

(Continued from First Page of Cover)

THE MANUAL

5. We take pleasure in presenting to the denomination the Seventh Day Baptist Manual as a guide in the proper forms for the conduct of church business.

THE BOYS AND GIRLS

6. We commend the Young People's Board for their diligence and success in promoting religious training among Seventh Day Baptist boys and girls. No more vital work exists among us, for our children are the fountain-head of the denomination.

7. We recommend a careful provision in all our communities for the social, recreational, and vocational needs of the boys and girls and a liberal use of love and reason in their Christian nurture.

8. We look forward with anticipation to the possibility of securing the services in religious education among boys and girls of Miss Ruth Phillips, who next June completes a two-year course in the School of Religion at Boston University.

THE MINISTRY

9. We suggest that March 24, 1923, be set aside as "Ministerial Decision Day" in the churches, and urge our pastors to preach at least one sermon during the year on the ministry and to use every possible effort to attract young men of promise into the calling.

10. We commend also to the people of the denomination the importance of "talking up" the ministry, of encouraging young men to enter it, and of sustaining in every possible way the men already in the field.

11. In anticipation we welcome at least five new men to the ministry and pledge our support to them in the realization of their hopes and plans for denominational service. Since no calling demands richer resources of mind and heart, we commend to them the fullest preparation within their reach.

THE SPIRITUAL LIFE

12. We approve the plan of having a special season, possibly during the months of February and March, for the deepening of the devotional life of our people, especially by an effort to foster family religion and to encourage pastoral evangelism.

The Sabbath Recorder

OUR PLATFORM FOR 1923

Adopted by the Commission at the Pittsburgh Meeting, December, 1922

FINANCES

1. We commend to all our denominational agencies such methods as will promote alike efficiency and economy.
2. We urge upon our people, with the now returning prosperity of the country, a greater devotion to the ideals of stewardship and the desirability of facing courageously the Kingdom-tasks confronting us.
3. We point out to Seventh Day Baptists that the raising of even 75 per cent of the budget for this year will make a large beginning on the debts now hanging over the boards and the Conference, and we earnestly commend this method of liquidating denominational indebtedness.
4. Since we are now within eighteen months of the termination of the Forward Movement, we urge upon our churches and upon the individual members thereof the necessity of bringing this, our supreme denominational effort, to an abundantly successful issue.

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

President—Esle F. Randolph, Great Kills, Staten Island.
First Vice President—Benjamin F. Johanson, Battle Creek, Mich.

Vice Presidents—William C. Hubbard, Plainfield, N. J.; Frank E. Peterson, Leonardsville, N. Y.; James R. Jeffrey, Nortonville, Kan.; Rev. Royal R. Thorgate, Salemville, Pa.; Curtis F. Randolph, Alfred, N. Y.; Columbus C. Van Horn, Tichnor, Ark.; Benjamin F. Crandall, Berkeley, Cal.

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Corresponding Secretary—Rev. Edwin Shaw, Milton, Wis.

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Director of New Forward Movement—Rev. Ahva J. C. Bond, Salem, W. Va.

Treasurer of New Forward Movement—Rev. William C. Whitford, Alfred, N. Y.

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Terms Expire in 1923—Edgar P. Maxson, Westerly, R. I.; Benjamin F. Johanson, Battle Creek, Mich.; Lucian D. Lowther, Salem, W. Va.

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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BOARD OF DIRECTORS

President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—Arthur L. Titsworth, Plainfield, N. J.

Assistant Recording Secretary—Asa F. Randolph, Plainfield, N. J.

Cor. Secretary—Rev. Willard D. Burdick, Dunellen, N. J.

Treasurer—F. J. Hubbard, Plainfield, N. J.
Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 p. m.

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Recording Secretary—George B. Utter, Westerly, R. I.
Corresponding Secretary—Rev. Wm. L. Burdick, Ashaway, R. I.

Treasurer—S. H. Davis, Westerly, R. I.
The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

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Recording Secretary and Treasurer—Earl P. Saunders, Alfred, N. Y.

Corresponding Secretary—Prof. Paul E. Titsworth, Alfred, N. Y.

The regular meetings of the Board are held on the second Sunday of January, April, July and October.

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President—Mrs. A. B. West, Milton Junction, Wis.
Recording Secretary—Mrs. Edgar D. Van Horn, Milton Junction, Wis.

Corresponding Secretary—Mrs. J. H. Babcock, Milton, Wis.

Treasurer—Mrs. A. E. Whitford, Milton, Wis.
Editor of Woman's Work, SABBATH RECORDER—Mrs. George E. Crosley, Milton, Wis.

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Eastern—Mrs. Willard D. Burdick, Dunellen, N. J.
Southeastern—Mrs. M. Wardner Davis, Salem, W. Va.
Central—Mrs. Adelaide C. Brown, West Edmeston, N. Y.
Western—Mrs. Walter L. Greene, Andover, N. Y.
Southwestern—Mrs. R. J. Mills, Hammond, La.
Northwestern—Miss Phoebe S. Coon, Walworth, Wis.
Pacific Coast—Mrs. N. O. Moore, Riverside, Cal.

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President—H. M. Maxson, Plainfield, N. J.
Vice-President—William M. Stillman, Plainfield, N. J.
Secretary—W. C. Hubbard, Plainfield, N. J.
Treasurer—Frank J. Hubbard, Plainfield, N. J.

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

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

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

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Treasurer—Frank J. Hubbard, Plainfield, N. J.
Advisory Committee—William L. Burdick, Chairman.

SABBATH SCHOOL BOARD

President—Prof. Alfred E. Whitford, Milton, Wis.
Recording Secretary—Dr. A. Lovelle Burdick, Janesville, Wis.

Treasurer—L. A. Babcock, Milton, Wis.
Field Secretary—E. M. Holston, Milton Junction, Wis.
Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

YOUNG PEOPLE'S EXECUTIVE BOARD

President—Benjamin F. Johanson, Battle Creek, Mich.
Recording Secretary—Miss Marjorie Willis, Battle Creek, Mich.

Corresponding Secretary—Mrs. Frances F. Babcock, Battle Creek, Mich.

Field Secretary—E. M. Holston, Milton Junction, Wis.
Treasurer—Elvan H. Clarke, Battle Creek, Mich.

Trustee of United Societies—Benjamin F. Johanson, Battle Creek, Mich.

Editor of Young People's Department of SABBATH RECORDER—Mrs. Ruby Coon Babcock, Battle Creek, Mich.

Junior Superintendent—Miss Elisabeth Kenyon, Ashaway, R. I.

Intermediate Superintendent—Miss Mary Lou Ogden, Salem, W. Va.

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Central—Hazel Langworthy, Adams Center, N. Y.
Western—Vida Randolph, Alfred, N. Y.

Northwestern—Doris Holston, Milton Junction, Wis.
Mrs. Isabella Allen, North Loup, Neb.

Southeastern—Alberta Davis, Salem, W. Va.
Southwestern—Margaret Stillman, Hammond, La.

Pacific Coast—Alice Baker, Riverside, Cal.

CONFERENCE AUXILIARY FOR LONE SABBATH-KEEPERS

General Field Secretary—G. M. Cottrell, Topeka, Kan.
Assistant Field Secretary—Mrs. Angeline Abbey, 1601 3rd Ave., S., Minneapolis, Minn.

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

Chairman—Paul E. Titsworth, Alfred, N. Y.; Lucian D. Lowther, Salem, W. Va.; Earl W. Davis, Salem, W. Va.; Orla A. Davis, Salem, W. Va.; E. M. Randolph, Salem, W. Va.; D. Nelson Inglis, Milton, Wis.; Orra S. Rogers, Plainfield, N. J.

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

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N.J.

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PLAINFIELD, N. J., JANUARY 29, 1923

WHOLE NO. 4,065

From Regions of Snow and Ice To a Realm of Sunshine and Roses January 18, three o'clock p. m., finds the editor with pen in hand in Brother and

Sister G. A. Champlain's sunny chamber, looking out upon a beautiful avenue with green lawns on either side; with golden sunbeams bathing graceful palmetto trees and moss-veiled oaks, whose shadows, lengthening in the lowering sun, stretch away toward the banks of the beautiful Halifax River.

An hour and a half ago a large company of tourists poured out of the Palm Beach Limited which had brought them, wrapped in furs, from various parts of the Northland seeking recreation and comfort in Daytona, this paradise among East Florida resorts.

An engine off the track at Florence, S. C., had held up the Havana Special nearly five hours which made it so late in Jacksonville that we decided to stop there and wait for a morning train to Daytona. This accounts for our being with that company landing from the Palm Beach Special.

Soon after finding this pleasant home in Brother Champlain's house the beautiful summer scene described above aroused a desire to tell RECORDER readers something about it. But we fear that our efforts will fall far short, when we recall the very different conditions under which many of our readers live in the lands of snow and ice with mercury below zero much of the time.

As we look back ten days and recall the snow-clad fields of Minnesota with the thermometer marking from eleven to twenty-two degrees below zero; and as we recall the fifteen hundred miles of snow-drifted fields through which the trains had to plow their way before we could reach a land even suggestive of a realm of summer, we are impressed with the fact that there must be a lively imagination in our readers if our pen picture is to convey an adequate idea of the change we have experienced.

Just think of it! Day before yesterday we were in the frozen North, and today—just a little while ago—our host excused himself to go into his garden and plant

potatoes! Indeed, it seems like another world into which the Palm Beach Limited has brought us.

Jacksonville the Gateway To This Land of Flowers After a good night's rest in Jacksonville we awoke to find what seemed like a sunny April morning in our homeland. There was a low smoky haze slightly veiling the earth, through which the morning sun was shining with a mellow light. Heavy dew was glistening on the shining waxy leaves of the southern flora, and the brilliant glow of foliage was softened by hanging festoons of gray Spanish moss, which in some cases seemed to be smothering the very life out of certain large trees. The conditions were most favorable to reveal the peculiarly waxy shine of the various kinds of leaves, even the long-needed pines glistened with silicon in a most charming way. Even the cows along the way grazing in green fields in January, made a perfect picture of contentment.

We do not wonder that the trains are loaded to the limit with tourists seeking a refuge in this summer land of beauty. We do not wonder at the enthusiasm with which the various groups talk of the places of their choice to which they hasten. Some are bound for Jacksonville; some for St. Augustine; some for Ormond, Rockefeller's winter home; some for Daytona with its far-famed beach; some for Palm Beach, and some for Miami. Each group became enthusiastic over the merits of its own chosen place in which it hoped to find rest and comfort and peace.

As we heard so many speaking with enthusiasm about the bourn to which they were going and the things they expected to enjoy at their journey's end, we could but wonder what were the prospects and hopes of each one regarding the future home to which all are journeying.

Is it not strange that men who seem wise in earthly matters take so little interest in the place of rest and peace prepared for the children of God in the everlasting summer-land beyond this vale of tears?

A title clear to that home in the better land, if possessed now, would add immensely to all the joys of earth, and fill the soul with a hope like an anchor binding us to the land which eye hath not seen, and to "the house not made with hands eternal in the heavens".

Change in Our Address We were sorry to find Brother George A. Main quite ill on reaching Daytona, so it was not convenient for us to make a home there.

Our new address is in care of Mr. G. A. Champlain, Box 793, Daytona, Fla.

Witnessing the Inauguration Of a Governor by Radio From twelve to one o'clock noon, Tuesday, January 16, a group of friends gathered by invitation at a home in Plainfield, and heard the entire inaugural program by which the new governor of New Jersey was inducted into office.

The "wireless" seemed to be working perfectly, and every word was heard distinctly, from the first announcement of the chairman to the final benediction by the Roman Catholic priest.

The oath of office could be easily followed as the words were pronounced by the administering judge and repeated by the governor.

Of course the chief interest of the group centered in the inaugural address of the new governor, George S. Silzer.

Mr. Silzer made what seemed to us some very sane and wise recommendations, especially in the interest of tax reform, and of working women and children. His speech was punctuated by applause in three or four places, applause in which we would have been glad to join. However, since the speech was being made in Trenton and was carried to Newark by *wire* and thence to Plainfield by *wireless*, and since we were picking it up in a private parlor in the latter place, any applause which we might have added could hardly have been heard by the speaker.

A. J. C. B.

"Silzer's First Message Urges Beer and Wine" Evidently it was with a full knowledge of the character of his audience, his Trenton audience, that the governor left "prohibition" to be discussed last. He certainly went the limit in recommending anti-prohibition legislation. In fact he went so far that even the *New York Times* the next

day declared that the governor overreached himself. He wanted the Volstead Act revised so as to conform to our constitutional rights under the Eighteenth Amendment, and then asked the New Jersey legislature to begin the movement for the repeal of the amendment. He, a judge, denounced as un-American the law by which a man who violates the Volstead Act may be punished both by the state and by the federal government. And this in the face of a recent decision of the Supreme Court of the United States, handed down by Chief Justice Taft, to the effect that a liquor violation is a violation against both the state and the federal laws and is therefore punishable by both governments.

"There is no doubt," said the governor, "that the electorate spoke, and spoke decisively, at the last election on the subject of prohibition. We must, therefore, respect the verdict of the people.

"Our people believe that true temperance can be brought about by discouraging the use of hard liquors and permitting instead thereof the use of beer and light wine.

Present conditions are immoral and intolerable. If the Volstead Act had given an honest definition of 'intoxicating liquor' we might have been well on the way to real temperance, through the use of light beverages, instead of breeding, as we are doing now, a nation of whiskey drinkers.

"If the Volstead Act is capable of enforcement it should be possible to enforce it at the national capital, where the national government has absolute control, with all its resources behind it.

"If Washington can not be made dry, what can be expected of enforcement in the rest of the country, but even there it has been a failure. Why continue this national hypocrisy when we should have the courage to face a situation and deal with it honestly and frankly?

"With this in mind, I would recommend that a joint resolution be passed expressing on the part of the people of New Jersey a desire to have the Volstead Act amended so that it may truly reflect the intent and meaning of the Eighteenth Amendment, and not violate our constitutional privileges.

"Our State should also take the necessary steps to call a constitutional convention, as provided for in the federal constitution, in order that the Eighteenth

Amendment may be so altered as to clearly provide for the lawful use of beer and light wines and so work for real temperance."

A. J. C. B.

"Pinchot Plans War on Saloon" Fortunately, for every poison there is an antidote. The same paper that carried the headline Tuesday evening, January 16, "*Silzer's First Message Urges Beer and Wine*", displayed the following in a parallel column, "*Pinchot Plans War on Saloon*". Gifford Pinchot, who was inaugurated governor of Pennsylvania on the same day, declared in his inaugural address that the "policy of the commonwealth and the chart of the new order upon which the government of this State is about to enter", is as follows:

"To drive all saloons out of Pennsylvania.

"Prevent and punish bootlegging.

"Maintain and secure good laws for the protection of working children, women and men," etc.

"I regard the present flagrant failure to enforce the Volstead law as a blot on the good name of Pennsylvania and the United States," said the governor. "If allowed to continue, it will amount to a serious charge against the fitness of our people for genuine self-government. I share in the belief that no determined, concerted effort to enforce the law has yet been made, and I propose, not only to press with all my power for the abolition of the saloon, but also to make sure that the government of this State takes it full and effective part in such an effort.

"Pennsylvania must either control the criminals who are openly breaking the law, or be controlled by them. With all good citizens I believe that *this commonwealth is greater and more powerful than any band of lawbreakers whatsoever, and I intend to act on that belief . . . I shall expect and demand from every public servant appointed by me, or subject to removal by me, from the highest to the lowest, entire and ungrudging obedience to the Eighteenth Amendment, and the Volstead law. They are part of the law of the land.*"

After declaring that he was a follower of Theodore Roosevelt while he was living and no less so today, "as his great soul still leads this people on the road to better things," Governor Pinchot said:

"The movement which resulted in my election is the direct descendant of the Roosevelt progressive movement of 1912. The point of view was the same, the specific platform planks were largely identical, and the popular support came mainly from similar sources. Both were based squarely on the proposition that the public good comes first. This administration has taken that proposition as its foundation stone, and upon it hopes and intends to erect a structure of honest and effective service to all the people, without distinction of race, creed, sex, or political complexion.

"The breakdown of law enforcement is proof enough, if other proof were lacking, that Pennsylvania needs a new birth of political righteousness." A. J. C. B.

A LETTER FROM CHINA

DEAR DR. GARDINER AND RECORDER READERS:

This afternoon the girls appointed by the school to do so, are writing thank you letters to the Milton Sabbath School for the blotters and tiny boxes of talcum powder which were their Christmas gifts. This seems an appropriate time for me to write a letter to you.

First let me remind you all that our address is no more U. S. P. O. Box 714 and also that it will cost 5 cents now to send letters to China. It will cost us much more so we are getting off as many letters as we can on December 31, when the U. S. P. O. closes here.

As has been the custom for the last few years, the older boys and girls from our schools sang in the big Community Christmas Concert. This meant much hard practice for them of course, here at school as well as trips to the Y. M. C. A. where the whole chorus met from time to time under the direction of Prof. Elom Anderson of the Shanghai Baptist College. Some eight or ten schools were represented in the three hundred and more who sang. Those who heard the chorus for the first time marveled at the sweetness of the voices and the clear enunciation. The municipal orchestra accompanied the chorus. Truly it is wonderful to hear these Chinese boys and girls singing the Christmas songs. I am sure I never heard them sung better by Ameri-

cans who have always sung in public and sung in English.

There were two concerts this year, one Wednesday afternoon and the other Thursday night before Christmas. Then Friday afternoon as many of the chorus as could, met at the Old McTyeire School grounds and went over to the Race Course where the foreigners held their Community Christmas tree. The chorus helped in the singing of the Christmas songs.

At this tree were gathered French, Americans, English, Russians and others. Gifts of clothing, toys, food and materials for clothes to be given to the unfortunate, were piled high on the ground around the tree. Many of the packages were designated for a particular group of people—as The Slave Refuge, Door of Hope, Russian Refugees, Ricksha Mission, Blind School, Orphanage, etc.

The program consisted of tableaux given on the roof and lower balcony of the Cricket Club building. This was given just after the sun set so the lights were thrown on each group at the proper time. After the singing of "Hark, the Herald Angels Sing," we saw a group of angels on the roof of this building and heard the air again as played by a cornetist. After another carol the lights were thrown on Joseph accompanying Mary seated on a donkey, slowly crossing the stage. After still another song we saw the stable with Joseph and Mary and a lamb or two in the foreground. Three shepherds entered bowing low before the new-born king. After another song came the three wise men with their gifts from the East. Although the tableaux and songs took but a few minutes, it was all so impressive that we all felt repaid for waiting around in the cold. I was especially glad that the Chinese were admitted for I am sorry to say that often they are debarred from such gatherings.

Sunday afternoon the yearly church meeting was held at the church followed by supper for the women in the Girls' School and for the men with the boys. At seven all gathered again in the church to see the moving pictures and hear the Christmas songs sung by the school children. Mr. Davis explained the meaning of Christmas. Eling told the story of "White Gifts for the King" and then the white gifts were laid in the cradle at the foot of the lighted cross.

Mr. and Mrs. Davis sang while the representatives from the various classes brought their gifts of money, yarn, clothes of different kinds. These were later sent to the Orphanage, to the Blind School, to an old old folks' home, and to the famine sufferers in the neighboring province, Chekiong.

The Mission Family had their Christmas on Christmas day with a tree for the children and grown folks at the Davises and a dinner at our home. Alfred Davis' family and Theodore Davis' children helped us celebrate. With a few guests we numbered twenty-five. Dr. Palmborg returned right after the dinner but Dr. Crandall stayed in for a few days. This is the first time that it has been possible for the doctors to help us celebrate, thanks to the new automobile road. But a rather sad ending to the otherwise perfect day, was a theft. A thief broke the screen sufficiently to open the door and came into the hall while we were eating. He took Mrs. Alfred Davis' squirrel fur coat and Mr. Crofoot's hat. He must have been frightened away for he went in haste. We heard the door shut but by the time I got out there no one was about, only a group of people down by the road. It was an hour later that we missed the coat and hat. Although they went to the police, nothing has been heard from the things as yet.

School closed for three days. When it opened we found six girls were ill. Two are better. One was taken home but two are still in bed. Our cook and one or two other servants on the compound are sick. It seems to be a time of colds and grippe. Anna Crofoot and her father had their turns, but are about now.

We are enjoying Eling and Anna Crofoot here in our schools. Anna is helping with club work for the younger girls. As I write they are having their weekly meeting. Dr. Sinclair's daughter gave a piano solo. Miss Maybelle Dannser of the Y. W. C. A. organized the club but it runs now under the direction of Anna Crofoot and Miriam Wo, one of our Chinese teachers.

Best wishes for a Happy New Year to you all.

Sincerely,

MABEL L. WEST.

St. Catherine's Bridge,
Shanghai, China.

December 29, 1922.

THE NEW FORWARD MOVEMENT AND SABBATH STUDY AND PROMOTION

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

"HOW ARE YOU USING THE SABBATH?"

It is an encouraging sign when any great denomination makes a serious attempt to teach Sabbath truth, and to impress upon its members the deeper meaning of Sabbath-keeping. Such a purpose on the part of a body of believers sends them to the Word of God for their teaching material, and for the only Sabbath sanctions that will satisfy Christians, or that will hold against the tides of worldliness.

A move of this nature on the part of any group of Baptists is of special interest to Seventh Day Baptists. All Baptist bodies hold in common certain fundamental doctrines. Among these are, faith-baptism administered by immersion, religious freedom, separation of church and state, local church independence, and the privilege of every man of direct access to the throne of grace.

Manifestly these are not exclusively Baptist doctrines; but no other denomination holds them all, or gives them the same emphasis that the Baptists do. And Baptists have held them faithfully and consistently for three hundred years.

Of course fundamental to, and underneath, all doctrines and practices of Baptists is their belief that the Bible is the Word of God, and as such it is the absolute and sufficient rule of faith and practice.

Obviously, therefore, when any group of Baptists would teach Sabbath truth their natural appeal is to the Bible. In harmony with the facts stated, and consistent with Baptists' claims of Biblical authority for their faith and practice, a card has been prepared and printed and is being circulated by the Baptists in the interest of better Sabbath-keeping.

This card, which is reproduced below, might well have been prepared by a Seventh Day Baptist. This is due to the fact that it consists in Bible texts, and without any attempt at interpretation.

The texts are plain and their meaning is obvious. Of the seven Scripture passages quoted five refer to the Sabbath. And every Sabbath reference is to the seventh day of the week, the only Sabbath known in the Bible.

Will Baptists, and all Protestants who claim to accept the Bible as the rule of faith and practice of Christians, awake some day, some glad and happy day, to the fact that the way to secure the blessings of true Sabbath-keeping is to come back in truth to the Sabbath of Christ and of the Bible?

HOW ARE YOU USING THE SABBATH DAY?

Remember the Sabbath day, to keep it holy, six days shalt thou labor and do all thy work: But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, thy maid-servant nor thy cattle, nor stranger that is within thy gates.—Ex. 20: 8-10.

If thou turn away thy foot from the Sabbath from *doing thy pleasure* on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor him, not doing thine own ways, nor *finding* thine own pleasure, nor speaking thine own words.

Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it.—Isa. 58: 13-14.

And if the people of the land bring ware or any virtuals on the Sabbath day to sell, that we would not buy it of them on the Sabbath day.—Neh. 10: 31.

Thou hast despised mine holy things, and hast profaned my Sabbath.—Ezek. 22: 8.

Christ's Example to Us

And he reasoned in the synagogue every Sabbath.—Acts 18: 4.

Watch ye therefore; for ye know not when the Master of the house cometh, at even, or at midnight, or at the cock crowing, or in the morning, lest coming suddenly, he find you sleeping. And what I say unto you I say unto all "WATCH."—Mark 13: 33-37.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my father which is in heaven.—Matthew 7: 21.

Let's paraphrase Coué and make it "Every week I'm giving more and more," till our income covers all expenses.—*Treasurer, the Second Brookfield Church, in the Brookfield Courier.*

THE FELLOWSHIP OF PRAYER

The daily devotional program which begins in this issue of the SABBATH RECORDER will be continued in six successive issues. Each subsequent issue will carry a full week's program.

The Fellowship of Prayer booklet from which this material is taken has been approved by the Commission on Evangelism and Life Service of the Federal Council of the Churches of Christ in America, representing thirty-one evangelical denominations, of which the Seventh Day Baptist Denomination is one.

The Commission of the Council recommends the booklet "to all churches for such use as each congregation may think wise".

"It is understood," the statement continues, "that any program presented is not to interfere with the regular program of the denomination, but is only offered as a suggestion in case such an idea is desired."

By way of further introduction to this program, which begins in the next column, the following sentences are quoted here from the first pages of the booklet.

"Christians of whatever name, and wherever they may be located, are cordially invited to join in spiritual fellowship with hundreds of thousands who will study day by day *The Ministry of Christ* according to Mark's Gospel, and to unite their prayers for the great interests of his kingdom among men."

"The Gospel of Mark was evidently written by one who knew what he was writing about and who had a distinct purpose in mind. Mark was a companion of Paul on some of his missionary trips, and while there was a break at one time in their relationship, at the end of Paul's life he and Mark were close and sympathetic companions. For a number of years Mark was associated also with Peter in his ministry."

"Jesus came into the world not to be ministered unto, but to minister. This was the dominating passion of his life. All that he said and all that he did were in harmony with this ideal. When his life in the flesh was drawing to a close, he urged his friends to follow him in like ministry to others, and promised that after his departure his Spirit would abide with them, and would interpret to them the ways of God and help them in administering to the needs of men."

THE MINISTRY OF CHRIST

(All readings from Mark's Gospel)

Feb. 14-17. The Beginning of His Ministry

PRAYER FOR THE WEEK

Almighty God, we thank thee for the life of Jesus Christ; that he lived his divine life among men, ministering to their needs and showing them the way of life. Open our eyes that we may see him; enlighten our understanding that we may know him, and strengthen our wills that we may follow him. Unite thy people in fellowship through prayer. May we be refreshed in the inner life, be purified by thy cleansing power and blessed by the indwellings of thy Holy Spirit; through Jesus Christ, our Lord. Amen.

WEDNESDAY, *Jesus Ordained to His Ministry.* Read Mark 1: 1-13. Text 1: 10. He saw . . . the Spirit as a dove descending upon him.

"The Gospels steadily hold the humanity of Jesus in the foreground. It is through his humanity we must make our way to his Deity."

Meditation. What a momentous hour for the world, the hour when the Man of Galilee accepted the commission to be Savior of the world! In that hour Jesus entered the ministry which has made and is making the world anew.

Hymn No. 36.—Immortal Love.

Prayer—For fellowship in prayer. (1 and 54).

THURSDAY, *Jesus a Preacher.* Read 1: 14-28. Text: 1: 14. Jesus came . . . preaching the Gospel of God.

"Christian faith is belief in Jesus Christ."

Meditation. Jesus meant more than intellectual assent when he preached that men should believe his Gospel. He said "repent and believe." Does my belief in him mean any less than complete spiritual recreation?

Hymn No. 24—Lord speak to me, that I may speak.

Prayer—For true repentance, (7 and 8).

FRIDAY, *Jesus a Healer.* Read 1: 29-45. Text: 1: 34. And he healed many that were sick.

"We worship God best by loving men."

Meditation. The world is full of wrecked bodies, troubled minds and tormented spirits waiting for the skill, understanding and sympathy to heal them.

Hymn No. 14—Christian, rise and act thy creed.

Prayer—For doctors, nurses and the sick. (24 and 25).

SABBATH DAY, *The Forgiveness of Sins.* Read 2: 1-12. Text: 2: 5. Son, thy sins are forgiven.

"But to the mind of Jesus no loss which may come to the body compares with the loss which comes to the soul by breaking the law of God."

Meditation. Jesus never speculated about the philosophy of sin. He regarded it as the most terrible thing in the world, for sin separates a soul from God.

Hymn No. 45—Jesus, Lover of my soul.

Prayer—For the forgiveness of our sins. (2 and 3).

DEVOTIONAL LITERATURE FOR THE FAMILY

The Fellowship of Prayer for 1923 . . . \$.03
Devotional Hymns05
Seventh Day Baptist Hymns05
A Book of Prayers05
The Gospel of Mark05

The above literature can be had at the prices quoted by addressing the American Sabbath Tract Society, Plainfield, N. J.

"THE FELLOWSHIP OF PRAYER" is a little booklet of twenty pages containing a program of worship in the home for every day, beginning the middle of February and ending the first day of April. This daily program consists of *reading* from the book of Mark, a *meditation*, a *hymn* and *prayer*.

We begin this week the publication of these daily programs in the SABBATH RECORDER. The booklet is not necessary, therefore, except for convenience, as our readers will find the very same material in the RECORDER.

"DEVOTIONAL HYMNS" is a pamphlet of forty-eight hymns selected especially for family use from the "Pilgrim Hymnal". All the hymns in this series of daily programs covering a period of six weeks will be found in this collection and the number designated in each daily program is the number of the hymn in this booklet. The title of the hymn is given also, so that any hymn book containing these standard hymns of the church may be used. Or in certain cases other hymns may be substituted.

"A BOOK OF PRAYERS" is a booklet of thirty-two pages containing seventy-eight prayers. These also are referred to by number in the daily program.

A word "to those who make use of this book" appears at the bottom of the last page, as follows:

"Here you will find 'sweet enchained words which once were prayers.' They want to become your prayers. Set them free, and they will be as wings to your best desires. It may be wrong to call them prayers as they stand here on the printed page. But there will be prayer in your heart if you give them a fair chance with you. You will know where to use them and what use to make of them when they become your own."

"THE GOSPEL OF MARK" is simply a pocket edition of Mark's gospel.

"SEVENTH DAY BAPTIST HYMNS" contains a dozen hymns and songs by Seventh Day Baptists. These do not have a place in the program as it will be published in the RECORDER, but some of these hymns might well be introduced into a program of worship for a Seventh Day Baptist family.

It will be seen that the program can be carried out from day to day by the use of the SABBATH RECORDER, the Bible (all the daily Scripture readings will be from Mark's gospel), and a hymn book. The subject for prayer may be found suggestive and helpful but the use of the printed prayers is not necessary.

Orders for any of the above literature will be attended to as promptly as possible. Your pastor can show you samples.

But whether or not any of this material is desired by any one it is our sincere hope that many families may find the program as it shall appear in the RECORDER suggestive and stimulating.

THE BURDICK CABINET COMPANY, MILTON, WISCONSIN

A. M. MILLS, MILTON, WIS.

To the pessimist inclined to believe that eminence in the business and industrial world is well-nigh impossible of attainment by a Sabbath-keeping individual or corporation, probably no better example to refute such a fallacy can be pointed out than the Burdick Cabinet Company, of Milton, Wis. This industry, founded and controlled by advocates of the Bible Sabbath, has experienced a steady, healthy growth during the ten years of its existence, and now is acknowledged to be a world leader in the production of physio-therapy equipment for physicians and hospitals.

From sundown Friday evening until sundown Sabbath evening not a hammer, lathe, or typewriter stirs in the Burdick plant. This has been the rule in all departments since the company's establishment. Skeptics who witnessed the humble beginning of the concern, when its president, F. F. Burdick, and two assistants comprised the entire working force, prophesied that such a "Sabbatarian" enterprise would "go to the dogs" after a few fruitless years. Yet today, while the business world in general is experiencing a depression, the Sabbath-keeping factory in Milton is unable to keep step with

the ever-growing demand for its light baths, mercury vapor lamps, and other medical appliances.

By 1922 the company's business had grown to such proportions that the original plant was found greatly inadequate. Work is now being rushed on a large brick addition that will increase the factory's total floor space to more than 50,000 square feet, making it possible to manufacture more than \$200,000 worth of products per month, and to employ between 200 and 250 men and women in all departments. The new addition, which is to be ready for occupancy in a few weeks, will contain well-equipped research laboratories, both physical and clinical, and modern machine shops, enameling, plating, and polishing departments. At least fifty new dwellings are to be built in the spring to house employees and their families attracted to Milton by the business boom.

The Burdick Cabinet Company's remarkable success in a brief existence of ten years should stand as a worthy example to those young men and women of our denomination who, feeling handicapped by the confines of their religion, are on the verge of leaving the Sabbath of their fathers to embark on careers in the outside business world.

HABIT AND THE MAN

A man has no choice as to whether or not he will form habits. They are necessities, not luxuries, the very warp and woof of life itself. "All our life, as far as it has definite form, is but a mass of habits." But whether or not a young man's habits are going to wreck him by making him their slave, or make him, as we state it, by doing his will with almost automatic fidelity, depends not only upon what they are but upon *how they are formed*.

If they are the results of weaknesses yielded to, appetites gratified against the protests of conscience, or of compromises with sin, then woe be unto him in whose steadily deteriorating character they lie embedded. Every day finds them more inexorable in their demands, more absolute in their control. In spite of the deep-seated and stupid idea that one time is as good as another for changing one's mode of living, he is doomed to find himself at last the impotent slave of his accumulated

tendencies. Moreover, if he continues long enough, he will become so case-hardened that repentance itself comes perilously near being a spiritual impossibility. It is true that eleventh-hour conversions are possible, but it is also true that they are exceedingly improbable. Was it Dean Farrar who said, "I have stood beside a thousand men as they were leaving this world, and every one of them died as he had lived"?

If, however, a man's habits are the fruits of moral and spiritual victories, of high ideals wrought into the very fiber of his being by ceaseless conflict with self, of right thinking and noble living persisted in through years of struggle, blessed be he above all the children of men. The time is bound to come when those habits will be like seasoned troops—with machine-like precision and cumulative force they will obey the orders of their commander, repelling every attack of the enemy and winning increasingly overwhelming victories. Whatever one's idea about the possibility or impossibility of attaining spiritual perfection in this life, one will at least grant that there is something superb in the spectacle of a saint like John in whom, through life-long self conquest, saintliness has become so firmly established that he dare say, "Whosoever is born of God doth not commit sin. . . . He can not sin because he is born of God." In such a man godliness, by the grace of God, has become a habit, or, rather, the sum total of all his habits of life, until weakness, insincerity, duplicity, wrongdoing of any kind have become almost unthinkable. And that fact does not conflict in the least with the equally important fact that the life eternal, of which these habits are the expression, is the gift of God. The fact that I give my son an education is no sign that he does not need to form the habits of thorough study and wise discrimination in order to make the gift really his.

If destiny is, in a very real sense, the fruit of character, and character the sum total of one's habits, it is eminently worth while for every serious-minded man, every man who calls himself a Christian, to indulge in self-examination long enough to find out how his habits are being formed. —Andrew J. Gillies, D. D., in *Christian Advocate*.

MISSIONS

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

AN IMPORTANT ACTION TAKEN BY THE COMMISSION

At the recent meeting of the Commission the following action was taken:

"In harmony with a recommendation made by the director of the Forward Movement, we approve the plan of a special season, possibly during February and March, for the deepening of the devotional life of our people, especially by an effort to foster family religion, and to encourage pastoral evangelism."

"On motion it was voted that the director be asked to take charge of the matter of a special season for effort among the churches, and that the corresponding secretaries of the Missionary and Tract societies be invited and requested to co-operate with the director in this work."

THE HEART OF THE FORWARD MOVEMENT

No more important action has been taken by our people in many years than this one by the Commission. Something of this kind, organized, systematized, and pushed with untiring zeal through many months by the Commission, boards, pastors, churches and individual Christians, was one of the foremost things in the minds of those who formulated the Forward Movement four years past.

CO-OPERATION

The Forward Movement director and corresponding secretaries of the Missionary and Tract societies are enthusiastic over the project and its possibilities. They have all agreed to push it and the Missionary Board at its January meeting put its stamp of approval upon it.

THE TIME IS SHORT

The time marked out is all too short in order to make the necessary preparation and accomplish the objects sought. There ought to be months to break up the fallow ground in preparation for such an undertaking and the work itself should be carried through many instead of two months; but a beginning can be made and much done in the ten

weeks between now and April first. It is hoped that this effort will be followed by a similar one covering many months and including many denominations. A plan for a nation-wide movement of this nature is now being devised.

WHAT IS SOUGHT

It is difficult to put in words just what is sought in this effort, yet every one has some idea and it should be stated as clearly as possible. Different ones would state it in different terms. To the contributing editor of this department there are three great things sought in such an effort, as well as a number of lesser ones. These three are: (1) leading those who know not Christ to a saving knowledge of him; (2) leading those who profess to be followers of the meek and lowly Christ into closer fellowship with him; and (3) the exalting of the Christ of heaven and earth above self and all kings and potentates. To induce those who never knew Christ to yield themselves in complete abandon to him; to help those who are professed followers to draw nearer, ever nearer to him in love, fellowship and glad service; and to make Christ and his holy will all in all—these are the great things to be accomplished in the family and church as well as in missions and evangelism.

There are millions of people who must be led to Christ, and God is expecting us, his followers, to lead them. There are millions more who, while professing to be Christians, are leading very cold and indifferent lives; these must be quickened and brought very close to God and their lives become towers of strength in the brotherhood of man.

What is sought in this effort is not a whitewashing over of neglect and uncleanness of any kind, but a cleansing, a renewing and a consecrating of all to Christ on the part of both saint and sinner. It is not a whitewash that is aimed at, but a washing white through an entire dedication of all to Christ.

The result of all this will not only be boundless joy but also great usefulness. Just as sure as we abandon all to Christ and enter with zeal into his service so sure will men be brought to Christ and his Sabbath and our churches built up. If we do not yield our all to the Father, no amount of planning and educating and working will avail much.

METHODS MANY

The methods that may be used in carrying out this undertaking are many; every one can use some one or more of them.

The call of the Commission speaks of "deepening the devotional life of our people", of fostering "family religion" and of encouraging "pastoral evangelism". Pastoral evangelism does not mean evangelism in which no one has part except the pastor. It means an evangelistic effort in which the pastor leads, as he should in all such efforts. The reference to "family religion" strikes very close to the heart of the whole problem. More is depending on the home life than on anything else human. The home may be a tower of strength for religion, or it may drive its inmates away from all that is good. A godly home is the best institution this side of heaven and a bad home is the worst place this side of hell. God places our children in our arms and says, "I give them to you, innocent and with limitless possibilities. Make noble men and women of them". But how often we give them back to him maimed and corrupted by our influence. When the call of the Commission speaks of the "devotional life", it has reached the heart of all, of the family, the church and the kingdom of God.

The call of the Commission is a request that every Seventh Day Baptist make an effort to get nearer to God and lead others to him. It is a request that efforts be made during the next ten weeks to make the family life more religious and better in every way. It is a request that our Bible schools and Christian Endeavor societies during the time named be made especially evangelistic. It is a request that the regular services of the church be directed particularly to evangelistic endeavors during these weeks. It is a request that pastor and people; either with or without outside help, hold special meetings. It is a request that in all our contact with men we try as individual Christians to lead them to the Savior of the world and the riches of his grace.

Details in every case must be worked out by the church and pastor, but the Forward Movement director and secretaries of Tract and Missionary societies stand ready to help in every way possible.

Great things may be accomplished by a hearty and united response to this call of the Commission. The amount accomplished

will depend on what we put into it, and our dependence for guidance and help on the Holy Spirit of God.

SELF EDUCATION

A Rabbi is reported to have said recently that Jewish young people are ignorant of their history and religion; and he emphasizes the importance of giving them instruction in these things. It has long been my conviction that no phase of Sabbath Reform is needed more than the education of ourselves with reference to our history and to our faith and order. Of course, there are several good ways of seeking to bring this about. It is coming to be well known that Sunday and Sabbath schools are looked upon as among the very best agencies for promoting religious education; and I am writing to suggest that, in my judgment, two or three months of every year could most profitably be devoted to the study of our history and of our faith and practice, in our Sabbath school classes.

We have the same Bible that our fathers had but we are approaching its interpretation along lines unknown to the noble men and women of other years. I am far removed from pessimism, but unless our children and young people understand why we are Sabbath-keepers and appreciate the vital connection between Christian Sabbath-keeping and true religion and individual and group morals, our future as a denomination will suffer great loss. A. E. MAIN.

Alfred, N. Y.

Christ the light of two worlds. "Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12). Light of this world.

"And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever" (Revelation 22:5). Light of the other world.

"But if we walk in the light, as he is in the light, we have fellowship, one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). Fellowship of both worlds.

EDUCATION SOCIETY'S PAGE

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

"Extinguish the colleges and you put out the eyes both of the church and state."—Tyler.

THE SEVENTH DAY BAPTIST EDUCATION SOCIETY—EXECUTIVE BOARD MEETING

The Executive Board of the Seventh Day Baptist Education Society met in quarterly session at Alfred, N. Y., January 14, 1923.

Members present: William C. Whitford, Paul E. Titsworth, A. B. Kenyon, Frank L. Greene, Curtis F. Randolph, A. Clyde Ehret, Waldo A. Titsworth, E. P. Saunders. Prayer was offered by Rev. A. Clyde Ehret.

The Treasurer's quarterly report was read and adopted, an abstract of which follows:

I. REVENUE	
<i>Dr.</i>	
Balance October 1, 1922	\$ 89 39
Interest	1,753 50
Forward Movement Funds	1,694 31
Sundry items	38 59
	<u>\$3,575 79</u>

<i>Cr.</i>	
Forward Movement Funds to:	
Alfred University	\$509 83
Theological Seminary	157 32
Milton College	512 33
Salem College	514 83
	<u>\$1,694 31</u>
Interest paid to:	
Alfred University	\$783 67
Theological Seminary	896 97
Salem College	6 37
	<u>\$1,687 01</u>
Interest accrued on bonds bought	36 91
Treasurer's salary	25 00
Real estate expense	27 00
Printing	6 45
Balance December 31, 1922	99 11
	<u>\$3,575 79</u>

II. PRINCIPAL	
<i>Dr.</i>	
Balance October 1, 1922	\$ 76 17
Advance repaid	136 21
Bonds repaid	3,970 00

Bond and Mortgage repaid	1,000 00
Notes repaid	4,900 00
	<u>\$10,082 38</u>

<i>Cr.</i>	
Bonds bought	\$ 9,062 50
Balance December 31, 1922	1,019 88
	<u>\$10,082 38</u>

Present endowment\$52,916 41

It was voted to contribute \$100.00 to the work of the Council of Church Boards of Education.

It was ordered that this Society's part of Conference and association collections and all undesignated contributions be credited to General Fund.

The Corresponding Secretary was authorized to buy for distribution at his discretion, six copies of the book, "Business or College: Which?"

The question of charging off certain Theological Endowment notes was discussed, but action was deferred until further effort to collect shall have been made by the Treasurer.

The Treasurer was instructed to make a further effort to collect mortgage interest due before taking legal steps in that direction.

E. P. SAUNDERS,
Recording Secretary.

SELF EXPRESSION IN RELIGION THROUGH MUSIC, PAGEANTRY, VISUALIZATION

H. AUGUSTINE SMITH

The holy church throughout all the world acknowledges Thee the Father of an infinite majesty. This same church throughout all the world and through all ages has sung her doctrine, chanted victories, marched to the music of trumpeters and master players, lifted her banners amid the ecstasies of song.

In the temple service of David and Solomon 3,000 years ago, bands of singers were as one voice and one instrument under the leadership of Asaph, Heman and Jeduthun, men of the clashing cymbals, not the slender baton. Four thousand players there were, the largest orchestra of that day; 288 singers in the temple choir. An entire chapter in First Chronicles is devoted to the organization and personnel of the singers of old Jerusalem.

The church has fought her battles through song. Hymns have more often been the two-edged swords in church controversy than the lament of a solitary bard. Outdoor community singing in Edessa, Mesopotamia, 1,600 years ago, saved the day for Christianity by fortifying the Syrian boys and girls against Agnostic teachings couched in song. Professionals through the streets of Constantinople during the fourth century again won the battle for the orthodox faith as against Aryan aggression and cunning.

Beleaguered in his cathedral, his faithful followers picketing doors and windows, Ambrose, bishop of Milan, withstood Aryan soldiery through singing. He wrote hymns and music and trained his faithful watchers to sing at morning, noon and night, midnight, at death silence before dawn, singing unto watchfulness and action if need be to save the church from evil hands.

Hymns from the battlefield, from the marts of trade, from the tang of the open sea, from the stress of civic and industrial life there have always been, but the church has chosen to sing her mystical raptures, her meditations on the future life rather than the New Jerusalem here and now.

This is the fault of much of the Gospel hymnody; it is either a stock taking of sins or it whisks one away to glory-land vivace. There is no middle ground of growth in Christian character, the rubrics of daily living. When 200 men in a Boston Sunday school sing their heads off about going to Beulah Land and being angels I doubt their Christian honesty. They are little better than a bloodless, unsexed, spineless personnel who ought to be in a sanitarium or out on a life-giving hike. I challenge them to sing what they supposedly live:

I would be true, for there are those who trust me;

I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare.

(or)

Daily our lives would show
Weakness made strong,
Toilsome and gloomy ways
Brightened with song;
Some deeds of kindness done,
Some souls by patience won,
Dear Lord to Thee.

(or)

These things shall be, a loftier race,
Than e'er the world hath known shall rise,

With flame of freedom in their souls,
And light of knowledge in their eyes.

The next generation of voters, of statesmen, of churchmen, the boys and girls of today, must be nurtured on the service hymnody of our day and the immortal hymns and tunes of all ages. It is necessary to add that the music supervisor of the future should be wise in this field also. He is undoubtedly familiar with the church as the savior of art, of drama, of music through the dark ages, through endless wars, through the migration of races. Luminous the names of Hucbald of Flanders, inventor of harmony, and Guido of Arezzo, father of notation through his strange hymn to John the Baptist, also Franco of Cologne, discoverer and master of different rhythms.

But what about the hymn book? It is a closed book, a dry, uninteresting volume, broken backed, out at the knees, dishelved, the prop for broken windows, the brick-bat for boyish distemper.

Pray read the hymn book as an anthology of English literature, a history of the Christian Church and great world movements, an autobiography of men and women from every walk of life, a blue book of famous statesmen, scientists, historians, poets, musicians, a running description of God's out-of-doors, a book of golden deeds for boys and girls, a classic in comparative religions for the academic mind.

The community sing will never be a success religiously until we come to understand how dogma is burned away in the hymnic refining pot. All denominations and all faiths have been meeting in the hymnal for hundreds of years, worshiping as one family of God, singing one song without denominational tags. To prove the case let me cite ten hymns of ten different denominations and faiths: "Abide With Me, Fast Falls the Eventide", "Love Divine, All Love Excelling", "A Mighty Fortress Is Our God", "There's a Wideness in God's Mercy", "O Master, Let Me Walk With Thee", "Dear Lord and Father of Mankind", "Nearer My God to Thee", "O the Clanging Bells of Time", "There Were Ninety and Nine" and "Blest Be the Tie that Binds".

Hymns are universal, dogmas fall away, the teaching function is minimized, the emotional and devotional appeals raised to nth power. Your Protestant singing society

works on the Roman Catholic Mass or the Stabat Mater of Bach, Rossini, Verdi or Dvorak, without a thought of theology. Church art appropriates the weeping mother at the cross or the crucifix for mural decoration or stained glass window without theological tremors. The Jew accepts certain Christian hymns and considerable Christian art. The Scotch Presbyterian sings the Roman Catholic hymn, "Faith of Our Fathers", without asking any questions, while the Roman Catholic takes over from the Methodist song book Wesley's "Jesus, Lover of My Soul". No. 208 in the Christian Science Hymnal is "He leadeth Me, O Blessed Thought", taken from the Baptists without the change of a single syllable, while the Quaker accepts at equal value Friend Whittier's "Immortal Love Forever Full" and the Anglican high church procession, "Onward Christian Soldiers, With the Cross (crucifix) of Jesus Going on Before". Unitarians sing Trinitarian hymns with reservations, while two Unitarian hymns, "In the Cross of Christ I Glory" and "Nearer My God to Thee", are universally loved and used by Trinitarians.

Not only is the hymn book an accurate and vivid history of the Christian church, it is also a record of world movements, of industrial betterment, of better housing conditions, of the rights of childhood and the building of the city beautiful.

Ebenezer Elliot was fighting democracy's battle back in 1846 when he wrote against the corn laws of England this hymn:

When wilt Thou save the people?
O God of mercy, when?
Not kings and lords, but nations.
Not thrones and crowns, but men.
Flowers of Thy heart, O God, are they,
Let them not pass, like weeds, away,
Their heritage a sunless day.
God save the people.

When Secretary of State John Hay penned the following lines he, too, was fighting for justice and human rights, in far off China, in the land of the free:

Not in dumb resignation
We lift our hands on high;
When tyrant feet are trampling
Upon the common weal,
Thou dost not bid us bend and writhe
Beneath the iron heel;
In Thy name we assert our right
By sword or tongue or pen.
And e'en the headsman's ax may flash
Thy message unto men.

"America the Beautiful" is a prophetic vision of what America is to be, pray God, a soul confirmed in self-control, liberty within the law, good crowned with brotherhood from sea to shining sea. The fourth stanza, growing out of the World's Fair, Chicago, 1893, with its alabaster buildings, its jeweled domes, its shimmering waters, depicts the City Beautiful, St. Joseph, Chicago, New York, Boston, clean, wholesome, beautiful for boys and girls to play therein, safe for girls and young women because chivalric virtues grip men and boys, swept clean of girls and women who walk the streets without reserve and without modesty.

O beautiful for patriot dream
That sees beyond the years,
Thine alabaster cities gleam
Undimmed by human tears.

God's out of doors is pictured in the hymn book. Hymnody caught the spirit of the Renaissance in literature, poetry, art, music in the early nineteenth century. The beauties of Wordsworth, Shelley, Keats, Kingsley inspired hymn writers to write of nature, of God's loving care, and to do it all with wonderful skill. Note Heber's hymns, his descriptive cunning, his adjectives—Greenland's icy mountains, India's coral strand, Africa's sunny fountains, golden sand, paimy plain, sea of glory. So also wrote his contemporaries, Montgomery, Keble, Newman, Moore. Nature is charmingly done in text, tune and color in the hymns of the last century.

I love Thy rocks and rills,
Thy woods and templed hills.

Purple mountain majesties
Above the fruited plain.

Wait and worship while the night
Sets her evening lamps alight
Through all the sky.

O'er earth's green fields
And ocean's wave-beat shore.

Shadows of the evening
Steal across the sky.

Above Thy deep and dreamless sleep
The silent stars go by.

The hand that shaped the rose hath wrought
The crystal of the snow;
Hath sent the hoary frost of heaven,
The flowing waters sealed,
And laid a silent loveliness
On hill and wood and field.

The hymn book is the blue book of famous men and women. Kings, presi-

dents, statesmen, scientists, engineers, architects, physicians, poets, essayists, musician, artist, troubadour, soldier, sailor, invalid, blind—are one community within the covers of a hymnal. Here are Milton, Dryden, Addison, also Tennyson, Bryant, Emerson, Longfellow, Holmes, and Whittier. Enriching the hymn book are excerpts from Beethoven's symphonies, Mozart's and Haydn's oratorios and masses, Weber's operas, Mendelssohn's and Schumann's piano pieces, Schubert's songs, and the Anglican organists with their churchly tunes.

John Bowring, minister to China, financial expert representing England in the Far East, master of many languages, member of learned societies in England and on the continent, knighted by the crown for distinguished service, wrote:

In the cross of Christ I glory
Towering o'er the wrecks of time.

Rossiter Raymond, mining engineer, Fellow of the Royal Society of French Engineers, counselor of the Supreme Court of New York State, wrote for the Sunday school children of Brooklyn:

Far out on the desolate billow
The sailor sails the sea.

John Newton, sailor, deserter, slave on African plantations, profligate, adventurer on land and sea, comes back eventually from prodigal land toward the evening of his life, settled down to parish life, and writes his autobiography in two hundred hymns.

In spite of the wonder stories, biographical touches, charming poetry, musical beauties, and devotional warmth of the accredited hymns of the church universal, 18,000,000 Sunday school scholars in America have been brought up pretty largely on Brother Z.'s jazz, T. and M.'s soft soap Bible paraphrases.

But a new day has dawned, and it is getting to be high noon. A good hymnal selling up to the 100,000 mark within eighteen months; state, national and world conventions demanding master programs in worship, music, pageantry, and visualization; students electing this field for academic endeavor and working toward their bachelor's and master's degrees in the arts; blue prints and architect's plans calling for full equipment, light, housing—all attest that the church school of the future is to be a true worshipping, singing body of youth guided by

trained leadership both on Sunday and in week-day schools of religion. We may as well recognize the fact right here and now that American children receive practically no religious or moral training except the half hour a week "sandwiched in between a delayed preaching service and an American Sunday dinner". Thirty minutes out of 10,000 minutes a week for spiritual nurture in an age of gross materialism. Education and religion must be the inheritance of childhood, else we will be pagan within another generation.

But let us turn again to the churches of vision. Many of them throughout this broad land function 365 days of each year, ministering if need be to the whole life of man, woman and child. They are looking for four experts to carry on their work—the minister in chief, the director of religious education, the director of physical and social activities and summer camps, and the director of music, including the quartet, the choirs, the orchestra and congregational singing in church and Sunday school. Some churches are already moving into the week days and attracting children after school hours for classes in religion. In greater Boston we have just concluded a series of thirty-six lessons in religious music, pageantry and art among the high school students of Malden—a part of the curriculum in the high school of religion, meeting two hours every week. Here are some of the subjects discussed:

The music of the Bible and Jewish festivals.

The singing army of martyrs.

Hymn singing and great religious and political movements.

The dramatic moments in the worship of the different churches.

Raphael, Angelo, Da Vinci and their art.

The marching songs of the church—pilgrimages, processions, crusades.

Famous men and women of the hymn book.

Hymns from behind prison bars.

Famous ecclesiastical structures—Byzantine, Romanesque, Gothic, Colonial.

Some famous singing congregations of history.

Some famous choirs the world over.

The significance of color, lighting and costume in pageant and art picture.

The pipe organ—its construction and tone colors.

Alterations in hymns and strange first forms.

Two hymns that have changed the courses of two empires.

The power of music to tell its own story.

The longest hymn (2,998 lines), the shortest (81 words).

How to listen to music.

But the church, ere she launches her week-day program of religious instruction, would do well to strengthen her Sunday program and policies. She must repent of her sins and start anew. For instance, she must stop going into the open market and buying a soloist or a quartet at so much per year, calling this her music program. One thousand five hundred dollars a year for a solo quartet and not a dollar for a tuned-up piano and a pianist who can play in sharp keys. Not a dollar for adequate hymnals, for choir music and vestments, for leadership at once masterly and sympathetic. The average church music committee functions but one hour a year, viz., when it engages or re-engages a quartet. At other times the committee, together with the congregation, complacently sit back in their cushioned pews to see how the hirelings work. The matinee atmosphere is supreme, so also the high note of the soprano, the seraphic vibrato of the tenore tincani, the alto's Easter bonnet, and the elephantine carezza of the bass into subprofundum—a godless quartet singing heathenish music in an unknown tongue. The congregation meanwhile loses all power of self-expression. It is lifeless, atrophied, palsied. Its children are in the streets or at home, going to seed as far as church music is concerned.—*The Century Church Bulletin*.

TRACT SOCIETY—MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, January 14, 1923, at 2 o'clock p. m., Vice President William C. Hubbard in the chair.

Members present: William C. Hubbard, Clarence W. Spicer, Willard D. Burdick, Frank J. Hubbard, Esle F. Randolph, Jesse G. Burdick, Theodore L. Gardiner, Irving A. Hunting, Edward E. Whitford, James L. Skaggs, Otis B. Whitford, Ahva J. C. Bond, Arthur L. Titsworth.

Visitor: Mrs. Willard D. Burdick.

Vice President Hubbard for the Board expressed our gratitude and great joy in having Editor Gardiner present with us after his serious illness.

Prayer was offered by Rev. Theodore L. Gardiner, D. D., and Rev. Ahva J. C. Bond.

Minutes of last meeting were read.

The Supervisory Committee reported that a complete statement of the appraisal of the Publishing House, and a financial statement concerning the business, will be presented at the next meeting of the Board.

The Committee on Distribution of Literature reported that they were putting forth special efforts to secure renewals of all subscriptions to the SABBATH RECORDER that have expired by limitation or otherwise.

1. We recommend the publication of the sermon by Rev. George E. Fifield—"The Forward Look"—published in the SABBATH RECORDER of January 1, 1923, in booklet form, bearing the imprint of American Sabbath Tract Society, only as publishers.

2. We recommend the publication of the article, "What of the Future," by Dr. George W. Post, Jr., as appears in SABBATH RECORDER of December 18.

There was a net gain of nine subscribers to the SABBATH RECORDER during the month, and 1,000 tracts sent out.

Report adopted.

The imprint to be placed on the above publications was referred to the committee with power.

The Treasurer presented his report for the second quarter, duly audited, which was adopted.

Secretary Burdick reported that 2,000 calendars for 1923 were printed, about one half of which has been sold and distributed.

The following communication was referred to the Committee on Sabbath School Publications:

To the Board of Trustees of the American Sabbath Tract Society.

At a meeting of the Commission of the Seventh Day Baptist General Conference held at Pittsburgh December 27 and 28, 1922, the following action was taken:

"On motion the report of the committee was adopted as follows:

"WHEREAS, The Commission of the General Conference at its session held at Westerly, R. I., in August 1922, recommended the discontinuance of the *Sabbath Visitor*, and that the matter of providing a substitute periodical be left with the Sabbath School Board, the Young People's Board and the Sabbath Tract Society, and

"WHEREAS, It is known that the Sabbath School

Board has announced the discontinuance of the *Sabbath Visitor* and has not, so far as the Commission is informed, authorized a substitute, there for,

"We recommend that the attention of the Boards above named be directed to the further completion of the plans as previously outlined by the Commission, and that the Secretary be so instructed to inform the Boards.

"EDGAR P. MAXSON,
"HENRY RING,
"Committee."

On behalf of the Commission,
EDWIN SHAW,
Secretary of the Commission.

Milton, Wis.,
December 30, 1922.

The following communications were approved by the Board:

To the Board of Trustees of the American Sabbath Tract Society.

The Commission of the Seventh Day Baptist General Conference at a meeting held at Pittsburgh, Pa., December 27 and 28, 1922, took action by adopting the report of a committee, which was as follows:

"WHEREAS, The General Conference has approved the action of the Commission in releasing, at the request of the American Sabbath Tract Society, the Director of the New Forward Movement Among Seventh Day Baptist for half time to engage in the work of Sabbath promotion, and

"WHEREAS, The Director, Rev. Ahva J. C. Bond, has agreed to this arrangement and has already taken up the work under this joint relationship, therefore,

"Resolved, That we give the matter our full and final approval; and we herewith record that it is our understanding of the plan that one half of the Director's time is under the full direction of the American Sabbath Tract Society, and that Mr. Bond in keeping his expense account shall charge such items to the different agencies under which he works as in his judgment belong to each, and that he be paid accordingly.

"However, we recommend, that a committee be appointed by the Commission to hold itself in readiness to confer with a like committee from the Tract Society to work the matter of expenses, if in any case the foregoing suggestions are not satisfactory.

"M. WARDNER DAVIS,
"HENRY RING,
"Committee."

On behalf of the Commission,
EDWIN SHAW,
Secretary.

P. S. The Committee that was appointed by the Commission to care for this matter is as follows: Esle F. Randolph and Edgar P. Maxson.

Milton, Wis.,
December 31, 1922.

ACTION OF THE COMMISSION OF THE SEVENTH DAY BAPTIST GENERAL CONFERENCE, AT PITTSBURGH, PA., DECEMBER 27 AND 28, 1922.

"The SABBATH RECORDER is the only direct means of communication with our people. Any

raise in its subscription price will lessen its circulation to some extent, especially among the classes of people who particularly need it. Hence it is our opinion that even in the face of contemplated improvements, and the increase in production cost, other means should be used for meeting this expense than an increase in the subscription price."

"In harmony with a recommendation made by the Director of the Forward Movement, we approve the plan of a special season, possibly during February and March, for the deepening of the devotional life of our people, especially by an effort to foster family religion, and to encourage pastoral evangelism."

"On motion it was voted that the Director be asked to take charge of the matter of a special season for effort among the churches, and that the Corresponding Secretaries of the Missionary and Tract Societies be invited and requested to co-operate with the Director in this work."

"On motion it was voted that the Memorial Board and the Missionary Board be requested to appoint committees to co-operate with the chairman of the Scholarships and Fellowships Committee, Mr. Titsworth, in reference to the distribution of financial help to those preparing for the gospel ministry among Seventh Day Baptists."

Secretary Burdick was appointed a committee from this Board to confer with Secretary Holston of the Young People's Board relating to Vacation Religious Day Schools during the coming summer and report to the Board.

Director Bond presented some plans in outline for his work in the near future, which will be considered by the Advisory Committee and reported to the Board.

The matter of publishing an edition of 2,000 copies in tract form of the address of Ahva J. C. Bond on "The Sabbath and the Abiding God" was referred to the Committee on Distribution of Literature with power.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

The clergyman of a poor parish was showing a rich lady around, hoping to touch her heart and so receive a big check for his people.

"We are now passing through the poorest slums," he said, as the car turned into a side street. "These people have little to brighten their lives."

"I must do something for them," sighed the lady, adding to the chauffeur: "James, drive the car slowly and turn on the big lamps."—*Tit-Bits.*

WOMAN'S WORK

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

If solid happiness we prize,
Within our breast this jewel lies,
And they are fools that roam,
This world has nothing to bestow,—
From our own selves our joy must flow,
And peace begins at home.
It's no' in books, it's no' in lear,
To make us truly blest;
If happiness has not her seat
And center in the breast,
We may be wise, or rich or great,
But never can be blest.—*Robert Burns.*

A HIVE OF INDUSTRY

During the holiday season many friends received letters or cards of greeting from our missionaries in China. I should like to quote from two of these personal letters from Dr. Palmberg. These letters were both written under date of December 12.—
"The dawn of the above date has not yet arrived, but I couldn't sleep, so I thought I'd better get busy, as I see no time ahead for writing except the present, or times like it. I had hoped to have this letter ready to send in time so you would get it at Christmas, but couldn't make it. Several of my Christmas letters will not reach my friends until the middle of January, if they do then, depends on how many sleepless hours I have this week.

"I have been exceedingly busy with many things, and have had a serious obstetrical case in the hospital, a very long, difficult birth and mother and baby both ailing ever since. They are going home this morning to a 'far city' in a house-boat. Whether the going home will cure the ailments, or the effort and exposure will kill them both, I don't know, but it is taken out of my hands. The father did not know of the illness, and planned on this day for their return and has come for them with a house-boat so go they must.

"Our place is full to running over with workmen. Painters and carpenters are finishing a thorough going over of the outside of all the buildings. A company of well men from Shanghai is putting down a well, and plumbers are making a water tank and

putting in pipes for running water, one faucet on each floor in new hospital building, one for men's ward, one upstairs, and one below in this building, and one in hospital kitchen which is a separate little building. Masons are repairing roofs and plaster (we use tile, no shingles in this climate), putting in septic tank and new outside drains, and day laborers are digging ditches and fetching and carrying. It certainly is a great 'hive of industry' at present and everything is torn up and in seeming chaos. Mr. Davis is out here directing, he can stay only the week out, but we hope most of the important jobs will be finished by that time. When we get all done and all cleaned up we will look better and be in better shape for good work and good sanitation than we have ever been before. It's costing heaps of money, comparatively speaking, (just a little bit for a Rockefeller!) but we have it, thanks be!

"I forgot to say when telling about the workmen that they all sleep here except the day laborers, and all but these and the well men eat here. . . .

"After January 1 we lose our U. S. post office, according to an agreement made at the Washington Conference, so now postage from America will be five cents instead of two. At this end we will have to use Chinese stamps and pay from seven to ten cents U. S. money, according to rate of exchange (15 cents Chinese money). Our address out here will now be Liu-ho, Ku, China, instead of the same as the mission in Shanghai. They have, perhaps advised you as to theirs. Perhaps you will kindly notice on the Woman's page in the RECORDER our change of address. . . .

"A golden light is showing through the eastern clouds and another day is begun.

MINUTES OF WOMAN'S BOARD MEETING

The first meeting of the new year was held with Mrs. W. C. Daland, January 8, 1923. Nine members were present: Mrs. A. B. West, Mrs. W. C. Daland, Mrs. J. H. Babcock, Mrs. A. R. Crandall, Mrs. A. E. Whitford, Mrs. G. E. Crosley, Mrs. E. M. Holston, Mrs. Edwin Shaw, Mrs. Edgar Van Horn. One visitor: Mrs. F. O. Burdick, of Boulder, Colo.

Mrs. West read John 17:1-11, and offered prayer.

Minutes of the last meeting were read.

The report for quarter ending December showed total receipts of \$211.41; disbursements \$511.80.

The report for quarter ending December 31 was given. During the three months \$683.54 were received, and \$579.10 paid out.

These reports were adopted.

Mrs. Whitford read a letter from Miss Fucia Fitz Randolph, of Fouke, Ark., telling some of the needs of the school there.

The Corresponding Secretary read two letters from the Committee of Reference and Counsel, also a letter from the Woman's Board of Foreign Missions.

Interesting letters were read from Dr. Palmberg from Lieu-oo, China, also from Miss Susie Burdick, Alfred, N. Y., and Miss Marie Jansz, in Java.

It was voted that our Corresponding Secretary write letters of Christian greeting to our foreign missionaries in behalf of the Board.

Voted to authorize Mrs. Crosley to subscribe for such missionary magazines as she need in her editorial work, at the expense of the Board.

Mrs. Van Horn presented her resignation as Recording Secretary, of the Woman's Board. This resignation was regretfully accepted, and it was voted that Mrs. Edwin Shaw was appointed to fill the office of Recording Secretary for the remainder of this Conference year.

Minutes of the meeting were read and approved.

The meeting was adjourned to meet with Mrs. E. M. Holston in February.

MRS. A. B. WEST,
President.
MRS. E. D. VAN HORN,
Recording Secretary.

TREASURER'S REPORT

MRS. A. E. WHITFORD,
In account with
THE WOMAN'S EXECUTIVE BOARD.

For three months ending December 31, 1922.

<i>Dr.</i>	
To cash on hand September 30, 1922	\$174 19
Alfred, N. Y., Woman Evangelical Society:	
Marie Jansz	\$ 5 00
Board expenses	5 00
	10 00
Cowen, W. Va., Ozina M. Bee:	
Near East Relief	\$15 00
Unappropriated	10 00
	25 00
Dodge Center, Minn., unappropriated	6 00

Minneapolis, Minn., Missionary Aid Society, Milton College	5 00
New Auburn, Wis., Ladies' Missionary Society, Lieu-oo Hospital	10 00
Treasurer W. C. Whitford	413 35
Treasurer W. C. Whitford, Genesee Church	40 00
	<u>\$683 54</u>

<i>Cr.</i>	
Correspondence allowance to Associational Secretaries and officers	\$ 35 00
Mrs. A. B. West, expenses on exhibit trunk	2 30
Cleveland H. Dodge, Near East Relief ..	20 00
Dr. Grace Crandall, Lieu-oo Hospital	10 00
C. E. Crandall, Treasurer, Milton College	5 00
S. H. Davis, Treasurer Missionary Society:	
Miss Burdick's salary	\$200 00
Miss West's salary	200 00
Fouke School, Ark.	100 00
	500 00
Davis Printing Company, letter heads ...	6 80
	579 10
Cash on hand December 31, 1922	104 44
	<u>\$683 54</u>

MOUNTAIN CHILDREN IN SOUTHERN COUNTY HANDICAPPED BY DEFICIENT DIET AND CARE

Corn bread and sorghum, dried beans, fat salt "middlings" and, as a redeeming feature, usually milk—for a large part of the year this is the diet of Southern mountain children in a district where the Children's Bureau of the United States Department of Labor has made a survey of child care and nutrition. The survey was undertaken at the request of the Kentucky State Board of Health to help find "why a State famous the world over for its prosperity should turn out so large a percentage of physically defective men as the draft records showed", and its findings have just been published under the title, "The Nutrition and Care of Children in a Mountain County of Kentucky". According to the report only 16 per cent of the children studied belonged to families which were clearly "able to provide the modest requirements of adequate living". Nearly half the children were living in homes in which the family income, taking into consideration the number of acres cultivated, the quality of the soil, the amount of stock, and the wages earned by the head of the family from work at trades or for other farmers, was so small as to make a minimum standard of care appear impossible. A large number lived in board

sheds, small new shanties, or old log cabins in bad repair, where the cold in winter made habits of cleanliness almost out of the question, and only about one-fourth of the children were found to have clothing which could furnish adequate protection from the weather.

Many of the children having a diet which consisted largely of milk and unbolting corn meal were found, on examination, to be well nourished, but the other foods available in the community so failed to supply the essentials of growth that undernourishment frequently resulted when the quantity of milk was small. Three-fourths of the children examined were classified as either poorly or only partly well nourished and this classification corresponded closely to the grades of diet which they were found to be receiving. Except in a few families, the use of fresh vegetables and fruit was limited to a short period in the summer and fall and the use of fresh lean meat to an even shorter period. A small number of eggs were produced but these were sold to secure ready cash, and milk, the report states, was thus the only food that could be counted on to any extent to furnish the protein, minerals, and vitamins needed for children's growth. In this district when milk is lacking, decreased in amount, or changed to skim milk or buttermilk, the effect is declared to be "disastrous".

Physical examinations of the children were made by a Children's Bureau physician with the "Child Welfare Special"—a motor truck built and equipped for such examinations. Four-fifths of the children did not own a toothbrush, and the examination showed that 91 out of 104 of those 6 to 11 years of age had decayed teeth. Fifty per cent of all the children examined had enlarged or diseased tonsils and many had adenoids; still other defects indicating lack of early attention were found.

The need of soil improvement is pointed out in the report and employment of a full-time county agricultural agent and also of a home demonstration agent or nutrition specialist, to encourage raising and preserving more vegetables and greater utilization of milk, eggs, blackberries, unshelled beans, and other available foods, is recommended. While it is declared that higher standards of living would follow improvement of the soil and of farming methods, education of the mothers in regard to the special require-

ments of children is also said to be necessary. The giving of solid food to infants at too early an age, coffee drinking by children when milk is scarce, and promiscuous eating between meals were among the common customs found. The need of more sleep for children than for adults was generally ignored. The services of a county public health nurse and instruction in diet and hygiene through the public schools are means suggested for education in health and child care.

OUR GIFTS

(Read at the "White Christmas" Service of Nile Sabbath School)

Out on the hills of Judea,
The Shepherds were tending their sheep,
When the Bethlehem star led to Jesus,
They worshipping knelt at his feet.

'Twas the angel of God brought the message,
Called for service of gifts for the king,
'Twas given of old by the wise men,
Shall we not to Christ, presents bring?

The call at this Christmas season
Is to save the life of a child.
Starving Armenians are freezing,
We must save from the winter so wild.

You say, I've a family at home, friend,
It must have my protection and care,
I've taxes to pay, no money to lend,
How can I give help over there?

'Tis right that your home be protected,
Your family life you should enjoy,
But let trinkets, not Christ, be rejected,
And save the life of a boy.

Our children must have education,
Our churches and clubs be maintained,
Yet, there is another relation,
Help care for the sick and the maimed.

Our duty to Christ cometh first,
Our auto wheels always will whirl,
So let us unbutton our purse,
And save the life of a girl.

Our lives will be brighter on Christmas,
And each other day in the year
In as much as we're doing for Jesus,
Helping others, and bringing them cheer.

LYLE M. CANFIELD.

Friendship, N. Y.

As for the truth, it endureth and is always strong; it liveth and conquereth for evermore.—*Esdras.*

Observe good faith and justice toward all nations; cultivate peace and harmony with all.—*George Washington.*

YOUNG PEOPLE'S WORK

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

THE TESTIMONY PSALM

Christian Endeavor Topic for Sabbath Day,
February 10, 1923

DAILY READINGS

Sunday—Testimony in praise (Ps. 147:1-7)
Monday—In worship (Ps. 100:1-5)
Tuesday—In example (1 Thess. 1:5-10)
Wednesday—In witnessing (Eph. 6:18-20)
Thursday—In conversation (Acts 8:26-35)
Friday—In daily life (1 Tim. 6:1-6)
Sabbath Day—Topic, Lessons from the
Psalms. 2. The Testimony Psalm
(Ps. 145:1-21) (Consecration meet-
ing)

A testimony is "a declaration to prove some fact". It will be worth our while to read this Psalm (145) over again and to think how many things the writer had to tell about God. He calls attention to his greatness, his mighty works, his great goodness, his graciousness, his compassion, his patience, his mercy, his power to uphold, his power to satisfy, his nearness, his power to save. A witness tells "what he knows". How many of the attributes of God do we know so well that we are glad to tell about them? Then, knowing them, how shall we testify of them? We can do it by speaking of them in meetings and in private conversations. An old song runs thus:

"Speak a little word for Jesus
Any time and any where;
Just a little word will often
Have the mission of a prayer;
It will tell to those around you
Of the peace and joy you find,
In the service of the Master
Who is ever true and kind."

"Speak a little word for Jesus
To the way-worn and the sad,
Tell them of the help and comfort
That can make them strong and glad;
Tell them how his love has strengthened
Your weak hand and heart, and say:
'Why not take him for your Jesus,
To go with you all the way?'"

"Speak a little word for Jesus
To the sinner at your side,
Tell him, oh, in pity tell him
Of a Savior crucified;
Tell him how Christ loves the sinner
With a love that knows no end,

And the sinful heart may soften
And accept him as a friend."

The chorus of the song would make a good motto for a Christian Endeavor meeting or for a Christian Endeavorer anywhere. "Always speak a word for Jesus; you will find it joy to do this small service for your Savior, who has done so much for you."

But is this the only way to testify for Christ? The daily readings suggest that we may testify by living. A life lived according to Christ's principles is one's very best testimony for him. It adds weight to verbal testimony and it is seen and interpreted by many who would not attend a meeting and with whom it would be difficult to speak about such matters.

"Somebody did a golden deed,
Proving himself a friend in need;
Somebody sang a cheerful song,
Bright'ning the skies the whole day long.
Somebody thought 'tis sweet to live,
Willingly said, 'I'm glad to give.'
Somebody fought a valiant fight,
Bravely he lived to shield the right.
Somebody filled the day with light,
Constantly chased away the night;
Somebody's work bore joy and peace,
Surely his life shall never cease.
Was that somebody you?"

A CHANGE

Beginning this week, we plan to publish the comments and helps for the Christian Endeavor topic one week earlier than has been our custom. To be of practical use to a leader the comments and plans must reach him at least ten days before the date of the meeting he is to lead. This they have not been doing, so we are making this change which we hope will be helpful.

R. C. B.

IMPROVING OUR COMMUNITY

J. NELSON NORWOOD, ALFRED, N. Y.

Christian Endeavor Topic for Sabbath Day,
February 17, 1923

DAILY READINGS

Sunday—Improving our morals (Isa. 1:10-20)
Monday—Help the poor (Deut. 24:17-22)
Tuesday—Help the church (Rom. 15:25-33)
Wednesday—A city beautiful (Ps. 48:1-14)
Thursday—Good roads (Isa. 35:1-10)
Friday—Good schools (2 Chron. 17:7-9)
Sabbath Day—Topic, \$50,000 for improving our
community: How should we spend
it? (Gen. 4:9)

As young people, perhaps our influence on community affairs is not what it will be. We must not allow that fact to discourage us. We can exert influence even now, if we go about the job in the right way, and besides we can be educating ourselves now for the more definite community responsibilities and wider influence of our maturer years.

Of course no two communities are alike. The same program of improvement could hardly be applied, say, to Battle Creek, Mich., and Nile, N. Y. We must modify and expand and prune these comments, then, to suit the local case.

Let it be finally asserted that moral and spiritual considerations are supreme. We must allow no compromise on that proposition. Yet it is wonderful, (is it not?) how hopelessly material and spiritual elements are intertwined! This second proposition is as undesirable as the first. Spiritual manifestations (in this world, most of us agree) always attach themselves to the material in some pretty direct way. What is more spiritual than the smile of love? Yet any smile, even the sweetest, is always a particular use, or expression, or arrangement of the physical features of the smiler. Some one bobs up to remind me that nature smiles, especially in the springtime. True, but you could never see nature smile if there were no landscape. We never see a smile floating loose in mid-air.

Most of us Seventh Day Baptists live in rural communities; but whether we call our community rural, urban, or suburban, wouldn't a new coat of paint on our house and garage and barn improve the "smile" of the landscape in our vicinity? Wouldn't a few shrubs judiciously distributed about a well graded and trimly kept lawn in front of our house help nature to smile and give the passer-by a fleeting thrill of pleasure?

Are there shut-ins in your community who would enjoy a little home singing by that male, female or mixed quartet in your society?

Are there people in our community who would be glad to read second hand some of the high class periodicals we get?

Is our influence, individually and as a society, such that we exert a definite upward pull on the average moral tone of the community?

The church is the central spiritual dynamo of the community. Let that weaken and

the moral lights will grow dim. Are we supporting it energetically with our money and our presence?

Is our church ministering efficiently to the poor or unfortunate of the community? Has our society ever suggested to the proper authority (trustees or committee) any needy case that has come to our attention and which is beyond our help as a society?

Does our community observe an annual, spring-time clean-up day? Why not suggest it to the church trustees, or to the proper political authority? Let a day be selected and duly advertised on which teams will be provided to pick up and cart away the old tin cans and other unburnable rubbish. Could our society have a "bee" and tidy up the church premises?

How would we spend that \$50,000? Build and equip a public library? Build a community playground and gymnasium? Build a community (or parish) house in connection with the church? Perhaps we would build a new church building, modernly equipped. Would we create an endowment fund to aid promising graduates of the local public school to a higher education? Possibly we would rather help to develop a local industry or improve the methods of agriculture.

There is an endless variety of ways of improving our community, is there not? These are but a few stray suggestions. Think of some more that especially fit your community.

OUTLINE PROGRAM FOR CHRISTIAN ENDEAVOR WEEK

January 27 to February 3, 1923

SABBATH, JANUARY 27.—Denominational meeting. Topic, "What are the rightful claims of our church upon us?" Suggestions: A map talk, locating points of interest to Seventh Day Baptists, several short talks on "Things needing the co-operation of the Young People": Christ, Denomination, Local Church, Sabbath School, Young People's Board, Other Boards, Religious Day Schools, Denominational Building, Forward Movement Budget, Our Schools, Our Platform for 1923.

MONDAY, JANUARY 29.—Radio social. At 7.30 p. m., Central Time, a speech by Dr. Francis E. Clark, will be broadcasted from Lansing, Mich. All societies who can do so are urged to take advantage of this. A

Radio social has been prepared by Mrs. Sanford and sent to the societies for use at this time.

MID-WEEK PRAYER MEETING. (In charge of the young people).—The topic for the meeting is "Religion in the Home". The young people are urged to consider their responsibility in the matter. More complete suggestions have been sent to the societies.

SABBATH, FEBRUARY 3.—Christian Endeavor Day—Decision Day. Pastors are urged to foster the spirit of the day in their sermons. Topic for Christian Endeavor meeting, "What Is the Chief Value of a C. E. Society?" A pageant showing something of the spirit of Christian Endeavor has been sent out for use in this meeting. Following this the Life Work Recruit Movement and Quiet Hour and Tenth Legion pledges should be presented and an appeal made for recruits.

ALLON VAN NOTY,
IVAN TAPPAN,
ADEN CLARKE,
Committee.

C. E. NEWS NOTES

Pawcatuck Society Enjoys a Sleigh Ride

DEAR ENDEAVORERS:

A few days ago the sun crept up over the eastern hill, revealing our little city mantled in a thick carpet of well packed snow. It was not long before young minds, having admired the beauty of Nature's transformation, became active with plans for a merry sleigh ride; for you know that while we have many little blizzards in Rhode Island, the snow is seldom deep and does not often last more than a day or two. The opportunity was not to be lost, and our Christian Endeavorers made ready for a jolly outing.

It was the first sleigh ride several of our members had enjoyed. The sleigh was filled with straw and drawn by two husky horses equal to the task of drawing a sleigh well filled with seventeen young people, over fourteen miles of snow.

Our destination was the home of Mr. and Mrs. Young, where refreshments were served. After offering our devotions to our heavenly Father, we set out on our homeward journey, our voices filling the cold night air with merry songs and laughter.

Altogether, the event was voted a fine success, and was one long to be remembered.

Yours truly,
BETTY J. WHITFORD,
Special Secretary.

MEETING OF YOUNG PEOPLE'S BOARD

The Young People's Board met in regular session in the College Building of the Sanitarium, at 7.30 o'clock, January 11, 1923.

The President called the meeting to order.

Mrs. Ruby C. Babcock offered prayer.

Members present: Dr. B. F. Johanson, Mrs. Frances F. Babcock, Mrs. Ruby C. Babcock, Miss Edna Van Horn, E. H. Clarke, Aden Clarke, I. O. Tappan, Dr. L. S. Hurley, D. K. Howard, Allon Van Noty, Marjorie Willis.

The Treasurer read a report for the quarter, which was accepted to be placed on file. It follows:

TREASURER'S REPORT FOR QUARTER ENDING
DECEMBER 31, 1922

Dr.	
Amount on hand beginning of quarter.	\$255 54
North Loup Intermediate C. E.	5 00
Riverside C. E.	15 00
Conference Treasurer:	
October	49 07
November	88 18
December	133 88
From Conference Treasurer, Dr. Hulett for Fouke	30 00
From Conference Treasurer, First Hopkinton for Fouke	58 50
From Conference Treasurer, Philathea class of Ashaway, for Fouke teachers, personally	11 00
	<u>\$646 17</u>

Cr.	
Corresponding Secretary, supplies	\$ 15 70
Printing	20 75
Printing Life Work Recruit cards	27 00
Dr. Palmberg's salary	75 00
E. M. Holston, salary and expense	135 71
Mimeographing	2 44
Mrs. Ruby Babcock, supplies	2 00
Mrs. Clara Lewis Beebe, expense	10 00
Fouke School and teachers	99 50
Balance	258 07
	<u>\$646 17</u>

E. H. CLARKE,
Treasurer.

A bill presented by the Corresponding Secretary (\$7.40, supplies), was allowed.

The report of the Corresponding Secretary was received and approved. It follows:

REPORT OF THE CORRESPONDING SECRETARY FOR
DECEMBER, 1922

Number of letters written, 20; number of report blanks sent out, 40; number of pageants for C. E. week sent out, 40.

Correspondence has been received from: Rev. E. M. Holston, Miss Zilla Thayer, Miss Flora Crandall, Miss Elisabeth Kenyon, Miss Hazel Langworthy, Miss Margaret Stillman, Miss Vida F. Randolph, Miss Doris Holston, Mr. Lyle Crandall, Miss Elrene Crandall, Miss Alice Baker.

Semi-yearly report blanks have been returned from: Hebron, Verona, Ashaway, Albion, Waterford.

FRANCES FERRILL BABCOCK.

Communications were read from: Rev. E. M. Holston, Alice Baker, Doris Holston, Vida Randolph, Lyle Crandall, Margaret Stillman, Hazel Langworthy, Elrene Crandall, Rev. Edwin Shaw, Elisabeth Kenyon.

Voted that the report of Miss Elisabeth Kenyon, Junior Superintendent, be referred to the Junior-Intermediate Committee.

As a result of an inquiry concerning who may be enrolled as Tenth Legioners, the Board took an expression as follows:

"In reply to a question from Mrs. Burdick, of Hebron, Pa., referred to the Board by the Tenth Legion Superintendent, we would say that it is the policy of the Board that persons adopting the principle of tithing are entitled to enrolment as Tenth Legioners even though they have no income at times."

After considerable discussion it was voted that the President appoint a committee to investigate the matter of purchasing a mimeograph, this committee to have power to act.

The President appointed a committee to prepare the Conference program for the young people. This committee is Mrs. Frances F. Babcock and Mrs. Nettie Crandall.

General discussion.

Reading and correction of the minutes.

Adjournment.

Respectfully submitted,

MISS MARJORIE WILLIS,
Recording Secretary.

There is no power on earth that can neutralize the influence of a high, pure, simple and useful life.—Booker T. Washington.

MISS MARGARET ISABELLE VAN PATTEN

At a meeting of the Woman's Auxiliary of the New York Seventh Day Baptist Church held Thursday, January 11, 1923, words of appreciation of the life and character of our dear friend, Miss Van Patten, were spoken and it was requested that an expression of our feelings be sent to the SABBATH RECORDER for publication.

Miss Margaret Isabelle Van Patten was a sister of the late Mrs. Stephen Babcock and a member of their household for many years. She was a regular attendant of our church services often coming with Mr. Babcock when Mrs. Babcock was not able to attend; and she escorted Mr. Babcock to Plainfield many times so that he might attend the meetings of the Tract Society and the Memorial Board.

She was a member of our Auxiliary and a faithful contributor to all the benevolences in which the women are interested. She was regular in attendance at our Woman's Auxiliary meetings when her health permitted.

Miss Van Patten died Monday, December 18, 1922, and the funeral services were held December 20, at which time the pastor of the New York church and a goodly number of Seventh Day Baptist friends were present.

Her pastor during the course of his remarks said that it would be only a step for her to enter heaven for she lived so close to the better world in this life.

It may not be amiss at this time to mention that with the passing of Miss Van Patten the last tie of the Stephen Babcock home is broken. Many of us recall the times that the Babcock home was thrown open in hospitable welcome to the strangers coming to the New York church, and there will be those all over the country who upon reading these words will recall how much the Babcock home meant to them in former days. The influence of such a home can not be measured, but we treasure the memories of our dear blind friend and his gracious wife and her faithful and loyal sister.

LILLA E. WHITFORD.

Were half the power that fills the world with terror,

Were half the wealth bestowed on camps and courts,

Given to redeem the human mind from error,
There were no need of arsenals and forts.

—Longfellow.

OUR WEEKLY SERMON

THE KING'S BUSINESS

REV. T. J. VAN HORN

(Conference Sermon before the Missionary Society, Ashaway, R. I., August, 1922)

Text:—*As thou hast sent me into the world, even so have I also sent them into the world.*—John 17: 18.

What is the King's business? Obviously it is to promote a kingdom. His kingdom is unique in many particulars, but it is distinctive in this:—It is a social order where righteousness rules, and where joy and peace prevail. The establishment and promotion of that social order is a miracle since it is to be built out of the wreck of a ruined humanity. Just as the creation of the material world was a stupendous miracle, so is this, bringing order and light and harmony out of moral confusion and darkness and chaos.

To compass that result is beyond the power of human ingenuity. Wealth, culture, education, art have done their utmost, and have only demonstrated their utter inability to compass that end. Only Jesus, who came to "see and to save that which was lost" can perform that miracle. It is a work of infinite interest to us that lost men are translated from this kingdom of darkness into a community where they are to have a share in the great enterprise of the King. That enterprise, let us repeat, until it shall be indelibly impressed, is to save lost souls. As citizens of that kingdom the King's business is *our* business. With reverent awe may God help us to lay it to heart that, according to his plan, we are to have a part in this stupendous task of the reconstruction of a ruined world. How may we successfully co-operate with him in that work of redeeming grace? "In loyal obedience to *all* his instructions", is the answer which comes spontaneously from Seventh Day Baptists at such a time as this. And we are in no danger of overemphasizing his great command,—"*Go ye into all the world*". But it is quite as important that we give earnest heed to essential preliminaries to the performance of the part of the King's business. We read with thrilling pulses the conquests of the apostles of the

early church, as they went in obedience to Jesus' command, "Go". But are we not apt to forget that long period of training through which they passed after they had accepted his invitation, "Come"? "Come, and ye shall see." "Come, learn of me." "Come after me, and I will make you fishers of men", are in danger of becoming commonplace phrases of our religion. For my part in this service today, I would like to rescue them from the commonplace and make them glow in the light of their real importance.

THE FEARFUL TRAGEDIES OF HUMAN LIFE

mark the trail where there have been deviations from the details of his instructions. Three weeks ago there was an awful tragedy on the Iron Mountain Railroad. An engineer missed or disregarded the block signal, and his train at great speed crashed into another on a siding at Sulphur Springs, Mo. Sixty lives were lost including his own, and as many more were injured. In the interests of safety, instruction and encouragement, I shall ask you to stop, look, and listen, and heeding gladly His invitation, "Come", think of some of

THE IMPLICATIONS OF HIS TENDER "FOLLOW ME".

There are two mighty forces at work, they tell us, in our universe. There is the centripetal force by which all bodies are drawn to a common center; and there is the centrifugal by which bodies are driven to the circumference. There must be the drawing to the center, before there can be the fleeing to the circumference, of things. The law holds in the spiritual universe. Jesus is the center, and he said, "If I be lifted up from the earth will draw all men unto me". We must first feel the drawing power of the crucified Lord, before we can be driven out by the impulses of his mighty love. It is of infinite importance that we "go", but it is useless unless we go in the potential energy that intimate contact with the Savior imparts. The invitation "*come*" precedes the command "*go*".

DISCIPLESHIP FIRST, THEN APOSTLESHIP

is the divine order. Once more then, as humble disciples let us come to him and hear him say, "Follow me". Hearty response to that call will clarify in our minds the meaning of at least four things in his conduct and teaching that we can not afford

lightly to regard if we would be loyal followers of him. We will get his estimate of

THE VALUE OF HUMAN LIFE.

One of the tragedies of the World War was that, alongside of the heroic willingness on the part of thousands to sacrifice their own lives for the priceless ideals of liberty, there was the satanic indifference to human life for the gratification of ambition and lust. The awful toll of human life and character indicated in the criminal records of our country during the past four years, is but the aftermath of the reckless carnage of the previous four years of the awful tragedy "over there".

We were tragically deficient in our estimate of human values before that, and yet in this experience, the value of life has further depreciated in our minds.

Some of us can remember how the Christian world was moved when Stanley on his search for Livingstone, sent back from the interior the pathetic words of that African chieftain, "Why did you not come sooner with the story of Jesus, coming to save lost men?"

Are we forgetting, after a few weeks, the sacrifice of life in southern Illinois, in the unreasoning struggle between the coal operators and the miners? How our philanthropies are becoming cheapened! We need to have our indignation aroused, that, in this land of ours, commercial enterprises are built upon the bones and groans of women and children.

Recently, in my own section, the whole community was stirred over the laceration by dogs of a few sheep owned by a neighbor woman. Let us hear again the penetrating question of Jesus, which he asked in a former age of the world's development, when small estimate was placed upon the value of human life, "How much better is a man than a sheep?"

At every turn, as you study that blessed life, you can not help seeing how high was his valuation of a soul. I well know that no effort we can make will approximate Jesus' estimate of human life values. And yet we are bound out of loyalty to him to cultivate this sense of values. Suppose your life was put up for sale here this afternoon. Carnegie comes up and offers his wealth for your soul and you decline the offer; then John D. Rockefeller adds his uncounted millions in addition, and you say, "no". Then the

Vanderlips, and the Rothschilds, and the Morgans and the Vanderbilts, and The Bank of England, and the City Bank of New York form a great trust for the purchase of your life. But you stand out against that combination and coldly turn away. Then Tiffany's with its jeweled wealth is poured into this combine, the Kohinoor and all the diamonds that have ever been brought to light, all the gold and silver of the Rockies and all that was ever sunk in the bottom of the sea, and every precious stone that adorns or has adorned the crowns of the kings of this world, and every dazzling pearl that flames from the bosom of queens,—all of these were set down as the price of your life,—what would you answer? I am referring now to this present, material existence. And because you are living in this beautiful world, in these United States of America, in this little, old historic Rhode Island on the Atlantic Coast, you decline the offer. You say no! to the proposition because you say in answer to Jesus' question, "What will a man give in exchange for his life?" "There is nothing I will give in exchange for my life." You shout "no" to it all, because, when Jesus asks again, "What shall it profit a man if he shall gain the whole world and lose his own soul", you know the answer,— "There are no dividends in that proposition." I remind you once more that Jesus is, in all this, using *your* estimate of the value of this material, transient life, in order to lead you up to what is of infinitely greater importance,—*his* evaluation of *your* eternal life, your never ending destiny. This question I am pressing upon *you*, as to the value of *your own* life. Do you now sense its value? But Jesus is "no respecter of persons". That person with black skin away from whom you drew your skirts, that one with the yellow skin and almond eyes, that "Jap", that Malay, that Hottentot, that German, is also precious in his sight.

2. Now if we thus follow him in his estimate of human souls,

WE SHALL SOON FOLLOW HIM IN HIS PASSION

for their salvation, for their redemption from the kingdom and power of evil. The word *passion* is a word that expresses an emotion of the soul, but it does not express all that we ought to and must experience in

our work for the salvation of men. We may have a passion to win souls that we may have stars in the crown of our final reward. We want to win others in order to secure the promise, "They that turn many to righteousness shall shine as the stars forever and ever". Passion implies suffering. We may be in agony, even, for the salvation of a soul, but we have not yet gotten as near as we ought to the heart of the Christ. What made the work of Jesus powerful was his *compassion*. That is he not only suffered *for* men but he suffered *with* men. "And when he saw him he had compassion on him". When Jesus saw the multitudes he had *compassion* upon them. And that compassion led him to saving contact. He saw the poor leper reeking with loathsome corruption and pleading, "Lord if thou wilt thou canst make me clean". And Jesus reaching forth his hand *touch*ed him and said "I will, be thou clean". His ministrations were made powerful because he came close in compassionate contact with sorrow so that he wept with the broken hearted Mary and Martha at Bethany; he broke down in a flood of tears as he saw Jerusalem in its material splendor and its moral degradation lying in panorama before him. No prophecy of Scripture is more literally fulfilled than that which says, "Surely he hath borne our griefs and carried our sorrows".

Now as we think of this mighty burden of sorrow that rested upon the life of our Master shall we rest content with the easy going religion of these days that takes so lightly the woes of the suffering souls outside of our fortunate circle? Can we be satisfied to see Jesus go alone up the hill of Calvary? With a little more care, my friends, let us hear his pleading, "If any man will come after me, let him deny himself, and take up his cross and follow me."

Have we not rejoiced with a joy unspeakable and full of glory for the salvation that has been wrought for us through his suffering on the cross? Shall we not therefore willingly suffer with him? And all the more since we know that every pain we bear for those along life's weary mile brings us closer to him and to the source of mighty power in the service we long to give. Shall we not, rather than shrink from it, embrace with joy the chance to suffer? "Unto you it is given, on the behalf of Christ, not only to believe on his Name, but also to suffer for his sake".

The viewpoint of privilege rather than duty was where that man Paul stood who stood nearest to his Master when it came to heavy cross-bearing. And next to him stood Peter who said "Forasmuch, then, as Christ has suffered for us in the flesh, arm yourselves likewise with the same mind". "For even thereunto were ye called; because Christ also suffered for us, leaving us an example, that we should follow in his steps".

Jesus said, "Lo, I am with you alway." But we can not expect him to be with us, if we follow at so great distance. Every difficult duty done, every act of sacrifice for others, brings us in closer fellowship with him. That money contributed through self-denying toil, that work in preparation for the General Conference which brought on a headache, that sleepless night in trying to find a solution of the problems which so vitally effects the life of our denomination, that ten cents put into one of the many branches of our missionary or Sabbath reform work instead of buying ice cream or a movie ticket makes us a little more vitally related to Jesus. I know how insistently the question presses for answer, "How can we render more effective service in the salvation of men". The answer is closer fellowship with *him in suffering*. "Without me ye can do nothing". We marvel at that human dynamo, Paul. What was the secret of his power with God? Here it is. "I am crucified with Christ". Jesus was with those men in the fiery furnace, who braved its terrors for his sake. And he will make us powerful for him in just that degree that we identify ourselves *with* him and with the sufferings of the poor men for whom he gave his life.

3. We will follow him also in the means he employed in his work of saving men. One means was his use of the Scriptures. It was very evident he knew and had faith in its power. He depended upon that for his victory in his contest with Satan.

"IT IS WRITTEN", "IT IS WRITTEN", "IT IS WRITTEN"

were three powerful strokes of that mighty sword which drove the devil in humiliating defeat from the field. Thus was shown its force in the hour of temptation. But he regarded his own words as equally powerful for nourishment and growth. "Man shall not live by bread alone". "The words

that I speak unto you, they are spirit and they are life". And he imparted this same faith to those men who for three years were his pupils, and to that apostle whom he touched so marvelously, that Paul wrote to Timothy—"All scripture . . . is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto every good work." He seems grateful that from a babe he had known the holy scriptures "which are able to make thee wise unto salvation". James thought of the Word as an instrument through which men were brought into right relations with God. "Of his own begat he us with the Word of truth". The apostle to the Hebrews regarded it as a mighty force to convict men of sin. "For the Word of God is quick and powerful and sharper than any twoedged sword . . . and is a revealer of the thoughts and intents of the heart". And again Paul, "Take the sword of the Spirit which is the Word of God". His importunate exhortation to Timothy was, "Preach the Word". We can not therefore, if we would be effective in our work, detract from, or minimize, this God-ordained agency.

And finally we must

FOLLOW JESUS IN HIS PRAYER LIFE.

No duty, in the teaching of our Master, is more clearly enjoined than that of prayer. His example is clear. He often went away in lonely places to pray. On one occasion at least, he spent all night in prayer. It was an intuitive law of his nature, and in that he was true to his human type. So with us, to pray is an act in harmony with the very law of our existence. Jesus enjoined it as a duty. "Men ought always to pray and not to faint". But real efficiency in prayer will never be realized until it passes from the realm of duty into the wide spaces of privilege. The disciples saw Jesus praying and were impressed with its joy and simplicity, and asked to be taught to pray. And from the Master they learned the joy and the power of that privilege. They learned from him the form, and the *place* where prayer would be most effective. "When thou prayest enter into thy closet, and when thou hast closed thy door, pray to thy Father in secret, and thy Father which seeth in secret, shall reward thee openly." Here is the place of power. We

hear much about open doors for us everywhere. But let us not neglect the opportunity of the closed door. It is our privilege to get contact here with the spiritual dynamo of the universe. Are we in despair in contemplation of the stupendous task before us Seventh Day Baptists? How inadequate we are in numbers and resources. Verily, alone we are helpless. And no mere aloof recognition of omnipotent energy can aid us. A nearer approach to the feet of the Christ can but draw from us Peter's alarmed cry, "Depart from me, for I am a sinful man, O Lord". But actual contact with *him*, "In the secret of his presence" there is the *beginning* of real service. In the refining light and heat of that presence our eyes are opened and we see as he sees. There results the fusion of our life with his life, the passionate longing of the Christ for the salvation of men and the reign of of righteousness in the world becomes our dominant desire, and we pray "Thy kingdom come; thy will be done". Our sense of helplessness is gone in our oneness with him who said, "All power is given unto me". Then we long to do our part in the seemingly impossible tasks, and we cry with Isaiah and Paul, "Here am I, Lord, send me"; "Lord, what wilt thou have me to do". His life is in us, and we realize how Paul felt, "I can do all things through Christ". And if there is truth in Dr. Fosdick's assertion,— "It is not a theory but a fact empirically demonstrable, that if in any community a large number of earnest Christians unite in unselfish praying for a revival of religious interest that revival is sure to come",—if that is the truth, then how derelict we are if not religiously criminal to disregard or neglect this fountain of spiritual power.

"More things are wrought by prayer
Than this world dreams of. Wherefore, let thy
voice
Rise like a fountain for me night and day."

I have thus dared to emphasize, in this week of great themes, a few of the major details of our living as followers of our victorious Captain, that so vitally affect the King's Business of promoting his kingdom. Our task is, humanly, impossible. But I have cited four points of contact with him to whom nothing is impossible. It is for us to be in league with the infinite. Then confidently we may hurl ourselves against the

impregnable fortresses of sin. One of the Duke of Wellington's generals was ordered by that great commander to capture a strongly fortified position of the enemy. To go against seemed almost certain death. With blanched face the officer turned to the great Wellington, and saluting said, "I go, sir; but first give me a touch of your all-conquering hand."

My dear friends, I have tried to make it real to you that our all-conquering Commander is easily accessible to us, not by the hand only, but by many points of contact. To neglect any one of these is to invite failure if not disaster in the work. To press any one of these points of contact is to bring us more power for service in the business of the King. It is putting your foot on the accelerator of your sometimes too-slow-moving car. I was once in the great power house of the Southern Wisconsin Light and Power Company, at Kilbourn, Wis. It was at night and the superintendent was alone in the great establishment. I was generously admitted and he showed me over the plant. I was especially fascinated with the great keyboard stretching across one side of the building. "I touch this button", said he "and Milwaukee is in darkness and her machinery stops. I touch this button and Oshkosh is without light and power". And so for other cities of southern Wisconsin. How much depended upon the conduct of that lone man. How much of good or evil could result from the mere touch of one of his fingers. How much more of good or evil depends upon you and me! Here are points of contact in the great power house of the universe over which we have control. The world is to be kept in darkness or made luminous by his presence through our contact with him.

"Thy kingdom come, O haste to tell the message. The world is dying for the Word of God, Send out the light, that Christ may be the fruitage,

The world redeemed that his own feet have trod. Thy kingdom come! the glorious triumph hasten, When peoples all shall crown him King of kings; Saints shall rejoice, and angels stop to listen. While earth his everlasting glory sings."

Faith is a kind of trust that makes one put his bottom dollar into a scheme. It is not merely intellectual assent. It is that particular motive power which makes a man give himself and everything he has to follow Jesus.—*Wilfred T. Grenfell.*

HOME NEWS

FIRST BROOKFIELD.—The men of the church have decided to give a supper on Lincoln's birthday, February 12, to which the public will be invited. Those who attended the men's supper last year know that they are able to get up a first-class meal, however they may accomplish that desired object; and this year they intend to do as well, or a little better. A program is to be provided in connection with the supper and the occasion is to be made an enjoyable one in every way possible. The proceeds will go toward purchasing new singing books for the church. Particulars as to menu and program will be announced next week.

The annual church dinner held last Sunday in the church was well attended, considering the stormy weather. The business meetings of the church and of the church and society were held in the afternoon. The reports of the officers of the church and of the various auxiliary societies show the church to be in an active condition with a satisfactory amount of work accomplished. The treasurer reported all bills against the church paid, and something over a hundred dollars left in the treasury. Nearly eleven hundred dollars were paid to the Forward Movement. The same officers throughout were re-elected for the coming year; also the same committees on Every Member Canvass and Forward Movement. It is a source of satisfaction that in not a single instance was there any objection made on the part of any who were asked to serve in office or on a committee. L. P. Curtis was made trustee for three years in place of Mrs. G. T. Brown whose term expired. Altogether, in the sociability connected with the dinner, in the completeness and character of the reports of officers and committees, and in the splendid harmony that prevailed throughout, this annual business meeting of the church was one of the best.—*Brookfield Courier.*

"Papa, will you buy me a drum?" asked a little lad of his father.

"But, my boy," answered papa, "I'm afraid you will disturb me very much with it."

"Oh, no, I won't," said the little chap; "I'll play it when you're asleep."—*Toronto Evening Telegram.*

DEATHS

BURDICK.—Dr. Jesse R. Burdick was born in Sharon, Wis., April 28, 1876, and died in Tulsa, Okla., December 8, 1922.

He was the son of Dr. F. O. and Emma Crandall Burdick. He lived the most part of his boyhood days in Utica, Wis., excepting for a few years in Scott, N. Y. His parents came to Milton Junction about 1892 and while living here Jesse was baptized and joined the Seventh Day Baptist church. Having decided on a medical profession, he entered Hahemann Medical College, Chicago, from which he graduated with honor. He practiced medicine in Omaha, Neb., and Boulder, Colo., and then took post-graduate work, specializing in children's diseases. Since then he has had an extensive practice in Tulsa, Okla., where he will be greatly missed. In October, 1902, he was married to Myrtle A. Cole, of Missouri, Iowa. He leaves besides his wife, his mother and a brother Linn Burdick, Boulder, Colo., and a sister Mrs. Manford Potter, Middle Park, Colo., his father having preceded him seven months before. His remains were taken to Boulder for funeral services and burial.

A. F. C.

BABCOCK.—Sarah Estella Reynolds, daughter of Foster and Fanny Potter Reynolds, was born in Hebron, Pa., December 16, 1837, and died at her home in Nortonville, Kan., on her birthday, December 16, 1922.

Sister Babcock was the last of a family of five children; three brothers, S. P. Reynolds, W. C. Reynolds and H. T. Reynolds, and one sister, Mrs. Celestia Reynolds Culver.

She resided at Hebron until her marriage, with the exception of two years, 1856 and 1857, spent as a student at Albion Academy, Albion, Wis., also a few years in attending Coudersport, Pa., Academy. When about eleven years of age she was baptized by Dr. H. P. Burdick and united with the Hebron Church, where she retained her membership till her marriage to Delos Babcock, of Albion, Wis., February 22, 1863. In 1865, they located in West Hallowell, Ill., where they united with that church. To them was born one daughter, Verena Belle, who brightened their life for thirteen brief years, when she was called to the home above. In 1874, they removed to Nortonville, Kan., and transferred their membership to the Nortonville Seventh Day Baptist Church where she remained a loyal member until her death. Twenty years of her life were spent in teaching in the public schools of Wisconsin, Pennsylvania, Illinois and Kansas. For many years she was a teacher in the Sabbath school until failing health compelled her to give it up.

She was always deeply interested in our missions, especially in our China mission. By request of the Woman's Missionary Board she opened a correspondence with our missionaries in Shanghai, which continued for more

than a quarter of a century. She was a constituent member of the Nortonville Missionary and Benevolent Society, being its first secretary and holding that position for several years. She was for years a frequent contributor to the SABBATH RECORDER.

She has said, "Death to me will be but a joyous transition from my pleasant home here and my kind friends and neighbors, to the glorious home of the soul, where first and best I shall see the dear Father and my blessed Redeemer face to face, and join with all the redeemed of earth in ceaseless praise to them, world without end. The prospect is saddened only by the regret that every waking moment of my life has not been fully consecrated to the Master's loving service."

Funeral sermon was preached by her pastor, H. L. Cottrell. The texts used were, "I know that my Redeemer liveth" (Job 19: 25), and "Because I live, ye shall live also" (John 14: 19). Burial was in the Nortonville Cemetery. *

SABBATH HISTORY I.

BEFORE THE BEGINNING OF MODERN DENOMINATIONS

AHVA JOHN CLARENCE BOND

- CHAPTER ONE
A Growing Regard for Bible Authority
- CHAPTER TWO
The Sabbath in the Old Testament
- CHAPTER THREE
The Sabbath in the Gospels
- CHAPTER FOUR
The Sabbath in the Early Church
- CHAPTER FIVE
The No-Sabbath Theory of the Early Reformers
- CHAPTER SIX
The Sabbath in the Early English Reformation
- CHAPTER SEVEN
John Trask and the First Sabbatarian Church in England
- CHAPTER EIGHT
Theophilus Brabourne an Able Exponent of Sabbath Truth
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A Sabbath Creed of the Seventeenth Century

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FISHER.—Susan Harris Fisher was born near Shiloh, N. J., May 4, 1873, and died at the home of her husband, near Shiloh, December 8, 1922, aged 49 years, 7 months, and 4 days.

She was the third child of a family of seven, the children of Rudolph T., and Margaret Ayars Harris. Of the immediate family three have passed beyond within eight months, the father and a brother. There is left two brothers, Warren and Frank, and two sisters, Mrs. Louisa Allen and Mrs. Mabel Davis, all of whom live in the community.

Her education was obtained in the public schools of the community and at Alfred University. For twenty-two years she was a teacher in the public schools of her home county. In this work she was unusually successful and was considered among the very best of teachers by school authorities. She gave up the work largely on account of her health, and the health of her father. Her influence for good in the schoolroom can hardly be estimated, not only along educational lines, but along moral and religious lines also. Her ideals were of the highest order and her life, by example, was a mighty force for true manhood and womanhood among her pupils.

In her church and religious life she was untiring. Uniting with the Shiloh Seventh Day Baptist Church on February 7, 1885, she entered actively into work in it and its affiliated organizations. From girlhood days she was a teacher in the Bible school, teaching largely classes of young people. For several years she was superintendent of the Junior Christian Endeavor work of the community. For thirteen years she was assistant treasurer of the church, having charge of the in-

dividual accounts for all lines of local and denominational work. At the time of her death she was getting out the final cards to each member of the church showing their standing, financially, for local and denominational work. She was one of the group of young people who were active in organizing a course of concerts and entertainments for the Christian Endeavor society which later developed into the Shiloh Lyceum Association, which is today, a marked feature in this and surrounding communities. In the work of the association she was one of the leaders, serving on the executive committee, until by failing health she was compelled to give up the work.

She was united in marriage with George W. Fisher, of Shiloh, March 7, 1922, who after these few happy months spent together is left, broken-hearted, to cherish the memory of a devoted wife and Christian companion. In their last morning worship together, before her final illness, she read for the Scripture lesson Matthew 8:1-8.

Owing to the nature of the disease with which she was afflicted, her friends knew that she might be called at any time, yet owing to the fact that she seemed quite well they had hoped that she might be spared for yet years of love and Christian service, but God willed otherwise. It is not without hope that husband, brothers, sisters and friends give her up, for our loss is her gain for such a life can but bring its reward in the future.

Funeral services were conducted in the church Sunday afternoon, December 10, 1922, by her pastor, Erlo E. Sutton, assisted by Rev. James H. Hurley, of the Marlboro Sev-

enth Day Baptist Church. Scriptures were read from Matthew 8:1-8 and John 14. The text used was taken from Mark 14:8, "She hath done what she could." The body was laid to rest in the Shiloh Cemetery which was covered with a blanket of pure white snow, a fitting emblem of the purity of her life so well spent.

E. E. S.

POTTER.—George Freemont Potter, the subject of this sketch was born in Alfred, N. Y., April 29, 1856, and died January 8, 1922.

When nine years of age George came with his parents to South Hampton, Ill. Later the father bought forty acres of land at West Hallock, a mile south of the present Potter homestead. On December 18, 1881, he was united in marriage to Miss Mary Butts, and in 1889 they moved to the present farm where they have since resided until the time of his death.

Mr. Potter was a faithful member and supporter of the Seventh Day Baptist Church at West Hallock and was one of the last surviving members of this splendid group of Christians who at one time had an organization of wonderful strength which spread its influence over the community for great good. The West Hallock Church was a rightful community center and George Potter was active in the affairs of the community. He was a leader of the West Hallock band and orchestra and a member of the male quartet.

He is survived in his family circle by his wife, and two sons, Roy D., of Essex, Ontario, Canada, and Bert G., of Edelman, also six grandchildren and a brother, D. E. Potter, of

St. Petersburg, Fla., and a sister, Mrs. Moses Crosley, of Albion, Wis. Three brothers, Dell, Bert and Riley, preceding him in death.

His last illness was of short duration; one week before his call he was in his usual health and working about the home as was his custom. When taken ill, that dread disease, pneumonia, soon developed and his strength was not equal for the struggle and on Monday evening, January 8, at seven o'clock his life went out and the West Hallock community lost another good man.

"Tell me not in mournful numbers
Life is but an empty dream,
And the soul is dead that slumbers
For things are not what they seem.

"Life is real, life is earnest,
And the grave is not its goal.
Dust thou art, to dust returnest,
Was not written of the soul."

R. V.

ALLYN.—Mrs. Laura Greenman Allyn, wife of Dr. Louis M. Allyn, died at her home on Library Street, Mystic, Conn., Monday afternoon, October 23, 1922, after several months of suffering which she bore with Christian fortitude.

She was born in Mystic February 15, 1875, the daughter of George H., and Ann Eliza Bowler Greenman, and lived in Mystic most of her life, where she had a host of friends. She was a student in Wellsley College for a time, taught school in Mystic, and also in Brockton, Mass. She was active in all things in the town, a member of the Union Baptist

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Church, of the Parent-Teachers' Association, and the Community House Association.

Besides her husband she is survived by her parents, two children, Lucia Greenman Allyn, and Emily Maxson Allyn; three sisters, Miss Annie B. Greenman and Mrs. Herbert S. Davis, of Mystic, and Miss Bessie Greenman, of Boston; and two brothers, George B. Greenman, of Mystic, and William C. Greenman, of New Castle, Pa.

Her funeral was held from her late home Wednesday afternoon, October 25, at 2:30 o'clock. Rev. J. G. Osborne, pastor of the Union Baptist Church, conducted the services. Interment was in Elm Grove Cemetery.

G. H. G.

BERKALEW.—Cora Lumira Ward was one of thirteen children born to Jonathan and Electra Ward. She was born at Lake Geneva, Wis., June 1, 1858, and after an illness which had confined her to her home more or less for two years, she entered into rest December 12, 1922.

On February 23, 1881, she was married to David Y. Berkalew at New Auburn, Wis., Rev. James Bailey officiating. In the spring of 1885 they removed to Milton to make their permanent home.

Mrs. Berkalew was reared in the faith of the Methodist church. After her marriage she accepted the doctrines of the Seventh Day Baptists and became a staunch member of the Milton Church while President William C. Whitford was pastor. In her home, the community and the church she has faithfully tried to exemplify the principles of the Christian faith and works. She found genuine happiness in everyday ministries.

She is survived by her husband, and by two children, Mrs. John Knight, of Riverside, Cal., and George Berkalew, of Milton, and by a brother, John Ward, of Lake Geneva, the only surviving member of her father's family.

H. N. J.

STUKEY.—Daniel C. Stuke was born in Watson, N. Y., February 26, 1867, the first in a family of seven children of Christopher and Mrs. Cornelia Stuke, and died in Rome, N. Y., January 2, 1923.

He was baptized by Elder H. D. Clarke and joined the First Verona Seventh Day Baptist Church. On the eighteenth day of March, 1891, he married Miss Florence Clarke, of Leonardsville. Moving from Verona to Preston in 1895, he became an active member and supporter of the Preston Church. Subsequently he moved with his family to Norwich, N. Y., where until a few months ago he resided.

He had been in very poor health for a number of years, and death was a welcome messenger.

He leaves his wife and two children, Mrs. Millicent Williams, of Verona, and Donald, of Norwich. Of the near relatives a brother Arthur, of Fort Lee, N. J., a sister Mrs. Lena Smith, of Buffalo, and a brother-in-law Charles Palmer, of Alfred, were at the funeral. After the ritual by the Masons in the home where he died he was brought to the old home church for the farewell services and then laid to rest in the cemetery at Verona Mills.

T. J. V.

THE SABBATH RECORDER

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

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Sabbath School. Lesson VI.—February 10, 1923

THE SPIRIT OF PRAYER. LUKE. 18.

Golden Text.—"The sacrifices of God are a broken spirit:

A broken and a contrite heart,
O God, thou wilt not despise."
Psalm 51: 17.

DAILY READINGS

Feb. 4—Luke 18: 1-8. Persistent Prayer.
Feb. 5—Luke 18: 9-14. Humble Prayer.
Feb. 6—Luke 18: 35-43. Faithful Prayer.
Feb. 7—1 Kings 8: 33-40. Repentant Prayer.
Feb. 8—Psalm 119: 145-152. Whole-hearted Prayer.
Feb. 9—James 5: 13-20. Prevailing Prayer.
Feb. 10—Psalm 4: 1-8. Trustful Prayer.

(For Lesson Notes, see *Helping Hand*)

They must upward still and onward
Who would keep abreast of truth.

—Lowell.

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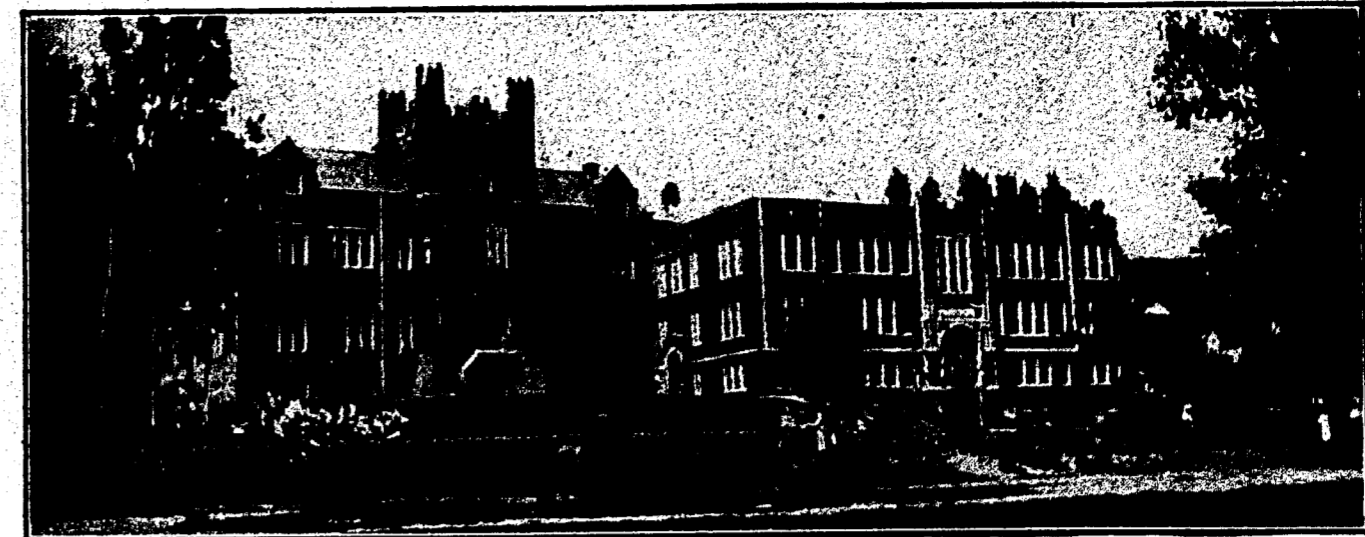
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(Continued from First Page of Cover)

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THE BOYS AND GIRLS

6. We commend the Young People's Board for their diligence and success in promoting religious training among Seventh Day Baptist boys and girls. No more vital work exists among us, for our children are the fountain-head of the denomination.

7. We recommend a careful provision in all our communities for the social, recreational, and vocational needs of the boys and girls and a liberal use of love and reason in their Christian nurture.

8. We look forward with anticipation to the possibility of securing the services in religious education among boys and girls of Miss Ruth Phillips, who next June completes a two-year course in the School of Religion at Boston University.

THE MINISTRY

9. We suggest that March 24, 1923, be set aside as "Ministerial Decision Day" in the churches, and urge our pastors to preach at least one sermon during the year on the ministry and to use every possible effort to attract young men of promise into the calling.

10. We commend also to the people of the denomination the importance of "talking up" the ministry, of encouraging young men to enter it, and of sustaining in every possible way the men already in the field.

11. In anticipation we welcome at least five new men to the ministry and pledge our support to them in the realization of their hopes and plans for denominational service. Since no calling demands richer resources of mind and heart, we commend to them the fullest preparation within their reach.

THE SPIRITUAL LIFE

12. We approve the plan of having a special season, possibly during the months of February and March, for the deepening of the devotional life of our people, especially by an effort to foster family religion and to encourage pastoral evangelism.

The Sabbath Recorder

OUR PLATFORM FOR 1923

Adopted by the Commission at the Pittsburgh Meeting, December, 1922

FINANCES

1. We commend to all our denominational agencies such methods as will promote alike efficiency and economy.

2. We urge upon our people, with the now returning prosperity of the country, a greater devotion to the ideals of stewardship and the desirability of facing courageously the Kingdom-tasks confronting us.

3. We point out to Seventh Day Baptists that the raising of even 75 per cent of the budget for this year will make a large beginning on the debts now hanging over the boards and the Conference, and we earnestly commend this method of liquidating denominational indebtedness.

4. Since we are now within eighteen months of the termination of the Forward Movement, we urge upon our churches and upon the individual members thereof the necessity of bringing this, our supreme denominational effort, to an abundantly successful issue.

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