

# Pledge Cards and Collection Envelopes

Churches that make an annual financial canvass (and that includes the majority of our churches) can get their pledge cards from the American Sabbath Tract Society. A duplex card has been designed and a quantity printed and may be had at a nominal cost.

The duplex envelope used in many churches may be secured at this office also. A price has been fixed for these which will cover the cost of printing and mailing. Card and envelope are reproduced below with price affixed for each, in quantities.

## DUPLEX PLEDGE CARD

I, the undersigned, agree to pay to the Treasurer of the .....  
Seventh Day Baptist Church, the sums indicated below, as my pledges to the local and general work of the Church for the Conference Year .....

FOR OURSELVES			FOR OTHERS		
Ministerial Support and Current Expenses of the Church.			Denominational Budget or Apportioned Benevolences.		
Per Week	Per Month	Per Year	Per Week	Per Month	Per Year
Dol. Cts.	Dol. Cts.	Dol. Cts.	Dol. Cts.	Dol. Cts.	Dol. Cts.
<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>

This pledge is payable weekly through the envelopes, or if paid otherwise, is payable in advance.

Signed.....

Address.....

40 cents per One Hundred, Postpaid

## SEVENTH DAY BAPTIST CHURCH

Name.....

Address.....

### CHURCH EXPENSES

For..... ending.....192

\$.....

### DENOMINATIONAL BUDGET

For..... ending.....192

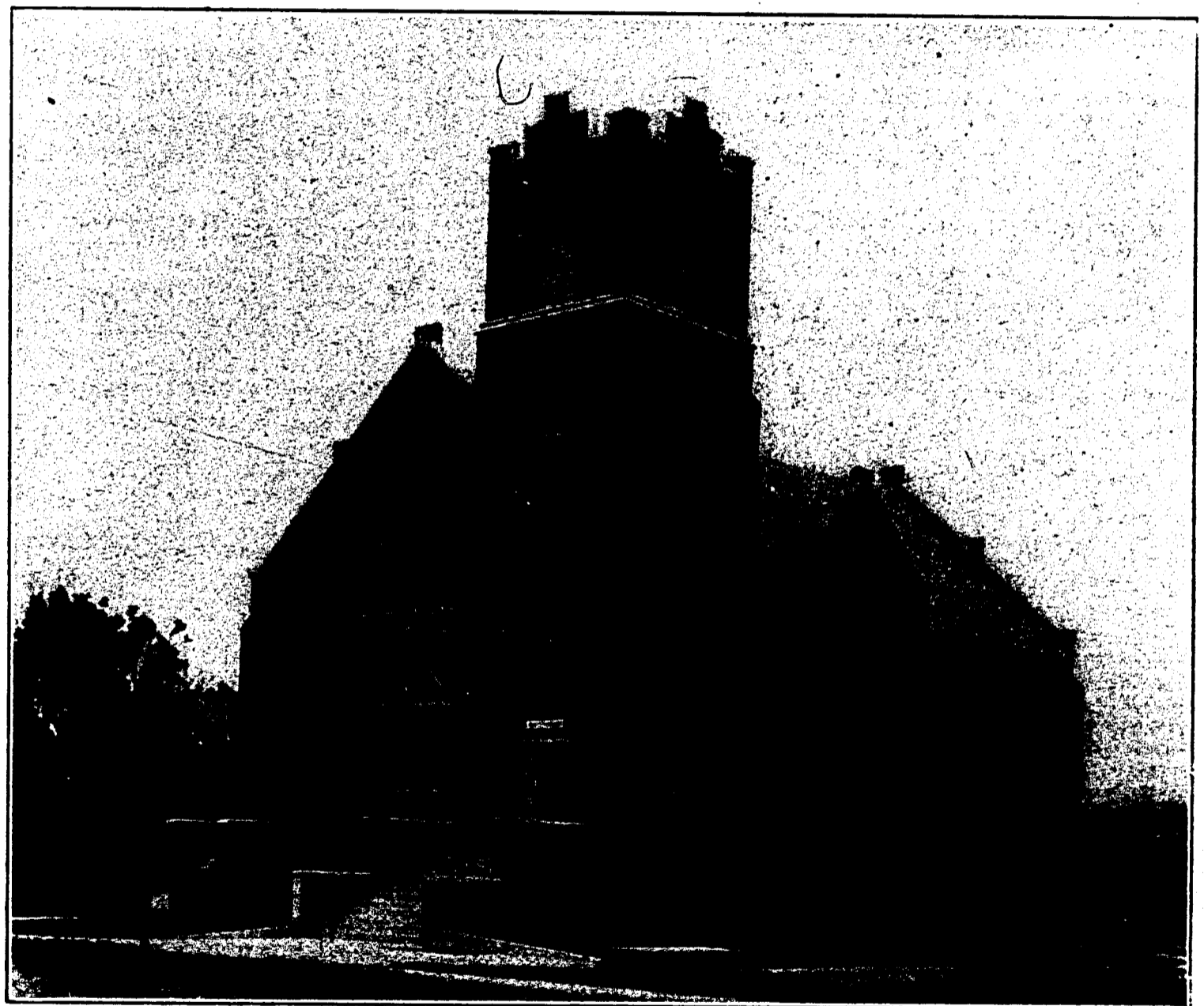
\$.....

\$1.00 per Five Hundred, Postpaid

American Sabbath Tract Society

Plainfield, New Jersey

# The Sabbath Recorder



NORTH LOUP SEVENTH DAY BAPTIST CHURCH

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# The Sabbath Recorder

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

VOL. 95, No. 9

PLAINFIELD, N. J., AUGUST 27, 1923

WHOLE No. 4,095

## SEVENTH DAY BAPTIST DIRECTORY

### THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at North Loup, Neb., Aug. 22-27, 1923.  
President—Esle F. Randolph, Great Kills, Staten Island.

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

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

Recording Secretary—J. Nelson Norwood, Alfred, N. Y.  
Corresponding Secretary—Rev. Edwin Shaw, Milton, Wis.

Treasurer—Rev. William C. Whitford, Alfred, N. Y.  
Director of New Forward Movement—Rev. Abva J. C. Bond, Salem, W. Va.

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

#### COMMISSION

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

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

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

### AMERICAN SABBATH TRACT SOCIETY

#### BOARD OF DIRECTORS

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

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

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

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

### THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

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

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

### SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Rev. W. C. Whitford, Alfred, N. Y.  
Recording Secretary and Treasurer—Earl P. Saunders, Alfred, N. Y.

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

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

### WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

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

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

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

#### ASSOCIATIONAL SECRETARIES

Eastern—Mrs. Willard D. Burdick, Dunellen, N. J.  
Southeastern—Mrs. M. Wardner Davis, Salem, W. Va.

Central—Mrs. Adelaide C. Brown, West Edmeston, N. Y.  
Western—Mrs. Walter L. Greene, Andover, N. Y.

Southeastern—Mrs. R. J. Mills, Hammond, La.  
Northwestern—Miss Phoebe S. Coon, Walworth, Wis.

Pacific Coast—Mrs. N. O. Moore, Riverside, Cal.

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

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

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

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

### SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Newark, N. J.  
Recording Secretary—Asa F. Randolph, Plainfield, N. J.  
Treasurer—Frank J. Hubbard, Plainfield, N. J.

Advisory Committee—William L. Burdick, Chairman.

### SABBATH SCHOOL BOARD

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

Treasurer—L. A. Babcock, Milton, Wis.  
Field Secretary—E. M. Holston, Milton Junction, Wis.

Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

### YOUNG PEOPLE'S EXECUTIVE BOARD

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

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

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

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

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

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

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

#### ASSOCIATIONAL SECRETARIES

Eastern—Marjorie Burdick, Dunellen, N. J.  
Central—Hazel Langworthy, Adams Center, N. Y.

Western—Vida Randolph, Alfred, N. Y.  
Northwestern—Doris Holston, Milton Junction, Wis.

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

Pacific Coast—Alice Baker, Riverside, Cal.

### CONFERENCE AUXILIARY FOR LONE SABBATH-KEEPERS

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

### SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

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

### THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

For the joint benefit of Salem and Milton Colleges and Alfred University.

The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

### The Homes Most Needed

Out from the homes in America are flowing day by day streams of influence which are to settle the question of our future as a nation. Napoleon once said: "What France needs is mothers." This does not go far enough. Both France and America need fathers as well as mothers, for it takes both to make a home; and both should be good if the home is to be an ideal one, sending out streams of blessing for future generations.

America is in need of homes where father and mother realize the responsibility of molding immortal souls for the life that now is and that which is to come.

Then this country greatly needs homes in which there are willing, sunshiny daughters who will not fret and frown when expected to do their share in the house work, and who will not sigh over having to care for the baby; daughters whose chief delight is to lighten the burdens of mother and to smooth away the wrinkles from her brow; daughters who are quite as ready to lighten father's cares as they are to lighten his pocketbook; girls who think their own brothers are as fine fellows as are any other girls' brothers.

Then we need homes where the sons are ready to carry their full share of work; sons who believe in honest toil, and who live for the welfare of all as well as for themselves; boys who treat their own sisters with as much deference as they extend to the sisters of other fellows; boys who will treat the sisters of others as kindly and as respectfully as they would wish other boys to treat their own sisters.

What a heaven on earth a community of such homes would be!

After expressing these thoughts we found a little poem by some unknown writer in *Young People* which just completes this editorial; so we add it here. It is entitled: "If I Were a Girl."

If I were a girl, a true-hearted girl,  
Just budding to fair womanhood,  
There's many a thing that I would not do,  
And numberless more that I would:  
I never would frown with my mouth drawn down,

For the creases will come there to stay;  
But sing like the lark, should the day be dark—  
Keep a glow in my heart, anyway!

If I were a girl—a bright, winsome girl—  
Just leaving my childhood behind,  
I would be so neat, from my head to my feet,  
That never a fault could one find.  
So helpful to mother, so gentle to brother,  
I'd have things so cheery and sweet  
That the streets and their glare could never compare

With the charms of a home so replete.

If I were a girl—a fond, loving girl—  
With father o'erburdened with care,  
I would walk at his side, with sweet, tender pride,  
With ever a kiss and a prayer.  
Not a secret I'd keep that could lead to deceit.  
Not a thought I should blush to share;  
Not a friend my parents would disapprove—  
I would trust such a girl anywhere!

### The Good Work Of the Gideons

Every traveller knows something of the Gideons, and of their good work of placing Bibles, with clear, plain type for readers, in all the hotel sleeping rooms throughout the land.

No matter where we journey, whether in the North or in the South; whether in the East or in the West, we invariably find a copy of the precious Book in the room assigned to us.

On one of the front pages printed in a neat form we find this card of explanation:

"This Holy Book whose leaves display the life, the light, the truth, the way, is placed in this room by the Gideons, the Commercial Travellers' Association of America, aided by the Christian forces of this city; with the hope also that by means of this Book many may be brought to know the love of Christ, which passeth knowledge.

"The ancient Gideon's test and triumph, Judges 6:7. The modern Gideons' motto, Judges, 7:21.

"The greatest sermon ever preached; Matt. 5, 6, and 7.

BLESSED TRUTH; ACCEPT IT

"Luke 19:10, John 3:16. The supreme sacrifice for all, Isaiah 53. The universal invitation for all, Isaiah 55.

"If lonesome or blue, and friends untrue, read Psalms 23 and 27, and Luke 15.

"If discouraged or in trouble, read Psalm 126 and John 14.

"If you are all out of sorts, read Hebrews 12. If you are losing confidence in men, read



1 Corinthians 13. If skeptical, read John 6: 40, 7:17; Phil. 2:9-11. If you can't have your own way, read James 3.

"If tired of sin, read Luke 18:9-14; 8:35-43; John 9. If very prosperous, 1 Corinthians 10:12, 13.

"The wonderful result: Isa. 35; Psalm 121; Romans 12."

The value of such helpful, constructive work for the kingdom of God on earth can never be fully estimated. The Gideons might have taken up an active fight against the skeptics of our time, determined to destroy their theories by arguments and to convert them by the cast-iron rules of logic, all without avail. The result in such cases is likely to engender bitterness, and to drive men further away from Bible truth.

But by this effort to bring before lost men the most precious things in the Book of books, and to feed hungry souls with the very bread of life; showing them the sure way to peace with God and with men, is like offering bread to the hungry, rather than to berate them for their faults.

We must insist upon the constructive, soul-feeding, hope-giving, methods to counteract the evil tendencies of our time, rather than the controversial destructive methods to overthrow somebody's theories.

The Gideons will surely win more souls by this happy method of presenting to men the best in the Bible, than they could win by placing the strongest argumentative tract or lecture in the hotels of America.

**Scenes Along The Way** We found the Lehigh Valley route a very pleasant one for our trip to Conference. It runs through what has long been called, "The Switzerland of America," noted for its scenic beauty. The great industrial region of Pennsylvania is always interesting, with such cities as Easton, Bethlehem, Allentown, and Lehigh University.

The turbulent Lehigh River rushing through the Blue Ridge Mountains makes many a famous landscape that would be regarded as wonderful if it were in Italy. Many a tourist visits Europe to admire scenery no finer than can be found in our own homeland. Whoever has seen from the mountain top, the glorious views of the historic Wyoming and Susquehanna valleys will not be likely to forget those wonderful views.

Through the lake region of New York State, and along Niagara River every mile

is filled with objects of interest to one who has his eyes open.

In Canada, the train stops five minutes on the brink of the horseshoe falls of Niagara, allowing us to step to the riverside where a magnificent view of the rapids and the plunge into the gorge is to be had.

After riding hundreds of miles through Canadian farm lands, and hundreds more through the prairie lands of Iowa and Nebraska one is impressed with the largeness of America.

We were glad to see another gorgeous sunrise in Nebraska. As daylight came creeping on, the cloud heads far across the sky were capped with gold. Streaks of gray stretched away lower down, and as the gates of day swung wide open the eastern sky looked like burnished silver. The day was heralded in by a wonderful display of colors such as no artist can portray.

At North Loup we found the people getting ready to entertain two hundred guests whose names had been sent in. We must get this into the next mail if it reaches the RECORDER on time, and finish up later.

### SEVENTH DAY BAPTIST MISSIONARY SOCIETY

#### Eighty-first Annual Report of the Board of Managers

With devout gratitude to the great Head of the Church for the manifold blessings of the year and its achievements, with a prayer that he will overrule to his glory any mistakes and failures, and with a firm faith in the triumph of his kingdom, the Board of Managers present to the Seventh Day Baptist Missionary Society, and through it and the General Conference to all the churches, its eighty-first annual report.

#### I.—THE HOME FIELD

##### Eastern Association

No church in the Eastern Association is receiving help from the board, though the churches of this association contribute no small part of the funds raised by the denomination. Two churches have been pastorless during the year, the Waterford Church, Waterford, Conn., and Second Westerly Church, Bradford, R. I. The Second Westerly Church has maintained services throughout the year, but has arranged to

disband this autumn. The Waterford Church, though pastorless and not large in numbers, is vigorous and active, full of faith and good works. Its pulpit is supplied by a minister from another denomination except when the missionary secretary is with them.

#### Central Association

Two churches in the Central Association are assisted by the board in supporting their pastors. These two are Syracuse and West Edmeston. In the case of both these churches the assistance is a small sum and the pastors, Rev. William Clayton at Syracuse, and Mrs. Lena G. Crofoot at West Edmeston, are greatly handicapped by the small salary received. Nevertheless they are bravely and faithfully carrying on the work in their respective fields.

It is worthy of note that the Scott Church, Scott, N. Y., has been revived by the efforts of the Missionary Committee of the association and the faithful labors of Brother Robert W. Wing, who has served the church as pastor, though his home is in DeRuyter fifty miles distant. Under the leadership of the Missionary Committee a series of meetings were held in connection with this church last fall and resulted in much permanent good to the church and community. All this work has been done without the help or direction of the board, and has a place here because the committee and pastors have relieved the board of work it is expected to do, but could not for lack of funds and workers.

#### Western Association

During the first three months of the year the missionary work in the Western Association was carried on, as it was last year, under the leadership of the general missionary for this association, William L. Burdick, assisted by Rev. Elizabeth F. Randolph and the pastors, all points being supplied regularly except Scio, N. Y., whose church was out of repair on account of the tornado in 1920. September 1 the general missionary became corresponding secretary of the board and owing to the lack of funds and men, no one was placed on this fruitful field as general missionary, but an effort was made to supply the mission churches in other ways.

In September Rev. William M. Simpson, pastor of the Second Alfred Church, Alfred

Station, N. Y., took over the work at Petrolia mission station, Petrolia, N. Y., twenty-three miles distant, going there as the weather and work in his church would permit.

The repairs on the Scio Church were completed last September and the beautiful little church was reopened by a service conducted by the missionary secretary the last Sabbath in the month. Immediately following the opening of the church Miss Randolph commenced work at Scio in connection with her pastorate at Hartsville, N. Y. For a number of years the board has been helping the Hartsville Church support its pastor, but at the beginning of the new year the church voluntarily released the board from further aid. Miss Randolph continued as pastor of both churches till the inclement weather came, when meetings were closed at Scio for the winter.

The Board of Managers directed the corresponding secretary to arrange ministerial help for the churches at Hebron and Hebron Center, Pa., and at East Portville, N. Y., but thus far he has been able to make only temporary arrangements. Rev. John F. Randolph, pastor at Nile, N. Y., supplied the East Portville Church in the afternoon for a time before he became pastor at DeRuyter, N. Y., and the Missionary Committee of the association, in consultation with the corresponding secretary, made arrangements by which these churches could be supplied regularly during the winter by the pastors of the association and others. The long and hard winter, with its deep snow and drifted roads, prevented this plan being carried out in connection with the Hebron churches; but the East Portville Church was supplied regularly by the pastors and others throughout the winter, and Rev. E. F. Loofboro supplied the Hebron churches several times during May and June.

The church at East Portville can be supplied by the pastor at Little Genesee, seven miles away, if such arrangement is satisfactory to all concerned, and a man should be located on the Hebron field as soon as proper arrangements can be made. The two churches on this field would doubtless raise five or six hundred dollars toward the support of a pastor.

#### Southeastern Association

Three churches in the Southeastern Association have received aid from the board a

part or all of the year. The Salemville Church, Salemville, Pa., offered to become self-supporting and no appropriation was made for 1923. It may be necessary, however, to give aid in the near future if the work there is not to be sorely crippled. This is a promising field and Rev. R. R. Thorngate with the help of the board has done a splendid work as pastor of this church. Pastor Thorngate has resigned to become pastor of our churches at Nile and Richburg, N. Y., and Brother Clifford A. Beebe has accepted the call of the church. The church will support the pastor if possible; but if the burden becomes too heavy, money spent here will be well placed.

The Middle Island Church has been aided by the board throughout the year, but owing to the debt the appropriation since April 1 has been at the rate of \$300.00 per year instead of \$500.00. The church has been endeavoring to raise \$200.00 more than formerly that it may retain the services of its pastor, Rev. G. H. F. Randolph. This too is a field that Seventh Day Baptists can not afford to neglect.

The Ritchie Church, Berea, W. Va., received the aid of the board in supporting its pastor, Rev. W. L. Davis, till the first of April, when it voluntarily undertook to become self-supporting. When we remember that the board was aiding this church to the amount of \$400.00 and the church purposes to make up the entire amount to the pastor that the board may have a larger fund to advance the work elsewhere, we are led to believe that the grace of liberality is growing among the churches and to commend the Ritchie Church for what it is attempting to accomplish. This church also is an important center of activity for the Cause we represent and the resolve to become self-supporting promises greater attainments in days to come.

#### *Northwestern Association*

The first six months of the present year the board aided in the support of eight ministers in the Northwestern Association, but owing to the demand for retrenchment and a readjustment of the work, the number was reduced to five the first of January, the beginning of the present fiscal year.

The appropriation for the young church in Detroit, has remained the same as last year. The work here, under the enthusias-

tic leadership of its pastor, Rev. Robert B. St. Clair, appears to be settling down to permanency. The little church has a great future before it in that great and flourishing city and, as in all such cases, is making the fight for the entire denomination. Many things conspire to make the situation difficult yet hopeful.

The church in White Cloud, Mich., which has been aided by the board in the past voluntarily undertook to be self-supporting January 1. This will be less difficult now, as the church has built and nearly paid for a fine house of worship and can turn more of its energies toward the support of a pastor. The veteran pastor, Dr. John C. Branch, has resigned and Rev. Edgar D. Van Horn has become pastor. This too is a promising center for our work and the money spent in connection with this church has been well placed.

Instead of employing a general missionary for the Michigan Field, an appropriation of \$300.00 was made for general missionary work and an arrangement was entered into by which Rev. L. J. Branch has looked after the points which demanded attention.

Last year the board appropriated \$400.00 toward the support of the pastor of the Cartwright Church, New Auburn, Wis., but at the beginning of the new financial year this church released the board from rendering further aid and nobly subscribed an extra \$400.00 for the support of the pastor, Rev. C. B. Loofbourrow.

The work at Exeland, Wis., has been carried on as it was during the previous year, with Brother Charles W. Thorngate as pastor. The board appropriates \$200.00 per year toward the pastor's support, the church raises a small sum, and Brother Thorngate supplies the balance of his maintenance by the labors of his own hands.

A small appropriation, \$120.00, has been made for the support of the work of Rev. Angeline Abbey in Minneapolis, Minn. Mrs. Abbey has accepted work elsewhere and will soon leave this field, but writes hopefully of the work in that city. In a recent letter she says, "There are some Seventh Day Adventists here who are not satisfied with that doctrine. There are some former Seventh Day Baptists who came to the city years ago and left the Sabbath, but who can never be whole-hearted Christians

in any other church. There are nine members of the old New Auburn (Minn.) Church here, ten or more who belong to the Dodge Center Church, one who is a member at Alfred, N. Y., besides a nice group of children and young people. Another family is coming soon."

The same appropriation was made for the Stonefort Church, Stonefort, Ill., as last year. The salary paid by the church together with the aid given by the board does not enable the pastor, Brother Ellis R. Lewis, to give his entire time to the work. This is an important center for our work and the prospects are good. As soon as possible arrangements should be made by which the pastor can devote his entire time to the work of that field.

In order to bring the expenses of the year within the prospective income, no appropriation was made for the Welton Church, Welton, Iowa; but the church encouraged by its pastor, Brother Claude L. Hill, has seen to it that the pastor's salary was kept where it was before the board was forced to withdraw its help. In addition to this the church has raised its quota for the Forward Movement.

At the time of the last report of the Board of Managers, the Boulder Church, Boulder, Colo., was pastorless and there was no one to carry on the missionary work of the Colorado field. Under the direction of the board Rev. D. Burdett Coon, formerly field secretary for home missions, spent several weeks last fall on the Colorado field. This resulted in his being called to the field with an arrangement between him, the Boulder Church and the board by which he gives three months of the year to general mission work on that field and serves the Boulder Church as its pastor the other nine months. Brother Coon commenced his labors the first of February and already has the work well started.

#### *Southwestern Association*

During the year the board has supported, in part or fully, four workers in the Southwestern Association. Rev. R. J. Severance, with headquarters at Gentry, Ark., has served as general missionary and has followed about the same plan of work as in former years. The board was compelled to reduce the appropriation for the general missionary from \$1,200.00 to \$1,000.00, but the Gentry Church to which he gives more

time than to any other part of the field has been asked to contribute that much more to his support.

Brother C. C. Van Horn has continued his work as pastor of the Little Prairie Church, at Little Prairie, Ark., though greatly handicapped by the reduction in his salary made necessary by the imperative demand for retrenchment. His services are greatly needed on this field, but how long he can subsist on his present salary is problematic.

The churches at Hammond, La., and Fouke, Ark., have received help as in former years. Rev. S. S. Powell has continued at Hammond and the Fouke Church has had the services of Brother Clifford A. Beebe, who has served both as pastor of the church and teacher in the Fouke School. Rev. Angeline P. Abbey has accepted the pastorate at the Fouke Church and will enter upon her duties there soon after Conference.

#### *Pacific Coast Association*

In the Pacific Coast Association the board has been helping in the support of only one worker, Rev. George W. Hills, who is located at Los Angeles and does mission and Sabbath reform work on the Pacific Coast. This is a large field, demanding more workers than an intensive campaign can be carried on.

#### II.—SOUTH AMERICA

The board has supported Rev. T. L. M. Spencer in the work at Georgetown, British Guiana, South America, the same as last year. The work here has been greatly crippled because there has been no church or chapel in which to worship. During the winter Mr. Spencer corresponded with the board through the committee having the work in Georgetown under advisement concerning the purchase of a chapel which was to be sold at a very low figure, but the building was sold before he could receive his answer from the committee. More recently a message came to the committee asking for five hundred dollars with which to purchase a chapel and the treasurer cabled the amount named, but this proved to be too late to secure the chapel at the price desired.

In the report last year mention was made of a work on the Island of Trinidad which it was then hoped that Mr. James A. Murray could carry on; but money was not



forthcoming to employ him and it developed that he was not a suitable person to take charge of such a work.

### III.—HOLLAND AND JAVA

The board has continued to aid the work in Holland, but with a reduced appropriation. The Forward Movement contemplated \$1,200.00; and last year the appropriation was \$1,000.00 but since January 1, 1923, this has been reduced to \$700.00, a reduction of 30 per cent, which is about the average curtailment of the board's expenditures under the reduced budget. The work in Holland has continued much as heretofore as far as is known to the board.

The Java work in past years for the most part, has been the child of our Holland churches, and the board has done little more than forward money contributed for work there.

Marked changes seemed to have taken place in our work there. The work is still carried on at Pangoengsen, but under the leadership of Cornelia Slagter. Marie Jansz who has been prominently connected with the work there has withdrawn and gone to her family at Wanoso for rest.

Gambong Waloh, another center of work for Seventh Day Baptists in Java, is under the leadership of Margaret Alt. Miss Alt has left the Sabbath and made her home with the Pentecost people. This act has "led the native Christian in the same way." Elder Velthuysen writes, "The Pentecost people have sent a new helper to her, a Danish sister. They are evangelizing now all around Gambong Waloh. Our people do not doubt the sincerity of Sister Alt's character and pray the time may come that she may see how much she erred in preferring Sunday above the Lord's Sabbath. All continue to love her."

Temanggoeng, the home of Brother Graafstal, has been another point in Java from which Sabbath truth radiated. This point has lately taken on a new interest, because near here the government has established an institution for the feeble-minded and other helpless people and some of the prominent workers in this institution are Seventh Day Baptists.

The work in Java consists in caring for the needy (orphans, feeble-minded and others) in an organized and systematic way, and in evangelistic work. The caring for

those in want opens the door for evangelism throughout the entire community where the philanthropic work is done. If money were at hand, doubtless much might be done to establish and build up Seventh Day Baptist churches in Java.

### IV.—CHINA

The year has brought some changes in the work in China. Dr. Rosa W. Palmberg, who had been in the homeland on a furlough, returned to her work at Lieu-oo in August. Miss Susie M. Burdick, who was also in the homeland on furlough one year ago, sailed for China in January, and Rev. H. Eugene Davis and family arrived in this country for a furlough in March.

Last autumn Dr. Sinclair returned to the homeland expecting to make a short visit with her mother and others and then return to Peking, China, for a few months' study. But owing to the poor health of her aged mother she decided it was not best for her to return to China and resigned.

Upon receipt of this resignation the corresponding secretary wrote her expressing appreciation of her splendid work and regret that she had resigned, he also expressed hope that she might remain in the employ of the board.

But after several weeks of consideration, Dr. Sinclair wrote, "I want you to know how much I appreciate your very kind invitation to reconsider my resignation and your offer to return me the passage money home. After thinking the matter of resigning over I can not see any differently."

When the whole matter was presented to the board at its April meeting, the board voted, "That we reluctantly accept her resignation and that we pay her traveling expenses from China and that correspondence be recorded."

The work in China is best described by the workers themselves in the following annual reports:

**The Annual Report of Mrs. Nettie M. West,  
the Corresponding Secretary of the  
Shanghai Seventh Day Baptist  
Mission, For the Year Ending  
June 1, 1923**

Another year of the work of the mission has come to a close and again we are trying to think what will be of interest to report to the people at home.

We hold our meetings on the evening of the third Wednesday of the month to plan for the regular work of the mission. The new auto road to Lieu-oo makes it possible for one of the doctors to attend usually. Nothing of outstanding importance seems to have occurred this year but there is scarcely a meeting that does not have its special problems. The prayer meetings for the mission circle are held in connection with our Sabbath morning service. This is apart from the Chinese service which is held at the church.

Your workers here are also trying to be of service to the community at large; some of them are filling positions of responsibility in the Moral Welfare League, (an organization to make for better conditions in the city), the Anti-Opium Society, the Institution for the Chinese Blind, and the Young Women's Christian Association.

They are falling into line with the school curriculum planned by the East China Educational Association which is working for uniformity in school courses. But with all their various activities they are trying to be true to the great truth for which they are here.

The spirit of education in Shanghai is growing by leaps and bounds. Schools are as numerous in our vicinity as were saloons in New York City before the Eighteenth Amendment went into effect. Almost at our back door is a so-called college, the "Alex-Geo," a school for Chinese young men which is housed in an ordinary tenement building. While within a radius of one mile are more than twenty-five schools as large as ours or larger and many more smaller ones. Similar conditions prevail in other parts of the city. Demands are made of practically all educational institutions far in excess of their capacity,—ours included.

Christianity too is making a firmer hold on China. Chinese Christians have come to feel their responsibility for Christianizing China and are doing their part in the work of the church. At the National Christian Council held in Shanghai in May to plan for Christian work in China, thirty-eight of the sixty-four delegates in attendance were Chinese. A very large part of the work of the Council was done by them and most acceptably. Their contributions to the

deliberations were practical, inspirational and spiritual.

Just before Mr. Davis left us the evangelist, Mr. Toong, from Lieu-oo, came in to Shanghai and has been taking his turn at preaching and doing some of the other work of the Church.

The personnel of the mission has varied rather more than usual this year. First came Dr. Palmberg, after an absence of three and a half years, and with her adopted daughter, Eling Waung, who had been improving this time in study at Milton and Salem, and Miss Helen Su, a former pupil in our Girls' School but then a recent graduate from the Battle Creek Nurses Training School. Dr. Sinclair left us in October and the Davis family in February. We were loth to give up our workers but were glad for them to have the change.

We were happy over the return of Anna Crofoot to China, for although she did not come to do work in our mission she has been of real assistance in the Sabbath school and the Girls' School.

Miss Burdick's return in March was a time of great rejoicing. It would be impossible to express the joy in all our hearts at having both her and Dr. Palmberg with us again.

The visit in January of Mrs. Evaline Stillman gave us much pleasure. She was passing through Shanghai and spent with us a few hours of the one day in the city. She went with the girls to the native city to our Sabbath school which is for the pupils of the city day school. Both the Sabbath school and the day school are held in the building which was the home of Mrs. Carpenter, a very dear friend of her mother. This visit she said was a great inspiration to her.

We also enjoyed a visit from Mr. and Mrs. Lester Hull who were on their way from Honolulu to Peking where they both taught this past year in the Peking Indemnity College.

We can but wish that more of our people might come to Shanghai and see for themselves the work being done here.

We ask your prayers for the work in China, and that our workers might have the same spirit of love for the unsaved as that of our Lord Jesus Christ.

(To be continued)

## THE NEW FORWARD MOVEMENT AND SABBATH STUDY AND PROMOTION

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

### REPORT OF THE LEADER IN SABBATH REFORM

*To The American Sabbath Tract Society:*

I have always found myself in agreement with those who believe that the distinct mission of Seventh Day Baptists as a separate Christian Protestant, evangelical denomination is to extend to all people everywhere a knowledge of the true Sabbath, and to bring men into the blessed experience of Sabbath-keeping.

Therefore, I shared with others at the Shiloh Conference in 1921 the earnest desire that the denomination undertake more aggressive work in Sabbath reform. However, when action was taken urging the Tract Society to employ some one for this work, I did not think of myself in that relationship. As the matter developed through the year I was called upon to give it consideration, and, because of the number and the character of those who urged me to undertake the work, I was led to believe that in this instance the voice of the people was the voice of God.

As I begin my first report to this board I am reminded of the pointed admonition of the king of Israel to Benhadad of Syria on a certain occasion, which was delivered in the following pertinent language: "Let not him that girdeth on his harness boast himself as he that putteth it off."

The fact is there is nothing very definite or tangible in the way of accomplishments to report. It may be that a year hence, or two years from now, there will not be results of our labor which can be tabulated or summarized in a vivid or startling manner. The work is of such a nature as to refuse to be reduced to charts and tables. Something may be said however with reference to aims, methods and plans, which will indicate somewhat the character and scope of the work being undertaken.

I have a feeling that the Sabbath convictions of the present generation of Sev-

enth Day Baptists need to be revitalized; and many others among us share this feeling. So far as any aggressive work has been done therefore, it has been along the line of "self-education," in an effort to help our own people to re-establish and strengthen their Sabbath beliefs and loyalties.

In my visits to Seventh Day Baptist churches, including a journey across the continent from coast to coast, I have in public addresses, in group conferences, and in purposeful conversation, presented the subject of the Sabbath to our people.

I have made use of the columns of the SABBATH RECORDER for this same purpose through both original and contributed articles. Several of the latter were solicited for the purpose.

I have had published, and have distributed a number of copies of a little booklet containing two addresses, "The Abiding God," and "His Holy Day."

One-half of an edition of five hundred copies of "Sabbath History—I," a small volume written by myself and printed by this society less than a year ago, has been sold at a price which will cover the cost of publication. This book is being used in study classes in some churches.

The plan to publish a series of Sabbath lessons for use in our Sabbath schools seems to be meeting with a hearty reception. Evidence of this fact has been discovered in open parliament discussions in the associations, and in correspondence received in reply to letters sent out asking for suggestions and comments.

There is an expressed demand in certain quarters for the second volume of the Sabbath History Series.

The preparation of the two volumes just referred to will be the next task along the line of creating new literature in my own particular field of service.

There seems to be spreading among us a deepening conviction that we ought to be more zealous messengers of Sabbath truth to those who have no holy day of rest. This is a challenging task. I have given some time to the study of the Sabbath issue, more especially with the view of discovering as far as possible what are the convincing Sabbath sanctions of this generation, and what are the most practical methods of Sabbath promotion for these times.

Several methods have been suggested whereby more aggressive Sabbath reform work may be done through the agency of the local church. This is a subject which we hope will be given more definite as well as more wide-spread consideration.

Perhaps our biggest problem, so far as our work with those outside the denomination is concerned, is one of establishing contacts. The existence of a Sabbath-keeping denomination at once sane and evangelical, with both a history and a hope, should be more widely known for the sake of the Sabbathless multitudes. Near and far the message needs to be carried, and the fact put across, that a recognition and proper use of God's holy day is necessary to a satisfying Christian experience, and to a life of complete fellowship with Christ the Lord of the Sabbath and the inspirer of the souls of men.

I have no prize of a hundred thousand dollars, or of any lesser amount, to offer, but I trust that every Seventh Day Baptist who is interested in the welfare of the kingdom of God in the earth will give serious consideration to this subject, and will help us to discover the best methods of spreading abroad Sabbath truth.

As I enter upon a new year's work, with time still divided, and with the urgent demands of the closing year of the New Forward Movement upon me, I ask for your patience as you give to me your hearty and sympathetic support.

Faithfully submitted,

AHVA J. C. BOND.

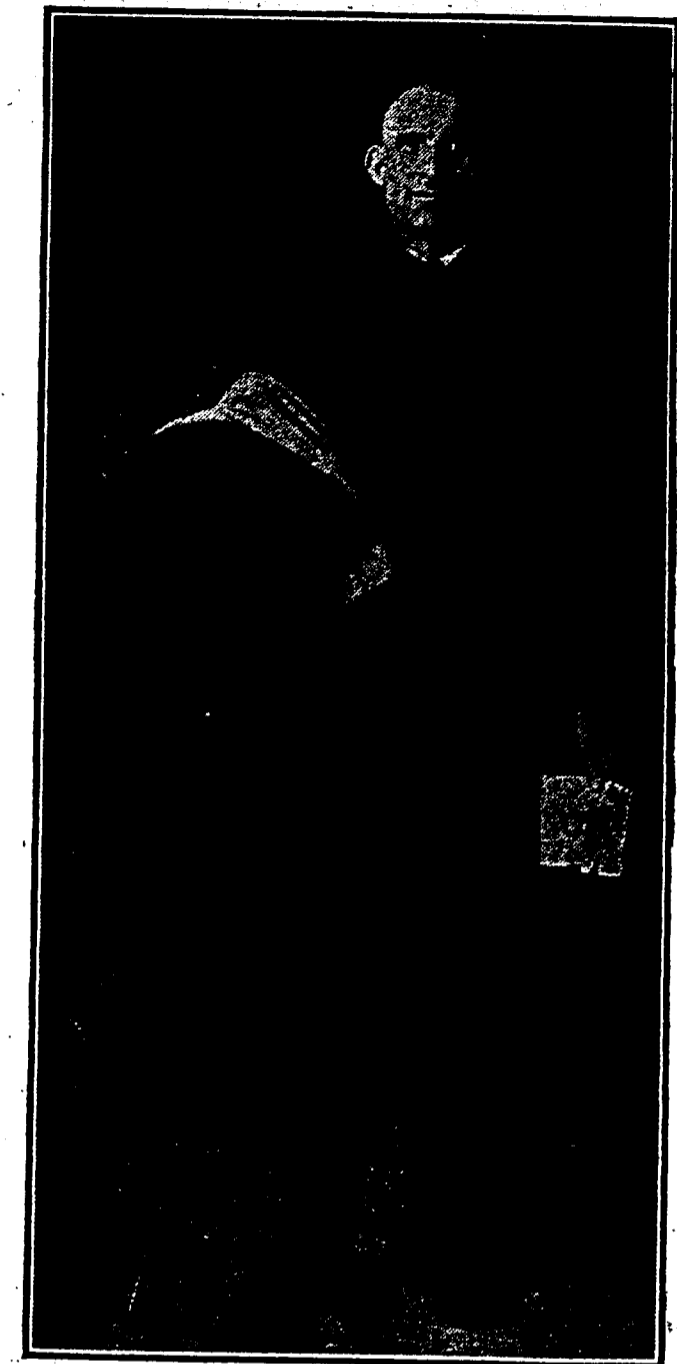
### THE OL' CLO' MAN

Emptying the Clothes Closets of America to  
Clothe Naked Russia

REV. S. H. KIRKBRIDE, D. D.  
Secretary Northwestern Agency, American Bible  
Society

A familiar figure on the streets of London and the great cities of the Continent of Europe, and in the pages of literature in a by-gone day, was the "Old Clothes Man." With the raucous voice of hucksters and peddlers, arose their cry, "Ol' clo'! Ol' clo' to sell!"

These men made a precarious living, going from door to door, begging and buying worn and cast off garments which they



cleaned and mended and sold at a small profit to the dwellers in the slums. Today our cast off clothing is sold by Ladies' Aids at "rummage sales," gathered up by vans of Goodwill Industries, or taken by second-hand dealers who make their business known through newspaper advertisements.

But I have found a new type of "Old Clothes Man." A few weeks ago, we received a letter from Charles Hanson, of Minneapolis, who told us that he was going from house to house in Minneapolis to beg worn and cast off clothing. Because so many Russians were freezing to death, there came to Mr. Hanson—to use his own words—"a vision to empty the unnecessary clothes out of every closet in the United States, to clothe naked Russia." These garments he is renovating and getting ready to send to starved and naked people in Russia.

His object in writing us was to know if the American Bible Society would not make grants of the Holy Scriptures in the Rus-



sian language, so that he might put a Bible or Testament, or a Gospel, in a pocket of every single garment sent to Russia, so that not only the bodies of these unfortunate and suffering people be warmed by the clothes given, but that their souls might also be warmed and comforted, and these come to "know the great happiness that only Jesus can give." "Often the missionaries do not have time to talk to every one of the needy about Jesus, then these Bible and Testaments will do the work instead."

Of course we could not resist such an appeal as that, and set aside \$500 for this purpose, and immediately sent him an initial grant of 800 pieces of Russian Scriptures. By this most humane and Christian co-operation we shall get the Word of God into thousands of Russian homes.

It is very probable that many persons who get their impressions of Russian conditions through the daily press judge all the Russian people by the Soviet Government. This would be a great mistake. The present government may burn Jesus Christ in effigy, put to death many religious leaders, show their contempt for religion and by every means in their power to seek to make Russia an atheistic and religionless country; yet this class, so far as numbers are concerned, are a minority, while the great mass of the Russian people are ineradicably religious and docile and a deeply pious people.

Several facts have just come to my attention which show the deep regard the Russians have for the Holy Scriptures. One religious worker states so scarce are Bibles in that distressed and famine stricken land that in spite of their poverty and lack of even the bare necessities of life, as high as \$100 has been paid for a single Bible. But more astonishing than this is the story, learned from another source, of the means adopted to put the Book to the utmost possible use. I have been told that when a Bible is secured in a region that is destitute of the Scriptures, the Book is taken to pieces and a Gospel or a small portion is given to one congregation, another Gospel or part is sent to another body of believers, and thus the Book is broken into fragments, that as many hungry souls as possible may get at least a crumb of this "Living Bread." One instinctively thinks of Christ's taking

the loaves of the lad and breaking them and with them feeding a multitude.

I was in a General Conference on Russia some time ago, and a part of each day was given over to testimonies, by Russian Christians. Without a single exception in the many experiences I heard, every man attributed his conversion to a Bible or Testament that had been put into his hands by a Bible colporteur.

Russia truly has many needs today. Christian nations may fill many of them. Surely not one of the least of the needs of her people is the Word of God in the mother tongue. Christian people have the means, the Bible societies have the printed Word and the soul of suffering Russia may be strengthened and saved by the co-operation of these two forces.

These supplies are made ready and sent to Russia in charge of missionaries who personally give them away or supervise their distribution. Mr. Hanson and his co-laborers have already sent many bales of clothing, each garment containing a piece of the Scriptures.

We wish that we might find many earnest Christians who would like to share the task and the joy of this modern "Old Clothes Man."

When Mr. Bryan came to New Jersey the other day to be present at his granddaughter's wedding, some one asked him if he thought the world was growing worse. Mr. Bryan took a pretty cheerful view. The World War, he said in effect, caused a lowering of morals, but they are returning now to the high standard which has made America the greatest nation on the face of the globe. America will soon again be looked up to as a God-fearing and a God-serving race.—*Christian Work.*

#### SABBATH SCHOOL BOARD

The annual meeting of the Corporation of the Sabbath School Board of the Seventh Day Baptist General Conference will be held in the Gothic, Alfred, N. Y., Wednesday, September 12, 1923, at 7.30 o'clock p. m.

A. L. BURDICK,  
Secretary.

Janesville, Wis.,  
August 17, 1923.

## MISSIONS

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

### THE WORK OF THE MISSIONARY BOARDS

PROF. WILLIAM NEWTON CLARKE, D. D.

(Taken from A Study of Christian Missions)

The functions of a missionary society, or board, as they are exercised in the present order of things, are somewhat as follows:

In relation to the Christian people at home: the missionary society is the representative of the Christian people, organized that it may promote and conduct their missionary enterprise. In this relation a society has various duties. It has to work upon the home people whom it represents, in order to nourish in them the missionary interest. To this end it must keep in communication with them, and disseminate helpful information of every kind, and thus labor to educate the church in heart and mind for the fulfillment of its missionary calling. A society has also to collect from the church at home the money that the work requires. For the use of this money after it has been collected, that it may be spent as wisely as possible, the society is solely responsible, and a great responsibility is thus laid upon it. It must make the plans and execute them, and thus take practical charge of the actual work. With reference to this part of its affairs, a missionary society is a business corporation, under obligation to conduct its business in accordance with the methods of the world and to maintain a commercial standing, with credit above reproach; and at the same time it is a religious organization, bound to maintain the Christian spirit and judgment in its affairs, and conduct the missionary enterprise as a Christian service. It must be frank in its reports, and must in every way be careful to deserve and retain the confidence of the constituency.

In relation to missionaries: the society is the employer and supporter of the missionaries on the field, and the body to which they are responsible. A society

seeks out men and women who are fit and willing to engage in missionary service. It judges of their qualifications, and when they are approved it takes them into its service and distributes them among its fields of labor. In the distribution it must study adaptation as far as possible, and must consider the necessities that various fields present. It conveys the missionaries to their fields of labor. It has to obtain and own suitable land and buildings for their residence and work, and the various appliances that the work requires. It maintains communication with them, receives their reports from time to time, counsels with them and directs them with reference to their work, provides for them while they are engaged in missionary service, and takes care of them, so far as it is right that they should be taken care of, when they are disabled or worn out. The society is the responsible director of a general missionary policy, and must develop, from experience and observation, a method of applying general principles to the task in hand. Questions often arise concerning which it might seem to an observer that the missionaries on the field ought to have the deciding voice, but concerning which, nevertheless, the society at home, as the director of a missionary policy broader than any single field, is rightly the court of last resort. Of course a society must always seek to deserve and possess the confidence of its missionaries.

In relation to the missionary enterprise in general: the society is organized to study the missionary problem, and to seize the missionary opportunity. Of course a society must maintain a thorough acquaintance with all of its various fields. It must be familiar with their locality and history, understand their various conditions of work, and be informed of their progress. In concert with the missionaries it must conduct the large work upon intelligent and appropriate methods. But it must look beyond its own operations, and acquire for its use a large knowledge of missionary work in general. It must be familiar with the whole enterprise. Learning from all sources, it must become possessed of a rational and Christian missionary policy, accordingly to which it shall steadily and patiently conduct its work. It must see

what others are doing, in order to learn. It must investigate possible improvements in missionary methods, and introduce them to its own work whenever it is practicable. While it firmly holds the methods that its own experience has vindicated, it must yet be ready for better methods as soon as they can be brought in. Moreover, a society must always be watching the movements of the world. It must take advantage of new openings when they appear, and organize forward movements in new regions whenever it is wise and practicable to do so. It ought to live in fraternal consultation with other societies of similar purpose, and be ready in every way to further the extension of the kingdom of God.

This brief statement is far from telling all that has to be done by that great corporate personality which we call a missionary society or board. But enough has been said to make it plain that a missionary society is constantly bearing a vast responsibility. In respect of responsibility and laboriousness, there is scarcely any other Christian service that is comparable to that of the officers of such societies. Missionary secretaries have to conduct a work of which the delicacy and difficulty are very largely unappreciated. It can scarcely be otherwise, for very few persons know missionary operations from the inside, and most Christians have no experience that would help them to enter into the problems of the missionary board. But the fact ought to be taken more closely home to the popular Christian heart, that missionary society is conducting a work of exceptional magnitude and difficulty, under conditions that render misjudgment of its doings extremely easy; and that its officers deserve sympathetic and respectful judgment from all their brethren.

We follow, all of us, one flag. It symbolizes our purposes and our aspirations; it represents what we believe and what we mean to attain, and wherever it floats, it is the flag of the free and the hope of the oppressed, and wherever and whenever it is assailed, at any sacrifice, it will be carried to a triumphant peace.—*William McKinley.*

### A SIMPLE MATTER OF HISTORY

DUNCAN C. MILNER

More than forty years ago the State of Kansas by a vote of its citizens adopted an amendment to the constitution prohibiting the manufacturing and sale of alcoholic liquors as a beverage. The history of prohibition in this State furnishes a parallel, on a small scale, to the passage and enforcement of the Eighteenth Amendment to the national constitution.

Immediately after the enactment of prohibition the Kansas saloons, with the encouragement and assistance of the brewers and liquor dealers' associations of the country, decided to ignore the law. The saloon men were promised that if they were arrested for violation of the law, they would have attorneys furnished for their defense without cost, and their fines would be paid. The first period of lawlessness that resulted was shortened, however, by the enactment of laws that provided prison penalties.

After the Eighteenth Amendment was passed there was a national association organized against prohibition, and it was reported that a billion dollars would be available for the nullification of the law. A number of noted lawyers were employed to contest every point of the law. As was the case in the Kansas experience, nearly all the decisions of the courts, up to the United States supreme court, favored prohibition.

Kansas was surrounded by license States and every effort was made to have it appear that as much liquor was sold as before the prohibitory law was adopted. In some of the larger towns and cities, the local authorities winked at violations of the law, and some of them "licensed the sale of soda water and other drinks" to cover the sales of liquor. Even this disguised traffic put out of existence the open saloon. The traffic was driven out of public view, there were no outward signs, and the partially concealed places were not known as saloons but as "joints" and "dives." The outlawed traffic was shorn of all outward recognition and of all political power. Instead of politicians putting money into saloons to pay bills for liquors spent in campaigns, these liquor joints had to pay large sums for their toleration.

Today the United States, with its Cana-

dian and Mexican borders, with Cuba and other islands, has to fight the liquor smugglers and pirates. We hear much of the great amount of liquor sold and fortunes made by these outlawed bootleggers and moonshiners, but the amount of the traffic and the wealth acquired by these liquor-selling criminals is insignificant when compared with the extent of the traffic and the fortunes made in the days of license.

There was a battle in Kansas for the resubmission of prohibition, and one of the great political parties made it prominent in its campaigns for several years. It was claimed that the amendment had been hastily adopted and that the people were not fully aware of the nature and effect of such legislation. The only effect of this effort to resubmit the question was to aid for the time the lawbreakers and nullifiers in their lawlessness.

There has already been practical resubmission in a number of States. Since 1914 Ohio has voted on prohibition seven times. The first vote gave to the wets a majority of 84,000. In 1922 the dries had a majority of nearly 200,000, and this included the idea of substituting "wine and beer." Similar results have been given in referendums in Michigan, Colorado and California.

In Kansas there has been a steady and continuous growth of public sentiment in favor of prohibition and its enforcement. When the vote was taken in 1880 there was opposition to prohibition by many leading citizens and powerful interests. The railroads and banks were strongly against it. Only one of the leading newspapers of the State favored the amendment. The more thoroughly the law has been enforced, the more the people favored it. Many of those who opposed prohibition were converted into its earnest friends by the results of its enforcement upon not only the moral and intellectual interests of the State, but also upon its material prosperity. A man would no more think of running for office in Kansas on a platform of opposition to prohibition than he would with a plank opposing the law against murder. Several governors of Kansas of both the great political parties have testified that prohibition is as well enforced as the laws against other crimes. The Kansas legislature in both houses passed a resolution, not by a mere majority, but unanimously, protesting

against the slanders of the liquor associations as to the evil effects of prohibition in Kansas, and declaring their belief that the State has gained in every moral and material way.

Today in a large part of our country prohibition is enforced and is gaining friends by results. Recently a leading newspaper bitterly opposed to prohibition and regarded as the champion of the brewers, distillers, ex-saloon-keepers and their friends, announced in an editorial: "Constitutional prohibition was a leap in the dark. It was a national experiment undertaken in the least experimental manner." This statement is contrary to the actual historical facts. During the past hundred years the people of our country, oppressed by the horrors of the drink traffic, have carried on exhaustive experiments with all forms of license and regulation, short of prohibition. All these experiments have been "weighed in the balance and found wanting."

The State of Kansas furnishes the world by actual experience a demonstration that the solution of the alcohol questions is by the way of constitutional prohibition.—*The Continent, by permission.*

"Only great, concentrated and prolonged efforts in one direction really train the mind, because only they train the will beneath it. Many little, heterogenous efforts of different sorts, as some one has said in substance, leave the mind like a piece of well-used blotting paper, and the will like a rubber band stretched to flaccidity around one after another bundle of objects too large for it to clasp into unity. By staking the horse or cow out in the spring-time, till he gnaws his small allotted circle of grass to the ground, and not by roving and cropping at will, can he be taught that the sweetest joint is nearest the root;—are convenient symbols of will-culture in the intellectual field."

### EDUCATION SOCIETY

The annual corporate meeting of the Seventh Day Baptist Education Society will be held at the Gothic, Alfred, N. Y., September 12, 1923, at 8 p. m.

WILLIAM C. WHITFORD,  
President.



## WOMAN'S WORK

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

### JOURNEY'S END

The rainless clouds that all day rove the blue  
Descend, at eve, from weary pilgrimage,  
To rest upon the everlasting age  
Of purple shadowed hills. The sea waves, too—  
Though they may fret, or busily pursue  
The sun, or shoreward storm with futile rage—  
Find calm, at length, and quiet pasturage  
On the untroubled deep from which they drew.

So, bruised and cheated at the tinselled marts  
Of gain or fame or mirthless gayety,  
Men struggle home, with souls that long to lean  
On God—spent souls, that cry with Augustine:  
"For thyself Thou hast made us, and our hearts  
Find no repose until they rest in Thee!"

William P. Campbell.

### FROSTED GLASS

You Can't See Through It, But It Lets the  
Sunlight In

In a room where I do much of my work they have torn down a dark mahogany partition that my desk used to stand against. And in its place they have built another partition—one of frosted glass. And I like it so much better than the wood that I used to stare at, whenever I raised my eyes from my typewriter. For the wood was dark, and unchanging, and monotonous. And there wasn't much about it that gave any play to the imagination. But the glass is bright and cheery. And, though I can't see through it any more easily than I could have glanced through the polished surface of the mahogany, the sunlight is able to creep in. And the sparkle of it is like music, sometimes. And sometimes it's as gay as lyric verse.

It's strange how much difference a glass partition makes in an office. The place, before the glass partition was in, had a way of looking dingy, even when it had been just freshly dusted. But now the sunlight, flooding through the frosted glass, doesn't give the dinginess a chance. And the dust, if there ever was any dust, would be almost pretty, I think, in the mellow glow of the happy little sunbeams. I even think that my thoughts

are more glad, since the dark partition was taken away. I even think that it is easier to write poetry than sober prose in this room. I wish that all of my work might be done where a glow of sunlight falls, whenever there's a bit of sunshine to fall, across the prosaic keys of my typewriter!

Of course, as I said before, I can't see anything through the frosted glass. It isn't quite as though the partition were a broad, clear window looking out over a pleasant vista of fields, and farmlands, and stretches of forest. The frosted glass, for all its brightness, is rather mysterious. There's no telling what may be in back of its bright, but blank, spaces. And I find, for that reason, a special fund of amusement. For I can imagine a view—a different view each day, if I will, to fit my changing moods. Sometimes, when the city has been stifled in a mirage-like cloak of heat, I like to imagine that, just beyond the frosted glass, there is a stretch of silver sand, and, just beyond that, a long, foam-crested surface of green waves that reach out, longingly, to the place where the blue sky softly touches the horizon line. I like to imagine one or two stray sea birds; slim gulls that float gracefully in the clear air, dipping, ever so often, down to the shining sea. Such imaginings make me forget that the city is humid, and that people are hating the sun-baked streets and the high, shimmering buildings!

And then, on rainy days, when a soft silver light falls through the frosted glass partition, I like to think of the woods—just after a storm. When they are dripping, and violet-tinted, and touched with an eerie romance. I can tell myself, on a dim day, that there's just such a place, lying on the other side of the partition! I can almost feel the raindrops falling on my uncovered head from the low hanging green branches. I can almost feel the ooze of the moss under my feet—but I don't have to worry about head colds and rheumatism, for I'm only making believe! I can almost see a stray flower, peeping at me from beneath shielding, broad leaves. And I can almost glimpse, where the branches are least dense, a faint flicker of the clearing sky.

And, on days that are neither hot nor

rainy, I can paint any mental picture that most pleases me. It can be a picture of a glorious sunset, all red and gold and purple. It can be a pleasant white farmhouse—the sort of farmhouse that I most enjoy dreaming about. A white one, with green blinds and rambler roses climbing over the pretty door, with its brass knocker and its fanlight. I can imagine great snow-capped mountain peaks—more splendid, in my mental picture, than the gracious Fujiyama—and great torrents rushing through canyons. Like the impressive Colorado canyon, which I have never seen. I can imagine hundreds of pictures, and each one is more satisfying than the last!

Sometimes behind the veil of the frosted glass, when it is a-gleam with the light of the sun, I think of memory pictures, too. Pictures that will always be closest to my heart. Pictures of things that I have enjoyed in the years gone by. Of a thunderstorm that I saw, once, when I was a child. A storm that I witnessed when I was above the clouds, in a very high place on the Catskill mountains. Of a silk dress that a lady, whom I admired very much, once wore. A dress of creamy old silk that was garlanded with plump little wreaths of roses. Sometimes, behind the screen of the frosted glass, I imagine faces that I have loved, and that have gone from me, for a little while. Faces that smile at me, and that I can see, now, only in memory.

Somehow the room where I do much of my work seems, to me, a little like life. First of all there is a dark partition. And we can't see through it—we can only hope. There isn't much play for the imagination, and things are apt to seem rather dingy. And then, all at once, the wooden partition is taken away. By some power that may be called experience, or understanding. Some power that comes to us, perhaps, through suffering, through pain. Some power that may drift in with the brightness of a great love. Or a splendid faith and trust. And then life is like a room with frosted glass partitions, through which the sun can shine with an increasing brightness. And though we can't see what lies on the other side of the partition, it is given to us to imagine all manner of lovely vistas. All manner

of glorious views. And, sometimes, we can dream that faces smile at us—the dear faces that have become our most blessed memories. And that is the most precious imagining that life can give to us.

And then, at the end, I like to think that the frosted glass partition becomes clear. And that we are permitted to see what *does* lie on the other side, just as we are able to look through a broad window. And I like to think that then our imaginings are made perfect, and that our dreams come true. And that, when we have had our full of gazing, we will find it very easy to push up the partition of clear glass, that has miraculously become a window, and step over the low sill to the Other Side.—Margaret E. Sangster, in *Christian Herald*.

### THE DEITY OF CHRIST

(An address delivered by Robert E. Speer at Northfield)

(Concluded)

#### PART IV

IV. Further, I believe in the deity of Christ because of his posthumous influence. He is doing in the world still things just as wonderful as anything he did in the world nineteen hundred years ago. Napoleon turned once at St. Helena to Count Montholon with the inquiry, "Can you tell me who Jesus Christ was?" The question was declined, and Napoleon proceeded, "Well, then, I will tell you. Alexander, Cæsar, Charlemagne, and I have founded great empires, but upon what did these creations of our genius depend? Upon force! Jesus alone founded his empire upon love, and to this very day millions would die for him. . . . I think I understand something of human nature, and I tell you all these were men and I am a man. None else is like him. Jesus Christ was more than a man. . . . I have inspired multitudes with such a devotion that they would have died for me, . . . but to do this it was necessary that I should be visibly present, with the electric influences of my looks, of my words, of my voice. When I saw men and spoke to them I lighted up the flames of self-devotion in their hearts. . . . Christ alone has succeeded in so raising the mind of man towards the unseen that

it becomes insensible to the barrier of time and space. Across a chasm of eighteen hundred years Jesus Christ makes a demand which is, above all others, difficult to satisfy. He asks for that which a philosopher may often seek in vain at the hands of his friends, or a father of his children, or a bride of her spouse, or a man of his brother. He asks for the human heart. He will have it entirely to himself. He demands it unconditionally, and forthwith his demand is granted. Wonderful! In defiance of time and space, the soul of man with all its powers becomes an annexation to the empire of Christ. All who sincerely believe in him experience that remarkable supernatural love toward him. This phenomenon is unaccountable; it is altogether beyond the scope of man's creative powers. Time, the great destroyer, is powerless to extinguish the sacred flame; time can neither exhaust its strength nor put a limit to its range. This it is which strikes me most. I have often thought of it. This it is which proves to me quite conclusively the divinity of Jesus Christ."

We see today in the world a work being done that no man could do. Julius Cæsar is not raising dead men today. Martin Luther is not taking men dead in trespasses and sins and washing them white as the very snows, redeeming them to new and powerful life. Christ is doing that today. He is taking the roué and the debauchee out of the gutter, and he is making them pure and sending them out with cleansed consciences to do the work of men in the world. He is taking the weakling, the man or woman with no strength of character, without enough strength of passion to go down into the gutter, and he molds them to strength and usefulness. And he is redeeming good people, which is the most wonderful thing of all. He is taking the proud and the selfish and the pitiless, he is taking the rich who have everything and do not know that they are poor, the clothed who think they are clothed and do not know that they are naked,—Christ is taking them and revealing the realities of their own life to them and giving them the realities of his life. And what no man ever did—Christ is releasing men from the shame and guilt of sin as well as de-

livering them from its power. This work which we see Christ doing today in the lives of men is no human work. Today, as of old, Christ is transforming being, doing the work of God on the life of man.

Christ is still, as he has always been, the great transformer of the life of the world. We can not explain the influence with which Christ has wrought upon the life of the world on the theory of his merely naturalistic character. Buddhism, Hinduism, Confucianism, Mohammedanism by their results have proved that their founders were not divine. But Christ has been doing here a work only God could do. He has changed the world. He has reconstructed human society. He has created and sustained the highest moral life. His living principles have ordered all human progress. It is far more irrational to attribute these effects to inadequate causes than it is to say that they must have a cause adequate to produce them. They are the work of God; by the hand of God they must have been done. Those who have experienced them in their own souls know that it was by God in Christ that they were done.

V. And now, last of all, why is it that if we have grounds for belief in the deity of Christ such as these there are so many men and women who do not believe that Christ is the Son of God? Well, in the first place, some of them have never done any thinking about it. They have listened to what other people have said, and what the other people have said was only what they heard somebody else say. They themselves have never done any real, conscientious, consecutive thinking about the problem of Christ at all. Some of our want of faith in Christ simply springs from shallowness, superficiality, or utter neglect of any thinking about Christ.

In the second place, a great many have no adequate conception of the person of Christ simply because they have never studied the original documents. If you will saturate your mind and heart with the four Gospels for twelve months, if you will read them through, all four every week, and not only read them but dwell upon the character of Christ as it comes out there, letting your imagination play with the freedom of the Spirit of life upon that life of Christ, that word of Christ,

that personality of Christ, you will come back twelve months from now with your faith in the deity of Christ as the Son of God absolutely unassailable.

In the third place, a great many do not believe in his deity simply because they do not know how absolutely the world needs God incarnate in the flesh. I have a dear friend, who says that he never realized how it must be that Christ was the Son of God until during his university course he went down to work in the county jail. Sunday after Sunday as he sat down among the prisoners in that jail, among men of darkened souls, men of rotted-out characters, men who were hopeless about this world and the world to come, men who were as dead as any man could ever be when his body was laid down in his grave, he realized as he had never realized before that, if there never had been an incarnation, by the very character of God there must be one; because it was necessary that there should come into the world somewhere and some time that great release of divine and transforming power without which the world in its death could never live. We believe it came nineteen hundred years ago once for all in Jesus of Nazareth.

And lastly, there are men and women who do not believe in the deity of Christ simply because they have never tried him. The deity of Christ is not a mere doctrine or proposition. It is a living theory of being, and the way you test it is not alone to go back and examine all these evidences which we have been running over in this hasty and inadequate way. The way you test it is to try Christ whether he is what he claims to be. I suppose that many of you read in an issue of the Sunday-School Times last winter Prof. Edward Everett Hale's article on the change wrought in him by his experience of Jesus Christ as the Son of God. He had not grown up to believe in the deity of Christ—far otherwise. But he had done his thinking for himself, and at last he came one night in a little prayer meeting in the city of Schenectady, where he lived, to the point where he made up his mind that the only way to find out was to experiment. He put Christ to the test and he found him divinely true and truly divine. If what I

have said here could only so far remove the intellectual difficulties which any of you may feel as to make it possible for you to put Christ to the test, you too would find him true.

No one leaned on him in vain when he was here; no one leans on him in vain today. Would that we might see him in the fullness of his glory as he is: Son of Man, indeed, Son of God as well; Son of Man because only so could God ever come near us and lay hold of our lives and assure us that his will for us was what we see in Christ; Son of God because only so could we ever get strength to rise into God. "Who say ye that I am?" was the question he asked Simon Peter by Cæsarea Philippi of old. "And who say ye that I am?" is the question he is asking of each of us here now. God grant that the same Father who revealed the truth to Simon Peter that day may enable us to behold the truth today, that we may answer as he answered, "Thou art the Christ, the Son of the living God." That is what he is. Is he that to us?

#### BLACK INHABITANTS OF FRANCE

Lying so much off the beaten track, the village of Port Lesne, in the Jura department of France, is visited by but few from the outside world, and consequently this tiny community of men and women of color is but little known. It is not a large village, for its inhabitants number only about a hundred, but every one is either black or copper colored. It owes its origin to the fact that about a century ago the famous negro chief, Toussaint L'Ouverture, was brought from Haiti and imprisoned in Fort de Joux. Many of his friends, all negroes, followed him and encamped near his prison on the bank of the little river Loue. From that encampment grew the village of Port Lesne, and when Toussaint L'Ouverture died more than one hundred years ago his friends decided to remain in France. The passing of years and intermarriages have transformed the settlement into a French village of colored folk, all of whom are enfranchised.—*Selected.*

They helped every one his neighbor; and every one said to his brother, "Be of good courage." (Isaiah 41:6).



## YOUNG PEOPLE'S WORK

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

### RELIGION AND MANNERS

MARY B. LOCKE LARSEN

Christian Endeavor Topic for Sabbath Day,  
September 8, 1923

#### DAILY READINGS

Sunday—Politeness pays (Gen. 18: 1-8)  
Monday—Honor the aged (Lev. 19: 32)  
Tuesday—Courtesy to strangers (Ruth 2: 1-12)  
Wednesday—Serving the humble (Luke 7: 37-50)  
Thursday—Curb greed (Prov. 23: 1-3)  
Friday—Show good will (Luke 10: 5-9)  
Sabbath Day—Topic, How apply religion to man-  
ners? (Prov. 1: 8, 9; Luke 14: 7-11)

What do we mean by manners? Are they the so-called etiquette which is often a mere sham or form? Rather, they are the manifestations of our character which are rooted in our consciences. Even the most illiterate person may be truthful, honest, just, sincere in action, and kind and agreeable to his fellow-men. The substance of one's manners is made up of the virtues that appear as a matter of habit in his conduct. Truthfulness, politeness and goodness; courtesy and sympathy—these with others form the substance of our conduct.

But the question is, How apply religion to manners? We find that the principles which are the basis of our manners, are the backbone of moral rectitude and the very fiber of our moral character. In the Scripture readings in connection with the topic, we find some very good truths which will help us in our conduct. If we take the Golden Rule as a foundation for our good manners, we will not go far wrong. The true essence of good manners is unselfishness. Is that not a great religious principle?

There is much to be gained from good manners. The benefits are twofold, those to our fellow-men and those to ourselves. Some one may be cheered and helped to go about his task with a better will and spirit. He may find it worth while to continue in the right way. Oftentimes if we fully appreciate our neighbor, he is made to feel that his efforts count for something.

Our example may help others to cultivate good manners. Influence goes farther than we think. In the "Merchant of Venice," Shakespeare gives this thought:

"How far that little candle throws his beams!  
So shines a good deed in a naughty world."

What a man really is, determines his moral worth.

When we look closely at both good manners and religion, we find them almost inseparable. Let us strive to cultivate unselfishness and practice some of the little deeds and acts which make life worth while.

Berlin, N. Y.

### A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

One of the daily readings for this week says "Honor the face of the old man." How many people there are who seem to disregard this command. I have seen even children show the greatest disrespect for their aged parents, making them feel that they are a burden because they are old, and thus making their declining years very unhappy. They seem to forget what their aged father and mother have done for them, and what they owe them. Sometimes I have seen children laughing at poor old people who were crippled. This is one of the worst forms of disrespect for the aged, and I am always filled with righteous indignation when I see it. All of us will be old sometime, so let us, young people, remember these facts, and show respect for the aged.

### A CORRECTION

In the report of Mrs. Edna B. Sanford, Social Fellowship superintendent, in the RECORDER of August 6, page 182, the list of societies reporting the use of standard socials during the year was incomplete. The list should read as follows: Ashaway, North Loup, Westerly, Alfred Station, Adams Center, Little Genesee, Fouke, Battle Creek, Nortonville, Hammond, Welton, Albion, New Market, Waterford, Alfred, Shiloh, Milton Junction, Hebron, Portville, and Salemville.

R. C. B.

### REPORT OF SOCIAL FELLOWSHIP SUPERINTENDENT FOR 1922-1923

Socials arranged by superintendent .....	4
Pilgrim socials sent out .....	40
Christmas socials sent out .....	40
Radio socials sent out by board .....	40
Valentine socials sent out .....	16
Original socials made standard by board ..	1
Original socials reported .....	12
Societies reporting standard socials .....	20
Socials reported .....	62
Young People's Board standard socials reported ..	32
Societies using Mrs. Babcock's pageant ....	7
Letters sent out by superintendent .....	133
Societies to receive pennants .....	2
Societies receiving more than 100 points ..	4

MRS. EDNA B. SANFORD,  
Superintendent.

### YOUNG PEOPLE'S BOARD MEETING

For the August meeting the members of the Young Peoples' Board motored to the country home of Mr. and Mrs. L. E. Babcock.

The President called the meeting to order and Mr. D. K. Howard offered prayer.

Members present: Dr. B. F. Johanson, Mrs. Frances F. Babcock, Miss Emma Maxson, Mrs. Ruby Babcock, I. O. Tappan, D. K. Howard, Aden Clarke, C. H. Siedhoff, L. E. Babcock, E. H. Clarke, Dr. L. S. Hurley, Lyle Crandall, Miss Marjorie Willis.

Visitors: Miss Fucia Randolph, Miss Frances E. Babcock, Mrs. D. K. Howard, Mrs. B. F. Johanson, Mrs. E. H. Clarke, Mrs. C. H. Siedhoff.

The Treasurer presented a report which was received.

A bill for \$5.00 postage was allowed the Corresponding Secretary. The chair was instructed to appoint a committee to audit the Treasurer's books. Dr. W. B. Lewis was so appointed.

The Corresponding Secretary's monthly report was approved. It follows:

Number of letters written .....	40
Number of mimeographed letters sent out ..	35
Correspondence has been received from: Mr. Esle F. Randolph, United Society of Christian Endeavor, Miss Veda Randolph, Dr. George Thorngate, Mr. Harold Burdick, Mr. E. M. Holston, Miss Doris Holston, Mrs. Margaret Stillman Eggers, Miss Flora Crandall, Miss Jessie Mitchell, Miss Hazel Langworthy, Mr. O. T. Babcock, Miss Alberta Davis, Miss Eva Scouten, Miss Mary Bonham, Mrs. Laura J. Witter, Mrs. Leta Burdick, Rev. William Simpson, Mrs. Hancy	

Burdick, Rev. A. L. Davis, Miss Elisabeth Kenyon, Rev. A. J. C. Bond, Pres. A. E. Whitford, A. L. Spafford.

Yearly reports have been received from: Hammond, Ritchie, Plainfield, Fouke, Albion, Exeland, Shiloh, Westerly, North Loup, Riverside, Hebron, Adams Center, Marlboro, Alfred, Welton, Nortonville, Salemville, Salem, Battle Creek, Ashaway, Milton, Dunellen, Detroit, Waterford, Independence, Jackson Center.

Intermediate reports have been received from: Second Hopkinton, Alfred Station, Dodge Center, Nortonville, Ashaway, Battle Creek.

FRANCES FERRILL BABCOCK.

Communications and yearly reports were read from the following field workers: Rev. E. M. Holston, Elisabeth Kenyon, Alberta Davis, Veda Randolph.

A discussion regarding the work of Rev. E. M. Holston, Field Secretary, followed the reading of a communication from Pres. A. E. Whitford, of the Sabbath School Board.

A letter from A. L. Spafford was read concerning a meeting of the executive committee of the Michigan C. E. Union at Grand Rapids. It was moved that L. E. Babcock be appointed Denominational Vice President to represent Seventh Day Baptists at this meeting.

The Nominating Committee made a report of progress.

The Corresponding Secretary reported that the program for the Young Peoples' hour at Conference has been completed and forwarded to the president of Conference.

The Picnic Committee reported that on Thursday, July 26, the Young Peoples' Board picnic was held at the farm home of Mr. and Mrs. L. E. Babcock. All resident members were present except three. About twenty-five were in attendance.

The Goal Committee reported a goal which was still incomplete, for the coming year. An open discussion of the various points of the Goal followed.

The Superintendent of Study Courses outlined a comprehensive plan for missionary reading and study which will include all grades of Christian Endeavor, Junior, Intermediate and Senior. The aim of this course is the education and training of young people of all ages through supervised reading. Voted that the report be referred to a committee which will present recommendations in regard to it at a future meeting. The chair ap-

pointed D. K. Howard and C. H. Siedhoff as such a committee.

The Banner Committee reported that the pennants for Conference are in the process of making. It was voted that all societies having an efficiency rating of three hundred or more should receive a banner.

The Board voted to send the Corresponding Secretary to Conference.

General discussion.

The minutes were read and corrected. Adjournment.

Respectfully submitted,  
MARJORIE WILLIS,  
*Recording Secretary.*

### WHY HAVE A DEEPER INSIGHT INTO LIFE?

MARGARET HOWARD

This is a subject of length as well as of breadth, one in which we are all interested and concerned because we are a part of humanity and because we are given a place in this vast field of life; a place among people of all kinds and combinations. Hence the problem faces us and we should help to solve conditions that tend for a better country, people and nation.

As I sat thinking what a subject like this really meant, what it had in it that I could apply to my own self, the first word which came to me was, service,—service to others, and to serve we closely associate loyalty, love and work. It seems the more I think the deeper the insight grows, and the better the understanding is. Last year in college, especially, I found things change, in my way of thinking, a deeper and more worth while line-up present itself, my conception of life with its possibilities as well as problems changed from a shallow to a deeper viewpoint. It seemed that all my subjects harmonized beautifully, that logic, metaphysics, ethics, eugenics and everything blended so well; and all of it only to prove we are living beings, put here for a purpose, a mission, that of making our neighbor's load a little lighter, his path a little easier to follow and his journey less discouraging. I think if we really leave self as secondary and put service first, the other person is happier and I'm sure we are.

Sometimes we often "get in deep" as we say, and too often we grow discouraged thinking life is only a dream, full of idealistic theories, but that is the time when the test presents itself, that is when one can really determine whether one has that deeper insight into life. There are too many people who need help—yes, Service! Should we as college students, as young men and women with learning and with the best of environment, neglect to help those who are less fortunate than we? It is a call to us. Are we in the attitude to respond by saying some encouraging word, by doing some little kindness, or by showing the best way to attain some desired end? Every day brings us one day nearer to a goal; what shall it be?

*Milton College,  
August 12, 1923.*

When we pray that we may live in fellowship with God we assert on our own part an eagerness for holiness in all the duties of life. By fellowship we mean companionship—the condition of being sharers or partakers—community of interest and feeling. We avow by our prayer a desire for this companionship, not in the hour of public worship or at the family altar alone, nor yet in the season of retirement and seclusion. If we rightly apprehend the meaning of our prayer, we pledge our desire to take God into silent partnership in our business, to make him a party to every contract, and to do to others as we entreat him to do to us. Never can there be fellowship with him from which these conditions are absent.—*Exchange.*

### THE PERFECT PLAYMATE

In a far-away country, so long ago,  
The boys and girls of that olden time  
Had the very best playmate that ever was  
known,  
Better, I'm sure, than yours or mine.

His face grew sad for another's woe,  
Or was wet with tears for another's pain;  
But never a blow nor an unkind word  
Was answered by him with its kind again.

A gentle, warm-hearted, generous boy—  
The one perfect pattern for you and me.  
Let us try this year to grow more like  
This perfect playmate of Galilee.

—H. L. Ricardo.

## CHILDREN'S PAGE

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

### THE WASP AND THE BEE

A wasp met a bee that was buzzing by,  
And he said, "Little cousin, can you tell me why  
You are loved so much better by people than I?"

"My back shines as bright and as yellow as gold,  
And my shape is most elegant, too, to behold,  
Yet nobody likes me for that, I am told!"

"Ah, cousin!" the bee said, "'tis all very true;  
But if I had half as much mischief to do,  
Indeed they would love me no better than you,

"You have a fine shape and a delicate wing.  
They own you are handsome, but then, there's  
one thing  
They can not put up with, and that is your sting.

"My coat is quite homely and plain, as you see,  
Yet nobody ever is angry with me,  
Because I'm a harmless and diligent bee."

From this little story let people beware.  
Because, like the wasp, if ill-natured they are,  
They will never be loved, if they're ever so fair.  
—*Dew Drops.*

### TED AND TAD, THE LUCKY TWINS

"These babies are not going to be nicknamed," said grandmother firmly, when she first laid eyes on the new twin boys. "We shall choose good solid names for them to begin with and save trouble later."

The matter of naming the wonderful twins kept the whole family busy for a week, but at last everybody was satisfied with—Theodore and Thaddeus! To be sure, the babies howled over the affair, but the nurse said it was only a touch of colic.

"Huh! Their names are longer than they are!" sniffed brother Jimps whose name had been Jamison. "Look at them!" he squealed as the babies grabbed at each other. "Scrapping already! Nip and Tuck, they're going to be all of the time I bet!"

"The darlings are only hugging each other," declared sister Peggy, whose truly name was Margaret. "They make me think of Tweedle-dum and Tweedle-dee in my story book."

"Oh, no! Those twins won't be nicknamed!" chuckled their father, as he heard mother crooning to them at bedtime. "Grandmother should hear this."

"Go to sleep, Nid! Shut your eyes, Nod!" she sang softly.

To make a long story short, by the time those boys were toddling into mischief every minute, the whole family was calling them, what do you suppose? Ted and Tad! And wasn't grandmother disgusted? "I know a song that will suit them to a T!" laughed Aunt Rose who was a kindergarten teacher. This was when the twins were big enough to take part in entertainments. So the last day of school everybody clapped till their hands hurt when the roly-poly pair sang the tale of the twin fishes:

"Tiddledy-winks and Tiddledy-wee  
Are two little fishes that live in the sea;  
They look just alike, so every one thinks  
That Tiddledy-wee is Tiddledy-winks!"

"They are as much alike themselves as two tadpoles," declared jolly Uncle Jim who thought those twins were all right. "Regular teasing T's! I know what they're going to get for birthday gifts! And where I'm going to take them."

"Where?" chorused the whole family. But Uncle Jim only shook his head and told them to "wait and see."

"When is our birthday, Tad?" asked Ted after that.

"Half past summer. Muvver said so," replied Tad promptly. He sighed. "Seems as long off as Sandy Claus."

"Uncle Jim's next nicest to Sandy," decided Ted. "Wonder what he'll bring us."

"Wonder where he'll take us," piped Tad. "But we'll go if it's to Rinkitink!"

The twins were so excited they forgot to play tricks as midsummer brought the great day into plain sight. Even the grown-ups kept wondering what Uncle Jim was up to now. He came two days before, and he did not keep them guessing another minute.

"Pack your toothbrushes. We're all going to the hills to celebrate," he told the family who was all eyes and ears at that news. "Rose has rented a fine cottage with room for you all, even the cat. It's right on the lake where I've entered



my yacht for the races day after tomorrow."

Amid the Ohs! and a perfect shower of question marks Uncle Jim grabbed both twins with one big hand. "Now for the secret. Come along, T's. We'll lock ourselves in the bedroom for a jiffy and nobody's to peek. No, you can't go," he told the black kitten. It was romping ahead, hoping to find out the secret. In a little longer than a jiffy the waiting family heard a giggle, a scurry of feet and here came—surely not Tad and Ted who had worn overalls! Here were two natty young sailor lads, long trousers, round saucy hats and all!

"I'll teach them a hornpipe, and they're to be my mascots and bring me good luck," chuckled Uncle Jim. There was hurry and flurry, I tell you, while the family made ready for the surprise trip to the hills.

Oh, but that was an exciting race! With half a dozen trim yachts starting off together, bowing so ladylike to the breeze, then one slipping ahead, then another, till nobody could guess who would win the race. But at last, after the family's hearts had beaten wild tattoos, Uncle Jim's Mountain Maid skimmed ahead with everybody cheering and shouting themselves hoarse!

"You had the best boat," said the twins' father to the happy winner of the silver cup.

"You boys handled your boat the best," beamed grandfather.

"No, you haven't guessed," grinned Uncle Jim, winking at the twins. "It was the lucky twins, Tiddledy-winks and Tiddledy-wee. Come on, boys, let's hunt a soda fountain."—Storyland.

#### WHAT PIN MONEY REALLY IS

"Just a little pin money for you, my dear," said Aunt Clara in leaving.

"What is pin money, grandma?" asked Rose when they were alone.

"Money for little extra things. We think we must have pins, but once pins were luxuries."

"Fifty cents would buy many pins," said Rose counting her five silver dimes.

"Now it would, but long ago pins were very expensive. There is a story that in early English days a tax was put upon

the people so that the queen could have money for pins."

"Like our pins?" asked Rose.

"No, indeed; often they were jewelled and very beautiful."

"See a pin and pick it up, All the day you'll have good luck," quoted Rose. "It would be good luck to pick up a pin like one of those, and bad luck to leave it. Maybe the old rhyme was made in those days."

"Pins are very old, any way," said grandma. "Early peoples used thorns, sharpened sticks and bones. In Egyptian tombs bronze pins six and eight inches long have been found."

"Well, I am glad I don't really have to buy pins with my money," laughed Rose. "I'll put it into my bank until I decide on something I really want.—Selected.

#### THEODORE'S SISTER

Ida was only an ordinary girl with a school-bag hanging over her arm, and, as my mind was busy with other objects, I would hardly have noticed her had it not been for the kind words she uttered.

We were waiting for some other children on a street corner for a car, and Ida was standing there, too.

"O come on, Ida," one of her companions exclaimed. "What are you waiting for?"

"I am waiting for Theo, of course," she answered good-naturedly.

"Oh, well, let's not wait for him!"

"Why, I promised him, you know," was the serious reply, "and I couldn't go without him, Susie."

"Well, he's only your brother. You needn't be so particular about keeping your promise to him."

"But I need to be particular about keeping my promise to anybody—my brother just as much as anybody else," replied Ida firmly, but in the same low, sweet tone. "I never disappoint Theo if I can help it, and he knows it, too, and depends upon me. Mama says breaking a promise is as bad as telling a lie, and you don't want to do that, you know."

"Well, what is he about? Where is he, anyhow? He ought to be here by this time," remarked one of the boys.

"He went home at two o'clock to go on

an errand for father, and he was to meet me here to go with me to the concert."

"I'm afraid we'll be late," grumbled another lad.

"Yes, we will," someone else said.

"Then suppose you all go on. Don't wait for me," said Ida quietly. "I shall not mind. I wouldn't go without my brother Theodore for anything."

"Oh, it wouldn't be nice to go without you!" Susie objected.

"Well, here he comes now," cried the boy who had spoken; and just then a lad of about ten years could be seen hurrying along the street. In a few moments he joined the group and asked anxiously: "I didn't keep you waiting long, sister, did I?"

We looked at Theodore, and saw there was nothing about him that would attract the attention of a stranger, except it might be his bright, happy face; but his sister's eyes rested upon him lovingly as she replied: "Only a few moments, Theo."

"There, Ida," he said, "I brought your waterproof rubbers. It looks cloudy, and I'm almost sure it will rain before we get home. No, you needn't take them," and he held on to the bundle he had in his arms. "I can carry them; I just wanted you to know they were on hand."

"O thank you, brother," the girl said heartily; "I shall probably need them."

They were starting off now, and as Susie took her place hastily beside Ida, she remarked, wonderingly, "How polite you two are to each other! Do you always act that way?"

As they hurried on we caught only a part of Ida's surprised answer; and that was: "Of course; why shouldn't we be?"

And the question will bear being repeated with some addition: Why should not all sisters and brothers cultivate the same love and confidence that Theodore and Ida gave to each other?—*The Little Lutheran*.

#### WHAT TO DO SABBATH AFTERNOON

"Get your Bibles and Bible helps, children," mother said, "we are going to have a brisk contest this afternoon."

"Goody," shouted the youngsters.

"Here are paper and pencils. Each of you take a sheet of paper and draw a line lengthwise to divide it into two columns.

Head one column *Men* and the other *Women*. Now study your Bibles and hunt for names of people beginning with your own initial, E, J, and R. I want to see who can make the longest lists before I call time."

"Don't call time for a long while, will you, mother?" Rose suggested, and mother smiled at the children's eagerness.

R. M. C.

#### JUST LIKE SUNSHINE

A laugh is just like sunshine,  
It freshens all the day;  
It tips the peaks of life with light,  
And drives the clouds away.  
The soul grows glad that hears it  
And feels its courage strong—  
A laugh is just like sunshine  
For cheering folks along.

A laugh is just like music,  
It lingers in the heart,  
And where its melody is heard  
The ills of life depart,  
And happy thoughts come crowding  
Its joyful notes to greet—  
A laugh is just like music  
For making living sweet.— *Selected*.

The artist dipped his brush in a bucket of paint and wiped it across the canvas several times horizontally. When he had done this, he took his labor in hand and carefully placed it in an elaborate frame.

"What's the idea?" his boon companion inquired.

"Impressionistic study."

"Do you mean to tell me that is a finished painting?"

"Certainly."

"What are you going to call it?"

"A village street as seen from the rear seat of a motorcycle."—*London Answers*.

#### THIS EXPLAINS MUCH

Mamma—Willie, where are your manners?"

Willie—Well, if I waste them now, won't have any when company comes.—*Judge*.

Typewriter to the pencil said,  
"Now, will you tell me, please,  
Why, when I have no doors or locks,  
I have so many keys?"

"We do not know," the pencil said;  
"It's queer as quadrupeds!  
But can you tell us why we wear  
Our rubbers on our heads?"

## OUR WEEKLY SERMON

### LOYALTY TO THE SABBATH OF JEHOVAH

REV. THEODORE L. GARDINER

*Conference Sermon, North Loup, Neb.,  
1923*

*Texts:* "And God blessed the seventh day and sanctified it." Gen. 2:3.

"The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work. . . . The Lord blessed the Sabbath day, and hallowed it." Ex. 20:10, 11.

"Hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Ezek. 20:20.

When the prophet who built the walls of Jerusalem found his people working and trading on the Sabbath day he said: "What evil thing is this that ye do, and profane the sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, . . . yet ye bring more wrath upon Israel by profaning the sabbath." Neh. 13:17, 18.

"Blessed is the man that . . . keepeth the sabbath from polluting it, and keepeth his hand from doing evil." Isa. 56:2.

"If thou call the sabbath a delight, the holy of the Lord honourable; and shall honour him, not doing thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isa. 58:13, 14.

"Think not that I am come to de-

stroy the law, or the prophets: I am not come to destroy, but to fulfil . . . one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:17, 18.

"Do we then make void the law through faith? God forbid: yea, we establish the law." Romans 3:31.

What candid, thoughtful man can read such words as these in the holy Book, without being impressed with the great importance of the Sabbath Day, in the eyes of its Creator? This crowning act of creation was designed to meet the spiritual needs of man, who was made in the image of God, and destined to dwell with God in the spirit-land immortal.

The Sabbath law grows out of the nature of things as certainly as does any law of the physical or moral universe. It does not depend upon an arbitrary command, but upon a natural spiritual principle growing out of the very relation of man to his Maker. The words of the Decalog do not make the Sabbath truth; but the commandment was given because the truth always existed. Its first word calls upon man to remember something that had been in force since the creation; and to keep that something holy.

Man as a spiritual being is related to God as well as to his fellow-man. Under this law of spiritual relationship, the Sabbath is as essential to our spiritual life and growth as is food or air to the life of our bodies. Spirit is co-related to God as surely as is the plant to the soil and air; and under the natural law of spiritual life, the Sabbath is essential if man is to fulfill the purpose for which he was created.

Jehovah, in infinite wisdom, sur-

rounded physical man with all things necessary for nourishment and growth. There are food and water and air to supply every physical need. He omitted nothing essential for the life and development of the body. By carefully conforming to his laws for bodily sustenance—all, expressions of the divine will—we exist and prosper in our life here.

But the physical man is not the real man. The spiritual man, made in the image of God who is a spirit, is the real man. We were created for the spiritual world, and only as spiritual beings are we the sons of God. The earth simply furnishes the home for God's children, in which they are, through discipline, to develop the real man and fit him for life eternal. Therefore the development of the spiritual man was the main thing for which Jehovah was providing when he placed his children on the earth. The physical life is merely incidental. It may be called the chrysalis stage of our existence. The real life is designed for eternity.

In view of these great truths, it is unthinkable that an all-wise and infinite Father would make all this complete provision for our physical existence, without making equally perfect and adequate provision for our spiritual life and growth. Never would he place his children where everything tends to draw them away from him, where all surroundings pamper the appetites and passions, causing men to forget their Maker, and then leave them there without complete and permanent provision for the soul! So long as the world endures, the children of God will need the best possible provision for spiritual culture, if ever they are to fulfill the designs of God. There must be God-appointed

provision for soul-life equal in every way to that made for the life of the body, and adequate to meet the needs of the spirit.

This leads us to believe that the basis for the Sabbath is man's innermost personal need. This is why it is commanded. The nature of the case demands it; it grows out of a law of our being, and man can never fulfill his mission without it. Man needs the Sabbath as much as he needs food; and what man needs, Jehovah has provided. To neglect it means starvation to the soul and spiritual death. A sabbathless people must be a godless people.

#### PURPOSE OF THE WEEKLY CYCLE

Foreseeing the danger to his children if left amid earthly attractions and environments without some special, oft-recurring reminder of himself, Jehovah dedicated one specific day, the last of the seven, each week, as his perpetual representative in time, sacred unto himself, to be kept holy. It is significant in this connection, that in order to do this Jehovah created the independent and special cycle of the week, a division that no mere human mind would be likely to invent; a cycle that is in no way so much as suggested by any movement of earth or planet; a cycle given by God alone, undoubtedly, to fix and emphasize the day of the Sabbath, and to stand in a most peculiar sense as the one cycle of time containing this reminder of man's relations to his Maker. The Sabbath was the only known object that would be likely to perpetuate the week. The year, the month, the day were divisions of time suggested by nature, and were all left for man to invent or study out; but not so with the week. This arbitrary



God-given cycle of seven days, always closing with God's Sabbath of sacred time, must have been given to meet some great need of the children of God; it must have been given to mark the Sabbath, which Jehovah so carefully commanded us to remember and to keep holy.

Thus it was planned that this hallowed day should constantly bring God near to men. It was to be devoted to special communion with him, and to furnish food for the soul. On this day Jehovah promised to come near with special blessings and the Sabbath was to furnish environments essential to spiritual life which earth could not give. Had man always been true to this day of God, had he carefully obeyed the command to remember it and to keep it holy, the race would have lived near to the heavenly Father and retained his favor. There would have been no idolatry; the troubles and controversies that distract the world today would never have been known. The Sabbath, designed as it was to provide for essential soul-culture, would have met man's soul-hunger and kept him strong in the Lord. It would have kept the children of men in love with a holy Person, mighty to save. Everybody knows the transforming power of such a love as that. There is nothing like it to make holy the soul.

With everything pulling the wrong way, there would be absolutely no chance for the development of spiritual love for God and holy things without the Sabbath. Therefore, because the human race needs communion with the infinite Spirit, because man was created for such communion, because he must be forever lost without it, and because there is no regenerating power like

personal love for a personal God, Jehovah anticipated man's deepest needs and gave him the Sabbath. The greatest mistake the children of men can make is to neglect or forget this one age-long provision for their spiritual welfare. How can the soul hope to escape from the snares and perplexities of earth to the peace of heaven, if it neglects through all its earth-life this God-provided means for its growth? To forget the Sabbath means to forget Jehovah, and that means ultimate ruin for the race.

The prophets recognized these great truths and, faithful watchmen that they were, they warned the people. "If thou . . . call the sabbath a delight, the holy of the Lord, honourable; and shalt honour it, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it" (Isa. 58: 13, 14).

This sabbatic principle, born of God, this idea of consecrated time and consecrated rest, has ever been a powerful force in civilization. This Sabbath idea, even when attached to another day, has done something for the world. But no man can estimate the infinite loss the generations of earth have sustained by forsaking God's holy day for a pagan substitute. The authority of Jehovah does not attach to any other day of the seven. No other day can stand for him in his own plan for soul-culture, and human authority is all too feeble to beget profound respect for any other.

The strongest Christian men of our day have ceased to call Sunday the Sab-

bath. They frankly admit that there is no Bible ground for that, and devise other names for their rest day. The great world looks upon it as a holiday rather than a holy day.

As the years go by in a world fast becoming sabbathless, and as pressure of work and business strains increase, men will more and more come to need the Sabbath. And less and less will the advocates of another than God's day be able to help the masses. Spiritual Sabbath-keeping is fast becoming a thing of the past, and Christian people, almost distracted, are wondering what the end will be. Many are anxiously seeking a remedy.

#### WHAT SHOULD SEVENTH DAY BAPTISTS DO?

We have spoken of the great purpose of the Sabbath in God's plan for the spiritual life of his children, of its inheritance in the very nature of man and his relations to Jehovah, and of what must come to a sabbathless world. As Seventh Day Baptists, having the light upon so great and important a question, and being in duty bound to let our light shine in order to keep the truth alive until God's time shall come for its re-enthronement in the hearts of men, it becomes us to ask in all seriousness, "What shall we do?" Are we fulfilling our mission as we should?

If the Sabbath truth is of sufficient importance to justify us in an organization separate from other Baptists, if it is vital enough to give us our denominational name, then it must be important enough to demand our very best efforts and most active and consecrated services for its propagation. We can argue well in its defense; we have printed and ready

to hand out, the very best data on the Sabbath question that the consecrated and learned pens of by-gone years could give us. We can theorize well enough upon this great Bible truth; but what about the practical, the example side of Sabbath-keeping? Are we satisfied with this? We can never make men understand spiritual Sabbathism by merely theorizing. Philosophy and science can never establish spiritual institutions. Long ago Doctor Lewis taught us that "there is no way to understand true Sabbathism but to try it ourselves on a high spiritual plane." The clearest teachings in the world fail to move men, if the example of the teachers is out of harmony with their teachings. It may be that Seventh Day Baptists are weak and seem to make few converts because they themselves do not keep the Sabbath as they should. It may be that too many fail utterly to apprehend the real spirit and worth of spiritual sabbatizing such as made our fathers strong and true. It may be that the examples set the children in their own homes tend to stultify the teachings of our leaders and to leave the children under the impression that the Sabbath is not much better than Sunday after all. It may be that some of us make the Sabbath a kind of holiday and so lower our standard of Sabbath-keeping to that of the world about us.

Have we as Seventh Day Baptists that sincere and careful regard for the holy Sabbath that characterized our fathers, or are we infringing more and more upon the sacred time?

What can we do to help matters?

Let me suggest three or four things which it seems to me are greatly needed. First, we need a revival of Sabbath Conscience.

The wide-spread loss of conscience in the world about us, regarding any holy time, seems to be contagious. And I fear for our own future if we can not recover from its effects upon ourselves. Denominational loyalty demands that we give this matter careful attention and guard well our churches against the infection that is in the very air.

I insist that so far as the great truth that makes us a separate people is concerned, we are suffering from moral complacency; and our one great need is to be given a genuine Sabbath Conscience! There are too many in our churches who have no interest in Sabbath reform.

This is a serious symptom of a sickness unto death! It needs immediate and careful attention. I do not plead for a conscience unrestrained by love; for that is seldom a safe guide. It is too much like a heavily loaded gun; hurts at the breech and kills at the muzzle. Some men carry their conscience as a warrior carries his sword in battle, slashing this way and that against others; but when turned within they keep it very quiet evidently thinking that a sword should not cut its own scabbard. I am not pleading for such a conscience as that. But I do plead for a clear, consistent Sabbath conscience tempered with love, that listens for the voice of God in the soul, and that turns to his law as true as the needle to the pole.

A neglected garden naturally runs to weeds. High-bred animals and fowls or birds, neglected, will deteriorate and revert to type. This is a universal law. If a man neglects his conscience—his real self—a worse man is inevitable. The one thing sure to rob man of his

sense of God's favor, and to leave his soul like a neglected garden, is to smother the voice of conscience.

Let me close this important point by asking: "How shall we escape as a people, if we neglect the Sabbath conscience?"

Again, as a people we must give more attention to religious education. For many years we have preached Sabbath truth to others. We have been quite zealous in teaching the great Sabbath truths to the outside world. But in our own homes and in our own churches we have not taught our children as we should. It is surprising to see how many young people in Seventh Day Baptist families can not give a clear and intelligent reason why they keep Sabbath.

The religious day schools movement is a step in the right direction. Then we need more faithful home teaching; an atmosphere of loyalty that will enable us to glory in any cross which Sabbath-keeping may bring; a spirit of consecration that calls the Sabbath a delight and that gives our children a deep and controlling conviction that their parents really prize the Sabbath day as a priceless treasure from God. We need more homes where parents are anxious to consecrate their boys to the gospel ministry, and where the spiritual life begets in the young people the true spirit of missions. Give us plenty of such homes and we shall have nothing to fear. Indeed, in such a case, the day would not be far off when we as a people would arise and do great things for God and his Sabbath.

I fear that too many parents forget that their daily conversation and manner regarding the Sabbath makes the

atmosphere in which the children live. If we act as if the Sabbath was a burden instead of a delight, and talk as if Seventh Day Baptist young people have a poorer chance and a little harder row than other children; and if we appear to apologize for them when they turn away to seek larger openings, then we can not expect the next generation to be true. This kind of home life is squarely against denominational loyalty.

On the other hand, if the atmosphere of our home life is filled with the spirit that exalts God's truth above all else, if it inspires the children with the spirit of consecration and teaches them to glory in the cross until they count it a privilege to deny self in order to be true to God, then will we have nothing to fear for our future.

Many of us who are older can remember the loyal and spiritual homes of our childhood; and history gives us glimpses of other homes that sent out our best workers, who were old men and in the field when we were children. How precious was the Sabbath in these dear old homes! How completely did it meet the deepest needs of the soul! It meant far more than mere physical rest and recreation; it was a day of spiritual upbuilding, a real retreat from life's hubbub and wearying confusion. Shops and mills were still, farmers' teams rested, and the peaceful quiet of Sabbath morning that pervaded the home was like a benediction from heaven. The very air was filled with the spirit of rest. Every bird-note was a song of praise. The deep-toned Sabbath bells, the quiet retreat of the sanctuary, the inspiring songs of praise, the subdued tones of worship and of

prayer, the very movements of the country folk, as with subdued spirits they went to and from the house of God, the very attitude of grandfathers and grandmothers as they poured over the pages of Sacred Writ, or read aloud the promises of God—all these were like angel voices to our souls, speaking in heavenly tones which we can never forget. Week by week this blessed day used to come, reminding us, while we were yet children, of an ever-present God and Father, whom our dear ones adored, and who was inviting us to halt a few hours on life's journey and let the Sabbath lift us nearer to him.

I wonder if those blessed days are being forgotten in these hustling, pleasure-seeking times. Have the old-time angel voices of the sacred Sabbath day ceased to be heard in the homes of Seventh Day Baptists? Are we losing the spirit of true Sabbatism?

Jehovah still speaks as of old, if we only listen. "Remember the sabbath day to keep it holy"; "Verily my sabbaths ye shall keep"; and "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil." The Lord Jesus Christ, still teaching that the Sabbath was made for man, speaks, not as a Jew to Jews, but as the divine Man to men, saying, "Not one jot or tittle of the law shall pass till all be fulfilled." He would have us revere the Sabbath, not merely because it is in the Decalog, but because it formed a necessary part in the divine plan before the Ten Words were spoken.

Finally, we need a new and enlarged vision of the work to which God calls



us. But that vision will never come unless we are prepared to receive it. Great numbers are not needed in God's army if the few whom he calls get the true vision. Elisha had a vision of God's armies able to defend him from a great host; Moses had a vision at the burning bush which sent him forth to deliver his people from bondage; Peter had a vision which sent him to the Gentiles with the message of salvation; and Paul had a vision of an open door when the Macedonian cry came for him to start the Gospel around the great world; but every one of these servants of Jehovah had prepared himself to receive the vision. These men drew near to God, communed with him in the spirit of loyalty to his law, and the vision came. Thus must it ever be with those who would be used of God to do a great work. As a people we shall never receive the open-door vision, giving strength and courage to enter the fields, unless we too are fitted to receive it, by a genuine spiritual uplift.

Let me remind you in closing: The words of Jehovah are not vain words when he promises that those who call the Sabbath a delight, and who keep it holy, shall delight themselves in the Lord, be enabled to ride upon the high places of the earth, and be fed with the heritage of Jacob.

Many noble men in our history have verified this promise. Samuel Ward, colonial governor of Rhode Island, member of the Continental Congress, often presiding over the committee of the whole in that body—the man who made the formal presentation of George Washington's name for Commander-in-chief of the army—is a conspicuous example of those in whom this

promise is fulfilled. Then we note his son, Samuel Ward, Jr., lieutenant-colonel in the Continental army; Thomas Bampffield, speaker of the House of Commons under Cromwell; Rev. Samuel Stennett, adviser and close personal friend of King George III; Rev. Peter Chamberlen, physician in ordinary to three English sovereigns; Rev. Peter Miller, translator of the Declaration of Independence, and secretary of correspondence between Congress and the European government; Jephthah F. Randolph, member of the Constitutional Convention of West Virginia; William A. Rogers, excelling as astronomer in the German survey of the heavens, in competition with scholars of five European universities; George H. Utter, Governor of Rhode Island and member of Congress. All these loyal heroes of the faith remained true to the Sabbath and honored the law of God. And what shall I say, more, of the Babcocks, and Potters, and Cottrells, and Hubbards, and Stillmans, who began as apprentices in shops and mills, and by faith wrought righteousness, overcame all obstacles, obtained the promises, out of weakness were made strong, and all their lives remained true to the holy Sabbath Day? Then comes the noble company of Seventh Day Baptist "prophets," ministers of God, who moved the world in their generation and left a record of which any denomination might be proud: the Whitfords, with Rogers, Prentice, Clarke, Kenyon, Allen, Wardner, Gillette, Williams, Lewis, all of whom "endured as seeing the invisible," "waxed valiant in fight," and "obtained a good report through faith."

(Continued on page 288)

## MARRIAGES

HALL-DALAND.—Married, at the home of the bride's brother, Professor John N. Daland, in Milton, Wis., Tuesday, August 14, 1923, by Rev. Edwin Shaw, Professor Frank Gregory Hall, of Milton, Wis., and Miss Stephanie Daland, of Milton, Wis.

## DEATHS

HOOD.—Ruby Ann Witter Hood was born Sept. 28, 1846, and died July 10, 1923.

She was the daughter of J. Samuel and Fanny Burdick Witter, and was the third of four children. She was born in the town of Alfred, where she has spent the greater part of her life.

In the early '60's she attended school in Alfred, and afterwards taught successfully for several years.

On January 1st, 1868, she was married to George Oscar Hood. They shared their wedded life for almost 55 years. Mr. Hood died Dec. 7, 1922. To them were born five children, three sons and two daughters.

At the age of 13 she was baptized and united with the Second Alfred Church. Later when her home was near Hartsville, she united with that church. Twenty-eight years ago when they moved to Alfred she transferred her membership here where she has continued as a faithful Christian and church worker. She loved the church and was faithful in all its activities. She was always ready to help and comfort those who came under her influence. She was a real mother to the many students who have lived in her home.

She is survived by her two daughters, Mrs. Reuben Armstrong, and Mrs. Burr Straight, both of Alfred; also by three grandchildren, one niece and one nephew.

Funeral services were conducted at her home by her pastor, assisted by Dean Main, and burial was in the Alfred Rural Cemetery. A. C. E.

SNELL.—Sarah Louise Maxwell, daughter of Lafayette and Betty Maxwell, was born in Mecklenburg County, North Carolina, Dec. 17, 1855, and died at her home at Groveton, Texas, November 26, 1922.

Her father entered the Southern army during the Civil War, and was never heard from again. Her mother married again, but died a few years after the war. Of several brothers and sisters none are now living.

In 1869 she moved to Mississippi, where she was married in January 1870 to J. E. Snell, by H. H. Robinson, pastor of the Associate Reformed church, of which both were members. They moved to Lovelady, Texas, where they were living when Mr. Snell accepted the Sabbath. She soon followed in his footsteps and they moved to Texarkana, where, in Dec., 1889, she was bap-

tized by Eld. J. F. Shaw, and united with the Texarkana church.

They moved to Fouke when the Seventh Day Baptist colony was first settled there, in 1890, and built the first house in the village. Here they lived for two years, and then moved to Groveton, Texas, where she lived until her death.

To them were born eight children, two of whom died in infancy, and another, Alice May, who died in 1920. Those who survive are Mrs. Laura Johnston, of Shreveport, La.; Mrs. Vergie Smith, of Groveton, Tex.; Mrs. Corrie Goodman, of Dallas, Tex.; Hugh Snell, of Houston, Tex.; Mrs. Tina Garrison, of Groveton, Tex. She is also survived by her husband, with whom she walked side by side for 52 years.

Her death was sudden, due perhaps to heart failure; she was found dead one evening in the garden. She was a woman who had many trials in her life, but always remained faithful to her Lord Jesus Christ, who took her home at last.

The funeral service were conducted by Brother Regan, of the Baptist church, on the day following her death, Nov. 27, 1922, and the body was laid at rest at sundown. The ladies of Groveton furnished beautiful offerings of flowers.

C. A. B.

SWENDSEN.—Christian Swendsen was born in Vensyssel, Denmark, June 25th, 1846, and died in Viborg, South Dakota, August 4, 1923 in the 78th year of his age.

He began life in a little country home where the father had to work very hard to support the family, his wife and six sons. At eleven years of age he was compelled to work out for neighbors, herding cattle and sheep. He attended school for short periods during the winter and at the age of fourteen years was confirmed in the Lutheran Church and released from school. From that date until he was twenty-one years of age he cared for himself and at that age he migrated to the United States locating at Racine, Wisconsin, and as soon as time would permit became a citizen of his adopted Country. Four year later he came to Dakota territory and took up a homestead in Centerville Township, in the spring of 1873, which has been his home since that time. This place became his home two and a half miles southeast of Viborg, and there he lived for about thirty-five years, moving in to Viborg several years ago and has made his home here since until called away by death. Shortly after homesteading he was married to Miss Mettine Sorensen and to them six children were born, five sons and one daughter. In the spring of 1895 an epidemic of diptheria got into the home and took three of the boys away in less than one week. Their names were Abel, Enos and Alvin. This was a very severe shock to the family who were left and especially the mother who was then rather frail in health. She died three years later in the year 1898. The three boys and the mother were Christians when they died and went home to be with God. In the year 1918 Mr. Swendsen was married to Mrs. Tena Willadsen, and she together with the three children Nora, Timon, and Joseph as we know them, together with their respective families survive the deceased. In early life our departed had a special call to serve God and in his twenty-second year was

converted and baptized by Rev. Mr. Reichenback, and became a member of the Baptist Church. Eleven years later he accepted the view that the seventh day is the Sabbath, and united with the seventh Day Baptist Church and remained a member of this organization until his death. At his death it was his blessed hope to be with God's people in the first resurrection. The Bible was precious to him and he read it much. Our departed was in robust health until about the month of April this year, when his illness came upon him. He sought relief from local physicians, the Hospitals at Sioux Falls and Rochester, Minn., but to no avail and died on August 4th, 1923 aged seventy-seven years, one month and nine days. During the closing days of his life he was the object of the most tender care of his wife, the nurse, and his children all of whom were at his bedside when he died. A good man has gone. Blessed be his memory. T. S.

(Continued from page 286)

When the rank and file of our people really had a burden of soul for the Sabbath cause; when they followed the Sabbath reform work of men like James Bailey, Nathan Wardner, L. C. Rogers, C. D. Potter, C. M. Lewis, and Abram Herbert Lewis, it was no wonder that these men won converts and established a score of churches where we had none before.

Well do we remember the enthusiasm of our churches as all eyes were turned toward the fields where those men labored. The splendid backing of a praying people had much to do with the success of that forward movement. The Macedonian cry touched their hearts and enlarged their vision.

Oh, for another deep and widespread revival of spiritual Sabbatism in all our churches! Oh, for a closer walk with God that would again endue us with power from on high, and fill our homes with the atmosphere of loyalty to God's law! Oh, for a new vision of our mission as Seventh Day Baptists! Then would we be able, not only to save our own sons and daughters, but to win others to the truth and send the light into the darkest places of the earth.

## THE SABBATH RECORDER

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### Sabbath School. Lesson XI.—Sept. 8, 1923

JOHN MARK.—Acts 12: 12, 25—13: 13; 15: 36-40; Col. 4: 10; 2 Tim. 4: 11; 1 Pet. 5: 15.

Golden Text.—"Whatsoever thy hand findeth to do, do it with thy might." Eccl. 9: 10.

#### DAILY READINGS

Sept. 2—Acts 12: 12-19. The Home of John Mark.

Sept. 3—Acts 12: 25—13: 5. Mark, a Missionary Helper.

Sept. 4—Mark 1: 1-11. Mark's Gospel Message.

Sept. 5—Mark 1: 21-31. "Straightway."

Sept. 6—2 Tim. 4: 9-22. Mark, a Useful Minister.

Sept. 7—Mark 10: 35-45. The Greatness of Service.

Sept. 8—Psalm 32: 1-7. Blessedness of Forgiveness.

(For Lesson Notes, see *Helping Hand*)

### THOUGHTS ON GOING TO SLEEP

"Thou makest darkness, and it is night"  
(Psalm 104: 20).

"The day is thine, the night is also thine"  
(Psalm 74: 16).

"When thou liest down thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet" (Prov. 3: 24).

"I will both lay me down in peace and sleep: for thou, Lord, only makest me to dwell in safety" (Psalm 4: 18).

"He giveth his beloved sleep" (Psalm 127: 2).

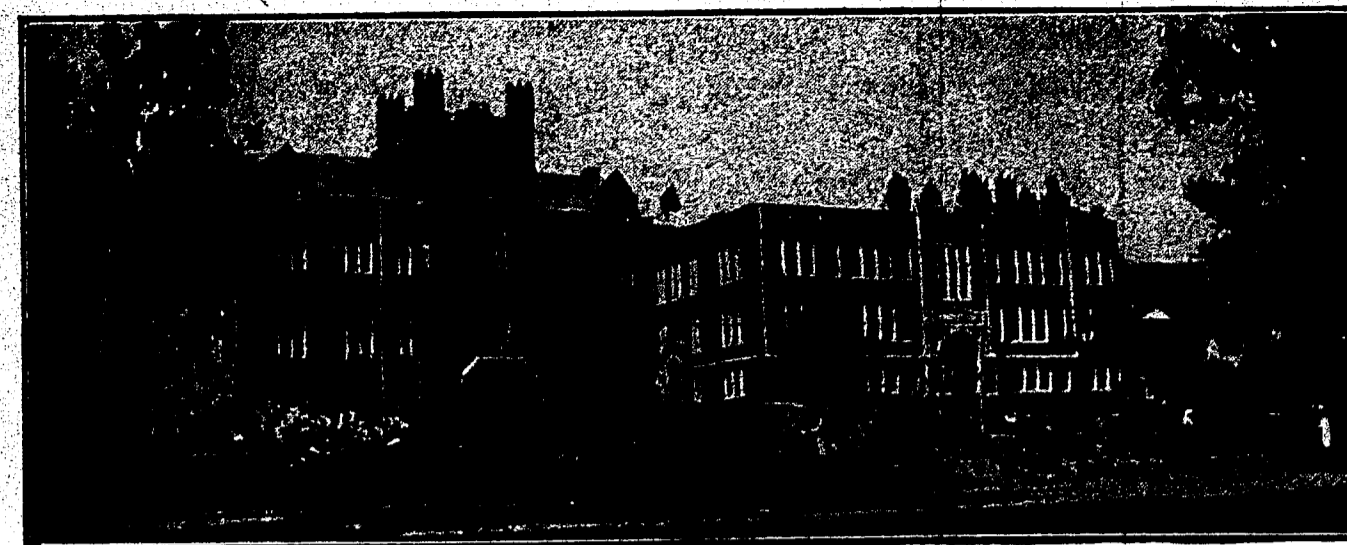
Look starward; stand far and unearthly,  
Free-souled as a banner unfurled.

Be worthy, O brother, be worthy!

For a God was the price of the world.

—Joaquin Miller.

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## YOUR HOUSE OF HAPPINESS

Take what God gives, O heart of mine,  
And build your house of happiness.  
Perchance some have been given more;  
But many have been given less.  
The treasure lying at your feet  
Whose value you but faintly guess,  
Another builder, looking on,  
Would barter heaven to possess.

Have you found work that you can do?  
Is there a heart that loves you best?  
Is there a spot somewhere called home  
Where, spent and worn, your soul may rest?  
A friendly tree? A book? A song?  
A dog that loves your hand's caress?  
A store of health to meet life's needs?  
Oh, build your house of happiness!

Trust not tomorrow's dawn to bring  
The dreamed-of joy for which you wait;  
You have enough of pleasant things  
To house your soul in goodly state;  
Tomorrow Time's relentless stream  
May bear what now you have away;  
Take what God gives, O heart, and build  
Your house of happiness today.  
B. Y. Williams in Napoleon Hill's Magazine.

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