

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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First Vice President—Benjamin F. Johanson, Battle Creek, Mich.

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Terms Expire in 1924—Rev. Theodore J. Van Horn, Verona, N. Y.; Paul E. Titsworth, Alfred, N. Y.; M. Wardner Davis, Salem, W. Va.

Terms Expire in 1925—Esle F. Randolph, Great Kills, Staten Island, N. Y.; George W. Post, Jr., Chicago, Ill.; Henry Ring, Nortonville, Kan.

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

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

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

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(INCORPORATED, 1916)

President—Corliss F. Randolph, Newark, N. J.

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Central—Hazel Langworthy, Adams Center, N. Y.

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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

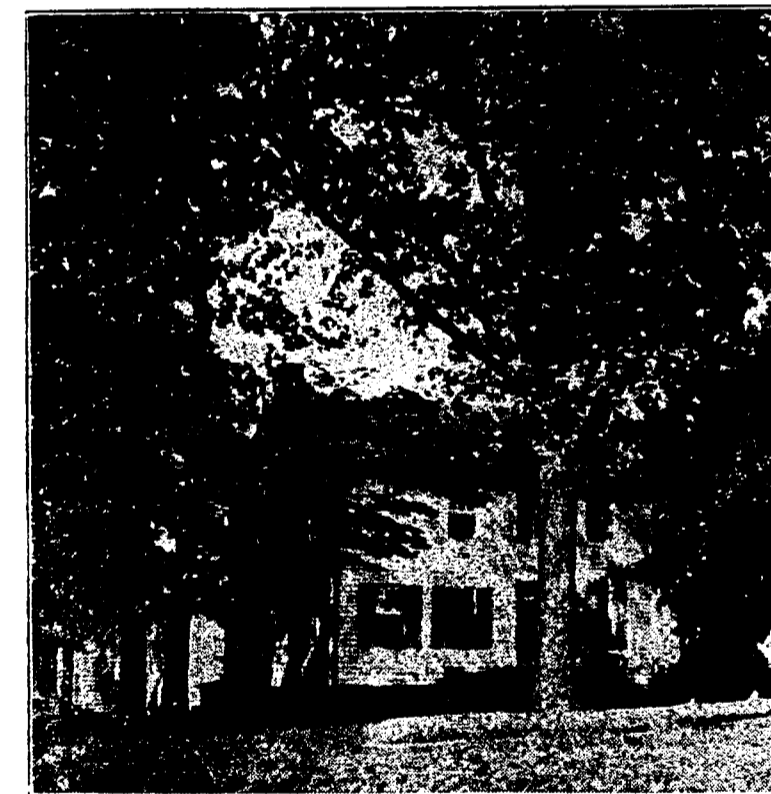
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PLAINFIELD, N. J., JUNE 25, 1923

WHOLE NO. 4,086

A Delightful Morning In a Lovely Country The morning of June 8, the first day of the Eastern Association, was a most delightful and refreshing morning. The rain storm of last evening, after a sweltering day, had cleared and cooled the air until the night was ideal for sleep and rest. It was our good fortune to find a home with Brother Eber Davis and wife on the old Salem Turnpike not far from the Marlboro church. They live in the old homestead built many years ago, by Mr. Davis' grandfather, Elder David Clawson, who served as pastor here, and who died in West Virginia while serving as missionary in that State, and whose grave is in the old cemetery at Lost Creek, W. Va. This old home was built in a grove of oaks and hickories, many of which are still standing to shelter it from the heat of summer and to protect it from the winds of winter.



The Old Elder David Clawson Home

We know that many friends of "Aunt Jane" Titsworth Clawson, as well as those of "Uncle David" will enjoy seeing a picture of the place as it now looks.

It was in this quiet country home that we opened our eyes after a most restful night of refreshing sleep. The morning sun was just peeping over the eastern ridges, sending his horizontal beams of light

through the trees whose long shadows were stretching away across the near-by fields, and whose leaves as yet were scarcely stirred by the gentle breath of morning.

Oh! the restful stillness of such a morning in the country! How it does bring back the memories of happy childhood days! The world comes creeping back from the shades of night into the light of a new day. One after another the sounds of country life greet the ear. Bobwhites are calling across the distant meadow, the merry "cheer up, cheer up, cheer up" of the robins in the grove; the clarion challenge of the cock in a distant farm yard quickly taken up by another nearer by; the excited cackle of a hen over the nest in which she had tried to hide an egg; the cluck of a mother hen leading forth her brood; the call of a calf who begins to want his breakfast; the barking of the dog who thinks people should begin to stir around, and finally the rustling music of rising breezes through the oak trees—these all combine to assure one that the world is awake and ready to begin a new day.

We pity the one who never sees the country in early morning! The one who has to spend days and months and years amid the nerve-racking, distracting jargon; the rattle and bang and jarring sounds of the city without ever seeing the groves and meadows and orchards of God's open country.

The Opening Day At Marlboro

Amid the cheering sunshine and refreshing breezes of an ideal June morning, the people of the surrounding country and the delegates from other churches came gathering in for the Eastern Association, until a good sized audience was ready for the opening service. The number of automobiles outside—some from northern Jersey, some from New York State, and others from the homes here, gave to the old Marlboro Church sure evidences of a deep and abiding interest in the hearts of a loyal people for the success of the causes we love.

The president, Thomas M. Davis, called upon the editor for an opening prayer;

after which Pastor James Hurley gave to all a hearty welcome from the Marlboro Church. What he said appears on another page of this RECORDER.

Rev. Paul S. Burdick made an appropriate response to this welcome.

The opening sermon by Rev. Harold R. Crandall will be found in last week's SABBATH RECORDER. It was full of good thoughts which you will enjoy. It was brief, pressed down and running over with good things.

Claude L. Hill, delegate from the Northwestern Association then sang, "In Thy Steps."

Lord, show me the print of thy foot-steps;
Tho' thorny and rough be the way,
Tho' deep be the pathway before me,
Be thou my protector and stay.
Lord, show me the print of thy foot-steps;
When Satan my path tries to turn,
Thy great arm of love throw around me,
And teach me his follies to spurn.

Lord show me the print of thy foot-steps;
My will unto thee I resign;
Wherever thou leadest to follow
Oh, may thy will wholly be mine.
O show me the print of thy foot-steps;
With thee to thy cross I would go,
With thee share its anguish and sorrow,
The depths of thy joy thus to know.

CHORUS

One step at a time, O my Savior,
Then ne'er from the path shall I roam;
O show me the print of thy foot-steps
That lead straight to heaven, my home.

The delegates from the sister associations were Mrs. Lena Crofoot from the Central and Western associations; Rev. Royal Thorngate from the Southeastern; Theodore L. Gardiner represented the Southwestern, and Claude L. Hill spoke for the Northwestern Association. The reports were good, and the congregation seemed deeply interested in the denominational work.

The dinner hour showed the hospitality of the Marlboro people, in the generous supply of good things on the tables in the church parlors below. The cafeteria plan was followed and the guests saved much labor by helping themselves.

The afternoon was devoted to the work of the Missionary Society and to that of the Education Society. Rev. William L. Burdick had charge of the former and the latter was led by Rev. A. J. C. Bond.

Much interest was taken in a table full of curios brought from China by Rev. Eugene Davis who was glad to explain them between the sessions as opportunity afforded. Special time was given for this matter and the entire audience sat still a half hour during the recess before supper, to hear Eugene explain Chinese customs.

Both Secretary W. L. Burdick and Brother Bond made telling points about the need of religious education in homes and in schools, and concerning the increasing interest in Bible studies in our own colleges.

It was cheering indeed to hear of some eight or nine consecrated young men among our churches who are committed to the gospel ministry as a life calling. We have seldom seen an audience more stirred in any of our annual meetings than was this one today, on missions and religious education. The plea for sending George Thorngate to the medical mission in Lieu-oo to the place vacated by Miss Bessie Sinclair is received with great favor.

It was shown by Eugene Davis that unless our school buildings in China could be rebuilt and the school work kept up, our entire work there would go down. In other words, if the Forward Movement fails in America the doom of our China schools is sealed! This must not be allowed to happen.

If the deep interest in our work as manifested by the sympathetic faces of this audience could possess all Seventh Day Baptist hearts there would be no doubt about what the outcome would be.

During the days of this association there was manifested a deep, earnest solicitude for the success of the Forward Movement.

Two Sabbath-keeping colored brethren were present in all the sessions: Evangelist Cyril A. Crichlow, Bound Brook, N. J., and Rev. Leon J. Williams, of Asbury Park, N. J. They are ready to work among the colored people of this country in the interests of the Sabbath cause and the kingdom of Christ. They made an excellent impression, and many who were there expressed the hope that opportunity for such work may be given them. They do not seem to be after the loaves and fishes, and they manifest an excellent Christian spirit.

They had served under the Adventist people for some years, but were not satisfied with certain things and have sought a home among Seventh Day Baptists. Brother W. D. Burdick, of New Market, has been in quite close touch with Brother Crichlow for some time. Our people will hear more about these friends in due time.

An interesting conference, largely attended, in which many took part was held during the afternoon recess on Sunday, with Brother Willard Burdick presiding.

Sabbath Eve At Marlboro "In the cross of Christ I glory" was an appropriate song to begin the Sabbath service after the stirring missionary meeting of the afternoon. Then followed the song: "True hearted, whole hearted" with its refrain "Peal out the watchword," sung with true-hearted enthusiasm led by Rev. W. D. Burdick, conducting the praise service.

Fervent prayers by the two pastors, Hurley and Sutton, followed these songs and when the audience had united in singing, "I am trusting thee, Lord Jesus," and after the duet, "Walking with God" by Brother and Sister Burdick, the meeting was well prepared for the message by Rev. Alva L. Davis.

The eighth of Romans was read by Pastor Claude Hill and Brother Davis chose the text: "In all these things we are more than conquerors through him that loved us." To be more than a conqueror was the theme of the hour. The speaker brought out in a most practical way, what it means to be *less* than a conqueror, and what it is to be *more* than conqueror. Then he turned to the words of Paul in connection with the text in verses, Romans 38-39: "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."

Brother Davis will try to give us the substance of this excellent sermon for the RECORDER as soon as he can conveniently do so.

The conference meeting that followed was one that will not soon be forgotten by those who were there.

As the time for closing drew near a company of sixteen or seventeen men came to

the front and sang as a male chorus: "Take the name of Jesus with you," and, "Rescue the perishing." Then, after a prayer by Rev. Eugene Davis, the first day of the association came to a happy close.

Sabbath at Marlboro Sabbath morning found the South Jersey country in one of the coldest and severest dry wind storms we ever remember of seeing in that country. If it had been in February or March it would not have seemed so much out of time and place; but in the month of June! Who would have thought of such a thing? Had it been in Nebraska it would not have



Group of Ministers at Marlboro, N. J. Eastern Association

seemed so much out of place; but in this garden-land of South Jersey, noted for generations for its heat in summer, it could but give a false impression of the country, to those visiting here for the first time.

Tons of soil must be shifting from one farm to another if we could judge by the great clouds of dust and sand that went sweeping over the fields until the landscape reminded one of smoke from a forest fire.

But the people all seem to be as good natured as though wind and drought were not threatening their crops, and the cordiality and friendliness among the gathering crowds at the church seemed as warm and sunny as you could hope to find on any normal June morning,—indeed the spirit of real true-hearted Christian fellowship that prevailed would make any kind of morning seem bright and sunny.

The old Marlboro church was crowded full with an old-time congregation as the hour for morning service drew near.

The choir corner was filled with men and women ready for the service of song. This began with a great chorus of, "Praise God from whom all blessings flow"; and a responsive reading of the ninetyeth Psalm by the congregation prepared all hearts for worship.

"Still, Still With Thee," was a most appropriate song to precede the sermon by Brother Bond. We have asked Brother Crichlow, the colored evangelist, to take the sermon today in shorthand so we will not try to report it here. The orchestra added much to the interest of the morning service.

The offering amounted to \$51.25.

A Full Afternoon The first fifteen minutes of the afternoon meeting was given to the colored evangelist, Brother Crichlow. His address was well received by all who heard him.

Then came an interesting Sabbath School hour led by Rev. W. D. Burdick. The story of Nehemiah's wall-building was told by Jesse Burdick. The builder was shown to be (1) a man of prayer, (2) a man of works, and (3) a man of good sense.

The need of home Bible teaching was presented by Claude Hill by a practical black-board exercise by way of illustration. God made the home before he made the school. Loss from neglect of home teaching for the children can not be fully made up by the school.

Brother W. D. Burdick emphasized the great need of a catechism for children on the Sabbath question.

The Young People's program in charge of Miss Marjorie Burdick followed the Sabbath School hour. One representative of each Endeavor society gave a brief address, drawing practical lessons from some commonplace things. Ashaway's message was from the "pebbles, rocks and shells" on Quonochontaug seashore; New Jersey's lesson was from "roads and fences"; then came Shiloh with a lesson drawn from vehicles; New Market spoke of trees; Waterford drew lessons from "furniture"; New York reviewed the subject of "communications," and Rockville gave a paper on "Object Lessons From Churches." This paper appears on another page.

On Sabbath evening, after the praise service led by Claude Hill, the editor preached on Consecration, and at the close twenty-two men came to the front as a chorus and sang two songs. This finished a "Full Afternoon."

Woman's Hour The hour devoted to woman's work in the Eastern Association was crowded full of good things. The program was in charge of Mrs. W. D. Burdick, and reports were given from Ashaway, Berlin, New York City, New Market, Plainfield, Rockville, Pawcatuck Church in Westerly, Waterford, Shiloh, and Marlboro societies. In addition to these, the old Female Mite Society of Shiloh, the Plainfield "S. D. B's" (Society for Doing our Bit), and the Shiloh Benevolent Society gave interesting reports. The Prohibition resolution presented by the Shiloh society through Mrs. Belle Bowden, and her excellent address in connection therewith showed that the friends in the dear old Shiloh Church are fully awake to the cause of the Eighteenth Amendment and the enforcement of the Volstead Act. The paper written by Mrs. E. E. Whitford on conservation of time, and read by Mrs. Harold Crandall will appear in the RECORDER.

We do not remember a more interesting Woman's Work program in any association for years.

The Tract Society's Hour On Sunday afternoon the American Sabbath Tract Society held an interesting session presided over by Corliss F. Randolph, president of the board. Two strong and inspiring addresses were given by Rev. Willard D. Burdick, corresponding secretary, and by Forward Movement Director A. J. C. Bond.

Brother Burdick urged that steps be taken looking toward work among the colored people of this country, making use of the two brethren who are ready for this work. Secretary Burdick will be heard from in this matter in the near future in the annual meetings and probably through the SABBATH RECORDER. There is evidently a door opening wide to our people just now for work among the colored people, which many think it will be a sin to ignore.

Brother Bond's address contained many encouraging things of which we took no notes thinking that Brother Bond will speak

for himself through his department in the RECORDER.

Rev. Royal Thorngate followed with a practical sermon on Christian Unity. He had Christ's long prayer in the seventeenth of John read, and plead for a deeper spiritual life—a spirit of charity and Christian fellowship; a spirit of co-operation among believers, that God's kingdom on earth may triumph. It was a good sermon, live subject.

Officers and Delegates There was no request from any church for the next association, and the matter was left with the Executive Committee to arrange for a place and publish in the SABBATH RECORDER.

The officers are as follows: *President*, Miss Gertrude Stillman, Ashaway, R. I.; *vice president*, Mr. Robert Coon, Ashaway, R. I.; *secretary*, Miss Margaret Davis, Ashaway, R. I.; *corresponding secretary*, Mrs. Clayton A. Burdick, Westerly, R. I.; *engrossing clerk*, Arthur J. Spicer, Plainfield, N. J.

The delegates to the Southeastern Association in 1923, Rev. E. A. Witter with Rev. Clayton A. Burdick as alternate. Delegate to Central Association and the Western Association for 1924, Rev. James L. Skaggs, with Rev. Eli F. Loofboro as alternate. Joint delegate to the Southwestern and the Southeastern associations for 1923, Rev. Harold R. Crandall with Rev. Willard D. Burdick as alternate.

The Closing Session The last evening of our annual meetings, whether of General Conference or of some association, is always filled with impressive and tender expressions. This was no exception, and when Rev. Harold Crandall started the praise service with, "My hope is built on nothing less than Jesus' blood and righteousness," every heart seemed to respond.

Pastor Claude Hill preached the closing sermon in which he reviewed briefly the sermons of the last two days, and stirred every heart with his earnest appeal for practical service. We must go down from the mountain-top to help our fellow-men on life's common plain, and trust in the Master who never deserted his faithful followers.

Jesus is the greatest issue of our time,

and we must remember that it is Christ or chaos! We must have more than a historical Christ. We need greater faith in a spiritual, ever-present Helper who promised to be with his disciples always.

Everybody knows that Christ died; but do we all know that he rose again? Do we realize that he is close at hand to help in every time of need? Give Seventh Day Baptists six hundred earnest, praying men and women filled with the spirit of prayer and we would have the greatest uplift we ever knew. The closing conference meeting was indeed a spiritual uplift greatly enjoyed by all.

When the last words of the benediction were pronounced, some one struck up: "Blest be the tie that binds our hearts in Christian love" and all the congregation joined. Then the good-bys were spoken with many "God bless you," and the autos went flying every way bearing the people swiftly to their homes.

PASTOR JAMES HURLEY'S WELCOME

Brother Moderator, Delegates and Friends: These are days of wonderful achievements. The world has unlocked some of the secrets of nature and obtained a partial mastery over forces that as yet we do not fully understand. People press the button and hear wonderful things. Here in South Jersey we press the button—tune in—and quietly sit in our own parlors and listen to the greatest orators and the finest singers the world can produce. No human form is visible; but, both message and song are clear and distinct. These things are wonderful. They have opened to us a wider, fuller, life.

In spite of these wonderful achievements we still have human greed, jealousy, arrogance, and unbridled passion in this old world.

We welcome you to this session of the Eastern Association to unite with us in prayer to God, that we here in this associational gathering, may tune in with the spirit of the living Christ until there shall come, "Peace on earth and good will to men." We welcome you for what you are—men and women of God. We welcome you for the things for which you stand—the great brotherhood of man. We here in South Jersey believe that when every man

is ready to say, "As for me and my house we will serve the Lord," we shall have tuned in on the wave that will bring living peace on earth.

Marlboro not only welcomes you to this high and holy kingdom task; but, we welcome you to our homes; and, to our hearts.

RESPONSE TO THE ADDRESS OF WELCOME

PAUL S. BURDICK

We are met together in the name of God our Father, and for his glory. Representing several States, and many points of view, no doubt, yet we can unite in this one common purpose.

We should endeavor to create such an atmosphere in these meetings that it will result in the deepening and enriching of our spiritual lives, and through us be felt in the churches from which we come. For the functions of our religious organizations seem to be mainly two. They are to save men and women and children from lives of sin and error, and also to give to all saved individuals, an opportunity for growth in spiritual things. Such meetings as this give especial opportunities for a deeper experience in the life of the spirit.

We are grateful to the Marlboro Church for the hospitality they have shown, in opening their church, and homes, and hearts to us, and shall try by our words and our conduct to show that our appreciation is real.

REPORT OF COMMITTEE ON RESOLUTIONS—EASTERN ASSOCIATION

Your Committee on Resolutions would submit the following:

1. WHEREAS, We, the delegates to the Eastern Association, are truly grateful for the fine Christian spirit of the Marlboro Church, and for their generous hospitality and kindly helpfulness, be it,

Resolved, That we express our thanks to all those who have ministered to our comforts and pray God's richest blessing to rest upon them.

2. WHEREAS, There is a large and open door for work by Seventh Day Baptists among the colored Sabbath-keepers, and whereas, we recognize, in religion, no racial lines, therefore, be it

Resolved, That we welcome this oppor-

tunity for service for God and men. Further be it

Resolved, That we approve of any such steps being taken by our denomination as shall lead these people to find a church home among us.

3. WHEREAS, There is great need for revival work in the program of all our churches in the denomination, and believing that such work will be the means whereby our church and denominational consciousness will be awakened and aroused to the opportunities and responsibilities that confront us on every side, therefore, be it

Resolved, That we urge upon all the pastors and churches of the denomination an enlarged and strenuous program of revival work.

4. We recommend that the action taken at the association last year, discontinuing the gathering of statistics be rescinded.

5. WHEREAS, There is a widespread and well organized campaign now in progress which has for its object the breaking down of our Prohibition law, be it

Resolved, That we call upon all Seventh Day Baptists to do their utmost to increase the respect for law, and to support at the ballot box only such candidates as publicly declare themselves to support the Volstead Act and the Eighteenth Amendment.

6. Believing that many times good men and good measures are defeated because church members fail to register their votes at election times,

Resolved, That this association recommend that each church appoint a committee to secure a 100 per cent attendance of their members of voting age at the polls in all elections.

A. L. DAVIS, *Chairman*,
R. R. THORNGATE,
C. L. HILL.

"And Elijah said unto her, Fear not! Go and do as thou hast said! . . . And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days" (1 Kings 17:13-15).

Was it not on this same shore that a Canaanitish woman astonished Jesus with her faith? What was there in the soil of this heathen coast that it grew such beautiful wild flowers of faith?—James H. Snowden.

THE NEW FORWARD MOVEMENT AND SABBATH STUDY AND PROMOTION

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

CONCERNING A FUTURE PROGRAM

In the SABBATH RECORDER of May 28 we published the findings of a conference of Forward Movement directors of the denominations held in Baltimore, April 24-26, 1923. Last week we presented on this page the report of the committee made to the Baptist Convention in regard to a future program following their five-year New Forward Movement. As the time approaches for the annual Conference of Seventh Day Baptists, at which time a future denominational program will be adopted, many persons among us will be giving much thought to this matter. For this reason we call attention again to the above-mentioned articles.

Having in mind this same fact, also, we reproduce below the action of the Commission at its meeting last December with reference to a future policy or program following the five-year period which closes June 30, 1924.

It will be seen by this excerpt from the minutes of the meeting that the recommendations of the committee were not adopted, but are still before the denomination for informal discussion and consideration. Doubtless other definite items of policy or method will be presented by this same committee at the August meeting of the Commission.

The following is taken from the minutes of the Pittsburgh meeting.

AFTERNOON SESSION

Thursday, December 28, 1922

The session was a little late in opening because of committee work, but was called to order at 2.20 by the President, who asked Mr. Lowther to lead in prayer. All members were present. The minutes of the forenoon session were read, corrected and adopted.

Mr. Titsworth, as chairman of the committee to prepare for discussion a program or policy to follow the five-year period of the New Forward Movement presented a report which was considered for some time, and it was voted that it be recorded as a tentative statement, or report of progress, and that the com-

mittee be continued to study the matter and make further report to be considered at the pre-Conference meeting of the Commission in August, 1923. That tentative statement, which was discussed for some time but not adopted, was as follows:

Your Committee on a Future Program for the Denomination would offer the following recommendations:

1. That the New Forward Movement close June 30, 1924, with the understanding that those churches which began giving with January 1, 1920, be released from the last half of their fifth year.

2. That the plan of a Ten Dollar per member contribution for denominational work be continued.

3. That the present apportionment to the churches be thoroughly revised.

4. That the new budget provide ample funds for the ordinary expenses of the Boards, but it shall be understood that, with the approval of the Commission, there shall be opportunity for special appeal for special causes.

5. That the plan of an Annual Budget be adopted, a Budget which shall be drawn up by a committee of representatives of all the denominational Boards and of the Commission.

6. That a Denominational Executive Secretary, whose term of office shall be three years, be appointed for full time denominational service.

THE RETREATING WAVE OF FUNDAMENTALISM

One need not be unduly optimistic to observe that fundamentalism is a retreating wave. It came as a back-wash of the World War with the weariness and pessimism that settled down over the nation. In those difficult days men were querulous, if not positively quarrelsome. For some years yet there will be the lapping of the waves on the beach as the storm subsides, but in every one of the great communions the fundamentalists have lost, unless indeed they should capture the Southern Baptist machinery, which seems unlikely. None of the denominations has gone over to modernism, but they have one by one proved that they desired the fellowship of men of modern world views and have refused to silence their voices in the denominational counsels. The fundamentalists lost their battle for the lack of a few elemental things. The first of these was courtesy. They sought to bowl over their opponents by the very boisterousness of their attack. Culling choice epithets from the language of popular evangelists, they called names which made the mob laugh, but which hurt all true believers in Christ. They were lacking in faith. It seemed to these misguided men that God

was dead, and that it was incumbent on living men to support the tottering ark. They did not count on the Unseen as a factor entering into all religious discussion. This unfaith extended likewise to their attitude toward their brethren. An evil spirit of suspicion was created wherever the radical fundamentalist appeared. He was always talking about conspiracies, of which there were none except those which he organized. Under this complex of suspicion he did not shrink even from doing damage to the religious reputation of a brother minister. After all, the people are fair. It takes time for them to make up their minds, but when they see the truth they will accept it. Of course, not all modernists are without fault. They have often loved to pose as scholars, and to shock the unsophisticated. Some of them have only a smattering of the learning they profess. Meanwhile the believer in progress sees in the post-war sag a resting time when the Church took stock of herself. In all the churches we must begin once more teaching the fundamentals, which is a very different thing from being fundamentalists.—*The Christian Century*.

COMMENTS ON THE SABBATH QUESTION BY A CELEBRATED CONGREGATIONAL DIVINE

ELD. R. B. ST. CLAIR

Recently we came across the *Sabbath Manual*, published by the American Tract Society of New York, in about 1839. This book was written by the eminent Congregational minister, Rev. Justin Edwards, D. D. (1787-1853). Dr. Edwards was well known as a commentator, author of numerous tracts published by the American Tract Society and also as an extensive contributor to temperance literature. At one time he was the pastor of the historic South Church, Boston, Mass. He also served his generation as secretary of the American Tract Society, secretary of the American and Foreign Sabbath Union and as president of the Andover (Mass.) Theological Seminary.

On many of the propositions affecting the sabbath question, President Edwards appears to have been eminently "safe and sane."

For instance, in referring to Edenic conditions, he writes:

"One grand object of Jehovah, in all his dealings with men, is to manifest himself, and give to them correct views of his character and will. This is designed to lead them to exercise right feelings and pursue a right course of conduct towards him, themselves, and one another. By so doing, they will glorify their Maker, benefit themselves, and do the greatest good to their fellow-men.

"For this God stretched out the heavens, and laid the foundations of the earth; created man, and made him lord of this lower world. For this he established for him various institutions and laws. Among them was the institution of the *Sabbath*, or a day of weekly rest from secular business and cares, of special devotion to the public worship of God, and the promotion of the spiritual and eternal interests of man."

"The first great institution in Paradise, for the human race, was that of *marriage*. This lays the foundation for families, and for social relations among men. The second great institution, established also in Paradise for the race, was that of the *Sabbath*. This was designated to *regulate* families; to point out the period for labor and the period for rest, for the public worship of God, and of special devotion to spiritual and eternal concerns. So important was this arrangement to the glory of God and to the welfare of men, that with reference to it he regulated his own conduct in the creation of the world. He wrought six days—himself. He then came out in the face of creation, and rested one day. He thus gave to this arrangement of six days for labor, and one for rest, the sanction of his high and holy example.

"Jehovah not only kept it himself, but he sanctified it, or set it apart from other days for this special purpose. He also blessed it, and with such a fulness of blessings, that they flow out, to those who keep it, not only on that day, but through all the other days of the week. They are blessed in their bodies and souls, in their going out and their coming in, and in all their ways.

"*The Sabbath is the great and all-pervading means of giving efficacy to moral government, and holds a relation to general morality similar to that which the marriage institution holds to social purity.*"
(pp. 7, 8, 9, 12.)

AN OBEDIENT PEOPLE

"A Sabbath-keeping people will be an obedient people. The manner in which they treat the Sabbath will be a test of their character, an index of their morality and religion. God did not think it necessary, therefore, to say to his people, in these passages, that, if they would not commit murder, he would bless them; or, if they would not be guilty of theft, he would bless them. He knew that if they would rightly keep the Sabbath they would not commit murder or theft, or ordinarily be guilty of any gross outward crimes. Men who regularly observe the Sabbath, and habitually attend public worship, which is a part of the proper observance of the day, do not commit such crimes. While they keep the Sabbath, God keeps them; not by force or coercion of any kind, but by the influence of moral government, through means of his appointment." (p. 11.)

NO-LAW PROOF TEXTS EXAMINED

Dr. Justin Edwards had no use, whatsoever, for the current no-law theory of the "Plymouth" Brethren, as his comments upon their alleged proof-texts makes manifest.

So far as his reasoning is concerning, Dr. Edwards might well have been a Seventh Day Baptist. On certain of these texts, he remarks: "But does not the apostle say, that under the Gospel there was to be no distinction of days, and that all Sabbaths were to be done away? No; he says no such thing; though this has sometimes been attributed to him.

"Under the Jewish dispensation were incorporated two kinds of laws. One was founded on obligations growing out of the nature of men, and their relations to God and one another; obligations binding before they were written, and which will continue to be binding upon all who shall know them, to the end of time. Such are the laws which were written by the finger of God on the tables of stone, and are called moral laws.

"The other kind, called ceremonial laws, related to various outward observances, which were not obligatory till they were commanded, and then were binding only on the Jews till the death of Christ.

"There were also two kinds of Sabbaths, or days of rest. One was the day of weekly rest; and the command to keep it

holy was placed by the Law-giver in the midst of the moral laws. It was called, by way of eminence, "The Sabbath." The command to keep the other Sabbaths was placed by the Law-giver among the ceremonial laws, because it was like them, as the command to keep the weekly Sabbath was like the laws with which it was associated. One class was fundamental, permanent, universal moral laws; the other class was local, temporary ceremonial laws. One had its origin in the nature and relations of man, the other in the peculiar circumstances in which, for a time, a peculiar people were placed. One would be binding in all ages upon all who should know them, and the other would be binding only upon the Jews till the death of the Messiah.

"The Jews, at the coming of Christ, being in a state of great spiritual darkness and grievous apostasy from God, did not well understand the nature and the object of their laws. Often they overlooked the spirit, and were superstitiously devoted to the forms. Some, after they embraced the Gospel thought that the ceremonial as well as the moral laws were binding. Others, more enlightened, thought that they were not. This led to contention among them. Paul, in the fourteen chapter of Romans, presented such considerations as were adapted to lead them in this matter to a right decision."

THE SABBATH EXEMPT

"'One man,' he says, 'esteemeth one day above another. Another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it.' Both mean to honor God and he will accept them. But what day does he speak of? "The Sabbath" of the Fourth Commandment, associated by God inseparately with the moral laws? Read the connection. What is it? Is it, one man believeth he must worship Jehovah; another, who is weak, worshipeth idols? One believeth that he must not commit murder, adultery, or theft, and another thinks that he may? Were those the laws about which they were contending, and with which were connected the days he speaks of? No; about those laws there was no dispute.

But, 'One believeth that he may eat all

things,' another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him that eateth not judge him that eateth, for God has received him.' Those were the laws about which they were contending, and with regard to which the apostle was giving them instruction. It was not the moral, but the ceremonial laws, and the days spoken of were those which were connected, not with the former, but with the latter."

"LET NO MAN JUDGE YOU"

"So, in the second chapter of Colossians—'Let no man judge you in meat or in drink, or in respect to a holy day, or of the new moon, or of the Sabbaths.' The Sabbaths spoken of are not "the Sabbath" associated with, Thou shalt not commit murder, adultery, or theft; but the Sabbaths associated with meats and drinks, and new moons, which were, indeed, shadows of things to come. But to take what he said about those Sabbaths which were associated by God with ceremonial laws, and which the apostle himself, in this very discourse, associated with them, and apply it, as some have done, to 'the Sabbath' which God associated with moral laws, is wrong."

NOT AGAINST, BUT FOR US

"'Blotting out,' he says, 'the hand-writing of ordinances that was against us, which was contrary to us, nailing it to his cross.' But the day of weekly rest from the business and cares of this world, for the purpose of worshipping God and promoting the salvation of souls, is never spoken of in the Bible as being against men, or contrary to them. No; it always was, and always will be, for them. That Sabbath was made for man, not against him. Miracle after miracle was wrought by the Lord of the Sabbath, to enable his ancient people to keep it; and whenever and wherever it is duly kept, it is a

'Day of all the week the best,
Emblem of eternal rest.'"

Dr. Edwards concludes by saying that "no honest lawyer, that understands his business, will ever interpret laws" in the way the anti-Sabbatarians do. The Sabbath is spiritual, he says, and is "made for man" and until heaven and earth pass away, it will not pass away.

"God sent his Son in the likeness of sinful flesh, and for sin, not that the moral

law should be abolished, but that the righteousness of the law should be fulfilled in them that walk not after the flesh, but after the Spirit. And thus only will the law of the spirit of life in Christ Jesus make them free from the law of sin and death. Thus it has been, and thus it will be. Those men, wherever found, will delight in the law of God after the inward man. God, according to his promise, will write it upon their hearts, and they will have respect to all his commandments. The Sabbath will be to them a delight. The holy of the Lord will be honorable, and they will honor him by devoting the day, not to the purposes of worldly business, traveling or amusement, but to his worship, and to the spiritual good of men." (pp. 124-129.)

Other equally interesting paragraphs could be quoted, but we are of the opinion that we should first thoroughly assimilate these here given.

WEDDING ANNIVERSARY RECEPTION TENDERED REV. AND MRS. BOND

Rev. and Mrs. A. J. C. Bond were given a pleasant reception last night by Mr. and Mrs. William C. Hubbard, at their home, 111 West Fifth Street, the occasion being the twentieth wedding anniversary of the honored guests. About one hundred persons were present. The host and hostess helped at receiving. The occasion proved one of delightful fellowship and was spent largely in an informal way. Refreshments were served. The home was profusely decorated with flowers.

Mr. and Mrs. Bond were married June 17, 1903, at Salem, W. Va., by Rev. Dr. T. L. Gardiner. Mr. Bond is general director of the Forward Movement of the Seventh Day Baptist Denomination.—*Plainfield Courier-News*.

"Now we see through a glass darkly, but then face to face. Now I know in part, but then shall I know even as also I am known" (1 Corinthians 13: 12).

Not till the loom is silent,
And the shuttles cease to fly,
Shall God unroll the canvas,
And explain the reason why
The dark threads are as needful
In the Weaver's skilful hand
As the threads of gold and silver
In the pattern he has planned.

EDUCATION SOCIETY'S PAGE

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

"MEN LIKE GODS"

If you don't want to think, don't read *Men Like Gods*, the latest book by the English author, H. G. Wells. Even the most sluggish normal mind will find itself stirred, now to opposition, now to applause.

If you are an intellectual tenderfoot, don't read this book. It is like a bucking broncho which may throw you over its head or, by a sudden rearing, it may tumble you off over its tail.

If mentally you can only enjoy a ride after staid old Dobbin, don't read this book. Reading Wells is somewhat like taking a wild ride on a loop-the-loop.

The story is told by a liberal-minded journalist—presumably Wells himself—who, in company with a business man, a statesman, a cheap actress, a priest, and some rich triflers of English high society, finds himself, by reason of some scientific hocus-pocus, caught away from this earth and suddenly projected into the utopian existence of an unknown planet. The interest in the tale chiefly lies in the attitudes which the several Earthlings assume toward the manners, customs, and ideals of this other planet whose civilization is three thousand years older than that on the earth.

The arising surprises of the Earthlings and their conflicts with the Utopians afford Mr. Wells, who is an advanced socialistic idealist, opportunity to subject earthly ideals, as represented in marriage, government, international relations, and religion, to the scrutiny of his far-ranging and vigorous mind, and to set forth, or at least to suggest, his own views.

Paired with the delight one's imagination feels in following the flight of Mr. Wells' thought, is the defense reaction which immediately sets itself up in one's mind and heart against many, if not most, of his conclusions. Yet the book demonstrates its value by its thought-provoking quality. Its ideas afford not milk for spiritual babes, but meat for men.

Sometimes I feel depressed by the tendency to elevate normal frictions arising between men of different races and creeds into characteristic defects of this or that race, or of this or that church. If in our acquaintance there is an American who pinches pennies until the eagle screams, he is a plain tight-wad. If one of the sons of Israel indulges in like practice, why, we say he is a cursed Jew. In the one case we see tight-wadishness as a personal trait, in the other as a despicable racial stigma.

Did you ever meet an American who, after being repeatedly introduced to you, did not recognize you upon next seeing you? Forthwith you called that man a snob. Yet had the snobbish gentleman been born an Englishman, his reserve, his coldness, his hauteur, you probably would have decried as truly British.

Should we not do better to adopt the Christian attitude of gladly recognizing any man—no matter under what color, flag, or creed he sails—as a man who proves to be such? Should we not confess with humility or with shame that tight-wads or snobs are simply poor fellows who suffer from an overdose of our strangely fallible humanity and that we are all liable to—perhaps guilty of—these human failings ourselves?

Perhaps I am wrong, yet I wish to register my growing conviction that, in this tendency to believe unlovely characteristics of men of alien tongues or birth or church to be ineradicable, racial or creedal traits which stand as bristling ramparts between them and us,—in this tendency, I say, lies the greatest menace to a League of Nations, to an inclusive human brotherhood. If we mean business in this matter of fraternalizing men, we must purge our thoughtways and our heartways of this unchristian tendency. This task is no easy one as I know from experience. Yet in these unhappy sentiments about our fellow creatures lie the seeds of war.

One of the most natural affiliations for Americans is with the English. To them we are drawn—most of us—by ties of blood, language, ideals. Yet broach the subject of the British to ninety-nine out of one hundred Yankees and—possibly—you will be surprised to learn how "impossible" our English cousins are. To any one who feels he has no use for those whose cradles were rocked under the British flag, I com-

mend a play now on the boards in New York, *So This Is London*.

A conference of British and American professors of English has just finished its sessions at Columbia University in the city of New York. To this assemblage came dozen of the foremost British scholars in English letters, a considerable number of Canadian men of learning, and about one hundred fifty American professors of English, all of whom were intent upon emphasizing the traditions and ideals which the several branches of the English-speaking race have in common. In some ways, too, this gathering accentuated differences which proved greater than most of us supposed, but in accentuating these unlikenesses emphasized the need of putting forth the greater effort to overcome the divisive forces.

The logic of history, at least of events, is and should be setting in strong for a surer international understanding and sympathy with Great Britain. Labor, learning, church, government—all are building bridges to span the chasm of the—sometimes stupid—misunderstanding which separates us. Yet no enduring sympathy can be established which does not, in the last analysis, rest on the bed rock of personally cordial and Christian feelings in the heart of you and me toward our British brothers.

CONSECRATION

MRS. LENA CROFOOT

(Sermon preached in the Woman's Hour at the Eastern Association)

1 Chron. 29:5: "Who then is willing to consecrate his service this day unto the Lord?" "Who then offereth willingly to consecrate himself this day unto the Lord?" (Rev. Ver.).

These statements apparently different are practically the same, for whoever offers his service to the Lord really offers himself, and he who willingly offers himself to the Lord offers his services to the Lord. These are the words of David near the end of his reign as king and just before Solomon became king. He is addressing a great assembly of the people, especially of the leaders. He tells them how it was in his heart to build a house for the Lord but God did not permit him to do it because he had been a man of war. It is the command of God that Solomon, David's son, build the house.

God had given to David a pattern of the house, how it was to be built in every particular; this David turned over to Solomon with instructions to be strong and do just what God told him to do, with a perfect heart and a willing mind.

David had made great preparations for the building, providing more than two and a half billion dollars of gold and more than a billion and a half of silver, besides brass and iron and stone and timbers without number. In addition to this he now contributed from his private resources more than eighty million dollars in gold and more than ten million dollars in silver for the covering of the walls of the house. Then he made his appeal to the assembled rulers of the people in the words of our text. They responded generously and willingly until they unitedly gave more than one hundred and forty million dollars in gold and more than fifteen million dollars in silver. God had abundantly blessed these people and they gave willingly of what he had given them because their hearts were right or perfect. The object for which they gave was a worthy one so God was pleased with their offerings and the people rejoiced.

What is it to consecrate oneself to the Lord? Is it not to consecrate one's time, ability and means to the Lord's work? I believe it is and that is what every one should do. It should be done every day and by every one. It is not at all likely that God will give to any of us the millions he gave to David and to some people in our day. The question for us to answer is, Are we willing to consecrate what he has given us to his service? He will not require of us more than we are able to render but he expects us to do what we can.

First, Are we willing to consecrate our time to the Lord? We ought to be willing to do this for it belongs to him. We are indebted to him for everything we have; every day is another twenty-four hours of time given us to be spent in his service. If we spend one half of these twenty-four hours in resting, eating and sleeping we need not count them as lost time for we need sleep and rest and food in order to keep well. We ought to spend some of our time when awake in thinking of our God and how we can serve him. We are serving God when we are serving our fellow-men. One of the missions of Jesus Christ in the world was to serve his fellow-men. "He

came not to be ministered unto; but to minister and give his life a ransom for many." He spent his time in helping people who needed help, and in fitting himself to do more work. He was trying to influence men and persuade them to be sincere and do that which was right. Much of his influence was silent yet real. He endeavored to catch men, to save men. He wanted to impart his spirit to his disciples that they by personal contact and influence, might help other lives.

If we consecrate our time to the service of the Lord we will recognize the Sabbath as sacred time. What makes the Sabbath sacred is the fact that God set it apart and called it his Holy Day. He made it for man, that is in the interest of man's higher and better nature. If we do not regard the Sabbath of the Lord we will not be apt to regard any time as belonging to him. The Sabbath is given to us to make us think of God and his works and goodness. If we remember the Sabbath as we ought we will prepare for it before it comes and then remember the good it brought to us after it has passed. There are two ways we can remember it. The one is before it comes by planning for it so as to enjoy its rest and communion with God; the second is by looking back to it with thankful hearts that in the beginning God planned that man should not work all the time but should have the Seventh Day for physical and spiritual rest.

When we recognize that the Sabbath was made for man but belongs to God we can the more readily understand that the time between Sabbaths is to be used by man for the glory of God. Man was made to glorify God and serve him forever. If we expect to serve him in the world to come then we ought to learn to serve him now.

I believe we can serve God as acceptably in one kind of work as in another if we are only sure that it is the work to which he has called us. No more important work has been given to men and women than that of training boys and girls to live lives of purity and usefulness. A great responsibility is placed upon parents, especially mothers,—I say mothers for they are with their children when they are small much more than are the fathers. You can serve God by training your children in the right way. Do not think that your life is narrow or hampered if God has given you a

child to help and influence, for that child may be used of God to influence hundreds or even thousands. Your children will never be little but once. If you train them to be a blessing to the world it must be now while they are under your roof and eat at your table.

School teachers have a great opportunity and a great responsibility in connection with their work. A teacher who spends five or six hours a day with her pupils spends more time with them than do their parents, at least more than most fathers. She has an opportunity to influence the lives of her pupils for good which shall last forever. If her influence is not good then it will be bad for it is impossible for any one to be in the society of another for any length of time and not be influenced by him.

Time flies. If we do anything for God, for humanity, for those about us, we must do it now. If we have a part in saving the people of this generation we must be at it. The days are going by, one by one, never to return. What influence we have should be used each day for our Lord, for we know not whether we shall have another day to work. Who then is willing to consecrate his time this day to the Lord?

Second, If we offer ourselves willingly to the Lord then we ought to offer the ability which he has given us and use it in his service. The talents or powers we have are God given. He has a right to expect us to use them for his glory and the good of our fellow-men. There can be only a few noted men and women in any generation. They are the leaders of the world's thought and action; but they could not do their work if it were not for the masses back of them. The boys and girls of our generation are the men and women of the next. Those in infancy now will soon be active in the world's work. The future governor of this State is a child now in some obscure home. The coming president of these United States, the great political and religious leaders are being trained for their work by being taught the principles of righteousness and justice. Yes, the future ministers of the gospel are the boys that are taught to look and think with reverence and respect on God's servants. Then how can we serve God in any better way than by trying to influence our boys to become God's servants? We can do as did Hannah with her son Samuel—give them to God

and let him train them as he thinks best.

The better we serve our fellow-men the better we serve God. The better the average man the better the country as a whole.

The greatest power in the world is the silent and unseen power. This is true of life itself. This is one of the things that science can not discover. "It is the one thing that nobody ever yet got hold of. No microscope ever caught it, no surgeon ever had knife sharp enough to cut to it; no biologist ever found it; nor any chemist ever separate it; and no eye ever looked upon it; and it works in perfect quietness, so that nobody ever heard it." A tiny seed falls into the crevice of a great rock. The wind blows the dust till some falls on the seed, then the rain and sun comes upon it till it begins to grow and by and by the great rock is rent asunder. The lives of some men and women are like that tiny seed. They come into this world in some obscure place where they are taught by God-fearing parents till they grow into men and women of power and the world is turned upside down by them. This is what the apostle Paul did in his day, Martin Luther in his, George Washington in his. We may not have as great a work to do as these men but surely God has some important work for you and me. Are we doing that work? Are we using the ability he has given us to the best advantage?

It is a mistake to think that every man who has become rich has been a successful man, and as great a mistake to think that because a man has not become rich therefore he has not been successful. The most successful men are not those who have accumulated the most money; but those who have given themselves in service to their fellow-men. This is the standard which Jesus recognized and which all his followers ought to recognize. Mr. Moody as a young man was ambitious to become a rich man. He wanted to be worth \$100,000, but after getting \$7,000 of it God showed him how much more important it was to save men than to make money, so he gave up business and went to work to save souls. All the world knows how God blessed him and used him for the saving of men.

It is by the little things, the trivial things, even the forgotten things, that we are to be judged at the last. We shall say to Jesus, "When saw we thee?" "Me? You saw me when you spoke an encouraging

word to that discouraged boy or girl, or helped that young man to get an education. 'Inasmuch as ye have done it unto one of these least ye did it unto me.'"

Who then is willing to consecrate his ability this day unto the Lord?

Third, The means, money or property we have should be consecrated to the Lord. It may be perfectly right for a man to make money if he makes it in lawful ways. It is God who gives men power to get wealth. The important question is what object we have in view in getting wealth. If it is for selfish purposes then it is wrong; but if it is that we may use it for the glory of God and the building up of his kingdom in the world then it is right. If this is the purpose you have in mind then make all you can for God can use it to further his ends.

Our own Missionary Society is in need of funds to pay its missionaries in all fields. They could use much more money than they have furnished them, to the glory of the Lord and the salvation of men. The boards are simply the servants of the people. They try to use wisely and to the best of their ability, the money put into their hands by the people. Many more missionaries could be employed if the means were furnished to pay them.

Our Tract Board is in need of money to pay its debt and to do the work our people have given it to do. This board is also the servant of the Seventh Day Baptist people. It is trying to do the work which we ask it to do. If we have any right to an existence as a distinct denomination then it is to propogate the truth of God's down-trodden Sabbath. Our Tract Board represents this truth and is trying to spread a knowledge of it over the world. We, the people, must support it with our means and our prayers.

God has wonderfully preserved the Seventh Day Baptists in this country. He must have had a purpose in this. Why are we preserved as a people if it is not to give the people of this country a knowledge of the Sabbath. We ought not to be ashamed to let people know that we are Seventh Day Baptists, and to give our reasons for the faith which we profess. We must be consistent ourselves if we are to have any influence over others for good. We must keep the Sabbath faithfully and conscientiously.

(Continued on page 830)

WOMAN'S WORK

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

OUR CHRIST

I know not how that Bethlehem's Babe
Could in the Godhead be;
I only know the Manger Child
Has brought God's life to me.

I know not how that Calvary's cross
A world from sin could free;
I only know its matchless love
Has brought God's love to me.

I know not how that Joseph's tomb
Could solve death's mystery;
I only know a living Christ,
Our immortality.

—H. W. Farrington.

ON EVERY HAND

As I write—spelling out the words, rapidly, upon the flying keys of my typewriter—I am conscious of the presence of the telephone at my elbow. And of the dictaphone that stands beside my desk. When I raise my eyes from my work I can glimpse through the open window rows of wires that festoon the house next door. And other wires that loop their way down the street. Wires that carry telegraphic messages, and wires that bring light and heat. Wires that make office routine simple—that make housekeeping easy. Wires that hold industry and commerce together.

If I leaned far out of my window I could see many more evidences of progress. Motor-trucks, town-cars, trolley-cars and the roaring elevated trains. I could see fire-escapes, and buildings that house great freight and passenger elevators. I could see street-lamps, that glow like glorified fireflies of an evening. I could see traffic signals that work automatically. And many other things that all have their place in the every-day life of a great city. That seem commonplace to us because they are a part of our hourly existence. That seem ordinary because we are so used to them.

Science and learning have put their heads together and built many miracles. Miracles that have fitted easily into the scheme of things. Making the paths of life comfortable and easy for the millions to travel.

Printing-presses, railroads, radios, washing-machines, dumb-waiters—even egg-beaters! Each one of them a miracle. Miracles that we accept without question or thought. That we accept as our due.

Oftentimes, when I turn on the gas or switch off the electric light, I wonder what the prehistoric woman—who was my far-off ancestor—would have thought of such an amazing practice. She would have been terrified, beyond a doubt. She would have run off, shrieking with fear, at the sight of a flame of light growing out of an iron stove or a glass bulb. My electrically operated coffee percolator would have caused her to shiver with dread. For, long ages ago, the use of fire was an undiscovered thing. When, finally, somebody evolved a system of rubbing flints or sticks together the flame was considered a sacred thing. And around it was built the whole meaning of the family and the home. The fire was considered magic—and yet it was made painfully, at the cost of scraped fingers and skinned hands and scorched eye-brows and lashes.

And, when I turn on a water faucet, I think of the Indian woman who perhaps camped upon the very site of my home. In the days before Columbus discovered America, I think of the way she carried water, from some brook or river, to the wigwam in which she made her home. Carried it in closely woven containers—made, perhaps, of rushes or sweet grass. And when I go to my cool refrigerator to start my preparations for supper I think of the warm days when that Indian woman would have given a good deal for a bit of ice. And I realize, with a certain thrill, that there are a number of far places—even in this enlightened age—where ice has never been seen!

Very often, though I do not think of the miracles that do my bidding, at all. I just accept them. I use the remarkable discoveries as a matter of course; as something that is unquestionably mine. Unthinkingly, I take the gifts of science and of learning, and bend them to my will. And that is not right. For I should pause to consider what they stand for. I should tell myself that years of development and toil have gone into their making.

I once heard a man say that he never crossed a great bridge without being acutely aware of the wonderful genius which had

built it. Without thinking of the every nail and rivet that held the vast span of it in place. Without wondering about the men who had drawn the plans, and cast the steel, and put the parts together. That, I think, is the way folk should feel about the wonderful feats of construction that are seen upon every hand. Sky-scrapers, church steeples, trestles—they are all miracles, made to keep our lives safe and free of care, and beautiful.

And I heard an ex-soldier say that the most terrifying thing that he ever saw, during the whole war, was an armored tank, coming toward him at full tilt. "It gave me a terrible jolt," he admitted frankly, "because it was such a huge man-made contraption. It looked like it was being made to go by some magic power. The guns and the airplanes and the rest of the apparatus wasn't so hard for me to understand. And when it came to men—they were just folks, like me. And I wasn't worried any. But the tanks. They were sort of miracles! And they got me, and made me shaky at the knees!"

The ex-soldier was acutely conscious of the wonder of the scientific methods of warfare—but in no pleasant way! We should be just as aware of the scientific things that make our lives go smoothly—but we should be aware in a grateful and joyous manner. We shouldn't just accept them as our due. We should think of the hands and minds and souls that are back of them—just as the man thinks of the minds and hearts and souls that are back of the bridge.

Tractors, plows, coffee mills. Books, modern plumbing and furnaces. Sewing-machines and cameras and electric irons. Windmills and water systems and phonographs. Splendid cooking utensils and pretty china and charming glassware, and dainty printed dress goods. They are all miracles, every one of them. And there are so many more—if I tried to list them I am afraid that this article would sound like a page from a great catalog! But my life—all of our lives—are touched by them, softened by them, made broader by them. Day after day.

Let us try to appreciate these miracles, every one of them. Let us try not just to accept them. It isn't necessary that we be exuberantly grateful every time we turn on a light, or ride on a street-car. But it is necessary that we think, sometimes, of the

science and learning of the world that have created them for us—through the brains of men. And that God—back of it all—has given men the brains and the ready hands and the hearts with which to make modern miracles!—Margaret E. Sangster, in the *Christian Herald*.

CONSERVATION OF TIME

MRS. E. E. WHITFORD

(Paper read by Mrs. Harold Crandall at Woman's Hour, Eastern Association)

So much is being said these days about the budget system that nearly all women are arranging their incomes according to some plan definitely known to themselves.

We all know there are many people who have never learned to read notes but who really sing by note, simply by allowing their voices to follow the notes as they are arranged up and down the scale. In like manner some women who never put a figure on paper, have a pretty general budget system for the expenditure of their incomes. They know that so much must go for rent and household expenses, so much for food, so much for clothing, so much for incidentals, and so much for charity or as many of us say, the Lord's tenth. Now if we feel that one tenth of our income belongs to the Lord, more or less as each individual case may be, shall we not also say at least one tenth of our time belongs to the Lord?

There are so many things to take up our time that it is always a question how we shall choose the best things. It would be wise for all of us to take a little survey of the way in which we spend our time. Some one will say, "My household duties take all my time. I must make my home pleasant for my husband and family. I have no time for anything else." Another will say, "I am very busy in my school work all day, and at night there are papers to be corrected, home work to be done, and lessons to be prepared for the next day." Another will say, "My time is full of pleasant things. I have many friends, I am invited to their homes and I must entertain in return. My social obligations take up all my time." Then there are others who simply drift along without realizing that they are frittering their time away on useless things. Now how shall we meet these statements? We hear much of conservation of food and of energy, and why should we

not consider conservation of time? We can make this a very practical thing and say, "So much of my time shall be given to my work"; and all women can feel that their work is part of God's great plan for them. The busy housewife and mother may say so much time for household duties including sewing and mending which are the absolutely necessary things. The business woman must say so much time for my work. Then each woman might say, "I will take from my busy day a certain part of my time for distinctly improving my spiritual life. That time belongs to the Lord. If I would be valuable to my family or true to myself, I must take time each day to improve." Now how can this be done? There are so many forms of religious work at the present time that every woman, wherever she may live, knows there is some work lying right at hand to be done. The women to whom I am speaking do not need to be told that regular attendance at church, and Sabbath school and prayer meeting is an essential thing for the spiritual uplift of every woman. But may I speak just a word about the necessity of the habit being formed early in life of regular church attendance? I was brought up in a family where we all attended church and Sabbath school every week unless detained by illness. I believe that the habit formed early will make it easier to keep up the standard of regular church going in maturity.

In addition to these religious privileges the members of the Seventh Day Baptist Woman's Board and of the different church auxiliaries which constitute that board have a very definite and most interesting work to do. We have assumed the responsibility of the salaries of our two missionary teachers in the Girls' School in China and we contribute toward other good causes. These two women whose salaries we are paying on the foreign field are our representatives and they should always have our hearty support not only financially but spiritually. The Girls' School in China is then our own work and we can feel that we are responsible for conditions under which our representatives are laboring. There are, I believe, at the present time seventy-three students in the Girls' School. Every available bit of space for sleeping accommodations is occupied. Even the rooms usually used by the teachers for sleeping rooms are filled with cots, four cots being in one bedroom.

The teachers are sleeping on the porch, or wherever the room can best be spared for their beds. There is absolutely no privacy. Some years ago Dr. D. H. Davis using his own private funds built a room on the upstairs porch which he could use for a study. This is now a sleeping room. Dr. and Mrs. Davis made many improvements on the building using their own money for these purposes. The residence building stands in front of the Girls' School, and the latter does not get the sun as it should; and in winter the assembly room is absolutely unheated and it is a very trying thing for the teachers. The Chinese students put on padded coats and many layers of clothes to keep comfortable. The sanitary conditions are very bad indeed, so bad that we can not talk about it. There has been talk of putting a bath room in the residence but after studying carefully the plan of the house we came to the conclusion that at present no room could be spared for a bath room. Running water has been brought to the house within the past two years. Some one said to me when the bath room was being discussed, "There are many Seventh Day Baptist homes in America that have no bath room." I said, "Yes, but in this country we have green fields and pure air and good sewerage systems. And there is nothing like the need of a bath room here that there is in China, where even the air itself is filled with impure odor. And the method by which refuse and garbage is disposed of is so very bad that bath room privileges are very much more needed."

Our mission in China is doing a wonderful work. I want to repeat what some have heard me say before. I belong to an organization in New York where I often meet returned missionaries and I inquire about the Seventh Day Baptist mission in Shanghai. I have never yet heard any one say a word against the work, and I have often heard the highest praise for the work that is being done and for the individual missionaries. The different missionaries have their own lines of work in which they excel; and I have come to know pretty well what is each one's specialty. They are a wonderful group of men and women. We have sent the very best that we had. And are we treating them fairly? Or, are we doing the just thing when in addition to all the cares and worries that beset them they also have the anxiety about the mis-

sionary debt? The article in the SABBATH RECORDER for May 7, headed, Medical Missions, by Dr. Bessie Sinclair deserves your careful consideration.

A young Chinese student who had been a pupil in our Girls' School in Shanghai for six years told me this touching little story. In her broken English she said, "I love Miss Burdick very much indeed. She has done things for me that my own mother would not do. I was very sick. I ached so hard all over and Miss Burdick in her own arms brought upstairs to the room where I was lying a great pan of hot water. She put my feet into the water and she rubbed my feet with her own hands and she wiped my feet herself. My mother would not do that."

This girl Grace has married a young Chinese gentleman and some day they will establish a home in Shanghai and we are hoping that home will be a Christian home for Grace is a Christian and a member of the Shanghai Church.

Now what can we women do to help raise the debt of the Missionary Society so we can be free to raise funds to build the much needed schools? This is our big work and, if we women set out to do this, it can be done, for when a woman wills there is a way.

Can not some effort be made by the women at once that will result in material assistance at least in raising this much needed fund?

Let us learn to conserve our time and give a portion of it to solving these problems.

A TRIP TO STONEFORT

The Farina Church was invited to send delegates to the Stonefort Church to assist them in the celebration of their annual church meeting, May 19. This is a big day for this church as it is a home-coming for all the members and their families who can possibly attend. The bad roads prohibited quite a company from going from Farina who had made their plans to attend. So the pastor and three other men made the trip by rail. We started away in a rain Friday morning but before night it cleared up and fine weather prevailed through the meetings. On Friday night an informal meeting was held for prayer and song, but it was a splendid service. On Sabbath morning we

expected to see a small company in attendance but to our surprise the church was well filled with a good many standing outside. The writer preached at this service, attempting to give a message appropriate to the occasion.

At the close of the service a basket dinner was held on the church grounds. As we looked upon the well filled tables it seemed as if an over abundance had been supplied but in the course of an hour it presented a different appearance. There was plenty for all but I am sure there were not twelve baskets of fragments that remained over, but there were more than that many empty baskets taken home.

In due time we came together again for the covenant and communion service. We all felt the presence of the Holy Spirit as we celebrated the service "In Remembrance of Me." The meeting closed with a handshake all around in the good southern manner while the congregation sang, "In the Sweet By and By." A very touching scene took place at the close of this service which brought tears to many eyes. There were two blind women in the company, who, as they sang, held out their hands for others to grasp. We had ceased singing, all was still, when we noticed one of these blind women making her way through the crowd to the other. As they came together one said, as she called the other by name, "Well, sister, when we get to the land that is fairer than day we can see each other again; we won't have to grope about in darkness." The words of Paul came to our mind, "Now we see through a mirror darkly, but then, face to face."

Services were held again in the evening and on Sunday morning. At the close of the service the annual business meeting of the church was held. At the request for membership a young man, Charles Tripp, the husband of Howell Lewis' daughter Henrietta, made his offering and was accepted into the fellowship of the church. He was formerly a member of a Baptist church. In a personal conversation with this young man he told of his experience in coming to Christ which is well worth repeating. In his home town in Indiana he with nine other young boys were considered the toughest bunch in town. Their names were a symbol of deviltry. He was finally converted much to the displeasure of his friends who called him "sissy" and poked

all kinds of fun at him, but he wisely followed the advice of a friend and kept sweet and made no reply. One evening he asked one of the boys to go into the choir with him, this he did with much hesitation. At the close of the service this young man, without an invitation having been given, walked around to the front of the pulpit and offered himself for church membership. The affair resulted in the whole gang finally coming to Christ.

The meetings closed Sunday night. We were deeply impressed with the spirit of these people who are working for the uplift of the whole community, so the doors of the church are open to all to worship together and to whom Pastor Lewis and wife are giving an excellent ministry.

The little old church is getting in bad repair, and will never be fixed up. Nearly across the road will be found the reason. There is a pile of wood and stone and gravel. The foundation is already half laid, the evidence of the new church that is to be. It will be of two stories, one being the large basement, the size of the house and the room above for worship. The spirit of the builders is kept constantly in mind by two large cards on the wall in the front of the old church. One says, "The God of heaven, he will prosper us; therefore we his servants will arise and build" (Neh. 2: 20). The other says, "Except Jehovah build the house, They labor in vain that build it" (Psa. 127: 1). This we believe is the spirit of the Johnsons and Lewises who have served so well the community in their day by building for them. This we believe is the spirit of their sons and daughters who are building so well for those who come after them. And the promising thing about it is that there are so many boys and girls who have come to bless these homes. Their parents are not always able to furnish them with the needless luxuries that so many enjoy (?) in some of our other churches, but they are supplying them with a wholesome religious training, and inspiring them with a love for the church, the greatest inheritance that a child can receive.

Put Christ's love to the trial, and throw all your burdens upon it, and then it will appear love indeed! We employ not his love, and therefore we know it not.—*Samuel Rutherford.*

"NOT STRENGTH TO BRING FORTH!"

Is it possible that the condition that Hezekiah felt is being repeated in these days of tremendous anxiety? Is it possible, while from many lands thousands are pleading for Christian leaders and teachers, that the church has not sufficient spiritual strength to provide that which is necessary for their spiritual birth? Shall the church of Jesus Christ dissipate its strength in such a pregnant hour as this? Shall it, under the very awe of the new birth, find itself unequal in the hour of travail?

To fail to bring forth in this hour will mean the death of the church. If these are the fruits of the Spirit of God then this is the hour when, under his mighty presence, it must "travail in pain." We must be willing to enter the valley of death if our hearts are to rejoice, or we ourselves be saved.

"As soon as Zion travailed she brought forth her children." These must be days of travail for the churches of Jesus Christ. Let us deny ourselves, gird ourselves, seclude ourselves, but labor together that immortal souls may be born into the everlasting kingdom of our Lord.—*Horace W. Cole.*

PETER'S LOAN

"He entered into one of the boats, which was Simon's and asked him to put a little from the land."

"Lend me thy boat," the Master kindly said
To Simon wearied with unfruitful toil.
He lent it gladly, asking but the smile
Of him who had not where to lay his head.
But Jesus knows our needs of daily bread,
And will be no man's debtor. If awhile
He uses Simon's boat, in kingly style
He will repay—a hundred-fold instead.
And Peter's Lord, as yesterday the same
Walking, though now unseen, among his own,
Still condescends to ask from each a loan.
O, humble toiler, when he calls thy name,
Lend him thy all. The Master ne'er forgets
Discouraged fisherman or empty nets.

—*The Baptist.*

There are very few of us but have at some time or other needed comfort, and we shall none of us go very long without needing it again. Let us not forget that God is a comforter. Has he not promised to treat us as "one whom his mother comforteth"? That is to say, he does not need persuading to do it. Just as a mother loves to comfort, and never is tired of it, so it is with God.—*Thomas Champness.*

YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK,
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INNER AND OUTER

EDMOND R. BABCOCK

Christian Endeavor Topic for Sabbath Day,
July 14, 1923

DAILY READINGS

Sunday—The great contrast (Rom. 8: 8-14)
Monday—The outer (1 Cor. 9: 27)
Tuesday—The outer temple (1 Cor. 6: 19, 20)
Wednesday—The dweller within (2 Cor. 5: 1-9)
Thursday—The inner man (Eph. 3: 16-21)
Friday—The outward misleading (John 7: 14-24)
Sabbath Day—Topic, The Inner and the Outer.
(2 Cor. 4: 16-18; 1 Sam. 16: 6-13)

The inner man is like a pilot of a ship; and the ship's course is not more dependent upon its pilot than man's course is dependent upon the inner man. That unseen force which God and man alone knows, the mind of man, the soul of man, this is the inner. Like the ship's pilot, if he be trained for his work and the accomplishment of his work, is his life, his aim, his all, he will do all in his power to bring his vessel to safety. So the inner man must be trained from childhood, grounded in the principles of Christianity, in right doing, in the knowledge of God.

Now education is not the attaining of facts alone but it is the securing of certain principles upon which these facts depend and the knowledge of how to study and where to secure more facts when a need for them arises. If children are taught Christ and shown the principles for which he lived and which he died to glorify, then as they grow to maturity they will know where to turn when in doubt as to the proper course. How simple it is to go to Christ in prayer for guidance, to the story of his life when we are in doubt as to what he did and how he would act upon certain occasions. If the habit is formed early in life to seek first the kingdom of God and his righteousness there must be constant growth. The life will grow beautiful as the budding of flowers and as the springing into leaf of the trees. So the growth of the inner man depends upon

God's love as the growth of nature depends upon sunshine and showers.

Now the outer life of man is the life which he shows to his friends. There may be as many different phases as he has friends, one for each different friend which he meets. But the inner man is known only to God and himself and the growth of the inner man depends upon the outer man for expression. So as the inner man grows stronger and stronger, the inner and outer become one through Christ.

Battle Creek, Mich.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

"The inner man" means what we are; the "outer," what we appear to be. There are too many Christians, or so-called Christians, who do not have the proper relation between "the inner and outer man" in their lives. Because of this fact they are not true Christians, and are unworthy to be called followers of Christ. They do not follow what they profess. Christian Endeavorers, are we among that class? Are we true followers of the Master? Are we worthy of the name Christian?

OBJECT LESSONS FROM CHURCHES

PAUL S. BURDICK

[This was the last of the object lessons given by young people in their Endeavor program in Eastern Association. The entire program was very interesting. See editorial V.]

"Just this way," said the guide to Smithsonian Museum, "is the Exhibit of Churches. The first one here is a very interesting specimen. You see the icicles hanging from the belfry and eaves, and the hoar frost on roof and windows. It was known as the *cold* church. No attempt was made to make strangers feel at home. The members all seemed to think that strangers must first prove themselves fit to be associated with before any one dared act friendly toward them. Any one moving into the community was studied as to habits, dress, and manner of speaking and walking, and if judged congenial, was finally given an invitation to attend church. It died, as it deserved to.

"Now this next one looks something like

it. Its roof is covered with what seems to be long gray hair, and the same material above and below the windows gives the appearance of gray whiskers and beetling eyebrows. It is called the *old* church. It was run exclusively by and for the mature and aged members. All through the week the blinds were closed to keep the light from fading the wall-paper. They didn't approve of young people's using the building for their meetings because it wore out the carpet. 'Children must be seen and not heard' in that church and usually they were neither seen nor heard. Fortunately there are not many churches like this, and we had some trouble finding a specimen.

"Over there, again, is an interesting relic. You see how the building is pierced with arrows and spears. It was known as the quarrelsome church. Its members were always at odds with one another. They thought the church ought to interfere in their private brawls, and when it didn't they had many harsh things to say about it. 'Why does the church keep the name of So-and-so on the church roll,' they would ask, 'after all he has said about me?' That church did not live very long.

"Now here is a building that every one wonders at. It seems to be completely covered with frills and trinkets of all kinds; bells and ribbons. It was known as the *frivolous* church. Its members thought that socials and card parties, dances and afternoon teas would be all that was needed to keep folks interested in religion. They were not bad people, and even took a little interest in social welfare work, but as it turned out, they were more interested in making a good impression than on being good at heart. They were better acquainted with the book of rules for 'bridge' and 'golf' than with the Gospel of Mark. They had quite a following for a time, but it did not last. People found that they could get everything they were getting in the church, outside in clubs, fraternities, and secret societies.

"Oh, before you go, you might be interested in glancing over this church. It is no rarity, as there are many of them left. This was loaned to us when the members moved into their new building. At first sight it seems like an ordinary church building. But as you look closer, you observe a sort of glow coming from it. The

good cheer and spiritual fellowship that permeated it in the days of its active service still cling to it. The reverent spirit in which its services were conducted, have also left an impression that can be felt but not perfectly expressed. In spite of its years of use, it is carefully preserved, roof intact, paint and decorations in good condition. For all, young and old worked together harmoniously. 'The people had a mind to work.'

GOVERNOR SMITH AND THE PROHIBITION LAW

The action of Governor Smith of New York in signing the repeal of the Mullan-Gage law enforcing prohibition is subject to more than one interpretation. Its almost inevitable result will be the collapse of all systematic effort by state authorities to cooperate with the government in enforcing the Volstead Act. On the other hand, putting undivided responsibility upon the federal government and centering attention on New York as the test of the federal government's ability to give effect to the law may so greatly stiffen the effort at enforcement as to curb violations much more effectually than has been hitherto accomplished. It was strongly urged at the hearing by those who favored the repeal that if the federal government really meant business with the Volstead Act it could enforce it without state aid.

It would seem important that the country at large should understand what was involved in the governor's approval of the repealer. It may probably be assumed that all readers of this Service deeply regretted the governor's act, but at the same time the theories of government involved in it should not be overlooked. Those who are seeking to make the Volstead Act more effective need to know all phases of the opposition.

From the governor's point of view it may be said that he had no mandate from the people in the present situation. The repealer was passed by a very small majority in the State Assembly. The vote for the repealer was secured by use of the party whip. The governor's pre-election pledge called for a "liberalization" of the Volstead Act but was silent on the repeal of the Mullan-Gage Act. The governor ignored the latter question in his first message to

the Legislature. However, it is only three years since the Senate and Assembly of the State enacted the 2.75 per cent beer and wine bill which Governor Smith, then serving his first term, approved. Putting that fact with his phenomenal plurality over Governor Miller last fall on a platform of which the "liberalization" referred to was a conspicuous plank, it is clear that in signing the repealer last week the Governor may have assumed not unreasonably that he had a majority with him. The question before him therefore, assuming that he entertained only legitimate arguments, was whether a principle was involved which he was obligated to follow against what he might assume to be the will of the majority in his own State.

It is well known that the governor never sponsored this measure. Further, he warns all the peace officers of the State that the repealer in no way lessens their obligation to enforce the Volstead Act. It has even been said in the last few days that the governor's act would prove more costly politically than a veto would have been. This seems probable, and as a shrewd politician the governor may be assumed to have appraised the chances accurately.

On the face of it the governor's act, although from the point of view of law enforcement it can only be considered deplorable, is at least as open to the interpretation that it was based on careful and conscientious thought as it is to the contrary interpretation. His memorandum, supported by legal testimony, accompanying his signature, seems to establish beyond reasonable doubt that the State has no legal obligation in the matter of passing concurrent legislation to enforce a federal act. A "state's rights" Democrat may be expected to contend that a federal law which appears to be contrary to the popular will in any State should be enforced by the federal government and not depend on legislation within the State that is contrary to the popular will. All this the governor seems to have had in mind.

In addition to reasons growing out of political theory the governor was able to cite a federal court decision by United States District Judge Knox according to which the Mullan-Gage Act, as well as the Volstead Act, was unconstitutional in so far as the limitation of the prescription of liquor

for medicinal use is concerned. The argument of "double jeopardy" which the governor adopts as his own—i. e., that a person might be put in jeopardy first in a state court and then in a federal court for the same offense—seems to have little practical force.

Governor Smith asserts that in his judgment "little if any of the liquor consumed in this State is manufactured here. It is imported from foreign countries." This, in so far as the observation is correct, puts primary responsibility on the federal government. The statement, however, is open to question, and the data are lacking to determine its accuracy.

The governor's definite assertion that the Volstead Act's definition of an intoxicating beverage "is not an honest or a common sense one" is the apparent basis of his theory and of his "constructive suggestion." He would have a new, more "liberal," and in his own judgment more accurate, definition laid down by federal enactment and the States left free to act within the limit so determined.

A feeling of unrest, one of the reactions of the war, is still manifest among college students, though among colored students is not so marked, in the opinion of President Judson S. Hill, who for forty-two years has been head of the Morristown Normal and Industrial Institute for colored people. Dr. Hill places great faith in colored students, who, he says show an equal if not greater interest in their studies and in outside activities as do white students. They have the same love for athletics and share with enthusiasm in the social doings of their schools. The Institute is justly proud of its manual laboring classes. The students are carrying their studies to a practical end by working on the four new buildings now in process of erection at Morristown. Every step in construction of the buildings is being done by them, from the cutting of trees and shaping them into planks to making the bricks in the kiln of their own manufacture. The buildings being constructed are two dormitories, a refectory and a steam heating plant.—*Christian Work.*

Even when debts are canceled somebody has to pay them.—*Philadelphia Evening Public Ledger.*

CHILDREN'S PAGE

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

JUNIORS AND OUR COUNTRY

ELISABETH KENYON
Junior Superintendent

Junior Christian Endeavor Topic for Sabbath
Day, June 30, 1923

DAILY READINGS

Sunday—A little sleep (Prov. 6: 10)
Monday—Work for it (Isa. 62: 1)
Tuesday—Rebuke its sin (Jer. 7: 3-7)
Wednesday—Sacrifice for it (Heb. 11: 24-26)
Thursday—Obey its laws (1 Pet. 2: 13-14)
Friday—Help its poor (Matt. 19: 21)
Sabbath Day—Topic, What can we Juniors do
for our country? (2 Sam. 7: 24) (Patriotic and consecration meeting)

My! how time flies—glorious Fourth of July is almost with us. Just a few weeks ago we were celebrating Memorial Day when we tried to honor our dead soldiers, friends and relatives. So today we are going to celebrate a day when we honor our country.

To begin with why not send invitations to the members and other boys and girls in our community? The Prayer Meeting or Lookout Committee might do this. We can make our invitations in the form of firecrackers cut out of red cardboard with a string tied in the end for a fuse; on the front print, "What can we Juniors do for our country?" and below that write the name of your Junior society; on the back write an invitation something like this—"You'll miss a good time if you do not come to our Junior meeting on (day) at (time) and help us celebrate the Fourth. We are to have a firecracker meeting so come prepared to give one answer to the question on the front."

The Junior room might be decorated with flags or red, white and blue crepe paper. When all are assembled appoint two captains and let them choose their soldiers, calling the two sides "Roman Candles" and "Sky-Rockets." Each side should be seated together and the captains should have a large flag standing by their chair. If chairs are used they should be arranged in a straight line directly behind each other. Sing all the patriotic songs in your song

book today, and for the collection all march around the room singing "Onward Christian Soldiers" and drop the pennies in a box at the front of the room.

For the testimonies the captains should have as many small flags as there are soldiers on his side and as each one takes part the captain should present each soldier with a flag. This is also where our firecracker meeting comes in. You know when you have a bunch of firecrackers together and you light one the others are lighted from that and begin to pop open one by one until there is nothing left. So, we should answer the question on the front of the invitation if possible; if not give a memory verse, etc., and just as soon as the first one finishes another pop up and so on. After the testimonies we can all sing our Junior Rally Song using our flags during the motions on the chorus. Just before the benediction we should all salute the flag and have our superintendent offer a prayer that we, as Juniors, may help to keep our flag spotless and pure.

Sometimes I find if some one makes a few suggestions we can answer our questions better and so here are a few ideas for the question on the front of our invitations:

Don't kill or hurt the birds.

Kill the caterpillars, flies, mosquitoes, etc.

Keep our town clean and free from rubbish, etc.

Tell people the harm of using tobacco and liquors.

Obey the laws of our state and country.

Study history so we will know what these laws are.

Keep our lives healthy and strong.

Remember that first comes our duty to God and then to our country and only as we serve God and our fellow-men can we truly serve our country.

QUIET HOUR WORK

Titles of Jesus

1 John 2: 1	Matthew 19: 16
Revelation 1: 8	John 10: 11
John 6: 35	Mark 1: 24
John 10: 7	

There are about twenty-five other societies besides yours in the United States in our denomination and so in order that we can get a little better acquainted and perhaps learn about new things to do, from

week to week will be published a short article taken from the Junior Round Robin which is still on its journey visiting the superintendents of our societies. Today we will learn about the Piscataway society. There are five members and they're all boys who attend regularly. Their superintendent has made a rack and sixty-six small blocks with the names of the books of the Bible on them and in this way they're learning their names, positions, spelling, etc. They have learned a prayer, one or two Bible verses and now are starting a boy's prayer.

LITTLE FAULTS

ELISABETH KENYON
Junior Superintendent

Junior Christian Endeavor Topic for Sabbath
Day, July 7, 1923

DAILY READINGS

Sunday—A little sleep (Prov. 6:10)
Monday—A little folly (Eccl. 10:1)
Tuesday—A little heaven (1 Cor. 5:6)
Wednesday—A little tongue (Jas. 3:5)
Thursday—A little lie (Acts 5:1-5)
Friday—A little disobedience (Gen. 3:6)
Sabbath Day—Topic, Little faults that spoil our lives (Song of Solomon 2:15)

For our lesson we will imagine ourselves out in an orchard sitting under a beautiful apple tree from which two apples have just fallen to the ground close to each other. We will call one Billy and the other, Peggy, and then we will listen to what they are talking about.

"My, how much nicer it is here on the lovely grass than it was hanging on that old branch," sighed Peggy, "I just couldn't stay there any longer."

"Why I thought it was just lovely up there, but that naughty boy came along and shook me down and then I hid in the long grass where he couldn't find me," replied Billy. "But Peggy, how sad and ugly you look on one side of your head, there is a great big dark spot on it."

"Yes," that's why I couldn't stay in the tree it hurt me so!"

"Hurt you so, why what's the matter?" asked Billy excitedly.

"Well, if you will keep still long enough I'll tell you about it. This spring Farmer Green was so busy he forgot to kill the caterpillar nests that were in his trees until it was too late. So when I was a beautiful blossom a great big nest was right on the limb where I was and one of the eggs was

caught in my blossom. Then when my blossom fell off and I began to grow, the egg was still inside me right next to my heart. Soon this egg hatched into an ugly little worm that kept eating out my heart or core until I was grown and then it began to eat into my very body. Oh, how it hurt, not so much at first, but it grew worse and worse and then when it finally reached my skin and crawled out I was so happy—but it did no good. It had eaten away parts of my body until now when some one bites into me they will throw me away disgusted because I'm all rotten inside."

"Peggy, I'm so sorry for you, but perhaps it'll teach Farmer Brown a lesson, not to let the worms spoil another big lovely apple like you," sadly replied Billy.

So, boys and girls, there are a lot of little worms that get into our hearts, but we are different than Peggy,—we have more power so we can fight these little worms and we also have a wonderful person to help us. Jesus will gladly help us fight these naughty worms if we will let him. If some of the worms get into our hearts we can just ask Jesus to take them out and make our hearts pure and white. Then we must never let them in again.

I wonder what some of these little worms are which if we don't fight will grow into great big ugly worms that will spoil our lives. Why, they're such things as these: a lie we told mother when we did wrong and were afraid she would punish us; a cross, ugly word; a cigaret; a taste of wine or cider; a slap when we were angry at one of our friends; a slammed door when mother asked us to go to the store; a slang word; a penny taken from some one's pocketbook; a broken doll or toy which we threw on the floor when something went wrong; and so many, many others just waiting to get into our lives and grow. We're glad that there is no room for these little worms to live in our lives for we, as Juniors, are too busy with the good things.

Our scripture lesson speaks about foxes so for something different in our program two of the Juniors could give the following dialog, the first one carrying a grapevine and the other a toy pistol.

LITTLE FOXES

"Among my tender vines I spy
A little fox named—'By-and-By.'

"Then set upon him quick, I say,
The swift young hunter—'Right-away.'

"Around each tender vine I plant
I find the little fox, 'I Can't.'

"Then, fast as ever hunter ran,
Chase him with bold and brave—'I Can!'

"'No Use in Trying'—lags and whines
This fox among my tender vines.

"Then drive him low and drive him high
With this young hunter named—'I'll Try.'

"Among the vines in my small lot
Creeps in the sly fox—'I Forgot!'

"Then hunt him out, and to his den,
With—'I Will Not Forget Again!'

"A little fox is hidden there
Among my vines, named—'I Don't Care!'

"Then let 'I'm Sorry'—hunter true—
Chase him afar from vines and you!"

QUIET HOUR WORK

Titles of Jesus

1 Tim. 1:1
Mark 1:24
Matthew 27:37
Hebrews 4:14
1 Tim. 6:15 (second one)
John 1:29
John 8:12

There are twenty-five active members, most of them eight years of age and under in the Alfred society. They lead the meetings, plan committees and have learned an alphabet of verses.

MARY LOUISA'S TONGUE

PART I

"No," John Morton said gruffly, "I haven't any time to talk or any oranges to sell. I don't do a retail business."

He slammed the gate and trudged back up the lane to the house, leaving Mary Louisa shut out in the road with the woman who had been trying to buy a box of oranges.

Mary Louisa was not pretty. Her nose tipped up instead of down; her eyes were small; her hair was straight, and her face was freckled; but she had two undoubted possessions: a smile that lighted her plain face like a flame, and a happy tongue that was on duty from sunup to sundown. She turned both of her accomplishments now on the discomfited lady who had had the gate slammed in her face.

"I'm so sorry," she said.

"Of all the boors!" exclaimed Mrs. Foster in annoyance.

"He really isn't," begged Mary Louisa. "He's my brother-in-law, you see. He married my sister Hatty, and he's really very kind, for he's let Walter and me live with him ever since. Walter is my brother. He's grown up really, but he acts like a boy. I've only got one brother and only one sister—not even a grandmother. John has a mother in the city who lets me call her grandmother, though. John doesn't mean to be cross."

"It was a pretty good imitation," Mrs. Foster said, turning to her waiting car.

"He just hates to talk," coaxed Mary Louisa. "That's why he's glad to have me around, for I love talking. Please don't go away cross; it makes me so unhappy."

She looked so eager that, in spite of herself, the offended woman laughed.

"You don't look as if you ever could be unhappy," she said more graciously.

"Oh, but I am. I cry quite often," answered Mary Louisa. "As often as once a month, maybe."

"What do you find to cry about if your bear of a brother-in-law is so good to you?"

"I cry mostly because I'm not pretty. And John really truly isn't a bear; he's a—duck. You aren't angry at him now, are you?" she coaxed, smiling into the strange woman's face.

"I suppose I'm over it," Mrs. Foster yielded; "but he was very rude. I saw the Sun-drip sign, so I knew his oranges were good, and I want a box most awfully to send East. How could I tell that he wouldn't sell me some?"

"You couldn't. And our oranges are top-notch always. But John contracts for them in big lots, you see, and he won't bother with small selling, and he hates it when people stop and ask him to."

"I see," the visitor answered dryly.

"But I'll tell you," Mary Louisa went on confidently, "I couldn't coax him right away now because he'll be cross for a little while; but if you'll come back tomorrow or next day, I'll see that you get a box of No. 1 oranges. Couldn't you do that?"

"I suppose I could. I drive every day. But I'm not coming for nothing again."

"You won't have to," promised Mary Louisa. "Hatty and Walter will be on my side, and John likes them. If he won't do it for me, he'll do it for them."

"Very well, I'll come back tomorrow."

But I want to see you, not that brother-in-law of yours."

"He won't want to see you either," smiled Mary Louisa. "I'll watch out for you."

"I wish John would sell to any one who wants oranges," she sighed as she swung open the gate. "It would be so lovely to have people stopping all the time. I hope he didn't get very cross, for there isn't much time before tomorrow to get him persuaded. Oh, dear, there's Hatty at my job of sweeping the porch."

"Why didn't you wait, Hatty?" Mary Louisa asked.

"It was done in a jiffy and you were off," Hatty answered kindly.

"If Mary Louisa would use her hands and feet as easily as she uses her tongue," John Morton interposed, "she'd have had this job done ten times over."

"But we don't want to sweep the porch ten times," Mary Louisa laughed happily.

"Now, John," interrupted Hatty, "it's only waste of time to try to keep Mary Louisa's tongue still. She can't do it any more than the bees can help buzzing, and she doesn't shirk her work any more than they do. It all means honey in the end."

John Morton smiled a little reluctantly. "If you've got to buzz, don't call me down again to hear you do it, that's all. And go now and tell Walter to make a sign and nail it to the gate-post telling people to keep out."

"What do you want him to put on it?" Mary Louisa asked.

"He can say what he likes so long as he keeps people out."

"I wonder why you hate so to talk," meditated Mary Louisa.

"If I talked to all the women who wanted to talk to me, I'd have no time for business."

"But you could sell them things while you were talking," she argued.

"I've contracted for my crop. I don't sell in thimblefuls."

"That was such a nice lady that was here this morning, John, and she does want a box of oranges so much. Can't I sell her just one box?" asked the girl.

"Oh, let her sell a box of oranges," interposed Hatty.

John in quick annoyance turned to his desk and took out a big ledger. He opened it to a page that already had writing on it

and wrote carefully, "Mary Louisa's Tongue."

"On this page," he said, his hand on Mary Louisa's name, "I enter my liabilities; on the opposite page, my assets. Assets are what I own to the good. Liabilities are the valueless things in my business."

"I don't mind," Mary Louisa answered. "John's too kind. Can I sell the box of oranges, John?"

"This time," he yielded, a little ashamed of his teasing. "But don't try it again. I won't be bothered with small orders."

"Thank you," Mary Louisa said. "I'll try not to do it again; but it's such fun to have the people stop and talk. I wish there was a kind of business where talking was some good."

Walter grinned cheerfully over John's demand for a sign, and went to his job with alacrity, while Mary Louisa washed dishes after dinner. Mary Louisa reached the gate just as Walter was nailing up his sign and read it with dismay.

"Keep out. No oranges for sale."

To make the warning sure, Walter's sense of humor had added at the bottom a threatening skull and crossbones.

"Oh, Walter," she exclaimed in consternation, "that's an awful sign. No one will stop now."

(To be continued)

PUSSY RIDDLE RHYMES

Here's the funniest riddle
You ever have heard.
What is a pussy
And yet is a bird?
(Catbird.)

And here's one as funny
As children could wish.
What is a pussy
And still is a fish?
(Catfish.)

What is a pussy
And still is a tree?
Now, if you can guess it,
You're wise as can be!
(Pussy willow.)

What is a pussy
As purry as most,
And, though it's peculiar,
She still is a post?
(Caterpillar.)

And what is the pussy
That something must ail?
She grows by a stream
And has only a tail!
(Cat-tail.)

—Dew Drops.

HOW MANY STEPS YOU TAKE IN A DAY

Do you know that a policeman travels on foot about nineteen miles in every day. The average bell-boy in a hotel walks sixteen miles a day. Your mother probably walks eleven miles, just around the house during one day. A salesman once walked fourteen miles without going outside the store, and a messenger boy was found to average thirty-two miles a day. If you have a speedometer or can use one for a while, find out the average number of miles you journey each day.—*Junior World.*

A HONEYSUCKLE

A honeysuckle by the porch,
With sprays of coral flowers
Expanding more and more each day,
As sunshine follows showers,
Attracts the tiny hummingbirds,
Which come so oft each day
To sip the sweets from each bright tube,
Then swiftly dart away.
—*Contributed, A. S. M.*

TWO PITCHERS

There is an old fable that tells of two pitchers who were going to the well together. One of them looked very sad, and began to complain.

"Oh, dear me," he sighed, "I do get so tired being filled; and it doesn't matter how often we are filled, we always return empty."

"Now that's a queer way to look at it!" exclaimed the other pitcher, whose face was bright and smiling, "I like to think that no matter how often we are emptied we are always brought back from the well full again."

HAPPY DAY KEYS

When Queen Wilhelmina of Holland was a little girl, she came one morning to her mother's bedroom door and cried, "Open the door! I want in!"

"Who is it?" asked the queen mother.

"It is the Queen of Holland!" answered the girl grandly. "Open the door! The Queen of Holland wants in!" Then Wilhelmina pounded on the door with her fists.

By and by, when Wilhelmina found that the door would not open to the pounding of a little queen's fist, she said, "Please, mother, won't you open the door? Your little girl wants to kiss you good morning!" Then the door opened quickly. Wil-

helmina had found and used the key that opened the door.

You have seen the ring of keys that father carries in his pocket. He has the house key, the store key, the key to the garage and the tool shop, the desk key, the key to the box at the bank. You, too, carry around with you a bunch of keys, and your keys will open almost any door. Sometimes you forget your keys and try to open the door without them, as the little Queen of Holland did.

Wilhelmina unlocked her mother's door with a key that we need to use very often, the key marked "Please." There is hardly an hour in the day when we do not need that key. At the table, in school, in our games, and at our work we need to use the key "Please."

Other keys that you should always carry with you and never forget to use are "Thank you," "Excuse me," "I beg pardon," "Good morning," "Good night." The boy or girl who will use these keys freely will open the door to a day of smiles and happiness.—*Dew Drops.*

WHAT TO DO SABBATH AFTERNOON

"Rose, what do you suppose mother has for us to do today?" asked Ethel, while they waited in the sun-parlor.

"I think I know," boasted Jack, "I saw her with scissors; I bet we are going to cut pictures."

"You are right and wrong, both, my boy," laughed mother as she entered the room just in time to hear Jack's remark.

"How, mother?"

"You are going to cut pictures but not in the way you think. I have here several of this year's *Pictorial Review Magazines* and some of the *McCall's* which Mrs. Jones has given you. In these magazines are some nice Bible pictures. You may each cut out two, then paste them on to this cardboard, which is the box your new suit came in, Jack. Use plenty of paste, covering every bit of the surface. When you have finished pasting the pictures take them to the kitchen and iron them with a warm flat-iron on the *back side* until they are thoroughly dry. Then you may bring them back here and cut up into odd shaped pieces. Put all the pieces into this box when you are through, and bring the box to me."

"Oh, mother, can't we put the puzzle together?" asked Ethel.

"No, my dear, that is part of the secret for another time."

R. M. C.

A STRETCH OF METAPHOR

From the window little Willy
Dropped his brother with great joy,
Told his mother as she fainted,
"Watch our bouncing baby boy!"
—*Stanford Chaparral.*

Wife—"My dear, you've forgotten again that today is my birthday." Husband—"Er—listen, love, I know I forget it, but there isn't a thing about you to remind me that you are a day older than you were a year ago."—*London Opinion.*

Andrew Carnegie tells of an old Scotch lady who had no great liking for modern church music. One day she was expressing her dislike of the singing of an anthem in her own church, when a friend said:

"Why, that anthem is a very ancient one. David sang it to Saul."

"Weel, weel!" said the old woman. "I noo for the first time understan' why Saul threw his javelin at David when the lad sang for him."

The head of a large railroad company was making inquiries with regard to acquiring a small branch line which belonged to one old man. "Now, as to the state of your road," he asked, "is it well and safely laid?"

"Sir," replied the old man indignantly, "ours is the safest line in the country. I may say we have been running for over twenty years and have never had a collision. And, what's more, sir, a collision would be impossible."

"How do you make that out?" queried the other in surprise.

"Well, sir, we have only one train."

A child adopted from an orphan's home was being ridiculed by the other children because he had no real parents. The conversation went about as follows:

"Aw, you haven't got any real father and mother."

"Maybe I haven't, but the ones I have got love me as much as yours love you."

"They do not. Ours are our real parents."

"Well, mine love me more than yours

do you, 'cause mine picked me out of a hundred other babies, and yours had to take what they got."—*The Baptist.*

Creditor—"How often must I climb these five flights of stairs before I get the amount that is due me?" Debtor—"Do you think I am going to rent a place on the ground floor just to accommodate my creditors?"—*Boston Transcript.*

Smart—What is a simple English word of five letters that is never pronounced right, even by the most learned scholars?

Dull—Dunno! what?

Smart—Why, "wrong," of course.—*Junior World.*

THE GREAT NEBRASKA BLIZZARD OF APRIL 13, 14, 15, 1873

E. J. BABCOCK

It was Easter Sunday of Eighteen Seventy-three. It was warm and pleasant and sunny and fair as May.

Farmers were planting their early potatoes and gardens.

What an even climate was this Nebraska land. How different from our old Wisconsin home; No storms, no sleighs, no snow, no awful drifts, Perpetual sunshine, the promised land, indeed. Each morn was heard the sound of saw and hammer,

And merry and cheery was talk and song and jest. First permanent house of this new town was building.

'Twas Elder Babcock's, leader and pastor, he. Post-office, home and church it was to be, Court room and county judge's office. Red cedar were the logs like Solomon's temple, From Cedar Canyons, thirty miles away. Fragrant was the odor of resinous logs and chips. No wonder they sang at their work that balmy day.

Toward evening a gentle mist from the North came down,

Just what gardens and grass were needing. It dampened the odoriferous chips and logs Till sweetest perfume filled the balmy air. The walls were up, the roof almost completed. No joist was laid, but Mother Earth its floor, No door nor window in, the gables open. But with the weather calm, no storm, no wind, Home went the men to beds of pleasant dreams. The morning seemed to come and wakefulness, But still the darkness brooded over all.

Another nap, another wakening, yet dark. A match was struck, the clock showed after seven. Springing from bed a window he sought. Another match showed but pane of white. The door opened out on a wall of snow And thrusting out his good right arm The snow wall stopped it like wall of stone. With poker and butcher knife, toiling long, Slowly a hole was burrowed through

Out to the blinding, raging storm. The wet, gale driven snow filled ears and eyes, Clung to their lashes, to beard and hair. His shovel and ax he must get some way, Left last night at the new log house, Eighty and more long rods away. And so he started, no danger fearing. Knew not that so many that fearsome day Would perish while going a few rods away. Found the new house blown flat to the ground, Found ax and the shovel among the debris And soon he was back to his home in the ground. Was it instinct or luck or providence kind That guided his steps through the snow and wind? Breakfast over, the storm again must be braved, Wood must be cut, stock fed and saved. Again he crawled out through the snowy hole And we filled it behind him with straw-tick old. And sallying forth once more in the storm, He sought the stable built too in the bank, But only a great white mound was there. So he burrowed down through snow and roof And slid down into the dark abyss, And groping around found horses and cow. So filled was the floor with tramped snow Their backs now rubbed the roof above. A little hay was put in the racks And with more hay he calked the cracks And sealed it over with heavy snow, Then sought with his ax the near-by tree. Hard snow was drifted to near the top To where a deadened limb was found From which he cut a few sticks of wood. With wood and ax and clothes wet through He started again for his buried home. But hampered by ax and arm full of wood He missed his course and was lost on the plain. Stopping he questioned his quickened wits, Turned his other cheek to the cold north wind

Retracing his steps to the known creek bank. Two times repeated before he found Upon the third his dugout mound. For three full days and nights the wild storm raged.

Our small supply of oil must soon be gone. To husband it we sat in total darkness, Two families huddled in this one small room. Each day another trip was made, To care for stock and bring supplies of wood. Toward Wednesday night he burrowed out again, and lo!

This time the snow and wind had both abated. Quicker that I can tell, the boys and I Crawled through the hole into the welcome light. The storm was over, and we dug away the snow Letting the family out and the daylight in. Although it snowed so furiously and long, The prairie land was still all bare and black. The streams and canyons caught the snow Full to their level, and so hard packed, A crow bar would not pierce it. Full twenty feet in Mira Creek it lay, And Mrs. Shepard tells us how In solid bank it bridged the river For man and beast to travel over.

Many and sad are the tales that are told Of this fearful blizzard in the days of old. How Austin Terry, resourceful and strong, Worked like a slave the whole day long, To save his team; and still he tries Till they perish before his very eyes. How L. C. Jacobs saved team and cows By driving them into his new log house. How thousands of cattle, like panic troops Found watery graves in the Platte and the Loups; And many brave men of stalwart form Lost limb and life in this demon storm.

Annuity Bonds

OF THE

AMERICAN SABBATH TRACT SOCIETY

Be Your Own Executor

You are planning to leave at least part of your money to the Denomination.

Send it to us now in exchange for one of our bonds on which you will receive an income for life and be assured that the money will be used thereafter as you desire.

F. J. HUBBARD, Treasurer, Plainfield, N. J

Lone Sabbath Keeper's Page

AN APPEAL

DEAR L. S. K's:

How wonderfully has God wrought in our lives! He preserves us in time of trouble, and lifts up our soul to greater heights of faith in him. He gives new strength and courage and zeal for the purpose of carrying on his great work in the world.

Just now our denomination is handicapped for lack of funds to carry on the work we have started, and to enter new fields which are calling. Shall we not, dear friends, come up to the help of the Lord against the mighty?

Your church, if you are a member, has no doubt solicited funds from you for the Forward Movement Budget, and to help defray church expenses, but probably it does not call on you to help in the extra needs which frequently arise. You may have paid your quota and perhaps more, but can we not do a little better? Can we not send at least one or two dollars to Rev. W. C. Whitford, Alfred, N. Y., the Conference treasurer, for the budget, or to S. H. Davis, Westerly, R. I., treasurer Missionary Society, that we may come to Conference next August free from debt? If all Lone Sabbath Keepers and resident church members would do this I believe it would be accomplished.

Some are anxious and willing to pay more, but have not the money, some have plenty of money, but are keeping it for themselves or their families, doling out very stingy portions for the Lord's work. Some are in medium circumstances, have enough for their necessities and comforts but have not awakened to the sense of their responsibility to honor the Lord with their substance, and with the first fruits of their increase, that the Master's work be not hindered.

In which class are you?

Come on with your gifts of from \$1.00 to \$5.00, which are so much needed for this great work.

The Lord is depending on you and you and you.

ANGELINE ABBEY.

1601 Third Avenue South
Minneapolis, Minn., June 8, 1923.

THE MAIN BUSINESS OF FATHERS

Fatherhood involves not merely a physiological and financial obligation. Why should not a father become an authority on his chiefest job? Many a man would be ashamed to know as little about an auto as he does about raising a son. He asks his friends and the professionals about golf. But what research does he make on fatherhood? "He is willing to have children, but not to know enough to grow them." He is like my little girl, very anxious to hold the baby—but not to hold him long. He married a mother for his children, he hires a nurse for them, and a teacher. They have everything but a father. Theodore Roosevelt put brains into that pre-eminent job of his.—*The Continent*, by permission.

TRUST GOD

Leave God to order all thy ways,
And trust in him whate'er betide;
Thou'lt find him in the evil days
A very present help and guide.
Who trusts in God's unchanging love
Builds on a rock that naught can move.
—Margaret E. Sangster.

The greatest example of faith we know is that of Jesus going away and not calling legions of angels to spread the gospel, but leaving it to Peter and the others.—*D. L. Moody*.

(Continued from page 814)

tiously and tell others in love why we do so. We are not responsible for what others say or do, but we are for the example which we set before them.

We are responsible to God as to how we use the money he gives us. David and the people gave largely and willingly for the building of the temple. In Moses' day the people brought the Lord's offering willingly to build the tabernacle and to furnish it. The people were so generous with their gifts that they brought more than enough and were commanded to bring no more. The early Christian disciples gave their all into the Lord's treasury and were greatly blessed. Who then this day is willing to consecrate his means to the Lord? Can we not all give at least a tenth of what the Lord gives us? This he claims as his own. The tithe is the Lord's. Who then is willing to consecrate his all this day unto the Lord?

MARRIAGES

PREMAUER-PRENTICE.—At the parsonage in Nortonville, Kan., by Pastor H. L. Cottrell, Otto H. Premauer, of Oskaloosa, Kan., and Daisy E. Prentice, of Nortonville, Kan.

HANKS-BABCOCK.—At Alfred, N. Y., by Rev. Arthur E. Main, Mr. M. Raymond Hanks, of Almond, N. Y., and Miss Doris Amy Babcock, of Alfred, N. Y.

DEATHS

PLACE.—Mrs. Elizabeth Burdick Place was born February 14, 1830, and died June 4, 1923.

She was the daughter of Enos and Fanny Beckman Burdick, and was born in the town of Alfred, N. Y., where she has lived her entire life. She was one of eight children, four sons and four daughters.

On November 29, 1851, she was united in marriage with Thomas Place. To them was born one son, and one was adopted. Mr. Place passed away about thirty-five years ago.

At the age of sixteen she united with the Seventh Day Baptist Church of Alfred, and remained a member for seventy-seven years. She was faithful and true and kind to all; always energetic and ready to do.

She is survived by one sister, Mrs. Susan Davis, of Alfred, her two sons, Philip Sheridan, of Alfred, and Ira A., of New York, who is first vice president of the New York Central Railroad. Also by five grandchildren and several great grandchildren.

She received her education in the public schools and Alfred University. For a time she followed the teaching profession.

Funeral services were conducted by her pastor, and burial was in the Alfred Rural Cemetery.

A. C. E.

VINCENT.—Nathan Wardner Vincent was born July 1, 1870, and died June 2, 1923.

He was the third son in a family of five children born to Joseph and Maria Sisson Vincent, and was born in the town of Alfred, Allegany County, N. Y.

By profession, Mr. Vincent was a machinist. He learned his trade in the Rogers Machine Shop, Alfred, N. Y. Later he worked in the Potter Printing Press Company, Plainfield, N. J. Then for a time he was in the employ of the Babcock Manufacturing Company, Leonardsville, N. Y. Later he returned to Alfred and worked in the Roger Machine Company.

Mr. Vincent was a man who made and kept many friends. He was kind and helpful as a husband, father, neighbor and friend.

At the age of twenty-one he was baptized and united with the Second Alfred Seventh Day Bap-

tist Church. Later he moved his membership to Leonardsville; when he came to Alfred, he with his wife and daughter brought his membership here.

On June 27, 1906, he was united in marriage to Mamie E. Rogers, of Muscoda, Wis. To them were born five children. He is survived by his wife, three daughters, Jennie Louise, Warda and Mamie Elizabeth. The two older children, Amy and Avery, died nearly four years ago due to an automobile accident. He also has living a brother, A. W. Vincent, of Wellsville, N. Y., and a sister Fanny.

Funeral services were conducted at his home by his pastor, and burial was in the Alfred Rural Cemetery.

A. C. E.

WESTMORELAND.—George M. Westmoreland, son of George and Lizzie (Parrish) Westmoreland, was born near Fouke, Ark., in December, 1922, and died June 1, 1923, at the age of seven months.

Services in memory of the little one were conducted at the old abandoned church at Antioch, near Fouke, by Pastor Clifford A. Beebe, and burial was made in the Antioch cemetery.

C. A. B.

An Exchange gives us the following: "Time was when a large percentage of college graduates in the United States entered the ministry. Indeed colleges were founded to that end. Now this gift of higher education is more widely extended. From the 689 graduates of Boston University who received their degrees last June seventy men have entered the ministry; five men and seven women have chosen foreign missionary work; 157 men and eighteen women have chosen the practice of law; 123 men and twenty-nine women have gone into business; the teaching profession attracted ninety women and forty-nine men; thirty-one men and six women have chosen the physician's profession; sixty-five women are scattered through the country as lecturers, social service workers, directors of religious education and in other occupations."

A merely divine Savior could not be a Savior for me. A merely human Savior could not be a Savior for me. But a Savior in whom deity and humanity meet, a Savior who is at once God and man, is just the Savior I need, and the Savior you need, a Savior that is able to save to the uttermost all that come unto God through him.—*R. A. Torrey*.

"Sorrow kills only the weak; the strong endure, And find for every woe a cure In prayerful patience and active faith."

SPECIAL NOTICES

Contributions to the work of Miss Marie Jansz in Java will be gladly received and sent to her quarterly by the American Sabbath Tract Society.
FRANK J. HUBBARD, *Treasurer*, Plainfield, N. J.

The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work of Miss Marie Jansz, of Java, to be sent to her quarterly by the treasurer, S. H. Davis, Westerly, R. I.

The First Seventh Day Baptist Church, of Syracuse, N. Y., holds regular Sabbath services in Yokefellows Room, 3rd floor of Y. M. C. A. Building, 334 Montgomery St. Preaching service at 2.30 p. m. Bible school at 4 p. m. Weekly prayer meeting at 8 p. m. Friday evening at homes of members. A cordial invitation is extended to all. Rev. William Clayton, pastor, 1345 Oak St., Syracuse. Phone James 1082-W. Mrs. Edith Spaide, church clerk, 1100 Cumberland Ave., Syracuse, N. Y.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors.

The Seventh Day Baptist Church of Chicago, holds regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock p. m. Visitors are most cordially welcome.

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42nd Street and Moneta Avenue every Sabbath morning. Preaching at 11 o'clock, followed by the Sabbath school. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. 42d Street.

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible School. Christian Endeavor, Sabbath afternoon, 3 o'clock. Cottage prayer meeting Friday night. Church building, corner Fifth Street and Park Avenue. E. S. Ballenger, Pastor, 438 Denton St., Riverside, Cal.

Minneapolis Seventh Day Baptists hold regular weekly services at the homes, at 2.30 p. m., each Sabbath. Rev. Angeline Abbey, 1601 Third Avenue, south, 'phone Main 3446, leader. Mrs. Wm. Saunders Robbinsdale, S. S. Superintendent. Visitors cordially welcomed.

The Detroit Seventh Day Baptist Church of Christ holds regular Sabbath services at 2.30 p. m., in Room 402, Y. M. C. A. Building, Fourth floor (elevator), Adams and Witherell Sts. For information concerning mid-week and special services, call Walnut 1886-J. Strangers and visiting brethren are cordially invited to attend these services.

The Seventh Day Baptist Church, of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 10.30 a. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium) 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 198 N. Washington Avenue.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening at 7.30. Visitors are welcome.

The Mill Yard Seventh Day Baptist Church of London, holds a regular Sabbath service at 3 p. m., at Argyle Hall, 105 Seven Sisters' Road. A morning service at 10 o'clock is held, except in July and August, at the home of the pastor, 104 Tollington Park, N. Strangers and visiting brethren are cordially invited to attend these services.

THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor
Luclius P. Burch, Business Manager

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Sabbath School. Lesson II.—July 7, 1923

MARY THE MOTHER OF JESUS. Matt. 1: 18—2: 12; Luke 1: 26-56; 2: 1-52; John 2: 1-11; 19: 25-27.

Golden Text.—"Thou shalt call his name Jesus; for it is he that shall save his people from their sins." Matt. 1: 21.

DAILY READINGS

July 1—Luke 1: 26-38. Mary and the Angel.
July 2—Matt. 1: 18-25. The Divine Birth of Jesus.
July 3—Luke 2: 1-7. Mary at Bethlehem.
July 4—Luke 2: 41-52. Mary and the Boy Jesus.
July 5—John 2: 1-11. Mary at the Marriage Feast.

July 6—John 19: 25-30. Mary at the Cross.
July 7—Luke 1: 46-55. The "Magnificat."

(For Lesson Notes, see *Helping Hand*)

O earth, so full of dreary noises!
O men, with wailing in your voices!
O delved gold, the wailers' heap!
O strife, O curse, that o'er it fall!
God makes a silence through you all,
And "giveth his beloved sleep."—*Mrs. Browning.*

Wherever he may guide me,
No want shall turn me back;
My Shepherd is beside me,
And nothing can I lack.
His wisdom ever waketh,
His sight is never dim,
He knows the way he taketh,
And I will walk with him.

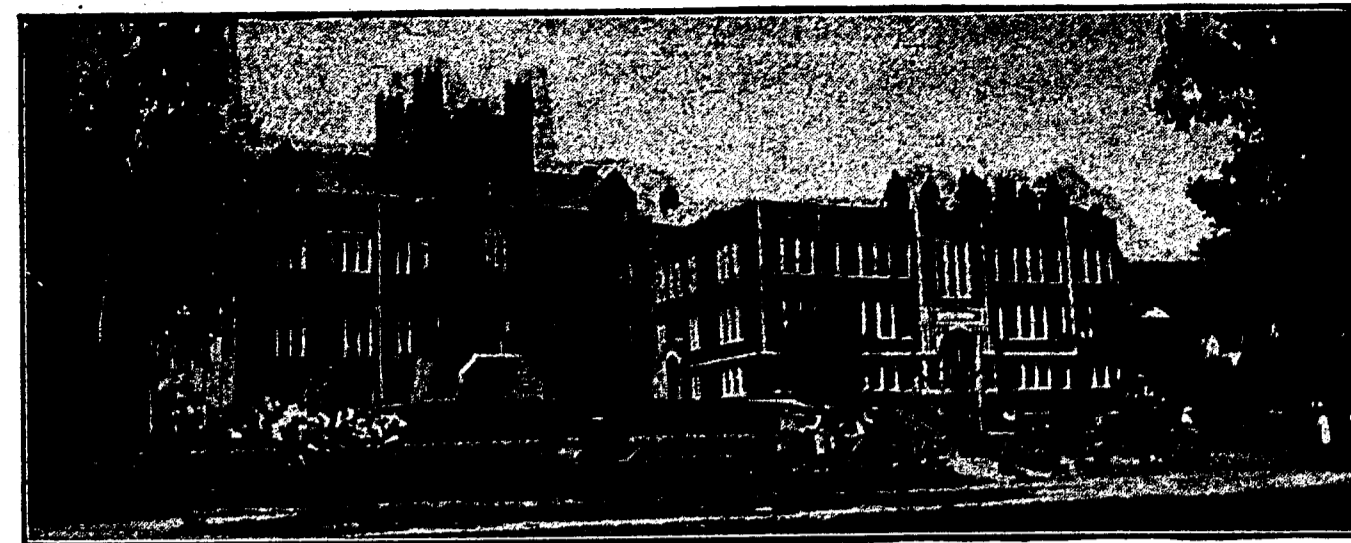
—A. L. Waring.

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