

The Sabbath Recorder

THE FIFTH YEAR
OF THE
NEW FORWARD MOVEMENT
BEGAN
JULY 1, 1923

MY GAIN

'Twas in my weakness that I learned
The greatness of God's might,
'Twas in my blindness that I saw
The glory of his light;
'Twas in my need I found the store
Of riches from above,
'Twas in my sin I realized
The depths of Jesus' love;
'Twas mid the storm I felt the calm
Of his abiding peace,
'Twas when all others failed I learned
His care can never cease;
'Twas in my pain I found the balm
That Heaven alone can give,
'Twas when I suffered death with him,
He taught me how to live.

—Selected.

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

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Alfred, N. Y.

For the joint benefit of Salem and Milton Colleges and Alfred University.
 The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

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PLAINFIELD, N. J., JULY 2, 1923

WHOLE No. 4,087

Central Association Delegates to the association left Plainfield At Verona, N. Y.

Delegates to the association left Plainfield at 11.13 Wednesday morning in time for the 12.50 train on the New York Central road for Rome, N. Y. There they were met by Brother Newey with an auto, and after a ride of seven miles through the beautiful farming country of central New York, they found themselves in comfortable Verona homes just as the evening shades were gathering.

We had greatly enjoyed the ride up the Hudson to Albany; and the westward journey along the historic waters of the "Mohawk vale" is always full of interest. The evening was cool, in keeping with the weather records of this backward season, and everything indicated that crops must be late this year.

Brother Eugene Davis and the editor found a pleasant home at the parsonage with Pastor Theodore J. Van Horn and wife. After a good night's rest we found an ideal morning for the meetings, and soon went to the old Verona church, where the friends were busy finishing their preparations for the association.

It did not take long to see that Verona was going forward. We never saw the meeting house in so good condition outside and in. It had received a coat of paint recently, the old wooden porch had been replaced by a neat new one with good concrete steps and floor, at a cost of about \$200; a fine-sounding bell had been placed in the steeple as a gift from Mrs. Villa Showdy; and the moment one looked inside he could see that the women had been busy decorating the room for the special meetings. New lights and a new piano have also been added within a year.

The lawn had been clean shaven and a rest tent was placed upon it for the comfort of tired persons among the guests.

At the proper time Brother Raymond Burdick, the president, called the association to order, and after devotional services by Rev. Loyal Hurley, Pastor Theodore J. Van Horn extended the welcome found on another page of this RECORDER.

Robert W. Wing, of Scott, made a happy response to Pastor Van Horn's welcome. He wonders if God's people would be as much interested in matters of the kingdom as they are in other things. Christians are not always true to their songs of consecration. Let the main thought here be that the Son of Man came to save the lost and that we are his witnesses. May we go away better able to witness for our Master than when we came here. As the disciples after their walk to Emmaus said: "Did not our hearts burn within us as we talked with him by the way?" so may we be able to say when these meetings are over.

Some thirty-five minutes of spare time were left before noon, due to the absence of some parts of the program—such as letters from the churches which had not arrived—and this time was given to Rev. H. Eugene Davis, of Shanghai, China, and to Forward Movement director, A. J. C. Bond. These two speakers were listened to with great interest. The question of plans for our future Forward Movement, after the five years are up, was regarded of greatest importance for our consideration in the associations this year.

The noon hour at the church was always one of pleasant social fellowship. It seemed like a home-coming in which the children of the Father had come together for common help and good cheer. In the church basement tables were loaded with viands for our use and the Verona ladies made every one feel at home.

The devotional service in the afternoon was conducted by Rev. Frank E. Peterson. He read a portion of the long prayer of Jesus in the seventeenth chapter of John, and called attention to the personal pronouns in the chapter. His topic was: "The weness of us"; and he applied it to the sense of *oneness* coming from the *weness of us*. In a common interest like ours what is *one's* belongs to the *others* as well. What is *one's* interest or *one's* movement is also *ours*, and we are one. This weness of

us is our great source of power as a people.

At the close of this address Brother Bond prayed for our oneness; our unity of spirit that binds us together. May we more and more become one in Christ.

Rev. John Randolph, the newest pastor in the association, preached the annual sermon. He read Christ's words in the tenth of John about the good Shepherd.

John 10:10 was his text. "I am come that they might have life and that they might have it more abundantly." What is life? The term is used in various ways. Life is a gift of God and we should have a broad view covering the more abundant life of which Jesus spoke. It was a clear, strong plea for the possession of the life Christ came to give, without this we can do nothing toward extending the kingdom of God on earth.

"He Leadeth Me" was a well chosen song to follow this touching plea for the abundant life.

Practically the same representatives of the other associations appeared here in behalf of the bodies to which they belong. Everybody seems interested in messages from different bodies of our denomination with headquarters in various sections of this great country. The ties that bind our churches together are greatly strengthened from year to year by the presence and influences of these delegates.

Brother A. J. C. Bond's message from the Pacific Coast Association was listened to with very great interest. The ties that bind peoples so widely scattered must be greatly strengthened by such visits as Brother Bond made to the association in California.

This association continues the practice of reading letters from its churches; and letters were read from Brookfield, Verona, DeRuyter, Adams Center, Second Brookfield, West Edmeston, Scott and Syracuse.

The clerk reported that during the many years she had served as secretary she had never received such complete reports from the churches. There was a letter present from each of the churches in the association.

An Important Resolution In the Eastern Association, after the people had become interested in the two colored brethren seeking a church home among us and desiring to work among people of their own race, the following resolution was adopted by a unanimous vote, and it was sent to the Central Association and adopted:

WHEREAS, There is a large and open door for work by Seventh Day Baptists among the colored Sabbath-keepers, and,

WHEREAS, We recognize in religion no racial lines; therefore be it

Resolved, That we welcome this opportunity for service for God and men.

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

The Spirit of Christian Song The evening shades began to gather on the first day of the association at Verona and as we were walking slowly toward the church where groups of people had been visiting since the supper hour, the strains of a familiar old song reached our ears. Voices of men and women swelled a great chorus that grew stronger as we drew near. As we approached we found that some one had started, "Nearer my God to thee" and the entire group caught up the song. It was indeed impressive, there in the open air, to see old and young singing spiritual songs with fervency of feeling and evident devotion as darkness settled down over church and people.

We did wish that a few fearful souls who seem to think that the spirit of devotion is departing from our people could witness some of the uplifting scenes in our associations.

The way old and young are taking hold of the Master's work in these days gives us hope for our future. Just at this point in our writing of this matter, Brother Claude Hill announced the song: "Blessed Assurance Jesus is mine," and it would have done you all good to hear the swelling chorus that comes from the well-filled pews. Then came, "Standing on the Promises," and all were ready for the good meeting.

Ordination of Deacons Thursday night at the Central Association was set apart for the ordination of two deacons to serve the First Verona Church. The candidates were T. Stuart Smith and Marion Dillman. Both men were converts to the Sab-

bath and prominent in Christian work, and both gave a very interesting and satisfactory experience.

The ordination services were in the hands of Rev. Frank E. Peterson, chairman of the ordination committee of the association. There was a large and attentive audience and the evening was full of good things.

The ordination sermon was preached by Rev. Royal R. Thorngate, a former pastor who had baptized one of the candidates; and some remarks were made by Rev. Alva L. Davis, another former pastor who had baptized the other one. The consecrating prayer was made by Rev. Theodore L. Gardiner while the ministers and deacons assisted in the laying on of hands.

Rev. A. J. C. Bond in an appropriate address welcomed the new deacons to the larger service in the Master's kingdom.

There was something about this service that touched the hearts of the people in an unusual way. It was a very uplifting and helpful meeting that will not soon be forgotten by those who were present.

Friday Morning At Verona Tract Society's Hour At the business session on the second day of the Central

Association, Rev. William M. Simpson appeared as delegate from the Western Association bringing cheering words from the churches of the association regarding evangelical work. He mentioned fourteen baptisms in his own church and six baptisms in the First Alfred Church.

Mrs. Lena Crofoot, pastor at West Edmeston, presented her report as joint delegate from this association to the Eastern Association and Western. The time had arrived for the special order, and the remainder of the forenoon was devoted to the program of the American Sabbath Tract Society, with A. J. C. Bond as leader. He spoke of the inquiries constantly coming in for light on the Sabbath question. Many encouraging signs appear as the days go by. The editor spoke upon the general plans and work of the Tract Board; its efforts to keep in touch with the churches and with scattered Sabbath-keepers, as well as to send the light of Sabbath truth out into the world of error by the printed page.

The SABBATH RECORDER was given the

principal attention in his address, and we have evidence that some in the audience realized, as never before, something of the value of this paper to a denomination so widely scattered as ours is. What would be the result if the RECORDER should stop making its weekly visits to the homes of our people? How would families of remote sections learn anything about the various interests to which we are giving attention? What would the people know about the plans and activities of the Missionary, Tract, Young People's, Woman's and Sabbath School boards? What would they know about our colleges, Alfred, Milton, and Salem, if there were no RECORDER? What interest could they have in our mission fields if this tie that binds our churches to them were severed?

How can families that turn a cold shoulder to the SABBATH RECORDER, where parents never see it, or where they never speak well of it, expect their children to grow up loyal to the faith of their fathers? Every Seventh Day Baptist family should have this paper.

Missions On Friday afternoon the Missionary program was one of the very best. It was led by Rev. William L. Burdick, and the speakers were Rev. Loyal F. Hurley, Rev. Alva L. Davis, Rev. H. Eugene Davis, and Brother Burdick himself. One of these made a strong plea for more aggressive mission work; another spoke upon the need of active evangelism; the third gave a most interesting address upon the work and the needs in China; and the leader stirred all hearts pleading for an education that exalts Christ. The Missionary Board would make Christ supreme through the entire life of the Christian, and promote universal brotherhood.

After these stirring addresses the male chorus of eight men sang: "What more could he do?"

The thing that causes great regret is the fact that so few of our people are present to hear the words that move our hearts in regard to the Master's work. If all Seventh Day Baptists could be stirred until they feel the spiritual uplift that comes in such meetings as these in Verona, we would see different results all along the line.

Sunset Bell and Sabbath Eve The sunset bell at Verona announced the beginning of the Sabbath, and the vesper service started off with the song:

Day is dying in the west;
Heav'n is touching earth with rest;
Wait and worship while the night
Sets her evening lamps alight
Through all the sky.

While the deep'ning shadows fall,
Heart of love enfolding all,
Through the glory and the grace
Of the stars that veil thy face
Our hearts ascend.

Holy, holy, holy, Lord, God of Hosts,
Heav'n and earth are full of thee;
Heav'n and earth are praising thee,
O Lord Most High!

This praise service was led by Brother Claude Hill, delegate from the Northwestern Association, who was the preacher of the evening.

His text was: "Give ye them to eat." Matt. 14:16. The keynote of the association: "For the Son of Man is come to seek and to save that which was lost," was displayed in white letters on the wall back of the pulpit, and the speaker called attention to this to show that the text he had chosen was in harmony with the theme of the association.

Christ had little to say about the church; but the church came naturally from the instinct that draws us together for company and mutual help. The main thing is to give men and women the bread of life—to feed them, and when they have received that, the first impulse is to go out and tell others.

Christ is still saying: "Give ye them to eat." The only gospel many ever hear is the gospel according to you. We are living preachers by our every-day life.

True Christian enterprise from the beginning has been missionary. The first disciples were told to tarry for the power from on high, and then it was theirs to go out and preach and teach. The greater the missionary spirit in our churches, the greater will be their power and the better will be the results at home.

The house was well filled, and the after-meeting led by Rev. Frank E. Peterson was one of the very best. It reminded us of the old-time revival in which the power of the Spirit was present to stir all hearts.

This second day at Verona was a great day. It would revive hope for our good cause in the heart of the most pessimistic.

Sabbath Morning At Verona There was a great crowd of people at the Sabbath morning service in Verona. Sixty-six came about eighty miles in autos from Adams Center alone, and the delegations were large from Leonardsville, Brookfield, West Edmeston, Syracuse, DeRuyter and Scott.

The children were placed on the front seats in the church, and Rev. William M. Simpson preached a sermonette to them first, after which they were sent to the Lutheran church and to the schoolhouse where special services were held for them by Brother Simpson, H. Eugene Davis and others. Mr. Simpson's sermonette consisted of the story of the prophet Amos and was as interesting for the old people as for the children. He has a special gift for this kind of work. When he was through the children marched out of the church, while the audience sang, "Onward Christian soldier, marching as to war."

Then followed the regular sermon by Rev. Alva L. Davis, a former pastor of the Verona Church. After some reminiscences of other days spent with the people here, he announced his text: "Consider the lilies." The lessons he drew from the flowers of the field and God's messages on the pages of his other book were practical and full of the gospel of love and peace.

What is wrong that man should stand in the presence of God's flowers and be ashamed of himself? Man is wrong.

Christ still holds out the flowers and says: "Consider the lilies." In this busy world there is too much confusion and noise, and not enough of the peace of the hills. Out on the fields where God is all and in all, consider how the flowers, each in its place, abide in the quiet settled life where God has placed them. We need to check our vagrant habits and abide in the homes where Jehovah has placed us, and adhere faithfully to some good work, well chosen; and whether on our farms or in our homes, *abide with God.*

It is blessed to seek peace under the open sky in the house God has made for us, "out in the fields with God." We must find anew peace from the God of peace before we can secure the peace where lilies grow. Each flower is faithful to its appointed task in nature. All nature teaches faithfulness.

Each growing object in the field fulfills the divine plan. How is it with us?

Every flower rebukes us for worrying. If God so clothes the grass shall he not clothe you, oh ye of little faith? Let us abide at our task and trust God. It is our privilege to live in divine sunlight, safe in the care of our heavenly Father.

Vesper Service Sabbath Evening Sermon by Brother Simpson The services on the evening after the Sabbath began with special music by the local orchestra.

Then followed a solo by Rev. Loyal Hurlley, and a duet by Pastor and Mrs. Van Horn.

There was a beautiful trio in which the voices of three ladies blended in unusual harmony. We shall not soon forget that sweet song, a part of the words of which we copied for you:

"LED BY THE VOICE OF JESUS"

A home there is beyond the blue,
In our Father's house above,
Where those redeemed, the good and true,
Will united live and love.

We see its domes resplendent glow,
Bright the beams of glory fall,
While crystal waters onward flow,
And a Savior's love o'er all;

And fragrant flow'rs immortal;
Not a sigh or sorrow there,
But golden rays disperse the gloom,
'Tis forever bright and fair.

REFRAIN

Sweet voice of love, be thou our guide,
Lead us on to victory,
Until we reach the farther side,
When thy blessed face we'll see;
Let us hear thy sweet voice ringing,
Ringing through the mist of coming years,
Ever to its sweet tones clinging
In our joys or in our tears.
Ringing, ringing, ringing, ringing
Through the coming years.

After this splendid spiritual vesper service, Rev. William Simpson, delegate from the Western Association, preached a very practical sermon from the text: "He that is faithful in little is faithful also in much: and he that is unjust in little is unjust also in much."

His theme was undivided loyalty to our Lord. The explanation he gave of real stewardship showed that men are expected to be true to God in the use of all their powers, influence, time, endowments of whatever kind—even for all their friend-

ships which should be shared with others.

We are accountable for all our abilities and spiritual blessings and we have no right to enjoy them by ourselves alone. We are here to help others. It is a misfortune not to trust our God. He trusts us and we should trust him.

By simple illustrations he showed how honesty in little things is connected with prosperity and blessedness. The law of habit is strong and holds us in the way of life we have cultivated, whether good or bad.

Young People's Work The young people of Verona are strong and loyal to their church. Their pastor and his good wife and helper can depend upon them to aid in whatever work needs to be done for the church. And when we get the young people of this association, from the different churches, we have a strong, attractive, inspiring company.

Their meeting here was very good, and we are promised that the papers of the young people shall appear in the RECORDER in due time.

The trio sang again in this hour. Everybody was pleased with the closing song: "Oh, beautiful garden of prayer."

Whoever thinks back for half a century to the associations of other days, recalling the spirit and the powers of the meetings then, as compared with associations today, will have hard work to believe the charges of some who claim that we are losing ground!

The Historical Pageant "The Light Hath Shined" Those who attended the General Conference at Ashaway, R. I., last August, will not soon forget the missionary pageant given by our Woman's Executive Board, in honor of the two hundred and fiftieth anniversary of the founding of our church in America.

This splendid pageant was prepared by Mrs. Harriett Carpenter Van Horn, wife of the present pastor of the Verona Church, and was repeated in the Central Association on Sabbath afternoon. Mrs. Adelaide C. Brown, of Brookfield, had charge of the woman's program, and Mrs. Van Horn, the author of the pageant, was the director of this inspiring part. After the young ladies' chorus had sung an appropriate song, the one presiding at the piano struck up the

old familiar strain, "The morning light is breaking, the darkness disappears"; and a sweet, low undertone of this tune on the piano ran through the entire exercise making a most appropriate background for every scene.

In the midst of this opening chorus two heralds appropriately dressed, wearing helmets and bearing rods of authority, came marching down the center aisle followed by the Spirit of Missions dressed in flowing white robes, with a crown upon her head, and covered with a filmy violet colored veil. Before mounting the high seat or throne at the back of the stage the Spirit of Missions paused, and, seeming to overlook the world's past record, she stood there grieving over the slow progress made in carrying out the Master's command to evangelize the world. In clear and tender words, beautifully accented with every syllable distinctly pronounced, she slowly spoke as follows:

How swiftly the years pass. Twenty centuries are speeding by since, thou, O divine Master, first sent thy servants out into the wide spaces of the earth, to "preach the gospel to every creature." Have I not, O patient Lord, I, the Spirit of Missions, gone with thy people here and there, wherever thou hast sent—to inspire, to lead, to cheer and speed them on? All peoples who have claimed thee King of their lives, have had a share in this blessed task. And yet, dear Master, forgive, I pray, that so much remains undone. Pity, I pray, thy world, poor, bleeding, storm-tossed, war-wounded world, so restless and unsatisfied without thee. Can it be true that the centuries have brought mankind no nearer than this, to an understanding of thee, and thy marvelous love? Ah, Savior, thou and I have walked together, with breaking hearts, across the groaning battle-fields of the world. But, blessed Lord, I thank thee that it is true, we have thus walked. In all its speechless misery, the world has not been left alone. Then let us not grieve. Thy children have gone forth, and into the far corners of the earth have carried the blessed news of thy salvation. Only the bright Angel of the Records knows at what sacrifice of self; what glowing zeal; what boundless faith. Aye, even here, in this sacred spot where I pause for a brief hour's meditation, there have dwelt those who heard thy compelling voice and heeded its command.

Let me summon the Years, and hear once more the tale of that brave little company who have carried thy gospel and thy holy Sabbath to a needy world.

Then there came marching in, the "years" which she had summoned, each one bearing its message. The dates appeared in plain

black letters on the front of the white crowns they wore. The year 1672 said:

O gracious Spirit, surely thou hast not forgotten that it was at thy behest one came from a land across the seas to bring the blessed Sabbath truth to young America. There were true hearts of oak in England in those early days. They stood for liberty of conscience, even then, and were ready not only to speak with voice and pen and consistent daily living, but suffered hopeless imprisonment and shameful martyrdom for what they deemed obedience to the Most High.

Holding the Sabbath truth thus precious, the church impelled by thy spirit sent Stephen Mumford to these shores. In 1664 he stepped first upon the new world, his Bible in his hand.

A true missionary of the cross, it was a scant half dozen years, ere he had sought out and gathered a little group of devout souls, to whom the Sabbath truth came from his lips with convincing powers. These men and women joyfully accepted its claims and blessings.

There were heart-aches, estrangements from friends near and dear, hardships and sorrows to be borne. Brave Tacy Hubbard, first woman to embrace the Sabbath in this land, could tell you of them all. But the little church in spite of these, perhaps because of them, grew in faith and zeal and steadfast purpose and tonight within these walls, there sit those who proudly trace within their veins the same rich blood that surged so bravely through those sturdy hearts.

A small beginning, a tiny root planted 250 years ago, yet vigorous and fruitful today.

Be comforted, O mighty mother, in thy valiant daughters.

Then came another bearing the same date and said:

Seventh Day Baptist history in England is clearly traced from 1580, and probably goes back for six centuries.

Before our history in America begins (1664) our English brethren had made real contributions to general learning, lexicography, surgery, hymnology, and civic and religious liberty.

Nathaniel Bailey, first prominent lexicographer. His dictionary formed the basis of Dr. Samuel Johnson's famous later publication.

Dr. Peter Chamberlen (1601-1683) physician to three British sovereigns invented surgical instruments not superseded today.

Dr. Samuel Stennett and Dr. Joseph Stennett, belonging to a long line of distinguished scholars, composed hymns that are found in every modern hymn book.

Rev. John James, foully martyred in 1661 by Charles II to terrify Dissenters and especially Baptists into loyalty.

Tewksbury Church sent Stephen Mumford as Seventh Day Baptist missionary to Newport, R. I., in 1664.

Mrs. Samuel Hubbard (Tacy) first woman Sabbath-keeper in America.

When this interesting historical message had been delivered to comfort the heart of the Spirit of Missions, up came one bear-

ing the dates 1672-1722, and spoke for the half century intervening between the years of the last speaker and herself. She spoke as follows:

I speak, most noble Spirit, for the years that lie between my sister and myself. The Gospel and the Sabbath of the Lord found faithful and devoted hearts reaching over to the regions beyond. Churches sprang up, here and there in New England, and the Middle States. Indeed, as emigration penetrated west and south.

"They that were scattered abroad went everywhere, preaching the word." Many of those who belonged to the church in Newport made homes in this very section where we stand tonight and in 1708, this church was constituted, whose happy guests we are.

Life here was not without its struggles in those early days. Fierce Indian foes, a stubborn soil, unsympathetic neighbors, the rigors of a pioneer existence only strengthened the sinews of body and of soul. Political strife between the colonies of Massachusetts and Connecticut waged bitter warfare over the possession of this region. And it was due to the unfaltering steadfastness of these early Christian Sabbath-keepers who submitted to imprisonment and bitter privation, rather than yield a sacred principle, that Religious Liberty was preserved to this State and Nation.

Within this period, and out of such material, churches like Salem, Piscataway and Shiloh were built, and today after 185 years, they are going grandly forward in this work.

Rejoice then, dear Spirit of Missions, that Tobias Saunders, Robert Burdick, Joseph Clarke, Elder John Crandall and others like them, sustained a worthy share in those epoch-making days.

First house of worship at Hopkinton built in 1680.

First Seventh Day Baptist Church of Hopkinton separated from the mother church at Newport, R. I., and granted charter by State of Rhode Island, 1708. Tobias Saunders, Robert Burdick imprisoned in Boston for a year. Elder John Crandall and others imprisoned in Hartford in 1671. Joseph Clarke dragged from his home at night to prison in Hartford 1680. "Had it not been for the steadfast fight of these men, Rhode Island could not have held this territory" which was the bone of contention between Massachusetts and Connecticut. Both these States were imprisoning Baptists for baptizing.

Had this region become the property of either, Rhode Island could not have borne today the distinction of being the first to establish religious liberty. Because if either State had gained possession, it meant the end of the privilege of worshiping God according to the dictates of one's own conscience.

The steadfast adherence to principle on the part of these Seventh Day Baptist men saved to our country the cause of religious liberty through the centuries. (See "Bi-centenary papers First Hopkinton Seventh Day Baptist Church.")

Then came two other messengers from the years of the Revolution who gave the data regarding those times as follows:

In Revolutionary days, O divine Spirit, the same worthy heritage gave to our country in her struggle for freedom stalwart men and women of our faith. Ever concerned for liberty of conscience for all men, they upheld the banner of righteousness in lofty legislative halls, in blood-stained battle ranks, and humble wayside homes. Obedience to God in all His commands, and the right to worship him according to the dictates of a man's enlightened conscience, was their battle cry. And what they claimed for themselves they also conceded to others.

Does the memory of Governor Samuel Ward and men and women of like fiber, warm and comfort thy great heart?

Meeting house of Rockville, R. I., erected to accommodate the part of the congregation residing there, while still holding membership in First Hopkinton church (1771).

Meeting house at Hopkinton City similarly erected near close of century.

Hon. Samuel Ward (1725-1776), son of Gov. Richard Ward; great-grandson of Roger Williams; member of First Hopkinton church; three times Colonial Governor of Rhode Island; member of Continental Congress; presented name of George Washington to Congress for election as Commander-in-Chief of Federal Army; strongly sympathized with action which resulted in Declaration of Independence; death in March, 1776, prevented his signing that document.

The next ones represented the years from 1772-1822 regarding the work of home missions. This was the message:

Thou wilt recall, brave Spirit of Missions, the early labors of the home missionary, in the period of which I speak. Dark, gloomy forests, wild mountain streams, the lonely trail,—those marked the pathway of thy messengers. Often with only the faithful saddle-horse for traveling companion, they rode the weary miles. From struggling, earnest churches of loyal Sabbath-keepers, they went out to other struggling pioneer bands; to isolated homes; to tiny settlements where Christ was scarcely known. Thus ever the message of the Savior and his holy Sabbath Day, was borne on and still on to waiting, thirsty souls. And many glad new churches began to rear their heaven-pointing spires, on plain and upland, valley and mountainside, to witness for the truth.

Home mission work expanding under direction of "Yearly Meeting" of Rhode Island and Connecticut churches.

Brookfield, N. Y., Church organized through missionary labors of Elder Henry Clarke and Abel Burdick, sent out by "Yearly Meeting" (1797).

"General Conference" growing out of "Yearly Meeting" organized chiefly to promote the spread of the Kingdom (1802).

Elder Henry Clarke, in promoting the organization of the General Conference (1802) got in motion religious forces that led later to the organization of Seventh Day Baptist Missionary, (1819) Tract, (1843) and Education, (1855) boards.

The climax of the story the years had told was reached when the messengers spoke for the years between 1822 to the year 1922. There were two of these messengers and this is the sum of their story:

O, Mighty Spirit of Missions, I come to thee with joy. For now the little stream that issued from the temple's threshold is becoming a wide and beneficent river. Fifteen noble churches now trace their stream of life back to the old church here. And from these fifteen have sprung still others and yet others to swell the tide which flows the blessed westward course. In no period of our history has the Spirit of Missions been more active. Strong churches organized, schools and colleges established. Sabbath truth taught by voice and pen, the blessed gospel preached to ever new hearers. Eager hearts felt the urge, and followed thy Voice to foreign shores, where China's millions languished.

One faithful woman, a humble schoolteacher, carried the Sabbath truth to a growing denomination in America, who now claim that they have borne the same blessed gift to every nation under the sun, and to the islands of the sea.

Thou knowest, O sublime Spirit, that God in his wisdom has denied to our people the gift of *abounding wealth*. But he has granted a better one—Faith and Loyalty and Courage and a Purpose to do his bidding. To wear the shabby coat, to forego the passing pleasure, to check the worldly ambition even at times to jeopardize their very roof-trees, that the needy Cause might not be hindered—such things have marked the quiet devotion of these, thy children who have listened to thy whisper and caught thy vision. Raise now, thy drooping head, O glorious Spirit, and behold what God hath wrought.

When the years had told their story, the Spirit of Missions arose and exclaimed: "My heart glows with the achievements of the past, and I now gladly welcome the story of the present."

Then followed a brief review of home and foreign missions including, step by step, the westward march of our mission work, and all our foreign mission enterprises; our educational movements, and closing with an enumeration of the names of those who have served in our foreign fields to date.

The final stage in this wonderful historical drama was a review of the present outlook and the work we now have in hand. The messenger threw a garland of blood-red beads about the neck of the Spirit of Missions in honor of the years gone by. It was a three cord garland representing the gospel, and Sabbath truth, and an unmutated Bible with love-messages for man. From this message we take the following stirring and significant words:

This people always few in numbers, never endowed with wealth, but rich in devotion, have been wondrously used and marvellously kept, through the centuries.

Often have they been called to grieve that some have lightly held the sacred trust, or feared to face the stern foe, and so have dropped carelessly from the ranks. Like Gideon's army, God has been sifting them. The valiant few who could sound the trumpet call of God; who could hold high the blazing torch of truths; who could stand faithful at their posts—these are the army God can use.

O who would miss the rare honor of a place in such ranks!

When the beautiful story was told, and the angels of Truth, of the Cross, of Hope, of Faith, of Prayer, and of Love had come in and responded to the call of the Spirit of Missions, each with cheering Bible promises, they were sent out to dwell in the hearts of the people to urge, cheer, inspire and strengthen and bless.

Each angel then lighted her candle from one held by the Spirit of Self Denial, and forming a cross they sing: "In the cross of Christ I glory." As they march out the entire chorus sings: "Faith of our fathers living still."

In a few moments the various nations of earth came marching in, led by the two heralds, each nation bearing its own country's flag. As they enter, the music changes to the missionary hymn: "From Greenland's Icy Mountains." When the good words from the nations are spoken, a host of children and young ladies came marching in, each bearing a candle which she lights from the one in the hand of the Angel of Prayer, and they pass around until a good number of candles surround the room. Then all join in the song, "Send the Light":

There's a call comes ringing o'er the restless wave,
"Send the light! Send the light!"
There are souls to rescue, there are souls to save,
Send the light, the blessed gospel light;
Let it shine from shore to shore! shine forevermore.

Let us not grow weary in the work of love;
Send the light! Send the light!
And a golden offering at the cross we lay,
Send the blessed gospel light
Let it shine from shore to shore, Let it shine forevermore.

Every time the expression "send the light" was spoken they all lifted up their lights together.

When the angels had been sent out to

carry the gospel as mentioned above, the song, "More Laborers" was sung as a solo. The words of this song were written by Mrs. Mary Bassett Clark, wife of the long-time president of the Missionary Board, and the music was by Miss Ethelyn Davis. Both words and music were written by Seventh Day Baptists.

We give our readers four stanzas of this poem. There are eight in all:

"Go work today," the Master saith,
"My vineyard waits for thee,
Broad is the field, the harvest white,
From river unto sea!
The reapers still too few remain,
They fall beside the way,
Worn with the labor, and the heat
And burden of the day."

The weary cry of sin-sick souls,
Throughout our broad free land,
From North to South with single voice
Re-echoes this command:
The crowded cities of the East,
Sin-darkened each and all,
The wide, green prairies of the West,
Repeat the Master's call.

The heathen nations from afar,
Stretch out their empty hands,
Uncounted millions worshipping
Strange gods, in many lands;
The door is open, wind and tide
Each sail shall kindly greet,
The ocean islands wait to hear
The music of your feet.

"Go work, today," the Master saith,
The hour of toil is brief,
In swift succession follow blade
And grain and garnered sheaf:
And he who for his Lord has wrought,
With talents *ten or one*,
Will in the hour of reckoning hear
The gracious words, "Well done."

A Layman's Hour And Closing Service For some years our associations have had certain hours devoted to the work of the various boards; such as Missionary Society's Hour, and the Tract Board, Woman's Board, Young People's Board, etc.; but we do not remember of seeing "Layman's Hour" on any program until we saw that of the Central Association. In some sense they may all be considered layman's hours; for the boards are mostly composed of laymen.

So, when we saw "Layman's Hour" on the program at Verona, we looked for something special along that line, and we were not disappointed. Brother E. A. Felton, of West Edmeston, a live layman, and president of the last annual session, had charge,

and the program had to do in the first place with the layman's relation to his pastor; but his obligation to his fellow laymen was not overlooked.

Leslie Curtis spoke of the help a layman can give his pastor by: attending church regularly; by helping him carry out his plans; by promptly and fully paying his salary; by giving him moral support, which means to speak well of him, to give him the benefit of the doubt, and to *pray for him*.

Mr. Curtis closed by reading Ella Wheeler Wilcox's poem: "Lifting and Leaning."

"There are two kinds of people on earth today,
Just two kinds of people; no more, I say.
Not the sinner and saint, for 'tis well understood
That the good are half bad and the bad are half good.

Not the rich and the poor, for to count a man's wealth
You must first know the state of his conscience and health.

Not the humble and proud, for in life's little span,

Who puts on vain airs is not counted a man.
Not the happy and sad, for the swift flying years
Bring each man his laughter and each man his tears.

No, the two kinds of people on earth I mean,
Are the people who lift and the people who lean.
Wherever you go you will find the world's masses
Are always divided into just these two classes.
And oddly enough, you will find, too, I ween,
There is only one lifter to twenty who lean.
In which class are you? Are you easing the load
Of over-taxed lifters who toil down the road?
Or are you a leaner, who lets others bear
Your portion of labor and worry and care?"

Deacon Claude Camenga had the topic, "How a Layman Can Help the Young People." He can give them something to do and show them how to do it; he can plan for them to attend associations and Conferences, and have them report the meetings to their church; and he can set a good example for them to follow. He spoke feelingly of the example of the late J. J. Witter, of Brookfield.

Dr. Sans C. Maxson had the subject: "Can a Layman Be an Evangelist." If so, how? He was sure Christ did not tell his disciples to go into all the world and quarrel with men over doctrines and opinions; but to go and *preach* the gospel. The Savior said: "If my kingdom were of this world, then would my servants fight." Jesus sent out laymen—seventy of them to preach his gospel.

The churches frame constitutions and by-laws for their government. The Ten Commandments make a good constitution, and for the by-laws there is nothing better than the fifth, sixth, and seventh chapters of Matthew.

If as a layman you feel impelled to speak to men about Christ and his salvation do not fail to do so. Our world needs a vision of the Christ glorified as the disciples had on the mount of transfiguration, and as Paul had on the way to Damascus. Because the Christ spirit has made men great and quickened their powers, making them normal and able to delve into the laws of science, we have many modern miracles. Let us admit these great truths, and if we are asked to do mission work for him, let us not hesitate to go forward and plead his cause by exalting his name among men.

This layman's hour was the last session before the farewell meeting of the Central Association. In the evening, after a sermon by the editor of the SABBATH RECORDER, Rev. Loyal F. Hurley led a very interesting and uplifting testimony meeting.

ADDRESS OF WELCOME

REV. T. J. VAN HORN

(Given at the Central Association of Seventh Day Baptist churches, convening with the First Verona Seventh Day Baptist Church, June 14, 1923.)

In seeking for fitting words of welcome to our friends on this occasion, I found in a very ancient book the story of a welcome. It was given to a company of two. They were not people of great prominence and yet it is related that the whole city was moved when they arrived.

There are more points of difference than of similarity between that occasion and this. Instead of a whole city welcoming two, one individual in behalf of a small number is welcoming what we hope will be a host. It was with some difficulty that the people of that town recognized in one of those two the face of a friend. I, the welcoming party, see the faces of many old friends in the throng that assemble here. You have not come here within the walls of a city, but you have come within the limits of a rural community and the whole countryside is moved at your coming. The coming of Naomi and Ruth into Bethlehem so long ago was a surprise to the Bethlehemites.



Pastor T. J. Van Horn, Verona, N. Y.

But we have anticipated your coming. Whether or not our preparations have been adequate, we have had loving thoughts of you during these days and have had joy in the labor involved in getting ourselves in readiness. The day has arrived and we joyfully greet you and welcome you. We have prayed for this meeting and with confidence in Him who answers prayer we are expecting a happy time together.

It may be giving away a family secret, but perhaps you ought to know that a fly got into our oil of joy in this preparation. It was dropped in at a previous session of this association when it was voted to charge a nominal sum for the service of meals. It was an embarrassment to our gladness in preparation that, according to this action our guests are to pay for two meals a day. We submit to this with as good grace as we can. But we are happy in the thought that our homes are freely open to you for lodging and breakfast. The freedom of the home is extended to you. We hope to make you comfortable there. Our wishes for your material comfort would be realized if we could provide for you as bountifully as you, in former years, have ministered to our needs in your homes.

But we trust there is a higher motive to our welcome. The social enjoyments of these annual meetings are pleasures not to be neglected or minimized. We are one great family and a time like this is a great family reunion, and we welcome you

to the joy of this reunion. Do we need to be reminded that this is not the greatest blessing awaiting us here? Our dear

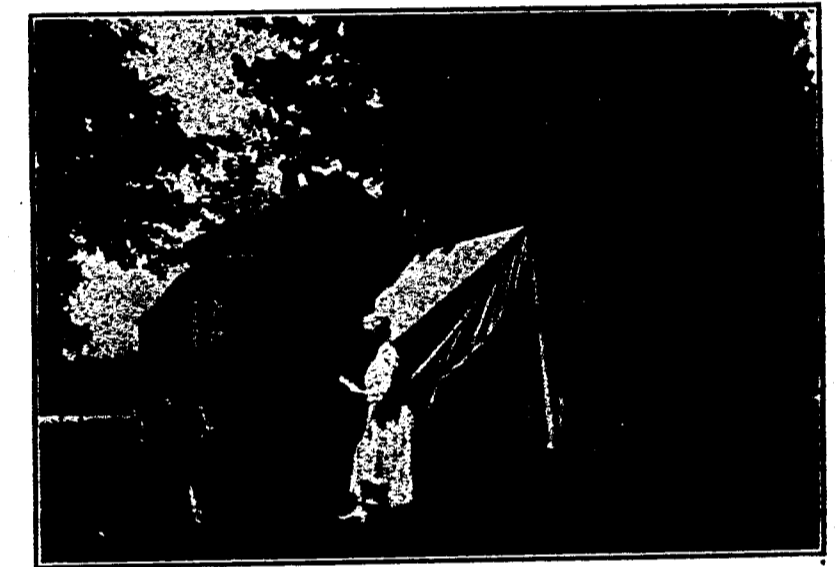


Verona Church

Brother Tenney of blessed memory, was not quite used to Seventh Day Baptist ways, and he told us one day how sweet was the blessed fellowship which we enjoyed in our social intercourses. But there was a kindly rebuke in this reference to our social enjoyment for the tendency to allow it to interfere with the serious business that brings us together in these great convocations. We welcome you to a glad participation in the serious work of this hour. We are here on business for our King. The text selected by the Executive Committee to give direction to our thought and activities suggests what that business is. "The Son of man is come to seek and to save that which was lost." We are in the habit of thinking only of lost souls when we read this verse. But there were objects of Jesus' seeking that were antecedent to lost souls. The vision of God was lost. Jesus sought to restore that image in the minds of men. The sense of eternal values was lost. Jesus said, "How much better is a man than a sheep." The sense of perspective was lost, and Jesus said, "What shall it profit a man if he shall gain the whole world and lose his own soul?" The home was lost and Jesus tore away the abuses and misconceptions that had been heaped about it, and brought to light the ancient foundation of social life by saying, "For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh. Wherefore they are no more twain but one flesh. What therefore God hath joined together, let not man put asunder." The Sabbath was lost, and Jesus by precept

and example restored this ancient foundation when he said, "The Sabbath was made for man and not man for the Sabbath. Therefore the Son of man is Lord also of the Sabbath." The highest ideals of holiness and blessedness were lost, and Jesus restored and glorified them in the Sermon on the Mount.

Now there must always be an intimate and vital relation between these lost foundations, and the obscuration of these lofty ideals, and lost souls. Souls can be saved only as these foundations and ideals shall be rediscovered and exalted in human society. We welcome you, in this meeting, to a joyful co-operation with our blessed Mas-



Resting tent on church lawn—Central Association—Mrs. T. J. Van Horn by auto

ter in the effort for their re-establishment amongst men, that souls may be saved. And then may we "be called the repairer of the breach, the restorer of paths to dwell in."

REPORT OF THE WOMAN'S BENEVOLENT SOCIETY AT LEONARDSVILLE, N. Y., AT CENTRAL ASSOCIATION

The annual meeting of the Woman's society was held at the church Wednesday afternoon, June 6. The society this year was divided into committees for each month the same as last year.

Although some have been unable to do their work when their month came, over \$100 has been raised in this manner. Some have held bake sales, and one gave a dramatic entertainment in the hall. Quilting has also been done and aprons made and sold. Quite a profitable work has been the gathering of old papers which brought to the treasury \$87.89 when sold. Then monthly meetings have been held during

the year with an average attendance of twelve, aside from the work meeting where aprons have been made and quilts tied.

We have also had charge of three dinners, one at the visitation of Rev. A. J. C. Bond, one the annual tea, and the semi-annual meeting of the three churches.

In October of last year we were delightfully entertained at Mrs. F. H. Whites, in Earlville, one of our members, who moved away last year. Sixteen availed themselves of this invitation and felt fully repaid regardless of the first snow of the season making itself manifest both going and coming.

We have given to different needy causes through the Sunshine Committee, about \$22.00 for fruit, flowers, etc., also \$125.00 to the New Forward Movement.

We have lost by death one member, Mrs. Mary B. Burch, for years a faithful secretary of the society.

Although we have made no great commotion in our activities I'm sure that each member has given some of her time and energy in making the year a success.

Many of our members are not young people and the little things, "the unseen toil," is not to be spurned. They have done their work well and the younger members should emulate their virtues. Edgar A. Guest has well said:

I can not hear them at their toil
Or see them, but I know
The roses deep beneath the soil
Are working, row on row,
And making now the sweet perfume
To throw upon each lovely bloom.

Some roots are seeking colors, too,
The sort they fancy best,
And General Jack shall burst anew
In deepest scarlet dressed.
How strange that none has ever found
This busy paint shop in the ground.
Yet underneath the garden bed,
Where shines the gentle sun,
With neither pattern, needle, thread,
What wondrous robes are spun!
Out of that factory 'neath the ground
Shall come the rose, superbly gowned.

ELSIE L. CROOP,
Secretary.

Thrice unhappy he who, being born to see things as they might be, is schooled by circumstances to see them as people say they are,—to read God in a prose translation.—*Lowell.*

A LETTER FROM MORDECAI

MRS. WILLIAM C. HUBBARD

(Prepared for the Quarterly Review, June 23, 1923, in the Plainfield, N. J., Sabbath School.)

Month Adar, 510 B. C.

To Friend Jozabad, at Jerusalem, Greetings.

Be it known unto you that though many months have elapsed since my last writing to you, the days have been filled with events that have worked mightily for the Jews in Persia.

You will remember that Xerxes had conquered one nation after another until, some time since, he longed for more conquests and so he called in his courtiers for a feast and for counsel together. Much wine did make him foolish and, to show his power over his household, he did summon his beautiful queen, Vashti, to exhibit her before the wanton crowd. All her womanliness rebelled and she refused to appear. Should woman be upheld in such conduct, no man would be master in his own home. And so she was not only summarily deposed, but rumor has it that she was forthwith beheaded.

Be that as it may, the king at once sent out his courtiers to find him a new queen; many comely maidens were gathered together and the choice fell upon my adopted daughter, Esther, my brother's child. They did not know that she was a Jew, but God has many ways unknown to man of preserving his nation among an ungodly world, and you will remember that many of our race are scattered throughout this country. I, myself, have been for years an humble officer in the king's household and therein lies a tale.

Of late, one Haman, a barbarian, has ingratiated himself in the king's good graces and has compelled every one in the household to do him obeisance. Now you know that I, Mordecai, being a Jew could not bow the knee to that heathen, and so it fell out that Haman was very wroth. He interceded with the king against our people and in an untoward moment, Xerxes gave him his seal and the authority to do as he would with the Jews. You must know that the king's treasury was very low, having been depleted by his costly wars and his extravagant court, and Haman's plan was to kill off us Jews, rob our treasuries and replenish the king's banks. There might have been as much as 10,000 talents of silver.

Wild with power, Haman sent out word that every Jewish man, woman and child should be killed and the spoil brought to the king.

Queen Esther, hearing of the mourning and wailing of the Jews, sent to me to enquire the cause, and I sent answer back to her that she alone could save our nation from this dreadful catastrophe. It was but natural that when she was told that she must go unbidden to the king and tell him of our untoward situation, she should shrink from what seemed certain death—for the child was but fifteen years old. But I told her that God never lets his business stand still, and if she refused to do his work, someone else would be found, and she not only would be killed with the rest of us, but her opportunity would be lost, and opportunity never comes again in just the same way.

At her command we prayed and fasted three days, and then, clad in marvellous apparel, she went in one morning to the king. Can you imagine, my brother, the scene when, before the king seated on his throne of gold, suddenly appeared this beautiful woman slowly approaching between the massive pillars of his inner court—this dainty, attractive girl whom he had not seen for some thirty days because of some fit of temper. Startled and delighted, he extended his golden scepter and almost without thought, welcomed her and in the extravagant speech of the time offered her anything she might ask, even to the half of his kingdom.

And so Esther invited the king and Haman to a banquet; not once but twice did they eat with her. Between whiles, Xerxes had learned from reading some of his records that I, Mordecai, had saved his life long time since and that the justice due me had never been done. Haman was so jealous of me, because I was a Jew, that he had caused a gallows to be erected whereon he should dispatch me because I would not do him reverence. When he came to tell the king about it, the king asked him what honor could be paid to a man whom he delighted to recognize. Poor Haman! he thought it was himself of whom the king spoke and so he ordered fine apparel, a noble horse and a tour of the whole city with every one bowing the knee. But—it was all for me, and Haman was well

nigh consumed with jealousy to think of this transferred glory.

Time forbids my telling you of that second banquet, of Esther's relating the plot against her people, of the king's decree that whosoever was guilty should be hanged on the gallows, of this punishment of and end of the wicked Haman, of my elevation to his position as the king's counsellor, of the king's edict that the Jews should defend themselves against our enemies who had been ordered to exterminate us, by Haman and of the inception of the Feast of Purim. All these will be preserved in our records.

But I must once more bring before your mind these thoughts: God's will will be done, if not by you and me, by someone else but we will have lost the blessing.

Say to your women that service is better than the transitory pleasures of the court or the world, attractive as they may be.

Remind your men that illy gained honors bring a restless sleep, and jealousy gnaws as a canker.

Jozabad, I salute thee.

MORDECAI.

IT'S A LION

Spurgeon said: "You talk about defending the Bible! It's a lion! Open the cage and let it out!" Our Lord Jesus Christ, "the lion of the tribe of Judah," who is the living, incarnate Word, opened the cage and let the Bible-lion out when he quietly said, "It is written," as his counter-attack against the on-slaught of his "adversary the devil, as a roaring lion," who sought to devour Christ by the temptations in the wilderness. Satan is described as a lion, and Christ is described as a Lion; and the lesser one has no chance whatever against the Greater One. And when we remember that God's written Word is as perfect as his incarnate Word, we need fear no attacks against either.—*Bible Call.*

Seest thou that little river of death glistening in the sunlight? And across it dost thou see the pinnacles of the eternal city? Know, then, that if thou couldst fly across thou wouldst see written upon one of its many mansions, "This remaineth for such a one; prepared for him only." Poor doubting one, see the fair inheritance; it is thine! —*C. H. Spurgeon.*

**THE NEW FORWARD MOVEMENT
AND
SABBATH STUDY AND PROMOTION**

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

TITHING

One who goes about among the people can not help but be impressed with the growing interest in the question of tithing. At the recent associations whenever there was given an opportunity to discuss denominational matters the tithing question invariably bobbed up. And always, too, it was discovered that many of those present practiced the giving of a tenth.

Some one said at Verona that no one should condemn tithing who never tried it. If objections to the practice were confined to those who follow it there would be none. For it has been said again that no one who has begun the custom has ever discontinued it. Could there be a stronger recommendation of any custom than that?

Almost all Seventh Day Baptist ministers give at least a tenth of their income to definite religious and benevolent objects. And the principle has its adherents and its advocates among the laymen of nearly every church. Some churches are almost unanimous in the practice.

Perhaps the only arguments made against tithing are the fear of legalism, the difficulty of determining what is one's income in certain industries, and the fact that a tenth is not enough in many cases.

To be under grace and not under law is not to make void the law. Giving is a Christian grace, and systematic and proportionate giving makes one to abound in that grace, and is a joy. A tenth seems to be a reasonable minimum for any steward of the Lord's bounty.

The giving of a tenth in no way prevents one's giving more than a tenth.

It would be interesting if the figures were available to know how many who believe in the tithe give more than that amount. Doubtless there are tithers who are legalistic in their spirit. But the practice of tithing has not made them so. Some of the most generous and free-hearted givers put aside one-tenth of their income as it is received.

It becomes a blessed and soul-satisfying experience as one studies the kingdom program to determine just what distribution shall be made of the Lord's money which has come into his hands. He looks forward to the next check because it will add to this fund. Giving becomes a joy, and partnership with God grows into a fellowship blessed and abiding.

Perhaps farmers find most difficulty in determining the tithe. Two practical suggestions were made in private after the discussion of this subject at Little Genesee during the recent association. One was by a farmer's wife and the other a farmer's daughter.

The older woman said that by asking questions she learned that about half of the income from the farm went back into operating expenses. Therefore she tithed half the gross income. The younger woman suggested that every farmer knew, or ought to know, at the end of the year just what his income was for the year. His tithe for a given year might well be based upon his income for the previous year.

These columns are open to others for suggestions, or for constructive discussion of the subject of stewardship.

LET'S HAVE A NEW FORWARD MOVEMENT

ROBERT SPICER

Scattered about our country are three colleges each of which has a nucleus composed of Seventh Day Baptists. No two are within five hundred miles of each other, so that from rivalry no enmity ought to exist. These three are Alfred, Milton and Salem (arranged in alphabetical order with no implications). Each one of the three was founded as a small school, germinated healthfully, and with time has attained its present status as a college. All have alumni with an indwelling spirit such as only a Seventh Day Baptist Alma Mater can imbue. These alumni are scattered world-wide and carry with them lively specimens of that indwelling spirit. Their numbers do not total that of many like institutions, but just as much college soul power is behind them.

With the developing, working and building years of Presidents Davis, Whitford and Bond and their predecessors, the three colleges have come to realize a wholesome, radiating recognition which has expanded their influence and brought more young

blood to their guidance. The Seventh Day Baptist trade-mark has made some impression on each of the products, most of which we are proud to acknowledge without a high percentage of uncorrected flaws. From the first, prospective students of other sectarian professions have sought to share with our young people the advantages derived from the institutions which we started. Now, after the passing of generations, the other students appear to equal, particularly in numbers, our own students. However, we are a small denomination and as such can not expect to supply the entire student bodies for three colleges such as now prosper. Moreover, we are glad for the privilege of advancing civilization, which can only come through education, by more or less maintaining all three of our colleges, for, our interests are not alone in ourselves. Gradually we move toward an united Christian church, toward a Christian Federation of the World, toward God's heaven on earth.

But the same "family spirit" which characterizes the Seventh Day Baptist Denomination as a whole and our colleges in particular must not become so clanish that our interests do become solely within ourselves. We must attain a world outlook which does not make all, excepting ourselves, to appear "off of the norm." For in truth we are very similar to other folks. Always a group assumes to itself a portion of perfection. I always did to our family. But really on looking back a few generations, perhaps not so very far, we have our upstarts. Does not our own Seventh Day Baptist group have its elements of fanatics, also? Let us always keep before us our aim and work to attain it, but also be broad enough to admit the worth-whileness of others' goals. At any rate the world is not apt to suffer from too rapid advancement. David Starr Jordan said, "Greater than the courage of one's convictions may be the courage of patience when one's convictions are not yet attainable." No one group will make the ultimate world. God does not work that way. Each of us may work at one thing, but God will make the composite whole.

Even so with Alfred, Milton and Salem, the same principle carries. At this time, when the World Faith and Order Movement prepares for a world conference at Washington in 1924, when "Fundamentalists" debate with "Liberalists," when mul-

titudes of antique institutions and ideas are being boosted and aired, let us boost our rightful means of spreading civilization and of smothering riot by education. Let us talk Alfred,—talk Milton,—talk Salem. But talk them squarely—only squarely. A knocker is not a booster. If you have a particular dead skeleton, do not air it—bury it. If that is impossible, give it a body. We would all appear angular if others could see only our skeletons.

Alumni, come to life, if only for old times' sake, but better for the New Day's sake. Talk up your Alma Mater. If you wish more Seventh Day Baptist young people in Seventh Day Baptist colleges, make them want to go there. Talk it up. There is no college like a small college, particularly when our fathers founded and built it. You who went there, talk and boost; you who did not, talk and boost anyway. They are yours.

Let's have a New Forward Movement for Seventh Day Baptist colleges.

Twenty-five years ago, Charner Tidwell, halfbreed Cherokee Indian, was convicted on a baseless murder charge. Presidents Roosevelt, Taft and Wilson successively denied pardons to Tidwell because their attorney-generals reported that all evidence in the case pointed positively, though circumstantially, to his guilt. President Harding recently ordered the prisoner released from Atlanta on recommendation of Attorney-General Dougherty. A short time later Mrs. Brown, widow of the slain man, confessed on her deathbed that the real murderer had long been dead and that Tidwell had been convicted on her perjured testimony.—*Western Recorder.*

"Therefore, with all this host of witnesses encircling us, we must strip off every handicap, strip off sin with its clinging folds, to run our appointed course steadily" (Hebrews 12:1) (Moffatt).

The speed of the Christian life—Let us run. The urge of the Spirit—Strip off your weights as well as your sins: that friendship which is too engrossing, that habit which is sapping your energy, that absorption in pleasure which is too fascinating. But do not dwell always on what you give up: think more of what you are to receive.—*F. B. Meyer.*

MISSIONS

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

PAYING THE PRICE

Many things in this life are hard to attain, but the most or all of them can be had if we are willing to pay the price. This principle is never truer than when applied to missionary and denominational success. Let us look at the principle in its general application first.

Any young person can secure an education if he is willing to pay the price, as is demonstrated in hundreds of cases every year. A young person may have no money and no friends, he may not have good health even; but if he will, he can secure a good education and fill a useful and honored place. The writer has in mind a student who came to college with broken health and only five hundred dollars to begin his college course. With this little sum and what he could earn during the course he put himself and sister through college without incurring debt. Today, six years after their graduation, he is head of freshman English in one of the largest universities in the United States and his career is only begun. It was not because he had money, health, friends, or was a favorite with the faculty, but because he was willing to pay the price, and a terrific price it was during those four years.

Men have gone into a new country, cleared the forests and produced fertile farms and established beautiful homes when others failed, because they were willing to pay the price. Others have produced great and useful inventions after years of toil and under the most discouraging circumstances because they were willing to pay the price. People with the worst dispositions, the fiercest appetites for alcohol or the strongest lusts have conquered and made beautiful Christlike characters because they were willing to pay the price.

The same truth holds true in respect to missionary work and the establishing and building up of churches and the denomination. The church of Christ has always fought against superhuman odds and foes, but it has always triumphed when Christ's

disciples have been willing to pay the price and use the forces at hand. The missionary on the field can get results if he is willing to pay the price. And what is that price? It is hard, patient, loving, consecrated work. It sometimes happens that the harder a missionary works and the greater his sacrifice for some little mission church the fiercer the opposition and the more contemptible his treatment at the hands of the members and those for whom he works; but even then results are his if he is patient and steadfast.

It is Christ's purpose, according to the Great Commission, that he be enthroned in the hearts of all men over all the earth and by this means that they be transformed, their lives beautified by his graces and energized by his infinite power. The church is the organization which he instituted to unite men in accomplishing this end. A denomination is made up of local churches. Its strength and efficiency is as the number, strength, purity and consecration of its churches. The output of a factory is as the quantity and quality of its equipment; the output of a denomination is as the number and quality of its churches. Why has our China mission languished while the missions of other denominations by its side have grown with leaps and bounds? One reason has been the small constituency of churches to support it. Why has our denominational paper been crippled while the papers of other denominations have flourished? One reason has been the small number of churches backing it. Why have our denominational schools grown so slowly while schools of some other denominations have outstripped them? One reason has been the small number of churches to whom they could look for support.

All this shows that the success of a denomination depends on the number and efficiency of the churches composing it. To accomplish the task to which God has called us as a denomination necessitates increasing both the number and the efficiency of our churches. But Seventh Day Baptists can establish and build up churches till they dot this continent if we are willing to pay the price. We have come short because we have not been willing to pay the price.

What is the price we must pay?

1. Complete abandon to the will of Christ whom we would enthrone in the hearts of all men. If Christ does not have

the first place in our hearts we can not lead others to let him have first place in their lives. Most people are willing to follow Christ when his will corresponds with theirs; but when his will conflicts with theirs, many go their own way. Christ asks us to make a complete surrender to him that he may surrender himself, his love, grace and power the more completely to us; but how prone we are to withhold the price.

This complete abandon includes the using of our money and time as his stewards. If we would consider our property as Christ's and ourselves as his stewards, there would be an abundance of money to carry on every denominational project and no one would be burdened; but too often all our own wants are satisfied and the interests of Christ's kingdom last. This complete submission to Christ includes a dedication of our time to him. Much time on the part of every one is needed in the service of the church. Our stewardship should include our time. Perhaps the least we can do in this respect is to support the appointments of the church, and yet how much easier it is to attend a show than the appointment of the church. Perhaps the hardest thing to give up for Christ is our reputation. This is often required. More than once in the writer's life has he faced the situation where he was forced to choose between abandoning the helpless and imperiled in their hour of need or to take their part and lose his reputation. Christ stood for the truth and helped the needy, even the fallen, at the expense of his reputation: so must every disciple of his if occasion requires. It is the part of the priest and Levite to go "by on the other side." Human pride desires to be popular whether it is the side of truth, right and Christ or not; but to succeed we must put Christ ahead of fame and popularity.

2. The price of success in building up churches includes teamwork. No small harm has come from a failure to work with other disciples and from pulling apart. Strife and prejudice grow up between people and instead of working together they antagonize one another. On a certain occasion the writer had addressed a church telling them of three possible candidates for pastor. He was no sooner through than up jumped a man who was trying to run the church and exclaimed, "I do not want

Rev. —." When he was seated another man in the church arose and said, "I have my preference, to be sure, but I will support any one whom the church may choose." The spirit of the second man is the one that must exist in denominational work. Men do not need to cease doing their own thinking, but they must cease fighting one another. "Be sure you are right and keep still about it," was the advice given a husband on a certain occasion. It is a good rule in other spheres.

3. The price of success in the church and denominational work includes much time spent in intercessory prayer. There can be no success in the work of the kingdom without prayer, earnest, persistent prayer. Christ said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

It may be more difficult in some cases to establish and build up Seventh Day Baptist churches than others, but they can be founded and maintained till they dot the land if we are willing to pay the price. When we make Christ and his blessed will supreme in our lives, when we dedicate our time and money to him, when we are willing to work with others though things do not go our way, and when we consecrate much time to intercessory prayer, then the Holy Spirit attends our efforts and results must come. We are not alone any more than were the first disciples on the day of Pentecost.

AMONG THE CHURCHES

REV. H. EUGENE DAVIS

I have always had a strong desire to meet the people who are responsible for the China mission, to get better acquainted with them, to learn of their missionary interest and if possible to help to broaden and deepen that same interest.

Soon after our arrival in San Francisco we were welcomed by familiar faces, and from that time until we left for southern California we were almost continually in contact with friends of other days and making new acquaintances.

The little group at Berkeley are certainly loyal. We nearly tired them out with our talk about China and things Chinese, but

how can one stop talking about people and affairs which have grown into one's life during years of contact, especially when there is such an interesting enthusiastic group of listeners?

Riverside had been home for us at a time when we were endeavoring to get back that priceless gift, health. One is continually reminded of God's presence when surrounded by loving friends, especially when there are sorrows to be carried, and we look back to our first visit to Riverside with a consciousness of that presence in great measure.

We found this time many of the former friends and made many more friends during our weeks there. It was a privilege to attend and assist in the meetings of the Pacific Coast Association. Riverside Seventh Day Baptist people have always been warm friends of missions and we were cheered and strengthened by the contact with this church.

On account of the scattered location of the members of the Los Angeles Church, an all-day meeting was planned. The service commenced at 10.30 and it was nearly evening before the last member of the congregation had left.

Of course we stopped for lunch, and that made a special opportunity to get better acquainted.

This little group, too, are loyal to the larger interests of the kingdom as evidenced by what they have done in more than meeting their part to the Forward Movement.

Early in May we started on our trip East stopping for the first Sabbath in Boulder. This was our first visit to Boulder, and although most of the faces there were new to us, we found them friendly faces which means that they were Christian faces and interested in promoting Christ's kingdom.

Three busy days were spent there, when at six different times we spoke to groups, besides the almost constant conversation about the mission of the church in carrying the Good News and the part our churches have had and are having in sending the gospel to that great and needy land of China.

It has been our intense desire to give a definite knowledge of the work in China, especially to the children and young people so that their interest and love for that part of the service of the church may be unceasingly strong, and produce a definite re-

sult in their own lives because of their enlistment in carrying that work forward.

Our next stop was the HOME CHURCH at North Loup, but more of that later.

TRACT SOCIETY—MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in special session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, June 17, 1923, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, William C. Hubbard, Clarence W. Spicer, Alexander W. Vars, Willard D. Burdick, Esle F. Randolph, Marcus L. Clawson, Iseus F. Randolph, Jesse G. Burdick, Irving A. Hunting, Edward E. Whitford, Henry D. Babcock, Arthur L. Titsworth.

Visitors: Mrs. David E. Titsworth, Mrs. Willard D. Burdick.

Prayer was offered by Rev. Willard D. Burdick, D. D.

Minutes of last meeting were read.

The President stated that owing to the time of our regular June meeting occurring at the time of the Eastern Association, the regular meeting was passed over and a call issued by the President and Secretary on June 1, for a special meeting to be held today, which action by vote of the Board was approved.

The Supervisory Committee reported that the two notes referred to in their report last month had been paid and that at their next meeting they hope to arrange for paying the yearly interest on the equipment notes.

A communication from the Treasurer relating to the disposition of the Sinking Fund was by vote laid on the table till the July meeting.

The Advisory Committee presented the following report:

To the American Sabbath Tract Society:

The Advisory Committee of the Tract Board held a meeting on the evening of Monday, June 11, at which the following actions were taken:

That in as much as the New Forward Movement has been a splendid success, we suggest—

1. That the Tract Board recommend to the Commission of the General Conference the continuation of the denominational budget system;
2. That the budget be adopted annually by the General Conference;
3. That, since the colleges have open field for the securing of funds, they be not included in the denominational budget;

4. That immediate plans be made to raise the balance of the entire quota of \$75,000 for the denominational building, of \$12,000 for the boys' school in China, of \$12,000 for the girls' school in China, and of \$3,000 for the Georgetown Chapel.

EDWARD E. WHITFORD,
Chairman,
JAMES L. SKAGGS,
Secretary.

June 17, 1923.

Voted to consider the report by items. Items 1, 2 and 3, were adopted, and action on item 4 was deferred to the July meeting.

Voted that the budget for next year be prepared by the Budget Committee and presented to the Board at the July meeting.

The following report was presented:

The Committee on Distribution of Literature held a meeting last evening and took action as follows:

1. We recommend that the Tract Board approve the publication of the proposed series of a quarter's lesson on the Sabbath, and that a decision as to the form of publication be deferred for further study by the Committee.

2. We request the Tract Board to buy and place at the disposal of the Committee on the Distribution of Literature eight copies of the Seventh Day Baptist Manual.
June 17, 1923.

Report adopted.

The Committee also reported a net gain of seven subscribers to the SABBATH RECORDER during the month.

The Treasurer presented a communication from William C. Whitford relating to the insurance on property in the estate of Cyrenus P. Ormsby, in which we are interested as legatee, and, the action of the Treasurer in remitting \$4.00 to Mr. Whitford as our share of such insurance was sustained by the Board.

The Treasurer also presented a communication from Herbert G. Whipple in the matter of the settlement of the account of the executors and trustees under the will of Henrietta V. P. Babcock, deceased, enclosing waiver and receipt to be signed by the Treasurer. By vote the Treasurer was authorized to sign both documents.

The following report was received:

REPORT OF CORRESPONDING SECRETARY

The Corresponding Secretary referred to several letters received since the last meeting of the Board of Directors: Mrs. Nellie McLin, of Yellow Jacket, Colo., asks for information concerning Seventh Day Baptists, and copies of the

SABBATH RECORDER and tracts. George M. Brown, of Searcy, Ark., asks concerning the church doctrines, policy and work of the Seventh Day Baptists, and for literature concerning the same. Mrs. Cora E. Young, missions superintendent of the West Virginia Y. P. S. C. E. Union, wrote asking for missionary literature for the display table at their State Convention to be held June 13-15. I sent her ten copies of the Seventh Day Baptist Forward Movement Handbook for free distribution. Eld. C. A. Hansen, of Chicago, speaks appreciatively of the *Manual of Seventh Day Baptist Church Procedure*, and tells of aggressive work that they are entering upon in the city.

Two letters from Africa tell of continued interest in that needy country. W. W. Olifan, of Maitland, Cape Province, asks for books, tracts and booklets. He repeats his appeal for help to train their young men for the ministry. S. D. Sam Mpande, of Benoni, Transvaal, tells of his attempt to preach to the natives on the Zambezi River, but that he was stopped by the government officials because he did not have papers that would permit him to continue. He asks our assistance by sending him letters that will help him to gain permission to preach to the natives. He also asks for Sabbath literature for certain natives in the Sunday churches.

Many other interesting letters have been received and answered.

"Plainfield, N. J.,
June 14, 1923.

"Rev. Willard D. Burdick,
"Corresponding Secretary American Sabbath
Tract Society,
Plainfield, N. J.

"DEAR BROTHER BURDICK:

"I am writing you that the Tract Board may be informed concerning a movement which is arising among us for work among colored people. I think it is common knowledge among the members of the Board that Mr. Cyril A. Crichlow, a West India negro, formerly a Seventh Day Adventist, who was present and addressed the Board at its March meeting, has accepted the religious views of Seventh Day Baptists and has become a member of the Seventh Day Baptist Church in Detroit, Mich.

"During the passing months an increasing acquaintance with Mr. Crichlow has impressed a number of our people with the conviction that he is a man of fine intelligence, good education, large ability, and beautiful Christian character. He attended the meeting of the Eastern Association, with the Marlboro Church, June 8-10, and addressed that gathering.

"Mr. Crichlow has consecrated himself to the Master's service and has expressed himself as greatly desiring to devote all his time and energies to the saving of his own people. There has seemed to be a spontaneous sentiment among those who have had a chance to make his acquaintance that he is wholly sincere and capable and that he ought to have a field of labor within the ranks of Seventh Day Baptists.

"In view of these conditions an informal meeting was held on Sunday afternoon at the Eastern Association for discussion and, if possible, the

formation of some plan by which Mr. Crichlow could be set to work. The result was the appointment of a committee consisting of Rev. Willard D. Burdick, chairman, Rev. William L. Burdick, Rev. Ahva J. C. Bond, and Rev. James L. Skaggs, to act informally in behalf of our denominational interests as they may seem to be evolved in connection with work which Mr. Crichlow may do.

"Secretary Willard D. Burdick, in his address during Tract Society hour at the Eastern Association suggested that, inasmuch as just now our boards are embarrassed by debt and would probably be reluctant to take on a new department of work, some of our people might desire to make some contributions, over and above what such individuals are now doing for the Forward Movement and other interests, to make possible the immediate employment of Mr. Crichlow. And Dr. Burdick announced that he and Mrs. Burdick had decided to start such a fund by pledging to pay one dollar a week for twelve months. Several others at the Association pledged a corresponding amount. Since the adjournment of the association some others have pledged fifty-two dollars for the year for this special fund, until now more than five hundred dollars is pledged for this special work. It is anticipated that a considerable number of other men and women among us will want to contribute, perhaps at the rate of a dollar a week, as they come to understand the situation.

"The committee as named above considers its existence as wholly informal and as trusted as a medium of counsel, co-operation, and financial support, until the time and conditions may seem opportune, if the work is to be permanent, as some of us hope it may be, for some established agency of the denomination to take over its direction and support.

"The committee would respectfully suggest to the Board of Directors of the American Sabbath Tract Society the possible desirability of a department for work among colored people and the employment of Mr. Crichlow as a field secretary, perhaps appointing a special committee to counsel and co-operate with him in the development of the work. And in case the Board should look with favor upon this line of work, the committee would suggest the consideration of the inclusion of an item for this work in the Forward Movement continuation budget which will become effective July 1, 1924.

"For and in behalf of the committee,

"JAMES L. SKAGGS,
"Secretary-Treasurer."

By vote the latter communication was referred to a special committee of three, viz., Willard D. Burdick, James L. Skaggs, Esle F. Randolph.

Minutes read and approved.
Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

Even in the school of bereavement we come upon the Lord of life!—J. H. Jowett.

THE DIFFERENCE

When we forget that God is particular about keeping the Sabbath; when we lose our burden to help others to see the importance of keeping the true Sabbath; when we forget to impress our children with the results of breaking the Sabbath, and agree with people that it doesn't make much difference what we believe, then we have lost our vision, and have no excuse to continue our work.

The Sabbath truth is for every soul in the world, it matters not in what belief he may be born, or where we find him. God has not commanded us to obey the truth, and allowed the rest to do as they please. Belonging to a church that disregards the Sabbath in no way frees its adherents from the duty of Sabbath-keeping. No church has any claim on any soul except to watch over him for good, which must mean properly to instruct him in God's commandments. If a church fails to teach the whole truth as far as it is revealed, then others must be sent of God to do this instructing as was John the Baptist.

The cry of "proselyting" is often raised if some one begins to keep the Sabbath, and joins a Sabbath-keeping church but it should be well understood when men leave a church which does not teach or practice the whole law, to join one that does, that such action is well justified on his part.

Let us think charitably of all, and in all cases bear our testimony for truth with a courage true, and may we lay all our bricks in mortar of love as we build for God and eternity.

C. A. HANSEN.

"Suppose the seed we sow in the Master's work does fall partly on the hard ground and is trodden underfoot, so it yields no fruit. The sower will not be forgotten in the day when God remembers his faithful servants. He shall have his reward."

"Could Moses ever forget that burning bush? Or that spot of holy ground? Or that call of the God of his fathers? When men truly hear the voice of God, how can they ever forget or doubt it?

"God would speak to more men if but their ears were open to hear his voice."

WOMAN'S WORK

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

ASPIRATION

Our days are spent in waiting:

At dawn we look for noonday light, at noon
for sunset tender;

And then with no abating

Our thought leaps on to moonlit night and
skies of starry splendor.

Our years are passed expecting:

We plant in spring for summer flowers; June
looks towards autumn fruiting;

And then, our choice correcting,

We long in turn for winter hours as better to
our suiting.

Our life is fed by hoping:

The child desires the youth's glad strength,
the youth man's full perfection;

And, wearied then with groping,

Man sighs for good old age at length, and
time for retrospection.

We pass through death aspiring:

The gates celestial open wide, our fondest hopes
transcending;

And now, no longer tiring,

We rise, beyond the other side, from hope to
hope unending. —Estelle M. Hurl.

FLOWERS AND MOODS

A Little Story of Contrasts and a New Understanding

In the afternoon he brought her flowers, as she had foreseen he would. His face beamed triumphantly as he entered and with mock ceremony extended to her his fragrant gift.

Ellen smiled. Her beautiful face was frigid. She took the flowers and fixed them in the Japanese vase on the table, and all during the dinner she looked at them, while listening to the mellow voice of her husband, and thought.

Wasn't the blindness of this man something staggering! They had been together five years and he did not seem to suspect that anything was wrong. He was always the same; always thinking of flowers and candies and gifts; always remembering anniversaries and holidays; always light and boyish and—frivolous. Was he never serious and heavy-laden?

The long, white, slender lilies in the vase assumed a symbolic meaning to her. In her

husband's treatment of her there was something of the attitude people assumed toward flowers. He seemed always gently stooping, expectant of perfume, his lips half-parted, ready for the exclamation: "How exquisite!" In five years she had heard only compliments and avowals of love. Not a single echo came to her from the world to which he went in the morning and from which he returned late in the afternoon. Was it because he entertained an utter contempt of her judgment as a human being? She was only a flower made for adornment and kisses and compliments.

A bitterness welled up within her. The food choked her. She mastered her weakness and got up. She felt that she too would remember this evening. It would mark the resurrection of her individuality. Henceforth she would demand recognition as a human being, as an equal. Her husband noticed her movement.

"Anything the matter, dear?" he asked.

"No, nothing!" she answered coldly, the shadow of a smile playing on her lips. How easily he became anxious about his fragile plaything! She went up to her room.

There, for a moment, she stood irresolutely, thinking what to do. She knew he would soon follow her and plead for an explanation, jest at her moodiness, and banteringly attempt to dissipate her indisposition. She could not tolerate him now. Hastily she began to dress. She would go away somewhere. She would go to Jane. The atmosphere at her sister's house was different, restful. Edward, Jane's husband, was a man who respected his wife, had confidence in her. His business perplexities, his every-day worries were hers as well.

Running down the steps she met her husband.

"Where are you going?" came his expected query.

"Oh, nowhere in particular. I have to see Jane," she replied, continuing on down.

"But," he objected, "I have tickets for the theater."

"Sorry," she said weakly and opened the door.

All the way she thought how like him to have tickets for the theater. He was sure to take advantage of any holiday. If no holidays came around for some length of time he would make one himself. He was

always in a holiday mood, with a holiday smile on his face, when he came home, and a holiday twinkle in his eyes when he greeted her. It was as if when he opened the door of their home he left behind him, out in the cold, great work-a-day world with its numerous problems, and bade it stay there and not to intrude with its cold breath upon his frail flower.

She was glad to be at Jane's, though Jane was not at home. "She left just about fifteen minutes ago, went for a walk, I guess," Edward informed her. "She wasn't feeling so well, sort of gloomy and she had a headache. Sorry I couldn't accompany her—I'm plumb worn out myself. All day in the office, and things aren't going so well with me these days. Sit down, she'll probably be back soon.

She made herself comfortable in a big, cozy chair and reflected. Edward did look worn. She hadn't realized how old he really looked. It was his baldness, she supposed, and the lines on his face. Poor man! It must be hard when things don't go right!

"Yes," Edward resumed, "it's pretty tough. I am at the wall. Two of them have me, one on each side—the International Trading and Simon Traub. But I am putting up a hard fight. It takes energy, and a lot of planning and plotting and grit, but I'll get out. I have got out before, and Jane knows it. She has known of every move. In fact I even tried to tell her of my present predicament, but she wasn't feeling well, and I encouraged her to go for a walk. You see, the situation is this—"

Ellen looked straight at his tired face and attempted to listen, but her eyes soon wandered across the room. It was austere plain and a bit faded. There were no flowers on the table nor anywhere else, no holiday atmosphere. Only an old man talking incessantly of contracts and orders and bonds and stocks. She thought of Jane out walking in the spring night, and a vague ache invaded her heart. The thought suddenly came to her that Jane and Edward had been married twelve years.

"So that, you see, is what I am playing for now," Edward was concluding. "Hartford Plate is my hope; but Traub doesn't know it, and he won't until I let him."

The little watch on Ellen's wrist showed 9.30. She rose.

"Well, I guess I won't wait for Jane any longer. I hope she feels better and I'll try to see her tomorrow. Good night, Ed, and don't worry too much. Hope everything turns out all right."

"You bet it will, Ellen," Edward responded, "I never give up hope. Jane can testify to that. I have been in scrapes before. Give my regards to Bob."

In the street she breathed freely. Spring was in the air. She wondered what her husband would be doing. He must have thought it strange the way she had left home, but then she was entitled to go out sometime where and when she wanted to without an escort.

She found him still in the dining-room, staring at the ceiling. He seemed to be in a reflective mood she vaguely remembered having surprised him in, on a few occasions before, but which had not proved serious as soon as he had discovered her presence. She walked in quietly and sat down. He did not look up.

"Well," she said, "I have returned."

"So I see," he commented; "is your gloom-seizure over?"

"Yes. But yours isn't. Have you been lonesome?"

"No. I've had company."

"Who?"

"Your sister Jane. Just left a while ago."

She came to the table and bent over the flowers. "Exquisite!" she exclaimed. "Has she made you gloomy?"

"U-hum."

"What did she say?"

"Nothing in particular. Just Ed."

"Business?"

"No. Love. You know, I pity the girl. She seemed all played out. I think she needs some sort of—well, something."

Ellen had come up behind him and her hand, as if unknown to her, rested on his thick hair.

"I know," she said slowly. "I think I know what she needs." Her eyes rested thoughtfully on the odd vase with the white luxuriance above it.—*N. Bryllion Fagin.*

WORKER'S EXCHANGE

Welton, Iowa

The Northwestern secretary in her annual letter asks for some to write of our Sabbath Rally Day program. As our
(Continued on page 26)

YOUNG PEOPLE'S WORK

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

CHRIST AND SOCIAL LIFE

MRS. EDNA BURDICK SANFORD

Christian Endeavor Topic for Sabbath Day,
July 21, 1923

DAILY READINGS

Sunday—Approve unselfishness (2 Cor. 12: 11-21)
Monday—Recreation (Luke 7: 31-35)
Tuesday—Social settlements (Luke 15: 1-10)
Wednesday—Interest in children (Matt. 18: 1-10)
Thursday—Disapprove greed (Mic. 3: 9-12)
Friday—Hypocrisy (Matt. 23: 25-33)
Sabbath Day—Topic, What in present-day social life would Christ approve? What disapprove? (1 Cor. 10: 23, 24, 31-33; 11: 1)

1 Cor. 10: 23. "All things are lawful for me, but all things are not expedient, all things are lawful for me, but all things edify not."

1 Cor. 10: 31. "Whatsoever ye do, do all to the glory of God."

1 Cor. 10: 32. "Give none offence . . . to the church of God."

1 Cor. 10: 33. "Not seeking mine own profit, but the profit of many that they may be saved."

Note the verses or parts of verses given above. Compare the first with the following three. Verse 23 may be applicable to either Christian or non-Christian. Any one may say, "I can do this or that," but better judgment says, "It is not best or proper. It will not edify me or make me the wiser; hence I will not indulge."

The next two verses may be applicable to the church member. Just what does Paul mean when he says, "Give none offence to the church of God?" Does he not mean that there were those in the church of his day who were tempted by some act to bring reproach upon the church? Young people, let us face that same question. "Are we doing anything in our social life to disgrace the church to which we have pledged our allegiance?" Can we say, "Whatever we are doing is to the glory of God?"

But Christian Endeavorers, let us feel that this last verse is for us as individuals, "Not seeking mine own profit, but the profit of many that they may be saved."

The topic for this week is a broad one but I shall touch on only one phase of it, namely, our own social pleasures. Suppose we should go to a Christian Endeavor social some evening where we found the chairs pushed back against the wall, a jazz band about to begin operations, and the Social Committee announced that the entertainment for the evening would be dancing, and all those who did not care to dance would find card tables in the room adjoining. Suppose also you had taken with you that evening a friend whom you had recently met, and whom you were anxious to see join the Christian Endeavor society. (Did you ever see any one won for Christ in the dance hall?) Yes, we may laugh at such an absurd situation and say to ourselves, "But such a thing would not be probable." Let us thank God for the assurance of that fact. But why do we feel this way? Simply because we can not connect the dance with Christian Endeavor work. Then why should our amusements on other occasions be any less pure and wholesome than those we can link up with a Christian Endeavor social? We can not afford to have these two sides to our nature and be an influential Christian, or as Paul expresses it, "Not seeking mine own profit, but the profit of many that they may be saved."

Some time ago, I heard a mother say, "But my young people keep saying, 'Isn't a dance well conducted a whole lot better than a Christian Endeavor social where they play kissing games and sit around and spoon?'" Let us hope that no existing Seventh Day Baptist Christian Endeavor society may be guilty of such a charge. The old times are passing, let us in this respect keep abreast with the new. To provide better socials is the question constantly confronting every conscientious Social Committee.

We are aware that four factors are necessary to comprise a present-day Christian Endeavor social: (1) something novel or new, (2) fun, (3) something educational, (4) something devotional.

(1) At the present time we have access to many helpful books published by the United Society of Christian Endeavor and by other publishers. Several magazines give helpful suggestions along this line. Then we have our own denominational standard socials. But I believe that what we should strive for is originality in our

Christian Endeavor socials. We need more thought put upon them and where there is thought there is interest. Many of our bright young people are called upon at school to write little plays. Why could not these same young people write little missionary plays or something of a good moral nature to be used at the socials, or a contest for the best original games may be conducted. One society of our denomination regularly reports the holding of interesting socials, some of which have been bright original ones. No social can be really successful without much forethought and planning.

(2) Do not eliminate fun. The writer well remembers having attended one social where it was not necessary (scarcely consistent) to change chairs during the evening. All the games required much thought and nearly all required pencil and paper. Little enthusiasm was shown at the close. Let us make our socials lively and attractive.

(3) However, some head work is truly a necessary factor in making our socials successful. In the May 7 issue of the SABBATH RECORDER an article may be found telling of an anti-dancing club called Alpha Delta Club, organized in Spokane, Wash., which is proving very successful as well as popular. I wish to quote from this article, "Whether or not one believes dancing is right or wrong, every thinking person will agree that dancing has robbed young people of all originality in planning an evening's entertainment. Dancing requires little head work and the majority of boys and girls accustomed to that form of entertainment, when deprived of the dance, are at a complete loss as to how to entertain themselves or their friends." I also wish to quote from a letter which your Social Fellowship superintendent has recently received. "We are glad that our young people are learning to think, to actually use their brains in their social games and seem to enjoy it, rather than the soft, silly games which they formerly used." Our denomination, because we are few, needs thoughtful, intelligent young people. Is this not one way in which we can help to promote our cause?

(4) In this day and generation it is quite necessary that articles which are made and things which are done be up to a certain

standard. Why then should not our Christian Endeavor socials be held to a certain standard. Christ is our Standard, therefore we can not eliminate all thought of him even in our social gatherings. Often, just a few moments in thoughtful reflection, in prayer and praise, will not only bring us nearer the standard he has set for us, but will help to deepen and anchor our friendship one with another. Then, too, it may help lead some one to accept him who is our Standard. "Not seeking mine own profit, but the profit of many that they may be saved."

SUGGESTIVE PROGRAM

1. Songs
2. Bible Reading. (Write the four verses given above on blackboard)
3. Two-minute application of Bible verses
4. Prayer
5. Song
6. Reading, "Plans to Offset Dance Craze." Sabbath Recorder, May 7, 1923, p. 588
7. Two-minute talk, "Necessary Elements in a Christian Endeavor social"
8. Special Song
9. Open Question, "What was the Best Christian Endeavor social I ever attended, and why?"
10. Pass slips—each write answer to question: "How can our society improve its socials? Collect and read. Give opportunity for open comment upon these answers."
11. Two-minute talk: "How can we improve our town's social life?"
12. Close by all joining hands and singing "Blest Be the Tie that Binds," followed by sentence prayers and mizpah benediction.

Little Genesee, N. Y.

SOCIAL—TO SAVE

Social—to save! To save from what? Well from loneliness, for one thing. The social committee has come to the kingdom to be everlasting foe to cliques, and sets, and selfishness. It will seek to make the unpopular popular, by changing either his character or the character of those that snub him.

Social—to save from discontent. "Down with snobbery!" cries every true social committee. Make every one contented in his lot by respecting him in it, provided he is doing his best. Permit no caste—except the cast-iron pledge!

Social—to save from uselessness. Take the awkward boobies and transform them

into wide-awake gentlemen. Develop latent talents and energies. Cultivate the wall-flowers,—the social committee is a flower committee as well,—cultivate the wall-flowers, as a skillful gardener would, until they have become more hardy plants, and can stand, without a prop, in the center of the garden. Are you waiting for men to come half way to meet you? Go more than half way to meet men; go all the way, as Christ did.

Social—to save from gloom. If the lookout committee has done its duty, you have gathered into your society the depressed young people, the discouraged, those whose tempers have become soured. Ah, who has greater need than they of our cheery brotherhood? And yet how easy it is to let them alone, and have to do only with sunnier dispositions! But we must not let the Juniors have monopoly of the sunshine committee, and our social workers must remember that the one test of those that "scatter sunshine" is not whether they brighten the places already bright, but whether they shed light in the dark corners.

Social—to save from sin. I am convinced that Christian young men and women do not have enough to do with the "toughs" and disreputables. How far you should invite them to your socials depends on circumstances,—depends on the stability of character of your members. That matter your pastor alone should decide. But Christians dare not forget that Christ came not to save the righteous, but sinners; and that the disciple should be as his Lord.—*Amos R. Wells, in "Social to Save."*

A CHRISTIAN ENDEAVOR SOCIETY ORGANIZED AT DETROIT SEVENTH DAY BAPTIST CHURCH

After discussion upon Sabbath, June 16, it was decided to call a meeting to consider the advisability of organizing a Christian Endeavor society, Friday (Sabbath) evening, June 22, at the residence of Deacon M. B. Beers, 3645 Maxwell Avenue, Detroit, Mich.

Although the evening was very warm, a goodly number came to Brother Beers' residence, and Brother W. R. Frink, who had been in communication with the Young People's Board of the Seventh Day Baptist churches, addressed the meeting, giving an

account of the rise and progress of the Christian Endeavor movement, and placing pledge cards and prayer meeting topics in the possession of those present.

It was moved and supported that a society to be known as the Christian Endeavor Society of the First Detroit Seventh Day Baptist Church of Christ be organized and that the Christian Endeavor Pledge be adopted. These motions prevailed, and those present proceeded to elect officers as follows:

President, Mr. W. R. Frink; vice president, Mr. William Bishop; recording secretary, Miss Ethel Eileen St. Clair; corresponding secretary, Mrs. Mae Bishop; treasurer, Miss Annie Elvira St. Clair.

Prayer Meeting Committee, Mr. William Bishop, chairman; Clifford Robinson and J. J. Scott.

Lookout Committee, Miss Florence E. Rich, chairman.

Missionary Committee, Mrs. C. A. Robinson, chairman; Mr. G. F. Hopf.

Social Committee, Mrs. Mae Bishop, Misses Annie and Ethel St. Clair, Edith Whitehead and Mr. Howard Brooks.

Quiet Hour Comrades Committee, Mr. S. T. H. Berry, chairman.

Tenth Legion Committee, Mr. M. B. Beers, chairman.

It was decided to leave the completion of the personnel of the committees and an adoption of a Constitution and By-Laws until a later date.

A collection amounting to seventy cents was placed in the hands of the treasurer.

President Frink then led a very interesting discussion on the topic of the evening, "How Win Friends?" in which all took part.

A social evening was arranged for Wednesday evening, June 27, and a prayer meeting for Sabbath evening, June 29, both to be held at the house of the vice president and corresponding secretary. The social evening will take the form of a welcome to Mr. S. T. H. Berry and Mr. Young who have just come into our midst from St. John, N. B., Canada. Mr. Berry, who is a zealous Christian worker, was received into the Detroit Church, June 16.

MRS. MAE BISHOP,
Reporter and Corresponding Secretary.
278 Ferris Avenue,
Highland Park, Detroit, Mich.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

In considering our attitude toward questionable amusements we should try to answer the question, "What would Jesus do?" Would he approve of this amusement or that? We are so filled with the desire for worldly pleasures that we do not even wish to consider this question. We sear our consciences; and educate ourselves to think that questionable amusements are all right. We need to have more of the spirit of Christ in our lives.

C. E. NEWS NOTES

ADAMS CENTER, N. Y.—It has been a long time since you have heard from the Adams Center Christian Endeavor Society. However, we are still at work.

Our society has had a social nearly every month since you last heard from us. One month we enjoyed a "Slipper Social." Another month the Missionary Committee gave a social. It was both instructive and entertaining.

Besides our socials we have had another original consecration meeting. For the month of June instead of giving a Bible verse in response to his name at roll call, each one gave the name of his favorite flower.

One Christian Endeavor meeting was in charge of the Missionary Committee. They read several interesting articles on missions. There were missionary songs and questions and Pastor Hurley gave a short talk on missions and mission work.

Our Flower Committee has been carrying bouquets to the sick and shut-ins.

Many of our Christian Endeavor members attended the Central Association at Verona this past week. It proved to be a very inspiring association.

Yours for better Christian service,

MILDRED I. PARKER,
Recorder Correspondent.

No human hand has yet reached up to take as much as the pierced hand is reaching down to give. God is always reaching down. His hand is fuller than it will hold. His bother is to get people to get in touch and take as much as he is reaching down to give.—S. D. Gordon.

HOME NEWS

NORTH LOUP, NEB.—The service Sabbath morning under the direction of Ray Thorngate was very interesting. The subject of making Conference a success was discussed from different angles. L. O. Green spoke on what it means to the denomination; Deacon Jay Davis, what it means spiritually; Treasurer C. W. Barber on what it means financially; Mrs. Polan on what it means to the pastor's wife, and she also read a message from the pastor on what it means to the pastor; Mrs. W. J. Hemphill on what it means socially, and Pastor Clifton of the Methodist church, on what it means to outsiders. All the talks were short, to the point and all were given close attention.—*The Loyalist*.

WORKER'S EXCHANGE

(Continued from page 22)

corresponding secretary is away, also Pastor and Mrs. Hill, perhaps I can give you very nearly our program. This was arranged by Pastor Hill.

Opening hymn, "Holy, Holy, Holy"
First Psalm repeated in concert
Invocation
Song, "Lord of the Sabbath"
Scripture lesson, The Ten Commandments
Anthem, "My Soul Hath Longed for Thy Salvation"

Paper, "The Sabbath in Moses' Time"
Mrs. Talva Wulf
Paper, "Early History of Seventh Day Baptists"
Miss Mae E. Mudge

Music
Paper, "The Sabbath in Jesus' Time"
W. A. Johnson
Paper, "The Sabbath at the Present Time"
O. W. Babcock

Music, "Faith of our Fathers"

MRS. WADE LOOFBORO,
Secretary Ladies' Benevolent Society.

"Hitherto" the Lord has helped us,
Wondrous love and pity shown:
"Henceforth" let our lives bear witness,
"We are his, and not our own!"

"Hitherto" our Guide has led us,
Safely led from day to day:
"Henceforth" let us follow closer,
Asking him to choose our way!
—Selected.

Western paper says the wild West bandit has died out. He hasn't. He has merely moved East.—*New York Evening Mail*.

CHILDREN'S PAGE

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

NOT ASHAMED

ELISABETH KENYON
Junior Superintendent

Junior Christian Endeavor Topic for Sabbath
Day, July 14, 1923

DAILY READINGS

Sunday—Not ashamed of the gospel (Rom. 1: 15-16)
Monday—Not ashamed of honesty (Ps. 119: 6)
Tuesday—Faith makes not ashamed (Isa. 50: 7)
Wednesday—Not ashamed of God (Joel 2: 26-27)
Thursday—Not ashamed of our work (Phil. 1: 20)
Friday—Not ashamed of Jesus (1 Pet. 4: 16)
Sabbath Day—Topic, Not ashamed to be a Christian (2 Tim. 1: 12)

How many ever tried to stand on top of a picket fence? How long did you stand there? Not long, no matter how smart you were at holding your balance. Nobody in this world can stay on a fence, he will fall off on one side or the other. On one side of our fence today is a pole with a great, angry snake curled around it and on the other side on a little mound we find the cross. Underneath each we have this list of things which will lead us to destruction or to everlasting joy—

THE CROSS

Kind words
Helping hands
Truthfulness
Bible
Church

Kindness
Joy
Healthy food
Pure water
Love
Friends
Victory
Heaven

THE SNAKE

Swearing
Stealing
Lying
Bad books
Dance hall, card room,
gambling den

Selfishness
Unhappiness
Tobacco
Liquor
Hatred
Trouble
Defeat
Death

Now, boys and girls, we can jump off the fence on either side we wish to. Did you ever see a snake with the sun shining on it? It really is pretty, some have bright colored checks on the under side of their body and stripes on the top. All the things on that side may look bright and inviting, but soon become black and ugly. On the

other side everything looks beautiful and stays just as beautiful as it first looks. How much stronger the cross looks than the snake! How much happier we will be in the end when our side is victorious and the other is defeated!

If your very best friend gave you a beautiful ring would you be ashamed of it? Wouldn't you just be bubbling over all the time with joy, telling others about it? Juniors, after we have jumped from the fence to the side with the cross we are not going to be ashamed of what Jesus, our very best friend, has given us, the promise of everlasting life with him; while all Satan can give his followers is defeat and death. Jesus has also given us a beautiful name to show his love for us, part of it being his own name.—Christians. Ashamed to follow Jesus? No! Ashamed to be a Christian? No! Ashamed to stand for the right? No!

Let a boy speak this piece and the "No's" fairly shout them.

NO

Somebody asked me to take a drink.
What did I tell him? What do you think?
I told him—No!

Somebody asked me one day to play
A game of cards; and what did I say?
I told him—No!

Somebody laughed when I would not swear
Nor lie nor steal; but I did not care.
I told him—No!

Somebody asked me to take a sail
On the Sabbath Day; 'twas of no avail.
I told him—No!

"If sinners entice thee, consent thou not,"
My Bible said, and so on the spot
I told him—No! —Selected.

QUIET HOUR WORK

Titles of Jesus

Acts 19: 36
Revelation 19: 16 (last one)
Revelation 22: 16
Acts 3: 15
Isaiah 9: 69 (last one)
John 19: 25
1 Corinthians 10: 4

The First Brookfield society was recently organized and they are learning the Bible gems. Occasionally the members look up all the information on the topic he or she can find and have a discussion of it during the meeting.

WHAT LITTLE GIRLS CAN DO!

Little girls, as well as boys
Can love the stripes and stars,
I'm sure I love our pretty flag
With white and crimson bars.
Little girls, as well as boys,
Can serve their country too,
And ever true and loyal be
To red, and white, and blue.

—Normal Instructor—Primary Plans.

MARY LOUISA'S TONGUE

(Continued)

PART II

"That's what John wants, isn't it?"

Mary Louisa nodded soberly. "But it's such a hateful sign, Walter, and I don't believe hatefulness is ever a good thing."

"It's up to John," Walter answered grinning.

John looked at the sign, laughed a little, and went his way, leaving it still on guard.

Mrs. Foster stopped the next morning for her oranges. She had another woman in the car who exclaimed over the beauty of the fruit.

"I must have a box," she exclaimed. "They're the best oranges I have seen anywhere."

"You won't get them, my dear," laughed Mrs. Foster. "I am taking these at the risk of my life. Look at the sign that the b—, I mean duck, who owns the farm has put up."

"John didn't do it," interrupted Mary Louisa. "Walter did. He just thought it was funny. John really isn't as savage as all that."

"I don't mind the sign if you'll get him to bring me a box of oranges," said the newcomer.

"Oh, I couldn't—not today. I've just got the others."

"Tomorrow then?"

"I don't believe I can get another box," Mary Louisa hesitated. Then she smiled. "But I'd love to."

Mrs. Brant smiled back. "Try. I'll come back tomorrow on the chance."

Mary Louisa, holding tight the bills that Mrs. Foster had given her, went slowly back to the house. How delightful it would be if John thought it nice to talk and would allow a stream of charming ladies to flow into the ranch every day to smile at Mary Louisa's chatter. But unfortunately her tongue was a liability.

As she opened the living room door John turned from the telephone and sat down frowning. "Find me Walter," he said curtly.

Mary Louisa and Walter were back in two minutes.

"What is it, John?" he asked in concern. "Are you sick?"

"Sick?" he scorned. "When was I ever sick? It's worse than that. The Lombard people have thrown over their contract."

"How can they? Wasn't it on paper?"

"No. There was nothing more than word of mouth. I'd dealt with them so long that I trusted them implicitly."

Walter whistled thoughtfully. "Then I suppose there's nothing for it but to hustle round for another buyer."

"That's all. But that's no easy job as late as this in a market glutted with oranges."

"Ours are ahead of anything in this part of the State."

"That's true; but the big buyers have their orders filled by this time."

"We could peddle."

"I won't peddle," he contradicted. "I never have, and I won't begin. I'm going to the city this afternoon to see what I can do. I'll stay till I find some one to take the crop at a decent figure."

Hatty packed a hasty bag, hurried dinner, and saw her husband off. Mary Louisa went along in the car when Walter drove John to the early afternoon train. For once her tongue was silent, for John looked grim and unhappy.

"Look after things, Walter," he said as he stepped out.

They watched the train away, and when Walter turned the car toward home again, Mary Louisa spoke.

"I could sell a box of oranges tomorrow if you'll let me, Walter."

"All right," he agreed shortly. "No good turning down anything now."

So when Mrs. Brant appeared the next morning the oranges were ready for her. She seemed to be in no hurry; and after she had paid for her fruit, lingered ten minutes to talk to Mary Louisa. When she returned to her car finally she spoke to her companion.

"Isn't she quaint? I'm going to bring Mrs. Sutton to listen to her; she'd love it. I wonder that she hasn't discovered the place for herself."

"Who'd dare stop at a gate with that sign on it?" asked Mrs. Brant's friend.

"I'm going to take that sign down this afternoon," declared Mary Louisa with a flash of her smile.

"I'll send Mrs. Sutton tomorrow," nodded Mrs. Brant.

Mrs. Sutton came the next day to find the forbidding sign gone and a happy, friendly girl at the gate. She stayed for half an hour talking to Mary Louisa and took two boxes of oranges away with her when she left. She came again the next day with a friend, and the day after Mrs. Foster brought a friend, and after that came some one sent by Mrs. Brant. For a week there was not a day that one of two big cars did not stop for their occupants to talk to Mary Louisa while they bought oranges. Mary Louisa was in paradise.

No word came from John until the week was over, and then it was only a telegram, for John was no fonder of writing than of talking.

"No market," the message read. "Do your best locally. Stay week with mother."

"Crickets!" Walter exclaimed; "that's some job put on my head."

"It isn't, Walter," Mary Louisa exclaimed eagerly. "It's easy. I've sold ten boxes this week just as a favor. Now that the sign's down, people will come and come; all those people that we shut out before."

Walter looked at her and grinned cheerfully. "We're doing a talking business now at the old stand, are we? Go to it, Mary Louisa."

"Come and build me a stand then," she cried. "John wouldn't let us peddle, but he'll let us sell."

Walter built the stand and Mary Louisa went to it. It was Mrs. Foster who was the first caller the first morning, and she brought a friend.

"So you've gone regularly into business," she said. "You're sure to succeed. Somebody has had a change of heart, with the sign down and the gate open. Who let down the bars?" Mary Louisa smiled but she did not explain the change in business methods.

That was the beginning of busy days. People drove from twenty miles afield to buy Sun-drip oranges from the Morton ranch and incidentally to listen to the happy tongue of the girl that sold them.

John arrived unexpectedly, walking in

calmly one evening to ask for supper. While he ate he turned to Walter. "Well, how about the oranges?" he inquired casually. "All rotting?"

"Rotting nothing," Walter answered vigorously. "They're going like smoke at top prices, and no freight charges."

"Whose buying them?"

"All the world. They're mad over Mary Louisa's tongue. They come from the north and they come from the south and they all carry away oranges."

"Humph!" said John, looking from Walter to Mary Louisa and back again.

"It's true," nodded Walter. "Mary Louisa is the best business man of the three of us. There's something in her that puts things across. You can laugh at her prattle all you want to, but it stands for something. She's outgiving, and what she has to give, people want; they come miles after it. She's saved the orange crop all right."

John finished his supper without a word, rose, and went slowly across to his desk. He took down his ledger, flirted over the leaves until he reached the page that bore Mary Louisa's name, and crossed it out. Mary Louisa watched with fast-beating heart as he wrote it again on the opposite page.

"Is it? Am I?" she asked happily.

"According to official report," John said, with a little twinkle in his deep-set eyes, "my biggest asset just at present is Mary Louisa's tongue."—*The Girls' Circle.*

ROBERT'S RAINY DAY PLAN

Robert and Ellwood were brothers. But many times brothers are very unlike. Robert was a very busy boy with many plans ahead of him all the time. Ellwood just drifted into things and often found himself wondering what he should do.

If the sun was shining and all the boys were out and a game was planned, Ellwood was a very happy boy. He joined in the fun and played a good, fair game. But if bad weather or illness or some extra task kept him in the house, he did not know what to do with himself.

"Good days, with everything going right, are easy to manage," thought Robert one day. "But I am going to plan rainy day fun, too."

Robert got out a pencil and paper. He wrote down a few things, such as, "Work-

ing at my carpenter's bench," "making kites," "reading my new set of books," "working out a puzzle," "sorting my toys," "oiling my wheel," and all the other things he could think of.

When he showed this to Ellwood, his brother was surprised. "Why, I never knew there were so many things one could do on a rainy day," he said.

Now Ellwood goes to Robert's list, and neither boy stands at the window on a rainy day and wonders what to do. They start something at once. Often the sun has been shining some time before they realize they could go out.—*Dew Drops*.

WHAT TO DO SABBATH AFTERNOON

Bob, and Catherine, and little Mary, the three cousins of our little family, were spending the week-end. On the way home from Sabbath school, Rose told Catherine, "Mother has a surprise for us after dinner."

"How do you know she has?" asked Catherine.

"Why," in great surprise, "because she always *does*. We do something nice every Sabbath afternoon."

Sure enough after dinner Mother told the children not to reset the table, but to clear it of everything, even the cloth. When the six children were seated around the bare table mother brought the box of puzzle pieces which the children had made the week before, and emptied it on the table.

"Now, my little folks, there are six different pictures in that pile; can you sort them out and put them together?"

"You bet we can," shouted Bob and Jack.

"When you are all done, you might call us older people, we would like to see them." This they did, and then after mixing them all up again each put another puzzle together.
R. M. C.

WHY THE THISTLE IS THE EMBLEM OF SCOTLAND

Long ago the Danes made war on the Scots and came over to invade the enemies' country. They did not believe in night attacks, but it seemed necessary in this case, so they reversed their usual tactics.

Creeping noiselessly and unseen after nightfall, one of the Danish soldiers stepped on a thistle. Its sharp prickles pierced

his bare foot and made him cry out with pain. His cry awoke the Scotch army. They sprang to their arms and drove back the Danes with great slaughter and saved Scotland. From that time the thistle has been the national flower of Scotland and has been engraved on its coins.—*Junior World*.

THE WONDERFUL WORLD

Great, wide, beautiful, wonderful World,
With the wonderful water round you curled,
And the wonderful grass upon your breast,—
World, you are beautifully dressed.

The wonderful air is over me,
And the wonderful wind is shaking the tree;
It walks on the water and whirls the mills,
And talks to itself on the top of the hills.

You, friendly Earth! how far do you go,
With the wheat fields that nod and the rivers
that flow,

With cities and gardens, and cliffs and isles,
And people upon you for thousands of miles?

Ah, you are so great, and I am so small,
I tremble to think of you, World, at all;
And yet, when I said my prayers today,
A whisper within me seemed to say—
"You are more than the Earth, though you are
such a dot;

You can love and think, and the Earth can not!"
—*William Brightly Rands*.

WHAT'S YOUR STATE?

"States" where there is no such word as fail? Kan.

"State" the best expression for students? Conn.

"State" the most unhealthy place? Ill.

"State" the best cure for ills? Md.

"State" of surprise? La.

"State" of exclamation? O.

"State" of decimals? Tenn.

"State" where Noah should have come from? Ark.

"State" where the gardeners excel? Mo.

"State" of maidenly grace? Miss.

"State" where fathers thrive? Pa.

"State" for the untidy? Wash.

"State" for the egotistical? Me.

"State" for the oldest American? Ind.

"State" for a mine? Ore.

"State" for a high flyer? Mont.

—*The People's Home Journal*.

Little Ethel had just come home from the country when mamma said, "Did you see them milk the cows?"

"No, mother, but I saw them un milk them," was the reply.

MARRIAGES

ROBISON-VAN HORN.—At the home of the bride's parents, Rev. and Mrs. T. J. Van Horn, Verona, N. Y., at 6 o'clock p. m., June 2, 1923, Mr. David V. Robison, of Zanesville, Ohio, and Miss Amey Doris Van Horn, of Verona, N. Y., the bride's father officiating.

LANGWORTHY-MADERY.—At the home of the bride's parents, near Dodge Center, Minn., June 18, 1923, by Rev. H. C. Van Horn, Mr. Leslie D. Langworthy and Miss Ruby H. Madery.

DEATHS

BRANCH.—Alice A. Wait, daughter of Greenwood and Almira Wait, was born November 28, 1857, at Bloomingdale, Mich.

Alice was converted at the age of fifteen, and was baptized and united with the Church of God which later joined the Seventh Day Baptist Denomination. Of this church she remained a faithful and much loved member to the time of her death.

On March 15, 1847, she was married to Mortimer A. Branch and began housekeeping in Hartford Township on a farm where they resided most of the time until the year 1884. At this time they came with their three small children in company with three other Branch brothers and their wives and located on a wild tract of land just north of the village of White Cloud. Here they began the real pioneer life, building their first home of the logs which they cut from the forest in which they settled. There is a charm about these years as this company of Godly men and women, built their homes, reared their families amidst the hardships and privations incident to pioneer life. And sister Branch acted well her part as she wove into her home all the love, service and sacrifice that a mother could give. Five children were born in her home—Nathan, Iuman, Olive, now Mrs. D. W. Boss, of Muskegon, John and Clyde. These children now rise up and call her blessed as the memory of those years come back to them in the light of their own years of parenthood. The love that a mother weaves into the rearing of her family, through the long and weary and sometimes sleepless nights, through the years of toil and sacrifice, of anxiety and prayer makes the memory of mother glow with a warmth and light which the years of time can never dim.

About three years ago Sister Branch came with her husband to the village of White Cloud where they have made their home till her death which occurred on the evening of June 16, 1923. Although she had been in frail health for some time it was only recently that she suffered from

a stroke of paralysis that rendered her helpless. Everything that loving hands and medical skill could do was done for her but apparently to no avail. She has been summoned up higher. She, though still in the midst of her years, came to her grave as a shock of corn ripened for the harvest.

Sister Branch was a faithful member of the church and the tie that bound her to her brothers and sisters in the church was a beautiful tie. She firmly believed in the soon coming of Christ, the resurrection of the saints, and the establishment of the Kingdom of Christ on the earth, when the earth will be restored and the power and greatness of that kingdom will be given to the saints of God.

Our sister will be missed from the home, from the church, and from the community. She was a faithful wife and companion to her husband with whom she worked and whose joys, sorrows and successes she shared for many years. Lonely hours will come to her companion but the memory of her kindly face, her sympathetic heart, her loving ways, will continue to comfort and bless the coming years. In her death our church suffers a great loss but what has been our loss will be the gain of the Great Church Triumphant.

She leaves to mourn her loss a husband, five children, sixteen grandchildren, three great grandchildren, one brother, Byron G. Wait, of Bloomingdale, Mich., together with a host of neighbors and friends.

Funeral services were conducted on Monday afternoon by her pastor assisted by Dr. Branch. The large gathering at the church and the beautiful flowers attested the high esteem in which she was held. Appropriate music was furnished by a mixed quartet consisting of Mr. and Mrs. Fuller, Mrs. Ralph Going and Mr. Glenn Webster.
E. D. V. H.

MOSIER.—Angelia T. Mosier, daughter of William Crandall and Ann Babcock Crandall, was born at Persia, Cattaraugus County, N. Y., January 29, 1849, and died at the Burkett Soldiers' Home, near Grand Island, Neb., June 11, 1923.

She was one of a family of nine children, all of whom have preceded her in death except one sister, Mrs. Arlie Thorngate, of North Loup, Neb., at which place the funeral was held, June 13, 1923. When about seven years of age she with her parents moved from New York to Dakota, Wis., where she grew to young womanhood. Some years later the family moved to near Brookfield, Mo. She was married at St. Catherine, Mo., June 15, 1867, to W. B. Mosier of Company G, Thirtieth Wisconsin Volunteers. They lived in various parts of Missouri and in other States until the time of Mr. Mosier's death in 1895. Since that time she has lived most of the time at North Loup and Burkett, Neb. An only son, Oscar, now residing in Denver, Colo., was born to Mr. and Mrs. Mosier.

For nearly thirty years Aunt Gelia, as she was familiarly known, has been a cripple, unable to take a single step, and her hands crippled so badly she could scarcely hold her pen, yet she had a large correspondence and wrote many, many letters for inmates of the Soldiers' Home who were less accomplished than she in the art of

letter writing. Inmates of the Home have been heard to remark that aunty was the angel of the Home.

Aunt Gelia had many sorrows and disappointments aside from her physical sufferings, all of which she bore in a manner to put most of us to shame. She had a rich Christian experience in early life but was a member of no church. Her sympathies were largely with the church of her parents, the Seventh Day Baptists. Her life has been a benediction to many, but no one can wish her back to this life of sorrow and suffering.

The funeral services were conducted by Pastor Schmidt of the Evangelical church. The body was buried by the side of her husband in the North Loup Seventh Day Baptist cemetery. Music was in charge of Mrs. Esther Babcock, chorister of the Seventh Day Baptist church. Mrs. Hannah Watts, superintendent of the Home department of the Sabbath school, of which Aunt Gelia had been a member for many years and was a most liberal contributor, had charge of the flowers.
B. G. T.

MORSE.—Helen Alice Morse, the daughter of Edwin H. and Mabel Bliven Morse, was born near Newville, November 2, 1916, her birthday being the anniversary of her mother's birth. She died in Lockwood Hospital in Edgerton, Wis., June 7, 1923.

She had been ill for about four weeks when a sudden turn in her illness necessitated an operation with the hopes of relieving a serious throat difficulty. She survived the operation but a few hours.

Little Helen was a bright, cheery, winsome child loved by all who knew her. She had begun attending the primary Sabbath school at Milton and was eager each week to meet with her class and teacher. She had memorized the "Shepherd Psalm" and "The Psalm of Life" and "The Lord's Prayer" as a part of her pastime at home.

Her brief, cheery, pure life has been the light and life of her parents and a blessing to those who knew her. God loaned her, a beautiful flower, to earth for a time then took her back to heaven's flower land.

She has left in deepest grief her parents, her grandparents, Mr. and Mrs. Charles M. Morse and Mr. and Mrs. Anson Bliven.

H. N. J.

It is time we realized that the price of winning souls is to be paid in sweat and blood and sacrifice. It is one of the sad comments on the persistency of the righteous, that in most cities no reform administration ever succeeded itself. New York can bear testimony to that. The righteous grow weary in good work, while the devil never quits his job.—*Charles L. Goodell.*

Christ's advice to us is that we keep our hearts pure, and also that we keep them warm.—*Elwood Worcester.*

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Sabbath School. Lesson III.—July 14, 1923

SIMON PETER. John 1: 35-42; Matt. 4: 18-22; 14: 28-31; 17: 1-13; Luke 5: 1-10; 22: 31-34, 54-62; John 18: 10, 11; 20: 1-10; 21: 1-23; Acts 2: 1-5, 42; 8: 14-25; 9: 32-12; 19; 15: 7-11; Gal. 2: 1-11.

Golden Text.—"Lord, thou knowest all things; thou knowest that I love thee." John 21: 17.

DAILY READINGS

July 8—Matt. 16: 13-18. Peter's Confession.
July 9—John 1: 35-42. Peter Brought to Jesus.
July 10—Matt. 4: 18-22. Peter a Fisher of Men.
July 11—Luke 5: 1-11. A Lesson in Fishing.
July 12—Luke 22: 54-62. Peter's Fall.
July 13—John 21: 15-22. Peter's Restoration.
July 14—1 Peter 2: 1-10. Jesus the Corner Stone.

(For Lesson Notes, see *Helping Hand*)

RESOLUTIONS OF SYMPATHY

WHEREAS, God in his infinite wisdom has removed from our midst a faithful earnest member, Mrs. Ora Green; therefore be it

Resolved, That we, the members of the Woman's Missionary Society of the New Auburn Seventh Day Baptist Church, extend our sincere sympathy to the bereaved family who are left to mourn their loss.

Resolved That we bow in submission to God's will remembering that our loss is her eternal gain.

Resolved, That a copy of these resolutions be placed on our records, that a copy be sent to the family, and one to the SABBATH RECORDER for publication.

MRS. MINNIE A. MACK, *Secretary,*
MRS. KITTY NORTH,
MRS. RACHEL DAVIS,

Committee.

New Auburn, Wis., June 21, 1923.

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NEW FORWARD MOVEMENT

BEGAN
JULY 1, 1923

MY PRAYER

Hear my cry, O Lord, be gracious unto me,
Let my prayer arise importunate to thee.

Let thine ear attend and listen while I pray
For thy hand, dear Lord, to guide me every day.

Teach me all thy will, lead me in thy way,
Make me wholly thine, teach me what to say;

Give me of thyself, word and deed and power;
Help me grow like thee more and more each hour.

Let my life reflect daily more of thine,
Until thou shalt dwell in this heart of mine.

Keep me close to thee, guided by thine eye
Let me live in thee, by thy love brought nigh.

Every day and hour help me, Lord, to be,
Until life shall end, growing more like thee.

—Emma G. Dietrick.

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