

# 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.

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

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For the joint benefit of Salem and Milton Colleges and Alfred University.

The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

# The Sabbath Recorder

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WHOLE NO. 4,075

**Fragrant Days Filled With Songs** At almost every turn in these early-springtime days we meet with some charming reminder of the fact that the Creator must be a supreme lover of the beautiful. In some sections of our beloved America the mountains and valleys impress you with an almost overawing sense of the sublime, and you can but feel that God loves grandeur in his created things. But the one thing that has held us spell-bound at times in this land of birds and flowers, is the evidence of the divine love for the beautiful in form, in color, in sound and in perfume. Poets have written about the "Music of the spheres," and of the times when the "Morning stars sang together." "The heavens declare the glory of God" in the sublimest strains of heavenly music; but one does not need to lift up his eyes unto the constellations in order to see evidences of God's love for the beautiful. We too love the music of the spheres; but today there is a special charm for one child of earth in the near-by harmonies of this present world.

Beauties of the morning and the evening are gratuitously displayed for our enjoyment. The rising sun paints the sky in splendor and sends shining beams across the river to cheer our hearts, and most gorgeous sunsets tinge the clouds with gold, marking the end of a perfect day. God spares no beauty in ushering in the days and in preparing for the nights in the home he has prepared for us here.

In these beautiful days, when sunshine and showers chase each other over the earth, one can not ride along the highways of Daytona without being charmed by the matchless fragrance of orange blossoms that fills the air and comes floating in from near-by groves.

The beautiful mocking birds make the air ring with all the songs they have learned from other birds, carrying their music well into the night. It is wonderful how many different songs these birds can sing. They reel off an indescribable medley as fast as they can. Sometimes you may think

a brown thrush is entertaining you with sweet soft notes; sometimes it seems like a catbird's call, and again you will hear the harsh shriek of the jay; but all the time it is a jolly, rollicking mocking bird, switching from one bird-song to another with marvelous rapidity. His heart is so full of music that he seems to make up his song as he goes along; and it seems like a new one every time.

Then in the quiet of evening at Daytona Beach, there comes the soothing music of old ocean's restless waves, in gentle undertones, as they break on the smooth sandy floor of the world's finest beach; and last but not least, we hear the soft whisperings of palm and magnolia leaves, stirred by balmy breezes from sea or land, adding their part to the beauty of nature's music.

It often seems as though earth and sky, and cloud, and forest and stream along the East Florida coast were uniting in an effort to give a new Paradise to man. In it come and go a wonderful variety of birds of land and sea. They swarm over the towns and through the groves, they cover the face of the river, and seem to love the haunts of men. Thus these "Fragrant Days are Filled With Songs."

**Wonderful Success Of Prohibition** When we think of the treasonable spirit of liquor sympathizers that improves every opportunity to encourage bootlegging; and when we consider the disloyal attitude of so many daily papers toward the constitutional law of the land, we are surprised at the success of prohibition. Then add to this condition the supineness of the people who do favor prohibition—the indifferent, keep-still, do-nothing spirit which lets treasonable things go on without a protest, and the great wonder is that any success can be secured!

When newspapers, and movies, and multitudes of men are constantly instilling into the public mind a contempt for law, or even a humorous disregard for it, the rulers are handicapped and enforcement is hard. The tendency, in this persistent be-



littlement of law, is to beget universal disregard for law. Not long ago a drunken man was seen in the street of one of our large cities. Upon seeing him a man spoke up: "There's dry America! That's how prohibition works!" He spoke these words with a sneer. He seemed to rejoice in the effort to prove prohibition a failure by pointing to one unfortunate victim of the nefarious outlaw bootlegging business—and that too in a town where a hundred times as many drunks were seen in a given time while saloons were allowed as could possibly be counted now.

What do you think of this tendency to exaggerate every sign of violation, and to sneer at and belittle a nation's most wholesome laws, just as though the laws were wrong and the criminal were right! What is a loyal citizen's duty when he sees men actually giving courage to outlaws just as though there were something heroic and funny about their doings?

How would it seem, when bank after bank is being robbed in violation of our laws, for men to persist in ridiculing the nation for making laws against robbery? Why would it not be just as consistent, when den after den of counterfeiters is being discovered, for American citizens to treat counterfeiters as though there were something almost heroic in the way they ply their business, and sneer at the folly of making laws against coining worthless money? Would it not be just as consistent to plead for a modification or a repeal of the law against thieving or counterfeiting because these laws are being violated, as it is to clamor for a repeal of the Eighteenth Amendment when a few men persist in trampling that underfoot?

In view of all the encouragement given to the outlaw wets, by men and papers who ought to be loyal, we think it quite wonderful that the prohibition movement is so successful.

**A Plea for Practical Religion** We have just come from hearing Ballington Booth address an audience of more than two thousand people in the Auditorium at Daytona Beach. He made a strong plea for practical religion rather than a religion of dogmas and theories. The thing wanted today is not politics, nor money, nor theoretical patriotism, so much as a *live* reli-

gion—a religion that comes down from its heavenly soaring to touch the earth and to serve among men.

The one great prayer for these United States should be for God to reconstruct us in true religion. It will require more than the propagation of dogmas if our nation is to prosper.

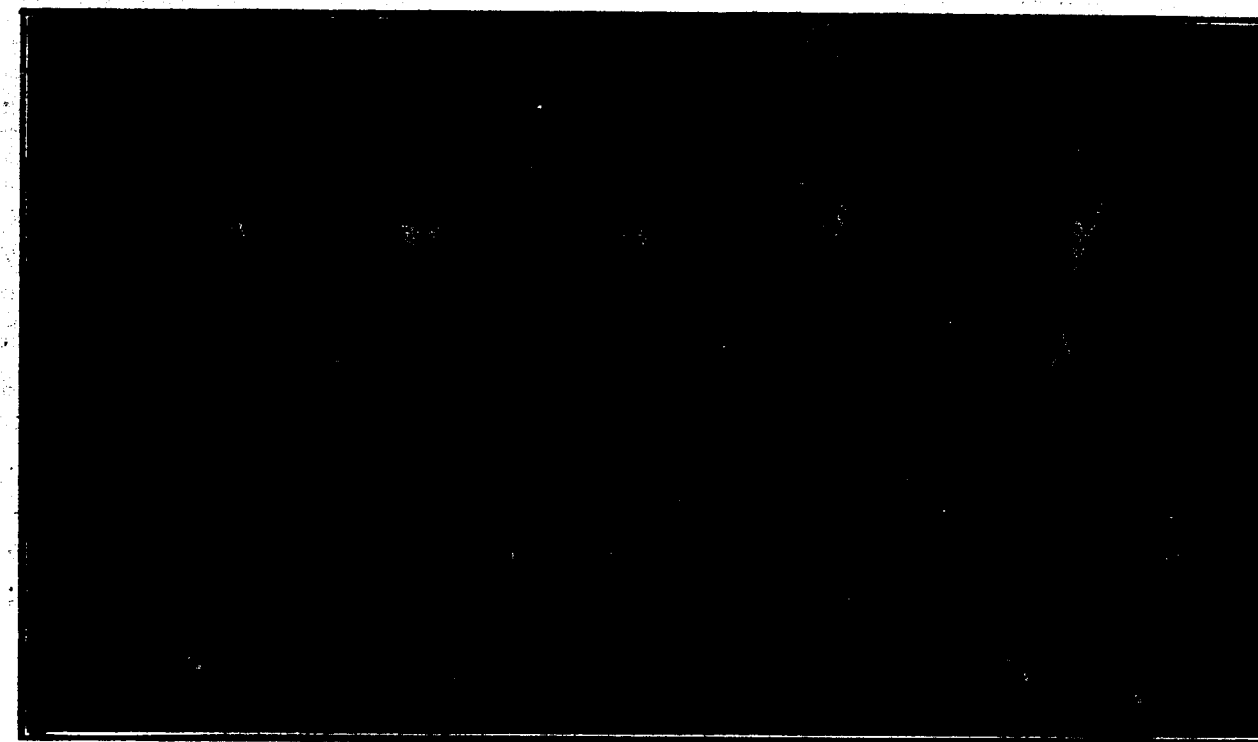
Mr. Booth told of an artist who was painting a picture of a woman out in a terrible storm pleading for help. All at once he began to realize that he was spending his days just painting the picture of a woman in distress while the outside world was full of real women perishing for help, and he ought to be out in it trying to save them. So deeply impressed was he that he gave up his work as an artist and went as a missionary to a foreign land where many souls were brought to Christ by him. This age of reconstruction needs such a religion as that.

The Volunteers of America are doing a great work for prisoners, for girls who go to seek work in the cities, and for both men and women after they are liberated from prison and begin to seek employment. They render the kind of help needed just at the time when it is most needed.

**Christianity Greater Than Benevolence** Mr. Booth pleaded strongly for true Christian philanthropy and benevolence. All benevolence can not be called Christian benevolence. True Christians must be benevolent and philanthropic, but philanthropists and benevolent persons are not all Christians. The country needs consecrated philanthropists; men whose hearts and hands reach up in all sincerity to take hold of God. Then they can reach down to take hold of men and lift them up.

**The Committee on Revision Of Denominational Literature** On February 22-25 the Tract Board's Committee on Revision of Denominational Literature held a four days' meeting in Alfred. They were days of strenuous work in considering matters which have needed attention for some time. This committee has been nine years in the work, and, in every meeting during those years, all the members have been present. This is a remarkable record.

Brother Robert Spicer, now a student in



Alfred, has kindly furnished a "snap shot" of the committee taken in the theological rooms of the "Gothic." Our readers will enjoy the cut given here.

Brother Spicer is enthusiastic over his work under Dean Main in the Seminary. For this we are glad; and wish we had a dozen young men there with him doing good work.

Most of our readers know the men on this committee. Beginning at the left—Rev. William L. Burdick, corresponding secretary of the Missionary Society; Rev. Willard D. Burdick, corresponding secretary of the Tract Society; Rev. Edwin Shaw, of Milton College faculty; Principal Corliss F. Randolph, Newark, N. J., president of the Tract Board; and Dean Arthur E. Main, of our Theological Seminary.

#### DETROIT'S VOCATIONAL COMMITTEE

The people of Detroit Church and congregation have felt the necessity of organizing a Vocational Committee and engaging in an active campaign to secure work for Sabbath-keepers. Accordingly a Vocational Committee was elected with Eld. J. J. Scott, as chairman, Miss Florence L. Rich and Mrs. May Bishop as secretaries, and Deacon M. B. Beers, Roy Crouch, W. I. Frink, William Bishop, Ethel St. Clair, Annie E. St. Clair, Mrs. C. A. Robinson, G. F. Hopf, Mr. Brooks and R. B. St. Clair as committee members, with power to add to their numbers. The first meeting of the committee was held at Pastor St. Clair's residence, 3446 Mack Avenue, Detroit, March 14.

The committee decided to order 1,000 printed letterheads and envelopes and to write 1,000 employers of labor, setting forth availability of Seventh Day Baptists as employees, provided no work was required of them between sunset Friday and sunset Saturday. It was further voted that Sabbath literature should be enclosed with each letter and an earnest prayer to Almighty God offered as each communication was sealed to the end that he would both bless the message of truth and provide openings for those who were observers of all of God's holy will.

A number of letters had been previously sent out by Pastor St. Clair and a number of gratifying responses received. A prominent manufacturing chemist expressed his willingness to give employment to one or two Sabbath-keepers, with the privilege of being the only persons in his large establishment on Sundays; the Michigan State Telephone Company stated the way was open for the employment by them of a number of our faith, while a well-known automobile repair and garage man said that he might, before long, have an opening for a man who would work Sunday, with Saturdays off.

In response to correspondence with the pastor of the Syracuse Church, a number of names of garage men in that city were submitted, and one of the West Edmeston boys attending Michigan State Automobile College in Detroit, was given this list and wrote along the lines used by the Detroit committee, and received a very gratifying response to the effect that one of the garage men of that city would start him to

work six days a week, Sabbath excluded, at \$30 per week.

Incidentally it may be remarked that the boys from West Edmeston were pleased to be studying in a town where opportunity to attend Seventh Day Baptist services were afforded, and Detroit Church was indeed pleased to have such regular attendants as Brothers Langworthy, Morrow and Brooks. The first two named young men are returning to New York State, while Committeeman M. B. Beers is endeavoring to secure Mr. Brooks a position in a Detroit garage, with Sabbath privileges.

Any persons desiring to communicate with the Vocational Committee will please address Mrs. May Bishop, 278 Ferris Avenue, Highland Park, Detroit, Mich., or Miss Florence L. Rich, 536 West Fort Street, Detroit, Mich., and their requests will receive attention. Kindly set forth everything of interest, as all these points can be used in an attempt to secure employment.

R. B. ST. CLAIR.

#### ANNUAL MEETING OF RICHBURG CHURCH

On January 7, the Seventh Day Baptist Church of Richburg, N. Y., held the annual meeting and church dinner at the home of Mrs. Myrtie Benjamin. With a few exceptions because of sickness or other reasons, the members and their families were present, each bringing a share of the bountiful dinner provided for all. It was an occasion of unusual pleasure since we had again with us Pastor Loofboro and family, and we rejoiced that his two months' vacation had proven beneficial. We were also glad to welcome one of our former members and her family, Deacon and Mrs. Fred Pierce and sons, recently of Alfred Station, N. Y. Thirty-four responded to the call for dinner which was served at three well filled tables.

At the business meeting which followed, after devotionals we listened to a report from our pastor, our church treasurer, our Sabbath-school secretary, and the secretary and the treasurer of our Ladies' Aid society. In the latter, mention was made of the recent death of our faithful and devoted sister, Mrs. Mary King. Pastor Loofboro brought to us a message from our aged member, John King, who, though not able to be present, had in mind the in-

terests of our church, and suggested the need of another deacon. It was decided to have a committee make further plans along this line.

Brother Charles Saunders was re-elected to the office of trustee for three years, and Mrs. Nina Almy was re-elected to serve as church clerk. The Forward Movement Committee of the past year was also re-elected.

In an informal way a report was given to the pastor of the services conducted during his absence, showing that three sermons were preached, a Thanksgiving program given, and several sermons read by various members.

By a unanimous vote, Deacon Pierce and wife were invited to become members of our church.

A hearty vote of thanks was given to the hostess of the day, and a request made that a report of the meeting be sent to the SABBATH RECORDER.

May we each strive to give "better" service during the present year.

A MEMBER.

#### "SCIENTIFIC CHRISTIAN THINKING FOR YOUNG PEOPLE"

EDITOR OF THE SABBATH RECORDER:

Will you allow me space to call attention through the RECORDER to a very fine, helpful book, just recently issued by the George H. Doran Co., New York? The book is "Scientific Christian Thinking for Young People", by Howard Agnew Johnston.

Two sentences from the author's preface: "New light on several scientific questions has been discovered in these first years of the twentieth century. In this new light some of the theories which dominated the thinking world for the last third of the last century are proved no longer tenable."

"American history has made unescapable the favorable presumption that Christianity is trustworthy in its teaching and wholesome in its life."

The last two chapters, "The Prayer Life of Believers", and "The Challenge to Christian Service", are exceptionally fine. It is thoughtful, conservative, constructive, helpful. I most heartily recommend it. The price is \$1.25 net.

A. L. DAVIS.

Ashaway, R. I., March 28, 1923.

### 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.)

"After all, the world moves only through the efforts of the men who believe that they can do the impossible, and then actually do it. Don't be discouraged by what I have said. 'Who knows but that thou art come into the kingdom for such a time as this?' (I quote from memory only.)"

"Yes, the Sabbath of Jehovah means more than any denomination. I find in general that people are all breaking every other commandment as much as the fourth. Look at the first and second, adultery, covetousness, disobedience to parents and dishonesty. What we need is to lead men and women to Jesus to be saved, and stay with them there until they 'get through' and *know* they are saved. A truly saved man will do what God asks. He goes into the ministry regardless of the positions and pay the world offers, regardless of any stated salary—of the future—trusting God, because he knows God's power and fully believes him. When men get saved, God can use them, the truth will convince them and they will obey, but not until then. So first of all we should lead men to Jesus and see that they stay with him until they know they are saved and have the witness of the Spirit...."

"I believe Jesus is very soon to come. I believe it with all my heart. I reach you my heart and hand to do all we can to send out this blessed Sabbath truth and get men everywhere to repent and be cleansed for the blessed Christ to come in to abide, then the question of obedience and backsliding will be solved once for all. All glory be to his blessed name."

"...I am in hearty sympathy with the ideas expressed. I have known some

Seventh-day Presbyterians. The Pentecostal Sabbath-keepers believe in remaining in the church where they are after being converted to the Sabbath and spreading the truth within."

"The operation of your plan for Sabbath reform work will require at least two essentials of a somewhat irregular nature.

"First, Permission to present Biblical and historical facts, concerning the Sabbath and the Sunday, in First-day churches.

"Second; A promise from First-day churches and their pastors that converts to the Sabbath will be permitted to rest on the Sabbath Day and work on Sunday, without expulsion from their churches.

"In my opinion it is not wise to advocate the Sunday rest-day, either as a religious, educational or recreative necessity; for the same law that says, 'Remember the sabbath day, to keep it holy,' also says, 'Six days shalt thou labor and do all thy work.'

"The law of the Sabbath was made for the common laborer as well as for the man of affluence, and for the servant as well as for the master. The servant and the common laborer need the six working days on which to make a support, and when they do this they are better prepared to rest on the Sabbath day 'according to the commandment.' To advocate the *Sunday* rest-day, for any purpose whatever, would render our position weak and inconsistent."

(To be continued)

#### AN INTERESTING SABBATH DISCUSSION BETWEEN RUSKIN AND STILLMAN

W. M. STILLMAN

The following discussion on the Sabbath question between Ruskin, the great English artist, and the late William James Stillman, an art critic and journalist of note, is taken from the latter's autobiography. They were traveling together in Switzerland and the question came up, because Ruskin on any Sunday would not do a line of drawing.

Stillman says: "To me brought up in the severity of Sabbatarianism, the sanctity of the first day of the week had always been a theological fiction so that his slavery to



his terrible conscience provoked me to a discussion of the subject. I declared there was no authority for the transference of the weekly rest from the seventh to the first day of the week. We went over the texts together, and in this study my sabbatarian education gave me an advantage in argument for he had never given the matter a thought. Of course he took refuge in the celebration of the weekly return of the day of Christ's resurrection, but I showed him that the text does not claim that Christ rose on the first day of the week, and that the early fathers, who arranged that portion of the ritual did not understand the tradition of the resurrection. Three days and three nights according to the gospel, Christ was to lie in the tomb, not parts of three times twenty-four hours. But the women went to the tomb 'in the end of the Sabbath as it began to dawn toward the first day of the week' and they found that he had already risen and was gone. Now by the Jewish ritual the day began at sunset, the first day of the week began with the going down of the sun, and therefore as Christ had already risen he must have risen on the seventh day. *The reason of this twilight visit was in the prohibition to touch a dead body on the Sabbath and the zeal of the disciples sent them to the sepulchre at the earliest possible moment.*

"I showed Ruskin how careless or ignorant of the record of the distribution of sacred time men had been in the fact of the total disregard of the words of Christ that he should be crucified and rise again the third day. He was therefore crucified on Wednesday and buried on Wednesday just before sunset. And this is confirmed by the text which says that the disciples hastened to bury Christ on the day of Crucifixion because the next day was the day of preparation for one of the high sabbaths which the Christians who instituted the observance of the first day confounded with the weekly sabbath, not knowing that the high Sabbath could not fall on the weekly sabbath.

"To this demonstration he could make no defense and he rejected not only the Sunday Sabbath but the whole of the ecclesiastical interpretation of the texts. He said if they have deceived me in this they have probably deceived me in all."

**SABBATH HISTORY—I**

**QUESTIONS ON CHAPTER 6**

What circumstances attracted attention to the Sabbath during the reign of Henry VIII in England?

State the two points of view developed concerning the Fourth Commandment.

What was the controversy between Protestant and Roman churches concerning church authority?

What theory did Cranmer advance toward settling the difficulty? What has been the influence of this theory?

What did Greenham and Bownd teach concerning the change from Sabbath to Sunday?

What two influences worked together to bring the Sabbath question into prominence?

State three points of view developed in the discussion of the Sabbath in England?

What are the special values in beginning the Sabbath at sunset?

**GENERAL CONFERENCE**

**Receipts for March, 1923**

Forward Movement:	
First Alfred	\$231 60
Andover	5 00
Berlin	37 86
First Brookfield	87 50
Exeland	10 00
First Genesee	150 00
Little Prairie	3 00
Marlboro	60 00
Milton	425 00
Piscataway	135 73
Plainfield	157 50
Richburg	5 00
Ritchie	50 00
Riverside	171 00
Salem	118 00
Waterford	28 00
West Edmeston	50 00
White Cloud	100 00
Interest	6 03
	<hr/> \$1,831 22
Tract Society:	
Detroit	\$ 5 00
First Brookfield	1 00
First Brookfield, for debt	5 00
	<hr/> 11 00
Missionary Society:	
Detroit	15 00
First Brookfield, for debt	5 00
	<hr/> 20 00
Near East Relief:	
Mrs. George Grow	1 00
	<hr/> \$1,863 22

WILLIAM C. WHITFORD,

Treasurer.

Alfred, N. Y., March 31, 1923.

**THE STANDING OF THE CHURCHES**

March 31, 1923

Churches	Quota	1919-20	1920-21	1921-22	1922-23
Attalla	\$ 340	\$ 17.00	\$ .....	\$ .....	.....
Adams Center	1,530	1,230.98	708.00	710.85	\$244.38
First Alfred	5,890	3,335.61	3,876.42	4,121.00	1,547.93
Second Alfred	2,940	768.34	1,145.90	1,358.13	904.19
Albion	1,870	622.27	279.83	95.00	149.33
Andover	620	148.49	201.25	63.35	122.67
Battle Creek	1,880	1,893.00	2,487.87	1,880.00	400.00
Boulder	920	460.00	920.00	460.00	200.00
Berlin	970	.....	308.37	541.01	284.86
First Brookfield	1,490	769.60	1,550.58	1,072.34	660.30
Second Brookfield	1,240	987.56	1,157.50	613.63	536.37
Cartwright	770	400.00	258.65	211.28	40.25
Chicago	830	1,009.60	926.60	884.16	774.50
Cosmos	220	46.00	88.00	40.00	40.00
Carlton	960	352.97	247.39	182.88	89.78
DeRuyter	910	910.00	677.00	814.50	150.00
Detroit	.....	(Joined Conference 1921)		140.00	125.00
Dodge Center	1,240	1,250.00	458.45	275.58	291.17
Exeland	220	45.00	20.00	50.00	20.00
Farina	1,650	1,650.00	1,019.95	1,161.64	720.88
Fouke	720	664.38	88.00	115.00	42.00
Friendship	1,200	430.00	679.83	536.00	95.50
First Genesee	1,970	985.00	1,895.79	1,197.17	1,000.00
Gentry	650	480.50	355.66	167.50	37.50
Grand Marsh	280	.....	98.01	25.00	16.00
Greenbrier	340	.....	70.00	50.00	50.00
Hammond	460	703.00	619.54	575.01	290.00
First Hopkinton	2,860	114.53	1,178.68	1,351.29	452.61
Second Hopkinton	880	132.15	75.00	194.23	108.64
First Hebron	520	.....	150.00	520.00	232.00
Second Hebron	370	.....	67.00	22.00	.....
Hartsville	700	80.00	110.10	62.00	60.00
Independence	1,070	1,360.00	1,100.00	565.00	505.00
Jackson Center	1,180	200.00	95.00	160.00	86.59
Lost Creek	910	910.00	910.00	910.04	359.50
Little Prairie	370	.....	150.00	66.60	26.00
Los Angeles	240	275.00	240.00	240.00	240.00
Middle Island	730	90.00	100.00	190.25	60.00
Marlboro	990	1,030.00	1,004.51	443.77	330.00
Milton	4,460	2,300.00	3,501.24	3,345.00	2,029.76
Milton Junction	1,990	1,138.74	2,240.00	1,202.00	962.75
Muskegon	.....	(Joined Conference 1921)		25.00	.....
New York	660	1,075.00	948.06	1,077.41	613.13
Nortonville	2,240	2,240.00	1,440.00	749.00	900.00
North Loup	4,180	4,180.00	4,180.00	2,850.00	1,000.00
Piscataway	930	571.62	412.20	931.16	594.19
Plainfield	2,440	2,071.62	2,975.30	2,884.91	1,497.50
Pawcatuck	3,840	3,483.29	3,993.17	3,902.01	3,000.00
Portville	210	210.00	210.00	210.00	.....
Roanoke	400	97.00	114.00	75.00	40.00
Rockville	1,340	172.00	135.00	245.00	116.00
Richburg	390	293.00	390.00	192.10	65.00
Riverside	1,030	925.00	820.05	1,216.61	624.13
Ritchie	900	650.00	69.50	271.52	120.00
Rock Creek	.....	(Joined Conference 1921)		13.00	10.00
Salem	3,220	3,213.50	2,634.55	3,309.20	1,200.00
Salemville	580	80.46	290.00	142.50	.....
Shiloh	3,550	1,344.04	3,674.30	1,637.01	1,180.08
Scott	490	.....	1.00	33.00	24.00
Syracuse	270	88.99	107.72	78.22	45.50
Southampton	90	120.00	40.00	20.00	.....
Stonefort	350	107.00	100.00	159.00	.....
Scio	130	7.71	.....	5.00	.....
First Verona	820	800.00	827.12	820.00	267.97
Waterford	490	540.00	512.25	428.67	416.33
Second Westerly	220	275.00	230.00	230.00	142.75
West Edmeston	550	550.00	345.00	300.00	150.00
Walworth	880	248.60	499.56	248.50	108.15
Welton	700	610.00	700.00	700.00	350.00
White Cloud	1,020	185.00	26.73	203.25	200.00

## VERONA

Verona still craves an interest in the prayers of her sister churches. This notice seeks a place in our RECORDER that she may thus be remembered. All the more confidently we come with this request just now, since the time for the Central Association is rapidly drawing near, when we hope to have many of our friends enjoy with us that meeting here.

In spite of the unusually severe winter, with an abundance of snow, we still think Verona is as near to being an ideal place to live the year around as one could hope to find. Her soil, climate and the character of her people conspire to produce that average degree of material prosperity which Solomon commended and which is the ideal condition in any community. This also is a potent factor in our ability to say that Verona presents a high average in moral and religious development. This is not to be discounted by the fact that the attendance upon Sabbath worship has been, during these winter months, probably, the lowest in a good many years. I am told that a young man, ten miles distant, had to be bound by the rest of the family to keep him from going to church, on a recent Sabbath, over impracticable roads.

But in June, when you visit us, weather conditions will be different, and you will come to church by auto over ideal roads, for which New York State is becoming famous. There is, however, a larger hope which we want to awaken in you, namely, that the great Kingdom Highway over which we are all traveling may, during this convocation, be made clearer and easier for all of us.

We wish in the meantime to call attention, in an incidental way, to the fact that we are living in a section of large historic interest. The very names of the places in central New York may suggest the classic as well as the historic trend of mind of the people. Starting with Verona and going in any direction you might soon be in Rome or Utica, or Paris or Syracuse, or London or Oneida, or Vienna, or Rochester or Amsterdam, the farthest one within a few hours drive by auto.

The Publicity Committee assumes that some items of local history will be of sufficient interest to warrant seeking a place in the RECORDER for them. So with the

editor's permission, there will appear for a few successive weeks something regarding Verona's historic environment. These have already been prepared for, and presented to, the Young People's Social Club of the Verona society.

THE PUBLICITY COMMITTEE.

## PROPECTS BRIGHT FOR GOOD SPRING TERM

The spring term at Salem College will open Monday, April 9. The spring work is not being stressed as much this year as in the past but for those who have been out over the State teaching during the fall and winter its value to them is very great.

Teachers may enroll beginning April 9 and take work from that date until the end of college in June and by going to summer school can complete a half years work. President Bond is receiving many letters daily from teachers over West Virginia who will come in to begin work at the opening of the term.

With the college taking care of over 400 students, the most in its history, it is a task to take care of a great number of new students and for that reason the work is not being pushed this spring. But there will no doubt be over fifty new students in school beginning at that time. New courses will be offered and the work given will be up to the standard of past years.

The summer school faculty is being arranged for the work here in the summer and the enrolment promises to exceed 500 students this summer. Letters are coming in fast asking about the work of the summer school as the Salem College summer work has gained a wide reputation in the last few years. President Bond will again be at the head of the summer faculty assisted by the able professors in all departments.—*Green and White.*

There can be no question in our minds but that prohibition has promoted thrift among the wage earners and small salaried persons and, we believe, from that standpoint, it has been of great economic value. The people are better housed, better clothed, and better educated, on account of the money they now have to devote to such purposes, and which formerly went for strong liquors.—*Thomas F. Wallace.*

## MISSIONS

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

## THE CHURCH AND MISSIONS IN THEIR RELATIONS TO PROPERTY

## III

## THE USE OF PROPERTY—STEWARDS OR OWNERS?

There are two ideas regarding the use of property; one is that of ownership; the other is that of stewardship, Christ's stewards.

According to the ownership idea, when one gets property, he owns it, the Almighty himself having relinquished all claim upon it. Following the ownership principle, man is at liberty to use all he can acquire as he pleases so long as he does no immoral thing with it. It may be well to help benevolent and philanthropic works, but there is no duty to do so; he can do as he pleases. He can lavish it upon himself or hoard it about him knee deep without incurring the divine disfavor. This is the policy of the world.

According to the stewardship idea the wealth of this world is entrusted to men to be used for Christ and his Cause. It holds that no man has a right to lavish on himself, hoard or waste; whatever the amount entrusted to one, a portion is to be used for suffering and sinning humanity, and all that remains after one's reasonable needs and the reasonable needs of those dependent upon him are supplied, is to be used for Christ, either by giving it directly to his Cause, or by investing it for Christ where the income therefrom can be used in carrying out his Great Commission, "Go make disciples of all nations." It may be that the very best service some can give Christ is to invest their wealth in some business enterprise, great or small, and consecrate the income to him and the advancement of his kingdom on earth. The ownership policy is that of the world, but the stewardship policy is that of the followers of Christ, the Christian idea.

In the Parable of the Rich Fool (Luke 12: 16-21), the trouble with the rich man was not that he was rich or that he had

been prosperous, but he was condemned and rejected by the all-wise Father because he had followed the ownership policy regarding property. He is not charged with a single vice; there is not the slightest intimation of fraud or unfairness in the acquiring of property. His fields brought forth bountifully, and he made the mistake of considering it his own to be used as he pleased. He laid it up for himself; God was reckoned out of the matter; he was not a partner, even. To teach the folly of such a course was the reason Christ spoke the parable, and the reason God has handed it down to us.

What was in the mind of the Father and Creator when he placed in the earth and nature the marvelous and unlimited stores of wealth and bade them come forth at the touch of Christianity? Was it that a part of his creatures might bask in plenty and ease? or to bring the blessing of the gospel to all upon the earth? Does the Father who looks with infinite compassion upon all men, propose that those in civilized lands should lavish upon themselves the wealth made possible by the blood of his Son, while the teeming millions tread the thorny and bitter road to despair? Did the Father lay his Son, beloved and precious, on the altar and then place this wealth in our hands to lavish on ourselves while those for whom Christ died, live and die in misery and shame because they lack that which our wealth might carry them? No! All this wealth has been made to come forth at this time and given to Christians as Christ's stewards that the whole world might be evangelized in our day.

We talk of being partners with Christ, co-laborers with him, joint heirs and partakers of his glory. Is it possible that we want to be partners with Christ and still not let him be partner in the property that the good God has put in our hands? Are we willing to be sharers in his everlasting glory and not share our money with him?

To use the property that comes into our hands as the stewards of Christ in the evangelizing of the world is more than a duty; it is a great and glorious privilege. Men never know the great joy of living till all is dedicated to Christ as his stewards. The self-seeker simply can not be happy, no matter what may be his circumstances. Seek wealth, using the strength



of your body, the skill of your hands and the genius of your minds! Seek it, use it and enjoy it! But know that the highest joy can only come when you seek it and use it for the soul, for humanity, for the Savior who loved you and gave himself for you. Seek it and use it for Christian missions, the evangelizing of the whole world in your day!

#### 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.

#### SALEM BREAKS EVEN WITH DAVIS-ELKINS IN FIRST DEBATE ON SCHEDULE

Inter-collegiate debating was initiated at Salem College on Thursday evening, March 15, when the debating team of Davis-Elkins matched their forensic skill against the argumentative ability of Salem. The affirmative Davis-Elkins team vanquished their Salemite opponents in the college auditorium, while at the same time the Salem affirmative team were doing what Lincoln did to Douglas to the negative team of Davis-Elkins in the high school auditorium at Elkins. The question debated was, Resolved that the Japanese should be excluded from the United States by law. The Davis-Elkins affirmative team here was composed of Messrs. Pierce and Ervin, and was opposed by Oscar Andre and Duane Ogden. The judges at Salem were attorneys Harmer and Johnson and Superintendent Jackson, all of Clarksburg. The winning team at Elkins was composed of Henry Ash and Wardner Robinson. Both decisions were of the two-to-one variety, the debates in both cases being hotly contested.

From the appearance of the crowd and the interest manifested, debating has arrived at Salem. The debating club of Salem College, under whose auspices the inter-collegiate contests are being held, was elated with the outcome of Thursday's ex-

periment. Several other debates have been scheduled for this year. Westminster College, of Fulton, Missouri, who are touring the east, will meet Salem on Tuesday, April 3. The question for debate will be the same used with Davis and Elkins; however in this debate, the Salem affirmative team will get into action on the home rostrum.

The second question, which will be debated during April, is, Resolved that the power of the Supreme Court to declare statutes unconstitutional should be restricted. The final try-outs for this question will be held Tuesday, March 27, the first debate being a dual meet with Wesleyan on April 19.

Debating has been neglected for a great number of years in Salem, but from all appearance it has revived, been resuscitated, or something of that sort, and those most interested are looking for the infant to wax strong.—*Green and White.*

#### ANTI-SALOON LEAGUE ELECTS ANDERSON SUPERINTENDENT FOR ANOTHER YEAR

The Board of Directors of the Anti-Saloon League of New York announces that at its regular meeting on March 27, by unanimous vote, it re-elected William H. Anderson as State Superintendent for the coming fiscal year of the League beginning May 1, 1923, and directed that this action be made public.

Signed for and by order of the Board.

WILLIAM C. SPICER,  
*President pro tem.*

GEORGE CALEB MOOR,  
*Secretary.*

March 28, 1923.

#### TESTIMONY IN FAVOR OF PROHIBITION PRACTICALLY UNIVERSAL

My daily life brings me into constant close touch with doctors from all parts of our country and Canada, and the testimony, practically universal, is that the benefits of prohibition are everywhere manifest even with an imperfect, often half-hearted law enforcement. As touching my own profession, the best sentiment of educated physicians is against the use of liquors as a medicament and sturdily against the reintroduction of light wine and beer.—*Dr. Howard A. Kelly, Baltimore, Md.*

### EDUCATION SOCIETY'S PAGE

DEAN PAUL E. TITSWORTH, 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.*

#### SOME PREDOMINANT FUNCTIONS OF THE SECONDARY SCHOOL AND COLLEGE

Their Responsibilities in Regard to Current Debatable Social Questions

(A Paper Read at University Faculty Meeting, January 16, 1923, by E. J. Colgan, Professor of Philosophy and Education, Alfred University.)

If it is conceded that besides giving the tools of knowledge to boys and girls it is also a primary function of the secondary school and college to give some significant training in the use of these tools, it will then be admitted that the school and college have a role to play as social agents second to none and when they fear to assume the responsibilities of that role they are depriving our organized life of one of its most important elements.

The liberty of press, of speech, of action guaranteed under our constitution often degenerates into license. Statutory laws in themselves are not enough to regulate these matters; they are secondary and poor substitutes for the only real restraining and directive force in modern society. That force is "public opinion"—a social compound of individual intelligence and individual conscience. Unfortunately, our histories show that popular opinion has often been in the wrong, unintelligent, insensitive, unconscious of its own desires. It is difficult to estimate how large a proportion of the blame for past and present conditions the school should shoulder, but no one would contend that it has ever lived up to its fullest opportunity or to the nature of its obligations as a fundamental institution of modern democracy. Too often schoolmen have been deficient in diagnostic and analytic power and have been unable or too indifferent to sense the meaning of sporadic

warnings here and there in time to prepare themselves and their contemporaries for the deluge.

The forces that foster social disintegration have made steady progress during the past decade and especially since the beginning of the World War. Yet the schools have gone on teaching the nation's embryo citizens in terms of arithmetic and geography and literature and history as found in books instead of what functions in their daily lives and social-civic relations.

The blind can not lead. It behooves schoolmen to find first their own vision. They must stoutly refuse that total domination of their lives by school duties to which so many succumb. They should never forget that they are citizens first and then teachers. Carrying over this idea into their work, the one thing that must dominate their teaching and their administrative activities is: how best to lead their boys and girls to the conviction that the privileges and responsibilities of citizenship precede and outweigh those of class, sect and vocation. It is their especial duty to build up in these young minds that instinctive reaction which will cause them to ask of themselves when confronted by the larger problems of life, "In view of my citizenship what follows?" This should be ingrained as a primary responsibility whatever other questions may arise, such as:—"In view of my vocation, of my membership in union, church, lodge, club,—what follows?" The first and the last question to be answered remains unchanged and inflexible in its demands,—"In view of my responsibilities as a citizen, what follows,—what must my answer be,—what must my actions prove?" Is there any more pertinent or more searching question than this for a member of a democratic group? It is the one level upon which we all may and must meet.

The natural query arises, is the school or the college contributing its quota in preparing its youths to meet this question intelligently and dispassionately? The Press is very active and not rarely vicious; the Church has lost its stride for the time being; the Home has dissipated its authority and disciplinary functions; the State in its institutional phase is arterio-sclerotic. Still, each one of these institutions is contributing its share for good or for bad, affecting

the result by omission or commission. But not one of them is supplying the need of the hour which calls for intelligence and dispassionate judgment in place of prejudice and partizanship.

Can the school afford to remain ostrich-like with its head in the sand? Is it not also a creative institution? What can the school do?—It can build character, it can create understanding, insight, appreciation, sensitivity to beauty and to the finer demands of our group life; it can inculcate charity and induce the willingness to see the other side of any shield, and it can build up the moral-mental habit of seeing true and thinking a thing through. The school should stand unprejudiced in the sight of all. It should by every means within its power strive to furnish all the known facts of history, literature, philosophy, science, economics and sociology that can be brought to bear upon the solution of any problem that touches the general life of its community. It should be sensitively related to its political and social environment. Too often schoolmen are talking and thinking in a socially archaic language. They must show such comprehension of current social, industrial, political problems that their community will be glad to turn an attentive ear. It is their highest function to be a source of valid, unprejudiced information and impartial conservers of socially valuable knowledge.

A great change has taken place in the past thirty or forty years in our political form of government. There has been a metamorphosis from a republican toward a democratic type. Delegated power has been the basis of government in this country for a long time, but today the pendulum is swinging over to a direct democracy. As a result, the individual citizen takes on increased power and significance in the scheme. His responsibilities are becoming increasingly greater. The school and college must then do their part up to the limit of their opportunities to guard the democratic institutions of the country by assuring themselves that each citizen is trained in the use of his power and that he has formed citizen habits that will react instinctively and sensitively for the protection and vitalizing of those institutions. In "Dynamic Sociology" Lester F. Ward has expressed a vital ideal for the school in

the statement, "It is less important that a great amount of intelligence should exist than that the data of intelligence shall be in the possession of all"; and President Wilson wrote in an article for the *Independent*, "The cure for social unrest in this country is a fuller knowledge of American institutions.... Autocratic governments of the past have lived by concealment; free governments must live by understanding.... Mistakes will be fewer and more easily corrected when all governments are guided by well informed public opinion.... We can know if change is desirable only by knowing all the facts about the thing we wish to alter."

In view of this long premise as to some of the important functions of the secondary school and of the college in our democracy, what follows when debatable questions arise? Let us look at a few of the problems that have recently plagued us. Such a problem arose during the Boston police strike. In some of the Boston classrooms there were, undoubtedly, children of striking policemen. A great many were children of parents enrolled in the ranks of unionized labor. There were also the children of the other elements of the public. Evidently the school could not champion one group or another. It could remain silent—and undoubtedly that would be the safest as well as the easiest thing for the Boston schools themselves to do,—or it could champion a cause without attacking or impugning the motives of persons. Even the schools in a city where such a strike has occurred, as well as those in other communities could quietly meet such questions by directing attention to those things which are to be considered fundamental if we are to persist as a nation. It could direct the children of all the parties concerned to the fundamental instruments and institutions under which we exist. It might suggest a rigorous searching of the national and state constitutions, of the city ordinances, of the constitution and by-laws of the American Federation of Labor, and of the charter of the Police Union. If conflicts were found they would be pointed out and studied in relation one to another and decision reached as to which should prevail. Interpretations as to rights and obligations of contract under the law should be sought in legal commentaries, and cognizance taken

of the ethical ideals of the students. There should be an honest attempt made to understand the social-moral issues involved and to present the claims of the striking men, defining their obligations to the community and those of the community to them.

In regard to the steel strike and to the recent railroad strike (1922) some of the above questions would be pertinent. In addition, the claims of the labor unions as presented in their own journals would be considered. The statements of labor leaders as printed in such journals—not merely in the daily press—would be studied in connection with statements from the other side and with due regard to the generally accepted dicta of economics. The claims of both labor and capital would be given impartial hearing, study and criticism, and some conclusions reached as to what constitutes value, labor, capital, goods, ownership, etcetera.

There are many questions relative to the proposed League of Nations that would provide plenty of stimulus for research. In place of repression and fear a manly and intelligent attitude ought to be taken in regard to Bolshevism and other radical doctrines. Are our institutions, and our loyalty to them, of such tenuous stuff that it is catastrophic to confront such problems, thinking them through to a conclusion, asking such questions as: What can we say Bolshevism (or Sovietism) is? What is the source of authority for such definition? In what ways is it different from our ideals and practices? Just what are the principles of our government and civilization,—upon what based? Are the results uniformly good? If not, what provisions have been made for effecting the necessary changes? What are the changes desired by the Bolshevists? Are they compatible with our present system? Do they seem preferable or not,—why? Just what is guaranteed to a citizen under our constitution and our economic system? Is that sufficient or not, and why? If there are evils how should you remedy them? Upon what principles would you act? Have those principles ever been applied before? Does it seem likely that they will work today? Why?

Undoubtedly there would be general agreement that there should be no religious discussion in the schools or colleges of the

country. In regard to politics, the school ought in no way to take a partizan stand however active its teachers may legitimately become as citizens. Their partizanship must absolutely not enter with them into the classrooms. There they are agents appointed to do certain prescribed things for a very definite purpose. But the school can prepare its embryo-citizens for their future duties by training them in certain methods of investigation based upon the study of platforms of political parties, of the interpretations of party ideals by the respective leaders and an evaluation of these platforms and interpreted ideals in the light of what appear to be the requirements of the day. No class decisions need be or should be reached, but each pupil should be encouraged to form the habit of evaluating political statements by analysis and comparison of the utterances and actual performances of parties and men and to reach a personal decision based upon his interpretation of what he thinks his town, state or nation needs and of which group seems best fitted to meet the need. The main thing is to keep the right perspective in his training,—that it is not his privilege to exercise all the functions of citizenship at present and that the specific decisions reached by him are not particularly pertinent to the political situation as controlled by those in authority today. His time will come, but the school will not then have him under its tutelage. However, as a conserving agent of social institutions it is deeply concerned that he shall have learned the habit of thinking and acting in socially constructive ways.

In that very helpful and stimulating book "Social Work" written by Dr. Richard C. Cabot we find these statements which are particularly apposite to our general thesis:

"One of the most precious kinds of information is information how to secure more information. The difference between uneducated people and those whom we call educated is not that the latter know very much, but that if they do not know something they know how to go to one who does. The uneducated person is helpless to improve his education. He does not know and can not find out how to look up a subject.

I have distinguished information from education. Information as such never changes character, in my opinion.... So our public school education sometimes represents only information, only the facts, not the meaning, the interpretation, the use of those facts. Hence the public school is



justly open to the criticism brought upon it by those who say that it does a child no lasting good to know facts.

But when we give education—for example, hygienic or economic education—we give something else than information. Education is that which, by reason of practice, by doing something again and again, and doing it if possible in the presence of a good model (living or dead, book or person), changes our character and our habits, as the use of a muscle changes the muscle." (pp 166-67)

We need to take some such sensible point of view in regard to the study of our current problems as training material for those who are soon to don the toga of citizenship, especially for those who will receive no formal training beyond that of the secondary school or a year or two in college at most. (Educational statistics show that, even in our most advanced States of 100 pupils who begin school together in the first grade only 14 graduate from high school and of these 14 only 7 enter college and but 3 of the original 100 graduate.)

Assuredly these questions will have their influence upon our boys and girls in one way or another: if not in the school under normal conditions and in an environment of freedom and intelligence, then in the home or on the street where the environment might be anything but normal and where one-sided thought habits and class-biased vision may become ineradicably fixed in the mental textures of those who will soon participate in deciding in what sort of a world we as well as they are to live. Repression and dogmatism are worse enemies of civic liberties than radicalism—in fact, they are its *cause*. It is well to remember, also, that today's radicalism is often tomorrow's conservatism. There is no halting. Changes will come; shall they be constructive or destructive? The answer is very largely what the school and college make it.

If these reasonings are valid what is the conclusion for the *secondary school*? Shall these debatable questions, once having been granted the legal right to enter the school, become academically emasculated and thus rendered innocuous, or shall there be a more vital reaction? Assuredly the news is going to travel back to each home that the Strike, or the League, or Bolshevism was under discussion in the school and the school will not always get a fair presentation of its activities when home passions

run high. Criticism must be expected. Therefore the school must, first of all, in its discussions attempt to do no wrong to any cause or bring prejudice or personal bias of teacher or of any group to bear in reaching a class decision,—if such a decision ought to be reached. The teacher should realize that the school is primarily training *Tomorrow's* citizens and today's problems will be settled by those whose immediate heritage they are. So the real significance of any activity of the pupils in regard to such questions resides primarily in the social-civic reactions and in the habits of mind,—of attack, of suspended judgment, of analysis, of comparison, of evaluation,—builed into these young recruits who are soon to take their places beside their elders.

The school, then, will not strive to reach immediate decision in all debatable current issues. It is insulated in some measure from actual contact with Today. But, in the light of Today's experience and ready to look to Yesterday for guidance, it must prepare with noble purpose and unwearied enthusiasm for Tomorrow. Its teachers and administrators can not ever forget, however, that *they* are citizens of Today and must perform *all* the functions of such before the eyes of their pupils.

Whether the classes reach definitive conclusions or not, the school must protect itself by doing everything above-board and in the light of the fullest publicity of children and of parents. It should stand ready at all times to turn over its material of research or of study for the use or the inspection of any interested persons with legal or social authority to ask for it. In gathering material it should not hesitate to draw from any legitimate source. Does this mean that it should allow "radical Literature" to take its place upon its shelves? This might well become a crucial question. Certainly the school should in no way become a disseminator of any material that is not germane to its role as a social agent of a specific type, nor will it allow to be distributed by its members within the school—recognized as such either within or without the school building—any "literature" dealing with any current debatable social issue. All such material must find its way to the school shelves through the channels.

The administrative officers of the schools and the teachers under them are directly responsible for the character and content of the education furnished by the school and for the environmental tone of the whole. They are elected and appointed for that purpose by the community. It follows, therefore, that, subject to the will of the community, they shall decide what persons and what literature or other instruments of communication or influence may enter the school zone. Obviously, they may not allow anything to enter those precincts which is in any way subversive of the moral life of the school. This is a specific function and should not be interpreted to imply that the school is a guardian of the community or of other institutions. There are other agencies whose functions are to safe-guard life, liberty, and property. The school has been created and fostered by society for the very definite purpose of educating its young. It is a specific social instrument with specific functions and responsibilities compounded dually of leadership and followership and varying its activities in obedience to the changing dictates of social will and social ideals. But in no way is it implied that it should presume to invade the provinces of the executive and legislative agencies of government or assume the functions of the police. Hence while it is not implied that school officials and teachers may exercise autocratic powers, it must be conceded that they have very definite responsibilities relative to passing upon the right of admission of the literature of any special group within the social whole, whether that literature or any other material is or is not avowedly issued as propaganda of a cause or of a party. This responsibility may be delegated to a special committee whose decisions will be binding upon all others associated with them, subject to revision by superintendent or school board, and shall stand as the judgment of the school and shall govern its practice until altered by the same authority or until the clearly expressed will of the community shall otherwise decide. Subject to that control, the committee may vote to allow entry to the school library or research equipment such printed matter or other material as it shall decide is consonant with its function as a social institution and its purpose as an impartial investigator of existent ideas and

theories of sufficient potency to affect the thinking and feeling life of the community it serves.

This may mean the awakening of hostilities and the vicious challenging of coteries or "rings" of one kind or another. But the school should act always upon the assumption that it is serving and must serve and be supported by the social majority. That far it can go and no farther. When it is not supported by its community its position becomes very definitely defined—which may be most helpful to the school. The sooner that position is made clear the better for the school. It is too true that in the past it has been dominated from within and from without to its own hurt and to the harm of society. The slogan, "Keep the school out of politics" should not be interpreted: Keep the school out of Democracy. The school and schoolmen have been long enough insulated. The effects of such insulation are apparent on every hand today. By its fruits it is judged. The school must therefore take its share of responsibility and blame for the loose thinking and irresponsible and selfish attitudes prevalent among too many elements of our population. Society is also to blame. It will never get any better schools than it deserves. The sooner schoolmen make this clear the sooner the issue will be brought to a head and the school will at least have acquitted itself of its obvious duty. It is time officials and teachers declared themselves and proved themselves actively interested in what patently concerns them as citizens as well as what directly touches or concerns the life of the school.

To all challenges the school will firmly reply that it does not exist for any one group or class but for all the citizens and their children, and what concerns them deeply concerns it deeply, their fate and its fate are indissolubly involved. Its one aim is to serve all alike and all efficiently. Its materials and its resources should be available at any time for any socially valuable purpose consonant with its prime function as an educational instrument. It should stand as a clearing house of information and as a "working" laboratory of social ideas.

#### CONCLUSIONS

I. The officers and teachers of secondary schools and colleges have legitimate

functions as critics, but none as censors of social thinking or of social conduct.

2. It is one of their functions to interpret social institutions.

3. As such they are not to distort facts or the school's analyses or syntheses by injecting personal bias or predilections.

4. Granting that freedom of speech and of action within the law are essentials of true democracy, they should exhibit their evaluation of these desiderata in their professional as well as in their civic life and demand these privileges of freemen in and for their schools.

5. Building upon the foundation laid by the elementary school, in which stress is laid upon skill in fundamental processes, the secondary school and college should emphasize the method side of education, assuring themselves that right methods of working, of thinking, of investigating, and of social co-operation are ingrained in their pupils.

6. It follows as a corollary to 5. that the school's training will be vital and significant in proportion to the inclusion of real problems drawn from the daily social environment of the pupils and to the manner in which these are handled; preference being given to the research or "laboratory" method whenever possible and care being taken to prevent "discussion" from degenerating into mere talk or partizan opinion.

7. Current debatable social questions are of this type of vital problems and afford the best opportunity, when made a basis of study and training, to prepare secondary school and college boys and girls for the complex functions of citizenship which they are so soon to assume and in the exercise of which they will be expected to grapple with these and other questions of similar nature.

8. Specific problems can not be foreseen, but habits of rigorous and independent thinking, of sensitivity to social ideals, of response to the obligations of social duty and the call of Service which will equip the boy and girl to intelligently and efficiently acquit themselves of their acquired responsibilities as matured members of society can be and should be inculcated and built ineradicably into the habit textures and moral ideals of these citizens of Tomorrow.

Let us now narrow the consideration of this question to the specific functions of the *college* and ask ourselves what the college may or can do, what position it should take with respect to this problem. If we may make any pretensions to the possession of an intellectual élite in this country, we must necessarily turn to the students and graduates of our colleges and universities. Unfortunately, the keen critic of our social and intellectual life is too often justified in writing with acidic fluid when he portrays for our sorry amusement the muddle-headedness and biased, unthinking prejudice of many of our men in public and business life, a larger and ever larger proportion of whom are college men. Hailed and quoted in the public press as our leaders of public opinion, their influence is relatively great. We can only regret that they are so manifestly ill-equipped to lead us out of the present-day morass of national and international affairs.

Witness "Babbitt," presented to us by his creator, Sinclair Lewis, as a composite character who typifies the characteristic business-man in a pushing, "peppy" city—a graduate of a large state university. Let me reproduce this typical bit of his muddled thought processes: (p. 44)

"As to industrial conditions, however, Babbitt had thought a great deal and his opinion may be co-ordinated as follows:

"A good labor union is of value because it keeps out radical unions, which would destroy property. No one ought to be forced to belong to a union, however. All labor agitators who try to force men to join a union should be hanged. In fact, just between ourselves, there oughtn't to be any unions allowed at all; and as it's the best way of fighting the unions, every business man ought to belong to an employers' association and to the Chamber of Commerce. In union there is strength. So any selfish hog who doesn't join the Chamber of Commerce ought to be forced to."

There must be a reason for this inadequacy of intellectual equipment. In truth, there are many reasons, among which there are some that directly concern us as schoolmen.

A distinguished French professor, M. Feillerat, who lectured before college men in six of our largest universities while in the United States as an exchange-professor, expressed unbounded admiration for our interest in education and the lavish

support afforded our higher institutions in the way of equipment and endowment, and the like, but felt impelled in all frankness to say that "in things of the mind the American student is too docile. . . He is trained to learn rather than to think." From my own experience in French universities and from personal contacts with many graduates of European universities, I feel that we have in this statement a just exposition of the real weakness in our educational system. We are "trained to *learn* rather than to *think*."

In the practical applications of science to the affairs of everyday life, in large-scale production, in development of automatic machinery and labor saving devices, and in standardization of products we lead the world. In the affairs of the mind, in the safeguarding of essential individuality, in the rigorous thinking through to conclusions and acting upon those conclusions in a consistent way in the face of the serious social and economic questions that confront us—in this realm we fall far below the high standard we have ourselves set in the mechanical and business world.

It is far from my purpose to petition for a standardized consensus of opinion; I only hope that we may soon come as a nation to the consciousness of the fact that there are national and local problems to be faced and analyzed dispassionately with at least a minimum of prejudice, instead of the excessive indulgence we now manifest of the urge to flee from reality, to flee from the persistent and irritating demands upon us for thought and unbiased judgment.

I also hope that we may develop a national consciousness of the fact that a method should be and can be found which can be relied upon to lead us upon securer ground. Some such demand is already being made. To whom, to which of the existing social institutions is the demand most likely to be addressed? Evidently to the colleges and universities. There is going to be an ever increasing insistence that the institutions of higher learning become institutions of higher *thinking*, that they shall function more efficiently in providing men and women who can truly be depended upon to use their training in furthering the best interests of the social group. Then we may indeed have an élite to whom we can

look for guidance in public affairs. Never was the need greater for true leadership. And, though it sound platitudinous, the price of Democracy is eternal vigilance.

To conclude: The situation as it affects the college is too complex to be adequately treated in a mere exploratory survey such as is attempted in this paper. It is too big a problem to be treated from any one point of view or to be interpreted fully by any one mind. It is one which I would invite all of you to consider and to which you can contribute all that your own thinking and experience have brought to you. There is no department of college work that is not touched by it and there is no one of us as citizens who is not affected by its wider implications. As one who feels that his fortunes are bound up with yours and who feels responsibility as a teacher of these youths to whom the security and ever higher development of this country must be entrusted, I ask your collaboration in the analysis of the situation and in the working out of some method whereby we teachers in Alfred University may work together in a well-articulated plan that will help us to build up for our country a group of men and women devoted to the great common interests of the nation and equipped to serve those interests most efficiently. We are not merely teachers of subjects, we are teachers of Tomorrow's Citizens and, through them, builders of a method of national thinking and molders of Public Opinion.

#### A TESTIMONIAL

Through the instrumentality of one of our Seventh Day Baptist calendars and one or two of our good tracts, Mrs. Arnold, of Detroit, Michigan, was brought to see the truth of the Sabbath of Christ, and has begun to observe it.

The Detroit Church thinks that the calendars are an excellent means of interesting people, and of keeping the Sabbath before them the year round. It ordered 50 calendars and has distributed about 45 of them so far. Upon the back of each calendar the church location and hour of service are stamped. People appear pleased to receive this "unusual" calendar.

R. B. ST. CLAIR.



## WOMAN'S WORK

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

### THE FIRST SIGN

Today I saw the red on maple bough,  
The first faint flame that ruddy glows,  
The promise of the summer's blazing torch,  
Lit first, while linger winter snows.

And quickened, through the bending maple bough,  
The pulse of life goes throbbing true.  
Responsive to the call, to feed the fires  
All careful at the lighting new.

And soon from all the vales and distant hills  
Will beacon lights forth signal flash,  
Anemones and blood-root wintry pale,  
And meadow-rue in courage rash.

Nor snows may quench nor storms beat out the  
flame,

Enkindled in these early days,  
Until from out the length and breadth of land  
Shall burst, triumphant, summer's blaze.  
—*Saint Louis Globe-Democrat.*

### WHY THE MINISTER DID NOT RESIGN

*An Easter Story.*

He waited until she put the baby down,  
then he met her in the middle of the sunny  
room and said it.

"I shall do it next Sunday, Rebekah."

"Oh, Julius, not next Sunday!" she cried  
out in dismay. "Why, next Sunday is  
Easter, Julius!"

Julius Taft's smooth-shaven lips curled  
into a smile.

"Well, why not, little woman? It would  
be a new way to celebrate Easter. Every-  
body likes a 'new way'. The lilies and the  
carols are so old!"

"Julius!"

"Forgive me, dear; but my heart is bit-  
ter. I can not bear it any longer. I shall  
do it next Sunday, Rebekah."

"But afterward, Julius?"

The mother's eyes wandered to the row  
of little chairs against the wall, each with  
its neatly folded little clothes. There were  
three little chairs and the baby's crib. Af-  
terward what about those? They argued  
mutely against this thing.

"Afterward I'll dig clams for the ba-  
bies,—don't worry, little mother!" he laugh-  
ed unsteadily. Then he drew her down with  
him on the sofa.

"Let's have it out, dear. I've borne it  
alone as long as I can."

"Alone!" she scolded softly. "Julius Taft,  
you know I've been bearing it with you!"

"I know it, dear; but we've both kept  
still. Now let's talk it out. It's no use  
beating about the bush, Rebekah, I've got  
it to do."

"Oh, Julius, if we could only peace-  
make!" she wailed.

"But we can't,—not even the minister's  
little peacemaker wife. They won't let us  
do it,—they'd rather wrangle."

She put her hand across his lips to stifle  
the ugly word; but she knew it applied.

"They don't realize, Julius. If Mrs. Cain  
and Mrs. Drinkwater would only realize!  
They influence all the rest. Everybody  
would make up, if they would. They're  
the ones to peacemake, Julius."

"Yes; but Drinkwaters and Cains won't  
'peacemake',—you can't make oil and water  
unite. There was a grudge between them  
three generations ago, and its descending.  
I can't see any way out of it."

"But on Easter Sunday, Julius! 'Peace  
on earth, good-will to men,'" Rebekah  
Taft murmured softly. The minister sigh-  
ed heavily.

"There isn't any 'peace, good-will' in the  
Saxon church, Rebekah. It won't be  
Easter Sunday here. It will be just like  
all the other Sundays, only the minister will  
resign."

"But he will preach an Easter sermon,  
Julius? Tell me he will!" pleaded the min-  
ister's little peacemaker wife.

"Yes, dear, he will preach an Easter  
sermon to please his little wife."

They sat quite silent awhile. The sleeping  
baby nestled and threw out a small pink  
and white hand aimlessly. The clock on  
the painted mantel said, "Bed-time, bed-  
time, bed-time!" with monotonous repeti-  
tion.

They were both very tired, but they still  
sat side by side on the hard little sofa,  
thinking the same sorrowful thoughts. It  
was the wife who broke the silence first.

"Dear, there are so many things to think  
about," she whispered.

He smiled down at her from his supe-  
rior height.

"Four things," he counted, on his fingers.  
"Kathie, Julius Junior, Hop-o' Thumb, and  
the baby!"

"Yes, I meant the children. If you  
could not get another charge, dear, for a  
good while—"

Julius Taft was big and broad shoul-  
dered. He drew himself up and faced her.  
His lean, good face was the face of a man  
who would create the opportunity that he  
could not find ready to his hand.

"Did the children's mother think all I  
could do was to preach?" he cried gaily.  
He could not bear the worry in her dear  
face. "She's forgotten I blew the bellows  
in my father's smithy. I can blow them  
again, tell her! I can find good, honest  
work in God's world, dear heart, never  
fear, and it will be infinitely better than  
preaching to a divided people."

"Yes, it will be better," she agreed; and  
then they listened to the clock.

The little church at Saxon had its feud.  
It had brought it a certain kind of fame  
in all the country side. Other churches  
pointed to it with indulgent pity. Strang-  
ers over in Krell and Dennistown were re-  
galed with entertaining accounts of how the  
Saxon congregation was divided by the  
broad aisle into two hostile factions, and  
no man stepped across.

"It's the dead line," chuckled the Krell  
newsmonger-in-chief. "Nobody but the  
minister dares go across! Those for the  
Cain side sit on one side of the aisle, and  
those for the Drinkwater side sit on the  
other. The gallery is reserved for neu-  
trals, but it's always empty! They make  
it terrible hard for their parson over there  
in Saxon."

The Krell newsmonger was right. It was  
terribly hard for the minister at Saxon. For  
eight years he and his gentle little wife had  
struggled to calm the troubled waters, but  
still they flowed on turbulently. Still there  
was discord, whichever way one turned.  
Another congregation might have separated  
further than a broad aisle's width long ago,  
and worshiped in two churches instead of  
one. But the Saxon congregation had its  
own way of doing things. Its founders  
had been original, and generation upon gen-  
eration had inherited the trait.

Midway in the week preceding Easter,  
Julius Taft came into the little parsonage  
nursery, with signals of fresh distress  
plainly hoisted.

"Well?"

Rebekah Taft stopped rocking and wait-

ed. The baby in her arms lurched towards  
the tall figure in the doorway joyously.

"Well, Julius?"

"Please, ma'am, may I come in and  
grumble, ma'am? I'm 'that' full I can't  
hold in! Here, give me the youngster.  
What do you suppose has happened now,  
little woman?"

"The church has blown up!" Rebekah  
answered naively.

"Not yet, but the fuse is lighted. I've  
just found out about the Easter music. I  
hoped they would not have any."

"Oh, Julius, so did I! It will be sure to  
make trouble."

"It's made it already. That's it! I've  
just found out that Mrs. Cain is drilling  
her little Lethia to sing an Easter song;  
you know she has a beautiful little voice."

"Yes, oh, yes, as clear as a bird's. Why  
won't it be beautiful to have her sing,  
Julius?"

"Because Mrs. Drinkwater is drilling  
Gerry to sing," the minister said dryly.

"Oh!"

"And it won't be a duet, little woman."

"No,—what will it be, Julius?"

"The Lord only knows, Rebekah."

They both laughed, and the shrill crow  
of the baby chimed in. Only the baby's  
laugh was mirthful. The minister's worn  
face sobered quickly.

"I don't know how it will come out," he  
sighed. "They are both very determined,  
and the hostile feeling is so strong. I wish  
it might have held off a little longer—till  
you and I got back to the smithy, dear!"

Out in the orchard, back of the parson-  
age, a little rabble of children was collected  
together. The two factions that pertained  
among their elders were distinctly visible  
there. Two well-defined groups of young-  
sters stood aloof, eyeing each other with  
familiar scorn. Between the two groups,  
midway, the minister's two little children  
stood, apparently in a conciliatory mood.

"Let's play meeting," suggested Julius  
Junior, the paternal mantel on his small,  
square shoulders. "I'll preach."

"Oh, yes, do let's!—we're so sick of  
playing battle," urged Kathie, eagerly. Bat-  
tle was the favorite play, presumably on  
account of the excellent opportunities it  
offered the opposing parties.

"Sit down on the grass—there's a good

place. This rock's my pulpit," bustled the little minister, importantly, and the children scurried into place. It was noteworthy that a broad aisle of soft clover-heads and timothy set apart the rival factions. On either side squatted the divided congregation. Julius Junior's little lean brown face assumed a serious expression. He stood awhile in deep thought. Then his face brightened.

"I know! I'll preach you an Easter sermon!" he cried softly. "That will be very ap-pro-perate, because Sunday is Easter, you know. Now, I'll begin. My text to-day is—is—I know!—'Peace on earth, good-will to men'—that's it—'Peace on earth, good-will to men.'"

It was cool and still in the orchard behind the parsonage. The rows of children's faces put on piety as a garment, and were staidly solemn. The small minister's face was rapt. Suddenly a high, sweet voice interrupted.

"I'll sing the carols," it cried.

"No, I'll sing 'em!"

"My mother's taught me how. I guess I'm the one that's going to sing 'em on Easter!"

"I guess you aren't Lethia Cain! I guess my mother's been teaching me."

"My mother says I'm going to sing 'em,—so there!"

"My mother says I'm going to, so there, Gerry Drinkwater!"

On either side of the grassy aisle the small rivals glared at each other. A murmur of supporting wrath rose behind each. The little minister looked worried,—the paternal mantle weighed heavily.

"Hush!" he cried, earnestly, "we'll have congressional singing instead. Sit right down,—I'm goin' to preach."

For a little there was only the sound of his earnest voice in the orchard, with the soft spring wind for its only accompaniment. He preached with deep fervor. Two tiny spots of color blossomed out in his cheeks, as he went on.

"Peace on earth,—that means everybody's to be friends with everybody else," he said. "Everybody's to be peaceful an' loving, an' kind, same's the Lord Jesus was. Do you s'pose He'd have sat on the same side of the broad aisle every single Sunday that ever was? No, my friends, I'll tell you what the Lord would have done.

He'd have sat on your side up to the sermon, Lethia, and then he'd have gone 'cross, tiptoe an' soft, in his beautiful white robe, an' sat on Gerry's side clear through to the benediction,—just to make 'peace on earth.' Can't you most see him sitting there—"

The minister's little brown face shone with a solemn light.

"Can't you see how peaceful he'd have looked, an' how lovin'-kind? An', then, my father'd have asked him to say the benediction, an' he'd have spread out his hands over us an' said, softly, 'Peace on earth, good-will to men,' an' that would have meant for us to love each other, an' sit together, and sing out o' the same hymn-book."

It was quiet under the apple-trees. All the little brown faces were solemn. It was as if the white-robed Guest were among them, stepping across the dividing line, "tiptoe an' soft,"—as if his hands were spread out over them in benediction.

"Peace on earth, good-will to men."

The small brown faces gazed at each other solemnly. The minister went on with staunch courage, his hands unconsciously extended.

"It would have meant to sing your Easter carols out o' the same hymn-book. Why don't you do it today, just as if he was here?"

He waited confidently, and not in vain. Two little figures, one on either side of the broad aisle, stood up and began to sing. Gradually they drifted nearer until they stood side by side. Their high, childish voices, blended sweetly.

Julius Taft worked on his Easter sermon with a heavy heart. The war-clouds seemed gathering ominously. Rumors of war crept in to him, in his quiet study.

"I don't know however it's coming out, little woman," he sighed. "I have done everything I can,—I've been to see them both, those women. Both of them have their plans made unchangeably, and, if they collide, then—the crash."

"Yes, then the crash," sighed the minister's gentle wife.

"I tried to persuade them both,—you don't know how hard I worked, dear! But all the while I knew I was wasting my time and would better come home to my sermon. Now I am going to wait; but,

remember, something will happen tomorrow, Rebekah,—two things."

"Two, Julius?"

"Yes; the minister's resignation and the crash."

He laughed, but his pale face smote her, and she crept on to his knee, and laid her own pale face against his. Somewhere in the house they could hear children's happy voices. It helped them.

"They are dear children, Julius," the mother whispered.

"God bless them!" he said.

"Yes—oh, yes, God bless them! And he will. Julius, I think our boy has a 'call!' I think he will preach, Julius."

"Then the Lord help him," the minister cried earnestly.

Easter morning dawned as clear and beautiful as we love to think that other Easter dawned, when Mary came first to the tomb. The air was full of resurrection,—the world's resurrection from the tomb of winter. Birds everywhere lilted and sang their Easter carols.

But the little carollers at Saxon were missing when the church bells rang. Their mothers searched for them vainly.

"Lethia! Lethia!" Mrs. Cain called, anxiously.

"Gerry! Gerry! Where are you, Gerry?" Mrs. Drinkwater cried again and again. But both children had disappeared. No one could find them.

The last bell rang, and, in despair, the mother gave up the search, and went to church alone. They were both fretted and disappointed, but were palpably relieved to discover that their losses were mutual.

In the minister's pew the minister's wife sat among her little brood with gentle dignity, though her heart quaked. There were no Easter flowers, save for one white lily that lifted its pure face above the pulpit. The minister's wife had contributed that.

Service began and went on a little monotonously. On both sides of the broad aisle there was evident keen disappointment, as though some anticipated relish had failed. Everybody had expected that something would happen. The absence of little Lethia Cain and Gerry Drinkwater dispelled the possibility.

The minister prayed in his earnest, direct way, and then the congregation rose to sing. It was then that the something happened,

after all. Suddenly, high, sweet music, sounded in the people's ears—clear, high music, such as only the voices of little children can make. It came nearer—up the broad aisle! There were two voices. Two little children trudged up the aisle, hand in hand, singing an Easter carol.

"Al-le-lu-ia! Al-le-lu-ia! Christ the Lord is risen! Peace, good-will—on—earth," the childish voices sang. They filled the quiet church with clear melody. The people's listening faces softened and grew gentle. The two mothers leaned forward, breathlessly.

"Al-le-lu-ia! Al-le-lu-ia!" high and sweet, triumphant. "Christ the Lord is risen! Peace, good-will on earth!"

At the altar rail the small figures swung about, still singing. They stood there, hand in hand, till the carol ended. There were many verses and they sang them all. At the end they walked gravely down the aisle and seated themselves in each other's places while the people stared.

Little Lethia Cain nestled down beside Mrs. Drinkwater and beamed up into her astonished face with a friendly smile.

"He would have—the Lord—you know," she whispered.

And, across the aisle, in the Cain pew, little Gerry Drinkwater snuggled down comfortably, with an audible sigh of relief.

"I'm glad *that's* over!" he whispered, distinctly. "We did it 'cause 'twas Easter, and *He'd* have liked to hear us singin' out of the same hymn-book, you know. That's why we've swopped places, too,—to make 'peace on earth.' Don't you see?"

"Yes," whispered Mrs. Cain, softly, "I see, Gerry." And she glanced across at the other mother with a little of Gerry's "peace on earth" in her softened face.

The sermon in the orchard had borne its fruit. The other sermon on Easter morning was to bear fruit too, for the young minister preached as never before, and his congregation listened. The little children had led them—should they not follow?

The lines of patient worry in Rebekah Taft's face smoothed out one by one. A prescience of peace to come stole into her troubled heart and comforted it. Over the whole church brooded the Easter peace.

And the minister did not resign.—*The Household.*



## YOUNG PEOPLE'S WORK

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

### MY DENOMINATION

WILLARD D. BURDICK

Christian Endeavor Topic for Sabbath Day,  
April 28, 1923

#### DAILY READINGS

Sunday—An evangelistic force (Rom. 1: 8-16)  
Monday—Citizenship (Tit. 3: 1-8)  
Tuesday—For truth and principle (1 Tim. 1: 18-20)  
Wednesday—Missions (Rom. 1: 1-7; 3: 28-31)  
Thursday—Benevolence (Matt. 25: 34-45)  
Friday—Faithfulness (Luke 16: 10-13)  
Sabbath Day—Topic, What my denomination has meant to the world (1Pet. 2: 9-12)

#### 1. "What is the origin of our denomination?"

A brief but excellent sketch of the Seventh Day Baptist Denomination is given in the booklet, "The Sabbath and Seventh Day Baptists." From it I quote about early Sabbath-keepers: "Indeed, a careful examination of ecclesiastical history yields substantial evidence in favor of the claim that at no time since the institution of the Christian Church, nearly nineteen hundred years ago, has it failed to offer living witnesses to the observance of the Sabbath of Jehovah." And "as previously stated, the pages of history show that the Seventh Day of the week, the Sabbath of Jesus, has at no time since the institution of the Christian Church, failed to be observed by followers of the Master."

In 1617 Sabbath-keepers in London organized the Mill Yard Seventh Day Baptist Church—the mother church of our denomination. Since that time our denomination has had a continuous existence.

#### 2. "What vital truths has our denomination stood for?"

The denomination came into existence because of the adherence of its founders to the teachings of the Bible. The Bible has been, and is, our guide in matters of faith and practice. The Book has caused us to be Sabbath-keeping Baptists. The recently published "Manual of Seventh Day Baptist Church Procedure" says on page 19,

"Seventh Day Baptists have no creedal statements to which their members must adhere, and their covenants are most simple. A very wide range of beliefs prevails among them. The Bible with its Christ, faith and repentance, forgiveness of sins, immersion, the Sabbath of Christ, Godly living, the fatherhood of God, and the brotherhood of all men, is the only creed they recognize."

"The government of each church is vested in the body itself."

The Manual says under "A Christian Church", "As to its laws and government, it knows no laws save the laws of Christ as found in the Bible and no government above itself save Christ."

Our young people need to become familiar with the fundamental truths for which we stand, and should carefully study our "Exposé of Faith and Practice", "Why We Are Seventh Day Baptists", "A Statement Concerning Faith and Order of the Seventh Day Baptist Churches", and "Religious Beliefs of Seventh Day Baptists."

#### 3. "How has our denomination benefited the world?"

From its beginning the denomination has called upon professed Christians to accept all of the teachings of the Bible. While its distinctive mission has been to teach Sabbath truth it has in reality been doing more than that, for it has been calling upon Christians for more than 300 years to accept the Bible as their guide in every walk of life.

While we can not estimate the benefits resulting from such a long and insistent call made by intelligent, broad-minded, sympathetic, and God-fearing men and women banded together in church relationship, still we can see many ways in which the world has been helped.

BY GREAT LIVES

I can mention but a few of the noble and helpful men and women of the denomination who have encouraged others to "fear God, and keep his commandments." It would increase interest in the meeting if persons would tell more than can be written here about these persons, and also about other persons and their work.

Among the preachers we should mention Samuel Stennett who died in 1795. He "was the most famous preacher who ever represented the Seventh Day Baptists in

England"; the author of many hymns, including "Majestic sweetness sits enthroned." We remember Dr. A. H. Lewis—eloquent preacher, scholar, leader in Sabbath Reform.

Among statesmen we remember gratefully Governor Ward of Rhode Island Colonial days, and George H. Utter—editor, governor, member of the Congress of the United States from Rhode Island.

Among educators, Nathanael Bailey, of England; William A. Rogers, noted mathematician, astronomer and teacher; Presidents Jonathan Allen, W. C. Whitford and W. C. Daland.

Among reformers, P. A. Burdick, a noted temperance lecturer; Mrs. Abigail Allen, anti-slavery and temperance reform agitator; Rev. G. Velthuysen, Jr., who, with another Seventh Day Baptist young man, founded the Midnight Mission work in Holland that has spread from city to city in the kingdom, and among the Dutch soldiers in India and Java.

The Seventh Day Adventists have brought the Sabbath truth to the attention of many people. It is well for them and for us to remember that Seventh Day Baptists brought the Sabbath truth to their attention. In the Seventh Day Adventist book, "History of the Sabbath", p. 773, is the following, "A faithful Seventh Day Baptist sister, Mrs. Rachel D. Preston, moved from New York State to Washington, N. H. Here she became interested in the glorious advent of Christ near at hand. Being instructed in this subject by the Adventist people, she in turn taught them of the claims of the law of God, so that as early as 1844 nearly the entire church at Washington, N. H., which consisted of about forty persons, became observers of the Sabbath of the Lord, and then and there the first Seventh Day Adventist church in the world was organized."

BY THE PRINTED MESSAGE

Between 30 and 40 years ago we published the *Sabbath Outlook*—a paper that contained much of the best of the writings of Dr. A. H. Lewis, Dr. C. D. Potter, and other scholars, upon the Sabbath question. The paper was sent to many of the ministers and other religious leaders of our country, and undoubtedly had great influence among them.

It seems to me that in the Federal Coun-

cil of Churches we have had splendid opportunities to show the co-operative spirit that we have been showing throughout our existence in smaller bodies of Christians, and at the same time be known as observers of God's holy Sabbath. It was worth while to have printed in the book issued by the Federal Council in 1916, entitled, "The Churches of the Federal Council", an eight page article on "The Seventh Day Baptist Church", giving in brief form the history, doctrines, organization and work of our denomination. In this article is the statement of Dr. Thomas Armitage concerning the martyr, John James, "The blood of John James the martyr alone is sufficient to perpetuate the Seventh Day Baptist Church for a thousand years."

Here I planned to write of our opportunities to present Sabbath truth through our connection with the Movement for a World Conference on Faith and Order, but space forbids, and I ask you to read in next week's paper a short article on that subject.

Faithful Seventh Day Baptists have done much to bring the world back to God and his Sabbath; and we still have much to do. The world needs the same Savior that our forefathers loved and served. The world never needed more than it does just now the good Book as a guide book. And "the Sabbath was made for man" in these days when we know not what a day may bring forth, as much as for those who lived when Jesus served and taught in the Holy Land. Young people, are you going to help our denomination make known to the world the Book, the Savior, and the Sabbath?

A note from Mr. Burdick says that he will gladly send tracts on the subject of the lesson to any who may wish them. Just write to Rev. Willard D. Burdick, 425 Center St., Dunellen, N. J. R. C. B.

### A LETTER OF THANKS

DEAR YOUNG PEOPLE:

This is a letter of thanks to Seventh Day Baptist young people for their loyal support of the work here at Fouke. The teachers, pupils and school-board are all united in their appreciation of the faithfulness of Seventh Day Baptists in supporting our work. We have received gifts amounting to \$265.21 for the General Fund.

as well as \$43.52 sent for special purposes, and a number of personal gifts to the teachers. Besides these things there have been gifts of table linen, covers, sheets and pillowcases for beds, clothing, towels, etc., and about 200 books for our library.

Following is a list of places from which gifts have been sent, through Sabbath schools, Christian Endeavor societies or Woman's societies:

Ashaway, R. I.; Plainfield, Shiloh and Marlboro, N. J.; Adams Center, Scott, Alfred and Little Genesee N. Y.; Hebron and Salemville, Pa.; Salem, W. Va.; Battle Creek, Mich.; Milton, Wis.; Dodge Center, Minn.; Welton Ia.; Nortonville, Kan.; Riverside, Cal.; Waterford, Conn.

Sincerely,

CLIFFORD A. BEEBE.

Fouke, Ark., February 25, 1923.

### YOUNG PEOPLE'S BOARD MEETING

The Young People's Board met in the College Building of the Sanitarium, March 3, 1923, at 7.30 p. m.

The President called the meeting to order.

Members present: Dr. B. F. Johanson, Mrs. Frances Babcock, Miss Emma Maxson, Mrs. Nettie Crandall, Dr. L. S. Hurley, E. H. Clarke, D. K. Howard, Miss Marjorie Willis.

The Treasurer presented a report which was approved, to be placed on file.

Voted to allow the following bills:

Supplies, Corresponding Secretary .....	\$5 25
Postage, Corresponding Secretary .....	5 00
	<hr/>
	\$10 25

The following report of the Corresponding Secretary was received:

#### REPORT OF CORRESPONDING SECRETARY FOR FEBRUARY, 1923

Number of letters written, 10.

Semi-yearly report blanks have been received from the following societies: Albion, Milton, Westerly, Ashaway, Rockville, Dunellen, Waterford, Bridgeton, Plainfield, Shiloh, Adams Center, Verona, Alfred, Station, Little Genesee, Hebron, Salemville, Salem, Ritchie, Hammond, Fouke, Riverside, Nortonville, Welton, Exeland, Milton Junction, Jackson Center.

A new paper "C. E. Star" was published; 175 copies were made by our mimeograph and sent out to the Christian Endeavor societies. Any one desiring a copy of it may have the same by writing to the Corresponding Secretary. News items and suggestions are very acceptable at any time.

Twenty-five copies of the Calendar Social were mimeographed and sent to the Social Fellowship Superintendent. This is a Standard Social which was presented to the Young People's Board by the Ashaway Christian Endeavor Society.

Correspondence has been received from Rev. E. M. Holston, Miss Margaret Stillman, Dr. Francis E. Clark, Miss Elisabeth Kenyon, Miss Catherine Carson, Miss Mary Lou Ogden, Miss Vida F. Randolph, Mrs. Leta Burdick, Clifford A. Beebe, Mrs. Isabella Allen, Mrs. Clara Lewis Beebe, Miss Doris Holston, Elmer Hunting, Mrs. Winnifred Babcock, Miss Mildred Greene, Rev. W. L. Davis, Miss Ruth Claire, Mrs. Blanche Burdick, Miss Helen Jordan, Mrs. L. L. Loofboro, Miss Nellie Warren, Miss Fucia F. Randolph, Mrs. Edna Sanford, Miss Hazel Langworthy, Mrs. D. B. Coon and Rev. William L. Burdick.

Reports from some of the letters received:

Mrs. D. B. Coon sent her resignation as Superintendent of Study Courses because she could not meet with the Board since moving to Boulder, Colo.

Helen Jordan reported 10 new Life Work Recruits at Milton.

Doris Holston (Northwestern Associational Secretary) arranged the Young People's hour at the quarterly meeting at Walworth.

Elisabeth Kenyon (Junior Superintendent) attended the State Christian Endeavor Convention at Pawtucket, R. I., at which A. J. Shartle, Treasurer of the United Society of Christian Endeavor, spoke. She has written 17 letters, besides 13 circular letters about organizing Junior societies. She has made out standards for graduation, order of graduation services, report blanks and promotion certificate cards. Plans are being started for a Junior Exhibit at Conference. The Junior Round Robin Letter has not been located yet. Miss Mary Brown, of Riverside, (she is State Superintendent of Juniors of California) is sending in valuable helps.

Mrs. Isabella Allen (Northwestern Associational Secretary) had written letters but had received no replies. She reported a successful "Birthday Tea" at North Loup.

Clifford A. Beebe reported the "shower" at Fouke; \$265.21, besides \$43.52 for special purposes, has been received. Beddings, linens, books, etc., were also received. Watch the RECORDER for a detailed report.

Vida F. Randolph (Western Associational Secretary) had received 4 letters. One was from Miss Dorothy Baker who was an L. S. K., but is attending the services which are being held at Scio. She has urged Miss Baker if possible to organize a society at Scio.

Catherine Carson of the C. E. Sun (bulletin published by the Westminster Church at Detroit) asking for more Standard Socials.

Margaret Stillman had written to state workers for helps.

E. M. Holston sent in monthly reports and bill. He has been at home writing on Sabbath-school lessons, etc.

Clara Lewis Beebe reported the work at Fouke School.

(Continued on page 475)

## CHILDREN'S PAGE

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

### STRENGTH

ELISABETH KENYON  
Junior Superintendent

Junior Christian Endeavor Topic for Sabbath Day, April 21, 1923

#### DAILY READINGS

Sunday—God, our strength (Ps. 46: 1)  
Monday—Trust makes strong (Acts 4: 19, 20)  
Tuesday—Faith gives courage (Matt. 10: 28)  
Wednesday—Watchfulness brings strength (1 Cor. 16: 13)  
Thursday—The Spirit makes strong (Eph. 3: 16)  
Friday—Prayer makes strong (Dan. 6: 10)  
Sabbath Day—Topic, The secret of strength (Phil. 4: 13)

Samson was one of the strongest men spoken of in the Bible. He grew up under Christian influences and became a devoted follower of God. Because of his great faith and confidence in God, God gave him great strength, but just as soon as he told the secret of his strength and his abundant head of hair was cut off then his strength left him and he was captured by the enemies.

Who is the strongest boy in your society? Have him come forward and then have someone else take a piece of thread and ask him to break it, which of course he will do easily. Then have him sit down in a chair and wrap the thread around his arms, body and legs until a whole spoolful is used up. Then ask him to break it, but to his astonishment he is unable to move. The only way he can become free is by the help of a pair of scissors or a knife.

It is just the same with our lives, when we are babies we have very little strength, but as we grow older we gradually gain more strength until we are able to overcome the small evils or dangers that come in our way if we trust God. Just as soon as we forget God, like Samson, the evil things will overcome us as the thread overcame the strength of the strongest boy in your society.

We didn't finish the story of Samson or of the boy who couldn't break the thread which was wrapped around him. As soon as Samson's hair grew back his strength

also returned and the last we read of him is when he offered a prayer to God and, grasping the pillars of the large building he was in, pulled it down, killing himself and all the people who were his enemies. The strong boy cut the thread and became free. So if we will pray to God and ask him to help us overcome the evil things which get into our lives we will regain our strength.

Have we guessed the answer to our topic, "The Secret of Strength"? Why, of course—all our strength comes from God and as we pray and work for him we will become stronger day by day.

#### QUIET HOUR WORK

##### A Bible Catechism

Where is the Golden Rule found  
Where are the Beatitudes found?  
Where is the Lord's Prayer found?  
Which is the Shepherd Psalm?  
Where are the Ten Commandments found?  
Where does it tell about Moses as a little boy?  
Where does it tell about David as a shepherd?

Answers to last week's work: Came and found Jesus, preach, crucified him, he arose, in heaven, yes, to love one another.

### A SNOWSTORM IN THE HOUSE

(A three-part story taken from the book, "Eyes Right", by Adam Stwin.)

You may remember that about Christmas we had a few mild days, followed by bitter cold and deep snow at New Year's. It was one of the warm days, and Johnny and Fred ventured out to slide on the hill back of the barn.

In a little while Johnny came rushing in puffing with haste, and excitement, shouting:

"The barn's afire! The barn's afire!"

"Where?" I asked, hurrying to the window.

"On top, and inside, I guess. I didn't see the fire—only smoke. Just look! How it rolls over the roof!"

"Are you sure that is smoke?" I asked, very much relieved by the sight of white wreaths curling over the ridge of the barn.

"Of course!" said Johnny. "What else can it be? Hurry and call the men; the horses will all be burned!"



"Don't be alarmed," I said. "The horses are safe enough. Let us go and see."

Before I could get my hat Johnny was scudding toward the barn, expecting every moment to see it burst out in a blaze.

When I overtook him he was standing a little way from the barn door, afraid to go near lest the flames should suddenly overwhelm him.

"Do you see any fire?"

"Not yet; but just see how the smoke comes over the roof."

"Let us look inside," I said opening the door.

Johnny came forward timidly, greatly surprised not to see the barn full of smoke at least.

"Maybe the roof's afire on the other side."

"We can see better from the barn yard," I said leading the way through the barn. Johnny followed with a rush, as though afraid the roof was about to fall.

Everything was quiet in the barn yard. The cows were calmly chewing their cuds. The old horse looked out of the open stable-window contentedly. The chickens, clustered in the sunniest corner out of the wind, chuckled at our approach, as much as to say;

"Come and warm yourselves! It's like summer here."

Johnny took no notice of these peaceful scenes, but anxiously hurried to the further side of the yard to get a good sight of the roof.

"Well," I said as he stopped short and looked disappointed and puzzled. "Do you see any fire?"

"No-o-o!" he slowly replied. "Nor smoke either. But I was sure the roof was on fire."

"Let us be thankful that it isn't," I said crossing the yard. One look at the barn-roof showed me just what I had expected to see—water enough, but no fire.

The warm sun had melted most of the snow away and heated the shingles on the sunny side. The warm, moist air next that part of the roof was gently wafted over the ridge, where it struck the cool air in the shade, and instantly the moisture showed itself in little curls of white clouds, for all the world like puffs of white smoke.

"What makes the roof steam so?" Johnny asked.

I explained it to him as I have to you,

and called his attention to the circumstance that there on the sunny side of the barn he couldn't see his breath; but as soon as we passed to the shady side his breath came out like a cloud.

"You can't see the moisture in your breath here where the air is warm, but as soon as you pass to the shady side, you breathe into cold air, there the moisture becomes visible. That is because cold air can not hold so much vapor as warm air."

Johnny was in such a hurry to get back to his sliding, as soon as he found that the barn was in no danger that I thought my explanation thrown away. "He is too young to care much about that," I said to myself as I walked back to the house.

But I was wrong. The very next day he surprised me with the question:

"How do you know that it is moisture that makes the breath white in the cold?"

(To be continued)

#### WHAT TO DO ON SABBATH AFTERNOON

"Mother," whispered gentle Ethel, as she was being dressed for Sabbath school, "I know what we can do this afternoon."

"What is your idea, dear," asked her mother.

"Couldn't we make bird cages and put in the names of all the birds we can find in the Bible, like we made a circus last week?"

"That is a splendid idea, Ethel, and you may have it for your very own surprise when the others are ready this afternoon."

R. M. C.

#### APRIL

Come, sweet April, do not fear,  
March no longer is the king!  
We've dethroned him—can't you hear  
Now we call you Queen of Spring!  
—Normal Instructor-Primary Plans.

#### MAY'S LITTLE HEN

Little May was very fond of paper dolls, and had a great many which she had cut from fashion magazines, and which her brother Dick had painted for her.

When she went to the country to spend the summer she took her paper dolls with her. But she was too sick to play with them, and put them all in a soap-box on the back porch.

#### COMPOSITION NIGHT

'Most always I'm a happy child,  
My life is gay and bright;  
The only grief I have at all  
Is composition night.

Sometimes Gold Fish is the theme;  
Their habits I must write;  
George Washington—or maybe Cows—  
On composition night.

Mother tells me all she knows;  
And father's great delight  
Is reading cyclopedias  
On composition night.

Brother Humphreys grins and says  
That cows is extinct, quite;  
And gold fish feeds on whales, they does;  
On composition night.

And then my head goes buzzy-buzz;  
I can't tell black from white;  
I wish I had the measles  
Every composition night.

—Augusta Kortrecht.

(Continued from page 472)

Dr. Francis E. Clark (president of the United Society of Christian Endeavor) responded to a letter of appreciation for his Radio Message of February 1, at Detroit, "I thank you for your letter of appreciation of February 15, which brought me good cheer. I was glad to feel that when in Detroit I was speaking to a larger audience than could get into one auditorium. I especially thought of my friends in Battle Creek, and I hoped they might be listening in. I am glad that the radio message was distinct."

Rev. William L. Burdick asked in regard to Life Work Recruit work.

FRANCES FERRILL BABCOCK.

Correspondence was read from Rev. E. M. Holston, Rev. William L. Burdick, Mrs. Blanche Burdick, Miss Elisabeth Kenyon, Mrs. D. B. Coon, Miss Mary Lou Ogden.

The resignation of Mrs. D. B. Coon as Superintendent of Study Courses was accepted. The Board appreciates greatly the work of Mrs. Coon and regrets to lose her from its membership.

Voted that Mr. L. E. Babcock be appointed to act as Superintendent of this department for the rest of the Conference year.

Voted that the President appoint a Committee on Nominations. As appointed this committee stands: Mrs. Ruby Babcock, I. O. Tappan.

General discussion.

Reading of the minutes.

Respectfully submitted,

MISS MARJORIE WILLIS,  
Recording Secretary.

The only thing that seemed to amuse her was a little, speckled hen, which was very tame, and would eat from her hand.

One day, when May was feeding Speckle, the doctor came to see her, and he said she must not run in the hot sun, and must have a fresh egg every morning for her breakfast.

The next day as May was getting out of bed she heard a loud cackling on the back porch and ran to the window to see what was the matter. Dick was out there, and as May came to the window he held up an egg.

"See what Speckle laid in your paper-doll box," he said. "She must have heard what the doctor told mama."

"Oh, how nice!" cried May. "I hope she will lay one every morning."

That was just what Speckle did. Every morning, about eight o'clock, there was a loud cackling on the back porch and a pretty white egg in the paper-doll box.

It so happened that May soon grew well and strong, with such nice, fresh eggs to eat, and every one thought Speckle a very clever little hen.—*Florence B. Hallowell.*

#### FOOD FOR THOUGHT

It was washing-day, and John had been kept from school to look after the baby. Mother sent them into the garden to play, but it was not long before cries disturbed her.

"John, what is the matter with baby now," she inquired from her wash-tub.

"I don't know what to do with him, mother," replied John. "He's dug a hole and wants to bring it into the house."  
—*London Tit-Bits.*

#### THOUGHTFUL DAUGHTER

The little maid gazed thoughtfully at her father. "Papa," she said, "do you know what I'm going to give you for your birthday when it comes?" "No, dear," he answered. "But tell me." "A nice new china shaving-mug, with gold flowers on it all around," said the little maid. "But, my dear," explained her parent, "papa has a nice one, just like that already." "No, he hasn't," his little daughter answered thoughtfully, "'cos—'cos—I've just dropped it!"

## OUR WEEKLY SERMON

### THE TRANSFORMING POWER OF THE CROSS OF CHRIST

BOOTHE COLWELL DAVIS

(Sermon delivered at Conference in Ashaway, R. I., August, 1922)

The general theme of this Conference, "The Ministry of Reconciliation" has been discussed from various aspects and points of view by previous speakers. This morning I wish to discuss the "Power of the Cross as the center and heart principle of this ministry of reconciliation." The text is from the Scripture lesson read, and is as follows:

"For the word of the cross is, to them that perish, foolishness; but unto us who are saved, it is the power of God."

This declaration of Paul to the church at Corinth is a summary of the two views which men hold in relation to Christ and to Christian doctrine.

Corinth was the first Gentile city to which Paul went to establish a church. It was a Greek city, with a very considerable proportion of Roman citizens.

Nearly a hundred and fifty years before Christ, it had suffered defeat and practical destruction at the hands of the Roman armies. After a period of a hundred years in which it lay in ruins, it was again rebuilt by a Roman colony under Julius Cæsar, and so had come to be again in the time of Paul a large and important Greek city, with many Roman people, and a mixture of Roman law, traditions, customs and religion imbedded in a setting of Greek life, Greek philosophy and Greek customs.

Into the midst of this conglomerate life, Paul had come in the year 52 A. D. and for two years had preached and labored among them. A considerable number of people, many of them from the humbler ranks of society, had accepted the gospel which Paul preached and united themselves together to form a Christian church.

Then Paul left them to the care of other teachers and went on his way to further missionary journeys.

Two years had passed. The immoralities of the Greco-Roman city made their inroads into the membership of the new

Christian brotherhood. It was easy to fall back into the old pagan vices which were all about them in an exaggerated form. Furthermore new teachers came—some who preached the gospel differently from Paul, and dissensions arose, and divisions and sects followed.

Between the scandals and the divisions it was a sorry time for the new church; and bitter the news to the loved founder of the church. It seems probable that Paul wrote them a first short letter and then another, and then a third.

If so, the earliest has not been preserved, and the second is the one from which our text is taken, and which is called the First Epistle of Paul to the Corinthians.

In this letter Paul is striving to set right his beloved children in the gospel. He laments their vices and their sins; he disapproves their divisions and their sects, and exhorts them to unity and love and righteousness.

As a basis for the higher life for which he pleads, he holds up the cross of Christ as the justification of his preaching, and the warrant of his mission and his message.

So he says as in the text: "The word of the cross is the power of God." It is that we may properly estimate the cross of Christ in the "Ministry of reconciliation", and find in it the source of power for our personal cleansing, for social unification, for a life of faith and for all our evangelistic effort, that I bring to you the theme of this morning, namely, "The Transforming Power of the Cross of Christ."

Since the day when the divine Son of God suffered and died upon the rugged wooden cross on Calvary; his arms and legs nailed with spikes, and his side pierced with the Roman spear; the cross has been the emblem of suffering, the emblem of self-sacrificing love, the emblem of God's pity for sinning men and of his saving and forgiving love. The cross has also been the emblem for the soul's purification, for an upreaching faith and for a triumphant life.

It is therefore natural that Paul should use the cross as the symbol of divine power as shown in human life. The "word" of the cross is the story of the cross, the preaching, the proclamation, the announcement, the message, the gospel, the good tidings of the cross. It is the gospel, this

good tidings, this message, this "word", of the cross through which God manifests his saving and redeeming power in humanity.

1. Let us notice the contrast between this "word" or message of the cross, and the philosophy of which the Greeks boasted so much. Again and again in this first chapter to the Corinthians Paul uses the word "wisdom" as meaning the philosophy of the Greeks.

"Hath not God made foolish the wisdom (or philosophy) of the world?"

"For seeing that the world through its wisdom, knew not God, it was God's good pleasure, through the foolishness of preaching, or of the message preached, to save them that believe."

"Because the foolishness of God is wiser (or better wisdom) than men's, God hath chosen the foolish things of the world to confound the wise."

"But ye are in Christ Jesus who is made unto us wisdom, and righteousness and sanctification and redemption."

All this and much more, emphasizes the fact that Greek philosophy or wisdom, boasted of so much in Corinth, and valuable as it is, is not equal to the message of the cross to save men from sin.

For six hundred years the foremost minds of Greece had been expounding their various pagan philosophies. Socrates and Plato and Aristotle had heralded contemplation, and sophistry, ethics, logic and science. But these philosophies did not regenerate the masses of men. Indeed Plato himself, limited the exercise of philosophic reason to the few select souls—the immortals. The masses of men, common people, women and slaves, could not know philosophy, had no soul life and were destined to perish with the beasts. This was the teaching of the greatest of the philosophers of the Greek civilization.

But in contrast to this worldly wisdom, Paul proclaims the message of the cross which is the power of God to every one that believeth.

To pass from the philosophy of Plato or Aristotle to the Gospel of John or Paul or Peter, is to pass from darkness to light. Plato philosophizes and a few select souls seem, for the moment, to see things more clearly; but when Peter preaches the gospel of the cross at Pentecost, three thousand souls spring into life.

Philosophy had done its utmost. Like science and history and politics, it had influenced some men to be more thoughtful, to live saner and more prosperous lives. But as a universal saving power—applicable to all men—it might as well never have been. If God was to be known generally, it was not to be through the influence of philosophy. "The world by wisdom (or philosophy) knew not God." No more absolute truth was ever spoken. After nearly two thousand years no scholar will deny the fact that the masses of men, the sinning, the suffering, the down-trodden, the neglected, the unlearned who find God, find him through the word of the cross.

But how foolish it must have sounded to the pagan Greeks in that day of the infant church to summon the seekers after God away from the elevating speculations of Plato on the good, the beautiful, and the eternal; and to point them to the cross, to the son of the humble carpenter of Nazareth, gibbeted on a malefactor's cross.

Paul was not blind to this natural prejudice. He knew well the Greek mind as well as the Hebrew mind. "The Jews require a sign," he said, "and the Greeks seek after wisdom (or philosophy); but we preach Christ crucified, unto the Jews a stumbling block, unto the Greeks foolishness, but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God."

All the power that dwells in God to lift men out of sin into holiness, to draw them to himself in love and obedience, is actually in the quality in him for which the cross stands. It is the power to love, to sympathize, to make men's sorrows his own, to sacrifice self, to give all for the needs of his creatures.

It is this love of God that melts stony hearts, that excites repentance and sorrow for sin, that creates a longing for cleansing and purity of character, that exalts and ennobles life, that lifts men to the divine harmony and fellowship. Beside it, the best of pagan philosophy, the wisdom which is of men, is but dust and ashes, weak and powerless to regenerate and save.

I am not speaking against education. I am not depreciating logic or science or philosophy as such. They all have their place in the full development of enlightened and civilized life. But as an advocate



of education, as a teacher of philosophy, I am glad to lift my voice in exaltation of a power in human life, in comparison with which these things are weak and fruitless.

That supreme power is God revealed in Love, through Jesus Christ his son. Without him and faith in God through him, all learning and wisdom and earthly attainment are but empty vessels—beautiful it may be, but empty, lifeless, fruitless, dead. They can not reconcile men to God, or convince them of his saving and forgiving love.

The true wisdom which saves and redeems and glorifies is the wisdom of God revealed in the sacrificial love in Jesus Christ.

2. I would have you note that the antagonism between the "word of the cross, as the power of God," and the sin of the world, is the strongest possible antagonism. This word of the cross, as the power of God, is the mortal enemy of all sin and unrighteousness.

The church of Corinth was in the midst of luxury and licentiousness. It was a seaport town in a Greek country, with a Roman militarism and libertinism engrafted upon it. Sailors from all ports, merchants from many lands, refugees and adventurers of all kinds were continually pouring through the city, mingling foreign customs and annihilating moral distinctions.

To the vices of the cosmopolitan seaport town, and of the wealthy commercial population, were added the factiousness of a degenerate Greek civilization, and the polemic of an imitative pagan philosophy. Rhetorical displays in the "wisdom of words", was offered as final knowledge. Subtle but foolish intellectual perplexities ranked as philosophy. These, combined with a readiness to listen to any teachings that tended to sensual and worldly living, were the snares which beset the disciples of the new faith in a crucified Redeemer. Here the early church met its first conflict with the culture and the vices of the ancient classical world. Here too, we have a glimpse at the seat of power by which this mighty structure of false philosophy, sensuality and sin must be met and mastered. Here the battle of the centuries has been waged—it is the word of the cross, battling against the sin of the world. Here also, the battle must continue to be waged until

the ministry of reconciliation is accomplished.

The overthrow of entrenched special privilege, of a luxurious and depraved materialism, of a pleasure-loving and self-gratifying subservience to passion; the removal of the saloon, the gambling den, and place of vice; this is the task which the power of God through the work of the cross has set for itself, since the day that Paul heralded it as the hope of the sin-cursed Corinth.

We sometimes find men who are pessimists; men who say there is no relief that can come to a graft-ridden, pleasure-loving, self-indulgent civilization. There is no victory possible for the toiling, suffering, oppressed mine-worker, factory or sweatshop laborer. There is no outlook for the weak, the tempted, the fallen.

But Paul's message was not the message of a pessimist. He was heralding a triumphant power, an overcoming faith. It could face heathenism, idolatry, superstition, pagan philosophy, degeneracy and vice unnamable. It redeems a life, saves the soul and regenerates society.

He proclaimed the message of the cross as the one power in all the world capable of transforming all this sin, and making human life sweet with purity, unity, love, unselfish service and faith in God.

Paul was an optimist just because he did not have to depend upon philosophy or logic for regenerating power; because he could abandon the dead formalism of the Jew, to whom the cross was a stumbling block; because the tradition of the elders, or the armies of a Cæsar's were alike weak to promote righteousness, as compared with the power of the cross of Christ. Everything must yield to that cross in its power to regenerate life.

Paul offered men faith in an infinite love—faith in a personal Christ whose love embraced the world and who chose the cross as his battle ground with sin.

Would that I could help you to see today that there is no evil so strong as is Christ's infinite love; no temptation that his strength can not conquer; no depth from which his grace can not lift up his trusting child. Are we weak? He is strong. Are we discouraged? His hope never faileth. Are we defiled? His pure presence purges away all sin. Do we long

for spiritual refreshing for ourselves and for the community? Do we long to see souls saved? The word of the cross is the power of God to accomplish these things. Are you willing to make the supreme choice of a life of righteousness and of faith? The power of the cross will help you to make it.

3. But we must observe finally, the constructive program of this power of God through this word of the cross.

Paul is writing unto the "church" of God which is at Corinth. This power, through his preaching, had established the church as the organized representative of that power. Paul's solicitude was for the preservation and perfection of that church. He was sounding the word of warning and of hope. The church must not abandon this word of the cross. It is the source of power and perpetuity. So long as the church clings to that faith, it has the assurance of the power of God within it.

Then Paul gives us a glimpse of his ideal of a church. Hear him saying, "Them that are sanctified in Christ Jesus, called to be saints, with all that call upon the name of the Lord Jesus in every place, their Lord and ours." Here is the personal call to public profession of faith, to identification with the church, to co-operative Christianity.

Here are the four characteristics of true Christians; characteristics that are possible only because of this power of the cross. *First*, they are consecrated, "sanctified in Christ." *Second*, they are holy, "called to be saints". *Third*, they are a universal brotherhood, "all that in every place call upon the name of our Lord Jesus". *Fourth*, they follow a common leadership and obey a common Lord, "their Lord and ours".

There is no other power in all the world that can accomplish these four things for all the struggling, surging, selfish, wrangling, warring world.

The Christian faith in the cross or in the Christ it stands for, is the only agency in all the world that can give humanity all these qualities. Consecration, holiness, universal unity, obedience.

What a vision of redeemed humanity; all wrought out into, and through the church; and by the power of the word of the cross. Men reconciled to God. This is the achievement which Christianity of-

fers to the world through the preaching of the cross of Christ.

Think of it! You and I, and all God's children can have that power in our lives. We can be the carriers of it to others as we preach Christ by our words and our lives, and as we live in the church and exalt the church.

The trouble with us so often is that we are impatient. We can not wait and trust to see God work out his will. We want to dictate a man-made formula, we want to prescribe things to do and not to do. We want men to do something *our* way, and *now*, or they are "enathema."

"God builds a mushroom in a night, he builds a squash in a summer, but it takes

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him a century to build an oak." And he uses all kinds of weather, sunshine and showers, and wind and storms, ups and downs to do it. So the Christian church, the greatest institution in all the world, has been steadily building since the days Paul preached the *Cross* in sin-cursed Corinth. It has had its storms, and its reactions, its revolutions and its reformations. It still has much to do, but its progress is assured. Its triumph is already heralded. You and I may take our place in it and know that if we exalt the cross of Christ, we can not fail because the church is founded on the "word of the cross", which is the power of God unto every one that believeth.

Are you longing for spiritual experiences? Are you praying for a revival spirit in your church, in your home, in your town? You feel the need, the longing; you lift up the prayer. But my friends, the word of the cross is the source of the power we need and for which we pray. In faith and hope and confidence, I hold up that cross to Seventh Day Baptists today, as the problem solver of this generation, as well as of the past.

Sinners of Corinth were transformed by its power. Churches were established; souls were consecrated, sanctified, united and made obedient through its power. Missions were established, and the Gospel borne to heathen lands. By the cross the heathen are transformed, civilized and redeemed.

Oh, we need that word of the cross more manifest and exalted in all life. It ennobles; it gives purpose and vision; it gives triumph and redemption. Let us lay hold upon the cross today. Let us cling to it with an unyielding faith. Let us hide ourselves in the cross of Christ; that we may preach Christ to men who need him and are dying without him.

God give you, now, this week, and in these Conference days, and in the days to come, the fullest measure of his love, as you lay hold afresh upon this source of his power; the blessed, glorious, triumphant word of the cross.

"A sacred burden is this life you bear;  
Look on it, lift it, bear it solemnly.  
Stand up and walk beneath it steadfastly;  
Fail not for sorrow, falter not for sin;  
But onward, upward, till the goal you win."

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**Sabbath School. Lesson IV.—April 21, 1923**

MOSES: LIBERATOR AND LAWGIVER. EXOD. 2: 1-19; 25; 32: 1-33; 23; DEUT. 34: 1-8

*Golden Text.*—"Fear ye not, stand still, and see the salvation of Jehovah." Exod. 14: 13.

**DAILY READINGS**

Apr. 15—Exod. 2: 1-10. Birth and Rescue of Moses.

Apr. 16—Exod. 3: 1-10. The Call of Moses.

Apr. 17—Exod. 14: 13-22. Through the Red Sea.

Apr. 18—Exod. 19: 16-20. Moses on the Mount.

Apr. 19—Exod. 20: 3-17. The Ten Commandments.

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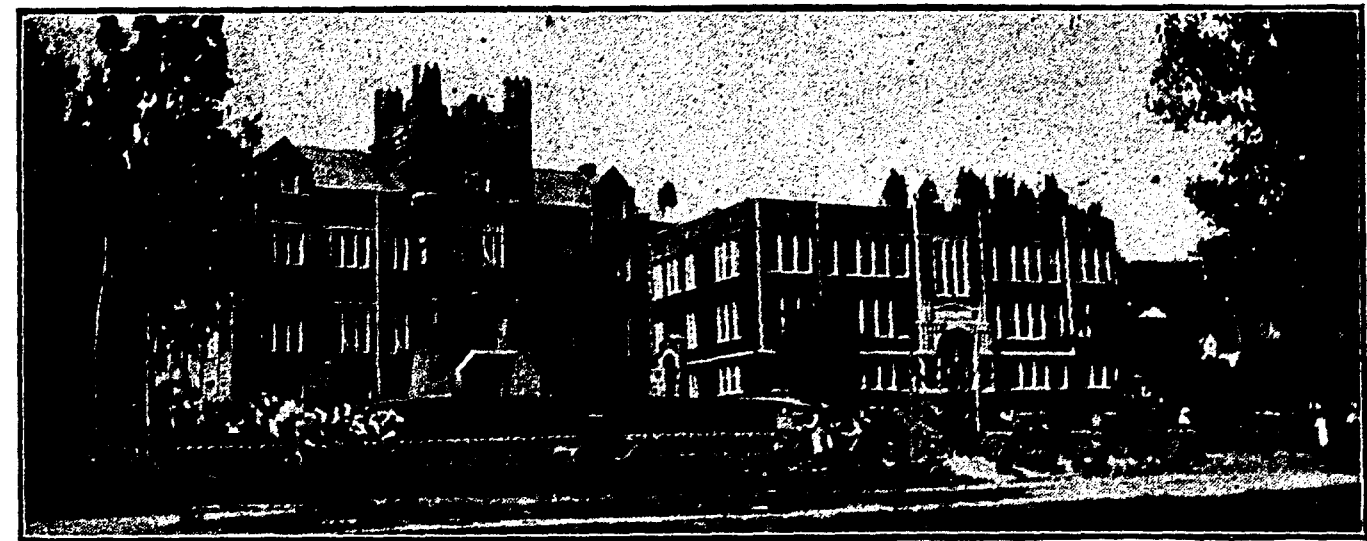
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