Religious Vacation Day Schools

Will there be a School in Your Church and Community Next Summer?

IF NOT, WHY NOT?

For information concerning this matter write
REV. EDWARD M. HOLSTON,
MILTON JUNCTION, WIS.
SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held at the First Hopkinson Church, at Ashaway, R. I., Aug. 22-27, 1923.
President—W. v. Walker Davis, Salem, Va.
Vice-President—Frank J. Hubbard, Plainfield, N. J.
Recording Secretary—Rev. C. Whitford, Alfred, N. Y.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

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Vice-President—William J. Stetson, Plainfield, N. J.
Recording Secretary—W. C. Hubbard, Plainfield, N. J.
Treasurer—Frank J. Hubbard, Plainfield, N. J.
Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

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(Incorporated, 1916)

President—Clarence W. Stetson, Alfred, N. Y.
Recording Secretary—A. F. Randolph, Plainfield, N. J.
Treasurer—Rev. C. Whitford, Alfred, N. Y.

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THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

For the joint benefit of Salem and Milton Colleges.

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

We Wish All Might Win

We are not alone in our efforts to make good this Conference year. Everything goes to show that the people of the Northern Baptist Convention are in the midst of a desperate struggle to win out. We can but admire the spirit with which their leaders, in groups and in sections, are pleading with the people, in behalf of the interests dear to them, to rally in consecrated effort to do their very best, in order that they may be able to face their Lord and their own record with a clear and satisfactory conscience at the close of the year. We wish that they might all succeed.

We can not avoid the feeling that the Christian world is facing a crisis out of which must come a great victory or a disastrous defeat. The denominations are really allies in the warfare with Satan in which every victory will tend to strengthen the cause of Christ and fill his people with faith and hope. Every program that is hallowed half way through by doubts and fears and lack of interest on the part of the people, will surely strengthen the enemy and weaken the spiritual forces of the country. Every victory will put new courage in our old people throughout the world, the power of Christ to meet the world’s needs will be doubted more than ever, and his cause will suffer loss. What else can be the effect of failure if mission work has to be stopped, and retreatment in Christian activities which have been sustained for years has to be made?

Let us seriously consider what the effect of victory or defeat in the Forward Movement will be to us as a people. Victory will mean courage, hope, inspiration, confidence in ourselves and strength in the Lord. It will have a blessed effect upon the morale of our forces, and brighten our prospects for the future.

Disastrous defeat will leave us chagrined, dissatisfied, weakened in our purposes, and in our hopes for the future. This must not be. We are able to win if we only think so. United and whole-hearted self-sacrificing work by all will carry us through with our budget and brighten our outlook for coming days. We have May and June left us in which to win. By consecrated work we may surprise ourselves; for we do not realize as yet how much we can do.

Voices of Springtime

While riding on a country road, a few days ago, we passed a little pond in a patch of woodland by the roadside from which there came a regular chorus of peeping frogs, so shrill and strong as to be almost deafening for any one close by.

Instantly memory took us back through the years to our old childhood home, in Geneseo, N. Y. Close by the house was a small pond from which came nightly concerts in springtime, which so impressed our child mind that after seventy years we class the frog-songs among the natural marvels of coming spring. This little link in memory’s chain started a regular panorama of scenes familiar in life’s springtime; but which had been forgotten for many years.

In our old “sugarbush” near Nile, N. Y., there was a small swampy spot not far from the “boiling place”. Many a night in early spring while we tarried in the evening to catch up with the run of sap by boiling late into the night, the “peepers” from that little marsh enlivened the dark hours with their music. They always seemed to say; Winter is over and nature’s resurrection is at hand.

To this day, whenever we hear the frog songs in early evening, memories of those nights in the old maple woods come trooping in until we live over again everything suggested by the bird and animal forms of great trees and the fantastic variety of “underbrush” glistening in the fire-light of the sugar camp; again we hear the gentle harping of spring breezes among the twigs of leafless tree-tops; once more there comes the pleasing tinkling of sap drops falling in tin pails or pans nearby.
and again we feel the influences of strangely weird suggestions of forest nymphs caused by the strain of music will awaken memories of sights and sounds of those scenes come trooping, in, and others which we are aware of it we are living over again. A snatch of some familiar song will instantly take one back to the dear old home to greet happy life of long ago. This, that is a wonderful law, of our being. by: A snatch of some familiar song will instantly take one back to the dear old home to greet happy life of long ago. Again, we may be witness to the making of books is the most wonderful and worthy of the deeds of men, then the Bible is the greatest of human achievements, for it is the Book of books. Although written long ago and by many whose names are unknown, and widely separated, its message is a living one; and its words are words of revelation, judgment, power, salvation, and glory. And the well-being of men and nations depends very largely upon their attitude toward this book, in mind, heart, and will.

To know God, the world, and man; to know sin and righteousness, individual and social, in the light of the Bible, is to become wise unto salvation. To study the Bible with intelligence and conscience is to study life itself in all its varied aspects of sweetness and beauty, of bitterness and ugliness, because we study it here in its relation to God and goodness.

We understand, as our fathers did not, how this relation is sometimes stated in the form of legend or myth. This does not however lessen but rather enhances the spiritual value of the sacred narrative. There are other more important sources of ancient history and geography; but the Bible is also a source. Modern science is not there; but God created the heavens and the earth; and sinnersness and chaos away; and gave us the privilege of discovering natural law and order.

We do not need a new Bible or a new religion. But a marvelous expansion of knowledge; of social, industrial, and political conditions; and of human relations, now world-wide, demand a new way of approach to the understanding and application of the Bible and religion. A teachable, open-minded, and hungry for reality as the basis of theory, is now the path to increased wisdom and power.

The religious and moral excellence of the Bible witnesses to its being a record of divine self-revelation in the field of truth. The excellence of the record testifies to its being adequately inspired. The excellence of its central Figure shows forth the creative and redeeming power of God. And these excellencies are a ground of the Bible's authority in the realm of human character and conduct.

The supreme authority in matters of belief and practice is, of course, God. But by the word of God must seek him and find out his will as revealed in creation, the Bible, the Church, the mystic's inner Voice, history, and experience, and in Jesus Christ, the Word, that is, the incarnate Mind of our heavenly Father. God can not be felt to be near, if there are no signs that he is near; until the soul consciously recognizes and lovingly submits to his Spirit and his known will. This submission means intelligent reconciliation. The Bible, in its appeal, speaks to self-reflecting moral judgment; that is, to say, it honors human reason.

The books and religion of the Old Testament do not represent an isolated stream of divinely directed life. They were influenced by the ideas, religion, traditions, and writings of other and non-Hebrew nations. Scholars are by no means agreed as to details; but there are good reasons for believing that the books as we have them are the result of compilation and editing. Old Testament history is not good history according to modern standards, in respect to exactness, comprehensiveness, and orderly or scientific arrangement. Let us admit but not magnify its imperfections. Modern archaeology is vindicating the right of Bible narratives to a large measure of confidence. We can follow the course of events that make up Hebrew history well enough to discern the situation past, and the meaning of the people's experiences; and the reasons why they had so unique a place in human history.

An outstanding feature of the Old Testament is that the importance of events de-
pends largely upon their religious and moral significance.

The Hebrew people, once primitive, responded to God as he spoke to them in nature, history, and in the soul, as no other ancient nation ever did.

And one of their greatest prophets, sometimes spoken of as the Second Isaiah, called them to be a Servant of Jehovah in carrying to Gentiles the light of the true religion.

Some ancient philosophers set forth high moral ideals; but no ancient writings are comparable with the Hebrew scriptures in their individual and social ethic-religious character. One cannot be in right relations with God and in wrong human relations.

The relation with God was that of a covenant; therefore the divine command was, Ye shall be holy; for I Jehovah your God especially will be your God.

The prophets were the great teachers and preachers of Israel. They saw, as others did not, the moral connection and meaning of events; and in the name of a righteous and gracious God they condemned personal, social, industrial, and political unrighteousness and pleaded with the people to do justly, love mercy, and walk humbly with their God.

The ceremonial customs of Mosaism were consecrated. With the installation of this massive shaft State after State will be shipped here to be placed in the monument unless it has been donated by the monument association. No date, for the dedication of the Washington monument was set December 6, 1884.

During the years since the completion of the massive shaft State after State has contributed a slab in honor of the memory of the "Father of His Country." The monument association with untiring devotion to its task of "rounding up" every State, has never ceased its demand upon the various State legislatures. Frequently it was said, one legislature would be on the verge of appropriating for a slab when it would "die" and the work of convincing its successor of the worthiness of the movement would have to be done all over again. Of the remaining States to be heard from it was said, today, not only by Dr. Melvin F. Hall, the association secretary, but all Arizona had expressed a willingness to donate a slab.—Associated Press, in Wednesday Sun.

"The only way to make war impossible is to stop getting ready for war."—Dr. Frank Crane.

Another granite slab for Washington Monument

Washington, April 21—Word has just been received from the Governor of South Dakota by the Washington National Monument association that a huge granite slab shortly will be shipped here to be placed in the Washington Monument. With the installation of this slab, every State in the Union, with the exception of Arizona, North Dakota, Idaho and New Mexico, will be represented. No date for the dedication of this slab is given, but it was said to be likely that April 30, anniversary of Washington's inauguration, would be selected.

In accordance with a custom established when the monument was dedicated, February 21, 1885, every State slab sealed in position in the interior of the great shaft has been of uniform size, and the granite block now ready for shipment to Washington by the State of South Dakota will measure four by six feet, with a thickness of two feet, the same dimension of other State's stones. No stone may be placed in the monument unless it has been provided for by the legislature of a State, and the States have had the privilege of chiseling a patriotic inscription or coat of arms on the slabs sent to the monument commission. In the majority of instances coats of arms have been chosen.

Senator Sterling, of South Dakota, will be asked by the monument association to arrange for the dedication of the slab from his State. One member of Congress who especially will be asked to participate in the ceremonies will be "Uncle Joe" Cannon, who was said today to be the only living member of Congress who was present at the ceremonies in 1885 when the monument was dedicated.

The Washington monument was constructed of pure white marble and granite, and the tapering design of graceful proportions makes it the highest object five hundred and fifty-five feet, and looks down upon the city founded by and named for, Washington. The corner stone was laid July 4, 1848, and the topmost stone of the pyramid was set December 6, 1884.

There has been planned three or four conferences on the question of the ministry. One such conference was held at Alfred, New York, and has been reported for this page by Prof. J. N. Norwood. The second one was held at Plainfield, New Jersey, and it was reported this week by Prof. E. E. Whitford.

The question of bringing the present pastors together for study and conference is proving to be a very popular one. While this plan has not yet assured the financial support necessary to make it a success, I shall be glad to hear from the pastors, or the members of their churches, to give their approval of the plan. The following letter was received from Professor Whitford:

"The only way to make war impossible is to stop getting ready for war."—Dr. Frank Crane.
largely intellectuality. God give us men.
Such men as the times demand.

Read Professor Whitford's report of the Plainfield conference of the Ministry. Here it is:

April 9 was a day of meetings in Plainfield. The trustees of the Memorial Fund met from ten to twelve in their regular quarterly meeting at which meeting there was an unusual number of visitors. The Tract Board met in the afternoon from two till three-thirty; and then in the publishing house of the new denominational building dedicatory services were held which lasted till six o'clock; and then in the evening from eight till nine-thirty two score of those who had attended many of the other services of the day met to discuss the needs and prospects of young men preparing for the ministry. There were present representatives of eight or more of our churches.

It was an interested and enthusiastic meeting. No long speeches were indulged in but two or three were ready to speak at once. Ideas popped out so rapidly and with such a spontaneous development with a phrase here and a period there that it would be almost impossible to say whose the idea was.

On the part of the people the needs are, a spirit of increasing giving so that the ministry in general shall be better paid, an exaltation of the importance of absence for one Sabbath that you may have it. Say at Alfred, "to tune up the old strings," as one of your number has said? This is an entirely feasible scheme. If you are willing to do this, provide your traveling and other expenses are paid, please write at once to the Forward Movement director and start plans to make this an accomplished fact. You do not need to be "laid on the shelf at fifty." You will not have to prepare before you leave home the sermon you are to preach just after your return.

THE CONSTANT THINGS
Fame and wealth may come and go.
The lights of splendor flicker low.
And sometimes die, but the simpler things,
The sitting room where rings
The mother's smile and her cheerful song.
Are seldom swayed by the moving throng.

These are constant! The man may lose
The place he holds, and the world may choose
To flatter the skill of a younger hand.
But the walls of home for him shall stand;
And he if has built his life for them
He shall still have friends, though the world condemns.

E. A. Guest.

A CATECHISM OF CREATION
GEORGE A. MAIN
(Used in Sabbath Live meeting in Daytona, Fla.)

INSTRUCTIVE SCRIPTURE
By the word of Jehovah were the heavens made,
And all the host of them by the breath of his mouth.
Let all the inhabitants of the world stand in awe of him.
For he spake, and it was done;
He commanded, and it stood fast.
He watereth the mountains from his chambers:
The earth is filled with the fruit of thy works.
He causeth the grass to grow for the cattle,
And herb for the service of man.
O Jehovah, how manifold are thy works!
In wisdom hast thou made them all:
The earth is full of thy riches.
I will sing unto Jehovah as long as I live:
I will sing praise to my God while I have any being.

Consider the lilies of the field, how they grow; They toil not, neither do they spin:
Yet I say unto you, that Solomon in all his glory Was not arrayed like one of these.

QUESTIONS AND ANSWERS
1 What lessons should we learn from these words of the Psalmist, and of the Savior?
That the universe is a creation, not an accident; and that the infinite purpose, and wisdom, and care, and beauty, revealed in everything, everywhere, should inspire us with admiration and reverence for their Maker.

2 Have we any more evidence than the Psalmist had, that the "Earth is full of God's riches"? Is it still true, today, that the lilies that God makes for us are more wonderful than anything that man can do?
Every discovery of science, radio telephony, the transmission of the elements; every new-found law, whether of mind or matter or spirit, adds new proof that this world was created by an all-powerful Being, and that we have but begun to appreciate the wonders of God's creation.

3 Is not this, the supreme event of all time, the creation of the world in which we live, with its limitless wonders, and its ceaseless evidences of divine wisdom and love and care, worthy of our frequent and regular commemoration?

Jehovah thought so. In truth, creation is the only event that God ever asked man to commemorate.

4 In what manner did Jehovah wish the event of creation commemorated?
He asked, first, that we distinguish the last day of the week by naming it the "Sabbath"; second, that we observe the last or seventh day as a holy day, just as he hallowed the last day of creation week.

5 But was not creation week much longer than our weeks?
Jehovah simply asks us to do in our week what he did in his week; so it makes no difference what the length of his week was.

6 Did any other people, except the Hebrews, heed God's request and call the last day of the week the "Sabbath"?
Most of the great languages of the world, more than a hundred besides the Hebrew, designated, and still designate, the seventh day of the week as the "Sabbath"; showing that in the past the seventh day was recognized as the Sabbath the wide world over.

7 Is not Sunday, the first day, the "Christian Sabbath"?
If it is, why did it take over 1,500 years to find it out? Sunday had never been called Sabbath till three centuries ago, and then its application to Sunday was wholly without the support of history, scripture or reason!

8 Then, is not Sunday the "Lord's Day"?
Here, too, history, scripture and reason dispute such a claim. In Isaiah the Lord firmly declares that the Sabbath is "my holy day". The first six days of the week are work days, and hence are ours; the remaining day, then, the Sabbath and no other, is the true Lord's day.

9 Were not the coming of Christ, the giving of his life for us, his rising from the dead, his ascension into heaven, events just as great as creation, deserving of our occasional commemoration, and one or more of these days
of such importance as to warrant being called the "Lord's day"? Jehovah obviously did not think so. For he neither expressed in his perfect Word a wish that any of these events be commemorated; nor did he even make it possible for us to know when these events occurred. Certainly we can not, for example, be absolutely sure that Jesus rose on Sunday, when Matthew plainly tells us that he had already risen "late on the Sabbath day as it began to dawn toward the first day of the week" (Sunday).

10 But can we be sure when the true Sabbath occurs, either; may not the Sabbath have been lost sometime since way back at creation? Jesus answers the question as to the Sabbath having been lost before his time; he was without error. He was a loyal Sabbath-keeper, commemorating the completion of creation on the day just before the first day of the week. The weeks of the whole world, including our own, leave no doubt that Saturday is the last day of the week, the Sabbath, the day that Christ would observe were he here, and the day that we all should observe.

11 Granting that the day has not been "lost", do not the sphericity of the earth, the day-changing line, or other physical facts, make it impossible to have any really holy time anywhere? Jehovah did not think so. Jesus did not think so. We shall have to admit, however, that there are men who make that very claim, thereby accusing the Almighty of himself doing and asking others to do, the impossible.

12 Should any people except the Jesus commorate the marvelous event of creation by remembering the Sabbath day to keep it holy? The Psalmist wrote, "Let all the inhabitants of the world stand in awe of him." Every man, woman and child, regardless of race, nationality, or creed, who recognizes in the wonders of the universe as every one must do, the evidence of infinite wis-

13 What other reasons for Sabbath observance, aside from its being a commemoration of and a reminder of the wonders of Nature, are there? Sabbath-keepers, only, have the joy of knowing that they are acknowledging God as the Maker and Giver of all the marvels of creation at the proper time, when they commemorate the finishing of his work on the Sabbath. Again, in keeping the Sabbath they are conforming to Jehovah's will as expressed by him in the Ten Commandments, God's own and only written code of morals. And last, but most important for Christians, followers of Christ, Christ was a Seventh-day Sabbath-keeper, and no one can err in following his unmistakable steps in the question of which day to observe. Christ's appreciation of Creation was so profound that he saw in the tenCOMMANDMENTS, wholly that God made such reflected wisdom and beauty as were not to be discerned even in man's most gorgeous productions; while to him, the Ten Commandments, of which the Sabbath command is one, were ever and always the unchangeable will of Jehovah, his Father, never to be forgotten for a moment. Indeed, Christ showed an especial interest in the Sabbath as an institution to be remembered after his resurrection, for he pleaded with his hearers that when Jerusalem should fall, years afterwards, they should not take their flight on the Sabbath.

14 If "all the inhabitants of the world", as the Psalmist bids, should learn to appreciate the wonders of this created world in which we live and to commemorate its evidences of infinite wisdom and care by resting and worshipping upon God's Sabbath instead of upon some substitute day or no day, what direct, practical, beneficial result might be expected to follow such a world wide movement? All evil is traceable to our forgetting God and the gifts he gives us from his limitless creation. Sabbath observance, besides being a blessed privilege of obedience to a heaven-born command, is a proof of our desire to follow in the steps of Jesus, is a frequent reminder of Jehovah and his ceaseless love. Sabbathless eras have always been Godless eras. The Sabbath, alone, is the key that can and will unlock the flood of reverential, inspiring, thoughts for which men's hearts are ceaselessly, yet often unknowingly, yearning. No effective and permanent relief from this world's evils need, or can, be hoped for until God's holy Day, our Lord's Day, the Sabbath, the Seventh-day Sabbath is generally observed by Christians everywhere as a holy day in commemoration of Jehovah's marvelous handiwork, and in accord with the will of the Father and his Son, our perfect Example.

RHODE ISLAND'S VICTORY

Honorable Samuel H. Davis, Westerly's representative from the second district, has come into his own. Rhode Island has an enforcement bill, and it must give him no small amount of satisfaction to see that law upon the books.

For the last three years Mr. Davis has stood for national prohibition. First he led the unsuccessful fight for ratification of the national amendment to the Constitution, and for two years he has seen an enforcement bill entered in the general assembly only to be sidetracked. Last year a bill which was brought out by him was sidetracked in the last few days of the general assembly, although it gave excellent promise of being passed.

The sentiment all over the State, which was heavily against Mr. Davis and his work in the general assembly, has changed and gone — with the dry current, until Friday the issue of concurrent legislation was ended by a vote of 63 to 53. The drys did much better than was expected, for there was many a man who got onto the band wagon while the going was good, and the bill similar to that which Mr. Davis advocated more than three years and for which he has continued to stand, has been written into the laws of the State. The question of national prohibition has dominated state politics since Mr. Davis went to the general assembly. Many things which he has wanted have been side-tracked, but not as when he voted on the enforcement act, as he feels that the victory of Thursday is more or less a personal one.

There are those who today say that Rhode Island is as wet as it ever was, but the Sun believes that state sentiment is fast becoming dry. There is no doubt but that the members of the general assembly, when they voted on the enforcement act, voted as they believed their constituents desired. . . .

The Republican organization of Rhode Island ought to know today that the prevailing sentiment of this State is for the enforcement of the new National Prohibition Act, but the new state law as well, and that if there is a change-in national enforcement officers in Providence that men should be placed in that office who are in sympathy with enforcement of the prohibition amendment. No man should receive a position there who has been notoriously connected with the liquor interests. There is no reason why an ex-saloon keeper should be expected to enforce the law under the prohibition amendment.—Westerly (R. I.) Sun.

A TRUE FRIEND

MARY S. ANDREWS

I have a friend, as true a friend
As mortal ever knew;
Who blesses me, yet cares for me—
A marvelous friend.

She knows me well, to her I tell
My joys, my dreams and thought,
She speaks a word, a word, Always with kindness fraught.

Her heart's true love, her boundless love,
Has been my life's bright star,
To lead me on, and ever on, Toward higher goals.

Years come and go, how swift they go!—
But friendship never ends;
Life holds one joy without alloy,—
A true and faithful friend.
MISSIONS AND THE SABBATH

REV. EDWIN SHAW, PLAINFIELD, N. J.
Contributing Editor

MISSIONARY AND TRACT SOCIETY NOTES

EVANGELISTIC WORK

On Sunday evening, April 16, it was my privilege to attend one of the services in a series of meetings which are being conducted by our general missionary, Rev. William L. Burdick, and by Rev. Alva L. Davis, the pastor of the First Hopkinton Church, at Ashaway, R. I. The message of the evening was strong, loving, appealing, evangelical. Great and fundamental truths of the gospel of Christ were presented in a forceful way, and in terms so simple that all could understand; and the appeals for decisions for a definite acceptance of Christ which were presented by both men were earnest and touching. This is a kind of effort which results in good to our churches and to the entire community where they are situated. Seventh Day Baptists have always encouraged such work, and their strong spiritual characters have been in no small degree due to such influences. Let us not grow weary in well doing.

MRS. WHITFORD AND MRS. SAUNDERS

The meeting of the Missionary Board on April 19, was saddened by the death since the previous meeting of two of its most worthy members, both of them widows of former much beloved and faithful corresponding secretaries, Rev. O. U. Whitford and Rev. E. B. Saunders. These women had not been actual members of the board until the past three years, but their influence and loving helpfulness as wives of the men so closely associated with the work of the board have long been felt and appreciated. The board expressed its sense of loss of great strength and its sympathy in the suitable resolutions which will be found in the published minutes of the meeting.

SABBATH DAY RALLY

May 20, the third Sabbath in the month, is the time set for some sort of special attention to be given in our churches to promoting interest in and loyalty to the Sabbath of Christ. For several years the Tract Society has endeavored to promote this matter by preparing programs and sending them to the Sabbath schools. It is difficult to make any one program suitable for all the churches, and those that were sent out were intended to be merely suggestive. It is hoped that the various organizations of each church will this year make their own plans and programs. Surely an annual occasion when throughout the denomination we are all earnestly uniting in an endeavor to strengthen the Sabbath, will result in help to ourselves and will please and honor our Master, who was himself Lord even of the Sabbath Day.

RUTH AND BENJAMIN

THE GRAPEVINE

And Ruth said, Those two grapevines which I planted in the back yard are in need of some kind of a support, for, lo, they are trailing along the ground in their growth, and the nature of the vine requires, to walk with a tree, or wall, to which it may cling and by which it may climb.

And Benjamin replied, I know it, thou speakest the truth and wisely. I will buy me posts and boards, and I will dig deep holes for the posts, and when they are set therein I will fasten securely thereto the boards and thus make for the vines a strong support. But he did it not.

Then time went on. And Ruth spake again after the same manner as before; and so likewise did Benjamin. But he did it not. And all the times that Ruth thus spake, and all the times that Benjamin made replies of like fashion, behold, if they were counted they would number almost as many as the hairs which are left upon his head. But he did it not.

And the weeks and the months went by. And it came to pass one warm day in early spring that Ruth and Benjamin went into the back yard. Benjamin said, These grapevines need a trellis. And he stopped to take the vine and turn it gently, when, behold, he found that it was broken off, at the surface of the earth, severed completely from its roots. So often had it been twisted this way and that way when the lawn was being mowed, and when the garden was being hoed and raked, so often had it been bent here and there, that at the spot where the strain was always felt the most it had been injured, weakened, bruised, and had died, a sacrifice to the dire dominion of Neglect.

Now Ruth was sad, and she looked askance, but she opened not her mouth. And Benjamin was filled with shame, and with sorrow for the vine, and for Ruth. And pondering with himself he spake aloud, Behold, how like this vine are many men, and women too, yea, and little children. They have no tree, or fence, to which to cling, no support to hold them in an upright way, the way of joy up towards the stars of heaven. And they are forced to crawl along the ground, and are turned about this way and that and the other, till their lives are broken off, and they are maimed in heart and die. I pray that no neglect of mine to build supports shall sacrifice a human soul, as my neglect has sacrificed this vine. Ruth, what sayest thou? For with these words he found his courage coming back, and he turned to see and hear what she might say, when, lo, she was not there. But soon the window of the dining room was raised, and in gentle tones he heard her call, Come now, the table is set, let us have supper.

THE ROSE TO THE THISTLE

RALPH CURTIS JONES

Part One

With blushing cheeks you proudly stand,
On some fair breast adorn,
While my poor dress, on every hand,
Is met by naught but scorn.
Your dainty beauty wins a smile
When you your buds unfold,
There's naught in me that can beguile
Or charm the young or old.
You're welcome in the rich man's room,
Amidst their mirth and play,
But I am left, it is my doom,
In cold and dark to stay.
By rich and poor alike you're bought,
For you both,
But my poor bloom is never sought,
My ugly form they loathe.
I envy you the cunning way
You hide your dangerous thorn,
And cover with your brave array,
What I disclose to scorn.

But I have done, I'll weep no more,
My thorns shall serve my spite,
And thus I'll even up the score
Until I'm treated right.

THE THISTLE TO THE ROSE

RALPH CURTIS JONES

Part Two

You call me proud,
And rail against my beauty;
You think me loud,
And yet I do my duty.
Which is, to lend more happiness to life,
Why should there be betwixt us envious strife?
I help mankind;
I cheer the sick and weary,
The sad and dumb,
I rouse with message cheerful,
And human things count me of kindly worth,
Do I not deck these dust graves of earth?
With bended head,
And leaves gently swaying,
Where lie the dead,
Whose spirits still are praying,
I stand beside the cold deserted grave,
Where rest the pure, the beautiful, the brave.
Yet to the ground
I sink and die most surely,
For thorns abound,
Yet I die not surely.
To blossom in a brighter land again,
Where naught of harm can enter—naught of pain.
Oh, when I go,
When my existence closes,
Lay them not low,
Be gentle with the roses,
That shall remain to brighten weary earth,
And to give good promises of re-birth.
And you who read
Be not a thorn in living,
The world has need
Of lives well spent in giving,
Of service that is faithful unto death,
And sweetness scattered like the rose's breath.

DEAD RIGHT BUT BETTER ALIVE

"Why do you turn out for every road hog that comes along?" said Mrs. Snappie, rather crossly. "The right of way is our isn't it?"

"Oh, undoubtedly!" answered her husband, calmly, "But you'd better read that epitaph which appeared in a newspaper recently. I committed it to memory:"

"Here lies the body of William Jay, Who died maintaining his right of way; He was right, dead right, as he spied along, But he's just as dead as if he'd been wrong."

—Boston Transcript.
About three thousand years ago, prophets heralded the glad tidings of a wiser world. The History seemed to promise the fulfillment of the prophecy. Nations among nations were formed. An international court of Justice was, instituted. Education became more universal. Scientific discoveries were made while social and commercial intercourse flourished. The period preceding the Great War was a period of peace and apparent security. It was an era of firm foundation and sure promoter of war. Such a period would not be expedient. Force can not bring peace. To coerce a nation would be one of the maddest projects yet devised. Bringing nations into subjection and coercing them has been the very foundation and sure promoter of war. Such a procedure would not keep under subjection the weaker powers, must be destroyed.

Disarmament serve as an antidote for war? Disarmament may reduce expenditures but it can not prevent war. The arms of the future will be chiefly with chemical weapons. Its outcome will not depend on guns, nor will it depend on ships. It will depend on the ability to use and to foil the atomic missiles that dart in all directions, turn corners, leap barriers and search out the most obscure places. In the event of a severe outbreak of disease, how much greater will the danger to the world be, when the nations that have not been Christianized become armed with all the powers of science as there is every sign that they soon would be? The vision of a civilized but an unchristianized India or China, for example, makes the dim future seem dark.

We can not realize a world wide blessing so long as there are false notions to be replaced by true ones and so long as there are sinister interests that thrive on human strife. Is there no hope then? Is there nothing that will insure the maintenance of humanity? Yes, thank God, there is. Seeking to check the river at the mouth is bound to result in failure. The river must be checked at the source. The work must be from within out. The power that will usher the "Golden Age" is the power that is able to transform the human heart and instill the spirit of self-sacrifice, and patriotism its responsibility and self-restraint. It is quiet, unspectacular, patent Christian Education. Christian Education sets before us an ideal, encourages us by presenting the ideal as a personality, and constrains us to strive toward the ideal by furnishing the dynamic power necessary for the empire. It is not something decorative, something external; it is something intrinsic, something fundamental. It penetrates into and blasts the very foundations of selfishness, suspicion and hatred, and plants in their stead the ideal of a conscious willingness to serve, cooperation and good-will.

With narrowing memories of more than ten million men who laid down their lives in the awful struggle, of the countless homes bearing the burdens of anguish and suffering, of the physical and mental torture of bitterness and hatred, we are here tonight hoping to propose a remedy for the spirit that brought down this pall of sorrow upon the world.

To do so intelligently, we must recourse to history, the greatest authorities on the subject. It casts light on the troubles of the past, thus illuminating the present and the future.
cessity of doing so without impeding the contribution of others. Only through social equality, good fellowship and helpfulness can the greatest progress be made. This social equality, good fellowship, and helpfulness can thrive best through clear understanding of the needs and by utilizing the agencies that bring us closer together and that promote an interchange of ideas and ideals. Above all each life must be trained to express something that shall illustrate its sense of obligation, love and praise to Him who is in all and over all. When Professor William James published his Ingersoll lecture on immortality, a correspondent wrote him that he feared he had proved his point. "But why did you do it? Isn't it bad enough to live once without having to live again?"

When it is bad to live it will be bad to be immortal. But when life becomes radiant immortality is radiant also. That is the force of Paul's word to Timothy that Christ "brought life and immortality to light through the gospel." They come into light together or not at all. Sometimes a brave soul who has suffered much here is eager for the light to come for the relief and joy it will bring. But when one has come to think of life as distress, then nothing is more pleasant than to think of its ending forever. This is the secret of the Buddhist refusal of immortality—life is misery in any case; its pleasures are snares; the only hope is the cessation of desire in cessation of life. Professor Pratt found Buddhist monks ready to agree that the Christian idea of a future life made it desirable, but that was because the Christian idea of life made life itself desirable.

Yet the idea of immortality in turn adds radiance to life. If man is a creature of a day, soon snuffed out, then there is something almost ignoble about his pretensions. Why take himself so seriously? Why take other men so seriously? Their pain is soon over; its effects die with themselves. Their woes are soon forgotten; they cease with themselves. Even the ethics which remains after all idea of immortality passes is a cold and difficult mode of living. Professor Cross says that "other-worldliness" is as fatal to religion as "worldliness." Yes, but it works the other way also. "Worldliness," centering everything on what may happen here and now, makes a cold ethical life which can only be redeemed and warmed by "other-worldliness." If there has appeared a poor estimate of human nature it is only because the "other-worldliness" of it is the cause of immobiliness. These are no petty beings with which "we are dealing; they are children of eternity. There is radiance for life in realizing the elements in it which are undying. Faith is undying; it is the soul's link with the unseen and eternal. Yet faith can not live unless the soul lives also. Hope is undying; it is the soul's link with the future. Love is undying; it is the soul's link with the universe and God. When life has lost its radiance, it is because one or all of these traits has been lost. Samuel L. Clemens gained a situation of joy in his clouded thoughts and by utilizing the agencies that bring us closer together and that promote an interchange of ideas and ideals. Above all each life must be trained to express something that shall illustrate its sense of obligation, love and praise to Him who is in all and over all.

The next step towards progress is teaching the young people to appraise life fairly. Our institutions must teach those in their care to discern between right and wrong, between the finest and the mediocre, between that which is worth doing and that which is not. They must impress upon the minds of the people, that life is more than meat and the body more than raiment. Such discernment includes knowing when and how to act. It renders to Caesar only the things that are Caesar's. It sees the end from the beginning and masters every situation. We must secure important information at issue and cultivate the habits of arriving at conclusions based on the good of all people.

We may have a thorough knowledge of relationships and we may be able to apply our knowledge, and still as far as real peace is east is west from the west. The alabaster vase must be broken before the ointment can flow. The wheat must be crushed before it can become a sustainer of life. Loyalty is the watchword. We must not hesitate, each one of us, to take our place in the front ranks as an appoint, not only of war and violence, but to those passions and dispositions that eventually lead to war. We must say to our soul "fight on resisting it may be even unto blood, or peace shall never visit thee."

To stop after these thou shalt is to have a lifeless body. It is life that says thou Can't. There is but one thing that can give power in service and that is faith. Faith in self, faith in the possibilities of man and above all faith in God. Brawn enabled man to overcome the great obstacles. Brain has enabled him to overcome greater obstacles and to lead captivity captive by harnessing the forces of nature. Faith transcends both and is the one power that will enable man to rid himself of the most loathsome of diseases—sin-war. The greatest and the noblest work can be done only by men of faith, men with noble hearts and minds. We must cease to consider Christianity merely as a useful appendage for respectable society and God as an interesting and a diverting object for intellectual speculation. Whether we are parents, teachers or preachers we must acknowledge and proclaim the fact that God is calling men to a life in which the entire personhood must be laid on the altar. Intellect, will and emotions must be brought into harmony with him through Jesus Christ—"in Christ all the fullness of the Godhead bodily habiting in man for the purpose of making known by the church to the rulers of this world what is the substance of things to come."

In Christian Education, we have a power. "A devotion above all devotions, a loyalty above all loyalties, a cause above all causes; a philosophy of life; but more; a theory of science, a view of political and social development, but far, far more, for embracing all these, enriching all these is our faith in Him," whose kingdom shall come and whose will shall be done.

The plough has not been deep furrowed and now is the time for sowing. So let us do everything we can, according to the best of our ability, to make the kingdom, bear witness to the King, bring happiness into darkened lives and build the walls of the city with the open gate. Hope in God, thrive for and with God and pray to God.

"Peace will dawn upon the earth when the hearts and minds of men have been trained in the beauties thereof."
WOMAN'S WORK

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

MEMORIAL SERVICES BY THE WOMAN'S BOARD, MILTON, WIS., IN HONOR OF MRS. O. U. WHITFORD

Fold her, O Father in thy arms, And let her henceforth be A messenger of love between Our human hearts and thee. And let her mild rebukes stand Between us and the wrong, And her dear memory serve to make Our faith in goodness strong.—Whittier

On Sunday afternoon at the recent quarterly meeting at Milton the Woman's Board held a memorial service for Mrs. O. U. Whitford. Mrs. West presided and after devotional services conducted by Rev. H. N. Jordan, Mrs. West read a tribute, written on behalf of the board. This tribute by Mrs. West has already appeared in these columns. Mrs. J. H. Babcock spoke a few words of personal reminiscence and read Whittier's memorial poem. Following this other tributes from people in various places were read. Miss Alberta Crandall sang with feeling the beautiful song, "Face to Face," and a quartet, Misses Crandall, Dorothy G. Maxson, Gladys Hulet and Myrtle Lewis, sang, "Beautiful Isle of Somewhere." At the close of the program Mrs. W. W. Clarke, Milton, read a tribute to the memory of Mrs. E. B. Saunders. Then Rev. S. H. Babcock dismissed us with a prayer.

The tributes follow: [The next item given here is a tribute by Edwin Shaw, which is already published on page 520 of last Recorder.—T. L. G.]

A TRIBUTE FROM THE WOMEN OF THE EAST, BY THE SECRETARY OF THE EASTERN ASSOCIATION, MRS. EDWIN SHAW, PLAINFIELD, N.J.

If Mrs. Whitford's work in the East differed from that which she did in the West, it was mainly from her environment, for she carried her consecrated spirit and resourceful energy wherever she went, and her talents never lay dormant. The influence of her life is priceless.

She was a beloved and faithful Sabbath school teacher in Westerly, R. I., for many years, and interested in all of the other activities of the church. She was president of the Woman's Christian Temperance Union, and faithfully exemplified in her life, the purity for which the white badge she loyally wore, was a symbol. She was more than once, a delegate to National W. C. T. U. Conventions, I am told, by her co-laborer, Mrs. T. H. Tomlinson. While Rev. O. U. Whitford was principal of Shiloh Academy, his wife was preceptress, and it is no tax on one's imagination to picture the ideal relations that must have existed between teachers and pupils. The righteous work they did there has done an untold amount of good to individuals, and to the denomination they both loved. Her interest in Shiloh, the Seventh Day Baptist Church, and the students of the Academy, did not weaken with the years, and one of her last public services was to preside at a meeting on the Sunday afternoon of Conference, in Shiloh, N. J., in 1922, called to arouse interest and incite action in the matter of collecting funds to purchase and place a monument to the memory of the constitutents of the first Shiloh Seventh Day Baptist Church and of the Academy. The originators of the idea were the late Dr. Sophie Tomlinson, Shiloh, N. J., of beloved memory, and Mrs. Loisanna Tomlinson Stanton, of Alfred, N. Y. It was estimated that a suitable memorial would cost about $500.00 and a part of that amount has been pledged.

Mrs. Whitford earnestly pleaded for funds, and if any of her friends contribute toward it, they will be helping a cause she approved. It appeared to be the sense of the aforesaid meeting, that the monument should stand near to the spot where the pulpit of the old church stood, in a corner of the beautiful cemetery in the rear of the present church at Shiloh.

Mrs. Whitford's trip to Conference last summer was undoubtedly a severe tax on her strength and health, but how much sooner her friends would have been if she had not been there. I had many precious memories of her before then, but she added to them at Shiloh, and the picture of the indomitable little lady who carried her years and her frailties so lightly, and who would not be diverted from the serious business in hand, will stay by me. In her zeal to keep the Conference pace, she scorned the solicitous advice of the physician, whose opinion at other times she valued, when she was told to remain quietly in bed to overcome an indisposition that her activity aggravated. In her efforts to uphold the right, and scathing in her denunciation of that which she believed to be wrong.

WOMEN'S WORK
loyal and true and supplemented her husband's work in whatever way she could. As a teacher in the Sabbath school she was a thorough Bible student inspiring those under her instruction to holier ways of living. In the W. C. T. U. work she was a constant worker and in all she did she wanted to right the wrongs that others were doing. As a Christian her faith was unaltering and her confidence to the last was in an all-loving Father who doeth all things well.

Personally I feel that I have lost a rare friend with whom I have had many hours in loving friendship. It was always a joy to entertain her in our home, and to be with her for a short time in her last days, I count as a benediction in my life. She was a wise mother, giving of her best to her children and has justly earned the reward that is hers.

Surely it can be said of her, "She hath done what she could." I am glad to add my tribute to her worth in these few words.

A MESSAGE FROM FARINA, ILL., BY LURA R. PERSELS

Having lived here during the time which Mrs. Whitford spent in this community, I have been asked to write a few words to be read at your memorial hour.

As you may remember, we lived next door to the parsonage when Rev. and Mrs. Whitford with their little son came to the parsonage of the Farina Church.

I was only a small child and have little if any remembrance of her work in the church and community, but others who were older say, she was a willing and efficient worker in all the various branches of church work, being a helpmeet indeed to her husband as has often been said.

She was an ardent worker in the Ladies' Aid Society and teacher in the Sabbath school. One who was a young man in her class remembers well her admonitions against the evils of the tobacco habit. No doubt there are many others whose homes were here at that time who could testify to the influence for good which her instructions and example have been to them.

But it is in the home where I remember her best of all. When alone with my child heart and mind has never faded and in memory still see the busy housewife and mother about her work, always ready with a smile or a word for us children. Her interest in our play and the gentle way she had of straightening out our little "fusses" that sometimes came up, and many little incidences of those days have lingered with me as tender memories through all the years.

She seemed as I remember, one who always looked on the bright side of life, for she was never irritable or cross. Although I have met her only a few times since those days and then for only a few minutes at a time, she was always the same dear motherly soul, inquiring after the friends of other days and eager to mind little incidences of the days when we children played together in the little garret back of the kitchen.

Her presence seemed to radiate helpfulness, courage and good cheer and "none knew her but to love her." Our hearts are saddened at her departure but she has left with us the assurance "That Life is ever lord of Death And Love can never lose its own."

Mrs. W. W. Clarke, of Milton, spoke as follows:

Perhaps it would not be amiss for us, at this time, to pay a tribute of love and appreciation to our sister, who has so recently left us, Mrs. Flora Bond Saunders. How well I remember when she came to Milton from her home in Johnstown, a young, modest and blushing girl, to enter school. Our friendship began at that time, and has ripened through the years. It was my happy privilege to accompany her, when she went forward and took her first step in the Christian life, and gave her young heart to God. How faithful she has always been, and how she grew in all the Christian graces. She was truly a helpmeet for her husband in his great work.

Although of a retiring nature she made friends wherever she went, because she had a high ideal of friendship and the love and kindness was in her heart. She was interested in every forward movement, and worked untiringly in every good cause. She was loyal to the denomination to which she belonged, and to all its interests.

When death came and takes from us such a loving personality our first stunned thought is one of incredulity. Can it be true that she is gone, and that we shall see her in our midst no more?

When we think of the joy that must now be hers, in the happy reunion with loved ones gone before, is it right for us to mourn her going?

"I can not say, I will not say—that she is dead—she is just away.

With a cheery smile and a wave of the hand—
She has wandered into an unknown land.

And left us thinking how very fair it need must be,

Since she lingers there."

THE WOMEN'S AID SOCIETY OF THE PAWATUCK SEVENTH DAY BAPTIST CHURCH

SECRETARY'S REPORT FOR THE YEAR

APRIL 1921—APRIL 1922

The society has held eighteen meetings, all but one in the church parlors. The first meeting was held at the home of our president, Mrs. William Healey, to arrange for entertaining the Eastern Association which met with the Pawatuck Seventh Day Baptist Church, June 9 to 12 inclusive. It was voted to conform with the plan adopted by the New Market Church the previous year, the cafeteria plan, which was successfully carried out, all members and friends in the church helping it willingly. There was a surplus in the funds after the association, and it was thought best to use this to buy extra silver and dishes and kitchen utensils much needed by our society. A committee with our president as chairman attended to this matter.

In the fall, work was done by the society on their work in preparation for the Christmas sale. At the meeting September 26, Mrs. William S. Martin resigned as head directress on account of leaving Westerly for a time. Much credit is due our directresses who carried on their work while our society took charge of the apron, fancy work and food tables, also serving afternoon tea. The proceeds from the sale amounted to $332.98.

The work done by the society for the remainder of the year was on children's clothing for the very needy family of seven children recommended by Mrs. Alexander Smith, of the Mission. The society supplied for these children about ninety garments or articles of wearing apparel.

Two quilts have also been tied and new curtains have recently been made for the church parlors.

For various reasons, principally so much sickness among us, the plan of having a church supper each month could not be carried out. However, four suppers have been served as follows:—October 18, with officers in charge, proceeds, $31.86; November 8, Harvest Supper, Mrs. James Saunders, chairman, $62.00; December 6, Men's Supper, Mr. A. H. Langworthy, chairman, $100.00; January 17, Chicken Pie Supper, Mrs. William Browning, chairman, $90.00. Afternoon tea has been served at most of the meetings for which a charge of 10 cents has been made, adding somewhat to our treasury.

The society joined the S. D. B. Society in a rummage sale November 17, which brought into the two societies together $60.00.

It was the pleasure and privilege of our society to assist the church in giving a reception in the church parlors to Dr. and Mrs. Whitford upon their return from their wedding trip in the West. A large number of our church and congregation came to welcome them.

A reception was also given to Miss Susie Burdick January 24, to which five members from each of the Women's societies of the different churches in town were invited. Miss Burdick gave a most interesting talk on her work in the Girl's School in China. Her sweet personality and charm added greatly to the afternoon's enjoyment.

The Alfred Scholarship this year was given to one of our flock upon their return from the Mission.

Four subscriptions have been taken out for the SABBATH RECORDER.

Two hundred and fifty dollars, our apportionment in the Forward Movement of our denomination, has been paid.

In expression of our love, our interest or our gratitude it gives me pleasure to say that the pleasure of the society to appropriate between $325 and $350 in the form of gifts and floral tributes during the year.

Death has claimed one of our faithful members, Mrs. Euphemia A. Whitford, whose interest, helpfulness and wisdom will be greatly missed. One member has, at her own request been removed from active.
membership, and her name has been placed upon the list of honorary members. We have added to our membership three new members: Mrs. Frances Warren, Mrs. Wil­bur Cheever, Dr. Clayton A. Burdick. At the yearly meeting, April 4, it was voted that each member, as far as possible, try to earn $1.00 for the society by her own efforts, and that, in the meeting in October each should relate her experience. This naturally does not include the men of our membership.

The secretary has sent four letters of sympathy and most of the church and press notices.

Upon request, the resolutions on the death of Mrs. O. U. Whitford, were sent to the Recorder for publication.

At the annual meeting the following officers were elected for the ensuing year:

President, Mrs. William Healey, vice presidents, Mrs. Allen Whitford, Mrs. Elisha Burdick, Mrs. C. A. Burdick, Mrs. Howard M. Barber; secretary, Mrs. Ed­win Whitford; treasurer, Mrs. B. Frank Lake; collector, Mrs. B. Frank Lake; de­rectresses, Mrs. E. Whipple, Mrs. George H. Lanphear, Mrs. Charles Palmer, Mrs. George Clark, Miss Jessie Utter, Mrs. Hiram Barber; auditors, Mr. and Mrs. A. N. Crandall.

While our membership is 93 at the present time, our attendance at the meetings has not waned, and we should feel that this is not from lack of interest in the society, and realize that household cares and sickness have been responsible for the small attendance at some of the meetings. We need the presence and support of every member, and would especially urge the attend­ance of our older members as often as they can, that we may receive the benefit of their experience and advice.

Respectfully submitted,

Vernie S. Whitford.

"A resolve for any honest man: I will never talk about the Fatherhood of God or the Brotherhood of Man and at the same time justify or support war. I will not profess the religion of the Golden Rule, and make excuses for killing my fellow­men. I will do one thing or the other. But I will not pretend to both. I will not play the part of a hypocrite."—Charles E. Dole.

ANNA SULLIVAN DAVIS
Memorial Address by Pastor Skaggs in the Plainfield Church, April 22, 1922

It is sometimes remarked that the Plain­field Seventh-day Adventist Church of Christ is like a large family. It constitutes a group not too small to be effective, and not too large for close personal acquaintance and association. There are sometimes differences of judgment in regard to questions of common interest, and we know each other. We can be true partners in the interests of Christ and his church, and bound together by many ties. There are ties of heredity, for it was here, that parents and grandparents wor­shiped, sacrificed, and planned for this church. There are the ties of family rela­tionships, for here many of common ancestry are united in worship and in tasks. There are the ties of Christian fellowship which allegiance to one Master and our conscious­ness of mutual dependence have twined about our hearts, and again and again, we have sung with deep emotion of the Lord over the world, and we comme­morated the blood of the martyrs and the lives of the suffering Christian people, and the victory over sin and Satan, and the same spirit of love and loyalty and cul­tural work which is the bond that united us.

Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

So when we suffer loss in any way we have our sense of pain and a deep sympathy with those who suffer most. It was so when Brother Theodore G. Davis decided to take his family to Shanghai for a period of two years. We had greatly mis­led him for several years, as business interests had taken him into various and remote parts of the world. But during these years we had had Mrs. Davis and the children with us, except for a period of some months.

Mrs. Davis possessed unusual musical gifts, and through many years of experience and continued study she had developed a beautiful soprano voice. She was a woman of high ambition and strong emotion, and these striking qualities contributed greatly to her success in singing, and enabled her not only to sing accurately, but to show a deep emotion of the com­poser to her auditors.

She gave freely and cheerfully of these gifts to the church. She often attended choir meeting and sang on Sabbath morn­ing when discretion and regard for her physical health might have decreed that she should remain at home. She loved to sing, and she served not only in the choir, but also as chorister of our Sabbath school. She was often sought by other churches which were willing to reward her generous­ness of spirit. With unfailing devotion she used this special talent which God had given to her. And while on her way to the Pacific Coast she wrote a letter in response to an expression of apprecia­tion on the part of the church, telling us of the joy that she had found in trying to serve and to minister to others, and that she would return and try to do more and serve better than ever before.

How little we know the future! Our next message was a cablegram saying that she had died in Shanghai. It has been hard for us to realize the fact that she is gone; for she had so recently left us in high hopes and apparently in good health. Subsequent letters have given us the sad facts of her illness and death, and also the misfortunes and sickness of other members of the family. Anna Davis has written Theodore's mother concerning the funeral, and from the letter I quote the following:

"Words fail to tell of one's deepest feelings. But previous occasions of heart-felt sym­pathy are reminders that when one suffered, all suffered. And surely today my heart cried out at the sight of Theodore's suffer­ing, and his tender care for the little boy's grief. Also how, with his arms around a child on each side of him, he moved them away from the grave—they thought not of him­self. No one could feel as he did. At dear mother heart, you know your Theo­dore. He held his head up—and the words hear from many places on the day. My thoughts will be both. I feel, as though you were the one who had to bear this alone. Alfred and Marjorie have been absolutely my salvation. I can not conceive what I would have done without them or what I would do now if I had to go on alone. Oh! how I long to talk with you, it would be such a comfort to both of us. The events of the last six weeks seem more like a dream than anything else and I don't seem to remember all details. . . . Anna seemed to get over the 'flu' which she had as we left Seattle with her usual rapid recov­ery. . . . My greatest fear now is that she attempted too much, might have got over­tired or caught cold, and when this other thing hit her she was unable to resist it. . . . Two days before we arrived I was taken down and was of little use in caring for her. . . . Those last days don't seem real to me, it's all a dream. But God thought best to take her and now she is at rest and happy.

There never was or can be a better, true mother figure for us, and how we are going to get along I don't know. We simply have got to live each day as it comes. I thank God that I did my best to let Anna know while she was alive that I thought of her.

The great number of telegrams, cables, and notes let me see that I am receiving from everywhere are a great comfort. Anna made so many friends even on her former trip out here that it has been a surprise to hear from many people. Of course every one wants to help but I am afraid this is a thing that I must fight out myself. While we as a church and family are loved in sorrow, we thank God for the good, the beauty, the sunshine and inspiration which Mrs. Davis brought to earth; and we commend the sorrowing ones across the sea to the love and care of the Father whom they and we love and trust.

Though our dear Brother Davis and his motherless children are on the opposite side of the earth, the ties of love and sympathy are unimpaired. Such ties unite all parts of earth, and even earth and heaven.

"He is only half a man who lets sunshine beat on the outside of his body but won't let it go on in. A whole man has sunshine in his soul."
HELPING OUR CHURCH

Christian Endeavor Topic for Sabbath Day, May 15, 1922

DAILY READINGS
Sunday—By our loyalty (Ps. 84: 1-10)
Monday—By example (Gal. 5: 19-21)
Tuesday—By teaching in it (1 Th. 4: 11-13)
Wednesday—By attending its service (Ps. 132: 1-18)
Thursday—By writing with it (Acts 2: 41-47)
Friday—By forbearance (Matt. 18: 15-18)
Sabbath Day—Topic: How can we help our church and get help from it? (Ps. 122: 1-9)

HOW WE CAN HELP OUR CHURCH

REV. HENRY N. JORDAN

1. The word "church" is often used to designate the wooden, brick or stone structure where religious services are held and people congregate to worship.

2. More generally, the term is used to mean a local group of believers gathered in and followers of Christ who hold practically the same religious and doctrinal views and who are banded together for worship and for effective moral, social, religious and spiritual teaching and work. For example, the Seventh Day Baptist in Milton.

3. The church may refer to a group of churches in a locality all included under one name the church.

4. The Church, not an organization, but "the name for the total company of all believers on earth." Christ is the bond which unites all the members of the Church into one.

In "talking up" this topic, "How we can help the church," we shall fire our suggestions directly at number two, above, that is, or local church.

1. We can and ought to be a part of it, an active, believing, true-blue, enthusiastic child of Christ and a member of the church.

2. We, young people, can help by preparing for and standing ready for any place of service. There is the Sabbath school, are you ready to help share the responsibilities and opportunities of this school of education? Then, there are the privileges and duties of the Endeavor societies—how about these training schools of the church? Yes, and the prayer meeting and the regular services of the church, all these and more need our help.

3. Pray for the church. Pray for the pastor, for the trustees, the deacons, all officers. Pray for each other. Pray for the young people, for the missionaries, for the spread of the gospel.

4. We will happily, willingly, share in the financial support of the church, of the denomination, of the kingdom. Every one bearing a helping hand in tithing, making offerings, in giving.

5. We are "fishers of men." A splendid name for a big occupation. Personal workers, evangelists, you, who, whatever, lives words, spiritual endowments are your equipment, here is your opportunity to build, save, strengthen and use the church.

For Christ and the Church

HOW CAN WE HELP FROM THE CHURCH?

REV. H. R. CRANDALL

First we must make sure that we fulfill that part of our pledge regarding attendance upon the services of the church. Apply to our own hearts and lives the Christian teachings of the pastor or other preachers.

In the prayer meeting listen to the testimony of those older, profit by their experience, avoiding their mistakes, being stimulated by their successes.

One can expect an income only from those enterprises in which one invests. The surest way to get help from the church is to invest service, not with the object of gaining something selfishly, but that forgetting self we may find ways and means of helping others, and leading them to the Savior.

"So each man gets out of the world of men the benefit, the increase and development of what he brings there."—Phillips Brooks.

HOW CAN WE HELP OUR CHURCH AND GET HELP FROM IT?

S. DUANE OGDEN

He who most helps the church will receive the most benefit from it, which reduces our question to, "How can we help our church?" Helping our church purely for the sake of helping it is worthy of itself. To do so because we will receive benefit in return is selfish. In helping our church we will ourselves be helped, but let our motive be an unselfish one.

The greatest service which we as young people can render to our church is being—good, genuine, upright, straightforward, whole-hearted Christian young men and women.

As we can help our church by being, so we can by doing. Participation in the activities and service of the church is important. Regular, habitual attendance at all appointments and conscientious devotion to duties as a member, are a distinct joy and satisfaction to the Christian and are sure to build up and strengthen the church.

If you would be at your best, live a life of prayer, communing daily with the Father, seeking his fellowship and guidance. Practice Christian stewardship. Return to God a just portion of your earnings, the minimum being one tenth.

Let your life be one of usefulness and service to the world through Christ's church, and it will be one of happiness as well as one of "great love and much service" as some one has so well expressed it.

Your church wants to help you and it will help you if you will help it. Help your church to help you.

THE SABBATH RECORDER

A very "nutty social" was held at the parsonage on the evening of March twenty-fifth. The Endeavorers were divided into groups—Hickory nuts and Peanuts, and several contests were held between the two. After playing a few nutty games, Mrs. Holston gave a talk on "Some Hard Nuts to Crack for Christian Endeavorers," explaining some of the more serious problems confronting us. The social ended with a song and sentence prayers by all the committee members.

E. LUCIE BURDICK

Press Committee.

NEWS NOTES FROM RIVERSIDE, CAL.

Our personal workers class gets more interesting and helpful every week. We meet Sabbath afternoon hour before Christian Endeavor. Mary Brown and Ethelyn Davis lead the class. Our textbook is "Second Timothy 2: 15" by Pope. Besides the discussion on this book we learn verses which are appropriate for every occasion, and in class we have an exchange of experiences which we meet during the week.

Every Wednesday night we hold a class in conversational Spanish, taught by Mr. Robinson, who with Mrs. Robinson, goes to South America soon as our missionary there. Following this Mrs. Robinson leads us in a study of South America as a mission field. Both classes are well attended showing a good interest.

At Christian Endeavor Sabbath afternoon Miss Ethelyn Davis our Efficiency superintendent showed us the Efficiency chart with our group. We have only four more points to make for the gold seal, our rating being 282 points.

Sunday afternoon, April 16, our society had charge of the Easter services at the county hospital. After a song service lead by Lester Osbourn, Mr. W. M. Robinson spoke on "God's Love." A solo by Les-
ter Osborn and a duet by Mr. and Mrs. Robinson closed the service, after which magazines, flowers and tracts were distributed, with a word of cheer and a warm handshake to the inmates. We sang in several different wards and then visited the County Children’s Home and sang for them. It certainly is worth all the effort to see the faces brighten as a result of the interest and words of cheer. Here is a great field for personal work, and our people did not fail to make use of it. Those who helped were: Pastor Ballenger, Mr. and Mrs. Robinson, Elder Davis, Mrs. J. B. Walker, Mr. and Mrs. Lester G. Osborn, Misses Alice Baker, Doris Hurley, Ella Baker, and Mr. Claude Seyler.

As a help to the people of the church the society has appointed a transportation manager to whom every one who has no way to ride to church may phone. Several have offered their autos and the boys will drive them. As our church is over a mile from most of our people, we thought we could see that not one had to walk.

A large package of Sabbath tracts was procured and we have been distributing them personally and from house to house. We are trying to let people know that all Sabbath-keepers are not Seventh Day Adventists.

Yours sincerely,
GRACE M. OSBORN,
Publicity Chairman.

THE FROGS AND THE CANDLE

William J. Long, the naturalist, has made a study of frogs and their habits, and the following story from his book, “Wilderness Ways,” tells of the strange power exerted over these creatures by a light:

The most curious and interesting bit of their strange life, he says, came out at night, when they were fascinated by my light. I used sometimes to set a candle on a piece of board for a float, and place it in the water close to the shore, where the ripples would set it dancing gently. Then I would place a little screen of bark at the shore end of the float, and sit down behind it in darkness.

Presently two points of light would begin to shine, then to scintillate, out among the lily-pads, and chigwolzt would come stealing in, his eyes growing bigger and brighter with wonder. He would place his forearms akimbo on the edge of the float, and lift himself up a bit, like a little old man, and stare steadfastly at the light. And there he would stay as long as I let him, just staring and blinking.

Soon two other points of light would come stealing in from the other side, and another frog would set his elbows on the float and stare hard across at the first comer. And then two more shining points, and two more, till twelve or fifteen frogs were gathered about my beacon, as thick as they could find elbow room on the float, all staring and blinking like so many strange water owls come up from the bottom to debate weighty things, with a little flicker- ing will-o’-the-wisp nodding grave asent in the midst of them. But never a word was spoken; the silence was perfect.

Sometimes one, more fascinated or more curious than the others, would climb on the float, and put his nose solemnly into the light. Then there would be a loud sizzle, a jump and a splash; the candle would go out, and the wondering circle of frogs would scatter to the lilies again, all swimming as if dipping their heads under water to wash the light from their bewildered eyes.—Selected.

THE GOAL

MRS. M. L. W. ENNIS

I am setting toward the sunset, Toward the deep darkness,
I have reached another milestone on the way;
But I will fear no evil.
The night of death approaches,
For beyond it is that perfect day.

My Beloved will go with me till the dawning of the morning,
Till the murk of night has rolled away.

Of most marvelous surprises,
When from those we loved, we'll part no more.

To be with Him, to be with Him!
In the mansions He's preparing,
When all tears forevermore are wiped away,
Till there is neither pain or ache.

Where is never want nor sorrow,
O the rapture, words can never half portray.

So the milestones, few or many,
In Him I am abide.
And for strength for greater service, daily pray.
As I journey toward the sunset,
Toward the home of the immortals,
Toward that glorious, wondrous, endless perfect day.

Ashaway, R. I., March 5, 1922.

CHILDREN’S PAGE

NATURE STUDY—TREES

DEAR LEOTA:

It gives me pleasure to know that you are studying the trees, for it is a most interesting and profitable study. The mountain young men are certainly beautiful with its clusters of red berries. I saw them when I was in the East. It does not grow here, in this prairie state, but we have many other trees that have pretty berries or seeds. I will tell you of a few of them.

One of our most attractive trees is the dogwood, which, however, is not very common, being found only in certain locations. In the latter part of April and the early part of May, the dogwood trees are so white with bloom that they look like snowflakes scattered about on the hillsides. The flowers are followed by pretty red berries, which, like the flowers, stand on the upper side of the horizontal limbs. In the early fall the leaves fall all the same, the red, or pink; and it is a very attractive tree at any time. The sassafras is another tree that is pretty when in bloom and when the berries are ripe, and also has bright colored leaves in the fall. It, too, has horizontal limbs. The berry-like seeds are dark blue, and are set in tiny red or pink clusters or thickets of an acorn. The tree has a low, round top, and is a pretty shape. It is common in the woods and along fence rows near the woods.

We also have black haws and several varieties of red haws, all of which are very attractive both in flower and in fruit. Some of the red haws have glossy leaves. The leaves of the black haw turn dark red in the fall. A cousin in Florida has told me that a large yellow haw grows there, which is used for jelly-making.

The pawpaw, which grows near a creek, has very odd, purple flowers, cup-shaped, blooming early in the spring, before the long, drooping leaves appear. Possibly you have seen its fragrant, edible fruit. I have seen them for sale in grocery stores in the county south of ours, and have been told that it is common to see them in Southern markets. People here do not seem to care much for them. But the tree is interesting. So far as I have noticed, they always grow in groups or thickets, quite a number growing close together.

The pink flowers of the crabapple are very pretty, and so abundant as to make the tree appear to be an enormous bouquet. The fruit is not so interesting as the seeds of the trees I have mentioned, but I always like to see a crabapple tree full of its drooping fruit. Some people use them for jelly or apple butter, and they really are very good, but must be thoroughly ripe before being cooked.

The black cherry grows much taller than any of the trees mentioned, and is a beautiful sight when full of its fluffy-looking bloom, and is also attractive when full of ripe, black cherries. They furnish food for many birds, as do nearly all of these seeds and many others which grow in the woods.

The sycamore, which is another tall-growing tree, has seed balls that hang on the tree all winter, sometimes so many that the tree has a festal appearance, as if decorated for some special occasion. Its white bark with its rugged brown patches, adds to its beauty.

The ironwood is one of our odd-looking trees, with its top full of seeds that resemble clusters of hops.

Many varieties of oak grow here. Their acorns are very interesting. We have several kinds of mossy-cup acorns. Nearly all of the oak leaves turn to a bright red in the autumn. The oaks are among our most attractive trees.

Black walnut, hickory and butternut grow here, though the latter are not nearly so common as they once were. Pecans grow in this county.

We have different varieties of persimmons, some that ripen early, and others that are not ripe until December. Friends in the southern part of the State have told me that a seedless persimmon grows there, of which I am told that the State I have seen many of the same trees that grow here, and have also seen the beech, buckeye, black gum, sweet gum, and cypress trees. The mistletoe grows in some trees, making a ball-shaped plant perhaps about twenty inches in diameter. Several bunches of mistletoe may grow in one tree. I saw one tree that had been killed by it, though it did not seem to be very
THE SABBATH RECORDER

abundant in the locality where I saw it. It grew rather high up in the trees, and would not be very easy to gather. As you probably know, it is a parasite, and takes its nourishment from the tree.

The wahoo or burning bush is a small tree or shrub with reddish-purple flowers followed by purplish seeds which are very pretty and showy. The branches of the wahoo are green; and it is a very desirable shrub for ornamental planting. They are not so common here in the woods as they were some years ago. Other attractive shrubs and shrubby vines grow here, many of which furnish seeds or berries for the birds. Many other trees are native here, but I cannot mention them all. The shagbark hickory, hackberry and birch have peculiar bark, and are easily recognized without reference to their leaves.

You will be interested in noticing the shape of trees, as each kind has its own peculiar form of growth. In the winter, after the leaves have fallen, is a good time to notice the shapes of trees; some have a dense network of small limbs and twigs, with a round top, and others have a loose, open form of growth. You will find it well worth while to study the trees.

AUNT MARY.

HOME NEWS

GARWIN, IOWA—As it has been some time since you have heard from the Garwin Church I thought you would be interested in knowing that although we have been pastorless since last December, we have kept up the appointments of the church and tried to have them interesting and helpful.

By mutual consent, arrangements were made whereby Rev. E. H. Socwell came to us just before the last Sabbath in February and remained with us until after the first Sabbath in April, doing temporary pastoral and general evangelistic work; visiting in our homes and also in homes of many old friends and acquaintances, many of whom we had not seen for nearly thirty years; speaking words of hope and cheer; urging and encouraging a complete surrender to the Master, and a more active part in his service. We were glad we could have Brother Socwell with us, and regretted that the work at home necessitated his leaving us so soon. We feel that we were strengthened by his work here and are anxiously waiting until we shall be able to secure another pastor.

May the Lord strengthen us and keep us faithful, is our prayer.

L. B.

Garwin, Iowa,
April 20, 1922.

MY RHODE ISLAND

MARY L. W. EUNIS

(State song sung at the citizens' meeting on the anniversary of the Prohibition Amendment, Tune: My Maryland.)

The tyrant's heel is on my soul,
Rhode-Island, my Rhode-Island!
Thy sons seeketh to despoil,
Rhode-Island, my Rhode-Island!
Awake, arise in dauntless might
And battle bravely for the right
Wipe out the rum King's awful blight
Rhode-Island, my Rhode-Island!

No longer grovel in the dust
Rhode-Island, my Rhode-Island!
Nor let your glittering saber rust
Rhode-Island, my Rhode-Island!
Remember all the martyrs brave,
Who died the rights of man to save,
And strike each shackles from man's slave,
Rhode-Island, my Rhode-Island!

Haste, to the ground a listening ear
Rhode-Island, my Rhode-Island!
The tramp of armies thou shalt hear,
Rhode-Island, my Rhode-Island!
Look to the hills, thou shalt see God's conquering hosts go sweeping by
The hour of victory draweth nigh
Rhode-Island, my Rhode-Island!

O don't you hear the victor's shout,
Rhode-Island, my Rhode-Island!
The hosts of drink they've put to rout,
Rhode-Island, my Rhode-Island!
Patriots arouse, and lead the fray,
United fight and vote and pray.
One gallant charge will win the day,
Rhode-Island, my Rhode-Island!

There is no duty we so much underrate as the duty of being happy. By being happy, we sow anonymous benefits upon the world, which remain unknown even to ourselves, or when they are disclosed, surprise and delight people so much as the benefactor.—Stevenson.

"A generous prayer is never presented in vain; the petition may be refused, but the petitioner is always, I believe, rewarded by some gracious visitation."

THE SABBATH RECORDER

THE CHANGE OF THE SABBATH

If there was ever any divine authority for the change of the Sabbath at the resurrection, why was not the Sabbath changed at that time in accordance with the command? Why did the people of Southern Europe continue to meet to worship on the seventh day of the week, which they did in nearly every city, until as late as the middle of the fifth century? If the Sabbath was changed at the resurrection, why did the people of Scotland continue to observe Saturday as the Sabbath until the year 1609, when Queen Margaret, who was a devout Roman Catholic, commanded that her subjects should work on Saturday and rest on Sunday? If the Sabbath was changed by divine authority, why did the people of Eastern Europe and Africa, and Western Asia, continue to meet for worship on the seventh day of the week for 1,200 years after the resurrection? If the Sabbath was changed, why do all the people of Southern and Eastern Europe and Western Asia continue to call the seventh day of the week the Sabbath, even to the present time? All these are historical facts, and yet the greater part of Christendom still worship on the pagan Sunday, making void God's holy law which says "the seventh day is the Sabbath."—The Sabbath Observer.

"Continual sunshine is good for neither fields nor folks. If we expect our corn to grow we need to expect rain to fall once in a while."

CONFIDENCE IN A STERN DAY

In the present wilderness of the world's night, in the desolating darkness, in the weakness and fear—in these years of testing, of affliction, of agonizing apprehensions, of baffling and bewildermend, when so many cherished things have been so rudely and wickedly shattered and the atmosphere of danger and uncertainty and despair is all around us, there remain, clear shining in the darkness of the rough road, pillars of fire which call us forward in our high pursuits to a future of triumph in the stupendous struggle now going on.

The bravery of our soldiers and sailors is a fire which burns brightly before the Allies in the dark and sorrowful hours. We can trust them and the nation's leaders, who are cheerfully bearing their terrible burdens which can not in any ordinary terms be described. We can trust the people as they stand in splendid unity, willing to share whatever load of responsibility the situation demands.—William Harrison, D. D.

ONLY ONE

One small life in God's great plan,
How futile it seems as the ages roll,
Do what it may, or strive how it can,
To alter the sweep of the wide whole.
A single stitch in an endless web,
A drop in the ocean's flow and ebb!
But the pattern is rent where the stitch is lost,
Or marred where the tangled threads have crossed,
And each life that fails of its true intent
Mars the perfect plan that its Maker meant.
—Susan Coolidge.

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F. J. HUBBARD, Treasurer, Plainfield, N. J.
A DAILY PRAYER

Lord, this day belongs to thee. Lead me to use it only in ways thou canst approve. Help me, with glad heart, to take each duty and each pleasure as a gift from thee, and to engage in it as a service to thee.

Teach me how to use as means of grace fresh air and sunlight, food and drink, sleep and exercise, money and work, the Bible and prayer.

Keep my heart true to thee, to myself, to my friends, and to every one who needs a friend.

Help me to be watchful and wise to say a good word for my Best Friend to some one who does not know him.

Let me not be unsteadied by praise or blame—come they from my own thoughts or from the lips of others.

Help me, without vain regret for yesterday or anxious concern for tomorrow, to make the most of today.

Give me contentment with thy will, thankfulness for thy gifts, rest of mind in thy love and wisdom, and quiet joy in growing more like thyself.

In the name and by the grace of Jesus Christ, my Savior and Master. Amen.—Henry H. Barstow, Pastor of Calvary Church, Auburn, New York.

SPRINGTIME GREETINGS

Once more the tide of a new life is setting in; I can hear its low rhythmic beating on many shores; the lengthening days are followed by soft brooding nights; a vast creative energy makes all things new; Nature awakens with wondrous expectancy; it is Springtime and the lilies are blooming.

God is sharing his life with mankind; the sower follows the ploughman; the fragrant earth gives promise of harvest; little children play in the meadows, the mystery of all ages, Life out of Death, unfolds before us; the air is vocal with the joy of life; mind and body share in the resurrection glory.

My spirit, too, is waking under the warm breath of this Infinite Life; many voices are calling to me; I feel a fellowship with friends long gone; I hear their happy greetings as in the olden days; they mingle with the living friends about the altar of my heart; they will be my guests forever in the Springtime of the Soul.

Yours in the Christ whose endless life alone gives meaning and purpose to ours.—G. Clifford Cross.

NOT BOYS, BUT PARENTS FAILING

In knowledge of boys there are not many men in this country—perhaps none—to be ranked with Alfred E. Stearns, principal of the famous Phillips Andover Academy. He is a man of sound religion himself and he believes in religion for boys. He was talking about boys the other day to the Chicago Association of Commerce, and told how General Leonard Wood not long since asked him: "Are the youth of today less religious than they were a generation ago?" And Doctor Stearns answered: "They are just as religious as they ever were but they don't get the same chance to show it." He said that boys nowadays don't have the benefit of either the religious appeal, the religious restraint, the religious influence or the religious inspiration that boys had a generation earlier. That is to say, it's not the boys that are irreligious; it's the old folks. And the boys can't break through the line of religion that is solidifying just ahead of them. That's putting it squarely up to the fathers and mothers. Something to think about, isn't it?—The Continent.

PILGRIMS STILL LEAD ON!

They are not dead, those men of sturdy hope! They never died who dared to live their faith Today not only do we tell their story But trace their echoes through three hundred years And still look forward to achieve their plans! They landed on a wild and wintry strand Death harvested a half e'er Spring's return, And yet the remnant stayed, and faltered not! We dwell, three millions, on "this cultured shore" Fed, clothed and served from sea and farm and mine Taming the lightning, conquering the air, Defying storms and conquering disease! Shame, shame on us, if we despair or doubt! If we shrink from our tasks—like theirs severe To blend two-score of races into one, To Christianize our work and wealth and play, To harmonize the claims of man and God, To knit together in "a solemn bond," And earn the name they gave, The Common-wealthe!

What was their secret? This, that they endured As seeing Him who is invisible, Invisible, they still lead on their sons!

—Edward Tolmidge Root.

NOT A TIME FOR REST

An occasional church is acting as if the prohibition question were settled and for all time. That is a pipe dream. Let the Anti-Saloon League and the W. C. T. U. cease work and prohibition would not last more than a decade. Now is the time for all good men and women to stand firm for the defense of their country. There is no occasion for discouragement.

It has required seventy years of vigilant effort to secure a fairly good enforcement of the compulsory school law; yet in spite of an acknowledged 75 per cent enforcement of the prohibition law in two years, some people say prohibition is a failure. An inquiry from Australia brought out the fact that 115 chambers of commerce in the United States and Canada reported favorably on the success of prohibition, twenty-seven unfavorably, and thirteen were non-committal. Seebohm Rowntree, the English manufacturer, said, "On the whole the thing is working with extraordinary success." A German professor from Wiesbaden reported to his fellow-countrymen, "The American people have broken the poison fangs of prohibition. The liquor trade, if not dead, is dying."—Christian Advocate.

Even the tiniest boy in America would scorn to fear an ant hill. Nevertheless, over in Africa, everybody fears them. And no wonder. They are dome shaped mounds 18 feet high. And the damage these white ants do is almost unbelievable. Here is a story told about them: An officer in the English army was calling upon some ladies, when they were all startled by a noise like thunder. The next minute they stood with only the blue sky above them. Strangely enough they were unhurt though the roof had fallen. These terrible little ants had tunneled their way through the beams of the house until they were quite hollow. Suddenly they had given way, and the house—what there was left of it—tumbled down.—The Continent.

"Work that is done willingly in order to make happier the life of some one else, always is full of enjoyment."

ANNUTY BONDS

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Possibly your first necessity is to assure your income for life.

Certainly your next concern is for the disposition of your money after you are through with it. Part of it at least must go for the spreading of the

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F. J. HUBBARD, Treasurer, Plainfield, N. J.
DEATHS

Randolph.—Luther Fitz Randolph was born December 12, 1846, near Salem, W. Va., and died March 19, 1922, at Milton, W. Va., aged 75 years, 3 months and 13 days.

Benninghoff.—Lydia Jane, daughter of Mr. and Mrs. Sheffield Main, was born at Linclna, Chenango County, N. Y., December 18, 1832, and died at Little Genese, N. Y., March 28, 1922.

She came with her parents to Portville, N. Y., when three months old. In 1845 she was baptized by Mr. F. P. Green, and united with the Second Genese Seventh Day Baptist Church. She was married to John Marshall Crandall, November 8, 1856. To this union were born: Mrs. Frances A. Lovelace, who has tenderly cared for her mother during her declining years, also four grandchildren.

Mr. Crandall, who has resided at Wellsville where he spent the remainder of his life, was a brother to R. A. and Luther Crandall, of New York State, living for a time at West Edmeston, Leonardsville, and South Brookfield. In March, 1902, he came with his family to Alfred where he has since lived.

On July 24, 1873, he was married to Harriet V. Dowse, of Leonardsville. To them were born: Mrs. Corinna A. Crandall; Herbert B., of Norwich; Mary A., who died in 1908; and George A., of Syracuse. His wife died September 19, 1914.

He was survived by his three children and several grandchildren.

In early life Brother Churchill was a member of the church and later transferred, his membership to the Scott Seventh Day Baptist Church. He lived a consistent, faithful Christian life.

Surviving are his wife, Mrs. Dorothea Churchill, of De Ruyter, who has been a devoted wife and mother; two sons, Mr. Douglas A. Churchill, of South Brookfield, and Mr. Albert A. Churchill, of Muncie, Indiana; and a daughter, Mrs. Dorothy A. Churchill, of Wellsville.

Mr. Churchill was a consistent and faithful Christian. Funeral services were conducted by Pastor H. R. Crandall, of De Ruyter, who has been a devoted wife and mother; two sons, Mr. Douglas A. Churchill, of South Brookfield, and Mr. Albert A. Churchill, of Muncie, Indiana; and a daughter, Mrs. Dorothy A. Churchill, of Wellsville.

The family of Mr. and Mrs. Churchill also lost a son, Mr. John A. Churchill, who died in 1919.

FUNERAL SERVICES

Funeral services were held in the Methodist Church of Wellsville on Saturday afternoon, April 2, 1922, with Rev. A. E. H. and Rev. W. H. C. Young, of De Ruyter, as co-pastors.

Out of the love of the family and church, the services were simple and appropriate, with a few words of tribute to the memory of the departed.

The body was conveyed from the church to the home of Mrs. Dorothea Churchill, where she lived with her husband for 60 years, until her death in 1922.

The body was then transferred to the cemetery, where it was interred on Sunday afternoon, April 3, 1922, with full military honors.

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SABRETT RECORDER

THE SABBATH RECOROE

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Sabbath School Lesson VIII.—May 13, 1922

HEZEKIAH LEADS HIS PEOPLE BACK TO GOD

2 Chronicles 30: 1-27

Golden Text.—"God is gracious and merciful, and will not turn away his face from you, if ye return unto him." 2 Chron. 30: 9

May 7—2 Chron. 29: 1-11. A Godly King's Edict

May 8—2 Chron. 29: 12-19. The Temple Cleared

May 9—2 Chron. 30: 1-20. Sacrifices Presented

May 10—2 Chron. 30: 21-36. Sacrifices Offered

May 12—2 Chron. 30: 11-17. The Temple Assembly

May 13—1 Thess. 5: 6-10. Joyous Worship

(For Lesson Notes, see Helping Hand)

NEW TRACKS FOR PACIFIC OCEAN

The United States hydrographic office is "double tracking" the North Pacific Ocean to avoid the dangers of congested steamship traffic. The Japanese, Canadian and British naval and steamship authorities are co-operating. The great circle route from San Francisco to Yokohama is to be the dividing line, the ships' garbage for the orient keeping to the north and those bound for North America remaining south of the circle. Recent investigations have shown, according to Captain F. B. Bassett, head of the hydrographic office, that currents and winds favor this new plan to route traffic. —The Continent.

"The old job you left generally looks better when you look back at it. Better try to imagine that view of it before you make a change."

The Fouke School

Mrs. Mark R. Sanford, Principal

Other competent teachers will assist.

Former excellent standard of work will be maintained.

BOOKLETS AND TRACTS

Computed Tracts—A Series of Ten Gospel Tracts, eight cents each. A Ten-Tract Sample package free on request. 25 cents a hundred.

The Sabbath and Seventh Day Baptists—A little booklet. Wentworth Press, twenty-four pages, illustrated. Just the information that every Christian should have, $0.25. Price, 10 cents per dozen.


Sabbath Literature—Sample copies of tracts on various phases of the Sabbath question will be sent on request, with enclosure of five cents in stamps for postage to any address.

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Malachi 3:10