

The Sabbath Recorder

EASTERN ASSOCIATION
MARLBORO, N. J.
JUNE 7-10

THE happiest and most useful Christians are those whose outflow is spontaneous and commensurate with their intake, whose giving in substance and service is proportionate to their receiving. They are channels of blessing. Having received the Holy Spirit in fulness, out from within them there flow rivers of living water. Every blessing received makes a new opportunity to pass a blessing on. Increased ability calls for larger service. As riches increase, the opportunity to help spread the gospel increases. As one's contacts with people multiply and become more intimate, the opportunities to influence them in right directions, to help them to better lives and above all to point them to the Lamb of God who taketh away the sin of the world, multiply. He who socially, in the business world, or in any way, moves in a larger orbit in life, has the wider opportunity to let the light God has given him shine upon other lives to their eternal good. Using life's opportunities enlarges life's orbit.—Charles A. Cook.

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at North Loup, Neb., Aug. 22-27, 1923.

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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.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

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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., JUNE 11, 1923

WHOLE NO. 4,084

Not Even the Gates of Hell Can Destroy It

As we opened the *Messenger*, Pastor Claude Hill's church paper of Welton, Iowa, the first message in it attracted our attention. It is only one page in length, with Christ's words: "And the gates of hell shall not prevail against it," as a text. It might be better if all those who are so sure that the Bible, and the Church, and all our Christianity, are about to be overthrown in this bitter fight between "Fundamentalists" and "Modernists," would quiet their quarrelling, take their stand on more hopeful ground, and, filled with the Spirit, exalt and magnify the blessed assurances of him who spoke as never man spoke.

Pastor Hill said:

"Peter's confession and the Savior's answer carrying with it the magnificent blessing may be said to be the central point of Jesus' ministry. All that goes before leads up to it, and all that follows in some sense takes its color from it.

"All the ministerial portion of our Lord's life was spent with this one thought in view. That men should believe and confess that he was the Christ, the Son of the Living God. To this end he worked miracles, endured hardships, was patient and kind under all kinds of treatment, among all classes of people, and as a final proof went to the cross.

"Some one has said that after the death and resurrection of our Lord, one of the angels met him and asked what provision had been made for the carrying on of the work that had seemingly failed.

"The Savior replied, I have told Peter, James, John and a few others and have told them to tell still others until every one in all parts of the world have heard the good news. But, he was asked, what provision has been made if they should fail you?

"We find now the hot spot in Jesus' life, in his reply. I have made no other provisions. Believing, confessing men and women are they of whom he later said, 'the gates of hell shall not prevail against it.'

"This is spoken of professed Christians which he calls the church; which denotes an assemblage of confessing Christians.

"The gates of hell shall not prevail, overcome or be too strong; all earthly things go down through those dread gates, but Christ's church for which he gave himself, shall never cease to exist. Let new interpretations come and welcome; let the Bible pass through the fires of scientific investigation; let the evolutionist evolve; the modernist modernize; let the literalist declare there is no farther knowledge; all the doctors of law, sciences and knowledge disagree; still there is one star of hope that can not be dimmed: 'The gates of hell shall not prevail.'

"My church shall not be swallowed up. There will always be Christians in the world. There is a gospel according to Matthew, Mark, Luke and John. There is a gospel also according to you, the only gospel that some men and women will ever read. Is the center of that gospel, 'Thou art the Christ, the son of the Living God'? If so, 'The gates of hell shall not prevail against it.'

There is "a Gospel According to You" There is great significance in Pastor Hill's words: "There is a gospel according to you." The people of God are declared to be living epistles, known and read of all men. All that the great world outside the Church knows about Christianity and the Christ spirit, it learns from those who profess to belong to the kingdom.

What kind of gospel is now being preached by those who stand on two sides of the controversy hurling epithets at one another; calling each other fanatics, narrow-minded, or heretics and infidels, until the currents of human thought overflow with bitterness and hatred?

Foes Without and Foes Within There are foes enough outside the Church so that Christians should in no way encourage them by fighting one another within its ranks. Personally, we can but fear that the Church is suffering as much from foes within as from enemies without. There is danger from the spirit of unrest, that seems to be splitting several denomina-

tions into fighting factions over the question of modern thought, which is bound to bring disaster if men do not watch their steps.

The SABBATH RECORDER has tried to keep the controversy between modernists and fundamentalists out of its columns as much as possible; for we can see no real good coming to the other denominations where the fight is fierce. Nothing but harm can come to our own people by filling our RECORDER with long drawn-out arguments in which sarcasm and ridicule and cold, hard logic are the main weapons.

Fifty years ago the evolution fight distracted our own people as well as others, and Darwinism has been practically dead and buried half a century; so far as the great mass of Christians are concerned. And we believe that nothing will be gained by resurrecting the old controversy.

Let Us Stress The Main Things The RECORDER is not yet ready to believe that the God who has so marvelously preserved his Word through all the ages, in some of which the fight was fiercer than it is today, has at last given up the struggle to let everything go to the bad!

Those of us who have been around among the churches during these years, can not think that unbelief is ruining them and the cause of God on earth. It is to be regretted that those calling themselves Christians show such a loss of faith in their God. The Church is neither dead nor dying. With all her faults, she is still the strongest institution on earth; against which the gates of hell can not prevail. Her greatest danger lies in the spirit of controversy within her own ranks.

After our God has preserved his Word through the *Dark Ages*, and saved it in the times of Tom Paine, and Hume, and Hobbes and Voltaire and Ingersoll, and Strauss, and all the other doubters, why should we forget that Jehovah still lives and is bound to triumph, even though the way does sometimes seem dark to mortal eyes?

We do regret that here and there a strong Christian man, believing in our God, and yearning to help his fellows to a better life, has been so unguarded in some of his sayings as to shock the consciences of many and disturb the peace of believers. We can but feel as we have said before, that this was unnecessary and that greater care

in statements might have prevented misunderstandings and trouble.

We are just as sorry to see the bitterness of spirit—the intolerance bordering on fanaticism—with which some zealous Christians have taken up the cudgel to fight the “heretics”! This ill-will between Christians must jangle terribly in the ears of, not only the more liberal thinkers, but also in the ears of an unsaved world.

Each anathema pronounced by us only tends to drive the skeptical and the liberal farther away; and to spur him on to greater zeal in his opposition. Words spoken without bitterness, wreathed in loving friendship and recognizing the honesty of an opponent, are the only words that can ever reach the soul and save the men.

Bitter sarcasm, calling men infidels, placing a question mark in parentheses in scorn, after the word “science” or “reason” when they are used, and sweeping denunciations against practical Christian workers who do not believe exactly as we do on some mooted questions of doctrine, will never win out for Christ and the Church.

The antidote for error is truth. The cure for darkness is light; the healing remedy for discord is grace. If heresy appears, no ecclesiastical bull, no bitter anathema pronounced by believers can ever drive it out.

Then why not stress the *real thing*—the only thing that offers hope for better days? Let us in the spirit of love as found in 1 Corinthians 13, lay new emphasis upon the blessed gospel of Christ. Bring out of the Bible the very bread of life for hungry souls; magnify, with Paul, the crucified One, and exemplify the gospel of love in daily living.

Remember that after all the ages of controversy over the Bible, this blessed book was never in greater demand than in our day and never before did it have so many friends as today. Then trust God to still uphold it in his own good way.

Oh! My Dear Friends! What Will the Answer Be? We have just read the copy for the article entitled “Better?” which you will find in the Forward Movement department of this RECORDER. For some time just before Brother Bond handed us the copy, with a request for a little editorial notice of it, we had felt sure that he was bowed down over some problem that was

causing him anxiety. This feeling was deepened as his anxious look indicating something of a heart-ache was seen as he stood by us with the paper in hand.

Leaving it on our desk, he departed with no word of complaint or of fault-finding, over the too evident signs of failure, thus far, to make “Better” the year’s record.

Upon reading his copy, our mind went back to Ashaway, R. I., where amid scenes of enthusiastic General Conference work, the word “Better,” was adopted as the slogan for all our churches this year. There were high hopes that with this inspiring watch word, there would be a general rally that would reduce the debts of our boards, rather than a slump that would increase the deficits.

Then memory recalled the many week-by-week appeals for months, through the SABBATH RECORDER, in which the standing of the churches as to the budget, and the debts of the boards, were kept before all the people. We recalled the way in which our Forward Movement director had so confidently banked upon the good-will and hearty co-operation of both pastors and people, expressing, time and again, his faith in their loyal support of all the work, and his hope that the showing by the denomination would be much *better*.

Then came to mind again with great force, the little scene in this office referred to above, for about two hours before Brother Bond handed in his copy and went out. At his desk behind ours where we could not see him, the sounds and the silences had indicated that important matters were weighing him down. The click of his typewriter at times, alternating with moments of deep silence, served to emphasize the fact that by careful, painstaking thought he was trying to frame some important message to the people.

When his paper was read, and his figures and plea were seen, the whole matter of his anxious efforts for the last hour was clear enough; and we could do no less than write the words at the head of this article: “Oh! My Dear Friends! What Will the Answer Be?”

Please read carefully and prayerfully his article, and answer our question according to the best of your ability, and as God has prospered you. Let us be sure to remove that question mark from his word, *Better*.

WESTERN ASSOCIATION—OUTLINE PROGRAM

Little Genesee, N. Y., June 21-24, 1923

THURSDAY EVENING

- 8.00 Called to order by the Moderator, Rev. E. F. Loofboro
Praise and Devotional Service
Report of Executive Committee
Presentation of the Visiting Delegates
Introductory Sermon, Rev. E. F. Loofboro

FRIDAY MORNING

- 10.30 Praise and Devotional Service
Education Society Program
Arranged by Education Society representative

FRIDAY AFTERNOON

- 2.00 Religious Education Program
Arranged by Rev. W. L. Greene

SABBATH EVE

- Young People’s Program and Consecration Meeting
Arranged by Miss Vida F. Randolph

SABBATH MORNING

- 11.00 Morning Worship
Sermon, Pastor Claude L. Hill,
Delegate from the Northwestern Association

SABBATH AFTERNOON

- 2.30 Praise and Devotional Services
Missionary Society Hour
Arranged by Rev. W. L. Burdick, Secretary
Tract Society Hour
Arranged by Rev. W. D. Burdick, Secretary

EVENING AFTER THE SABBATH

- 8.00 Praise and Devotional Services
Sermon, Rev. John P. Klotzbach,
Delegate from the Central Association

SUNDAY MORNING

- 9.30 Business
Symposium, The Forward Movement, Future Policy
Director A. J. C. Bond and others
Sermon, Rev. R. R. Thorngate,
Delegate from the Southeastern Association

SUNDAY AFTERNOON

- 2.00 Praise and Devotional Service
Woman’s Board Hour
Arranged by Mrs. W. L. Greene, Associational Secretary
Sermon, Rev. Theodore L. Gardiner

SUNDAY EVENING

- 8.00 Farewell Service
Sermon, Rev. Alva L. Davis,
Delegate from the Eastern Association

E. F. LOOFBORO,
Moderator.
W. L. GREENE,
Corresponding Secretary.

THE NEW FORWARD MOVEMENT
AND
SABBATH STUDY AND PROMOTION

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

BETTER?

June thirtieth ends the fourth year of our New Forward Movement. Our motto for the Conference year which closes with that date is "Better." We have heard the word spoken a good many times during the year, and it has appeared often in letters received, and upon the pages of the SABBATH RECORDER. We believe there are evidences that in many ways and along several lines of religious activity we have lived up to our motto.

There is one phase of our work and one department of Christian service where we may actually determine whether we have done better. That is in our giving. The fact is we have not done so yet. But the opportunity is still before us. What we do in June will tell.

Last year we raised \$49,482.14, which was 60 per cent of the budget. This year we set our goal at 75 per cent of the budget, or \$61,000.00. On May 31 last year the churches had paid in \$37,708.41. Up to the same date this year the receipts were \$34,958.93. To do as well this year as we did last year the churches will have to remit to the treasurer during the present month, in round numbers, \$14,500.00. The receipts for last June were \$11,397.38.

But our motto is, "Better," and our goal is, 75 per cent of the budget. This means \$26,000.00 to be raised in June.

Can it be done? It can if there is a determined and united effort. That's a big "if," but not an impossible one. This is not something that can be done by one man or a small group of men. In our form of government we are thankful to say it is not a thing that the Conference can demand of the churches. Interest and earnestness on the part of pastors and members of the local churches alone will insure the success of this large and important task. This interest we surely ought to be able to take for granted. We do know that in every church there are those who are tremen-

dously interested in the work of the denomination and who are anxious for the success of the present program. But unless this interest is made more actively manifest in a united and earnest effort we shall not realize our hopes for the year.

We are reproducing in these pages "The Standing of the Churches" at the end of last Conference year. Also the percentage of its quota on the basis of ten dollars per member paid by each church. These figures are given here in order that each church may be able to see just what is necessary if it is to do better this year. These are given along with the figures for May 31 of this year in order to make known to each church its standing at the end of eleven months of this year as compared with all of last year.

The last Sabbath in June is the very last day of June. Money paid in on that day can not reach the Forward Movement treasurer before the last of the Conference year. Therefore June 23 should be the red letter day of all the year in every church in its support of the Forward Movement.

All unpaid pledges for the present year should be collected by that date. We want to make another suggestion to the pastors and to finance and Forward Movement committee chairmen and members. Between now and Sabbath Day, June 23, every Seventh Day Baptist should be given the opportunity to make a *special* offering to some interest represented in the Forward Movement budget. Let the giver designate the board or object to which he wishes to consecrate this special offering. It may be the Missionary Board or the Tract Board, each of which is carrying a large deficit. It might be the General Conference itself or the Sabbath School Board, each of which is also running behind. Or there is the Denominational Building, the school buildings in China so badly needed, and the Georgetown Chapel for which our friends there are pleading. The colleges must have additional funds if they are to get through a third year without a deficit. We are thankful to be able to say that more money will be needed this year than for many years to help young men in their preparation for the ministry. There are many specific interests to which a great many people would doubtless give. What will your answer be? Shall we make it 75 per cent?

THE STANDING OF THE CHURCHES

May 31, 1923

Churches	Quota	1919-20	1920-21	1921-22	1922-23
Attalla	\$ 340	\$ 17.00	\$	\$	\$ 5.00
Adams Center	1,530	1,230.98	708.00	710.85	656.38
First Alfred	5,890	3,335.61	3,876.42	4,121.00	2,296.63
Second Alfred	2,940	768.34	1,145.90	1,358.13	1,057.38
Albion	1,870	622.27	279.83	95.00	176.87
Andover	620	148.49	201.25	63.35	146.87
Battle Creek	1,880	1,893.00	2,487.87	1,880.00	600.00
Boulder	920	460.00	920.00	460.00	200.00
Berlin	970	.....	308.37	541.01	316.86
First Brookfield	1,490	769.60	1,550.58	1,072.34	755.80
Second Brookfield	1,240	987.56	1,157.50	613.63	629.22
Cartwright	770	400.00	258.65	211.28	45.25
Chicago	830	1,009.60	926.60	884.16	909.00
Cosmos	220	46.00	88.00	40.00	40.00
Carlton	960	352.97	247.39	182.88	94.78
DeRuyter	910	910.00	677.00	814.50	400.00
Detroit	.....	.....	.....	140.00	125.00
Dodge Center	1,240	1,250.00	458.45	275.58	391.12
Exeland	220	45.00	20.00	50.00	20.00
Farina	1,650	1,650.00	1,019.95	1,161.64	1,014.02
Fouke	720	664.38	88.00	115.00	105.00
Friendship	1,200	430.00	679.83	536.00	158.50
First Genesee	1,970	985.00	1,895.79	1,197.17	1,100.00
Gentry	650	480.50	355.66	167.50	37.50
Grand Marsh	280	.....	98.01	25.00	16.00
Greenbrier	340	.....	70.00	50.00	50.00
Hammond	460	703.00	619.54	575.01	300.00
First Hopkinton	2,860	114.53	1,178.68	1,351.29	927.61
Second Hopkinton	880	132.15	75.00	184.23	108.64
First Hebron	520	.....	150.00	520.00	232.00
Second Hebron	370	.....	67.00	22.00	.....
Hartsville	700	80.00	110.10	62.00	110.00
Independence	1,070	1,360.00	1,100.00	565.00	605.00
Jackson Center	1,180	200.00	95.00	160.00	96.59
Lost Creek	910	910.00	910.00	910.04	359.50
Little Prairie	370	.....	150.00	66.60	46.00
Los Angeles	240	275.00	240.00	240.00	240.00
Middle Island	730	90.00	100.00	190.25	60.00
Marlboro	990	1,030.00	1,004.51	443.77	330.00
Milton	4,460	2,300.00	3,501.24	3,345.00	2,029.75
Milton Junction	1,990	1,138.74	2,240.00	1,202.00	1,162.75
Muskegon	.....	.....	.....	25.00	.....
New York	660	1,075.00	948.06	1,077.41	877.66
Nortonville	2,240	2,240.00	1,440.00	749.00	1,000.00
North Loup	4,180	4,180.00	4,180.00	2,350.00	2,505.00
Piscataway	930	571.62	412.20	931.16	655.19
Plainfield	2,440	2,071.62	2,975.30	2,884.91	2,014.50
Pawcatuck	3,840	3,483.29	3,993.17	3,902.01	3,840.00
Portville	210	210.00	210.00	210.00	.....
Roanoke	400	97.00	114.00	75.00	50.00
Rockville	1,340	172.00	135.00	245.00	116.00
Richburg	390	293.00	390.00	192.10	75.00
Riverside	1,030	925.00	820.05	1,216.61	624.13
Ritchie	900	650.00	69.50	271.52	136.00
Rock Creek	.....	.....	.....	13.00	10.00
Salem	3,220	3,213.50	2,634.55	3,309.20	1,616.50
Salemville	580	80.46	290.00	142.50	.....
Shiloh	3,550	1,344.04	3,674.30	1,637.01	1,491.53
Scott	490	.....	1.00	33.00	24.00
Syracuse	270	88.99	107.72	78.22	61.00
Southampton	90	120.00	40.00	20.00	.....
Stonefort	360	107.00	100.00	159.00	.....
Scio	180	7.71	.....	5.00	.....
First Verona	820	800.00	827.12	820.00	335.56
Waterford	490	540.00	512.25	428.67	416.83
Second Westerly	220	275.00	230.00	230.00	142.75
West Edmeston	550	550.00	345.00	300.00	260.00
Walworth	880	248.60	499.56	248.50	108.15
Welton	700	610.00	700.00	700.00	525.00
White Cloud	1,020	185.00	26.73	203.25	200.00

ANNUAL RECEIPTS TO JUNE 30, 1922

Churches	Quota	1919-20	1920-21	1921-22
Attalla	\$ 340	\$ 17.00	\$.	\$.
Adams Center	1,530	1,230.98	708.00	710.85
First Alfred	5,890	3,335.61	3,876.42	4,121.00
Second Alfred	2,940	768.34	1,145.90	1,358.13
Albion	1,870	622.27	279.83	95.00
Andover	620	148.49	201.25	63.35
Battle Creek	1,880	1,893.00	2,487.87	1,880.00
Boulder	920	460.00	920.00	460.00
Berlin	970	.....	308.37	541.01
First Brookfield	1,490	769.60	1,550.58	1,072.34
Second Brookfield	1,240	987.56	1,157.50	613.63
Cartwright	770	400.00	258.65	211.28
Chicago	830	1,009.60	926.60	884.16
Cosmos	220	46.00	88.00	40.00
Carlton	960	352.97	247.39	182.88
DeRuyter	910	910.00	677.00	814.50
Detroit	(Joined Conference 1921)	.....	.....	140.00
Dodge Center	1,240	1,250.00	458.45	275.58
Exeland	220	45.00	20.00	50.00
Farina	1,650	1,650.00	1,019.95	1,161.64
Fouke	720	664.38	88.00	115.00
Friendship	1,200	430.00	679.83	536.00
First Genesee	1,970	985.00	1,895.79	1,197.17
Gentry	650	480.50	355.66	167.50
Grand Marsh	280	.....	98.01	25.00
Greenbrier	340	.....	70.00	50.00
Hammond	460	703.00	619.54	575.01
First Hopkinton	2,860	114.53	1,178.68	1,351.29
Second Hopkinton	880	132.15	75.00	184.23
First Hebron	520	.....	150.00	520.00
Second Hebron	370	.....	67.00	22.00
Hartsville	700	80.00	110.10	62.00
Independence	1,070	1,360.00	1,100.00	565.00
Jackson Center	1,180	200.00	95.00	160.00
Lost Creek	910	910.00	910.00	910.04
Little Prairie	370	.....	150.00	66.60
Los Angeles	240	275.00	240.00	240.00
Middle Island	730	90.00	100.00	190.25
Marlboro	990	1,030.00	1,004.51	443.77
Milton	4,460	2,300.00	3,501.24	3,345.00
Milton Junction	1,990	1,138.74	2,240.00	1,202.00
Muskegon	(Joined Conference 1921.)	.....	.....	25.00
New York	660	1,075.00	948.06	1,077.41
Nortonville	2,240	2,240.00	1,440.00	749.00
North Loup	4,180	4,180.00	4,180.00	2,350.00
Piscataway	930	571.62	412.20	931.16
Plainfield	2,440	2,071.62	2,975.30	2,884.91
Pawcatuck	3,840	3,483.29	3,993.17	3,902.01
Portville	210	25.00	239.00	210.00
Roanoke	400	97.00	114.00	75.00
Rockville	1,340	172.00	135.00	245.30
Richburg	390	293.00	390.00	192.10
Riverside	1,030	925.00	820.05	1,216.61
Ritchie	900	650.00	69.50	271.52
Rock Creek	(Joined Conference 1921.)	.....	.....	13.00
Salem	3,220	3,213.50	2,634.55	3,309.20
Salemville	580	80.46	290.00	142.50
Shiloh	3,550	1,344.04	3,674.30	1,637.01
Scott	490	.....	1.00	33.00
Syracuse	270	88.99	107.72	78.22
Southampton	90	120.00	40.00	20.00
Stonefort	350	107.00	100.00	159.00
Scio	180	7.71	.....	5.00
First Verona	820	800.00	827.12	820.00
Waterford	490	540.00	512.25	413.42
Second Westerly	220	275.00	230.00	230.00
West Edmeston	550	550.00	345.00	300.00
Walworth	880	248.60	499.56	248.50
Welton	700	610.00	700.00	700.00
White Cloud	1,020	185.00	26.73	203.25
Minneapolis	\$16.75	.....	.....	.....
Petrolia	\$14.25	.....	.....	.....
L. S. K.	\$105.39	.....	.....	.....
Dr. Sinclair	\$40.00	.....	.....	.....
Dr. Grace Crandall	\$80.00	.....	.....	.....

PERCENTAGES FOR LAST CONFERENCE YEAR, 1921-1922

	Per Cent
1 New York	163
2 Hammond	125
3 Riverside	118
4 Plainfield	118
5 Chicago	106
6 Second Westerly	104
7 Pawcatuck	103
8 Salem	102
9 Los Angeles	100

10 Welton	100
11 Battle Creek	100
12 Piscataway	100
13 First Hebron	100
14 Lost Creek	100
15 Portville	100
16 First Verona	100
17 DeRuyter	90
18 Waterford	84
19 Milton	75
20 First Brookfield	72
21 First Alfred	70
22 Farina	70
23 First Genesee	61
24 Milton Junction	60
25 Berlin	56
26 North Loup	56
27 West Edmeston	54
28 Independence	53
29 Boulder	50
30 Richburg	50
31 Second Brookfield	50
32 First Hopkinton	48
33 Second Alfred	46
34 Adams Center	46
35 Shiloh	46
36 Marlboro	45
37 Friendship	45
38 Stone Fort	45
39 Nortonville	33
40 Ritchie	30
41 Syracuse	29
42 Walworth	29
43 Gentry	26
44 Middle Island	26
45 Cartwright	26
46 Dodge Center	22
47 Southampton	22
48 Exeland	22
49 Second Hopkinton	20
50 White Cloud	20
51 Roanoke	19
52 Carlton	19
53 Cosmos	18
54 Rockville	18
55 Little Prairie	18
56 Fouke	16
57 Greenbrier	15
58 Jackson Center	12
59 Andover	10
60 Hartsville	9
61 Grand Marsh	9
62 Salemville	7
63 Scott	7
64 Second Hebron	7
65 Albion	6
66 Scio	3
67 Attalla	0

A GOOD EXAMPLE

We are in receipt of a good letter from Pastor George W. Hills, in which he says the Los Angeles Church has just sent to Treasurer William C. Whitford, of Alfred, an additional \$105.00 for the Forward Movement. We say "additional" because this church had its full quota paid in February. This additional sum, therefore is an expression of the desire of the Los Angeles Church to help to make the offerings this year cover the revised budget for the year.

Brother Hills says: "I am just sending our little contribution in excess of our full apportionment of the Forward Movement fund for this church.

"Although it will not go a great way toward making up a 100 per cent denominational report for Conference, it will show our good-will and interest.

"I wish it could have been more, but this is nearly 50 per cent above our 100 per cent, as our apportionment was \$240.00."

The amount sent in from Los Angeles spells BETTER in capital letters for that church.

Several other churches are ahead of last year's record, with June still to be heard from. If each church will do at least a little better, others are doing enough better, we believe, to raise our offerings to seventy-five per cent, as over against 60 per cent last year. This will mean no additional deficits in any of the boards for the present year.

GENERAL CONFERENCE

Contributions for May, 1923

Forward Movement:	
Adams Center	\$ 4 00
Albion	30 00
First Alfred	288 20
Second Alfred	77 19
First Brookfield	95 50
Second Brookfield	92 35
Carlton	5 00
Cartwright	5 00
Chicago	134 50
DeRuyter	125 00
Dodge Center	51 25
Farina	231 89
Friendship	63 00
Fouke	9 00
First Genesee	100 00
Hartsville	20 00
First Hopkinton	317 00
Independence	100 00
Little Prairie	20 00
New York	156 48
North Loup	1,500 00
Piscataway	61 00
Plainfield	517 00
Richburg	10 00
Roanoke	10 00
Salem	416 50
Syracuse	10 50
West Edmeston	110 00
L. S. K., Mystic	10 00
Mary A. Stillman L. S. K.	25 00
L. and L. M. Waldo	20 00
Interest	1 79
Total	\$4,616 95

For all but Young People's Board, Sabbath School Board and Woman's Board:

Shiloh	271 45
Salem College:	
Shiloh	40 00
New York	70 05
Woman's Board:	
First Hopkinton	85 00
New York-Women's Society	38 00
Fouke Ladies' Aid	21 00
Adams Center	100 00

Young People's Board:	
Adams Center	18 00
Tract Society:	
First Hopkinton	15 00
Georgetown Chapel:	
First Hopkinton	10 00
Mrs. R. Threlkeld and family	25 00
Adams Center	75 00
Missionary Society:	
Farina, debt	20 00
First Hopkinton	22 00
First Hopkinton, China	1 00
Mrs. R. Threlkeld and family for Dr. Palmborg	25 00
North Loup, debt	5 00
For Miss Jansz:	
Mrs. R. Threlkeld and family	25 00
Total	986 78
Grand total	\$5,603 73

WILLIAM C. WHITFORD, Treasurer.

May 31, 1923.

THE THEOLOGICAL SEMINARY

An Outline Report for the Year 1922-1923

Teachers

Rev. Arthur E. Main, Dean, Professor of Theology.
Rev. William C. Whitford, Secretary, Professor of Biblical Languages and Literature.

Seminary Students

Two receiving total term-hour credits as follows:

	Hours
In New Testament Greek	14
Hebrew History	8
Social Teachings of Prophets and Jesus	6
Religion of the New Testament	10
Religion of the Old Testament	6
Systematic Theology	4
Philosophy of Religion	10
Total hours	58

College Students

Nineteen,—eleven men, eight women,—receiving total term-hour credits as follows:

In Hebrew History	16
Social Teachings of Prophets and Jesus	21
Religion of the New Testament	26
Philosophy of Religion	26
Total	89

At least two of these have the ministry in view.

Total

Twenty-one students,—thirteen men, eight women,—147 term-hour credits.

REMARKS

A new and attractive roofing has been put on the Gothic; and shrubbery has been planted on the grounds.

There is reason to expect a larger class of students for the ministry next autumn than we have had for several years.

There is an encouraging and growing interest among college students in the college major of Religious Education.

A more complete and hopeful recognition by the churches of the many open doors of usefulness for adequately fitted lay-men and lay-women; and more praying to the "Lord of the Harvest" for laborers are present and vital needs.

There ought to be a more clear and widespread understanding that through the co-operation of our several university faculties Alfred is well-equipped for helping young men and women prepare for the ministry and for other forms of Christian activity.

The Christian Home, Church and School, are the moral builders of individuals and of society. Religion, is essential to an abundant and harmonious life. Young men and women thoroughly trained in body, mind, heart and conscience, will be able to see the big problems and the great tasks of our day; and be ready to answer the call for teachers and leaders of clear social vision and of spiritual power, to help make the world a Democracy of God.

ARTHUR E. MAIN.

Alfred, N. Y., June 1, 1923.

AN INTERESTING LETTER

DEAR EDITOR AND ALL THE SABBATH RECORDER READERS: Greetings in Jesus' name.

As I have never seen anything in the SABBATH RECORDER from the church at Rock Creek at Belzoni I thought it about time to give an account of the work going on. You have kept in touch with us through our pastor, Rev. R. J. Severance, who visits us every month and gives us a soul stirring message from God's Word. We are few in number but are striving to be among the faithful few. We meet for Sabbath school every Sabbath and our circle is seldom broken as only sickness or such can keep us away from our place of worship.

We carefully and prayerfully selected our program for Sabbath Rally Day. We had

a Bible Reading on the Sabbath by Mr. Jackson; reading, "Why We are Seventh Day Baptists," by Ennis Hawkins; also a reading, "The Resurrection of Christ, On What Day Did It Occur," by Frank England. There were several good recitations by some of our larger pupils and on down to the tiny tots. All met at the home of the writer and enjoyed the program in the forenoon. Dinner was served on the grass very much as Jesus fed the five thousand. And our pastor, Rev. R. J. Severance, gave us a message in the afternoon from the same Scripture as Jesus did, telling the people to beware of the doctrines of the Scribes and the Pharisees. Whether the day was a success our dear Lord only knows. We can not tell just at the present whether any good was accomplished. The seed sown may fall on good ground and God's kingdom may be built up.

I enjoy the many good letters in the SABBATH RECORDER and the editorials are just fine. May God bless our dear editor with many more years in which to send sunshine and cheer into the many homes visited by the RECORDER. I read and pass the paper on that it may be a blessing in other homes.

Dear people, we need not worry about the attacks made upon God's Word for God's Word will stand when heaven and earth have passed away. Some few tell me that we will soon have no churches; the world is growing so wicked that religion will be in the past. We may not have just what we have now but it will be something better for God's children will grow in grace and in the knowledge of our Savior.

Brethren and sisters, ever pray for the work in this place.

Your sister in that blessed hope of eternal life,

MRS. ADA HAWKINS.

Rattan, Okla., May 27, 1923.

SEMIANNUAL MEETING

The semiannual meetings of the Northern Wisconsin and Minnesota churches will convene with the Seventh Day Baptist Church of Dodge Center, Minn., on June 22-24. An outline of the program will be given in another issue of the SABBATH RECORDER.

CHARLOTTE LANGWORTHY,
Secretary.

MISSIONS

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

SHALL WE SEND DR. THORNGATE TO
FILL THE PLACE MADE VACANT
BY THE RESIGNATION OF
DR. SINCLAIR?

The readers of the SABBATH RECORDER know that Dr. Sinclair has resigned from the work in China and that Dr. George Thorngate has offered himself for that field, naming the autumn of 1924 as the date when he will be ready to sail.

When Dr. Thorngate's offer came before the board at its last meeting, the only question seemed to be that of finance and the matter was postponed till after the associations and General Conference that the problem might be laid on the hearts of the people and that the board might learn the mind of the churches.

The object of mentioning the problem in this connection is to keep the matter before the churches until they have thought it through, prayed over it, and had a chance to express their wishes. Many things enter into the problem; here are some of them:

1. Dr. Sinclair has felt forced to leave the China field because of the feebleness of her mother and sickness in her family.

2. Dr. Thorngate has offered to consecrate himself to that field.

3. The board is heavily in debt and has been forced to retrench almost 30 per cent.

4. The retrenchment has been almost entirely made on the home field.

5. Under the Forward Movement the board feels that its hands are tied, that it is not wise to make special appeals during the Forward Movement period.

6. For the board to keep on increasing its debt not alone means crippling the work in future days, but also that the members of the board who sign the notes become personally responsible for the debt incurred.

7. Dr. Thorngate's services are greatly needed on the China field.

8. We have been asking for life-work recruits and Dr. Thorngate is one of the young people who offered themselves as

such. Are we going to ask for life-work recruits and turn them down when they have fitted themselves?

9. Seventh Day Baptists are abundantly able to support Dr. Thorngate and in other ways advance our mission work abroad as well as at home.

What do you say, brethren of our Seventh Day Baptist churches?

MEN FOR THE MINISTRY IN MILTON
COLLEGE

Some of our people had known that one young man in Milton College, one on the Pacific Coast and two in Salem College were directing their preparation toward the Christian ministry. This fact has been a source of great encouragement to many of us. These are not all, however. During a recent visit to Milton the missionary secretary met five students in Milton College, instead of one, who have decided to prepare themselves for the ministry and a sixth who is seriously considering the question. These are bright and promising young men and to know that they are answering God's call to leadership in the world's whitened fields is an occasion for devout gratitude.

That there is this splendid bunch of young men in Milton College who have definitely consecrated their lives to the high, holy and sacrificial work of the gospel ministry reflects great credit upon the work the college is doing. Milton is proving herself a worthy daughter of the church.

Doubtless God is calling many others to the work of the ministry, for the situation demands many more and it must be that the Holy Spirit is calling a sufficient number. All Christian homes, churches and schools should use every legitimate influence to lead into the ministry those called of God to that work.

All homes, schools, churches, and denominational agencies should arise and aid those preparing themselves for this much needed work. We demand that men spend years and be to great expense in their preparation for the ministry, and it is only giving a square deal when we give them every possible encouragement and aid; if we do not, some will be forced by circumstances to turn back. Come, let us brace up and in the name and spirit of Christ go forward!

THE MISSIONARY NEEDS OF THE NORTH-WESTERN ASSOCIATION

ELD. R. B. ST. CLAIR

Four or five months ago, Secretary William L. Burdick wrote, asking me to prepare an article for the *SABBATH RECORDER* on the above subject, and for some reason or other I consented. I do not know yet *why* I so promised, unless it be a weakness traceable to the pre-Volsteadian days when there were many who did not have the courage to say, "No!" However, having promised, I must, I suppose, keep my word. At least that is what Herod thought. I hope, though, that in so doing, I will not do such violence to the Seventh Day Baptist cause as did the aforementioned prince.

In looking over our *1922 Year Book*, I note that the Northwestern Association embraces not only Michigan and Ohio, but Illinois, Indiana, Wisconsin, Minnesota, Iowa, Missouri, Kansas, Nebraska, as well. I did attempt to discuss the needs of Detroit at the last session of the Northwestern Association, but I think that I am more conversant with the needs of New Zealand and Cape Colony than I am with those of Nebraska. I have really been in the other States, but unfortunately, Secretary Burdick's request had not then been formulated.

If I had added to the above caption, the words: "What I Do Not Know About Them," I am sure that I could demonstrate the truthfulness of this "saving clause," without the least difficulty. However, I will make certain observations concerning the field as a whole, trusting that these will be helpful, and then conclude with a few references to the Michigan field.

Prayer is the first thing needed for the Northwestern Associational district. It has been said that "Prayer changes things." Well, things need to be changed in this district. Sinners are to be found upon every hand, not only by the thousands, but by the millions. They are Sabbath-breakers. They know not the Father of our Lord Jesus Christ. Divorces are granted by the tens of thousands in this Northwestern district. Murders and hold-ups are the rule, rather than the exception, in the police reports of our large cities. Vice and immorality stalk abroad by day and by night. We should indeed be much in prayer, asking God to send the Holy Spirit in convicting power

upon the many unsaved souls within our associational bounds.

Publicity has always loomed large in my mind as a very essential item in our program. If we do not tell people who we are and where we are to be found, how can we expect them to know anything about us or ever come to hear. We must rightly advertise the Christ we love so well. His last commission was a publicity commission. Many people know of Christ, but few know of him in the right way. Some hear his name more often in profanity than otherwise; others know him as a good man and an outstanding social reformer, but relatively few know him as the Savior of mankind. A still greater number are in ignorance of the ordinance he instituted to be administered to those who should believe in him, and countless multitudes are totally unaware of the Sabbath which he observed. They do not know that he instructed his disciples to pray (Matt. 24:20) that its sacred hours be hallowed in New Covenant times. They have failed to note that Jesus never even mentioned either Sunday or its observance, but that he ever observed the Sabbath which was "from the beginning." They fail to perceive the spiritual value of the Sabbath. Hence *Publicity* is forced upon Seventh Day Baptists as a vital part of any missionary campaign.

That we need tent efforts in the Northwestern Association is to my mind, extremely evident. We must go out into the highways and byways and compel them to come into the kingdom of our God and his Christ. Christ came all the way to this world to save sinners and we can at least go a few miles to do so. This, indeed, should be our highest joy. We need not only preachers, but Bible workers, and we need, in addition, scores, yea hundreds, of consecrated young men and women, and older ones, too, who will sell our literature. Our publishing house can make arrangements with Winston's (Philadelphia) by which additional chapters on Baptism, Sabbath, Church Government, etc., can be added to Hurlbut's *Story of the Bible*, and these can be sold broadcast. Not only can great good be accomplished, but an excellent revenue both for the canvasser and the publishing house can be made. (Relative to Winston's I speak by authority of the president of the Winston Company.) We need these

canvassers as the fore-runners of the missionary effort. Does any one doubt that Adventism would have the numbers it has today, had it not been for its faithful canvassers? Does our love for Christ permit of our doing any less than they? If so, we might well examine ourselves to see whether or not we are in the faith. This need for well organized canvassing efforts is indeed a crying one. We hope that there are many who will say: "Here am I, Lord; send me!"

The Northwestern Association needs a mighty revival of evangelical religion, in which the neglected truth of the beautiful rest day from the sinless garden of primeval man shall be given all the consideration the Lord of the Sabbath would have it given.

We have need, too, for vigorous preaching in behalf of not only the Fatherhood of God, but of the brotherhood of *all* men as well. Various races are far from being as brotherly as they ought to be. Let Seventh Day Baptists be true to their history and place a much-needed emphasis upon this truth. In so doing many a precious soul will be attracted not only to us, but to the Christ we love and to his Sabbath which we delight to hallow.

Speaking particularly of Michigan, and having regard to the independence of our local churches, and our claim to enjoin only the essentials of the Christian religion, I am convinced that such matters as the conscious or unconscious state of the dead, the interpretation of certain prophecies of Daniel and Revelation, foot-washing, pork-eating, etc., be left to the individuals to decide. It has been clearly demonstrated that many very loyal Seventh Day Baptists can hold views in Michigan that other loyal Seventh Day Baptists may not hold in Rhode Island, and yet all of them be intensely sincere and anxious for the advancement of the common cause.

In Detroit we place great emphasis upon *liberty*. No doubt each individual believes that his views are the correct ones, else he would not hold them. Believing this, he naturally would like to have others believe the same as he does. Yet, after all, while uniformity may be good, liberty is better, and we teach everywhere that liberty is one of the foundation stones of our system. Rightly understood, people will desire this liberty, and will prize it very highly. I be-

lieve that this should be kept to the forefront in our public efforts, in our literature, and in our conversation.

MONTHLY STATEMENT

May 1, 1923, to June 1, 1923

S. H. DAVIS, Treasurer	
In account with	
THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY	
Dr.	
Balance on hand May 1, 1923.....	\$ 873 39
Conf. Treasurer:	
Georgetown Chapel	17 80
Boys' School	62 75
Girls' School	62 75
Salary Increase	80 70
Missionary Society	487 08
First Alfred Women's Evangelical Society,	
Marie Jansz	10 00
"A Friend," Young Men Preparing for Ministry	5 00
Mrs. E. L. Ellis, Debt Fund	5 00
Mrs. M. C. Parker, Marie Jansz	5 00
Minneapolis Sabbath School, Missionary Society	3 60
Mrs. M. C. White, Missionary Society	5 00
J. H. Coon, General Fund	20 00
R. J. Severance, Missionary Society	11 00
	<u>\$1,649 07</u>

Cr.	
Rev. Clayton A. Burdick, traveling expenses,	
New York	12 70
Rev. T. L. M. Spencer, May salary	83 33
Rev. R. J. Severance, April salary	83 33
Rev. William L. Burdick, April salary and	
traveling expenses	166 93
L. J. Branch, April salary	25 00
C. C. Van Horn, April salary	41 66
Rev. Robert B. St. Clair, April salary	50 00
Rev. George W. Hills, April salary and travel-	
ing expenses	51 86
Rev. G. H. F. Randolph, April salary	25 00
Rev. S. S. Powell, April salary	25 00
Mrs. Angeline P. Abbey, April appropriation ..	10 00
Clifford A. Beebe, April salary	25 00
H. Eugene Davis, April salary and children's	
allowance	125 00
Dr. Bessie B. Sinclair, traveling expenses from	
China	300 00
American Sabbath Tract Society, 1922 Year	
Book	88 26
Industrial Trust Company, China Draft	55 85
Treasurer's expenses	28 00
	<u>\$1,196 92</u>

Balance on hand June 1, 1923	452 15
	<u>\$1,649 07</u>

Bills payable in June, about	\$2,500 00
Temporary loans outstanding	1,500 00

Special funds referred to in last month's report now amount to \$11,380.05, bank balance \$452.15, net indebtedness \$12,427.92.

S. H. DAVIS,
Treasurer.

E. & O. E.

Childhood is a tender thing and easily wrought into any shape. Yea, and the very souls of children readily receive the impressions of those things that are dropped into them while they are yet soft; but when they are older, they will, as all hard things are, be more difficult to be wrought upon. And as soft wax is apt to take the stamp of the seal, so are the minds of children to receive the instruction imprinted on them at that age.—*Plutarch*.

TRACT SOCIETY—MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, May 13, 1923, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, William C. Hubbard, Clarence W. Spicer, Alexander W. Vars, Willard D. Burdick, Orra S. Rogers, Esle F. Randolph, John B. Cottrell, Iseus F. Randolph, William M. Stillman, Theodore L. Gardiner, Jesse G. Burdick, Irving A. Hunting, Jacob Bakker, Edward E. Whitford, James L. Skaggs, Marcus L. Clawson, Henry D. Babcock, Harold R. Crandall, Ahva J. C. Bond, Arthur L. Titsworth, and Business Manager Lucius P. Burch.

Visitors: Rev. Edward M. Holston, Mrs. Willard D. Burdick, Mrs. David E. Titsworth.

Prayer was offered by Rev. Edward M. Holston.

Minutes of last meeting were read.

The President extended an invitation to visitors to participate in our deliberations and expressed the gratitude of the Board to Editor Gardiner in having him with us once more.

The Supervisory Committee presented the following report:

Total sales of the Publishing Plant for month of April 1923, \$6,825.87.

Total sales for fiscal year, covering ten months—July 1, 1922 to April 30, 1923—\$42,904.42.

The net profit of the Publishing Plant for the ten months, July 1, 1922 to April 30, 1923, \$1,924.91.

It has been necessary recently at two different times for the committee to borrow money for working capital. It is impossible for a business concern doing from six to eight thousand a month to do business without a working capital, therefore at the present time the Publishing Plant owes as money borrowed by the committee two notes, one of \$674.00, due May 14; one of \$1,000, due May 21.

On May 1 we have cash on hand \$595.45 and in the Sinking Fund \$695.44. The past month has been a good business month and we anticipate a good present month's business. Therefore your committee would recommend that we use the \$595.45 cash on hand May 1 and add enough to that from our collections since May 1 and pay off the \$674.00 note.

We recommend that the \$695.44 now in the Sinking Fund be used toward paying off the \$1,000 note due May 21, of course making up the balance from collections coming in since May 1, and that when this is done the Sinking Fund be abolished.

Report and recommendations adopted. Voted that the Treasurer and Business Manager be authorized to borrow money for working capital of the Publishing House, not to exceed \$1,000.00 at such times as it may be necessary between meetings of the Board, report of the same to be made at the succeeding meeting of the Board.

The Committee on Distribution of Literature reported:

Tracts sent out in the month.....	1,768
Pages	24,116
Periodicals	34
Books	37
Pamphlets	11
RECORDER subscribers, (new)	17

Voted that we recommend that 2,000 of "Catechisms" be printed.

That 5,000 of "Light of the World" be printed.

That we postpone action on proposition to publish series of lessons on the Sabbath for Sabbath schools.

That two books—"Sabbath History-I" be sent to E. W. Perera, Ceylon.

Report and recommendation adopted.

By vote the style and type to be used in the above new publications were referred to the Committee on Revision of Denominational Literature.

REPORT OF COMMITTEE ON PROGRAM FOR GENERAL CONFERENCE**Morning—Devotional Service**

Scripture

Prayer

Music

President's Address—Corliss F. Randolph, L. L. D.

Report Corresponding Secretary—Rev. Willard D. Burdick, D. D.

Sabbath Sermon—Rev. Theodore L. Gardiner, D. D.

Afternoon—Devotional Service

Report Business Manager—Lucius P. Burch

Report Treasurer—Frank J. Hubbard

General Discussion

Evening

Devotional Service

Address

Sabbath Testimony Meeting

EASTERN ASSOCIATION

Devotional Service

Work of the Tract Society—Rev. Willard D. Burdick, D. D.

The SABBATH RECORDER—Rev. Theodore L. Gardiner, D. D.

Forward Movement and Sabbath Reform—Rev. Ahva J. C. Bond, D. D.

CORLISS F. RANDOLPH,

WILLARD D. BURDICK,

ARTHUR L. TITSWORTH,

Committee.

Reports adopted.

The Treasurer presented statement of balances on hand in the various funds. He also presented correspondence relating to the bequest of Olive Hall Pierce, from Charles H. Lange and Allen B. West, which was referred to the Treasurer with full power to arrange and execute papers.

Secretary Holston reported encouragingly of the work under way for the Vacation Schools, some difficulties however arising in securing supervisors, yet with prospects of securing them for all the schools.

Director Ahva J. C. Bond having spent three weeks in California recently, mainly at Riverside and Los Angeles, stated in summary that our denominational interests are strongly backed by our people on the Pacific Coast. On his return he visited the churches at Boulder, Colo., Nortonville, Kan., and Salem, W. Va.

The Corresponding Secretary reported that he had received requests to prepare the programs for the Tract Society Hour at the Central and the Western associations, and that he had written that he would do this with the assistance of Editor Gardiner and Rev. A. J. C. Bond.

He told of some of the interesting correspondence that he has had during the month, and read extracts from letters: from Edward W. Perera, Ceylon, asking for literature; from Forrest Washburn, a Seventh Day Adventist, of Charleston, W. Va., asking for information and literature concerning Seventh Day Baptists; letters from Rev. T. L. M. Spencer, of Georgetown, British Guiana, S. A., telling of his acquaintance with Cyril A. Crichlow when he was at Port of Spain, Trinidad, and speaking encouragingly of the progress of his work at Georgetown.

A communication from Rev. G. Velthuysen was presented, explaining the work in Java. This is to be published in the SABBATH RECORDER.

Reference was made to a letter received from a Sabbath-keeper at Durant, Okla., asking for literature and if there is a Seventh Day Baptist church in that section.

Interesting correspondence was presented from C. A. Crichlow, stating that after careful study he had become convinced that the doctrines and polity of the Seventh Day Baptists are Biblical, and declaring himself a Seventh Day Baptist.

Letters were referred to from Elder Haggard, of Columbus, Ohio, Elder C. A. Hansen, of Chicago; Dr. A. E. Main, Dr. G. W. Post, Jr., and Corresponding Secretary William L. Burdick.

We, Seventh Day Baptists need more money to carry on our work, but much more do we need a large open-mindedness, and greater Christian zeal to press on and into the larger work that God has for us to do.

Editor Gardiner presented the following:

WHEREAS, Miss Evalois St. John feels obliged to give up her work in the publishing house for

much needed rest; but is willing to continue work on the SABBATH RECORDER; therefore

Resolved, That this Board approves the arrangement for her to assist the editor in preparing copy each week at the rate of fifty cents an hour for the time thus spent.

Resolution adopted.

President Randolph spoke of his recent attendance at the Annual Meeting of the Academy of Political and Social Science, where representatives of this country and foreign countries were convened, discussing topics of world-wide interest, notably the securing of a world peace, the solution of which problem rests ultimately with the church.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

FOUKE NEEDS PASTOR AND TEACHERS

DEAR DR. GARDINER:

Am writing to let you know of our resignation from the pastorate here, which takes effect at Conference time. We have accepted the call of the Salemville Church to become their pastor.

Fouke has no one definitely in view as pastor, and will be badly in need of some one. We also have need of two more teachers, besides the pastor, as we will need four next year, and Miss Randolph is the only one who expects to stay.

I wish some one might come onto the field who can do more to build up the church than has been done in the past, and who can stay for a number of years. There are reasons why it does not seem best for us to do so, and we shall try to make up for it in a measure by remaining on the field during the summer.

This is an emergency call, and I wish it might come before the readers of the RECORDER as soon as possible.

Sincerely,

CLIFFORD A. BEEBE.

June 4, 1923.

For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord.—Romans 8: 38, 39.

EDUCATION SOCIETY'S PAGE

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

"Education does not assume to supplant regeneration; it rather hopes to direct and stimulate the regenerated life to the end that kingdom interests may be conserved."

A TRAVELLER IN LITTLE THINGS

PAUL E. TITSWORTH

William Henry Hudson, naturalist, novelist, prose-poet, and philosopher, born of an English father and a New England mother on the wide-flung pampas of Argentine, died at his home in London, August 18 last. Unaccountably little the reading public—even his ardent admirers—know of his life; unaccountably late did they learn of his death. One of the rare spirits and literary workmen of the age, he has received all too meager recognition from America.

In *Current Opinion* for May, 1916, appeared—if not the earliest—one of the first American appreciations of Hudson. That in the turbulent years since he was introduced to this country, years when Americans have been intensely concerned with human relations, Hudson has been winning friends, that the still, small voice of a lover of the unspoiled out-of-doors could find a widening circle of readers indicates that he has, after all, a persuasive appeal to American hearts. By quietly assuming that the fundamental interest of men, when they come to themselves is nature—a nature made uncommonly fascinating by the accuracy and richness of his vision, by the vitality of his craftsmanship and personality—he melts down men's surprising indifference to the splendor, the significance, not only of some unusual aspects of nature, but of the common and unconsidered phenomena of the circumjacent universe.

Rather, I should say, he floods even the minutiae of the world with a new radiance. It is not for nothing that he named one of his books *A Traveller in Little Things*. He himself was often such, a glorifier of the commonplace. He belongs to the illustrious brotherhood of seers for whom nothing

in nature is trivial. Thoreau and Burroughs—to name only two of this company—taught, in effect, that at every man's doorstep there lies a vast amount of soul-building material. In this respect, at least, Hudson resembles them. To be sure, he recounts romantic episodes beyond their powers: he was on intimate terms with and loved the exotic beauty of tropic America, which they never knew. Yet like them he portrayed lovingly the unconsidered wild life of yard and hill and field and these pictures arouse an elemental longing for a fresh understanding of Mutter Erde in all those who come beneath his spell. Hudson is a magician who, by reason of his seeing eye, his vivid word, and his seductive charm, opens up unguessed treasures surpassing Ali Baba's.

Somewhere Thoreau remarks that he has found few men wholly awake. Certainly if he were alive today he would have little cause to change his opinion. Indoor lovers as many men are, they have lost the common touch with nature. They have allowed their sense of sight to atrophy. They have become human moles. Hudson can put a divine clay on their eyes. He holds that men should enjoy symphonies of sight as well as symphonies of sound.

To be sure, it is easy to perceive that he resembles Rasseau in his contempt for groping civilization. (He confesses, too, that Tolstoi is his favorite author.) While he loves his fellow-creatures, he views their awkward, tentative social arrangements as perversions of human instincts. The captains of industry are to him only the "pushing parvenus of coal dust and iron filings." Convention he believes to be a desiccation of the kindly impulses. He sees it a substitute for that effort which builds spiritual and physical muscle. In the city, he perceives man's supreme folly. He fails to recognize that, unlovely as is group life, it is only after all a half-way station between what men were and what men hope to be.

Herein, I think, lies Hudson's own myopia. Yet discerning criticism of his work will gladly acknowledge, will be forced to acknowledge, his constructive achievement in striking the scales from blind eyes, in opening the portals to "another parish of the infinite" into which many a grateful soul will enter to find strength and comfort.

Nowhere does Hudson lead his readers to more delectable pastures than in the

autobiography of the first fifteen years of his life, *Far Away and Long Ago*, where he recounts his first intimacies with nature. "The sight of running water," he asserts, "was a never failing joy, also the odors which greeted me in that most green place—odors earthly, herby, fishy, flowery, and even birdy, particularly that peculiar musky odor given us on hot days by large flocks of the glossy ibis." In one of his last volumes, *The Book of a Naturalist*, he describes the delights of adder hunting in such glowing colors that doubtless the most timid reader will afterward yearn to follow these ophidians to their coverts in order to delight his eye with their snaky colors. Throughout his works Hudson shows the present race of men, whose optic nerves are frequently caught only by glaring headlines, flamboyant posters, and cinematographic views of life, the unguessed charm of the commonplace. He unlocks the significance of waving grass or quivering bush or bird song or the colors God mixes on the palette of sky or landscape. To him there is no God in the roar of machinery or in the clatter of the city, but there is a Presence in the rolling plain and the whispering trees.

Unsurpriced, he preaches a message to the social intensity of the times. Social engineers and strenuous brainworkers of whatever class might well learn of him to relax the steady and benumbing strain upon moral and intellectual fiber. Once in a while it is good to stand the bow in a corner and relieve its tension if you wish to keep its flexibility. To pick up one of his volumes—it almost does not matter which,—to sense its quietness, to revel in his haunting verbal melody, to find delight in his humor, to be toned up by his sanity, to catch something of his serenity, is a blessed relief. He does not enervate by a sensuous debauch. He observes a nice balance between sense appeal and a tonic thoughtfulness. If one finds in Hudson an escape from the grind and pinch of baldness of actuality, one returns from the excursion into the land of romance with a heightened zest for the compelling game of life.

I have already said that Hudson can stimulate a new joy in the loveliness of the universe. Intense in the pursuit of whatsoever things are true and whatsoever things are right and whatsoever things are useful, Americans are prone to pass up the whatsoever-things-are-lovely injunction. In their

anxious moral and social quests, they have lost sight of the fact that the ugly is irritation, friction, weakness, and that the beautiful is calmness, serenity, strength. In one of his books Hudson avers that the sense of the beautiful is God's best gift to man. For him there is nothing so ordinary, so usual that it does not pour into his soul floods of beauty. For him the cloudless night is powdered with innumerable stars, the dewy morn displays grass and bush hung with starry lace, and the eyes of a young girl show depths of lustrous, changing violet lights.

Polychrome visioned I might term him. Yet I am not so much impressed with his many colors as with their softness, their vividness, and their power to delight the mind's eye. In this respect, the title of his earliest book, *Purple Land*, an adventurous tale of Uruguay in the 1840's, published in 1885, is significant for the work itself and for all his other writings. With all his lavishness of color, I do not find this side of his work overdone, for, as in the case of Tennyson, Hudson saves himself from the charge of purple writing by his substance and by his thoughtfulness. Let the reader of these words judge for himself. In a passage in *Purple Land*, which I delight to read again and again, he shows his mastery in the employment of color.

"For a distance of three or four miles we rode at a fast gallop, then on the slopes of the Cuchilla paused to breathe our horses, and, dismounting, stood for some time gazing back over the wide landscape spread out before us. At our backs rose the giant green and brown walls of the Sierras, the range stretching away on either hand in violet and deep blue masses. At our feet lay the billowy green and yellow plain, vast as ocean, and channeled by innumerable streams, while one black patch on a slope far away showed us that our foes were camping on the very spot where they had overcome us. Not a cloud appeared in the immense heavens, only low down in the west purple and rose-colored vapors were beginning to form, staining the clear intense whity-blue sky about the sinking sun. Over all reigned deep silence; until, suddenly, a flock of orange and flame-colored orioles with black wings swept down on a clump of bushes hard by and poured forth a torrent of wild joyous bird music. A strange performance! Scream-

ing notes that seemed to scream jubilant gladness to listening heaven, and notes abrupt and guttural mingling with others more clear and soul-piercing than ever human lips drew from reed or metal. It soon ended; up sprang the vocalist like a fountain of fire and fled away to their roost among the hills, then silence reigned once more. What brilliant hues, what gay fantastic music! were they indeed birds or the glad winged inhabitants of a mystic region, resembling earth, but sweeter than earth and never entered by death, upon whose threshold I had stumbled by chance? Then, while the last rich flood of sunshine came over the earth from that red everlasting urn resting on the far horizon, I could, had I been alone, have cast myself upon the ground to adore the great God of Nature, who had given me this precious moment of life."

I must confess that this old universe has taken on a new and significant aspect, a richer beauty, and a quickened mystery since I have followed Hudson over his native pampas, or galloped with him, in my mind, over the undulating Banda Oriental, or listened with him to the haunting bird notes of the Guiana Forests, or strolled with him over the downs of England. His cadenced phrases that run and skip and leap and pause, or move with a stately tempo, his vivid narrative, his unspoiled humanity, his gift of humor, his warm and exquisite colors—all these things combine to make a keen appeal even to the dormant nature-lover of the confirmed urbanite.

PRESENT STATUS OF THE SEVENTH DAY CHURCH OF GOD

ELD. R. B. ST. CLAIR

Pursuant to resolutions adopted at the last General Conference sessions of the Seventh Day Church of God and the Seventh Day Baptists, efforts in the direction of a union between the two bodies were authorized, committees to confer with each other regarding the matter, and to report to their respective conferences, being appointed.

In order that the members of our communion might become better acquainted with the activities of the Seventh Day Church of God, the writer thought it advisable to call attention to the rise and present status of that body.

Back in 1844, the SABBATH RECORDER welcomed to the ranks of Sabbath-keeping Christians, certain persons who were then looking for the speedy appearance of Christ. Later on these people, who were known as the Church of God, and, quite often, especially in Michigan, as the Church of Christ, became two distinct organizations. The followers of Mrs. White and her predictions became known as Seventh Day Adventists (1860), while the Seventh Day Church of Christ, under Elder Crammer in Michigan, and under the leadership of other ministers elsewhere, continued to use the scriptural title, refusing to accept any other authority than the Bible as its rule of faith and practice.

The title of the organization at this time was practically identical with the earlier one of Seventh Day Baptists. From the 1922 Seventh Day Baptist Year Book, we learn that the gift of a communion set was made to the Cohansey (now Shiloh, N. J.) Church, upon the chalice of which was inscribed:

"THE GIFT OF HANNAH MARTEN, OF NEWPORT TO THE SABBATARIAN CHURCH OF CHRIST IN COHANSEY, A. D., 1751."

Upon the silver communion cup of the Westerly, R. I. Church, in 1752, a similar inscription was made. Even until this day certain of our churches are called "the Seventh Day Baptist Church of Christ," Plainfield, N. J., and Detroit, Mich., being among the number. Detroit Church, by resolution, is called either Church of God or Church of Christ (Seventh Day Baptist) as the individual may desire.

In these days when there are so many various Churches of God and Churches of Christ, it is considered advisable to define just what kind of a Church of God or Christ we are. This is now done by the Stanberry people, and by certain Seventh Day Baptists.

The (Seventh Day) Church of Christ had as its official organ, *The Hope of Israel*. Later the name was changed to the *Bible Advocate*, and the title, "Church of God" came into more general use. Progress was made slowly, but surely, in various portions of the American Union, especially in the middle and Southwest. The present president of the General Conference, who is also editor-in-chief of the *Bible Advocate*, has developed into an intensive campaign and one hardly knows, from month to month, whether he is in New York, Los Angeles, St.

Louis, Fargo, or Mexico City, so rapidly does he move about. The writer is almost tempted to think that he lives in a Pullman.

President Dugger has proven a unifying force. Many isolated Sabbath-keeping congregations have, through his efforts, united with the Church of God Conference. Until recently, the Church of God had little or no work east of the Alleghenies, now their interests are considerable. State secretaries have been appointed quite generally throughout the United States, and in Canada and Mexico. Mexico is one of the brightest spots in the Church of God work. Numerous conversions are taking place in that republic, and, quite recently, a Mexican member of the Federal House of Representatives, the chief representative of the State of Coahuila, the Honorable Manuel E. Rodriguez, resigned his Congressional office, and is preparing for the ministry of the Church of God. The Church of God not only has a well developed work in Mexico, but a splendid Spanish work in Texas as well. The brethren in Mexico are working for 500 new converts this year in Mexico City, Wata-moros, Durango City, St. Manuel, and many other points. They are planning a 10,000 acre colony, and over fifty families are awaiting the opening of the same. A number of brethren from Canada and the United States are going to locate in this colony. The president of the Mexican Conference announces that as soon as this colony is established that a college will be opened and that evangelists for the various Spanish-speaking countries, will be trained.

Certain of the churches located in the East are: 29 W. 131st Street, New York; 311 North Calton Avenue, Arverne, L. I.; 75 Duey Avenue, Jamaica, L. I.; 39 Garfield Avenue, Asbury Park, N. J., several congregations in Baltimore, one or two in Philadelphia, Pa.; Scottsville, Whitlock and Trevillian, Va.; Beacon, N. Y., also in Market Alley, St. Cayon, St. Kitts, B. W. I., and on the Island of Trinidad. In the West Indies, there are five ministers; in India, three missions are reporting, while ten ministers are laboring in China, and work is established in a dozen other foreign countries. Over a dozen ministers report from Old Mexico. At Grubbs, Humphreys, DeWitt, Hagler, and Newport, Arkansas; Pierce, Broken, Stidham, Crowder, Atoka, Dale, Fairview, and Dane, Okla.; Nevada, Eldora Springs, Anderson, Philipsburg,

Buffalo, Upton, Milan, South Gifford, Green Castle, Hatfield, Gentry, Pleasant Hill, Maryville and Stanberry, Missouri, are located some of the organized churches. Elder McMicken has just established a new church in Alabama, and over forty attended the first Sabbath-school session. In Pasadena and other points in California the work is progressing, Elders Crouse and Stanley being in charge. Elder J. S. Beggs is meeting with success in Wisconsin, Elder H. Miles has recently concluded a very successful effort in Nevada, Mo., while Elders C. W. Salkeld and J. G. Slankard are engaged in a very promising meeting in Des Moines, Ia. Elder Thorp is engaged in a meeting at Humphrey, Ark., having closed an effort at Heber Springs with several additions to the church. In Michigan, at West Olive, and one or two other points, churches are located, and in Louisiana, Elder D. C. Plumb is accomplishing much for the Master. Elders Hosteter and Riggs have been holding interesting meetings at Omaha, Neb., and elsewhere. At a convention held in Los Angeles, Cal., by Elder Dugger and others, over sixty signed a covenant to work in spreading the message, several people, including one minister, accepting the Sabbath of Christ. All through Texas are located Churches of God, both English and Spanish-speaking. Out in Washington, Elder Porter is laboring, while down in Florida, Brother C. C. Cramer and others are proclaiming the gospel of Christ and his Sabbath. We could keep on, for several columns more, mentioning places and laborers, but must desist.

One of the outstanding features of the Church of God work has been the numerous debates held on the Sabbath and other questions. These debates have excited great interest, been largely attended, and the results have been very satisfactory, each and every debate not only confirming the faith of the Sabbatarians, but producing new adherents as well. Literature is also being circulated by the tens of thousands of pages.

We surely are pleased with the wonderful progress of the Sabbath cause in India, China, Africa, Palestine and the homelands, under the auspices of our good Church of God friends. May the Lord of Hosts continue to bless them, bringing many more recruits to the Cross of Calvary into their ranks.

WOMAN'S WORK

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

WOMAN'S HOUR AT PACIFIC COAST ASSOCIATION

MRS. C. D. COON

The program was Sunday afternoon, April 1. It was Easter Sunday and some of our people had been to the sunrise service on Rubidoux Mountain that has become so famous. It was a damp, drizzling morning or more would have been there. By afternoon it was raining hard and we were very thankful for it, even if it did come just at our Woman's hour, for California never has too much rain unless it was in the winter of 1921-22.

The theme of our association was founded on the text found in Deut. 2:3—"Ye have compassed this mountain long enough." In accordance with that thought we had papers and talks on the work already being done and then some containing suggestions for future progress. One paper on the home missionary work was written by Mrs. Severance, our former pastor's wife, and read by Mrs. P. B. Hurley. Mrs. R. H. Houston told of the work that the Dorcas society of the Riverside Church is doing. By the way, that is the only Woman's society in the association. Miss Adell Shunk, of Los Angeles, and Miss Gelsemina Brown came with suggestions for better work for the Master. Then Mrs. Daniel Poling (every Christian Endeavorer knows of Daniel Poling) gave us a short talk on general social service. Mrs. Poling has been spending some time with Miss Ethelyn Davis.

The crowning number of the hour was by Mrs. H. Eugene Davis on our mission work in China. Even though the hour was getting late we could all have stayed as long as she could talk to us. She did not write out her talk so we can not send it for publication in the SABBATH RECORDER but we hope many of you will have the privilege of hearing her give similar talks.

The music was arranged by Mrs. Ray Rood and consisted of solos, duets and ladies' quartet as well as congregational singing.

HOME MISSIONARY WORK

MRS. R. J. SEVERANCE

(Paper read in the Woman's Hour at the
Pacific Coast Association)

As I take my pen to comply with the request of your secretary, I see again the familiar faces that will be present at the association in Riverside. I should like to be there myself and hear the inspiring messages and greet the dear friends—but I shall be praying that much good may result from the meetings.

Your secretary says she hopes we are still interested in your work—and I can assure you that we are and ever shall be. I am grateful for this privilege of a little personal greeting and will now give my attention to the topic assigned me.

Home Missionary Work—What a wonderful subject; and one that should be more frequently presented. If we are to take a more active interest in missions we must take a wider view of God's kingdom. If interested in missions we will be more deeply interested in our local work and thus hasten the coming of the Kingdom.

I like to think of these ordinary lives of ours, in both the rural communities and in the cities, as contributing to God's purposes for mankind. We are "laborers together with him." Therein lies our incentive for striving; therein lies balm for our wounds by the way; therein lies joy and gladness even in weariness, and the glory and satisfaction of our lives.

Jesus Christ lived and died and rose again and ever lives for us. He is our substitute. "I give unto them eternal life," he said. If we only will we may put our lives into the lives of others with gracious and saving efficacy. By giving, our own lives are enriched.

We should have the missionary vision and the missionary passion; and our interests must be those of our Lord, taking in the whole world as a field, and recognizing that no church can meet its home duties adequately that is not habitually ministering to the needy fields abroad. You, the good people of the Pacific Coast Association, have already shown us that you have the missionary vision, and we rejoice that it is so.

Often we do not have to go far to find an opportunity to do missionary work. "All the world" may mean around our very door

or it may mean the next county, or across the State or the ocean; but wherever it is we must "go" and preach the gospel.

When Philip was sent to win the Ethiopian eunuch to Jesus Christ, the first two words which the Spirit of God spoke to him were very essential. The Spirit said, "Go near." If we expect to win men to Christ we must "go near" them. The only way Philip could catch his man was to go after him. It will not do for us to wait for men to come and seek God. We must, like Philip, go after them.

"Three things the Master hath to do,
And we who serve him here below
And long to see his kingdom come,
May pray or give or go.

"He needs them all—the open hand,
The willing feet, the asking heart—
To work together and to weave,
The three-fold cord that shall not part.

"Nor shall the giver count his gift
As greater than the worker's deed,
Nor he in turn his service boast,
Above the prayers that voice the need.

"Not all can go; not all can give
To arm the others for the fray;
But young or old, or rich or poor,
Or strong or weak—we all can pray."

"And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us?" Would that all of us could say with Isaiah, "Here am I, send me." The pardon of the world has been placed in our hands, shall we hold it back? Jesus said: "I must work the works of him that sent me."

Even a little child may be the means of bringing the gospel to many perishing souls. Oh, let us teach our children to be unselfish; to give generously to the Lord and his great work.

I read of a little girl who had been promised a handsome Bible for her birthday. On hearing a missionary tell of the need of Bibles in India, the child asked if she might have two Bibles, each to cost only half as much as the one her mother was planning to give her. Her mother consented, and the little girl wrote her name in one of them and gave it to the missionary to send to India. Years afterward a missionary was telling the story of the love of Jesus to a few women in India when one of them exclaimed, "Oh, I know all about that. I have a book which tells me these things." She brought the book to her

teacher, who, on opening it, saw to her amazement her own name on the fly-leaf. It was the Bible she had given many years before. It had led to the conversion of its owner, and through her influence, to the conversion of many in the town where she lived.

Your secretary suggested that I tell something concerning the work here in the Southwest. I do not know that this particular field varies greatly from other localities. I have never accompanied Mr. Severance on these missionary journeys, but I am always very much interested in his reports. In some respects I suppose the work is more difficult than on some other fields. Some places where the missionary holds meetings are quite a distance from the railroad; but a seat in the mail car is usually available. In such sections roads are often very poor and not many autos are used. There, also, church buildings are not plentiful, and services are held in the schoolhouses or, in summer, under an arbor. It is quite surprising how many people will come out to meeting over those bad roads—many of them traveling several miles on horseback or in wagons. Even though the weather is unpleasant they will make the effort. Perhaps if some of us were isolated as they are, and had as few chances for attending church or any other public gathering, we would have a greater desire to seek the services of God's house. Many of these people seem to be hungry to hear the word of God while others are careless and indifferent. After all human nature seems to be much the same the world over. It matters not whether you go north or south, east or west, you will find the ignorant and the cultured, the coarse or brutal, and the tender loving natures. You will find those who are anxious to learn of God and those who have no desire to accept his teachings. Community problems may differ, but the only solution for all seems to be to send out missionaries to solve these problems as best they can. In this way many will find the great highway of truth and righteousness. Thus will the leaven begin its work and other lives be transformed. But let us not forget to send with these workers our earnest prayers and encouraging words; and suppose we who remain at home look about us for work of the same kind. It may be so close at hand we fail to see it.

Sometimes we feel very much discouraged. We often feel that we are doing so little; that the results are so unsatisfactory. But who can tell how much he may be accomplishing for the Master? If we are faithful in that which the Father is giving us to do we may safely leave the fruits of our labors in his keeping.

A few years ago, while away on a missionary journey, Mr. Severance preached three nights in a country schoolhouse. There were no visible results at that time from those meetings. Returning to the place perhaps a year later, he found one lady had begun the next week after hearing him preach, to keep the Sabbath. Later her husband was converted and Mr. Severance had the joy of baptizing both husband and wife. Now they have a Christian home and with their children attend church and Sabbath school on God's holy Sabbath Day.

A family lived as lone Sabbath-keepers on a farm in Oklahoma for eight years. Sometimes, discouraged and lonely, they thought of changing their location. The missionary occasionally visited them and then held a series of meetings there. The result is a small church. Several families, or parts of families, were converted and accepted the Sabbath. Undoubtedly the Christian lives of this godly family had been influential in this matter.

We little know where credit or blame is due. Often do we place either one or the other at the wrong door. We shall have to leave it with God—he knows. I want to quote the following from the pen of J. Wilbur Chapman: "I remember being invited to a community where a pastor had been in charge of the church for forty-five years. When I appeared in his pulpit on Sunday morning he made an introductory speech something like this: 'My friends, I have invited this minister here in order that he may preach to you. He will have no new message, but he may have some methods different from mine. The most of you have grown up under my pastorate. I baptized you as children, and I have baptized your own children, and since coming into the pulpit this morning I have counted forty-three heads of families who are not professed followers of Christ. And, oh, my friends,' he said, 'I beseech you listen to this message from other lips and yield yourselves to Christ.' He spoke with much

emotion, and with such an introduction I began my work. All of the forty-three came to Christ and united with the church. I was simply building upon his invitation. I was reaping where he had sown, and the success God gave me was a tribute to his faithfulness." God has a plan and a work for every one of us, and every work is a gift of God. Every man's life fits into God's plan.

Work is a noble thing when God is our partner. Vice must be fought and put down and in its place the Kingdom of God must be built. If we, who are God's workers, neglect to do this work it will remain undone. Whatever promotes the Kingdom should be the chief business of every church or individual Christian. Let us consider it a joyous privilege to share in his work. Jesus said: "I must work the works of him that sent me." He is our example.

In whatever sphere God has seen fit to place us let us be ready and willing to labor cheerfully and well. It may be that it has pleased him to give us a very small and seemingly unimportant task; or it may appear to be very difficult or unpleasant, but if God is with us it must be worth while. We can do all things through Christ who strengtheneth us. It is quite possible that one whose name is never heard outside his own town may be filling a more important place in God's plans than one whose name has been known in two continents. Each one of us has a peculiar niche in the world's great work and it may be a very important place if we are faithful.

One Sabbath morning after the service, Ned, the bellows-boy in a large church, said to the organist: "My, but we played beautifully this morning." With scorn the organist replied, "I'd have you remember it was I who played." The next Sabbath morning, amid the most beautiful strains, the wind gave out. The organist signaled frantically, but the necessary wind was not forthcoming. Soon the head of the bellows-boy appeared around the screen while he asked, "Who played this time?"

Humanity is linked together in many different ways and we are all dependent one upon another. How true it is that, "No man liveth unto himself." One man or one woman, or any class of men and women, can not stand apart from the rest of the world and say, "I can get along without

your help." Each has a place to fill, a work to do and an influence to exert.

The task to which the church is called is to win the world for Christ. If you or I are a part of the church it is your duty and my duty to do our part, even though it is a small one, to accomplish the great work.

Let us not pray for easy lives, but let us pray to be stronger men and women. Let us not pray for tasks equal to our powers, but for powers equal to our tasks. God has told us that we may have his help and his power and his blessing if we but ask for it. "The righteous cry, and the Lord heareth, and delivereth them out of all their troubles."

Let us be faithful that we may say as Jesus did: "I have finished the work which thou gavest me to do." If we follow him he may widen the path, enlarge the mission, and make of us a wonderful blessing. We may walk hand in hand with him, trusting, believing and working, and when life is ended we shall hear the "Well done, good and faithful servant: enter thou into the joy of thy Lord."

Gentry, Ark.

LABOR AT GARWIN, IOWA

REV. E. H. SOCWELL

For a little more than four months during the past winter I was engaged in religious labor, primarily with our church in Garwin, Iowa. During quite a large part of the winter the weather was stormy, the roads very bad and there was much sickness in the community, and these conditions prevented a number of our people from attending church services and prevented me from visiting a few of our families. No extra meetings were held and no great results were realized. However, at the close of my labor a number of our people assured me that they had received much spiritual help during the meetings held and that the church was in better spiritual condition than before. Several of our people expressed gratitude for the encouragement they had received through the public services held and still others spoke feelingly of the help they had received through the personal work I had done.

During the early part of my labor at Garwin, I visited Marion, Iowa, and spent a week among the Sabbath-keepers at that

place, comprising Seventh Day Baptists and Church of God people. The object of this visit was to talk over with the people the proposed union of the Church of God people with us as Seventh Day Baptists; as had already been done at Garwin. The matter was thoroughly and pleasantly discussed and the opinion of all concerned, both at Marion and Garwin, was that such a union is not to be desired at the present time. All the people favor the cultivation of a warm friendly feeling between the two denominations but do not feel that the time has arrived for any organic union.

While at Marion I visited all of the families, preached on the Sabbath and preached in the Sunshine Mission in Cedar Rapids on one occasion. Later I was called to Marion again to participate in the funeral services of Elder J. N. Kramer of the Church of God, and favorably known by a large number of our people; and still later I was called there for ordinary religious services. On each of these three occasions I preached upon the Sabbath and visited all the families in the society. On the last Sabbath spent in Marion I was requested to conduct the burial service of the ashes of a member of the Marion Church whose body was cremated several months prior in California and sent to Marion for burial.

During the work at Garwin I visited the one member living in Toledo, and also visited the Laverne Stillman family living in Beaman, and was warmly received by these parties.

For nine weeks, during my labors in Garwin, the pastor of the United Brethren Church was quarantined with scarlet fever in his house and, at his request, I took charge of his entire church work during that time. I preached from his pulpit twice on each of the nine Sundays and did pastoral work among his people with the same earnestness and pleasure that I did among our own people. The church was not in the best spiritual condition and a series of revival meetings had been planned by the pastor but were finally given up. I tried to make my preaching and personal work among the people as effective as possible and, through the blessing of God, the church was revived and several persons who had not been attending church anywhere were added to the congregation and to the

Sunday school and, if given proper encouragement, will probably unite with the church. Many were the expressions of gratitude from the prominent members of the church for what they termed "the great work among us." The pay and the gratitude of the members of the church over the revived condition of their church found expression in many and varied kind words and wishes and finally in the happy farewell sociable given me in the church and participated in by all of the members of the church who were able to be present. Surely this was a pleasing event, bubbling over with good will and tender feelings and constitutes one of the brightest spots in my varied life experiences.

One of the prominent and blessed results of the kind and loving personal work I tried to bestow was finally made manifest in the winning back to the Savior of a family in a nearby town, members of the United Brethren Church in their home town. It was certainly a wonderful privilege to be able, through the help of God, to lead this family back to the pathway of Christian living, to see them again consecrated to the Savior and to his service and to receive their warm words of appreciation and expressions of Christian love. The power of Christ as evinced in the changed life of this family will never be forgotten.

Three funerals were conducted at Garwin during my labors there, another funeral was participated in and, two weeks after my work closed at Garwin, I was called back there to conduct still another funeral.

Forty-one sermons were preached while I was on this work. Of this number nineteen were preached for the United Brethren people, fifteen for our Seventh Day Baptist people, three were on funeral occasions, three for the Marion people, and one in Sunshine Mission in Cedar Rapids. Personal religious work was performed with thirty-three different individuals. Visits were made in one hundred twenty-four different families, four hundred visits in all. Fifteen persons were induced to unite with the Prayer League, whose headquarters are in Memphis, Tenn. A number of persons from both our own church and from the United Brethren Church cheerfully engaged in personal, social and religious work in Garwin and vicinity, of which many excellent reports have already been

made. I delivered an address at the annual banquet of the Pleasant Grove Community Club near Marion, and an address at the services held in the United Brethren church in Garwin, under the auspices of the Brotherhood. It was a pleasure to be present at the annual church dinner of our church in Garwin and to be an invited guest at a special church dinner given by the Christian Church of Garwin.

It was a source of pleasure to have a goodly number of our people come to the home where we were staying and surprise me by celebrating my seventy-first birthday in such a pleasing way. I very much enjoyed the farewell service given me by the people of Marion at the home of Brother Charles Michel during my last evening in Marion. I regret that I could not have remained at Garwin till the close of the school year and accept the appointment to preach the baccalaureate sermon before the graduating class in the high school, as I was requested to do. The town of Tama, fourteen miles south of Garwin, has a Commercial Club of over one hundred members who boast of being alive and progressive, and for some reason they extended me the invitation to be present at their regular May meeting and deliver an address upon the topic, "What can the Commercial Club of Tama do to improve the moral and spiritual condition of our city." I very much regret that I could not remain and accept this invitation because it was considered more than an ordinary opportunity.

It was a privilege to visit all the inmates from Garwin in the two hospitals in Marshalltown and to be assured that this work was appreciated. There were many sick ones in Garwin during my labors there and I visited each of them many times. There were many cold and very stormy days during my four months' stay in Garwin, but I was out and among the people every day, and every effort I made was fully appreciated by the good people who united in making these four months one of the most happy periods of my busy life.

Make us mindful of one another, that in our common remembrance we may bear one another's burdens! Impart unto us the sympathy which can feel another's sorrows, and which exults in another's joys!—*John Henry Jowett.*

YOUNG PEOPLE'S WORK

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

A HISTORY PSALM

Christian Endeavor Topic for Sabbath Day,
June 30, 1923

DAILY READINGS

Sunday—A lesson in providence (Gen. 45: 1-8)
Monday—In deliverance (Exod. 14: 8-31)
Tuesday—In Consecration (Gen. 28: 16-22)
Wednesday—In sacrifice (2 Sam. 23: 13-17)
Thursday—In leadership (Judg. 7: 1-9)
Friday—A traitor (2 Sam. 15: 1-6)
Sabbath Day—Topic, Lessons from the Psalms
7. A History Psalm (Ps. 44: 1-8)
(Patriotic Consecration Meeting.)

The following hymns illustrating Psalm 44: 1-8, are taken from "The Psalmody," a hymn book published in 1853.

GOD OUR DELIVERER

O Lord, our fathers oft have told,
In our attentive ears,
Thy wonders in their days performed,
And in more ancient years.

'Twas not their courage, nor their sword,
To them salvation gave;
'Twas not their number, nor their strength,
That did their country save:—

But thy right hand, thy powerful arm,
Whose succor they implored;
Thy providence protected them
Who thy great name adored.

As thee their God our fathers owned,
So thou art still our King;
O, therefore, as thou didst to them,
To us deliverance bring.

To thee the glory we'll ascribe
From whom salvation came:
In God, our shield, we will rejoice,
And ever bless thy name.

—Tate and Brady.

OUR FOREFATHERS

When driven by oppression's rod,
Our fathers fled beyond the sea,
Their care was first to honor God,
And next to leave their children free.

Above the forest's gloomy shade
The altar and the school appeared;
On that the gifts of faith were laid,
In this their precious hopes were reared.

Armed with intelligence and zeal,
Their sons shook off the tyrant's chain,
The rights of freemen quick to feel,
And nobly daring to maintain.

The altar and the school still stand,
The sacred pillars of our trust;
And freedom's sons shall fill the land
When we are sleeping in the dust.

Before thine altar, Lord, we bend,
With grateful song and fervent prayer;
For thou who wast our fathers' friends
Will make our offspring still thy care.

—Lunt.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

One thing which we admire in the lives of George Washington and Abraham Lincoln is the fact that they were God-fearing men. Washington often prayed before engaging in battle, and Lincoln went to that source of strength when great problems confronted him. If they had not had this source of strength in their lives they could not have accomplished what they did for their country. Let us follow their example.

C. E. NEWS NOTES

WESTERLY, R. I.—The Westerly Christian Endeavor has lately received several new members, and is encouraged by the interest shown by many of the younger ones who have not yet joined our ranks.

We, too, celebrated Christian Endeavor Week. We held several joint meetings with the other societies of the town and also had charge of the Friday evening prayer meeting. At one of the meetings of the week our society was awarded the prize, an electric C. E. monogram, for the best percentage of original testimonies, weekly attendance, and *Christian Endeavor World* subscribers in a contest between the local societies during the past year.

We have lately had two successful socials, both of which served to urge on the enthusiasm of our members.

About a dozen of our young people are now studying in an Expert Endeavor class, which holds its meetings every two weeks at the different homes of the class members. A picnic supper is served, and then the time is spent in study, after which a brief social time is enjoyed by all. We find that this Expert class has added much interest to the regular work of the society.

BETTY J. WHITFORD.

AN EXECUTIVE COMMITTEE PLAN

One Christian Endeavor president "made out report blanks for each committee, calling for the follownig items: Date of meeting and names of members who met with the committee, the accomplishments of the committee and its plans for future work. As a rule every committee tried to meet and do some work and make some plans—for who would wish to hand in a blank report?"

NORTH LOUP CHRISTIAN ENDEAVOR NOTES

Our attendance has increased in the last week from about seven to about twenty on account of the influx of teachers and students, with several more to come soon. Last Monday night, May 28, a business meeting was held and officers for the coming six months were elected, to take their offices next week. Other business was transacted. A Christian Endeavor Conference Committee was appointed to take charge of any activities of Conference which may naturally fall to the society. The committee is now composed of a general chairman and three others, each to have charge of certain activities. Others will be appointed as the occasion demands. The new officers are as follows, the first named being chairman of the respective committees:

President, Mary Davis; vice president, Eunice Rood; secretary, Leo Green; treasurer, Earnest Thorngate; Prayer Meeting Committee, Vesta Thorngate and Alice Johnson; Lookout, Elsie Van Horn and Helen Hutchins; Music, Nema Cruzan, chairman and pianist, and Isaphine Allen, leader; corresponding secretary, Marcia Rood; Social, Hazel Crandall and Myra Thorngate; Publicity, O. T. Babcock; Tenth Legion, Elsie Rood; Quiet Hour, Leona Davis; Transportation, Mabel Thorngate and Aletha Thorngate; Junior superintendent, Marcia Rood; Missionary, Alta Van Horn and Dena Davis; Correspondence, Maude Conway; C. E. Conference Committee: O. T. Babcock, general chairman; H. L. Johnson, athletics; Myra Thorngate, social; Elsie Rood, nursery; other activities and members to be appointed by the chairman as needed. Finance Committee, Earnest Thorngate, Manley Wright.

A bouquet of flowers was ordered to be sent to Pastor Polan, who is confined to his bed with a broken leg.

O. T. B.

HOME NEWS

STONEFORT, ILL.—The annual home-coming meeting of the Stonefort Church was held on May 19-20. In addition to a fair representation of our non-resident members we were so fortunate as to have a delegation from the Farina Church in attendance. We are happy to report the sessions most inspiring throughout. Pastor Hutchin's messages were interesting and helpful, his singing was also a distinct feature of the meetings. This is probably the last such event to be held in the old meeting house. The new building is slowly taking form in concrete, wood and iron,—very encouraging to those of us who have had only mental pictures of it for these years past.

Sabbath school and church services show normal healthy growth in attendance and interest. Our people seem to be for the most part on a high plane of Christian living though far below our desires and future expectations.

There are a host of young people in our country and the village near us who look to our people for most, if not all, their religious training. They need *now* the advantages of intelligent, consecrated leadership. Pray for us that this little band of widely scattered Christians may not fail in this very real crisis.

PASTOR.

YOUR OWN WORD

First, then, here is what they are to tell. It is to be a story of personal experience. "Go home to thy friends and tell them how great things the Lord has done for thee, and hath had compassion on thee." Not what you have believed, but what you have felt; what you really know to be your own; not what great things you have read; but what great things the Lord hath done for you; not alone what you have seen done in the great congregation, and how great sinners have turned to God, but what the Lord has done for you. And mark this: There is never a more interesting story than that which a man tells about himself.—C. H. Spurgeon.

CHILDREN'S PAGERUTH MARION CARPENTER, ALFRED, N. Y.,
Contributing Editor**CHILDREN OF FOREIGNERS**

ELISABETH KENYON

Junior Christian Endeavor Topic for Sabbath
Day, June 23, 1923

DAILY READINGS

Sunday—Teach them history (Ps. 136: 10-16)
Monday—Teach them laws (1 Tim. 1: 8, 9)
Tuesday—Teach them religion (Ps. 119: 1-8)
Wednesday—Show them kindness (Deut. 10: 18, 19)
Thursday—Justice for the stranger (Lev. 24: 22)
Friday—Hospitality to strangers (Job 31: 32)—
Sabbath Day—Topic, Children of foreigners in America (1 Kings 8: 43)

"From far across the sea they come
And live in some unpleasant slum;
They work all day to make for you
The things without which you can't do:
Both clothes and coal and food and shoes,
And lots of other things you use."

Today we're going on a sight-seeing trip around this great country of ours. Soon we begin to see strange faces and hear people talking. We can't understand them because they are not Americans—they're foreigners. Most of them came to America where they believed they could earn more money. A lot of the work in our country is done by these strangers, they dig our coal, weave our wool and cotton cloth, make many of the clothes we wear, make our furniture, can our vegetables, and do a great many other things for which we are dependent upon them. How much time do we ever spend in thanking them or even in trying to be kind to them?

God is just as much their heavenly Father as he is ours, for he made them and loves them just as much as he made and loves us. Of course they speak differently, act differently and dress differently than we do, but if we were to go to live in their home country we would feel pretty unhappy and homesick if they called us names and absolutely ignored us as we sometimes do them. God doesn't like it when we call them "Dago," "Wop," "Slant-Eyes," etc. They are God's friends and if we are the kind of boys and girls God wants us to be we will try to be

friendly and kind to these boys and girls so far away from home and in a strange land and then when we grow up some of us may be missionaries and help them love and serve Jesus as we do.

"Jesus loves the little children,
All the children of the world,
Brown and yellow, black and white,
They are precious in his sight;
Jesus loves the little children of the world."

QUIET HOUR WORK

Bible Puzzle

I am composed of 21 letters:
My 5-15-10-19 is what God will do to our prayers (Ps. 38: 15).
My 4-3-2-8-8 is what Jesus bore for us (John 19: 7).
My 1-7-11-12 is what will happen if we seek Jesus (Prov. 8: 17).
My 6-18-9-14 is one of the books of the Bible.
My 16-21-10-7-11-8 is what Peter was bound in (Acts 12: 7).
My 20-17-10-6-7-2-13 is what the Ethiopian rode in (Acts 8: 29).
My whole is a well-known motto.

When Dolly comes a-visiting
To have a cup of tea,
She sits across and smiles at me
As sweet as sweet can be.

She doesn't like tea very warm.
She's very much like me.
I slowly drop the sugar in,
Lumps one—and two—and three.

And then I stir it slowly 'round
And 'round within her cup,
And then I raise it to my lips
And drink her tea all up.

I ask her, "Will you have some more?"
She only smiles at me.
And so, I pour another cup—
When Dolly comes to tea.

A SUNNY AFTERNOON

Julie had a new tricycle that her Uncle Dick had given her on her birthday. She was six. It was very shiny and new and it went beautifully; it did not squeak a bit.

After lunch, the keen wind of the last few days having blown away and taken the clouds with it, Julie went out on the sunny pavement to have a good time. Back and forth she went, while she laughed softly to herself in delight.

Some children were playing on the other

side of the street. Julie did not know them; she had not lived at this place long. They had dolls and doll go-carts, but no tricycle. Julie could see that they were watching her, and she made her wheels go faster, and felt very grand and satisfied.

At least she felt that way at first; but presently something that nurse had talked about yesterday came into her mind and she snapped out loud very crossly, "No! I don't want to."

"I have been waiting for the weather for three days," she went on quietly in her own mind, but just as crossly, "and the tricycle is mine. It isn't theirs. Uncle Dick gave it to me for my birthday for myself."

It was a mistake for Julie to think that last thing, because what nurse had said began with Uncle Dick. She had said that he was the finest young man she knew for putting himself in his neighbors' place.

"What does that mean, nurse?" Julie had asked her.

"It means that he remembers other folks' feelings and he feels with them, and if they need it and he can, he helps them out."

"I suppose," said Julie now, "those children's feelings are that they wish they had a tricycle too; anyway, that they wish they could have a ride on one. But what nurse said wasn't in the Bible. I don't have to keep it. And I won't. There!"

She rode off to the far corner and back again. Then, very slowly, with a very sober face, she began to cross the street.

"I don't know all the Bible," she said, sighing, "I think maybe it's got that same meaning in it somewhere, because this sounds just like the Bible. So I'll keep it."

She sighed another deep sigh, and then she determined like a wise little girl, that if she was going to put herself in these children's place, she would do it nicely. She smiled at them and pushed the tricycle toward them and said, "It's my birthday present from my uncle. It goes beautifully. Wouldn't you like to try it?"

They were so delighted, and they thanked her so hard, and they praised the tricycle so much, that Julie did not sigh again. Then when her turn came after all theirs, it was twice as much fun as ever. She rode to the far end of the street and had turned around to go back when a big black automobile went whirring past her. It

stopped at the corner where the children were, and Julie could hear them squeal and could see them jump up and down. In all her six years Julie had been in an automobile once, for about ten minutes; she had talked about it ever since and she had dreamed about it a good many times at night.

When she got to the corner the tall man with the long fur coat who had come out of the automobile looked at her through his goggles and said, "Why, yes, indeed!—glad to have such a nice little girl along. Honey, run home," he said to Julie, "and tell your mother to tie your head on tight and give you plenty of wraps, for we shan't be back until five o'clock."

At seven o'clock Julie was still telling about it. Then nurse took her off to bed.

"Nurse, it was very funny," said Julie. "I started to put myself in those children's place, but I couldn't finish, because they turned right around and put themselves in my place! And it was splendid!"

Nurse nodded her gray head with a knowing nod.

"Yes, dearie," she said, "things are often let turn out just like that. Sometimes I think they do it oftener than any other way."—*S. S. Times.*

GONIONEMUS

Now really gonionemus are innocent little animals, and have never done anything to be inflicted with such a dreadful name; so because they are so cute and dear, we are going to call them *gonies*. Of course, you are curious to know what they are and where they come from.

It is dusk on a warm summer evening and we are going to climb very carefully into a row boat on a little salt-water pond in Wood's Holes, Mass., for this is the only place where our little Gories can be found in any abundance. We will row slowly along the edge of the pond in the weeds because Gories like to play hide and seek in the water weeds. Now sit very still and lean over the side of the boat and look carefully into the water. Oh, did you see that funny little umbrella thing about as big as a dime flash through the water? Wait just a minute and he will come back. Now take your little wire sieve and lower it into the water very gently—he's swimming into it; pull up your sieve quickly.

Ah! you have him. Take him out very gently for he is nothing but clear jelly and you may smash the poor little fellow. Place him in a dish of sea-water and let's look at him closely.

All around the bottom edge of his umbrella, he has fifty little yellow fingers, called tentacles and they hang down like the beads on your mamma's table lamp shade. On the ends of his tiny fingers are little discs with which he catches his food and puts it in his mouth, that you can see hanging down like a little bell clapper inside of his umbrella. And on the other end of his fingers—you never can guess—he has a tiny little greenish-yellow light that maybe helps him catch his little Gorie friend when they play hide and seek in the weeds.

Maybe you wonder how he swims? Well, he does this by opening and shutting his umbrella much faster than you could open and shut mother's umbrella and it makes him flash through the water so fast you must watch closely to see him go.

AMEY VAN HORN ROBISON.

NOTE.—On Page 274 of Volume 3, of the International Encyclopedia is a picture of Gorie's big cousin. Although his cousin is not like Gorie, it may help you to imagine how he does look.—R. M. C.

KITTY'S PURR

One day wee Peggy saw the steam
Lift off the kettle's cover
And heard her mother say, "Oh, dear!
The kettle's boiling over!"

So, hearing pussy loudly purr,
Content as bees in clover,
She called, "Oh mother, please come quick!
The kitty's boiling over!"

—*Dew Drops.*

WHAT TO DO SABBATH AFTERNOON

"Here we are, mother, with our Bible," announced Ethel as the three children grouped themselves under the big shady tree in the back yard. "Now what?"

"You have been learning to name the books of the Bible in their order, have you not?" mother asked.

"Yes, we have finished learning them; we can say them awfully fast," boasted Jack.

"That's good! I am glad to hear it. Suppose you shut your Bibles tight. With-

out peeking, see if you can open at once to Psalms. Try it!"

"Oh, pshaw! I got Jeremiah," exclaimed Jack.

"And I opened to Job," said Ethel.

"Where did you open, Rose?"

"I guess I won't tell; it was so far off," she replied.

"Now close your Bibles and try again for Psalms," mother said.

"Oh, dear," groaned Jack. "I'm worse than before."

"I found it this time," and Rose clapped her hands.

"Then, Rose dear, you may announce the next book to be found," mother continued. "You may keep trying to open to the book called for until some one finds it. Then the finder calls another. Do not call the same book twice. This will help you to locate the books quickly without turning to the index each time."

"But aren't you going to play with us, mother?" Ethel asked wistfully.

"Yes, I will play for I noticed this morning in church I couldn't find Obadiah until after the pastor had begun to read." This amused the children and they all entered heartily into the game. R. M. C.

RESISTING TEMPTATION

"Grandma, what is resisting temptation?" asked five-year-old Maude.

"Why do you ask, dear?"

"Teacher wants us to tell her next Sabbath."

"Your question reminds me of something I heard when I was a little girl like you," answered grandma.

"Please tell me," pleaded Maude.

"It is of a temptation which came to a little girl and to which she almost yielded. Her papa gave her a big, round, silver dollar, saying, 'Nellie, take this to Bennet's bakery, and get it changed into pennies.' Nellie took the dollar to the bakery, and when the man gave her a big roll in exchange, she opened wide her eyes. In those days the cents were much larger than they are now, and a great many of them were in constant use. This little girl was very fond of candy called 'juba paste,' made at the candy shops in that beautiful old city which was her home. She thought, 'I could take just one cent, and papa would never miss it out of all these.' She knew she

could get a nice, large piece for one cent, enough for any child. You see, my dear, there was temptation to take what was not hers, to do wrong," said grandma.

"Oh, did she take it?" exclaimed Maude, with wondering eyes.

"I will tell you. She sat down on the white curb of the pavement and slyly slipped a penny out of the roll. She looked at the shining thing, then slipped it in her pocket—all little girls at that time had pockets in their dresses. She pushed her handkerchief over it and stood up, saying to herself, 'Nobody will ever know.' Then she repeated, 'Nobody.' She could go no farther, for suddenly the words of her Bible school teacher came to her, saying: 'God sees and knows everything.' She felt ashamed that God knew, and then the thought came that if her dear mother who had died and left her would know that her daughter was yielding to a temptation, what would she say? At once the little hand went into the pocket, the coin was withdrawn and placed with the others, and Nellie went home glad that she had resisted the temptation which had almost overcome her. Do you understand now, Maude?"

"Yes, grandma, and I'm so glad she resisted."

"Well, you see, dear, there is always a thought sent us by God showing us the right way and giving us also the power to resist the temptations which come to all of us," replied grandma.—*The Child's Gem.*

THE BROKEN PITCHER

BY THE OLD GAME GIRLS

(Reprinted by request)

INTRODUCTION

One summer afternoon, the Glad Game Girls, a group of girls averaging eleven years, who are always trying to play the Glad Game with Pollyanna, sat on the porch of their teacher's home and told the following Rigamaroll or Composite story. Each girl told short portions as her turn came until the story drew itself to a logical close. The story as it stands has been revised by their teacher, but the plot and incidents remain unchanged.

Izabel did not like to set the table. It always bothered her and made her cross to set the table when she was in the midst of

a game. For this reason her mother never asked her to do this chore except as a punishment. Now Izabel had been naughty—very naughty, and as a punishment she had been told to set the table for ten days.

"Oh, dear! how I hate to set the table, and for ten whole days in a row!" she stormed to herself. The first few days went pretty slowly and Izabel was anything but a pleasant little girl to live with or a delight in the home. On one of these bad days, when slamming the dishes carelessly, it happened.

"Oh! Oh! Oh!" exclaimed Izabel to herself in a frightened voice, "What have I done? What have I done? Mother's wedding present, the blue pitcher!" It lay on the floor in three pieces. Izabel knew it was a very choice dish, but she did not know it was an heirloom, having passed down through the family for over a hundred years and that when Izabel should be married, it was to be given to her next. If she had known this she would have been more worried. Fearing her mother would make her set the table still more days as an additional punishment, Izabel quickly picked up the three pieces and ran to her play house and hid them in a dark corner.

From that moment began days, and even weeks, of a big battle between the Giant Deceit and Conscience. Some days Conscience would almost win and Izabel would be on the point of confession and then the thought of the tiresome table-setting would cause her courage to fail and Deceit would come out ahead. These were unhappy days for Izabel. Of course, mother had guessed the trouble, having missed the pitcher, but she hoped if she waited her daughter would tell of her own free will. Poor little girl, she was having a hard time and she made up her mind that if ever this matter was straight with mother she would never, never deceive her again.

"Mother," remarked daddy Morris at the supper table, "are you planning to go to the wedding of your friend in Paris next month?"

"Why, no, John, we can not afford to go, I have never given it a thought," mother replied.

"Well, my firm wishes me to represent them in a business deal in Paris just at that time and I think it would be wise for you and Izabel to go with me." So it was

settled that they should go to Paris in June and attend the wedding of a schoolmate of Mrs. Morris'.

Mother thought Izabel would be delighted and so she was, but Mrs. Morris was disappointed that she did not show more enthusiasm. The trouble was that all of Izabel's pleasures were clouded by the big battle between the giant and Conscience.

At last the plans were all made and daddy, mother and Izabel sailed for sunny France. The new scenes and excitement nearly made Izabel forget her trouble and she was almost her happy self again. One day as she was out walking she noticed a little crockery-shop window. Stopping suddenly she exclaimed to herself, "Oh, oh, oh! There's a pitcher just like mother's! I wonder . . . Yes, I just will," and the bright idea sent her hurrying into the shop.

"Please sir, how much does that blue pitcher cost?"

"Two dollars," replied the shop-keeper briskly.

"I want to buy that pitcher but I haven't that much money now. Will you save it for me, perhaps two weeks?" inquired Izabel.

"Yes," answered the dealer, after a moment's thought, "as it is an odd piece and not much call for it, I'll be glad to hold it for you," and he took it to the back part of the store for safety.

Izabel was all excitement, she hurried to her boarding place and its mistress. "Please Mrs. Gray, I very much want to earn two dollars to buy a present for mother and I do not want to ask daddy for the money; I want to earn it all myself. Will you let me help you each day until I can earn it? I know how to set the table and I can help you every day for the rest of the time we are here. Do you think I would be able to earn two dollars that way? May I try it?"

The child was so eager that Mrs. Gray consented though she did not really expect Izabel would continue long but Mrs. Gray had a surprise coming, for of course, Izabel knew how to set a table perfectly. The silver was arranged just right; the salters were always full and in place; the butter was never forgotten; the glasses always sparkling with fresh cold water and everything was done on time and not once did Izabel forget her task. Mrs. Gray soon

saw that she could depend upon her helper. All this time it was understood that Izabel's mother should think she was helping just as a kindness.

At the close of the two weeks Mrs. Gray said, "Izabel, dear, you have been a great help to me and I gladly hand you your two dollars and I hope your mother will be as pleased with her gift as I have been with your work," and she kissed the child warmly.

Izabel thanked Mrs. Gray and danced away downtown, holding tightly her well earned money and thinking to herself that she was not so sorry that mother had insisted on teaching her how to set the table correctly. The knowledge had helped her out of her trouble.

The shop-keeper remembered his little customer and brought out the pitcher for her. That evening when mother was putting her to bed, Izabel confessed the whole story, thinking that now she could make good the loss to her mother. Of course, mother was very much grieved to lose the heirloom and told Izabel the rest of the story. Mrs. Morris thought her punishment sufficient so she whispered to Izabel, "You know now, that I prized the broken pitcher as an heirloom but I shall prize this one because it represents to me the victory of my little girl's Conscience over Deceit. We will worry no more about it," and she kissed Izabel good night.

Mr. Morris' investments in the Paris business had failed and as he would suffer heavily from the loss he hurried home where they could economize more easily. Izabel was rather glad to get back home to old friends and scenes. She was a very happy little girl now with no horrid giant between herself and her mother.

One of the first places she visited was her play house and remembering the last time she was there she took out the broken pitcher and while trying to fit the pieces together she thought it seemed different from her other pieces of broken dishes in her play house and she ran to show it to her father. He too, was interested at once and began to chip off little pieces. He found an air space or vacuum between the two sides of the porcelain. This aroused his curiosity so much that he continued to chip; suddenly he discovered the corner of a very thin piece of oiled paper; very care-

fully he chipped until he had loosed the whole sheet, and this is what Mr. Morris read aloud to mother and Izabel:

To the one who breaks this pitcher:—

This pitcher is one of a pair, exactly alike and the only ones of their kind in existence. If the one who breaks this pitcher and finds this paper will present the same at the ——— Bank of ——— he will find there deposited to his credit a sum of money, this being but one tenth of a large legacy. This sum is to be used in searching the world over for the twin pitcher. When found, this second pitcher is to be broken and the owner will find a paper similar to this one telling where the other nine tenths is deposited.

May success follow the seeker of the twin pitcher is the wish of an eccentric old man.

SIR RICHARD LOWELL,
Yorkshire, England.

Signed in the presence of

John Williams, London, Eng.,

Franklin Cole, Kent, Eng.,

Herbert Manchester, Leistershire, Eng.

This 22nd day of
January, 1794.

"Well, he surely was an eccentric old chap," remarked Mr. Morris as he finished reading the strange will.

During the reading Izabel had sat listening spellbound. The thought of the legacy or the money which now belonged to her did not impress her much. Another thought was in her mind.

"Mother," she cried, "We won't have to hunt for the other pitcher; we already have it. let's break it quick." This they did and found the paper telling the name of the bank where the rest of the fortune was deposited.

When Izabel finally realized that the money belonged to her, her first thought was to give it to her father so that he might straighten out his business troubles. To her surprise daddy said:

"I thank you, dear daughter, and I gladly accept it as a loan but it will take only a very small portion of your legacy to fix me up and the rest will be yours to do what you like with."

Izabel was delighted and what she did with the money is for each little reader to decide for himself and so continue this Rigamaroll.

A number of unsolicited contributions have been received for the Children's Page and we wish to express our appreciation for the interest thus shown. We also take this occasion to thank all who have so

kindly contributed to the page and hope other readers will be inspired to do likewise.

R. M. C.

JUST FOR FUN

You often see a door ajar, but not a jar a door;
You often a thought expressed, but never sent by freight;

You often file a bill away, but not decrease its weight;

You often see a bonnet-box, but never see it fight;

You often see a boal-bin full, but never see it tight;

You often see a rubber-stamp, but never see its feet;

You often see a crooked stick, but never see it cheat;

You often see treeless trunk, but not a trunkless tree.

Although these facts may bother you, they do not worry me.

—*Watchman-Examiner.*

HE DIDN'T HAVE IT

Teacher—"Dick, why were you absent yesterday?"

Dick—"Because I had a toothache."

Teacher (sympathetically)—"Does it still ache?"

Dick—"I dunno."

Teacher—"You don't know?" (her suspicions growing).

Dick—"Why, no, I left it at the dentist's."

IN BOSTON

"Please, ma'am," said a servant, "there's a poor man at the door with wooden legs."

"Why, Bridget," answered the mistress in a reproving tone, "what can we do with wooden legs? Tell him we do not want any."—*Ladies' Home Journal.*

MUTUAL SORROW

"John," said his teacher, "I am very sorry to have to punish you."

"Well," said Johnny, "it always makes me feel bad, too."

"How would you define absent-mindedness?"

"Well, if a man thought he'd left his watch at home and took it out of his pocket to see if he had time to go home and get it, I'd call that absent-minded."

When has a man four hands?

When he doubles his fists, to be sure.

OUR WEEKLY SERMON

SERMONETTE

I. God

REV. ALVA L. DAVIS

"What the world needs, primarily, is God: not soup, nor soap, nor schools." The author of these words is unknown to me. But that is my text.

Social workers in their efforts to improve the conditions of the laboring people—to better clothe, house and feed the poor—are often blind to their greatest need—God. Many talk about "an improved social order," just as if that improvement could come by self-reformation and self-development.

Sociologists have tried to persuade us that sin is mostly a matter of environment, or unfortunate heredity; give man better sanitation and a new grandfather and his regeneration is accomplished. Socialists would have us believe that the one thing that delays the millennium is the industrial system that permits private property. Some foolish preachers, during the World War, lauded military service as a means of salvation. The soldier was purified by his hardships, and his death on the battle-field was tantamount to the sacrifice of Calvary.

But all such teaching is wide the mark. There is but one way to get rid of sin, one way of solving the problems of human betterment, and that is by divine regeneration of individual lives. No man can regenerate the human heart, or cleanse a human soul, or sanctify a human life. God only can do these things.

Educators have been known to overlook these facts. Unfortunately many institutions of learning, lacking a well-balanced system of teaching, are giving their students a one-sided idea of truth and, hence, a one-sided, inadequate conception of human life. Too many teachers in colleges and public schools, as well as those in other walks of life, are not competent to form, or hold, an intelligent opinion about the great realities in religious experience because they have ignored spiritual values.

"Few generations have witnessed a deeper spiritual tragedy than that enacted by Darwin, Huxley, Tyndall and Spencer. By

their monumental work on behalf of science they have made mankind their debtor forevermore. Yet they themselves were so blinded by the dust flying from the stones cut out of their scientific quarry, that they failed to give their own souls that genuine and definite spiritual opportunity for development to which they were entitled. The tragedy was all the more poignant because it was unnecessary. These so-called educated men were terribly mis-educated men." —Dr. Frederick F. Shannon.

To give to unsaved men and women better hospitals and better living conditions and leave them without God is to give but temporary relief; it is to shirk our most important task, and to fail in our major undertaking. To train the body and the mind and ignore, or minimize, the needs of the soul is to make a failure of education and invite disaster. To protect the health of our students and fail to safeguard their faith and their morals is a sin against God and man.

The Greeks two thousand years ago climbed to as noble heights in athletics, aesthetics, philosophical skill and literary culture as man has climbed since; but they ignored their moral needs; they left God and soul-culture out. We know the result. "The wages of sin is death."

Every man who has God, though ignorant and poor and destitute, is on the way to have all he needs. Every man without God, though he appears to be doing well, is on the road to destitution and death.

The only security against backsliding, or going down under the subtle invasion of materialism and materialistic evolution, is a revival of religion,—the fires of a full salvation, through Jesus Christ, kept burning upon the altars of the home, the church, the school.

I believe in my country. I believe in it because it is made up of my fellow-men—and myself. I can't go back on either of us, and be true to my creed. If it isn't the best country in the world that is partly because I am not the kind of man that I should be.—*Charles Stelzle.*

An educator refers to Chicago as "the new Athens". They do shoot a lot of people out there, it's true.—*Pittsburgh Gazette Times.*

DEATHS

CHAMBERS.—Delana Franceayna Rogers was a daughter of Deacon Lester T. and Sarah Melissa Coon Rogers. She was born in the township of Milton, Rock County, Wis., October 9, 1857, and died at her late home in Milton Junction, May 22, 1923.

She was a direct descendant from that group of the Rogers family who early settled in or about Waterford, Conn. Her father was an influential citizen in the township of Milton and was a staunch supporter and deacon of the Rock River Seventh Day Baptist Church.

On May 10, 1905, she was united in marriage to Stewart C. Chambers. They began their home in Milton Junction, happy in their wedded life, and in the esteem and friendship of their neighbors and townsmen.

Mrs. Chambers, in her girlhood was baptized into the fellowship of the Rock River Church. On coming to Milton Junction to make her home she transferred to the church of her faith located there. She was a loyal interested member, interested in Christian activities. She belonged to the Ladies' Aid Society. She was a member of the Order of the Eastern Star and the King's Daughters.

By her death, her husband is bereft of a devoted, loving wife, the church has lost a loyal supporter, and her acquaintances a genial friend.

Besides her husband she is survived by a brother, Dr. B. Westcott Rogers, of Springfield, Mo., a niece and grandniece, Mrs. Mabel Godshaw, and daughter Elizabeth, of Chicago, and an own cousin, Mrs. W. H. Greenman, of Milton Junction.

H. N. J.

STRINGER.—William Marion Stringer, the older child of Prof. Leman H. and Ruth Zinn Stringer, died at the Hospital of the Sisters of Mercy in Janesville, Wis., Friday afternoon, May 18, 1923.

William, "Billy" as he was familiarly and affectionately known by his friends young and old, was born in Milwaukee, Wis., March 23, 1912. Last November, because of a serious physical ailment, he was compelled to give up all active work and play. Patiently and cheerfully he bore his deprivations and his happy spirit and cheery voice blessed many lives.

William was a lovable lad and deeply interested in those things which round out a boy into desirable young manhood. He dearly loved music especially music of the higher, better class. He was also fond of poetry and early in life learned several choice selections.

He was a faithful member of the Knights of Honor, a Sabbath school class organized by Howell Randolph and later taught by Merton Sayre and then Charles Sutton. In his home and in the Sabbath school he learned to know Jesus Christ as a personal friend. On the night of the day when William passed away three of his companions publicly confessed Christ and were received into the fellowship of the church.

THE SABBATH RECORDER

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Lucius P. Burch, Business Manager

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A host of intimate friends share with his father and mother and little sister Mary Francis the deep sorrow that comes to them in his going. But they also rejoice in the triumph of his victorious Christian life.

H. N. J.

COON.—Delos R. Coon, of Auburndale, Wis., was born in New York State, August 13, 1841; and died in St. Joseph's Hospital, Marshfield, Wis., at the advanced age of 81 years.

In 1857 Mr. Coon came West with his parents and settled in Marquet County, Wis. In 1862 he enlisted in Company G, of the 30th Wisconsin Infantry and served until the close of the war. When gold was first discovered in Alaska he was one of the pioneers to the Klondike country.

In March, 1860, Mr. Coon and Sarah Ann Witter were married. Their son Ralph died in 1912 in the fiftieth year of his age. Three granddaughters, Mrs. Ray Johnson, of Auburndale, Miss Pearl Coon, of Terra Haute, Ind., and Ralph Coon, who is now living in Montana; and his wife Sarah Witter Coon, are left to mourn their great loss.

C.

Sabbath School. Lesson XIII.—June 23, 1923

REVIEW: GREAT MEN AND WOMEN OF THE OLD TESTAMENT

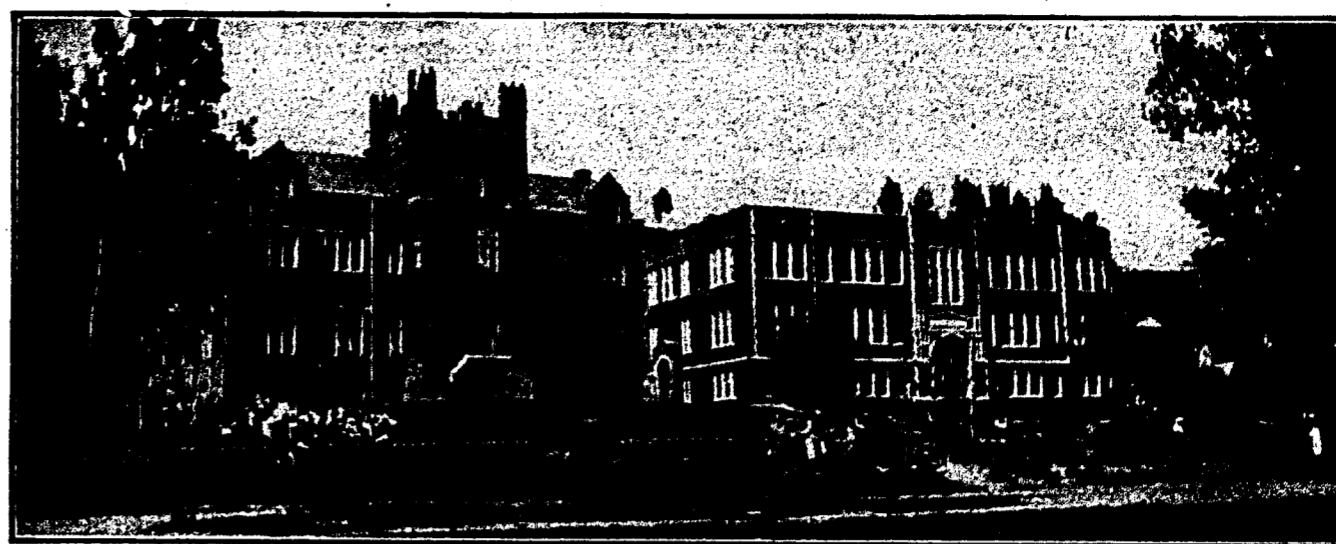
Golden Text.—"Let us also, seeing that we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." Heb. 12: 1.

DAILY READINGS

June 17—Gen. 12: 1-5. The Call of Abram.
June 18—Gen. 45: 3-11. Joseph Forgiving his Brothers.
June 19—Exod. 3: 1-10. The Call of Moses.
June 20—Ruth 1: 14-22. Ruth, the Faithful Daughter.
June 21—Isa. 6: 1-8. The Call of Isaiah.
June 22—Psalm 23. The Shepherd Psalm.
June 23—Psalm 99. Jehovah, the King.

(For Lesson Notes, see *Helping Hand*)

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CENTRAL ASSOCIATION, VERONA, N. Y., JUNE 14-17

HIS GARMENTS

God I have not seen
 Except in spirit:
 But his garments hung
 In the sky today,
 Patent to every one.

I knew they were his
 Because no human hand
 Could weave such fabrics—
 No mortal chemist
 Mix such dyes,
 In shades of gold and gray,
 Purple, rose and ivory.

Low they hung in the blue expanse
 When the rain was over
 And the sun had gone west
 To spend the night:
 And I knew,
 Though darkness gathered 'round,
 That God himself
 Was not far away.

—Lucie Gill Price.

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