

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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The material in these editorials was prepared for the sermon before the Christian Associations of Salem College, on Sunday morning, June 1, 1924.

Is the One Thing Needful Being Overlooked?

Many hearts are yearning for a better world. Almost countless are the plans for social betterment; and multitudes are busy in one way and another trying to win men and women to better ways of living.

While modern methods and organizations all have some merits, the careful observer of results must feel that something is being overlooked in the plans for work or the results would be more satisfactory.

Jesus was the world's greatest social service worker, and no man has ever been able to improve upon his methods. When he looked out upon a world going to ruin, and began his saving and transforming work by teaching his disciples what to do to bring in the kingdom of heaven, he made this a fundamental plank in his platform: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

Then, when his work as God manifest in the flesh was done, and he was leaving his followers to carry on the work without his physical presence, he told them to wait for power from on high before they made a beginning. And so they waited and prayed until the Holy Spirit came. Jesus had assured them that they could do nothing without him. When they had fully conformed to Christ's methods, the work of the kingdom went grandly forward.

Later on when the greatest missionary of all time was about to close his earthly labors, he wrote a beautiful letter to a young man he had helped to prepare for the ministry in which he said: "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

Throughout the centuries these teachings of the Christ and of the apostle to the Gentiles have made the Church strong. The nearer God's children have come to carrying out the instruction regarding the power

from on high and the more completely they have made righteousness of life and character the first thing in their plans, the greater has been the success in bringing in God's kingdom on earth.

When we study the many modern devices for social betterment found mostly outside the churches, we can not help fearing that the one thing needful in Christ's plan is being overlooked. Could this one thing be incorporated into all societies and club organizations having human betterment for their object, their power for good would be greatly increased.

One of the hopeful signs in America is the wide-spread interest in social betterment work. It goes far to eliminate selfishness and to promote brotherhood. As never before, men are trying to cure all social evils and to relieve human distress. There is much dynamic power, philanthropy and wisdom in the various schemes and institutional devices, such as clubs, culture-schemes and various modern devices outside the church. I would gladly recognize all the good they do; but some way there is an evident failure which must be confessed; and we can but ask: "Is not the real essential thing being overlooked?" Apart from Christ—apart from the righteousness he required, the efforts for social salvation must inevitably come short of attaining the highest ends. The one thing needful—the power from on high, the new birth from above, would certainly make all these schools and institutional clubs more effective.

If the saving work of the right kind could only be begun earlier, enthroning the one thing needful in human hearts before the shipwreck comes, it might not be necessary to snatch men as brands from the burning. It is indeed worth while for good Samaritans to bind up the wounds of the one who has fallen among thieves; but would it not be still better if careful and whole-hearted attention could be given to the promotion of righteousness which would make the Jericho road safe for travelers?

Newell Dwight Hillis in his *Fortune of*

the Republic gives several practical illustrations of this thought. He refers to the testimony of a Unitarian philanthropist in Whitechapel district, London, who tried for nine years by every available form of institutional devices—by classes, by clubs, by lectures, by culture-schemes—to lift the people to higher living; but in the end, broken hearted, he wrote: "It is all a failure. Men will go on gambling and drinking till the flood."

Mr. Hillis also refers to several socialistic schemes which have failed. Here is a Russian Jew in New York, a man of beautiful character, devoted to his people, who for twenty years had toiled by settlement work to redeem the people of the Ghetto, until he gave up in despair, and said: "All my boys have graduated from these classes to go to the policy rooms, and many of my girls are in the disorderly houses." When a friend doubted this statement, the old man led him into the very dens he had mentioned and proved it. At best the strongest of those he had tried to save, went to some music hall to hear vague abstractions that have no saving power, and so the Ghetto goes on from bad to worse.

We do not pronounce these institutions of "ethical philosophy and naked abstractions" as utterly useless; there ought to be much good in them and would be if the living Christ were only given his rightful place in the hearts of the workers. Let Jesus come in and have his way with us in church and club work and the transformation of the world would be the happy result.

The gospel of good news concerning the kingdom of God; good news as to salvation from sin and death through regenerating union with God; the message of a divine Savior who lived, died, and rose again, must still be of inestimable value. I greatly fear that this in too many cases is the one essential thing overlooked by men who labor to make a better world. Godliness is profitable today as in days of old, and it is still Christ's plan for his workers to seek first the things belonging to the kingdom.

In a country where religion is unknown in countless homes; where children are allowed to run wild with no religious instruction, no idea of reverence toward God; and where public schools are not allowed to give religious instruction, it is not to be won-

dered at that the standard of spiritual life is all too low. Well may we press home the question: "Is not the one thing needful being overlooked?"

After all is said and done upon this vital matter, we shall find that the church is the only organization that will be likely to offer salvation to the great world in trouble. And those who have the cause of the kingdom at heart will be slow to go back upon this God-appointed agency for human betterment.

If the church finds the tempter making inroads that draw away its members, it must get busy and find and apply the remedy.

There is a Better Remedy. The old Grecian story tells how Ulysses managed to keep his men on ship-board while passing the island of the sirens by having himself strapped to the mast and the ears of his men stopped with wax so they could not hear the tempting music. According to that legend all who yielded to the enticements to land, were turned into swine and were never allowed to return to their lost estate. Do you say it was better to get by in that way than to land and lose out thereby?

Yes, 'tis true. But listen a moment! On another occasion when Orpheus, the sweet singer of Greece, sailed by that same island in search of the golden fleece, he set up sweeter music than the sirens could make so his men had no desire to land.

This, then, is the thing for which we plead; instead of depending upon outward laws and binding pledges, and various outward attractions, let the church of the living God set up in human hearts the sweeter music of the heavenly kingdom, until the tempter has no drawing power over man.

The music of the Christian religion has done more to sweeten the channels of thought and to transform sinful men than all other influences combined. Millions upon millions have found the text: "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come," absolutely true for this present world. You would hardly expect any one to deny that Godly living will be profitable in regard to the future life; but many live as though they doubted its being profitable in the present life on earth. Some claim that a man can not be a true Christian

and succeed in business, in a world like this. But we claim that there is a natural and obvious connection between true piety and temporal success. Right feelings toward God; the witness of God's spirit with ours that we are indeed the children of God, are always sure to invest men with those habits of industry and economy that draw around them the means of comfort and plenty.

On the other hand, the evil ways of fast living, intemperate and impure habits, indulgence in questionable amusements, are almost sure to lead men to squander their time, their money, and their talents, leaving them down and out in the vale of poverty!

Have these young men and women—students in college, preparing for life's great work—fully realized what these formative years are doing for them? We are each writing out our life-history page by page, chapter by chapter, as the years go by. We can not abbreviate, but must write out the record in full. By and by when our record is completed and we are called to reap the harvest of our sowing, these life-records are the books out of which we must be judged. Conscience will be fearfully awake when the records are met. Indeed, all through life as we recall our misdoings—our disloyalty to our God—remorse of conscience is bound to color our entire world and give us pain. Every bad habit indulged, every evil way of disloyalty, will fill us with heartfelt pain as the years go by.

Do you not think that the godliness mentioned in our text, which brings peace with our Maker, is highly profitable for the life that now is?

Yes, my friends, give me sickness, give me loss of friends, give me poverty—give me anything in the long catalog of human ills—rather than make conscience my tormentor!

Godliness as a Character Builder There are many things that contribute to the making of a man's character, some of which tend to the bad while others make for good. Young men and women can not be too careful in choosing the influences and the surroundings that are to settle the question of character with them. Religion, be assured, is no inefficient element in the formation of character. A little study in this line must impress us with the fact that godliness is

profitable. Nothing enters so fully down into our deepest motives of conduct; nothing takes such strong hold of the heart; nothing exerts so potent an influence in shaping our course and in fixing our destiny, as does the spirit of our religion. Whatever else it may do for us, it will never invest us with feeble and undecisive traits of character.

Again, those who heed the admonitions of my first text are the ones above all others who make our old world a safe place to live in. Where is it on the face of the whole earth that man rises nearest to his true position as a rational, immortal being; where life and character and property are most secure; and where the sweet charities of home and domestic life are most fully tasted?

In what land would you prefer to live, own property, establish your home and rear your children? The very thought of having to live in a godless community, where the blessed influences of the Christian church are unknown; where the evils of the saloon and gambling dens go unchecked, and where no Sabbath bells ever call your loved ones to spiritual services, you can not endure. What our old world would be as a home for you and yours, without the saving salt of Christianity, seems too bad to think of.

I know what your honest answer must be to the questions I have asked. You prefer to live in a land where the dear old Bible of your mothers is accepted as the rule of life, and where its love-messages from a Father God, sent to earth by his only begotten Son, are cherished; where the doctrines of salvation and of a future life are accepted, and where the social life is organized according to Christ's golden rule.

In such a land you would prefer to live; in such a community you would like to establish your home.

Godliness is Profitable From a Business Point of View Now we come to the important question as to the outlook for positions in the great world of business. Is godliness of life and character essential for a young man or woman seeking open doors for a business life?

Certainly it gives the best possible promise for a successful business career. When a young man proposes to apply for a remun-

nerative position in business, why does he seek recommendations from the leading Christian men in his community? He never thinks of getting help from the leading saloon keepers or the fast sports of his acquaintance. He knows the business interests of America will heed the commendations of leading Christians rather than of any other class.

Then when he makes his application for a position, the business house wants to know as to the kind of company he keeps, and matters concerning his standing in his home town. If he can carry the recommendation of his pastor and leading Christians of his church, saying he is a true, active Christian boy with no evil habits, his chances for a good position in business are greatly multiplied.

On the other hand if questions as to standing and character can not be satisfactorily answered, he finds it difficult to secure an opening.

Young friends, let me ask two or three plain questions as to the value of godliness in the life that now is. Will the Christian religion ever lead a man to waste and prodigality, leaving him in the vale of poverty among the "down-and-outs"? The misspent Sabbath, the gaming table, and the wicked ways of fast living, often eat up a man's substance and leave him stranded among the poverty-stricken; but prayer and church-going and the exercises of Christian faith never did.

Will godliness bring discord and turmoil into the home, cause the children to suffer from want, break up the family circle, and make life miserable? Many a husband has reduced his family to rags and wretchedness, by visiting evening clubs and halls of merriment; but never, never by the love and worship of God!

Once again, do you think your health will be undermined and your days on earth shortened by conforming to the principles laid down in the Bible, and by walking in the footsteps of Jesus our Lord? Excessive worldly anxiety, the dissipated habits of fast living, and indulgence in impure practices, have shortened many a life and brought young men to premature graves before half a life-time; but never did a well balanced Christian temper shorten a man's days!

Indeed, there can be no ground for hesitancy on this subject. If the way of the transgressor is hard; if the curse of the

Lord is in the house of the wicked; if the gall of bitterness is connected with the bonds of iniquity; then we can not expect individuals or families to permanently flourish if God be forgotten, the Bible neglected, and the sanctuary forsaken.

CONCERNING THE EARLY HISTORY OF THE SABBATH, AND THE INTRODUCTION OF THE SUNDAY INTO THE CHRISTIAN CHURCH

CORLISS F. RANDOLPH

VIII

THE ORIENTAL RELIGIONS IN ROMAN PAGANISM. By Franz Cumont, with an Introductory Essay by Grant Showerman. Authorized Translation. Chicago, 1911.

This volume of nearly three hundred pages, octavo size, contains the gist of a series of lectures by its distinguished author on the Michonis Foundation of the Collège de France, and another delivered on the Hibbert Foundation of Oxford University. In their purpose, both courses maintain the thesis that "The propagation of the Oriental religions, with the development of Neo-Platonism is the leading fact in the moral history of the pagan empire."

Professor Grant Showerman, of the University of Wisconsin, in his very admirable introduction to this book, observes,

Above all, M. Cumont is an interpreter. In *The Mysteries of Mithra* he put into circulation, so to speak, the coin of the ideas he had minted in the patient and careful study of *Textes et Monuments*; and in the studies of *The Oriental Religions* he is giving to the wider public the interpretation of the larger and more comprehensive body of knowledge of which his acquaintance with the religion of Mithra is only a part, and against which as a background it stands. What his book *The Mysteries of Mithra* is to his special knowledge of Mithraism, *The Oriental Religions* is to his knowledge of the whole field. He is thus an example of the highest type of scholar—the exhaustive searcher after evidence, and the sympathetic interpreter who mediates between his subject and the lay intellectual life of his time.

Again he says:

M. Cumont's work, then, transports us in imagination to a time when Christianity was still—at least in the eyes of Roman pagans—only one of a numerous array of foreign Eastern religions struggling for recognition in the Roman world, and especially in the city of Rome. To understand the conditions under which the new faith

finally triumphed, we should first realize the number of these religions, and the apparently chaotic condition of paganism when reviewed as a system.

Of the influence of Oriental mysteries upon Christianity, in his preface, the author writes:

We dislike to acknowledge a debt to our adversaries, because it means that we recognize some value in the cause they defend, but I believe that the importance of these exchanges should not be exaggerated. Without a doubt certain ceremonies and holidays of the Church were based on pagan models. In the fourth century Christmas was placed on the 25th of December because on that date was celebrated the birth of the sun (*Natalis Invicti*) who was born to a new life each year after the solstice. Certain vestiges of the religions of Isis and Cybele besides other polytheistic practices perpetuated themselves in the adoration of local saints.

In the chapter on Syria, in his discussion of the Chaldean cosmology, M. Cumont says, "The sun was supreme because it led the starry choir, because it was the king and guide of all the other luminaries and therefore the master of the whole world." Apropos the type of Christianity represented by Constantine in proclaiming the observance of the venerable Sun's day (Sunday), the following quotation from note 30, on page 288, is of significant interest (the italics are ours):

"The *vague deism* of Constantine strove to *reconcile* the *opposition* of *Heliolatry* and *Christianity*."

Thus it may fairly be inferred that Constantine's conversion to Christianity was purely formal, and was merely pursuant to the policy of several centuries standing, of the Roman Empire to give Imperial recognition to all religions and cults within its borders including conquered territory. Of course, in return for such recognition, the adherents of the various religions and cults were expected to embrace Emperor Worship in turn, as did all except the Jews and the Christians. The Jews were tolerated for commercial and financial reasons; and, finally, after enduring centuries of persecution, Christianity compromised to a far greater extent than the Church generally realizes, the first step of which was the acceptance under Constantine of Heliolatry, or Sun-worship. A careful perusal of the book under consideration, makes this clear.

Along with the Oriental religions, Neo-Platonism receives due consideration. The

reader's understanding of the text is greatly aided by some seventy-five pages of notes immediately preceding the index. The table of contents gives, in detail, the sub-topics treated in each chapter; and the index is full and scientific. A complete bibliography is contained in the notes.

THE ANSWERED PRAYER

Mrs. Mary E. Fillyaw selected the following poem, by Emily Tolman, and sends it to the RECORDER with this explanation:

DEAR EDITOR: I had the pleasure of sitting by the bedside of one who is ripening for glory. Indeed I could see the light of perfect peace beaming on her dear face. Hers has been a life of suffering, and now at the age of seventy-three, alone in the world and helpless among strangers, she patiently waits for the Master and writes messages of love to her friends.

To comfort any such suffering one among RECORDER readers, I have selected this poem:

I prayed that I the love of Christ might know,
And little dreamed for what I made my prayer.
Could he on me this priceless boon bestow?
Could I know love like his, so passing fair?
Who would such wondrous grace attain
Must tread, like him, a path of pain.

He showed me those I counted friends could sleep
In midst of my most dread Gethsemane;
That they for whom my yearning heart would weep,
In selfish fear could flee, nor think of me;
And said, "Wilt thou my suffering share,
Thou shalt find answer to thy prayer."

A crown of thorns was placed upon my head;
They pressed it hard upon my bleeding brow;
"Tis ever thus that men crown love," he said,
"A little of my love thou mayst know now.
In patience, then, this chaplet wear,
And thus find answer to thy prayer."

And yet my love grew still more deep and strong,
Till day and night I raised one ceaseless cry:
"Forgive, and lay not to their charge this wrong;
Oh, save these, Lord, though for them I should die!"

"That thou," he said, "the cross wouldst bear,
Is proof that my love thou dost share."

And now I thank him for the lesson sweet,
The lesson learned through sacrifice and pain,
Since it has brought me nearer to his feet—
Nor count the loss for the far greater gain.
In heart enriched with treasure rare,
I find the answer to my prayer.

Come, take that task of yours which you have been hesitating about, and shirking, and walking around, and on this very day lift it up and do it!—*Phillips Brooks*.

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 PROPHETS

A Scripture Lesson

Jeremiah 17: 24, 25

And it shall come to pass, if ye diligently hearken unto me, saith Jehovah, to bring in no burden through the gates of the city on the sabbath day, but to hallow the sabbath day, to do no work therein; then shall there enter in by the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem; and this city shall remain forever.

Ezekiel 20: 11, 12

And I gave them my statutes, and showed them mine ordinances, which if a man do, he shall live in them. Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am Jehovah that sanctifieth them.

Isaiah 56: 6-8

Also the foreigners that join themselves to Jehovah, to minister unto him, and to love the name of Jehovah, to be his servants, every one that keepeth the sabbath from profaning it, and holdeth fast my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt-offerings and their sacrifices shall be accepted upon my altar; for my house shall be called a house of prayer for all peoples. The Lord Jehovah, who gathereth the outcasts of Israel, saith, Yet will I gather others to him, besides his own that are gathered.

Israel 58: 9-14

If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking wickedly; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul: then shall thy light rise in darkness, and thine obscurity be as the noonday; and Jehovah will guide thee continually, and satisfy thy soul in dry places,

and make strong thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall be of thee shall build the old waste places; thou shalt build up the foundations of many generations; and thou shalt be called the repairer of the breach, the restorer of paths to dwell in.

If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, and the holy of Jehovah honorable; and shalt honor it, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in Jehovah; and I will make thee to ride upon the high places of the earth; and I will feed thee with the heritage of Jacob thy father: for the mouth of Jehovah hath spoken it.

Nehemiah 13: 17, 18

Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath.

KEEPING HOLY DAY SANCTIFIES LIFE

"Jeremiah prophesied just before and at the beginning of the Babylonian captivity, a captivity due not to the nation's old age and infirmity of years, but to the sins of luxuriousness of princes, priests, and people. This fact gives a special weight to his message.

The prophet does not attribute as much significance and value to mere work, traffic, and burden-bearing on the Sabbath, or to the mere with-holding from these things on that sanctified day, as one might suppose. Their importance is in what they revealed of the state of men's hearts. No one can be truly religious on the Sabbath and be irreligious on the six other days of the week; no one can truly honor God on the seventh and dishonor him from the first to the sixth day; no one can keep the Sabbath in a spiritual way and keep the other days for sin; no one can sincerely worship and serve God and treat his fellows unjustly and oppressively; no one can truly love God and not truly love man also. Such seems to be the real spiritual meaning of these words of the prophet of Judah."—*Main*.

"There is no such promise in Jeremiah for the observance of any merely ceremonial

law, as that which bids the people to honor the Sabbath day, that there may enter into their gates kings and princes riding in chariots and upon horses, and that the city may remain forever.

"And Ezekiel declares that in the day when God made himself known to his people in the land of Egypt, he gave them statutes and judgments and his sabbaths. Now, this phrase is a clear allusion to the Word of God in Jeremiah, that 'I spake not unto their fathers in the day when I brought them out of Egypt, concerning burnt-offerings or sacrifices, but this thing I commanded them, saying, Harken unto my voice,' etc. (Jer. 7:23). And it sharply contrasts the sacredness of God's abiding ordinances with the temporary institutions of the sanctuary. But it reckons the Sabbath among the former."—*Chadwick*.

ISAIAH'S UNDYING MESSAGE

Whether the last twenty-six chapters of Isaiah were written in Babylon during the exile, or in Palestine immediately preceding the arrival of Nehemiah, is a comparatively unimportant matter. In a very true sense these prophesies are timeless. The question of date is important only as it throws light upon their interpretation.

"The prophet opens with a declaration that Jerusalem's period of forced service is over, that she has paid double for the sins of the past, and that Jehovah is about to remove all obstacles and restore and exalt his oppressed people.

"The prophet's aim was clearly to encourage his despondent people to show them the deeper meaning of their present afflictions, to open their eyes to Jehovah's gracious purpose, to give to the entire race a goal for which to live and strive, and, above all, to arouse them to effective action. Doubtless the prophet thought only of the problems of the men of his day, but in his interpretation of Jehovah's world-wide purpose and in the faith and devotion which his words inspired he gave to all mankind a universal, undying message."—*Kent*.

In this message, practical in content and universal in character, the Sabbath takes a prominent place.

THE KEEPING OF THE SABBATH AND THE PRACTICE OF LOVE

"This prophecy (Isaiah 56:6-8) is further noteworthy as the first instance of the emphasis which 'Second Isaiah' lays upon

the keeping of the Sabbath, and as first calling the temple the 'House of Prayer.' Both of these characteristics are due, of course, to the exile, the necessities of which prevented almost every religious act save that of keeping fasts and Sabbaths and serving God in prayer. . . .

"Its lesson is, (Isaiah, chapter 58), . . . that character grows rich and life joyful, not by the performance of ordinances with the cold conscience of duty, but by acts of service with the warm heart of love. And yet such a prophecy concludes with an exhortation to the observance of one religious form, and places the keeping of the Sabbath on a level with the practice of love. Note the parallel of pleasure in the Sabbath and pleasure in Jehovah. Our prophet, then, while exalting the practical service of man at the expense of certain religious forms, equally exalts the observance of the Sabbath; his scorn for their formalism changes, when he comes to it, into a strenuous enthusiasm of defense."—*Smith*.

COVENANT-KEEPING AND SABBATH OBSERVANCE

"But the prophecy of the great unknown reflects the experience of a prophet who had lived long in exile. To him the worship of Jehovah consists in prayer and fasting, in observance of the Sabbath, and keeping pure from the abominations of the heathen. By these more spiritual religious exercises the faithful people of God could testify their attachment to the religion of their fathers, without any sacred places or sacred institutions. They were thereby brought into closer communion with their God, when priestly mediation and ceremonial access were out of the question. . . .

"The sins of Israel have brought them into trouble and darkness. Jehovah is their light and salvation. The people are called to repentance, to put aside formal fasting and engage in the real fastings, that alone give pleasure to Jehovah, namely, deeds of righteousness and mercy. They are also exhorted to be faithful to the Sabbath, the holy day of Jehovah. All other holy things have been destroyed. All the more is their fidelity to be shown by the sanctification of the holy day. . . .

"The sacrifices are still here, for the Old Testament point of view can not yet be abandoned; but the sacrifices are in the background. As the qualifications for par-

icipation in the blessings of redemption are no longer national, but covenant-keeping and Sabbath observance, conditions that all nations might fulfil; so the most significant feature of the new worship is prayer, and the world-wide name of the temple of Jehovah will be—house of prayer for all peoples.”—*Briggs*.

THE SABBATH A PRACTICAL TEST OF LOYALTY

“A renewed spirit of loyalty was shown immediately upon the return of the Jews from captivity. Under the inspiration and guidance of Jehovah, Nehemiah came back to rebuild the holy city, and to restore the temple and the temple worship. This consecrated and practical leader was conscious of the fact that the captivity was but the natural result of their own unfaithfulness. He was determined to hold true to all that promised help and blessing. It is not likely that the Sabbath commandment was considered more important than the others; but by its very nature and claims it became the first test of obedience under the new order. Nehemiah not only enjoined its observance, but he resisted those whose mercenary interests led them to encroach upon its holy hours. The discipline of the exile years, with the teachings of the prophets ringing in their ears and lodged in their hearts, brought the Hebrew race up to the birth of Christ free from the paganism of no-Sabbathism.”—*Bond*.

THE SABBATH NOT OF BABYLONIAN ORIGIN

Many scholars have held that the Hebrews received the Sabbath from the Babylonians. That question needs no lengthy consideration here. We can afford to wait for further data on that subject, resting assured that nothing that shall be discovered with reference to God's method in giving the Sabbath to man can change its character or lessen its religious value. It may be of interest to note here that a change is taking place in the minds of certain eminent students of this question. One of the latest books on the subject, published last year, was written by Professor A. T. Clay, and is entitled, *The Origin of Hebrew Traditions*. In this book Professor Clay says that Syria has a civilization antedating that of Egypt or Babylon, and that the flow of religious conceptions was eastward from Syria to Babylon, rather than the reverse, as is held by many. Of the Sabbath he speaks specifically in the following language:

“There is no root in Babylonian, as already intimated, equivalent to the common Hebrew *shabat* ‘to cut off, desist, put an end to.’ With the knowledge of its extended usage throughout the Old Testament, and knowing how thoroughly the institutions and the life of Israel were bound up with this day, to me it has been inconceivable how Assyriologists could make themselves believe, on the basis of the data given above, that this institution and this word were borrowed from Babylonia.”

In the closing paragraph of the chapter on “The Hebrew Sabbath” the author says: “In view of all this, and also of the conclusion that the current of religious ideas flowed not in the direction of Syria and Palestine, as shown above in the second chapter, will scholars continue to promulgate the idea that the Hebrew Sabbath is of Babylonian origin? We have a right to expect more than this.”

SPIRITUAL WORSHIP IN A MATERIAL WORLD

As God is a spirit, so man made in the image of God is a spirit; and religion is spiritual. The body, however, this temple in which the spirit of man dwells, is physical; and during man's earth life he dwells in a physical world. So far as this life is concerned, therefore, it will be necessary always for man's spiritual aspirations and devotions to find their expression through physical types and symbols. Communion with God is purely spiritual, but “in the most spiritual religion there is an irreducible minimum of formal observance.”

There is always the danger, of course, of mistaking the symbols of religion for religion itself; and of multiplying forms at the expense of spirituality. Ecclesiasticism thrives on ceremony, and the arbitrary power of a priesthood is in direct proportion to the number of ceremonies which can be performed only by the priest. But such a multiplicity of priestly rites leads to a proxy religion, which is not the religion of highest morality.

It is a central teaching of evangelical Christianity that all men have equal access to the throne of Grace. God who is no respecter of persons, hears his humblest child when he prays, and answers him out of the fullness of his great love and of his boundless resources. Our heavenly Father has made provision, however, for the spiritual development of his children living on this

physical earth, by providing material symbols of spiritual experiences, which become faithful tokens of our faith in God and of our loyalty to him.

BAPTISM A TOKEN OF LIFE SURRENDER

Baptism is the ordinance of the Christian Church through which the one who would begin the Christian life seals his covenant relation to Jesus Christ. In baptism one makes a public profession of Christ, and proclaims to others his new allegiance. At the same time, and by the same token, he confirms in his own heart his experience of regeneration. In the ordinance of baptism two great doctrines of the Christian Church are symbolized: the doctrine of the resurrection, on its Godward side; and in its human aspect, the doctrine of regeneration. Our baptism is a testimony to our personal faith in the risen Christ, and an expression of our purpose to walk in newness of life. Too often ministers and churches receive candidates for baptism who have been tossed their way upon the crest of a revival wave, without helping them to appreciate the spiritual significance of the ordinance. The baptism of our young people should be preceded by instruction in the obligations of church membership. Evangelical Christians claim no magical power for the ordinances. For this very reason every baptismal service should be approached in a reverent spirit, and should serve to impress upon all who gather for such service the beauty and the blessedness of beginning the Christian way.

THE LORD'S SUPPER AN EMBLEM OF ATONEMENT

The Communion likewise symbolizes two fundamental doctrines of the Church of Christ, and this service should be an occasion for impressing and teaching spiritual truth. The doctrine of the incarnation, and the complementary doctrine of the atonement, should be better understood and more fully appreciated in every Communion service. In Jesus Christ the Word became flesh and dwelt among us. The atonement is not a transaction between the Father and Son, completed at a given date, by the acceptance of whose terms, at another given date, one may experience once for all, atonement for sin. The atonement is a vital, living and constant experience; a perpetual partaking of the bread of life. This living and perpetual experience is symbolized

from time to time in the Holy Communion. Every sincere communicant should be able to so realize in the Lord's Supper the relation of the divine Spirit to the human life as to go out to do the will of the Father; to follow him at whose table he has sat into the garden of weariness and sorrow, and if need be, to Calvary and the Cross.

THE SABBATH A SYMBOL OF GOD'S IMMANENCE

Baptism is administered once to every Christian, symbolizing burial with Christ and a resurrection into a new life in him. The Lord's Supper is administered periodically as an impressive reminder of the fact that our spiritual life is sustained as we partake of the divine life as it is in Jesus Christ. Regularly, and more frequently, the Sabbath bears witness to the gracious and loving providence of God. Week by week as the Sabbath draws on with the setting of the sixth day's sun we are made conscious of the ever present God, and of our abiding relationship in him. The Sabbath, therefore, symbolizes God's immanence and our immortality. These are its doctrinal implications. God created the world in the beginning, but he also stayed with his world, of which fact he sought to make man constantly conscious through the regular and frequent return of his holy day. Heaven and earth are not far apart. God is always near. Such is the lesson repeatedly taught, and the experience entered into through the faithful observance of each recurring Sabbath day.

THE SACRAMENTS AND THE SABBATH

In the Roman Catholic Church there are seven sacraments, while the Protestant churches recognize but two. In neither case is the Sabbath included. A careful study of the character and office of the Sabbath reveals its kinship to baptism and the Lord's Supper, both in its character, and in the service which it renders to the human soul. The nature of time is difficult to determine; and its study, in the abstract, is perplexing and illusive. However, it is not difficult to recognize a portion of time measured by the regular phenomenon of the setting sun, and set off by divine appointment, as a symbol of the sacredness of all time, to be kept as a token of our loyalty to him who was before all time and to whom belong the eternities. And what could be more fitting for this spiritual service than a

day made holy by divine appointment. Many things in this earth may be altered by the hand of man. This is not true of time. No one can stay the hand of time. As long as the sun continues to shine and the earth to rotate on its axis, so long will the days succeed each other. One can never go where the Sabbath is not, so long as night comes with the setting sun, and is succeeded in turn by the morning. The Sabbath, therefore, is a constant and fitting symbol of the abiding presence of a loving Father, and its faithful observance is a token of our loyalty to him.

BROTHER JORDAN WRITES FROM BATTLE CREEK

DEAR EDITOR:

Now that I am able to do a little writing I am happy that the privilege is given me to send a brief note to the RECORDER which shall in some small way express our thankfulness to the many friends who sent such helpful, comforting messages during my recent illness. It is a physical impossibility to write each one and tell them of the gratitude Mrs. Jordan and I feel for their words of comfort, the prayers they offered for my recovery and for Mrs. Jordan that she might be given strength for the heavy burdens that she was called upon to bear.

My recovery was due to the prayers of individuals and groups as they with the mighty power and love of God proved "that the prayers of the righteous availeth much." Most humbly do we recognize the goodness of the Father, and praise him for his love. Gratefully do we remember the love and unstinted aid which the members of the Milton Church and community gave in such substantial ways that the burdens of the heart, the home, and the hospital, should be made as light as possible. Last, but not least, we remember the untiring efforts that Doctor Crosley and others made that recovery should follow.

As you know, I am back in the Battle Creek Sanitarium as its pastor. The whole sanitarium was very reluctant to have Pastor Kelly leave them as he had endeared himself to helpers and patients. But on account of Mrs. Kelly's health it was thought best that they should live in a more beneficial climate. So they will make their future home at Stuart, Fla., where Elder Kelly will spend the greater portion

of his time in raising citrus fruits. One can easily guess, however, that he will not be idle in religious work.

When I left the sanitarium five years ago, I little thought that circumstances would be such that I could be persuaded to return to take up the religious work there. But there seemed to be a place for me to fill and a real call to the religious and spiritual needs which prevail in the sanitarium. Sadly I miss the genial voice and encouraging presence of Elder Tenney, that prince among men and servant of God.

As I close I must speak of the happiness that Mrs. Jordan found in our ministry with the Milton Church. Most loyally did they minister to our needs which made it possible for us to do a greater and a better work in church and community. The church with its host of children and young people and adults all interestedly engaged in the work of the kingdom, has a great future before it. They merit and are receiving the blessings of God.

Cordially yours,

HENRY N. JORDAN.

Battle Creek Sanitarium,

May 26, 1924.

RESOLUTION OF APPRECIATION

Resolved, That we, the members of the Milton Seventh Day Baptist Church, express our sincere appreciation of the faithful and devoted service which Rev. H. N. Jordan has given to our church as its pastor during nearly five years.

His practical sermons, his effective work in the Christian Endeavor societies, and his genial happy ways as he has gone among the people, have endeared him to all.

We wish to acknowledge with gratitude the helpful part Mrs. Jordan has filled in making her husband's pastorate a success by her deep interest in the welfare of the church and especially by making the parsonage a home for the people of the church.

As Pastor Jordan severs this pastoral relation to become the director of religious work in the Battle Creek Sanitarium, an office for which he is eminently fitted, we wish him success and the blessing of God in his new work.

ALFRED E. WHITFORD,

EDWIN SHAW,

MRS. D. N. INGLIS,

Committee.

May 4, 1924.

MISSIONS

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

NEWS AND NOTES OF THE WORK IN TRINIDAD

We are now settled in our hall recently occupied by Seventh Day Adventists. It has been re-arranged and nicely fixed up. The work goes on with signs of blessing, in spite of the enemy to hinder.

The name of the school is the Pierre Ville Sabbath school. It has been organized by me according to instructions received from Pastor Spencer, with Sister A. E. Cust, superintendent; Albertha Bunbury, assistant superintendent; Brother Peter Charles, secretary; Chester Cust, assistant secretary; and Hercules Bunbury, treasurer.

There are two adult classes, one junior, and one primary, with four teachers.

We do not take up collections in Sabbath school, because we do not know if it is customary to do so.

The school on the whole is in a very healthy condition, and we hope soon to make the hall a little larger so as to accommodate the new members coming in.

On Sabbath morning from 9 to 9.45 teachers' class meeting is held. School opens at 10 o'clock and after singing, prayer, reviewing the past week's lesson, taking up the lesson for the day, and other items of interest, we close Sabbath school at 11.15 a. m.

We are desirous of making the Pierre Ville Sabbath school a model one, and would be glad to come up to the standard; but we are lacking in much of the working material. (a) We would be glad to receive the *Sabbath Visitor*; (b) We would like to know something of the ten-point standard; (c) teachers' training class; (d) *Teachers' Manual*; (e) we also need a course of studies, and a picture roll for the kindergarten.

Name of school—Pierre Ville Sabbath school.

Address—Mayaro, Trinidad, B. W. I.

Number of children enrolled—Eleven.

Number of adults enrolled—Fourteen.

Number of *Junior Quarterlies* needed—Six.

Number of *Intermediate Quarterlies* needed—Two.

Number of *Helping Hands* needed—Fourteen.

Time of holding the Sabbath School—10-11.15 a. m.

Number of teachers—Four.

Supply teachers—Two.

Our church is not yet organized, but we carry on our services as usual. The Sabbath preaching service is from 11.30 to 12.30. Baptism class from 2 to 3, and young people's meeting from 4 o'clock to sunset.

On Sunday, Sister Cust holds Sunday school from 3 o'clock to 4 for children and others who were forbidden by their parish priest to attend our Sabbath school. On Sunday night there is also an evangelistic service at 7.30. Song service precedes, from 7 to 7.30.

On Monday night our good brother, J. Gransaul, late leader of the Adventist body and evangelist, goes out in open air or cottage meetings. We trust the good seed sown will bring forth abundant fruit to God's glory.

Our good Sister Magdalene Murrell, a Sabbath keeper of the West Evangelist, and who has done yeoman's service for the First Day Baptists, is now united with us, and has been a constant, zealous and efficient worker. Generally on Tuesday night she holds her cottage meetings, and assists largely in scattering the printed page. Sister Murrell is a real live missionary. We pray that God may bless her efforts.

Wednesday night, from 7.30 to 8.30, is our regular missionary meeting. On Friday night the prayer meeting is conducted for one hour.

Plans are being made for the beginning of a house of worship, to cost approximately \$400. Some of the brethren who are sawyers, are prepared to go to the woods and fell down trees that would meet the case.

The package of tracts was gladly received. They all were scattered as the "autumn leaves." The people are anxious for more, but I can do nothing to meet this great demand. One woman had the tract, *Time Enough Yet*. She prized it ever so much; but at last it was stolen from her, which caused her much grief. Another, a man,

says that some one took away his tract, and he shall certainly make a fight with the fellow that is found with it. We are truly thankful to our heavenly Father for the marvelous results which have already taken place—for some of the people have already had the light shed abroad in their hearts by the Holy Spirit.

We are anxious to have a Tract Society organized in this field something on the basis of the Tract Society of the Seventh Day Adventists in Port-of-Spain.

We are most happy to record the good work done by our Sabbath school Secretary Charles, who goes out on Sundays holding short Bible studies from house to house. He worked this way with many tracts with a Mr. Christmas, and today, thank God, Brother Christmas has decided to obey the Lord fully, and has cast in his lot with us. We expect many others soon. To God be the glory!

I have not had our treasurer's report yet, but the *tithes* for March are something like \$15. I would be glad to be informed at once as to what I should do with them, as this is the Lord's money. *This is most important.*

The school master of the Mayaro Government school has kindly loaned us his organ, so that our services may be brightened up somewhat. We have to send it back at the close of vacation, and we sincerely hope that the Lord may bless us, and enable us to get our own in the near future.

We believe that an awakening time has come for Trinidad. There are several doors opening, and more in prospect. We are having calls from other parts, but means are not sufficient to respond to all of them.

The work carried on by this assembly is going on with much to encourage us, and our hands are well filled in seeking the salvation of the lost, and building up the saved in this most holy faith. It is for this reason I was compelled to close down my pharmacy, so as to give my undivided attention to this good work.

The situation of our hall being on a high hill, the breeze blows exceedingly strong and puts out the lamps at night, consequently it is difficult to hold evening meetings. We are now planning to render a concert, and from the proceeds purchase two gas lamps.

Our proposed deacon, Hercules Bunbury, has done valuable work for the cause.

About three weeks ago he held a public meeting at the St. Joseph Village in the presence of a large and appreciative audience, on the "Person and Work of Christ." He was assisted by Sister Magdalene Murrell. Since then people are constantly requesting them to visit them again, but Brother Bunbury's hands are full, and he can not possibly go back now.

Truly the harvest is great, but the laborers are few. C. R. CUST.

Mayaro, Trinidad, B. W. I.,
March 30, 1924.

FOUKE SEVENTH DAY BAPTIST SCHOOL

CLIFFORD A. BEEBE

To understand the history of the Fouke Seventh Day Baptist School, it is necessary to trace the history of Fouke and its church back to their inception in 1883. Rev. J. F. Shaw was the father of the Fouke Church, of Fouke, itself, and, in a sense, although he was not the prime mover in it, of the school.

He, while pastor of the College Hill Baptist Church, at Texarkana, Ark., had the Sabbath brought to his attention by Mr. Granberry, a deacon in his church, who had heard of it through the *Sabbath Outlook*. In an attempt to convince Mr. Granberry of his error, Elder Shaw himself was convinced, and thus started the Sabbath movement in the Southwest. He with eleven other members who accepted the Sabbath, soon after withdrew and organized the Texarkana Seventh Day Baptist Church.

The group grew during several years, by conversions, and by lone Sabbath keepers' moving in—for Elder Shaw had taken up missionary and Sabbath reform work in Arkansas and Texas. But they were dissatisfied with conditions unfavorable to Sabbath keeping; and Elder Shaw, who was a man of broad vision, began to lay plans for a Sabbath keeping community.

Thirty-five years ago the region where Fouke now stands was a pine forest, owned by the Fouke Land Company. There were a few scattering farms here and there in the woods, and lumbering operations had begun, with saw mills at Boggy Creek and elsewhere. A railroad had been built to reach these mills.

This was the country that the Texarkana people selected as a ground of operations, and Elder Shaw and Mr. John Snell were

sent to spy out the land. They rode up on the log train into southern Miller County and alighted at the place known as the "Red Hill." Liking the land they each took up forty acres, and, as soon as arrangements could be made in 1890, nearly the entire Seventh Day Baptist community moved there. John Snell built the first house—of one room—and in this they all lived until other houses were built. Others of the settlers soon took up farms, and the community became fairly well established. Elder Shaw opened a printing office and began the publication of the *Fouke Record* and the *Sabbath Outpost*.

The town was laid out in streets, named for Seventh Day Baptists: Main Street, for Dean Main; Snell Street, for John Snell, as his house was on it; Lewis Street, for A. H. Lewis; Babcock Street, Randolph Street, Collins Street, and others. One of the first tasks was to reorganize the church as the Fouke Seventh Day Baptist Church. There was then no school at Fouke, the nearest one being two or three miles to the north.

The Southwestern Association had already been organized, mainly through the efforts of Elder Shaw, and it early took steps toward establishing a denominational school in the Southwest. About 1893, Bampfield Academy was established at Fouke, but was not a success, and was soon discontinued. The movement did not die, however; and in 1899 it was taken up again by Miss Elizabeth Fisher, now Mrs. Luther S. Davis. The work began to take more permanent shape the next year, when Rev. G. H. F. Randolph took charge of it. He undertook the entire charge of the school; built the school and church building on his own farm, taught the school, preached for the church, and served as general missionary on the field, for about fifteen years. For a while, also, he ran a peach cannery; and he took many boys into his home to work for their board and go to school. Elder Randolph left at Fouke a reputation as a tireless worker.

In 1904 and 1905 the Seventh Day Baptist group was strengthened by the coming of A. S. Davis and Isaac Parrish from Little Prairie, Ark.; S. J. Davis from Salem, W. Va.; and J. N. Pierce and E. G. Scouten from Nebraska, with their families.

Miss Fisher continued as a faithful

worker in the school; and after her marriage, her husband, Luther S. Davis, came to Fouke and served for a time as pastor of the church.

In 1915 Elder Randolph resigned his work at Fouke and returned to West Virginia; and the school passed into the control of the Fouke Church, which bought from Elder Randolph the building and a two-acre lot; also the nearby house now known as the "Hall," with a two-acre lot. This house has since been used as a parsonage and home for teachers, as well as a rooming-house for out-of-town students. It is far inadequate to the needs, as it can accommodate at best only about a half-dozen students. The management of the school was taken up by a board elected by the church from its members. Mrs. Nancy Davis Smith has served as president of the board ever since its inauguration.

A few teachers who have served under Elder Randolph, besides Miss Fisher (Mrs. Davis), are: his sons, John, Wardner, and Winfield; Miss Carrie Nelson, Miss Fucia Randolph and many others who have been there for a year or two.

Pastors of the church since Elder Randolph's resignation have been Clark H. Siedhoff, Fred I. Babcock, Paul S. Burdick, Mark R. Sanford, Clifford A. Beebe, and Mrs. Angeline Abbey Allen, the present pastor. The first three served also as principal of the school; but for the past three years Miss Fucia Fitz Randolph has been the principal. One of the great needs of Fouke during these years since 1915 has been for more permanent leadership.

The present faculty consists of Fucia Fitz Randolph, principal; Isaphene Allen, assistant; Mrs. Angeline Allen, intermediate; Mary Greene, primary. The last three came to Fouke this year; all from North Loup, Neb. The school board, which is elected annually, now consists of: Mrs. Nancy Smith, president; T. J. Templeton, secretary; Fucia Fitz Randolph, treasurer; Vance H. Kerr, A. R. Pierce. Deacon S. J. Davis who for several years has been one of the mainstays of the school, was this year compelled to resign his position on the board because of failing eyesight.

Among other workers at Fouke, Mrs. Jennie Williams, of Little Genesee, N. Y., is worthy of mention. For several years she served as matron of the Hall, and also, part of the time, taught in the school.

In 1917, when Fred I. Babcock was pastor and principal, the old building burned, with no insurance and a total loss of the contents. The entire denomination rallied to the help of Fouke, and a new four-room building of cement blocks was erected. The front room, seating about fifty, is also used for church services; two of the other rooms can be opened into it, making an auditorium with a total seating capacity of over one hundred. The fourth room is the library, which contains a good collection of about one thousand two hundred books. It serves to some extent as a public library, as there is none in Fouke. The room also contains the high school laboratory.

The present enrollment of the school is about seventy-five, nine of whom are doing high school work. The purpose of the school is to give the children of Sabbath keepers and others an education of a higher standard than is furnished by the public schools of Miller County, and also to give them a religious element in education. Approximately one-third of the students are Sabbath keepers. To them tuition is free, but to others there is a small charge, ranging according to the grade in school, from \$10.50 to \$20 per year. Books are furnished by the school. The official name of the institution is "Fouke Academy and Graded School."

The school at present is in desperate need of better financial support. Probably no school in America runs on less money; \$300 is appropriated by the Young People's Board for teachers' salaries; \$200 by the Woman's Board for a general fund. Besides this, there is an income of a few hundred dollars from tuition. On this money the school supports four teachers, besides furnishing them with money for traveling expenses; supplies books for the school; keeps up repairs on the building; and makes a monthly allowance for board at the Hall. The pastor in recent years has taught without salary, as he receives a small salary from the church and the Missionary Board.

The Fouke Church has at present about sixty members, a little over half of whom are resident. They, alone, of the churches of Fouke, keep up regular preaching and prayer services, a Christian Endeavor, and a Ladies' Aid. The membership of the church includes many lone Sabbath keepers

scattered through Arkansas, Texas, Oklahoma, and a few in other states; and makes an effort to shepherd this scattered flock through its pastor and the Home Department. Fouke people are poor financially, but there is a group of them who are intensely loyal to their Lord and to his Sabbath; and there are wonderful possibilities for development.

Fouke has changed much in thirty years, and has gone pretty far astray from the ideals of Elder Shaw and his group of pioneers. It has become the trading center of a large part of Miller County, and is now an incorporated "city" with a population of about four hundred. The business of the town has passed almost entirely into the hands of First-day people, and the Sabbath is now the bustling business day of the week. But the Seventh Day Baptist Church at one side of the noise and bustle of business, stands on its little hill still shedding its light. Its influence is firmly rooted, and is still growing in the country round about Fouke. And the influence of the school has been great. It stood for education at a time when there were few schools in the section, and they were poor; and now, although Fouke has a new two-story public school building, and a high school, the facilities are still far inadequate; and our school is still needed. It has made a speciality of teacher-training, and many of the best teachers of Miller County—most of those near Fouke—are its graduates.

The time will come, perhaps, with the increasing development of the public school system of Arkansas, when Fouke Academy must take up entirely new lines of work, or discontinue. Such has been the fate of all other Seventh Day Baptist academies—Fouke alone remains. But that time is not yet in sight. The school is needed now, perhaps, as never before; for there is an increasing demand for education, with which the development of the public school system does not keep pace. Seventh Day Baptists have a wonderful opportunity there, if they will take it as a responsibility and realize the service that is being done and the immense possibilities for service, if it were not for the handicaps which are borne, and which could be removed by an awakened interest in the denomination. Let us do more for Fouke!

EDUCATION SOCIETY'S PAGE

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

THEN, WHO IS THINKING?

Is it true that the youth of America today are a docile, lazy, unthinking group, with more interest in the movies or a baseball game than in their lessons, the problems of religion, and politics, too lazy and narrow minded to think out their own ideas, and who take for granted everything that their forefathers have believed and done? We are told that this is the fact, and it is being paraded before us and before the world from platform and press and in discussion groups. But is it true? If it is, it is a terrible indictment against the youth of this country. Of what use then is higher education, more liberal advantages in every line of endeavor, more privileges, and more responsibilities? If with more education and greater advantages than our fathers had, we are still a docile, unthinking, pleasure seeking outfit with not a single serious thought in the world, what of our cherished educational institutions, our churches, our political institutions? Does it not prove them a rank failure? If the charge is true, it most certainly does.

But we deny the charge, we deplore the idea which many short-sighted people have that this is true, and we rise, metaphorically speaking, to defend ourselves, and insist that we do think for ourselves, that we do know why we are Christians, why we are of a certain political faith, and that we are interested in the more serious things of life, all these calamity howlers to the contrary notwithstanding.

We are not a docile, thoughtless, pleasure seeking group, meekly following the ideals and beliefs of our forefathers without thinking out our problems for ourselves, and more interested in pleasure than in the more serious things of life. We may not think enough of the social, political, and religious problems of today, but we certainly think as much about them as our forefathers did, and perhaps more.

In a recent poll taken among the students of a large college as to what seven subjects

they thought most about, only one subject, that of movies, was particularly light, or frivolous. The other subjects were: themselves, women, studies, activities, religion, and men. While some thought concerning any of the above subjects could be along a frivolous line, on the whole what better subjects could be chosen?

Are not we ourselves a very important thing to think about? Are not our plans, our tribulations, and our hopes of great importance? Are not studies and religion, and even activities, women, and men of some importance? We think these make a pretty good list of subjects for self thought.

Young people the country over are taking more interest than ever before in our history in politics, religion, social questions, ethical, and philosophical problems. Does not this indicate that the youth are doing some thinking for themselves? Did not the Indianapolis convention and the Madison convention show that the youth were thinking about world problems? Or must we believe that those students who attended were a docile, unthinking group, who listened to older speakers and merely voiced a meek and gentle "me too." We refuse to think this. We think that they thought out the problems in their own way, and acted upon their own initiative, no doubt influenced by older heads, but not blindly following. We have faith in the youth of America.—*Milton College Review.*

THE LARGE COLLEGE VS. THE SMALL

"I have arrived at a definite conclusion that it is by no means a safe plan of education to send a son to any of the large colleges, and it is my wish that my sons be not sent to such a college, believing that there are other means of obtaining an education as good and, at the same time, safer as to the quality of the man produced."

The above quotation is taken from the will of a prominent New York man. It is not the expression of a half-baked idea by one prejudiced against education, but rather it sets forth the honest conviction of a man who has had an opportunity to study what he is talking about, and who desires that his sons profit by the results of his investigations.

No greater charge than this could be made against our large colleges than that of the impliedly poor "quality of the man pro-

duced." There is comfort in the fact that only large colleges are mentioned, for by failing to mention the smaller institutions the writer of the will must have meant to exonerate them from the charge. We who attend schools whose enrollment classes them as "small colleges" do at times wonder if we are not missing something by not enjoying the atmosphere of large colleges and universities; so remarks such as the one given above make us feel much more comfortable. If there is a question as to the "quality of man produced" we are well satisfied with our present situation.—*The Green and White, Salem College.*

ADDRESS OF PACIFIC COAST ASSOCIATION

REV. JOHN T. DAVIS

(Presented at the annual meeting, held at Riverside, April 18-20, and requested for publication in the Sabbath Recorder.)

As this closes my official service with the association, I wish to thank you, individually and collectively for the courtesy shown me, during the two years and over you have born with me. And as future planning will be in other hands, it is not fitting that I should speak of future work for the association; but you will pardon me, I trust, if I speak briefly of interests, to my mind, vital to us as a denomination, yea, to the cause of the Church at large.

No: Don't get frightened, for I am not after the evolutionist, for I believe in true evolution, that is, growth and development; neither am I after the higher critic, for it is not long since, that I ran in the same herd, and too close an examination might reveal some of the ear-marks yet.

My question is: What of our youth? What of our homes? What of our churches, with the present trend of religious thought and teaching?

In *Current Thought* for February, 1924, p. 152, William Ralph Inge, dean of St. Paul's Cathedral, London, is quoted as saying: "Anybody must be a saint or a humbug to preach the gospel pure and unalloyed. The majority of ministers are neither one nor the other. Many ministers find in politics a welcome refuge from preaching dogmas, in which they no longer actively believe and which bore their congregations."

We may not know just the sense in which Mr. Inge uses the term "saint"; but from

the connection in which he uses it, we conclude that he places him beyond the pale of ordinary intelligent men; and therefore if we understand Mr. Inge, no ordinary intelligent man can be expected to preach a "pure and unalloyed" gospel. We would naturally expect the dean of St. Paul's Cathedral, London, to be a man whose opinion was founded on fact, whose word is reliable; and therefore we must conclude that the majority of the ministry of today are not sincere but in the language of the dean, are "humbugs."

What then of our youth, who come under their instruction? What then of our homes, the social life of which they mold? What then of our churches, the destiny of which they are directing?

Lest some one should say: J. T. (that old pessimist) is astride his hobby again, once more let me quote from *Current Opinion*, showing the cause and condition, as other men see it. Quoting from the same issue, page 165, we learn that Hamlin Garland, a critic of American literature, giving as authority the *Theater Magazine*, says: "In better, saner times the red light symbolized danger, a leprous spot to avoid. In America we are more progressive. There are no red lights in our streets, but they burn—even more brightly—on our stage! The prostitute—that is the character our rapid-fire, up-to-date dramatist prefers to exploit for fattening his bank account. The youth just out of college, the virgin of blushing sixteen are shown the life of the harlot in all its unsavory, hideous details."

Then the writer goes on to show that Mr. Garland points out that the woman libertine is in the process of glorification, in book as well as play, and seems to think that a great part of the vulgarity and immorality of our present literary output may be traced to European influence. But I am wondering whether it is European influence, or parental lassitude mixed with America's worship of the god of fashion that has caused the scandal among the high school students of our neighboring city, and even the blush of shame to mantle our own cheeks, at reported "strip euchre parties" nearer home. In an address, some years ago, Brother Jay Crofoot, in speaking of the criticism being made regarding women's dresses, seemed impressed that there was coming to be less and less of them to criti-

cize; which impression, facts seem to justify. Now shall we charge this up to European influence, or American vanity?

With the modern ballroom costume and evening dress, with our girls early learning the art of "flapperism," with rolled stockings and little clothing above or below, and taught the folk-dance, in our schools and some of our popular sanitariums, should we expect modesty and virtue among the young?

Must the minister be called a humbug, when he knows that to preach a pure and unalloyed gospel regarding these customs would cost him his standing?

I call your attention to these things, not merely that you may face the facts, but that you may ask: why do they exist?

While we may, possibly justly, attribute some of the present-day delinquency to the liberal school of thought, it falls into insignificance when compared with much of the fundamental teaching of today, to the effect that there is no law or that obedience is not essential, that all that is necessary is to believe in Christ and join some church. And when we consider that this comes from men contending for the Bible as the Word of God; that it, and it only is authoritative; men who stand in the sacred desk, professing to teach the good and the right way, and say, there is no law, or that it is not essential; when the Book, from which they select their texts, says: "Sin is the transgression of the law." (1 John 3:4), and that, "Where no law is there is no transgression." (Rom. 4:15); how can we wonder that the world is coming to have little confidence in what they say.

Is it any wonder that a wave of crime is sweeping over our land? Is it any wonder that the divorce cases are filling our courts? Is it any wonder that some of our high schools are hot-beds of immorality? Why cry out against senators in the Tea Pot Dome scandal? Why impeach our governors for graft and violation of their oath? If there is no law, there can be no transgression, and if no transgression there can be no sin, according to the Book from which these "men of the cloth" take their texts.

After facing these facts, I am wondering what Dean Inge of St. Paul's Cathedral, London, would call these men; saints or humbugs?

To me the whole question centers around

this one thought: Is the Bible really the Word of God, or merely the best religious thought of the ages? If it is an authoritative book, as doubtless most ministers would claim, then have they, or any one, the right to ignore its teaching or deny its plain statement, to sustain some pet theory? If we as Seventh Day Baptists regard this book as the Word of God, are we presenting its truths to the world, as we should? If what we stand for is the gospel, the whole gospel, and nothing but the gospel, then are we willing to preach it, with no uncertain sound, "pure and unalloyed," though all the world should call us humbugs?

So long as we cater to present-day teaching, without protest, granting that willful and persistent violators of God's law are good Christians; we may still get the smiling commendation of the world, and be treated as a harmless little people, without the courage of our convictions; but we should not expect any high regard from the world, neither should we expect to retain many of our young people; for the intelligent young man or woman can see if one willful and persistent violator of God's law can be a good Christian, so can another.

Now don't say that J. T. does not believe any except Seventh Day Baptists can be saved, for if you do you will have broken the Ninth Commandment.

J. T. DAVIS.

196 North Street,
Riverside, Calif.

FAREWELL

Milton College students regret that Rev. Henry N. Jordan, pastor of the Seventh Day Baptist Church of Milton, has found it best to leave Milton for other fields of labor. He recently resigned his pastorate here, and left last week to take up his new duties as chaplain of the sanitarium at Battle Creek, Mich. While Pastor Jordan has not been directly connected with the students, he has been indirectly associated with them, and always has shown great interest in the college and the students. His friendly and cheerful greeting to everyone whom he met, his pleasant smile, and helpful interest will long be remembered by Milton students. We wish him renewed health after his recent illness, and great success in his new work.—*Milton College Review.*

REV. JESSE ERWIN HUTCHINS

FUNERAL ADDRESS, REV. EDWIN SHAW

Standing today by this casket of death, wherein reposes what was once the earthly home of one of nature's best noblemen, I would be utterly overwhelmed with sorrow, even bitter sorrow, were it not for the abiding assurance of an over-ruling divine wisdom. I would be lost and wholly bewildered in the mazes of human thought and speculation, were it not for the kindly leading light of him who was and is the Way, the Truth, and the Life;



and, like the Psalmist, "I had fainted unless I had believed to see the goodness of the Lord in the land of the living"; so that though walking through the dark valleys, even in the shadows of death, I shall fear no evil, for the power and wisdom and love of God, and the hope of immortality, they uphold and they comfort me.

The grim reaper, called Death, goeth forth day by day and cutteth down both here and there, wheresoever the Great Husbandman sendeth him. But the Great Husbandman hath a purpose in it all, a purpose oft-times hidden from human sight and from human understanding. You know, when the reaper goeth forth, sometimes the plants are just starting, and then it is that a baby, pure and innocent, is laid away; sometimes the

plants are in the bud and early blossom, and then it is that the beauty and the hope of youth are stricken down; sometimes the seed and fruit are well developed, and then it is that the strength and vigor of full-grown manhood and full grown womanhood are gathered by the reaper; and then sometimes he tarries long, and, like the ripe and mellow fruit that falleth to the ground, or the shock of withered corn late in autumn, the aged are garnered into the harvest of eternity.

You have seen the farmer in the early springtime thrust his spade or fork into a bed of small young plants and dig them up, it seemed like death and devastation; but you knew that he was but transplanting them to other places where they might have a freer, larger growth, a life more useful. And you, yourself, have doubtless gone into the garden or the hot-house and with knife or shears you have cut away the choicest and the best of the blossoms, destroyed their lives; but later by the bed of pain or in the home of sorrow you have seen the comfort which they gave, a recompense well worth the sacrifice; and you have seen the farmer send his reapers out into the meadowlands, long before the grass was ripe and fully matured; but you knew that he had need of it just then, that for his purpose it was far more useful than it would have been had he waited till the seed was ripe and the stock and leaves were sear and withered.

So it is with the Great Husbandman of the earth. Wherever there is need, wherever he can best use the creatures of his own handiwork, there he sends his reaper, the reaper we call Death. "I had fainted unless I had believed to see the goodness of the Lord in the land of the living."

We meet today in loving sincere memory of Rev. Jesse Erwin Hutchins. I knew his grandfather, Jesse Weed, and his grandmother, on the prairie lands of southern Minnesota. I can see the farm house and the barns on the corner where we turned on our way to church in the school house there at Trenton. I knew his father and his mother, his sisters and his brothers, all older than himself, for he was not born till the family had moved from Trenton. But often I have

been in their Minnesota home, for his folks and my folks were friends and neighbors.

And then I knew him when as a lad he came to Milton and worked his way through Milton College, sawing wood, building fires, sweeping rooms, pulling weeds, driving nails, any honest work for his support. I knew him in the classroom. I knew him on the public park and on the college campus, in athletic games and in the student social life. I loved to listen to his rich and mellow baritone singing, then and in the years since then. I was present when he and Edith plighted their love and service and the words were spoken that made them husband and wife. I knew him in his home life when he was a pastor at Berlin, at Marlboro and at Brookfield. Together we have worked on committees, together we have worked at associations and at yearly meetings. Together we have knelt in prayer, a group of pastors, for the work we loved and for each other. Together we have traveled on train and boat and auto, together we have tramped the banks of Beaver Creek with hook and line and rod. Together we have visited in his home and in mine, in their home and in ours together we have talked and prayed about the interests dear to us, our children, our parents, our kinsfolk all, our churches where we were pastors, our schools, our special work as a people, all these interests we have talked about and prayed about together, together,—but together, O my brother Jesse, my well-beloved son Jesse, together no more here on earth. I shall miss you, O so sorely. But the sorrow is not mine alone, I am only one; and I would not be speaking thus did I not feel and know deep down within my heart that what I say about Jesse and myself finds a sure response in many, many other hearts, present here today and far away as well; and I know that I am speaking for a multitude whose relations have been just as close and just as dear as mine have been, yea, in many cases closer yet and dearer still; and I would that I today could bring the tribute of all these others and place them here, like these flowers, in loving memory and in fond affection, tokens of what we feel but can not well express.

Brother Hutchins was not great as the world calls greatness in reaching high distinction among his fellows far and near. But in the sense of true greatness, as set forth by our Master, Jesus Christ, that he only is truly great who serveth most and best, in that sense he was among the foremost ranks of the great of earth. And he was of a friendly spirit. I mean by that, he was one who loved his fellow men, and was therefore loved by his fellow men; the two commands on which hang all the others, the two obligations which are fundamental, love to God and love to man, found expression in and through the life of Brother Hutchins.

He set before himself high ideals in all the walks of life, ideals which he sought to reach himself, and which he bravely held up and pointed out to the people whom he served. The tidings of his death reached Milton but a day before I came away, but there was sadness and there was sorrow in the lives of all who knew him, for they have lost a friend indeed, and I bring from there many messages of sympathy and comfort for this place and hour.

Let us just now apply to ourselves those means of comfort and of courage which he in his work so often, so consistently, and so well brought to others who were in bereavement and in grief, even as we are today. I am thinking of this church and people now without a pastor to lead them in their religious living and thinking, the most important elements in human lives. I am thinking of this widowed wife and of these children now without the loving care of husband and of father; and "I had fainted unless I believed to see the goodness of the Lord in the land of the living." I am thinking of these brothers; for, like Benjamin, in Jacob's family, Jesse was the youngest, the well-beloved. I am thinking of these other relatives, I am thinking of his brethren in the ministry, of his classmates, of those who sang with him and those who played with him; I am thinking of the people in the churches and the country where he has served; I am thinking of this empty pulpit where I stand, of the vacant chair at home, of the unfilled place in life; and "I had fainted unless I

had believed to see the goodness of the Lord in the land of the living."

But I do believe, *I do believe*, and Brother Hutchins would not thank me to leave with you today a message that was darkly sad and sorrowful. No, no. And mine is not, for we are smiling through our tears. You know that Jesus wept in sympathy for those who mourned, yea, and for himself as well, for when the people saw him weeping they said, "behold, how he loved him!" And that same love looks down in tenderness just now, and we can say,

In heavenly love abiding
We can triumph o'er our fears,
And safe in such confiding
We can face the coming years.

EDUCATION OF SEVENTH DAY BAPTIST CHILDREN

V

HERMAN D. CLARKE

The Sabbath in the home is about the greatest means of grace known, the memory of it the sweetest possible, the results of it eternal and blessed. It is called a great problem. All other days in the week are rich in action and have to do with eternal interests; but the Sabbath, who can fathom the depths of riches it contains for the child of God? Do you think it is marked by inaction, and has limitations? Do your children after having been to church in the morning, merely settle down to *endure* the remainder of the day until sundown? What did you sing at church "O day of joy and gladness" for? Will you make a "Continental Sunday" out of God's holy day? Is it really ended with hearing a sermon and attending a Sabbath school class and "saying grace" at the dinner table? Now shall the noisy express cart and the tin horn come out and a little ball game in the front yard, or an automobile picnic to the park or up and down the road, or a visit to Cousin Jane's or Uncle Tom's? Fifty-two days in the year of special opportunity are all wasted in pleasure seeking of the world's sort. Why do you pretend to keep the Sabbath of the Christ? What is the pastor talking about when he says, "We have a special mission in the world as Seventh Day Baptists"? What kind of a mission? What is the mission of parents these blessed

days when they have a family of children to train for eternity?

This is a day reserved for the very best in this life and in preparation for the life to come. The test will come, and shall it be a ministry to the life of truth and love and goodness and service? It is not a day to rob children of all pleasure, but to add to the pleasures, only they are the real pleasures of a life devoted to Godly service. Such pleasures are not found in picnicking, worldly games, looking at the "funnies" in the Sunday papers, but only to spiritual beings in earthly bodies, temples of the Holy Spirit. If one does not know what that is then he is not the Christian he ought to be. Children are to be trained very early to use this day, free from that which hinders the spiritual life and use it as a great opportunity.

The hours when the family are together on the Sabbath are hours of real education, a day of "real fathering and mothering." But the child wants to play then. Well, why not? Ever see a normal child that did not want to play, and play every day in the week? The only difference is the *character* of the play. In playing, the child idealizes life's experiences. Suppose they play "meeting" and one is the minister and one is the organist and one the Sabbath school teacher? Suppose the child, if a girl, plays getting her doll ready for Sabbath school, or ready to go out and sing for a "shut-in" or carry some dainties to a sick lady somewhere. Suppose brothers and sisters play they are the church choir. There are all sorts of such plays with a great meaning to them. And suppose, too, you lovingly lead the boy or girl to believe it is best for all to sit together in the family pew instead of boys pairing off in the back corner or gallery for whispering and mere social intercourse. And suppose there be family conversation in the afternoon or a part of it and for reading together, poems, stories, and singing. Would it be "Sabbath breaking" if father took the boys into the flower garden and talked about the flowers and what a wonderful God we have to create so many beautiful things? Maybe a Sabbath dinner well planned on sixth day and well prepared mostly beforehand, so as not to add unnecessary labor, will lend attraction to the Sabbath and its anticipated joys. Sunday folks have their "Saturday plays"

but true Sabbath keepers have their Friday school classes the most of the year, give them Sunday for their holiday plays. If parents are too busy all the week to devote time to children's companionship with them, by all means don't neglect it on the Sabbath. Put away your business talk and planning, your market reports, your mending of fences, and odd jobs that you have crowded out during the week by making money instead; and have more singing, reading, the right sort of playing, not neglecting any acts of mercy and necessity that you are sure are needed. Why not get a map and play a game of finding our mission stations and our churches and tell who are the missionaries and pastors and find many things about them. Draw maps for that purpose. Get a map of Palestine and find the places where Jesus and the apostles went from time to time and what they said or did there. Save a little corner of the afternoon for some "home thoughts" and store the memory with things that will be remembered years hence with pleasure. Write some keep-sakes to be kept for fifty years for the next generation to read. Distance and time make so valuable many little things in our lives to be thought of and talked about by the grandchildren and great grandchildren. Tell more stories. Find out what "golden deeds" great men and women have done. Talk a little about heroes of the past and what brought out their heroism. Tell what you have seen during the day or past Sabbaths that reminds you of some Bible events. Try a guessing game that has good things done or said or that are mentioned in the Bible. Would it be sinful or out of place for each member of the family to write a *part of a letter* to distant members of the family, such a part as will be uplifting and inspiring, and then finish the letter some evening on a week day in regard to things that must relate to the business affairs of the family. And as the sun goes down have a short season of worship of some kind. And then go to your post office and get your mail or do other so-called secular work. If your mail is brought by the carrier, it is not necessary to get it or the *Daily News* from the box. Even if your rich uncle has sent you a check for a thousand, that can wait a few hours.

It might add to the Sabbath pleasure and education to spend a few moments in trying to outline the pastor's sermon and talk him up a little, and if he has not suited you in some things let that pass, while you talk up the good things he says and does. If a parent wants to kill a pastor and destroy what influence he can have, talk him down before the children. He will succeed. And the children will suffer accordingly and great will the suffering be in spiritual things.

There is no end to suggestions for Sabbath conduct. What a day "made for man." What a spiritual uplift it brings. What bodily rest and yet that is not the chief value of the Sabbath. In fact what nearness to God and communion with the Creator afforded on this day. All this is a great part of the education of Sabbath keeping children and youth, and all this time the father and mother are being educated for yet greater usefulness and happiness.

SUDDEN DEATH OF DEACON D. M. BOTTOMS

RECORDER friends will be sorry to learn of the death of Deacon D. M. Bottoms, by accidental shooting, which occurred yesterday. Mr. Bottoms was a vice president and former treasurer of the Young People's Board. He was head of the Men's Nurses' Department of the sanitarium.

RUBY COON BABCOCK.

Battle Creek, Mich.,
May 29, 1924.

IN CHRIST

In Christ there is no East nor West,
In him no South nor North,
But one great Fellowship of Love
Throughout the whole wide earth.

In him shall true hearts everywhere
Their high communion find,
His service is the golden cord
Close binding all mankind.

Join hands then, brothers of the faith,
Whate'er your race may be,
Who serves my Father as a son,
Is surely kin to me.

In Christ now meet both East and West,
In him meet South and North,
All Christly souls are one in him
Throughout the whole wide earth.
—John Oxenham in Cincinnati Enquirer.

YOUNG PEOPLE'S WORK

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

DISCOVERING THE PLEDGE

THE PLEDGE

Trusting in the Lord Jesus Christ for strength, I promise him that I will strive to do whatever he would like to have me do; that I will pray and read the Bible every day; and that, just so far as I know how, throughout my whole life, I will endeavor to lead a Christian life. As an *active member*, I promise to be true to all my duties, to be present at and take some part aside from singing in every meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master, Jesus Christ. If obliged to be absent from the monthly consecration meeting, I will, if possible, send an excuse for absence to the society.

DAILY READINGS

Christian Endeavor Topic for Sabbath Day,
June 21, 1924

DAILY READINGS

Sunday—Trust (Isa. 26: 1-4)
Monday—Promise (Gen. 28: 16-22)
Tuesday—Strive (2 Tim. 2: 1-7)
Wednesday—Whatever (Col. 3: 17, 23-25)
Thursday—Read (Ps. 1: 1-6)
Friday—Pray (Eph. 6: 18-20)
Sabbath Day—Topic: Discovering the Christian Endeavor Pledge (Neh. 8: 1-3, 5, 6, 8)

DISCOVERING THE PLEDGE—A SOLILOQUY

"The pledge is often obscure in our minds and it is a real discovery to awaken to its meaning."—*Endeavorer's Daily Companion*. I wonder if that is true? The first part is, I guess, for my memory of it seems to be very vague. What does it say, anyway?

"Trusting in the Lord Jesus Christ for strength." What is that quotation about trust? "If you trust you do not worry, if you worry you do not trust." If I'd remembered that and really trusted I wouldn't have worried so about that Christian Endeavor meeting I had to lead. Instead, I'd have prepared as carefully and prayerfully as I could, and then trusted him for strength to go through with it, and I do not doubt

but that we would have had a better meeting.

"I promise *him*." It isn't just a society affair, is it? Just because I don't like the way the society or committee work is being managed, I'm not excused from my duty, am I? I've promised *him*.

"I will strive." *Strive*—"to labor hard," "to struggle." Evidently Christian Endeavor isn't supposed to be an easy job, I wonder how much we could accomplish if every member *worked hard*, really *struggled* to do the particular work that is his.

"To do *whatever* he would like to have me do." I suppose that means that if my work is to arrange the chairs or distribute the singing books, it is just as important in his sight for me to do it and do it on time, as it is that the president or the leader of the meeting or the singing should be prepared and in his place. "Trifles make perfection and perfection is no trifle," is just as true of a society as of an individual.

"I will *pray* to *him* and read the Bible every day." If only we would all keep that part of the pledge! What a difference it would make in all our duties if we asked God to help us in planning and working, and what a different spirit we would have toward everything if our daily Quiet Hour was a real communion with God.

"Throughout my *whole life*, I will endeavor to lead a Christian life." We pledge for life, not just for Christian Endeavor years. I wonder if we'll remember that? Others have done so, for many of our church officers, Sabbath school teachers, pastors and denominational leaders have been endeavorers. Christian Endeavor evidently does train for service.

"As an *active* member, I promise to be *true* to *all* my duties." That must include all that has been mentioned before, and committee work and specials besides.

"To be present at and *take some part* in every meeting unless hindered by some reason which I can *conscientiously* give to my Lord and Master, Jesus Christ." What meetings we would have if every one lived up to that, for very few of us would want to tell *him* that we forgot to study the lesson, or that we were afraid some one would criticize us, or even that were too fired to take part. Ordinary excuses look rather small when we think of presenting them to Christ.

Sending a message to the consecration meeting when we are obliged to be absent, would do away with that discouraging list of names without responses which is so often read at our consecration meetings. I guess *it* is worth while too.

"Trusting him for strength, I will strive to do whatever he would like to have me do."

R. C. B.

INTERMEDIATE TOPIC

How may we serve our home town?
John 4: 28-30; 39-42.

A CALL TO THE OLD GUARD

There's a dear little badge, was once worn in our isle,

In your own button hole it was sported;
But it's lain in a corner obscure quite a while,
Though to wear it you've oft' been exhorted.
And you say that your love is as fervent as ever
For the noble traditions of Christian Endeavor.

That is all very well; but methinks you forget
That Endeavor is more than tradition.
You're proud of its record? That ought to beget
For the future a present ambition.
The man who thinks most of past blessings will never

Think less of the future of Christian Endeavor.

You remember the time—how your silver C. E.,
With the badge that was worn by another,
How it started a friendship 'twas pleasant to see,
With a man you still hold as a brother.
'Tis a life-lasting friendship that nothing can sever,
And it came through the badge of your Christian Endeavor.

Or mayhap you can tell how its happy device
Held the wandering gaze of a stranger,
How that bit of a button had broken the ice,
And before he'd discovered his danger,
He tumbled right in; for your talk was so clever
That he vowed his devotion to Christian Endeavor.

You have heard of the lad that was tempted to sin

By companions who sought his undoing;
When his eye caught the glint of his own silver pin

He resisted their dangerous wooing
And he made up his mind that by God's grace
he'd never
Bring a breath of reproach upon Christian Endeavor.

When the tide's on the ebb, and your spirits get low,

For yours is a small congregation,
And the soil has got cold, so that nothing will grow,

And you're feeling your sad isolation,
Ah, the badge! Let it speak as sublimely as ever
Of the world-wide communion of Christian Endeavor.

It's a dear little badge; for, in silver or gold,
Sure you can't but admire its uniqueness.
And it's "so unassuming." Indeed, I've been told
That it's rather suggestive of meekness!
Yet it stands for a purpose that never shall waver—
The believing "I promise" of Christian Endeavor.

We give honor to those who are willing to show,
In this hour when their country is calling,
By the badge that they wear, that they're willing
to go

Where the bravest are fighting and falling.
Men would honor our badge if we only were
braver
In wearing the symbol of Christian Endeavor.

Then hurrah for the badge! Let it sparkle again,
And our cause will regain its old footing.
Let us mind our commission as "fishers of men,"
For these are the days of recruiting.
Let us pray that our ranks may be fuller than ever,
And fling forth the colors of Christian Endeavor.
—Rev. John Pollock, President of the European
Christian Endeavor Union, in the "Christian Endeavor World."

JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

The topic of Daniel in the lions' den will make a fine blackboard or object talk for the superintendent. After telling the Bible story and the principal lessons to be drawn from it, draw ten pictures of lions on the board, or have ten pieces of cardboard with lions drawn on them. Then give the lions the following names: Miss Deceit, Mr. Falsehood, Miss Selfishness, Mr. Temper, Miss Sulky, Mr. Boastful, Miss Quarrelsome, Mr. Gloom, Miss Careless, and Mr. Sly Fingers. As each one is named tell why they are lions for the boys and girls, and always give some way in which they can fight them. At the end write across the board, "Dare to be a Daniel." If possible, get a copy of the song, "Dare to be a Daniel," and have the boys sing it for special music.

Auntie Rutt says: "If I were chairman of the Prayer Meeting Committee, I'd try to make the reading and study of the pledge a customary feature of every consecration meeting."

CHRISTIAN ENDEAVOR NEWS NOTES

DERUYTER.—We have had only two socials since we organized. The first was a Washington's Birthday social at the home of Velma Lidell.

The second was held on Sabbath night April 5, and was a warm sugar social at the home of Bartley Kenyon. The endeavorers were taken in two loads, arriving there after considerable trouble as the roads were not the best. We had all the warm sugar we could eat, to say nothing of the other things—saltines, pickles, popcorn and cake. We were also entertained with radio concerts on Bartley's two tube radio. We all took an active part in the games that were played. At a late hour we departed, having had a wonderful time, as we always do when we are entertained at Mr. Kenyon's.

The Christian endeavorers are now contemplating the purchase of rings and pins.

Our "shoe" is not being filled very fast, but considering our late start we have done fairly well.

MARGARET OURSLER,
Corresponding Secretary.

AN AFTER-SUPPER TALK

UNCLE OLIVER

I think that he who prepared the program for this after-supper session had a purpose in proposing the subject of "Short Sermons." He seems to me like a young man who would make an excellent preacher of the gospel, and I suspect that he may some day find his way into the pulpit. If so be that he has this holy calling in view, like the studious young gentleman he seems to be, he may be seeking from every possible source as much knowledge as he can get concerning preaching. Let me assure him that, next to theology and piety, the length of sermons is a most important matter; so he does well to find out what the commonest kind of common folks—the class to which I belong, and, for that matter the most of us—think about it.

I am glad to give him such suggestions as I can, for I have some convictions of my own concerning sermons; and it is not often that I am given an opportunity to preach to preachers.

I have read that away back in the early

days of New England people walked some miles to church in the morning, taking their dinner with them, listened to a sermon two or three hours long in the forenoon, ate their lunches, walked about in the graveyard for rest and recreation or meditation, and then listened to another sermon as long as that of the morning service before walking home. I have heard it said, too, that they got along without either stove or furnace. But that was in the days when the minister held sinners over the flaming fires of the lower regions until some of them fairly begged for mercy. I have in my pocket Bible a clipping containing an extract from such a sermon by Rev. Jonathan Edwards. There may have been something in sermons so strenuous as to fascinate people and hold them spellbound for hours at a time. It is not so with our preachers nowadays.

So far as I am concerned, and the most of us common folks, we have each a cup of a certain size we can hold out for knowledge of any kind, even spiritual. Mine is rather small, and when a speaker begins to pour into it I get along pretty well until it is full, and all after that runs over. This waste disturbs me somewhat, and I lose that calm, quiet, meditative spirit appropriate to the Sabbath. My mental and spiritual digestion gets out of order, and I lose thereby the nourishment I should get out from my small cupful of food.

You may say that my pint cup should grow upon the food I get. Yes, but growth—real growth—comes from well digested food, and is a rather slow process.

We have all had a good supper tonight. If we have, however, crowded our stomachs beyond their power of digestion we shall not profit by our over-eating. We shall every one assimilate according to his capacity, and what is more than that may keep us awake and cause us to wish we had been wiser at the table.

A great and good man, a thinker, has written a book showing that there is something of natural law in the spiritual world. We need to treat our digestive organs well, whether physical, mental, or spiritual; and remember that it is not

(Continued on page 704)

CHILDREN'S PAGE

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

BIBLE VERSES

ELISABETH KENYON
Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath Day,
June 14, 1924

DAILY READINGS

Sunday—A shepherd verse (Ps. 23: 1)
Monday—A Word-of-God verse (Ps. 119: 9)
Tuesday—A faith verse (John 14: 1)
Wednesday—A hope verse (Rom. 8: 24, 25)
Thursday—A kindness verse (Rom. 12: 15)
Friday—An obedience verse (John 14: 15)
Sabbath Day—Topic: Bible verses that have helped me (2 Tim. 3: 14-17)

Alfred and Dorothy had just run into the house after a romp on the front lawn with their new collie puppy, when Dorothy stopped short at the door of their play room and turned abruptly into the study closely followed by Alfred.

"Well, sis, what are you up to now?" asked Alfred. "We can't play in here for this is where we meet every evening to read the Bible with dad and mother."

"I told you I could remember things longer than you could. Now you just put your thinking-cap on and see if you can't remember what our Junior superintendent asked us to do for our topic next week."

"Oh, yes, she said our lesson for next week was about Bible verses that have helped us, so that's what you are going to do."

"You know mother always tells us that work comes before play and the sooner we get it done the better time we will have playing. Let's see, we've got to write words beginning with the letters in our first name and then pick out our favorite verse on each subject. Well, here goes, see who'll get their's done first."

"Let's make a game out of it. We are not to say one single word until we have our words and verses picked out and then we'll call mother in and tell her what we've done, and ask her advice on the verses we picked out. Are you game? All right, one, two, three, go."

Soon the children were very busy with their pencils, paper, concordances and Bibles and you could have heard a pin drop

for nearly an hour, when up jumped Alfred with a face of sunshine and smiles because he was the first to finish. But Dorothy was not far behind although her name had one more letter in it. They found mother in the kitchen washing her cooking dishes before setting the table for supper, but she was never too busy to help her two children with their Junior work no matter what she was doing. So with a happy child on each side of her she led the way to the sofa in the study and listened to their work.

As Alfred was the first to finish his he began and explained what they were to do. This is what he read from his paper. 1. Anger—A soft answer turneth away wrath: but grievous words stir up anger. (Prov. 15:1). In our play when things don't go just right and someone gets angry, the thing for me to do is to be pleasant and say just the nicest things I can think of. 2. Love—And thou shalt love the Lord, thy God . . . and thy neighbor as thyself. (Mark 12: 30, 31). We should love God better than anything else and then we should love the people on earth and treat them as we want to be treated ourselves. If we really love God and our neighbor, we will want to follow all his commands. 3. Forgiveness—Father, forgive them, for they know not what they do. (Luke 23: 34). Wicked men had crucified Jesus and yet he had love enough to ask God to forgive them; so when people wrong us we should follow Jesus' example and willingly forgive them, and then forget it. 4. Reward—Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. (James 1: 12). We all have our temptations, but God will help us overcome them if we ask him and then if we do conquer them and love God we will some day go to live with him in heaven. 5. Enemies—Love your enemies, bless them that curse you, and pray for them that despitefully use you, and persecute you. (Matt. 5: 44). Christians should love the people who do and say mean things and should try in every way to help them; they should pray for them and try to make them want to live good, pure lives, too. 6. Duty—Serve the Lord with gladness: come before his presence with singing. (Ps. 100: 2). We should be so thankful for all that God has done for us that we will want to

serve him, not because we have to, but because we want to and are happy to do it.

"You see, besides picking out our verses we had to tell why we chose them or what they meant to us, so I just set down a few notes on each one, and maybe if I think real hard by the end of the week I can give some better reasons."

Dorothy was eager to tell her mother about hers and so she began: 1. Delight—Delight thyself also in the Lord: and he shall give thee the desires of thine heart. (Ps. 37:4). It should be a joy for us to obey our Lord and Master and he will give us the things we ask for if we have need of them. 2. Obedience—Children: obey your parents in the Lord, for this is right. (Eph. 6:1). We should obey our fathers and mothers because God wants us to. 3. Riches—Lay not up for yourselves treasures upon earth But lay up for yourselves treasures in heaven. (Matt. 6:19, 20). We can't take our earthly riches with us when we die and so we should spend our time doing good for people, studying the Bible and getting wisdom and knowledge so we will be pleasing God, and obeying his commands. 4. Observance—Remember the Sabbath day to keep it holy. (Exod. 20:8). We have six days to work and play and on the Sabbath day we should rest from that and keep it by worshipping God and making people happy. 5. Temptation—"That was just the same as brother had. I suppose we both chose that because that was in our memory work at Junior and somehow we always liked it." 6. Heart—Blessed are the pure in heart: for they shall see God. (Matt. 5:8). If we keep our hearts pure and free from sin, some day we will go to live with God. 7. Youth—Remember now thy creator in the days of thy youth. (Eccl. 12:1). We should give our hearts to God while we are boys and girls and try to obey him and not wait until we are old and have wasted the most of our lives doing things to please ourselves.

Mother was pleased that she had taken time to listen to their work and suggested that they think about it all the week and that she and father would go over it again with them Sabbath day before they started for Junior, as they would probably have more thoughts to add to them by that time, especially if they asked God to help them, too. She was also very particular during

her reading that week to look for comments on the verses her children had picked out and to leave them on top of their Bible where they could read them each night during their Quiet Hour.

My, what a happy time Alfred and Dorothy had trying to *live* their verses all the week and how glad they were that they had done them the first of the week so they didn't have to hurry just before Junior time to get them looked up. They proved that it was much better to do their Junior work first and also that they could have just as good a time doing it if they went about it in the right spirit as they could playing outdoors with "Sport," their puppy.

SPRING TIME

Farewell to the winter,
For springtime has come,
The rosebuds are wak'ning
And facing the Sun.

Farewell to the sparrows
Who stayed winter long,
For green are the meadows
With daisies among.

The trees that were blasted
And leaves turned to gold
Were wakened by springtime,
Their buds they unfold.

Oh, welcome, sweet springtime
With green everywhere,
Starlings and meadowlarks
Tune up in the air.

Thank God for the nature
So fragrant and green,
Thank God for the seasons
And each different scene.

—*Children's Friend.*

ROBERT'S GARDEN

Mrs. Brown was giving a tea party and had ordered Robert to take sister outside and care for her, so that the guests might enjoy the social hour without disturbance.

But as the guests arrived and began the usual exchange of greetings, shrieks from the yard came floating in through the open window.

"Please don't mind the children," Mrs. Brown apologized. "Robert just loves to tease Katie, and she cries for everything. I suppose *all* boys are that way at his age."

However, after Mrs. Brown had made a trip out of the room, the cries were more distant and less disturbing.

Sister Nellie had recently returned from

Africa and felt quite out of place at this gathering. She had been away so long and seen so much of suffering that the "small talk" bored her. But the teasing boy and crying Katie interested her immensely, and as soon as possible she quietly slipped out and joined the children at the back of the house. Just then Robert grabbed Katie's doll and threw it roughly on the ground, then proceeded to pull her hair—a few hairs at a time. Katie cried "don't, don't," and Robert laughed.

"May I join you?" came in a pleasant voice, and Robert jumped up to look right into one of the sweetest faces he had ever seen—Sister Nellie's. So saying, she sat down on the green grass.

"Certainly," Robert replied, very politely, and Katie gathered up her disheveled doll and crept into Sister Nellie's lap. She gave a sigh of relief, which Sister Nellie understood better than words. Now, at least, her tormentor would have to leave her alone. Sister Nellie gave her a reassuring embrace. She was just as sorry for white children in trouble as for black ones, and many a "black lamb" had nestled safely in her arms.

"So your name is Robert. How old are you, and what do you intend to be when you grow up?"

"I'm eleven and I'm going to be a missionary."

"You are! Then why are you not one now?"

"Why, you know, I have to go through the seminary and all that, first."

"Sit down by me, Robert, and let's talk. Missionaries are not made by going to seminaries. If you want to grow up to be a good, genuine sort of missionary, you must begin right now, and grow up to be one."

"Please tell me about it, Sister Nellie."

"Well, Robert, let us think of your heart as a garden. What kind of a garden would you like best, one full of beautiful flowers or one all grown over with weeds?"

"Oh, one full of fine flowers, of course."

"Well, my dear boy, fine flowers must be cultivated—taken good care of. Now let us name the flowers in our garden: daisies, forget-me-nots, lillies, and change them into love, kindness, obedience. There are lots and lots of others you know, but maybe we can talk about them later. Then there are weeds: pig-weeds, thistles, burning-grass, etc., let us call these unkindness, disobedi-

ence, selfishness. God planted the good seeds to make us fine and strong and kind, but the weeds have to be rooted out of our garden every day or the flowers will be choked and hidden. When you let love and kindness and the other good things grow, it will shine out in your eyes, and you will be a missionary right now. You won't tease little sister then, and make her cry and mother's heart ache. You will do everything you know how to make Katie the happiest little sister in the world."

"Thank you, Sister Nellie. I know what you mean. See, sister went to sleep with tears on her face—and I s'pose it makes mother nervous in there to hear her squeal. Yes, I know, and promise you I'll start being a missionary this minute."

Just then Mrs. Brown appeared at the back door to see why the children were so quiet, and to apologize for her neglecting Sister Nellie, but the latter was ahead of her. "No apologies, Mrs. Brown, I just enjoyed making friends with your children."

Robert had a great deal to think of during the weeks that followed, and he thought much about his garden. He quit the little mischiefs during school hours that had so aggravated his teacher and his parents silently wondered what had come over him to so suddenly out-grow the "teasing-age." He was a changed boy in so many ways, and it was a change that "grew."

One evening, while the family were seated at the dinner table, Mr. Brown handed Robert a letter. "A letter to you from Sister Nellie, my son. Read it to us."

A deep flush spread over Robert's face as he opened it and read it, "and oh," he exclaimed, "she has written a poem for me. Here it is:

MY GARDEN

"I have a little garden
Way deep within my heart—
If it shall thrive and blossom,
Well must I do my part.

The soil is very fertile,
And God has planted there
The loveliest flowers from heaven
For me to tend and care.

But weeds of all descriptions
Are trying hard to grow,
And if I let them, surely
The flowers will die, I know.

Dear Jesus, bless my garden
With thine own sunshine bright
And let my face and all my ways
Proclaim thy love and light."

To Mrs. Brown came a picture—Sister Nellie with the children at her tea party, and a tear rolled unbidden down her cheek.

"God bless Sister Nellie," said Mr. Brown.

"God bless my boy," whispered mother. —*Children's Friend.*

THE DEAREST NAME

Mildred was unfortunately deprived almost entirely of childish playmates and forced to depend upon a large family of grown-ups for companionship.

No doubt this explained her tendency to call everyone by their given name regardless of age or station. Father and mother were "Frank" and "Ellen." The designating "Aunt" or "Uncle" was scorned. Even "Mr." and "Mrs." were dropped upon slightest provocation.

One day when mother and Mildred were having a cosy rock before the fire mother said: "Ever since I was a little girl, smaller than you, dear, everyone has called me 'Ellen.' I always thought if I had a little daughter she would surely call me 'mother,' and then I'd have a dearer name than 'Ellen.'"

"I'm your little daughter," said Mildred thoughtfully.

"Yes. And no one else in all the world has a real right to call me 'mother' except you. Perhaps sometime I may have another little girl who will call me 'mother'."

"You don't have to wait," cried Mildred earnestly. "I'll call you 'mother'!"

Father and mother began speaking to Mildred as "daughter" occasionally, and this pleased her. It was not at all difficult after that to say "father," also.

"Fanny hasn't any little girl to call her 'mother,' has she?" Mildred meditated one day.

"No," said mother. "And she has only one little girl and one little boy who might call her 'Aunt Fanny'."

"Am I the little girl?" questioned Mildred.

"Yes, indeed," said mother in a pleased way.

And so it soon came about quite naturally that Mildred said "Aunt Fanny" and "Uncle Ward" and even "Cousin Julia" for the dear old great-cousin who lived with them.

It was not merely a matter of form. The

child really felt a new affection and respect for those to whom she now understood these "dearest names" belonged.—*Georgia Lott Selter.*

FOR MOTHER'S DAY

Hundreds of stars in the pretty sky,
Hundreds of shells on the shore together,
Hundreds of birds that go singing by,
Hundreds of bees in the sunny weather,
Hundreds of dewdrops to greet the dawn,
Hundreds of lambs in the purple clover,
Hundreds of butterflies on the lawn,—

But only one mother the wide world over.
—*Selected.*

A PUZZLED BOY

"Pa!"

"For goodness' sake, what is it now?"

"This book is called Shakespeare's works."

"Well?"

"Well, you told me they was plays."—*Youth's World.*

Standing by the entrance of a large estate in the suburbs of Glasgow are two huge dogs carved out of granite. An Englishman, going by in a hack, thought he would have some fun with the Scotch driver.

"How often, Jock, do they feed those two big dogs?"

"Whenever they bark, sir," was the quick reply.—*Selected.*

A police regulation posted up in Ireland reads as follows: "Until further notice every vehicle must carry a light when darkness begins. Darkness begins when the lights are lit."—*Ex.*

"Well, how many orders did you get yesterday?" "I got two orders in one place." "That's the stuff! What were they?" "One was to get out, and the other was to stay out."—*Boston Post.*

SEMI-ANNUAL MEETING

The semi-annual meeting of the Minnesota and northern Wisconsin Seventh Day Baptist churches will convene at Exeland, Wis., on June 13, 14, 15, 1924.

Rev. C. B. Loofbourrow will preach the introductory sermon.

A large attendance is hoped for.

MRS. RACHEL DAVIS,
Corresponding Secretary.

DEATHS

SAUNDERS.—William O. Saunders was born at Alfred Station, N. Y., August 27, 1858 and died after a long illness at his home in Richburg, N. Y., on May 13, 1924, having reached the age of 65 years, 8 months, and 16 days.

Mr. Saunders was united in marriage to Miss Wealthy Crandall on January 1, 1879. To this union were born eight children—two boys—Charlie and Floyd, both of Richburg, also six girls—Mrs. Lelia Pierce of Alfred Station, Mrs. Grace Cowles of Richburg, Mrs. Edna Pierce of Alfred Station, Mrs. Susie Drake of Shinglehouse, Pa., Mrs. Faith Saunders of Richburg, and Miss Leona Saunders who is still at home.

Mr. Saunders united with the Seventh Day Baptist Church when about eleven years of age and found great joy in service, both in the church and in the community. He served as trustee of the church for more than twenty years.

Mr. Saunders has been an invalid for a number of years, suffering from diabetes and gangrene poisoning, which finally caused his death. He was a most patient sufferer, always cheerful, and interested in the welfare of his family and others before himself. He was a firm believer in the guidance and goodness of God and held firmly to his faith to the end.

He leaves to mourn their loss besides his wife and eight children, sixteen grandchildren, one sister, Mrs. Prudence Miller of Alfred, N. Y., and one brother, Mr. George Saunders, Sr., of Richburg, also other relatives and a host of friends.

Mr. Saunders was a loving considerate father, a good husband, a public spirited citizen, a dependable church member, a friend to every man, woman and child he met. The entire community mourns his going and will miss his cheery face.

Farewell services were held on May 16, at his home, in charge of Pastor G. D. Hargis assisted by Rev. Mr. Anderson, pastor of the First Day Baptist Church of Richburg. Interment in Richburg cemetery.

The following was written to the memory of William Saunders by Rev. W. L. Anderson:

WHERE SPRING IS—ETERNAL

The snow from the mountain sides has gone
The birds are singing with glee,
The crocus and hyacinth are scenting the air
And beautiful leaves cover the trees.

Yes, the good God has seen fit to set nature free
From its icy bound fetters and snow;
And out from beneath the chill and the frost
He has set his whole world all aglow.

Yet our hearts they are saddened this beautiful day

While earth is so joyous and gay,
For there has been taken from our fond embrace
A husband and father away.

Our loss it is real, and our loss it is great
For the loved one that from us is taken;

Yet our faith in the God he loved better than life
Hath not for one moment been shaken.

To a world better than this our loved one has gone
And to Jesus, whose love is supernal,
Where sickness, and sorrow, and pain are unknown

In a land where "Spring is Eternal."

ANDREWS.—Eleanor Vincent Andrews, the daughter of David and Freegift Saunders Vincent, was born in the town of Almond, N. Y., March 25, 1838. She passed from this life April 8, 1924 in the 87th year of her life.

On March 7, 1866 at Rock River, Wis., she was married to T. P. Andrews who preceded his wife in death twelve years ago. To this union were born three children, Darwin P. of Boulder, Colo., Mark and Mary of Farina. All of whom remain.

Immediately after their marriage they moved to Farina and built a home three miles north of the village. Having always lived in this vicinity.

In early life Mrs. Andrews united with the First Alfred Seventh Day Baptist Church. Later changing her membership with her family to the Second Alfred Church when it was built nearer her home. On coming to Farina she became a charter member of this church where she has always remained in loyal fellowship.

Hers has been a useful life in school teaching and in home making and in interest in the work of the church and community. She was a loyal friend, highly spoken of.

Farewell services in charge of her pastor were held April 10, and she was laid to rest in the cemetery at Farina.

J. E. H.

(This notice was found with Pastor Hutchins' papers after his death.—E. S.)

CAVENDER.—Isa Dore Hanchin Cavender, daughter of R. J. and Margery Hanchin was born December 23, 1879, and departed this life, May 10, 1924, aged 44 years, 4 months and 17 days.

She was united in marriage to Earnest Cavender, December 13, 1898. She leaves to mourn their loss, the husband and five children: Margaret, Beatrice, Miriam, Emily, and a baby son; two sons, Ronald and Winfred Earnest, having preceded her in death. She was a kind companion and a loving mother.

Funeral services were held in the Lake View United Brethren church, conducted by Rev. W. D. Tickner.

The remains were laid to rest in Walnut Hill cemetery.

W. D. T.

HUTCHINS.—Rev. Jesse Erwin Hutchins, pastor of the Farina Seventh Day Baptist Church, was the son of Alonzo B. and Rosetta Weed Hutchins. He was born at Palo, Ia., October 12, 1877, and died May 17, 1924, at St. Mary's Hospital at Centralia, Ill., from the effects of acute gangrenous appendicitis, being 46 years, 7 months, and 5 days old.

He was the youngest of a family of six sons and two daughters: Abbie, now Mrs. William Wetzel of North Loup, Neb., Wilton and Willis who were twins, both of whom have passed away, Wilton when twenty-six and Willis when forty-two years old, Eugene A. of Olathe, Colo., Guil-

ford L. of North Loup, Neb., Alice now Mrs. John Davis of Harrison, Neb., and Wesley T. of North Loup, Neb.

On March 26, 1902, he was married at Milton, Wis., to Miss Edith E. Campbell, daughter of Mr. and Mrs. Marcus A. Campbell of New Auburn, Minn. The oldest child, Edith, died in infancy, and was buried at Milton, Wis. The other children are Marcus A., Margaret, Ruth, and Eleanor.

When about sixteen years of age he was baptized and became a member of the North Loup Seventh Day Baptist Church. He was graduated from Milton College with the degree of Bachelor of Arts in 1905, and from the Theological Seminary of Alfred University in 1909 with the degree of Bachelor of Divinity. He also had the degree of Master of Arts from Milton College. While in the seminary he was student pastor of the Hartsville Seventh Day Baptist Church, which church ordained him to the gospel ministry in the autumn of 1907.

On graduation from the seminary in May, 1909, he went at once to accept a call to become pastor of the Seventh Day Baptist Church at Berlin, N. Y., where he remained four years, and then went to the Marlboro Church near Bridgeton, N. J. In the spring of 1917 he became pastor of the church at Brookfield, N. Y., and in 1921 he went to Farina, Ill.

During his college and seminary days he spent several summer vacations as a member of a student quartet engaged in evangelistic campaigns; and during his pastorates he has been active in this same kind of work, especially as the leader of evangelistic music. He also found time to be one of the editors of the *Helping Hand*, a quarterly magazine conducted in the interest of Bible school work. He was for a time the editor of

the *Seventh Day Baptist Pulpit*. For six months between his pastorates at Marlboro and at Brookfield he was employed as a field evangelist by the Seventh Day Baptist Missionary Society.

He belonged to the Ancient Order of Free and Accepted Masons, holding membership at the time of his death in the lodge at Bridgewater, N. Y.

Farewell services were held in his church at Farina, Ill., May 19, 1924, conducted by Rev. Edwin Shaw of Milton, Wis., and by Rev. Earl C. Phillips, pastor of the Methodist Episcopal Church at Farina. There were three selections of music by a quartet composed of men with whom he was closely associated in his church work, and the bearers were members of his Baraca Class.

The burial was at Milton, Wis., where a service was held in the cemetery, Tuesday afternoon, May 20, 1924, in which Pastors Erlo E. Sutton and Lely D. Seager took part and a male quartet furnished music.

E. S.

A NEW MAYFLOWER VOYAGE

DR. R. R. READER

On our boat from Piræus to Alexandria was an interesting group of fifty Armenian refugee girls from fourteen to eighteen years of age. They were pioneers, these orphaned heroines, and this was their Mayflower voyage to a strange country a thousand miles from their native land. The girls, if they make good, are the advance scouts of hundreds, perhaps thousands, to follow, of their exiled comrades stranded

now and scattered through Greece, Syria, and the islands of the Aegean.

This great host of orphaned refugees is under the care of Near East Relief in schools, hospitals and orphanages, where they are being restored to sound physical condition, taught in the schools, and trained in various industries for self-support.

Egypt, which contains an Armenian population of some twenty thousand has opened her doors to admit these orphans to be placed in family homes of their own race. Homes for these girls had been selected by an agent of the Near East Relief, who was waiting to receive them when we landed at Alexandria.

Experiences and responsibility, beyond their years, were written on their faces. The sudden uprooting of their homes, the severing of kinship ties by disease, massacre, deportation and exile, had left their trace of premature hardships, suffering and bitter memories on mind and body. But their spirits were not daunted—youth is exuberant and rebounds quickly to the touch of kind treatment, to restored vigor and opportunity. These girls were not downcast; they looked out over the blue Mediterranean toward Egypt as the land of promise. Those of us who knew the tragedy of their past lives and contemplated the significance of their present venture had greater difficulty to restrain our emotions than had these brave young girls.

Each girl had a complete outfit of clothing, necessary toilet articles, food for two days' voyage and a blanket. All slept on the floor in one of the big rooms of the steerage quarters of the boat. Other steerage passengers included Moslems, Arabs, and Greeks. When toward evening with one of the Near East Relief staff I visited the room to see if the girls were safe for the night, we were surprised to find that they had already organized a relay of night-watches, with two girls as sentinels for each period of the night. Past experience and danger and a sense of group responsibility had made these young girls prudent and vigilant. Among them were three little girls who were going to Egypt for legal adoption in family homes of their own race; special responsibility for these was felt by the older girls.

On Sunday afternoon we all gathered on the open after deck of the little steamer.

The associate general secretary of the Near East Relief gave the girls a talk on the significance of this Mayflower voyage of the first group of the five hundred girls already registered for homes in Egypt. At the close of his talk and after a little hurried whispering among the older girls, one of them stepped forward from the group and expressed their appreciation and thanks for all that America through the Near East Relief had done for them and their full realization of how much the record they were to make in Egypt would mean to those who might follow them.

When, through an interpreter, I spoke of Egypt as the land of opportunity for Joseph who, whether as a slave in Potiphar's house, a prisoner behind the bars, or as prime minister in Pharaoh's court, always kept his courage and pushed forward, I found them quite familiar with this old story.

The girls then sang some of their national airs, a verse of our American national hymn whose "sweet land of liberty" they could enjoy in imagination only, camera shots of the group were taken, we played ring-around-rosy with the smaller ones, and then said "good-bye" to these double orphans of both family and country.

In every way these girls seemed to realize that they were the pioneers going on before of a new emigration, a sample lot of the thousands of their comrades still under the care of the Near East Relief, and that it was up to them to make good in this new and strange land.

The purpose expressed in their serious faces made it easy for the imagination to spell out the words of that veteran Christian pioneer and victim of many persecutions shipwrecked on this same sea two thousand years ago: "This one thing I do, forgetting those things which are behind and reaching forth to those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Dear reader, before you think of bustling about any longer in a laborious inefficiency, waging incessantly a losing fight, your heart wrung with anguish over your spiritual defeats, pause for equipment and reinforcement! Wait for the promise of the Father, the baptism with the Holy Ghost!—A. M. Hills.

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(Continued from page 696)

the amount of food we may be able to swallow that makes growth, but what we assimilate.

A friend of mine, a Seventh Day Baptist minister, tells me that he has found out after a few years of observation that when an audience becomes quite fidgety and nervous, when several of them begin to yawn and a few of them take sly looks at their watches, while now and then one near the door quietly steps out, it is not best to preach more than a quarter of an hour longer. He is a wise preacher to have found out even that much.

I do not like to have any speaker tell me too much. I'd rather he would say something to set me a-thinking; and, when he has got my mind right lively and active upon the subject, stop rather short and leave the matter with me for the coming week. According to my notion it is better to stimulate thought in an audience than tell it all, and leave nothing for the people to think out.

I remember one minister who acted upon this principle, and in every sermon he gave his congregation spiritual food for a week. I like a sermon that ends a little sooner than I wish—when I have a bit of appetite for more from the same source. It is much better than to have so much crowded into one's mind that he becomes fairly tired of it. And now, according to my own notion of the fitness of things, it is time for me to stop.

A root set in the finest soil, in the best climate, and blessed with all that sun and air and rain can do for it, is not in so sure a way of its growth to perfection, as every man may be, whose spirit aspires after all that God is ready and infinitely desirous to give him.—*William Law.*

THE SABBATH RECORDER

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Sabbath School. Lesson XI.—June 14, 1924

THE RETURN AND THE REBUILDING OF THE TEMPLE.—Ezra, chaps. 1, 3—6.

Golden Text.—"Comfort ye, comfort ye my people, saith your God." Isa. 40: 1.

DAILY READINGS

June 8—The Rebuilding of the Temple Commanded. Ezra 1: 1-11.

June 9—Rebuilding Begun. Ezra 3: 8-13.

June 10—The Work Hindered. Ezra 4: 1-6.

June 11—The Work Stopped. Ezra 4: 17-24.

June 12—Building Resumed. Ezra 6: 1-12.

June 13—The Temple Dedicated. Ezra 6: 13-18.

June 14—The Joyful Return. Psalm 126.

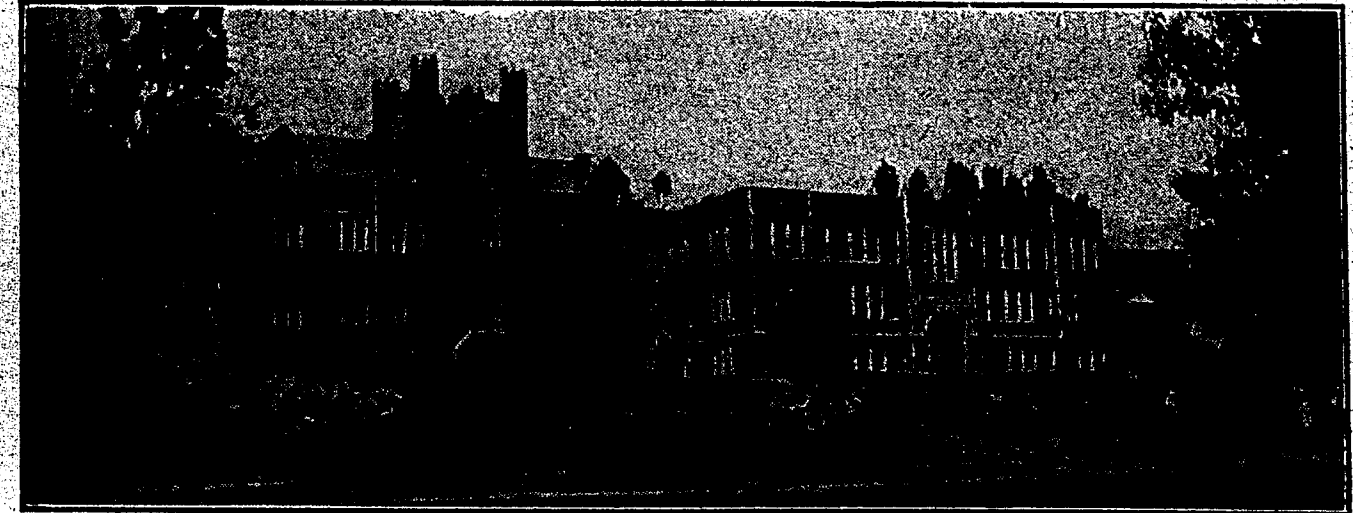
(For Lesson Notes, see *Helping Hand*)

And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? Mark 5: 30.

Hundreds brushed against Jesus that memorable day, as millions throughout the earth are coming within conscious contact with him; one only was healed. Who takes hold? That is the question. Who for himself in utter trust reaches out, expecting that power from Christ will make him a whole man?—*Henry Sloane Coffin.*



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The Sabbath Recorder

OUR PLATFORM

Adopted at North Loup, Neb., 1923

(Concluded)

8. We believe in religious democracy. We hold that the individual church should enjoy, within the lines of our denominational polity, the right to determine its own belief and action. We affirm our conviction that the welfare of the local church is the aim of denominational existence. Since we are convinced that the kingdom of God needs not only the experience and broad outlook of leaders, but equally the vigor, vision, and vital religious experience of every Seventh Day Baptist church, we wish to see the initiative and resources of every church among us developed to their utmost.

9. We believe also in correlation of our forces and in co-operation among our churches and boards. We are firmly persuaded that, to conserve the achievements of the last four years under the New Forward Movement, we should continue the plan of denominational co-operation, modifying our procedure in accord with our accumulated experience.

10. While we hold that churches and individuals have entire freedom in the designation of their gifts, we commend a cordial support of the budget plan.

A TASK FOR THE CHURCHES

The task of establishing justice and goodwill between nations, and co-operation for the supremacy of law and the abolition of war, is one of the most pressing of all the tasks that today confronts the churches. The Christians of the whole world should seek with utmost determination to reconcile the nations, to remove their misunderstandings, to banish their hatreds, fears and suspicions, to remove dangerous economic causes of war, and to create among them the spirit of unity and of a noble purpose to work together. The Church Universal should mold the minds and wills of nations, no less than of individuals, to do justly, to love mercy and to walk humbly with God.—Sidney L. Gulick.

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