

The Sabbath Recorder

OUR PLATFORM

Adopted at North Loup, Neb., 1923

1. We rejoice in the fact that so many of our capable and conscientious young men are entering the ministry, and we again urge our people by their prayers and their words, to continue their interest and support in ministerial recruiting.

2. We call upon our people everywhere to be faithful in their personal and family devotions, to support the regular church services, and to co-operate in special and sustained efforts for spiritual awakening and for the deepening of our devotional life. We also urge the organization of special efforts among our churches through their pastors for the awakening of religious interest among our people.

(Continued next week)

INFLUENCE

The Bible calls the good man's life a light; and it is the nature of light to flow out spontaneously in all directions, and fill the world unconsciously with its beams. So the Christian shines, not so much because he will, as because he is a luminous object.

Not that the active influence of Christians is made of no account in this figure, but only that this symbol of light has its propriety in the fact that their unconscious influence is the chief influence, and has precedence in its power over the world. The outward endeavors made by good men or bad to sway others, they call their influence; whereas it is, in fact, but a fraction, and, in most cases, but a very small fraction of the good or evil that flows out of their lives.

—Horace Bushnell.

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SEVENTH DAY BAPTIST DIRECTORY

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Next Session will be held with the Seventh Day Baptist Church at Milton, Wis., Aug. 19-24, 1924.

President—Rev. Alva L. Davis, Ashaway, R. I.
First Vice President—Rev. Willard D. Burdick, Dunellen, N. J.

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

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

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

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

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

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Southwestern—Miss Fucia Randolph, Fouke, Ark.
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THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

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

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

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WHOLE No. 4,134

"Be of Good Cheer" Is Good Medicine In the midst of that fearful storm, after

days and days of drifting, Paul's words, "Be of good cheer," must have sounded strange to his fellow passengers. But they soon found that Paul had something which they greatly needed, if they were ever to come out alive. His good cheer was just the medicine they needed to stir them to hopeful activities in securing their safety.

These words of Paul mean the same in Greek as do the words in Proverbs, "A merry heart doeth good like a medicine." The word "merry" there means "cheerful," rather than "jolly," as it has come to mean in modern times. In the New Testament, the question: "Is any one merry? let him sing psalms," carries the same idea of Christian cheerfulness; or of that sunshiny, hopeful, happy frame of mind which comes from heart-health.

With this understanding we do not wonder that the wise man of old said: "A merry heart doeth good like a medicine." Many a lean, dying dyspeptic, whose habitual worriment has caused the acrid humors of a disordered mind to strike through until digestive organs are diseased and the body is sick, needs not to resort to the apothecary's drugs for health half so much as he needs wholesome doses of divine grace, mixed with thanksgiving and the sweet, restoring, life-giving effects of a cheerful heart.

Cheerfulness is a state of soul. It does not depend so much upon outward conditions, as upon the spirit of the inner man. Some of the most miserable and wretched people on earth live in palace homes, amid the most beautiful surroundings, and grumble and fret over tables loaded with silver and porcelain, and lay their miserable heads on pillows of down every night, only to worry the nights through with unhappy dreams!

Others there are in homes of poverty, with very little of this world's goods, living from hand to mouth, trusting in God rather than in bank accounts; and yet whose hearts are full of sunshine, whose faces glow as with divine illumination, and whose bodies

have kept well and strong by the medicine of a cheerful heart.

Many a sour-spirited, fault-finding Christian could find health for soul and body by a practical every-day application of the Bible truth, "a cheerful heart doeth good like a medicine."

A happy, sunshiny, hopeful spirit can be cultivated. And such a spirit will tend to prolong our days on earth.

But the personal, reflexive help this good medicine gives to the one who tries it is by no means all the good that comes from a cheerful heart. It is good medicine for us indeed; but it does not bring blessings to us alone. Its use by us makes good medicine for others. Our hearts make our world for us, is a great truth; but we must not forget that our own heart-life makes the world for those about us. One cheerful heart casts a glow of sunshine upon others and so becomes like a medicine to the entire community. The cheerful heart has a most blessed ministry in this world of trouble.

Friends, would you enjoy the benefits of this life-giving good medicine? Then do not magnify your troubles; but look at them with only half an eye, while you see your mercies with both eyes. Trust in God; strive for a contented spirit; do something to make others happy; keep your heart's door open toward heaven and let Jesus come in to dwell there.

The Sabbath Recorder Our readers will be Receives a Good Letter

interested in this letter from a lone Sabbath keeper living in the middle West. Many lonely scattered ones will appreciate the loyalty of the writer and will sympathize with her in her longing for neighbors of her own faith:

DEAR SABBATH RECORDER:

Plainfield, N. J.

I have not taken you for a long time, but my sister has been sending you to me for the last six or eight months, and I enjoyed your company very much. I also feared that you might have to discontinue your visits if you did not get help. Of course we can not get along without you, though I have not felt able to take you,

because I am trying to get me a home. But I tithe, and I thought it probably would be doing a good service for the Lord to send you a check today for \$2.50. I hope I am choosing the right place for it, and I feel that I am.

A man and a woman live here in the city—an Indian couple—who were formerly Catholics, who began to search the Bible and found that they were on the wrong track. So they became converted to the Sabbath, but do not belong to any church. When I get through with you, I hand you over to this Indian couple. They are very bright and set a good example for others to follow. On every sixth day at sunset they close their place of business and keep it closed until the Sabbath is past.

As a lone Sabbath keeper I do long to live among those who keep the Bible Sabbath; for I seldom see one of our own denomination. I could make quite a lot more money by working on the Sabbath; but I will never do so. Money earned on the Sabbath would do me no good.

Sincerely,

YOUR SISTER IN CHRIST.

Ranting Noise is "Scary" But Facts Are Reassuring In regard to the controversy between "wets" and "drys," some one has said: "We pay too much attention to the noise made by people who voice impressions which rise from their particular prejudices." I could not help thinking how well this remark applies to the great company of loyal citizens who took such sudden fright over the ranting noise of a certain wet educator in that New York banquet, who wildly denounced prohibition, scored ministers of the gospel, and talked as though he really believed the many false statements he so excitedly made!

The alarm is not so much to be wondered at when we hear the loud applause shouted over the speech by the entire bootleg gang and their patrons in outlawry, and it is not surprising that the first effect should border on the panicky among the lovers of law and order. There was a lot of bombastic noise to arrest the attention of any who might lay it to heart; but very soon a sober second thought brought to mind many facts which made the unwarranted assumptions of the famous wet educator seem too ridiculous to be credited by rational men.

Read the excellent article from the *Continent* on another page of this paper, and see how the second sober thought makes the matter appear.

On every hand, now, facts are being published that show how foolish some of the statements regarding the failure of prohibition have been; and regarding the dam-

age to business, especially to the hotel business in America. Business men from other lands are making an honest effort to find data as to the facts concerning the hotel business here. The question was put up to the American Hotel Association, as to the effect of the Eighteenth Amendment upon the hotel industry.

From this high authority the answer as published in *Christian Work*, came:

The business records of every hotel in this country will prove beyond the shadow of a doubt that their real prosperity as hotels did not really begin until the Volstead Act—the congressional enabling act—went into effect July 1, 1919. Of our hotel, I can speak with complete authority and say that our profits since the date named have been far greater than any year before. This is unquestionably true of all hotels. Of course, there are exceptions, but they prove the rule.

The proof positive of my statement is seen in the unprecedented number of hotels that have been built during the last five years. Last year over \$250,000,000 of new hotels were built. This year it is reported that the amount of money to be spent on new buildings for hotel purposes will reach \$600,000,000. Here are a few of those now under way:

The Palmer House, Chicago, Ill.,	
2,300 rooms	\$17,000,000
The Roosevelt, New York City,	
1,200 rooms	12,000,000
The Benjamin Franklin, Philadelphia,	
1,200 rooms	12,000,000
The Olympic, Seattle, Washington,	
1,000 rooms	10,000,000
New 1,000 room addition to	
Hotel Sherman, Chicago	10,000,000

These are five hotels now under construction costing altogether over \$61,000,000. The argument against the return of the bar is unanswerable, and were a vote of hotelmen taken tomorrow, booze in hotels would be voted down three to one.

Why should far-visioned, expert business men of America talk this way, and deliberately put up more than \$60,000,000 for building hotels, if prohibition has so disastrously ruined the hotel business? Perhaps our notorious banquet orator can make it clear when he comes out again.

Some Pastoral Changes Several pastors are making changes this spring in their fields of labor, and since we have not received any particulars in regard to some of these movements we can only make a brief statement regarding them.

Rev. L. A. Wing who has supplied the little flock in Daytona, Fla., during the winter, goes to Berlin, N. Y., as pastor of our church there.

Rev. W. L. Davis leaves the pastorate of the Ritchie Church at Berea, W. Va., and accepts the pastorate in Salemville, Pa.

Rev. Henry N. Jordan has resigned as pastor of the church at Milton, Wis., and accepted the chaplaincy of the sanitarium in Battle Creek, Mich.

Milton loses a good pastor, and the sanitarium secures a chaplain who is by no means a stranger to the important work to be done in that great institution.



Rev. E. Adelbert Witter, late pastor in Berlin, N. Y., has accepted the pastorate in Walworth, Wis.

For some weeks Brother Witter has been making the journey from Berlin, N. Y.; to Walworth, by easy-stages in his automobile, visiting Adams Center, Alfred, and elsewhere along the way.

Brother Witter spent his early childhood years within the bounds of the Nile church, and the years of his young manhood in the home of his grandfather Edwards near Little Genesee, N. Y.

His father, Charles H. Witter, entered the Union Army and gave his life for his country, dying in the Andersonville prison.

Adelbert was the oldest of six children left in the care of his widowed mother, the late Mrs. Abby K. Witter. Their home was on a new farm which was being redeemed from the forests of western New York,

where the mother and six children, of whom Adelbert was the oldest, made a brave fight until all found a home with her father, Mr. Edwards, near Little Genesee.

At the age of nineteen Adelbert entered the machine shop of Cottrell and Babcock in Westerly, R. I., where he learned the machinist's trade.

In 1874 he entered Alfred University from which he graduated in 1882, and a little later finished his theological course in the Seminary. He has served the following churches as pastor: Andover, N. Y.; West Genesee and Portville, N. Y.; First and Second Westerly, R. I.; Albion, Wis.; North Loup, Neb.; Salem, W. Va.; Second Hopkinton, R. I.; Adams Center, N. Y., and Berlin, N. Y.

"Uncle Oliver" Moved To Milton, Wis. For many years RE-

CORDER readers and students of the *Helping Hand* have known "Uncle Oliver," whose home has long been in Madison, Wis. Since the serious accident last year, in which an auto ran him down as he was riding his wheel, Uncle Oliver has been unable to perform his old-time duties in Grand Army Hall at Madison. Now he finds a home near his many friends in Milton. He says: "The very thought of it, as well as the fact, does good like a medicine."

Like some of us, Uncle Oliver is looking toward the sunset. His day has been well spent in helpful service for others, and we are glad he has chosen such a pleasant place in which to enjoy a restful happy evening-time. It looks as though he is about to realize the rich promise: "At evening-time it shall be light."

The Nearest Route To the Promised Land There is a nearer

route to the promised land for which we are longing than that of the wilderness through which we are wandering. When Israel went out of Egypt, in search of a land flowing with milk and honey, there was a much nearer way to Canaan than that wilderness way by the bitter waters, among fiery serpents, in parching deserts and pressed by hindering foes. But they were not ready to take the nearest route, and so had to waste many precious years in getting *nowhere!*

At the sea Jehovah showed what he could do for them when they were ready to hear

and obey the command to go forward; but when deliverance came, they were so tangled up with the "mixed multitude," whose hearts were still in Egypt, that they were as likely to go backward as forward. Their forward movement was blocked by worldliness and sin, and that whole generation never entered Canaan. Fear of the giants kept them out. They magnified their hindrances and minified the power of their divine Helper; and so they got nowhere.

What a pity it is that to this day, multitudes reject the straight, sure way to the land of peace and plenty, for the way of the wilderness of sin. Still it is the old, old story. With the promise of our ever-present Joshua to lead; and with the way made so safe and plain that the wayfaring pilgrims need not err in their efforts to find it, millions upon millions of earth's children ignore the lessons of the past, and persistently choose the way of bitterness with nothing to sweeten the waters!—and that, too, when the way to a happy, heavenly life on earth and to sure victory in the end, is made so plain.

In some cases, even after reaching their Kadesh Barnea, with the fair fields of Canaan in sight, both individuals and churches have listened to the stories of giants, and looked upon themselves as grasshoppers, until, filled with fears, they linger in the wilderness waiting for death. Hence the land of wanderings is full of defunct churches where once the Sabbath cause was honored; and almost the entire land east of the Rocky Mountains has become what Rev. George B. Utter once called a "Seventh Day Baptist graveyard."

We have set out in a forward movement for our land of promise. We feel that it is a goodly land, and desirable to obtain. We long to enter it—the land of blessed spiritual peace, the land of consecrated service, the land in which we may hear the plaudit: "Well done good and faithful servants"—and yet the giants scare us, and we begin to say: "It can't be done!"

If we really do long for it, why should we hesitate? Why stand in hopeless fear for our future as a people; why lament our spirit of inactivity and our want of spiritual life in our own hearts, and in our churches? Why become discouraged and half think our cause is losing out, and that the sea shuts us in with the enemy pressing us sore?

Just one step, God-provided, will help us out. It is the blessed step of self-surrender to God. It is the open way of the cross, that leads straight to victory through our Lord Jesus Christ. It is the open way of true spiritual revival, and, like Pentecost of old, it will give the power from on high by which we shall "possess the land."

BETHEL CLASS SERVICE—FIRST ALFRED CHURCH

You have heard through the pages of the RECORDER of our attempts in Alfred to increase our church attendance, of the "Committee of Eleven" and of the service conducted by "The Friendly Class" on February 2, and by "The Bible Class," March 1. The purpose of this article is to tell you about the service conducted by "The Bethel Class" April 5.

CLASS HISTORY

First, it seems best to give you a brief history of this class.

On September 1, 1905, in the room back of the dentist's office was organized a young married people's Bible class by Rev. L. C. Randolph, consisting of thirty-three charter members known as "The Bethel Class."

In January, 1907, the class moved into its present room, the church vestry, which it carpeted and for which it bought fifty chairs, and later redecorated it and bought an organ. The following have served the class as teachers: Rev. L. C. Randolph, Mr. S. Whitford Maxson, Mrs. L. C. Randolph, Professor F. S. Place, Dean J. N. Norwood, President P. E. Titsworth, Doctor H. L. Hulett, Rev. W. L. Greene, Superintendent E. E. Poole, Mr. E. P. Saunders, and the present teacher, Rev. T. D. Holmes, who has taught the class since June 3, 1916, and who is still loved and honored by every member.

The class has had many activities, such as singing to shut-ins, visiting the sick, assisting the pastor by sending auto loads of singers to very many meetings in nearby schoolhouses, as well as to the little church at Hornell, by sending its president—who was asked to take part on the program—to the association at Little Genesee in 1915, where he made a plea for each Sabbath school to organize a Bethel Class to help add strength and unity to adult Bible school work. Soon afterwards two other Bethel

classes were organized, one at Little Genesee and one at Independence. The class helped to build the denominational publishing house, paid the hospital bills of two or more sick members, sent help to Marie Jansz in Java, helped pay the debt of the main Sabbath school, helped support the state and county Bible school work, helped with the Parallel budget, paid towards Rev. W. L. Burdick's expenses to Jamaica, helped pay the expenses of the school delegates to a recent school for Bible school workers at Wellsville, and for two years has helped support an Armenian orphan. The above named are only part of the things which this class has been privileged to do, on account of which it is perhaps the most widely known class in our denomination, as files of Pastor Burdick's reports and back numbers of the RECORDER will show; and also in the state as Dr. Joseph Clark stated on one of his visits when he met with the class at his request. The class has the following ministers, missionaries and their families who were members: Rev. J. W. Crofoot, Rev. W. M. Simpson, Rev. W. L. Greene, Rev. Rollo Severance, Rev. Herbert Polan, Rev. Edgar Van Horn, Rev. R. R. Thorngate and Rev. W. L. Davis. Four of the six deacons of the First Alfred Church are members, and another was a teacher at one time. It has furnished two superintendents of the Sabbath school, teachers for classes, and the present musical director of the Sabbath school. Let me say in closing that through all these nineteen years it has been our purpose to help support every activity of our Bible School, church, and community, and we pledge anew to you, our pastor, to you, the superintendent of our Bible school, and to this, our church, in all of its activities, our prayers, our presence, and our financial support in all the great things yet in store for it and this community.

PROGRAM

Organ Prelude—"Romance in A" *Lieurance*
 "All Hail The Power"
 Invocation
 Pastor Ehret
 Doxology
 Responsive Reading
 Mrs. L. D. Burdick
 Gloria
 Hymn No. 689
 Scripture Lesson
 Mrs. W. A. Irish
 Anthem—"Oh Thou Whose Hand" *Hanscom*

Call to Prayer

Prayer

H. C. Hunting

Response

Notices

L. D. Burdick

Offertory—Duet—"My Task"

Mrs. Chester Feig, H. E. Pieters

Offertory Prayer

T. G. Burdick

Sermon—"Our Compassionate Savior," Matt. 9: 36

Rev. T. D. Holmes

Hymn No. 698

Benediction

Rev. T. D. Holmes

Postlude—"Nocturn on the Bay" *Goldbeck*

Special mention should be made of the parts taken by Mrs. N. W. Vincent who so efficiently played the pipe organ, Mr. H. E. Pieters who directed the choir, the duet by Mrs. Chester Feig and Mr. H. E. Pieters, and the splendid sermon by Rev. T. D. Holmes. Also of the Flower Committee, Mrs. A. C. Burdick, Mrs. T. G. Burdick, and Mrs. Elna Burdick, who secured for the occasion eleven pots of beautiful flowers, including a dwarf rosebush in full bloom. The ushers were four girls, daughters of members, the Reception Committee were members also. Ushers and Reception Committee were continued for the whole month, as well as the Flower Committee.

The day was ideal and a large audience enjoyed the program.

C. H. PALMER,
 Secretary.

A LOVING REMEMBRANCE

The Milton Junction Ladies' Aid society has again been called to part with a sister, an aged member, in the death of Mrs. Sylvia Balch.

Although an invalid for a number of years, she was always interested in the work of the society, but when the Master called she was ready to go.

We feel that our loss is her gain and we will hold her memory in loving remembrance with the hope of meeting her again.

MRS. G. E. COON,

MRS. I. B. CLARKE,

MRS. J. B. CRANDALL,

Committee.

"Our success in Christian work depends on our own spiritual life. We can never bring a soul nearer Christ than we are ourselves."

THE NEW FORWARD MOVEMENT AND SABBATH STUDY AND PROMOTION

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

THE SABBATH AND THE LAW

A Scripture Lesson

Exodus 20: 8-11

Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is a sabbath unto Jehovah thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the sabbath day, and hallowed it.

Deuteronomy 5: 12-15

Observe the sabbath day, to keep it holy, as Jehovah thy God commanded thee. Six days shalt thou labor, and do all thy work; but the seventh day is a sabbath unto Jehovah thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy man-servant and thy maid-servant may rest as well as thou. And thou shalt remember that thou wast a servant in the land of Egypt, and Jehovah thy God brought thee out thence by a mighty hand and by an outstretched arm: therefore Jehovah thy God commanded thee to keep the sabbath day.

Matthew 5: 17-20

Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach

them, he shall be called great in the kingdom of heaven. For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.

Romans 3: 31; 7: 12

Do we then make the law of none effect through faith? God forbid: nay, we establish the law.

So that the law is holy, and the commandment holy, and righteous, and good.

James 2: 10

For whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all.

THE DECALOGUE ACCORDING TO MOSES

"The Decalogue, however, now most closely associated with Moses and the covenant at Sinai, contains the familiar ten words of Exodus 20. Its superior ethical value is incontestable. It represents the corn, if not the full corn in the ear, while the Decalogue of Exodus 34 is but the blade. It defines religion in the terms of life and deed, as well as worship. The noble standards maintained by Amos and Isaiah are here formulated in short, forcible commands. This prophetic Decalogue certainly represents one of the high-water marks of Old Testament legislation. It fully merits the commanding position at the head of the Old Testament laws and its unique place in the hearts of Jews and Christians. . . .

"The fourth command emphasizes the obligation to observe the Sabbath as a day holy unto Jehovah. In this law the earliest significance of the institution is emphasized and its social and humane significance is only implied. The prophetic commentators, however, have brought out this later and nobler meaning very clearly. It is the day of rest for all who toil, whether master or slave or guest or wearied ox."—*Kent*.

"As the first commandment inculcates the unity of God and the second his spirituality, so also the third commandment guards his name against irreverent use, and the fourth sets apart the seventh day as peculiarly his day, reserved for a Sabbath."—*Sampey*.

"Its first distinction is that within the brief compass of ten words it lays down the fundamental articles of religion (sovereignty and spirituality of God), and asserts

THE DECALOGUE ACCORDING TO CHRIST

"The frequent references of Christ to the Decalogue are marked by two main features—(1) a hearty recognition of its divine authority (Matt. 5:17); (2) a purpose of so interpreting its precepts as to widen their range and exalt their demands. Its inadequacy as an ideal, due to its preponderantly negative character, he rectified by condensing the law into the two positive commandments to love God with all our heart, and our neighbor as ourselves (Matt. 22:36-40). Indeed, so closely did the teaching of Jesus lean on the Mosaic form that it is possible to construct with scarcely a gap the Decalogue according to Christ. The following are the principal additions: Commandment 1. Thou shalt love the Lord with all thy heart (Matt. 22:37). Commandment 2. They that worship, worship in spirit and truth (John 4:24). Commandment 3. Swear not at all (Matt. 5:34). Commandment 4. The Sabbath was made for man (Mark 2:27)."—*Paterson*.

In harmony with the idea contained in the above paragraph, the first table of the law may be constructed with the following interesting result.

Thou shalt have no other gods before me. (First commandment).

Thou shalt love the Lord with all thy heart. (Words of Jesus).

Thou shalt not make for thyself any graven image. (Second commandment).

They that worship him must worship in spirit and truth. (Words of Jesus).

Thou shalt not take the name of the Lord thy God in vain. (Third commandment).

Swear not at all. (Words of Jesus).

Remember the Sabbath day to keep it holy. (Fourth Commandment).

The Sabbath was made for man. (Words of Jesus).

THE SABBATH LAW CENTRAL AND BASIC

"The position of the commandment among a number of moral and universal duties can not but weigh heavily in its favor. It prompts us to ask whether our duty to God is purely negative, to be fulfilled by a policy of non-intervention, not worshipping idols, nor blaspheming. Something more was already intimated in the promise of mercy to them 'that love me.' For love is chiefly the source of active obedience; while fear is satisfied by the absence of

the claims of morality in the chief spheres of human relationships (home, calling, society). Its ethical precepts are the most far-reaching and the most indispensable. It is, again, a further testimony to the moral value of the code that it provided forms capable of receiving a richer and fuller content than that which they originally held.

. . . . The Decalogue is, in brief, the charter of ethical piety, or, in other words, the great pre-Christian advocate for righteousness as the highest form of ritual. . . . The one religious duty, narrowly so called, which finds a place in the code, is Sabbath observance; for this commandment not only had in view the provision of an opportunity for meditation and worship, but was equally conceived, if we may follow Deuteronomy, as a beneficent institution founded in compassion toward the weary and heavy laden."—*Paterson*.

"One can not read the Ten Commandments without realizing the fact that he is face to face with a unique and lofty moral code. These stately precepts *feel* as if they possessed real authority over life and conduct. The question whether they were written by the finger of God on tables of stone need not concern us greatly. Apart from the giving of the law as recorded in Scripture,—the stone slabs, the smoke and fire and thunder—there remains the greater fact of the commandments themselves. They are now on record in the twentieth chapter of Exodus, where they have been preserved for centuries, and where they are read today by men everywhere, and committed to memory by children of every civilized race. They formed the foundation of religion and ethics for the Hebrews; and men of Christian faith believe it was of these that Jesus spoke when he said: 'I came not to destroy the law.'

"At the heart and center of this moral code is this commandment: 'Remember the Sabbath day to keep it holy.' 'The seventh day is the Sabbath of the Lord thy God.' The burden of proof would seem to rest not upon him who holds to the fourth commandment with the rest of the Decalogue, but upon him who rejects the fourth while acknowledging the authority of the other nine. Let those who tear one out give reason why. To Sabbath-keeping Christians it seems sufficient to hold to the plain teachings of the Word of God."—*Bond*.

provocation, love wants not only to abstain from evil but to do good. And how may it satisfy this instinct when its object is the eternal God, who, if he were hungry, would not tell us? It finds the necessary outlet in worship, in adoring communion, in the exclusion for awhile of worldly cares, in devotion of time and thought to him. Now, the foundation upon which all the institutions of religion may be securely built, is the day of rest. Call it external, formal, unspiritual if you will; say that it is a carnal ordinance, and that he who keeps it in spirit is free from the obligation of the letter. But then, what about the eighth commandment? Are we absolved also from the precept 'Thou shalt not steal,' because it, too, is concerned with external actions, because this . . . 'thou shalt not steal . . . and if there be any other commandment, it is briefly comprehended in this one saying, Thou shalt love thy neighbor as thyself'? Do we say, the spirit has abolished the letter: love is the rescinding of the law? St. Paul said the very opposite: love is the fulfilling of the law, not its destruction; and thus he re-echoed the words of Jesus, 'I am not come to destroy the law, but to fulfil.'"—*Chadwick*.

THE SABBATH COMMANDMENT MORAL AND UNIVERSAL

"By emphasizing the universal nature of the Ten Commandments, and by showing that they preceded the ceremonial law by many centuries, the critical school has cut away the ground from under the semi-antinomian views once so prevalent, and always so popular, with those who call themselves advanced thinkers. It is now no longer possible to maintain that the Decalogue was part of a purely Jewish law, binding only upon Jews and passing away at the advent of Christianity as the ceremonial law did. . . .

"Now if the advanced critical position be in any degree true, then the Ten Commandments stand quite separate from the ceremonial law, have nothing in common with it, and are handed down to us in a document written before the conception even of a binding ceremonial law had dawned upon the mind of any man in Israel. Nor is there anything ceremonial or Jewish in the command, Remember or observe the rest-day to keep it holy. In the reasons given in Exodus and Deuteronomy we have the

two principles which make this a moral and universal command—the necessity for rest, and the necessity for an opportunity to cultivate the spiritual nature. . . .

"The fourth commandment shows a delicate perception of the conditions of the higher life which surpasses even the prohibition of covetousness in the tenth. In the words of a working man who was advocating its observance, 'It gives God a chance'; that is, it gives man the leisure to attend to God. But the moral point of view which it implies is so high, and so difficult of attainment, that it is only now that the nations of Europe are awaking to the inestimable moral benefits of the Sabbath they have despised. Because of this difficulty too, many who think themselves to be leaders in the path of improvement, and are esteemed by others to be so, are never weary of trying to weaken the moral consciousness of the people, until they can steal this benefit away, on the ground that Sabbath keeping is a mere ceremonial observance. So far from being that, it is a moral duty of the highest type; and the danger in which it seems at times to stand is due mainly to the fact that to appreciate it needs a far more trained and sincere conscience than most of us can bring to the consideration of it."—*Harper*.

THE SABBATH LAW IN THE NATURE OF THINGS

A moral precept is one which would have been binding upon us if it had never been expressed in formal terms. It is grounded in the constitution of things, and is eternal and unchangeable. What it enjoins is not made right because of special enactment, and what it prohibits is not wrong simply because it is so stated. Such precepts can never be repealed, because they command only what was always right and prohibit only what was always wrong. The moral law did not have its origin amid the thunders of Sinai. It was written in the nature of things long before it was received in the form of the ten words. Men were bound to abstain from the worship of idols, to worship their Creator as the supreme Being, and to do his will in all things, before the law was promulgated through Moses. It could never had been right to lie, or steal, or murder, if these acts had never been prohibited in a written law.

There are few Christians who would not

accept the above statements as expressing their convictions regarding the nature of the moral law, and the authority of the Ten Commandments, as embodying the essential moral precepts for all mankind. These laws are binding on all men, and can never be innocently disregarded. We are not saying that all moral laws are written so plainly in the nature of things as to make them always obvious, and the reason for their existence clear to everyone. The perverted nature of man, and the muddled condition of human society, interfere with a clear perception of right and wrong, and make difficult consistent obedience to the will of God. Our contention is that there is a natural reason for the existence of every law of the Ten Commandments, and when given thoughtful consideration that reason is made evident. It seems necessary here to present evidence of the fact that the fourth commandment has the right to its place among the moral precepts, binding upon all men as long as the present order of things exists.

THE SABBATH THE PIVOTAL PRECEPT

The fact that the command to keep the Sabbath is placed in direct connection with other commands that are obviously moral is strong presumptive evidence that it is a part of the moral law. There is every evidence that these ten precepts are not only of ancient but of identical origin. And through the centuries they have been preserved as an unbroken unit. They constitute *the moral law*. It would be a violent and unnatural procedure to wrench one of these commandments from its connection and say that while nine of these are moral, this one is ceremonial.

The usual division of the Ten Commandments places the Sabbath at the end of the first table, which defines man's duties to God. However, the Sabbath law can not be violated without injury to oneself and to society. This seems to be the pivotal precept, therefore, carrying obligations which look in two directions, and which give it double significance. There are certain well-defined duties which men owe to God, and which they are morally bound to fulfil. These are plainly set forth in the first table of the law. One is, to keep holy the seventh day, God's own appointed memorial of his Creative and Fatherly relationship to men.

The duties which a man owes to himself

and to his fellow men are set forth just as clearly in the second table of the law. Every man is under obligation to make the most of himself and to secure the fullest development of all his powers. He ought also to adopt those principles and advocate that method of life which will serve the best interests of the race if adopted by all men. The Sabbath is essential to the welfare of man, and its observance, therefore, takes its place among universal duties. **He who disregards it neglects an important part of his duty to himself and to his fellow men.** If the Sabbath was made for man—for the promotion of his higher interests—the fourth commandment must remain a part of the moral law.

BREAKING THE FOURTH COMMANDMENT DESTROYS ALL

The Sabbath was appointed to revive in the minds and hearts of men the knowledge of God. It is a memorial of creation and keeps alive our knowledge of him who created the heavens and the earth. The Sabbath reminds men that they are in a world which God created and which he sustains; and that they are subject to his laws, and are creatures of his care.

Men need, also, stated times, held sacred to the care of their souls and to the thought of eternal things. In this busy life, especially of our western world, few men will devote sufficient time even to rest and to the recuperation of the body, apart from a religious regard for a particular day. And surely the more spiritual exercise of worship will not be properly performed except there be a sacred regard for a holy day. If these are duties which can not be performed without the Sabbath, then the observance of the Sabbath is a moral duty. The Ten Commandments are so connected that to disregard the Sabbath is to neglect all.

"A man is put in charge of a house and bidden to keep it in good repair. He digs out its foundation so that the house falls, and then justifies himself by saying that he was not told to care for the foundation. The plea is insufferably silly, but it is exactly the argument which men use when they say that the command to keep the Sabbath is not a part of the moral law. They would destroy the possibility of performing certain primary and important duties, and then deny that there was any immorality in the act. They would make men

godless, and then say that their deed was not ungodly."

The moral character of the fourth commandment may not be as readily perceived as the law against stealing or murder, but it is not therefore of less importance. Its moral nature may be less obvious, but not less certain. This moral character is first made evident to us because of the place which the Sabbath takes in the Bible, the man's spiritual guide book in this world of doubt. Its binding authority, therefore, ought to be readily recognized, and its blessings faithfully appropriated by those who have this knowledge, and as faithfully commended to those who have it not.

QUARTERLY MEETING AT WALWORTH, WIS.

The quarterly meeting of the Chicago and Southern Wisconsin Churches held at Walworth, Wis., May 2, 3, 4, was one of more than usual interest. The weather being very favorable, there was a large attendance. The program was carried out as printed in the RECORDER of recent date, with a few changes which circumstances made necessary.

Friday evening at 7.45, the opening service of the quarterly meeting commenced with a song service led by Lloyd Seager, after which Pastor L. D. Seager, of Albion, preached an interesting sermon on the subject, "The River of Life." Following the sermon he led a testimony meeting which was opened by several earnest prayers for the recovery of Pastor H. N. Jordan, and nearly all adults present took part in the testimony service. Some who had not been in the habit of taking part, were quickened to newness of life. This good beginning opened the way to the good services which followed.

A special feature of the Sabbath morning worship was the welcome service for the new pastor of the Walworth Church, Rev. E. A. Witter.

After the usual order of opening exercises, Rev. Erlo Sutton took charge of the service, which was opened by an appropriate song rendered by a former beloved pastor of the Walworth Church, Rev. Simeon Babcock. An earnest welcome from the church was voiced by Deacon W. R. Bonham. A welcome from the churches of the community was given by Rev.

H. O. Gronseth, Baptist pastor, who spoke very pleasingly of the happy feeling existing between his own church and the Seventh Day Baptist Church and its former pastor, Rev. G. D. Hargis, and hoped for a continuance of the same spirit of harmony among the pastors as they work together. Rev. L. D. Seager expressed the welcome from the quarterly meeting, in earnest and hopeful words. Pastor Witter in his thoughtful, interesting manner, responded, making the members of the Walworth Church feel that they had made the right choice in securing a pastor. Following this service Rev. Erlo Sutton preached a forceful sermon from Matt. 4:16-23, theme, "Fishers of Men." At the close of the service, dinner was served in the church basement to about two hundred seventy people.

Sabbath afternoon was given over to the Young People's Society of Christian Endeavor, leader, Myrton Sayre, topic, Christian Endeavor Opportunity. Their excellent program will doubtless appear in the RECORDER.

After a brief business session and a praise service led by Pastor Seager in the evening, all were pleased to listen to an interesting and practical sermon by the Chicago pastor, Rev. C. L. Hansen, on Scripture found in the sixteenth chapter of Matthew.

Sunday morning, 10.30, was "Ministers' Meeting," presided over by Pastor Witter, which was full of interest and much discussion over the manner of promulgating Sabbath truth and other subjects which appeal to us as a people. We would not fail to mention the splendid service rendered by Master Luther Hansen, of Chicago, with his violin during the meeting.

The Walworth Church feels that the quarterly meeting was one to be remembered.

A MEMBER.

"If we are to be kept from fashioning our lives in the pattern of this world, we must be led of the Spirit. Those who are filled with the Holy Spirit do not feel the power of temptation as others do."

"One who truly wishes the happiness of another can not be long without discovering some means of contributing it."

MISSIONS

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

"OTHERS MAY, YOU CAN NOT"

A leaflet bearing the above title came to the corresponding secretary's desk some time ago. It also bears the heading, "Royal Dainties," and is published by the Asher Publishing Company, St. Paul, Minn. Many a missionary and many a lay worker, struggling on their lonely fields, will find comfort in it, for it pictures with tenderness their own lives; and many other so-called Christian workers can find in it loving reproof and the way to greatness and real usefulness in it. It states in a very clear way a great truth lying at the heart of sweet service and blessed peace.

OTHERS MAY, YOU CAN NOT

If God has called you to be really like Jesus he will draw you into a life of crucifixion and humility, and put upon you such demands of obedience that you will not be able to follow other people, or measure yourself by other Christians, and in many ways he will seem to let other good people do things which he will not let you do.

Other Christians and ministers who seem very religious and useful may push themselves, pull wires, and work schemes to carry out their plans, but you can not do it; and if you attempt it, you will meet with such failure and rebuke from the Lord as to make you sorely penitent.

Others may boast of themselves, of their work, of their success, of their writings, but the Holy Spirit will not allow you to do any such thing, and if you begin it he will lead you into some deep mortification that will make you despise yourself and all your good works.

Others may be allowed to succeed in making money, or may have a legacy left to them, but it is likely God will keep you poor because he wants you to have something far better than gold, namely, a helpless dependence on him, that he may have the privilege of supplying your needs day by day out of an unseen treasury.

The Lord may let others be honored and put forward, and keep you hidden in obscurity, because he wants to produce some choice, fragrant fruit for his coming glory, which can only be produced in the shade. He may let others be great, but keep you small. He may let others do a work for him and get the credit of it, but he will make you work and toil on without knowing how much you are doing; and then to make your work still more precious, he may let others get the credit for the work which you have done, and thus make your reward ten times greater when Jesus comes.

The Holy Spirit will put a strict watch over you,

with a jealous love, and will rebuke you for little words and feelings, or for wasting your time, which other Christians never seem distressed over. So make up your mind that God is an infinite Sovereign, and has a right to do as he pleases with his own. He may not explain to you a thousand things which puzzle your reason in his dealings with you, but if you absolutely sell yourself to be his love slave, he will wrap you up in a jealous love, and bestow upon you many blessings which come only to those who are in the inner circle.

Settle it forever, then, that you are to deal directly with the Holy Spirit, and that he is to have the privilege of tying your tongue, or chaining your hand, or closing your eyes, in ways that he does not seem to use with others. Now when you are so possessed with the living God that you are, in your secret heart, pleased and delighted over this peculiar, personal, private, jealous guardianship and management of the Holy Spirit over your life, you will have found the vestibule of heaven.—*Living Waters.*

PERSONAL EXPERIENCES

DEAR BROTHER BURDICK:

I used to be a member of the Seventh Day Adventist Denomination, and have bought numerous volumes of their books, including a set of the so-called "Testimonies" by their prophetess (?) Mrs. Helen G. White.

A few years ago the Lord through his spirit led me to print tracts, and until I went about his work I was condemned by the same spirit; but after entering into the work God poured out his spirit and I got a wonderful blessing, Glory to God.

I started with a lever press made by the Kelsey Press Company, Meriden, Conn. The press was a self-inker, two roller machine, printing capacity 4¼ by 7¼ inches. We had a small font of twelve point Roman type and a few fonts of type for heading and a small amount of newspaper stock. I printed about one hundred thousand on the small machine. After a little while I learned we could get linotype and that was certainly a Godsend to us, as the printing matter would be all set up and ready for use, and after one edition was out, the linotype could be filed away already to use for future editions. If we had depended on the small amount of regular printer's type, it would have been a great setback.

We found that we must have a larger room, so leased an old store. This gave us a lot of room. We used the old counters to dry printed matter on and to do up packages of literature for the mail, and the old

shelves came so handy to store literature and linotype. But in the winter it was a tremendous task to endure; some mornings the thermometer registering five above zero. I got wood of a widow who had a pasture growing up. She told me, "Cut all you want, only pile the brush." I had to carry the wood on my back one-fourth of a mile. Sometimes all I had to eat was oatmeal and salt or cornmeal and salt; after I got tired of one kind would shift. Many times I used the last postage stamp, but kept on printing and doing up packages, addressing them and patiently waiting on the Lord until stamps came in. One time I had only two cents left. The next day one dollar came in a letter for "personal needs." I got oil, more supplies to eat, and mailed out packages of literature. One time I had only about a pint of oatmeal and that evening a young man and wife from the southern part of the town came in with a liberal piece of nice lean meat.

Many looked upon the work as something that might be used as a blind to cover up some kind of propaganda, for they reasoned that no one would be engaged in such work of his own accord unless it were to cover up something. So I was visited and questioned by sheriffs and detectives. Eye and ear servants, "peeping Toms," etc., were keeping tab. I was sneered at, ridiculed, boycotted; and parties tried to hire the store of my landlord to drive me out. The landlord had been in and saw what I was doing, and it tallied with the idea I gave him of what we wanted the hall for; so our goods are there still.

The Seventh Day Adventists after learning of our mission, referred to instruction in the "Testimonies" and Mrs. White said so, and of course she was right. I wrote and told them the Lord called me into the work and Mrs. White was not connected with it. After a while I got a letter from the clerk of the church to which I belonged stating that my name, by vote, had been dropped from membership. They did not give any reason for voting me out; neither did they make any charge against me. When I was down to the city of Lewiston, Maine, I picked a paper out of the gutter and it proved to be the *Bible Advocate*, published by the Church of God people. In it I saw an advertisement by Rev. Robert B. St. Clair and thought by the nature of matters

I would write him. Finally it resulted in my joining the Detroit Church.

After the Seventh Day Adventists dropped me I kept right on with the work. Sometimes ink would be almost gone; sometimes paper would be about gone; but the Lord provided; for it was he who called and it was through his spirit people were moved to donate. A saint donated \$85 toward getting an 8 by 12 Gordon press. This press, while it has been used some is a good machine, has the roller treddle, throws off two impressions, and may be run by power. I believe the Lord will provide a small engine. When the press arrived, many predicted failure. "He can't pay for it," they said.

Brother St. Clair and church nominated me tract and publication representative for Maine, New Hampshire and Vermont. This is indeed a tremendous responsibility and one which means much for the cause. When the Lord sends means to purchase a small engine—and I believe he will—we can print the tracts very fast, leaving more time for correspondence, prayer and study.

Pastors and elders wrote and told me what a blessing the printed matter had been to them. They had used them and placed leaflets on their tract tables and in their tract racks. This has been a great encouragement and proves to me that the Lord led from the beginning. The fact that people have received spiritual help more than pays for a few hardships and for being misunderstood by those who do not understand spiritual things.

I could use quite a lot of tracts published by the American Sabbath Tract Society. I have had requests already for denominational literature. Rev. John A. Mitchell, Livermore Falls, Maine, a Baptist minister, is one of God's shut-ins, but is much used of the Lord in tract work. I have printed and sent him thousands of copies of literature under their imprint free. I wrote and told him I had joined the Seventh Day Baptist Church. He replied that he knew there were Seventh Day Baptists in England but did not know about them in the United States. Well he will be surprised no doubt when he learns the SABBATH RECORDER has been published for over eighty years. Brother Mitchell is not rabid. He used to send Seventh Day Adventist literature to those who appreciated Advent faith. Now

he could use copies of the SABBATH RECORDER and thereby good would be accomplished. I must send stamps to the Tract Society and have them send Brother Mitchell tracts and SABBATH RECORDERS. I have just been granted credentials as licensed evangelist in the Seventh Day Baptist Church of Detroit. Have decided to have Seventh Day Baptist added to our imprint on all printed matter.

Wish the Tract Society could donate some tracts to use in follow-up letters, as I am anxious to reach those who like myself, have been put down on account of this false prophetess, Mrs. White. I am afraid some will get discouraged and be lost. Please pray for me that I may be faithful and much used of the Lord in leading many into the blessed light of the gospel.

Your brother in Christ,

EVANGELIST ROSCOE J. CHILD.

East Sumner, Maine.

P. S.—The Seventh Day Adventists, many of them are getting disgusted with this Mrs. White's so-called "visions and dreams" and time is proving her a false prophetess. Many thinking members are being cast out because they believe more in God than in Satan. Some are joining the Church of God. I am deeply in earnest and so much desire to reach them with Seventh Day Baptist literature. Just a question of time, if time lasts, when those who are really spiritual will drop out of the Seventh Day Adventist Denomination. Of course we want to welcome them into our ranks. Wish you could be used of God in having some Seventh Day Baptist literature sent. They might send by express and I will be glad to pay for charges. I am personally acquainted with many Seventh Day Adventists who do not believe in Mrs. White and I am asking God to direct so they may have liberty in him.

BROTHER CHILD.

"Bear this in mind: The great need of a soul is to keep in touch with God. Worship is not an artificial invention: it is a craving that grows out of the real need of the soul. A person can not keep a Christian life moving efficiently who does not have some regular time for the worship of almighty God and the bowing of the soul in his presence, and for the freshening of his ideals in his presence and by his Spirit."

MICHIGAN SEMI-ANNUAL MEETING

At this date (May 18), the program of the Michigan semi-annual meeting at Detroit, Mich., has been partially arranged.

Sabbath evening (May 30), after the devotional exercises and address of welcome by Elder J. J. Scott, the Young People's Board will present its program. This meeting will probably be held in the G. A. R. Hall.

Sabbath morning, at 10.30 a. m., the service will be held in the Reform Seventh Day Adventists' hall, Charlevoix and Mt. Elliott avenues. After devotional exercises, Dr. W. D. Tickner, of Jackson Center, Ohio, will preach. A fellowship service, or conference meeting, will be held at the conclusion of the preaching service.

Sabbath afternoon, at 2.30 p. m., in the Y. M. C. A., the Sabbath school will be held, followed by a sermon by Elder G. E. Fifield, of Battle Creek, Mich.

Sabbath, at 7.30 p. m., missionary vesper services in charge of Doctor George Thorngate, missionary-designate to China. This meeting will be held at 3446 Mack Avenue.

Night after the Sabbath, 8.30 p. m., the Detroit Seventh Day Baptist Christian Endeavor will provide social entertainment.

Sunday morning a sight-seeing tour to Belle Isle.

Sunday afternoon, 2.30 o'clock, report of the churches and of the state missionary, followed by business session.

Sunday, 3.30 p. m., "The Vision of the Evening and the Morning" (Dan. 8), Brother John Kolvord. Discussion.

Sunday, 7.30 p. m., business session, followed by sermon.

All Sunday meetings will be held in the Y. M. C. A.

It is expected that Elder E. D. Van Horn, pastor of the White Cloud, Mich., Church; Dr. J. C. Branch, pastor of the Muskegon, Mich., Church; Elders Lewis and Mills, of Battle Creek; Elder Haak, of Detroit, and others will speak at some time during the convention.

R. B. ST. CLAIR,
Moderator.

3446 Mack Avenue,
Detroit, Mich.,
Phone, Melrose 0414.

"Give out a grouch and you get it back with interest, grim, grum and jinxlike."

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH,
CHESTERTOWN, MD.,
Contributing Editor

Remember that the learning of the few is despotism, the learning of the many is liberty; and that intelligent and principled liberty is fame, wisdom, and power.—*Bacon*.

DR. CORLISS F. RANDOLPH, '88, DELIVERS MASTERLY ORATION BEFORE ASSEMBLY

TAKES EDGAR ALLEN POE FOR SUBJECT

"The Life and Works of Edgar Allen Poe" was the title of the alumni lecture delivered to the college assembly last Wednesday by Dr. Corliss F. Randolph, Alfred, '88, of Newark, N. J. Although the speech exceeded the allotted time, the students found much of value in the unusually scholarly search for verified detail and the interest in his subject which Dr. Randolph showed.

Poe, according to the speaker, was born in Boston in 1809, of theatrical parentage. Upon the early death of his father and mother, he was adopted by a Mr. Allen, of Richmond, Va. The lad was always spoiled and when in his fifteenth year, the Allens inherited a large fortune, he was surrounded by a luxury which colored many of his future tales.

The University of Virginia was the young man's choice for his college education. His favorite studies proved to be languages, both ancient and modern and mathematics. Due to disagreements with the authorities, Poe left the university and soon entered West Point. The life here proved trying to him and finally brought about his dismissal. This disgrace angered his foster-father greatly, and he disinherited the young man.

In his college years Poe had formed an attachment for a childhood girl friend. After the sudden change in the lover's fortunes, his sweetheart's parents prevented her from seeing him and she finally married another. This disappointment brought

about a profound change in Poe's character. He became brooding, despondent, and sad.

At the age of thirty-seven he married his young cousin who cared for him through all his trouble.

As to Poe's hindrances and difficulties, they might have been surmounted by another type of man, but the peculiar nature of the poet, his extreme sensitiveness to alcohol, and his lack of financial sense, always kept him in the rut of bitter poverty.

During the early and middle ages of his life, Poe, inspired by his peculiar genius, produced the remarkable poems and tales which today rank him so high. The later days of his life were devoted more or less to various mathematical investigations and to cryptography.

As to Poe's works, Dr. Randolph read numerous selections to show the poet's mastery of language and technique. "Of all American poets," said Dr. Randolph, "Edgar Allen Poe is acclaimed by the most to rank as the very greatest."—*Fiat Lux*.

BUSINESS AND THE COLLEGE MAN

"The problem of problems confronting young men just leaving college and ready for entrance into the world of affairs is—What shall it be—agriculture or the trades, a profession or a business, science or art?"

"No individual, however wise and informed, can have the exact formula for the guidance of all youth at this critical period. The views here are presented in the hope that an individual experience and observation may be of value to those on the threshold of business life.

"One who has the advantage of a college training ought to come to his work with a disciplined body, trained mind, generous spirit, and a determination to do something worth while in life.

"Business is continually in need of new blood, to replace those passing out and to supply the increasing demand created by growth of population and expansion of activities. In former years the professions were the great aim of college graduates. Parents had a sentimental partiality for these callings and thought them the fitting place for their offspring. Students, too, were influenced by this

sentiment. This tendency has brought about the excess of talent in professional occupations. Today the professions are to a degree overcrowded, as a result of which business life offers the modern college man excellent opportunities.

"With the professional field well filled and the trades a more or less segregated division, educated men are more and more turning their attention to the many phases of commercial activity. Industry and commerce, banking and merchandising, are their arena. These branches long have beckoned to college men, often in vain. Those who ventured into business callings have found ample outlet for their academic training. Indeed, the fertile field the business world offers to organized minds has been a revelation to many a college-trained man. There is no antagonism between business and the professions as to which is better. It is largely a matter of individual aptitude and personal preference.

"It does not require much imagination to realize that a business career presents an alluring opportunity for service to one's fellow men. Mines, factories, transportation, banking, wholesale and retail stores—all these enterprises form a colossal field for the cultivated mind.

"It is almost unnecessary to remind you that modern business has become tremendously varied, intricate and highly organized. The simple type of one-man business tends to merge and coalesce into larger and larger organizations under corporate form. Study the organization chart of any large and well organized business, and you will get a picture of the vast activities which are being conducted by it. The day of associating these activities with physical rather than mental qualifications has passed, and now some of the best minds in the world are employed in producing, financing and distributing merchandise.

"The production, distribution, and consumption of goods and services, compasses the full cycle of life; and the young man who has ambition to succeed need have no difficulty in finding a place in this vast scheme of things for any talent he may possess. New processes, new resources, new territories are waiting for

those who can do constructive things, who can plan, design, and run the machine so as to eliminate waste, cut down costs, utilize by-products, and make the workers happy and productive. The element of chance and speculation in business is yielding more and more to scientific organization and planning, and the acquisitive type of personal success is less highly regarded than that of achieving—creating—accomplishing something which will be a real contribution to society and to our fellow men.

"It has taken some time for a realization of the fact that there is a strong affinity between scholarship and business. However, it is now apparent, on the one hand, that mercantile pursuits have much to gain from cultivated minds, and on the other that a higher education serves as valuable background to a successful commercial career. It may seem a far cry from the study of history, literature, science, and economics to selling dry goods, for example; but one finds nevertheless, as he makes progress up the ladder, that the firm foundations supplied by higher education make progress surer and faster than otherwise would be possible. One who is willing to pay the price—who will start in at the bottom and develop himself as he learns the business—will go farther and fare better in the end because of a thorough fundamental training.

"The college man long has been needed in business. We see him now appearing in office and bank, in factory and store. He will be the business man of the future. Business has its technique no less than have the arts, trades, and professions. Its beginners must start far down where they can grasp principles and fundamentals. To the young man seeking a business career I would say, select an institution of large size and known integrity. Apply for a position without regard to its remuneration. If you will supply courage and application, intelligence and enthusiasm, the rewards will come to you, whether you expect them or not. When you have found the place where your interest lies—where you are happy—stick; do not shift from place to place. Happiness in work is a precious thing. It makes work a fascinating game and, therefore, imparts the higher qualities to one's labor.

Love for the work makes the task easier and the worker industrious.

"Business needs trained minds, high standards and constructive ability. It needs and richly rewards real leadership. It does not care per se whether the young people coming into its employ are rich or poor, college trained or not; but it does ask for and seek constantly those who have the grit, the courage, the character, and the ideals of personal, institutional and national success.

"I commend casting your lot with a large and creditable organization, because these organizations continually offer openings for the beginners, and have so many varied lines of activity that promotion to the right man is not too far ahead. Mercantile institutions esteem college men, for big business has its eye open for intelligence and latent ability. In such institutions good positions are not hard to find—they are hard to fill.

"If you who come from college can bring with you these qualities of heart and mind and body, you will find many an opportunity in business. Indeed it is an era of golden opportunities. Every great business organization is constantly on the outlook for the right kind of men. The business of Marshall Field and Company covers manufacturing, importing, wholesaling and retailing merchandise from the standard goods of domestic make to the highest products of foreign creation. I can think, off hand, of more than a dozen positions in our own company that are waiting for good men to fill. There are plenty of men for ordinary jobs, but men who can qualify for the higher positions are, if not rare, none too plentiful.

"We welcome college men in our organization, but they have to earn their promotions by their accomplishments, and not by the possession of their sheepskins. There is hardly a man in our organization who occupies a responsible position who has not grown up in the business. An absorbing and romantic interest has led each one to give his very best to a business satisfying his ambitions and his ideals of service.

"I can not do more than commend the some thing to you."—*James Simpson, President, Marshall Field and Company.*

MOTHER'S DAY SERMON

REV. A. CLYDE EHRET

(Preached in First Alfred Church, May 10, 1924)

Scriptures read and used for the text: Acts 10: 1-6, and verse 33; Acts 16: 25-34.

Subject—The Family.

The foundation and strength of the Jewish society was the family. The ancient Hebrew commonwealth was based on the local and national popular assemblies, which consisted of the elders or representatives of each family. These popular assemblies not only decided all important community and national questions and elected their leaders, but were also the schools in which their citizens were trained. The welfare of society, as well as of the individual, depended therefore, on the stability of the family.

Jesus evidently accepted these fundamental, natural and social principles and emphasized the importance of the family even more than they. He saw that the family is rooted in the very nature of life and that in the family the social citizen, as well as the religious citizen, must be trained; and therefore he aimed to preserve its integrity. From the beginning to the end the development of human personality is bound up with the family. He recognized too that the foundation of the family is the marriage bond between the parents, and that marriage is not a mere human convention, but a sacred relation. Though among the Jews, wives were selected by the parents, it is still possible that he recognized the influence of personal attraction, love, that in our day is looked upon as the right basis of marriage, and that it was through love rather than mere legal form that God joined together man and wife. Marriage, he declares, is one of the goals of the divine purpose revealed in the natural world from the beginning, for since human beings would cease to exist without it, man and woman are so created that they naturally enter into this relationship and are bound together by the closest bond known to society—that of parenthood.

In Jewish law and custom parenthood was the consummation of marriage. It is by this act of creation that husband and wife are joined together by God. Jesus declares that no one has the right to sever this bond. To him marriage is not only a divine institution, but each marriage can and should be a divine relationship, if men

and women will not harden their hearts but keep them responsive to the promptings of pure love. All the forces of society should be regulated with the one aim of bringing into the marriage relation those whom God has joined together. Marriage, as Jesus interpreted life, is a venture that calls for a large amount of self-sacrifice; but indeed self-sacrifice in behalf of a great cause makes individuals one, as no other force in the universe, except love. Nothing binds individuals more closely than doing a worthy task together, and life offers no nobler task than that of parenthood.

The real purpose of every home is to shape character for time and eternity. The home may be one of poverty, the cross of self-sacrifice may be required, suffering may some times be necessary; but wherever a home fulfils its purpose it is overflowing with joy. The Golden Rule with its many-sided applications illumines the duties of parents. Knowledge, sympathy and long and intimate acquaintance enable them to understand their children, to enter into their point of view, to anticipate their needs and therefore to do for them what no one else can do.

Parenthood, like marriage, is a venture that to be a success requires a large capital of self-denial and devotion. Supremely blest is the child that comes to the home desired and therefore welcomed. It establishes a basis between the child and its parents that nothing else can supply. It is the guarantee that the child will hold the central place in the minds of the parents and that they will not commit the fatal crime of turning entirely over to nurses and governesses the moral and religious training of the little stranger whom they alone can make truly at home in this new world into which he has entered.

Jesus set his face against the practices of his day and even the counsel of his disciples and gave little children the first place in the new type of society that he was seeking to establish. He did so as he explained, because they are most eligible for citizenship in that society where trust, teachable attitude, and readiness to obey are the chief qualifications. No parent can afford to ignore his examples. As faithful parents they will learn more from their children than they themselves teach, although the chief joys of parenthood are the interchange of that deep philosophy of life,

which through broader experience, each parent has gained.

In his work with his disciples Jesus proved a strict yet kindly disciplinarian. He believed in developing right habits of behavior and work as well as of thinking. In this respect he set a most practical example to parents in dealing with their children during the impressionable habit-forming age. Perhaps the greatest lesson that parents can teach their children during this period is the law of consequences.

As the training of Jesus' disciples progressed, he took them more and more into his confidence and made them his comrades. This relationship between parents and children during early life is the secret of successful parenthood. The task then is to walk willingly along the path of wisdom and virtue. Stern commands and mere punishment are not sufficient. The will to do right must be within. The habit of right doing and thinking can best be learned through happy comradeship with their earliest and most beloved playmates, their parents.

Wise and blessed indeed is the parent who learns the divine art of not obtruding his companionship upon sensitive and variable adolescence, but who never fails to respond to those calls for help, often difficult to detect, that youth is constantly sending out while crossing the dangerous bar that divides childhood from manhood and womanhood.

To parents is entrusted the sacred task of imparting to their children the divine mystery and responsibilities of sex. Sometimes the parent may select the fitting occasion. More often it is determined by a sudden question or crisis in the life of the child. For that fateful moment every parent should long before have made careful and thorough preparation. When it arrives all other engagements may well be ignored, for it presents one of the chief issues of life, and tomorrow may be a life time too late. Usually in our over-developed American life this great opportunity and responsibility comes during childhood. It is far better if the child's curiosity regarding sex questions is satisfied in a clean, normal, reverential way. As one wise parent prominent in the public life of the nation has recently said: "Our children must learn most of their lessons in the school of experience; we parents can simply teach them a few

vital principles of life that are necessary to save them from shipwreck.

This responsibility rests upon both the father and the mother. Neither can shirk this task. The influence of both acts upon the child. Fathers, no more than mothers can ignore their God-given responsibility. Judge Alton B. Parker and his favorite grandson, Alton Parker Hall, five years old, narrowly escaped death by drowning in the Hudson River. For half an hour the two played in the water. Then Judge Parker took the boy for a swim in deep water. Placing the boy on his back he swam around for a while, and then, deciding to float, turned over, seating the boy astride of his chest. In this manner the judge floated a distance from the wharf before noticing it. Then he attempted to turn over again, intending to swim nearer the shore. In the effort to transfer the boy to his back the little fellow became frightened and tightly clasped the judge about the neck. Judge Parker called to the boy to let go his hold, but the youth only held on the tighter, and frightened at the evident distress of the judge began to whimper. In a moment the grasp of the boy became so tight that Judge Parker could not breathe. He tried to shake the boy loose and then attempted to break his grasp. The boy held on with the desperation of death, however, and every effort of the judge only plunged them both beneath the choking waves. With the last few remaining breaths Judge Parker gave up the struggle and called for help.

The mistake that the distinguished man made was, that he went too far from shore with the boy. There are too many men today who are doing the same thing. They are going out too far in social life, they are too lax in questions of amusement, they are too thoughtless in the subject of dissipation. Some day they will stop, but their boys will be gone.

Example counts for everything in a home. Can not most of us say something like the following? If there is any blessing in my own life for others, if there has been any helpfulness in my neighborly kindness to others, I owe it to my mother who lived before me a consistent Christian life and died giving me her blessing; and to my father who with his arms around me one day said: "My child, if you go wrong it will kill me." Or were you ever under

the influence of one older than yourself, who perhaps was cursed with too much money or who lacked the proper discipline and training, and you were inclined to follow him, and then suddenly you stopped? Why? Because the face of the father, and mother, came before you, and their loving words rang in your ear, and pierced your very soul. Their example stood before you and your course was changed. Example counts. It passes on to the children and they feel inspired by its influence. They are encouraged because some one is interested, and some one cares.

This example and sacrifice of the parents toward the child should and must remain as the guiding influence if he keeps himself right. And doubtless the greatest reward comes to him or her who sacrifices for another.

The following picture which may be somewhat fanciful has been drawn. Back in the country there is a boy who wants to go to college and get an education. They call him a book-worm. Wherever they find him—in the barn or in the house—he is reading a book. "What a pity," they say, "that Ed can not get an education." His father, work hard as he will, can no more than support the family by the products of the farm. One night Ed has retired to his room and there is a family conference about him. The sister, who has caught the sacrificing spirit of father and mother says, "Father, I wish you could send Ed to college; if you will I will work harder than ever I have before, I will make my old dresses do." The mother says, "Yes, I will get along without any hired help; although I am not as strong as I used to be, I think I can get along." The father says, "Well, I think by husking corn at night in the barn I can get along without any assistance." Sugar is banished from the table, butter is absent from the plate. That family is put down to rigid, yea, suffering economy that the boy may go to college. This continues; time passes on. Commencement day has come. Think not that I mention an imaginary story. God knows such has happened. Commencement day has come. The professors walk in on the stage in their caps and long classic gowns. The interest of the occasion is passing on; and after a while it comes to a climax of interest as the valedictorian is to be introduced. Ed has studied so hard and worked so well that he has had

the honor conferred upon him. It is a great day for Ed, but away back in the gallery is his sister in her plain hat and faded dress, and his father and mother who have had no new clothes for months. They get up and look over the platform, and they laugh and they cry, they sit down, and they look pale, then they are flushed. Ed gets the garlands; the group in the gallery have their full share of the triumph. They have made the scene possible, and in the day that God shall more fully reward self-sacrifice made for others he will give grand and glorious recognition. "As his part is that goeth down to battle, so shall his part be that tarrieth by the stuff."

This experience describes a home in the truest sense of the word; better than all the palaces where wealth is in abundance, but where the spirit of God is gone.

To the boys and girls present today I wish to impress upon you that your best friends in all the world are your parents. No one has your interest at heart as do they. No one will sacrifice as much for your interests, and no one will give you such good advice. No parent will ever intentionally misdirect you or lead you astray. Advise with them often and follow the instructions they give, and you will avoid much trouble and many heart aches.

On this Mother's Day we are wearing flowers in commemoration of the dearest friends on earth. Some are wearing pink, and some are wearing white; but whether pink or white our love and respect have not lessened, but increased. And while we pay this tribute to mother, we think none the less of our fathers. The Bible has many pictures of fathers. Jacob gives us one when he cries, "Me ye have bereft of my children." David gives us another verse when he cries, "Oh, Absalom, my son, my son." The father of the prodigal adds a new touch of beauty to the picture when he calls for the best robe to be put upon the boy. These give us a touch of the father's heart and the father's love, but had it been the custom in those days to record the love of mothers, doubtless even greater feelings of love for sons and daughters could and would have been written.

The people in this world who are appreciated most are the ones who sacrifice the most. Some who have not the spirit of sacrifice in their own hearts receive this as

a pleasant sounding phrase, but when they are put to the test and it is drawn from them as to whom they admire, they will point us to the ones who have blessed them through sacrifice. For this reason many, when they are brought to the extremities of life, pay a tribute to their mothers. During a crisis only the best that is in us shows itself. That best is sure to carry us back to our mothers. They stand first. Others may fail us, and we may fail them, but mothers never fail, and at our best we can not fail them.

A poor, young man man stood in a great court to hear the death sentence. When asked if he had anything to say, he bowed his head and said, "Oh, your honor, if only I had had a mother." Again let us say, the best in a man goes out to his mother because there, best meets best. The virtues of mother are written and reflected in the heart of every man. "Mother in her sphere holds the key of the soul and she it is who stamps the coin of character, and makes the being who would be a savage, but for her gentle care, a Christian man. Then crown her queen of the world." "If the world was lost through woman, then she alone must save it."

Christ, in his last hour, in the unutterable agony of death, was mindful of his mother, as if to teach us that his holy love should be our last thought.

What do we prize most in life, we who are gathered here today? Our homes, our families. The possibilities that are in us, because some one has loved us dearer than self, are seen in others because they, too, have had this same love cast upon them and for them. And if we are to help our children for time and eternity our homes must be better. We must do our part as mother does her part, and the mother spirit is the Christ spirit.

Open your Bible! You will not know very well just where to open it, or just where to begin to read. Open it and begin, I would almost say, anywhere! Read a psalm, or a gospel, or an epistle! Really read it! Read it as if you had never read it before! Read it as if you were never to read it again! Read it as William Law read it; that is to say, not for new information about divine things, but for new impressions on his stone-hard heart.—*Alexander Whyte.*

WOMAN'S WORK

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

BLOW, BUGLES, BLOW

Blow, bugles, blow, soft and sweet and low,
Sing a good-night song for them who bravely
faced the foe;

Sing a song of truce to pain,
Where they sleep nor wake again,
'Neath the sunshine or the rain—
Blow, bugles, blow.

Wave, banners, wave, above each hero's grave,
Fold them, O thou stainless flag that they died
to save;

All thy stars with glory bright,
Bore they on through Treason's night,
Through the darkness to the light—
Wave, banners, wave.

Fall, blossoms, fall, over one and all,
They who heard their country's cry and answered
to the call;

'Mid the shock of shot and shell,
Where they bled and where they fell,
They who fought so long and well—
Fall, blossoms, fall.

Sigh, breezes, sigh, so gently wandering by,
Bend above them tenderly, blue of summer sky;
All their marches done,
All their battles fought and won,
Friend and lover, sire and son—
Sigh, breezes, sigh.

—John S. McGroarty.

STATUS OF WOMEN IN CHURCH

MRS. CHARLES K. ROYS

Foreign Secretary, Board of Foreign Missions
of the Presbyterian Church, U. S. A.

As a background to any discussion of the present position of woman in the Church, it is illuminating to look into the place she held in the early Church. Women are mentioned in the gospels twenty-six times. There were Jesus' relatives, his disciples' relatives, his women disciples who joined his band in Galilee, came with him to Jerusalem, watched his crucifixion, and were the first to greet him after he was risen.

Christ's attitude toward woman has a vital bearing on the position she should hold in the modern Church. Many of his parables seem to have been especially intended for the women in his audiences. Some of his most wonderful teachings were addressed directly to women, as indicated in

his talk with the woman of Samaria and with Martha at the resurrection of Lazarus. Miss Royden has said that the story of the Prodigal Son was preserved for us because a woman heard it and collaborated with Luke in writing those last chapters of his gospel.

It is assuredly true that Christ accepted women as disciples and revealed himself to them, sending them forth as his messengers. It is impossible to find evidence that Christ suggested at any point the inferiority of woman or her inability to reveal him truly to the world.

Turning to the Acts and Epistles for light on the position of women in the Apostolic Church, we find women often mentioned. There were the women apostles whom Saul persecuted; there were women who prophesied, as for example, the four daughters of the evangelist, Philip; there were deaconesses like Phoebe; there were women who like Chloe and Lydia opened their homes for church services.

There seems the clearest evidence of spiritual equality between the women and men disciples in those early days. Women shared in the experience of Pentecost and in persecutions; they shared in service; they prophesied, prayed and taught and were active in their roles as deaconesses. It would seem not easy to reconcile some of the apostolic teachings with Christ's attitude about the position of women. Although Paul said clearly that "men and women are equal in Christ" and Peter said, "men and women are joint heirs of grace," both apostles insist on an inferior position for women, due doubtless to the spirit of the age and to the social usages of a pagan society which could not with impunity be outraged. Social conditions may have been different in Palestine. At any rate, Christ accepted women freely and talked with them in public, never indicating at any point that he considered them inferior to men.

In the early Church one finds women active as deaconesses, ministering to the sick and forming the earliest order of women in connection with the Church in the Roman Empire. It is difficult to overstate the influence women exercised in the early Church as wives and mothers. The lives of St. Helena and Monica furnish ample illustrations of this. Women were among the martyrs in the early Church.

Running down through the Medieval Church, we find abbesses taking the place in the monastic system of deaconesses, some of those abbesses even ruling over houses of men as well as women. They presided at important church synods, exercising the power of a bishop. After the Reformation we find women in the Protestant Church in Europe raised to a high level of service. The earliest Protestant group, the Waldensians, allowed women to preach. The Society of Friends from the very beginning gave this position to women. The early Methodist Church licensed a few women to preach as local supplies.

In the Colonial Church in America women preachers had a trying time. The stories of the expelling of Anne Hutchinson and two other women Quaker preachers illustrate the difficulty of those days. The early Congregational Church in New England had an order called "The Church Widows" (later renamed "Deaconesses"). For membership in this order a woman had to be at least sixty years old, "rugged physically, full of tact, refined in nature." Lutherans and the Protestant Episcopal Church also organized deaconesses.

Turning to the Church today one finds, in addition to deaconesses, that women are filling important positions as pastors' assistants and as religious education directors. They have long been leaders in the organized benevolences of the Church from the time when "The Boston Female Society for Missionary Purposes" was organized in 1800 and "The Female Cent Institute" in New Hampshire which was organized in 1804 on the principle of one cent per week for missions.

Women have also had a place in the authoritative councils of the Church. Frances Willard was the first woman appointed as a delegate to the Central Conference of the Northern Methodist Church. It is interesting to note, however, that she was refused her seat because it was "unconstitutional."

In conclusion, it would seem that women have had a place of *service* in the Church from the very beginning, but the opportunities for *leadership* have been somewhat limited when one compares the activities of other organizations, such as federated women's clubs, political organizations, patriotic, and fraternal associations.

The Christian Church owes much to the Young Women's Christian Association, which in forty different countries, with work among all kinds and conditions of women, has given most valuable training for leadership. Several outstanding leaders of the younger generation in the Church today owe their first training to the Young Women's Christian Association.

Turning to the Orient, one finds that, just as the Civil War gave American women the great incentive to self-expression, so the World War has in Oriental countries stirred the women to new activities. Japanese women are dealing courageously with vice and liquor questions. Four states in India have given the ballot to women. The part of women in Korea in the revolution is well known. In China, women are breaking away from the three Confucian obediences enjoined on women and are wishing to play their part in the world, doing their work with the men on the principle—"equal work for equal pay."

A new day has dawned for the women of the Orient. Christian missions are largely responsible for this day. The Church should give its best thought to directing and conserving the potential powers of the womanhood of the Orient. That this to some extent is being accomplished is evidenced by the fact that women are having a voice and influence in the councils of the national churches. At the National Christian Conference in Shanghai in 1922 women nationals spoke, served on commissions, were elected to the National Council of China. Here again one finds that the Young Women's Christian Association has been in the lead, electing in several cases national women to positions of directorship of the work as a whole.

Looking into the future, three things seem evident:

(1) The Church must give leadership and real power to younger women if it is to hold them in the face of their other opportunities for leadership.

(2) The Orient seems to be moving more rapidly in this direction than is the West. The graduates of our mission colleges seem quite naturally to be assuming the leadership in the Church for which their training so well fits them.

(3) Without question a place will in the future be given to women on the highest

councils of the Church. May this come about, not because of any feminist outburst on the part of the women themselves, but because women have a real contribution to make. The task of the Christian Church today, as never before in its history, calls for the very best thinking of men and women together.—*Woman's Foreign Mission Bulletin.*

MINUTES OF THE WOMAN'S BOARD MEETING

May 7 the Woman's Board was called to order by the president at the home of Mrs. Edwin Shaw, with six members and two visitors present: Mesdames A. B. West, J. H. Babcock, A. E. Whitford, W. C. Daland, G. E. Crosley, E. Shaw, A. B. Landphere and R. W. Rood.

Mrs. West read St. Matthew 6:19-34, and Mrs. Babcock offered a prayer.

Minutes of the April meeting were read.

The treasurer presented her monthly report and the board voted to adopt it.

The corresponding secretary read letters from Mrs. Cora L. Greene, Battle Creek; Mrs. Adelaide Brown, Brookfield; The Woman's National Committee for Law Enforcement, The Committee of Reference and Counsel; the latter with enclosures concerning the oath of allegiance required of citizens of the United States desiring to travel or to reside abroad, and from James L. Barton, chairman of the Sub-committee on Missions and Governments.

Mrs. West presented correspondence from John Manoah, India, and the Misses Anna and Mabel West, Shanghai.

Discussion of various matters followed, after which the minutes of this meeting were read and approved.

Adjourned to meet with Mrs. M. G. Stillman the first Monday in June.

MRS. A. B. WEST,

President.

NELLIE R. C. SHAW,

Recording Secretary.

"A picture of the happy position of all the Lord's people! A daily portion is all that a man really wants. We do not need tomorrow's supplies: that day has not yet dawned, and its wants are as yet unborn. When our Father does not give us more, we should be content with his daily allowance."

BUTLER ALWAYS A STANDPATTER

Again President Butler of Columbia University leaps furiously into the arena as a champion of the outlawed liquor traffic, and again the country rings with shouts of applause from those who want America to turn its face away from sobriety and look back to the old days of limitless booze. With this applause mingle certain minor echoes from susceptible souls cheated by the claim that a little relaxing of prohibition would stop bootlegging. To their approval, however, Dr. Butler is not rightfully entitled, since he demands not the relaxation of prohibitory statutes but the repeal of the Eighteenth Amendment. He is not talking of a more feasible form of enforcement; he wants to get rid of prohibition altogether.

Though some may be tempted to interpret him so, it is not needful to denounce Dr. Butler for ignoble motives. Doubtless to his own apprehension he is a courageous champion of popular liberty. The real trouble with Dr. Butler is not with his conscience, but with his head. His mind is constitutionally retrogressive. In all his political attitudes he is reactionary—an old-fashioned standpatter. What has been is in his eyes always for the best. He thinks on the liquor question just as he thinks on every other public matter—"Let it alone." This is the mental token of an unadventurous personality, shrinking from struggle. That is the reason why Dr. Butler wants to submit to the bootleggers and retreat to what he thinks quieter ground.

It is a great credit to the United States, however, that among all its multitudes of educators Dr. Butler stands alone in his philosophy of surrender. Every other conspicuous leader of American education is on the side of prohibition—or at the very least on the side of law enforcement. An impartial observer has also to note Dr. Butler's fatuous ignorance of human nature. He is quoted as claiming a pretty nearly unanimous support of the country behind him, based on the relative proportions of letters reaching him since his last speech on the subject—two hundred approving, he estimates, for every one that disapproves. This, he asserts, is the ratio throughout the country of opposition and favor in regard to prohibition. But any high school child could tell the great university president that if

such were the case prohibition would be wiped out already. And any right bright pupil in the grammar grades could tell him why his test by the letters that reach him means no such thing as he imagines.

The simple cause is that the average supporter of prohibition is a gentleman and doesn't readily write condemnatory personal messages to talkers who ought to know better. If Dr. Butler should really get letters from all the people in America who disagree with him, the New York post office for a week wouldn't be able to handle mail for anybody else. But he won't get them; the multitudes who don't believe a word of what he says have other and better ways of registering their opinion.—*The Continent, by permission.*

HOME NEWS

WELTON, IOWA.—Eastern Iowa has but recently shaken herself free from the mantle of mud and bad roads with which she has been draped since the first of the year; the lawns are beginning to be a thing of beauty; robins, cardinals, larks, indigo buntings, mocking birds, and thrushes vie with one another for first honors in the early morning song fest; violets, wood anemone, squirrel corn and addertongue are in bloom, while a veritable cloud of apply, cherry and plumb blossoms fill the air with their fragrance. In the nearby fields can be heard the put, put of the tractor working side by side with the farmer boy and his faithful horse team preparing the ground for another crop of corn, oats or hay. How different from the days of cloud and rain when for months it was impossible to get along with an auto and hardly with a team. We have no fault to find, however, for the people were faithful in their attendance and the spirit of our meetings has been good. A series of meetings was held early in January with very good attendance considering weather and roads. The very best spirit prevailed and many were the expressions of thanks for the effort put forth.

The Christmas cantata by the choir was so well received that an Easter cantata entitled, Redemption's Song, was undertaken and given the evening of the Sunday, called Easter. The pastor thought that such an effort was worth the support of the community and departed from a long estab-

lished custom of the church by asking for a free will offering at the close of the service. A good crowd filled the church and a collection of \$11 was received. April 28 a Mr. Hathaway came to Welton and gave from our platform his lecture, The Passion Play of Oberammergau, illustrating it with sixty-five highly colored and beautiful slides made from snap shots taken on the ground while the play was in progress. Some were loud in their praises and others in denunciations, we believe on the whole that it was an evening profitably spent and that impressions of the Christ were made that people will never forget.

We are very sorry to report that the L. L. Loofboro family is soon to leave for Milton where Brother Loofboro is to enter business. Welton can ill afford to lose such families from her midst. We would rather see them coming and bringing their families with them. It is a joy however to know that we can unqualifiedly recommend them to our Milton friends and bespeak for them a large place of service. This loss will be in a measure overcome by Miss Mae Mudge's coming back to Welton from Boulder and again taking her place in our church work and community life.

Welton is to have a community Vacation Bible School; this school has been well attended in past years and meets a real need in our community. Two of our young ladies are to assist our supervisor, Miss Baxter, in this important work. The pastor has greatly enjoyed the prayer meetings through the winter and spring and his affiliation with the young people's class in teacher's training. Our Ladies' Benevolent Society is planning a spring sale of aprons and fancy work in the near future. What would we do without the efforts of our faithful wives and mothers? Welton rejoices with the denomination in the recovery of our brother, Henry Jordan, and wish for him many years of useful service. Other duties call, so will save other matters of interest for another time.

Faternally,

C. L. HILL.

What a lawless thing it seems, this stormy wind! What hand can guide its course? Who can control its speed? Our blessed Lord is its master. He bade the noisy storm be still.—*Mark Guy Pearse.*

YOUNG PEOPLE'S WORK

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

MEMORIES

BENJAMIN R. CRANDALL

Christian Endeavor Topic for Sabbath Day,
June 14, 1924

DAILY READINGS

Sunday—What to forget (Phil. 3: 13, 14)
Monday—Selfish memories (Gen. 40: 1-23)
Tuesday—When memory tempts (Num. 11: 4-15)
Wednesday—Happy memories (Phil. 1: 1-11)
Thursday—Remorseful memories (Gen. 42: 1-21)
Friday—Remember Jesus (Luke 22: 14-20)
Sabbath Day—Topic, Memories: a blessing or a curse (Prov. 10: 7; Luke 15: 17; 16: 25)

Our conduct today becomes the memory of tomorrow. That marvelous attribute, memory, the gift of an all wise Creator, becomes a superb joy or a haunting conscience according to the use we make of our daily opportunities and the reactions we give to life's great inspirations. The oft repeated expression, "There is more in anticipation than in realization," has always been a debatable statement, but at best it is a poor philosophy of life and falls far short. Memory comes in as the great amplifier and causes the accomplishment, whether for good or ill, to reverberate through the years. The writer of Proverbs knew this well when he said in our reference, "The memory of the just is blessed, but the name of the wicked shall rot."

Two illustrations come to my mind as exemplifying the effects of memory in the succeeding years of life. At one time there was a form of punishment resorted to in our penitentiaries, which at first seems very human but in some cases produced most terrific effects. Criminals were placed in a room where they could see each other but were forced to fold their arms and sit in silence. Some of these men, haunted by memory, rose and shouted although they knew it meant the "black hole" and bread and water. The tortures of a guilty conscience produced by memory were beyond human endurance.

One of the happiest memories of childhood and a real inspiration through the

years, was my great grandfather. He sat, not in silent walls, but in dark ones, for he was totally blind. He had passed the promised "three score years and ten" long before I knew him, living over a life that had been spent in the worship of the Christ and service to his fellow men. Joy and peace radiated from him for his was a "hoary head found in the paths of righteousness." What a comparison these two illustrations give of the effect produced by memory.

The daily readings prescribed in our references are very rich in suggestions regarding memories. How infinite wisdom is demonstrated in the way this wonderful old Book was given to man! We know it was inspired because most of the great truths are just as applicable today as when written centuries ago. On the other hand how human it all is and consequently how helpful.

There was the chief butler of Pharaoh who so soon forgot Joseph and his kindness to him in prison. The butler was restored to his position according to Joseph's interpretation of his dream, but failed to remember his promise. Do you think that ungrateful type of memory is confined entirely to butlers?

There is another phase of memory that is well illustrated in the reference as to how the children of Israel remembered the flesh pots of Egypt and complained in the wilderness. We have criticized that body of slaves whom Moses, through God's direction, led out of Egypt. Haven't we all seen people right here in free America, who have no such alibi as these men of old, showing just the same bad human tendencies? Lack of appreciation for the blessings and opportunities of the present with a distorted perspective of the memories of the past have caused too many of us to go through life "looking backward."

The history of China under Confucianism is a sad commentary on what worship of the past and a negative religion produces. For some centuries before Christianity became a potent factor in China we wondered whether this great nation was "coming or going." How happy we should be that ours, though a religion with a priceless heritage of memories, is a religion of advancement and aggression, faith and growth. In the words of Paul, "Forgetting those things

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

This topic brings to my mind a song we used to sing when I was a high school lad, "O teach your proud heart to forgive and forget." How different this world would be if every one would do that! Indeed, we would have a heaven on earth if that were true. There are so many people who never forget the little wrongs done to them by others. Those wrongs may be only mere trifles; yet the people meditate on them, brood over them continually, until they begin to seem big in their eyes; and many times some crime is committed as a result of this. How terrible it is to continually hold such a grudge against a person! The one who does this is unhappy, and he makes those around him unhappy also. The thing for him to do is to forget those wrongs done, perhaps thoughtlessly, in the past, and remember only the good deeds done. When he does this, life will seem much brighter to him, for he will be happy, and he will make those around him feel the same.

INTERMEDIATE TOPIC

How may we get the most out of this summer? Ps. 121: 1-8; 122: 1.

JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

For the June 14 meeting, have each junior pick out, the week previous, his favorite verse in the Bible. Then during the testimony meeting let them repeat their verses and tell why they picked them out.

Boys and girls always like a contest and many times learn things in that way which they wouldn't otherwise. Have one of your helpers keep a list of the juniors and the number of verses they can complete, and announce at the end the three who have the highest points. If you have been doing any special memory work during the past year this would make a fine time to review it. Let the superintendent give the first few words of a verse and all who can repeat it, stand. Then let them finish the verse, the superintendent being sure that

that are behind and reaching forth unto those things that are before, I press toward the mark for a prize of the high calling of God in Christ Jesus." Evidently there are some things that should be forgotten as well as others that should be remembered.

There is one more of the references I should like to call to your attention. There seems to be no end to the lessons to be drawn from Jesus' parable of the prodigal son, as there seems to be no end of prodigal sons. The memories of early training and experience certainly exert a tremendous influence in the later years to bring us back to the old home and church ideals. Every salvation army evangelist can attest to the truth of that parable by numerous concrete illustrations.

In conclusion, may I give two memories of Christian Endeavor experience which stand out and have been to me very helpful. May they prove of suggestive value to you. The prayer and consecration meeting which I remember most vividly and thankfully was, one which caused me the most anxiety. It was the first sunrise meeting I ever attended and I had to lead it. As the sun came pouring through the church window during the service it brought a spiritual message that I had never felt or known before. Since then Easter has meant so much more to me. Everything in this world worth having demands effort and sacrifice of some kind.

The following experience is given that those who find it hard to take part in Christian Endeavor may be encouraged. A neighbor back at the old home, whom all the boys liked, was big-hearted, square and fair with all of us, but like most good neighbors he had a small fault or two. We were having a very earnest consecration meeting one Sabbath afternoon and John finally rose to speak. He stood a moment but was overcome and sat down without saying a word. The shaking of that strong man in spiritual emotion was the greatest testimony he could have made indicating his consecration.

It isn't always what we say but what we feel that impresses most deeply. Pure thought and kindly service are the stuff of which happy memories are made. May our friends be able to say of us as Paul wrote to the Philippians, "I thank my God upon every remembrance of you."

Berkeley, Calif.

all who stand *can* finish it. Such verses as these might be used:

Now abideth faith, hope,
 Blessed are the peacemakers
 We love him because
 God so loved the world that
 Remember the Sabbath
 Ask and it shall
 If ye love me

The winner might be given a little bow of blue ribbon to pin on his or her coat, the second one a red bow and the third a white bow. The superintendent should have two or three bows of each color as two or three of the juniors might have the same number of points.

CHRISTIAN ENDEAVOR NEWS NOTES

NILE.—The Nile Christian Endeavor society had a very clever entertainment, Saturday evening, April 19, 1924.

The program consisted of four parts—a short play, "And the Lamp Went Out," given by the boys of the society, a reading by Mrs. Finch, an old-fashioned "Grandmother's Album," and last the social.

"And the Lamp Went Out" was very good. It was a humorous pantomimic performance. The cast of characters was as follows:

Evelyn De Vere-heroine—Paul Button
 Ralph Grayson-hero—Neil Clarke
 Mrs. De Vere-Evelyn's mother—A. D. Button
 Herbert Vanderslice-villian—Maxson Clarke
 Reader—Lester G. Osborn

The grandmother (Miss Mable E. Jordan) showed her children, (the audience) her album containing old pictures represented by living pictures, dressed as they might be found in an old ladies' album.

Between the play and the Grandmother's Album, the Christian endeavorers showed their enthusiasm by singing the Seventh Day Baptist Young People's Rally Song.

Miss Arvida Voorhees supervised the social hour which followed. Games were enjoyed by all. Popcorn and candy were served.

ONE PRESENT.

Auntie Rutt says: "If I were chairman of the Music Committee, I'd try to get the society to learn at least one new song every month."

A SPECIAL MEETING OF THE YOUNG PEOPLE'S BOARD

The Young People's Board met in special session at the home of President Johanson on Wednesday evening, April 23, 1924.

The president called the meeting to order. Rev. A. L. Davis offered prayer.

Members present: Dr. B. F. Johanson, Mrs. Frances F. Babcock, Aden Clarke, Dr. L. S. Hurley, Mrs. Ruby Babcock, E. H. Clarke, Miss Frances Babcock, Allan Van Nöty, L. E. Babcock, Miss Marjorie Willis.

Visitors present: Rev. A. L. Davis, Mrs. L. S. Hurley, Mrs. B. F. Johanson.

The corresponding secretary presented a report, which was received and ordered placed on file. It follows:

REPORT OF THE CORRESPONDING SECRETARY FROM APRIL 10 TO APRIL 23, 1924

Number of letters written, 15.

Correspondence has been received from: Mrs. Edgar Van Horn, Miss Elisabeth Kenyon, Mrs. C. L. Hill, Rev. A. L. Davis, Miss Bertrice Baxter.

The following is the standing of Christian Endeavor societies reporting in the April RECORDER Reading Contest: New York City, Westerly, Milton, Ashaway, Adams Center, Waterford, Riverside, Rockville, Milton Junction, Detroit, Welton, Verona, Salem, New Auburn, Shiloh, Battle Creek.

The following is the standing, reported, of individuals with ratings over 100 per cent: James Waite (Milton), Elizabeth Crandall (Westerly), Hazel Langworthy (Adams Center), Ruth Randolph (New York City), Frances Ferrill Babcock (Battle Creek), Virginia F. Randolph (New York City) Harriett Belland (Milton), Elizabeth Kenyon (Ashaway), Mrs. H. R. Crandall (New York City), Emily Barber (Westerly), Elsie Jordan (Ashaway), Munson Gavitt (Westerly), Betty Whitford (Westerly), Leon Maltby (Adams Center), Allen Whitford (Westerly).

FRANCES FERRILL BABCOCK,
 Secretary.

Moved that the chair appoint a committee to arrange for the banner which is to be awarded in the RECORDER Reading Contest. The motion carried. Miss Frances Babcock and Miss Marjorie Willis were appointed.

Voted that the corresponding secretary write a letter of thanks and appreciation to Mr. and Mrs. H. R. Crandall, for their kindness in procuring felt for pennants.

Voted to authorize the corresponding secretary to take care of the printing of the Conference material which is now ready.

The committee appointed to arrange for the young people's hour at the semi-annual

meeting of Michigan churches made a report of progress.

The board was pleased to have present at this meeting, Rev. A. L. Davis, president of Conference. He outlined very interestingly his plans and hopes for the coming Conference. The young people will hold daily meetings this year, for which the programs are being completed. Mr. Davis made some suggestions in regard to these meetings which were gladly received.

Adjournment followed a general discussion on various problems.

MARJORIE WILLIS,
 Recording Secretary.

A MISSIONARY'S THANKSGIVING

MARY ROSS DAVIS

[The following poem was sent to Dean Main in response to his request, some time ago, for ministers and missionaries to write some personal appreciation of their years of experience in the Master's work.—EDITOR.]

For ev'ry hour of service spent
 In China, land of pearls and poverty,
 A hundred-fold of blessing and reward
 Has come to me, though scant the offering.

For ev'ry day of separation passed in absence
 From the land of my forefathers,
 And from kith and kin and kind,
 A recompense of satisfaction rises up
 In burdens borne and sorrows shared
 With friends to whom I went a foreigner.

If you who wished to stay my steps,
 And urged me, "Bide at home;
 The need is plenteous here; too much you give,"
 Could know how greatly you would thus impoverish me!

Strange ways of human hearts!
 To see but near circumf'rences of privilege,
 For getting that, beyond, there wait, as near to
 God as we,
 Thousands of lives to contemplate him lifted up
 by you or me,
 And being lifted, he will draw them all
 His followers to be.

To heed such blessed bidding and to walk such
 wondrous ways,
 Were high return for that which seemed to you
 Denial's Cross.

But rather have there been no limitations there,—
 No good withheld, nor is it even sacrifice,
 For in the crowded throngs of need
 I find the unimagined depths of joy in ministry.
 And all is gain in God to them and you and me.

M. R. D.

PRIZE WINNERS IN BOOK REVIEW CONTEST

DEAR DR. GARDINER:

The judges made their decision last night about the Book Review Contest which has been running on the Children's Page of the RECORDER. I am planning to have the essays appear on this page in course of time, but I wonder if you could insert in an early issue the names of the winners as reported by the judges?

Sincerely,
 RUTH MARION CARPENTER.

The judges of the Book Review Contest met May 15 to judge the essays that were entered. The judges wish to express their pleasure in these essays and were only sorry that there were not more of them.

In due course of time, the winning essays will appear on the Children's Page, but just now the committee wishes to announce the names of the winners, which are as follows:

First Prize, won by Richard Ross Davis, Plainfield, N. J.

Second Prize, won by Elizabeth Van Horn, White Cloud, Mich.

First Honorable Mention, won by Ruth Kenyon, Hopkinton, R. I.

Second Honorable Mention, won by Bernice Lennon, Durhamville, N. Y. (Verona Church).

REV. A. CLYDE EHRET,
 MRS. MILFORD BASSETT,
 MISS HELEN TITSWORTH,
 Judges.

Alfred, N. Y.,
 May 16, 1924.

DAYS

Each day is a storehouse given you
 Fresh, every morn, from God's hand.
 Say, do you stop to think of this,
 When at its door you stand?

Twenty-four empty, waiting hours
 All ready for you to fill
 With worth-while thoughts and worth-while deeds
 And service, if you will.

You're given a chance to store away
 Treasures of love and joy,
 And satisfaction of work well done
 That time can not destroy.

So put your best into all your days,
 With eyes opened wide to see,
 And eager hands stretched out to grasp
 Each opportunity.

Ida M. Thomas in Kind Words.

CHILDREN'S PAGE

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

EVIL OF DRINK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,
June 7, 1924

DAILY READINGS

Sunday—Causes sorrow (Prov. 20: 1)
Monday—Makes people discourteous (1 Sam. 25: 2-11, 36)
Tuesday—Makes people stupid (Isa. 28: 7)
Wednesday—Makes people forget God (Isa. 5: 11, 12)
Thursday—Leads to strife (Rom. 13: 13)
Friday—Prohibition in the wilderness (Deut. 29: 5, 6)
Sabbath Day Topic: The evil of intoxicating drink (Prov. 23: 29-32)

DOCTOR ANNE LANGWORTHY WAITE
(A friend of the juniors)

If you have read your daily Bible readings, you know that wine is a deceiver, that it makes people discourteous, use poor judgment, quarrel, and forget God. That is the same kind of intoxicating drink that we have today in wine, beer, and cider. A good many hundred years later people made a stronger drink by distilling; this is whiskey and brandy.

The poison in the drink which makes it intoxicating is alcohol. It is not so much in cider a few days old, as later; but if a boy or girl drinks enough of it, he or she will be deceived by its pleasant taste and lose the control of his brain—and then he will want more and more.

It is this narcotic effect that makes the drink habit, or the taste for more. It is this which makes fathers and mothers forget their work and their children, so that they spend for drink the money that is needed for clothes and food. It uses up a person's strength, so that the engineer can not see his signals quickly, and the auto driver is unable to avoid accidents.

Many great doctors and scientists have experimented with alcohol and they found in every case, after the use of as little as a teaspoonful, that a man could not shoot as straight or set type as fast or walk as well or run as rapidly as he did before he took it. But they are often *deceived* into think-

ing they are doing *better* work instead of poorer.

Now that there are so many more complicated machines and more wonderful inventions than people used to have, it is even more necessary that they have better brains to guide them.

In a country like ours where the government is made by the people for the people, intoxicating drink is more harmful to the government itself than in a country where the king has everything as he says. So all you boys and girls, who are some day going to make the laws, need to have keen brains and good educations, not only for yourselves, but for your country's sake. Just in the little time that America has had prohibition, a great many men have given up drink though they liked it and thought it didn't hurt them very much; because they could see that it is better for the country. More boys and girls are getting more education in prohibition days, as well as the country, better business. Even juniors can help make a better America by learning about good laws, and talking about enforcing them, as well as obeying the law themselves. By the time you are old enough to make laws, you will be helping to bring prohibition to the whole world.

Milton, Wis.

MEMORIAL DAY

"What is the sound?" you ask,
"And what is the noise you hear?"
'Tis the music of bands,
Played by skillful hands,
And feet that are marching near.

"What is it for?" you say,
"And why do they march away?"
For our brave soldier dead,
Who suffered and bled—
'Tis Memorial Day.

For don't you know, my dear,
To set our fair country free,
Men have heard the war call,
And protected us all,
And have died on land and sea?

Haven't you heard, my child,
That on Memorial Day
We remember these men,
Who remembered us then
In homeland or far away?

Shall not the flags fly high,
And feet march on for aye?
Shall the bands not all play,
While all honor we pay?
For 'tis Memorial Day.

—Luth. Boys and Girls.

DADDY'S DAY

"Mother!" Bobby leaned up close as Mrs. Arden was peeling potatoes.

"What is it, Bobbikins? You look mighty sober."

"I want to ask you to have somep'n real good to eat, tomorrow; something, I mean, that daddy likes, specially."

"Why—yes—" began mother a little surprised.

"You see," Bobby hurried to explain, "I just found out that it's Father's Day. You know we always love Mother's Day and give you flowers 'n' everything; and I got to thinking it would be nice to do it for daddy."

Mother's eyes sparkled. "How perfectly jolly!" she cried. "How did you ever come to think of it! Now—let's—see!" She put an arm around Bobby and squeezed him close. Her eyes looked out of the window far away. Bobby knew she was thinking.

"We'll have waffles for breakfast, and ham and eggs," she murmured.

"O and some of that splendid maple syrup Uncle Will promised us. I'll go for it right away!" cried Bobby.

"And what about dinner?" mother asked.

"Fried chicken, of course!" Bobby cried. "Daddy said last time we had it that he'd rather pick a drumstick than eat ice cream and cake."

"All right. And mashed potatoes and gravy—"

"And pickled beets and custard pie!" Bobby put in as she paused. Then he laughed, "But not together, of course!"

When Elsie came in from her music lesson, the plans were all made. Wasn't it fun to tell her all about it and see her eyes get big and laugh!

"O, and we'll gather daisies!" she said excitedly. "Maybelle will help. We'll make everything lovely just like we did on Mother's Day."

When Daddy Arden came in to breakfast next morning, he was surprised to have "two young savages" as he said, pounce on him and capture him.

"Happy Father's Day!" Elsie was calling and how they all laughed when Bobby got a bit twisted and cried, "Happy Daddy's Day!"

"Sounds just right, any way, old scout!" daddy declared.

The waffles were the goldenest brown and the butter was the sunniest gold. The maple

syrup was spring sunshine and fragrance bottled up, daddy declared. At his plate, too, was a pink rosebud and a geranium leaf for his buttonhole.

But it was at dinner that daddy got the biggest surprise. At church he met quite unexpectedly, an old friend from the West.

"Dan and I were boys, together," he told them. "Of course he must come home to dinner with us."

Elsie and Bobby almost danced with glee.

Wasn't it nice that there would be such a good dinner.

O if you could have seen that table! Everything had behaved, mother said, just as if it wanted to do its best for daddy.

Elsie and Maybelle had gathered a basketful of daisies. The house fairly bloomed with them. Bobby had gone to the woods with his little wagon and had brought a load of ferns and water-lilies.

Mother had made a little lake in the middle of the table with the hall mirror, and the ferns and daisies seemed to be growing around it while water-lilies floated about.

When the gentlemen came in they said, "Oh!" and "My!" as if they could hardly get their breath for surprise.

That night Daddy Arden tiptoed in to Bobby's bed. "Mother told me sonny-boy! Thank you for the happiest kind of a Daddy's Day!"—*Beulah Rose Stevens, in Storyland.*

THE "WONDERFULLEST" DAY

It was a lovely morning. Comrade Gran'pa said it was going to be a wonderful day for Decoration. Comrade Gran'pa couldn't go; he had been sick and was not able to walk far. Mamma wanted to stay at home with him, but he said she must go to the hall and help fix the flowers; and he said, too, that small Comrade Neddy must go and march with the children.

Comrade Neddy didn't want to go, and he didn't quite want *not* to go. He couldn't make up his mind which to do, so that it would *stay made up!* It is very uncomfortable to have your mind flopping like that, and Comrade Neddy ran out to his swing in the corner of the yard to settle it one way or the other.

When he thought of the bands, and flags, and flowers, and the procession, it seemed that he *must* go! But when he thought of

kind Comrade Gran'pa standing watch at home alone, he shook his head. It wasn't much of a soldier that would desert a comrade, and such a good one as good Comrade Gran'pa, who was a stranger in town, and lonesome for his old Grand Army of the Republic comrades where he used to live. Neddy winked hard. No, he wouldn't go, not even if Comrade Gran'pa coaxed and coaxed him. His mind was made up, and buttoned so tight it *couldn't* flop again! He laughed, he was glad it was settled, and jumped out of the swing to run and report to Comrade Gran'pa, when the grocery deliveryman, who had stopped at the next house, called to him: "Hello, Comrade Neddy! Got your marching shoes on?"

They were great friends and Neddy ran over and told him how it was that he couldn't go.

"Well, now, that's too bad," the deliveryman said kindly. "You wait till I take these things in and we'll see about it."

A few minutes later Comrade Neddy rushed into the house, shouting: "O, Comrade Gran'pa! Comrade Gran'pa. We're going to stand guard down in the park and hear the music and see the procession! He's coming for us—he said he ready at one sharp!—his chariot will be here for us then! O, Comrade Gran'pa! We can go! We can go!" The words fairly tumbled over themselves in his hurry to explain, and he pranced about shrieking, "We can go, Comrade Gran'pa! We can go!"

"It's a funny chariot," mamma laughed, but she did not object, for Comrade Gran'pa's eyes were shining, and he said:

"Sure, we can go, Comrade Neddy," and he went and got out his Grand Army of the Republic hat and coat and badge and began to get ready at once.

Comrade Neddy also went and put on his soldier suit and strapped on his drum, while Trixie, his dog, frisked and frolicked, asking in that way if he couldn't go too.

It was lovely in the park. They had a good seat at the edge, near a great bed of early and late tulips—"Some a-coming and some a-going," Comrade Gran'pa said. Sometimes people came and shook hands with them and sometimes a grizzly Grand Army of the Republic comrade hurrying to the hall stopped and saluted them; the two comrades always stood up to return the salute when that happened and Comrade

Gran'pa wiped his glasses, murmuring, "It's truly a very Wonderful Day!"

The streets were full of people, and carriages and automobiles all decorated with flags, getting ready for the procession. All at once Comrade Gran'pa exclaimed, "Why there is my old colonel, Comrade Colonel Orcutt!" and he stood up and saluted eagerly as a big, shining auto stopped at the curb. And then Judge Orcutt—who was Comrade Colonel—got out quickly and came to them and seized Comrade Gran'pa's hand and slapped him on the shoulder, and said, "I tell you it's good to see you again, Comrade Stewart."

They talked a few moments, then Comrade Orcutt said, with a very grand manner, "Comrade Stewart, your old colonel orders you and the little comrade to take seats in his auto and join in the procession."

Comrade Neddy hopped at that, but he stiffened at once and sat up very straight between two old Comrades in the middle of the seat. At the hall they headed a long line of autos that were to carry the comrades, and one of the comrades in front, who was the color-bearer, unfurled the large, battle-scarred flag. The Comrades all saluted as the treasured old flag rippled out on the breeze and the comrade colonel with twinkling eyes, turned, saying: "I appoint Comrade Neddy Corporal of the Color Guard, and he must help steady the flag."

You may believe that Comrade Neddy was surprised and swelled almost to bursting, as he was lifted over, and he stood—he couldn't *think* of sitting down!—stiff and straight and grasped the standard with both hands and looked up proudly at brave, beautiful "Old Glory," hoping that mamma would see him. Yes, there she was in the crowd as they passed, waving her own flag and kissing her hand to him, and there was the grocery wagon chariot and the kind deliveryman was saluting.

He stood up all the way, guarding the colors, and when the flowers were scattered and the comrades gathered in the great green circle by the pavilion, he kept his place and took off his hat, and helped in the final salute of the colors, when the solemn "Taps" was sounded.

The comrade colonel took them home in the sweet, still evening; mamma was there with a good supper waiting for the tired, happy comrades.

"It has been a wonderful, wonderful day!" said Comrade Gran'pa, wiping his glasses.

"The wonderfulest day that ever was," Comrade Neddy murmured sleepily, his head drooping on the table beside his plate.
—*The Sunday School Times.*

PRAYER FOR THE NATION

Assailed by battle-hosts of wrong,
God help our country to be strong;
Assailed by falsehood's crafty crew,
God help our country to be true!

God hold the nation's aim sincere,
God save her heart from coward fear,
God prosper her in true success,
And crown her head with worthiness!

From foe without and foe within,
From open shame and hidden sin,
From boastful pride and greedy store,
God keep our nation evermore!

—*Amos R. Wells.*

WHAT THE THRUSH SAYS

"Summer is coming, summer is coming,
I know it, I know it, I know it.
Light again, leaf again, life again, love again!"
Yes, my wild little poet.

"Love again, song again, nest again, young again,"
Never a prophet so crazy!
And hardly a daisy as yet, little friend,
See! there is hardly a daisy.

"Here again, here, here, happy year!"
Oh! warble, unhidden, unbidden;
Summer is coming, is coming, my dear,
And all the winters are hidden.—*Tennyson.*

Teacher—"A biped is anything that goes on two feet. John can you name one?"
John—"Yes, ma'am, a pair of stockings."
—*Ex.*

This country doesn't need a third party. It was a third party that spoiled things in the Garden of Eden.—*Chattanooga Evening Chatterbox.*

TIRED MOTHERS

A little elbow leans upon your knee—
Your tired knee that has so much to bear;
A child's dear eyes are looking lovingly
From underneath a thatch of tangled hair.
Perhaps you do not heed the velvet touch
Of warm, moist fingers, folding yours so tight;
You do not prize this blessing overmuch—
You almost are too tired to pray tonight.

But it is blessedness. A year ago
I did not see it as I do today—
We are so dull and thankless, and too slow
To catch the sunshine till it slips away.
And now it seems surpassing strange to me
That, while I wore the badge of motherhood,
I did not kiss more oft and tenderly
The little child that brought me only good.

And if, some night when you sit down to rest,
You miss this elbow from your tired knee,
This restless, curly head from off your breast,
This lispng tongue that chatters constantly;
If from your own the dimpled hands had slipped,
And ne'er would nestle in your palm again;
If the white feet into the grave had tripped,
I could not blame you for your heartache then.

I wonder so that mothers ever fret
At little children clinging to their gown;
Or that the footprints, when the days are wet,
Are ever black enough to make them frown.
If I could find a little muddy boot,
Or cap, or jacket on my chamber floor;
If I could kiss a rosy, restless foot,
And hear its patter in my home once more;

If I could mend a broken cart today,
Tomorrow make a kite to reach the sky—
There is no woman in God's world could say
She was more blissfully content than I.
But ah! the dainty pillow next my own
Is never rumbled by a shining head;
My singing birdling from its nest is flown;
The little boy I used to kiss is dead!
—*Mrs. Albert Smith.*

MARRIAGE

SUTTON-LOWTHER.—At the home of the bride's parents, Mr. and Mrs. V. B. Lowther, near New Milton, W. Va., high-noon of May 6, 1924. Mr. J. E. Sutton of Blandville, W. Va., and Miss Maude F. Lowther of New Milton, W. Va.
G. H. F. R.



DEATHS

LIVERMORE.—Mrs. Selucia Clarke Livermore was born in Andover near the Independence town line, August 11, 1826 and died of the infirmities of old age at the home of her sons, D. E. and L. C. Livermore, in Independence, May 10, 1924, aged nearly 98 years.

June 5, 1858, she was married to Briggs B. Livermore and came to live where she has since resided. Her husband died, November 7, 1880. To them were born two sons, Devillo E. and Louis C., who live on the Livermore homestead and have been her comfort and staff in her declining years.

"Aunt Selucia" was the eighth in a family of ten children born to Hazard and Phoebe Whitford Clarke, and the last of the brothers and sisters to pass to the life beyond.

In early life she united with the Independence Seventh Day Baptist Church of which she was a loyal member for about eighty years, and a faithful attendant until the natural strength of mind and body began to fail a few years ago. She is the last of that generation which established and sustained the Independence Church during the first quarter century of its history and the oldest representative of the two pioneer families that were largely and intimately connected with the early history of the town and community of Andover and Independence. "Others have labored and ye are entered into their labors."

Farewell services were conducted by her pastor Rev. W. L. Greene, at the Independence church, Monday, May 12, 1924. Interment in the family plot at Independence.

W. L. G.

THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor
L. H. North, Business Manager

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Sabbath School. Lesson X.—June 7, 1924

EZEKIEL ENCOURAGES THE EXILES. Psalm 137: 1-6; Ezekiel 34.

Golden Text.—"I will seek that which was lost, and bring back that which was driven away." Ezek. 34: 16.

DAILY READINGS

- June 1—False Shepherds. Ezek. 34: 1-6.
- June 2—The Flock of God. Ezek. 34: 11-16.
- June 3—Showers of Blessing. Ezek. 34: 23-31.
- June 4—The Watchman of Israel. Ezek. 33: 7-16.
- June 5—Gracious Blessings Promised. Ezek. 36: 22-28.
- June 6—A Sign to the Nations. Ezek. 39: 25-29.
- June 7—The Good Shepherd. John 10: 11-16.

(For Lesson Notes, see *Helping Hand*)

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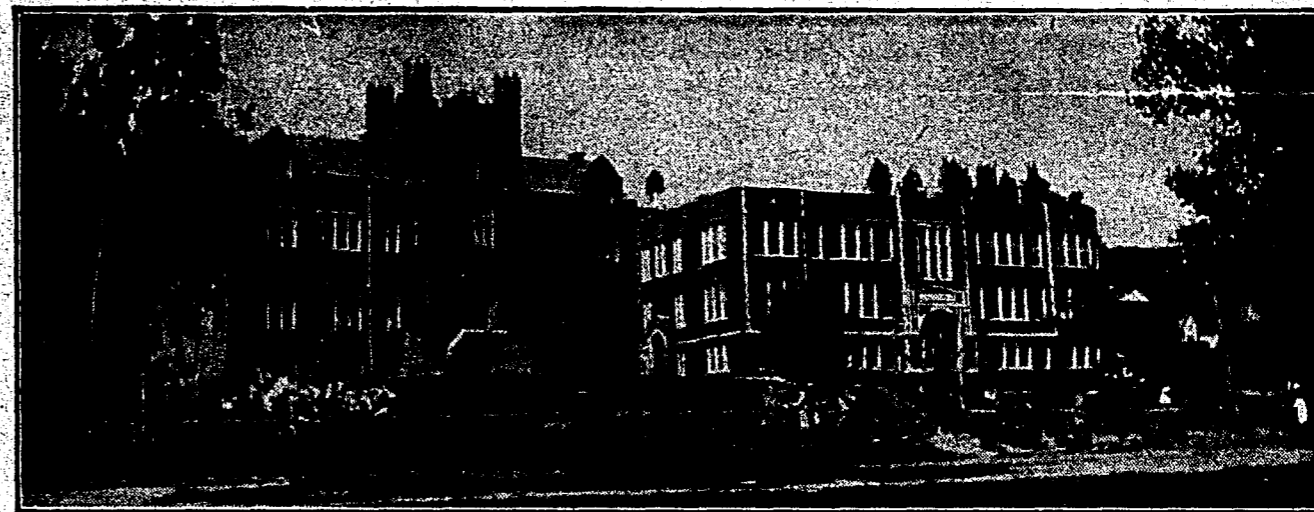
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The Sabbath Recorder

OUR PLATFORM

Adopted at North Loup, Neb., 1923

(Continued from last week)

3. We call attention to our future program and urge upon Seventh Day Baptists a carrying-over into the new plans of denominational co-operation, which may be adopted, an even larger measure of enthusiasm, fidelity, and vision, than have characterized the New Forward Movement.

4. We confidently expect that the denominational budget, which is the same as last year, will be fully met.

5. We suggest a special effort in behalf of deficits as indicated among our recommendations.

6. We point out the fact that growth and development in the life of each church and in the life of each individual constitute the highest measure of success for our New Forward Movement.

7. We believe that the New Forward Movement has proved a success in the conservation of our financial, human, and spiritual resources, in an increased unity among us, in a new and greater willingness to sacrifice, and in an enlarged work, vision, and faith for us Seventh Day Baptists.

(Concluded next week)

Fatherhood! What does that word itself teach us? It speaks of the communication of a life, and the reciprocity of love. It rests upon a Divine act, and it involves a human emotion. It involves that the Father and the child shall have kindred life—the Father bestowing and the child possessing a life which is derived; and because derived, kindred; and because kindred, unfolding itself in likeness to the Father that gave it. And it requires that between the Father's heart and the child's heart there shall pass, in blessed interchange and quick correspondence, answering love, flashing backwards and forwards, like the lightning that touches the earth and rises from it again.—Alexander Maclaren.

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