

The Sabbath Recorder

RALLY SABBATHS—MAY 19 AND 26

Read carefully this week's New Forward Movement department.

Then

Search out in the "Standing of the Churches" the record of your church.

Then

Obey the voice of conscience.

What shall the record be at the end of May—eleven months?

What have you done?

Church treasurers should send *all money on hand* to William C. Whitford, Alfred, N. Y., before May 31.

Paul, in that compendious Christian Code of Honor, the twelfth chapter of Romans, put the matter with great succinctness (verses 6 to 9). It may be paraphrased as follows: We have differing gifts, all intended for service. If, for example, a man preaches, let him be sure that he preaches only what he sincerely believes, else his voice will ring hollow. If he serves, let him be absorbed in that service. If he teaches, let him be concerned only with the teaching. If we are giving, let us give with simplicity—as flowers give their fragrance and birds their song and little children their love; there is no duplicity in these. If we rule, let not our sense of prestige slow down our diligence. If we show mercy, let it be done gladly. A kindness grudgingly bestowed is more irritating than a direct slight. Let love overflow in uncalculating abundance.—Edwin W. Potat.

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SEVENTH DAY BAPTIST DIRECTORY

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Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.

The Memorial Board acts as the Financial Agent of the Denomination.

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

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THE TWENTIETH CENTURY ENDOWMENT FUND

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.

The Sabbath Recorder

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PLAINFIELD, N. J., MAY 21, 1923

WHOLE NO. 4,081

Associational Delegates The three associations holding their sessions before Conference come in the following order: The Eastern, at Marlboro, N. J., June 7-10; the Central at Verona, N. Y., June 14-17; the Western in Little Genesee, N. Y., June 21-24.

The delegate from the Northwestern Association to all three associations mentioned above is Pastor Claude L. Hill, Welton, Iowa, with Pastor George E. Fifield, Battle Creek, Mich., alternate.

The delegate from the Eastern Association to the Central and Western is Rev. Alva L. Davis, Ashaway, R. I., with Rev. Paul S. Burdick, Rockville, R. I., alternate.

The Central and Western associations unite in sending Pastor Lena Crofoot, West Edmeston, N. Y., to the Eastern Association, with Rev. Frank E. Peterson, Leonardsville, N. Y., as alternate.

The Central Association also sends as delegate to the Western Association in 1923, Rev. John P. Klotzbach, Brookfield, N. Y., with Rev. Theodore J. Van Horn as alternate.

The Western Association sends Rev. Elizabeth F. Randolph, Alfred, N. Y., to the Central Association, with Rev. John F. Randolph as alternate. This association endorses the delegate of the Central Association—Pastor Lena Crofoot—as its delegate to the Eastern Association.

The Northwestern Association appointed as delegate to the Southeastern for 1923, Rev. G. D. Hargis, Walworth, Wis., with Rev. J. E. Hutchins, Farina, Ill., as alternate.

The delegate from the Southeastern Association to the Eastern, Central and Western associations of 1923, is Rev. Royal R. Thorngate, Salemville, Pa., with Rev. M. G. Stillman, Lost Creek, W. Va., as alternate. The Southwestern Association requested the editor of the SABBATH RECORDER to act as its delegate in the Eastern, Central, Western and Southeastern associations in 1923.

The three associations holding sessions after the General Conference will come as follows: The Southeastern Association at Lost Creek, W. Va., September 6-9; the

Southwestern in Attalla, Ala., September 13-16; the Northwestern, at Battle Creek, Mich., September 20-23.

Delegates for these associations will be appointed in the June sessions of the pre-conference associations.

What Pastors Have a Right to Expect From Their Churches No matter what careful training or aptness for leadership a

pastor may have, his success depends upon the hearty and loyal co-operation of all his church members. Even one disloyal, disgruntled member can greatly impair his pastor's usefulness; and two or three such members can make his life miserable and handicap him in his work.

No church has any right to call a pastor unless it expects to stand back of him in his efforts to promote all the interest of the church.

A pastor has a right to expect business-like methods on the part of the laity in managing church finances. He should not be expected to expend his energies in devising plans for raising the necessary church budget. He should not be made a financial agent or canvasser for funds. He has a right to expect the members—every one of them—not only to give money but to give time and talents and personal energies for the spiritual development and growth of the church.

No one can estimate the power any given church can become in the community if its entire membership is carefully organized for every kind of work. Each member might devote at least one or two hours a week to some special line of church work, thus making the influence of the church almost irresistible.

Again, a pastor has a right to expect his church to be *spiritually minded*, giving prayerful consideration to the development of spiritual life in church and community.

Given a church managed in a business-like way, spiritually-minded, with active young people to stand loyally by the pastor, and that pastor has an ideal opportunity to make the most of himself in building up God's kingdom on earth.

Our Religious Day Schools This number of the SABBATH RECORDER is devoted largely to the subject of Religious Day Schools. Plans are being perfected for no less than thirteen such schools under the auspices of the denominational committee, and three or four other schools are to be carried on by individual churches without any aid from the committee.

Probably no line of work by our people will be more fruitful in a harvest of good—especially in the next generation—than will the seed-sowing services in these schools. If we are to have a loyal Christian membership in the years that are coming, we must pay more attention to the religious education of the children.

Other denominations are doing a great work in this line. The Christian people are awaking to the danger sure to come from banishing the Bible and religious teaching from the public schools of the nation. They are realizing as never before the utter inadequacy of the church Sabbath schools, of only one short hour a week, for the much-needed religious education of those who in a very few years must make up the citizenship of America; and who will give the inevitable characteristics of the nation's religious and social life.

A Godless and irreligious nation is on the down-grade toward inevitable ruin—the road is steep; the momentum will increase, and without religion there are no breaks to check the speed!

Unless Christian homes and churches unite in faithful service to educate the children of this generation the outlook is anything but bright for our future.

The Contest Is On Shall the Church Stand True? The spirit of unrest is abroad in the land. The contest is determined

between the gospel of love and justice and the gospel of greed and selfishness. Never was there a time when a practical Christianity was more needed. The harvest was never more in need of faithful workers to overcome the evils of oppression and bring relief to suffering humanity. The cry of the submerged and the down-trodden calls for faithful, Christ-filled spirits to lift men and women from degradation.

Thank God, many are responding to that cry. Many leaders are following the Son of God in this war against injustice. They are uncovering the works of evil and plead-

ing for righteousness between man and man.

What is the most pressing demand of the Church in times like these? Is it to fight among its members over doctrines and interpretations, as Modernists and Fundamentalists; or is it a clear call to practical, united effort for soul-saving? Where should the Church stand when injustice that fills the world with woe is being uncovered, and when, on every hand, evil doers unite to "draw iniquity with cords of vanity, and to sin as it were with a cart rope"? Shall church people spend their time and waste their energies quarreling over disputed doctrines and doubtful interpretations, until, divided and weakened, they lose their power in the warfare against injustice and abominable sins?

Instead of disputing and unchristianizing one another over questions of science and religion, those in the churches should be like a mighty army moving against wickedness in high places; against impurity, intemperance, and the flood tides of banditry and highway robbery, that are filling the earth with terror!

The Church has no business, in these times, to stand apart as the sanctuary of dead traditions; losing power in efforts to save herself in silent selfishness; merely as a safe shelter for a sanctified few, while the masses go on unmolested in their death-march to ruin!

There is one right thing for the Church of our time to do: it should take the lead without temporizing or compromising, in the practical fight against anarchy, oppression, treason, and the flood of vice which threatens to submerge humanity.

The great outside world ought to be made to say: "Like a mighty army moves the Church of God," until it ceases to belittle the Church and comes to recognize its power.

"Going to School to God" These words from the title of a little poem by William L. Stidger, who evidently sympathizes with the Psalmist who read God's messages in the heavens which declared to him the glory of God; who could see the works of the Lord and his wonders in the deep, and who could study the land as being blessed of God "for the precious things of the lasting hills."

The writer of the poem must have been in harmony with righteous Job who said, "The earth shall teach thee." The mighty Father who through ages of painstaking toil

prepared this earth house for his children, stowing away in its depths the treasures they might need through all generations, must have intended that the heavens should declare his glory and that the earth should speak of him as our bountiful benefactor.

It must be that the Creator of the heavens and the earth, who throughout untold ages was writing his messages in the rocks, the mines, and the growing forests intended that his children should go to school to him with the pages of nature for their textbook.

Every feature of the earth's crust, every new discovery of its exhaustless riches, should teach God's children something of the far-seeing provision of the Father for the needs of generations yet unborn.

The oldtime prophets reproached the people for not discovering the operations of the Creator's hand in the book of Nature. They must have been lovers of science; for Bible writers studied the records on the pages of God's other book, and learned much of the glory and power of Jehovah. We do not wonder that the poet regards the study of these records as "going to school to God." We love his words:

I like to go to school to God
Because it always seems to me
He talks in every breeze that blows;
Through every bird and bud and bee!

I like to go to school to God!
I hear such strange, revealing things;
He talks to me where rivers run
And where a Sky Lark soars and sings.

His books are beds of slate and coal;
His manuscripts are Redwood trees;
Volcanos punctuate the tale
And turn the pages of the seas!

He writes with glaciers on the rocks
And with the stars that blaze on high;
With fossil shells and ferns that fall
And leave their imprint as they die.

His blackboard is a canyon wall
Whereon he writes of ages past;
In even lines the strata tells
Of things that shall forever last.

There Is Harmony Between God's Books There must be harmony between the two books of God if both are rightly interpreted. He makes a mistake who tries to make the one contradict the other. The Bible was never intended to be a book of science. Its purpose is to reveal and develop God's plan of salvation and much of it shows God's treatment of sinful men. With this plan

science has nothing to do. It is unfortunate that skeptical men have arrayed the truths of science against the truths of the Bible.

The great and mighty God revealed on the pages of nature is set forth in the Bible as our Father and Savior. It is sad indeed that so many who call themselves Christians are willing to lend their influence to undermine faith in the great truths of God's word. In every generation since Christ was born in Bethlehem there have been many skeptics—sometimes more than at the present time—; but the Bible has marvelously held its own, even through the dark ages.

It seems sometimes as though the alarmists under-rate the power of God's word to persist in spite of its foes. Never was there a time when it was in greater demand. More Bibles are being printed and read today than in any generation of the Christian Era. The longings of human souls, the hunger of conscience, the yearnings of sad hearts can never be satisfied without the Bible. Just so long as the Bible remains the only hopeful source of relief for the deepest longings of humanity, the efforts of its critics will come to naught.

This, to me, suggests the wisest and most hopeful way of dealing with the skepticism of these times. One way is to meet the critics and scientists on their own ground and argue and fight over the problems—to wage a regular warfare in the fields of logic. But nothing would please Satan better than to see church people in contentions over these matters. If he can put it into the hearts of Christians to call honest men, who do not believe just as they do in all things, infidels and skeptics and universalists, etc., to the end of the list, he will accomplish his purpose; he will divide the forces and alienate the soldiers of the cross.

We believe there is a more excellent way than to combat an unbeliever by cancelling his negations; and that is to show men what they can actually find in the Bible to satisfy the longings of soul for peace with God. The one thing needful in times of unrest is to show men what the Bible contains to meet man's needs as a dying sinner. This is the Bible's own great theme. Its precious truths of grace and undying love will counteract the objections to its divine origin, and do more to win its way into human hearts than can possibly be done by hard logic.

Once let men see that the Bible contains bread for their soul-hunger, medicine for

soul-sickness, peace for the troubled conscience, comfort for sorrow, light in the darkest day, and hope in the hour of death, and they will lose all taste for the specious criticisms and skepticisms of the age.

Is It Unjust? We can not help feeling that this modern tendency to discount the Bible as the Word of God and our rule of life is, in an important sense, unjust. There are multitudes of trusting people to whom the Bible comes in all the beauty of a bunch of letters from a heavenly Father, full of help and comfort. To millions it is a blessed volume from God to man. In all the fields from Abraham to John the Revelator, these millions of our day are gleaning the precious truths that bring joy to youth and hope to old age. And as they press the sacred Book to their hearts, thoughts of immortality revive, and voices of heavenly music fill the soul.

It seems to me that even an infidel, if he had a human heart, would be glad to see so many drawing happiness and soul-rest from their Bible; and that he would hesitate to speak a word of criticism that would tend to rob them of their hope. This seems all the more so since the critic fails to give any better ground for hope after he has taken away trust in the Bible as God's message to sinful and needy men.

Were We Misunderstood? From private letters questioning the editor's effort to help one who asked the question: "What Do We Have Left," if the critics take away the Bible, it would seem that we were misunderstood. The effort referred to is seen in the first editorial of March 19.

What we meant was just this: After we have enjoyed years of blessed experience founded on faith in God's word as the only rule of faith and practice, there are not critics enough on earth to rob us of the Bible. We have had an *experience* that makes it impossible. Might as well try to rob us of our personality as to rob us of such an experience.

As for ourselves we heartily accept the Bible as the only rule of life. No matter who says that Genesis is all awry, and that the prophets wrote only for their time, and that the book has had its day, we shall cling to it until they show us a better revelation.

We too will go out and read God's mes-

sages in the rocks, and see his glory in the heavens, and study the marvelous truths of science; but we will never believe that these things contradict the Bible when both books are rightly interpreted. Physical science can not settle the problems of religion.

As for miracles and belief in the supernatural, when one has studied the heavens and the earth until he is enthusiastic over the miracle of the universe, as the scientists seem to be, we can see no reason for their rejecting the miracle of the Christ as the Incarnate God!

MARLBORO KEEPING BUSY

DEAR DR. GARDINER:

It only lacks ten days of one year since we first drove the "fliver" into the parsonage barn at Marlboro. The time has slipped by very quickly. The reception and donation for the pastor and wife have each had their turn, in the social activities of the church, and have gone into the past. However, the kindly helpfulness of the Marlboro people still continues. I can assure you our stay has been wonderfully pleasant.

Marlboro is planning to be busy for some time yet. June 7 to 10 we entertain the Eastern Association. We are expecting a large delegation from other churches and are praying that the Holy Spirit may fill every heart to overflowing.

The fourth Sabbath in June comes the joint communion of the Shiloh and Marlboro churches. Then in November Marlboro is to entertain the Yearly Meeting. We firmly believe it pays to keep busy.

Of course the secretary of the association will write about this, but personally I want to say, Come to the association at Marlboro.

JAMES H. HURLEY.

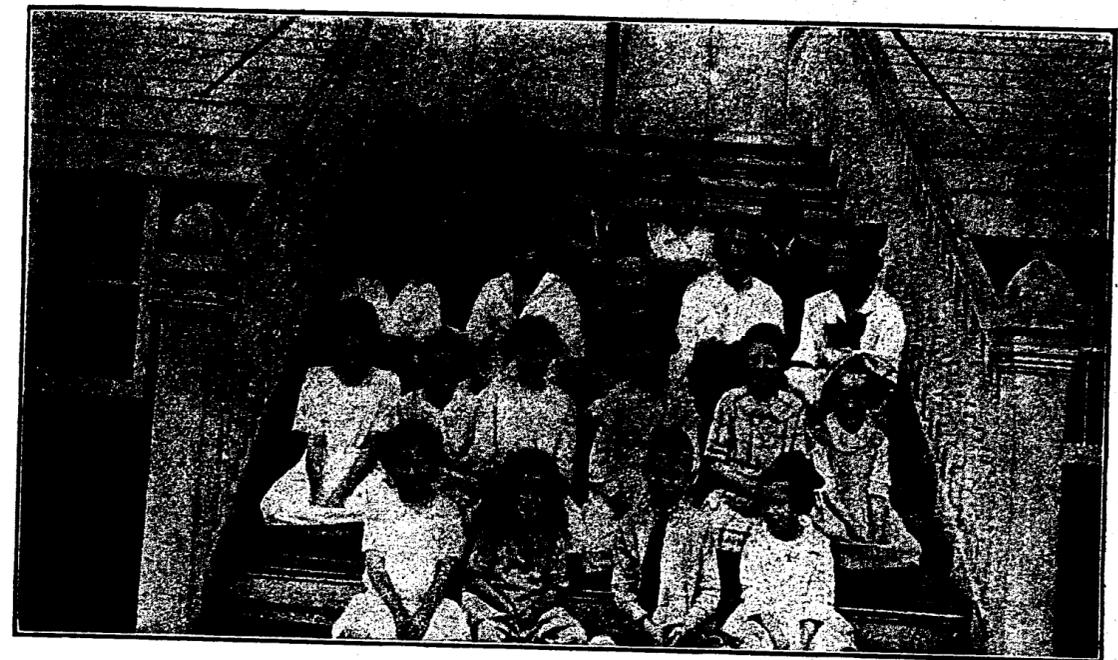
Bridgeton, N. J., R. F. D. 1,
May 7, 1923.

THE CHEERFUL SONG

Let me go where'er I will,
I hear a sky-born music still:

'Tis not in the high stars alone,
Nor in the cups of budding flowers,
Nor in the redbreast's mellow tone,
Nor in the bow that smiles in showers,
But in the mud and scum of things,
There always, always something sings.

—Ralph Waldo Emerson.



A Group From the Nile, N. Y., Vacation Religious Day School, 1922

SEVENTH DAY BAPTIST VACATION RELIGIOUS DAY SCHOOLS HELD IN 1922

REV. WILLARD D. BURDICK

Ten Vacation Religious Day Schools were held at the following places, under the supervision of the Sabbath School Board, and financed by the American Sabbath Tract Society.

Milton, Wis.: Miss Mary Lou Ogden, supervisor; 7 teachers; 77 pupils.

Battle Creek, Mich.: Miss Mary Lou Ogden, supervisor; 3 teachers; 36 pupils.

Farnia, Ill.: Miss Mary Lou Ogden, supervisor; 3 teachers; 43 pupils.

Welton, Ia.: Miss Zea Zinn, supervisor; 3 teachers and assistant teacher; 36 pupils.

North Loup, Neb.: Miss Zea Zinn, supervisor; 5 teachers and 3 assistant teachers; 99 pupils.

Salem, W. Va.: Miss May Dixon, supervisor; 3 teachers; 42 pupils.

Nortonville, Kan.: Miss Leta Lanphere, supervisor; 3 teachers; 48 pupils.

Westerly, R. I.: Miss Ruth Phillips, supervisor; 3 teachers and 1 assistant teacher; 28 pupils.

Shiloh, N. J.: Miss Marjorie Burdick, supervisor; 3 teachers; 53 pupils.

Nile, N. Y.: Miss Marjorie Burdick, supervisor; 3 teachers; 25 pupils.

This totals 6 supervisors, 36 teachers, and 5 assistant teachers. Total 47.

Thirty-one weeks of school were held. Four hundred eighty-seven pupils were

enrolled, with an average attendance of nearly 400.

(For a more complete report, see the *SABBATH RECORDER*, December 4, 1922, p. 725.)

Three other schools were held, as follows: Verona, N. Y.: Rev. T. J. Van Horn, supervisor; 3 teachers.

Alfred Station, N. Y.: Rev. William M. Simpson, supervisor; 5 teachers.

Petrolia, N. Y.: Rev. William M. Simpson, supervisor; 2 teachers.

COMMENTS FROM THE FIELD

MRS. W. D. BURDICK

The following quotations are from letters received from supervisors and teachers in the Vacation Religious Day Schools of the summer of 1922:

ENROLMENT

"We had pupils in our school from all denominations, even Roman Catholic."

"In my class were three girls from as many homes, who are children of lone Sabbath-keepers. They with their parents were visiting in town and gladly took this opportunity of joining a class which would afford Bible and denominational instruction. Their response was hearty."

"Out of thirty-two pupils, twenty-five were from non-Sabbath-keeping homes. These children had never attended Bible school and knew nothing of the Bible. Some



Vacation Religious Day School, Shiloh, N. J., 1922

did not know how to sing, and thought Bible stories were fairy stories. Some had no Bibles in their homes."

"The enrolment included pupils of the first, second, fourth, seventh, eighth, and high-school grades."

"Three were enrolled who had not before attended church or Sabbath school."

THE WORK

The boys and girls were taught among other things, chapters and selections from the Bible; Bible stories; hymns, prayer songs, mission songs; books of the Bible and Bible geography; prayers, reverence for holy things; care of their bodies. They had mission stories and studies, and the study of nature.

INTEREST OF PUPILS

"Class II enjoyed dramatizing the stories."

"Dramatization fixed the points of the story in the minds of the children so they remembered it better."

"We found that the posters made by the children and the dramatization of Bible stories made the deepest impression."

"We perhaps enjoyed the home mission studies the best."

"The children were greatly interested in

hunting pictures to illustrate Bible and mission stories."

"One child who had to choose between the school and a circus which her parents had given her permission to attend, chose the school."

"All of my class said they wished school would not be over so soon."

"The children are willing workers, and come to class each day full of enthusiasm."

"One boy said the day before school closed, 'Only one day more! But we have learned a lot of Bible.'"

"When a thirteen-year-old boy, who loves out-door sports, says he 'wishes the Vacation Religious Day School would keep all summer,' and even gives up some of his playtime on the tennis court to hunt pictures for his notebook, I am quite sure of the value of the school."

COMMENTS OF PARENTS AND TEACHERS

"Parents are coming to realize its value."

"Parents were well pleased with the work and said it was the making of some of the children."

"Parents are requesting most earnestly that we have a school next year."

"Heartly approval was given by parents."

"The public demonstration brought forth much commendation."

"Nearly every mother thanked me for my work with the children."

"It is a great field for labor."

"I feel assured that the children received many helpful things that they do not get in the regular Bible school for lack of time."

"We have reached some who were not reached by the Sabbath school or Sunday school."

"It seems as if no one could think that the work did not pay."

"The work has been a great experience and help to me."

RESULTS

"A class of high school pupils all said they had profited very much by the work. Three of them wrote 100 per cent papers on an examination on our foreign missions."

"Reviews were easily conducted, for the children would say, 'We learned that last year,' and were eager to repeat the suggested passages."

"Two children who had never attended Sabbath school are now regular attendants."

"The Sabbath school superintendent told me that she called on one of our classes about nine months after the school closed, to repeat 2 Corinthians 13, and they had remembered it without an exception. That shows that what they are learning is going to stay with them."

"Better spirit is shown in play. They show greater respect for the Bible and more reverence in church."

"They show a greater love for nature."

"They show greater thoughtfulness and have been led to find new ways of being helpful around home."

"Not more than one in four of our pupils had ever been in a Bible school of any kind, and to them Bible language and expressions were almost meaningless. They were enraptured with the Bible stories and with the music, and continually expressed a desire to continue the school throughout vacation. . . . The incessant demands of these children to go to Bible school and continue the work has resulted in the organization of a Sunday school in the little abandoned church."

Another result has been the increasing desire for a religious program for the church that shall co-ordinate the work of the Sabbath school, the Junior Christian Endeavor Society and the Vacation Religious Day School,—a program that shall give to each

of these its share of the work with the least amount of over-lapping, thus giving to our boys and girls a thorough and complete course in the Bible and in Christian living.

OUR VACATION SCHOOL ACTIVITIES

EDWARD M. HOLSTON

There is a growing demand among our people for the benefits of the Vacation Religious Day School. Four churches for the first time are asking the committee for denominational assistance in getting the work started this summer. They are Adams Center, N. Y., Ashaway, R. I., and Middle Island and Lost Creek, W. Va. Calls have come to the committee for supervisors for thirteen schools. They are Ashaway, Shiloh, Salem, Lost Creek, Middle Island, Nile, Verona, Adams Center, Farina, Milton, Welton, Nortonville and North Loup. Marlboro will join with Shiloh, and Milton Junction with Milton; Alfred Station will have a school without assistance from the committee, and there is a possibility of two or three others doing the same, making probably not less than twenty churches which will have part in the work this season.

The committee has been finding difficulty in securing persons of teaching experience to fill the demand for supervisors. Those who have been actually engaged at the time this is written are Miss May Dixon for the Salem and Lost Creek schools, Miss Mary Lou Ogden for Middle Island, Miss Matie Greene for Nile, Miss Ruth Phillips for Adams Center, Miss Leta Lanphere for Welton and Nortonville, and Mrs. Frank Langworthy for Shiloh. Plainfield church will join in the community Vacation Religious Day School of their city, and it is expected that one of our experienced supervisors will have charge of the Junior department in this school. We hope to completely supply the present demand if the churches do not become impatient waiting for us to locate more workers.

Thus far in our experience our plan has proven very popular, and the work exceptionally effective and thorough, but without an adequate supply of trained teachers who are willing to fill the positions of supervisors, we will be forced, as the work extends, to revise the plan upon which we are now operating. The strength of the

plan, we believe, lies in the employment of trained and experienced teachers as supervisors who come from other places than the one where they work, and thus are given the reins as well as the dignity of leadership. This with the liberal arrangement of supplying textbooks to supervisors and teachers, and paying the supervisors from denominational funds, has assured a standard of work much above what might have been attained had the churches been left to their own resources for supervisors, curricula and textbooks.

This work, we believe, has proven itself so valuable that it has already found a permanent place in the program of many of our churches, and will find a permanent place in most of them eventually. The method of promoting and fostering the work may have to be revised, but surely there should be no backward step. When educational evangelism is producing such a large percentage of the accessions to the Kingdom, it would seem like suicide for churches and denominations to retrench in this line of work.

THREE TEACHER TRAINING CONFERENCES

Attention of Vacation School and Sabbath School workers and all others interested in Religious Education is called to the three Training Conferences which will be held especially for Seventh Day Baptists this summer.

The West Virginia conference will be held at the Y. W. C. A. Camp on the trolley line toward Lost Creek, just out of Clarksburg, W. Va., June 8-17, 1923. The conference is to be in charge of Miss Mary Lou Ogden, of Salem, W. Va., a teacher in Salem College, and experienced supervisor of Vacation Religious Day Schools.

The Wisconsin conference will be held at Charley Bluff on Lake Koshkonong, near Milton, June 17-29, and will be in charge of Field Secretary Edward M. Holston.

The New York conference will be held in some convenient location among our group of churches in western New York, possibly near Alfred, and will be in charge of Miss Ruth L. Phillips, graduate of the Boston University School of Religion, and an experienced supervisor of Vacation Schools. The tentative dates for this school are July 1-13.

No registration or tuition fees will be charged to attend these conferences. Travel and board will be the only expense. At the West Virginia conference the Y. W. C. A. will furnish board and lodging at six dollars a week. Plans for board and entertainment at the other conferences are not complete, but the expense will be held to the minimum, and will probably not exceed the West Virginia rate. Classes will be held forenoons only, so that the afternoons will be open for rest and recreation.

The study courses will cover Bible Introduction, Theory of Religious Education, Psychology and Child Study, Curricula and Methodology, including Vacation School syllabus, Story Telling, Music, Art and Pageantry. The courses necessarily will be brief, but thorough.

The boards have not been asked to finance these conferences, but some small contributions from private sources have already been received toward the general expenses. It is desirable that this fund reach fifty dollars for this year.

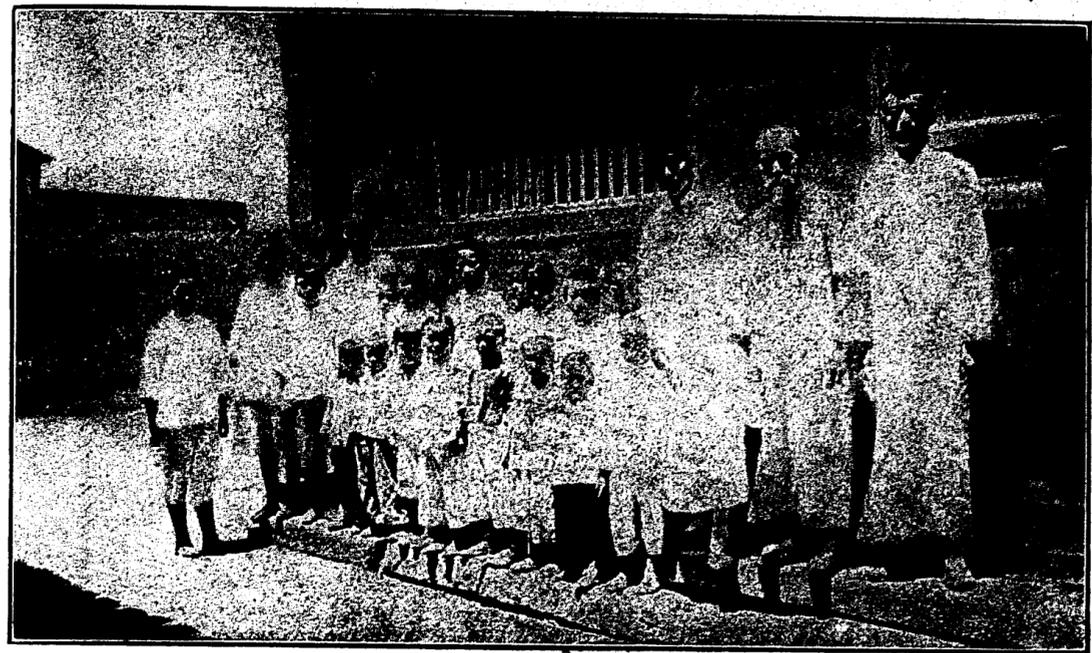
Sabbath school teachers, Vacation school teachers and all others interested in Religious Education are invited to attend some one of these conferences. For further information address Miss Mary Lou Ogden, Salem, W. Va.; Miss Ruth L. Phillips, 1459 Beacon Street, Brookline, Mass., or Edward M. Holston, Milton Junction, Wis.

VACATION SCHOOLS IN CHINA

DEAR MR. HOLSTON:

The Daily Vacation Bible School has had only two or three years of experience in China. In fact, this is our second year in our own church. The growth has been rapid and the quality of the work done this year better than last. Perhaps a little history of the schools for this year to supplement the reports will be of interest.

Several weeks before the close of the school for summer, volunteers for teachers were asked for and twelve from the Boys' and Girls' school responded, and attended a normal school once a week for six weeks in preparation for their part in the work of the school. Just a few days before the close of school a general meeting of all interested was held here at the parsonage, about twenty being in attendance at that first meeting. The organization this year



Teachers and Pupils of Lieu-oo Vacation Religious Day School

was planned with the thought that next summer I would not be in China, so a central committee was appointed to have supervision of the work. A young man, Sun Nyauh Nyien, a student in Shanghai Baptist College, and a graduate from our Grace High School, was appointed the superintendent of the three schools. Mr. Sung was an able assistant one year ago, so he was especially fitted to carry on this part of the work. He has proved himself qualified to superintend the school to the benefit both of the teachers and the pupils. Even through the intense heat he has been regular, earnest and faithful, and has set a high standard for the others to follow. A treasurer and a secretary, together with the pastor, were the other members of the central committee. Then each school had its principal, vice principal, secretary, organist, and superintendent-of-department of each of the kinds of work done. The things emphasized were Bible study, music, Chinese, and hand-work. More than two hundred different children came to the three schools, and more than one hundred of these were very regular in attendance. One reason for such a large percentage of non-attendance was the prevalence of cholera, both in Shanghai and Lieu-oo. In the native city there were illness and death on both sides of the chapel. So that many of the homes were unwilling to have

their children come. The school at Lieu-oo was new this year, and some people feared to have their children come, because they themselves were afraid that it might mean that they would have to join the church. The children in all the schools had such a good time that we are sure the attendance will increase another summer. Twenty-five different people gave time to help in this work, and twenty-three of this number stayed with the schools until the close. Not one received one cent of salary. Ten of the number received their board for the period of the school. Some of them who could board at home gave their time, furnished their own board, and paid their car-fare to and from the school. The teachers of the two schools in Shanghai held a weekly teachers' meeting at which time plans for the bettering of the schools were discussed and also the problems solved. It was a joy to sit with these young people and witness their eagerness to be of service.

If the children who came received little benefit, I am sure that these twenty-three who helped are of more value to their country and their God, because of the free-will gift of time and of effort.

We hope soon after the opening of school this fall to have another meeting to plan and organize for next summer.

Sincerely,
H. EUGENE DAVIS.



Teachers and Pupils of Ziau-jau Vacation Religious Day School

NEW YORK CITY DAILY VACATION BIBLE SCHOOLS

Following are extracts from literature sent by the director of the International Association of Daily Vacation Bible Schools, New York City:

"Half a million children, of the twenty million in the United States who are of school age, were enrolled in Daily Vacation Bible Schools, last season."

"Fifty per cent of the pupils enrolled in Daily Vacation Bible Schools last year were brought into contact with the spirit and teachings of Jesus for the first time through their attendance upon a Daily Vacation Bible School."

"Who was really responsible for the first Vacation Church School seems to be a debatable subject, and so far has not been positively determined. Daily Vacation Bible Schools, as such, however, were started in New York City. Five were organized in 1901 under the Baptist City Missionary Society, of which Rev. Robert G. Boville was Executive Secretary, and one, at the same time, in a church not connected with the society, namely, the Epiphany Baptist Church. These schools were conducted in the Baptist denomination exclusively through 1901, 1902, 1903 and 1904. In 1905 the movement was organized as a Commis-

sion of the Federation of Churches, and continued thus for two summers. In 1907 a National Committee was formed, and the work extended to other cities, notably Philadelphia, Chicago and Boston. Many colleges became interested in this form of 'Church and College Ministry to City Children.' In 1910 the Presbyterian Home Mission Board, the first national denominational board to incorporate this work as part of its program, entered the field. In 1911 the National Committee was incorporated as the Daily Vacation Bible School Association. In 1912 the movement was extended to Canada, thus becoming international. Three years later the American Baptist Publication Society took up the work actively. In 1916 and 1917 the movement was carried into China and Japan."

"The large denominations all over the country have taken up the work of promoting these schools quite actively. They co-operate with the pioneer agency in the field, the International Association of Daily Vacation Bible Schools. Any assistance which they may be able to render individual groups or churches interested in the work, they will be glad to give. The International Handbook of Vacation Bible and Church Schools, contains a list of all the books recommended for this year's work, by the various de-

nominations now publishing such textbooks. The association is supported entirely by voluntary contributions. It does not seek to maintain a large staff, or to build up itself. Headquarters are at 90 Bible House, New York City. Officers are: Russell Colgate, President; Thomas S. Evans, Director; Walter M. Howlett, Secretary; O. H. Cheney, Treasurer. Information and help on starting and conducting Bible schools may be received either from the denominational or Sunday school headquarters, or from the association. It purposes, only to act as a promotion agent, a clearing house for the schools, and to work with other agencies in their common endeavor to bring the principles of Christian Education within the reach of all children everywhere through the new school, the Daily Vacation Bible School."

"The leisure time of the children is the time of their greatest danger, but it is also the time of greatest opportunity for those who would help them grow into good citizens and faithful Christians. What the child learns, not under compulsion, but with happiness, forms the character. And what this New School, the daily Vacation Bible School purposes is not to disseminate mere knowledge but Christian knowledge."

"In one Daily Vacation Bible School a certain overgrown, ungainly lad, of even more neglected appearance than the average run of the pupils in that school, had proved to be a great problem. There seemed to be no way in which a personal approach could be made to him, and no place where he exactly fitted. He was eager to take part in the games and expressional activities of the younger boys, but was still not a part of their group. When the day for the closing exercises approached, the principal was a little perplexed as to just how he might give Steve a place on the program. One class was to dramatize the story of the Good Samaritan, and Steve was finally cast for one of the minor parts. He had little to do but stand on the platform and repeat a few words. But the principal found that the entire family, foreign, illiterate, unchurched, were coming to see their boy speak, in a church. After the exercises,

the principal was suddenly confronted by a man whose resemblance to Steve was unmistakable. With tears in his eyes, his whole face convulsed in an effort to express in his painfully inadequate English his delight, his gratitude, and his ambitions for his son, the man finally stammered, 'You, you—Oh, you *teach* my boy! You teach my boy!'"

GO TO THE EASTERN ASSOCIATION

The church at Marlboro, N. J., extends a cordial invitation for all who can do so to attend the association which is to meet there on June 7-10.

Entertainment will be free and the friends are asking for a large delegation. Those intending to go will please notify Mr. Leslie Tomlinson, R. F. D. 1, Bridgeton, N. J., chairman of the transportation committee, as to what train they will arrive on. Provision will be made for all guests. Mrs. Leslie Tomlinson is chairman of the entertainment committee, Bridgeton, R. F. D. 1.

Tentative Program

FRIDAY MORNING

10.00	Praise Service	
10.10	Address of Welcome	Pastor Hurley
10.20	Response	Rev. Paul S. Burdick
10.30	Sermon	Rev. Harold Crandall
11.00	Appointment of Committees	
	Business Session	
	Executive Committee Report	
	Treasurer's Report	
	Report of Visiting Delegates	
	Report of Our Delegates	
	Announcements	

FRIDAY AFTERNOON

2.00	Praise Service	
2.10	Missionary Society's Hour	
3.10	Education Society's Hour	
4.10	Adjournment	

EVENING BEFORE THE SABBATH

7.45	Praise Service	
8.00	Sermon	Rev. A. L. Davis
8.30	Conference Meeting	

SABBATH MORNING

10.30	Usual morning service	
	Sermon	Rev. A. J. C. Bond

SABBATH AFTERNOON

2.00	Sabbath School Hour	
	In charge of Rev. W. D. Burdick	
3.00	Young People's Hour	

SABBATH NIGHT

7.45	Praise Service	
8.00	Special Music	
8.15	Sermon	Rev. T. L. Gardiner

SUNDAY MORNING

10.00 Devotional
 10.10 Woman's Hour
 11.00 Sermon Mrs. Lena Crofoot
 11.35 Business

SUNDAY AFTERNOON

2.00 Devotionals
 2.10 Tract Society's Hour
 3.00 Sermon Rev. R. R. Thorngate
 3.30 Business

SUNDAY NIGHT

7.45 Praise Service
 8.00 Business
 8.15 Sermon Rev. C. L. Hill
 8.45 Conference

The theme of the association will be, "As for me and my house we will serve the Lord." Joshua 24:15.

The chairman of the music committee personally urges singers who will be in attendance to bring with them selections of music and be willing to assist in making the music of the association an inspiration and uplift.

L. S. DAVIS,
 Church Clerk.

UNION CITY MISSION, MINNEAPOLIS, MINN.

REV. E. H. SOCWELL

The Union City Mission in Minneapolis is owned and controlled by the churches of the city, through a board of directors selected from the nine or ten denominations embraced in the corporation. The primary object of the institution is to represent the churches in maintaining religious services in the downtown district of the city for the benefit of transient and homeless men and boys who seldom, if ever, attend church services. The mission owns and operates the St. James hotel, a first-class, modern twelve story steel, cement and tile building with two hundred twenty-five nicely furnished rooms; also a lodging house, with one hundred rooms and beds, and social privileges, the last of which includes a club for men, lounging rooms, reading matter and a cafeteria lunch room where lunches may be secured at actual cost. The social rooms are made as pleasant as possible, having large open fire-places, neat furniture and attractive decorations.

Another helpful convenience furnished the transient laborer is the opportunity to

sterilize and wash his clothing. For the benefit of homeless men in the city who are not physically able to endure continuous and hard labor, a free employment bureau is maintained.

The religious services are held in the mission hall, or in the chapel or on the street every day and evening in the year. The mission chapel and the hall adjoining have three thousand five hundred square feet of floor space. The men's club has nine thousand square feet of floor space. The lodging house is maintained especially for homeless men and boys and for the "down and out" class, while the St. James hotel, adjoining the mission premises and connected with them, is for first-class men and women and at moderate rates.

An idea as to what extent the mission is patronized may be gleaned from the following: Laundry tubs and shower baths are made use of by two thousand men per month. The club rooms are patronized by thirty thousand per month. The library and reading room is used by an average of four thousand five hundred men per month. Relief is given on an average of one thousand per month, employment is secured for two hundred per month. Cafeteria lunches are served to thirty thousand per month. Many thousands of lunches and lodgings are furnished free each year to destitute men and boys. The welfare work of the mission is cared for by the community chest and represents an expenditure of \$40,000 to \$50,000 each year, and the religious work is supported by the city churches and requires \$7,000 each year.

As a rule, the various churches of the city co-operate in the religious meetings, the pastor preaching the sermon and his group of workers assisting in the singing and personal work. Clergymen visiting in the city are frequently secured to preach and engage in personal work. It has been the privilege of the writer to preach in the mission, to become familiar with and interested in the operations of the institution, and to become acquainted with the three religious workers who have dedicated their lives to the building up of lost humanity who frequent the "Gateway" district of Minneapolis.

Garwin, Iowa.

THE NEW FORWARD MOVEMENT AND SABBATH STUDY AND PROMOTION

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

A LETTER TO PASTORS

On the eve of our departure for the Pacific Coast a letter was sent to all the pastors. It indicates some of the things about which we have been thinking together as ministers. It is our desire always to share as far as possible with all the people our aims and plans, as we seek ever their counsel and co-operation. Therefore, although it has been several weeks since this letter was mailed to the pastors, we are giving it place in this department this week.

The letter follows:

DEAR PASTOR:

Some time ago I made an attempt to sound out the pastors in regard to a get-together. Practically every pastor replied and in most cases the reply showed that the matter had been given serious thought.

Let me pause to say right here that this careful and sympathetic consideration of such matters as are referred to you is the best thing in my experience as director of the Forward Movement. I appreciate your patience with my shortcomings, your charity for my faults, and your hearty support.

It is because I feel that the interests of the Kingdom which we serve together would be advanced thereby that I was anxious to have the pastors meet together. It does not seem wise to attempt anything of the kind this year. The one thing in this line which it seems would receive the most unanimous approval of the pastors does not seem feasible this year. That is a pre-Conference meeting. Whether Conference goes to Salem or Milton next year, such a meeting can be held to much better advantage than it can this year with the Conference at North Loup.

I shall be glad to have your further suggestions at any time.

May 26 will be "Sabbath Rally Day." No special program will be mailed out as has been the custom. Certain boards have been

asked to prepare material for the RECORDER for May 7.

"Sabbath Rally Day" seems to me to be very much worth while. We trust that not less but more will be made of the day, and that in the absence of a set program more local interest and initiative may be given to the services.

The deficits of the boards have been reduced three thousand dollars since the first of the year. We will lose what we have gained, however, if money does not continue to come in. (At the end of April we had slipped back to where we were the first of January.) Do what you can to stimulate contributions and remittances for the next three months. Have the treasurers send in any money in hand this month. Of course some treasurers need no prompting. Some do need it.

What would you think of a financial rally for the last week in May, instead of waiting till the latter part of June?

Some churches have already done better than they did last year in their support of the denomination. Others will do better. If no church falls below its record last year, then the denomination as a whole will make a better record, and a better showing at North Loup.

Let us all do what we can from now to the thirtieth of June. Much is at stake.

I trust the little book sent to you some time ago was of some service. It was sent out in all good faith, not because it represented a particular theological viewpoint, but because it was hoped it might carry practical suggestions for sermon preparation.

With hope for the future, and a desire to do my part well, with your support and prayers, I am

Sincerely yours,

A. J. C. BOND.

March 27, 1923.

"Art thou he that should come, or do we look for another?" (Matthew 2:3).

There are various kinds of doubt, and a variety of motives which prompt it. This Scripture illustrates the highest kind of motive. The doubter in this instance hated to doubt, but for the moment felt driven to it. It was caused by misunderstanding, but the motive was right. Doubt that strives to get beyond doubting is on the open road to knowledge.—John Douglas Adam.

MISSIONS

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

MISSIONARY AND HOME NEWS

Below will be found much of the material in the reports of the home missionaries for the quarter ending March 31. These reports serve a double purpose, namely, they give us interesting home news and also missionary news. The quarterly report of Robert B. St. Clair and an article from the pen of Pastor George W. Hills have already appeared in this department and are, therefore, omitted this week.

FROM THE QUARTERLY REPORTS

Fouke, Ark.

We have made an effort to pay part of our Forward Movement apportionment, and have sent in about \$40.00.

Sickness and bad weather have interfered with the work, so that we have barely been able to keep up our regular services. Our annual communion service was held, however, at the regular time, which is the time of the Jewish Passover, and fell on March 30. A Pentecostal Sabbath-keeping evangelist, Rev. W. H. Denoyer, is now working in this section.

The greatest need perhaps, is one that can not be supplied now—a pastor who can give full time to pastoral work. There is a vast field in southwest Arkansas and Texas, which belongs to the parish of this church, and where there are many groups of Sabbath-keepers, most of them members here. I am hoping to take a trip into Texas in June. Another need is more of a spirit of evangelism on the part of the church.

There are many suggestions to make, but most of them are impracticable. For instance, many feel that the general missionary ought to be located here, rather than at Gentry. I am inclined to feel so, myself. It is a much more central point, and there is a wider local field. The need, of course, if it were possible, would be for another missionary on the field. The help of the board I believe counts for as much here as on any field. The really pressing financial

problems now belong to the school, rather than to the church. CLIFFORD A. BEEBE.

Southwestern Field

There are problems, many of them, but I mistrust they are common to any field. The one which gives me the greatest anxiety has to do with the conscience. How shall we persuade men to live as we know God wants them to live?

I wrote some time ago that I was very anxious to hold some meetings near Belzoni, Okla. I can not say there is any marked interest in the things of God. Nevertheless I believe this an opportune time to hold some extra meetings.

R. J. SEVERANCE.

March 31, 1923.

Little Prairie

I held one service with a family that was kept at home on account of sickness. Conducted the burial service of two members of our church.

I have occasionally had very interesting talks with a man who admits every point in regard to the Sabbath, but holds that time was lost and we do not know when the Sabbath comes. Is there anyway to show him his errors?

There was a great deal of sickness in this vicinity during the winter. Mrs. Van Horn was busy several weeks night and day helping to care for the sick. Better health is prevailing at present. As a family we are quite well, for which we give thanks daily.

On account of sickness, rainy weather, bad roads and that one of our most faithful families has moved farther away, we thought best to discontinue the prayer meeting for a season.

The Sabbath services are seemingly enjoyed by all who attend. The SABBATH RECORDER has always a prominent part in our services.

No money has been received during the last quarter from the members. Money is very scarce here, but no one is suffering for the necessities of life.

Yours still hopefully,

C. C. VAN HORN.

April 2, 1923.

Hammond, La.

Much prevailing sickness of the "flu" nature prevented the carrying out of strong

desires for evangelistic meetings. These we hope to have next fall. Nevertheless our stated appointments have been well sustained and there is a good interest.

S. S. POWELL.

March 31, 1923.

Stonefort, Ill.

Began a meeting at Harrisburg, Ill., but owing to throat trouble I could not continue. Five conversions during my stay.

ELLIS R. LEWIS.

April 1, 1923.

Exeland, Wis.

Have done nothing special during the quarter. Paid \$20.00 on Forward Movement. While no special work has been done, we have kept up our services. Missed one service on account of illness of pastor, and mercury was 28 degrees below the same day; thought best not to have service that day.

We have wonderfully good times in our Christian Endeavor meetings, which meet every week after the Sabbath at the house of the pastor. There is much good derived from the discussion of the topics, in which every one takes part.

The ladies of our society have organized a "club" to meet once a month for social purposes mostly and to assist the hostess in whatever work she may have planned.

CHARLES W. THORNGATE.

April 2, 1923.

White Cloud, Mich.

The winter has been very much against doing the amount of missionary work we had planned during the past quarter, but have been planning for work during the next three months. Sickness in and out of our own family has been severe.

REV. L. J. BRANCH.

April 4, 1923.

Minneapolis, Minn.

We continue our bi-monthly contributions to the Missionary Society from the Sabbath school, also the budget. Our Ladies' Missionary Society sent some money to the Woman's Board and have been doing some work for the Fouke School.

We have added a home department of six members to the Sabbath school. There are others whom I hope to secure.

Our people are widely scattered in this city and suburbs and St. Paul. Some are elderly and in feeble health, seldom able to attend services, though interested in the work and faithful Sabbath-keepers.

I wish a man with a family might come here to lead in the work. If I remain in the city I shall assist all I can. I should like to devote more time to L. S. K. work, or help in other obscure fields.

ANGELINE ABBEY.

April 4, 1923.

West Edmeston, N. Y.

One week we did not have any service, as I was sick with the grippe. Our attendance has been very small all winter because of sickness and bad weather. I conducted the funeral of a Sunday man, member of no church, but they requested me to have charge of the service. One member who was being cared for by the I. O. O. F. home, died about two weeks ago. The body was taken to DeRuyter for burial. Our problems are the same as ever, if anything they are harder to meet up against, but we hope when warm weather comes things will brighten a bit.

Sincerely,

MRS. LENA G. CROFOOT.

April 1, 1923.

Syracuse, N. Y.

"The Forward Movement" is the one thing which is now engaging our attention mostly. The very severe winter has interfered with our services and work. We have made ourselves responsible for \$60.00 to the Near East fund for this year.

We have no problems awaiting solution, but our needs are wisdom and power.

I would suggest that the secretary call when convenient for him, to have a good talk over our condition and needs.

Have been in touch with the American Volunteers and at their request preached twice in their meeting place during March. They were holding special meetings in an effort to revive their work.

I delivered an "Industrial Lecture" to about four hundred students and the faculty at the high school, Solvay, March 23, at which time I mentioned incidentally the Sabbath. When telling who I was, the opportunity presented itself.

In looking over this report it doesn't seem

to show much. I wish the showing were much better, but to one who has to do work of a different nature five days in the week in order to live, and gets tired and weary in the doing of it, why brethren, there does seem a little to it after all.

I want to report that Mrs. Clayton enters into the work, and does considerable calling.

We are planning to do work with some of our literature, as soon as the weather permits.

I ought to say that the church is showing more interest in denominational matters than previously. Our Forward Movement contribution will be increased this year.

May the Lord bless and guide us always.

WILLIAM CLAYTON.

April 2, 1923.

Middle Island, W. Va.

This church had report of canvassing committee at March meeting. At that time they had about \$500.00 in sight. They voted to recall the pastor at previous rate of salary as long as money held out, and to ask the Missionary Board to appropriate at the rate of \$300.00 as long as they can raise their share.

G. H. FITZ RANDOLPH.

April 1, 1923.

THE AFTER-SERVICE AT LOS ANGELES

REV. GEORGE W. HILLS

The annual session of the Pacific Coast Association, recently held at Riverside, was a great event in the annals of the Seventh Day Baptists, in this "Land of the Setting Sun." It has been reported. Its influences and memories will long remain with us. Its great combines of pleasant associations and helpful services have impressed our lives.

On the first Sabbath after the association, Brother Bond was with us here at Los Angeles. Two services were held, at which he was the speaker. Pasadena, Whittier, Hollywood and Riverside were represented in our congregations, and the services seemed much like a continuation of the association.

Great interest marked the meetings. Brother Bond explained to us the purposes and aims of the Forward Movement, and the plans for the work it represents and makes possible. He also explained to us the embarrassments and difficulties met by

the boards, arising from the failure to make this a one-hundred-per-cent movement, as at first hoped. Not only have inviting openings for advance work been allowed to pass, but retrenchment has been necessary in some lines of the work already established. He so vividly presented these matters before us that we now more fully see the real denominational conditions and needs.

On the Sabbath following, Brother and Sister Eugene Davis, of Shanghai, China, were with us. Again we held two services. These missionaries were the speakers, and, with their children, were also the singers of the Chinese music of the services.

They earnestly and vividly pictured to us the work, needs, successes, difficulties and hopes of the work in China. That work and its workers were made to seem much nearer to us than ever before. The great Pacific Ocean does not now seem so wide, and so much of a barrier as formerly.

The speakers told us something of the difficulties that some of the young people of Shanghai have to overcome in securing an education. Nothing was said about raising funds for their assistance, yet, at the close of the meeting, a lady in the audience came to Brother Davis, and, after some questions and conversation, promised him \$60.00 per year for an indefinite period, for the support of a young man in our school in Shanghai.

Brother Bond and Brother and Sister Davis presented much of the sunshine of our work and interests as a people. They also brought to our notice some of the clouds and shadows that hover across the denominational sky, caused by embarrassments arising from the shortage of funds. They all expressed a very earnest wish that these clouds and shadows might be driven away, by making this a denominational one-hundred-per-cent year in raising the much needed funds.

We, the Los Angeles people, caught the spirit of that expressed wish, and it has become our wish.

After the services, while lingering for parting words with Brother Davis and family, some of our people voluntarily proposed to their pastor that this church add something to our Forward Movement fund for the year, although, for some time, our apportionment has been paid up to the close of the Conference year.

(Continued on page 670)

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.

MOVIE MACHINE PURCHASED FOR MILTON

After several months the class of 1922 have purchased a moving picture and stereopticon machine which is to be given to Milton College as a memorial.

It is an age-old custom that each class, as it graduates from Milton College, presents to its Alma Mater some token or memorial of its love and respect. Accordingly, in the spring of 1922, the senior class voted to buy as their gift, a moving picture machine. Many months were spent in investigating various types of machines and raising necessary funds.

However, last week an Acme combined motion picture projector and stereopticon was purchased and is now ready for use in the college.

This is a very durable appearing portable machine, equipped with a set of lenses so that it can be used in any classroom in the college, the chapel, or the auditorium.

In a demonstration held in the chapel, several films of history, travel and science were shown with very satisfactory results. The pictures were very clearly and sharply defined and steady. One of the very useful features of this machine is the use of a gold glass screen which automatically turns down to protect the film from the heat of the lamp when the film stops, thus making it possible for an instructor to stop the film at any point and obtain a still picture for further explanation and study.

It is expected that this machine will be used very extensively for educational purposes in all departments and also for occasional programs which the various organizations may wish to present to raise funds.—Milton College Review.

A FIELD OF COTTON

CLARA LEWIS BEEBE

A cotton field in August, especially a cotton field on the "bottoms" of the Red River, is a regular melting-pot for heat. The cotton is soft and sticky, and oh, how the weight of the cotton-sack drags one down!

Docey Harkness, nearly sunstricken, dragged back and forth between the rows of cotton. Would supper-time never come? But what relief would that be, going from the baking heat of the cotton-field to the stifling heat of a slovenly lean-to kitchen? The cotton-sack grew heavier. The tears coursed slowly down the grimy cheeks of the frail girl. She wiped them away with sun-burnt, cracked, hands, and kept on picking cotton. How glad she would be when cotton-picking was over, and she could go back to the Hall, to her beloved teachers! But before that time there were acres upon acres of cotton to be picked. She toiled on—she dared not stop, for in the same field were her two brothers, and they would "tell paw on her" if she so much as paused for breath.

She thought of the sparkling lake in front of the tumble-down shack she called home, and longed for a dip in its cooling waters, for an hour with a book beneath the ghostly cypresses that fringed its bank. How she would love to finish there the exciting story she had been reading, about "the Girl Scouts' Camp in Maine." They didn't have to slave all day in an ugly old cotton-field, nor wear horrid sunbonnets that made one look like one's own grandmother!

A voice roused her from her dreaming. "Howdy, Docey! How's the old girl terday?"

She turned, saw naught but the sullenly handsome face of Antoine Lenalls, the son of a neighbor, and went on picking cotton.

"Now yeh needn't be so techy. I been studyin' how t' git a word with yeh, fer t' give yeh a bid t' our party t'night. Reckoned I'd have t' come t' the field, 'cause why the ole lady over yander"—he jerked his thumb over his shoulder in the direction of the shanty—"won't no ways leave yeh alone when I'm thar."

The girl nodded her head sadly.

"Yes, Maw don't love for me to have company. Reckon she's afeard I might get married, so she'd have to do house-work."

Antoine looked at her with eyes of fierce desire.

"Fer why don't yeh? Ain't I been honin' fer yer soft little arms about my neck, fer yer red little old lips t' kiss? Ain't I good enough fer yeh? Or have yeh some other feller up thar at the Hall whar yeh go t' school winters?"

Docey turned upon him fiercely.

"No, I haven't any fellow, 'cept you, and you know it. But I'm wanting an education afore I get married. 'Sides I'm too young for beaus, Miss Pheeny says."

Antoine looked at her mockingly. What a little wildcat she was, and how he would love to tame her. He turned to go.

"If yeh don't want fer t' go t' our party, yeh don't have t'. But I'd shore hate it without yeh thar."

"I never said I wouldn't come."

"Wall, then, when yeh hear a night-hawk screech by the lake, I'll be after yeh."

He was gone in an instant.

Throughout their talk, he had not offered to help Docey in her toil, had not taken from her shoulders the burden of the heavy cotton sack. Was that an index to the man's character?

During the remainder of that cruelly hot day, Docey continued to pick cotton. There was no end to the cotton, it seemed. Tomorrows and tomorrows of toil stretched out before her, a weary tale. At last the sun went down, signal for cotton pickers' supper-time.

In a sort of daze she baked the corn-pone, fried the salt pork, and made the gravy. Her brothers, and the dirty younger children, who all day long had played in the dirt of the yard, or splashed in the water of the lake, crowded about the table, like hungry animals. The dirt of the children, the dirt of the puncheon floor, the dirt of the cobwebby, fly-specked walls, the reeking odors of cooking, sickened Docey. She turned from the scene in disgust. As she passed through the door into the room where her ailing mother lay—the only other room of the mean little shack,—her older brother called her.

"Ain't you after wanting airy supper?"

"No, I'm not hungry tonight. Besides, I'm going to a party, and have to get ready."

"Wall, if some folks don't beat all!"

A peevish voice arose from among the pillows.

"Docey Harkness, don't yeh stir one step t' that party afore yeh wash them dishes and tidy this yere house!"

"Yes, mother, I aimed to do that."

At last the house was straightened, the dishes were done, the babies were put in bed. And by some Providence the older boys had gone down to the cotton-gin where their father worked. For perhaps half an hour Docey was free from all prying eyes save those of her mother. If only she could get ready before the night-hawk screamed.

She pulled open the drawer of her home-made bureau and dragged from its once neat depths her one decent dress, a red-checked gingham, parting gift of the teachers at the Hall. She was about to slip the dress over her thin, sun-burned shoulders when the voice from the pillows interrupted her.

"Docey Harkness, don't yeh put on that purty dress t' go t' that fool party. Yeh ain't no business t' go any ways, with me sick yere, and yer paw likely t' come in fer supper airy time."

Docey shrugged her shoulders and tossed her mane of corn-yellow hair.

The cry of a night-hawk broke the stillness of the sultry night.

"P'raps yeh may as well wear hit. Land o' Goshen, yeh won't have nary chance to dress up this winter. Fer shore yeh can't go back to school, what with me sick and the cotton crop so pore we can't hire a nigger-wench."

Not go back to school! What was life worth then? Dirt, unending dirt and disorder, and toil till her very heart ached! Better to be dead!

Ah! there was the night-hawk again! She must hurry, or Antoine would become impatient! Perhaps life held a little happiness for her yet.

It was a night of stars. The still lake glimmered in the starlight and reflected them back from a thousand waves dimpling in the light wind. And on the shore the eerie cypresses with their winding

sheets of Spanish moss gleamed ghost-like. Now and again the tiny breeze rustled through the nearby fields of cotton and brought a whiff of the sickish sweet smell to the nostrils of the waiting Antoine.

What a little wildcat she was. Once he got her safely married how he'd crow over Maw Harkness and Old Lije for being so stuck-up about Docey's visitors. And wouldn't he knock some of those crazy ideas out of her head, such as the value of book-learning and keeping Saturday for Sabbath.

Down to the shore came Docey, pale and pretty in the starlight. Antoine sprang up the little path to meet her.

"Come on, old girl, the boat's all ready and here's the license, too."

"But—but you said there was a party at your house."

"Party nuthin'. I jest wanted t' get a chance t' talk t' yeh, and made all that up.—Come on now, yeh know that yer nuthin' but a slave up yander. And I'd give yeh a good time."

Docey considered his words, weighing them one by one. It was true, all that he said, and would be truer still, now that hope of school had fled.

She yielded herself to his fierce embrace. But even as she felt his hot kisses upon her virgin lips, she smelled the vile fumes of moonshine and tobacco and snuff upon his breath. A vague misgiving filled her heart. But she had given her word and could not go back. And any way, life couldn't be much worse than it was away in this dreary wilderness.

Antoine seated her in the boat and they floated away in the starlight. But whither? Who knows?

VERONA (N. Y.) LOCAL HISTORY IN EARLY DAYS

(Craig L. Sholtz in the Young People's Social Club)

The city of Oneida, while situated about ten miles from the First Verona church may be properly included in that church's local history, as several of its members live in this city. Oneida was founded in 1837. At this time our church at Verona had been established about seventeen years. The territory where Oneida now stands

was the last stronghold of the Oneida Indians and not open for settlement until about 1830.

As early as 1766 Rev. Samuel Kirkland established a mission at Oneida Castle, now a suburb of Oneida. Through his influence the Oneida Indians remained neutral during the Revolutionary War, at times fighting against their tribesmen, the Iroquois, who joined the English.

The Genesee turnpike which passes through Oneida, being the main highway between Buffalo and New York, was opened in 1790 by James Wadsworth on his way to Genesee County, therefore the name Genesee was given to it. Upon the opening of this road a blacksmith, who was sent among the Indians by General Washington, opened a tavern at the place which was afterwards named for him, Wampsville. Wampsville is the county seat of Madison County and three miles distant from Oneida.

In 1830 Sands Higinbotham purchased several hundred acres of land where the city of Oneida now stands. In 1837 the Syracuse and Utica railroad, now the main line of the New York Central, located their railroad across his farm and established "Oneida Depot."

The "Lenox Iron Company" was an early enterprise of Oneida. They began making stoves at the time of their invention, making the first pattern for the "Franklin Stove" as well as the first cooking stove invented by David Gage. This enterprise was abandoned about 1858 because of the scarcity of timber for charcoal, there being then no method for smelting with coal.

In 1848 the Oneida Community was founded by John H. Noyes, on the broadcast of community lines, at the place known as Kenwood, a suburb of Oneida. The Oneida Community was founded on religious principles of which Perfectionism was the basis. Perfectionism is simply total abstinence from sin in thought and feeling as well as deed. A novel feature of the community life was the plan of mutual criticism, which is said to have taken the place of the ordinary means of government. Radical as the theories and practices of the community were, it held its people together, for thirty years and prospered. In 1880 the former Oneida Community gave place to the Oneida

Community Limited, a stock corporation, with each of its former members an individual stockholder. They early began the manufacture of silverware and animal traps.

The city of Oneida grew steadily and was incorporated as a city in 1901, and now with its suburbs of Oneida Castle, Sherrill and Kenwood, has a population of about twelve thousand.

Oneida is but five miles from Oneida Lake on the east end of which is located Sylvan Beach, a famous summer resort.

The industrial interests of Oneida are represented by iron works, canneries and manufactories of caskets, handcars, steel and wood pulleys, silverware, animal traps, cigars and asbestos shingles. The surrounding country is agriculturally productive.

MY PERSONAL EXPERIENCE

A True Story

MARY L. W. ENNIS

Perhaps no time equal to the present has been afforded me, when so much doubt is being expressed regarding Divine intervention and Bible miracles, in which to relate my personal experience.

I will say in passing, that at the time of the remarkable visitation of which I write, I was an attendant on public worship, was a reader of the Bible from a sense of duty rather than from pleasure, was a regretful doubter as to the validity of some portions of the same, yet was philanthropic, cherished the highest ideals, and was a sincere seeker after truth. But the Deity seemed far removed from personal touch, under whose wise beneficent rule creation automatically functioned.

On this never-to-be-forgotten morning, I had had no especially religious thoughts, my husband had gone to his place of business, our children to school, and I was busy with the breakfast dishes when I became sensible of the Divine Presence. At once I experienced a sense of uplift and exhilaration, the continued pursuit of my accustomed duties no longer caused weariness, there seemed a perfect oneness between myself and the Divine Presence, a complete spiritual union with a Lover whose companionship afford perfect bliss. To me was imparted, in some degree,

the Divine love and compassion for a lost world groveling in sorrow and sin, and I wanted to go right out and tell others of this wonderful visitation and happiness that they might share it with me.

The Bible, hitherto a dry book to me, seemed illuminated before my mind's eye, its knotty problems plain, and to me was given a comprehension and appreciation of its precious, priceless, spiritual value.

Whereas, heretofore, I had felt uncertain as to my acceptance in the final accounting, I now possessed the blessed assurance that I *was* saved and safe, that my Protector would shield me forevermore from the power of evil.

Thus the day passed on, my Guest lingered, and when I at length retired, I was permitted uninterrupted communion and a foretaste of that heavenly rapture, which words are inadequate to portray, till finally under the Divine watchcare, serenely, I slept.

Never since that time has the Deity seemed far off and inaccessible, never have I ceased to love the souls of men and to feel the deepest interest in the welfare of humanity, irrespective of race or creed, for the human soul feeling its great need and longing for its source of life, its creator, reaches up through whatsoever avenue is open to it, and never have I been assailed with such harrassing doubts regarding the authenticity of the Bible which I now read with greater satisfaction than any other literature. Could we obtain the whole story of creation, scientific and otherwise, and the Bible free from minor errors of translation and transcription I feel assured that between the two must be perfect accord.

Hence in this time of unsettled religious convictions, the writer who once doubted miraculous intervention, gives this simple, truthful story, that all who read it may know that even in our day the Deity, in differing ways, reveals his immediate presence to some for whom he has especial use in humanity's uplift.

That this little message may serve to stabilize many a troubled soul, unsettled by the various conflicting theories enunciated by the theorists of this materialistic age is the wish of the writer.

Ashaway, R. I., April 24, 1923.

WOMAN'S WORK

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

PARENTS

For many years I have been dismayed by the difference between the dictionary definition of "parent" and the definition as accepted by the average group of men and women in the community. I have addressed in school circles, church circles, in towns large and small, a great many parents' associations and parent-teacher associations and have found almost without exception that parents are mothers! This seems to be the case whether the speaker be a man or a woman and regardless of the topic to be presented or discussed. Parents, for all purposes of child-study, for consideration of child-welfare, child hygiene, recreation and amusements, school curricula, moral, ethical and religious training, even when meetings are held in the evening at the place and hour supposed to be most convenient to men, *parents still seem to be mothers.* Yet despite this rather discouraging fact I insist upon following the definition of the dictionary and believing that fathers as well as mothers are parents, sharing equally the responsibility for the creation and preservation of the sons and daughters of earth.

I look often at various types of men and their young sons with deep interest and with earnest effort to understand. The boy perhaps has done something that at the moment displeases his father and by angry, impatient word and gesture is sent hurrying from his presence; or the young son is asking the man who brought him into the world, some question about this old planet upon which he finds himself. I wait for the father's answer to the keen questions of a fresh young mind eager for knowledge. Sometimes one question is answered, in rare instances five or six questions, then the newspaper wins and the boy is sent away with his "everlasting questions."

I want to call out to the young father shouting at his son, "Now, I won't answer

another question tonight; go ask your mother. Go to bed. You ought to be in bed now. No, not another word!"—I want to say to him, "Young man, just a few years and your son will ask you no more questions. You will give him a lot of information about life in general, about common sense and behavior, his behavior in particular. Information and knowledge will drop generously from your lips, but your son will not pay the slightest attention. *Now* is your great chance to answer questions. You would better take it."

But the average father does not take it and the son goes to bed unsatisfied and rebellious, leaving me to ponder on the ways of parents with children.

In the first place I can never, struggle as I may, blind myself to the fact that this man and this woman, brought these questioning, wriggling, never-still-a-moment human specimens into existence. In obedience to law and for the gratification of the instinct for the perpetuation of life, these children came into being. Somewhere along the way they became thinking minds, human spirits, living souls. They did not ask to come. Only on the stage in the appealing and poetic play do little souls clamor to be born. No, you who are parents, you dared to launch these spirits upon the sea of human experience. They had nothing to say about it, they could not choose their parents, their race, their color, their social status. They had nothing to say about the time or place of the launching, not a word to say about the language they should speak, they could not choose either poverty or riches. If the sea of life should buffet them and the storms beat upon them with such fury that in despair one day they should cry, "I wish I had never been born," it will be a futile cry. You have made them live. You have forced upon them without their asking for it this thing called Life. Here they are—your sons and your daughters.

Perhaps one of them is now calling to you from his little white crib, over and over, with great persistence, "Mother—mother, I want a drink of water!" The stairs are long and you have traversed them scores of times since morning. And, too, the child had a drink of water just before he went to bed. It is very hard to

think of parental responsibility under these circumstances, but the fact remains. Or it may be that some father, persuaded against his will to read this article, feels two little sharp elbows on his knees and a clear little voice is asking, "Daddy, what makes a chimney smoke for? Where does the smoke go, Daddy? Daddy, what does God eat? 'Course he eats! How can he not eat?" I know you are a weary man, the affairs of state or city, business purely personal, the struggle and anxiety that crush the heart out of you, have surrounded you all day. You don't care where the smoke goes and you are annoyed, a little shocked, at the daring of a mind that frames such concrete questions about God. You don't think much about him yourself. You are not at all in the mood for the consideration of the question of *parental responsibility*, but the facts are there. You created that little thing. He is dependent upon you for life—his body, mind and spirit. More than that, what he is in the long days to come will depend upon what you, his father, and the woman who is his mother do to him now that you have given him—Life.

Some time since, on a wonderful spring day, I stood in the room where a father and mother were looking at a tiny little red thing, all hidden—except the cry—in dainty, delicate blankets. It was a *boy*, a perfect specimen of humanity. The other two children were girls and in spite of the fact that to the Anglo-Saxon man both boys and girls are supposed to be of equal value, there was a ring of special rejoicing in the father's voice when he announced, "It's a boy. Poor little beggar," he said, looking down at it, with pride that gave real meaning to the words.

It was a beautiful home into which this boy had come; wealth, culture, refinement, generations of strong, earnest Christian character were his inheritance. I had recently returned from a trip around the world, looking at its childhood. What would happen, I asked myself, if I should take this precious bundle of possibilities from its nursery and returning to China exchange it for a tiny almond-eyed little boy in a well-to-do home on a very narrow and very dirty street in a walled town far from the haunts of white-faced foreigners. I let my imagination, build-

ing upon the facts of inheritance and environment, picture what would happen. With the little son of the cultured Christian home in my arms I cross the Pacific land at Shanghai, take passage on the Yangtze, going for days up that mighty stream until I reach the terminal wharf for the big river boats. On smaller craft, then by chair, I make my way to the humble home, leaving the white-skinned, straight-eyed baby there with a motherly Chinese woman, giving her instructions to bring him up as her son. After searching about for a while I take from the arms of his mother a little Chinese boy, a perfect physical specimen. Back down the Yangtze, across the Pacific I come with my bundle of oriental babyhood. I give him to the care of an understanding woman in a home of wealth, culture, refinement and opportunity.

Twelve years pass. I am ready now to exchange my boys, to give to the oriental lad and the occidental lad each his own people and his own land. I ask the parents of my Chinese boy to come to America and claim their son. He is a fine, sturdy, upstanding little fellow. His eyes slant, yet one thinks little of it. His skin is ivory, but one thinks little of that. He is as tall as the average American boy of his years. He is dressed as an American boy in a prosperous home is dressed. The Chinese parents are brought to his room where surrounded by games and books he is at work upon the details of a home-made radiograph. He looks at his parents with great curiosity. Why have they come? Are these the people about whom he has read in school? Relations of the laundryman at M Street, the folk who eat rice and other more dreadful things it is said! What a costume! They begin to speak. Is it a language? Can they really understand each other? At lunch he watches their attempts to eat with knife and fork. In spite of himself, he laughs. Their courteous host serves a *Chinese* dish and he observes their skill with chopsticks and is fascinated. After lunch they tell him the truth. Here are his father and mother. He is to go home to China. He is a son of the Orient—their son. But he will not go. He flees in terror to his Anglo-Saxon mother by adoption. He shrieks for his white-skinned blue-eyed

father, though his own eyes are deep lustrous dewy brown with almond-shaped lids seeking to hide them. He will never leave them. He is an American boy, he is not Chinese, he cries, and in all save his body he speaks the truth. Whether or not in long years to come he would if sent back to China "revert to type" no one can say.

Meanwhile the blue-eyed Anglo-Saxon boy, beyond the farthest hills of the Yangtze border, sees for the first time his American parents. Screaming with fear at their approach, he calls at them, his face half-hidden in his Chinese mother's gown, "Foreign devil, foreign devil!"—the only English words he knows. He rushes to the street, through the mud, past the pigs, over the dogs, to seek his playmates, to show them the curiosity, the ridiculous foreigners with their unspeakable clothes, the foreigners who could not eat with chopsticks, though the best ivory ones were given them, the foreigners who did not know how to drink tea properly. The Anglo-Saxon man and woman talk together. In astonishment the boy listens. Is it a language? Can they understand each other? Now the Chinese father tells the boy that these are *his parents*, he must go with them. His skin is fair, his eyes are blue, his hair is light and it curls, but he cried aloud in terror, he calls upon the gods, he will not go—he is a Chinese boy, he begs his Chinese father to rescue him. And in all save in body he is a Chinese boy. His sins are the sins of Chinese boyhood, his thoughts are the thoughts of a Chinese boy of twelve. If he is taken to America, in the years ahead he may completely "revert to type," but no one can say how long it will be, if ever, before the twelve years' training of the Orient shall drop away and leave him Anglo-Saxon in mind and character as he is in face and form.

The lusty cry of the new-born son of America, there in his dainty nursery, brought me back to realities. But my dreaming has truth in it, and my picture is made out of fact. With that little human thing wildly waving its tiny red hands, its parents may do as they will. It can learn to speak French, Russian, Chinese, Hindustani, with equal ease. It can learn to sit on a mat, or on a chair or squat in the dust. It will eat with

chop-sticks as a Korean, Japanese or Chinese, or with fingers as a Hindu. It will be Catholic, Protestant or Hebrew, Mohammedan, Taoist, Confucianist or Buddhist. It can not decide for itself for long years to come either its language, its food, its moral and ethical standards or its religious faith. What challenge—and what hope! These children brought into being by you are yours to make them what you will. The consciousness of it ought to thrill you with joy at what you may do or with fear lest you should fail.

(To be continued.)

WORKERS' EXCHANGE

Ashaway, R. I.

The Ladies' Sewing Society of the First Hopkinton Seventh Day Baptist Church in Ashaway, R. I., during the year ending May 1, 1923, had a membership of twenty-four active and forty-eight associate, having added three active and eight associate members during the year.

Once each month the society has held a business meeting followed by a supper and social hour during which a program is given. The past year the parish house has been thoroughly renovated, painted and new curtains added.

Notwithstanding we have had an unusual amount of sickness in our community during the past winter the society has been active and has given \$100.00 to the church with which it is connected; \$25.00 to the Missionary Society, \$25.00 to the Tract Society; \$25.00 toward Susie Burdick's salary; \$5.00 to the Woman's Board; \$5.00 to the Fouke School.

In this way the society endeavors to keep the young people interested, thus promoting the interest of the church and the community.

SECRETARY.

"There's a talk of abolishing the nickel." "That shows that as a people we have no sentiment." "How so?" "Why, if we had, we would want to keep it if only as a reminder of the good old days when we could buy something with it."—*Judge*.

Thought in the mine may come forth gold or dross;
When coin'd in words we know its real worth.
—*Young*.

YOUNG PEOPLE'S WORK

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

OBJECT LESSONS

**Christian Endeavor Topic for Sabbath Day,
June 9, 1923**

DAILY READINGS

Sunday—Potter's vessel (Jer. 18: 1-17)
Monday—Half-baked cakes (Hos. 7: 8)
Tuesday—Houses (Matt. 7: 24-29)
Wednesday—Armor (1 Sam. 17: 38-40)
Thursday—Salt (Matt. 5: 13)
Friday—A crown (Jas. 1: 12)
Sabbath Day—Topic, Lessons from everyday objects (Prov. 24: 20; 26: 20; 27: 17; Jer. 23: 29)

SOME OF CHRIST'S OBJECT LESSONS

The tares. Matt. 13: 24-30.
The treasure. Matt. 13: 44.
The pearl. Matt. 13: 45, 46.
The draw net. Matt. 13: 47, 48.
The seed. Mark 4: 26-28.
The barren fig tree. Luke 13: 6-9.
The piece of money. Luke 15: 8, 9.
The leaven. Matt. 13: 33.
The lost sheep. Luke 15: 4, 5.
The mustard seed. Mark 4: 30-32.

What lessons can we learn from these objects?

A stone wall, a flower, a rug, an acorn, an oak tree, a grafted fruit tree, a bird, a clock, a wheel, a radio set.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

A fence is placed around a field of corn to prevent harmful animals from entering and destroying the corn. If we give our heart and our service to Christ, he will help us place a "fence" around our lives and thus sin will not be able to come into our lives. If you have not done so, give your heart to him now and let him help you in this way.

"One stitch dropped as the weaver drove
His nimble shuttle to and fro,
In and out, beneath, above,

Till the pattern seemed to bud and grow
As if the fairies had helping been.
But the one stitch dropped the next stitch
out,

And a weak spot grew in the fabric stout;
And the perfect pattern was marred for aye,
By the one small stitch that was dropped that day.

"One small life in God's great plan!
How futile it seems as the ages roll,
Do what it may or strive how it can,
To alter the sweep of the infinite whole!
A single stitch in an endless web,
A single drop in the ocean's flow and ebb!
But the pattern is rent where the stitch is lost,
Or marred where the tangled threads have crossed,
And each life that fails of its true intent
Mars the perfect plan that its Master meant."
—Susan Coolidge.

A HINT FOR FLOWER COMMITTEES

Last summer the Flower Committee of the Hebron, Pa., Christian Endeavor society bought flower seeds with the committee funds, and the committee and some other members raised "Christian Endeavor flowers" which usually brightened the pulpit for the church and Endeavor services, after which they could be sent to the sick or to shut-ins.

DID YOU READ THE APRIL RECORDERS?

Mrs. Blanche Burdick and Miss Elisabeth Kenyon of the Ashaway society sent in answers for the March questions. See if you can answer these.

1. Which one of our missionaries has recently resigned?
2. Who has offered his services as a medical missionary?
3. What is the "Counterfeit Coin" spoken of in the article from the pen of Dr. Daland?
4. Who has been conducting evangelistic meetings in Milton?
5. What recognition has Alfred University received?
6. What pastors assisted in the meetings of the Pacific Coast Association?
7. What plans are being made for Vacation Bible Schools?
8. What opportunities come to us from our connection with the "Movement for a World Conference on Faith and Order"?
9. Why and how should men strive to acquire property?

Let us have more faith in one another!
Do not let us give up faith in man, in
Christian man! Let us live as if we really
believed there was such a thing as brother-
hood!—Thomas Burney.

CHILDREN'S PAGE

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

WHY PRAY?

ELISABETH KENYON

**Junior Christian Endeavor Topic for Sabbath
Day, June 2, 1923**

DAILY READINGS

Sunday—Prayer brings help (Luke 17: 11-14)
Monday—Pray for forgiveness (1 John 1: 9)
Tuesday—Pray for the Spirit (Luke 11: 13)
Wednesday—Pray because weak (Exod. 2: 23)
Thursday—Pray for needful things (Matt. 6: 31, 32)
Friday—Pray for wisdom (Jas. 1: 5)
Sabbath Day—Topic, Why should we pray? (Ps. 37: 4, 5) (Consecration meeting)

When Jesus was here on earth he used to talk with his heavenly Father just as you and I talk with our fathers and mothers, but why did Jesus need to pray? He needed first of all to find out what God wanted him to do. He sometimes grew tired and weary and went off alone to talk with God and get rested. He wanted to thank God for keeping him safe and giving him all the earthly things he needed.

We need to pray much more than Jesus did. We want to be good boys and girls and follow Jesus and in order to do this we must talk with him often. Whenever we receive presents we are considered very impolite if we do not say, "Thank you," but how impolite and thoughtless we are when we forget to thank God for *everything* we have!

Jesus gave us a prayer that we all know and repeat very often, but do we ever stop and think about what we say? We have the answers to our topic right here. First, because we want to praise God; then because we want all the people on this earth to try to obey and follow him as we are trying to do; we should ask him for the things we need; to forgive our sins and help us to forgive those who wrong us and finally to help and keep us from doing wrong.

We learn in the following story that when we talk to God he at the same time makes us think of things we ought to do and we boys and girls will never feel right inside until we have obeyed God.

All boys and girls know the little prayer that commences, "Now I lay me down to

sleep, If I should die before I wake." Robinson P. D. Bennett tells us a story about a little boy who when saying his prayers one night got that far and then rose from his bedside where he was kneeling and rushed downstairs. He then returned and finished his prayer. When asked why he did it he said, "But I did not think what I was sayin', grandmother, and that's why I had to stop. You see I upset Tod's menagerie and stood all his wooden soldiers on their heads, just to see how he'd tear around in the morning. But if I should die 'fore I wake, why—I didn't want him to find them that way. So I had to go down and fix 'em right."

Are we like this little boy? Do we ask God every night to forgive the wrong things we have done during the day and promise him that we will try to be and to do better tomorrow? Do we try to right the wrong we've done before we go to bed every night? Better yet—the very best time, boys and girls, for us to make things right with our friends and with God is right away after we've done something wrong and God will answer our prayers and forgive us every time. The more we talk to God the better we will understand what he wants us to do and the easier it will be to do it.

This is a nice prayer for you to learn to repeat at your Junior meetings once in a while.

"Dear Jesus, take me as I am,
And make me more like thee,
Till when God looks into my heart,
Thine image he may see.

"Dear Jesus, take these lips of mine,
And may the words they say,
Be kind and gentle, pure and true,
More Christlike every day.

"Dear Jesus, take my hands, my feet,
Set them to work I pray;
Help me to make this world more sweet,
More like to heaven each day."

QUIET HOUR WORK

Bible Puzzles

I am composed of 18 letters:
My 5-13-17-8-10 was a wicked king (Matt. 2: 7).
My 12-1-18 is what five kings once did (Josh. 10: 17).
My 7-2-4-6-11 is a part of a city wall (Isa. 26: 2).
My 15-9-3-16 is where Jesus commanded the man possessed with the devils to go (Mark 5: 19).

My 14-6-4-13-17 was one of Jesus' disciples (Matt. 10:2).

My whole is four words that Jesus once spoke.

Answers to last week's work: Came, preached, ascended, leads us, intercedes for us, prepares a place for us, will come again.

The answers this month to the puzzles will not be printed. All Juniors wishing to know if their answers are right may send them to my address (Box 19, Canonchet, R. I.), written on a plain postal card and I will let you know if your answers are correct.

A BIT OF ADVICE

Just wait a moment, my lad,
To take a bit of advice—
It is better to do a thing right at first
Than to have to do it twice.

The secret of all success, dear heart,
Is simple as two times two;
It is doing your very level best,
Whatever you find to do.

Start right, dear laddie, then straight ahead.
What if the road winds uphill?
Success is waiting just at the top
For the boy of undaunted will.
—John J. McGrenra, in *The Sunbeam*.

THE MAGIC PASSWORDS

Prince John had never had all the cookies he wanted. "When I am grown," said he, "I'm going to have millions of cookies to eat."

One day the king and queen were called to one of their far-away kingdoms. "Sir," said the king to the wiseman, "while I am away, you are to do very much as the young prince wishes."

Prince John stood at one of the great castle windows and watched the king and queen as they drove down the highway. The minute they disappeared, he said to the wiseman, "Now, I'm going to have all the cookies that I want."

So the prince called for the royal pastry cook. "Today," he commanded, "you are to bake twice as many cookies as you made yesterday."

The cookies were baked, and the next day the prince ordered twice as many as the day before.

"But, your majesty," explained the pastry cook, "our ovens will not hold that many cookies."

"Silence!" shouted the prince. "Get a new oven."

So Prince John had many, many cookies to eat.

On the third day the prince said to the royal pastry cook, "Bake twice as many cookies today as you did the second day."

"But, your majesty," cried the cook, "there is no place to put so many cookies. We have no cupboards large enough."

"Silence!" shouted the prince. "Put the king's gold and jewels in the tower, and put the cookies in the great treasure chamber."

It was then that the wiseman knew that something must be done. He thought for a long time. There was no use to tell the prince it would make him ill to eat so many cookies. At last the wiseman hit upon a plan.

"Your majesty," he said to the prince, "now that you have put the cookies in the king's treasure chamber, every one will believe that cookies are very valuable, and many people will want them. We can not lock the door, because we will want all the people who are hungry to have cookies. But how would it be to make them earn the cookies? What do you say that we have two magic words? One word will give people entrance to the treasure chamber and the other word will let them out."

"Great!" declared the prince, for he never stopped to think that he would not know the magic words either.

So the wiseman stationed a guard behind the door in such a way that he could make the door swing open when he heard the right word.

Of course the prince was the first one to want cookies; so he went straight to the treasure chamber. But he could not open the door! He must think of the magic word.

At last he happened to think of something that he had not said in a long, long time. It had been so long that he had forgotten all about it. "Please," said he, and the door swung open! But the minute he was inside, it swung shut again.

The prince tasted some of the cookies on each of the shelves and in the great cookie jars on the floor. After a time he tried to get out of the room.

"Please, may I get out?" he asked. But the door remained shut.

Noon came, and the poor prince had nothing for dinner but cookies.

Night came, and the prince had nothing for supper but cookies. Still he could not think of the magic word.

"Ah!" thought he, "I don't like cookies nearly as well as I once did. They are all right, but it is silly to eat just one thing, or dozens of one thing."

The prince stayed in the treasure chamber until nearly bedtime. While he was wondering why "please" was not the right magic word, he happened to think of something which he had not said for so long a time that he had nearly forgotten it. "I said 'please' to get in, now 'thank you' for the cookies," said he.

And then the door swung open!

When the king and queen came back, they found a very sensible prince, who never again ate too much of one thing, and who knew that the magic words for all kindnesses others do for us were "please" and "thank you."—*Dew Drops*.

A MERRY DRUMMER

Do you hear that bird drumming upon the maple tree? It is a woodpecker building its nest. He makes almost as much noise as a carpenter with his hammer.

This woodpecker is a very handsome fellow. Some people call him a flicker. His head and neck are bluish gray, and he wears a red neck band which ends in a black breast knot.

Mr. Flicker differs from his mate only in having black cheek patches. Both wear golden brown feather suits thickly spotted with black. The one that is now at work upon his home has selected an old knot-hole in the tree he is drumming on and is digging down through the soft wood.

He is a clever bird; and in order to get rid of rain he drills his entrance on the under side of the limb. This is to be his summer home. In the winter he will make another, probably through the side of a deserted building. An old ice house is often sought because the sawdust makes a good sleeping room.

Sometimes several flickers take possession of one of these ice house flats during the winter season and have a sociable time together.

The flicker calling his mate in the spring sounds as if he were laughing. "Wick,

wick, wick, wick!" is what he says. Then in the nesting season his voice becomes more musical, and "cub, cub, cub, cub, cub!" is what he seems to say.

This bird is often called a "high-holder," because it has rather a silly habit of boring out a number of useless holes for nests high up in the trees, in buildings, or in hollow wooden posts, although it intends to use only one of them.

The drumming of the woodpecker is a sound we always love to hear, and it is as welcome as the song of the robin or the bluebird, for it tells us that spring has surely come.—*Junior World*.

WOODPECKERS "EAT" POLES

Seasoned telegraph and telephone poles are nuts and raisins for white-headed woodpeckers in the Northwest. One corporation fears its 71,000 poles will soon be merely holes, and a good telephone pole now costs from \$7 to \$15 in the woods. The woodpeckers don't do this for fun; they are after borers and other larvæ which do not seem to mind the creosote and tar with which the poles are painted. If you owned the poles would you build a house over them, or what?—*Capper's Weekly*.

BRAVER THAN A DARE

Harold was a boy who liked to say, "I dare you to do that," or, "I dare you not to do that."

Some of his playmates did very silly things because he dared them. Some even did wrong, or got themselves badly hurt.

One day Harold dared Lee to walk a long stone wall. Lee did it without falling once. But when Harold dared him to walk a high fence, he refused, because it was not a strong fence.

"But he dared you! The boys will say you are not brave if you don't do that!" cried Carl.

Lee stood very straight. "It is not brave to be dared into wrong!" said he. "I am braver than any dare!"

When the other boys thought about that, they decided Lee was right. "We will not do everything Harold dares us to. We will stop and think if it is right. We can be braver than a dare!" they said.

No boy or girl has to do anything just because somebody says the word *dare*. The

brave, true way is to do as Lee and his friends did. Stop and think what the dare means. Sometimes dares are right to follow; some are not. Be brave enough to say, "No, I will not do that!" if it is something you should not do. Then you, too, will be braver than the dare.—*Dew Drops.*

TWELVE OLD DRESSES

"It's going to be a beautiful party, mother. There are to be twelve girls, and each one is to have a fairy lamp at her plate. Oh! no not twelve either; there will only be eleven of us. Belle Marks won't go."

"Why won't Belle go?" asked Mildred Smith's mother.

"Because she has nothing to wear but an old dress, a real old muslin that has been washed and darned. All the rest of us have new dresses, and you know Belle would feel bad. We are so sorry! Everybody loves Belle, and she knows so many nice games to play."

"Couldn't you persuade her to go?" asked Mrs. Smith. "It seems to me she could have just as nice a time in an old dress."

"Oh, no, mother, she would feel queer. I offered to lend her a dress, I knew you would let me, but she wouldn't take it."

"I like her all the better for that," said the mother, "but Mildred, did you offer to wear your old dress, too? Maybe that would make her willing to go."

"Wear my old dress? Oh, mother, I don't want to do that!"

"Very well," said Mrs. Smith, kindly, "I won't say more about it. When you get to have as old eyes as mine, little daughter, you will see that a fine dress is one of the smallest things in the world—a great, great deal smaller than giving to anybody a single hour's pleasure. But perhaps I am asking too much to expect you to see that yet."

Mildred went off to school feeling very much stirred up in her little mind. The thought of the new blue dress, with its little frills of lace, was very tempting. "That plain old white muslin is horrid!" she said to herself, "but then it would be so nice if Belle could have part of the fun, too."

Was it a white angel that stood at the little girl's side and made it seem better to please Belle than to wear her pretty dress? Nobody saw the wings, but I believe an angel was there.

At the noon recess Mildred and Belle ran up to Mary Clifton with bright faces. "Oh, Mary," cried Belle, gayly, "please ask me over again to come to your party; I want to say 'Yes' this time. Did you ever know anything so sweet? Mildred is going to wear her plain old muslin to keep me from feeling bad."

"You won't mind having us in old dresses, will you, Mary?" asked Milly, in a joyous tone. "We are going to carry big bunches of flowers out of my garden, and that will make us look fine."

"Mind, indeed!" cried Mary, "I just believe—" She stopped short off, and kissing the two little girls, hurried away without finishing her sentence.

But when the twelve fairy lamps were lighted, Mildred and Belle found out what bright idea had struck Mary, for all twelve little girls wore old dresses and carried bunches of flowers.

"Now, I'm never going to mind about my old dresses again," said Belle, as she kissed the others good-by. "You may all wear the newest sort of dresses after this, and when I put on my old white I feel happy to think how sweet you all were to me about it. I'll just love the old things."—*Olive Plants, in the Children's Friend.*

THE LITTLE GRAY MOUSE

Oh, the little gray mouse was very, very shy,
As he peeped from his hole with a wary eye.
And he longed very much for a nibble of cheese,
Or a piece of cake he thought might please.

But right in sight, sleeping sound on a rug,
Was a great, big cat, looking mighty snug.
The little mouse fairly shook with fear,
When he spied old Tommy-cat a-sleeping there!

And the cat—he roused and sniffed the air,
'Cause he smelt that mouse that peeped out there;
So little mouse thought he'd better run away
And come back again some other day.

—*Dew Drops.*

WHAT TO DO SABBATH AFTERNOON

"Mother, may we work on our scrap book today?" asked Jack.

"Yes, son, you will find all your things that you used before in that big box in the cupboard, just where you put them. Spread everything out on the big study table and see if you can each add two nice pages to your book."

The three children were delighted to go

back to this work again and spent two happy hours at it.

(For full directions refer to the SABBATH RECORDER for April 16, 1923.) R. M. C.

ONE KIND OF CHOICE

Mamma—"Bobbie, I notice that your little sister took the smaller apple. Did you let her have her choice, as I told you to?"

Bobbie—"Yes. I told her she could have the little one or none, and she chose the little one."

LIMITED AMBITION

"How old are you, my son?" asked the clergyman. "Eight," was the laconic response. "Ah, quite a little man," came patronizingly from the minister. "And what are you going to be?" he added, after a slight pause. "I'm going to be nine," said the child with conviction.

HOME NEWS

ALFRED STATION, N. Y.—The Second Alfred Church is rejoicing over the addition of fourteen new members by baptism and one by statement of religious experience. We are much indebted to Rev. William L. Burdick, corresponding secretary of the Missionary Society, for this good fortune. We had arranged for him to be with us from March 23 to April 14. He told us how to go about the preparations for the work, and we followed his directions as well as we could. Mid-week prayer meetings were held in the homes four weeks preceding the time for the evangelistic meetings to begin at the church. The people of the church have been loyal in their support of the work. When it was learned March 22 that on account of sickness Mr. Burdick could not come then, the church faithfully rallied around the pastor and went ahead with the meetings with good success; and Mr. Burdick was able to come ten days later. Eleven were baptized April 13, and three May 11. The entire community has been richly blessed.

The evening of April 21 Rev. Walter L. Greene, superintendent of Allegany County Bible School Association, held a Sabbath School Institute in our church. He and Prin. L. Tubbs of the Andover High School gave the addresses and conducted the workers' conference.

April 28 the pastor preached at Nile in the morning and at East Portville in the afternoon. In spite of the rain it was a pleasant day for the pastor and family. Our churches in the Western Association are well served by cement roads—and Henry Ford.

We have instituted a Go-to-Church campaign. Attendance May 5, one hundred sixty; May 12 (rainy), one hundred twenty. There are about four hundred and fifty people in the territory served by our church.

The pastor will soon begin again his Sunday night preaching at Petrolia and Monday night at East Valley school-house. He did not make these appointments during the winter.

In spite of much sickness during the winter we had no deaths from December 1 to May 1 in our church community. Mrs. M. P. McHenry died May 1, aged 72.

We have recently granted letters to Dea. and Mrs. Fred J. Pierce to join at Richburg. We are sorry to lose these good people, but we bid them godspeed in their new location. W. M. S.

GENTRY, ARK.—Here in this land of sunshine and showers we have had a most beautiful winter. It might even be more truthful to say we have not had any winter, for the few cold spells and the one snow were so quickly dispelled by the sunshine that all we seem to remember is the fact that we who dwell here on the Ozarks are favored with a most delightful climate.

Although Seventh Day Baptists are few in Gentry, the appointments of the church are faithfully attended. The children and young people seem to enjoy the "Junior" Christian Endeavor; and, I believe, are receiving more real training than is often gained in the larger societies.

Our Sabbath school rendered a splendid program Christmas eve at the home of Pastor and Mrs. Severance. About forty were present to enjoy it. The children were delighted with the pretty tree and the presence of Santa Claus.

Prospects are good—never better—for an apple crop here this year. Many of the peaches were killed by a late freeze; but there will be plenty for local use and perhaps more.

Poultry raising is becoming quite a popular and profitable industry here.

Business has suffered less in this locality from the general depression of the past few years than in many other places.

On a beautiful spring morning like the present, I think one would indeed have to be a confirmed pessimist if he could not find many rays of hope breaking through the clouds, and many things for which to thank the blessed Master. Surely he has not forsaken us. I believe he has heard our prayers and will again build up this church here on the Ozarks if we continue to pray and trust. There must be those among our people who need our health-giving climate, and sooner or later they will find their way here. We ask your prayers that we may not become discouraged.

A MEMBER.

WALWORTH, WIS.—Just at present the people of Walworth church are not in a particularly happy frame of mind because of the fact that last Sabbath after preaching service our pastor presented his resignation. While we were aware of the fact that such an event would logically occur at no very distant day, as he would naturally wish to take advantage of an opportunity of preparation for larger service, yet, as is often the case, we were not quite prepared for the unpleasant announcement that such time was so close at hand.

To sever the relationship with the pastor and his family means much to our church, as they have a strong hold upon the hearts of the people. Mr. Hargis' preaching and leadership has been a source of inspiration and encouragement during his three years of service here; his influence in community life pronounced and helpful, as he has been known to be true to his convictions and a worker for general civic betterment and higher standards in moral and religious life. Such leaders being all too few in most communities are prized.

The Baptist church, of which Mr. Hargis has also been pastor, is greatly regretting the severance of ties.

The Walworth church has been most fortunate in the past in having many excellent pastors to whom they have tried to be loyal, and hope still to be fortunate in this regard.

The prevalence of epidemics of "flu" and measles during the winter and spring months greatly reduced our usually good average attendance at all appointments of the church and Sabbath school and caused the loss of one member, W. L. Hibbard, from the church, and one from Sabbath school, dear little Julia Nelson of the Busy Bee class.

Our Bible study in connection with the weekly prayer meeting, led by pastor, creditably maintains its attendance and interest. The two women's societies pursue their routine activities with usual interest, although perhaps lacking the inspiration of greater numbers. We are hoping that the Walworth church still has a mission and can yet accomplish something further in Kingdom service.

CORRESPONDENT.

(Continued from page 656)

Their pastor gladly encouraged the adoption of this plan, and it has become a part of our program, to be carried out in the near future. Our numbers are not great, but this has, from the first, been a one-hundred-per-cent church, in its Forward Movement obligations. But now, we desire to do our part in making this a one-hundred-per-cent year of the entire denomination.

These two Sabbaths have been great days for this little church. Our people were eagerly prompt in expressing their appreciation and gratitude for the presence among us of Brother Bond and Brother and Sister Davis.

We hope they may be able to visit all our churches before Conference, bearing this message, and speak and draw these vivid word-pictures of the present pressing needs of their respective lines of work, as they have here with us, that this fire of interest and desire may spread to all our people, that it might cause this to be a great one-hundred-per-cent year for the entire denomination, in removing embarrassments and hindrances from our work.

This would greatly aid in making our coming Conference a time of earnest thanksgiving and great rejoicing.

Finally, my brethren, be strong in the Lord and in the power of his might.—St. Paul.

DEATHS

SWIGER.—At the home of his parents, Salem, W. Va., April 24, 1923, Fred E. Swiger, aged 31 years and 3 days.

He was the son of Fred S. and Olive Ford Swiger and was born and has always lived in Salem. When sixteen years of age he was converted and united with the Salem Seventh Day Baptist Church of which he was a member at the time of his death.

Before completing his college course, he left Salem, to join the United States Army on the Mexican border; and soon afterward was commissioned as captain in the World War. He was a natural leader, patriotic, brave and modest. His life was probably shortened by battle-field experience. At one time he lay for three days on a battle-field, overcome by poisonous gas.

In addition to his parents he is survived by three brothers, O. F. and Roy Swiger, of Salem, and Oren Swiger, of Gladstone, Oregon. G. B. S.

NELSON.—Julia Olive Nelson, youngest daughter of Mr. and Mrs. Martin Nelson, was born in Milton, Wis., November 17, 1915, and died at her home near Walworth, April 18, 1923, at the age of 7 years, 5 months and one day. Complications following the influenza and measles caused her little life to be smothered out in the late afternoon of April 18.

Julia was in the second grade of the Fontana school. She was of a joyful, happy disposition and because of her nature and winning ways she claims a host of friends both old and young. She leaves indelibly the print of her short life on many hearts and all these join her family in mourning her departure. She leaves to mourn her loss her parents and two sisters, Clara and Virgie.

Funeral services were held at the Seventh Day Baptist church, Sabbath morning at 11 o'clock. Rev. G. D. Hargis officiated. The remains were taken to Milton for burial. G. D. H.

MORRELL.—Sarah Etta Collins Morrell was born January 29, 1837, in the Town of Verona, the daughter of Job and Mrs. Collins.

She was married to the late Rev. William Morrell, of New London, about fifty-five years ago. From her earliest childhood she was a faithful follower of Jesus, active and efficient in her work for the Master.

She died in New London at the home of her niece, Mrs. Rex Graves, April 2, 1923. The funeral was conducted by the undersigned from the above home on April 4. T. J. V. H.

WEST.—Horatio N. West was the fifth in the family of seven children of Reuben and Armenta West, born in the town of Verona, N. Y., October 17, 1852.

In early manhood he was baptized by Eld. H. D. Clarke and joined the Second Verona Church where the most of his active Christian service was rendered. His membership was trans-

ferred to the First Verona Church May 22, 1920. He was married to Emily Joslin December 24, 1874. To them were born four children all of whom with the mother survive. His health began to fail a number of years ago. During the last year there was a more rapid decline. He suffered another stroke of paralysis about a week before he died, and on Sabbath morning, April 7, he quietly fell asleep.

Brother West was well known and highly respected in the Town of Verona, as evidenced by the large company in attendance upon the funeral.

T. J. V. H.

FREET.—Mrs. Nora Merletta Freet, daughter of Rev. D. C. and Eveline Lippincott was born near Jackson Center, Ohio, November 27, 1882, and died at her home near Garwin, Iowa, April 13, 1923, aged 40 years, 4 months, and 16 days.

At the age of 13 years she was baptized by Rev. T. L. Gardiner and became a member of the Salem Seventh Day Baptist Church. In late life she came with her parents to Garwin, Iowa, and with the exception of a few years spent at Jackson Center, Ohio, the remainder of her life was spent at Garwin.

On February 10, 1912, she was united in marriage with Benjamin Freet. This marriage resulted in the birth of two children; Thelma, aged 10 years, and Wayne, aged 8 years. She was a quiet and faithful Christian woman being a valuable worker in the church and Sabbath school and she will be greatly missed. She was of such mild and loving disposition that she was loved by every one who knew her. She leaves to mourn her early departure, her husband, two children; two sisters, Mrs. Ida Ochs and Mrs. Stella Hess, both of Garwin; and two brothers, Ray, of Garwin, and Luen, of Milton, Wis., besides many other relatives and a wide circle of warm friends.

Her funeral was conducted on April 15 from the Garwin Seventh Day Baptist church by Rev. E. H. Socwell, the acting pastor. The high esteem in which this loving sister was held was made manifest by the great number of people who attended her funeral, the church being crowded to its capacity while a large number were not able to enter the crowded church; also by the tears and sobs of the people at large as they looked into the calm, peaceful and sweet face of the sleeping loved one. E. H. S.

JOHNSON.—Byron Harris Johnson, a son of Thomas Olney and Anna Tanner Johnson, was born at Natick, Kent County, R. I., July 12, 1847, and died at his home in North Loup, Neb., at 9.45 on April 3, 1923, at the age of 75 years, 8 months and 21 days.

When Byron was only a year old the family moved to Berlin, Wis., where he grew to young manhood. In 1866 he went to Saratoga, Minn., where he lived for five years. In 1871 he made a trip to Nebraska and in 1872 he returned to the State and settled on a claim about six miles north of North Loup. He was a member of the first militia organized in Valley County. He helped build Fort Hartsuff during the grasshopper years and shared in all the hardships of early pioneer life. He held the office of supervisor several terms.

On September 27, 1879, after baptism, he was received into the fellowship of the North Loup Seventh Day Baptist Church. His adherence to his religious convictions has been evident to all who have been associated with him.

He was married on May 19, 1880, by Eld. Oscar Babcock, to Maud Stewart, to which union were born three sons and three daughters, all of whom are living except Eva Mae, who died three years ago at the age of twenty-six years.

There remain to mourn his loss his companion for almost forty-three years, a brother Gilbert, of Farina, Ill., and a sister, Mrs. Ardelia Morton, of Blooming Prairie, Minn., six sisters having preceded him in death; also his children Glenn, Alice, James, Herbert, of North Loup, and Mrs. Dora Sievers, of Marquette, Neb., eight grandchildren and many other relatives and many, many friends.

Funeral services were conducted at the church on the afternoon of April 5 by his pastor and burial was made in the North Loup cemetery.

H. L. P.

SABBATH HISTORY I.

BEFORE THE BEGINNING OF MODERN DENOMINATIONS

AHVA JOHN CLARENCE BOND

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John Trask and the First Sabbatarian Church in England
- CHAPTER EIGHT
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Sabbath School. Lesson X.—June 2, 1923

JEREMIAH, THE PROPHET OF COURAGE. JER. 1:1-10;
7: 1-15; 20: 1-6; 21; 26; 32; 35: 1-19; 36;
37: 11-28; 39: 11, 12; 42: 1-11; 43: 4-10

Golden Text.—Watch ye, stand fast in the faith, quit you like men, be strong." 1 Cor. 16: 13.

DAILY READINGS

May 27—Jer. 1: 5-10. The Call of Jeremiah.
May 28—Jer. 7: 1-7. Jeremiah Preaching Repentance.

May 29—Jer. 26: 10-15. Jeremiah's Faithfulness.
May 30—Jer. 31: 1-14. The Story of the Rechabites.

May 31—Jer. 42: 4-12. Jeremiah Praying for his People.

June 1—Jer. 43: 4-10. Jeremiah in Egypt.
June 2—Psalm 94: 16-23. God, the Defender of the Afflicted.

(For Lesson Notes, see *Helping Hand*)

CHRIST WORKING THROUGH HIS PEOPLE

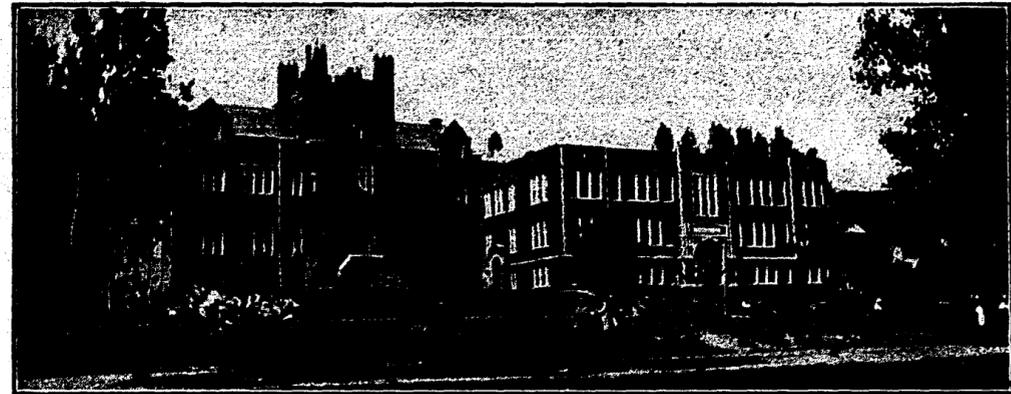
Christ does all that he now does through his people on earth. The entire fulfilment of God's purpose on earth depends upon them; no angelic bands, no divine messengers will ever appear—men, and men only, must fulfill Christ's desire. This, then, is the stupendous responsibility and the equally great and correspondent encouragement which he gives to these men whom he was leaving behind him and which he gives equally to us.—*Marcus Dods.*

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There is a tender awe in knowing that there is some One at your side guiding at every step, restraining here, leading on there. He knows the way better than the oldest Swiss guide knows the mountain trail. He has love's concern that all shall go well with you. There is great peace for us in that, and with it a tender awe to think who he is, and that he is close up by your side. When you come to the splitting of the road into two, with a third path forking off from the others, there is peace in just holding steady and very quiet while you put out your hand and say, "Jesus, Master, guide here." And then to hear a Voice so soft that only in great quiet is it heard, softer than faintest breath on your cheek or slightest touch on your arm, telling the way in fewest words or syllables—that makes the peace unspeakable.—S. D. Gordon.

God is the owner of all; we are his stewards and must account for all that we have; God requires acknowledgment of his ownership by giving a definite proportion of our income for his service; we should use all of the rest—what we spend and what we save—in ways that are pleasing to God.

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