The first Sabbath and the cross of Calvary are related tokens divinely designed to symbolize God's progress in the spiritualization of man. The Sabbath was made for man, and it must be recognized, historically, that the first holy day marks man's first conscious effort toward spiritual perfection.

I would, if possible, think on the Sabbath ideal, as ardently and reverently as Jesus did. He had studied the Word from childhood up. As a teacher, gifted in mind and eloquent, he seized on the native truths of the Word and expressed them radiantly. He opened unto us the Scripture. To him it was no disjointed thing. The great thought of God as revealed in the first Sabbath and the first promise, in the covenants of Noah, Abraham and Israel, in his own incarnation, life and death, was to him the Father's word. "The words that I speak unto you I speak not of myself." His spiritual insight in the use of the Scripture was the joy of his friends. His vision is sublime; his interpretation supremely beautiful. It was at once made the issue between him and the scribes. Devotion to his Father's Word meant death to him. And he died for it.

What had been made immortal by his Father in the Word, in law and covenant, was doubtless also immortal to the mind of Jesus. As a Hebrew the choice was inevitable. As the Author and Finisher of the perfect society, as a teacher of the pure and enduring religion, he, the Divine Head, would not, I think, disregard so choice and rare a means as the Sabbath. His sense of value and purpose was profound in the divine art of the Spirit. He observed the Sabbath knowing it found its fulfilment in himself. As the Father's Word, so the Sabbath with its sweet, sane sanctity appealed to him. The prejudice which kindled against his Father's Word also flamed against Jesus' happier, free and larger use of the Sabbath. In Jesus' Word and conduct, the world will find if it seeks, the calm and light of the perfect man, the true and highest spirit of liberty. Up to this ideal, all must come. The Hebrews failed; the present age is also failing.

The church should look no longer on the brutish man. Man's systems, like the man with the head of gold, are destined to fall into utter ruin. In their struggle to save their political and social structures, men create classes, stir up prejudices and hatreds, array nation against nation, and threaten, enslave and oppress. Many teachers within the church see this welter of self-interest and know it will keep on dividing and confusing men. They know too it is insincere thinking which seeks, as it sought to do in the first century, to sever the gos-

pels and the Sabbath of Jesus' day and treat them independent of Jesus, the gentlest and divinest lover of men, just because pride of possession and lust of dominion finds it advantageous to combat him and his principles. The church should look wistfully again to Jesus, who was supremely confident that he had overcome the world, had set forth truths which will make men free and kindled a faith enduring enough and divine enough to carry men Godward. He is the Captain of free men; he is the glorious Brother. He is present working and achieving. Under the trees or amid the stars, he will usher in the endless Sabbath, the perfect day of a perfected society. The city of God should entrance us.

In conclusion, the mystic may see rare beauty in the symbols of the passover and the last supper, in John's baptism and in the Christian baptism (the ancient religious symbols may be included, especially the symbols of purification and membership) but the fundamental essential in the use of the sacraments is faith in Jesus. The saintlier we are, the more precious the sacraments will be. The Christian should observe the Sabbath because he believes in Jesus. We accept the sacraments because he appointed them, because he made them a means and pledge of fellowship. Confidence in him, therefore, that he is able and willing to use the Sabbath, as he uses the word and sacrament is necessary to the choice and appreciation of the Sabbath.

If Jesus' vision and purpose is real and beautiful, he may rightly demand the utmost sacrifice of men. There is nothing arbitrary on the part of God in dedicating the Sabbath to Christ and his kingdom. The gift of time, like the gift of the earth is to be returned to him. It was given on the principle: give and it shall be given unto you. The more of time we give to God in the service of man the richer our lives will be. We must give of our time to him who has no helper, to the community which works for us; and to God who redeems us. This is the divine demand and applies to all the gifts we possess. This demand subdues our anti-social instincts, and makes for righteousness, for the reign of God's will. The Sabbath demands imply ultimate rest from self and sin. And as long as time lasts, the Sabbath devoted to his kingdom glories, will be a source of blessings.

"UNSCIENTIFIC"

W. D. TICKNER

Rev. Rufus White, of Chicago, recently said, "Any one who thinks for himself will exclude the idea of hell and eternal damnation as unscientific."

Of course it is unscientific in the sense that it is entirely out of the realm of science to determine it either one way or the other. Because it is not a scientific problem, it does not follow that the idea is right or wrong. Philosophy theorizes. Science demonstrates. In regard to the idea of hell, science is absolutely without any base of operation to determine the matter.

It is becoming more and more of a fad to declare a belief as being unscientific. Of course every one desires to be scientific, and so one swallows the pill, and discards his belief because, forsooth, he is told that it is unscientific. It is a fad with quite a few to declare a theory to be scientific; but, if asked to demonstrate the truthfulness of their statement, they would find it difficult if not absolutely impossible to do so. Usually, in such cases, however, they take refuge behind a multitude of words, and so fascinate their hearers by their show of wisdom that they conclude that they must be men of great learning. The doctrine of the atonement is not scientific, neither is the doctrine of sin nor of judgment to come scientific. These ideas are entirely outside the realm of scientific investigation.

There is something wrong somewhere when ministers of the gospel will try to cast doubt into the minds of men and women by assuming that any given belief is untenable because science does not substantiate it.

Young men and women, do some honest thinking for yourselves.

If you see a prize that you can not gain,
Quickly turn your face about,
For there follows close the secret power
To be happy and do without.

Then do not lament for the things you've not—
It will do no good to pout,
But be doubly thankful for what you have
And for courage to do without.

It's a rare old gift to control one's self
And be free beyond all doubt;
So the habit to form and not to break
Is the habit of doing without.
—Rev. W. F. McCauley, *Lit. D.*, in *C. E. World*.

MISSIONS

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

THE CHURCH AND MISSIONS IN THEIR RELATION TO PROPERTY

II

THE MOTIVE IN SECURING PROPERTY

Last week we took a brief view of the situation. One might think from the relation property sustains to the interests of life and Christ's kingdom that the principle thing is to get wealth and with all our gettings get property. Now I am afraid that this is just what multitudes outside the church and multitudes in the church do think. Contrary to the declaration of Christ they think that their lives consist in the abundance of the things which they possess. For wealth they labor, long, and sacrifice, suffer, and sometimes die. For it they plan, of it they talk. It is in their minds when they walk and when they sit down; at morning, noon and night they meditate upon it and dream of it in the night watches. They may have very little of it, nevertheless they are absorbed in it. This would not be all together wrong if the motive was right, was Christly; but many times in all this seeking after wealth the highest and only motive is the getting, possessing, and using of property for itself alone. This is where human life comes in conflict with the teachings of Christ. One may get only a very little of the world's wealth—as many never do though they desire it and struggle for it with a great desire and struggle—yet to seek it for itself is low, selfish and ruinous; it is as much so as though they had attained. So far as human eye can discern there are more poor people ruined through their inordinate desire for property than there are rich, many times over. The one desires to have for a selfish purpose and can not get, and the other desires to have and gets.

As often pointed out the seeking and toiling for property is right, but the motive which prompts it is wrong. The motive should be the soul, or the souls of men, not property itself. Souls, men, should be the end, not wealth in all this effort. To make

wealth alone the end in the struggle for material things is idolatry; to make the soul, Christly. The children of Israel are not the only ones who have worshiped the Golden Calf.

Men think that property in and of itself can make them happy, but it never can for more than a passing moment, neither can its lack make them unhappy. Happiness lies deeper than that. Man is happy when his soul is fed and nourished, and he is unhappy when it is neglected, shut from communion with the Infinite and bound to do slavish service to the material. Souls are infinitely above the clods of wealth, and the latter ought to be made to feed them.

Christ said that the Sabbath was made for man and not man for the Sabbath; that is, it was made for the souls of men. So was property made for man, for the souls of men, and not man for property. Bishop J. L. Spaulding has set forth the relation of the soul to wealth in the following surpassingly beautiful paragraph:

"A rich man can buy a wife, but not a woman's love; he can buy books but not an appreciative mind; he can buy a pew, but not a pure conscience; he can buy men's votes and flattery, but not their respect. The money world is visible, material, mechanical, external; the world of the soul, of the better self, is invisible, spiritual, vital. God's kingdom is within. What we have is not what we are; and the all important thing is to be, and not to have. Our possessions belong to us only in a mechanical way. The poet's soul owns the stars and the moonlit heavens, the mountains and rivers, the flowers and the birds, more truly than the millionaire owns his bonds. What I know is mine; and what I love is mine; and as my knowledge widens and love deepens my life is enlarged and intensified. . . . Now the most real thing for every man, if he is a man, is his own soul. His thought, his love, his faith, his hope, are but his soul thinking, loving, believing, hoping. His joy or misery is but his soul glad or sad. . . . Sight is the noblest sense, and the starlit sky is the most sublime object we can behold. But what do we in reality see there? Only a kind of large tent, dimly lighted with gas jets. This is the noblest thing the noblest sense reveals. But let the soul appear, and the tent flies into invisible shreds; the heavens break open from abyss to abyss, still

widening into limitless expanse, until imagination reels. The gas jets grow into suns, blazing since innumerable ages with unendurable light, and binding whole planetary systems into harmony and life. So infinitely does the soul transcend the senses! The world it lives in is boundless, eternal, sublime. This is its home; this the sphere in which it grows, and awakens to consciousness of kinship with God. This is the fathomless, shoreless abyss of being wherein it is plunged, from which it draws its life, its yearning for the absolute, its undying hope, its love of the best, its craving for immortality, its instinct for eternal things. To condemn it to work merely for money, for position, for applause, for pleasure, is to degrade it to the condition of a slave."

Not alone is the motive often wrong in the seeking of wealth, but there is another point where men are inclined to part company with Christ, and that is the means used to get the "mammon of unrighteousness".

There is no device under the sun, no scheme in the imagination of man that has not been worked to get property. No crime too dark, no deed so loathsome, no office or function so holy, no relation so sacred as not to be used in an attempt to satisfy man's desire for property.

Sometimes it is done in the name of religion, sometimes on the plea of social need and personal right, sometimes as business sagacity, and sometimes under the name of open debauchery or robbery.

One is duty bound to do all his strength of body and mind will permit to add to the world's good. There is nothing that will in any way justify less in this world of need. He that will not work should not eat. We are all engaged, or ought to be, in some form of wealth-getting and it is never necessary for any one to do otherwise than he would be done by in this pursuit, or any other. It is not necessary for one to debauch his neighbor or his neighbor's children, to take advantage of his fellows because of some crook or turn of the law or because he has superior knowledge for the sake of getting wealth. There are legitimate ways without stooping to any of these things. Time forbids a full discussion of these points any farther than to say that the humane, civilized and Christian method is value for value received, as you write

on your notes. To do less is to betake ourselves to the methods of the dark ages; or to the methods of the savage peoples, where might is supposed to make right; or to the methods of the lower animals, where the greater strength and longer legs determines which dog gets the bone. God has so constituted nature that man can produce and acquire property without taking the skin and teeth of his neighbor. Value for value received is fair and just to all, and only a statement of the Golden Rule, applied to business. If your minister or teacher does not give value for value received (different in kind to be sure, if it were not you would not want it), turn him off. If your storekeeper does not give value for value received, that is sell at cost with a fair profit added, go somewhere else. If you are dealing in any kind of merchandise and your customer tries to beat you down below cost, or to cost, turn him into the street and make him go somewhere else. If your neighbor is watching for a chance to make a big haul from you, kindly rebuke him and tell him he is not the kind of men you deal with.

The church and Christianity have a right to speak on these questions, because unfair and dishonest dealing destroys spirituality, and there is nothing that brings the church and Christian missions more quickly into disrepute. Men should strive to acquire wealth but it should be done honorably and the supreme motive should be to spread the kingdom of Christ over all the earth, missionary and evangelistic.

NOTICE

Will all readers of this notice who know of people living in Colorado, outside of Boulder, who are Seventh Day Baptists or who may become interested in Seventh Day Baptists please send to the undersigned their names and addresses that he, as state missionary, may get in touch with them.

D. BURDETT COON.

621 Maxwell Avenue, Boulder, Colo.

PASTOR KLOTZBACH RESIGNS

Word has been received that Pastor John P. Klotzbach has resigned from the pastorate of the Second Brookfield Seventh Day Baptist Church, the resignation to take effect the first of May.

EDUCATION SOCIETY'S PAGE

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

Education is the preparation of the individual for the community, and his religious training is the core of that preparation.—H. G. Wells.

A VISIT TO A NEGRO UNIVERSITY

To Florida or California go all the pleasure seekers and holiday makers who come to America from Europe; to New York or Chicago go the business men and travelers of commerce from the old and troubled world; to Washington go those who are en mission and yet whose purpose is neither commerce nor pleasure. That is, the capital receives unto herself as her own and particular guests all of those whose purposes are concerned with high official business, with the borrowing and repayment of incredible sums of money, with scientific investigation, with education, art, music, with schemes of social improvement. Yet of all those that come within the city walls few indeed become acquainted even in name with what is perhaps the most significant institution to be found not only in Washington, but in the whole of the United States of America.

I refer to Howard University, the largest and most important Negro university in America, where I had the privilege of passing five or six of the most illuminating days of my life. It would be insincere not to confess that, prior to my visit, I shared to some extent the feeling of prejudice against colored people that is felt by most persons who have lived in an atmosphere where that prejudice is part of the ordinary stock-in-trade of the conventional mind. I had even come to believe in the ridiculous myth that there exists in the average white persons an instinctive aversion to a colored man; but one hour in the company of these charming and cultured young men and women convinced me that the prejudice is entirely the result of an artificially acquired and purely intellectual suggestion that pervades the social atmosphere of white society; and the

similar experience of my European companions supported me in this belief.

Howard University was founded in 1867, shortly after the close of the Civil War, by Major-General Howard, who was then in charge of the Freedmen's Bureau. It started life as a weakling, but today it stands foursquare and faces the world as a healthy vigorous university embracing over two thousand students of both sexes, and awarding degrees in arts, law, science, medicine and other subjects. It has a distinguished teaching staff of white and colored professors; and ranks in scholarship with the leading universities in the United States. Most of the students reside in the university; but the economic position of the colored people is for the most part a straitened one, and in consequence many a student at Howard has to "work his way through". Nevertheless, the social and athlete life of the university is a full one; and it is nowhere better realized than at Howard that the real spirit of a university education is not to be sought in lectures or reading alone.

All that has been said so far is descriptive merely of external things; and the significance of Howard lies not therein but in the extraordinary spirit which animates these two thousand eager young men and women. They are refined, hardworking, clearthinking; an intelligentsia of which any race might well be proud. They have the most agreeable manners, are deeply conscious of a bond among themselves, and are keenly interested in the great world problems of the day. There is among them an attitude of enlightenment and a spirit of liberality which might put to shame many a better-known university on either side of the Atlantic.

One of the great world problems of which they are specially conscious, and with good reason, is that appertaining to the relationship between the white people of the American nation and their own race. For just consider their position even in Washington itself, the very capital of the country which nearly perished in conflict over the question of freeman or slave. The visitor may go to Arlington Cemetery, a few miles outside the city boundaries, and gaze upon the graves of the soldiers who died in order that slavery too should die; he may go in turn to the prodigious new Lincoln Memorial where a huge statue of the great pres-

ident sits encased within the walls of a beautiful Greek temple, and there read again the moving words of the first and second Inaugural Addresses engraved upon the panels of stone; he may go from there to the hill upon which is set Howard University, a center of Negro light and learning, and gaze from here down upon the gleaming dome of the Capitol itself, whereunder sits not a single colored senator or member of the House of Representative, in Congress assembled. In that city below the hill no theater which is open to white men and women will receive even the most brilliant of the students from the Howard peak; in no restaurant where white men are served will a colored scholar be permitted to eat a meal; and on all save certain hair-dressing establishments are written the menacing words, "White Barbers". If one of these highly educated young students or professors goes to a soda-fountain for a drink he will be asked to produce his own glass; and I have myself seen mere children remain standing in a tramcar than sit next to one of these colored gentlemen.

It is difficult to feel that a contemptuous segregation of this kind, absolutely indiscriminating as it is, does not constitute a grave slur upon the people of the United States of America. This absolutely unjust treatment of the advanced Few, manifested anew quite recently in the decision of the President of Harvard to refuse colored men admittance to the freshman dormitories (where residence is compulsory for white men) is in some respects more iniquitous than is the wholesale differentiation against the backward Many, who are, in practice, for example, for the most part disenfranchised in the South under various pretexts.

However this may be, one of the significant features of Howard University is the simple fact that colored students alone inhabit it, and are very largely proscribed elsewhere. There is among the students at Howard a fair sprinkling of colored men from other lands, and among them is a group of British West Indians. Every one of these West Indians told me that the intolerance toward Negroes which is shown in America is unknown in the British West Indies; and on account of this the West Indian Islands would not be sold or bartered by Great Britain to the United States.

This remarkable musical and dramatic genius of the colored American people is

alone sufficient to betoken an advancing race; but there is unmistakably shown as well, by every other test of character and intellect, a progressive human force arising with a potential contribution to make to the improvement of civilization. A highly-selected and as yet quite small section of the Negro people is marching slowly but steadily forward to power and the mastery of life by the only path by which that can be achieved: namely, by education. Surely they should be helped by a frank recognition of their ability to meet the white men on equal terms, where that ability exists as a fact, as it notably does at Howard University.—William A. Robson, in *The New Student*.

THE TUMULT IN THE CHURCHES

One of my earliest recollections is that something terrible was just about to happen to the church. Just what this impending calamity was I can not, at this distance, recall. Perhaps it was a heresy trial which my childish ears heard mentioned by a visiting clergyman at our table. Perhaps it was some scandal on the part of a prominent member; perhaps a sharp division of opinion in the local congregation. Whatever it was, the discussion was carried on in troubled tones. The church was already weak—so those who discussed it agreed—and it probably would not survive this particular blow.

As I grew older I discovered that the impending dissolution of the church was one of the staples of current literature. Preachers wrote on the subject; heretics wrote on it; social workers wrote on it; labor leaders wrote on it; occasionally even a writer wrote on it. Sometimes one angle was emphasized, sometimes another, but every article agreed that the "church had fallen short of its opportunity", that it "was out of touch with modern life", that it had "failed to adapt itself to present-day demands".

At first these articles troubled me considerably. I marveled that they did not trouble my father more. The church was his business, the medium of his service and the source of his income. What would happen to him, and to us, when it should pass away? Once or twice I broached the question to him tentatively, but his interest seemed to be purely impersonal. He was like the president—was it McKinley?—to whom an Eng-

lish visitor remarked just before an election: "Sir, your country seems to be on the threshold of a crisis." Said the president: "Our country is always on the threshold of a crisis." My father had heard the cry of "Wolf, wolf!" too often to be any longer disturbed by it. Moreover, he knew, as I know now but did not then, that the crying began far back before modern times; that the church had hardly started before there were decided indications that it was about to break up.

THOSE WHO CRY "PEACE"

It is worth while to remember, first, that the tumult in the church is a condition of long standing. The story of the first heresy trial is written in the pages of the New Testament, and any one who is sufficiently interested to turn to the fifteenth chapter of Acts will find it. The name of the heretic was Paul.

He was not one of the original twelve apostles. He was a brilliant convert, highly educated, who came into the ranks after the church had started. He never saw Jesus; he had none of the personal background of those who had followed him along the shores of the lake, or heard his conversation in the market place. His preaching was not done in Jerusalem but in the provinces; not to the Jews but to the Gentiles, and it was very effective—so effective, indeed that "certain men which came down from Judea" and who have no other claim to fame, laid charges against him. He was not preaching the true faith; he was baptizing converts without requiring their assent to a certain article of the creed.

The charges were brought before James, the brother of Jesus, and the other chief apostles in Jerusalem. The accusers were heard and so were Paul and Peter, who spoke in Paul's defense. When the evidence was all in the council reached the very wise decision that the church was big enough for both Paul and those who differed with him. If they wanted to go on with their strict interpretation of the creed, they might do it; but as for Paul, and the churches he had founded, they might also go on, omitting the nonessentials and holding only to the fundamentals of the faith.

Down through history the same story is repeated over and over again, though the verdict has by no means been so wise in every subsequent case. But the important

thing to remember is that a difference of opinion among the members is a recognized element in the genius of Christianity. Those gentlemen who cry "Peace, peace" have always been disappointed and are likely to be. Jesus came to preach the truth that makes men free; and as long as men are free they will insist on interpreting their freedom, each after his own mental fashion. Wisdom lies in recognizing that the church is big enough even for very wide divergences in interpretation.

The second point is that tumult is itself an evidence of vitality. Professor Rauschenbusch, whose books on social applications of Christianity have been read with profit by so many thousands, was once scheduled to speak before a large audience made up partly of laboring men. As he stepped to the front of the platform to begin his speech a man arose on the floor of the audience and launched into a bitter denunciation of the church. Professor Rauschenbusch is very deaf, but a friend on the platform interpreted the burden of the speaker's remarks to him. Standing perfectly still, Professor Rauschenbusch waited until the angry protest was finished and the speaker had subsided. Then in his low, even voice, he remarked: "Nobody kicks a dead horse."

With those five words of rebuttal he turned to his manuscript and was not thereafter interrupted. Nobody kicks a dead horse. Nobody criticizes an institution which has ceased to be of any importance. Newspapers do not print on their front pages stories about organizations which wield no power. The fact that there is tumult in and about the church is the best possible evidence of life. Let those who are harassed by the criticism calm themselves; when there is *no* criticism, then is the time to be disturbed. That will, in truth, be the end.

In the modern world only one thing is fixed, and that is change. Only one thing is sure and that is that nothing will be in the future just what it has been in the past. The world will not go back, not even to "the old-time religion". It *will* be religious; and the church, made courageous by that assurance, ought to ask with utmost frankness: "How will it be religious? Where will it express its religion? And through what?"

Finally, all periods of religious questioning and turmoil cause a very large number of people to go back to the original sources and *think out* a creed for themselves. Or, to put it differently, they stimulate a great many people to an individual study of the life of Christ, not as it has been interpreted by books and preaching, but as it is revealed in the simple story of the evangelists. Surely if he is important, if he is worthy of the allegiance of any modern man, that man ought to take time to form his own picture of his character and life.

To take up the Book of Mark, the oldest of the Gospels, and read it through as a new book—as if one had never seen or heard of it before—is a very interesting and worthwhile experience.

The Puritans and their descendants worshipped him as a "Man of Sorrows" and frowned on most forms of innocent amusement. Yet he was criticized by the strict churchmen of his day because of his disregard for Sabbath regulations, because he went too often to parties and dinners, and refused to observe the stipulated ceremonies and fasts. He was an outdoor Man, walking along the shores of his lake and sleeping on his mountain. He worked in a carpenter shop and must have been physically well set up. He was so friendly and so blessed with humor that little children followed him everywhere; so popular a guest that we read repeatedly that "a certain man desired him to have dinner at his house".

No two people see him with the same eyes; but certainly no one who claims his fellowship ought to be content with a second-hand picture of him. I asked a great preacher once: "What do you think of Jesus?" His answer had in it no reference to dogma or creed. "This is what I think," he said, "If a good fairy were to appear to me and offer me any wish in the world, I would say: 'Let me have one evening of good conversation with Jesus of Nazareth here before the open fire.' That," said the preacher, "would be my wish above everything else in the world."

Whenever I read of new theological discussions, of charges, and the threat of heresy trials, I think of that great preacher and his simple answer. To him Christianity is not a creed or a formula. It is a *friendship* with a Man so human, so interesting, so wise and kindly—yes, and so entertaining—that one would choose an eve-

ning of his companionship beyond that of any other being who ever walked this earth.

WHEN THE TUMULT CEASES

There is in the Bible a verse which reads: "When the Son of Man cometh, shall he find faith on the earth?" There can be no doubt of the answer, I think. Lives are short, but life, in its essential needs, goes on. Science widens our horizon, but the most truly scientific men are men of faith. There *will* be religion on the earth when the last trumpet sounds, but how it will find expression—whether through Sunday church services, and creeds and rituals, or in some wholly different way—this we do not know and can not tell. My own guess is that the creeds will have become much simpler, if indeed, they have not entirely disappeared, and that, when the tumult finally ceases, those who have been most tumultuous will discover that they have not, after all, differed on the essential things.

There is an old Buddhist poem, found and translated by Lafcadio Hearn, which I have always liked:

"From the foot of the mountain many are the paths ascending in shadow, but from the cloudless summit all who climb behold the selfsame Moon."—Bruce Barton, in *Collier's Weekly*.

THE GREAT GUEST COMES

While the cobbler mused there passed his pane
A beggar drenched by the driving rain.
He called him in from the stony street
And gave him shoes for his bruised feet.
The beggar went and there came a crone,
Her face with wrinkles of sorrow sown.
A bundle of faggots bowed her back,
And she was spent with the wrench and rack.
He gave her his loaf and steadied her load
As she took her way on the weary road.
Then to his door came a little child,
Lost and afraid in the world so wild,
In the big, dark world. Catching it up
He gave it the milk in the waiting cup,
And led it home to its mother's arms,
Out of the reach of the world's alarms.

The day went down in the crimson west
And with it the hope of the blessed Guest.
And Conrad sighed as the world turned gray:
"Why is it, Lord that your feet delay?
Did you forget that this was the day?"
Then soft in the silence a Voice he heard:
"Lift up your heart, for I kept my word.
Three times I came to your friendly door:
Three times my shadow was on your floor;
I was the beggar with bruised feet;
I was the woman you gave to eat;
I was the child on the homeless street."
—Edwin Markham.

WOMAN'S WORK

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

THE DAY'S RESULTS

Is anybody happier because you passed his way?
Does any one remember that you spoke to him today?

This day is almost over, and its toiling-time is through;

Is there any one to utter now a kindly word of you?

Did you give a cheerful greeting to the friend who came along,

Or a churlish sort of "howdy", and then vanish in the throng?

Were you selfish, pure and simple, as you rushed along your way,

Or is some one very grateful for a deed you did today?

Can you say tonight in parting with a day that's slipping fast

That you helped a single brother of the many that you passed?

Is a single heart rejoicing over what you did or said?

Does a man whose hopes were fading now with courage look ahead?

Did you waste the day or use it? Was it well or poorly spent?

Did you leave a trail of kindness or a scar of discontent?

As you close your eyes in slumber, do you think that God can say

You have earned one more tomorrow by the work you did today?

—Detroit Free Press.

A BIT OF CARVED IVORY

Delicately Colored, It Is By the Hand of That Master Artist—Age!

I think that I purchased the bit of ivory because of its beautifully tinted surfaces—shading from a rich almost brown to a warm cream color. Somehow it fascinated me. Although it was a small piece it seemed to hold the secrets of a time long past; of a forgotten day. It had no especial use—it wasn't large enough to have any real decorative value. But it was quaintly, charmingly lovely.

Just about an inch square was the bit of ivory, perhaps a quarter of an inch thick. It had a hole in the middle of it—doubtless it had been suspended, at one time, upon

a cord that dangled from an oriental purse, or a garment, or an article of furniture. And, over the softly shaded browns and creams, a design had been carved—a design of little, strangely lifelike figures. And, away down in one corner, was a line of writing in Chinese. That, of course, I was unable to translate.

A bit of carved ivory! I held it in my hand, marveling at the texture of it—at its even, almost silky grain. Wondering what other hands had held it, in the long ago. Asking myself questions—that were fated to go unanswered—about its possible uses. A bit of carved ivory—mellowed, made delicately wistful by the hand of that master artist called age!

So many people fear, resent, *hate* the hand of age. So many people are prone to cast aside those things that show the pressure of time's slender fingers. Gray hair, wrinkles—well, they are not pleasant to recognize, at first! But age brings other marks that *are* pleasant. That are worth while. That may be met with a smile and a cheery word of greeting.

There was a day when folk cast aside the old mahogany furniture, the cracked white china, that had been a part of a mother's—or a grandmother's—trousseau. There was a time when faded bits of silk, when paisley shawls, when old-fashioned fans of Spanish lace, were held in high disdain. Modern furniture, modern dress, modern ideas were the only things that counted. But now, thank goodness, some of the beautiful old things have come into their own again. Men and women point proudly to an old chair or sofa that is a family heirloom. Ancient tea cups and bent pewter spoons are given the place of honor upon the mantel shelf. Old books, old manuscripts, patchwork quilts—they are loved, once more, by discriminating folk. Partly because they are beautiful. But partly because they are old!

An old tomb has recently been opened in Egypt. The tomb of an ancient king, named Tutankhamen, who ruled with royal splendor some three thousand years ago. In the tomb have been discovered many of the possessions that the king deemed precious—so precious that, by his order, they shared his last resting place. Bits of exquisite fabric, that have somehow lasted through all of the centuries. Curious fragments of glassware and pottery. Hand-

wrought vessels of gold and of silver—barbarically mounted gems, still perfectly preserved. And many other things.

Fashionable modistes—milliners and dress-makers and jewelers—have said that the dresses and hat ornaments of the coming year will doubtless be made, in some ways, to follow the suggestion of the old treasures found in the tomb of Tutankhamen. Colors will become popular, almost overnight, because they were worn by the ladies of the court, three thousand years ago. Head-dresses will follow the outlines that were once the vogue upon the banks of the Nile. The Egyptian idea will be uppermost in the minds of those people who create the elusive thing that is called style.

It seems silly, in a way, to think of women going back three thousand years for the pattern of a skirt—or a bonnet. But it does show one thing—it does illustrate one point. Age is important. Age is being recognized. Age is about to be hailed as something to consider—to pattern after.

I received a photograph a few days ago—the portrait of two old people who are very dear to me. The photograph was taken upon their sixty-seventh wedding anniversary—it shows them sitting together in their living room. A room sweet with flowers and sunshine and good cheer. They are smiling, these two, with the happiness that comes from living richly, and fully, and splendidly. Age has touched them very lightly—and very beautifully. It has mellowed them, as it mellowed the bit of ivory. It has not taken away from their charm—it has added to that charm. It has made them dearer, better, wiser. More lovely in every way.

Whenever I pause, in my round of duties, to look at that photograph, a feeling that is akin to reverence comes over me. I do not think of what age takes away. I think only of what age brings. Of the wonder and the glory. Of the dreams that have come true, and the hopes that have been fulfilled, and the faiths that have been justified.

The bit of ivory, I have no doubt, was lovely when the carver first drew those wee, lifelike figures upon it. But it is far more beautiful, now, than the carver ever dreamed that it would be. He could not picture how his work would look when the hands of time had painted over it—when age had given it an undying luster, and a color

that could not be counterfeited by the arts of man.

I am glad that I purchased the bit of ivory. I am glad that I brought it home with me; glad that I have hung it, on a narrow ribbon, where the light from a tall, yellow-shaded lamp falls upon it. Because every time I look at it, I shall think of the beauties that age can give—rather than of the doubts and sorrows that come with age.

I think that the bit of ivory, hanging in plain sight, in my home, will make me more tender toward the old people that I pass upon the street—that I meet in subway car and crowded shop. It will make me remember that they, too, have been touched by the hand of that master artist—age.—Margaret E. Sangster, in the *Christian Herald*.

"HE NEVER QUIT"

A tablet to the memory of Capt. David Thomas Hanson was recently unveiled at Northwestern University. It does honor "to an average man". The *Congregationalist* commenting upon this event says:

"Hanson had an average standing at college of B plus, but he failed to make Phi Beta Kappa. At football he played four years with the scrubs, but he never made 'the team'. He took part in all college activities, but he was never president of a club. But when the war with Spain came, he volunteered, while still in college. He took a postgraduate degree in medicine and entered the medical corps of the United States army. In the World War he went to the aid of a wounded man and was killed. He was awarded the *croix de guerre* after his death.

"In his address at the unveiling the president emphasized how Hanson played football year after year without ever hearing his name at the end of a college cheer; how he 'plugged away' at his studies without ever receiving a 'high stand' award; how he simply did his duty always and everywhere.

"This is the significance of the legend on the tablet:

"'He played four years on the scrubs—he never quit.'

"Brilliance has its place, but the church and the world at large are needing chiefly *today* the men and women who will accept hard, unrewarding tasks, with little praise and small encouragement—and never quit."

—The Baptist.

"NOON PRAYER MEETING" AND "NOON PRAYER LEAGUE"

REV. E. H. SOCWELL

On January 19, 1914, in the Central Baptist Church, Memphis, Tenn., and under the direction of the pastor, Rev. Benjamin Cox, was organized a noon prayer meeting and, from that date until the present, a prayer meeting has been held from 12.30 to 1.00 p. m., on every day in each week, Sunday excepted. From that beginning the plan was enlarged and the church entered heartily into the work of serving free lunches for men and women who are out of work and for those who are working for small wages, also furnishing clothing for those in need, railway fares in certain cases, securing labor for those who need it, and in all possible ways ministering to the needs of the poor and unfortunate.

This branch of the work has enlarged until the latest report indicates that 200,000 free meals have been served and a large sum of money has been expended in other branches of practical benevolent work. Our latest letter from Brother Cox tells us that an average of 75 meals per day are now being served free to those in need.

No collections are taken at the noon prayer meetings and the entire expense of the relief work is provided by voluntary contributions in Memphis and from other parts of our country.

The original plan of the prayer meeting was also enlarged and made to embrace, not only people of Memphis, but praying people throughout our entire land, and even in foreign lands. In carrying this enlarged plan into effect, the "Noon Prayer League" was organized and now embraces 6,000 praying people, scattered through every State in the union and in some foreign lands.

Signing the following pledge admits any person into the Prayer League, with no financial or other conditions:

"Believing in the power of united prayer, I desire to become a member of the Noon Prayer League. I will endeavor to be in prayer some time between 12.30 and 1.00 p. m., central time, daily, if possible, for the requests presented at the meeting."

Pledge cards are furnished to all who wish to unite with the Prayer League and certificate of membership is furnished to all who unite. All members are invited to send any requests they may wish to make

for the prayers of God's children to the Noon Prayer Meeting and feel assured that it will be remembered by the members of the league, scattered far and wide.

In "folders" published occasionally by the organization, many testimonies to answered prayer are recorded which are a source of encouragement to those of us who constitute the Prayer League. Personally, I consider it a great privilege to be a member of the Noon Prayer League and I derive much strength and comfort from the assurance that at the appointed hour each day when I lift my heart to God in earnest supplication I am uniting my petition with those of 6,000 other consecrated ones for the same blessings. It has also been my privilege to meet Dr. Cox, hear him preach, converse with him and to know of his warm heart and his earnest manner in all he undertakes. In my connection with the Prayer League I have come to really feel:

"There is a scene where spirits blend,
Where friend holds fellowship with friend
Though sundered far, by faith we meet
Around one common mercy seat."

THEN GIRLS HAD THEIR SAY

The *Presbyterian Witness*, Canada's fine Presbyterian weekly journal, witnesses to the truth of the following: Eight young men, talking of matrimony, unanimously agreed that "flappers" were all right to flirt with, but when it came to marrying, they would want wives that knew about practical housekeeping—that could tell the difference between a beefsteak and a mutton chop and were more practiced in the effective use of brooms than in the technique of jazz dancing. Having come to this profound decision, they told some of the "flappers" what they thought. Whereupon the girls replied: "The girl of today is willing to run a broom and cook beans to make a real home for a real man. But she doesn't intend to do it for the accommodation of a cigarette-puffer. God give us men and we'll do our part."—*The Continent*.

TIME

An inscription found on a sun dial:
"Time is too slow for those who wait
Too swift for those who fear
Too long for those who grieve
Too short for those who rejoice
But for those who love, Time is eternity."

YOUNG PEOPLE'S WORK

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

TRAIN FOR LEADERSHIP

RUTH L. PHILLIPS

Christian Endeavor Topic for Sabbath Day,
April 21, 1922

DAILY READINGS

Sunday—Moses' training (Acts 7: 30-36)
Monday—Abraham trained (Heb. 11: 8-10, 17-19)
Tuesday—Joshua (Exod. 24: 12-18)
Wednesday—Paul (Gal. 1: 11-23)
Thursday—Jeremiah (Jer. 1: 1-10)
Friday—The apostles (Matt. 4: 18-25)
Sabbath Day—Topic, Train for leadership (Exodus 3: 7-12; 4: 10-12)

Today there is hardly a piece of work to be done anywhere but requires a trained worker to perform it. In newspapers, magazines, everywhere, we see the call for trained workers. No longer do positions of leadership come to the few. Our present society is so thoroughly organized that opportunities for leadership are open to nearly every person. It may be that our opening to leadership is in the home, the office, the school, a department of a shop or office, or in some organization or department of the church. We must needs know how to perform our task and how to direct others in the same work.

To train for leadership, we have vocational courses in our public schools, evening and summer schools; and technical and professional courses in our specialized schools and colleges. Men are studying for leadership in business administration, engineering, medicine, law, theology, pedagogy; girls pursue courses in home planning and administration, secretarial, library, nursing and art schools, that they may be able to perform competently their part of the world's tasks. In this day of high efficiency, such training is necessary, to command respect and to be able to earn a comfortable livelihood. Every Seventh Day Baptist boy or girl who has good health, should plan his or her life so that it will include training for the chosen life-work. With strong body, mind and determination, this end can be attained.

There is, unfortunately, a different attitude which is prevalent towards religious work. "Anybody who will, can do it; scraps of time that are left over after everything else is done are used for this work; and nobody expects any church worker besides the minister to be trained for the work. God understands, and does not expect as much in his service as our particular fellowmen. His work is not so important. Besides he does not pay us for it!"

Because of this common attitude, boys and girls are growing up with less respect for the spiritual realities and for the education of religious schools than for the material world and the public school education which trains them for leadership in it. How could they feel otherwise?

But the world is waking up, even the so-called "hard-headed business men", to the fact that what the world needs today is the Christian religion—a universal good-will rationalized by the belief in fundamental spiritual truths—lived in everyday life.

Not long ago a committee of men called on President Harding to discuss with him a matter of state. At the end of the conference, the President wearily put his hand to his head and said: "Gentlemen, the only hope I see for our country lies in the Christian religion."

Dr. Hugh S. McGill, the new head of the International Sunday School Council, was recently speaking before a Rotary Club in one of our large cities. During his talk, the men acknowledged that the security of our country is in danger because of the low standard of morals in existence. Dr. McGill asked them if they believe it is possible to maintain a sufficiently high standard of morality without *religious* instruction. They agreed with him that it is impossible. The next day one of the wealthiest and most influential men of the city came to him and said: "How much money will it take to put on an adequate system of religious education in this city?" Dr. McGill said: "I think \$25,000 ought to do it." The business man replied: "Why, we can raise that in fifteen minutes;" for the men of influence had visioned the importance and necessity of this undertaking. "But the pity of it is," said Dr. McGill, "that we have not the trained leadership to put such a program across." Here is one challenge of today to young people interested in bringing in the kingdom of God.

Is this idea of training for leadership in God's service a new one? Have God's great leaders of the past just happened or have they been trained? We have read in our daily readings this week, how some of Israel's leaders studied to lead. Even Christ, before his public ministry, went into a mountain to think over his work with God and listen to his Father's voice instructing him how he should accomplish his mission of salvation. There he faced the questions which were to determine the trend of his life in the lowly path of humble service rather than by the broad highway of popular approval.

He knew also the necessity of training those who should take up his work after him; so for three years, his disciples enjoyed the close companionship and instruction of their Master. Even at the end of that time, they were not ready to go forth on their world mission. The parting admonition of their great Teacher was "not to depart from Jerusalem, but to wait for what the Father promised—for what you have heard me speak of; John baptized with water, but not many days after this, you shall be baptized by the Holy Spirit." Thus they waited until their preparation for service was complete.

For this most important of all tasks—cooperation with God in fulfilling his kingdom in the hearts of his children—we must needs put forth our most earnest effort, and train ourselves as thoroughly as we can for his work by the means God has provided.

And shall we be paid for our work? See what the Master told Peter in Matthew 19: 27-29.

Let us pray then the prayer which Florence Havergal prayed in her beautiful hymn:

"Lord, speak to me, that I may speak
In living echoes of thy tone;
As thou has sought, so let me seek,
Thy erring children lost and lone.

"Oh, lead me, Lord, that I may lead
The wandering and the wavering feet;
Oh, feed me, Lord, that I may feed
Thy hungering ones with manna sweet.

"Oh, strengthen me, that while I stand
Firm on the Rock, and strong in thee,
I may stretch out a loving hand
To wrestlers with the troubled sea.

"Oh, teach me, Lord, that I may teach
The precious things thou dost impart;
And wing my words, that they may reach
The hidden depths of many a heart.

"Oh, use me, Lord, use even me,
Just as thou wilt, and when, and where;
Until thy blessed face I see,
Thy rest, thy joy, thy glory share."

C. E. NEWS NOTES

RIVERSIDE, CAL.—The Riverside society is not dead although our silence might seem to indicate that it is. Our young people seem to be busier in school than last year, so there is not the activity that we could wish. However, we are working "For Christ and the Church".

Sabbath afternoon for a half hour before Christian Endeavor meeting we have a personal workers' class and prayer circle of about eight or nine members. We are studying "Second Timothy 2:15", by Pope. Most helpful discussions are held. Following Endeavor on Sabbath afternoon we have a short mission study class, taking up for our study South America. We are especially interested in this country since Mr. and Mrs. Robinson are on the field.

In February the "Listen In" demonstrative conference of San Bernardino and Riverside counties met here in Riverside. There was just one address, the closing message. All the rest of the program was dialogues, pageants, etc., demonstrating the work of the societies. Our society demonstrated the use of the helps published by the United Society. The accessory idea was worked out. We borrowed a "Saving Sam" from the Western Auto Supply Co. store here and renamed him "C. E. Sam". We called the service station the "Western C. E. Supply Co." Neil Moore was the proprietor of the station and the first caller was "Pepless Meetings"—Bertrice Baxter. C. E. Sam prescribed the *Christian Endeavor World*, Daily Companion, Better Prayer Meetings, and C. E. Grace Notes. For "Lack of Purpose"—Rolland Davis, he recommended a road guide—wall pledge, chauffeur's badge—C. E. pin, and speedometer—Efficiency chart. When Bernice Brewer with a gasoline can came rushing in saying they were stuck in a rut and out of gas he recommended prayer and Bible study, and several books were mentioned. Then Lester Osborn came up saying he

BETTER GIVING

ETHEL BUTTERFIELD

(Given at Walworth Quarterly Meeting, January 20, 1923)

The topic handed me, "Better Giving", was subdivided: "Why? How? When?" but I would like to begin with "What". What shall we give better?

The earth is the Lord's. Then all things in it belong to him. We begin our Christian career by giving ourselves, our lives to Christ, and as we grow, developing its graces, enlarging the scope of its activities, we gradually assume more and greater responsibilities, and each year find new and larger fields in which to labor. As there are diversities of gifts, and to every man talents are given according to his ability, no matter where he has been placed, the humblest task may be glorified if all is done "as unto God". "Whatsoever thy hand findeth to do, do it with thy might." That is broad enough to take in every one, with work enough for all to do. Thus our lives, our words and deeds, time, talents and ability are to be given each day in loving service to the Master, whose cause is a daily one, calling for daily manifestation in a needy world.

But these are not all. The committee in charge of this program bade me emphasize tithing. Today it is so common a subject in any church literature, yet so very unpopular when we try to put it into practice. I believe the time will come when all church expenses of all departments will be met by funds brought in by tithers. What did God say? "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Oh, that Christians would give him the opportunity to prove the blessedness of this!

I believe, and have said this before, that when a Christian is wholly consecrated to Christ and his service, the purse would be a part of that consecration. There is no financial difficulty where there is a vision. I believe this must be taught from childhood in order to overcome the tendency, all too prevalent, that all is the Lord's except the pocketbook, thereby relieving God of that responsibility. That one-tenth is simply reserved, set aside for religious purposes, out of the whole that is his. I am

was going on a trip and wanted several things. Among them were a camping outfit—Social Committee helps, rear view mirror—Lookout Committee's participation report, horn—Publicity Committee, tool kit—Executive Committee helps, etc. The conference showed us what could be done with a little pep.

Our best bit of work right now is a Bible study class led by Pastor Ballenger. On account of the members not having an extra evening from their studying, our president and Lookout Committee got their heads together and decided to meet at 6.00 o'clock for a simple lap supper, and then follow it with Bible study finishing at 7.30 or 8.00, so the students could get home early to study. And the plan works. We meet at 6.00 and the committee serves some hot dish, sandwiches and dessert, on paper plates, with paper cups to drink from, so all the dishes to be washed are the knives, forks and spoons. Our pastor presented us with some small trays, which help. Our average attendance is from sixteen to twenty, and of these six or seven are outside young people. If we can win just one of these it will repay for the effort. Our study is the scarlet thread which runs all through the Bible—God's plan of redemption.

We are glad to read news from the other societies and to hear of their plans. Hope you can use some of our plans to advantage.

LESTER G. OSBORN.

THE PASTOR AND THE YOUNG PEOPLE

"I don't know as I could tell others how I get my young people to work. . . . it is not so much method as it is a spirit which is contagious. In the first place the pastor must love young people, and he must love to work with them. I try to make myself one with my young people. I am with them in their meetings, in their socials. Our parsonage is always open to them. During the winter when the church is not heated the Executive Committee and Business meetings are all held at the parsonage. Then, too, I am always boosting the work of the society; holding the work of the board before the society. . . . By careful, tactful working I can usually get the society behind any worthwhile move."

glad of the Tenth Legion in the Christian Endeavor society. I would advise that we get it into the Junior Christian Endeavor, even the Sabbath school, and train the youth that at least one-tenth of all that comes into his hands is to be used for the work of the Lord, and in so doing he is honoring the Lord with his substance.

Why? Listen to God's own words: "And all the tithe of the land, whether the seed of the land, or the fruit of the tree, is the Lord's: it is holy unto the Lord."

Do not mistake me. Salvation will not come by tithing alone, as Sabbath-keeping alone is not the whole law. But let me recall the case of the rich young ruler, who boasted of his commandment-keeping—Jesus said, "Yet lackest thou one thing. Go and sell all that thou hast and give to the poor and come follow me." Let us be not lacking in any one thing. Study this plan to see if it has any place in Christian living, and above all practice it to see if results match up with Bible promises. God does not say do this because he will bless us, but "that I may bless you". Those who tithe can testify to this.

Why? The work of the kingdom and the workers require financing. Why is there again a debt confronting our boards? Granted that economic pressure has worked hardships in certain localities. Can we as a denomination afford to let down our standard even for a little time? During the war "Give until it hurts" was a common slogan. Many sacrificed then to meet the demand. Can we do less, now? Truly, this is the time to rally and face the situation with our Leader. Two dollars per member is the quota that would wipe out this debt. Have we the vision? Is Elder Gardiner's recovery being retarded by this depressing condition? Would he be the earlier able to resume the work with his mighty pen and inspiring influence could he see the path clear before him?

One thing we, together with other denominations lack, I fear, is systematic giving, better giving, tithing, whatever you wish to call it. If the figures given by Roger Babson, the great economist, are correct, and church people actually pay in less than one per cent, in his own words, "What could we do if we had the other nine per cent?"

Who takes the keenest interest in the

United Steel Corporation? The American Sugar Trust? Who watches most closely, quotations on the Stock Exchange? Those who hold securities—shareholders. We are engaged in the greatest business on this earth, the most remunerative, the most satisfactory—soul-winning. What have you invested? What have I? Are we anxious for its success? Are we praying for its progress? Dividends here compare with those of no other enterprise, for they are everlasting and as sure as the hills of God. In the branch of God's church with which we are affiliated, is inventory ever taken? Do we know at the close of the year what has been accomplished? Have all obligations been met? When our all is invested in this project, we will be as eager for success as we would be that our own individual enterprises should prosper. If success is attained spiritually, I again affirm, it will be because the purse goes hand in hand with the consecrated life. It belongs to God, as does any other gift given us to care for.

How? Seek the Scriptures. God said, "Bring ye in the tithes." Each one might work out his own method. I know of no better way than to estimate one's individual budget. It is regrettable that the denomination has discontinued the card system. To write down in black and white our contributions, with a thorough reckoning at the year's close, would sometimes prove a revelation, especially if in a parallel column headed "Recreation, amusements", etc., we compare the totals. It would be gratifying could the Young People's Board assume the responsibility of getting out such a card system. Does it look like an impossible undertaking that one-tenth the combined income of any one church is not forthcoming to put it on a sound financial basis? Is it our reasonable service, when we allow the greatest business in the world to be crippled by an unsteady and uncertain foundation? We need our financial walls fastened to the Rock.

Give how? Lovingly, for God gave a Son for our salvation. Give systematically, thereby proving good stewards, and even though little, being faithful to a trust. Paul said, "He who serveth sparingly shall reap also sparingly; and he who serveth bountifully shall reap also bountifully. Every man, as he purposeth in his heart, so let him give, not grudgingly or of necessity, for

God loveth a cheerful giver." This then is one of the Christian graces that we ought to cultivate no less than the church of the Corinthians. We Christians of the churches of Walworth, Albion, Milton, Milton Junction and Chicago must show the world what a blessing tithing could prove. The money so used is a part of our armor.

To summarize then:

WHAT?

Best in us
Earnest endeavor
Tithes

HOW?

Trusting God to accomplish his purposes
Enthusiastically
Regularly

WHY?

God's fields are ripe unto the harvest,
Instruments in his hands are these laborers
Volunteers are ready

WHEN?

In youth at life's noon and sunset
Now: there is great need
Generous hearts, when the need is urgent, respond liberally

WHY FARMERS' SONS LEAVE THE FARMS

"There are certain ameliorations to child labor on a farm," Miss Grace Abbott, Chief of the Federal Children's Bureau, quotes from the autobiography of Hamlin Garland, "A Son of the Middle Border", in her annual report to the Secretary of Labor. "Air and sunshine and food are plentiful. There are changes in the landscape, in the notes of birds, and in the play of small animals on the sunny soil."

"The charm and mystery of the prairie is a part of the inheritance of its sons and daughters," adds Miss Abbott, who, it may be noted, is herself a native of one of the prairie States. She declares, however, that children on farms are still, like Hamlin Garland, doing a "man's work" while they are "little boys longing for the leisure" and needing the schooling of boyhood, and that pioneer conditions of fifty years ago have not all changed. "Is it not this which makes the farmer's son, when at last free to choose his occupation, so often turn his back on the farm . . . and choose industry or trade for his life work?" she asks. In her report are described the findings of a recent study of the work of children in rural districts, made by the Federal Children's Bureau in co-operation with the children's

code commission of North Dakota. Almost every variety of work done on the farms of that State was performed by the boys and girls included in the study. Much heavy and more or less hazardous farm work such as handling machinery or dangerous implements, plowing, and driving of four-horse or five-horse teams was done by children from the age of 10 years up. Boys as young as 7 and girls as young as 10 years of age had driven stackers, hay forks, and harrows. Nearly half the children studied had done some plowing in the course of the year, and this was found to be one of the principal kinds of work which children did. It was also continued over longer periods of time than almost any other work.

"Like Garland, Dakota children are still finding that 'to guide a team for a few minutes as an experiment was one thing—to plow all day like a hired hand . . . was not a chore, but it was a job', and a job means meager educational opportunities in the spring and autumn," Miss Abbott says. The cold and lonely children, she continues, count the days in the fall till the ground freezes too deep for plowing, as they go round and round the fields. Over half the 845 children studied had missed at least one month of school and nearly one third had missed two months or more. Nine per cent had missed half the school term.

Miss Abbott concludes that the survey shows an urgent need for better legal and administrative provisions so that children coming from rural districts will have educational opportunities more nearly approximating those of the town and city child, and will be protected against the physical hazards resulting from unregulated farm labor. The findings of this and other studies made by the Children's Bureau in North Dakota, relating to child dependency and delinquency as well as child labor, have been used by the State children's code commission in determining the changes in legislation and administration which it has just recommended in a report to the legislature.

LIFE IS GOOD

May every soul that touches thine this day
Give thanks thou livest—thank its God it lives.
Since one whose lips have tasted sorrow's cup
Still smiles, and makes the venture men call faith,
Staking its all, that life is good, earth fair,
And underneath all God—and God, all love.

—H. H. Tweedy.

CHILDREN'S PAGE

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

GAINS FROM HARD WORK

ELISABETH KENYON
Junior Superintendent

Junior Christian Endeavor Topic for Sabbath
Day, April 14, 1923

DAILY READINGS

Sunday—Gain in skill (Acts 9: 22)
Monday—In reward (Prov. 10: 4)
Tuesday—In joy (Eccl. 3: 22)
Wednesday—In economy (Prov. 13: 4, 11)
Thursday—Help for others (1 Tim. 5: 8)
Friday—Uprightness (1 Thess. 4: 11, 12)
Sabbath Day—Topic, What gains come from hard work (Eccl 9: 10)

Every few weeks there will be articles on the topics written by some member of the Young People's Board and some of the Junior superintendents. I am sure we will all be very glad and thankful to those who have so kindly consented to help us in this way. Now I just want to whisper in the ears of every Junior and Junior superintendent who reads these articles—if you enjoy them or get any new thoughts or any help from them just write a note or a card to the person who has spent his or her time in writing them up and tell them how much you enjoyed them. You see I believe in sending flowers and helpful words while people are living and not in waiting until they are dead and then telling their relatives how much we enjoyed the articles they once wrote for our Junior work, for they can't "read their tombstones when they're dead". And you'll all be helping me, too, for if they know that you Juniors enjoyed their articles they will be all the more willing to write more.

WHAT IS TO BE GAINED BY HARD WORK

What is work? It is labor, either physical or mental. Do we always like to work? Why?

This little saying is very good: "Once we thought work was a curse; then it came to us that it was a necessary evil, and yesterday the truth dawned upon us that it is a blessed privilege." If we would only think of work as a privilege, how much happier our lives would be. When we are young

our "work" is just small errands that our parents, teachers or friends ask us to do. As we grow older, our "work" becomes harder but our minds and bodies have grown so we can do this "work" as easily as the smaller tasks when we were younger.

But, children, when you have gymnasium exercises at school, if you just go through the motions but put no "pep" into it, how much good will it do you? Will it develop your muscles, make you stronger, help you to breathe better, etc., as much as if you worked at it as if you enjoyed it? Indeed not. If you put "pep" into your gymnastics, you soon can see the good results. It is like this in our lives in trying to be a Christian, the more we do for others and the harder we work, the greater will be the gains.

For the blackboard talk, draw a picture of a ladder, on the rounds write the names of the things which we should "work" to have in our everyday lives as: kindness, truthfulness, obedience, politeness, lovingness, unselfishness, etc.

Draw another ladder and on the rounds of this one, put how we shall feel if all of the rounds of the first ladder are good "works" as: happy, content, sweet tempered, loving, and we shall have the peace of Jesus in our hearts for we shall know that he is pleased with our "works".

Have the Juniors read some verses that tell about "work". Genesis 2: 3; Exodus 20: 10; John 17: 4; Acts 13: 2; 1 Corinthians 3: 14; 2 Timothy 4: 5-8; James 2: 14; James 2: 17.

Also have the stories of "Abraham going to offer Isaac as a sacrifice" (Gen. 22: 3-14), and "Rahab who received the spies" (Joshua 2: 1-21).

FRANCES FERRILL BABCOCK,
Corresponding Secretary of the
Young People's Board.

QUIET HOUR WORK

A BIBLE CATECHISM

What did the shepherds do? (Luke 2: 16)
What did Jesus do while on earth? (Matt. 4: 17)
What did his enemies do? (Matt. 27: 35)
What happened after his burial? (Matt. 28: 6)
Where is he now? (Luke 24: 51)
Did Jesus love little children? (Matt. 19: 14)

What command did he give his disciples? (John 13: 34)

Answers to last week's work—He gave his life for us, that we might be saved, believe and be baptized, Bethlehem, Mary, Nazareth, angels.

ELISABETH KENYON,
Junior Superintendent.

WHO LIKES THE RAIN?

"I," said the duck, "I call it fun,
For I have my little red rubbers on.
They make a cunning three-toes track
In the soft cool mud,—quack! quack!"

"I," cried the dandelion, "I!
My roots are thirsty, my buds are dry."
And she lifted a towled yellow head
Out of her green grass bed.

"I hope 'twill pour! I hope 'twill pour!"
Purred the tree-toad at his gray bark door.
"For, with a broad leaf for a roof,
I am perfectly weather-proof."

Sang the brook: "I laugh at every drop
And wish they never need to stop
Till a big, big river I grew to be,
And could find my way to the sea."

"I," shouted Ted, "for I can run,
With my high-top boots and raincoat on,
Through every puddle and runlet and pool
I find on the road to school."

WHAT TO DO SABBATH AFTERNOON

As Rose, Ethel and Jack finished the big Sabbath Day chicken dinner, Jack remarked, "Mother, what are we going to do this afternoon?"

"After the dishes are all washed," replied mother, "and the table set for supper, you may come into the study, each with a Bible having a concordance and we will make a Bible circus."

The dishes were done up in short order and three eager children gathered in the study with their big Bibles."

"Here is plenty of scrap-paper," began mother, "and I would suggest that you each draw roughly a train of circus cars; then you are to put into your box cars the names of as many animals as you can find mentioned in the Bible. You will find your concordance a help here. It would be wise for you to look up each reference before caging your animal, to be sure you are right."

The three children were still vying with one another to get the longest circus train when their father called them at four-thirty to go for a walk with him.

R. M. C.

RIDING THE GIANT

It is morning. Harold is wide awake. There by the window is a smiling big Giant. "Where did you come from, and what is your name?" asked Harold.

"My name is Strength. I came from the North Pole. I climbed clear to the top of it; then I jumped onto the back of the North Wind and rode him down here."

"What did you come for?"

"I came to give boys like you a lift. Do you want to be big and brave and strong?"

"I should think I do."

"Are you willing to work hard and think big round bright thoughts? For they are the kind that make one strong."

"I believe that's the kind I'd like."

"And will you break that string of thoughts that hangs around your neck?"

"Why, is that a string of thoughts?"

"Yes, and they are weak, dull and dirty thoughts. And there are whine thoughts among them that show themselves if you are wanted to do some necessary hard thing. Are you going to keep that kind?"

"Well, no, maybe not."

"All right. Give the string a good hard jerk and jump on my shoulders where you can ride all day. Oh, yes, it is cold, but you are strong enough to stand it now. First, your morning work is to be done. You know I am right under you to help. They are quickly done and you are glad. Next comes the hard study and practice. See, being on my shoulders you and I go at it with vim.

"Well, well, now the day is nearly over, and your mother wants you to carry that heavy basket of things to Mrs. Wilber, nearly half a mile away. Tut, tut! Have you forgotten? Maybe you didn't break that string real good. Or maybe a bead is sticking to you somewhere.

"Yes. There, now it's gone. You see you are riding me, and we will go and get back quick enough to give you plenty of time to go skating with the boys."

The good strong day passed and bedtime came. The Giant Strength was at the window.

"I will be back in the morning. I like to take a boy who enjoys as you do, riding on my shoulders."

"Mother! mother! I rode the Giant Strength all day."—*The Kindergarten-Primary Magazine*.

APRIL FOOL!

Johnny Greene was always full of mischief. On April Fool's Day he bought a bottle that was made to look as if it had held ink. The bottle was made to lie on its side and something that looked like ink but was really only colored glass was fastened to the top of the bottle in such a way that as the bottle was put on its side it seemed as if a bottle of ink had been spilled. He put this on the table in the sitting room. Soon mother came in. "Why, who has spilled the ink on my nice tablecloth?" she exclaimed. But she was very much surprised to find that she could pick up the ink as well as the ink bottle.—*Normal Instructor-Primary Plans*.

April Fool's Day is a coming,
Merry jokes and tricks a humming.
April Fool's Day is here,
Funniest in the year.
April Fool's Day is past
And best of all's the last.—*Contributed*.

The *Pathfinder* tells us why the moon looks bigger near the horizon than it does when overhead. As you know, a blanket of atmosphere surrounds the earth. Compare our atmosphere to the skin of an orange; when a pin is thrust straight into the orange it does not pass through the same amount of skin that it does if pushed in slantingly. Now when the moon is near the horizon we view it through more atmosphere than we do after it approaches the zenith. The atmosphere magnifies things, therefore the more atmosphere we see the moon through, the more it is magnified.

A little girl of seven years stood in front of a closed gate. A gentleman came along and she asked him very politely, "Will you please open this gate for me?" He did so, but then remarked, "But why, my dear child, couldn't you open the gate yourself?" "Because the paint is not yet dry," she answered simply.

A farmer had a horse he was anxious to sell and one day while driving with a prospective buyer, the horse stopped so frequently that the man remarked, "What ails your horse? Is he balky?" "No," replied the farmer, "he is all right; he is so afraid that some one will say 'Whoa' and he not hear it that he stops every few minutes to listen."

Little Jennie was chewing gum in school, which of course, was against the rule. She was also sitting with her feet sprawled out in the aisle. The teacher rebuked her sharply. "Jennie, take your gum out of your mouth and put your feet in immediately."

"Politeness is to do and say
The kindest thing in the kindest way."

THE PROBLEM OF RELIGIOUS EDUCATION

WILLIAM PIERSON MERRILL

When a boy or girl goes from his home church to spend from four to seven years at educational institutions, and comes back disturbed in his faith and uncertain in his beliefs, out of touch with the church, it is not just or wise for the church to throw the entire blame back upon the college. Why did not that church foresee the problem that boy was to face? Why did it not present the Christian religion to him in terms compatible with the truth as it would come to him in school and college? The Christian religion is capable of being stated in such a way that it can live in hearty and self-respecting fellowship with modern science. And the church is not beginning to meet its grave responsibility for oversight of the souls of its youth, until it is going to the extreme limit of possibility in presenting the truth of Christ in terms that do not clash with the truth of modern science.

I speak out of many years of experience with college youth at summer conferences. I have found very many young men and women earnestly religious at heart, loving Christ and wanting to serve him, who have told me that it seemed utterly impossible to go back to their home churches and fit into the life and work of those churches. They would not be welcome there unless they would submit their minds to a yoke of traditional belief, impossible to be worn by any one trained in modern

science. It is not strange that so many young people come back from the colleges and fail to serve the church, when they are placed so often between a static orthodoxy at home and a scornful agnosticism at college. It is the business of the church, for the sake of Christ and in the very spirit of the missionary enterprise, to put the gospel in language and thought-forms which will meet the needs of these young men and women.

In any church where the attempt is being made to hold knowledge and religion together and to show that essential Christianity can get on well with modern science, some of the older people, settled in their view, contented with the statements and forms they have always known, may grow restive at times over the continual stirring of these new ideas. Let them remember that one of the first concerns of the church is to minister to the growing spiritual life of the young. It was Christ who set the child in the midst. No preacher and no church is rightly discharging the function of Christian ministry today, who is not most concerned with the spiritual culture of the young.

We must take more seriously than we have the work of religious education in the church. In the present confused state of religious training, with the utterly inadequate recognition of religion in our day schools, it is impossible to overestimate the importance of the Bible school, slight though its contribution may seem to be. It is one of the first responsibilities confronting every Christian, one of the first calls to which he should harken, that if he have the slightest capacity for Bible-school teaching or leadership, he shall give himself, in the spirit of Christ, to be used and spent in that work. It is a very grave fact that it is becoming increasingly difficult to get cultured, trained people to engage in this work of teaching the young. Christians ought to leap at such opportunities. Every one ought to be eager to get into this work of the religious training of the young.

We can not forget that one of the significant elements of Jesus' own gospel is his interest and confidence in the young. "Of such," he said "is the kingdom of heaven". We know that he meant not only that the children when they die go to the arms of God our father, he meant something far more immediate than that. He was talking of the kingdom of heaven on earth, and he

was telling us that the surest way to bring that kingdom is to take care of the children. Sometimes there passes before one's imagination the vision of a world in which, whatever might happen to the older people, proper care was taken of the entire younger generation. Then one sees the value and meaning of that simple saying, "Of such is the kingdom of heaven". There is no finer ideal that we can keep before our minds as Americans or as Christians, than that voiced in the great verse from Isaiah, "And all thy children shall be taught of the Lord, and great shall be the peace of thy children; and in righteousness shalt thou be established". Let us so live and so labor that that ideal may begin to come true in our land.—From a sermon preached in the Brick Presbyterian Church, New York.—*The Baptist*.

PROHIBITION HAS MADE GOOD

Recently I attended a meeting of a national medical association, whose delegates represented something like 40,000 physicians scattered all over the United States. I took the opportunity to put the question, "What do you think about prohibition? Does it work, and if so, how?" to about thirty or forty of the leading men from the various sections of the country.

It has been my own estimate that the actual amount of liquor consumed by the whole community had been cut down 50 per cent to 65 per cent; to my surprise, however, the lowest estimate of reduction, advanced by those men of thirty to fifty years of experience, was 80 per cent, and some ran as high as 95 per cent.

One statement can now be made with absolute sureness, and that is that all over the country has occurred a most unmistakable and striking decline in the general death rate from all causes, until it has now reached its most triumphant low-water mark in all recorded history.

Just as a single illustration to serve as a type of all the rest, the death rate for the entire United States has fallen in the last three years from 14.2 to 12.3 per thousand, or a saving of over 200,000 lives per year. Certain of our great cities, New York for instance, have actually, in some of their monthly rates, fallen below twelve and gone down well towards eleven per thousand.—*Woods Hutchinson, M. D., in Hearst's Magazine*.

HOME NEWS

BERLIN, N. Y.—There is no doubt but that a word from Berlin would be enjoyed by many, and since no other one has written from here for a long time it may not be amiss for me to send a few lines.

From what we learn from other places we are sure that the winter here has been about the same as elsewhere. It has been a regular old-fashioned one and has made me think of the winters of my boyhood in old Allegany. Notwithstanding the deep snows and bad roads the attendance at all the church services has been very good. One Sabbath it was so bad we had only one Bible class and no preaching. As a community we have had little sickness aside from severe colds. This is greatly appreciated.

It was the pastor's desire to have a series of evangelistic meetings in our church during the winter but as there was an effort being made to have a series of union meetings we joined in the effort. Beginning with the Week of Prayer there was a union effort. The first week of meetings was held in the Methodist church, then there were union prayer meetings held each Wednesday and Friday evenings alternating between the Baptist and Seventh Day Baptist churches, and a union preaching service each Sunday night in the Baptist church. The writer was asked to preach at all of the Sunday night services. The interest in the meetings grew slowly but steadily till time for the evangelist, Rev. Justin D. Field, Baptist State Evangelist, to come. He began his work February 3 and closed the services February 18. Slowly but surely the interest grew till the house was well filled and some twenty-four converts were lined up for the Master. The preaching was clear and forceful in its presentation of the gospel message. He emphasized the necessity of a regeneration and a recognition of the presence and work of the Holy Spirit. Before leaving he gathered all who would join into a movement for a real spiritual growth. He had them choose sides for a work of three months. Each side was to be credited with the numbers it gathered to its side, the number who bore testimony

or offered prayer in the union prayer meetings which were to alternate between the three churches, and for the attendance of the members of the various sides at church services and Bible school. You see this would arouse a healthy competition and lead all to be regular in their attendance upon the appointments of the church. The prayer meetings have been seasons of inspiration and the spirit seems to be on the increase.

The evening of March sixth this church arranged for a donation for the pastor and his wife. It is the third one since his coming here and this was the largest one though the night was stormy. The church was filled with townspeople and all seemed to have a good time and entered heartily into an evening of social visitation. This successful gathering is only one of the many manifestations of the kindly feeling that the people of the church and town have for the pastor's family. Surely we need to praise the Lord and double our diligence in the work of his kingdom.

E. ADELBERT WITTER.

DETROIT, MICH.—Detroit, as other places, has had its quota of sickness and accident. Not a Sabbath has passed without several being absent because of illness, but, notwithstanding this, the average attendance has been higher than the preceding quarter, which, in turn, was higher than the one before it.

Mrs. C. A. Robinson, a charter member and a regular attendant, had the misfortune in January to fall on a slippery sidewalk, breaking her hip bone. She was carried to the Receiving Hospital and the break was set. She was placed in a cast and ordered to remain in bed for three months. At the hospital she received many visits from the members and friends, and at her home she is patiently bearing up under this severe trial. Her presence is greatly missed at the Sabbath and other services, and so is that of Clifford and Clarie Robinson, who have had to remain home many of the Sabbaths with their mother.

The little company raised \$105.00 for the Forward Movement this quarter and that is within \$35 of the sum it had previously raised from November, 1920, until December, 1922, so we feel much encouraged. More money is coming in and Detroit will be well "over the top" before June 30. The Vocational Committee's expense will be con-

siderable, the postage alone amounting to \$20.00, with printing costs to be added. Then the church ordered and paid for 10,000 cards calling attention to the claims of the Bible Sabbath, and is making a goodly donation to the "Voice", the little monthly published by several Detroit brethren.

Two evenings were given to Socialized Christianity. The first taking the form of a reception to three West Edmeston boys, Brothers Langworthy, Morrow and Brooks, and to Brother Crouch, of Nortonville; the second, a reception to Brother W. R. Frink, of Walworth Church, and Mr. Ross Dresser, of West Edmeston. Mr. Buell D. Burdick, of Nortonville, Kan., is also in Detroit, and has secured a position at Ford's factory, with Sabbaths off.

Elder Wartenbe, of Petoskey, Mich., a convert to the Sabbath, has attended a number of our meetings and has spoken for us twice. He had previously been supplied by mail with much of our good literature.

Elder J. J. Scott gave an excellent discourse one Sabbath in February and always does his part, in singing, Sabbath-school teaching, and house-to-house Bible work.

The church expects to partake of the Christian Passover on the night of March

30, much after the manner of the old Mill Yard Church of London, England, unleavened bread and unfermented wine, mingled with water, after the manner of the Cup of Blessing in the time of Jesus and Paul will be used.

R. S.

THE AVERAGE MAN

When it comes to a question of trusting
Yourself to the risks of the road,
When the thing is the sharing of burdens,
The lifting the heft of a load,
In the hour of peril or trial,
In the hour you meet as you can,
You may safely depend on the wisdom
And skill of the average man.

'Tis the average man and no other
Who does his plain duty each day,
The small thing his wage is for doing,
On the commonplace bit of the way.
'Tis the average man, may God bless him!
Who pilots us, still in the van,
Over land, over sea, as we travel,
Just the plain, hardy, average man.

So on through the days of existence,
All mingling in shadow and shine,
We may count on the every-day hero,
Whom haply the gods may divine,
But who wears the swart grime of his calling,
And labors and earns as he can,
And stands at the last with the noblest,—
The commonplace, average man.

—Margaret E. Sangster.

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DEATHS

GEISINGER.—John W. Geisinger, in Roadstown, N. J., in the eighty-ninth year of his age.

Mr. Geisinger was born in Wirtenberg, Germany, May 16, 1834. He came to America in 1854 and was soon followed by his brother George. From the time they came to this country until their death they lived in the vicinity of Shiloh and Bridgeton.

He was married to Adaline Jones, September 2, 1860. There was born to them one son, Richard, who died in January, 1890, leaving a widow. This was a great blow to the parents from which they never fully recovered.

The wife of Mr. Geisinger died at their home in Bridgeton some years ago and since her death he has made his home, for the most part, with the niece where he died. Besides this niece, there is her sister and three brothers in this country, Henry, George and John, all of whom live nearby.

For nearly sixty-six years he has been a faithful member of the Seventh Day Baptist Church of Shiloh, supporting it when possible by his presence and in a financial way. There are but two persons now living who have been members of this church longer than has Mr. Geisinger.

The funeral was held in the home of his niece, Henrietta Mammel, of Roadstown, N. J., on the afternoon of Washington's Birthday, conducted by his pastor, Erlo E. Sutton, of the Shiloh Seventh Day Baptist Church, assisted by Rev. W. A. McKenzie, of the Roadstown Baptist Church.

E. E. S.

RANDOLPH.—David Ayars Randolph was born near Shiloh, N. J., October 24, 1845, and died at his home in the village of Shiloh, February 27, 1923, aged 77 years, 4 months, 3 days.

He was of a family of three brothers, the sons of Isaac and Jane E. Ayars Randolph. Of the three but one, Oliver, of Jerseyville, Ill., now survives, the other brother, Asa, having died several years ago.

He was born on the Randolph farm now owned by his son-in-law, Frank Harris, some two miles northwest of the village, and has always lived in the vicinity of Shiloh. He was married to Janett Gillman, of Roadstown, N. J., and brought the bride to the old home where they lived for some years taking care of his mother. In about 1885 he settled on a farm about the same distance southeast of the village where they remained until some five or six years ago when he retired and moved to the village.

To Mr. and Mrs. Randolph were born eleven children, nine of whom reached adult age, and eight of whom are still living: Miss Eliza, a teacher in the Vineland, N. J., Training School; Mrs. Rena Davis, Pittman, N. J.; Mrs. Mary Harris, Shiloh; Mrs. Olive Lupton, Shiloh; Mrs. Alice Dickinson, Shiloh; Mrs. Nellie Husted, Fairton, N. J.; Isaac Randolph, Shiloh; Mrs. Nettie Carl, Bridgeton, N. J. He is also survived by the wife and eighteen grandchildren.

He united with the Shiloh Seventh Day Church, April 3, 1858, and remained a member until his death.

Funeral services were held in the home on Friday forenoon, March 2, conducted by his pastor, Erlo E. Sutton.

E. E. S.

COWLES.—Mrs. Mina Benjamin Cowles was the youngest in the family of six children of George Oscar and Maryette Rogers Benjamin, born in the town of Preston, May 15, 1878.

Her public profession of Christ took place in 1901, when she received baptism at the hands of the late Rev. L. R. Swinney, then pastor of the DeRuyter Seventh Day Baptist Church. She was faithful to her Christian duties, manifested especially in her loyalty to her father and mother. She moved with her mother from Preston Hill soon after the death of her father in 1903. Here she was married to Walter G. Cowles June 24, 1908. Soon afterward they moved to a farm in the town of Guilford. For the past two years

SABBATH HISTORY I.

BEFORE THE BEGINNING OF MODERN DENOMINATIONS

AVAH 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
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she has been in poor health, suffering intensely at times. During all these months she has maintained a patient and uncomplaining spirit. Her sufferings came to an end on the morning of February 13, 1923, when she entered into her eternal rest.

She has been a most faithful and devoted wife. She leaves deeply mourning her departure her husband, her aged mother, two brothers and three sisters. She died praying for those dearest to her. On her request the writer was called to the funeral on Thursday, February 15, at 2 p. m. "Come ye blessed of my Father, inherit the kingdom prepared for you." T. J. V. H.

SMALLEY.—Morgan R. Smalley was born in Washington Valley a few miles north of Plainfield, N. J., December 26, 1840, and died at his home in Shiloh, N. J., March 11, 1923, aged 82 years, 2 months and 15 days.

He was the son of John and Phoebe Wooden Smalley. When he was about four years of age the family moved to the town of Plainfield, and about eight years later located on a farm on the road leading from New Market to Bound Brook, where he grew to manhood.

On December 14, 1865, he was married to Miss Tabitha B., daughter of the late George B. and Elizabeth S. Davis, of Shiloh. For some seven years they lived near Marlboro when they located on the farm about two miles north of Shiloh where they lived until 1910, when they retired and moved to the village where he died.

He is survived by the wife and five children, Mrs. Eva Turner, Auburn, N. J., Mrs. Rena Crispen, Salem, N. J., George B., Leonard M., and Lester R., all of Shiloh. Three daughters, a child, and Adella and Lillis having passed on. There are also eleven grandchildren and five great grandchildren.

When about sixteen years of age, he united with the Piscataway Seventh Day Baptist Church of New Market, N. J., but after his marriage, he united by letter with the Shiloh Seventh Day Baptist Church of which he remained a faithful member until his death.

Funeral services were held in the home Wednesday afternoon, March 14, 1923, conducted by his pastor, Erlo E. Sutton, and the body was laid by the side of his loved ones who had gone before, in the Shiloh Cemetery.

E. E. S.

HICKOX.—In Philadelphia, Pa., February 14, 1923, Abbie M. Hickox, in the eighty-first year of her age.

She was the daughter of Charles C. and Anne Maria Maxson and was born in Westerly, R. I., April 10, 1843. In 1873, she was married to Frederick Hickox who died many years ago. The most of her life had been spent in Westerly where a large part of her interests were centered. For many years she was an instructor in music for the public schools of her native town. She had professed faith in her Savior early, uniting with the Pawcatuck Seventh Day Baptist Church, of which she was a faithful member and much interested in its welfare. For the past few years she had spent her winters in Philadelphia, with the family of her son, Dr. Charles F. Hickox.

The funeral service was held at her home, 128

Main Street, on Sabbath afternoon at 2 o'clock, conducted by her pastor, Clayton A. Burdick. Beside her son, Dr. Charles F. Hickox with his wife and son Charles, she leaves one brother, Clarence C. Maxson, of Westerly, R. I.

C. A. B.

BOYD.—George Washington Boyd, son of John and Nettie Kagarise Boyd, was born February 22, 1922, and died February 8, 1923, near Salemville, Pa., lacking fourteen days of being one year of age.

Funeral services, conducted by the pastor, were held at the church in the afternoon of Sabbath Day, February 10. The little body was laid to rest in the Salemville cemetery. The sympathy of many hearts goes out to the bereaved parents in a special way in the going out of this little life, since it is the second little one they have been called upon to give up within a period of less than two years.

"And the mother gave, in tears and pain,
The flowers she most did love;
She knew she would find them again
In the fields of light above."

R. R. T.

BROKEN MEASURES

Life is full of broken measures,
Objects unattained;
Sorrow intertwined with pleasures,
Losses of our costliest treasures
Ere the heights be gained.

Every soul has aspiration
Still unsatisfied;
Memories that wake vibration
Of the heart in quick pulsation,
At the gifts denied.

We are better for the longing,
Stronger for the pain;
Souls at ease are nature wronging;
Through the harrowed soil come thronging
Seeds, in sun and rain!

Broken measures find completeness
In the perfect whole;
Life is but a day in fleetness—
Richer in all strength and sweetness
Grows the striving soul.

—Sarah K. Bolton.

"There is but one opinion in our university and that is most positively in favor of prohibition. Of course there are violations of the prohibitory act; so are there violations of the law against stealing and against murder, and it appears to me that the argument built upon the lack of strict enforcement has the same force as when applied to any criminal law. I do not think that there is any force that could induce Kansas to go back to the open saloon."—
S. E. Price, President Ottawa University.

SPECIAL NOTICES

Contributions to the work of Miss Marie Jansz in Java will be gladly received and sent to her quarterly by the American Sabbath Tract Society.
FRANK J. HUBBARD, *Treasurer*, Plainfield, N. J.

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

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

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

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

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

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

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

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

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

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

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

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

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Sabbath School. Lesson III.—April 14, 1923

JOSEPH, THE PRESERVER OF HIS PEOPLE. Genesis 30: 22-24; 37: 2—50: 26.

Golden Text.—"Honor thy father and thy mother, that thy days may be long in the land which Jehovah thy God giveth thee." Exod. 20: 12.

DAILY READINGS

Apr. 8—Gen. 37: 1-4. The Favorite Child.
Apr. 9—Gen. 37: 23-28. Joseph Sold by his Brothers.
Apr. 10—Gen. 41: 25-36. Joseph Interpreting Pharaoh's Dreams.
Apr. 11—Gen. 41: 37-45. Joseph Honored.
Apr. 12—Gen. 45: 3-11. Joseph Forgiving his Brothers.
Apr. 13—Gen. 46: 28-34. Joseph and his Father.
Apr. 14—Psalm 20: 1-9. The Source of Deliverance.

(For Lesson Notes, see *Helping Hand*)

The great secret of making the labor of life easy is to do each duty every day.—*Marsden*.

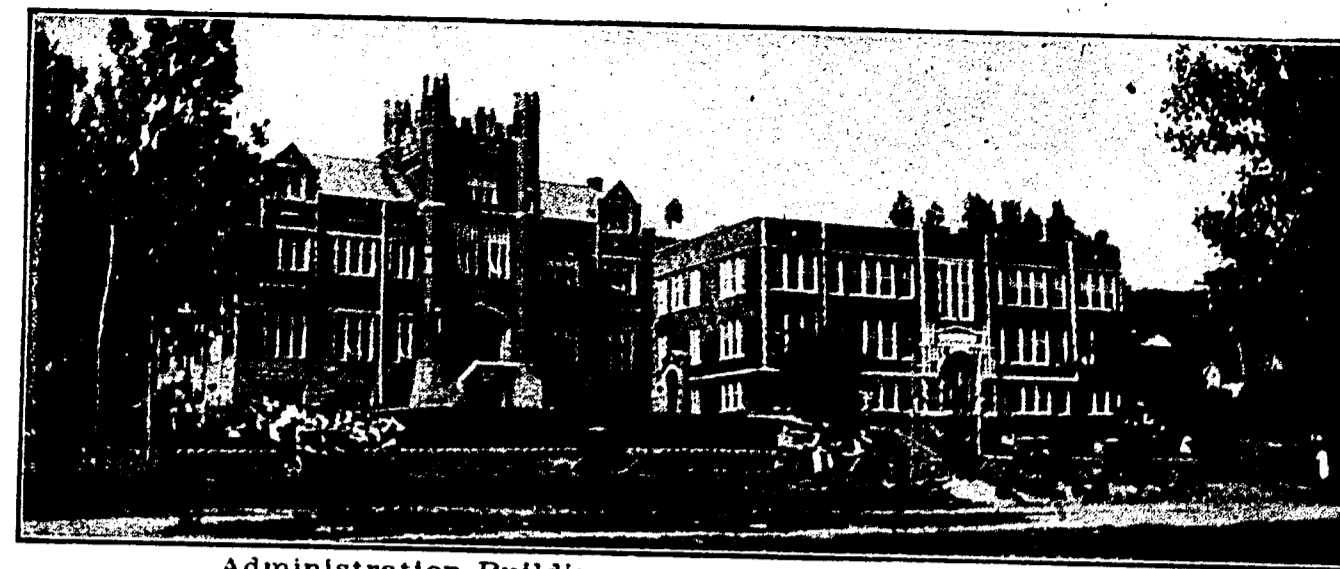
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The Sabbath Recorder

HIS HOLY DAY

The crowning work of creation was the creation of the Sabbath. This seems to be the theme of the first creation story as recorded in the first chapters of Genesis. Scholars affirm it as their belief that this account of "the beginning" was written not primarily to describe the creation of the physical world, but to set forth the divine origin of the Sabbath. This conclusion is in accord with the fact that the Bible is a book of religion and not of science. The Sabbath of Genesis confirms the fact that God was not only "in the beginning", but that he stayed with his world as the benevolent and righteous Father.

ALMIGHTY GOD, who, by thy Son Jesus Christ, didst give commandment to the holy Apostles, that they should go into all the world, and preach the Gospel to every creature; grant to us whom thou hast called into thy Church a ready will to obey thy word, and fill us with a hearty desire to make thy way known upon earth, thy saving health among all nations. Look with compassion upon the heathen that have not known thee, and on the multitudes in our own land that are scattered abroad as sheep having no shepherd. O heavenly Father, Lord of the harvest, have respect, we beseech thee, to our prayers, and send forth laborers into thy harvest. Fit and prepare them by thy grace for the work of their ministry; give them the spirit of power, and of love, and of a sound mind; strengthen them to endure hardness; and grant that both by their life and doctrine they may show forth thy glory, and set forward the salvation of all men; through Jesus our Lord. Amen.

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