CHRIST’S LAW OF LOVE

Christ must have shocked the Pharisees when he said, “Love your enemies.” They were familiar enough with a law of love, which in their estimation, left out their enemies. It was easy to love their friends; but to love enemies required a quality of grace with which they were not familiar.

When we realize how difficult it is for us to obey this law of love after nineteen hundred years of Christianity, we can not wonder that people in the early dawn of the Christian era did not take it readily.

There are those who are so kindly affectioned and congenial that we are drawn toward them with a strong tie. It is easy to love such. But how to practice this law of love when men are not congenial; when they have unlockable hearts; when they treat us unkindly; when glaring faults mar the beauty of character, is one of the problems we find hard to solve.

Yet we are sure that our Master would have us exercise the patience, gentleness, thoughtfulness and helpfulness of love in our relation even to most unlovely persons. While it is easy to do this with our friends we find it hard to exercise love’s holy ministrations toward the unlockable and the enemy. It is possible to cherish kindly feelings in our hearts toward some without giving expression thereof in our outward acts. But some way we can not feel that this alone fulfills Christ’s law of love.

Love in the heart can be no less expressive than its outward acts. Kindly feelings in our hearts toward some without giving expression thereof in our outward acts. But some way we can not feel that this alone fulfills Christ’s law of love. Love in the heart can be no less expressive than its outward acts. Kindly feelings in our hearts toward some can not feel that this alone fulfills Christ’s law of love. Love in the heart can be no less expressive than its outward acts.

We have known excellent men whose goodness seemed rugged and cold as granite; they were strong, firm, upright, true, and unyielding when temptations came; but they seemed to lack the finer graces of Christ-like sympathy toward the erring. We can not think that many Christians who fail to love loving thoughts take practical form in every day life, are after all better than they seem.

This leads us to a phase of Christ’s law of love which should be more carefully considered; namely; “How can we give fitting expression of the kindly feelings of our hearts?” Unless the love-feeling finds some way of expression, in harmony with the beauty of loving sentiment the world will be none the better for it. Benevolent feelings must be shown in outward acts. Kindness must be kindly expressed.

While true Christian love should be extended to the enemy, the unfortunate, the down-and-out, Christ’s followers are forbidden to have their special friends, just as Jesus had; friends to whom their hearts may turn for true and loving companionship. The Christian is not required, by this law, to take all sorts of people into intimate companionship or sacred friendship. Even among the good we are permitted to have special friends. There was one of the twelve who Jesus called thedisciple whom Jesus loved.” While this is true there is still left the obligation to cherish love toward all others, which will help them to secure the blessings we crave for ourselves. This will enable us to see something good in the most faulty persons, who, by the grace of God, through our help, may be exalted to the station of saintliness in heaven. Such love will enable us to lead the sinful out of their mire of degradation into lives of beauty and holiness.

Looking through self-righteous eyes will tend to magnify the faults of others making it doubly hard to fulfill Christ’s law of love. But looking in humility, through the eyes of “a sinner saved by grace”, will enable us to see the possibilities of unsaved sinners, when they shall also be saved by grace.

No Modern Sabbath Laws

A delegation of New Jersey Jews recently visited the English Governor, or “High Commissioner of Palestine”; Sir Herbert Samuel, seeking for a law to enforce observance of the Sabbath during the seventh day of the week. They couched their appeal in the language of Nehemiah, urging Mr. Samuel to “enquire why the nobles of Judah profane the Sabbath day”, and called upon...
him to make Sabbath-keeping compulsory in Jerusalem. They were much concerned because public Jewish institutions and private individuals were guilty of Sabbath desecration.

The visiting delegates had evidently been taking lessons from some American reformers who try to compel people by civil laws, to observe the "First day of the week commonly called Sunday". While Sir Herbert Samuel was still in session with a movement for better Sabbath-keeping, he was consistent enough to refuse this request. He showed the petitioners that a properly educated public opinion and consistent moral influence would do more toward bringing in the day of proper Sabbath observance than any amount of laws enforcing rest on the seventh day of the week. He proposed, personally, to set a true Sabbath-keeping example himself, but could have nothing to do with framing civil laws to govern a religious act. This was one out of the counsel of men that, as A. J. Bond says, "Obedience to the divine will, has produced the highest morality yet reached by any people" and "most consistent are the Baptists, who in harmony with principles, above referred to, kept the seventh day the Sabbath of the Bible or its sanctity". But when we have a real chance to proclaim it as most essential for a complete Christian life, as "producing the highest morality reached by any people"—why do we so signal fail to embrace our opportunity? Is it not true that very much of our pretended Sabbath reform work has no effect, nor ever will have, because we are peeping through it a poorly concealed "We do not have a very important truth, but it is not for us to reveal it to you, find out for yourselves"?

Now here we are in a world where, says Dr. Theodore G. Shuey, of St. Mark's Lutheran Church, "the morals of the country were never at a lower ebb. Now is the time for great deeds and sacrifices." What would do more to bring back the world to God than the acceptance of his holy Sabbath, the neglect of which has done more to breed general lawlessness than nearly all other causes known? As God gave to the Hebrews the commission to bring a lost world to the knowledge of the one true God, so has he commissioned us to teach the world this mighty truth so important and vital to the real spiritual life. God has placed them in our hands to help them to limitless possibilities and make them obedient, thus producing in them "the highest morality yet known". And when one commandment is of greater importance than another, but the Fourth is as important as any, and because so fearfully despised and neglected, may be more emphasized by the occasion calls for its defense. "Circumcision is not circumcision, and uncircumcision is nothing, but the keeping of God's commandments is everything" and to leave one out is "to be guilty of all". The real test of any man's Christianity is submission of will to God or obedience to his precepts. Men's Christianity consists not "only in a mere something which you call faith in Jesus Christ. It does not consist in emotions, however, deep and blessed and genuine they may be." Can't we see it? "The great peril, subtle and alarming, to Sabbath-keeping, is the apathy of Sabbath-keepers themselves." We too are having the spirit of holinessday like the Sunday-keeping world, and it is extending its baneful influence upon our young people. Christianity is there so great apathy even among our own people that, seemingly at least, when greatest opportunities for making known to others the Sabbath of Jehovans are neglected, when they know that it is ours "to call attention to this truth, lovingly but forcibly". We say, "The gospel is for all mankind." True, but there is no real gospel when God's law is left out. The Sabbath is a vital part of the gospel of grace. Says Edwin Shaw, "The Sabbath is the truest and purest foundation for spiritual Sabbath-keeping as well as other necessary things, why is not this great truth receiving its share of attention so that, as A. E. Main says, "our children and young people understand why we are Sabbath-keepers and appreciate the vital connection between Christian Sabbath-keeping and true religion and individual and group morals"? What better opportunity for all this instruction than when hearts and minds are especially turned toward religious matters as they are supposed to be when a special religious effort is made for a whole community? And what better time to "declare the whole counsel of God" and "keep back nothing" than in the revival meeting? And yet, as a rule, yes brethren, we know it, as a rule on such occasions the Sabbath seems to be carelessly avoided and if anything is said at all, it is toward the last of the meetings, announce that he will "preach on the Sabbath on a certain evening". Then he hastily outlines "our beliefs" and but few people get an impression from it that we regard it as very important to a real Christian life. It is a sort of side show for Seventh-Day Baptists alone. Then the evangelist runs off to another field to go through the same old farce. It is a pity! More than that, it is a crime. And God is going to hold us accountable for this apathy. Let it not be so with ourselves. We are guilty of terrible neglect and all our talk about having a special mission and a special message for the Christian world is mere sham. We don't realize it. I am sorry to use these words, but my heart is sick over all this playing Sabbath reform and if I do nothing but stir up thought, more serious thought on this question, I shall know I have not written in vain. To this date I have lain on my back for 160 days in illness, and almost constantly grieved over our mistakes as a people and pled with God to awaken us all to our responsibilities.

There is no hint in this about rash and untimely effort, no mere dogmatism, no sectarian effort. But we are set to use every possible lawful means to persuade others to come back to the Sabbath of Christ, and there is no more successful way than in every revival meeting and the "Union Meetings" forbade them to do away with the so-called union meeting. If the union meetings pad-lock our mouths then we have no use for such union meetings. Invite all to come but "hold back nothing".

February 10, 1923.

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CHICAGO, ILL.

What we need just now is not the output of the best minds so much as the output of the best minds.—New York Tribune.
THE PRAYER MEETING

It is just as appropriate to refer to the prayer meeting as "the thermometer of the church" as it ever was. Although more emphasis is given in these days than was formerly the case to other items of the church's program, its temperature may still be said to be registered by the prayer meeting.

"Religious education" has come to be a familiar expression referring to a department of church work that is receiving attention and emphasis more nearly in keeping with its importance than it was supposed to be by some; but much more remains to be done. It now needs to be informed; it needs to be grounded in the heart, and to be able to give a reason for the faith that is in them.

Again, "Training for service" is one of the slogans of the modern church. People are being taught that to be a Christian means to be good not only, but to be good as it ever was. The church is not to be thought of merely as an indicator, registering the temperature of the church, but as an agency, a force, which will help to keep it normal. It should stimulate and invigorate.

Possibly there are prayer meetings which indicate a too heated and hectic condition. Possibly the mill is running fine with no grist to grind, the motor is clipping it off at a good speed but it is not hitched up to a load. The remedy is not to generate less power, but to set it to work.

In any special preparation effort in a church, whether with the assistance of an evangelist or without, the prayer meeting will be one of the chief factors in its success.

It is encouraging to learn of recent successful evangelistic meetings that were preceded by seasons of prayer, organized and earnest. Certain churches are planning for prayer; they give as much thought to the prayer meeting service as he does to the regular worship.

There is printed elsewhere in this issue of the Recorder a list of questions which were prepared by one of our pastors, and which were considered in two successive prayer meetings. Some definite results followed this consideration, and it is hoped that at some future date this pastor may share them with our readers.

THE MINISTRY OF CHRIST

(All readings from Mark's Gospel)

March 18-24. The Ministry of Interpretation

PRAYER FOR THE WEEK

Our Father God, Lord of all being, we realize how limited we are in comprehension, but we would know the meaning of life and the reality that lies back of the things we see. Strengthen thou, O God, our understanding; help us to see the power in the universe about us, and to know that in thee all things move and have their being. When we become lost in the maze of our own thinking and confused in the ways of men, may thy Spirit interpret truth to us, and lead us, through Christ, Amen.


"The higher is the scale of being, the wider the sweep of his thoughts, and the truer his affections the more likely he is to believe that the soul is immortal."

Meditation. Through all the centuries men's hearts have demanded immortality. Their minds have sought assurance of life after death. Jesus proclaimed the resurrection of the living. How wonderfully and how soon his words were confirmed by his own resurrection!

Prayer. No. 26—Lord of all being, throned afar.

Prayer—For assurance of immortality. (20).

MEDITATION. The Christian's daily life is not governed by servile subjection to a higher power, but is the development of the soul's own life. How Jesus evaluates our character (23 and 24).

PRAYER. No. 26—Lord of all being, throned afar.

Prayer—For assurance of immortality. (20).

TUESDAY. The True Spirit of Giving. Read 12: 41-43. Text: 12: 43. This widow cast in more than all.

"Religion is more than a personal possession of security and peace and joy, it is a service, a sacrifice, a gift to others."

Meditation. Money is a temporary possession. money. If a man can not use unselfishly that which must soon go to another, how can he be given in the use to give something to keep, forms of spiritual power that will be an essential part of himself."

Prayer. No. 7—My God, I thank thee, who hast made.


"Character is the greatest of all treasures and character is built by action. It is the things which one does which determines what he is."

Meditation. Jesus admonishes his followers to be ready for a future emergency, that would come sometime, somewhere. What we are doing now will determine our readiness for the crisis that may come to us, for what we are doing now builds our character.

Prayer. No. 1—Still, still with thee.

Prayer—For the aged; for travelers on sea and land. (23 and 27).


"The ideal home-maker is the ideal philanthropist. She dresses her family with scarlet, and she seeds forth both hands to the great world which needs her."

Meditation. See how Jesus evaluates sentiment! The woman of Bethany that broke the alabaster box is one with whom Jesus's God-given impulse which beget mother love and all the family of altruistic passion which elevate the race. Well may we reverence it!

Prayer. No. 20—Jesus shall reign where'er the sun.

Prayer—For the Women's Missionary societies. (78).


"The Church's most sacred ceremony was a reminder that believers belonged to one another."

Meditation. The solemn treaties of men may be "scraped up." The covenant of Good Will between God and man is written on the hearts of both in the blood of Christ.

Prayer. No. 42—Just as I am, without one plea.

Prayer—For fuller allegiance to Christ. (37).
PERSONAL TESTIMONIES OF SABBATH CONVEN  

(5) REV. T. L. M. SPENCER  
A Methodist  

My attention was first called to the binding obligation of the Sabbath of Jehovah in the year 1897 by my wife who was studying the subject at that time. I was then a student for the Methodist ministry and like many others believed in what theologians said on this subject instead of taking the study the subject seriously in a most remarkable way. At this time I was laboring at Day Adventists came into the town and their members on this subject. Many were studying the subject to meet the Adventists and they asked me to write a tract proving decided to do so and commenced for this unpopular truth. After I had got Sunday observance was built on the teach- concealed my convictions until Sabbath—the Sabbath of Christ—was connected not knowing what would follow, me on and help me. The Adventists heard they visited me regularly. I became identi­ bean Conference as one of their ministers. On I immediately resigned my church con­ my earnest desire is to spread the cause of Seventh Day Baptists—which is the cause of Christ.  

(6) MR. AND MRS. W. H. HARDY  
Methodists  

My wife and myself were members of the M. E. Church for about thirty years and had always kept Sunday as the Sabbath, for we thought it was the right day to keep, as it seemed everybody kept that day except the Jews. We read our Bible regularly, but am sorry to have to admit we did not study the Sabbath question as we should; if we had we would have found we were keeping the wrong day. Ten years ago this month a Seventh Day Adventist lady told my wife she was keeping the wrong day for the Sabbath, so my wife told her she had read her Bible through many times, but had not noticed about the Sabbath, but would read it through again and study the Sabbath and would take God's word about the seventh day being the right day to keep. So she and I both got out from the Bible and Seventh Day Adventist literature and were soon convinced that the seventh day is the day the Lord intended for everybody to keep for the Sabbath, and we fully de­ scended upon man keeping it? 

7) What effect did the Babylonian cap­ tivity have on the Sabbath-keeping of the Jews? 

Memorize Isa. 58: 13, 14. 

GOOD ANGELS AND THEIR WORK  
J. J. SCOTT  

In one of the epistles of Paul to the Ephesians, he tells them of the grace of God through our Lord and Savior, Jesus Christ, and how the Gentiles should be fellow heirs of the same body. Now it is well to know of what body he was speaking. Turn to Ephesians 3: 14-15, and read, For this cause I bow my knees unto the Father of our Lord Jesus Christ. Of whom the whole family in heaven and earth is named. By this passage of Scripture, we see that the apostle refers to the body of the righteous, or family of God, showing that a part of the family are on the earth, who are known as Christians, while the other part of the family are in heaven, known as the sons of God (Job 1: 6-7).
not trust him? Remember the story of Elisha, how he prayed that the servant’s eyes might be opened, and how he saw the mountain full of horses and chariots, and the people were struck with blindness (2 Kings 6:16-17).

A GIRLS’ SABBATH-SCHOOL CLASS OF NINE MEMBERS
REV. E. H. SOWELL

About forty-five years ago, nine little girls at Garwin, Iowa, were formed into a Sabbath-school class and Mrs. Dennis Davis was their teacher. For over forty years these nine little girls were associated together in this interesting class and became very much attached to one another. As they came to maturity they were married and became scattered and the class was broken up. It was the privilege of the writer, who for several years was pastor at Garwin, to officiate at the marriage of seven of these nine girls.

During these forty-five years death has not entered the ranks of this class and not one member of the class has been found to be in error. They have been regular and punctual in attendance at the Sabbath-school. These “nine little girls” are growing old with the passing of years and gray hairs are adorning each head. Each of these girls is now “mother” and two of them are grandmothers. Today, three of these “girls” are teachers in the same Sabbath school where they were members of the “girls’ class” forty-five years ago.

But now the class is scattered,—four members reside in Garwin, one in Milton, one at Blain, Okla., one in Maple Plain, Minn., one in Eagle Grove, Ia., and one at Oakland, Cal. While they are widely scattered, they maintain a budget letter and have a deep interest in one another, and their aged teacher is interested in each of them.

It is seldom indeed that a Sabbath-school class of nine members, together with their original teacher, are all living after the passing of forty-five years from the time the class was organized, and this class and their teacher are to be congratulated over the goodness of God that has followed them during this almost half century.

QUESTIONS FOR CONFERENCE ON CHURCH PRAYER MEETING
1. Do you feel a need for change from the common manner of conducting the prayer meeting? If so, what change do you suggest?
2. Do you believe we should expect people generally to speak and pray in the prayer meeting?
3. Can we have prayer meeting without somewhat general participation by the people who attend? If not, what form should such participation take?
4. Would programs after manner of the one presented on the evening of October 6 meet the prayer meeting idea for the congregation?
5. Would the occasional presentation of appropriate moving pictures be a desirable and helpful feature?
6. Is there a danger of spiritual loss in freeing ourselves from personal participation in the meeting, while we emphasize beautiful and inspiring entertainments?
7. Should the prayer meeting as conducted for years be discontinued, with the idea of substituting something else by which we may give active expression to our spiritual impulses and desires to render service?
8. Would programs after manner of the one presented on the evening of October 6 meet the prayer meeting idea for the congregation?
9. Do you attend prayer meeting from a sense of duty? pleasure? or because you feel that it meets a need in your Christian life?

THREE KINDS OF WORKERS
There are three kinds of Christian workers—canal barges, sailing ships and Atlantic liners.

The canal barges need to be dragged to the work. Often they do wonderfully well, but on the whole one volunteer is better than three pressed men.

The sailing ships make fine going so long as wind and wave are with them, but when things get hard, when “the winds are contrary,” when the work is discouraging, they turn tail and sail away.

But give me the Atlantic liner type of worker, the one who can fight his way through wind and tempest, because within there burns the hot throb of the mighty furnace of the love of Christ.—Onward.

WHAT CONSTITUTES A CALL TO THE MINISTRY
March 24 has been set as Decision Day regarding the Christian ministry. The ministry is very vital to missions. One of the greatest needs is workers. Some mission fields are languishing for lack of able and consecrated men and women to take up the work. It must be that God is calling a sufficient number to meet all the needs.

Below we give some things that may help the young in the time of decision.

1. The attention of many has been called to the work of the Christian ministry by many who seemed to have gifts, and are willing to put their lives into the work. Often they do wonderfully well, but the advice of friends is not conclusive.

2. The voice of God may be the voice of the soul of this matter. God often speaks through the voice of trusted and wise friends who are particularly true during the early history of our churches in this country. This, however, like the advice of friends, is not absolutely dependable; for sometimes the church is so worldly and its leaders so Pharisaical that God cannot speak through it; but if the church is urging one to enter the ministry, one should hesitate a long time before refusing. As recorded in Acts 13:1, 2, Paul and Barnabas were determined that the voice of the church in this case was going to be important.

3. One’s fitness for the work is to be taken into account. That will not go without question that one be in both natural and spiritual fitness and inclination. Elder William Satterlee, who was so prominent in the building up of churches in Renesselaer County, N. Y., had a stammering tongue and was much averse to entering the ministry; but God gave him no rest till he did so, and he became one of our most successful ministers of his generation.

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

REV. H. EUGENE DAVIS AND FAMILY RETURN TO AMERICA
Rev. H. Eugene Davis and family are expected to arrive in San Francisco the tenth of March. They plan to spend some time in California; then auto east, reaching North Loup in time for Conference.

We shall all be glad to welcome these faithful workers to the homeland.

MISSIONS

Missionary: Miss Dorothea M. Whitcomb
Destination: Dakota
Dakota

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THE SABBATH RECORDER
4. If one finds his tastes drawing him to the ministry, he may take it as an indication, not a proof, that he is called of God to that work. But look for a moment, at what the work of the ministry is,—that toward which one's liking draws him when it inclines him to the ministry. This is one of the first considerations in answering whether he is called to the ministry and one that must not for one moment be lost sight of.

There is limitless opportunity in the ministry for developing a scholarship, but making scholars is not the real work of the ministry; there is boundless opportunity in the ministry for producing literature and enjoying that of others, but to make one's self conspicuous is not the primary work of the ministry; the minister is constantly thrust into publicity, but to reveal the one is called merely to leadership, but being merely a leader is not the primary work of the Christian ministry; the minister is called to save men from their sins,—which things enter into the work of the ministry, to save men from their sins and lives of sin and help them conquer evil.

The need for workers may be another signboard pointing the way into the ministry. This has been the compelling thing which has drawn the Holy Spirit has used to lead many a disciple to give his life to God. The whitened fields may be God's call to the ministry as is the need of soldiers to defend one's country a call to the colors. The need for men in the ministry has in all ages been very great and is never greater than today. If it appears to one that he can be of more service to humanity in the ministry than elsewhere, it is evidence that he should put his life there. One is never justified in postponing one year or one hour unless the compelling reason is sense of the great need. He who preaches for selfish reason must be regarded as a hireling.

6. These things, the advice of Christian friends, the advice of Christian workers that between four and five hundred drug addicts had been admitted to the hospital has in certain cases risen above all these, unless it be the need of the hour and impressed upon certain ones the conviction that they should enter the ministry; God does not see as man sees; he knows what is better than anyone else; he knows whom he can use in the ministry in any generation; he can use, and must, hirelings.

7. Suppose that one is impressed that he ought to enter the ministry, but all churches and all other doors are closed to services. This may well be accepted as conclusive evidence either that he is mistaken as to his call, which is possible, or that there is no place in the ministry for him owing to the attitude of the churches and the hardness of men's hearts. What is one to do in such a case? He has offered himself for work and by so doing has done his duty, and may with a clear conscience turn to something else, lovingly leaving the responsibility on the shoulders of others. The disciples or the church that leads one into the ministry or turns one away from it. This is not a mere responsibility and neither should be done without the most earnest prayer and careful consideration.

A learned professor tells us there is a modern tendency among the aristocracy to drop their 'h's. Perhaps this accounts for the fact that the Kaiser has been led to the altar instead of the halter.—Eve (London).

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"Extinguish the colleges and you put out the eyes both of the church and state."—Tyler.

RURAL EDUCATION
PRESIDENT BOOTHE COLLWELL DAVIS

Address before the Wednesday Club of New York, N. Y., December 20, 1922)

The topic "Rural Education", happily is very broad and may for my purpose now include all grades of education for rural people, from the most elementary, through the vocational, technical and higher fields of education.

I prefer to use this broader topic rather than a more restricted one, as I wish to keep in mind the whole country population, and to include people who are to find their way into the various industries and professions, as well as those who may choose agriculture as a vocation and spend all of their days on the farm.

At the risk of making my address appear to "stand on its head" I desire to speak first of higher, or collegiate education for rural people. Recent statistics gathered by the National Bureau of Education indicate that a rather large percentage of rural people go to college, compared with urban populations. Local or regional causes operate in certain localities to modify this general statement. For example, in the southern States where the Negro population is large, the percentage of college attendance is much less, even in rural sections, than is the case in northern States where the percentage of Negro population is small.

In the year 1920-1921 the number of inhabitants to each student in universities, colleges and professional schools, in the several States named below, was as follows: Oregon had 1 student for every 112 of its population; Iowa had 1 student for every 126 of its population; Utah had 1 student for every 137 of its population; Kansas had 1 student for every 151 of its population; Nebraska had 1 student for every 151 of its population; California had 1 student for every 168 of its population; Minnesota had 1 student for every 184 of its population; Indiana had 1 student for every 189 of its population; New York had 1 student for every 211 of its population; Illinois had 1 student for every 225 of its population; Massachusetts had 1 student for every 240 of its population; Pennsylvania had 1 student for every 253 of its population; Rhode Island had 1 student for every 279 of its population; New Jersey had 1 student for every 294 of its population; Virginia had 1 student for every 317 of its population; Mississippi had 1 student for every 346 of its population; Kentucky had 1 student for every 498 of its population; Tennessee had 1 student for every 604 of its population.

The average for the whole United States is 1 college student for every 212 of the population. New York State, with 1 student for every 211 of the population, averages almost exactly with the whole United States and represents a large percentage of urban population, though it also has large rural areas. But rural Oregon has nearly twice as many students as Iowa, in college, as urban New York, while Iowa, Utah, Kansas, Nebraska, California, and many other rural States greatly excel New York in the proportion of their people who go to college.

Much has been said of the high proportion of country young people who go to college and who later distinguish themselves for leadership in the various city professions and industries. Students of the subject, however, now believe that whereas the country surpassed the city a generation ago, and earlier, in the production of leaders, such is not now the case. Once the open country was considered much more healthful than the city. Today New York City surpasses rural New York in healthfulness and in a lower death rate per thousand.

The city has out-stripped the country in recent years in sanitation and in pure food control. A proportion that in the death rate, in the cities, has followed, while the country districts have stood practically still in this respect.

Likewise a generation ago the then small but rapidly growing cities of this country were recruited mainly from the most thrifty and progressive of the country population. Today it is found that there is a marked falling off of the country element in the rising leadership of our cities. Their size, their wealth, their splendid educational provisions, are all contributing to the reduction in the proportion of leadership by country districts whose school facilities have made little progress in fifty or one hundred years.

The one-roomed country school which has been the problem for the purpose of discrediting the country college, but rather to stress the greatness of its task; and the remarkable success it has achieved through laboring under such heavy handicaps.

Our national population is still nearly fifty per cent rural. The rural people, on the average appear even more eager, as I have already stated, than their city cousins to acquire an education. But college attendance grows more restricted to local institutions, particularly among people of limited means. The majority now go to college within fifty miles of their own homes. Financial competition has become keener and it grows harder for the smaller and poorer country colleges to keep high rank while unlimited wealth is lavished upon the larger ones. Financial resources increase the size and completeness of college plants and equipment, provide a superior teaching staff, and promote increased efficiency.

These are some of the causes which, taken "by and large", tend to reduce the percentage of trained leadership now coming from the country, or it would be more exact to say, which tend to increase the percentage of urban leadership, trained in the great city universities.

The country college is making the fight for its life. Its existence, as it has been organized and equipped for the past century, is imperiled. It must either have largely increased funds, or it must cease to be the nursery of leadership. As is the fate of the country college, so very largely, is the fate of the country youth of the next generation. These are usually without means that must go to college near at hand. If these colleges are inefficient, country leadership will be proportionately inefficient. It is the problem of the rural college, therefore, to keep pace with its city neighbors in adequacy of equipment and in teaching force; that its power to train leaders may not be sacrificed because of its poverty, or its inefficiency. Alfred University has been fortunate in obtaining friends and means to enable it to take rank as an "A Class" college as the Association of American Universities.

But I am prone to linger too long in the realm of higher education for rural people. The suggestion of this topic of "Rural Education" for me, doubtless contemplated a special emphasis on elementary and secondary education, and I must turn to this great fundamental and unfulfilled responsibility of the American people.

A commission of the National Education Association has formulated a set of principles considered applicable to all the youth of the land. They have been called "Cardinal Principles of Secondary Education". These complete State.

First, "That education should be guided by a clear conception of the meaning of democracy."

Second, "The purpose of democracy is to organize society that every member may develop his personality through activities designed for the well being of his fellow members, and of society as a whole."

Third, "Education, both within and without the school, should develop in each individual the knowledge, ideals, habits, and powers whereby he will live in peace, and use that place both for himself and society, toward ever nobler ends."

In elaborating these cardinal principles the commission stated the objectives of education to be: (1) Health, (2) Command of fundamental processes, (3) Worthy home membership, (4) Vocation, (5) Citizenship, (6) Worthy use of leisure, (7) Ethical character.

I have quoted these cardinal principles and objectives, as formulated by the commission, in order to point out the fact that they are just as fundamental and as important for every rural pupil as for any other. If in any respect rural education fails of achiev-
pointed three members and the committee was known as the "Committee of Twenty-one". Funds for meeting the expenses of investigation were supplied by the directors of the Commonwealth Fund of New York City. Many months were given to careful surveys, public hearings and a first hand study of the conditions, results, achievements, and failures of the rural school.

The report of this committee has recently been published under the title: "Rural School Survey of New York State". This report constitutes the most valuable and important contribution, perhaps ever made, to the study of rural school problems in the State of New York, and supplies a body of facts upon which a new, comprehensive, constructive program may be worked out, not only for the state but for the country.

Only a few typical facts shown in this report can be included in the brief space afforded here:

The median or average rural school teacher in New York State comes from a family whose annual income is approximately $1,000. One-half of these teachers therefore come from families whose income is $1,000 or less. Furthermore one-half of these teachers are providing for four or more children; one-fourth from families of six or more children. The rural school teachers come, therefore, from families that find it extremely difficult to provide normal or professional education for any of their children. Any proposal for raising the qualifications of rural teachers, by advancing arbitrary standards of education, must take into account this economic factor.

2. It seems appalling that less than five per cent of the one-room school teachers have a normal school training, and less than fifty per cent have a high school education, but the economic handicaps of the people who are candidates for these one-room school positions is so great that it will require much time and very great encouragement and help, to guarantee for them the normal school training so essential to efficient work. The report recommends that a bonus be paid by the State to pupils who will prepare in the normal schools for teaching in the one-room country schools.

3. The report also shows that the common school districts in which the cost for schools is highest per unit of product, are those in which there is the smallest average daily attendance.

On the average, if the attendance in a one-room school is twenty-one to twenty-five pupils, the tax rate is 3.8 mills. If the attendance is between one and five pupils daily, the rate of taxation is 7.0 mills. These facts indicate the necessity for an equalization of the burden of taxation through the adoption of a larger unit. There are districts that pay twenty times as much as others. Also the necessity for combining districts with small school populations into larger schools, is advocated.

4. The almost criminal disregard, in many rural sections of New York State, for proper sanitation and comfort in rural school buildings is brought to the attention of the public in this report, and will doubtless be corrected in the near future.

5. Better supervision of rural schools in New York will also soon be provided. In respect to the last named defects of rural education in New York State, I am happy to believe that New Jersey is far superior to New York State.

New York State is trying out the experiment of conducting rural teacher training courses, with a view to preparing teachers particularly for work in the rural schools of the country. The first of these schools to adopt a rural teacher training course was the one at Alfred University. The course is two or three years in length, depending upon the amount of high school training the pupil has had. The course does not lead to highly specialized and narrow fields; but to a general elementary training for practical agriculture or home making. These schools are particularly strengthening a healthy rural consciousness and an economic efficiency in country life.

A number of these special schools now conduct rural teacher training courses, with reference to equipping teachers particularly for work in the rural schools of the country. The first of these schools to adopt a rural teacher training course was the one at Alfred University.

Many forces and movements will have to co-operate however, for the rehabilitation of the rural schools. Many one-room schools, with poor buildings and small enrolments, must be superseded by consolidated schools with modern sanitary and aesthetic buildings and grounds, and with grade and departmental teachers of training and ability.

This is the only solution for the problem of the country school, and what is even more important, for the rural country itself.

Rural ethics and the country church stand or fall with rural education. This is the burden of my message, as it has been the burden of my labor for many years in both special agricultural education and country life leadership, and in the administration of a rural college, where boys and girls from the open country and country villages are trained for the many callings and professions that have been made rich and efficient in the spirit of the lives of these sons of the soil, with whose service, please God, our country can never dispense.

"WE CAN—AND WE WILL".

A task so unusual as that which we have set ourselves may work either as a despondent or a stimulant. Which it shall be depends upon the size of the task, but upon the size of us. No duty is ever too big—else it is not a duty. The task before us, this week, is not beyond our powers or resources. If, for any of us, up to now, we have failed to find it extremely difficult to grow or to find it a burden to live upon, or to make the most of our days, it is only because we are at liberty to change that face to the smiling features of privilege. Let us hail the task as the greatest opportunity ever offered us. Let us march up to it, and see how reasonable it is. Nobody is asked to do more than his share. If that share is unprecedentedly large measured in dollars, so much the better. Few of us, comparatively, have ever taken seriously our duties to the Kingdom. When there is no duty, when we are at liberty to change that face to the smiling features of privilege. Let us hail the task as the greatest opportunity ever offered us. Let us march up to it, and see how reasonable it is. Nobody is asked to do more than his share. The price of our amusements and our luxuries—a price which we rarely think high—will be considerably less if that share is unprecedentedly large measured in dollars, so much the better. Less of a burden, when we pay them to God than when we pay them to our earthly creditors. It is a task which we have set ourselves to do, and which we are trying out the experiment of doing. Let us do it. Let us do it. No, let us change the phrase: "We can—and we will."—George C. Peck.

One of the Congressmen points out that a great part of our country has been settled by immigrants. He fails to make mention, however, of the parts that have been unsettled by them.—Manila Bulletin.
The annual business meeting of the Ladies' Aid Society of the Waterford Seventh Day Baptist Church was held at the home of Mrs. Mary E. Rogers, February 4, 1923. Seven members were present. The following officers were elected for the new year: President, Mrs. Minnie Maxson; vice president, Mrs. Mary E. Rogers; secretary, Mrs. Emma Brooks; treasurer, Mrs. Charlotte Neff; auditors, Mr. H. M. Swinney and Helen Maxson.

All reports were read and approved. The treasurer reported that the society has raised $103 during the past year. Some of this was raised by having suppers and some by the sale of quilts pieced by the society. We feel that we have done well as there are so few of us to help carry on the work.

Mrs. Kathleen Norris, writer and patriot, gave a masterly address on "The handwriting upon the wall. The little bodies, minds and souls is laid at the door. Victory was won."

Mrs. De Yo's talk, the California delegation gave their cheer for the Wright Law. "For the Wright Law did we work and pray, and now California is loyal to the U. S. A."

Mrs. Boole remarked, "This story would not be complete without the women of destroyed sons and daughters, and of wives of profligate husbands; but let the children sneer—the little children, the wronged children, the crippled children, the abused children, the blind children who never will see the blue of the sky or the yellow of the buttercup, the imbecile children, the deserted children, the beaten children, the nameless children, the dead children."

"Let their weak voices, faint with oppression, cold and hunger, be heard. Let their little faces, pinched by want of gladness, be heeded. Let their challenge, though made by small forms—too mighty for estimate—be reckoned with. Let their writing upon the wall of the nation, although by tiny fingers, as stupendous as eternity, be correctly interpreted, and read that the awful robbery of the lawful heritage of their little bodies, minds and souls is laid at the door of alcohol. Shall America Go Back?"

"I hear the answer as the voice of many waters from tens of thousands of homes, from drunkards with manhood regained, from mothers who are now happy, from the sick in the hospital, from the convict in his cell, from the children in the schools, still on and on until that hour of heaven and the redeemed ones with shining faces before the throne all join their silvery tones in a mighty chorus, 'America shall not go back.'"

The typed leaf may belong in the basket. That is where I sometimes send some of my letters, especially those that do not seem to keep warm properly over night. I am hoping that this does not have to go to Florida—unless it finds place in the Recorder.

Sincerely,

M. G. Stillman.

(All readers of the Recorder will be glad that the "typed leaf," which appears below, did not go into the "basket". It was never in any danger of such an end—.)

FROM LOST CREEK

If our home paper, the Sabbath Recorder, which may be thought of as our denominational class letter, is open for remarks just at this time, let me venture an observation or two. I do not say for sure just what "spirit" moves me to write these thoughts, but I have been reading the above said paper, and venture to think that it is a good spirit.

I should not observe upon any sacred ground, but some things that have been appearing in this newspaper, that some thirty years ago or more those Presbyterians had quite a split over a man, whom some thought to be too modern to stay on the
THE SATURDAY RECORDER

"Solid Rock". Up in the air is the element these days. I remember right well how that some of our own leading minds took special occasions to speak in admiration of the airy flights of that new, daring, modern apostle of liberalism who, with his class, so often discounted the Scriptures. The safest and most authoritative examples for us in the use of the Scriptures is the Savior's method.

By the Recorder and other papers I find that there seems to be a new and record breaking flight of destructive isms, this time from the pulpit. You who read and remember can spell the name, but you who do not read and remember do not need the name. The thing is to teach the opposite by witnessing the clear and practical teachings of our Lord, who surely should be our authority. The enemy does not need our help for his own advertising.

The good people of Lost Creek just now are looking for a pastor. Let me venture to think they would like one who, above all things, could proclaim the teachings of our Lord, because here is the greatest need and the greatest power for salvation. By this Gospel is a man born "of water and the Spirit". It is better to take shelter from the storms of unbelief rather than to expose to so much literary poison.

However, teachers and ministers are rather called to know what the world is saying and doing that they may warn and guard. For this reason I have recently read a big new history of 1,100 pages. It is not my intent to advertise it, because the author proves to be one of these destructive unbelievers who owns neither God nor future life. Such poison has no moral right in our public libraries.

Another long range gun from the enemy has been for some years getting big money for his literary speed. He recently quite frankly confessed he had stayed in the ministry for quite a while, but turned from it, and then even criticized the church for being organized. Such poisons get the biggest drive against the Gospel through our life. Such poison has no moral right in our homes. It is not necessary to discuss the point that Educational Missions are a necessity, whether at home or in the foreign field. We all have one aim in life, that of serving our Lord and Master. For Christ and the Church is our motto.

How can we best serve our Master? This is a question that each one of us must answer for himself. We will all agree, however, that an education will be a help in this service.

When our missionaries in China began their work, they too, realized that an education was extremely necessary for the welfare of the Chinese. So schools were established, and today we have the Grace School for boys, and the Grace School for girls, both situated at Shanghai. These are our foreign educational missions. It is important that the education of the Chinese be carried on through missions in order that this nation which so recently has opened up its gates to "modernism", may be taught the true principles of right living. The Christian principles are the only true principles.

Let us remember our Educational Missions in our prayers.

THE SATURDAY RECORDER

YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK, R. F. D. 6, Box 18, Battle Creek, Mich. Contributing Editor

EDUCATIONAL MISSIONS

BEULAH COON

Christian Endeavor Topic for Sabbath, May 26

DAILY READINGS

Sunday—Hard work (2 Cor. 12: 15-18)
Monday—Object-teaching (Jer. 19: 1-12)
Tuesday—Treasuring (Prov. 24: 30-34)
Wednesday—Learning (Deut. 11: 18-21)
Thursday—Teach religion (2 Tim. 3: 14-17)
Friday—Teach industriously (Ecc 11: 1-6)
Sabbath Day—Topic, Educational missions at home and abroad (Acts 19: 8-20)

It is not necessary to discuss the point that Educational Missions are a necessity, whether at home or in the foreign field. We all have one aim in life, that of serving our Lord and Master. For Christ and the Church is our motto.

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Let us remember our Educational Missions in our prayers.

LIFE IN OUR GIRLS' AND BOYS' SCHOOLS

(The article from which these selections were taken was written by Miss Anna Crockett for the Mission Study which is being prepared by members of the Young People's Board.)

Having lived for many years within the "poverty belt" of Chicago, I find very striking changes due to the Prohibition Amendment. Statistics from the United Charities show that there has been a decrease in cases due to intemperance from 476 in 1918 to 61 in 1921. There is also a marked increase of normal family life.—Jane Addams.
TRUE SERVICE AND WORSHIP
ELDER J. FRANKLIN BROWNE
(Bible Reading given at the Salem, W. Va., Seventh Day Baptists, Oct. 5th, 1879.)

Our Lord says, (John 4:24), "God is a spirit; and they that worship him must worship in spirit and truth." He does not say "may worship in spirit and truth", though that is true, but he says much more, "must" so worship. Not only is it our privilege so to worship, and our duty, but we can do so really in no other way than "in spirit" and "in truth". So through the Holy Spirit the real Christian says, (Phil. 3:3), "We are the circumcision [those circumcised in heart; genuine sons of God], who worship in the Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh." Only such worship is at all worship of God.

If it be asked, "Is it possible for all so to worship?" let the answer be God's word in Phil. 2:13, "It is God who worketh in you—the saints in Christ Jesus"—(chap. 1, v. 1) both to will and to work, for his good pleasure." He doesn't say he works in some, only perhaps the ablest and best; nor does he mention what number of real Christians in this in-working of God; hence our hope that we shall all "work out" in true worship and service the life he works in. So also it is written in 1 Cor. 12:7, "To each one is given the manifestation of the Spirit to profit withal." (Read the rest of the chapter also.) And so—

I Peter 4:10, "According as each hath received a gift, ministering it among yourselves, to such as need the manifold grace of God." The gift which "each hath received" is the gift of God's Spirit, by which we are to worship and serve in reality,—bring forth works of genuine righteousness as he "works in us". If we are really good stewards, true servants, we shall thus, "as each hath received a gift" minister this "grace of God".

That no worship or service is real unless thus wrought by God's Spirit is clearly shown in the Heb. 6:1, where he names six "first principles of Christ", mentioning as the beginning of this "foundation" repentance from dead works. I was greatly struck years ago to find that the phrase "dead works" does not mean sinful works, but that God means works not wrought in as by his Spirit, however good they may be in themselves. For example, one may offer a prayer, good as far as the words and prayer are, but if it is not, by the Spirit it is necessarily of the "natural man (who) receiveth not the things of the Spirit of God", and is of himself, se'shish, and his praying is therefore essentially sinful and to be repented of. That which is born of the flesh is flesh" (John 3:6), and its works are fleshly, carnal, natural, (the three words mean practically the same,) and it is written, (Rom. 8:7,9), "The mind of the flesh is enmity against God; for it is not subject to the law of God, neither can it be: and they that are of the flesh can't please God." For as one may "believe on the name of the Son of God", and yet not be conformed to God's image, and have no confidence in the flesh. Only such worship is at all worship of God.

Thus as they tried to get along without God, and "refused to have God in their knowledge, gave them up unto a reprobate mind" (Rom. 1:28), as he will surely now give up any man or church that neglects the leading of his Spirit. Thus through the Holy Spirit he taught his disciples our Lord told them of the Spirit, his other self, "He abideth with you and shall be in you. . . . In that day ye shall know that I am in my Father, and ye in me, and I in you. . . . If a man love me he will keep my word, and my Father will love him, and we will come unto him, and make our abode with him." What greater word has he left us to keep than, "Be filled with the Spirit"? What greater promise than "We shall be clothed with power from on high"?

God needed a fit leader; so (Judges 6:34) The Spirit of Jehovah came upon Gideon,—literally, as in other cases, "The Spirit of Jehovah clothe him with Gideon," when like Saul, he was "turned into another man". God could use him then for mighty victories. We shall only worship and serve truly when we are "clothed with power from on high."—Salem Herald-Express.

“A COAL COMPANY WITH A SOUL”

A pamphlet bearing this title, issued by the Coal River Coal Company, Huntington, W. Va., has the following introductory statement: “In the heart of the Big Sandy coal district near Prestonburg, Ken., and on the Coal River in Boone County, W. Va., a group of far-sighted locomotive engineers have secured control of over 6,000 acres of the finest coal mining property in the world. They have formed a Coal Company With a Soul called the Coal River Collieries, and they have set out intelligently to solve the coal problem by making men instead of money, the basis of their plans.”

The pamphlet states that higher wages are paid to the miners than are paid by neighboring operating companies, and has been built, where small but attractive homes are provided for the workers. The very first step in the development of their property has been to lay out a model mining village with handsome little homes, school, store, amusement building, pure water, thorough sanitation and all the facilities of a small city. No cattle or pigs are allowed to roam the streets. Garbage is regularly collected without charge. Even the windows and doors have been screened at the expense of the company to keep out summer insects.

The latest machinery is being installed. “The best workers in the world can not produce the maximum amount of coal without the most scientific mechanical aids. The locomotive engineers behind the Collieries appreciate to the full the value of modern automatic appliances. They have therefore called in the best mechanical engineers obtainable, and have turned over into their hands the construction and equipment of one of the largest and finest coal mining plants in the United States.” The equipment is declared to be of the finest.

The output of these mines is to be marketed as directly as possible. The engineers are planning to handle the product of the Collieries by themselves, by local groups of railwaymen in the various cities of the country. These auxiliary coal yards are now being planned by locomotive engineers and their friends in several Ohio and Michigan cities. They will receive coal from their own company in carload lots direct from the mine pits, and will distribute it to the consumers with the maximum efficiency and at the lowest possible cost.”

The Coal River Collieries is radically different from other coal companies in the method of organization and financing. There is no watered stock, no over-capitalization, no salaries whatever paid to directors. No "preferred" stock has been issued, and the returns are to the workers and stockholders. The group consists of forty-six engineers and their friends, and the amount that any one man can buy is strictly limited. No one person can hold more than 50 shares and each share is for $100. The engineer comes in on the same basis. The money already invested by the hundreds of locomotive engineers throughout the country who have already subscribed to the $2,000,000.00 capital stock of the Coal River Collieries is being put into the development of the property.”
Children's Page

Ruth Marion Carpenter, Alfred, N.Y.
Contributing Editor

My dear boys and girls:
Do you know that spring is on the way? You may think it is too early to look for signs of spring, but there is one real sign today; it is the change in the color of the sunshine. Yesterday the sunshine was a pale, cold, lemon color; today it is a deep, rich, warm, golden yellow. These beautiful warm sunbeams stream through the schoolhouse windows and coax you children to come out. At last the bell rings, and you are free. Out you run, just happy to be out in the open. It is not warm, in fact it is cold, with much snow on the ground, and icy walks, blustering winds, and yet you feel the call of spring in those warm rays of golden sunshine.

There is another sign of spring which you can watch for; it will come in a few days for it following the golden sunshine. This too, is a color change. The sky today is a cold, steel-blue, in fact the color is so thin that all the cold can seep right through. But in a few days this steel-blue will change to a deep, warm, blue. You must watch for the change and tell mother about it.

And there are many, many more signs for which you can watch. Who will see the first bird, the first swollen tree bud, the first blade of new green grass, the first pussy willow, the first real flower, the first jump rope, the first kite, the first hoop, the first game of marbles?

Sincerely your new friend,
Ruth Marion Carpenter.

In the heart of a seed
Buried deep so deep.
A dear little plant
Lay fast asleep.
"Awake," said the sunshine,
"And creep to the light."
"Awake," said the voice
Of the raindrops bright.

The little plant heard
What you are to do,
What the wonderful outside
World might be.

The Shopping Rush

Rex pushed slowly up the hill on his long skis. It was cold, and the crust was good, just the day for fun. Above he could hear the shouts of the boys and girls who were sliding on the other hill. They sounded good to him, for he was lonesome in this place to which he and mother and father had come for a few weeks.

When Rex reached the top, he saw several boys and girls pulling their sleds up the long hill. One was a little boy of perhaps four years, who clung to the rope of his big brother's sled.

Rex stood at the top and looked at them with friendly eyes. But they hardly looked at him. He tried to call another.

"Color Run!" shouted several boys.

One after another they jumped down on their sleds and sped away down the hill. As they went Rex heard one of them say:

"He thinks he is smart with those things. I think he is afraid to go down on them."

That made Rex feel sad. He didn't think he was smart. He just wanted to play with them.

"I wonder if all the boys and girls in Hittsville are like these for,” he thought, as he turned slowly away. Then he heard the boys talking as they came back up the hill.

"My father saw a wolf in the woods yesterday,” boasted one of the smile, but only one smiled back, and that was the youngest boy.

One after another they jumped down on their sleds and sped away down the hill. As they went Rex heard one of them say:

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girls won't like you better and bother less. But Jesus didn't mean that you should keep count of the number of times you forgive somebody, he wants you to forgive them every time.

Jesus is ready and willing to forgive our sins and is only waiting for us to ask him. They wrong us? 

...be praise.

...the Juniors who are sunshine work and they enjoy it as well as study, be quiet, obey, believe, pray and train.

Senior societies visit it every week so as to our...

...at the age of 66 years, 4 months and days, he having been born September 6, 1856.

...some years ago. Despite ill health can fill his place.

...He was naturally a spiritual leader.

...Brookfield Seventh Day Baptist...
The world has gone pleasure-mad and its positive elements of power have been bad. Sunday is the "Sabbath artist church, Los Angeles, Cal., and by vote of the congregation was authorized to publish in the "Sabbath Recorder".

Text.—"We preach Christ crucified." 1 Cor. 1:23.

Protestantism is under a cloud. Its spiritual power is seriously waning. There is a great lack of faith and fervor among church members. This is demanding to be led by sight and not by faith. The church is weak and growing weaker. The family altar has declined and growing weaker. All the denominations very seriously lack ministers and their theological seminaries more seriously lack students. Preaching has lost its power and is unreliable. Doubts and criticisms of others are powerless to reach hearts and minds that are already filled with criticisms, doubts and wrong ideas. They appeal to the human side. Then the difficulty must be entirely on the human side.

Let us search for it. Here we have duties and responsibilities, that we must meet, if we are true to our Lord and Master. It is much to our advantage and the good of the church, to know the causes of the difficulties and their remedy.

To search in this field is not a pleasant task. But to close our eyes to these unpleasant conditions, or to resort to a shallow optimism, is not the solution. The difficulty must be entirely on the human side.

The younger generation is showing that the reasons for these church conditions, can not be on the divine part. Then the difficulty must be entirely on the human side.

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Protestantism is going in gloom and uncertainty. Its positive elements of power have been lost. Its ability to sway, convince and lead has been lost. That refuses to see only pessimism and denial, will be fatal and is truly unchristian.

We must find the cause of the difficulty, or we can not know how to apply the necessary remedy. Far too long have the churches and Christians kept their eyes closed to these dangers, while they have been increasing and their results multiplying.

Let us not be so blind that we can not see the cause of the trouble.

The producing cause is not a natural one, but a spiritual one. The spiritual element is entirely omitted, and we are asked to engage in these acts of service, not for "Christ's sake", nor for the highest good of the church. The prompting force is not love for God, but only a desire to benefit man.

Love for man is a worthy impulse; but we must not overlook the fact that, we can not love our fellow-man correctly and fully, without first loving God. Human love, without the divine element in it, is far too selfish. The all-working aim of these statements, is for the reformation of the world. The poor old sin-cursed world sadly needs reforming; but it needs much more. Reformation without regeneration, would fall far short of meeting the world's needs. The world's highest good and full possibilities can not be found in reformation. They can be found only in regeneration by the atoning blood of the cross.

Christ is the foundation and the founder of Christianity and the church. But what is Christ? We are not asking, who is Christ, but what is Christ? We are told that Christ is the example and pattern to live by; our leader in service; our inspirer to noble deeds; a moralist and a reformer; a social worker; a heroic man, a teacher of the doctrine of the Fatherhood of God and the brotherhood of man, that it is higher and stronger than their own weak, sin-deformed lives. Jesus, the God-man, gave his perfect, sinless life, as the atoning sacrifice on the cross, to supply that life-need of the world, that it might receive life from, and in him, his faith. This sacrifice is amply sufficient to meet the world-need and solve human problems and relieve its distresses.

Because of these facts, "God was in Christ reconciling the world unto himself" (2 Cor. 5:19). "The Word became flesh" (John 1:14). "Being found in fashion as a man, he humbled himself, becoming obedient unto death, yea, the death of the cross" (Phil. 2:8). "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed" (Isa. 53:5).

Do we today hear preaching like Paul's? He declared: "We preach Christ crucified." That was his kind. Today, the life-element of Christianity is "Christ crucified", just as it was in Paul's day; but we very seldom hear it mentioned in "modern pulpits".

Paul tells us that the cross of Christ is the "power of God". (1 Cor. 1:24.) The word "power", means "dynamite". Then, "Christ crucified" is the dynamic energy of Christianity and the church. Thus, the death of Christ on the cross, is the means by which he builds up and sustains Christ's church.

The death of Christ on the cross, is the means by which he builds up and sustains Christ's church. This is not exclusive to the Christian church, but is found in other religions as well. The Chinese now believe it in a crude form of Christianity; and with his stripes we are healed. That was his kind. Today, the life-element of Christianity is "Christ crucified", just as it was in Paul's day; but we very seldom hear it mentioned in "modern pulpits".

The Fatherhood of God is not exclusively a Christian doctrine. The old Greeks and Romans believed it, in their way. The Chinese now believe it in a crude form of Christianity. The doctrine of the incarnation is found in many religions. An indwelling spirit, of good or evil, is found in other faiths. Some of the elements of all, or nearly all, Christian doctrines are found in other religions, excepting the single doctrine of "Christ crucified". The death of our Savior on the cross, to give life to all believers, is unheard of elsewhere. This one doctrine separates Christianity from all other religions. It necessitated the forming of a new religion. It made Christianity
what it is—different. That is its life-element. To teach anything short of "Christ crucified", is to fall very far and fatally short of teaching the real Christian religion. It is only a dead pretense. It may have the forms and ceremonies, but it can not have its life, force and nature; for, "In none other is there salvation; for neither is there any other name under heaven that is given among men, wherein we must be saved" (Acts 4:12). "Ye were redeemed, not with corruptible things, ... but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ" (1Pet. 1:18-19).

The early Christians believed and taught "Christ crucified", and grew as Christians and their churches multiplied. Modern Christians largely omit that fundamental teaching and they are weak and the churches are weak, languishing and waning.

Peter followed Jesus "a long way off", and fell a prey to the tempter. Protestants are today following Jesus at a great distance, and are all too often beginning to reap the natural results, in weakness and decay.

Dear ones in Jesus: it is sad beyond measure, that the Church of Christ, that we have so long loved and prayed for and worked in, is in a deplorable condition. Its weakness is plainly evident; its remedy is clear-cut and divinely placed within the reach of faith.

We are personally threatened on every hand by these destructive elements and conditions of doubt and unbelief. Everything that we hold near and dear are threatened. The very foundations of our faith and of Christianity are attacked. In the first centuries, the enemy was on the outside of the fold. Today he is within, where he can do more destructive work.

We must personally keep close to the cross, under the atoning blood; or we will be overwhelmed and go down before the great tidal-wave of doubts, criticism and unbelief, that is sweeping so many, especially the young, down to destruction.

Whatever others may do or fail to do, "Christ crucified", is our only hope and place of refuge and safety. He is our "All in all".

Still, if we should lock up all the feebleminded, who would write our song hits?—Hackensack Evening Record.

HER KIND HEART

The dear old Scotchwoman tramped miles over the hills to get a bottle of medicine for a small boy who was ill in her remote village. When she had described the symptoms and mixed the ingredients for preparing the mixture, one ingredient of which was a poison which could be administered only in the smallest quantities. She watched him pouring it out with the utmost care into the measuring glass. He poured a little from the bottle, held the glass up to the light, and then put in a few more drops. "Ah, doctor," she said reproachfully, "you needn't be so stingy. Remember, it's for a puir wee orphan laddie."—The Argonaut (San Francisco).

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THE DEATHS

DAVIS—Lucy Ann Thompson Davis, daughter of Robert and Esther Slocum Thompson, was born October 9, 1823, in Preston, Chenango County, New York. On September 14, 1845, she was married to a man named Babbitt, who died in 1847, leaving one daughter, Emma. She was married to John Davis in 1850, and they lived in the town of Herkimer, New York, until her death, which occurred December 29, 1873, at the age of 87 years, 10 months and 20 days. She was buried in the town of Herkimer, New York, on January 12, 1874.

Mrs. Davis was a member of the Seventh Day Baptist Church in Herkimer, New York, and was a faithful worker in the church and a devoted mother to her children.

She is survived by her husband, John Davis, and three children, Emma, Samuel, and Mary. She is also survived by her grandchildren, John and William, who reside in Herkimer, New York. She was buried in the town of Herkimer, New York, on January 12, 1874.

The funeral service was conducted on Sunday afternoon, January 21, at the church by her pastor, who read a part of the service the following day.

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"Why mourn ye that our aged friend is dead? Ye are not sad to see the gathered grain; nor when their mellow fruit the orchard cast, nor when the yellow woods let fall the ripened mas.

"Ye sigh not when the sun, his course fulfilled, His glorious course, rejoicing earth and sky. In the soft evening, when the winds are stilled, Waves where his island freshens. And leaves the smile of his departure, spread Over the warm colored heaven and ruddy moun-

"Why weep ye then for him, who having won The bound of man's appointed years, at last His life's enjoyment, his labors done, Tended to his final home. It is

... while the soft memory of his virtues, yet, Lingers like the bright hues, when the bright sun is set?"

Burial was made in the North Loop cemetery.

BAROCK—Charles A. Babcock was born in Brookfield, N. Y., on April 12, 1846, and died at Adams Center, N. Y., December 8, 1923, at the age of 76 years, 7 months and 26 days. He was married to Miss Ella F. Williamson, and they had four children, Anna, Asa, William Cullen Bryant, and William Cullen Bryant, Jr.

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When his Lord should summon him, He would be glad to see his wife and children, and his dear ones. For several years he lived in a beautiful villa at Arms Park, N. Y., with his wife and children, and his dear ones.

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CRANBOLD.—In Westerly, R. I., January 14, 1923, Mary Matilda, wife of Albert N. Cranbold, in the seventy-second year of her age. Mary was the daughter of Milton W. and Mary Babcock St. John, was born in Lebanonville, N. Y., June 4, 1841. Until her marriage, her life was spent in Lebanonville where early in life she was led to acknowledge Christ as her Savior and she was baptized and united with the First Brookfield S.D. Church. She had since been a very helpful and much loved member. She was also a member of the Will D. A. R., of the Review Club and of the Westerly Historical Society.

Mrs. Cranbold was a woman of rare and happy disposition, always ready to do her part and much more in the work of the church. She had strong faith and good courage and was thus able to help and encourage many others.

Besides her husband, she leaves to sorrow three children: Milton A. and Emma Cranbold, of Westerly, Willard R. Cranbold, of Savannah, Ga.; one grandchild, also of Savannah; two brothers, DeValois St. John, of Plainfield, N. J., and William E., of Los Angeles, Cal.

Randolph.—Jennie West, daughter of Isaac and Phoebe Noble West, was born at Shiloh, N. J., November 24, 1841, and died in Dunellen, N. J., December 13, 1922.

At the age of thirteen years she was baptized and received into the Shiloh Seventh Day Baptist Church, and in the choir.

She was married January 4, 1865, to Edward E. Randolph. They established their home in Plainfield, N. J., and in 1866 she transferred her membership to the Seventh Day Baptist Church in Plainfield, N. J.

She died in 1876 and her eldest son, Alton E. Greene passed away about eight years ago. For the last three years she had lived in the winter with her son, Manford D. Greene, of Newport, N. Y., superintendent of the fourth Onondago district, and in Plainfield, Westminster. For over sixty years she had been a member of the church of her choice, the Seventh Day Baptist Church of Adams Center, N. Y., and of much of that time she had sung in the choir.

Surviving besides her brother and sister, are three grandchildren, Mrs. A. H. Lane, of Liverpool, Mrs. Charles Baker, of New Hartford, and Howard D. Greene, of Los Angeles, Cal.

Funeral services were held at the home on Sunday afternoon, December 12, at Pastor Loyal F. Hurley officiating. The body was laid to rest at Union Cemetery.

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J. H. McIlvenny, of Newcastle, Pa., Secretary and Treasurer of Division No. 565, Brotherhood of Locomotive Engineers, says:

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SABBATH SCHOOLS, LESSON I.—March 17, 1923


Golden Text.—"He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." Isa. 53: 5.

DAILY READINGS
Mar. 16—1 Cor. 11: 23-29. Christ's Death Commemorated.
(For Lesson Notes, see Helping Hand)

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