

The Sabbath Recorder

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

MEETING HIS NEED

I shall not count my life as vain
If only in some quiet way
I find my chance to serve my Lord,
My debt of love for him to pay.

An unnamed man supplied the beast
Whereon the lowly Savior passed,
Along the way triumphantly,
Acclaimed the promised King at last.

An unnamed man supplied the room
Where once the Savior broke the bread
And gave the wine—his flesh and blood—
His life—by which our lives are fed.

And unnamed crosses mark the spot
Where common soldiers chance to lie,
Who for the world's true brotherhood
A Sacrifice, feared not to die.

O grant me, Lord, the grace I pray,
If I the quiet paths must lead,
To give my humble gift to thee,
And know I, too, have met thy need.

—Philip H. Ralph, "British Weekly."

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

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

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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 16, 1923

WHOLE No. 4,089

We Say Amen In the last association one of the brethren prayed that the influences of these three associations may go on inspiring our people to better things to come. To this prayer our heart responded in full accord, and we long to make the SABBATH RECORDER a promoter and forwarder of the spirit and influences that prevailed in the excellent meetings of those three weeks.

There was no friction caused by controversy. No one had any hobby to ride; no one seemed to think that our Christianity was all going to the bad, nor that our blessed Bible was doomed because some men believed in the revelations found in God's book of nature. But every one seemed anxious to bring forth food for the hungry—the very bread of life—from the Book of books. The gospel of Christ was exalted as the one thing needful for sinful men, and hearts were touched and brought nearer to God.

If all Christian workers would act as though they believe that the mighty God who has so marvelously preserved his Word through darker ages than our own, is still in his heavens guiding by his Spirit; and that he has in no way abandoned his purpose to see that his truth shall not return unto him void, we believe that the work of his kingdom would go mightily forward.

The one thing most needed today, is for Christians, of whatever name, who are alienating one another by bitter criticisms; and who are discouraging the workers by unwarrantable pessimism, to quit their quarreling and go whole-heartedly to work breaking the bread of life in the very fields where God has placed them, and doing what they can to save the souls that are perishing right at their doors.

To forward such Christian work, and to promote the revival spirit—genuine evangelical services—among all the churches, the SABBATH RECORDER is fully committed. Let the encouraging, sweet-spirited messages of the gospel of Christ come to its pages in abundance. These will ever find a welcome. But it is to be hoped that we will not allow ourselves to be rent asunder, as

some denominations have practically done, by sharp contentions which it will take a generation to get over, if ever they do.

Several Pastors Some years have passed **Change Places** since we have had so many changes of pastorates to record as at the present time. No less than eight men make changes this year. Some of them have recently moved and others are about to move.

Our readers already know of Brother C. A. Hansen's joining our ranks recently, as pastor of the Chicago Church, and they have learned something of his enthusiasm in the Master's service.

Rev. H. C. Van Horn, of Dodge Center, Minn., has gone to the Lost Creek Church in West Virginia; Rev. Eli F. Loofboro goes this week from Little Genesee, N. Y., to Shiloh, N. J.; Rev. Erlo E. Sutton, of Shiloh, takes the Milton Junction Church, in Wisconsin, from which Rev. E. D. Van Horn went to White Cloud, Mich.; Rev. Royal Thorngate leaves Salemville, Pa., for Nile and Richburg churches, Allegany County, N. Y., and Rev. Clifford Beebe, of Fouke, Ark., takes the Salemville Church; Rev. John Randolph, of Nile, is pastor of the church in DeRuyter, N. Y., and Rev. G. D. Hargis leaves Walworth, Wis., for Little Genesee and Portville churches.

This Is the Way It Was "Put Over" Americans are familiar with the wail of the wets, clamoring over their defeat and claiming that advantage was taken by the dries, to "put over" prohibition while the boys were overseas. They are also getting used to the treasonable attitude of many great dailies whose influence has continually encouraged high-handed outlaws to defy our government and trample underfoot our Constitution.

Let not the loyal citizens of America forget the real way the Eighteenth Amendment was secured, after many years of faithful work, educating the people for prohibition.

The Federal Council *Bulletin* has met the "Put Over" cry with the following ten points:

1. The Constitution of the United States provides specifically the way in which Amendments may be made:

(a) Proposed by the National Senate by two-thirds vote.

(b) Proposed by the National House of Representatives by two-thirds vote.

(c) Ratified by both the Senate and the House of three-fourths of the States.

The Eighteenth—the Prohibition Amendment—was adopted in exactly the way preceding Amendments were adopted.

2. The United States Senate, August 1, 1917, proposed the Prohibition Amendment, 65—20.

3. The United States House of Representatives, on December 17, 1917, proposed the Prohibition Amendment, 262—128.

4. The Congress which proposed this was elected, with the Amendment as the dominant issue, November, 1916, five months before the United States entered the war.

5. From January 8, 1918, to January 16, 1919, thirty-six (36) States (the necessary three-fourths—Prohibition effective one year thereafter) ratified the Amendment with a combined vote of 4,086 to 829.

6. Since ratification by the necessary 36 States, 10 more States have ratified, with a combined vote of 1,016 to 416.

7. The only States that have not ratified are Rhode Island and Connecticut.

8. The movement that resulted in the Eighteenth Amendment began in 1851, when the first State adopted Prohibition—72 years ago.

9. When the United States entered the war twenty-six (26) States had voted "dry," and over eighty-five per cent (85) of our area, inhabited by more than sixty million (60,000,000) people was "dry" territory.

10. No other Amendment of the Federal Constitution was ever discussed so widely and continuously through so long a stretch of years, and no other Amendment was ever adopted so overwhelmingly.

The Volstead Law It seems that those who **No New Thing** condemn the Volstead Act as "unreasonable" have forgotten that the liquor men themselves are responsible for a general law fixing the alcoholic limit at one and one half per cent, and that too, less than twenty years ago. The following, taken from the *National Advocate*, makes our wet enemies witnesses against their own plea:

It is a common practice for the liquor advocates to denounce in unmeasured terms the Volstead Law, which limits the percentage of alcohol which a beverage can legally contain to one-half of one per cent, declaring this to be unjust, unnecessary, unreasonable and fanatical. Most of them, apparently, do not know that as early as 1902 the liquor men themselves demanded that a line of demarcation between intoxicating and non-intoxicating liquors be drawn, so that men who paid license and revenue should not be unjustly taxed for doing what those who claimed to sell soft drinks were allowed to do without such payment. The government recognized the justice of this contention, and the percentage was fixed at one-half of one per cent. If that law was right and necessary and reasonable in 1902, it is not unreasonable, unfair, arbitrary and fanatical in 1923.

Furthermore, there are sixteen States in the Union which prohibit any per cent of alcohol in drinks which are sold as beverages. There are eighteen additional States in which a maximum is fixed at one-half of one per cent. There are six additional States where the maximum is one per cent, two States where the limit is two per cent, and only one State in the Union where it is as high as two and three-fourths per cent. One State prohibits even the "principle" of alcohol in any beverage offered for public sale. If, therefore, the Volstead Law were wiped off the statute books there are thirty-four States in the Union where the percentage could not exceed that of the Volstead Law, and in sixteen of them it would be lower. This would continue to be true in spite of anything that Congress could do. The United States can no more be half drunken and half sober than it could be half slave and half free.

We believe that Governor Smith dug his political grave with that pen when he signed the repealer. In the years to come no patriotic citizen will be proud of such a pen as a souvenir. It will stand for the unworthy deed of a truckling, ambitious politician catering to the lowest element in our American life.

Without intending to do so, the governor of the Empire State has certainly promoted the dry cause, if there is anything, in the signs of the times. This is the way the leader of the Anti-Saloon League in New York State puts this matter:

"Governor Smith has performed a great service to the dry cause of the entire country. In addition to the stimulus that he has given in New York State, he has proved to the dries of the nation that there is danger of repeal unless the advocates of law and order stay on the job. He has also proved to the wet politicians in States not so wet as New York, which is practically all of

them, that no degree of personal popularity can popularize nullification. He has aroused the friends of dry enforcement to a realization of the danger that the wets might accomplish something in 1924 by surprise, following a still hunt."

Let Both Sides Be Fair

No student of our late beloved President Allen who stood for many years as a man ready to welcome new light from the discoveries of science and who at the same time accepted the Bible as his rule of life, can feel that the contending parties of today are dealing quite fair with one another. For men of science to ridicule or belittle men of religion; and for men of religion to denounce men of science, places both in a poor uncharitable light, and must in either case result in evil.

Much damage must come from a wholesale denunciation of science by churchmen; and as a rule, the one who does so shows himself either very narrow minded or utterly unqualified to treat the question. We pity the man who is not ready to welcome new light from God's world, and that too, with a quiet assurance that such light will harmonize with his Word.

It is a great mistake for men of the church to scout truths discovered by honest scientific research, and it is quite as erratic for scientists to disdain the religious truths that have been revealed and tested by the world's most devout and God-like men. The gifts of God through science and through religion should both be welcome to spiritual men.

There is nothing to be gained, but much to be lost, when a minister of the gospel tries to hinder his young people from accepting the facts revealed by scientific investigation. He might much better teach them the most rational explanations of such facts. To treat them with contempt is not fair to the young people nor fair to scientists.

On the other hand it is decidedly unfair for any scientific teacher in the classroom to heap contempt upon the Bible, or to use his influence to alienate young people from the church. Both religious and scientific teachers who desire to be loyal to truth wherever it may be found should be fair with one another. Neither of them should use extravagant terms in their judgment of each other.

Not Merely in Word But in Power A great day is dawning for all Christian denominations, if they can only forget their differences over doctrines which contending men and councils have built up by controversy, and listen anew to the great commission of our Lord and Master, who said, Go preach and teach; and who promised the power from on high. His order was to go in this power, and with this power of the Holy Spirit. Too often men have gone in the power of words and arguments, evidently forgetting the power of the uplifted Christ to draw men unto himself.

We often talk of the faith of our fathers and of their ability to win converts. We long for the power to build well upon the foundations laid by them. But we sometimes fear that men have forgotten that the fathers' best works were not accomplished by polemics full of spleen—with which our paper was sometimes too full—but by the finer arguments that come from men redeemed from sin and transformed by warm gospel preaching. The best and most convincing arguments of our fathers were the new-born souls they brought into the kingdom—the revivals of religion that stirred the very heart and brought men to the foot of the cross.

Warm-hearted zeal of earnest Christian workers exalting the cross of Christ as Paul did; realizing new visions of power divine; with hearts pulsating with the spirit of sacrificial love for the lost, and with tender pleading in the right spirit;—these things today constitute the finest and most convincing argument for the deity of our Christ and for the worth of the Bible.

The trouble is, too many are strong with words but weak in power. If we seek the power from on high and get a real burden of soul for the lost right at our doors, we will have no trouble to convince men of the deity of our Lord. Only by the power from on high can we persuade the kingdoms of earth to become the kingdom of our God.

It Will Be too Bad If We Disappoint North Loup! On another page we give an appeal from the North Loup Church

Bulletin, giving good reasons why they need the presence and help of their eastern friends at the coming Conference.

They are making great preparations, and we do hope our people will not disappoint them. Plan your vacation to take in a

pleasant overland trip to the land of the Loup this year. Our good cause calls for a large, representative body of Seventh Day Baptists this year. Come on, let's go!

"White Lightning"
By Edwin Herbert Lewis is the name of a new book of 354 pages, by Edwin Herbert Lewis, of Oak Park, Ill. As an introduction Dr. Lewis uses a stanza from *"The Ballad of Ryerson"*:

"The thunderbolts were imprisoned in crucible
crystalline ore,
And locked in the laughing ocean, and shut in
the shining shore,
And lulled in the light of evening, and hushed in
gentle grain
And unimpaired lilies impearled with quiet rain.
A world of woven lightning, incredible, unguessed,
Where we saw an Easter lily, and Raphael saw
the rest."

When you have read these lines until you comprehend their *full meaning*, you have a key to the storehouse of scientific thoughts that run through this book. Every chapter is headed with a word for some element in chemistry or physics; and the action or reaction of molecules, and the affinities or repulsion of atoms and gases in the make-up of everything on earth, make the ground work for quite a remarkable love story, which ends beautifully.

Many good hits regarding the World War; numerous word-pictures of the beautiful and the sublime in nature; scenes in Indian life of our northern borders; and well-put strictures on some of the follies of social life are to be found on the pages of *White Lightning*. The lightning hits the mark.

At every turn we are impressed with the author's wide knowledge of history and literature, and of the customs in other lands. The book will be enjoyed by lovers of chemistry and the mysteries of nature.

I tell you, my countrymen, the world needs more of the Christ; the world needs the spirit of the Man of Nazareth. If we could bring into the relationships of humanity, among ourselves and among the nations of the earth the brotherhood that was taught by the Christ, we would have a restored world: we would have little or none of war, and we would have a new hope for humanity throughout the globe.—*President Harding*.

THE IMPERATIVE OF THE SABBATH

CYRIL A. CRICHLAW

"And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made (Gen. 2:2, 3).

God was not weary because he was resting. "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?" (Isa. 40:28). God was working as he was resting. He was finishing the work of creation by making the Sabbath for man. Mark 2:27, 28.

God was doing many things while resting and making the Sabbath. In his resting, he was putting his constant and creative presence into the world. This constant presence was necessary to pro-creation each succeeding period of seven days from that time on as "in the beginning" his presence was necessary to the original creation of the first period of seven days. Before Time was, there was Eternity. Each succeeding Sabbath, therefore, was to be a time-symbol of Eternity as each succeeding week would be a time-symbol of that first original week. As God was in the beginning of that first week, so God would be in the beginning of each week; and as God was present in each day of that first week, so his constant presence would be in each day of every week. Man was always to remember that.

As the time-symbol of Eternity, the Sabbath was thus to be a constant reminder that pro-creation and development could no more go on without the eternal God than could creation have originally begun without him. As his eternal presence was necessary "in the beginning" before there could be creation, so his eternal presence would be quite as necessary after creation became established in order to maintain and increase it through the Divine processes of pro-creation. Man was thus to remember that he could do nothing without God, that he was dependent upon God for all benefits, that he had no power by which he could originate anything or make anything to increase, that all progress and success was only a gift from God, that he was simply a steward and nothing more, and that some day he

would be required to give an accounting for the misuse or abuse of any of the Divine bounties.

God did not create the world and then leave it to itself to take care of itself and manage itself as best it could. He enshrined his creative presence into the world by means of the Sabbath institution that succeeding generations of men might know that pro-creation could not go on without him even as the first man Adam knew that creation did not originally begin without him. As there was the eternal God before the work of creation could begin, so the Sabbath was instituted as a time-symbol of the eternal God whom men should ever remember must constantly be in the world to sustain it and carry forward the work of pro-creation.

The Sabbath, moreover, would call regular and periodic attention to the grand and ennobling truth that mind was before matter, the spiritual before the physical, God before man: and that the great Spirit life was quite as manifest and real as the physical (indeed more so) and quite independent of its material symbols. Man should not therefore give himself up to a purely material and carnal existence. There were other things higher, nobler, more worthy and lasting. The things that were to be seen with the physical eye would only be temporal, fleeting and brief: that was the natural constitution of the physical. But the things that could be seen only with the great Spirit eye of *faith* would be eternal and more fruitful of happiness. 2 Cor. 4:18. The Sabbath would teach men the vital lesson that the material and physical can not keep on forever without the eternal and spiritual behind it: that the former would be only the spending change of the latter.

The very nature and purpose of the Sabbath suggest that the principle of the atonement and a crucified Lamb was divinely implanted in its institution. God was revealing himself as a power sufficient unto all needs and tasks, of which his creative manifestation was a witness and a pledge. Should any destructive element enter into the life of man (and there was such a possibility under the terms of man's creation), by his eternal and constant presence in the world God was offering himself as man's Friend and man's Redeemer. As he could

make, so he could save. As he was God, there could be nothing impossible for him to do. He created man for his glory and pleasure, and as he was eternal and constant, and not one of his plans or purposes could fail, herein through the Sabbath was he revealing himself as belonging to the world, eternally and constantly, and hence would belong to man as his substitute in his hour of affliction and need—in very sublime truth, "the Lamb slain from the foundation of the world." Rev. 13:8.

Thus, in resting, God was working and establishing a necessity for man. He was making the Sabbath "for man, and not man for the Sabbath." As God therefore rested, so man should also rest, and consider: whence all things, why all things, whither all things.

So the Sabbath brings us *leisure* to commune with our constant and eternal Friend and Brother—God. He belongs to this world. He belongs to us. He has sealed his presence into our daily life, to share it with us, to live it with us, to counsel us, to guide us. In the cool of the day—or it may be in its heat—when we have made life a ship-wreck, like Adam and Eve we can always hear the voice of his presence gently reproving and justly convicting of sin and bringing us the blessed assurance, "I will never leave thee nor forsake thee." We can not therefore ignore him. "If we would enjoy the fellowship of a friend we must take time, free from the calls of the world and the cares of life, for undisturbed and intimate companionship. If our Christian experience is ever to pass from an unfulfilled promise of good to a gracious and sustaining friendship with God we *must* give him a chance in our lives, and *take time* to be holy."—*Bond*.

I should like to say that if we are going to make of this America of ours all that the fathers sought, if we are going to make it true to the institutions for which they builded, we must continue to maintain religious liberty as well as civil and human liberty. As you remember, we builded on the foundation of civil liberty, and we capped that with the stone of human liberty, and the third fundamental was religious liberty. The United States never can afford to deny religious freedom.—*President Harding*.

THE NEW FORWARD MOVEMENT
AND
SABBATH STUDY AND PROMOTION

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

"MAKING THE GRADE"

"Over the top" has come to be a very common expression. It was used often in war days, first with reference to a successful military advance, and then later in government loan "drives," and in kindred "campaigns" for various war-time funds. I remember well my hesitancy to use the expression in referring to any activity which we on this side were engaged in. "Over the top" in its first use during the war gave me a painful consciousness of struggle and carnage and death, such as only those "over there" could experience. Therefore to speak of the successful subscription of a liberty loan as going "over the top" seemed akin to sacrilege.

We soon became accustomed to its use, however, in these achievements which cost little sacrifice. Then the expression was capitalized by the churches in their post-war efforts to inaugurate and to carry out a larger program of kingdom service. There is now I believe a gospel song entitled, "Over the Top for Jesus."

There came to my desk recently a communication in which another familiar expression was used in reference to the New Forward Movement.

Under date of June 20 I received a note from the chairman of the finance committee of one of our churches in which he said, "We believe we will *make the grade*." A week later a second note came saying, "We made the grade last night."

Now, I like that expression very much. It carries the right idea. To make the grade means the accomplishment of a definite and difficult task against heavy odds. It means satisfactory progress. It means success. But it also carries the idea that there are other grades ahead, and that our motto is the same as that of Longfellow's courageous youth, "Excelsior." There is always something ahead, some greater work to be done. As a denomination we failed to

make the grade. After throwing off as much of the load as we dared, still we have had to check up and chock the wheels, before topping the grade. But we have not unhitched from the wagon, neither are we going to abandon any more of the freight. We are ready to press into the collar and to tighten the traces for another long, steady and united pull.

I say we are not going to throw off any more of the load. We may have to divide it. But even if we have to make two loads, we are going to make the grade as a denomination. We are going to come up to the end of the five-year New Forward Movement period with certain very definite and worth-while things accomplished. But more about that later.

Just now I want to bring to your attention certain matter used by this same finance committee mentioned above, in helping that church to make the grade. Also something that will indicate their spirit as they prepare for the next long hill. And I am just as sure they will succeed in making their full quota for the fifth year of the Forward Movement, with a substantial lift on the second load if undertaken by our people, as I am certain that they have made their quota for each of the preceding four years. I am just as sure also that other churches that have failed to raise their quota could do so if there could be found in them a small group possessing this same spirit.

THE FIRST NOTE WITH LETTER
BROTHER BOND:

I inclose our next to the last appeal. The last one will be a personal touch.

We believe we will make the grade, but are not sure.

Sincerely,

Chairman Finance Committee.

June 20, 1923.

SOULS MAY BE LOST

If the Missionary Board is compelled to retrench because of a lack of funds, other necessary work of the church will suffer seriously if we do not measure up to our responsibilities. We are facing a deficit. We must have funds, quickly. Hundreds of dollars are due and not paid in. The Finance Committee could see but \$199.00 of which they could be sure.

Brother, sister, we have been asked by the church to attend to its finances. *We don't want to fail.* We don't know what to do. We feel as timid in approaching the members for funds as you or anyone else does, yet we are doing it. We are just as poorly qualified to do it as you. We have really no greater responsibility for the funds than the rest. We have our own portions to raise. We find them just as difficult to raise as others, yet we must do it and besides call on others for theirs. We have tried, yet we have failed, failed miserably and must have your help. Please help quickly.

Do this—mail a bill back right away in the enclosed, stamped envelope, and then go and see just one other member and get him or her to mail a bill quickly to the treasurer, Seventh Day Baptist Church. Don't send coins. They won't do in this emergency. Send bills, get them somehow and get them to the treasurer quickly.

There, we have done what we could. We leave it now to you.

THE FINANCE COMMITTEE.

SECOND NOTE WITH MEMORANDUM AND
BLANK

DEAR BROTHER:

We made the grade last night.

I am sending you mail matter that we are starting the new year with.

Sincerely,

June 28, 1923.

A MEMORANDUM FROM THE APPORTIONMENT
COMMITTEE

Friend, our church has chosen us, a few of your brethren, to do the work of apportioning an amount of the budget to each member of the church. The church appointed us to this work knowing that we have no definite knowledge of your ability to earn and to pay. So in all cases, we wish it understood that we do not sit in judgment for or against you when you accept and pay, or reject and refuse to pay the amount we set over against your name. We are willing to leave it to your own heart and conscience, to approve or disapprove of what you do in relation to your church and to your Master. This naturally includes your attitude and response to the call for support for the church.

With this attitude and statement of it to you, we willingly and gladly set ourselves to the task of doing the work the church has asked of us. We will take the whole budget of the church and apportion it to the members of the church, to each as their several abilities appear to us to be. Whether you refuse or accept depends upon you. You may raise or lower our figures according to your actual abilities.

We perform our task with the conviction, however, that if the members of this church were to adopt *one* approved method of financing (tithing) there would be an abundance of funds. We do not proceed with the idea that all should tithe. Each must decide for himself. Some are doing it now. Some are not. We do believe that our budget would require but 4 per cent instead of 10 per cent so it is a 4 per cent basis that we shall keep generally in mind.

You shall soon receive the results of our deliberations and we ask you to state the figure you can, or expect to be able to contribute between July 1, 1923, and July 1, 1924, so our brothers and yours, the Finance Committee, can have some very definite figures with which to plan to pay bills.

The final year of the five-year period of the Forward Movement is July 1, 1923, to July 1, 1924. Let us meet all of our assumed obligations to the church and to this movement. To this end let us attend every meeting of the church and lend our support to its important deliberations.

If we have been a service to you and the church, in this matter, we are happy.

THE APPORTIONMENT COMMITTEE.

APPORTIONMENT BLANK

July 1, 1923, to July 1, 1924.

Subject, always, to your approval.

The local expenditures require contributions equal to \$10.00 per member.

The Forward Movement Budget anticipates contributions equal to \$10.00 per member.

What can you give, or expect to be able to give—

To local expenses by July 1, 1924.....
To Forward Movement July 1, 1924
Total

Thank you,

APPORTIONMENT COMMITTEE.

The Finance Committee will need your answer by July 1, 1923. Therefore please hand this blank in on the collection plate or mail to the Seventh Day Baptist treasurer.

THE BOOK OF BOOKS

ARTHUR E. MAIN

XIX

RELIGION IN THE CAPTIVITY

The people who were carried to Babylon were from what would be called the better classes. They were allowed considerable liberty in their exile (Jer. 29); and were counseled to make the best of the situation. The rite of circumcision and the weekly Sabbath were national and religious bonds; and there was no reason why they should turn from Jehovah to the worship of false gods.

Their experiences would tend to make some thoughtful (Zech. 1:1-6); and from our Christian point of view some were hardened (Ps. 137). Synagogues and schools were established which contributed much to the future of Judaism. The Hebrew kingdoms had fallen; but out from the ruins there arose what may well be called a Church. The true life of this movement was the inherited influence of the religion of Hebrew prophets. And this life was passed on to the still nobler Gospel movement.

Ezekiel a young priest was among the captives. The word of Jehovah came expressly to him, the hand of Jehovah was upon him, and he felt called to go and speak unto the house of Israel. He had visions of God and went obediently to the tasks of an interpreter of history; of a prophet; a priest and pastor; a teacher of religion; and a forward-looking seer. How well he did his work will be evident when we come to the study of the book, *Ezekiel*, whose writer "believed that, at the Divine command, the dead bones of a ruined nation could rise up as a mighty army before God, and that the heart of stone could, by a miracle of grace, be turned into a heart of flesh."

THE "SECOND-ISAIAH"

It is the judgment of many, as well as of myself, that chapters 40-66 were written later than the times of the prophet of chapter 6. In any event this section is one of the most beautiful and grand in a book abounding in beauty and grandeur.

It is a book of consolation, an evangel, intended to bring comfort and a promise of deliverance to the Hebrew captives, a prom-

ise guaranteed by the gentle greatness of their God. Chapters 40, 62.

It assures Israel of their holy election or calling to be the bearer of *light* to the nations. 42:6; 49:6; 60:3.

This light will go forth from Hebrew vicarious suffering. 53.

It will have the power of redemption, enlargement, and spiritual inner satisfaction. 54, 55, 61.

The Sabbath has a place and meaning of fundamental value and use. 56, 58.

The ultimate and sublime result will be a new heaven and a new earth. 65, 66.

This divine light reached its full glory in Jesus Christ the Light of the world; and the vicarious sufferings their deepest depth in the Cross.

The one sublime Source was Jehovah the God of creation, nature, history, the experience of faith, and of salvation,—who was Israel's hope, and who is the hope of mankind.

The following is substantially a quotation from George Adam Smith's *Isaiah*:

No other religion has so rationally explained past history or laid out the ages to come upon the lines of a purpose so definite, so beneficent,—a purpose so worthy of the One God and Creator of all. Israel returned to their own land, and, centuries after, fulfilled in Christ their calling as the religious teacher of the nations. This fulfilment witnesses to the divine foresight; and to the divine patience revealed in creation and in history.

RELIGION AFTER THE CAPTIVITY

From our point of view a return of loyal exiles and the rebuilding of the Temple were essential to the continuity of Israel's religious thought, life, and history. Jerusalem was the religious center for the Jews wherever they might dwell.

The people were held to a measure of fidelity, notwithstanding many difficulties, by such leaders and teachers as Nehemiah and Ezra; and by the preaching, warning, appeals, reasoning, and promises, of such prophets as Zechariah, Haggai, and Malachi. To these might be added discourses found in Isaiah 56-66. Desolations are to be raised up, and wastes repaired.

Naturally there would be intolerance of other religions; but the Jews were not a group of ignorant fanatics and cruel zealots. They were no longer isolated from the then

wide world of ideas and action; a nationalistic spirit would inevitably take on something of internationalism; and spirituality, purity, and the call to service, would at least struggle against formalism, selfishness, and sin.

It was not mere narrow-mindedness that led the Jews to believe that if the blessings of the purest of all religions were to come to the nations they must come through them. "God flung the Jews out into the world to give and to receive." The Servant of Jehovah, in the power of the Spirit, will set justice in the earth; and the isles shall wait for his law.

There is reason to believe that the collection and arrangement of Scriptures, and the writing of some, received attention in this period. This work included laws; the Book of Proverbs,—a book that sets forth a practical, safe, and sane philosophy of life; a guide to the principles and practice of good and pure morals, individual and social; and the Book of Psalms,—a Prayer-book of meditation, confession, praise, and thanksgiving. The Prophet speaks for God to man; the Psalms in prayer, song and worship speak to God. Thus the Psalms are a "prayer-book of humanity and one of Israel's greatest gifts to men."

JUDAISM IN THE MACCABEAN PERIOD
(165 to 63 B. C.)

When the Jews passed from the rule of Egypt to that of Syria the brutal Antiochus Epiphanes sought to destroy their religion; but their religious faith became the inspiration of heroic courage and devotion. The Jews in Alexandria, Egypt, had grown in numbers and influence; and the translation of the Old Testament into the Greek language tended to promote religious loyalty. Through trade, travel, and the fellowship of the great Passover Feast, the more vigorous intellectual life of the Greek-speaking Jews could not but affect the homeland.

Men died rather than break the Sabbath law, or eat "unclean" food. The den of lions and the hot furnace could not compel the faithful to worship idols. The history of the Maccabean wars will be taken up later; here we consider chiefly the course of religion. These devotedly strict and pious Jews were forerunners of the Pharisees.

But priests were appointed over them who, with their supporters, were less loyal

and devoted, and who, as politicians also, reached position, authority, and wealth. These became the Sadducees of our Lord's time.

There were four tendencies of thought and life in this period: The opportunists sought, selfishly, present gains. Some Jews were coldly formal in religion. The more devout were trustfully waiting for "the consolation of Israel" (Luke 2:25). And some in their restlessness were ready to use force to advance the expected kingdom.

The best people, though unduly exalting Jews and Judaism in their relation to human redemption, purposed to be truly religious, and desired to be part of a spiritual and social movement whose life would come from God.

In *The Religion of Israel* H. P. Smith says: "The attempt of Ahab to introduce the worship of the Phœnician Baal led to a reaction under the powerful personality of Elijah. The prophetic party thus beginning its career was prompted by a desire for social justice as well as for religious simplicity. In some centuries of conflict this party clarified its aims and at last preached an ethical monotheism for Israel. This monotheism would not have triumphed (humanly speaking) had it not been for the Exile. In the Exile people found the bond which held them together to be that of religion. They therefore became a Church rather than a nation, conscious of possessing a unique treasure in the traditions of Moses and the prophets, carefully avoiding amalgamation with those of different faith."

The continuity of the Jewish community and of its religions notwithstanding hatred, persecution, and captivity; its synagogues and schools; its gift to the world of those Sacred Scriptures that we call the Old Testament; and its supreme gift, the Christ, for salvation is from the Jews,—these things are among the wonders of human history. This great spiritual movement from Abraham on was, we believe, divinely guided. It was Jehovah's doing; and is marvelous in our eyes. It is our privilege to look back over the centuries and see how God was educating mankind religiously, morally, and socially.

"If forethought were as wise a counselor as afterthought, how many errors would be avoided."

MISSIONS

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

FACING OUR RESPONSIBILITIES

REV. ALVA L. DAVIS

(Epitome of address delivered at the Central Association, June 15, 1923)

What is the supreme task of the Church of Jesus Christ? It is not education. Yet, had I not believed in a liberal education diplomas from three different colleges would not today hang on the walls of my study. It is not social service. Yet my heart warms with social sympathy. The supreme task of the church is the saving of the lost,—the winning of men and women, boys and girls, to loyal allegiance to Jesus Christ.

Toward the close of our Lord's earthly ministry he began to speak to his disciples about the coming of the Holy Spirit to the leadership of the Church, saying: "He shall bear witness of me." Then he added to his disciples: "And ye also shall bear witness." In the Great Commission, he said: "Go ye, therefore, and make disciples of all nations." He further told them to tarry in Jerusalem until the Holy Spirit had come upon them, saying: "Ye shall witness unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

This is God's first plan for us in Christian service. We are to witness for Christ in every part of our lives. But the supreme purpose of that witnessing is to make disciples out of every person who is out of Christ. It was the Christ who said: "I am the light of the world." He also said to his disciples: "Ye are the light of the world." As Christians we are commissioned to live Christ and to give Christ to all mankind; we are to be living epistles, "known and read of all men." This winning of men from sin to a life of service Christ put first in his program for us.

The great passion that possessed Jesus was that the world might be saved. He called men to himself that they might go out after lost men. He saved men that they in turn might win others for his kingdom. As honest men and women let us face this responsibility. Whatever else the

church may do, we can not afford to neglect its supreme business,—the winning of souls. Every church should have a definite program of evangelism. If that program would but crystalize in a revival campaign every year it would put new life and power in our churches.

It is nothing short of a crime; this unconcern on the part of many professed Christians. Even the churches themselves are often unconcerned. The author of Lamentations stood looking out, over the city of Jerusalem—Jerusalem beautiful for situation. Temples and walls and houses were down. Her fair daughters had been taken away, and her strong sons had been slain. Men and women were coming and going, all unmindful of the ruined temple and broken walls and dashed hopes of the proud city of God. And as he saw the indifference of the people he cried with a broken heart: "Is it nothing to you, all ye that pass by."

Men and women, boys and girls, all over our land are going into sin. Character, the most sacred thing in the world, is being dashed to the ground. Thousands of men and women are lost, being without Christ, and many of us are not much concerned about them. We seemingly do not care. Really, it is difficult to understand this indifference to Christ, and this indifference to the spiritual needs of others. If we believe that souls groping in misery and sin, without Christ, are lost, how can we sit with folded arms and sealed lips?

Is it nothing to you that men are in danger? Is it nothing to you, Sabbath-school teachers, that some in your classes are out of Christ? Is it nothing to you, fathers and mothers, that children in your own homes are strangers to God? Is it nothing to you, fellow Christians, that all about you are men and women, bound with passions, held by sin, crushed by evil influences? Is it nothing to you, all you who read this, that the fields are white with the harvest, and Christ is saying: "As the Father hath sent me, even so I send you"? Tell me, Is it nothing to you?

Jesus Christ is looking down from heaven upon all this wastage and sorrow and wreckage of sin, and beholding our indifference, cries out: "Is it nothing to you, all ye that pass by; behold and see if there is any sorrow like unto my sorrow which is brought upon me."

Salvation has been provided by the sacrifice of Jesus Christ. "Behold, now is the accepted time; behold now is the day of salvation." Will you pass that life on to lost men?

"Worlds are changing, heaven beholding,
Thou hast but one hour to fight;
Now the blazoned cross unfolding,
On, right onward for the right.
O, let all the soul within you
For the truth's sake go abroad;
Strike, let every nerve and sinew
Tell on Ages, tell for God."—*Coxe.*

FROM THE SOUTHWESTERN FIELD

Rev. W. L. Burdick,
Ashaway, R. I.

DEAR BROTHER BURDICK:

I neglected answering your last letter which arrived while I was away. I remember reading it when I came home, but it got mislaid and I failed to find it when I wanted it. As I remember it, however, there was nothing which required an immediate answer. You suggested that possibly I could get C. C. Van Horn to help me with the meetings at Belzoni but I had just come from there and knew his plans, so did not consider it advisable to write him about it.

I was sick while at Little Prairie so could not stay as long as I expected and had to give up the visit to Lonoke. Our family physician says my system is full of malaria from spending so much time in the malaria sections of Arkansas and Oklahoma. There is absolutely no malaria in northwest Arkansas, which is my only salvation. I took a course of treatment while at home and am feeling very well now. I expect the hot weather will be rather hard on me, but by being careful to keep out of the sun in the heat of the day I hope to stand my work without getting down.

I am on my way to Belzoni to begin a meeting tomorrow night. I trust that you will remember us in your prayers. I said last year that I would not attempt another meeting there without some one to lead the singing, but have decided to do so.

I received a letter from Brother W. D. Burdick a few days ago, telling about correspondence with a Sabbath-keeper at Durant, Okla., also one at Searcy, Ark. I have had two letters from the one at Durant. He is very anxious for a Seventh Day Baptist preacher to come there, says there is

an opening for Sabbath reform work, an interest. Brother Burdick thinks I should go, but I have hesitated to take on any new work which would incur added expense. Durant is sixty miles from Belzoni. What do you think I should do about it?

Sincerely,
R. J. SEVERANCE.

Poteau, Okla.,
July 5, 1923.

TREASURER'S MONTHLY STATEMENT June 1, 1923-July 1, 1923

S. H. Davis, Treasurer	
In account with	
The Seventh Day Baptist Missionary Society	
	Dr.
Balance on hand June 1, 1923.....	\$ 452 15
Conference Treasurer:	
Georgetown Chapel	121 25
Boys' School	128 28
Girls' School	128 28
Salary increase	152 75
Missionary Society	922 03
Farina Church, Debt Fund	20 00
First Hopkinton Church, Debt Fund...	22 00
Mrs. R. Threlkeld and family, Dr. Palm-	
borg	25 00
North Loup Church, Debt Fund	5 00
Mrs. R. Threlkeld and family, Marie	
Jansz	25 00
Mr. and Mrs. C. T. Hollock, Marie Jansz	25 00
Mr. and Mrs. C. T. Hollock, Missionary	
Society	75 00
William P. Jones, Life Membership....	25 00
Amanda T. Maxson, Debt Fund.....	5 00
Anonymous, Missionary Society	2 00
Phebe A. Stillman, Marie Jansz	10 00
Lydia F. Chase, Missionary Society....	2 50
Mill Yard Church, Missionary Society..	46 00
New York Seventh Day Baptist Church,	
China Missions	25 00
Washington Trust Co.:	
Interest Credit	72
Interest Credit	48
Income Permanent Funds, General Fund	1,000 00
Collection/ at Central Association, Mis-	
sionary Society	20 35
Woman's Board:	
Miss Burdick's salary	200 00
Miss West's salary	200 00
Evangelistic Work, Southwest Field.	50 00
Boys' School	100 00
Girls' School	100 00
Georgetown Chapel	200 00
T. A. Saunders, Missionary Society....	25 00
Jennie Crandall, Woman's Board.....	2 50
Jennie Crandall, Missionary Society...	10 00
Young People's Board, Dr. Palmborg's	
salary	150 00
Conference Treasurer:	
Georgetown Chapel	215 96
Boys' School	288 98
Girls' School	288 98
Missionary Society	2,313 62
Salary increase	384 96
Battle Creek Church, Java Field.....	35 00
Detroit Seventh Day Baptist Church,	
China Missions	10 00
	\$7,813 79
	Cr.
Rev. William L. Burdick, salary and	
traveling expenses	\$ 269 08
Rev. T. L. M. Spencer, June salary....	83 33
Rev. R. J. Severance, May salary.....	83 33
L. J. Branch, May salary	25 00
C. C. Van Horn, May salary.....	41 66
Rev. Robert B. St. Clair, May salary..	50 00
Rev. George W. Hills, May salary.....	41 66
Rev. G. H. F. Randolph, May salary....	25 00
Rev. S. S. Powell, May salary.....	25 00

Angeline P. Abbey, May appropriation	10 00
Clifford A. Beebe, May salary	25 00
Rev. H. Eugene Davis, salary and children's allowance	125 00
Rev. R. J. Severance, May traveling expenses	20 60
Rev. D. B. Coon, salary	62 50
Industrial Trust Co., China draft	1,132 65
S. H. Davis, Rev. T. L. M. Spencer, Exchange Check	500 00
Western Union Telegraph Co., Exchange and Toll on check	17 80
William C. Whitford, Treasurer, account Grace I. Crandall	40 00
Mrs. A. E. Whitford, Treasurer, Woman's Board	2 50
Treasurer's expenses	35 00

\$2,615 11

Balance on hand July 1, 1923..... 5,198 68

\$7,813 79

Bills payable in July, about.....\$1,200 00

Temporary loans outstanding 1,500 00

Special funds referred to in last month's report now amount to \$12,939.49, bank balance \$5,198.79, net indebtedness, \$9,290.70.

S. H. Davis,
Treasurer.

E. & O. E.

HOW AMERICAN PROHIBITION LOOKS TO TWO DUTCHMEN

Two Dutchmen, N. A. De Vries, a member of the Cabinet of the Province of Groningen, Holland, and P. Vander Meulen, president of the Dutch Association for the Abolition of Alcoholic Liquors, are visiting America in order to see for themselves how prohibition works in this country. They have traveled over the United States from Mexico to Canada, visiting twenty-five of our commonwealths, both those that were dry before national prohibition came and those which never adopted prohibition until the Eighteenth Amendment went into force. Their verdict on the success of our prohibitory law runs: "While we have recognized that prohibition is not perfectly observed or enforced, any more than the Ten Commandments are perfectly observed, or your laws against stealing or murder are perfectly observed or enforced, yet by way of contrast with continental Europe it was plainly apparent that prohibition is already a thorough practical success, with every indication that it is becoming more willingly observed and more effectively enforced." The two Dutchmen felt, however, that the average American who believes in prohibition and is interested in the fight to abolish the saloon does not realize that the liquor interests are apparently very busy in an attempt to regain control. "It seems to us," they said, "that you people are complacently letting the liquor people rob you of the great

benefits of your dry law—benefits which perhaps are more apparent to outsiders than to yourselves. We do not understand why you are so economical in the money you spend on enforcement and prohibition education, when what it is really buying you is security against crime, pauperism, ill health, and other evils. Proper enforcement would not be very costly and the benefits would immediately be felt, not alone by yourselves, but by the entire world." They came to the conclusion from what they learned in all parts of the country that the Eighteenth Amendment would never be repealed, and that the Volstead Act would not be changed, but they thought that we Americans were wasting our time instead of completing the job of getting rid of liquor and making our really great law properly effective. "If you could realize," they write, "the true situation you would drive wet agitators out of business, and your drys would devote their energy to getting real enforcement—even if they had to do it as Henry Ford suggests, by putting down the bootleggers' uprisings with the army and navy." They believe that a "characteristic display of national anger and indignation would help the prohibition cause," and that our dry forces need to be thoroughly aroused in order that we may secure absolute and drastic enforcement of our prohibition law.—*Christian Work.*

A MERRY HEART

The cynics say that every rose
Is guarded by a thorn which grows
To spoil our posies;
But I no pleasure therefore lack;
I keep my hands behind my back
When smelling roses.

Though outwardly a gloomy shroud
The inner half of every cloud
Is bright and shining:
I therefore turn my clouds about,
And always wear them inside out
To show the lining.

My modus operandi this—
To take no heed of what's amiss;
And not a bad one:
Because, as Shakespeare used to say,
A merry heart goes twice the way
That tires a sad one.
—Ellen Thorneycroft Fowler.

The character of Jesus forbids his possible classification with men.—*Horace Bushnell.*

EDUCATION SOCIETY'S PAGE

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

A BIT OF SENTIMENT

We are glad to pass along the following letter by a New England journalist, who finds time out of a busy life to write many beautiful things: because it is a deserved tribute to a great teacher; because it will give pleasure to every graduate of Bates College and to hundreds of other college men and women who cherish similar memories; and because it illustrates so well the spirit that has found and yet finds abundant exemplification in the American college faculty:

"Years ago, in this city lived a college professor, John Y. Stanton by name. He was a graduate of Bowdin, a professor at Bates, to which he gave his allegiance and his love. One day he was invited to go to another college at a much higher salary. It was in the days when Bates was poorer than now, and when the pay of the college professor was meager than it may be today, when it is yet far from munificent.

"Professor Stanton did not accept the call. He made no comment about his refusal, for it was not his wont to discuss such things; and he might never have alluded to it in any manner whatsoever had not some one asked him one day why he did not go to the more rich and prosperous institution. His reply was characteristic: 'I am not going to take it all in money.'

"Will you now have a little moment of silent communion with yourself and think that sublime little sentence over. I have never heard a simple expression more significant, especially of the man who made it, imbued with the spirit of a higher and more ennobling life as was he, than is this sentence, 'I am not going to take it all in money.'

"Indeed, he did not take it all in money. He took it in Love; in Peace; in Faith; in Devotion; in Sacrifice. He took it in the garnered worship of the Sons and Daughters of Bates. He took it in the simple, unaffected quiet of the Walks and Talks that made him so impressive. He took it in

Memories that live in the hearts of Bates men and women, he took it in a sort of apotheosis, of which he was unconscious, that has made him an ideal of Bates, a mark set high for aspiration, a rallying cry for the manhood and womanhood of Bates.

"I am not going to take it all in money.'

"That's what I would suggest as a sober consideration for all of you. What are the things that you would like in place of some of the debt that Life owes to you?

"You would like to be remembered pleasantly after you are gone. You would like your friends and neighbors to believe you to be a just and good man or woman. You would like to take in part payment for your service in life some deeds of giving. You would like to take in place of money as a part of what is due to you in this life a few memorials such as your name over the hospital building; your name at the façade of the college gymnasium; your name in a worthy book of writing; your name in a tender word to pass down the ages; your heart-throb in a poem that might live; your place in the affections of little children and in the home where you dwell.

"I am not going to take it all in money.' You can not take the money with you. Would it not be better to take some of what life has to offer in the coin of service? Is it not better to take some of it in the consciousness of having been fair and dutiful to the community? Is it not better to take some of it in the sense of inward joy over being fair to opponents and just to all of the issues of politics, business, and human justice? Is it not well to take some of it in the coin of which Chief Justice Cornish wrote to me the other day, 'the satisfaction of having written justice and honor into the law of life?'

"Think of these things as you go along. Believe me that the shadows that come in hours of trouble, illness, age and feebleness will be lightened by these bright, enduring things that you are carrying home with you from the Great Shop of Life into the Hereafter when the stocks and bonds are cold and dull and lifeless in the strong box or the subject of anxious inquiry by second cousins twice removed.

"I am not going to take it all in money.'"
—Arthur G. Staples, in the *Lewiston Journal.*

JESUS' INDIGNATION AGAINST THE PHARISEES—WHY WAS IT?

MRS. J. A. HOWARD

Who were the Pharisees and what was their belief? Sacred history defines them as a most ancient and notable sect of the Jews, who believed in the "tradition of the elders," and were exceedingly zealous of these traditions of the fathers, very exact in the observance of them, holding them as of equal authority with the word of God. In truth these traditions were only human hand-downs from generation to generation, for hundreds and thousands of years perhaps, until they really seemed as sacred truth and necessary requirements. The Pharisees' religion consisted in an outward show and form and lacked the inward spirit. They corrupted themselves and the word of God by their tradition, and were thereby "deluded" into the belief that they were more holy than others whom they looked upon as sinners and with whom one must not eat or drink. We remember that they asked the disciples why their Master ate and drank with publicans and sinners. Matt. 9:14. They also asked why he did not walk after the tradition of the elders. They held to a good many pagan notions also, which they derived perhaps from the Chaldeans and Persians. They were zealous towards the law, studying it with great outward observance and letter of the law, with a variety of long prayers and of fasting. Matt. 9:14. They fasted twice a week, pretending to fulfill their vows very carefully with a lot of exhortation concerning the cause and reason of their belief, as the Scripture says, "Philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (Col. 2:8). They failed to see that they were not "redeemed by corruptible things as gold and silver, the best of earth's store, but by the precious blood of Christ, a lamb without blemish and without spot" (1 Pet. 1:18, 19). Their many extraordinary pretenses were very deceiving and hypocritical, drawing after them the more ignorant and common class of the populace, who esteemed them as very learned and of the highest authority in matters of counsel and decision. "Rulers of the Jewish sanhedrin and uppermost seats in the synagogues and greetings in the market" (Luke 11:43; Matt. 23:27). They were indeed

"blind leaders and guides," as the Savior declared, running "greedily after the error of Balaam for reward, and perishing in the gainsaying of Core" (Jude 11).

In Matt. 15:2, they inquired of the Lord why his disciples transgressed the tradition of the elders. Jesus answered, "Why do ye also transgress the commandments of God by your tradition?" Thus he declared that tradition is a denial of the word of God. We learn by these questions of the Pharisees that the disciples of Jesus did not keep tradition, that it is false and deceptive. Jesus said to them, "Ye have laid aside the word of God, the commandments of God, that ye may keep your own tradition,"—their own word. Mark 7:8, 9. They made the word of God of none effect by tradition. Mark 7:13. Doctrines that have no command of God are man made. They were sitting in the temple in the house of God, "opposing and exalting," over the Lord, ignorantly claiming to be God themselves, by dictating for him. They were reflecting shame and dishonor upon the majesty of the Most High. Jesus says, "Well hath Esaias prophesied of you hypocrites, . . . This people honoreth me with their lips, but their heart is far from me" (Mark 7:6). "In vain do ye worship me, teaching for doctrine the commandments of men." "Full well, ye reject the commandments of God that ye may keep your own tradition." He tells them that he will go his way and they will die in their sins. To transgress God's law, is sin. 1 John 3:4. "This is the love of God that we keep *his* commandments" (1 John 5:3). To obey the commands of men is not to love God. "His servant ye are to whom ye obey."

We also hear what Paul says concerning these things, that in the mouth of two or three witnesses every word shall be established. 2 Cor. 13:1. He is the inspired apostle to the Gentiles and what he says is Bible. He corroborates Jesus. He says that he was a Pharisee after the strictest sect, exceedingly zealous of the traditions of the fathers, and through tradition persecuted the church of God, and wasted it. Gal. 1:13. Error is an enemy to truth, and always has been ever since sin entered the world. Paul goes on to say that when it pleased the Lord to separate him from it, and reveal in him the Son, he *immediately*

conferred not with flesh and blood (with man), neither went he up to Jerusalem to those who were apostles before him, but he went into Arabia. He went apart into a private place to confer with God. He ceased to confer with man after the Holy Spirit fell upon him, striking him blind on the Damascus road. He was then convinced that it was extremely hard to kick against the truth. "The word of God is quick and powerful, sharper than any two-edge sword." It won't do to kick one's feet against sharp things if one intends to walk straight. In Col. 2:8, he bids us to beware lest any man spoil us after the tradition of men, after the rudiments of the world and not after Christ. His tradition proved a bitter experience to him. Thus he warns others to "beware" lest man deceive them, through tradition, vain deceit, after the world, and not after Christ. We are not to "pleasure in unrighteousness," but, "Be ye followers of me even as I am also of Christ, and keep the ordinances [church doctrines] as I delivered them to you" (1 Cor. 11:1, 2). "Remember me in all things," he continues to say.

There was but one day delivered to us, the Holy Sabbath of Jehovah. Ye keep days and months and times and years. I am afraid of you lest I have bestowed labor in vain. Why turn ye (go back) to the weak and beggarly, destitute elements whereunto ye desire to be in bondage, to sin. Ceremonies are sin. Jesus came to destroy them. "Reveling and banqueting are abominable idolatries" (1 Pet. 4:3). They that revel shall not inherit the kingdom of God. Gal. 5:21. To revel over the blood-bought covenant is most fearful. Heb. 10:29. We are not allowed to "add to the word of the Lord lest he reprove us and we be found a liar" (Prov. 30:6); Deut. 4:2; Eccles. 3:14. Let us remember Ananias and Sapphira, also the young man who claimed the commandments of God yet was condemned as an idolator. With these warning words let us "put on the whole armor of God that we may be able to stand against the wiles of the devil" (Eph. 6:11) and the Gentile traditions of the latter day apostasy and falling away.

They say I rub the fur the wrong way, but I say, let the cats turn round.—*Billy Sunday.*

NORTH LOUP'S PLEA—"COME TO CONFERENCE"

The Conference to be held with this church, August 22 to 27, is not very far away, and it may seem to you of the east as though it is too far away for you to attend. Modern inventions have eliminated distance, so use any modern invention you choose to shorten the distance, but come. Many of those you will meet came by prairie schooner to make their home in this beautiful valley, and the distance did not seem long to them.

We need you with your hopeful message, your spiritual power, your training as leaders, your spirit of good fellowship. In return we will give you our hospitality, our hearty welcome, our broad prairies, our attention, and our hearty invitation.

We are planning on a large attendance and we hope you will not disappoint us; a Conference means much to us in the west where the privilege, the opportunity of meeting our own people is limited, so come to us for the Conference.—*North Loup Church Bulletin.*

A FALSE ALARM

A curious thing once occurred in a small village near Sheffield, England. One of the villagers, says a contributor to *Country Life*, thought he saw smoke pouring from the spire of the parish church and at once raised an alarm.

The village fire brigade turned out, and in a few minutes the brigade from a neighboring town came rushing to the scene. By that time many other people agreed with the villager that they too saw smoke; but oddly enough no one could find any trace of fire. As a precaution, however, the firemen drenched the spire with water. Then they went home.

The next morning everything was quiet, but at evening the strange clouds again began to ascend from the spire, and there was talk of summoning the fire brigades for the second time. Then the vicar had a happy thought; he went home and got his field glass. Through them he saw, not smoke, but bees! A large swarm had settled on the top of the spire, and from a distance they looked exactly like clouds of smoke eddying in the currents of the upper air.—*Youth's Companion.*

WOMAN'S WORK

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

A DUTCH LULLABY

Far over the water so blue and deep
The little Dutch babies are going to sleep;
Bright yellow tulips are nodding their heads,
And fluffy young ducks are safe in their beds.
While slowly the windmills go whirling around,
go whirling around, go whirling around.

Far over the waters the sails are furled,
And the stars peep out on a sleepy world;
The moo-cows moo softly beneath the trees,
And the white sheep browse in the evening breeze.
While slowly the windmills go whirling around,
go whirling around, go whirling around.

Far over the waters comes down the night,
Fading and fading the silvery light;
While storks on their nests stand white and tall,
And over the tree tops the shadows fall.
While slowly the windmills go whirling around,
go whirling around, go whirling around.

FOUR REMARKABLE CONVERSIONS

We sometimes hear it said that conversion is a "lost art," a dreadful statement if true. Thank God it is not true, though many nominal Christians act as though it were.

The so-called "social gospel" is often put forward as a substitute for the gospel of Jesus Christ, which says, "Ye must be born again," "Except ye be converted . . . ye shall not enter into the kingdom of heaven."

A few weeks ago I was heckled in a good-natured way by a company of ministers, one or two of whom wanted to make me say that the modern emphasis must not be put on individual conversions, but upon bringing in the kingdom in a wholesale way by better laws, improving the condition of the laboring classes, providing playgrounds and swimming-pools for the children, gymnasiums and grandstands for the older boys, etc.

"But why not have *both*, conversion and better social conditions?" I answered. "One does not exclude the other. Rather do better social conditions depend upon, and usually follow, revivals of the church and individual conversions, by which a great motive is provided for promoting these better conditions."

Yet the virus of the fatal doctrine, "No need of conversion," is in these days poisoning the life-blood of many churches and communities.

Some churches are being filled with members who have had no religious experience, and whose little faith and less zeal soon dry up like dew before the sun, a membership that is absolutely worthless to the church.

In this age when there is so much scepticism in regard to the need and worth of conversion it is refreshing and encouraging to read of some conspicuous cases of genuine, deep "change of heart."

One noted case is that of the most noted fun-maker of America. I am told that for clean, roof-rattling humor there is no one on the vaudeville stage equal to him, that he can pack any auditorium in America if it is known that he is to appear.

He has lately "experienced religion," according to the good old phrase. He does not feel that it is necessary to abandon his profession, but he puts his religion into it. So in the midst of his uproarious "stunts" he will come before the curtain, and tell the audience that he has been converted, that he has become a follower of Jesus Christ, that it is the greatest and best thing that ever came to him, and that every one should accept Jesus as their Savior and friend.

Another recent example of a right-about face on religion is that of the famous Italian author, Giovanni Papini. He is said by literary critics to be the leading man of letters in all Italy. His books have been immensely popular, and have been sold by the hundred thousand. His style is distinctive and captivating. No one can read his books without acknowledging their charm.

But in the past he has been a sceptic and a scoffer, even violent and virulent in his hatred of the Bible and of the Son of God.

Now all is changed; he has become a humble follower of him at whom he scoffed, and he has written the most striking and delightful life of Christ I have ever seen, and I have read half a score of such lives.

He takes the simple story of the Gospels, clothes it in his own inimitable literary style, lets his imagination play reverently with details, makes it so lucid that a child can enjoy it and so penetrating in its in-

sight that scholars and men of letters praise it in the highest terms.

He does not bother himself or his readers with supposed discrepancies; he raises no doubts; he questions no statements. He reads the story in the light of his new-found love for him who first loved him, the sceptic and the blasphemer. It is written not with pen and ink alone, but with his heart's blood, and with a soul on fire with devotion.

Another notable conversion is that of the author and playwright, Channing Pollock. Let him tell his own story as reported by Charlotte Hunt Gaylord in *The Congregationalist*:

"I never went to church; I never studied religion; I never read the Bible. *Churchianity* was quite out of my line, and I never knew what I was missing.

"I love to read; no matter how late it is when I get in at night, I always read an hour before I go to sleep. One day I was talking to Basil King (one of our greatest novelists), and he asked me, 'Do you never read the Bible?' I was surprised, but answered with confidence, 'No, why should I?' 'Why, man,' said he, 'I am amazed that any one so well read as you are should be ignorant of the very finest thing in literature. If you read that book for no other reason, read it for the perfection of its style, the beauty of its language, the power of its character-studies.' I think a lot of Basil King, and so I said to myself, 'Perhaps I had better take a look at the Bible.' I wish I could make you understand what I found there. I was simply carried away by it, all of it; but the New Testament gripped me so that I could not leave it alone. I carried a Testament about with me, and one day when I went out to the garage I was gone so long my wife was worried, and came out to see whether I had been killed by gas fumes or something. She found me so deep in that Testament I never heard her come in. It's a wonderful book. Aside from its philosophy, which is the only true philosophy, its dramatic quality is great. Of course everything of that sort makes a special appeal to me, but I can not see how any one can escape it. The truth of the matter is, most people escape it because they don't read it.

"It seems to me an awful thing that our

young people are taught every other kind of literature, and are denied the finest of all. I was speaking recently before a large group of students, and was emphasizing the wonderful dramatic power of certain events in Christ's life—the healing of the man born blind and of the demoniac among the tombs, the raising up of the ruler's daughter, and one or two other incidents. I noticed a certain lack of response in the faces of the young people, and like a blow it came over me why. 'Is it possible,' I asked them, 'that you do not know what I am talking about? How many here know the stories I have referred to?' In all that great crowd there were not more than a dozen who were familiar with any of the incidents. That sort of thing seems to me nothing short of tragedy."

Another recent convert of note is Miss Christabel Pankhurst, the famous English woman-suffrage lecturer, the most brilliant of the famous Pankhurst family. With her picketing and her hunger strikes she was the despair of the English police, and she was thrice in jail because of her devotion to her cause. Whatever we think of her methods, she did much to bring about the political emancipation of women. "In the war," says *The New York World*, "she became a patriot. After the war literature called, and a history of the suffrage movement, autobiographical in character, resulted.

"Then one day early last autumn Christabel arrived in Toronto to take up her residence with her mother, who had preceded her here and established a home. Shortly after her arrival she was asked by a Presbyterian minister to deliver an address on the suffrage movement, but she amazed the pastor and the congregation by giving instead a revelation of the spiritual experience that had come to her since the war.

"She confessed that when formerly she thought a solution for the ills of humanity could be found in human movement, such as the suffrage movement, the labor movement, and what not, she had been all wrong. The world can only save itself by turning to God."

Let no scoffer longer jeer at the fact or the reality of conversion. It is as well established as anything in the moral or material world.

Every rescue mission proclaims it. High and low, rich and poor, intellectuals and ignorant alike, are not ashamed to own that a wonderful change of heart has come to them, a mighty, a momentous change. They hate what they once loved; they love what once they hated. Conversion may not be a sudden catastrophic change like some of these cases. It may steal upon us gradually as the dawn dispels the night, but come it must if we would "inherit the kingdom of God."—*Rev. Francis E. Clark, in the Christian Endeavor World.*

MINUTES OF THE WOMAN'S BOARD MEETING, MAY 6

The Woman's Board met with Mrs. L. M. Babcock, May 6. Present were Mesdames A. B. West, J. H. Babcock, A. E. Whitford, G. E. Crosley, J. W. Morton, A. R. Crandall, L. M. Babcock and Edwin Shaw.

Mrs. West read a portion of John 15. and Mrs. Babcock offered prayer.

Minutes of the previous meeting were read.

The Treasurer reported receipts for the month, \$111.11, and disbursements, \$11.50. The Board voted to accept this report.

The Corresponding Secretary read the prohibition resolution. The Board voted to approve this resolution, and to give it publicity through the printed minutes of the Board, and to secure copies of it from the Executive Committee of the Woman's Board of Foreign Missions for the Associational Secretaries to supply the local societies.

Mrs. Babcock read letters from Mr. F. P. Turner of the Foreign Missions Council and Mr. Esle F. Randolph, president of Conference. She reported programs for Sabbath Rally Day were prepared and published in the SABBATH RECORDER, April 30.

Mrs. West read letters as follows: from Mrs. Henry W. Peabody concerning a proposed Federation of the Christian women of the world, from the chairman of the Committee of Methods of Work of the Woman's Federation of Foreign Missions, and one from Rev. A. J. C. Bond.

Mrs. Whitford and Mrs. Crosley were appointed a committee to prepare for publication a statement of money expended by the Woman's Board.

Minutes of the meeting were read, corrected and approved.

Adjourned to meet with Mrs. Morton in June.

MRS. A. B. WEST,
President.
NELLIE R. C. SHAW,
Secretary.

MINUTES OF THE WOMAN'S BOARD MEETING, JUNE 5

The Woman's Board met with Mrs. Morton June 5. Mesdames A. B. West, J. H. Babcock, A. E. Whitford, G. E. Crosley, L. M. Babcock, J. W. Morton, E. M. Holston and Edwin Shaw were present.

Mrs. West read a portion of Scripture and Mrs. Shaw offered prayer.

Minutes of the previous meeting were read.

The Treasurer reported receipts for the month \$306.50 and no disbursements. Report adopted. She also read letters from Mrs. Williams and Miss Bee.

The Corresponding Secretary read letters from Mrs. W. D. Burdick, Mr. Esle F. Randolph, Mr. Charles S. Macfarland and Mr. F. P. Turner. She reported sending copies of the Woman's Federation of Foreign Missions Resolution to the Associational Secretaries and blanks from our Board.

Mrs. West read letters from Julia H. Bronson, Shanghai, Margaret Williamson and letters from our workers in China.

Minutes of this meeting read, corrected and approved.

Adjourned to meet with Mrs. Shaw, July 9.

MRS. A. B. WEST,
President.
NELLIE R. C. SHAW,
Secretary.

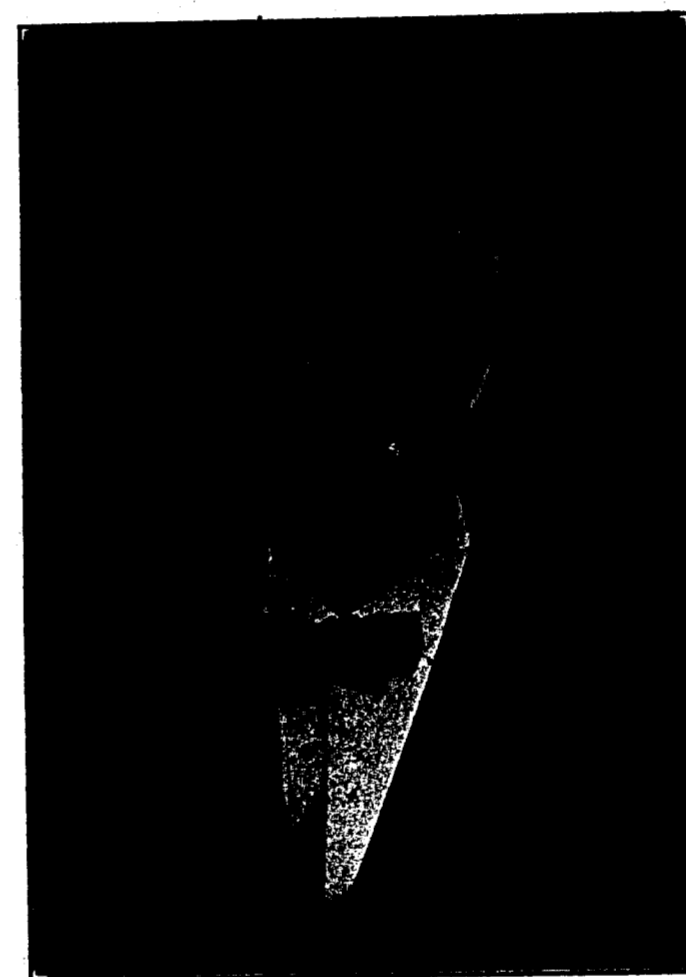
The Bible that lies unread and dust-covered on the table, or buried in a trunk, is as truly lost as though it had been dropped into some hidden hole and forgotten. And even though it be read in a perfunctory way, yet if it is not obeyed it is still a lost Bible.—*Snowden.*

The tongue is a little member and boasteth great things. Behold how great a matter a little fire kindleth.—*James.*

MILTON S. DAVIS

Milton Stout Davis was the son of Jesse Davis, the son of Jacob Davis, the son of Eld. Jacob Davis. His mother's maiden name was Abigail Huffman. Milton was born at Lost Creek, January 8, 1830. It may not be out of place here to name the members of his father's family:

Belinda, who married Dea. William Kennedy; Jacob, a well-known Seventh Day Baptist minister; Milton S., the subject of this sketch; Moses Huffman; Elizabeth, who married Lloyd F. Randolph; Levi Bond; Edgar S., and Melissa, who married John F. Randolph.



The death of Milton Davis removes the last land mark of a great generation.

In 1852 he married Mary Isabella, daughter of Thomas and Elizabeth Dye Ford, who died in 1910. He is survived by four daughters and four sons: Elizabeth Drummond, of Alfred, N. Y.; Alice Hummel, of Battle Creek, Mich.; Thomas A. Davis, of Baltimore, Md.; Albert G. Davis, also of Baltimore; Levi Bond Davis, of Roanoke, W. Va.; Harriette Hayward, of Battle Creek, Mich.; William E. Davis, of Lost Creek, and Tressie M. Trainer, of Salem, W. Va. There are also grandchildren, great grandchildren and great, great grandchildren, and other relatives and friends without number.

Soon after his marriage in 1852 he removed to the vicinity of Salem where he lived for fifteen years. While living near Salem he was a member of the church there and was the leader of the singing. He returned to Lost Creek about fifty-five years ago. He became a Christian and united with the Seventh Day Baptist Church at the age of thirteen and for eighty years was a humble and faithful follower of Jesus Christ. "Uncle Milton Davis" did not acquire great wealth, or degrees and titles, but he was a great man in what he was. He had in rather large measure the finest qualities of a Christian gentleman. He was a hard-working, humble, dependable, unselfish layman. Although of retiring disposition, his distinguished appearance and fine qualities of mind and heart made him a marked man wherever he went. The memory of his long and useful life will remain as a benediction, not only to his family, but to the entire community.

Since the death of Mrs. Davis he has spent much time in the homes of his children, especially of his son at Lost Creek and his daughter at Salem. G. B. S.

BEYOND

It seemeth such a little way to me,
Across to that strange country, "The Beyond";
And yet not strange, for it has grown to be
The home of those of whom I am so fond;
They make it seem familiar and most dear,
As journeying friends bring distant countries
near.

So close it lies that, when my sight is clear,
I think that I can see the gleaming strand;
I know I feel that those who've gone from here
Come near enough to touch my eager hand.
I often think but for your veiled eyes
We should find heaven right round about us lies.

I can not make it seem a day to dread,
When from this dear earth I shall journey out
To that still dearer country of the dead.
And join the lost ones so long dreamed about.
I love this world, yet I shall love to go
And meet the friends who wait for me, I know.

* * * *

And so for me there is no sting to death,
And so the grave has lost its victory;
It is but crossing with a bated breath
And white, set face, a little strip of sea,
To find the loved ones waiting on the shore,
More beautiful, more precious than before.

—*Ella Wheeler Wilcox.*

"Do not climb the hill before you come to it; if you do you may have to climb it twice."

YOUNG PEOPLE'S WORK

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

A NATURE PSALM

Christian Endeavor Topic for Sabbath Day,
August 4, 1923

DAILY READINGS

Sunday—God in nature (Rom. 1: 16-23)
Monday—A lesson from flowers (Matt. 6: 28-34)
Tuesday—The grass's message (1 Pet. 1: 24, 25)
Wednesday—The dumb ox (Isa. 1: 2-9)
Thursday—The roar of the sea (Luke 8: 22-25)
Friday—Night and ignorance (Rom. 13: 11-14)
Sabbath Day—Topic, Lessons from the Psalms
8. A nature Psalm (Ps. 104: 1-35)
(Outdoor consecration meeting.)

MY UNIVERSE

Psalm 194

In what a large and wonderful place God has set my feet! It has no bounds of space or time. It is endless in variety, exquisite in loveliness. It is warm throughout with the Father's love. It thrills throughout with the Creator's power. It is firm everywhere with Jehovah's wisdom. O God, help me to be more worthy of thy universe—and mine.—*Amos R. Wells, in "The Living Bible."*

LINES TO THE SEA

I whispered to the sea
What can your mission be?
Your restless, tireless waves,
(The veriest of slaves),
Seem purposeless to me,—
A grand, wild symphony.
But deeper than all song
Life's purposes belong!
Behind the trembling notes
A breathing impulse floats;
A throbbing heart is there,
Music its soulful prayer—
The waves rolled high and higher
As with sublime desire
And in a solemn voice
I heard the word Rejoice!
A glad sweet monotone
Was echoed with my own;
And then I heard again
This joyous, sweet refrain
"The mountains peering high
In the far blue sky,
Have chanted every song,
In cadence borne along
Through the wild, pulsing air—
We catch the import rare,
And o'er the throbbing tide,
Wide as the world is wide,

It echoes ceaselessly,
The untaught rhapsody
Of mountains, stream and sea;
The weird, deep, thankful prayer,
Throughout the realms of air,
FOR BEING!" God on high
Dost love this raptured cry,
This song, concerted, terse,
Voice of the Universe.

—*Harriet F. Bailey.*

C. E. NEWS NOTES

SALEM, W. VA.—The Salem Christian Endeavor society entertained the Clarksburg District Convention, Friday, May 11. Fifty delegates were registered,—twenty-four Juniors and Intermediates, and twenty-six Seniors. The convention was considered one of the best held in years.

FLORA WARREN.

EXELAND, WIS.—The Exeland Christian Endeavor society meets on the evening after the Sabbath. The attendance is regular. We are planning to make our meetings more public in June by giving special song service. In this way we hope to interest others.

MRS. A. E. BABCOCK.

MILTON, WIS.—Our society here is very glad to report a continued interest in our meetings. We are also glad to report a new Life Work Recruit, making eleven in all. These Life Work Recruits and a few others are now studying the book "2 Tim. 2: 15," and report very interesting and instructive sessions.

HELEN JORDAN.

WORKERS TOGETHER WITH GOD

D. E. LIVERMORE

The missionary idea is wide and far reaching, when applied to our obligation as helpers in the great cause of evangelism, "The field is the world," and earnest Christian lives and effort are needed almost everywhere. Over all this vast area there is seed to be sown and harvests to be gathered, the Lord's work will never be finished until each possibility of gathering a soul into his kingdom has been reached.

Some one has truthfully said, "No work is ever finished, the same work must be done over and over again," day by day. The weeds grow in the fields, the fences fall down. In the fields of spiritual toil, admonitions, advice, comfort, help, prayer, are

needed. One day as much as another requires watchfulness for ourselves, and helpfulness for others. How honored is the position, to be co-laborers with our heavenly Father in his great plan. How rich is the reward for faithfulness and well doing. Each Christian Endeavorer should bring the question home, and ask, What have I to do in this matter? Is there some small light kindled in my own soul, which I may let shine out upon the world, telling by its influence of the Christ life dwelling within? Is there not some part of his vineyard left for my training and care? Ah! yes, all about us there is something to do that counts toward uplifting the fallen, comforting the sorrowing, encouraging the weak and the despairing. Next to our love to God should be our love for our fellow-man.

Jesus said to his disciples, "Ye are my witnesses." The Christian character lived out in our daily lives witnesses for Christ, and missionary effort may begin very near home; perhaps in our own home circle, or it may extend to the vast company of the unsaved, wherever superstition and unbelief are keeping souls from the kingdom.

The mercy of God is great beyond measure, and there is room in his eternal love for all who will be saved. The work of evangelism has long been in progress, and yet the task is far from completion. Consecrated lives will accomplish the desired result only with the Lord's help and sustaining grace. The world today rushes swiftly on, forgetting God, rejecting truth, and spurning reproof. How many have never seen the bright side of life, but only realize the misery and disgrace that comes from disobedience and sin. The religion of Jesus is as freely bestowed on the lowly as on the rich, and to those who sit by cottage hearths, as to those who sit on thrones. The fountain of his eternal love is freely flowing for all.

Andover, N. Y.

Some people say, "Life would be pleasanter if other people treated me as they should." There is nothing to do about it, so they go on complaining. But others say instead, "Life would be pleasanter if I treated others as I should." This they can do, and things change quickly for the better.—*Sunday School Herald.*

AMERICAN SABBATH TRACT SOCIETY

Treasurer's Receipts for April, 1923

Contributions to General Fund:			
Miss Agnes V. Wolfe, Philadelphia, Pa.	\$	20 00	
Waterford, Conn., Sabbath School		12 50	
Forward Movement contributions, W. C. Whitford, Treasurer		217 72	
			\$ 250 22
Income from Invested Funds:			
Reuben D. Ayres Bequest...\$		7 50	
Sarah Elizabeth Brand Bequest		1 35	
Susan E. Burdick Bequest		1 08	
Hannah Cimiano Bequest...\$		55 00	
Joshua M. Clarke Bequest...\$		4 10	
Oliver Davis Bequest.....\$		135 00	
Benjamin P. Langworthy, 2nd, Bequest		1 37	
Life Memberships		1 09	
Eliza L. Maxson Bequest....\$		1 37	
Paul Palmiter Gift		5 46	
Electra A. Potter Bequest ..		57 00	
Mary S. Stillman Bequest...\$		7 50	
Villa Ridge, Ill., Church Fund		3 57	
Seventh Day Baptist Memorial Fund:			
Eugenia L. Babcock Bequest		105 66	
George H. Babcock Bequest		177 66	
Penelope R. Harbert Bequest		55	
			565 26
Publishing House Receipts:			
"Recorder"	\$	334 58	
"Visitor"		3 16	
"Helping Hand"		195 25	
Intermediate Graded Lessons		28 20	
Junior Graded Lessons.....\$		21 90	
Outside Sabbath School publications		9 10	
Calendars		16 95	
"Spiritual Sabbath"		1 00	
"S. D. B. History—No. 1"....\$		4 00	
Tracts		14 25	
S. D. B. Manual.....\$		6 25	
			634 64
S. H. Davis, Treasurer, S. D. B. Missionary Society, one half taxes, Minneapolis lot			27 27
Denominational Building Fund:			
Interest on bank balances..\$		14 74	
Forward Movement contributions		296 59	
			311 33
Maintenance Account:			
Rent, Publishing Plant....\$		200 00	
Income, Denominational Building Endowment		27	
			200 27
Contributions to Near East Relief:			
Miss Ozina M. Bee, Cowen, W. Va.		10 00	
			\$1,998 99

Treasurer's Receipts for May, 1923

Contributions to General Fund:			
Mrs. Mary C. White, Sioux City, Ia.	\$	5 00	
Forward Movement contributions, W. C. Whitford, Treasurer		272 94	
J. H. Coon, Milton, Wis.....\$		20 00	
			\$ 297 94
Contributions to Debt:			
Ladies' Benevolent Society, Jackson Center, Ohio ..			5 00
Income from Invested Funds:			
Henrietta V. P. Babcock Bequest	\$	58 07	
Lois Babcock Bequest		2 43	
Mary P. Bentley Gift		4 50	
Berlin, Wis., Parsonage Fund		6 75	
Richard C. Bond Bequest...\$		3 00	
George Bonham Bequest...\$		3 00	
Sarah Elizabeth Brand Bequest		06	

Mary A. Burdick Bequest...	1 80	
Sarah C. L. Burdick Bequest	3 00	
Susan E. Burdick Bequest	21 06	
Hannah Cimiano Bequest...	11 58	
Joshua Clark Bequest.....	9 00	
Alfred Collins Bequest.....	6 36	
B. R. Crandall Gift.....	1 06	
Eliza W. Crandall Bequest..	4 50	
S. Adeline Crumb Fund.....	28 50	
Oliver Davis Bequest.....	14 67	
Nancy M. Frank Bequest...	12 12	
Rosannah Green Bequest...	75	
Amanda B. Greene Bequest.	25 39	
Olive A. Greene Bequest....	26 34	
Rhoda T. Greene Bequest...	36 00	
Russel W. Greene Bequest..	4 50	
Ellen L. Greenman Bequest..	5 10	
George Greenman Bequest...	90 00	
George S. Greenman Bequest	265 50	
Greenmanville, Conn., Church		
Fund.....	4 50	
Celia Hiscox Bequest.....	17 02	
Orlando Holcomb Bequest...	30 00	
Eliza James Bequest.....	8 10	
Lucy M. Knapp Bequest.....	6 00	
Life Memberships.....	14 89	
Elizabeth U. Maxson Bequest	1 50	
Elizabeth L. North Bequest.	3 00	
North Branch, Neb., Church		
Fund.....	2 88	
Marilla B. Phillips Bequest	24 22	
Electra A. Potter Bequest...	98 93	
Maria L. Potter Bequest...	15 00	
Deborah Randall Bequest...	48 15	
Arletta G. Rogers Bequest.	78 24	
George H. Rogers Bequest.	30 00	
Charles Saunders Bequest...	1 50	
E. Sophia Saunders Bequest	3 00	
Mary Saunders Bequest....	60	
Miss S. E. Saunders, Gift in		
memory of Miss A. R.		
Saunders.....	4 50	
Sarah A. Saunders Bequest.	60	
Sarah E. Saunders Bequest..	3 00	
Second Westerly, R. I.,		
Church.....	9 68	
Alzina C. Shaw Bequest....	75	
Fannie R. Shaw Bequest...	30 00	
John G. Spicer Bequest....	8 13	
M. Julia Stillman Bequest..	20 44	
Martha G. Stillman Bequest.	3 00	
Sarah E. V. Stillman Bequest	15 00	
Mary K. B. Sunderland Bequest	3 00	
Julius M. Todd Bequest....	3 00	
I. D. Titsworth Bequest....	15 00	
A. Judson Wells Bequest...	1 50	
Mary J. Willard Bequest...	7 50	
I. H. York Bequest.....	3 00	
Mary B. York Bequest.....	1 35	
Annuity Gifts.....	157 71	
Publishing House Receipts:		
"Recorder".....	144 45	
"Helping Hand".....	143 31	
Intermediate Graded Lessons	18 70	
Junior Graded Lessons.....	13 80	
Outside Sabbath School Board		
publications.....	1 55	
Tract Depository.....	17 90	
Calendars.....	8 65	
S. D. B. Manual.....	8 75	
A. J. C. Bond's "S. D. B. His-		
tory—No. 1".....	6 00	
A. J. C. Bond's "Reconstruc-		
tion Messages".....	75	
Denominational Building Fund:		
Contributions:		
Mrs. Maryette R. Benjamin,		
Guilford, N. Y., in mem-		
ory of Mrs. Minette Ben-		
jamin Cowles, deceased,		
of Guilford, N. Y.....	45 00	
Forward Movement contri-		
butions, W. C. Whitford,		
Treasurer.....	391 61	
Maintenance Fund:		
Rent, Publishing Plant....	200 00	
Income, Denominational Build-		
ing Endowment.....	1 06	

Contributions to Near East		
Relief:		
Miss Ozina M. Bee, Cowen,		
W. Va.	5 00	
		\$2,629 20
Treasurer's Receipts for June, 1923		
Contributions to General Fund:		
Mrs. J. A. Hardy, Portsmouth,		
Va.	7 50	
T. A. Saunders, Milton, Wis.	25 00	
Miss Alice A. Peckham, Low-		
ville, N. Y.	5 00	
Mill Yard Church, London,		
England.....	46 00	
S. D. B. Sabbath School, Nor-		
tonville, Kan.	35 83	
Woman's Executive Board,		
Mrs. A. E. Whitford,		
Treasurer.....	400 00	
Forward Movement Contri-		
butions, W. C. Whitford,		
Treasurer.....	1,826 04	
		2,345 37
Collections:		
Central Association.....	20 35	
Income from Invested Funds:		
Berlin, Wis., Parsonage Fund	2 25	
Sarah Elizabeth Brand Be-		
quest.....	02	
Susan E. Burdick Bequest..	1 02	
Joshua Clark Bequest.....	1 50	
Russell W. Greene Bequest..	75	
George Greenman Bequest..	5 00	
Orlando Holcomb Bequest..	5 00	
North Branch, Neb., Church		
Fund.....	25	
Electra A. Potter Bequest...	38	
Arletta G. Rogers Bequest..	26 08	
Gift of Miss S. E. Saunders,		
in memory of Miss A. R.		
Saunders.....	75	
		43 00
Publishing House Receipts:		
"Recorder".....	211 30	
"Helping Hand".....	73 60	
Intermediate Graded Lessons	9 05	
Junior Graded Lessons.....	17 50	
Outside Sabbath School Board		
Publications.....	1 85	
Tracts.....	8 25	
Calendars.....	5 00	
A. J. C. Bond's "S. D. B. His-		
tory—No. 1".....	4 55	
B. C. Davis' "Country Life		
Leadership".....	1 20	
		332 30
City National Bank, Loan....		2,000 00
Cancellation Harriet Burdick		
Annuity income check,		
July 1, 1922.....	12 00	
Denominational Building Fund:		
Contributions:		
New York S. D. B. Church	50 00	
Forward Movement contri-		
butions, W. C. Whitford,		
Treasurer.....	2,572 85	
		2,622 85
Maintenance Fund:		
Rent, from Publishing Plant	200 00	
Permanent Fund:		
Denominational Building Fund,		
payment account loan..	3,000 00	
Transfer of funds from Sav-		
ings Bank—for invest-		
ment.....	4,000 00	
		7,000 00
Contributions to Near East		
Relief:		
Miss Ozina M. Bee, Cowen,		
W. Va.	5 00	
		\$14,580 87
E. & O. E.		
F. J. Hubbard,		
Treasurer.		

"Don't be satisfied to 'keep going.' Be sure you are going somewhere."

CHILDREN'S PAGE

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

LESSONS FROM JONAH

ELISABETH KENYON
Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath
Day, July 21, 1923

DAILY READINGS

Sunday—God knows city's sin (Jonah 1: 2)
Monday—Disobedience (Jonah 1: 3)
Tuesday—No escape from God (Jonah 1: 10)
Wednesday—Pray in need (Jonah 2: 1)
Thursday—God warns sinners (Jonah 3: 4)
Friday—Repentance (Jonah 3: 10)
Sabbath Day—Topic, Lessons from Jonah (Jonah
1: 1-4; 3: 1-4)

Once upon a time (don't boys and girls like that kind of a story?) there was a prophet whom God commanded to go to a very wicked city, Ninevah, and tell the people about God and his great love for them. Now Jonah didn't want to go to Ninevah so he started to run away to Tarshish and in order to get there he had to go part of the way by boat.

During the sail a terrible storm came up and the sailors were afraid the boat would sink. After they had thrown the cargo off and still were not able to guide the ship they decided that it must be something about the stranger that was causing all this disturbance and so they sent for Jonah. When he arrived they told him their decision and finally threw him overboard. But God didn't want Jonah to drown, he simply wanted to punish him for running away, so he had a big fish swallow him. Jonah lived for three days inside the fish. It wasn't very pleasant down there in the dark with nothing to eat so it gave Jonah plenty of time to think. By and by he became sorry for running away and asked God to forgive him. Then God made the whale spit up Jonah on the sand. After this Jonah went to Ninevah and preached to the people as God had first commanded him.

No matter when or where anybody does something wrong and disobeys, God is watching and is very unhappy. Did any of you ever have a kitten and every time it jumped on the table you whipped it to teach poor kitty never to jump there again?

You didn't whip it to be cruel, only to teach it that it didn't belong there. That's just what God does when we disobey him. So two of the lessons we can learn from Jonah are that disobedience always brings punishment and that after we have disobeyed if we ask God he will forgive us and we can start out anew.

The Plainfield Juniors meet with the Intermediates for a song and prayer service, then separate for roll call, lesson, etc. As a stimulus to memory work they make a crown or similar device and paste on it a star for each child who memorizes the verse for the week.

BOBBY

Bobby, our happy canary,
Sings all the livelong day,
Pouring his soul out in music;
His life is bright and gay.
Though caged, he is blithe and happy,
With playful, friendly air;
He takes no thought for the morrow,
Assured of loving care.

A. S. M.

THE MAGIC OIL

"Will the wheels go around just as easily as those on your engine?" asked Peggy Gates of the smiling engineer.

"Just about," he answered. "I'm glad you brought the doll wagon for me to oil. Good-bye, a pleasant trip and lots of adventure. Come again. I'm in town every Friday."

He swung aboard, climbed the narrow steps, and a second later looked down on Peggy from his window. She stood on the station platform and watched the long train until it had disappeared from sight. Then she tucked the plaid shawl around her old doll, Martha, and, pushing her shabby carriage, started on her way. She was very happy, for the day, so far, had been most exciting. So she smiled her very sweetest at a lady and a girl who stood near.

It had been her own idea to ask the engineer of No. 2 to oil the wheels of her doll carriage. No one at home seemed to have any time to help her. And it got to the point where people on the street made fun of the horrible squeaky-squeak of the carriage, which years and years ago had belonged to her grandmother.

Peggy had often watched the engineer oil the big engine wheels when she had gone

to the station with father. And just as she had thought, the engineer was more than willing to oil her doll carriage wheels, too.

"Sure," he had answered, "this oil is wonderful. You just follow wherever the wheels want to go. You're running a through express on the main adventure line so a great many things ought to happen.

And Peggy started upon the adventure with a light heart, while the old carriage wheels slid along as if alive. It was a sunshiny afternoon. The walks had been washed clean by a spring rain. The streets were lined with cars and the stores were crowded.

"The engineer said," whispered Peggy to the sleepy Martha, "we're to follow just where the wheels want to go. My, it's fun! Where do you suppose—oh, I guess it's stopping here!"

Peggy retucked the blinky Martha under the plaid shawl. Somehow, the old doll carriage had stopped beside a real baby carriage. Peggy went in through the wide swinging doors of the big department store. For an hour she wandered up and down the long aisles, which were lined with ribbons, silks, hats and dolls.

"I've left Tommy out in his cab long enough. It's time for him to wake up," Peggy heard one mother say, "so I'll go on. I'll meet you at Holland's."

Ten minutes later Peggy followed Tommy's mother out the door. Perhaps the sunshine had blinded her, for she had to rub her eyes to be sure. Something really had happened. The old doll carriage was gone!

Peggy was dazed. But after a minute she began to smile, as she thought that it was just like the old thing to start upon an adventure all alone. So, with a hop and a skip, Peggy started on the search.

In front of Holland's music store she found the runaway. Peggy thought it was funny to have it stop here. It was parked securely, and Martha seemed none the worse for the wild ride, so the smiling young owner of the runaway decided to go inside. She liked this place nearly as well as the department store. And so the adventure continued, just as Peggy had hoped it would. There were lots of people buying records. The pleasant clerk didn't mind playing records for Peggy, who soon thanked him and went on her way.

As she reached the store door, the girl she had seen at the station passed by. Then, when Peggy got outside she was surprised again. This time she was even more taken aback, for the old carriage was running along as smoothly as a river in the spring-time. The cab was headed for home. Quickly Peggy dashed up to stop it.

"Why—you—going along without me—how—who," she gasped.

Then the whistles from the many factories told that it was nearly supper time. It was getting dark.

"What makes the old cab so heavy?" asked Brother Harry, as he lifted the doll cab up the steps of their home. "It doesn't squeak either! What's up?"

"Nothing, only magic oil," giggled Peggy.

"Umph," grunted Harry, when later Peggy was telling of her afternoon's adventure, "some oil! The engineer must have thought you were silly!"

"Oh, no, he didn't!" laughed Peggy.

She jumped to her feet. She wanted to show everybody just how nicely the carriage ran. Then she stopped. Somehow, it didn't act the same.

"Oh!" exclaimed Peggy.

She had taken the sleepy Martha from under the plaid shawl and had discovered the reason for the difference. There was something she hadn't noticed in the excitement of the afternoon. Tucked away in the bottom of the cab was a new doll, a box of candy, and three big oranges.

"Oh! Where did they come from?" she gasped.

If Martha knew, she kept it a secret. But that night, when she cuddled down in bed, Peggy remembered the lady and the girl who had smiled when she stood talking to the engineer. They had been interested. Maybe—but why should they care?

Peggy watched for the girl for several days. Then, one morning, she saw her. She was riding in a big, shiny auto. Peggy smiled and waved her hand, and the girl waved back. Then the auto stopped.

"You put the things in the doll buggy and pushed it and then stood in another store and peeked, didn't you?" asked Peggy.

"Yes, I did. It was lots of fun. I couldn't help but hear, and I just love adventures. Won't you come to my house and play some day?"

Of course Peggy went. And the girls

soon became chums. The engineer has re-oiled the doll cab's wheels, which still run like magic. But the new friendship formed was the best part of the day's adventure.—*Dew Drops.*

GOLDFISH, A NOVEL FARM PRODUCT

On the farm of A. V. Bishop, near Springville, N. Y., is a little pond of goldfish. This is not by premeditation but by accident. The former owner of the farm having a globe of very sickly goldfish, decided to do away with them, but being rather tender hearted, instead of throwing them out, to die quickly on the earth, she dumped them into a little pond in a hollow between some hills. This tiny lake apparently has no outlet, being rather more like a large puddle of water than anything more distinctive. After the Bishop family moved on to the farm, the children discovered fish in this pond, many attempts were made before one of the shining vertebrates was secured, because they scurry to the muddy bottom out of sight at the slightest disturbance. However a wire cream skimmer, finally brought forth goldfish, this led to more skimming and more of the cream of the waters. A sale was made for the fish, the scale of prices being set according to inch length of the fish. A large fish globe is kept supplied with the fish, and customers select the especial fish desired, pay their little price and go home happy, while the salespeople pocket their small coins, which bring them many things they crave more than they do the swarming fish in the little pond.

If you have a small pond, even in a rather cold State, why not try raising goldfish? There is lots of fun in it, besides the little money you might make out of the project.—*Junior World.*

THE GUILTY ONE

Mabel was a homesick little girl; and she had a right to be homesick for she had been away three long months in a big hospital. She had always had "naughty legs" as she once told her daddy. "They won't walk right, one gets there before the other."

When Mabel was eight years old a big doctor from the far away city told her that

if she would come to his hospital he could make her legs walk as they should. And now she was sitting on the porch of the big hospital just at sunset with her nurse. She was almost well and her father was coming in the morning to take her home. Of course she was excited and homesick!

It was a warm evening in June and the clouds in the west were very beautiful with their bright coloring. Nurse Elsa was trying to shorten the hours of waiting for Mabel by sitting on the porch with her.

"I wish it were morning," Mabel said wistfully. "Tell me a story, please, Miss Elsa, so I won't feel so funny in my stomach."

"All right, dear, I will tell you about the time I went strawberrying and didn't get any strawberries. It was the latter part of June when I was about twelve years old and I had asked mother if my chum, Eva, couldn't spend the whole day with me. Mother consented and Eva was invited and the day set. I was very much excited and could hardly wait for the day to come. Perhaps I felt a little as you feel tonight, as if the time would never come; but at last the day arrived and to my joy Eva came early. I guess she wheedled her mother some, for it was really far too early to be polite. But then, we didn't care about etiquette.

"In the afternoon mother sent us off after wild strawberries that we might have a shortcake for supper. We were both very fond of strawberry shortcakes, deep red ones, you know, and all juicy! We each had a pail and started off happily. The strawberries grew a long ways from the house and we had to cross a hay field to get to the meadow. We found the berry field all right and the picking was so good that it was only a few minutes before we had our pails full and started home.

"Let's not go back through the hay field," Eva said, "the grasses scratch my legs. Let's go around by the road."

"All right," I said. It was farther that way but it was cooler because of the many trees. We were nearly home when we came to a path that led through the underbrush to a little spring and brook a few rods from the road. I suggested that we set our pails down by the side of the road and go down to the spring for a drink and cool our bare dusty feet in the brook.

It was delightfully cool there and we paddled in the water, made a little dam and had splendid fun. Of course, we forgot all about the time until Eva noticed the whistle of the afternoon train which passed our house about 5.30.

"Why, it is almost supper time," I cried, "and mother will be waiting for the strawberries. Let's hurry!"

Hurry we did, but when we got to the road we found our pails overturned and our berries scattered all around in the deep dust of the country road, and most of them crushed, besides.

"Oh, oh, who could have been so mean!" Eva cried.

"Some boy has played a mean trick on us," I said indignantly, "and if it is Willie Stone, I will just fix him!"

There was nothing to do but to go home with empty pails and long faces. I was dreadfully disappointed not to have a delicious shortcake, and, moreover, I wasn't quite sure what mother was going to say. Eva and I were very sober as we trudged wearily home; and then, what do you think! As we turned a corner, we came upon my special lamb. At once I noticed his snout was stained bright red.

"Eva, Betsy is the mean one. She tipped over our berries. Oh, you naughty, naughty lamb," I scolded. When we got home, mother was just slipping the short cake into the oven and turned to take our berries.

"Why girls, where are your berries?"

"Betsy spoiled everything," I cried, bursting into tears. Then between us, we made mother understand what had happened. Mother, too, was disappointed, but she didn't scold; she sent me down cellar for a can of last year's peaches and made a peach shortcake with whipped cream. Oh! but I can taste it even now."

"And is that the end of the story?" Mabel asked.

"Yes, dear, that is the end of the story. Now shall we go in to bed so as to be real rested for tomorrow?"

"Tomorrow, my daddy comes!" sang Mabel as she walked into the big building with perfectly good legs, neither of which got ahead of the other in undue manner.

R. M. C.

WHAT TO DO SABBATH AFTERNOON

"This is the day we should work on our Bible scrap books, isn't it, mother?" Ethel asked.

"Yes, dear, and I have a number of new pictures for you," mother replied.

"I wish Catherine and Bob and Mary were here this week," Rose sighed.

"Perhaps they will be here some Sabbath when you are doing this. I am sure they would like it," mother replied.

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

R. M. C.

AT THE END OF DAY

In the evening, as the twilight fades
From out the Golden West
And the darkening shadows lengthen,
Ere I lay me down to rest
Swiftly o'er my mind comes fleeting
Visions of the day that's gone
Then I think of all the things I've said
And the tasks I've left undone.

There's the word so quickly spoken,
Without thought of what 'twould mean
To some Soul already burdened
With a load I had not seen.
There's the cup of cooling water
That I might have handed out
To the thirsty ones, so needy,
That I had not thought about.
There's the prayer I might have offered
For some weary sin-sick soul.
'Twould have helped him on to Glory
And myself to reach the Goal.

Then I wonder how the Master
Who looks down from up above
Can accept such feeble service
In return for his great love.
Yes, my heart is bowed within me
And I cry, "Dear Lord forgive"
Give me more thy grace and glory
Just each day, for thee to live.

—Boy's Comrade.

RAINING DAFFODILS

Roy and Alice had planned to go for a ride. Then it commenced to rain, and they had to stay in the house. They stood by the window and scowled out at the drops coming down like lines of tiny soldiers on the march.

"What do you see when you look out this fine spring day?" asked Aunt Mary.

"We see just rain, rain, rain, and then some more rain!" said Roy crossly.

Aunt Mary nodded sadly. "That means you have not put on Mother Nature's seeing glasses," she said. "You remember when

I told you how the snow is a soft white blanket to keep the flower buds safe all winter where they lie in the dark ground. Then I told you how brisk housemaid wind sweeps the earth for its spring housecleaning, and how the rain washes everything clean and softens the earth about the tiny green shoots of the new young plants.

"It is easy to forget that when we want to be out of doors, and the whole rain family seems bound to keep us in. I know, because it makes me cross, too."

Auntie bent close to the two young faces and whispered the rest in a tone of mystery. "I have found that it helps, when I feel myself getting cross, if I say over this little verse. I think you would like to learn it this very afternoon. Listen and say it with me."

For some time the three of them whispered together. When they turned around, there was father in his wet overcoat. Alice ran to get his dry slippers to put on. When she came back, the two children stood close together and repeated the happy little verse Aunt Mary had taught them. Here it is for you to learn:

"It isn't raining rain to me;
It's raining daffodils!"

—Girls' Companion.

DOWNRIGHT RUDENESS

Robert was going on a journey and while waiting at the station stood looking at a switch-engine passing back and forth. Suddenly the engine let off steam, and Robert came down from the seat with a clatter. "Oh, aunty!" he cried, "that engine frightened me. It blew its nose right in my face."

PERT-(INENT) QUESTION

Employer—"The boy I had before is worth twice as much as you are."

Boy—"Did he get it?"—*Boston Transcript*.

It was a cold winter morning as a tall and angular built man descended a steep hill walking briskly. A treacherous piece of ice hidden by the snow caused him to fall; he began to slide and was unable to stop. At a cross street about quarter way down he encountered a corpulent woman, her arms full of bundles. The meeting was sudden and the collision impossible to prevent.

Before they realized it both were sliding down the hill, the thin man underneath, the fat woman and bundles on top.

When the bottom was finally reached and the woman was vainly trying to recover her feet and breath, these faint words reached her ears:

"Pardon me, madam, but you'll have to get off here, this is as far as I go."

HOME NEWS

DERUYTER, N. Y.—Our last letter mentioned the, at that time, recent deaths of two or three members of this church, but did not mention the death of our dear sister, Miss Jane L. Clarke, who was a faithful member among us, and who is so very much missed by her home companion—her sister, Miss Marie L. Clarke.

Since the members of this church and society returned from the association at Verona, they are much interested in thinking and talking of those earnest, spiritual sermons, and their influence on the meetings; and to think of such a double quartet as that was, and *all* ministers. Thank God that the human voice was perfected for music!

Our Sabbath school Children's Day exercises which were prepared for the Sabbath before association, were postponed on account of the severe rain at that time, and could not be held until last Sabbath, June 30. The exercises consisted of recitations and songs, and music, by the children and young people, and an address by Pastor Randolph to the children (which includes every one of us). The Scripture lesson was presented as an acrostic, each child holding a card with the initial letter of his or her verse recited and the reference given where each may be found. We are giving in conclusion some of the exercises presented by the children:

FOR CHILDREN'S DAY, WELCOME

We gladly welcome every one
To this our Children's Day.
We are glad to come to our church home
And thankful that we may.
We hope the children, year by year,
May better do than we,
And we may learn to see and hear
God's truths to you and me.
We love the flowers, he gives to us,
The stars, the birds so gay,
We'll try to love *him*, and will thus
Improve each Children's Day.

ACROSTIC

FOR CHILDREN'S DAY, WELCOME

O give thanks unto the Lord, for he is good: for his mercy endureth for ever.—*Psalm* 107: 1; also 136: 1.

Unto thee lift I up mine eyes, O thou that dwellest in the heavens.—*Psalm* 123: 1.

Rejoice in the Lord, O ye righteous: for praise is comely for the upright.—*Psalm* 33: 1.

Come unto me, all ye that labor and are heavy laden, and I will give you rest.—*Matt.* 11:28.

Hear my prayer, O Lord, and give ear unto my cry.—*Psalm* 39: 12.

If thine enemy hunger, feed him; if he thirst, give him drink.—*Romans* 12: 20.

Let us hear the conclusion of the whole matter: Fear God, and keep his commandments.—*Ecclesiastes* 12: 13.

Do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.—*Matt.* 6: 1.

Remember now thy Creator in the days of thy youth.—*Ecclesiastes* 12: 1.

Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret.—*Matt.* 6: 6.

Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.—*1 Corinthians* 6: 10.

Save me for thy mercies' sake.—*Psalm* 6: 4.

Day unto day uttereth speech, and night unto night sheweth knowledge.—*Psalm* 19: 2.

A word fitly spoken is like apples of gold in pictures of silver.—*Proverbs* 25: 11.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.—*Psalm* 23: 4.

THOUGHTS ABOUT THE RECORDER

We children all want the RECORDER.
To say so, seems not out of order,
We know there's in it so very much
Of interesting stories, and such
Beautiful thoughts in verses sometimes;
We love to read and study the rhymes.
We do miss our *Sabbath Visitor*,
That's why I am a solicitor.
May we not have what we sorely need,
The paper we long each Sabbath to read?
It tells so much for children to do
To help keep the Sabbath busy and true.
The price is small. One half is *our* part,
We'll earn our half with a willing heart.
We can afford self-denials—some—
Luxuries, sweet cakes, candy and gum.
We would gladly earn a part of the price,
It surely would seem so very nice.
We could work, or sell a little outright,
And tasks thus done would seem very light.
While we can not read the *Visitor* now
Bibles and RECORDERS are the best we know,
Our ancestors loved them, and were true,
That's why we are faithful now with you,
If we read each RECORDER complete,

All the yearly meetings at which we meet
Will give added happiness, and zest
To strive to do our very best.

E. C. B.

NORTH LOUP, NEB.—The Conference Committee met Sabbath night in the foyer of the church. Pastor Polan was authorized to name a committee on entertainment for the Conference which convenes August 22.

The little fellow at the end of the line in one of the songs Sabbath morning demonstrated he had a good ear for time. He was certainly unconscious of the fact he was facing an audience. He demonstrated, too, the exuberance of healthy childhood.

The vesper service Sabbath night was better attended than usual and we are sure all present thoroughly enjoyed the music under the direction of the chorister, Mrs. A. H. Babcock, assisted by the Ladies' Chorus. The music was certainly fine.

The program given Sabbath morning by the pupils of the Vacation Religious Day School, was the best ever. The writer does not think of a time when he has more thoroughly enjoyed a program given by the boys and girls of the congregation. Each class had a part on the program demonstrating the work done in the school. We were pleased with the way the various classes recited passages of Scripture, and with the knowledge shown regarding our missionary activities.—*The Loyalist*.

A SERIOUS SITUATION

"Did you know," asked Mr. Nutting of his neighbor as they sat discussing the affairs of the world on the neighbor's piazza, "did you know that there are seventy-five thousand people in Massachusetts, all native-born Americans, who can neither speak nor write the English language?"

"No!" replied his friend. "That seems impossible. Are you sure of your figures?"

"Perfectly sure."

"And they're all American born, you say?"

"Yes, sir, every one of them native born—and every one of them under two years of age."—*Youth's Companion*.

DEATHS

HALL.—Grace Hall, the only daughter of Henry H. Hall and H. Adalade Whitford Hall, was born in Shiloh, N. J., January 18, 1877, and died at the Vineland, N. J., State Home on July 3, 1923.

Grace had two brothers who died in infancy. The father was taken some twenty years ago but, the mother was spared until three years ago. Grace was never strong and the mother tenderly cared for her while she lived. After the death of the mother Grace was placed in the Vineland State Home. Mr. Hall left sufficient property to provide for the mother and the invalid daughter while they lived. On July 5, 1923, the body was brought back to Shiloh, where brief services were conducted by Pastor Hurley of the Marlboro Church, and the body was placed beside the rest of the family. J. H. H.

DRESSER.—Franklin E. Dresser was born June 19, 1827, and died at the home of his son Claude Dresser, June 30, 1923.

Mr. Dresser was one of eight children born to Samuel and Betsy Burdick Dresser. In 1852 he was married to Pallis H. Hooker, of Columbus, N. Y. To them were born four sons and one daughter: Herbert, of New Hartford, Edwin, of Yorkville, Clarence, of Leonardsville, Claude, of West Edmeston, N. Y., Alice Dresser Peet who died in 1909. There are ten grandchildren and four great grandchildren.

When a young man he joined the Seventh Day Baptist Church of West Edmeston and remained a faithful member till death. His devout Christian character was an example to all. A man of sterling integrity has passed to his reward leaving behind the record of a well-spent life.

Since the death of his wife he had made his home with son Claude where he was tenderly cared for by all the family.

Services were held at his late home conducted by his pastor who used the words of Paul—"I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day: and not only to me, but also to all them that loved his appearing." He was laid to rest in the family plot, in West Edmeston cemetery.

"God calls our loved ones, but we lose not wholly what he hath given. They live on earth, in thought and deed, as truly as in his heaven." L. G. C.

GARDINER.—Marie Charland Gardiner was born February 19, 1899, and died June 25, 1923.

She was the daughter of Nelson and Bridget Casey Charland and was born in Keeseville, N. Y. After her mother's death when she was only a few months old, she lived with her grandmother in Silver Lake, in the Adirondacks, for a number of years and then with her father at Saranac Lake. About four years ago she went to Lake

Placid where on September 8, 1921, she was united in marriage with David C. Gardiner by Rev. Sidney T. Ruck of that place. In December, 1921, they came to Alfred to make their home.

To them was born one daughter, Blanche Marie, who preceded her mother to their heavenly home by less than a month.

Since coming to Alfred Mrs. Gardiner made many firm friends, who were a constant source of help and comfort during her illness and the illness and death of the baby. She was a member, and loyal worker as long as her health permitted, of the local Rebekahs, also the Allen Civic Club and Amandine Club.

In November, 1922, she became a member of Christ Chapel of the Episcopal Church.

She is survived by her father, Nelson Charland, and seven half brothers and sisters of Saranac Lake, a large circle of relatives, and her husband of this place.

Funeral services were conducted at the home of her father-in-law, Charles R. Gardiner, by her pastor, Rev. Charles F. Binns, with burial in Alfred Rural Cemetery beside her daughter.

BROWN.—Charity P. Lewis, daughter of John and Laura Lewis was born at Fulton, Oswego County, N. Y., February 29, 1836 and died at the home of her son A. N. Tallett near Edelstein, Ill., May 29, 1923.

She was married to R. D. Tallett, of Chenango County, N. Y., February 18, 1854. Unto them were born Nellie M. Osborn who died at Pontiac, Ill., November 6, 1916, Lena Elnora Mansur who died at Rock Prairie, Wis., in March, 1903, and Alfred N. Tallett, of Edelstein. Mr. and Mrs. Tallett came to Illinois about sixty-two years ago settling at West Hallock. Mr. Tallett died at Pontiac, Ill., October 28, 1897. Mrs. Tallett was again married. This time to Deacon Erastus Brown, of Milton Junction, Wis., in 1902. Mrs. Brown united with the Seventh Day Baptist Church at West Hallock many years ago, later transferring her membership to Milton, Wis.

Funeral services were held at the Tallett home Thursday afternoon and were largely attended by friends of the family. She was laid to rest beside her first husband in the cemetery close by, which has received so many of the old neighbors recently.

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

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

GREENE.—Ora Greene was born at Berlin, Wis., October 29, 1861, and passed away at her home near New Auburn, Wis., in the early morning of June 10, 1923.

At Dodge Center, Minn., on Christmas Day, 1891, she was united in marriage to Fred Greene. To this union were born five children, Harley, George, Ethel, Ben and Myrtle, all of New Auburn, Wis.

Early in life Mrs. Greene became a Christian and united with the Seventh Day Baptist Church,

at the time of her death being a faithful member of the Seventh Day Baptist Church at New Auburn, Wis.

Funeral services were conducted June 12, 1923, from the New Auburn Seventh Day Baptist church by her pastor, C. B. Loofboro, and the weary body was laid to rest in the village cemetery.
C. B. L.

DAVIS.—In Lost Creek, W. Va., June 17, 1923, Milton S. Davis, in the ninety-fourth year of his age. Obituary elsewhere in this RECORDER.

A PRAYER

O God, our Father, who dost care for us; who loved us so that thou didst send to us thy Son—thine only Son—down from the eternal glory of the heavenly home, to purchase our redemption by the shedding of his blood upon the painful cross, so that our "sins, though scarlet should become as white as snow," with adoration meet we bow before thy throne.

We ask that thou wilt guide our feet in paths of thine own choosing, leading us on from day to day where thou wouldst have us go, making us better in our Christian life, filling our hearts with love for thee and for our fellow-men; inspiring us with hope, which rises with a faith sublime for all the years to come; giving us trust the while we journey here; helping us to know and feel

that, as the Christ, the God-man, served, so should we serve, our heavenly Father first of all, and for his sake give willing service to our brother man; bestowing grace and strength and joy, so that, content with whatsoever lot we have, we shall each day perform our task with cheerfulness, and forward look with glorious hope unto the closing of this earthly day, the sunset sky, aglow with beautiful tints and portals opening at thy finger's touch to give us welcome to the better land.—*J. Henry Allen, Superintendent Public Schools, Buhl, Idaho.*

A NEW KIND OF COLLEGE EDUCATION

Antioch College, the first president of which was the famous educator Horace Mann, has recently come under the presidency of Mr. Arthur E. Morgan, a well-known civil engineer, who, besides discharging his college duties, is directing the great engineering works that are intended to control the flood waters of the Miami River.

Mr. Morgan is not a trained or experienced educator, but he has very clear ideas on education, which he is now in a position to try out. He believes that young men can be taught to direct their own lives and those of others; that the colleges and the

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technical schools should not only turn out men who are fitted to be intelligent and highly trained employees, but also—and chiefly—men who have the power and ambition for leadership and self-direction. To that end he is going to make an interesting educational experiment at Antioch.

The course is to be six years long, but only half of the time is to be spent in the classroom. Every five weeks the student passes from college to shop or office or back again. According to the tastes and ambitions he displays, the college finds him employment in some of the many industrial enterprises that center at Dayton and Springfield. Mr. Morgan also means to put up some modern factory buildings on the college campus and lease the space in them to manufacturers who will draw all or much of their help from the undergraduate body of the college.

While he is in the classroom the young man pursues the same studies and submits to the same discipline that any college has. When he takes his turn in the shop he becomes a member of that organization and must satisfy the demands of his employer in order to keep his position. But the college is not solely for men who purpose to follow an industrial career. Those who intend to be doctors or lawyers or school-

teachers have opportunity for practical work in hospital or office or schoolroom.

The plan means that a boy earns his own college education. He can pay his way by what he earns in his working time, and he gets besides a thorough knowledge of the kind of business in which he is most interested. Under the sympathetic eyes of the men whom Mr. Morgan has interested in his scheme, the boy also gets opportunity to take responsibility and to show originality or ingenuity if he has it. Antioch means to be particular about the young men it takes—particular both about their brains and about their serious desire to profit by their education. Mr. Morgan believes that his plan will produce men of cultivation and of practical ability; men who will be fitted to be leaders in citizenship and in industrial and professional life.

The system is so unusual that we must await its results before we pronounce on its validity. But Mr. Morgan has interested some eminent men in his new kind of college, and he is putting into the experiment unlimited enthusiasm and a very high degree of constructive and administrative ability. Every one who is interested in education as a means of raising the quality of our industrial life will watch Antioch.—*Sunday School Herald.*

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SPECIAL NOTICES

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

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

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

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

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

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

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

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

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

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

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

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

THE SABBATH RECORDER

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

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Advertising rates furnished on request.

Sabbath School.—Lesson V.—July 28, 1923

MATTHEW THE PUBLICAN. Matt. 9: 9-13; Luke 5: 27-32.

Golden Text.—"I am not come to call the righteous but sinners." Luke 5: 32.

DAILY READINGS

July 22—Matt. 9: 9-13. The Call of Matthew.

July 23—Luke 5: 27-32. Matthew's Feast.

July 24—Luke 18: 9-14. A Publican's Prayer.

July 25—Luke 15: 1-10. Joy over a Repentant Sinner.

July 26—Matt. 16: 21-28. Finding and Losing Life.

July 27—Matt. 13: 44-52. Parables of the Kingdom.

July 28—Isa. 55: 1-7. The Universal Invitation.

(For Lesson Notes, see *Helping Hand*)

POOR PUSS!

After a particularly trying day an English barrister came home with his nerves on edge and at once sought refuge in his own study, well away from the noises of the household. He sat down by the fire and was gradually feeling calmer, when the cat, which had been sitting there too, got up slowly and walked across the room.

The barrister started, then turned on her and said indignantly:

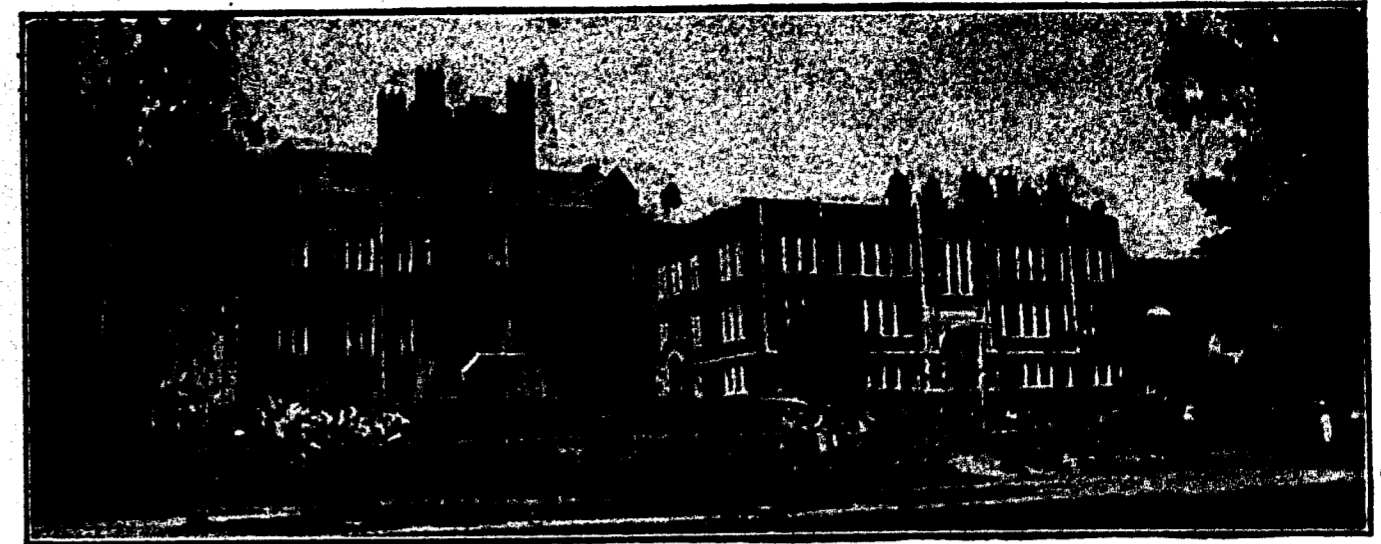
"Now what are you stamping round here for?"—*Youth's Companion*.

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The Sabbath Recorder

The Board of Education has from time to time voiced its conviction regarding the essential character of our Christian schools and colleges. In this day when the state is investing such immense funds in education and maintaining such splendidly equipped schools, there is but one reason that justifies the Christian church in asking its members to maintain another system of schools parallel to the first, and that is the desire to give its children an education in a Christian atmosphere, under Christian auspices, by Christian teachers, an education which reflects the mind and spirit of Christ. We believe that he is the supreme revealer of the truth of God. It should be the ambition and the determining purpose of these institutions to discover and to reveal the mind of Christ to their students. Only as they exalt him as the touchstone of thought and character are they true to their mission. We believe that the development of strong, true Christian character should be the ultimate aim of every school or college that bears the name Christian. We believe that our schools are earnestly seeking to approximate this ideal. It is the ambition of the Board of Education to help them in every way possible to achieve this end.—From Report of Board of Education.

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