

The Sabbath Recorder

HIS HOLY DAY

Paul the great missionary was a Sabbath-keeper. He was so brought up, and although he renounced the formal worship of the Jews, including new moons and sabbaths, there is no evidence that he ever forsook the weekly Sabbath, which is older than Judaism.

Paul clashed with the Jews everywhere he went, but never on the Sabbath question. We may be sure that these strict legalists, who hounded Paul to the death, would have found fault with his Sabbath-keeping if there had been the least occasion.

"In the face of a distraught world, crying out for the saving Gospel of Jesus Christ, and in the face of a feverish advocacy of Sunday laws to arrest the rising tide of worldliness, Seventh Day Baptists bring to the Church, humbly but confidently, the Sabbath of Christ as their peculiar contribution. This they do while joining with all followers of the common Lord of all Christians in every possible service which can be better promoted by such co-operation."

Rev. A. J. C. Bond, D. D.

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

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Alfred, N. Y.

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.

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WHOLE NO. 4,078

Never so Bad But it Might be Worse Traveling Southward

It is not always pleasant to find one's self stranded in a very uninteresting and out of the way town, on a Sunday when no business is going on, and where no good hotel accommodations can be found; especially when one is obliged to kill four hours before the next train is due. This seemed to be our lot at the close of Easter Sunday on April 1, 1923. None of this misfortune can be laid to "all fools' day." for it is the regular thing here every day in the year! This afternoon, however, was unusually cloudy, dark and chilly for central Florida; and after roaming around the town for nearly an hour, hoping to find a public house where one could rest quietly, write a little, and get a dinner, we decided that the case was next to hopeless and sat down on an empty bench to think things over.

There was good cheer, however, in the memory of many splendid orange groves with their fragrant blossoms which perfumed the way along which we had come since morning. It had been a real joy to see the fine and flourishing towns of Volusia and Orange counties. There was DeLand with its university and its fine homes; Sanford with its vast fields of growing celery; Orange City, noted for its excellent fruit; Orlando, situated on the shores of beautiful lakes, and Kissimmee which seemed to be forging ahead in an up-to-date way. It was a real pleasure to think of the fair country through which we had passed this day, on motor-bus and on train, and some way, we did not like to think that there was no bright side to this little town in which our train had dropped us to wait four hours alone.

So after a little thought, we decided to go back across the village green to a little house bearing a hotel sign, which we had already visited, and where we could find no one to receive us, determined to make the best of it there until train time.

As we crossed the common we came to a little brown bungalow cottage with the sign: "Information Bureau. Parcels checked

here." On the end in large letters were the words: "Leisure Rest Room," and over the little wing door were these words: "Rest Here." On entering we found a cozy open room, screened in with wire netting and supplied with rocking chairs. The lady in charge kindly permitted us to rest here as long as we pleased; and here we are, with pad resting on the arm of a rocker, penning these lines.

You know now why this article is headed as it is. Really there is some bright side to be found in any situation no matter how dark and chilly the day or how dull and prosey the place.

If we had not discovered this little house by the pathway, we should be tempted to give the village a black eye. But as it is we can have no heart to do such a thing—not even to name the place. And now we are getting hungry enough to go to the little hotel we started for and get some supper.

Upon entering this "Park Hotel," the lady in charge greeted us kindly asking what she could do for us, and when we asked her for supper, she said: "Oh, I don't furnish meals!" So we were headed off again! But this little disappointment proved to be for the best; for by a little more searching we found a clean, somewhat modern restaurant and a good dinner.

The section of country round about here was the most hilly of any we had seen in Florida.

Nine-thirty that evening found us in Sebring, a nice new town, named after its founder, the head of the great Sebring pottery business in Ohio. The town stands on the shore of Jackson Lake, and is a growing little city with some fine new buildings.

In a cozy, homelike hotel, we engaged lodging and breakfast. At five-thirty next morning we arose, and had our morning meal at six, in order to catch the seven o'clock train south for Moore Haven, on Lake Okechobee; but was surprised at the station to find that this train had just been taken off the road! So there we were again!

Four hours and twenty-five minutes to wait!

But we were not obliged to rush on this trip. If we had been in a great hurry there would still have been no alternative, and so we decided to be glad for the chance of seeing a little more of this pretty town.

Everybody in Florida "cracks up" his own town, and so we were not to be disappointed in this respect here. This one thing ran on schedule time, and there was no waiting for the story of Sebring's excellencies to begin whenever we met a business man, real estate agent or taxi driver. We soon found people here as loud in the praises of Sebring as people in St. Augustine were in sounding the plaudits of Flagler. This too was all right. We rather like the spirit of loyalty to their homeland, and of kind regard for their benefactors, so prevalent in Florida's rapidly growing towns.

But we nearly forgot that, after our setback over the train, we had started out to see the town and lake. Before we were half way back to the central park of Sebring, a nasty whiff of wind flung some spray of rain in our face, and in five minutes the downpour was terrific. This too was true to form; for in this south land when it rains it pours. But we found the people this morning so *delighted* to see the downpour, after the "dry spell" that we decided to be delighted too, and make the best of it all.

After trying some of the "regular hotels," as the street people called them, only to find them nice "rooming" places with no public office where we could feel free to take possession and drive the pen a while, we blundered on to a taxi, paid the driver fifty cents to take us to the station where we had left our grip, only to find the office locked.

We did want that grip badly; for the writing pad was in it. But there was no other way than to make the best of it again; and so we strolled out under the freight shed, which was comparatively dry, talked with teamsters who praised up the whole business: the rain; the orange groves; the town lots for sale; and the outlook for the future of the city. Finally a very long freight train had an unusually long spell of drilling and slam-banging back and forth, which helped to kill the time, and gave us some pleasure in noting the cars from many roads throughout the land.

Just as we were beginning to review the interesting events of this morning, which might have been worse, the agent came and unlocked the office. This relieved us again, just as things began to look a little discouraging, and we hastened for the grip, secured the pad, and for the last hour and half have had a real good time writing with it in our lap!

Kind Friends Among Strangers It was about three o'clock when our train reached Moore Haven on Lake Okechobee, where a small train for Clewiston, fifteen miles away, was waiting to take us on through the glades to South Bay, Florida. A small "mail boat," with a little freight barge in tow, was ready to start as soon as the train arrived. Lake Okechobee, though a shallow lake, is large enough to shake up a small craft with a peculiar vim, which tends to rob its passengers of any conceit they may have as to their sea-going ability. It has been many years since we enjoyed such a shaking up. It seemed like the famous English Channel for roughness, and it took about as long to make the trip. The *enjoyment* too was about the same!

This lake is about forty miles long and over thirty wide. After a trip of more than five hours the boat reached South Bay about ten o'clock.

By some default in the mail service, the friends we were to visit had not received the letter announcing our coming, and we soon learned that it would be impossible to reach their home that night, as they lived three miles away, and the overflow of the lake had made land travel out of the question. Some boat must be found to take us on the "canal" to our friend's door, and the last boat likely to go that way for the night had just gone!

There was no hotel, or public lodging house in the little village, and the residents who met the boat assured us that they could not walk it themselves, to say nothing of a stranger's being able to do it.

We soon found that if there had been no water to hinder, the very blackness of the rich soil—as black as the blackest darkness, made walking very difficult if one cared where he was going to step.

Finally, after considerable talk over the matter with a small crowd, every one of whom seemed sympathetic and inclined to look on the bright side of a rather dark

problem, and several of whom were experts at jollyng a stranger, and helping him to see light in the darkness, one great good-hearted man began to urge us to go home with him, to his house-boat home not far away and be welcome to the hospitality of himself and his good wife until some passing boat could be hailed to take us to our friend's door. This hearty invitation was accepted, and we soon found how difficult it is to walk where there is no distinction between the color of the path and that of all the soil,—a condition we had never before met and one that made walking seem like stepping into the blackness of nothing!

We shall never cease to be thankful for the unstinted hospitality of this generous hearted man and woman. The wife had retired for the night when we reached the boat house; but, by the way she and her husband loaded a table with refreshments for a stranger, one might think an old friend of long standing had come. The man was a native of Tennessee and the woman came from southern Kansas. They had dwelt in several States between Florida and our northern Pacific Coast before homing in the everglades of southern Florida.

In the morning they began looking for a passing boat that would take us in. It was not long before a sail boat went down, run by two colored men who kindly consented to take us in when they returned—which would be, "In a little while." Meantime we got out our pad and set the pen to telling this little story.

Our readers may not be aware of the misfortune that overtook the dwellers on the everglades around Lake Okechobee last fall and winter. This lake receives all the waters that fall on the great basin of the Kissimmee River. The highest point of land here is only about twenty-one feet above the ocean level. The drainage canals now being dug out toward the sea are expected to help take care of the surplus water; but as yet they are no good, and the fifty or sixty inches of rain, last fall and winter, raised the lake water nearly four feet until many hundreds of acres in the everglades were flooded. So it came about that the only way to get about was by boats. All roads were so flooded that boats were the only movable conveyances that could be used upon them. It is four or five months since roads could be used; but the water

has subsided now so the higher levels are tillable, and farmers are planting. Many dwellers around South Bay were prisoners in their own homes most of the winter, and some had to leave their homes—literally drowned out. In the home of brother Orël Van Horn the water stood eight inches deep.

The black soil in these everglades is entirely formed from vegetable growths, and is four to eight feet deep as rich as black farm-yard manure compost, with practically no sand. It is covered with the most prolific growth of vegetation, mostly of vines and reeds, we have ever seen.

My Helpful Colored Friends While writing the lines just above, in the boat house where the night had been spent, two colored men in a little sail boat came passing by and the lady of the house boat hailed them to see if they would take us to Mr. Van Horn's. This they freely consented to do; and the editor put away his pen and pad, seized his grip and umbrella, and gladly jumped in. The wind was so light that it was necessary to row much of the way, and we had a chance to try our hand with them at the oars—a thing we had not done for years, and we did enjoy it.

These two colored friends were very pleasant and quite companionable. They knew many southern birds that filled the great reed fields along the canal with delightful music. The largest variety of pond lilies we had ever seen were blossoming on the water, the pads of which were as large as a big palm leaf fan. The profusion of blue and white flowers on the flags growing out of the water along the way and the carpet of blooming hyacinths that covered the surface made it seem like a real fairy land. But when the boys pointed out a monstrous water moccasin with a head that looked as large as our two fists, lying among the reeds watching for his prey, it rather chilled our ardor for calling it a paradise. But then, when we remember that a serpent crept into the first paradise of earth seeking his victims, we did not think best to change our mind about this one. There were enough beautiful birds and flowers in this to enable one to see the bright side; and there was a hundred fold more of the beautiful than of the ugly to be seen.

It would be folly to magnify the presence of that ugly viper, even if he did suggest

that others were there to keep him company, and to over look all the beautiful things to be seen there. How would it do for men who are inclined to see the signs of the serpent among their fellows, and who think this old world is all going to the bad, if they could forget the snake a little while and count up the true, the beautiful and the good about them who are trying to fill the earth with heavenly music?

Indeed, our two colored friends, both of whom were born in the British West Indies, seemed to be trying to practice this plan; for doing all that two hours they spoke quite freely of various neighbors; but we heard no bitter criticisms. Finally, without any suggestion from us one of them said: "Domine, that Mr. Van you are going to see is a sho'e good man. He done keep his Sabbath in a sho'e good way. Nobody eber see'd him workin' on his Sabba day. He shu's on de way to hebbin if anybody be."

We thought this testimony from our friend's colored neighbors who had "knowed 'im fo eight ye's" was too good to keep. Brother Van Horn and wife are thus quietly preaching the Sabbath truth by example in a way to impress their neighbors with the genuineness of their character as Sabbath-keepers.

Twenty-four Hours of Happy Visiting with Mr. and Mrs. Orel Van Horn It had been nearly sixteen years since this family and their former pastor had enjoyed a social visit in their home on the "Ranch," some twelve miles from North Loup, Neb. And it was a happy renewal of old time friendship when we spent twenty-four hours with them in their home on the everglades of southern Florida.

The flood had somewhat marred the beauty of their cozy home, killing some of the trees, and robbing them of crops; but the waters had subsided enough so Brother Van Horn had fifteen acres of fine growing tomatoes and several acres of beans, on as rich soil as can be found in America. We don't see how twenty-four hours could be crowded fuller of pleasant social enjoyment. The day was all too short and will not soon be forgotten by any of us.

Of the walks and little boat rides about their farm; of the old-time reminiscences recalled in our conversation in their quiet little home, during the evening and morning

hours; of the pleasant three-mile boat ride, when Orel took the oars and rowed us to the South Bay dock, we need write no further. Those who knew us both can easily imagine what it meant to us.

Just before the farewells were spoken Brother Van Horn put records on the Victrola, of some old-time precious songs dear to us all; three or four of which touched our hearts. There was: "Throw Out the Life Line," "The Ninety and Nine," "The Old Wayside Cross," all of which revived memories of other years when meetings were stirred by these songs, and when their words were on every tongue.

We could but think of the great blessing the Victrola brings to the homes of isolated Christians far removed from the blessings of their home church. To be able to sit down in the quiet hours of home-life and listen to the songs of America's best singers is indeed a blessing and help in spiritual things which our fathers never knew.

This quiet hour before leaving this Christian home will linger in memory for all the years to come.

Several Things Made Us Glad The next twenty-four hours after leaving the Van Horn home we came up against several things for which we were thankful and although the day was one of disappointments, as we now look back upon it things might have been a good deal worse.

After the three and half mile journey to the landing, during which Brother Van Horn rowed against quite a heavy wind in order to catch the twelve o'clock boat for Port Lauderdale, we discovered that she was "expected to arrive at any time," but no one had heard from her yet. Then Brother Van Horn went to the post office and found our letter mailed a week before, telling him when to meet us on our arrival—well we were glad he received it!

After bidding him good-by we settled down to wait for the boat, and were made glad by the thoughts of the good visit we had had with him and his good wife—glad for the brave spirit and hopefulness with which they endured the misfortunes of being flooded five months by the overflow of Lake Okechobee.

Then we took up our watch on the little dock hour after hour looking anxiously up the canal for the expected boat. The

only things to see there were the few people—many of whom were wearing the skin of bare feet for shoes, with shirt and over-alls to cover their bodies; many of them bearing the marks of disappointment, yet clinging to the hope of better times to come, and marking every sign of falling water; while all around were the homes of those who had given up the fight and left their houses empty; and as we listened to their discussions and watched the signs of determination to fight it out and see the thing through, we could but admire their grit—but we were glad we were not in their place!

After about six hours of waiting, along came one of the Flagler excursion boats that had been up for repairs, bound for Fort Lauderdale. We seized our grip and almost ran to the lock through which it must pass, hoping the captain would take us on. Every one encouraged us, so sure were they that the boatmen would take us aboard. But just as we were about to jump on deck, while the gates were being opened, we learned that the captain was shy of the rocks in the canal below and expected to tie up when darkness came, and wait for the day!—then we were glad we did not get on board.

Back we went to our watch on the dock, still hoping for the arrival of the "Liberty." Finally when bedtime arrived, and after learning of a little private mail boat that would start for Palm Beach at seven in the morning, we decided to take that; and then we went to the Methodist parsonage: for we had heard that the parson would lodge stranded strangers over night. There we found a welcome, if we could "put up with their humble fare." It was rather "humble"; but we were hungry enough to be glad to get it.

Since darkness came upon us, the mosquitoes had settled down to more intimate acquaintance than we liked; but the blame was partly ours, for hungry mosquitoes could hardly be expected to resist the temptation offered them by low shoes and thin stockings over the ankles of humans. So by the time we were shown a bed next to the roof in the parson's home, our ankles were indeed miserable enough, and we began to fear a sleepless night. But to our surprise we found an ample netting on a suspended frame over the bed, and when pulled down it shut us completely in.

In spite of the misery from old bites, and the fear of new ones, old Morpheus stole upon us so gently that "all unbeknown to us" we were in the land of dreams. Sometime in the night we awoke to hear the high tenor of a regular mosquito chorus. At first we thought they had broken through the bars; but we soon found that they were holding concert outside,—and again we were glad!

At break of day we were out and ready for the new boat, and at seven o'clock we were under way. Of that beautiful day's ride in open boat, miles and miles through the everglades; of the nine o'clock breakfast we got at a little hotel along the way; of the alligators we saw taking their sunbaths by the water's edge, and of the far-reaching potato fields where land had been cleared; and of the twenty-two mile auto ride into Palm Beach we can not write particulars now.

At nine o'clock we were on a train for Daytona, where we arrived at four-thirty on Friday morning, glad to be home again.

Meeting of Sabbath-keepers Called at Beacon, N. Y. General Director Bond has just come to hand, after its long journey to California and back, in which all Sabbath-keeping bodies are requested to send delegates to a meeting at Beacon, N. Y., on the Hudson, for May 10-13, in which to plan some "substantial work" for the Sabbath cause.

The request is for delegates to announce their coming by April 30. This notice will be too late for that. The call comes from the Church of God people. The secretary is W. Taylor Jones, Beacon, N. Y. It may be that some of our people living near by can attend.

GOD LOVETH THEE

God loveth thee—then be content;
Whate'er thou hast his love hath sent;
Come pain or pleasure, good or ill,
His love is round about thee still.
Then murmur not, nor anxious be;
Rest thou in peace, God loveth thee.

God loveth thee. Though dark the night,
His smile shall make thy pathway bright,
When weary ways before thee lie,
The Lord, thy helper, draweth nigh.
Press bravely on, the end to see:
Be not dismayed, God loveth thee.

—C. E. World.

THE BOOKS OF BOOKS

ARTHUR E. MAIN

XV

Israel and Judah

These two kingdoms were never really one even under Saul, David and Solomon, excepting in their religion.

They were not long at peace with each other when separated politically.

During the reign of Omri's house, however, they were allies in war.

Judah and Its Neighbors

From a military point of view Judah was never strong, although somewhat protected by mountain environment.

Shishak, king of Egypt, invaded Judah, and carried away temple and palace treasures.

Rulers, to promote selfish ends, frequently brought on wars. And from time to time the country was in warlike relations with Israel, Philistia, Moab, Libnah, Edom and Syria.

Judah and Assyria

When Assyria began its conquering march westward, Israel and Damascus tried to compel Judah to join them against the great king. Judah was panic-stricken and decided to buy the help of Assyria by tribute. The statesman-prophet, Isaiah, said to Judah, in substance, Israel and Damascus will soon be swept away; but you may find strength in being quiet and trustful. If however you turn from Jehovah to Assyria for safety, you too will be overthrown as by a swelling and mighty torrent. Ahaz, king of Judah, would not heed the counsel; about 722 B. C. the northern kingdom fell; and instead of a kindred people Judah had just at the north an Assyrian province with a mixed population, afterwards known as Samaritans.

About 711 Hezekiah of Judah joined a revolt against Assyria, which however was quelled by King Sargon.

There were masters of intrigue. Merodach-Baladan the Chaldean overlord of Babylon sent to Hezekiah an embassy of pretended sympathy, and with presents. The deceived king showed the embassy gold, silver, spices, oil and many other treasures that told of royal wealth. Isaiah reproved Hezekiah severely, and announced as the word of Jehovah the Babylonian Captivity

of later years. See 2 Kings 20: 12-19; Isa. 39.

In 705 Sargon of Assyria was succeeded by Sennacherib. Again Judah took part in a revolt. The Assyrian army invaded the country; blockaded Jerusalem; but failed to capture it, though Judah remained tributary. The sources are 2 Kings 18, 19; Isa. 36, 37.

In the first half of the seventh century B. C. Assyria rose to its highest power; but in 607 the proud kingdom fell never to rise again. The Chaldean founders of the new Babylonian empire had been rising to greatness "with irresistible leaps." The fall of Nineveh in 607, and the defeat of Egypt at Carchemish in 604, by the Chaldeans (Babylon), were great turning points in human history. Had Egypt won the battle of Carchemish, and kept its control of Judah, how different the political and religious history of the southern kingdom would have been from what it was, no one can tell. Isa. 10; Jer. 46; Nahum; and Zeph. 2: 12-15, are Biblical sources.

Judah and Babylon

The defeat of Egypt at Carchemish made Judah subject to Chaldea or Babylon, instead of being tributary to Egypt. It was best for Judah for the time being to accept this position peaceably; but king and people would not see it so. Jeremiah, the greatest of the prophets, then, although hated and persecuted, declared again and again that revolt against conquering Babylon would bring national ruin. Jeremiah sent his written message to the king and assembled people; the angered king cut the roll into pieces and burned it; and sought to bring about the death of the country's best friend. In 597 the king rebelled against Chaldea-Babylon; neighboring kingdoms overran the land; the army of Chaldea-Babylon besieged Jerusalem; Judah surrendered; and the king and many people were carried away. Thus began the "Babylonian Captivity." (Jer. 36; 2 Kings 24: 1-16.)

Nebuchadrezzar placed one Zedekiah on the throne of Judah as his vassal. Instead of continuing to pay tribute and against the counsel of Jeremiah, Zedekiah joined a few other kings in a revolt. False prophets predicted an early return from captivity; while Jeremiah still counseled the people to adjust themselves to the situation, intelligently and normally (Jer. 29). Only one result could come from the folly and sin of Judah; Jeru-

salem was besieged and captured by Nebuchadrezzar in 586, and more people taken into captivity (Jer. 37: 1-39: 14; 2 Kings 24: 17-25: 21).

The entire population however was not carried to Babylon; and a Judean by the name of Gedaliah was made governor. He spoke to the people very much as Jeremiah did, saying, Fear not to serve the Chaldeans; dwell in the land, and serve the king of Babylon, and it shall be well with you. But one Ishmael, a Judean tool of the king of Ammon, murdered Gedaliah and many others, and started for Ammon with captives. Johanan, a military officer delivered the captives; and against the advice of Jeremiah took them, and the great prophet, and Baruch his secretary, down to Egypt. There, deaf to the prophet's solemn warnings, they practiced idolatry, blaming Jehovah God for the evils that had come upon them. Jer. 40: 5-44: 30.

Events Connected with the Religious History of the People

After David carried the Ark to Mt. Zion (2 Sam. 6: 1-19), the city of Jerusalem became the religious center, although there were other places of worship. Its importance was greatly increased by the building of Solomon's Temple.

Jeroboam, of the northern kingdom, realizing the unifying power of association in religion, established two centers of worship in his own kingdom, in order that if possible he might keep his people from going up to Jerusalem. More and more our Annual Conference ought to increase our unity and strength.

Kings Asa and Jehoshaphat, of Judah, tried to stop some of the most corrupting features of the Canaanite-Baal cults.

Ahab, of the northern kingdom, did a very evil thing in marrying Jezebel, daughter of Ethbaal, king of Zidon. She gave the royal sanction to the worship of Baal; and persecuted the prophets who were loyal to Jehovah. Elijah, Jehu, and Elisha, championed the religion of the true God; but it was so selfish, cruel, and murderous, that it was condemned later in the book of Hosea (1: 4, 5). See 1 Kings 18: 39, 40. 2 Kings 9: 7-10; 10: 16-31.

Athaliah, daughter of Ahab and Jezebel, was the mother of Ahaziah, king of Judah. Like her infamous mother she promoted Baal-worship; and upon the death of

Ahaziah she usurped the throne and planned to destroy the whole royal family. But the king's infant son Joash was saved by an aunt, the wife of the priest Jehoida. The energetic priest took the control of affairs; instructed the boy; and when he was seven years of age had him proclaimed king, and Athaliah and the priest of Baal slain. The house, altars and images of the Baal cult were destroyed; the Jerusalem Temple repaired; and by the initiative of Jehoida king and people covenanted to worship Jehovah.

Could one forget the inhuman cruelties of the period beginning with Ahab and Elijah, the narratives would present a grandeur of conception, literary beauty and dramatic power, of greatest interest. These stories begin with 1 Kings 17.

Baal-worship is no longer sanctioned by the state in either kingdom; but Hosea paints an impressive and sad picture of social and religious conditions in Israel. Canaanite gods are honored; and instead of trusting Jehovah God for protection the people looked now to Egypt, now to Assyria.

Under Uzziah and Jotham, Judah, like Israel, was prosperous in material things. But poverty in respect to immaterial wealth is strikingly set forth, for example, in the first chapter of Isaiah. Under Ahaz false religion and immorality grew worse. King Hezekiah, pretty likely under the influence of Isaiah, made an honest effort to restore the purer religion, overthrowing the instruments of pagan worship. This reform however did not last long; for his son Manasseh in the first part of his reign of fifty-five years, did that which was evil in the sight of Jehovah, after the abominations of the nations, rebuilding the Baal-altars that his father had destroyed, and building, even in the courts of the house of Jehovah, altars for all the host of heaven.

The Assyrians carried him in fetters to Babylon, where he repented. Upon being restored to his throne in Judea, and realizing then that "Jehovah he is God," he fortified Jerusalem, and tried to atone for his former paganism by removing heathen idols and altars, and by building up the altar of Jehovah, offering sacrifices and commanding the people to serve God.

What influence and power political and religious leaders have in the life of nations for good or evil!

(To be continued)

THE NEW FORWARD MOVEMENT
AND
SABBATH STUDY AND PROMOTION

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

SABBATH HISTORY—I

QUESTIONS ON CHAPTER 9

What is the evidence that Brabourne had difficulty in getting his book published? What was the cause?

What two particular points did the Bishop of Ely make in his argument against the book?

What did the anonymous author of "Dissenters and Schismatics Exposed" say the Sabbatharians believed?

How did the position of the Sabbatharians differ from that of the "Puritan Dissenters"?

What was involved for the whole Puritan Movement in the discussion of the Sabbath?

What was the Puritan ideal of religion? How did it effect those who accepted it?

What group of Dissenters was most consistent? Why?

Memorize last five lines on page 61 and first two lines on page 62.

PASTOR JORDAN'S REPORT

(Requested for publication by church meeting.)

The regular services of the church and its auxiliaries have been carried on without interruption during the quarter. No services of a special nature have been held, but the membership of the church has been cordial, sympathetic, earnest and most helpful in not only holding to the things already gained, but in striving toward a higher attainment in Christian living and working.

The pulpit has been supplied three times, by Revs. S. A. Sheard and R. G. Pierson when the pastor was ill, and by Rev. O. R. Christianson on the Sabbath when the pastor preached at the assembly of our people in Chicago, March 24. The Brotherhood has arranged for the musical part of the Sabbath eve prayer service. The Senior Christian Endeavor society and Professors Shaw and Inglis have each led prayer meetings.

In harmony with the resolution adopted at the annual meeting that the various annual reports be read at the Sabbath service preceding the annual meeting, such reports were given on Sabbath morning, January 13. There seems to be a general sentiment that it was a wise and profitable thing to do if, for no other reason than that a larger number hear the reports.

The pastor has a deep conviction that the church ought to give greater attention to and provide facilities for the social interests of its members and others who can be served by its ministry. The young people have occasional sociables for their enjoyment and to further their especial aims. But these sociables are almost wholly in the interests of the young people. Except indirectly, there is little to suggest that their social activities are intended to serve the larger interests of the church. And, in general, what is true of them is true of the Brotherhood and of the organizations of the women of the church.

People are coming into our neighborhood to reside, to make a livelihood and to become a part of the life and work of the community and the church. Often some of them find it difficult to make acquaintances easily and to find themselves perfectly at home. Kindred religious and spiritual interests determined their location here. Educational facilities have had a large part in determining some of them. For these the church has a large responsibility. The social attitude and provision will do much for them. I believe we are doing a splendid work in caring for their Christian needs. Is it not possible for us to do effective work along social lines?

The pastor suggests that a committee composed of representatives of the various auxiliaries of the church be appointed to prepare and report some plan by which the church as a whole may more adequately serve its membership and others in social fellowship.

Respectfully submitted,
HENRY N. JORDAN,
Pastor.

April 1, 1923.

Every one needs a friend; be sure to be one to somebody. And remember always, that God sent Christ into the world to be the friend of every man.—Slattery.

THE SABBATH

Words by Ralph Curtis Jones

Music by Mrs. A. H. Atkins

A sa - cred hush broods o'er the scene, God's pres - ence
Can you not hear with - in these bells, The voice of

seems more near. The bus - tle of the day be - fore, Is
One a - bove; Who clear and free His mes - sage tells, In

hushed as though in fear; The church bells toll their sol - emn
mer - cy and in love. Come rich and poor or wear - y.

peal They bid us flee to God; "O come, they plead, "to
all; In me you shall find rest; O of - fer me your

Christ, and kneel to Him the liv - ing God; A - men.
bur - dened hearts; And I will give you rest."

MISSIONS

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

MISSIONARY BOARD MEETING

The regular quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held in the Pawcatuck Seventh Day Baptist church at Westerly, R. I., Wednesday, April 18, 1923.

The members present were: Rev. Clayton A. Burdick, Rev. W. L. Burdick, Rev. A. L. Davis, Rev. Paul S. Burdick, Samuel H. Davis, Mrs. A. H. Langworthy, Miss Amelia Potter, Frank Hill, Robert Coon, Walter D. Kenyon, James A. Saunders, A. S. Babcock, Ira B. Crandall, Allan Whitford and Dr. Anne L. Waite.

The guests present were: Mrs. Dell Burdick, Mrs. Clayton A. Burdick, Mrs. Allan Whitford and Miss Jennie Crandall.

The meeting opened at 9.40 a. m., with Rev. Clayton A. Burdick in the chair. Prayer was offered by Dr. Anne L. Waite.

The minutes of the January meeting were read and ordered recorded.

Corresponding Secretary William L. Burdick read his report for the last quarter and it was voted, approved and ordered recorded. The report follows:

During the quarter the Corresponding Secretary has provided material each week for the Missionary department of the SABBATH RECORDER, conducted the correspondence of the Society and endeavored to become better acquainted with the duties of his office. The last of February he attended a meeting of the Committee on Revision of Denominational Literature, a committee of the Tract Society, which at that time held a four days' meeting in Alfred, N. Y., and in March he went to New York City for consultation over denominational matters with the President of the General Conference, the presidents, treasurers and the corresponding secretaries of the Tract and Missionary societies.

From New York he went to Plainfield, N. J., attended the March meeting of the Tract Society and had a conference with the Director of the Forward Movement, Rev. A. J. C. Bond, and the Corresponding Secretary of the Tract Society, Rev. Willard D. Burdick.

Your Corresponding Secretary has preached to churches in Rhode Island and Connecticut six times during the quarter, and while in Alfred presented the work of the Missionary Board to the Sabbath morning congregation of our church in that village.

From April 4 to 14 he assisted in an evangelistic campaign at Alfred Station, N. Y., and preached thirteen times. At the close of this campaign, the pastor, Rev. William M. Simpson, baptized eleven candidates and received twelve members into the church.

Respectfully submitted,
WILLIAM L. BURDICK,
Corresponding Secretary.

Treasurer Samuel H. Davis read his quarterly report. A discussion of the report took place and was voted approved and ordered recorded.

Rev. William L. Burdick, chairman of the Missionary Evangelistic Committee, said there was no report to be made.

Mr. Frank Hill made a verbal report for the Georgetown, S. A., Committee. He said that a letter had been received from Mr. Spencer saying that the Baptist church there was to be sold and asked what the Board desired him to do. He said that if he borrowed money to build, it would be at the rate of 7 per cent interest. Mr. Hill answered the letter saying that if he could buy the church at a reasonable figure, he felt that the Board would stand behind him. No reply had been received from Mr. Spencer up to the time of this meeting.

Robert Coon, chairman of the Committee on Work in China, made no report, but Rev. William L. Burdick read correspondence from Dr. Bessie Sinclair in regard to her resignation. It was voted that Rev. W. L. Burdick's reply to Dr. Sinclair be approved, and that we reluctantly accept her resignation, and pay her traveling expenses from China, and that the correspondence be recorded.

Rev. W. L. Burdick,
Ashaway, R. I.

DEAR MR. BURDICK:

Thank you for your very kind letter of January 12. It was sent me from Washington, D. C., and so delayed.

My last letter was meant to be a resignation. Perhaps I expressed myself poorly.

So please accept this resignation. My reasons are many, but perhaps it is sufficient to say that the conditions in my family, the calamities (financial reverses, etc.) and illness of my eldest brother and the feebleness and age of my mother, are such that it seems best for me to remain in America some years, perhaps indefinitely.

I expressed the hope that Dr. Thorngate would be sent to Lieu-oo. A man doctor is needed there, and it doesn't seem likely that I can ever return there.

I wish to thank the Board for the very great kindness and consideration they have unfailingly shown me at all times.

As to the matter of salary, of course, I've ex-

pected none, having resigned as soon as I reached home, about November 8-15, 1922. Rev. Mr. Crofoot in China paid me for the month of October, 1922, as I left China.

As to the money I used to get home, I used the \$300.00 which Miss Su returned to me. (I had given her the \$275.00 to pay her passage. She did not use it. Dr. Palmberg had put it in an American bank and it accumulated interest till it became \$300.00.

So my passage money home you do not have to repay if I live and retain my health for the next five years.

But if I should die, I would leave two dependent adopted Chinese children. Then I should want the \$300.00 returned to me in sums of \$6.00 per month, sent to Dr. Palmberg for the support and education of my two adopted children in China. The oldest will have graduated by that time.

If I do not die nor become disabled within the next five years I do not want the money returned to me and gladly give it to the Board.

Thanking you for your many kindnesses,
BESSIE BELLE SINCLAIR, M. D.

Mary Thompson Hospital,
1712 Adams St., Chicago, Ill.
January 15, 1923.

A letter was read from Dr. George Thorngate saying that he and Mrs. Thorngate would be ready for service as medical missionaries in the fall of 1924. A discussion took place and the following resolution, prepared by Dr. Anne L. Waite, was adopted.

The Board deeply appreciated the offer of Brother Thorngate to reinforce the China Mission, now depleted by the resignation of Dr. Bessie B. Sinclair, but until after General Conference, no action can be taken by the Board.

Dr. Bessie Belle Sinclair,
Chicago, Ill.

MY DEAR DR. SINCLAIR:

Your letter of the fifteenth came to hand last week, but too late for the Board meeting. Therefore the Board knew nothing more about your resignation than I did when I last wrote you.

I read to the Board your letter written in November and it instructed me to convey to you its appreciation of your splendid work and thank you for arranging the expense of your passage home.

I regret more than I can tell that you think it necessary to resign and I am sure the Board will be deeply pained when it learns that you have really resigned. I am wondering if you would not be willing to reconsider your resignation. We do not want to ask the impossible, but do you not think that matters can be arranged so you can remain in our employ and in due time return to our mission in China?

In reference to refunding the money for your return trip, I see no reason why some such agreement as you suggest can not be made and recorded, but you understand that the Board is willing to refund it all now if that were your wish.

You and your family have our deepest sym-

pathy in the "calamities" that have come. The good Father can overrule all these and bring good out of them.

Hoping that you will reconsider, and praying for the blessing of God upon you and yours, as well as upon the work so dear to all our hearts, I am, as ever,
Faithfully yours,
WILLIAM L. BURDICK.

January 23, 1923.

DEAR BROTHER BURDICK:

Your kind letter received over a month ago. I want you to know how much I appreciate your very kind invitation to reconsider my resignation and your offer to return me the passage money home. After thinking the matter of resigning over, I can not see any differently about it. When you consider the heavy expense the Board is under, and how the burden grows heavier instead of lighter, I think you will agree with me.

As to the reimbursement for my passage money and traveling expenses I would rather the Board return this to me, as I'm getting toward the time when I need some money to start in private practice.

Here at the Mary Thompson Hospital I am working hard and receive no salary besides my room and board and laundry, so you see I need something with which to equip an office—that explains my change of mind in regard to the passage money.

My heart is in the missionary work. I'm hoping to earn enough money to help the missionary work in China substantially, after I've been established in private practice.

Assuring you of my continued loyalty to the church and praying for help from on high to keep me loyal to the Master always.

Very respectfully,
BESSIE BELLE SINCLAIR.

Mary Thompson Hospital,
1712 Adams Street, Chicago, Ill.,
March 25, 1923

The Alice Fisher Fund, the Ministerial Education Fund and the Annuities Committees made no reports.

Rev. Clayton A. Burdick made a verbal report for the Committee on the Chapel at New Era, N. J., and said that the matter had been left with Mr. Jesse G. Burdick, of New Market, N. J., to dispose of the church. This report was voted approved and the committee continued.

It was voted that President Clayton A. Burdick, Corresponding Secretary William L. Burdick and Recording Secretary George B. Utter be a committee for arranging the program for General Conference and report to the president of General Conference.

It was voted that the program for Eastern Association be left entirely with Corresponding Secretary Burdick to arrange.

Much correspondence was presented by Secretary Burdick and was considered by the Board.

It was voted that there be an adjourned meeting of the Board on Sunday, April 22, at 2.15 p. m. to meet President Esle F. Randolph of General Conference.

Prayer was offered by Rev. A. L. Davis. The meeting adjourned at 12 o'clock to meet Sunday, April 22, at 2.15 p. m., when Mr. Esle F. Randolph, President of General Conference, would be present.

GEORGE B. UTTER, *Recording Secretary.*

MONTHLY STATEMENT
March 1, 1923-April 1, 1923

S. H. DAVIS, *Treasurer,*
In account with the
SEVENTH DAY BAPTIST MISSIONARY SOCIETY

<i>Dr.</i>	
Balance on hand March 1, 1923	\$ 2,026 78
Mrs. Ruth Threlkeld, Missionary Society	10 00
Hartsville Church, Missionary Society	25 00
Mrs. A. S. Rillins, debt, Missionary Society	10 00
Mrs. M. C. Parker, Missionary Society	3 00
Conference Treasurer:	
Georgetown Chapel	22 27
Boys' School	78 48
Girls' School	78 48
Missionary Society	719 02
Salary increase	119 12
Minneapolis Sabbath School, Missionary Society	5 51
Young People's Board, Dr. Palmborg's salary	75 00
Income Permanent Funds, General Fund	800 00
Washington Trust Co., Interest Credit	2 40
Washington Trust Co., Interest Credit	2 09
Dr. Bessie Sinclair, Debt Fund	5 00
	\$3,982 15

<i>Cr.</i>	
Rev. T. L. M. Spencer, March salary	\$ 83 34
Rev. R. J. Severance, February salary and traveling expenses	100 22
Rev. William L. Burdick, February salary and expenses	161 80
L. J. Branch, February salary and traveling expenses	25 00
C. C. Van Horn, February salary	41 67
Rev. Robert B. St. Clair, February salary	50 00
Rev. George W. Hills, February salary	41 67
Rev. William L. Davis, February salary	33 34
Rev. G. H. F. Randolph, February salary	41 67
Rev. S. S. Powell, February salary	25 00
Mrs. Angeline P. Abbey, February salary	10 00
Clifford A. Beebe, February salary	25 00
H. Eugene Davis, traveling expenses	500 00
Rev. William L. Burdick, expenses on files of correspondence from Rev. Edwin Shaw	2 83
Industrial Trust Co., Steamship tickets for H. Eugene Davis and family	710 50
Industrial Trust Co., China Draft	563 00
Industrial Trust Co., China Draft	1,017 50
Treasurer's expenses	21 00
	\$ 3,453 54
Balance on hand April 1, 1923	528 61
	\$3,982 15

Bills payable in April, about	\$1,200 00
Temporary Loans outstanding	1,500 00
Special funds referred to in last month's report now amount to \$10,990.72, bank balance \$528.61, net indebtedness \$11,962.11.	

S. H. DAVIS,
Treasurer.

E. & O. E.

If God writes "Opportunity" on one side of open doors, he writes "Responsibility" on the other.—*Gracey.*

VERONA (N. Y.) LOCAL HISTORY

The Siege of Fort Stanwix

(Written by Zilla M. Thayer for the Young People's Social Club at Verona, N. Y.)

Notwithstanding the fact that most people have studied American history, still a review of the early history of New York State may prove interesting. Frequent reviews are essential in the day school, so let us refresh our memory tonight with a bit of local history.

Can every one tell where Fort Bull and Fort Stanwix are located and just why they are important? A marker has been placed at this side of the macadam road between New London and Rome. Upon this marker is a bronze tablet bearing the following inscription: "Two hundred and fifty paces from here is the site of Fort Bull, the scene of fierce struggles during the early Indian wars, twenty years before the Revolution. Erected by the Fort Stanwix Chapter, Daughters of the Revolution, 1921." There were impressive services (on the day of the marking of Fort Bull), conducted by the D. A. R., while the Boy Scouts stood guard, answering all inquiries and bearing aloft the Stars and Stripes.

Through the western end of Rome, runs Wood Creek,* its name derived from the great wooded forests.

Fort Bull (named after its first commandant, Bull) and on the western end of the "Carrying place," was a place of refuge. There were as many as five forts at this Carrying place. Fort Bull, William, Craven, Newport and later Fort Stanwix, the present site of Rome. The first four were built to protect the English from the French.

In 1756, the French Commander DeLear started from Montreal on a raiding expedition, attacking Fort Bull. He destroyed all supplies and killed all but five of the sixty defenders. We must not forget the brave men, who died here.

Fort Stanwix won its fame, a little later during the Revolutionary period. The British had planned to capture the State by sending General Burgoyne from Lake Champlain down to Albany. General Howe

* Wood Creek, connecting the Mohawk River on the east at the Carrying Place near Ft. Stanwix, with Oreida Lake on the west, was a part of the commercial highway of the eighteenth century between the east and the west and is the northern boundary of Verona township. A portion of this has been canalized and become a part of the great Barge Canal system of New York State.

The Verona Seventh Day Baptist church is situated a short distance from this stream.

was to march from New York up the Hudson, capturing the American forts, while Colonel St. Ledger with his Canadian Indian followers was to march eastward from Oswego, capture Fort Stanwix and on to Albany, where the three generals were to eventually meet. But, as Burns puts it, "The best of plans of mice and men oft gang alee."

St. Ledger had sailed up the St. Lawrence to Lake Ontario, landing at Oswego. Here friendly Indian tribes and colonists (who had remained loyal) joined him, marching on to Fort Stanwix. St. Ledger, with more than twice the number that garrisoned the American fort demanded an immediate surrender. To his surprise General Willet refused. Very well then, he would lay siege and force the soldiers to surrender. No doubt he would have done so had it not been for Nicholas Herkimer, who rallied eight hundred men from Tryon County, to relieve the situation. On the last day of the march, the morning of August 6, 1777, Herkimer and his men left Oriskany to march to Fort Stanwix, less than eight miles ahead.

Colonel St. Ledger had been warned of their approach and had sent loyalist allies and Indians ahead. Here in a ravine Herkimer's men were ambushed and deadly fire poured upon them during the five-hour battle, one of the bloodiest of the war. General Herkimer was wounded, but leaned calmly against a tree directing the battle. At a crack of muskets, the Indians fled. While Herkimer had not succeeded in reaching Fort Stanwix, he had rendered a great service in forcing the British to scatter their men.

General Schuyler, who had charge of the entire State, also did all in his power to prevent St. Ledger from carrying out his part of the English scheme. He too, advised sending a detachment to Fort Stanwix and asked who would volunteer to command the relief. Benedict Arnold replied, "Washington sent me here to make myself useful, I will go." Twelve hundred men volunteered to go with him. When twenty miles from their destination, a half-witted Tory boy was brought before Arnold. On second thought, he decided to free the lad, providing he would rush back to the British lines showing a bullet-torn coat and hat. When questioned as to the number of Americans coming, the boy pointed stupidly to the leaves on the trees. This created a panic

and resulted in St. Ledger's rushing back to Oswego and hurriedly embarking for Montreal.

The Americans at Fort Stanwix then had no difficulty in driving away the few remaining British, capturing their clothing, blankets, food and ammunition. Two British flags were soon seen over the fort, while higher still over the British flags floated the first Stars and Stripes (in time of battle).

We remember that General Howe thought he could first capture Philadelphia, and thus failed to perform his part. General Burgoyne was unable to carry out his plan, with General Schuyler and General Stark impeding his progress. Thus failed the British plan.

We live in a most interesting section, let us proudly talk of our State, letting all whom we meet know that we hail from the historic Mohawk valley, the spot where floated the first Stars and Stripes, at Fort Stanwix, Rome.

RIGHTEOUSNESS

Righteousness is a great word of both Testaments. One of the greatest beatitudes is spoken concerning those who hunger and thirst after righteousness. By this I suppose He means those whose ruling passion is a desire to be right and to do right. That is the one craving, He tells us, that is sure to be satisfied; the man who wants to be right more than he wants anything else in the world will be right. His will is one with God's will, and it must prevail.

But what do we mean by right? We say that this is a moral universe, which means that human beings are so constituted and so related that they must behave in a certain way toward the Father in heaven and the brethren by their side; there is a right way for them to live, and when this way is found and followed, individual men and women reach their fullest development, become the men and women they were meant to be; and the society composed of such men and women is full of happiness and peace. And this is what Jesus means by righteousness—the fulfilment of these right relations which subsist between ourselves and God on the one hand and ourselves and our fellow-men on the other hand.—*Washington Gladden.*

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.

SEVENTH DAY BAPTIST EDUCATION SOCIETY—EXECUTIVE BOARD MEETING

The Executive Board of the Seventh Day Baptist Education Society met in quarterly session at Alfred, N. Y., April 15, 1923.

Members present: William C. Whitford, Arthur E. Main, Paul E. Titsworth, J. Nelson Norwood, Waldo A. Titsworth, Curtis F. Randolph, Cortez R. Clawson, Alpheus B. Kenyon, Frank L. Greene and Earl P. Saunders.

Prayer was offered by Dean Arthur E. Main.

The Treasurer presented his quarterly report, which was adopted. An abstract of the report follows:

I. REVENUE	
Dr.	
Balance on hand Jan. 1	\$ 99 11
Contribution from Southeastern Association	11 80
Interest	825 58
Forward Movement Funds	1,548 49
	<u>\$2,484 98</u>

Cr.	
Interest accrued on bond bought	13 22
Contribution to Church Boards of Education	100 00
Rent of Safety-deposit box at bank	2 00
Repairing house on Merton Burdick farm	40 05
Taxes on the Merton Burdick farm	71 12
Treasurer's salary	25 00
Alfred University	688 10
Milton College	441 50
Salem College	519 72
Theological Seminary	477 82
Balance on hand March 31	106 45
	<u>\$2,484 98</u>

II. PRINCIPAL	
Dr.	
Balance on hand January 1	\$1,019 88
E. A. Witter, Theological Endowment Note	90 00

Sun Publishing Association, Mortgage	1,000 00
	<u>\$2,109 88</u>

Cr.	
Bond bought	\$1,075 00
Balance on hand March 31	1,034 88
	<u>\$2,109 88</u>

Amount of Endowment\$52,816 41

The Corresponding Secretary was appointed delegate to a Conference on Correlation of Programs for Religious Education, to be held at Forest Hills, L. I., May 2, 3, 4, 1923; the theme of the conference to be, The Correlation of Programs for Use among Boys and Girls between the Ages of 12 and 17.

The following delegates to the associations were appointed:

To the Eastern Association, Rev. A. E. Main, with Rev. A. J. C. Bond as alternate.

To the Central Association, Rev. A. J. C. Bond.

To the Western Association, Corresponding Secretary Paul E. Titsworth and President Boothe C. Davis.

The matter of leasing the Merton Burdick farm for gas was referred to the President and Treasurer with power.

A bill for 14 copies of "Christian Education" for one year, amounting to \$5.60, was ordered paid.

The correction and publication of the minutes were referred to the Recording Secretary.

E. P. SAUNDERS,
Recording Secretary.

A BIGGER HAT

WILLIAM NAVIN

(First Prize Oration in Dr. Thomas World Peace Prize Contest, Alfred University, April 10, 1923.)

That awful dragon—Mars still claws at us. His bloody fangs strike mercilessly at the throat of our civilization. The manifold evils of war frightful and ghastly as they undoubtedly appear in the minds of the world today have not prevented war. The crashing economic hammer batters the financial anvil, impelled by the idea of five millions of dollars an hour bled away on the battle-fields of Europe. Who can number the heart-rending cries around weeping fire-sides made desolate by the loss of those dearest and best? The shameful aftermath

of war may make us feel the scorching pangs of hell. A pall of sorrow has covered the world again and again like a huge black carpet, yet a new generation has always arisen to forget—to forget that through the veins of romance flows the mournful, bitter blood of affliction. Appeals to common sense as well as to dollars and cents have been of no avail. Time, the assuager of all sorrows, has formed a mist in our memory, and the portals of the past are locked with the key of forgetfulness.

Selfish treaties, steeped with legal terms so cold and inhuman that they freeze the very hearts of nations, propose various remedies like shotgun prescriptions in the hope that some of them may hit the mark. Where *empire* is more valuable than *umpire*, where there is no subordination of personal or national advantages to right and truth, the souls of nations look out through the bars of a cunning hypocrisy.

What will bring about peace? The strength in helpful mutual attention, the development of "we-personalities," men and nations who can express themselves co-operatively to the whole world. When we can say "we" with our fellow-men, with our nation, with *all* nations, when we can say not, who are you? but who are we?—when we can say not, How are you alike or unlike? but, What can we do together?—and when we do something together, we shall have the International Mind, the bigger brain, and we shall need the "bigger hat."

Seven years ago, if we had had this International Mind, those six million Germans, those six million French, English, Americans, and all the rest would have plowed the furrows for the seeds of life instead of for the seeds of death. They would have planted grain where they planted dead bodies, and their differences would have been worked out in the soil of life rather than propagated in the blood of death.

Today, if we cast the seeds of helpful, mutual attention in our own hearts, we can see develop, not spectacularly but slowly, steadily, gradually, an International Mind, an attitude which regards the world as a vast neighborhood and its peoples as helpful co-operative neighbors. It is in such a neighborhood that the flower of peace will open. Watered in these acres by common

tears its everlasting bloom will be visible in the smiles of common joys. Then we shall share each other's sorrows; then we shall share each other's joys.

The idea of a vast neighborhood is not new. Even as far back as the Middle Ages there were attempts to create an International Mind, but they failed because men created not an International Mind, but an international machine. The world was a neighborhood in so far as conquering kings could bring many peoples into one empire, but its inhabitants were not neighbors. They lived far apart both geographically and spiritually. Lack of adequate communications and of central leadership, defects so noticeable in the carrying out of the Crusades, were largely responsible for the failure of the peoples of Europe getting together. The rise of the national states built up a moral force opposed to the Papacy, itself the earliest attempt to create an International Mind.

To have an International Mind today, we must have for a foundation a strong, wise, national mind. Because America once lacked a national mind, she suffered a civil war, even as because Christendom lacked an International Mind it suffered a world war. A nation is a group of people having enough in common to live harmoniously under one government. But the full benefits of union and co-operation can not be obtained if these are limited to national boundaries.

How are we going to expand our national boundaries? The best way to develop an International Mind is through advertising, for is not this the science of winning esteem by commanding attention? The right kind of mutual attention will result when nations advertise their *souls*, what each nation believes about human nature. Ideals and Industries are the best advertisements. But you ask me, How do Ideals and Industries advertise a nation? These two "I's" make a "We." What a wonderful word these two letters form! *We!* What a suggestion of co-operation! "We-personalities," the inhabitants of an international world, are the impelling advertisements on its billboard.

Can not the press, churches, movies, community service, libraries, all advertise the right ideals? Yes, if they themselves are the result of right ideals. What is the background of all good ideals? Education! Is

not the school the place to eliminate racial prejudices from classroom and textbook? Is not here the place to teach the young student that those same qualities which made a great soldier in the past, will be needed to make a greater citizen in the future? Are not strong bodies developed through sports; personifications of teamwork and strong minds through the right interpretation of life?

Make character rather than gold, the prime requisite for college education. Let colleges aim to fathom the sea of doubt until they reach the rock of truth.

Once upon a time a certain king had erected at the junction of two crossroads a huge shield, one side of which was silver, the other side of which was gold. It chanced that two knights who were riding along in facing directions, halted at this monument and dismounting from their horses examined it.

"By my soul," said one, "This is a fine gold shield."

"Truly it is a fine shield," said the other, "but if my eyes do not deceive me, it is a silver shield."

Further words brought them to blows and after a struggle both lay sorely wounded, bleeding in the dust. A pedestrian coming along, learning the cause of their strife, examined the shield on both sides and said, "You were both right, and yet you were both wrong."

Colleges must help us to look upon both sides of any question. Let the cry of "Servitas Dei hominisque"—Service to God and man—ring through our college halls! Teach that all labor should be for the honor of God and the good of our fellow-men. For in loving and serving our fellow-men do we not grow tolerant, sympathetic and thus build the International Mind and bring nearer universal peace? In loving and serving our fellow-men do we not serve God? If we do not want to serve God let us remember to ask ourselves, "What doth it profit a man if he gaineth the whole world but suffereth the loss of his own soul?"

Now when colleges set forth the ideals of true living, a nation's choicest possession, they will send forth men and women who will in the world personify them. These are the ones to advertise our ideals to the world, for they are the "we-personalities."

Industries, our second advertisement, go

hand-in-hand with our first. We must have square ideals to have sound industries.

Financial centers, such as Wall Street and the London Exchange, must co-operate with the world as the necessary, useful institutions which they undoubtedly are. Wall Street must never be a *Brawl* street but a *Harmony* street.

World Fairs, victories of peace, showing the common progress of our nations, showing how commerce, invention and science are uniting the world are grand fruits of the co-operative spirit of the day, and it is little wonder that during the past score of years, nations have opened the gates of isolation and are fast coming out into the world of unity.

But, like charity, peace begins at home. For three score years in Memorial Day addresses and Fourth of July orations we have all exulted that we have broken the chains of black slavery, and no longer the master's whip destroys the black man's body. But how few of us dare even to whisper, "But we have not broken the chains of child slavery; still behind the cold, bleak walls of factories greedy capitalism destroys the child's soul."

Here in America where inter-racial and international co-operations are daily habits, here on the firm earth of a great democracy must we lay industrial peace as a corner stone of that greater institution, international peace. Let us chisel on its surface those famous words, "You shall not press upon the brow of labor this crown of thorns. You shall not crucify mankind upon a cross of gold."

An important international interest must first be a paramount personal interest. Don't we know, as individuals and as nations that the world today is begging for, clamoring for, languishing for, an International Mind, and we can not ignore this appeal.

Will it not take perspiration as well as aspiration if the bell of fraternity is to peal the joyous message of peace around the world? Aspiration has its place. Without faith and imagination we are lost. The halls of the centuries ring with the mockery of those who could not look beyond their little understandings. But throughout history the sacrifices of those thousands of Christian martyrs have immortalized to us the sublimest example of faith.

What sacrifices do we make? Our blessed Savior sacrificed himself for our salvation.

As he hung in agony three hours from that cross, blood streaming from those wounds, where the cruel nails had pierced the tender flesh, not a cry of complaint came from those sacred lips. No! Lifting his eyes toward heaven he murmured, "Father, forgive them, for they know not what they do."

He could forgive his own murderers, yet how hard we find it to forgive the tiniest atom of imagined wrongs, to follow that charitable precept, "Judge not that ye be not judged," so closely are we wrapped in the cold blanket of conceit and selfishness. Should we not shed such a mocking raiment which too long has shut the light from our hearts and tangled our thoughts in its narrow folds? So heavy it is that when we cast it from us it will sink like lead deep in the sea of the past. Now let us fervently implore our heavenly Father to help us, with firm faith, bright hope and all charity to dedicate our lives to world peace, through an International Mind.

INTERNATIONALLY KNOWN MEN WILL BE IN CONFERENCE AT WINONA LAKE IN JULY

The Consultation Conference to be held at Winona Lake, Indiana, the first eight days of July this year will be unique—something different from anything hitherto held there or elsewhere.

Public spirited men and women of America and numerous other countries, outstanding business men, publicists, educators, statesmen—including United States Senators and members of the House of Representatives, Governors of States and members of state legislatures, and commissioners to the United States from foreign lands; distinguished ecclesiasts will confer together for a full week and more on present day world conditions and how best and most speedily to remedy them, from the viewpoint of *Christian Citizenship*.

A great program of "Civic Evangelism" is in process of preparation—a program that will set forth the need of institutional conversion and the carrying out of which is designed to issue in a message to the nations of the earth stressing their duty in the light of God's present day challenge to them.

Round table conferences, commission reports and public addresses by nationally and

internationally known speakers—all interspersed with appropriate sacred and patriotic music—will occupy the hours daily, at intervals, from morn till night.

The Assembly grounds will, for this week, be free to the thousands of Christian citizens assembled from this and other lands.

For detailed information as to the personnel and purpose of this great Conference, read the Winona Year Book, soon to be off the press or address National Headquarters, Christian Citizenship Conference, 402-412 Publication Building, 209 Ninth Street, Pittsburgh, Pa.

AN OMITTED STANZA

The other day while in the Harvard chapel I noticed that the "University Hymnal" has the first stanza of the famous hymn, "Sun of my soul, thou Savior dear." It may interest the company of friends who gather around the Open Hearth to know that almost all hymnals omit the opening words:

"Sun of my soul, thou Savior dear,
It is not night if thou be near;
Oh may no earth-born cloud arise
To hide thee from thy servant's eyes."

These words give a new meaning to the rest of the hymn. The poet has just seen the sun set behind the western clouds, darkness is coming on; it will soon be night. But in spite of all this, Keble had the faith which enabled him to sing:

"'Tis gone, that bright and orb'd blaze,
Fast fading from our wistful gaze;
Yon mantling cloud has hid from sight
The last faint pulse of quivering light."

It is clear that the central thought of the hymn depends upon the missing stanza. It may well be asked whether it would not be a fitting thing to have the missing words restored to our hymnals.—*Herman S. Ficke*.

"And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me let him deny himself, and take up his cross, and follow me" (Mark 8:34).

It is suggestive to read how immediately the disciples responded to the Master's call, leaving all to follow him: not much financially, but their all. The New Testament tells of no regrets. By thus renouncing all we gain all.—*W. L. Watkinson*.

WOMAN'S WORK

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

SABBATH RALLY DAY

The Woman's Board has been asked to prepare a program for the use of the women of the denomination in the observance of Sabbath Rally Day at some suitable time during the week closing May 26. On this Sabbath it is to be observed in the churches.

The following is suggestive only and may be changed to meet the requirements of local societies, and has been arranged by Mrs. J. H. Babcock and Mrs. W. C. Daland.

OPENING PRAYER by Leader

SINGING—*A Sabbath Hymn*. Words by Sarah L. Wardner. Tune, *Pleyel's Hymn*

When the Sun is in the West,
When all Nature sinks to rest;
Then our six days' work is done,
Then the Sabbath has begun.

In the morn when we arise,
Sabbath sunlight in the skies
Fills our hearts with thoughts of Thee
And thy bounty full and free.

Here within His house we raise
Solemn prayer and song of praise,
On this day that God has given,
Chosen day of all the seven.

May thy message fill each heart;
May it strength and hope impart,
Wisdom for the coming week,
Till again thy house we seek.

DEVOTIONAL EXERCISES

SELECTIONS FROM THE TRACT—"Bible Reading on Sabbath and Sunday"

SEVERAL PRAYERS—For the Promotion of the Sabbath Truth.

RECITATION OR READING—*A Dream*, By Mrs. Mary M. Church.

She sat alone by the fireside—
A woman with silvery hair—
And the soft twilight of the Sabbath night
Fell round her musing there.

And mingling with her reveries
There came a wonderful dream,
Or a vision sent with blessed intent,
So vivid and real did it seem.

She thought that the Lord of the Sabbath
Had issued a startling decree
For all Christians to meet at his great judgment seat,
Whom the Registrar marked S. D. B.

And each soul must answer the summons,
And in accurate statements present
His views on the way of using God's day
And how his own Sabbaths were spent.

At first there was great consternation:
As the time appointed drew near,
But the Lord of the Place gave additional grace,
And his smile soon banished all fear.

Now the dreamer felt courage reviving
As she listened to halting replies.

"Surely I shall not need forgiveness to plead
For such sins as these, I surmise."

So she answered her call with composure,
"I have revered thy Sabbath, O Lord,
From my earliest youth I have known this great truth,
And obeyed it with willing accord.

"Not in business or pleasure excursions,
Or in toiling to earn daily bread,
Have I used thine own day, but I've tried every way,
To keep it as thy word hath said.

"I do not make neighborly visits,
Or elaborate dinners prepare.
My work is all done ere thy day is begun,
And I spend it in worship and prayer."

Then the Lord spoke tenderly to her—
"My child, you've been honest and true,
But did you give heed to the many in need,
Of the help I could give them through you?"

"Does your family honor the Sabbath?
Have you made it for them a delight?
Or did you like best to enjoy your rest
With the children all out of sight?"

"You're inclined to judge others harshly
For not spending the day as you do,
When often they show to the world as they go,
Far more of my spirit than you.

"The Sabbath was made for man's welfare;
But sad indeed would it be
If my people should make the unhappy mistake
Of loving it better than me."

The vision then suddenly vanished
And the lady awoke with a start.
"What a strange dream," she thought, "but a lesson it's
brought
That I'll certainly keep in my heart."

SINGING—*Sabbath Worship*. Words by Mrs. C. M. Lewis. Tune, *Nearer My God to Thee*.

We in thy house, O God
This holy day,
With joyful waiting hearts,
Come to worship thee.
Humbly before thy throne
We lift our hearts to thee,
O grant the Spirit's power,
Aid us while we pray.

We offer songs of praise
For thy great love,
We hear thy precious word,
Speak thy power to save.
We thank thee for this day,
Day sanctified and blessed,
Its hours bring joy and peace,
Types of heavenly rest.

READING—"A Statement concerning Faith and Order of the Seventh Day Baptist Churches."

TESTIMONIES—On the Value of the Sabbath, by Converts to the Sabbath, or Lone Sabbath-keepers.

SOLO—(Selected)

CLOSING PRAYERS

SINGING—*Sabbath Hymn*.

The tracts, "Bible Reading on Sabbath and Sunday," and "A Statement Concerning Faith and Order of the Seventh Day Baptist Churches," may be obtained from the publishing house at Plainfield, N. J., if you do not find them in your tract depository.

The tract "Counterfeit Coin," was written by Rev. W. C. Daland during his pastorate in London, for the use of distribu-

tion among English people, by the members of his congregation.

The truths it contains are so suitable for our own comprehension, and further extension, that we submit it for use on this program.

COUNTERFEIT COIN

REV. W. C. DALAND

When we handle the coin of the realm, we are very careful not to receive that which is spurious. We demand pure gold, full weight, and insist that the coin bears the true stamp of the sovereign, and is no false imitation. Shall we not be as careful in other matters?

There is a counterfeit, long passing current, the false character of which is often unsuspected, namely, the Sunday Sabbath. Its observance may, perhaps, have been of a certain benefit to the people, just as counterfeit coin may for a time, till the fraud is detected, serve all the purposes of lawful money. Nevertheless the Sunday Sabbath is a counterfeit because its material is not genuine. "The seventh day is the Sabbath of the Lord thy God." All through Biblical history, and secular history since the time of our Lord, the Sabbath is the seventh day, the last day of the weekly cycle of seven days, following the six days of labor, to commemorate the Divine rest after the creation of the world. Any other day would fail as a symbol. Sunday is the first day of the weekly cycle, and is observed by many believers in Christ to commemorate the first day of our Lord's risen life. But it is not the Sabbath, and has historically nothing to do with the Sabbath. It did not in the early church take the place of the Sabbath, which continued to be observed; and when Sunday was first kept it was not by abstinence from labor, as was the Sabbath. The Sunday laws of Constantine first made it a holiday, but not until the Reformation was it proclaimed as taking the place of the true Sabbath. The Sabbath law was never repealed by the authority that made it.

Besides not being of the true metal, the Sunday Sabbath does not bear the true inscription. The inscription on the Sabbath coin is unvarying. "God blessed the seventh day and sanctified it" (Creation). "The seventh day is the Sabbath of the Lord thy God"

(Law). "The Sabbath . . . my holy day" (Prophets). "Pray ye that your flight be not in the winter nor on the Sabbath day" (Gospels). "There remaineth therefore the keeping of a Sabbath to the people of God" (Epistle). "Here are they that keep the commandments of God and the faith of Jesus" (Revelation). It is the Sabbath, the seventh day, always well known and never misunderstood. But the inscription on the false Sunday coin is uncertain and blurred. According to some it is the Sabbath transferred from the seventh to the first day of the week. But there is no Scriptural proof of such a transfer. It is not the Sabbath at all, says another, but the Lord's Day—another institution altogether. Some hints are supposed to be found in the Bible for this, but when examined they do not bear out the assertion. Others tell us that it is an ecclesiastical institution adopted by the Church under the guidance of the Holy Spirit, and so, they say, it makes no difference whether the change is warranted by Scripture or not. It is claimed that for a faithful son of the Church her authority is sufficient. If you meet a Sabbath-keeper he gives you but one reason for his religious observance—"Thus saith the Lord." "The seventh day is the Sabbath." If you meet a Sunday-keeper he may give you any one of a hundred reasons, or none at all. True coin has one clear undoubted inscription. Counterfeits are manifold, and are usually detected by some variation.

Then, too, the authority of the Sunday Sabbath is fraudulent. A counterfeit coin pretends to be issued by the sovereign whose image and superscription it bears, but the ruler never coined it. Under many and various pretenses—from the old-fashioned falsehood that Christ himself commanded the change, down to the claim of the most exalted Church authority that the Sunday Sabbath is the genuine offspring of the Holy Ghost with his spouse the Church—the observance of Sunday is palmed off upon the thoughtless and the uninformed as having the authority of God. Examined it is shown to be spurious. It is counterfeit coin.

What do you do with counterfeit coin? If you are a rogue or not very conscientious you attempt to pass it. You let it go on its wicked way. You say, "What difference does it make as long as it is readily accepted by everybody? It would be quite a loss to

cast it away and put a true coin in its place." But if you are an *honest man* you destroy the spurious coin. You proclaim it everywhere as false, yourself using only the genuine. Which will you do with the counterfeit—Sunday? Will you act the part of the rogue or the honest man?

1 Maryland Road, Wood Green,
London, England.

WORKER'S EXCHANGE

Annual Report of the Woman's Aid Society—
Westerly, R. I.

The Woman's Aid Society of the Pawcatuck Seventh Day Baptist Church held its annual session on April 3, 1923.

The society has held fifteen meetings during the year, twelve of these were business meetings. The first meeting was held with the president on October 3, 1922, with twenty-two present. This was the largest meeting of the year; and eight was the smallest attendance of any meeting. The first meeting was very much enjoyed by listening to different members telling in poetry or prose, how during the summer they earned a dollar for the society.

In November our secretary, Mrs. Vernie S. Whitford, resigned on account of ill health, and necessity of being in the South for the winter. Mrs. Annabel D. Austin was chosen secretary to fill this vacancy.

During the year the society has made two layettes for Red Cross, to be sent to the Near East, and tied six comfortables, as well as making aprons and fancy work in preparation for our Christmas sale. The Christmas sale was held in the church parlors, Tuesday, December 5. This was their first social time in the parlors this year, because of the extensive repairs being made in the church. The first supper was served at this time by the men of the church with Mr. A. H. Langworthy in charge; the men being the first to use the kitchen after it had been enlarged, and newly fitted with lights, linoleum, new stove and new paint. At this time the ladies held their Christmas sale by starting in the afternoon serving tea, and having a fancy work table, an apron table, a food table and a candy table. These, together with the men's supper brought to our treasury \$401.50. Because of church repairs the ladies have served only one supper.

this was given by the directresses on Tuesday night, January 30.

The Alfred Scholarship has been used this year by a daughter of one of our members.

The secretary has sent letters of sympathy to relatives of the following members: Miss Addie Burdick, Mrs. Francis Warren, Mrs. James Aldrich, Mrs. E. W. Macomber, Mrs. A. N. Crandall, Mrs. Abbie Hiscox, Mrs. I. B. Crandall; also to Mrs. William Browning and Mrs. LeClede Woodmansee on death of their aunt and mother. We sadly report the loss of those seven members; but we are glad to report the gain of four new members.

The society has paid for four subscriptions to the SABBATH RECORDER, to be sent to four who greatly enjoy reading the RECORDER. We are glad to help them in this way, for that is why our society is called the Woman's Aid. We only wish we might aid more in a cause so worthy. The society has not done as much this year in way of suppers and socials, but we have served tea at each of our meetings for which a fee of 10 cents was charged. We hope we may do more another year.

The following officers were elected for the coming year: President, Mrs. William Healy; vice presidents, Mrs. Elisha Burdick, Mrs. Clayton A. Burdick, Mrs. Howard M. Barber, Mrs. John Tanner; secretary, Mrs. Edwin Whitford; acting secretary, Mrs. John H. Austin; treasurer and collector, Mrs. Frank Lake; directresses, Mrs. Everett Whipple, Mrs. George H. Lanphere, Mrs. Charles Palmer, Miss Jessie Utter, Mrs. Hiram Barber, Mrs. William H. Browning; auditors, Mr. A. N. Crandall, Miss Emma Crandall.

On Sunday night, April 15, the ladies served to over two hundred people the annual church supper, in the church parlors, with Dr. John Champlin acting as toastmaster. The doctor called on the following to speak: Pastor Clayton Burdick, Mr. George B. Utter, Mr. William Browning and Mrs. Eugene Stillman. Mrs. Stillman gave us in poetry her trip around the world, and especially did she speak of her visit at our mission in Shanghai. We also had original songs from ladies of the S. D. B. society and Christian Endeavor society. At the business meeting of the church it was voted to raise our pastor's salary \$200.00. He is now entering on his twenty-first year

with our church, and truly he might be called the father of his flock. As reports of both church and Woman's Aid society show, it has been a successful year.

Respectfully submitted,
ANNABEL D. AUSTIN,
Secretary.

SUGGESTED OUTLINE FOR MOTHER AND DAUGHTER WEEK

May 12-19, 1923

SABBATH DAY, MAY 12

Mothers' Day

1. It is proposed that a special Mothers' Day service be prepared and used in the Sabbath schools.

2. It is suggested that the morning worship service of the church be also devoted to the idea of Mothers' Day with special music and sermon on the place of the mother in civilization.

SUNDAY, MAY 13

Sick and Shut-in Day

The idea in mind for this day is the gathering of the wild flowers which are so abundant at this time of the year, and their distribution to the sick and shut-ins of the community. An organized visitation of hospitals and sick rooms will lend a home missionary service touch to the occasion.

MONDAY, MAY 14

Daughters-abroad Day

The idea in mind for Monday is that the foreign missionary emphasis should be kept in mind, and it is suggested that groups of mothers and daughters shall gather together, either in the church, or at home, for the purpose of sewing or knitting for the daughters of unfortunate nations abroad. It is possible that some groups will sew or knit for the Near East Relief while others may extend their efforts for other mission station projects. An evening spent in this way in the service of less fortunate women and girls than themselves will give a worthwhile touch to the evening's session.

TUESDAY, MAY 15

Class Night Social

It is here suggested that the girls' classes of the Sabbath school shall hold a social session on this evening with their mothers as guests. It will be a service of love on

the part of the girls to prepare the program and whatever arrangements they can afford to make their mothers the guests of the evening.

WEDNESDAY, MAY 16

Mother and Daughter Banquet

The mother and daughter banquet has become the outstanding feature of Mother and Daughter Week in most churches, and it is well that a church supper of high grade be served to the mothers and daughters of the congregation in recognition of the great and wide service which the women render the church.

THURSDAY, MAY 17

At Home

It is suggested that this evening be a home evening, and that the mother and daughter spend the evening together or that a little dinner be arranged for the especial friends of the mother and the daughter and that these little groups emphasize the worthwhileness of home-making.

FRIDAY, MAY 18

Prayer Service

This is intended to be the regular Friday evening prayer service and especially adapted to the needs of mothers and daughters. It might be well to make it a special evening of thanksgiving, emphasizing the favored condition of Christian women and girls in this "land of the free and home of the brave." It might be well also to review the benefits of Christianity for women as the spirit of Christ has produced a new civilization in which the woman is revered and recognized as an equal factor in community life. Comparison of our Christian civilization with heathen lands may deepen the spirit of thankfulness as the prayer service proceeds.

SABBATH DAY, MAY 19

Daughters' Day

It is recommended that a special worship service be prepared and used in the Sabbath school on this day. This service should emphasize the need of training for the girl and her right to an equal part in our church and community life.

War is the most futile and ferocious of human follies.—John Hay.

YOUNG PEOPLE'S WORK

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

THE BIBLE

ELISABETH KENYON

**Christian Endeavor Topic for Sabbath Day,
May 19, 1923**

DAILY READINGS

Sunday—A story (1 Sam. 17: 32)
Monday—A parable (Matt. 13: 3-9)
Tuesday—A warning (Heb. 2: 1-3)
Wednesday—A command (Luke 6: 27)
Thursday—A truth (John 14: 8-11)
Friday—An example (1 Sam. 3: 10)
Sabbath Day—Topic, Something in the Bible that has helped me. (Ps. 19: 7-14) (Union meeting with the Senior and Intermediate societies.)

PROGRAM

Song service (a Senior, Intermediate and Junior leading)

"I Love to Tell the Story"

"Wonderful Words of Life"

"Break Thou the Bread of Life"

Prayer—By leader of meeting (a Senior)

Song—"Nearer, My God to Thee," sung softly

Business and report of Information Committee

Collections

Song—"Study Your Chart"

Mission study or other special work being done

Special music (solo, duet, etc.) or poem below by Intermediates.

Scripture lesson.

Juniors—1 Cor. 13, from memory

Intermediates—Joshua 1, read by one member

Seniors—Ps. 19: 7-14, read in concert

Song—"Holy Bible, Book Divine"

Talk on topic by Senior.

Junior S. D. B. Rally Song

Rainbow testimony meeting

S. D. B. Christian Endeavor Rally Song

Sentence prayers.

Benediction.

The above program was mostly arranged by the Prayer Meeting Committee of the Ashaway society.

One thing in the Bible that has helped all of us is the fact that God will never forget or forsake us and that he will keep all his blessed promises which he has given us in the Bible. We have one common proof as a token of his promise that never again will this earth be destroyed by water—the rainbow. Nothing is more beautiful or full of hope and joy than this seven-colored bow set in the heavens.

So today for our testimony meeting nothing would be more appropriate or in keeping with the topic than a rainbow service. Let red signify salvation; orange, hope; yellow, faith; green, life everlasting; blue, truth; indigo, love; violet (nearest shade to purple), Jesus (as a royal king). Give each person, before the meeting, a slip of paper with an open Bible outlined on it. Have one of the above subjects printed in the outline in the color corresponding to the word. Have testimonies given about verses or portions of the Bible which have been a help and inspiration, these verses or portions being based on the subject given each one. Have them speak in the order of the above colors, one red speaking, then one of the oranges, etc.; as soon as one rainbow is completed, start another. During the testimonies have all three verses of "A Rainbow on the Cloud" sung. At the close of the testimonies have all who fail to take part (Intermediates and Seniors) stand in front of the society and read the Christian Endeavor chapter, Romans 12.

THE BIBLE

Oh, never on this holy book
With careless, cold indifference look;
'Tis God's own word, and they who read
With pray'rful heart and reverent heed
Shall gain from each unfolded page
A blessing for their heritage.

If thou art sad, come here and find
A balm to soothe and cheer thy mind.

If thou art merry, here are songs
Meet to be sung by angel's tongues,
Meet to be sung by sinful men,
For whom the Lamb of God was slain.
If thou art rich in things of earth,
Learn here thy wealth is nothing worth.

If thou art poor, this precious mine
Hath countless treasures; they are thine.

Dost thou lack wisdom? Look herein,
And surely thou shalt wisdom win;
Wisdom to guide thee on the road
Which leads through faith in Christ to God.
—Episcopal Recorder.

Canonchet, R. I.

C. E. NEWS NOTES

SALEMVILLE, PA.—Since our Christian Endeavor society was organized in November we have had a business-social gathering each month, either at the parsonage or at the home of some of the members. Though there has been an unusual amount of sickness here this winter, and the weather

often rough and disagreeable, the attendance has been good each time; and a pleasant social time together has been the result.

From the first it has been our aim to have the programs for our socials come within the limits required for Standard socials, and though young people's social gatherings are a new feature of the life of our church, we find, after some correspondence with the Social Fellowship superintendent of the Young People's Board, that we are complying with the Standard. Our Social Committee has been furnished with the programs for several of the Standard socials and they have been used with pleasure and success. The committee finds that these programs are a big help in planning the social activities of the society.

In addition to our social activities at Christmas time we packed a box of useful articles for the Fouke School, and have furnished the names for two blocks for the quilts that the Adams Center society is making for Miss Fucia Randolph and Mr. and Mrs. Clifford Beebe. We could have done more. Our regular meetings are held Sabbath afternoons. The attendance and interest are good, due largely to the faithful work of an efficient Prayer Meeting Committee. The Junior Christian Endeavor society meets at the parsonage at the same hour. The Juniors are doing good work under the care of the pastor's wife.

C. E. FRIEND.

*Salemville, Pa.,
April 16, 1923.*

TWO QUARTERLY MEETINGS OF THE TRUSTEES OF THE SEVENTH DAY BAPTIST MEMORIAL FUND

The regular quarterly meeting of the Board of Trustees of the Seventh Day Baptist Memorial Fund was held Sunday, January 14, 1923, at 10 a. m., in the Seventh Day Baptist Publishing House, 510 Watchung Avenue, Plainfield, N. J. Members present: Orra S. Rogers, Frank J. Hubbard, Asa F. Randolph, Clarence W. Spicer, Edward E. Whitford, Holly W. Maxson and William C. Hubbard. Orra S. Rogers was elected Chairman pro tem.

Minutes of the October meeting were read. Correspondence was read from Dean A. E. Main re Lester G. Osborn's coming to Alfred Theological Seminary in the fall of 1923 to take up his studies in the Seventh

Day Baptist Seminary; from Rev. Edwin Shaw, Secretary of the Commission of the Seventh Day Baptist General Conference, covering their action at their meeting at Pittsburgh, Pa., December 27-28, 1922.

It was moved and carried that in case Lester G. Osborn, Russell W. Burdick and Hurley S. Warren, or any one or all of them should pursue their studies for the Seventh Day Baptist ministry in either Alfred Theological Seminary or in college, we grant them each an allowance of \$200.00 from our Fund for Helping Young People Prepare for the Ministry.

The Treasurer reported the closing up of the Hornell (N. Y.) Seventh Day Baptist Church matter as follows:

"The Hornell Church matter has been entirely closed up except for a refund on fire insurance and an overpayment of \$4.00 on revenue stamps on deed, made in error by the Hornell Bank. There is \$4,142.42 in this fund."

It was voted to return to the Feeble Church Fund \$800.00 this Board loaned the Hornell (N. Y.) Seventh Day Baptist Church many years ago, and to place \$3,342.42, the balance of the net amount secured from the sale and rent of the church, into a fund to be known as the Hornell (N. Y.) Seventh Day Baptist Church Fund, the income of which shall be discretionary with this Board, and to be used when necessary for Ministerial Relief among Seventh Day Baptist ministers.

The Treasurer's quarterly report was read and ordered filed. The Finance Committee's report, through the Treasurer, was presented showing changes in securities, and on motion was approved. The Treasurer was authorized to execute all necessary papers in the settlement of the Henrietta V. P. Babcock Fund.

It was voted that the residuary bequest of Mrs. Sarah L. Stillman to the Hornell Seventh Day Baptist Church be referred to the Treasurer with power. It was also voted that the Treasurer be authorized to negotiate the sale of the Burdick Cabinet stock at not less than par.

Rev. A. J. C. Bond presented a plan of sending to each of our Seventh Day Baptist ministers the following books: "What it Means to Be a Christian," by C. I. Bosworth; "Devotional Hymns," by the Commission of the Congregational Church; and

the Gospel of St. Mark. It was voted that \$30.00 from the Fund for Preparing Young People for the Ministry, be given to Mr. Bond for this purpose.

The income from the Discretionary Funds was by vote distributed as follows: the George H. Babcock Fund of \$1,058.40, to Salem (W. Va.) College; the Henry W. Stillman Fund of \$773.90, to Milton (Wis.) College; the Charity L. Burdick Fund of \$18.09, one half each to the American Sabbath Tract Society, and the Seventh Day Baptist Missionary Society; the Penelope R. Harbert Fund of \$61.65, equally to the Seventh Day Baptist Missionary Society and the American Sabbath Tract Society.

Minutes read and approved.

Board adjourned.

WILLIAM C. HUBBARD,
Secretary.

DISBURSEMENTS

Alfred University	\$3,942 41
Alfred Theological Seminary (Education Society)	492 33
Salem College	1,243 06
Milton College	3,937 99
American Sabbath Tract Society	1,694 80
Seventh Day Baptist Missionary Society	648 03
Seventh Day Baptist Education Society	77 34

APRIL 8, 1923

The regular quarterly meeting of the Board of Trustees of the Seventh Day Baptist Memorial Fund was held in the Seventh Day Baptist Publishing House, April 8, 1923. The meeting was called to order at 10.15 a. m., by Vice President William M. Stillman. Members present: William M. Stillman, Frank J. Hubbard, Edward E. Whitford, Asa F' Randolph, Holly W. Maxson, Clarence W. Spicer, William C. Hubbard and Orra S. Rogers.

Minutes of the January meeting were read. There were no communications received. The Treasurer read the report of the Finance Committee, showing changes in securities, which, on vote, was approved.

At this point Henry M. Maxson came in and assumed the chair.

The Treasurer reported investments of all small amounts, \$50.00 and up to \$1,000.00 in New York Central Refunding and Improvement Mortgage 5 per cent bonds, Series C, there being in all some \$5,400 of these bonds distributed among ten funds. This investment, together with the loans already made have absorbed all the funds

available for investment at the present time.

It was voted that the \$19.25 overdraft in the Celia Hiscox Fund to complete the purchase of bonds be approved and that the income of the Fund be applied to make it good. The total of this Fund for Ministerial Relief is \$588.15.

Upon the request of Milton College, the Board voted *not* to sell the stock of the Burdick Cabinet Co., Milton Wis., now being held in trust by this Fund.

Voted that the \$60.00 annuity left by Edward W. Burdick to the Southampton (Ill.) Seventh Day Baptist Church, and should that church become extinct the amount to go to Milton (Wis.) College, be approved; and that Mrs. George Potter, one of the two surviving members be so advised. Clarence W. Spicer was appointed a committee to correspond with Mrs. Potter re the sale of the Southampton Seventh Day Baptist church property.

The Treasurer's quarterly report, by balances, was read and approved.

It was voted that the Board employ H. G. Whipple, of New York City, to audit the Annual Report of the Treasurer and that the Treasurer notify Mr. Whipple when the report is ready.

The Treasurer reported that the Rix property had finally been sold to Frank Thomas, who has paid the arrears in interest on the mortgage to November 1, 1922, and expects to keep the mortgage intact.

Rev. George W. Hills has enquired whether the Board would be willing to receive \$500.00 on account of the Los Angeles (Cal.) Church debt, and the Board advised that we were very willing to accept the payment and place the money in the Feeble Church Fund where it will be available for future use.

The Treasurer reported that the Henrietta V. P. Babcock bequest of \$1,000 has been received in full.

There being no further business, the minutes were read and approved, and the Board adjourned.

WILLIAM C. HUBBARD,
Secretary.

DISBURSEMENTS

Alfred University	\$815 79
Milton College	640 66
Salem College	105 66
American Sabbath Tract Society	283 87
Seventh Day Baptist Missionary Society	118 11
Seventh Day Baptist Education Society	52 84
Plainfield Seventh Day Baptist Church	52 84

CHILDREN'S PAGE

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

FEARING AND NOT FEARING

ELISABETH KENYON
Junior Superintendent

Junior Christian Endeavor Topic for Sabbath Day, May 12, 1923

DAILY READINGS

- Sunday—Fear God (Ps. 145: 19)
- Monday—Fear sin (Jude 23)
- Tuesday—Fear unfaithfulness (1 Cor. 9: 27)
- Wednesday—Fear not man (Heb. 13: 6)
- Thursday—Fear not death (1 Cor. 15: 55, 57)
- Friday—Fear not defeat (1 Cor. 16: 13)
- Sabbath Day—Topic, What to fear and what not to fear (Prov. 1: 7; Ps. 27: 1)

Again we have another fine article written by one of our Junior superintendents and I'm sure when you read it that you are going to enjoy it ever so much. She is from the Second Alfred Junior society.

BY AMELIA R. SIMPSON

Dear Juniors: I want to tell you today about some of our strongest friends. The night is our friend. How tired our eyes would become, if we had to keep them open to the daylight all the while! But night spreads its curtain of darkness over all the land to rest our eyes and fit us for a new day.

The wind is our friend. Its cooling breezes comfort us on hot summer days; and it brings us the clouds, without which we would have no rain, no grass, no flowers, no trees.

The lightning is our friend. It helps to clear the air, and to bring down the rain from the clouds.

Dogs are our friends. They may be trained to be good guardians of sheep and cattle, and often they are good playfellows for small children. They enjoy the children's sports and protect the children from harm.

Our parents are our friends. They are stronger than we. We obey them, not for fear of their strength, but because we love them.

God is our greatest friend. All good things come from him. We need not fear that he will

harm us, for he loves all his children. When the Bible speaks of "the fear of the Lord," it means respect and reverence for him. "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?" (Ps. 27: 1).

The Bible tells us of many brave men and women who stood strong and firm even in great danger, because they knew that God is always on the side of the right. In fact, there is nothing we should fear so much as the doing of evil. Here are some Bible references that tell us what to fear and what not to fear:

What to fear (to reverence): Job 28: 28; Ps. 2: 11; Ps. 5: 7; Ps. 34: 11; Ps. 111: 10; Prov. 10: 27; Prov. 19: 23.

What not to fear (to reverence): Judges 6: 10; 1 John 5: 21; Ezek. 14: 3-7; 1 Cor. 10: 14.

What to fear (to dread): Heb. 4: 1; 1 Thess. 5: 22; 2 Tim. 2: 16; Prov. 4: 14, 15; Luke 12: 15.

What not to fear (to dread): Prov. 3: 25; 1 John 4: 18; Deut. 3: 21, 22; Deut. 31: 6; Josh. 8: 1; Ps. 56: 4; Matt. 10: 26-28; Isa. 41: 10; Isa. 43: 1-5; Isa. 51: 7.

A PRAYER

"Our Father who art in heaven, thou who art perfect in strength, we as little children would be strong. Show us the way. Give us strength to be always truthful, obedient and unselfish. May we have no fear of darkness, or of suffering, or of evil, because we love thee, our Father, and we are the children of thy care. In Jesus' name. Amen."

Dear Superintendents: We have a real mission in the topic of today, not only on the day of the meeting, but also throughout the period of our Juniors' lives when they are likely to be haunted by fear of really harmless things. Let us encourage parents and others not to scare children into obedience. "Perfect love casteth out fear," but some people, throughout their whole lives, are handicapped by fears unwisely laid upon them in their childhood. Let us present the kindness and helpfulness of the really strong, and the loving protection and care of our heavenly Father.

QUIET HOUR WORK

O—— was a servant of God (1 Kings 18: 5).

P—— was a great missionary (Acts 15: 12).

Q—— was called a brother by Paul (Rom. 16: 23).

R—— was Isaac's wife (Gen. 24: 67).

S—— was a wise man who built a temple (1 Kings 6: 2).

T—— was one of Jesus' disciples (Matt. 10: 3).

U—— was a king who had leprosy (2 Chron. 26: 21).

Answers to last week's work: Hannah, Isaac, Jesus, Kish, Lazarus, Mary, Nicodemus.

ROBIN'S UMBRELLA

"It's raining," said Bob, "where's my umbrella, mamma?"

Mamma looked for Bob's umbrella, and at last she found it in Bob's own room.

So Bob didn't mind the rain because he hid under the big umbrella.

"It's raining," said the robin, "where's my umbrella? Bob has one, and I must have one, too."

So he looked all over the tree for an umbrella, and at last he found one. It was a big green leaf.

So the robin didn't mind the rain, because he hid under a little umbrella of his own.

"It's raining," said the cricket, "where's my umbrella? Bob has one and the robin has one, and I must have one, too."

So he looked all over the lawn for an umbrella, and at last he found one. It was a white toadstool.

So the cricket didn't mind the rain because he hid under a little white umbrella of his own.

"It's raining," said the chickens, "where's our umbrella? Bob has one, and the robin has one, and the cricket has one, and we must have one, too."

So they looked and looked all over the yard for one. And at last their umbrella clucked, and they all ran under it.

And the chickens didn't mind the rain for they had the best umbrella of all.—*Normal Instructor-Primary Plans.*

THE TALE OF A BULLY FROG

Down in a grassy river beneath a mossy bog
With all his wiggly family lived a little poly wog
And he was very sad because he wished to be
a frog.

He thought watching from the water as he saw
them dive and jump
That nothing could be nicer than to sit upon a
stump
And sun one's self then suddenly dash in a pool
ker-plunk!

At night he dreamed of shiny vests and coats
speckled green.
Of legs to hold one up in front and back ones
strong and lean
He thought a mouth stretched ear to ear the
loveliest he'd seen.

He thought about the thing so much beneath his
lily pad
That soon instead of jolly Pol his comrades called
him sad
And yet you know this poly wog was very sel-
dom bad.

One day along toward summer he happened to
look up
And there he saw a fairy lighting on a lily cup
And down within its petals she sat down its
dew to sup.

Now fairies are the ones of course to tell your
wants and woes
So up swam Poly Woggle and with his snubby
nose
Called her attention to himself by tickling at her
toes.

"Whatever can you want of me, you Polywoggle-
wig?
You're making this poor lily cup just fairly
dance a jig."
"Ah me," sighed Poly-wiggle, "I wish that I
were big.

"I want to be a frog and jump about upon the
grass
And catch at flies and beetle bugs as by my stump
they pass
But I was made a Polywog instead, alack-alas!"

"Well discontent will never do, so you must
change your ways
And learn to do some cheerful task to help
things now-a-days,
And cease this sighing, sobbing, and all these
mournful lays."

"What would it be," asked Poly, "Whatever
could I do?"
Said fairy, "I'd start out to clean this pond if I
were you,
Your family's large and twouldn't be so long
ere you were through!"

Poly started out next day and with his hard
work—lo
His appetite grew bigger and he as well but no
Not all because his wiggle tail just would refuse
to grow.

TWO TUMBLERS

"I need an empty tumbler,"
Said little Nellie Moore.
Cried Bob, "Oh, let me get it,"
And he brought one through the door.
But he stumbled on the threshold
And tumbled to the floor.
"I only need one tumbler,"
Laughed little Nellie Moore.

—*Dew Drops.*

LITTLE MOUSIE'S RIDE

Little Mouse led a very exciting life. It had all started when his father, Big Mouse, moved into the street car barn for the winter.

Poor Little Mouse did not dare stir around much in the daytime, because there was too much noise. It was more quiet at night, if Little Mouse waited until about two o'clock. Although it wasn't nearly so still then as a peace-loving mouse would wish it to be, for there were Barn Boss and Car Sweeper and Car Washer walking around making queer noises.

Little Mouse would not have had nearly so much trouble if he had not always been in too big a hurry to do everything. One night he awoke from his day's sleep and listened at the hole that was his front door. He could hear a great deal of noise, but he did not want to wait for his meal.

So Little Mouse started forth. But he had not gone far, before swish! swish! there was a terrible cloud of sand, and Little Mouse became so blinded and choked that he lost his way. It was only Car Sweeper sweeping the cars.

He ran on as fast as he could until he came to a quiet place. There he sat down to get the dust from his whiskers. But first his tail felt queer, and then his feet felt cold and wet, and in another minute Little Mouse had to flee for his life, or he would have been drowned. It was only Car Washer turning on the hose.

Little Mouse was dreadfully frightened. He raced on until he came to a quiet place and there, sniff! sniff! he could smell cheese and cake. He ran up the steps of a street car that was standing in the car barn. Under a seat was a paper bundle. Little Mouse tore the paper with his sharp teeth and began to eat the lovely lunch that was inside the bundle.

When Little Mouse had eaten all he possibly could, he curled up back of a long iron pipe and went to sleep. When he awoke

Then soon you know to his delight four little feet appeared.
Old Mr. Turtle shook his head and said, "'tis as I feared
I've seen it o'er and o'er again," as through his specs he peered.

"You'll soon be hopping on my back like all the other frogs
Pretending you have taken me for some old sunken log
Then skipping off to laugh at me behind some lumpy bog."

And sure enough our poly wog soon after had his wish
For on one sunny morning when he gave his tail a swish
It tumbled right off in the pond and hit a baby fish.

"My sakes alive," said poly wog, "How very queer I feel,
Whoever thought my wiggletail would make some fish a meal
I feel so light behind me now that I could fairly squeal."

And try to squeal he truly did but pshaw, why do you know
He only croaked one hoarse dry note all grumbly deep and low
For don't you see he was a frog, his squealer wouldn't go.

When he looked down his vest was white, his coat was speckled green
His legs were folded under like a jack-knife, strong and lean,
And then he heard the fairy's voice call to him, bright and keen,

"Well you deserve to look so fine," and pol could only grin
And as he did his mouth began to stretch out from his chin
And split right out from ear to ear, where since its always been.

And owns a home all snug and cool within a hollow log
So right to day down at the pond our friend is Bully Frog
And all because he could forget he was a poly wog.

—*The Little Ones.*

ABOUT A BRIDGE WITHOUT A NAIL

Engineers have recently examined the famous Bridge of the Brocade Girdle, in Japan, and pronounced it one of the most perfectly constructed and curious bridges in the world. It is seven hundred and fifty feet long, and does not have any nail or piece of metal in it. The parts are pegged together and the joints are very crude. It was built in the middle of the fifteenth century, and is a marvel for withstanding the wear and tear of these long years.—*Kind Words.*

he was back of the heating pipe of a street car that was going down the track, miles from his home.

Little Mouse had never traveled like that before, and oh! how dizzy he was.

Poor Little Mouse was too warm behind the pipe; so he ventured out. Then of all the noises! It was only Lady Passenger screaming at him, but it sounded to Little Mouse like a terrible screech owl. So Little Mouse, frightened and hot, had to ride all day behind the heating pipe. But the worst of it was that he had no idea when it would all end. He might have to go on traveling all his life. He didn't know that the car would be put back into the car barn at night. But it finally was. And when all was dark and quiet again, Little Mouse stole out of the car and back home.

Little Mouse lived a long, long time in the car barn, but never again was he so greedy to get his supper.—*Dew Drops.*

WHAT TO DO SABBATH AFTERNOON

"It is so lovely out of doors, do we have to do something nice today?" asked Jack.

"Father is going to take you all for a walk while the sun is warm but when you get home, we are going to take that long proper name you found last week and make all the little words possible out of it. Of course, you will not use any letter in one word more times than it occurs in the whole word. This game is called anagrams and I know you will like it. But father is ready so run along and come back fresh for the anagram hunt"

"Good-by, mother," they all cried as Jack, Rose and Ethel hurried down the walk after their father.

NO, WORSE LUCK!

Newsboy (on railroad car, to gentleman occupant): "Buy Edgar Guest's latest work, sir?"

Gentleman: "No, I am Edgar Guest himself."

Newsboy: "Well, buy 'Man in Lower Ten.' You ain't Mary Roberts Rinehart, are you?"—*Writer's Monthly.*

"Tommy," said a father to his son, "have you been at those peaches I put in the cupboard?"

"Father," said Tommy, looking into his eyes, "I have not touched one."

"Then how is it your mother found five peach-stones in your bedroom, and there is only one peach left on the plate?"

"That," said Tommy, as he wildly dashed for the door, "is the one I didn't touch."

**TRACT SOCIETY—TREASURER'S REPORT
For the Quarter ending March 31, 1923**

F. J. HUBBARD, Treasurer, In account with the AMERICAN SABBATH TRACT SOCIETY.	
<i>Dr.</i>	
To balance on hand January 1, 1923:	
Cash General Fund	\$ 373 28
Cash Denominational Building Fund	2,173 02
Cash Equipment Account	43 38
Cash Maintenance Account	516 98
Reserved for Marie Jansz	95 00
	\$3,201 66
To cash received since as follows:	
Contributions to General Fund:	
January	\$122 00
February	694 87
March	397 60
Contributed toward debt	55 00
	1,269 47
Collections:	
January	24 24
Income from Invested Funds:	
January	1,850 81
Publishing House receipts:	
RECORDER	\$1,866 71
Visitor	150 93
Helping Hand	352 02
Intermediate Graded Lessons	33 90
Junior Graded Lessons	45 60
Outside Sabbath School Board Publications	18 25
Calendars	95 25
Tract Depository	4 10
Davis' "Country Life Leadership"	3 00
Home Department envelopes	50
"S. D. B. History—I"	24 50
	2,594 76
Denominational Building Fund:	
Contributions:	
January	\$ 50 00
February	841 02
March	489 76
Income:	
January	25 84
March	3 87
	1,410 49
Sale of Liberty Loan Bonds	1,429 70
Refund of one-fifth, cost of installation of power	55 00
Maintenance Fund:	
Rent from Publishing Plant	\$500 00
Income, Denominational Building Endowment	13
	500 13
Contributions to Marie Jansz:	
January	\$27 91
February	2 00
	29 91
Contributions to Near East:	
January	\$5 00
February	5 00
	10 00
	\$12,376 17
<i>Cr.</i>	
By cash paid out as follows:	
Sabbath Reform Work:	
G. Velthuysen, Holland, "De Boodschapper"	\$150 00
T. L. M. Spencer, Georgetown printing	25 00
Mill Yard Church, London, Mrs. T. W. Richardson	25 00
A. J. C. Bond, Special Sabbath Reform Work	275 00
	\$ 475 50

Publishing House Expenses:

RECORDER	\$2,672 07	
Visitor	67 12	
Helping Hand	11 87	
Outside Sabbath School Board Publications	35 54	
Calendars	236 72	
Tract Society Printing—labels	1 03	
	3,024 35	
President's Expenses:		
Stationery and postage	\$16 31	
Stenographic work	13 20	
	29 51	
Secretary:		
Salary	\$93 75	
Stationery and postage	9 17	
	102 92	
Committee on Denominational Files:		
Clerical Work	\$1 01	
Book labels	1 57	
	2 58	
Clerical Work	8 40	
Annuity Payments	138 70	
Committee on Revision of Literature:		
W. D. Burdick—expenses of meeting at Alfred	\$24 36	
W. L. Burdick—expenses of meeting at Alfred	35 84	
Corliss F. Randolph—expenses of meeting at Alfred	43 05	
Edwin Shaw—expenses of meeting at Alfred	48 08	
John H. Wolfe, accommodations for members, meeting at Alfred	12 50	
	163 83	
Legal Expenses—recording fees, etc.	2 52	
City National Bank, interest and stamps, renewal of note	45 60	
Marcus I. Burdick, East Orange account principal of loan	\$1,000 00	
Interest on same	15 83	
	1,015 83	
S. D. B. Memorial Fund, accrued interest on mortgage purchased	25 00	
Denominational Building Fund, accrued interest on Liberty Loan Bonds purchased	17 40	
I. V. Smalley, cartage to New Era Chapel	2 00	
W. D. Burdick, blinds for New Era Chapel	4 50	
Plainfield Ice & Supply Co., lumber for New Era Chapel	9 76	
Denominational Building Fund:		
Permanent Fund, account principal of loan	\$3,500 00	
Interest account same	50 16	
Contingent Liability Insurance	20 55	
	3,570 71	
Maintenance Fund:		
Care of Furnace, etc	\$79 35	
Coal	98 75	
	178 10	
Contributions to Marie Jansz:		
Second quarter	\$95 00	
Third quarter	29 91	
	124 91	
Near East Relief contributions	10 00	
Liberty Loan Bond contributed to Denominational Building Fund	50 00	
	\$9,001 62	
By balance on hand, March 31:		
Cash, General Fund	\$1,044 66	
Cash, Denominational Building Fund	1,447 50	
Cash, Maintenance Account	839 01	
Cash, Equipment Account	43 38	
	3,374 55	
	\$12,375 17	
E. & O. E.		
Plainfield, N. J.		
April 4, 1923.		
Total indebtedness (loans) General Fund	\$4,500 00	
Examined and compared with books and vouchers, and found correct.		
	O. B. WHITFORD, Auditor.	
Total indebtedness, General Fund, April 8, 1923	\$5,536 00	

Receipts for January, 1923

Contributions to General Fund:		
Dr. and Mrs. Thomas W. Rogers, New London, Conn.	\$50 00	
Mrs. S. A. B. Gillings, Akron, N. Y.	70 00	
John W. Geisinger, Roadstown, N. J.	2 00	
	\$122 00	
Contributions to Debt:		
Mrs. Susan Loofboro, Milton, Wis.	\$10 00	
Mrs. Irma Blinn, Glassboro, N. J.	1 00	
David S. Allen, Port Lavaca, Tex.	10 00	
Mrs. M. B. S. Badger, Denver, Colo.	10 00	
Miss Mary A. A. Davis, DeGraff, Ohio	1 00	
Mrs. Ophelia S. Clarke, Seattle, Wash.	5 00	
	37 00	
Collections:		
One-third, Southwestern Association	\$11 80	
One-third, Western Association	12 44	
	24 24	
Income from Invested Funds:		
Annuity Gifts	\$19 85	
Henrietta V. P. Babcock Bequest	2 68	
Lois Babcock Bequest	01	
Mary Rogers Berry Bequest	7 17	
Sarah Elizabeth Brand Bequest	02	
Mary A. Burdick Bequest	1 20	
Susan E. Burdick Bequest	02	
Relief A. Clark Bequest	11 47	
Eliza W. Crandall Bequest	14 34	
S. Adeline Crumb Fund	16	
Elizabeth R. Davis Bequest	1 34	
Oliver Davis Bequest	02	
Nancy M. Frank Bequest	01	
Amanda B. Greene Bequest	48	
Olive A. Greene Bequest	02	
George S. Greenman Bequest	3 16	
Celia Hiscoc Bequest	7 38	
Angenette Kellogg Bequest	1 15	
Adelia C. Kenyon Bequest	13 41	
Benjamin P. Langworthy, 2nd, Bequest	50	
Life Memberships	40	
Elizabeth L. Maxson Bequest	50	
North Branch, Neb., Church Fund	01	
Electra A. Potter Bequest	4 14	
Deborah A. Randall Bequest	02	
Arletta G. Rogers Bequest	02	
Charles A. Saunders Bequest	1 00	
Mary Saunders Bequest	40	
Sarah A. Saunders Bequest	40	
Fannie R. Shaw Bequest	22	
M. Julia Stillman Bequest	7 75	
Mary R. York Bequest	76	
Hannah Cimiano Bequest	55 00	
Gift of Mrs. H. Gillette Kenyon	1 00	
Seventh Day Baptist Memorial Fund:		
American Sabbath Tract Society	13 83	
Charity L. Burdick Bequest	9 05	
Delos C. Burdick Bequest	282 72	
Delos C. Burdick Farm	12 75	
Eugenia L. Babcock Bequest	154 66	
Estate of Edward W. Burdick	29 93	
George H. Babcock Bequest	1,097 29	
Mary E. Rich Bequest	33 75	
Penelope R. Harbert Bequest	30 82	
Sarah P. Potter Bequest	30 00	
	1,850 81	
Publishing House Receipts:		
RECORDER	\$585 12	
Visitor	120 54	
Helping Hand	151 28	
Intermediate Graded Lessons	13 35	
Junior Graded Lessons	15 15	
Outside Sabbath School Publications	2 45	
Tract Depository	85	
Calendars	55 55	
Bond's "S. D. B. History—I"	5 50	
Davis' "Country Life Leadership"	1 50	
	951 29	
Denominational Building Fund:		
Contributions:		
Orson M. Witter, Tampa, Fla.	\$50 00	
Income:		
Interest on bank deposits	8 44	
Interest on Liberty Loan Bonds	17 40	
	75 84	

HOME NEWS

MILTON, Wis.—Out of a land of sunshine and warmth into a region of cloudy and blizzardy was the journey of an orange (a little [?] fellow measuring more than fourteen inches in circumference and weighing one and three-fourths pounds). It came from the hand of W. Ray Rood, Riverside, Cal., to "Aunt Metta" Babcock, Milton. It surely had certain attractive features not the least of which was the suggestion of contrasts between the summery conditions of the Golden State and frostbound Wisconsin. But, then, all the same, old Wisconsin with its weather and politics (such as they are) included has a host of strong attractions that keep her people from wandering too far or too often.

I was much interested in reading accounts of the recent Easter service held on a mount near Riverside. I thought how powerful must have been the impressions the people received as they, on the mountain side, awaited the coming dawn symbolical of the rising of the Sun of Righteousness. How easily and naturally could they say, "He is not here; he is risen." The worshipers must have felt their faith in a risen, living Christ strengthened. They must have felt the impulse "to go and tell and make disciples in my name."

The results of the evangelistic meetings, conducted by Pastor A. L. Davis, have had a beneficial, uplifting effect on the church. Pastor Davis was a tireless worker, a good organizer and a clear, forceful and logical speaker. His messages were spiritual and practical. Our religious and spiritual life has been quickened by his interpretation and application of the divine Word. May the Father bless his ministry.

Milton is bound to be progressive, in fact as well as in name. Recently a majority voted to install a water-sewer system this summer. The growth of community spirit and the development of industrial interests demand these community improvements. The people demand a larger, more attractive Milton, materially, socially, morally and spiritually.

The new hymn books, "The Century Hymnal," are pleasing to our people, and add much to the enjoyment and the spiritual values of the services in which they are used. The type of hymns, the devotional

(Continued on page 575)

Sale of Liberty Loan Bonds	1,429 70
Maintenance Fund:	
Rent from Publishing Plant.....	\$200 00
Income, Denominational Building Endowment	13
Contributions to Near East Relief:	200 13
Miss Ozina M. Bee, Cowen, W. Va.....	5 00
Contributions to Marie Jansz:	
Milton Junction Church and Sabbath School,	27 91
	\$4,723 92

Receipts for February, 1923

Contributions to General Fund:	
"A Friend," New York, N. Y.....	\$ 10 00
Mrs. A. S. Billins, Wisconsin Rapids, Wis.	10 00
Forward Movement Contributions, W. C. Whitford, Treasurer ..	674 87
	\$694 87
Contributions toward Debt:	
Thomas Trenor, San Francisco, Cal.	10 00
Publishing House Receipts:	
RECORDER	\$918 49
Visitor	30 39
Helping Hand	62 79
Intermediate Graded Lessons	7 50
Junior Graded Lessons	7 30
Outside Sabbath School Publications	5 85
Calendars	16 15
Davis' "Country Life Leadership" ..	1 50
Bond's "S. D. B. History—I"....	1 00
	1,050 97
Denominational Building Fund:	
Contributions:	
Forward Movement	841 02
Maintenance Fund:	
Rent from Publishing Plant	200 00
Contributions to Near East Relief:	
Miss Ozina M. Bee, Cowen, W. Va.....	5 00
Contributions to Marie Jansz:	
Mrs. Lulu Van Meter, Santa Barbara, Cal..	2 00
	\$2,803 86

Receipts for March, 1923

Contributions to General Fund:	
Mrs. L. E. Maxson, Matheson, Colo.	\$ 10 00
Forward Movement Contributions	387 60
	\$397 60
Contributions to Debt:	
Mrs. Amanda T. Maxson, Plainfield, N. J.	\$5 00
Mrs. M. C. Parker, Savanna, Ill.	3 00
	8 00
Publishing House Receipts:	
RECORDER	\$363 10
Helping Hand	137 95
Intermediate Graded Lessons	13 05
Junior Graded Lessons	23 15
Outside Sabbath School Board Publications	9 95
Tract Depository	3 25
Calendars	23 55
Bond's "S. D. B. History—I"....	18 00
Home Department Envelopes	50
	592 50
Denominational Building Fund:	
Contributions:	
Forward Movement	489 76
Refund account cost of installation of power, and interest	58 87
Maintenance Fund:	
Rent, Publishing House	100 00
	\$1,646 73

God asks something far more than worship. He asks self-sacrificing, brotherly relations between men. What does he care for our songs except as our lives are serving his other children?—Harry Emerson Fosdick.

OUR WEEKLY SERMON

A MESSAGE TO AGED CHRISTIANS

JOHN P. KLOTZBACH

Text: "Hear my prayer, O God, and give ear unto my cry; hold not thy peace at my tears; for I am a stranger with thee, and a sojourner, as all my fathers were. O spare me, that I may recover strength, before I go hence, and be no more." Psalms 39: 12-13.

There are in all churches a large number of aged people who at the most have only a few more years of sojourn left. Soon their earthly course will be run. They will lay their armor down. Especially is this true in our own church. Indeed the denomination has decreased in membership these last few years because of the large death rate due to the fact that the number of aged members in our denomination is large, in proportion to the whole, which condition is again due to the fact that our numbers have for years not been increased by the additions to the church roll of sufficient numbers of our young people. Thus a large part of our membership consists in those who have been with us for many years. Consequently unless the younger generation can be speedily won to Christ and to membership in the churches of our denomination we will continue to be a vanishing church. But if we are true to God in our duty in this present age, if our labor and message is brought up to date for the needs of our time, then surely it is not the will of God that we should vanish, though it may be the will of God that we, as did the disciples of the forerunner of Jesus, may be merged into the unified body of Jesus Christ in a united church holding the gospel in truth. Until that is true our mission is not finished.

It seems to me that there can be no more comforting thought, no more joyful knowledge, to any aged brother or sister in Christ than to know that in their declining and ripening years they have been individually successful and instrumental in winning some young person to Christ and the church, so that when they lay down their armor there will be another to take up the battle where they left it off, and carry it on with renewed vigor, so that the church shall grow larger

and stronger rather than smaller and weaker after they are gone.

Let this then be a slogan in the year before us in our denomination for every aged person: "Win one young soul to Jesus in this year of our Lord so that when I lay my armor by this one will in a measure take my place; and will be there because I have won him to Jesus the Savior and to his church." May it be the planned and determined object of each one in the ripening year to find one or more young persons upon whom you may cast your mantle. Surely a lifelong experience in the Christian life has fitted you to speak helpful, and influential words of instruction, inspiration, devotion and persuasion to some young heart. Surely your counsel and advice will be heard and heeded. If you are without such power or influence, have you been in the past faithful to Christ? Surely, if you have, then the taste of your Christian experience will be sweet to those around you, and the view of your life and presence will be beautiful, as the ripened apple is delicious and beautiful and desirable to mankind. Your experience has fitted you to be influential in soul winning, it has given you knowledge that should be taught to the youths in your community. May you lavish your Christian love and the fruitage of your life upon some young soul in your home, your church, or your community. God grant it. And in the next few years, for every one of you who lays down the armor and takes a crown, may there be at least one young person won by you to take your place.

(Continued from page 574)

readings, the selections for various occasions make it an invaluable book.

Recently, the Sabbath school, at its workers' meeting, voted to make the religious day school a permanent part of its program in religious education. The schools at Milton and Milton Junction will unite for a day school this summer as they did last year.

Every department of the church is making honest efforts to be efficient in local work, denominational affairs and in the larger interests of the Kingdom. We are trying to discover and reach out after the ideals of the Christ. We would find our lives by losing ourselves for his sake.

HENRY N. JORDAN.

RESOLUTIONS OF RESPECT

WHEREAS, Our heavenly Father has called from among us our dearly beloved sister, Miss Nettie J. Coon, therefore be it

Resolved, That we, the members of the Ladies' Aid of the Seventh Day Baptist Church of Milton Junction, Wis., deeply mourn her departure; and while we do greatly feel the loss of a loyal and beloved member, we bow in humble submission to the will of him who doeth all things well; and thank him for the cheerful, helpful life which she lived so many years among us and her bright smile which will be a loving memory with us always, and be it

Resolved, That a copy of these resolutions be sent to her brother, Herbert Coon, and family, that they be placed on the records of our society and published in the SABBATH RECORDER.

MRS. H. M. BURDICK,
MRS. G. E. COON,
MRS. I. B. CLARKE.

THE SABBATH RECORDER

Theodore L. Gardiner, D.D., Editor
Lucius P. Burch, Business Manager
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All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Advertising rates furnished on request.

Sabbath School. Lesson VII.—May 12, 1923

DAVID, THE POET KING. 1 SAM. 16: 1-31; 13; 2 SAM. 1: 1-24; 25; 1 KINGS 1: 1-2; 2: 12

Golden Text.—"Surely goodness and loving-kindness shall follow me all the days of my life." Psalm 23: 6.

DAILY READINGS

May 6—1 Sam. 16: 19-23. David before Saul.
May 7—1 Sam. 17: 45-51. David and Goliath.
May 8—1 Sam. 20: 35-42. David and Jonathan.
May 9—Psalm 51: 1-13. David before Jehovah.
May 10—Psalms 8, 23. David the Poet.
May 11—2 Sam. 7: 18-26. David, the King.
May 12—Psalm 1. The Blessed Life.

(For Lesson Notes, see *Helping Hand*)

The examiner glanced over the top of his spectacles. "Are you sure," he inquired, "that this is a purely original composition you have handed in?" "Yes, sir," came the answer. "But you may possibly, sir, have come across one or two of the words in the dictionary."—*The Continent*, by permission.

RECORDER WANT ADVERTISEMENTS

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

WANTED—Due to the fact that auto painting will slacken up within a few weeks, I desire to obtain employment about the middle of May or first of June, for the summer and fall months. Inside or outside work. Will consider permanent employment. Am handy man with tools and paint brushes. Odd jobs. Would be care taker of small place. Can operate Ford and handy with small repairs of same. Am familiar with Oliver typewriter. Have had 12 years experience as shipping clerk. Also 3 years experience in auto painting. Desire position giving me Seventh-day privileges. Married. Willing worker. Lewis F. Randolph, Ashaway, R. I. 4-9-4w

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The Sabbath Recorder

HIS HOLY DAY

Jesus sought to remove from the Sabbath the burdensome restrictions heaped upon it by the Jews, but no recorded act of his can be construed to teach that he ever forgot its sanctity, or disregarded its claims upon his own life. They who desired to condemn him, and who accused him of Sabbath-breaking, could find no charge more serious than that he healed a blind man on the Sabbath day, restored a withered hand, and straightened the bent body of an afflicted woman. Think what kind of Sabbath-keeping Jesus must have practiced when those who would condemn him by the strict law of the Pharisees could find no charge more serious than these ministries of mercy on the Sabbath day.

THE SUMMER NIGHT

In stately course,
The regal mistress of the night
Has reached the mountain top,
And casting far o'er sleeping plain below,
Her calm and mellow light,
Bathes all in mystic radiance,
And now the waters of the little lake
That tremble at the kiss of vagrant breeze,
Are reassured at Luna's gentle touch,
And sparkle in their joy.
The giant pine, erstwhile a sentry dark and grim,
Beneath whose guard the ancient farmhouse rests,
Now stands with armor burnished bright,
All glorified with pearls.
And flowers fair that in the garden drowse,
The while to heaven their incense sweet ascends,
Are wakened in the silver sheen,
And gaze with pretty eyes.
On brink of yonder dark, mysterious grove,
In weird and screeching note,
An owl protests against the lambent beams,
As they disturb his solitude;
And nestlings in their hidden home
Mid blossoms of the apple trees,
In terror roused by that uncanny cry,
Are stilled by brooding mother-bird,
With softest, sweetest lullaby.

The heavenly planet rides in queenly majesty,
Light-sceptered by the Sun,
O'er forests, hills and vales,
The fruitful fields, and desert's arid waste,
Lakes, rivers, and the murmuring rills,
The cataracts that thunder loud—
And earth, wide spread in lustrous garniture,
Enchanted, smiles. —George I. Sill

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