

The Sabbath Recorder

HIS HOLY DAY

IT will be seen therefore that the Sabbath, the symbol from time's beginning of God's presence in the world, played an important part in the development of the Hebrew religion, which was the bud that blossomed into Christianity. There were husks of the old religion which fell away on account of the bursting life of the new, but a part of the flower of Christianity is the Sabbath with its fragrance of heavenly incense.

There is a demand for every living being in the United States to respect and abide by the laws of the republic. Let men who are rending the moral fiber of the republic through easy contempt for the prohibition law, because they think it restricts their personal liberty, remember that they set the example and breed contempt for law which would ultimately destroy the republic.

The day is unlikely to come when the Eighteenth Amendment will be repealed. If the statutory provisions for its enforcement are contrary to deliberate public opinion, which I do not believe, rigorous and literal enforcement will concentrate public attention on any requisite modification. Such a course conforms with the law, saves the humiliation of our people before the world, and challenges the destructive forces engaged in widespread violation, official corruption and individual demoralization.

—President Harding.

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SEVENTH DAY BAPTIST DIRECTORY

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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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PLAINFIELD, N. J., APRIL 23, 1923

WHOLE NO. 4,077

North Loup Preparing For a Large Conference The *Bulletin* of the North Loup Church in Nebraska has come to hand, filled with interesting data regarding the church's work. (On the outside of the back cover printed in clear large type we find the following statement and earnest plea for a large home-coming Conference:

General Conference will be held with the North Loup (Neb.) Seventh Day Baptist Church, August 22 to 27. The church is making plans to entertain the largest Conference held in years. Nebraska is a large State, our valley is wide, the hills are low so we have room for all.

We hope this will be a home-coming Conference—that many old settlers will be here to meet old time friends—that the eastern people will come and see what the "west" is like. That those who want to enjoy a spiritual feast will come bringing their faith, their prayers, their interests in our denominational growth and development. "Come thou with us and we will do thee good."

We hope our people throughout the entire land will help to make the General Conference all that the North Loup people are striving for. If all who go will take their faith and prayers and interest in denominational growth we shall have a real Pentecost.

In another place the *Bulletin* gives us this information:

Do you know that North Loup is near the center of the United States east and west? Near here is a sign board which says on one arm 1,733 miles to Boston, and on the other 1,733 miles to San Francisco. So here is a good chance for the east and the west to meet in General Conference in August.

On still another page we read:

If any one needs a special invitation to persuade him to attend Conference August 22-27, that invitation is hereby extended. This applies to old settlers, school teachers, preachers, lone Sabbath-keepers, or any class in which you may belong. Come!

No one ever needs to tell North Loup to "wake up"; for it is always on hand when important interests are at stake.

We see by the *Bulletin* that the new year was begun with a sunrise prayer meeting, in

which twelve speakers had each the name of one month of the year for a subject; the Christian Endeavor society realized \$20.00 from a birthday tea, for the church budget and observed Endeavor Day with appropriate services. The Young Woman's Missionary Society paid \$122.00 toward the budget; the Woman's Missionary Society is piecing an album quilt for the pastor's wife, with over three hundred names thereon. Each person pays ten cents to have his or her name worked into this quilt. We also notice that a study of Seventh Day Baptist principles and history is being carefully made by the Intermediates.

This last item is more important than many seem to think. Too many young people in our churches are allowed to grow up practically in ignorance of the beliefs of the fathers, and are therefore unable to tell why we keep the Sabbath. The great importance of the true Sabbath of our Lord is not well enough understood by our own people.

The Cherokee Rose "Oh! there's a Cherokee rosebush loaded with beautiful roses!" Such exclamations as this are frequently heard when automobile parties are passing some fine yard where a climbing rosebush is seen loaded with white roses. It would be difficult for me to decide which is the most beautiful of the many varieties of roses in Florida; but no mistake will be made by saying that the Cherokee rose is a great favorite there.

After hearing it mentioned several times by an admirer, we looked the matter up and find that there is an interesting Indian legend about it which must add something to the interest taken in it.

As the story runs: Many years ago a wild rose vine covered the lodge of a Cherokee chief, well loaded with white roses. During her childhood years the only daughter of the chieftain had played beneath this bower of blossoms.

In one of the Cherokee raids a fine young Seminole brave was wounded and brought

to her father's wigwam, a prisoner. Here the chief's daughter carefully nursed him back to health, and they fell in love with one another.

She learned that her patient was only being kept for torture as soon as he was well, and so she planned for his escape. He refused to escape unless she would go with him, and so they fled together on one dark night. As she passed under the rosebush she plucked a spray which she carried in her bosom to his southern home among the Seminoles. There she planted the slip beside the lodge which her lover had made for her. It grew luxuriantly in the rich soil, and she always called it her "Cherokee Rose" in memory of the tribe she had forsaken for love's sake.

She found a happy home among the Seminoles where true love made her world bright; yet she did not forget the home of her fathers. It was a happy thought that prompted her to take a slip from the vine that shaded her childhood home. That must have been a pleasant reminder of other days as its roses bloomed each summer by her own door.

Happy is the maiden who, for love's sake, leaves her father's house to establish a home of her own, if she takes with her some token of home-life that shall be a constant reminder of the dear ones left behind. When memory of other days bears flowers of love for the old home as the years go by, there should be no weakening of love for the new. We are sorry for any one who cherishes no "Cherokee Rose" bearing pleasant memories of a happy childhood home.

A Great Fish But Not a Fishy Story If we had not seen the very thing itself, the story we tell might seem like "a fish story" in the sense in which that term is often used.

It was on board the yacht *Tamiami* lying at dock in Daytona—a fine boat, evidently fitted up on purpose to exhibit the wonderful sea monster. Several other exhibits from the deep seas were also in the yacht.

Some years ago, not far from Miami one Captain Charles H. Tompson captured the great fish. It is forty-five feet long, eight feet and three inches in diameter, and weighs fifteen tons. It would require a belt

twenty-three feet and nine inches long to go around it, and its skin is three inches thick. If you measure its mouth you will find it to be thirty-eight by forty-three inches, with a tongue forty inches long.

When captured its liver alone weighed seventeen hundred pounds. Its tail measures seven feet from tip to tip of the fins. Its six gills are four feet long.

We will let the folder accompanying the exhibit tell the rest of the story:

It had swallowed an octopus weighing 400 pounds; a black fish weighing 1,500 pounds and 500 pounds of coral also found in its stomach. It could have swallowed forty Jonahs without the slightest pangs of indigestion.

It smashed a boat into thousands of pieces and crushed the rudder and propeller of a 31-ton yacht with a single swish of its mighty tail.

Five harpoon thrusts and 150 large caliber rifle bullets only served to increase its fury and it required five days to finally kill it.

The actual battle lasted 39 hours—two days and a night—in open boat, in open sea, with the monster dragging a small boat at express train speed for hundreds of miles.

Scientific authorities believe that the creature was an inhabitant of depths more than 1,500 feet below the surface, and that it was blown up by some subterranean or volcanic upheaval, which injured its diving apparatus so that it was unable to return to its native haunts.

The thickness of its hide enabled it to withstand the most enormous water pressure, a pressure almost inconceivable to man. Its eyes, which are very small, have no lids and were never closed, indicating that it lived at a depth where eyes were of no avail.

The creature is not classified in natural history. The genus or species is unknown and it is not only the most remarkable zoological specimen, but the largest specimen of the fish tribe known in history.

Although the largest fish ever captured, scientists claim it was only a baby of its tribe, and if it had lived to attain full growth it would have been two and one-half times as large.

Every undertaking establishment on the Florida East Coast from Jacksonville to Key West gave up its supply of formaldehyde to preserve the monster, and over nineteen barrels were used.

It was mounted by Prof. J. S. Wambeth, of Washington, the celebrated taxidermist, who was recommended by the Smithsonian Institute. Wambeth was also chosen to accompany Admiral Perry on his famous trip to the Pole.

After having seen this "great fish," a man could not say that it would be impossible for a fish to swallow a man whole.

The other specimens in this boat would seem quite wonderful and make a good show if it were not for this monster fish which eclipses them all.

Some Data Regarding Early Daytona In a little booklet written by Marie E.

Mann Boyd, a life long resident of the Daytonas, we were glad to find some interesting data regarding this place. When Spain secured possession of Florida, the English settlers moved away to the Bahamas and the West India Islands. This being recognized as detrimental to the interests of the country, special land grants were offered if the English would return. This accounts for so many English names appearing in the Spanish land grants.

Where now stands the beautiful town of Daytona was a large plantation owned by General Williams, and worked by many slaves. Sugar and indigo were manufactured in great quantities. The old sugar mill not far from Daytona was on this plantation. Its picturesque ruins are now surrounded by dense forests.

As late as 1871 it took four or five days to make the journey from Jacksonville to Daytona. Where the beautiful Ridgewood Avenue now is was densely covered with forest trees and palmetto brush, extending clear to the river bank. Where we now have the fine homes and great hotels on beautiful streets, deer and bears roamed at will.

It requires some imagination to realize that a little more than fifty years ago people were living here in tents and palmetto huts getting ready to lay out a town and build where Daytona now stands. Tonight, a sightseer at the east end of one of the bridges, looking across the Halifax, will see one of the finest displays of electric lights to be found on any business street in all the land. It was 1876 before the city was incorporated.

Over the river, where now stands the beautiful city of Daytona Beach, there was practically nothing but forests and sand dunes as late as 1884. In that year Mr. D. D. Rogers, a Seventh Day Baptist well known to some of our older readers, cut a road through the palmetto thicket to the beach, upon which to cart lumber for a summer cottage near the shore. This turned the tide toward the beach for a summer, as well as a winter, resort. Soon the Rogers cottage began to have neighbors, hotels were built, a pleasure pavilion was erected, and some of our people invested money in the first bridge across the Halifax. This bridge

started across from the D. D. Rogers estate, near where his ice plant stood that was destroyed by fire.

Soon the people of Orlando, Sanford and DeLand began to see a great future for this new town and hastened to help make it popular. The many good times at the beach rapidly increased its popularity. People began to realize that there was no beach like it as a place for auto-riding, and also that it was as good for a summer resort as for a winter home. Today the two Daytonas stand among the most popular resorts for winter and summer, where one may enjoy the pure sea air, the life-giving sunshine, and all the best attractions of river, ocean, sky and forests.

"Don't Kill a Child" Several times while in St. Augustine, we saw a sign in large black letters on a white board: "Don't Kill a Child." It was intended to safeguard the children of some school against being run over by automobiles, and was placed where every passer-by could not miss seeing it.

At first it seemed almost like a shocking way to warn drivers against running too fast where children congregate; but after seeing it a few times we decided that it was an effective way of securing proper caution. And before we left town, the thought grew upon us: "There are other places where such a sign might be appropriate."

In the schoolroom itself where children are being pushed beyond their strength to crowd them through the grade courses of study, with little care for their physical development; in schoolhouses where little or no thought is given to ventilation, and where rooms are crowded almost to the suffocation point, as is too often the case, it might be well to post the sign over every door, and in rooms where trustees or school boards meet: "Don't Kill a Child."

Again, in view of the dangers from crowding young children, while growing, into hard work in homes and in shops and mills, some good might come from keeping in a conspicuous place before the eyes of parents and mill owners the words: "Don't Kill a Child."

Possibly some homes of luxury might prolong their children's lives and make stronger men and women of them by being made to think of the things belonging to their children's welfare, if some startling sign of

warning could be kept before their eyes. If parents refuse to cross their children's wills in regard to food, allowing them to feast on sweetmeats, and pampering their appetites for nicknacks instead of wholesome food; if evil habits are not corrected; if children are allowed to grow up without careful instruction regarding their wonderful physical being; if they are taught to believe that honest toil is disgraceful, and allowed to live in idleness, an appropriate warning for such homes might be: "Don't Kill a Child."

A spoiled child is half killed anyway so far as his usefulness is concerned. Many a parent would be happier in years to come, and would give to the world a real live and useful man, if he could only be made to realize his responsibility for the future life of his little child.

DOINGS AT FARINA

Some time ago I wrote about the doings here but was not satisfied with what I had written so did not send it. After a long delay I will try again. I will begin with telling of the splendid revival meetings which we held in February. We were fortunate in getting the assistance of Pastor Hill, of Welton. He tried to put us off but we were so insistent that he finally came. The weather and roads were almost at their worst but these did not keep many away. We are sorry that we are not able to report a great number of conversions. We are not able to report one. There are only three persons connected with our church above three years of age who are not members. There are a number who are not in line, whom we would liked to have reached. But the work was not in vain. It was a revival and the church needed the strong, loving and inspiring messages which Brother Hill gave us. He merited the highest praise which came from all who heard him.

The second Sabbath that he was with us was a great day for the church. There was a large attendance and Brother Hill laid the burden of the work of the church and of our cause upon the hearts of the people. At the close of his sermon he made the request that all who wished to consecrate themselves fully to the work of the kingdom should come forward and give him their hand. It was a "breaking up" time. We all felt the presence of the Holy Spirit and nearly every

one came forward. The permanency of the work will be long felt in an added interest in church and denominational work.

The next Sabbath was also a splendid day when Brother Hill asked all the young people to line up at the front of the church thus declaring themselves as ever ready to obey the Master's call. He had previously given a talk on "lead pencils" reaching the climax with the ever-sharp, ever-ready kind which was always on the job. It was a splendid sight to see our fine young folks taking such a stand. This service closed Brother Hill's work with us, a work which will long be remembered and will continue to bear fruit as time goes on.

We had another splendid Sabbath a few weeks later when the Baraca class learned that there was a debt of a few hundred dollars which had been hanging over the church for some time. A meeting was called to talk the matter over with the result that the boys agreed to assume the responsibility for the debt, starting out with a pledge of one hundred dollars among themselves. By the second Sabbath they had one hundred and fifteen dollars collected. So we held Baraca Day. After a special sermon by the pastor one of the older men told of the movement on foot, then one of the Baraca men came forward and in a few minutes the whole amount was pledged. Now the debt will soon be out of the way and we will be ready to start on some new objects for church improvement.

Next Sabbath will be the fifty-seventh anniversary of the church which will be celebrated with the covenant and communion service. We expect to have messages from all the members near and far. J. E. H.

THE EDITOR AT HOME

All communications for the editor may now be addressed to Plainfield, N. J. April 14 was his last Sabbath in Daytona, Fla.

National prohibition is one of the greatest safeguards to youth and to the home. There have been more broken homes, more destruction of character through weakening of the will, and more crimes induced by drink than from any other known cause. I trust that national prohibition has come to stay.—*Mina C. Van Winkle, President National Police Women.*

THE NEW FORWARD MOVEMENT AND SABBATH STUDY AND PROMOTION

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

ORIGIN OF SUNDAY LEGISLATION

WILLIAM M. STILLMAN
Of the New Jersey Bar

"Scientific truth compels the admission that the 'sanctity of the day' did not originate with Christianity. Among the pagans it was known as 'dies solis' or the day of the Sun and was consecrated to Apollo." Ringgold on the law of Sunday, page III, citing from Milman History Christianity, Harper's edition (1855) page 289.

Ringgold's book was published by Frederic D. Linn and Company, of Jersey City, N. J., in 1891. It is entitled "Sunday, Legal Aspects of the First Day of the Week," by James T. Ringgold, of the Baltimore (Md.) Bar, and is a volume of 320 pages and a compendium on the subject.

"The Assyrians, Babylonians and the people of old Accud or Acado-Sumarians who were the original inhabitants of Chaldea observed a Seventh Day Sabbath centuries before the time of Moses," Hibbets Lectures, "Social life among the Assyrians" (1893), quoted by W. W. Atterbury in Johnson's Universal Cyclopedia. "It may be traced to the dawn of human history." (Same authority.)

Professor Sayee (Oxford) in quoting from Vol. 4, cuneiform inscriptions of Western Asia, introduces the following as relative to the daily duties of an ancient oriental monarch, "The Seventh Day is a Holy Day. The King in his chariot may not drive," etc. This inscription according to Prof. R. A. Proctor, the astronomer, was made in 2170 B. C., or 679 years before the time of Moses.

The Encyclopedia Britannica, subject "Babylonia," states that the week of seven days was in use from an early period, that China shows traces of the existence of the week and a Sabbath, many thousands of years ago, and that the names of the days of the week can be found or traced to An-

cient Babylonia where the seventh day was called "sulum" or rest.

Many ancient records have been found in Egypt dating ages before the time of Moses giving the story of the creation, the flood and division of time into a week of seven days.

Moses when he wrote the Book of Genesis probably gathered all the then known knowledge of the world around him, but Jehovah on Mount Sinai gave to him the "ten tables of the law," which the world had received at creation, or at least which had been given to other people ages before.

These ten commandments are the basis of all our law today. In the very center he placed the fourth—"Remember the sabbath day to keep it holy." It was to be a memorial between him and all people forever.

Thus the Jews kept it very strictly, too strictly, for Christ taught them in the four Gospels the true meaning of the day and how it should be kept.

Then *how did Sunday come into the Christian Church?* There is no evidence of a Sabbatical observance of Sunday in any part of Christendom, prior to the celebrated edict of Constantine (code Just. III, XII, 3) A. D. 321.

"That all Judges, peoples and artificers rest on the Venerable Day of the Sun" (Ringgold, page 265).

Christ intended a spiritual kingdom; the union with the pagans and Constantine, made it a temporal kingdom.

"This first Sunday legislation was the product of that pagan conception so fully developed by the Romans, which made religion a department of the state. The Emperor was 'Pontifex Maximus' in all matters of religion, especially in the appointment of sacred days. Constantine made this law while in terror of the growing power of the Christians. It was the first baneful fruit of that union of church and state which began for Christianity with the conversion of that Emperor" (Ringgold, p. 277).

Sunday legislation between the time of Constantine and the fall of the Empire was a combination of pagan, Christian and Jewish cults. Many other holidays, mostly pagan festivals, were associated in the same Sunday laws.

During the Middle Ages, Sunday legislation took on a more Judaistic type under the plea of "analogy" whereby civil authorities

claimed the right to legislate in religious matters after the manner of the Jewish theocracy. The Continental Reformation gave us no new legislation nor any change, but the English Reformation introduced a new theory and developed a new type of legislation. Here, we meet for the *first time in history* (about 350 years ago) the doctrine of the transfer of the fourth commandment to the first day of the week and the consequent legislation. Sunday was held supremely sacred by the Puritans under the plea that the obligations of the fourth commandment were transferred to it.

All the laws and decisions of our courts thereon, regulating the observance of Sunday as a Sabbath can be traced back to our Puritan ancestors of Cromwellian time.

Ringgold has been careful in his book to give every U. S. decision he could find relating to this subject up to the date that this book was published.

In ending his discussion of the constitutionality of Sunday laws he says that "an established Sunday means an established church whence it follows that it has no place among American institutions" that "Sunday laws are in their essence immoral, demoralizing, and unchristian, and that every effort to defend them involve the maintenance of palpable absurdities" (Page 109).

"In America we have set out for the complete separation of church and state, and we have practically attained it except in four particulars: (1) certain qualifications of belief required in some States of office holders; (2) the same as to witnesses; (3) the manner of applying the law of blasphemy; (4) Sunday laws" (Page 278).

The N. J. Vice and Immorality Act, Compil. Statutes, page 5712, speak of many things we can not do on the "Christian Sabbath" or "First day of the Week" commonly called "Sunday."

If rigidly carried out, no newspapers could be sold, no golf played, nor any amusement of any kind entered into, and it would be a crime to ride a bicycle or drive an automobile. In many respects our Statute is a dead letter, as for instance the law requiring that only one passenger train can be run each way, and no freight whatever carried on any railroad, "*Sabbath is not Sunday.*"

STATE VS. DRAKE, 64 N. C., 589 and 591

"A full catechism of the Catholic religion" by John Cardinal McClosky, page 395,

states "that Protestants have no Scripture for their day of rest. They abolished the observance of Saturday without warrant of Scripture, and made 'Sunday' a 'Sabbath' without Scriptural authority."

"Catholic Mirror," December 23, 1893. "Sunday is the spouse of the Catholic Church. The claims of Protestantism therein are groundless, self-contradictory and suicidal. We hereby give notice to all Protestants that whatever support they give 'Sunday' is given to it as a Catholic institution, and that Sunday-keeping is openly unprotestant and that no Protestant can be consistent, who does not keep the Sabbath (Seventh Day) as the Bible commands."

Also see Cardinal Gibbons' book published in 1890, entitled, "Our Christian Heritage." The address of Archbishop Ireland on the Sunday Rest Congress of 1893.

My point is this, that if we are to be free men, no legislature, law, or court shall dictate to us in this question, otherwise we have the spectacle of the civil law enforcing a religious tenet.

SABBATH HISTORY—I

QUESTIONS ON CHAPTER 8

To whom did Brabourne dedicate his second book in defense of the Sabbath? What does Gilfillan say concerning it?

What position did the King and the Church of England take in regard to Sunday?

Who were the "Brownists"? What does Heylin say concerning the consistency of those observing the Sabbath?

What happened as the result of the dedication of Brabourne's book to the king?

When did he publish his book dedicated to the king? And when do we find that he wrote other books?

What must we conclude concerning Brabourne's character?

Memorize on page 56 the quotation from the preface of his book published in 1659.

We have got into a habit of talking about the "brotherhood of man" as if it were an easy and obvious truth. . . . If we reflect on the actual difficulty . . . we may be more inclined to believe that it is only through some fundamental eradication of selfishness and inherent narrowness that it can be made possible.—*Bishop Gore.*

MISSIONS

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

MISS BURDICK ARRIVES IN CHINA SAFE AND SOUND

Below will be found a very interesting letter from Miss Susie M. Burdick, in which she announces her safe arrival in China and describes the blessings of the journey. All will read this letter with deep interest, and join with her in praising God for the journey marked by so many special tokens of divine favor.

The sacrifices and consecration of our missionaries are a constant inspiration to us and their faith and zeal spur us on to better service.

S. S. "NANKING,"
MARCH 2, 1923.

Secretary William L. Burdick,
Ashaway, R. I.

DEAR PASTOR BURDICK:

You will see that this is Friday, the second day of March, and on Sunday, the fourth, we are due at Shanghai, so this is the last lap of a journey that has been remarkable for this time of year—for any time of year, for that matter.

It was noteworthy that from Alfred to the coast I encountered none of the heavy storms of which I heard. The morning the auto ride from Fort Stanton to Carrizozo, N. M., was made it had been and was still snowing and the papers said it was part of a great storm that was starting across the States, but we suffered no delay nor inconvenience from it.

It has always been my experience that coming out from San Francisco it very soon becomes cold and rough and one does not escape a touch of *mal de mer* there. This trip has been no exception to that rule. The third morning was fine and from that time to this I have been able to take whatever was coming.

We have had some gray days and have come through some squalls and there has usually been some rolling, and heavy swells, not a few. As I write this we are not rolling a bit nor is there any swell. We have had a good many glorious days and it

has seemed the more wonderful as there have been wireless messages telling of heavy storms behind us and ahead as well.

The "President Taft" by which, after failing to get the "Empress of Australia" I rather hoped to come, as it was scheduled to sail January 25, and would have brought me to Shanghai earlier, had engine troubles her last trip and did not sail until the day after the "Nanking." She outstripped us, reaching Honolulu before we did and she had a sad tale to tell of a heavy storm after leaving San Francisco. The grand piano in the Social Hall was broken, many of the tables in the dining room were torn up and broken. They left Honolulu five hours before we did and about February 23, when they were four hundred miles ahead of us, they ran into a severe gale and had to turn back, making in one day only sixteen miles progress, which was less than an ordinary hour's speed. We thought we'd certainly encounter that storm and for two days braced ourselves for it, but it did not come.

We left Kobe yesterday morning and now, Friday afternoon, we are still among islands, a route I'm sure I've never been over before. We've just passed between two islands, one evidently an extinct volcano in shape very much like Fuji, the beautiful sacred mountain of Japan. This one is not as high as Fuji and is not snow-capped. On the other side is a volcanic island still smoking.

This journey has also been wonderful because of the kindness of friends along the way. Not but that friends are always kind, but it has seemed to me the kindness this time has been beyond the ordinary. It has meant more to me because I could confess to a very real dread of this journey and the way has been replete with especial blessings.

After leaving Alfred I was at Pittsburgh, Battle Creek, Chicago, Fort Stanton, N. M., San Francisco and Berkeley, and when the dear faces on the dock at San Francisco had faded from sight I went to my cabin to find such a pile of letters, flowers, books and "eats." In all I've seen and given thanks for the good hand of the Father. Even after I'd given up to the discomforts of the sea a "God bless you" came out by radio and the day the steamer by which Eugene Davis and family were going to America was near but not in sight there was a word of greeting which I was glad to answer. There have been friends at Honolulu, Yokohama and

Kobe, too. Altogether it has been a radiant sort of a journey.

There have been some very pleasant traveling companions. In one respect this has been a great contrast to the homeward journey. That was a good deal of a nightmare because of the drunkenness and disorder. It's a painful experience to have men, drunken and profane, coming in the middle of the night to their cabin next to your own. One could add to the list of distressing experiences on board a steamer with an open bar. While I know there has been some drinking on the steamer I have seen no drunkenness. Prohibition may not prohibit as some claim, but even imperfect enforcement of the law can make a very great and blessed difference in an ocean voyage.

SHANGHAI, MARCH 8. The "Nanking" docked about one o'clock Sunday, March 4. It was indeed pleasant to see the dear familiar faces on the wharf. We had left San Francisco at one o'clock February 7, so there had been twenty-five days that the "Nanking" had been our home, the greater number of the days with nothing outside ourselves but the sea and sky. There were a few birds that followed us all the way, and one day there were quite a number of flying fish, another a few whales were near us and coming over from Japan for a while the water seemed alive with dolphins or porpoise, no one knew which. Such incidents were so rare they did not lessen the sense of loneliness. There was, as one small boy said, "Lots and lots of water."

The girls were returning the day I came and Miss West has been more than busy getting the school under way. Little by little I shall be taking hold of my part of the work. The school is more than full. It is fine to find the members of the mission well.

Very sincerely yours,

SUSIE M. BURDICK.

THE IDEA OF FOREIGN MISSIONS

Ideas are the greatest property we have. Houses, banks and bonds are only outer dust and shadows compared with these. Ideas are our inner life and occupation, the real field in which we live and plan and aspire and achieve. They shape outer things as the mind shapes and pervades the body, as the sap in the tree comes out in the tree and leaf and rosy fruit. Our true life is

measured by what we know and aspire and try to do. Socrates is measured, not by his coarse robe and bare feet, but by the ideas that he sent thundering through the world. A man may be poor as poverty itself in outward possessions and yet be rich beyond compare in this inward wealth.

Ideas rule the world. They secrete civilization. It was an idea that discovered America and drove the first steamship across the Atlantic and laid an electric cable under it and flew an airship over it. Ideas have invented all our magic machines and transformed our modern world. Ideas create all the glories of literature and art. It was an idea that forced from King John the Magna Charta and freed the slave and wrote the Eighteenth Amendment. Take ideas out of our human world and it would fall to the level of the beasts.

Ideas are the only thing that can make us great. Men do not become great by piling up wealth or mounting to some external throne of power and splendor. Such men may be revealed as insignificantly small in the startling light of some disaster, such as overtook the German Kaiser and disclosed his meager and pitiful personality. Give a man a great idea, let it possess and obsess him, absorb his soul and energize him with its power, and the world will build a path to his door to sit at his feet, call him to its throne, and after his death erect a splendid monument to his memory, such as the marble Parthenon it has just erected to Lincoln. Many a person is eating his heart out because he has no inner idea that gives a worthy outer objective and overmastering ideal to his life. Give him such an idea and he will become absorbed and exalted and glorified under its mystic spell and power. He will then forget himself in service and sacrifice that will save and transfigure his soul.

Foreign Missions is the greatest idea of history. It is no small local object and petty little personal scheme, but it is world-wide in its outlook and objective and has even cosmic relations. It condenses the whole world into one view and vision. It is now pervading all continents and will yet upheave the most ancient religions and reshape the world. All the programs and ambitions of kings and world conquerors are dwarfed into insignificance under its towering magnitude and far-flung shadow. It is the great-

est idea of the greatest Thinker and World-conqueror that ever visited this earth. It is even the greatest idea of God with reference to this world; for it is simply the incarnation and carrying out of the love with which God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. If we get this idea into our minds and hearts it will lift us up towards the mind and the greatness of God himself.

It is pitiful to see men and women, often endowed with wealth and gifted with education and culture, running about and busy with little things of the world, business and display and fashion and pleasure, and just spending their very souls in petty things that will soon be dust and ashes, always seeking something else, craving for a crowd, itching for some new thrill, and wondering at times why they are so restless and discontented and unhappy, while this great Idea of God is ever beckoning and appealing to them to lay hold of it and get it into their hearts and lives that it may lift and transfigure them even as it has done with the noblest of our race and of our time; that will put them in the same class with Livingston and Paul and with Jesus himself, the most self-sacrificing and self-forgetful and yet the happiest souls on earth.—*Part of an editorial in the Presbyterian Magazine, January, 1923.*

THE SABBATH A SIGN

There are many signs spoken of in the Bible, but only one is said to be the sign between Jehovah and his people; that is the Sabbath. After Jehovah had delivered his people from Egyptian bondage he gave them the holy Sabbath. By this sign they were to be distinguished from the surrounding nations. They were chosen and separated as a people to worship him and the Sabbath was their peculiar day of worship. In the wilderness the Sabbath institution was emphasized as we read in Exodus the sixteenth chapter. Jehovah speaking by the mouth of his holy prophet Ezekiel declared that "Moreover I gave them my sabbath to be a sign between me and them, that they might know that I am the Lord that sanctify them" (Ezek. 20:12).

To obey the Sabbath commandment was loyalty, and to transgress, disloyalty.

The prophet Jeremiah predicted the destruction of Jerusalem for Sabbath breaking and this was fulfilled about B. C. 588. From this destruction the people were carried away into captivity until the land enjoyed her sabbaths.

The Sabbath is still a distinguishing sign between Jehovah and spiritual Israel for they are his blood-bought people. And if Israel of the flesh were called upon to bear this sign of sanctification we think it imperative upon spiritual Israel to do likewise. "And if ye are Christ's then are ye Abraham's seed, heirs according to the promise." (Gal. 3:29).

The call of loyalty to God's commandments is needed in these lawless times. There is a great tendency to ignore the spiritual and exalt the material. As Bible Christians we exalt God's law and the Sabbath is found in the law. This sabbatic sign has been tampered with and "untempered mortar" placed over it. Jehovah says "The Sabbath is a sign," but the man-made sign of Sunday is held up everywhere. Sunday worship is a mark of apostasy.

In standing up for this sign it requires courage and sacrifice. For the great majority are wearing the sign of apostasy. But loyalty has always been rewarded. The footprints of the ancient worthies should inspire every Sabbath-keeper to press the fight to the gates of the enemy. Who is on the Lord's side? Let him stand out boldly and be not ashamed to hold up this sign of loyalty.—*The Gospel Herald.*

WORKING PEOPLE NOT CLAMORING FOR BEER

Hon. John G. Cooper, Member of Congress, representing the labor interests, says:

"It is not the working people of our country who are clamoring for the return of the liquor traffic, and it is far from the facts when any one makes the statement that organized labor as a whole favors the return of wine and beer. . . . I do not challenge the right of Mr. Gompers, or any other leader, to express his own views and sentiments in favor of the repeal of the prohibition laws, but I do challenge the right of any one to speak for the thousands of law-abiding workingmen and women of our country who joined hands with others and banished this un-American institution from the land."

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.

ALFRED'S NATIONAL RECOGNITION

The Association of American Universities at its November meeting, placed Alfred in the list of nationally approved, or "A Class," American colleges.

This is Alfred's first national recognition, though it already enjoyed a place among the standard colleges approved by the Middle States and Maryland Association. The Association of American Universities is the highest standardizing agency in the United States or in the world.

Following Alfred's recognition by the Association of American Universities, the executive officers of the American Association of University Women recommended that "Alumnae who have received the liberal arts degree from Alfred University should be allowed local membership in the branches of the Association."

Formal action on Alfred's application for national membership in this Association will be taken at the July convention. Approval by the Association of American Universities, mentioned above, is a requisite for the membership of any college in the American Association of University Women.

Through the good offices of Mr. William C. Hubbard, of Plainfield, the American Telephone and Telegraph Company invited the Glee Club of Alfred University to broadcast a program from their WEA station in New York City, Saturday evening, March 24. This rare opportunity enabled the Glee Club to give its program to probably a million auditors. The president made a brief introductory address, telling something of the history and present status of Alfred University.

The New York City alumni banquet was held March 24 at Hotel McAlpin. It was a big success. About 140 were present. Dr. John H. Finley, the guest of honor and prin-

cipal speaker, was at his best. Col. William Wallace Brown, senior trustee, was also present and spoke with his accustomed charm.

The New Campus Plan, designed by Childs and Smith of Chicago indicates the growth of the physical plant which the architects believe that Alfred should make in the years just ahead of us.

The trustees believe that the gymnasium is now the most urgently needed of any of the new buildings proposed. An assembly hall, with administration rooms, should probably come next.

The new laboratory hall is now completed and the furniture and laboratory tables and equipment are being installed. It will be in use during the spring term but the formal "opening" or dedication will occur on Commencement day, June 6. It is a very real addition to our campus equipment.

It will accommodate the departments of Chemistry, Biology, and Education and Psychology.

The executors of the late Stephen Babcock and his wife, Henrietta Van Patten Babcock, have turned over to the treasurer of Alfred University \$45,000, completing the bequest of \$52,000 from these staunch and generous friends of Alfred University. Forty thousand dollars is to constitute endowment for the Stephen Babcock Professorship of Higher Mathematics. Ten thousand dollars will constitute the Henrietta Van Patten Babcock fund for the Theological Seminary, and two thousand dollars establish scholarships in memory of the deceased daughter and son of Professor and Mrs. Babcock.

Commencement this year comes earlier than usual, before the examinations are over, and before the students leave.

Reserve June 5 for the alumni banquet and June 6 for the alumni program and commencement exercises at Alfred.—*The Alfred Bulletin.*

THE BATTLE OF IDEALS IN EUROPE

FREDERICK J. LIBBY

There never was a time when the Forum with its eagerness to hear both sides of great questions, was more needed than today. The standpatters have been routed by the inexorable argument of events. Only an ostrich could claim that the policies that have brought the world to its present plight are

sound. On the other hand, radical and revolutionary measures have as usual proven impracticable in a world that admits only of evolution. Every attempt to hurry fails. Every leap is followed by the painful retracement of one's steps and beginning over again.

It is time for balanced judgment as free as possible from emotional bias. Take the Ruhr situation, for example. One hears much sympathy expressed for the French and occasionally indignation expressed with regard to their action. One hears too little honest judgment based on reasonable knowledge of facts. One hears men harking back in history to find justification in the wrongs committed by Germany in 1914 or 1872 or earlier. One hears too little judgment regarding the consequences twenty or fifty years hence. The ethics of the jungle govern too many of the discussions. The fact that we call ourselves Christian nations is cynically and completely forgotten.

General Smuts said a little while ago: "For doubt it not, we are at the beginning of a new century. The old world is dying around us. Let it die in us." General Smuts is a great man. This means, he is linked to great ideas. He is led by a vision while he walks on the ground. Those who solve the problem of the Ruhr, those who solve the industrial problem and the Negro problem of our country must be statesmen rather than diplomats. They must be practical idealists, not cynics. They must be young men. They, too, must see visions while their feet stay firmly on the ground.

The past with its crudely ignorant and narrow nationalism, posing as patriotism, unthinking prejudice, wearing sometimes the sheep's clothing of religion, can claim none of the rights of a Golden Age and does not deserve to be perpetuated. Step by step, not with the sudden and impetuous haste that youth desires, but with a momentum that partially atones for its deliberation, the world must march out of its past to a far better and more glorious future.

The true patriot, whether he lives in France or in Germany or in America, finds inspiration in the great heroes of national history to do as they did and look forward rather than backward. France is sinning against the rest of the nations because she is basing her action on a narrowly nationalistic policy and is not exemplifying good

teamwork. Our own country is not "playing the game" but standing in a black frock-coat on the side lines. Great Britain has acquired a reputation for astute and self-seeking diplomacy which obscures her humanitarian achievements. Germany and Russia are not in a position to demand the sympathy which their present plight deserves.

The times cry for young men. They must be well grounded in history and the philosophy of history. They must be well informed in world problems. They must read the daily papers and not merely headlines and not merely one paper. They must think as they read. They must be thoroughly familiar with all sides of the outstanding world problems. They must be prepared to profit by the mistakes of the past, and patiently, steadily, intelligently build a better world. Co-operation—teamwork, just such teamwork as is learned in college—will be the guiding principle of this new world.—*The New Student.*

The home life of the people I know has been greatly and wonderfully improved since prohibition went into operation. I was on the train the other day and a very prominent man said to me that since the women helped to bring about prohibition, colored men are buying homes and treating their families with far more respect. I am constantly visiting homes and I am sure I make no mistake in saying the absence of liquor is a Godsend.—*Mrs. Booker T. Washington.*

Frank L. McVey, president of the University of Kentucky, says:

"I am very glad to say that, so far as I have been able to observe, the university has gained greatly by the prohibition law. The city of Lexington has improved in appearance, new stores have taken the places of the old saloons and grog shops, and as a consequence the temptations to students have been materially reduced. Again, we have felt the past two years that the problems of discipline have been reduced by half."

EACH DAY

Wouldst shape a noble life? Then cast
No backward glance toward the past,
And though somewhat be lost and gone,
Yet do thou act as one new born;
What each day needs, that shalt thou ask,
Each day will set its proper task.—*Goethe.*

WOMAN'S WORK

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

PROHIBITION

(Action of the Executive Committee of Federation of Woman's Boards of Foreign Missions)

[The following article was received by the Associational Secretary of the Eastern Association, with a request for the matter to be made public as soon as possible.]

The Executive Committee of the Federation of Woman's Boards of Foreign Missions of North America at its quarterly meeting, March 29, 1923, had brought to its attention a petition to Congress being circulated by the Anti-Volstead League and the Woman's Liberty League to bring back beer and wine.

The Committee deprecates this strongly organized propaganda in certain localities on the part of special interests which is being forwarded by women and wishes to call the attention of Christian women of the land to the insidious dangers involved.

The specious pleas presented by this propaganda is that we will prevent law-breaking by the legalization of the manufacture of wine and beer.

The Committee believes the arguments of these propagandists to be fallacious and that any modification of the Volstead Act would bring back the saloon with its attending evils, would increase the dangers for young people by creating an appetite for alcohol, and, instead of decreasing would further the illegal sale of intoxicants.

Therefore, the Committee urges the Women's Boards to give full publicity to the wealth of facts and arguments available and to stimulate their constituency to arouse an intelligent sense of the responsibility resting upon Christian women in this great moral issue.

Reliable information may be secured from the Temperance departments of many church boards and from the Anti-Saloon League headquarters in each State. We would especially recommend that all Christian women read:

(a) The speech of September 22, 1922, by Senator Morris Sheppard, published in the Congressional Record of the same date.

(b) The pamphlet, "Hold Fast, America," which is the result of the investigation of Gifford Gordon, of Australia, on the operation of prohibition in the United States.

(c) The special article in the *Outlook* (New York City) of March 21, 1923, entitled "Three Years of Prohibition."

While the advocates of light wines and beers make a claim for personal liberty, the Christian women of the land should emphasize the responsibility for the home and future generations, not only in America, but in foreign lands. Appeals have come from the so-called non-Christian lands urging the church to realize that the failure of prohibition in America will intensify their difficulties and greatly delay their progress.

ANNUAL MEETING OF THE PLAINFIELD CHURCH

The annual meeting of the Seventh Day Baptist Church of Christ, Plainfield, New Jersey, was held on the afternoon and evening of Sunday, April first. Through a custom of many years the program of the day has become fixed, and there is little variation in the arrangements from year to year.

The afternoon session convened at four o'clock. Reports of trustees, treasurer and various committees were received. Then came the election of church officers and transaction of various items of miscellaneous business. At a quarter before six we were called into the Sabbath-school rooms where a bountiful supper was spread for the entire congregation. Soon after seven o'clock we were again called to order for the evening session, when we listened to the pastor's report of the work of the church, the report of the work of organizations of the church, letters from absent members, greetings from some who were with us for the day, a question box, and appropriate closing words.

Annual meeting day in the Plainfield Church is looked forward to with much interest and is a time of happy association, enjoyments and encouragement to go forward with Kingdom tasks.

The report of the trustees showed that much thought and attention had been given to the business affairs of the church. The treasurer's report was full of interest, and showed that the financial affairs of the church were being taken care of. The bud-

get for the ensuing year for running the church shows an increase of almost \$1,000 over that of five years ago. The Forward Movement apportionment has been overpaid every year, since the first, of our Forward Movement program.

The splendid report of the chairman of the Music Committee contained the following well-deserved words of appreciation of those of our church who are members of the choir: "I want especially to emphasize the generous whole-hearted, and regular service by the members of the choir, who in order to insure music of a high character in our regular and special church services set aside one evening of every week for choir rehearsal and are at the church fifteen or twenty minutes before the rest of us every Sabbath morning. Without this unselfish service the high character of the music at our Sabbath morning worship would be quite impossible."

The following is a somewhat abridged version of the reports that were given:

PASTOR'S REPORT

A backward glance reveals no striking changes and our achievements have been in no way sensational. It is not easy to record in a report the quiet, steadfast devotion to Christ which is the fundamental back of all that is accomplished. That there has been this steady devotion on the part of many is clearly evident.

The attendance at Sabbath morning worship has not differed greatly from that of recent years; though the pastor has observed a lack of regularity on the part of some members, and the fair-weather tendency to take week-end automobile trips has been evident. Our summer and winter vacationists can not realize how much they are missed from the audience when they are away. Such absences make very noticeable breaks in our audience at times. During January, February and early March many of our people have been sick with prevailing grippe. But with the return of friends to the city it is reassuring to see our people generally in their places again.

Last fall we held two conferences on the work of the prayer meeting. Much interest was evident, and it was encouraging to find almost unanimous sentiment in favor of maintaining a people's meeting in which all should be expected to participate. At that time a plan was devised by which re-

presentatives of church organizations would co-operate with the pastor in arranging for three of the prayer meetings each month. Under this plan our meetings have had increased attendance and interest, and it is a great satisfaction to the pastor to have this co-operation.

But the pastor feels that we are beset with dangers, in spite of our good intentions, in the attractions that would keep us away from church appointments. There are many opportunities to attend helpful and inspiring programs and affairs on Friday night and Sabbath Day, but these should not be allowed to interfere with attendance upon appointments of our own church. Whatever may be gained at such times and places can not possibly compensate for loss which our own church and cause must sustain. I rejoice greatly in the splendid degree of faithfulness and earnestness which is so evident, but there are still greater things to which we ought to attain.

Our number has been decreased by the removal and change of membership of Rev. Edwin Shaw and family to Milton, Wis. On the other hand our number has been augmented by the coming into our midst of Brother Robert Randolph and family and Brother Ahva J. C. Bond and his family: a total of thirteen coming into our society. During the year we have lost three by death: Mrs. Edward F. Randolph, James Clawson and William H. Rogers, and from one of our families, though he was not a member of the church, Brother Thomas S. Randolph.

We have tried to keep in touch with our absent members. Since November the weekly church bulletin has been mailed to from thirty to forty each week. We have had words of very hearty appreciation from some of those who have been receiving it. We have letters from eighteen absent ones for this meeting, and four who have been away during the year are with us today.

We have had the pleasure and inspiration of listening to a considerable number of visitors and local denominational workers during the year. They include Rev. Theodore L. Gardiner, Rev. Booth C. Davis, Rev. George B. Shaw, Rev. Leroy W. Warren, Rev. B. H. McCoy, Mrs. Lora S. Lammance, Dr. Henry M. Maxson, Rev. E. I. Case, Mr. William D. Murray, Rev. Ahva J. C. Bond, Rev. W. J. Swaffield, Mr. Sam-

uel Coné, Miss Mabelle Phillips. The pastor has been absent from prayer meeting and Sabbath morning worship four times during the year: June 17, while attending Eastern Association at Berlin, N. Y., August 12 and 19, on vacation, January 27, on account of illness. The church has been closed two Sabbaths: August 26, Conference Sabbath, and December 2, the Sabbath of the Yearly Meeting. The congregation has shown its interest not only in its local responsibilities, but also in the work of the denomination and in the broader affairs of common human interest. Money for local expenses has been pledged and paid with the usual spirit of generosity and promptness, while for the Forward Movement, during the Conference year closing June 30, 1922, the church paid about three hundred dollars more than its apportionment, and we trust that at least as good a showing may be made by the close of the present Conference year. However, we feel the need of enlarging the number of givers to include as nearly as possible 100 per cent of our membership. We have also counted it a privilege to participate with others in various public and benevolent enterprises. Among them have been the Near East Relief, the Plainfield Community Chest, which has provided a fund of near \$140,000 for the support of fourteen religious, benevolent and charitable institutions in our city. A considerable sum was given in response to an appeal in behalf of Salem College. And various other interests are known to have received the attention and gifts of individuals among us.

In addition to the privilege of giving money there has been the never-ending opportunity for free, loving helpfulness, and, indeed, this is the crowning test of all our giving. And we know that many of our number are constantly giving time, thought and energy for the comfort and help of those in trouble, in support of public agencies of mercy, and in planning for a more wholesome public life. This is as it ought to be, for when the spirit of Jesus gets into the heart of a people they also "go about doing good."

The congregation has also been mindful of the pastor and his family. The many expressions of appreciation, interest and confidence have made the continuance of our work possible. And we greatly ap-

preciate the new floors, paint and paper in the parsonage: repairs which have been accomplished through the women's organizations and the trustees together, and, in anticipation, we appreciate the repair and painting of the outside of the house, which we understand is on the slate for the immediate future. These things have their aspect of personal comfort and pleasure, but they also speak in an unmistakable way of the interest of those who have made them possible.

I would not pass on without paying a tribute of appreciation of our choir for the faithful and efficient service which it is rendering. Its contribution to our work is very valuable and those of our number who are contributing their time, talent and labors, are setting an example of self-sacrificing service which should be an inspiration to us all.

In public worship, in sermons, in prayer meetings, in Sabbath school with a class of boys, as superintendent of the Intermediate Society of Christian Endeavorers on happy social occasions, in the sick room and in homes of sorrow, in pastoral visitation and in personal relations, within the church and in public and private relations beyond the church, the pastor has tried to be an inspiration for every good work, to inspire courage to do the right and to oppose the wrong, and to be a messenger of comfort and hope.

As we look back upon the year we can see much that is good and beautiful in it. We would bow in penitence for those times when we have neglected duty; and it is our privilege to look forward with new consecration, new courage and rising hope. The faithful have the Master's promise, and that is enough: "Lo, I am with you always, even unto the end of the world."

REPORT OF THE WORK OF CHURCH ORGANIZATIONS

The various organizations of the church have, with perhaps two exceptions, had a normally successful year.

Our Sabbath school lost its superintendent, due to the removal of Rev. Edwin Shaw to Milton, Wis., but Mr. Clarence W. Spicer, the first assistant superintendent, was promoted to fill the vacancy and has carried the work on most successfully.

The secretary's report for the year show-

ed a net loss of one membership, with a present enrolment of ninety-six. The average attendance was sixty-three.

The treasurer's report shows receipts, including last year's balance, of \$299.22, from which \$137.67 was spent for school expenses and \$63.50 for benevolences, leaving a balance of \$98.05.

The school joined with the Crescent Avenue Presbyterian school in the usual excursion to Asbury Park, and with the other schools of the vicinity in the annual Bible School Parade. The "Giving Service" at Christmas netted a goodly supply of packages for the Children's Home and the Christmas Party for the Primary brought joy to the hearts and faces of our own youngsters.

The real success of the school, however, is due to the faithful work of the loyal teachers who week by week bring to us who are fortunate enough to be able to attend, new light on the unsearchable riches of God's Word. And the failure, if it has in any measure failed, is due to the absentees—an average of thirty-three.

The Men's Club, under the leadership of Deacon Abert Whitford, held two most interesting social gatherings during the fall: A corn roast and oyster bake, October 1, at the home of Irving A. Hunting, and an old-fashioned nut-crack in the church parlors on November 19. Both of these occasions were greatly enjoyed by all.

The Senior Christian Endeavor Society has been practically dormant during the year. The small group who make up the potential membership have been carrying on in the choir, the Sabbath school, the S. D. B's, the Junior and Intermediate societies of Christian Endeavor, and in the local and county Christian Endeavor Union, but they have met seldom and aside from raising funds for Camp Endeavor and for Fouke have done nothing as a society.

The Intermediate Society of Christian Endeavor consists of eleven members, three of whom, Elizabeth, Virginia and Mary Bond, are new this year. A social is held every month at which games are played and various things done which add to the pleasure of all. The society has given five dollars to the Forward Movement and eight dollars to Camp Endeavor.

This year the Intermediates took the responsibility of selling the denominational calendars, each member doing his share of the work. Seventy-four calendars were sold. They have been studying Mr. Bond's book, "Sabbath History—I", and have found it very interesting and instructive.

The Junior Society of Christian Endeavor has had Miss Mildred Greene as superintendent, and Mrs. Charles F. Neagle as her assistant. The society has ten members. They meet with the Intermediates for the opening worship and then retire to a separate room for lesson period. Since last April the receipts have amounted to \$15.84, and disbursements \$11.95. At various times some one from the church has been asked to speak to the children, and during the year they have enjoyed such talks by Mrs. D. H. Davis, Rev. Ahva J. C. Bond, Dr. Bessie Sinclair, and Miss Evalois St. John.

The S. D. B's (Society for Doing our Bit)—a society of the younger women of the congregation—have held thirteen meetings during the year with an average attendance of seven. Four new members have been added, making the present membership twenty-two.

In June the society held a strawberry and ice cream festival and in November conducted a Christmas sale. Both these undertakings proved quite profitable. Recently the society had a very happy evening at the home of Mrs. Nathan E. Lewis, when the husbands of members joined the society at supper and in a social evening. In December the society sent fifty dollars to Miss Anna West, Shanghai, China, and this sum has been added to other "fifties," previously sent, and the entire amount is to be used in educating two bright Chinese girls in the Grace School for Girls.

For Christmas this year the S. D. B's fitted up a room in the parsonage for Evalyn Skaggs, daughter of Pastor and Mrs. Skaggs. The room was papered and painted, a new rag rug provided, the bed and bureau refinished in old ivory to match study table, dressing table, and chairs which the society added to the furnishings. Curtains were made for the three windows, with window drapings, bed spread and scarfs to match. This gave the society a

great deal of pleasure, and Evalyn certainly seemed to appreciate the gift.

The Woman's Society for Christian Work has an active membership of 68, and 12 non-resident members. There are usually about twenty present at meetings, and some are especially faithful in attendance.

It was with deep regret that we said good-by to our efficient and beloved president, Mrs. Edwin Shaw. In September a farewell reception, which was a complete surprise, was given her at the home of Miss Ida Randolph, about sixty being present. Our vice president, Mrs. Wardner, composed a song appropriate to the occasion and a gift was presented to Mrs. Shaw as a token of our love and our appreciation of her work as president. Mrs. James L. Skaggs was elected as our new president.

The annual report of the treasurer, Mrs. Alexander W. Vars, for the year ending October 1, 1922, showed receipts of \$837.84, and disbursements of \$744.22, leaving a cash balance on hand of \$93.62, and one Victory Bond for \$50.00.

This winter the society has been especially interested in some needed repairs in the parsonage. New floors have been laid in the hall, parlor, sitting room and dining room; these rooms have been painted and papered, and a rug was purchased for the parlor. The total expense was \$412.33.

All-day sewing meetings have been held nearly every month, and the men have been very welcome to the luncheon at noon, when we have a pleasant social hour together. The sewing has been for the Charity Organization Society and for the Children's Home, and several quilts have been quilted. Two quilts were pieced and tied and sent to Mrs. Clifford Beebe for the Fouke School. Fourteen dollars in money and other gifts of considerable value were also sent to the Fouke School.

Various committees have assisted the pastor in arranging for a Friday evening prayer meeting each month. Mr. W. D. Murray was invited to tell us of his recent visit to the Orient, and Miss Mabelle Phillips told in a most graphic way of some of her experiences in her four years' relief work in Turkey and Russia. A silver offering of \$22.22 was received for her work.

At the final meeting last June the society had the pleasure of entertaining the women

of our New York City Church, and they have invited our society to meet with them on April 12.

On November fifth a most enjoyable get-together supper was held, and the Thanksgiving and January dinners, with a pleasing program following, brought our people and outside friends together in a way that we enjoy, and added some needed funds to our treasury. The Refreshment Committee also served a supper in our church to sixty-five workers for Near East Relief. The Missionary Committee arranged for a most interesting lecture by a Mrs. Strickland on "Italiana Redeemed."

The society feels very thankful that while there has been much illness there have been no deaths among the active members since last April. One of the older members, Mrs. Edward Randolph, who, though not privileged to meet with the society in recent years, always felt an active interest, was called to the heavenly home December 13, 1922. Flowers have been sent and notes of sympathy written to those in sorrow because of the death of loved ones and many sick and lonely ones have been cheered by greetings and visits.

During the past winter the afternoon teas at the homes of various members have helped to promote warm friendships, and the silver offerings have increased the society's funds. The society has taken great pleasure in welcoming two new workers: Mrs. Robert F. Randolph and Mrs. Ahva J. C. Bond.

The society trust that in these various ways it is helping to promote the interests of the Plainfield Church and of Christ's kingdom in the world.

"The beginning of heaven is . . . at that hour when God draws near and the eyes of the spiritual understanding are opened, and the soul sees how beautiful Christ is, how hateful sin is; the hour when . . . the God-will is born in the resolutions of a new heart." Then heaven has begun, the heaven that will continue after our death. . . .

Those who shall enjoy the heaven here after are they whose heaven has begun before. They who may hope to do the work of God hereafter are those who are humbly trying to do that will on earth.—*J. Paterson-Smyth, in the Gospel of the Hereafter.*

YOUNG PEOPLE'S WORK

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

WHY DO WE BELIEVE THAT JESUS CHRIST IS THE SON OF GOD?

REV. A. L. DAVIS

Christian Endeavor Topic for Sabbath Day,
May 12, 1923

DAILY READINGS

Sunday—Christ claimed it (John 10: 22-33)
Monday—Apostles believed it (John 1: 1-14)
Tuesday—The Resurrection proved it (Rom. 1: 4; 8: 3)
Wednesday—Paul's belief (Col. 1: 9-17)
Thursday—His message shows it (Heb. 1: 1, 2; 2: 1-4)
Friday—The church's faith (1 Tim. 3: 16)
Sabbath Day—Topic, Why do we believe that Jesus Christ is the Son of God? (John 20: 24-31).

Before discussing the reasons for our belief in Jesus Christ as the Son of God we should make clear what we mean by the term "the Son of God." To declare our belief in Jesus Christ as the Son of God we do not mean that he "differs from other men only in the measure of his divinity." Nor do we mean that his deity consisted only in his "perfect manhood, attained through his own development." We believe that Jesus Christ is *the* Son of God, that he is God himself. If this be not true then, as Creighton says, "Christianity is not a religion, but a contribution to moral philosophy." To borrow the words of the Nicene Creed, Jesus is "God of God, Light of Light, very God of very God."

We anchor our faith for this belief in the Bible. We believe in the deity of Christ—that he is the Son of God—because we believe and accept the Bible as the Word of God. The discussion which follows is based upon an unshaken conviction in the Bible as God's revealed Word, and a sincere desire to be loyal to its teachings.

1. We believe that Jesus Christ is *the* Son of God because he claimed it. What Jesus *was* and *did* and *said* established that claim. The disciples and apostles believed it. Jesus called them to follow him, and they cast themselves at his feet saying, "My

Lord, and my God." That has been the belief of the church from its inception.

2. We believe that Jesus Christ is *the* Son of God because of his perfect manhood. This includes the Incarnation. God in Christ took upon himself our flesh and blood, sharing our limitations. He was born as we are born. He grew as we grow, enduring hunger, thirst, weariness and pain as do we. But he was more than man. He was the supreme, the perfect Man.

The Unitarians believe Christ was man and nothing more. But like some others they do not accept the Bible record. Believing that Jesus was man only leads to the rejection of all miracles which can not be scientifically classified. But it was because he was "made like unto his brethren" that "he is able to succor them that are tempted." His was a real and perfect humanity.

"O Savior, thou whose mighty grace
Is all the sinner's plea,
In all my need show thy dear face,
Stoop down and succor me!"

3. We believe that Jesus Christ is *the* Son of God because of his sinlessness. The Bible gives us the picture of a sinless Christ. His most intimate disciples declare it. To them his moral grandeur eclipsed everything else. He was "without sin." His enemies could find no fault in him.

But Jesus declared his own sinlessness. When people sought to render homage to Barnabas and Paul they rent their clothes saying, "Sirs, why do ye these things? We also are men of like passions with you." When Peter fell down at Jesus' feet saying, "Depart from me; for I am a sinful man, O Lord," Jesus did not rebuke him. He accepted the homage as something rightly due him. Says Jesus: "I and my Father are one." "I do always those things that please him." If we believe that Jesus is sinless then we can believe that his revelation of the Divine Fatherhood is a true and final revelation.

4. We believe that Jesus Christ is *the* Son of God because of what he *did* and *said*. Jesus' task was more than a man's task. No man could have done what he did. It required a God incarnated. We can believe that he wrought miracles when we see men lifted out of a life of sin, cleansed, renewed, strengthened and filled with a holy passion to win others to Christ. This is the miracle.

of divine grace which Jesus wrought while on earth and which he is still working every day before our very eyes.

No one, except he be God, could have been the author of the great spiritual truths which he taught. Says John Stuart Mills: "Who among his apostles or proselytes was capable of inventing the sayings ascribed to Jesus or imagining the life and character revealed in the Gospels?" The only feasible explanation is that Christ *was* and *is* the self-revelation of God and God's will to man.

5. We believe Jesus Christ is *the* Son of God because of the Atonement. Christianity is the religion of the Atonement. The prophets foretold a suffering Christ, "despised and rejected of men; a man of sorrows and acquainted with grief." The New Testament is a record of Christ, the Incarnate Word, achieving the task of saving mankind through his own dying. In his perfect obedience to the Father's will Jesus stands unique. He was the first and only man whose life and death were a perfect demonstration of his obedience to the Father's will. That obedience led to the Cross. He obeyed, "even unto death, yea, the death of the cross." Christ's death on Calvary was the very heart and center of his mission on earth.

6. We believe Jesus Christ is *the* Son of God because of his resurrection. The historic resurrection of Jesus Christ is the very foundation of Christian faith. Jesus was led like a sheep to the slaughter. They crucified him on the cross; they buried him in the tomb; they rolled a great stone against the door; they put the Roman seal upon it, and a Roman guard around the burial place. Then came the resurrection. New life was surging through the body. The grave-clothes were laid aside. The stone was rolled away. The Roman king, seal, soldiers were powerless to keep Jesus in the tomb. Not till then and during the forty days following did his disciples grasp the full meaning of Christ's death, his Messiahship, and his redemptive work.

7. We believe that Jesus Christ is *the* Son of God because of his position in history. Says Charles E. Jefferson:

"Christ in history! There is fact—face it. According to the New Testament Jesus

walked along the shores of a little sea known as the Sea of Galilee. And there he called Peter and Andrew and James and John and several others to be his followers, and they left all and followed him. . . . Later on they adored and worshiped him. He left them on their faces, each man saying, 'My Lord and my God!' All that is in the New Testament.

"But put the New Testament away. Time passes; history widens; an unseen Presence walks up and down the shore of a larger sea, the sea called the Mediterranean—and this unseen Presence calls men to follow him. . . . —another twelve—and these all followed him and cast themselves at his feet saying, in the words of the earlier twelve, 'My Lord and my God!'

"Time passes; history advances; humanity lives its life around the circle of a larger sea—the Atlantic Ocean. An unseen Presence walks up and down the shores calling men to follow him. . . . —another twelve—and these leave all and follow him. We find them on their faces, each one saying, 'My Lord and my God!'

"Time passes; history is widening; humanity is building its civilization around a still wider sea—we call it the Pacific Ocean. An unseen Presence moves up and down the shores calling men to follow him, and they are doing it. Another company of twelve is forming. And what took place in Palestine nineteen centuries ago is taking place again in our own day and under our own eyes."

SUGGESTIONS FOR THE LEADER

The meeting might be made a "perfect number" meeting:

1. Have the daily readings read by seven different individuals.
2. Have the seven reasons as given in the discussion notes discussed by seven members.
3. Or have the notes read by seven members.
4. As these reasons for belief are based upon the Bible, have the pastor or someone else give seven reasons why he believes the Bible to be the Word of God.
5. Seven verses of Scripture, seven songs, seven prayers, etc., can be interspersed as needed.

Ashaway, R. I.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

Thomas lacked faith. He would not believe in Christ until after he had seen him, and had thrust his hand into the hole in his side. Christ said: "Blessed are they that have not seen, and yet have believed."

The world is full of "doubting Thomases." So many people doubt the existence of Christ, doubt his divinity, and doubt that he is the Son of God. They even doubt the Bible, which gives a record of his life, and say it is untrue. They have not the faith to believe what God's Word says about him. They fail to see the purpose of this account, which is, "that ye might believe that Jesus is the Christ, the Son of God." Christian Endeavorers, let us help these "doubting Thomases" to believe in Christ.

MEETING OF THE YOUNG PEOPLE'S BOARD

The Young People's Board met in the College Building of the Sanitarium for its regular monthly session, April 3, 1923.

The President called the meeting to order.

Mrs. Frances Babcock offered a word of prayer.

Members present: Dr. B. F. Johanson, Mrs. Frances F. Babcock, E. H. Clarke, I. O. Tappan, Aden Clarke, L. E. Babcock, Miss Marjorie Willis.

The Treasurer presented a quarterly report which was received to be placed on file. It follows:

REPORT OF TREASURER FOR JANUARY 1—APRIL 1	
	Dr.
Amount on hand	\$258 07
Conference Treasurer	242 19
Conference Treasurer:	
For Milton	98
Milton Junction C. E. for Fouke	13 00
Shiloh	50 00
E. M. Holston	5 00
	\$569 24
	Cr.
To Mrs. B. F. Johanson, mimeographing \$	1 30
Multigraph	45 00
Corresponding Secretary, supplies	19 40
Dr. Palmborg's salary	75 00
Fouke School	100 00
Fouke School from Milton Junction C. E.	13 00
E. M. Holston, salary and expenses	102 31
Balance	213 23
	\$569 24

The Corresponding Secretary read a report for March. This report was approved. It follows:

Number of letters written, 25. Correspondence has been received from: Courtland Davis, Miss Elrene Crandall, Mrs. Edna Sanford, Miss Elisabeth Kenyon, Miss Fucia F. Randolph, Lester Osborn, Rev. William L. Burdick, E. P. Gates, Rev. A. J. C. Bond.

Letters were mimeographed and sent to 75 lone Sabbath-keepers.

About 150 copies of the April C. E. Star (Young People's Board Bulletin) were mimeographed and sent out. There will be no May number as the funds in the Young People's Board treasury are low and also all the material which the societies have sent in has been used.

Milton Society of Christian Endeavor reported 10 Full Time Service Life Work Recruits.

Notes from the correspondence:

Mrs. Edna Sanford recommends that 30 points be given to each society holding the Pageant. This credit to be given toward the social pennant. Ashaway and Shiloh sent in detailed reports of the St. Patrick's socials which they had held.

Miss Fucia F. Randolph thanked the Board for the check which it had sent. She also asked if we knew of any who would be willing to go as teachers to Fouke next year. Three new teachers will be needed. The names of any who would consider going would be gladly received.

E. P. Gates of the United Society gave us permission to use the monogram on our C. E. Star and also extracts from the *Christian Endeavor World*, "if a little line is run with the article stating that it is taken from the *Christian Endeavor World*."

Lester Osborn wrote about the work of the Riverside Christian Endeavor.

Courtland V. Davis sent a letter to be mimeographed and sent to our list of lone Sabbath-keepers. Topic cards and stamped envelopes were also put in each letter.

Miss Elisabeth Kenyon reports the following: Number of letters received, 7; number of letters sent out, 5. The Junior Rally Song has been received from Mrs. Burdick. The Junior topic material for the RECORDER has been sent to Miss Carpenter for the rest of the time until June 1.

She sent a bill for \$3.00 for Promotion certificates.

MRS. FRANCES F. BABCOCK.

Voted to allow the following bills:

Corresponding Secretary, postage	\$5 00
Junior Promotion Certificates	3 00
	\$8 00

Communications were read from Mrs. Edna Sanford, Miss Fucia F. Randolph, Lester Osborn, Secretary E. P. Gates.

At the request of Mrs. Edna Sanford, the Board approved the suggestion to allow 30 points on the Social Fellowship Pennant to be awarded at Conference to any society that

reports having presented the pageant, "The Spirit of Christian Endeavor."

Mr. L. E. Babcock, the Superintendent of Study Courses, discussed plans to extend the work of this department.

The Board authorized the appointment of a committee on a Sabbath Rally Day Program. The President appointed C. H. Seidhoff as chairman of this committee.

The President announced that at the May meeting of the Board a ballot will be taken for nominations of officers of the Young People's Board.

Good and welfare discussion.

Reading of the minutes.

Adjournment.

Respectfully submitted,

MISS MARJORIE WILLIS,
Recording Secretary.

PERSONAL DEVOTIONS

RUTH DANGERFIELD

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

Prayer. I wonder if I should ask several people what the meaning of prayer is, what they would tell me. I suppose each one would have a definition that satisfied his idea of prayer. The definition that seems to express my idea is, "Prayer is the soul's sincere desire, unuttered or expressed."

We all know that we ought to pray. In Luke 6:10-12, we are told that after Jesus had healed the man's hand on the Sabbath, he went to the mountain to pray and continued all night in prayer. In Luke 22:42-46, we are told that when Jesus was in the Garden of Gethsemane praying, "His sweat was as it were great drops of blood falling down to the ground." And when he finished praying he went to his disciples and found them sleeping and said, "Why sleep ye? Rise and pray lest ye enter into temptation." If Jesus, the perfect, found it necessary to spend so much time in prayer, how much more ought we?

So far we have been considering the general topic of prayer. Now let us take up the three classes of prayer: prayer in the home, public prayer and private prayer.

Some fathers and mothers do not realize the importance of home prayer. They forget that the home is the place where the children must first learn to pray. They forget also that it is the things the children

do in the home that make the most impression on their lives. A story is told of a young lad who left home and went away to school. He stayed in a dormitory with many other boys. The first night when he was preparing to retire he kept wondering whether he should kneel down and say his prayers. At home he had always knelt by his bed, but should he now? By the time he was ready he had fully decided to kneel and pray. When the boys saw him they laughed and threw pillows and shoes at him, but he paid no attention to them. When he finished praying he rose and got into bed. The next night there were five boys who knelt to pray and it wasn't many nights before most of the boys followed his example. The fact that he used to do it at home seemed to exert the most influence.

One of the ways in which to teach children to pray is by family worship. Many homes do not know the pleasure and help that comes from family worship. In one home that I know this worship period is held at the breakfast table. First a chapter is read from the Bible, then one of the family is asked to offer prayer. This gives each one a chance. The children should be asked to participate by saying a short, simple prayer and then they will feel as if they had a part in the service.

In most homes at meal time, the father gives grace at the table. I think it would be a fine idea if other members of the family would take turns. Occasionally the children might be asked and in this way it will prepare them to offer prayer in public and also make the home influence on the right side.

Some people do not believe in public prayer. Perhaps they think that prayers made in public are not sincere. In Tim. 2:8 Paul says, "I will therefore that men pray every where."

A few would eliminate public prayer entirely; but let us imagine our Sabbath morning service without a public prayer, or our weekly prayer meeting without public prayer, or a funeral without public prayer.

There are many people who think they can not pray in public, but I believe most any one could pray publicly if he made up his mind and then stuck to it. Through practice one is able to become more proficient in public prayer.

The most important method of prayer is

private prayer. It is then that we come into closest communion with God and seem to feel his presence most forcibly. In the Bible we are taught to pray in private as well as in public. In Matt. 6:6 Jesus says, "But thou, when thou prayest, enter into thy closet and when thou hast shut thy door, pray to the Father which is in secret; and the Father which seeth in secret shall reward thee openly."

Many people of today consider private prayer a duty and not a privilege. Private prayer is a privilege like friendship, family love, good books and good music. The persons who do not pray privately rob themselves of one of life's supreme privileges—friendship with God.

There are those who do not pray privately to their heavenly Father. If they are asked if they believe in God, they will say, "O yes, I believe in God," but still they do not go to him for help and strength. Those people make me think of the great Frenchman, Voltaire. In Fosdick's book "The Meaning of Prayer" the following story is told. One day in Paris, a religious procession carrying a crucifix passed Voltaire and a friend. Voltaire, who was generally regarded as an infidel, lifted his hat. "What!" the friend exclaimed, "Are you reconciled with God?" And Voltaire with fine irony replied, "We salute, but we do not speak." Many do not know the strength and help that there is in private prayer.

Whenever I think of private prayer, I always think of missionaries, especially the foreign ones. When they are in a land far away from their home and friends, and have trouble or are discouraged, it is only by secret prayer with God that they receive strength to continue their work. The following story is told of the great missionary Brainard: "Near the middle of the eighteenth century, David Brainard had heard of a savage tribe in the heart of the New Jersey forests, and yearned to bring them under Christian influences. He pushed on through the wilderness till he found himself near their village and stopped to rest and fortify himself for the new undertaking before him.

"When he finally reached the wigwams, he was an astonished man. His faith and hope had made him bold, but he little expected when he faced the enemies of his race, that a whole village would come out

to meet him as if he had been a long looked for friend. Led by their chief, the Indians welcomed him as their guest, and seemed almost to reverence him as a prophet. He stayed among them and preached, winning the hearts and the faith of the untutored natives, until he had gathered a church of between seventy and eighty Christian Indians.

"Brainard never knew until they told him, the secret of his welcome. The savages had discovered the white stranger in the woods, and a party of them had waited to steal upon him and kill him as soon as he entered his tent. Peering between the folds of the canvas, they saw him on his knees, praying. Ignorant wonder held them back, and then wonder turned to awe, when they saw a rattlesnake crawl over the stranger's feet, and pause beside him with his head raised as if to strike; but it only gazed at him a moment, flickered its red tongue, and glided out of the tent on the opposite side. The Indians hurried back and reported that the white man was under the protection of the Great Spirit."

I believe that if more of us prayed as much as the missionaries do we could accomplish more and be of more help to those about us.

We can in such a prayer as the following, find sweet communion with God our heavenly Father.

MY PRAYER

I do not ask, O Lord, that thou shouldst send
Some earthly blessing every time I pray,
But, rather, may my will with thine so blend
That I may have heaven's blessing every day.

I wish sometimes that I could hear
God's voice, that he might seem more near;
But if thou can'st not thus be known
On earth, by sight, or touch or tone,
Help me to know thee as thou art,
O God, in all the pure in heart.

TAKE ALL TO HIM

The little sharp vexations,
And the briers that catch and fret,
Why not take them to the Helper
Who never failed us yet?
Tell him about the heartache,
And tell him the longing, too;
Tell him the baffled purpose
When we scarce know what to do,
Then, leaving all our weakness
With the One divinely strong,
Forget that we bore the burden,
And carry away the song.

—Phillips Brooks.

CHILDREN'S PAGE

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

THE GOOD SHEPHERD

ELISABETH KENYON
Junior Superintendent

Junior Christian Endeavor Topic for Sabbath
Day, May 5, 1923

DAILY READINGS

Sunday—Follow Christ only (John 10: 5)
Monday—Obey him only (John 10: 4)
Tuesday—Follow his example (John 13: 15)
Wednesday—Follow his kindness (Col. 3: 12)
Thursday—Follow his unselfishness (Phil. 2: 4, 5)
Friday—Follow his forgiveness (Col. 3: 13)
Sabbath Day—Topic, Following the Good Shepherd (Ps. 23: 1-6)

One day when David was writing psalms or songs for the people of Israel to sing, he happened to think of his past life and the flock of sheep he used to care for when but a boy. No better comparison could he make of his Leader and Savior in this psalm of praise than to compare him to a shepherd, loving and leading his sheep along the Palestine hillsides, and so today we study and love this same song that David wrote for his people, many, many years ago. In order to understand it we must know of the life and duties of a shepherd in those by-gone days, and so as we follow along with our Bibles let's first think of the shepherd as a leader of sheep and then as God, the leader of our lives.

Early in the morning before the sheep are awake the shepherd boy awakens and begins his preparations for the day so that he will be able to care for every need of his sheep. He knows where the grass is the greenest and tenderest and so the day's journey begins. As the sheep stop to nibble the grass he goes on ahead to find the best and safest paths. So God gives us mothers and fathers, teachers and pastors to prepare us for our life's journey and guide us in the right ways as we grow into men and women.

The sheep become tired and instead of leading them on the shepherd stays with them so they can lie down and rest. Then the shepherd seeks a drinking place, places which are not very plentiful among the dry hills. Many times the banks of the streams are broken and the current strong so the

sheep must not be allowed to drink from them but the water must be put into the drinking-troughs where it will be calm and quiet for the sheep to drink. In places where there are no troughs the shepherd dams up a little pool where they can drink in safety. How pleased and grateful the sheep are for the refreshing water! So God gives us the nights and the Sabbath Days in which to rest from our work and play, and for the cool, refreshing water he has given the Bible which is a lamp to our feet and a light to our path.

Again the sheep are restored and the journey begins. This time the shepherd doesn't take the smoothest path knowing that it leads not to other green pastures but to desert land, so he guides his sheep over the rough-looking path. Along the mountain sides in this path are many dangerous places where the sheep are liable to fall on the jagged rocks or be caught in the low branches and their tender skin torn. With his crook or staff he holds back the cruel branches for the sheep to pass and picks up the fallen ones, carrying them in his arms to safety. In Bible lands many of these rough places are called "the valley of robbers," "the valley of dangers" or the "valley of death." The sheep are always content if the shepherd is with them, no matter how dark and dangerous the path. Neither have they any fear of the wolves for their shepherd will protect them. But soon the darkness is past and before them lies a vast stretch of green fields or, as David puts it—a table all prepared for them to feast from. The shepherd, though, must first prepare this table by examining the field to be sure there are no poisonous grasses or snakes in the grass to bite the noses of the sheep. All around are wolves and panthers, etc., waiting to spring on the sheep, but the shepherd is constantly watching and they dare not appear. God has given us this beautiful world and all the useful and helpful things in it for our comfort and pleasure, and he guides us on and on in spite of the enemies all around us waiting to catch us in their claws. His helping hand is always stretched out to us so we need not be afraid when dangers come along.

Now it is time for the sheep to return at the end of the day, to the sheepfold. Here the shepherd stands in the open doorway watching the sheep as they enter, taking out one here and there which has been

bruised on the rocks or torn by the branches, and pours oil in their cuts so they will be healed by morning. He also has drawn fresh water and the troughs are filled and running over. As we get weary and discouraged God is always standing in the open door waiting to give us rest and comfort if we will but go to him in prayer, seeking his help and guidance. He is just as ready and eager to help those who have fallen down in the paths of sin as he is to comfort those who have been bruised and tired.

Then the sheep nestle close to each other with the stars in the skies above to watch while they sleep, knowing that their shepherd on the coming days and nights will take just the same care as he has today. We need never fear, God is always near, watching and caring for us even when we sleep. He is ever leading and guiding us over the hard ways along the path of goodness and righteousness until at last we will some day go to live with him in heaven. Juniors, don't disappoint him for you need his guiding far more than the sheep need their shepherd!

"We read in the wonderful story,
So sweetly and tenderly told,
How Jesus the Shepherd came seeking
The lambs that are lost from his fold.
And we who would share in his glory
Must follow his footsteps below;
Must comfort the poor and the needy,
The little bare feet in the snow."

Mrs. T. J. Van Horn who is now at Verona, N. Y., has written a very nice little booklet on the Psalm entitled, "Little Baba of the Bethlehem Hills." It would be fine to have this in your society so that the boys and girls can read it for themselves.

QUIET HOUR WORK

Alphabet of Bible People

H— was the mother of Samuel (1 Sam. 2: 1).

I— was a lad who carried the wood to the altar to burn himself (Gen. 22: 6).

J— was the person who came to save sinners (Matt. 4: 23).

K— was the father of Saul (1 Sam. 9: 3).

L— was the man Jesus raised from the dead (John 11: 43).

M— was the mother of Jesus (Matt. 2: 11).

N— came to Jesus by night (John 19: 39).

Answers to last week's work: Adam; Benjamin; Cain; David; Elijah; Felix; Gideon.

FINDING FAULT

The winds refused to blow;
"No use," said they, "to try,
From North, or South, or East, or West,
These folks to satisfy.
The North Wind is 'too cold!'
The West Wind 'bold and rough.'
The East is 'chilly,' they complain;
The South 'not cool enough!'"

And so the windmills stopped,
The ships lay idly by,
The sun beat down from morn till night
Because no clouds could fly.
The people sighed for wind;
"Blow hot or cold," said they,
"From North, or South, or East, or West,
'Twill be the wisest way!"

—Lutheran Boys and Girls.

WHY BLUE JAY HAS A CREST

Long, long ago, when the world was young, all the wigwam boys and girls were friends of the birds and beasts. They watched and learned from them. Some things they learned were good to do, but some were not.

It was not wise when they copied the foolish boasting and defiance of Blue Jay. But there came a time when the boys and girls learned a lesson from watching this bird.

At that time Blue Jay had no crest. In his ways he was the same as he is now.

One day North Wind came roaring and bustling up. "Fly to your wigwams and your thick trees!" he called. "If you do not, I may blow you far away."

"Ho, ho! You can not make me fly to any thick tree," shouted Blue Jay.

The boys and girls hid under the bushes to watch the bird where he sat on a high, bare limb. On came the wind. He blew his best, but Blue Jay did not flinch. He spread his back and sat there with head thrown high.

"See how North Wind ruffles the feathers of Blue Jay's crown! That means it is blowing indeed!" whispered the boys and girls.

By and by the wind blew so cold and so strong that the little folks slipped away to their warm fires. Still Blue Jay sat on his limb. At last he, too, flew away to a thick pine. Even then he shrilled back his defiance in a hoarse call of "Jay! jay! jay!"

Next morning, when the boys and girls came running out again, they found Blue Jay more quiet. But his head feathers still stood forward as North Wind had blown them.

So they remain to this day, and the wigwam folks say it is because Blue Jay was so boastful and stubborn.—*Dew Drops.*

A SNOWSTORM IN THE HOUSE

(A three-part story from the book "Eyes Bright" by Adam Stwin)

PART III

That afternoon, after I had finished my writing, Johnny suddenly remarked:

"Snow is sky-frost, isn't it?"

"What do you mean by that?" I asked.

"Why!" he said, "I mean that snow is made up in the clouds, just as the frost is on the windows."

"Just the same way," I replied.

"Then what makes it fall? Why doesn't it stick to the sky?"

I suppose Johnny thought the blue sky was something like a glass cover to the world, just as bigger people used to think long ago.

"There's nothing for it to stick to," I replied.

"There is the sky, isn't there?"

"But the sky is nothing but thin air; there is nothing solid about it."

"Oh!" said Johnny as he usually does when he feels bound to say something and does not know what else to say. I knew by the tone of his voice that something troubled him.

"The sky looks solid," I began again, "but nothing solid is there, you know."

"So you have told me before," Johnny replied in a non-committal way. In a little while he took up the question of snow making again and said:

"If there is nothing up there how can there be anything to chill the moisture and make frost of it?"

"You forget what I told you last night," I said. "The warm moist air from the sea, and the cold air from the land or above it, came together, the warm air was chilled, the moisture in it became first cloud and then frost; and as there was nothing to hold up the frost it fell to the ground as snow."

"Did anybody ever see snow while it was being made?" he asked.

"Very many, I suppose, anyhow I have seen it forming several times; once when it snowed on a cold mountain peak while the sun was shining everywhere else; and once in a church, one clear cold evening."

"Snow fall in church!"

"Yes, when there was not a bit of snow falling outside."

"Really?"

"Truly. The room was very warm and almost steamy from so many breaths. A window was opened at the top to let in a little fresh air, and when the cold air rushed in it made quite a little flurry of snow inside the church."

"Didn't it blow in from outside?"

"It couldn't, for there was no snow in the air outside."

"I'd like to see it once!"

"Another time when I was a boy, I saw it snow in our kitchen at grandpa's. I remember it was a very cold day and the kitchen was full of steam from the clothes boiler, for it was wash day."

"Sarah's washing clothes in the wash room today," said Johnny excitedly. "Do you think we could make it snow there?"

"I'm afraid it is not cold enough today; but it will do no harm to try." So we went out to the wash room, which was very warm and full of steam from the big boiler.

"We've come to try an experiment, with your permission," said I.

"No more 'splosions 'lowed here, while dis chicken's around," protested the good-natured African. "Scare de life out of an old body like me, shore!"

"No explosions, this time," said Johnny; "we just want to make a little snowstorm!"

"Go long now! Didn't de good Lord make snow 'nough for you las' night?"

"Quite enough, outside, Auntie, but we'd like to see a storm inside," I replied.

"Reckon you *will* see one if you make much snow here!" and then with a grin that belied her savage words, the mistress of the wash room went on with her work. She thought Johnny was joking; but having a mortal terror of our strange, and to her, magical "experiments," she watched us as a black cat would a couple of rats.

"You see how clear and still it is outside," I said to Johnny. "Now watch the top of the door when I open it a little." So saying I opened the door quickly and the inrush of cold air rolled along the ceiling like

a great white cloud. Johnny watched the cloud till it was dissolved in the warmer air, then cried:

"Where's the snow?"

"We didn't get any; and I'm afraid the air is not cold enough outside, or damp enough within to make any today. Let us try again further from the stove." We went to the window in the corner farthest from the fire, and, having rolled the curtain up to the very top, I made ready to drop the upper sash suddenly.

"Look sharp!" I said, as a wave of cloud burst into the room, spitting flakes of snow.

"Snow, snow!" Johnny cried.

"Spec dat blowed in from de ruff!" said Auntie positively.

"The wind isn't blowing; and the snow outside is still," said Johnny.

"Blowed off de top sash," said Auntie.

"There's no snow on it," argued Johnny.

"Jus' lem' me see dat once mor'," Auntie persisted.

Again I dropped the sash and the inrushing air made a cloud above our heads. As it rolled across the ceiling a few flakes of snow shot down from it and vanished in the air below.

"Now, shore!" cried the astonished African. "You 'uns will be makin' earthquakes next. How came dat snow in de room? An' what's done become of it? 'Spose you 'splain dat mystery to me?"

"Johnny'll explain it," I said. "There's no magic about it, I assure you."

So I left him to convince the mystified and excited mistress of the wash room that it was natural snow that fell before her and to make it clear to her how the snow was made. She was not more than half satisfied with the explanation; but I don't think I could have succeeded better. Could you?

(The End)

THE PRESIDENT'S FLAG

It was not so very many months ago that the official flag of the President of the United States was raised. This was the very first time, in many long years, on one of the inland waterways of the nation. The fact developed then, to the no small chagrin of many persons, that comparatively few people happened to know just how the President's flag is raised!

President Harding, it may be explained, was to come to Cincinnati by rail, to pro-

ceed aboard the U. S. S. "Cayuga" to Point Pleasant, Ohio, to participate in exercises in commemoration of President Grant.

The moment the President stepped aboard this little towboat—for that is really what the "Cayuga" is in normal times—the ship became the flagship of the big flotilla of vessels of all descriptions arranging to accompany, or escort, the Commander-in-Chief on his way. Obviously, the "Cayuga" must fly the President's colors, and these were, of course, supplied. The colors must be raised at the proper moment and in exactly the proper way. Uncle Sam delegated First Class Quartermaster Kendall to proceed from Dayton and execute the act, as required by Naval regulation.

"This meant," Quartermaster Kendall tells us officially, in detailing the rather unique procedure, "having the flag all in readiness for just the moment that the President came aboard.

"Then, the instant his foot trod the deck, the flag was run to the top of the pole. Reaching this, it was brought half-way down, in salute. Come to this point, it was run to pole-top again to remain there, the only flag of its sort in the land until His Excellency, the Commander-in-Chief, should see fit to leave the ship!"—*The Girls' Circle.*

QUEER

Isn't this queer! I've heard it said
A blackberry's green whenever it's red!
And I've noticed, strangely, night by night,
A newspaper's read when it's black and
white!—*Junior World.*

WHAT TO DO SABBATH AFTERNOON

Rose, Ethel and Jack looked enquiringly at their mother after the Sabbath-day dinner work was done.

"Are we going to do something nice this afternoon?" Rose asked.

"I think so," her mother replied. "Using your concordance as a guide try to find the longest proper name used in the Bible. This will be a hard hunt, but I think it will be very interesting."

"Oh, boy!" shouted Jack, "that will be fun. Come on kids, let's get busy."

"Mushrooms always grow in damp places, don't they father?" asked Dolly.

"Yes," said father.

"Is that why they look like umbrellas, father?"

HOME NEWS

DE RUYTER, N. Y.—Our society thankfully heralds the approach of springtime, with returning health to some of the sick among us. We have been obliged to part with two of our numbers—Sister Rose Maxson, who was a very efficient worker among us, and Deacon Justice, of the Lincklaen Center Church, although living near our church for a few years and attending church even when he needed assistance in the coming. The funeral service was held in our church recently of Mr. Grant Burdick, of West Edmeston, who was a former member here.

A sister—Mrs. Church, of Greeley, Colo., came during the winter for the burial of her husband here, and has returned, for a time, to her Colorado home. We hope she will soon be back among us.

Our church has paid some of its dues, but "still there is more to follow," toward the Forward Movement and other needs.

The Woman's Benevolent Society reports through its treasurer, Mrs. Nina G. Coon, cash on hand and taken in during the year 1922, the amount of \$184.00, with the following disbursements: For Forward Movement \$60.00; papering and otherwise helping in parsonage and other expenses, about \$42.00; and \$50.00 toward the bath, put in parsonage; leaving a balance on hand of \$32.00 at the beginning of 1923.

Our Home department of the Sabbath school numbers about a dozen members and the Cradle Roll has two dozen enrolled members, our pastor and wife furnishing two of the nicest little ones, the twin boys one year old.

ELEANOR C. BURDICK,
Press Committee.

NEW YORK CITY.—Some recent events, while not church affairs, will be of interest to SABBATH RECORDER readers.

The annual dinner of the Alfred University Alumni Association of New York City occurred at the Hotel McAlpin the evening after the Sabbath, March 24. It was well attended, more than a hundred being present. The speaker of the evening was Dr. John H. Finley, former Commissioner of Educa-

tion of the State of New York and now of the editorial staff of the New York Times. Dr. Finley's address was given in his characteristic and inimitable manner, punctuated by mirth provoking witticisms; and contained thought for serious consideration. Col. W. W. Brown, Alfred's oldest trustee, was present and delivered a helpful address. President B. C. Davis spoke briefly but vividly of the plans of Alfred for the future. The singing of Mr. Roy Titsworth, of Plainfield, and of the Alfred Glee Club was much appreciated.

President Davis very kindly preached at the Sabbath morning church service. We are agreed that this was one of President Davis' best sermons.

March 27 was the ninetieth anniversary of the birth of Mrs. Emeline B. Whitford, and the event was fittingly observed at the home of her son, Edward E. Whitford, 3681 Broadway, by a reception in the afternoon and evening. About seventy-five friends called to extend their congratulations and good wishes and partook of dainty refreshments, including a delicious birthday cake, made by Mrs. E. E. Whitford. Mrs. Whitford received a goodly number of presents, and more than a hundred messages by wire and mail. The rooms were gorgeous and fragrant with the more than twenty bouquets and potted plants, among which was a beautiful bouquet of roses from the sons Dr. W. C. and Dr. E. E. Whitford.

Mrs. Whitford is keen and active and a regular attendant at the Sabbath services of the church. Her host of friends wish for her many years of health and happiness.

H. R. C.

The Intercollegiate Prohibition Association made a national survey of the universities and colleges of the United States, asking the question: "What do the faculty and students of your institution and your acquaintance think of prohibition in theory and in fact?"

Replies from 158 colleges and universities in forty States show:

	No. Inst.	Students Represented
Favorable	136	142,000
Non-committal or indefinite	10	22,000
Unfavorable	8	16,000
Favorable to the theory but unfavorable to present laws	4	2,000

OUR WEEKLY SERMON

THE CHRISTIAN MINISTRY

PASTOR JAMES L. SKAGGS

(A sermon delivered in the Seventh Day Baptist Church of Christ, of Plainfield, New Jersey, March 24, 1923, and requested for publication in the "Sabbath Recorder" by vote of the congregation.)

The securing of men for the Christian ministry is an urgent matter of world-wide interest. The welfare of all mankind is involved and even the very life of the church itself is at stake. It is not a problem of one denomination or one country, but of all denominations and all lands. The situation is regarded as critical, and is being studied by the keenest minds of the churches, and pastors are being urged to present the claims of God upon young men as ministers of his gospel.

The Commission of our General Conference has asked all Seventh Day Baptist churches to observe today as Ministerial Decision Day. In harmony with that call I have chosen to speak on the Christian Ministry. As a problem it seems to me to involve not alone the individual decisions of young people, but the whole life and spirit of the church.

Human life seems to be borne on great tides. There is little of it on the level. There have been tides of religious fanaticism as in the crusades of the Middle Ages when men seemed to throw away every sensible material consideration and to commit themselves to almost certain destruction. But for some decades we have been going to another extreme—materialism. We have risen high on a tide of science, invention and physical power. Anchors have been raised and humanity has been set adrift and many thoughtful people see the danger of our whole boasted civilization being totally wrecked on the rocks of ambition—whose names are legion.

It is at this stage of affairs that thoughtful Christians are becoming deeply concerned. They realize that spiritual and moral control have not kept pace with the development of material power. In a world crisis a divided, Sabbathless, and in some respects decadent church, has not been able to proclaim the oracles of God with a united

voice. Too many church members have given themselves over to worldly ambitions and have forgotten Christian humility, justice and mercy. Too many have pointed their sons to great careers in a commercial world where they were almost sure to forget God and his church.

In the midst of these conditions there has been a decreasing number of young men who have offered themselves for the Christian ministry. In my judgment the young men are not to be greatly blamed, but the responsibility is to be laid at the door of the whole church. When the church creates an atmosphere, that can be felt, that the things for which the church stands are the big things, the important things, the things that challenge the best brains and ambitions of our youth, and, also, of our men and women of large affairs, then, I am confident, there will be no lack of strong young men who are willing to enter the ministry.

When this atmosphere is developed it will pervade the home and the school, as well as the church. It is at the door of these three institutions that Dr. Frederick Lynch, editor of *The Christian Work*, lays the difficulty (issue of July 22, 1922).

Dr. Lynch says: "The chief trouble lies in the home, the school and the church. The home atmosphere is less and less conducive to turning the boy's thoughts toward religion and the church. If one turns to the autobiographical records of Bushnell, Munger, Gladden, Vincent, Parks, Porter, Brooks, and almost any illustrious name in the American pulpit . . . or to the biographical records of the great English preachers . . . he will find continual reference to the fact that the boy grew up in an atmosphere of beautiful piety and devotion. . . . Make our homes what Phillips Brooks' home was—his father was a business man, remember—and you will again get four out of the five boys in one family entering the ministry."

Dr. Lynch says concerning the schools: "The modern school and college is doing practically nothing—with one or two notable exceptions—to interest the young man in either religion or the church. . . . We spent four years in one of the greatest universities in America, a university founded by the church to educate men for the ministry. During the whole four years we were there we heard no more about the church

than we did about the hardware business, so far as concerned the university authorities."

Dr. Lynch lays a corresponding charge at the door of the church, claiming that few churches concern themselves about providing even ministers enough for their own needs, and that few pastors make any serious effort to interest young men in the Christian ministry.

We may not all agree with Dr. Lynch's analysis of the chief difficulties. They certainly do not apply to every home, every school and every church, but doubtless they do indicate something of the nature of our difficulty. There are doubtless other elements that enter in, but probably they would disappear in a general atmosphere in which Christ, his church, and the gospel ministry are exalted.

John R. Mott says (Future Leadership of the Church, 1908): "The failure to raise up a competent ministry would be a far greater failure than not to win converts to the Christian faith, because the enlarging of the Kingdom ever waits for leaders of power. . . . What calamity, next to the withdrawal of Christ's presence, should be more dreaded than to have young men of genius and large equipment withhold themselves from responding to the call of the Christian ministry."

It is because of the deep interest which we must have in this matter that our Commission has called upon us to give it public attention. It is because the whole church has something to do with the conditions which make for or against young men entering the ministry that we need to consider such statements as I am here presenting.

But in spite of some unfavorable and discouraging conditions many young people are ready to consecrate themselves to any work which they believe God wants them to do. Christianity means much to young people and their sincerity and their capacity for heroic decision and action are unsurpassed. They are often seriously perplexed as to what God would have them do—as to whether he would have them enter the ministry or the mission field.

A very helpful discussion of "What Constitutes a Call to the Ministry" appears in the SABBATH RECORDER of March 5, by Secretary William L. Burdick. In summary Dr. Burdick says: "The call to the minis-

try is the impress of God on one's soul that he should enter upon that work. This impress may come through the influence of devout friends, through the church, through one's natural gifts, through the whitened fields, or it may come in some other way, since the holy spirit is not limited to any means or method of communication.

In the discussion Dr. Burdick calls attention to the fact that the advice of friends is not conclusive, for friends advised Dr. Platts of our own denomination not to enter the ministry, and friends advised Dwight L. Moody not to enter the ministry, but they were both men whom God used; that the voice of the church is not conclusive, but if the church is urging one to enter the ministry, he should hesitate a long time before refusing; that one's apparent personal fitness and inclination may not be conclusive, for Elder William Satterlee, one of the most successful ministers of his generation, had a stammering tongue and was much averse to entering the ministry, but he had no rest until he did; that the need for workers and the impulse to supply that need is not conclusive, though one should not preach unless he has a deep sense of the need. But Dr. Burdick rightly insists that in addition to all outward evidences, a man must have the impelling witness of God's spirit in his soul. When you go home read the article—again. I have thought it might be desirable to have it printed in tract form for more direct use.

I have felt that the call to the ministry has been shrouded with too much of mystery. It has been regarded as something apart and different from other life experiences—and perhaps it is, in a way. I would not lower the conception of it; but I would raise the conception with which men approach any vocation. It is not upon ministers alone that God would lay his hand and lead them into a work that will bless humanity. But every man should take God into his counsels and try to make sure of the investment of his life according to the will of God and for the benefit of the world—not simply in the way that may seem to promise the greatest material returns. In a natural, spiritual way let the Christian ministry—which deals with the supreme interest of mankind—come in for careful, prayerful consideration. Robert E. Speer has said that a man should not choose some other

vocation until he is sure that God does not want him for the Christian ministry.

Men who have a vision of spiritual values and the dependence of all human welfare upon keeping God at the heart of things, can appreciate the glory and the rewards of the Christian ministry. "I want to live," said Phillips Brooks, shortly before his death (1893), and gave as his reasons that the next twenty years would offer greater opportunities for the Christian minister than any other like period in history." Brooks had had a wonderful experience. It is given to few men to draw the crowds, move men, and open up fountains of life as it was given to him, for each man must fill his own niche whether it be large or small. He could see the possibilities through the preaching of that which is the power of God unto salvation; that gospel which has changed and is destined to change still more the trend of human history. He could see the possibilities of the years through which we are passing and he would have rejoiced to continue leading "men to become disciples of Christ as their divine Savior and Lord; to build them up in Christian faith and character; to minister to them in the deepest experiences as well as in the ordinary needs of life; to enlist, train and energize Christian workers."

John R. Mott said (Future Leadership of the Church): "For men who are really capable there are more great openings in this service of the Christian church than in any other department of our modern world."

Bishop Henson, one of the most noted preachers of England, in addressing the graduating class of the University of Oxford, last June, said he did not believe any career in England today offered such opportunities of service or such liberty to one's true, real self as did the Christian ministry.

A well-known and successful business man said to me not long ago: "The last generation has been one of great achievement in finance and industry, but the next generation will be marked by its great achievements in morals and religion. It's a great opportunity for the capable young man who will enter a service vocation."

Fathers and mothers, young people, I would not deceive you, if I could. The call to the Christian ministry is not a call to an easy job. He who would make an easy job of it will make a failure of it. Under present-day conditions it's a call to something of

hardship, some of which is unnecessary and is due to the failure of the church properly to organize for the practice of the justice which she preaches. At best it's a call to sacrifice and service.

Jesus said: "I came to seek and save that which was lost," and it was for this that he consecrated the full devotion of his manhood, nor did he count the cost. The most sublime and heroic scene in all history is the Christ on the Cross. There he not only bore testimony to the love of God, but he bore testimony and sealed it with his own blood that spiritual values are worth living for and worth dying for. Upon that platform he challenges our devotion. As we come within the annual shadow of that cross it ought to mean that we accept his standard of values and be enabled to look up into the face of the risen Christ and say, "My Lord and my God."

The call to the Christian ministry is a call to be co-laborers with the Christ, in a special way, in just the ordinary affairs of human life: to preach the everlasting Gospel; to lead men unto him who is the Way, the Truth and the Life; to share the burdens, sorrows and joys of humanity; to help consummate the Kingdom of God in the life of the world.

The need is great. God sees it. He wants laborers of many kinds. Oh, that many may hear the voice of the Lord, as did Isaiah, saying: "Whom shall I send, and who will go for us?" For every one who answers: "Lord, here am I, send me," will have a task. None will be turned away. And to some the Lord will say: "Go, enter the Christian ministry."

"Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest" (Matt. 9: 38).

LEARN TO LIVE

By thy own soul's light learn to live;
If men slight thee, take no heed;
If they hate thee, have no care;
Sing thou a song and do thy deed;
Hope thou thy hope and pray thy prayer
And claim no crown this does not give.
—Writer Unknown.

Love desires nothing more than an opportunity to express itself in deeds. And that is what, for the Christian, the whole of life becomes.—E. A. Burroughs, in *The Way of Peace*.

MARRIAGES

PARSONS-BARDEEN.—At the home of the bride's parents, Mr. and Mrs. Herbert Bardeen, at 72 Steuben Street, Hornell, N. Y., by Pastor William M. Simpson, of Alfred Station, N. Y., on March 25, 1923, Miss Bernice L. Bardeen to Mr. Emmett H. Parsons, of Glenwood Landing, Long Island, N. Y.

WENTWORTH-EMERSON.—At the home of the bride's parents, Albion, Wis., February 15, 1923, by Rev. L. D. Seager, Mr. Archie Wentworth and Miss Hazel Emerson.

DEATHS

KNAPP.—Mrs. Ellen F. Knapp was born in Canastota, N. Y., in 1856, and died at the home of her son, Emerson Knapp, at Stacy Basin, N. Y., March 21, 1923.

The funeral was conducted from the home by the undersigned, Sabbath afternoon, March 24.

T. J. v.

COON.—Miss Nettie J. Coon, daughter of Alanson and Julia A. Palmiter Coon, was born in West Edmeston, Otsego County, N. Y., April 30, 1847, and died in Madison, Wis., at the home of her brother, Herbert, March 23, 1923.

When she was nine years of age she moved with her family to Unadilla Forks, N. Y., where she lived until the family moved to Wisconsin and settled at Milton.

When a young girl she professed Christianity and was baptized by Rev. James Summerbell and united with the First Brookfield Church at Leonardsville, N. Y., April 21, 1866. When the family moved to Milton she united with the church there. Later when the Milton Junction Church was organized she became one of the constituent members of that church, remaining an honored and faithful member to the time of her death.

Having been a resident of Milton Junction for many years, Miss Nettie had a large circle of friends and acquaintances. She was widely known for her sympathetic ways of helpfulness, especially in the sick room and other seasons of distress. Not only in her own church circles but in wider circles she was always ready to lend a helping hand and spread the good cheer of her helpful ways. She was a practical Christian, showing her faith by her works.

That she was well known and highly esteemed by her friends and fellow-townsmen was shown by the large number who gathered at the farewell services at the church Sunday afternoon, March 25. These services were conducted by her pastor, Rev. Edgar D. Van Horn. Music was furnished by a mixed quartet under the di-

rection of Mrs. Edward Hull, church chorister.

She leaves to mourn their loss one brother, Herbert, of Madison, Wis., one nephew, Earl, with other relatives and friends. The body was laid to rest in the Milton Junction Cemetery.

E. D. V. H.

HIBBARD.—Willard Lewis Hibbard was born at Brookfield, Madison County, N. Y., August 24, 1861, and died at his home in Walworth at ten forty-five a. m., March 4, 1923, at the age of 61 years, 6 months, and 8 days.

He was married to Susie J. David September 2, 1882, and to this union were born four children, three of whom still survive him. His wife was taken in death on March 27, 1915, and since that time he has missed her in his life but he silently bore this loss. His second son, Dayton, was taken in August, 1920.

Mr. Hibbard very early in life gave himself to his Master and united with the Brookfield Seventh Day Baptist Church. He afterwards moved to North Loup, Neb., taking his mem-

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BEFORE THE BEGINNING OF MODERN DENOMINATIONS

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bership with him. In December, 1898, he moved to Walworth and brought his membership to this church. During this time he has wrought for his Maker faithfully.

Those that survive him to mourn his departure are his three sons: David C., of Sidney, Neb.; Daniel L., of Wichita, Kan.; Willard Lee, of Racine, Wis.; and one sister, Mrs. Elizabeth H. Crumb, of Brookfield, N. Y.; also one brother, E. C. Hibbard, of Daytona Beach, Fla. There are also eight grandchildren. Since the death of his son, Dayton, Mrs. Dayton Hibbard and children have made their home with Mr. Hibbard.

Mr. Hibbard was of a quiet disposition and in this quiet way interested himself in the welfare of others often times to the neglect of his own needs. Because of his neighborly spirit and thoughtful nature he has endeared himself to many, and these with his family waited anxiously and hopefully that he might recover from his recent illness, but God willed otherwise and his spirit passed on Sunday morning. Shall we not say "a prince hath fallen this day in Israel."

Funeral services were held at the Seventh Day Baptist church, Tuesday afternoon, at 2 o'clock. Rev. G. D. Hargis, pastor of the church officiated. Interment was in Walworth cemetery beside his wife.

G. D. H.

BURDICK.—Chester Albert Burdick was born in the Town of Hornellsville, Steuben County, N. Y., October 20, 1875. He was the son of John and Elizabeth Burdick.

He had two brothers and two sisters, all of whom have died, except a sister, Miss Fanny Burdick, of Nile, N. Y. In early life he was baptized by Rev. Hiram P. Burdick, and united

with the First Hebron Seventh Day Baptist Church, where he retained his membership until death. At various times he had lived at Coudersport, Pa., Battle Creek, Mich., and Alfred, Belvedere, Leonardsville and Nile, N. Y. Since the death of his father, twenty-four years ago, he has made a home for the family. After an illness of only a few weeks he died at his home near Nile, N. Y., Thursday, March 15, 1923.

Farewell services were held at the home Sabbath afternoon, conducted by Pastor William M. Simpson, of Alfred Station, N. Y. "The Lord is good; his mercy is everlasting, and his truth endureth to all generations." W. M. S.

ROGERS.—William Henry Rogers was born near Little Genesee, Allegany County, N. Y., on February 4, 1855, and passed away in Plainfield, N. J., March 1, 1923; having just entered upon his sixty-ninth year.

Mr. Rogers was the son of Henry C. and Sarah Ann Enos Rogers. He was the third child. A brother and sister died before he was born and his younger brother passed away several years ago in Plainfield, N. J.

When William was about seven years of age his father joined the colors for service in the Civil War and died in Andersonville war prison. When William was about twelve years old his mother moved to Nile, N. Y., with her two little boys, near the home of her parents, where they lived until the boys were grown.

In 1873, when William was eighteen years of age, he went to Westerly, R. I., where he learned the machinist's trade in the Cottrell and Babcock Printing Press Works. Later he was employed as salesman in the clothing store of Mr. Joseph

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Potter in Westerly, with whom he made his home. On October 2, 1879, he united in marriage with Miss Mertilla M. Gardiner, of Nile, N. Y., at the home of her brother, Rev. Theodore L. Gardiner, in Mystic, Conn., by whom the marriage ceremony was performed. In the following year, 1880, Mr. and Mrs. Rogers moved to Plainfield, N. J., where for some years he served in the Potter Press Works until 1890; when he took up the bicycle business in his own shop at 408 West Fifth Street, Plainfield.

For several years he was engaged in the silver business with headquarters in Plainfield, N. J., and in Muncie, Ind. His last years were spent in a quiet way with his family in their home. Mr. Rogers was a loving and genial husband and father, generous hearted and hospitable, always loyal to his friends. When a young man he joined the Seventh Day Baptist Church at Nile, N. Y., and in 1881 united with the same denomination in Plainfield, where he was a loyal member until called away.

He leaves a wife and two daughters, Mrs. Roland Davis and Mrs. Roy Titsworth, to mourn their loss. Funeral services were conducted at the home on Sabbath afternoon, March 3, 1923, by his pastor, Rev. James L. Skaggs, and his body was laid to rest in beautiful Hillside Cemetery near Plainfield.

A great company of friends sympathize with the bereaved family, and pray that the everlasting arms of their heavenly Father may uphold and sustain.

Boss.—Ann Maria Austin, daughter of Pardon and Nancy Austin, was born at Hopkinton, R. I., September 9, 1832, and died February 6, 1923, near Hope Valley, R. I., in her ninety-first year.

She was baptized by Elder Charles M. Lewis and joined the Rockville Seventh Day Baptist Church, October, 1851. Her marriage to George F. Boss was blessed by the coming of seven children, four of whom survive her. They are Edwin L., Charles C., Mary and Mrs. Carrie Card. The others, Albertus, Beryl Edgar and Addie, and her husband have preceded her in death.

For several years she had been unable to walk, but had been cared for in the home of a daughter and son.

Farewell services were conducted by Rev. Paul S. Burdick at the home, February 9, 1923, and interment was made in the Rockville cemetery.

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Sabbath School. Lesson VI.—May 5, 1923

SAMUEL: JUDGE AND PROPHET. 1 SAM. 1: 1-4: 1; 7: 3-10: 27; 11: 12-13: 15; 15: 1-16: 13; 25: 1; 28: 3-20

Golden Text.—"Only fear Jehovah, and serve him in truth with all your heart; for consider how great things he hath done for you." 1 Sam. 12: 24.

DAILY READINGS

Apr. 29—1 Sam. 1: 21-28. The Boy Samuel.
Apr. 30—1 Sam. 2: 1-10. Hannah's Song of Thanksgiving.
May 1—1 Sam. 3: 1-10. Samuel Called by God.
May 2—1 Sam. 9: 25-10: 1. Samuel Anointing Saul.
May 3—1 Sam. 16: 6-13. Samuel Anointing David.
May 4—1 Sam. 12: 1-5. Samuel—A Faithful Leader.
May 5—Psalm 26: 1-7. Jehovah, the Judge.

(For Lesson Notes, see *Helping Hand*)

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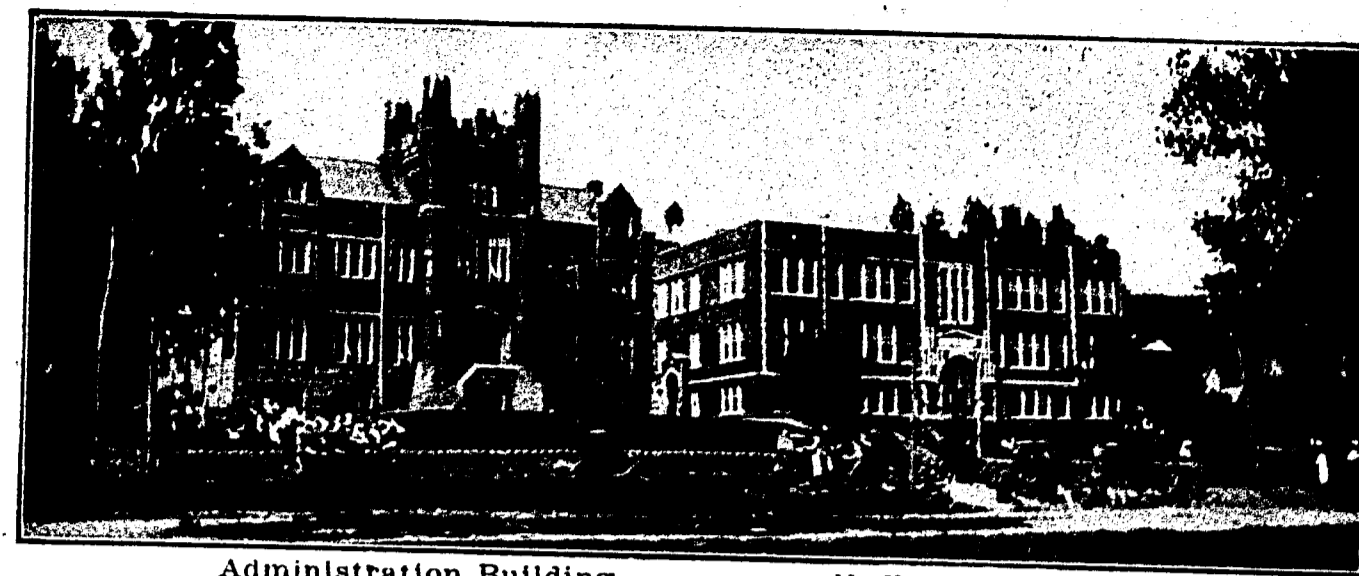
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