A piece of canvas is of trifling value. You can buy it for a few pennies. You would scarcely think it worth picking up if you saw it lying in the street. But an artist takes it and draws a few lines and figures on it, and then with his brush touches in certain colors, and the canvas is sold for hundreds of dollars.

So Christ takes up a ruined, worthless human life which has no beauty, no attractiveness, but is repulsive, blotched and stained by sin. Then the fingers of his love add touches of beauty, painting the divine image upon it, and it becomes precious, glorious, immortal.

—Rev. J. R. Miller.
THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held at the Seventh Day Baptist Church at North Loup, Neb., Aug. 22-27, 1922.

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SEVENTH DAY BAPTIST HISTORICAL SOCIETY

The late President of the Historical Society, Rev. G. A. Goodwin, of Leesville, S. C., has written an address to the Society on the occasion of the twentieth anniversary (1896-1916) of the Historical Society. It is a brief account of the growth of the Historical Society and its work in the past twenty years. It is published in this issue of the Sabbath Recorder and is highly recommended to all members of the Society.

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Tuning Up For Harmony

We have seen musicians preparing to play together, carefully tuning their instruments before they begin their concert. No two instruments can make good music together until they are keyed to the same pitch, so they carefully touch the chords until harmony is secured. Then they can work together without a discordant jar.

There is little comfort to a trained ear when a discordant instrument in the band is out of tune. We have seen choir leaders set the key with a tuning fork as the standard. The music does not go well until every voice is in harmony with that standard.

What if some one person in the band should take a key of his own, and affirm that all the others were out of tune? Such a one, in case he insists on tuning his own horn, can bring confusion and break up the whole band. This reminds us of the story of a good old Irish mother who noticed that her son was out of step as his regiment marched through the town; and she exclaim, ‘Sure, they are all out of step but my Johnnie is just right.’

It would be the height of folly for any fallible mortal to claim that he is absolutely right and that all not agreeing with him are altogether wrong. We sometimes fear there is too much of this spirit among the people of God. It seems to us that there is unnecessary discord over unimportant matters; and that the cause of God on earth is being hindered by men who are out of tune. If, instead of being so exacting in efforts to make others pronounce our shibboleths just as we do, we could all study to see if we are not the ones who are out of tune, some progress might be made toward harmonious work for God.

In many a church and in many a community the Christian people need to tune up for harmony before they can do much toward helping a sinful world to better living.

There are homes in which life would be made brighter if father, mother and children would earnestly strive to "tune up for harmony." In the home, our lives touch each other more closely than those of any other place. Here is where discords harden hearts and ruin souls. Here is where love makes a heaven below, or where hatred and strife make a hell on earth. With Christ as its standard, the home becomes a holy circle in which the harmony of love prevail, and where the spirit of the Master binds heart to heart.

In a home where there is no family altar, the tendency to discord becomes great, and selfishness endangers its peace. But where the educating influence of family prayer prevails, the fragrance of love’s perfume softens asperities, quells anger, quiets impatience, helps to settle difficulties and to subdue passions.

 Hearts in the home drawn together at the foot of the cross every day can not get very far apart. Harmony of soul abides in the home where all voices mingle in the same heavenly song.

In both the church and the home, the altar of prayer is the place where human hearts are put in tune for harmonious work for God.

Let Us Never Try to Leave God Out

Mote the gloomiest, most hopeless outlook for the world and its future, let him join the ranks of those who refuse to give God a place in the government of the universe and of nations, and who decline to recognize anything but the reign of imperative natural law.

Elaborate schemes which attempt to dispense with God are being set forth by teachers who reject the idea of a present, personal Being who upholds the world by the power of his might. Such teachers seem to ignore all signs of moral intent in the world and in the present, presenting the idea of an actual spiritual government, seems to them, idle talk.

As in days of old, the wisdom of this world comes far short of meeting the spiritual needs of men who attempt to promote science and natural law by leaving God out, are missing the one thing that spiritual beings most need today.
The philosopher, believing that things are being conducted by a benevolent God, lifts the soul above the mellow light of evening time. Painting are prominent of its beauty. Fellows, in the forming of God, and are still concerned with the best interests of a race which education tries to elevate and the gospel attempts to save!

Jesus said: “But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.” (Matt. 6:33).

When, years ago, I came face to face with the proposition of choosing between obedience to God by keeping his holy Sabbath, and renunciation of my faith in him and the giving up of all pretense of being a Christian, I was well aware what the result of such a choice would be. If I chose the former I knew I would lose my position, which was a permanent one, without the slightest chance of getting another, and with the fact staring in my face that I would have to shake off the blemish of my profession and have faith enough in God that he would help me. If I took the latter course, I would have to give up religion and quit pretending to be something which I was not, and with it lose my hold on God and eternal life.

After praying about it considerably the Lord gave me strength to obey him and to trust him to do just what he has promised, and renunciation of my faith in him would be useless to try for another job. I did so in hope. I did so in the belief that they think it is inconvenient for them, but it is mostly hostility toward all who differ from the rest of the world, and who, in opposition to other Christians, observe and obey the laws of God. This was in the old country, in Holland, where people are not nearly as liberal in such matters as in this country.

I started with faith in God, taking the Lord at his word, believing that he really meant what he said when he spoke those words quoted at the beginning of this article. And he did not disappoint me. Of course we never had it very rich, but we had all the Lord has promised, and certainly more than we deserved. When, after years, the Lord opened the way for us to leave our own country and come to the United States, we found the Lord equally true to his promise here in this country as we had found him to be in the Netherlands. In all the years we have lived in the United States I have never had any difficulty in finding work on account of keeping the Sabbath. I have sometimes been out of work for a while, but I have not had to really need and to actually be in want, and now we are better off in many respects than we have ever been. For this we are truly thankful.

Perhaps some one will ask why I am writing all this, and why I should want to write my own experiences. In the first place, for the glory of God, who has always helped us, and never failed to fulfill his promise in our behalf. And, in the second place, I am asked to write this for the benefit of some who, knowing the will of God, still have not the faith nor the courage to boldly step out on his promises, and to trust him to do just what he has said.

Christ said we should seek first the kingdom of God and his righteousness, and all the other things, meaning food, raiment, shelter, etc., shall be added unto us. It seems to me that the texts which, although often quoted, are, many times misunderstood or, perhaps, disbelieved. Many times I have heard people say: “I know the Sabbath is right, and I ought to keep it, and I would like Lord’s will, but in my present position I can not do it; I have to make a living and take care of my family, that is my first duty.” Such people do not put God’s kingdom first, but themselves not think of hiring some one who was keeping the seventh day. This is not so altogether because they think it is inconvenient for them, but it is mostly hostility toward all who differ from the rest of the world, and who, in opposition to other Christians, observe and obey the laws of God, and so on. He said he had, but still couldn’t see how he could possibly do it, and not lose by it. I asked him to think seriously and ask himself the question on whom, after all, he relies for his living. “Well,” he said, “on God, of course.” “Well,” I said, “is not the Lord able to provide for you when you are obey-
ing him, just as well as when you are disobedient?" But he kept on in the same course. I watched him, and saw how he soon gave up his business and afterward went on from one thing to another and failed in every case. He still kept on working on the Sabbath when it was thought it necessary. I finally lost track of him. Even if he had not failed, but had succeeded and made a lot of money, and had become very wealthy, what good would that do him in the life to come? Does not Christ say, "What does it profit a man if he gain the whole world, and lose his own soul?" Do we believe what he says or not?

I believe that the times in which we live have much to do with people leaving the Sabbath, or being restrained from keeping it. We live in a commercial age, when more than ever before, people are going after money, even professed Christians and members of the church. They do not seem to take the service of God seriously, as some-thing of first importance, but regard it as though it does not matter very much, and is all right when it is convenient, and does not interfere with other business. But about one thing they are all very serious, and that is, how they can make the most money in the shortest time possible. And because money is the main thing in their lives, it also is be-coming the only incentive for people to work. I have had people stare at me, and they doubtless thought I was either a fool or did not mean what I said, when I told them that I loved my work, and that I did not care for money. Money was in it, but that I would always be doing it, even if I did not need the money any more, or would not make a cent by it. They said: "I would be glad to get rid of work; and if I did not have to do it to make a living, I would not do it." If it were only the worldly people who talk that way, it would not be so serious, because we can not expect anything else from them, but that same idea seems to have gotten hold of God's people, or those professing to be such.

Christ says: "Ye can not serve God and mammon." It was that way when he was on earth and it is true today. But, do you act and talk at the present time, we would almost conclude that everybody has given up the service of God and is worshiping mammon. I think it is high time for God's people to stop their mad pursuit after the things of this world, and find time to sit still and listen to the voice of the Spirit of God, who will guide us into all truth, and tell us what we should do to escape the terrible doom that is coming swiftly upon this wicked world.

God's Word says that there shall come a time when men shall be lovers of pleasure more than lovers of God. We usually take that to mean the people of this world, those that are wholly absorbed in this pres-ent life, and do not pretend to care for any-thing higher and better. But that the same spirit should prevail among people who profes-sess to love God, and to have hopes of a future life, is really too terrible to think about.

My prayer is that the Lord may bless these simple lines which I have written down as they came into my mind, and some one may be benefited by them, and be brought back to a realization of what the service of God really means.

109 Roseneath Avenue,
Battle Creek, Mich.

A MORNING THOUGHT

Let me today do something that shall take A little sadness from the world's vast store, And may I be so free

Of joy's too scanty sum a little more.

Let me not hurt by any selfish deed Or thoughtless word the heart of foe or friend; Nor would I pass, unseen, worthy need, Or sin by silence when I should defend.

However meager be my worldly wealth, Let me give something that shall aid my kind, A word of courage, or a thought of health. Dropped as I pass for troubled hearts to find.

Let me tonight look back across the span Twixt dawn and dark, and to my conscience say, "I have the truth taught at the fireside of every home, zealously. That when your children shall ask in days to come, 'What mean ye by these stones?' ye shall answer them, 'Pre-pare every one to be living lights and work-ers.'"

"I believe the only successful way, however, is to persuade men to be individually honest with God. To have the truth taught at the fireside of every home, zealously. That when your children shall ask in days to come, 'What mean ye by these stones?' ye shall answer them, 'Prepare every one to be living lights and work-ers.'"

I believe herein lies one great fault in the past.

"Again I fear that the 'worthwhile' things will not be done until we get away from the thing that is now damming us, that is, selfishness, a love of ease, pleasure-seeking, whatever else it may be named by." "I do wish we could get up just a little more speed in our spiritual movement and get out of the choking dust of materialism." "Had you noticed how little of prayer there seems to be today? It seems to me that if the Perfect One needed to pray long, how much more do we!"

"I am praying, and shall endeavor to show by my works, my loyalty." "Although I am convinced that the Sabbath question is an important one, I personally feel that in the confusion and unchristian state of the world, Seventh Day Baptists should stand, first of all, for getting all the fundamental principles of Christian-ity recognized in individual and in group life. At a time when industry and commer-cise and transportation and education need practically nothing so much as the spirit of Christ, it strikes me that it is our foremost duty to stand, first of all, for the propagation of the spirit of good-will and peace among men of all nations and classes.

... I think that where the Seventh Day Baptists fail is that they depend too much on their own wisdom and strength and do not seek the Holy Spirit as they should."

"I am discouraged about Sabbath reform. There seems to be but little regard for any sacred day. It would seem that your plan would lead to confusion, because the change of day on the part of a Methodist, for exam-ple, would cut him off from public wor-ship with his church, unless he kept two days or parts of two days."

"Members of any one church could disagree on almost any other doctrine better than on the question of the day of rest for the reason suggested above." (To be continued)

SABBATH HISTORY—I

QUESTIONS ON CHAPTER 5

When and through what channels did the modern Sabbath movement come into existence?

What was Luther's attitude toward the Bible, the church, and the Sabbath?

What is the point of view presented by Melanchthon?

What was the attitude of Calvin?

How was the theory of a change from the seventh to the first day of the week de-veloped?

Give the substance of the statement and quotation given by Dr. Adeny.
Who taught the idea of "No-Sabbath-ism"?

When and under what circumstances did Sunday come to have some real Sabbath atmosphere and influence?

**HIS DAY**

Rev. J. C. Reichert

"I watched the dawn's white mist ascend
And night was not."

It ought to be said plainly that, without the grace of the new birth, there can come to the critic neither the spirit of meditation nor the seer; he will not do to read the Word of God without humility. Just as there is no reading of Shakespeare for improvement without a sense of beauty, so there is no profitable reading of the Word without faith: one must see the beauty, the fruit.

So there is no science, however hastily made, is more tolerable than contempt for truth. It is, evidently, weakness to disregard the plain meaning of things, just because the mystery of life does not stand forth naked. It is wrong to say with Pilate, "What is truth?" and then proceed—dead to all conscience—to the crucifixion of it. Such an attitude is fatal.

We do not appraise the moon by its face, but by what it does—by the influence it exerts on the sea; we do not value the sun because it rises in the east, but because it lifts the sap, opens the buds and ripens the grain and fruit in a million fields and orchards. These shining marvels of the earth are a studied result; they give us nights and days. The more we perceive, the more we see beauty, truthfulness and power depend on the thing itself and write of it regardless of the thing itself.

Some things are known throughout the world as simple facts. The sun which lights the world, doubtless lighted the world years ago, and the moon which glows in the night sky, doubtless glowed during the ages of nights gone by. And this will likely be so till the end of time—sunlight for this world's days and moonlight for its nights. No age will change this arrangement. So it is with truth: there is a sameness about it. The symbols of a man may be variously known throughout the world, but a real, breathing man is everywhere recognized as a man. Everything else may change; all, but the pure and humble, everywhere, insight sees this truth.

Sinai was once the scene of a strange pact—a covenant. God came down and talked to the men of his covenant, the Israelites, in an audible voice: "If ye will obey my voice. . . . Israel, though entrance, responded wholeheartedly: "We will obey." It is clear that this covenant is what it is and can never be truer. If God were to rent the sky tonight and stand again, all ablaze in glory, on the edge of the glowing cloud, and if he were to utter again the words of this covenant, would these words be truer today than they were in the long ago? God's covenant is the same; neither time nor science can add to their truthfulness.

God's words are true, not because they came by inspiration, but because they have been used by God in the revelation of the Christ and his kingdom. This relation is vital. As words take on significance only when used in expression, so trueness as a quality of the divine word, is demonstrable only in fulfillment. The Word must become incarnate.

The true student knows he is shocked by disobedience, sin and pain, and charmed again by faith, hope and love. Reading the Gospels, he will be entranced by the glory of a personality as divine as God. Whenever the beauty of the Word prompts—even till the end of the revelation of Jesus Christ, he will say adoringly: This is God. As the word of God, he feels he has found the words of the Scripture stand in the service of the Christ and his kingdom and that their beauty, their power depend on the service thus rendered. He knows that there is truth in all of life—in the religious world, in the political world and in the commercial world, and wherever the elements of truth in life lie, there is the shining spirit of service and sacrifice; there is law and love. He knows that God is love. How do you study the words: "Remember the sabbath day to keep it holy"? Do you ask: What do you mean? And do these definitions go beyond the letter? Do they take in the Spirit's larger wisdom? This is not the best way to approach the sanction of these words. Mere words are symbols and like all things, share the change and decay of man. The Sabbath-keeper will do well to study the words as fulfilled in Jesus Christ. I would, of course, cherish what the apostles cherished.

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his law. It is the greatest thought God had enabled man to think on and express. The law as we know it was, for very profound reasons, enshrined in the Hebrew tongue and covenant life. We look, not to the Roman law, but to the Hebrew law for our ideals of righteousness, and if the Sabbath is ever again to be the sacred day of the church, the supremacy of the Hebrew ideal of righteousness, illumined by the covenant and fulfilled by Jesus, must be recognized and accepted by the Christian world. The Hebrew nation perceived in the covenant life. We look, not to the Hebrews failed; and the modern world, divine, stresses this law especially in its mission—the peace and happiness of the Hebrew nation perceived in the covenant made by a people—subordinating the in- the consciousness of the friendship of God. The tree of life in the center of the perfect society, as a teacher of the pure and enduring religion, he, the Divine Head, would not, I think, disregard so choice and rare a means as the Sabbath. His sense of value and purport of the day, the divine art of the Spirit. He observed the Sabbath knowing it found its fulfillment in himself. As the Father's Word, so the Sabbath with its sweet, sainthood appealed to him. The prejudice so much kindled against his Father's Word also flamed against Jesus' happier, freer and larger use of the Sabbath. In Jesus' Word and conduct, the world will find if, it seeks, the calm and light of the perfect man, the true and highest spirit of the age. Up to this ideal, all must come. The Hebrews failed; the present age is also failing. The church should look no longer on the Garden of God, has become as sacred to him as the Shekinah had been to Moses; it had become the tree of God's presence: the symbol of blessings. Here he had observed his Sabbath, said his prayers and enjoyed God's friendship. Moses commanded his people to remember the first Sabbath, he points the character and purpose of the Sabbath. It is holy, a source of blessings, because as a gift, it was to be a perpetual means, devoted to the divine within the man, to the intensifying of the consciousness of the friendship of God. It was God's token of the calm blessedness which man was to attain. The first Sabbath and the cross of Calvary are related tokens divinely designed to symbolize God's progress in the supernaturalization of man. The Sabbath was made for man, and it must be recognized, historically, that the first holy day marks man's first conscious effort to-ward spiritual perfection. I would, if possible, think on the Sabbath ideal, as ardently and reverently as Jesus did. He had studied the Word from childhood up. As a teacher, gifted in mind and eloquent, he seized on the native truths of the Word of God, and expressed them. He opened unto us the Scripture. To him it was no disjointed thing. The great thought of God as revealed in the first Sabbath and the first promise, in the covenants of Noah, Abraham and Israel, in his own incarnation, life and death, was to him the Father's word. "The words that I speak unto you I speak not of myself." His spiritual insight in the use of the Scripture was the joy of his heart. "The interpretation is true; his interpretation supremely beautiful. It was at once made the issue between him and the scribes. Devotion to his Father's Word meant death to him. And he died for it.

What had been made immortal by his Father in the Word, in law and covenant, was double blessed also immortal to the mind of Jesus. As a Hebrew the choice was inevitable. As a temple-student of the perfect society, as a teacher of the pure and enduring religion, he, the Divine Head, would not, I think, disregard so choice and rare a means as the Sabbath. His sense of value and purport of the day, the divine art of the Spirit. He observed the Sabbath knowing it found its fulfillment in himself. As the Father's Word, so the Sabbath with its sweet, sainthood appealed to him. The prejudice so much kindled against his Father's Word also flamed against Jesus' happier, freer and larger use of the Sabbath. In Jesus' Word and conduct, the world will find if, it seeks, the calm and light of the perfect man, the true and highest spirit of the age. Up to this ideal, all must come. The Hebrews failed; the present age is also failing. The church should look no longer on the Garden of God, has become as sacred to him as the Shekinah had been to Moses; it had become the tree of God's presence: the symbol of blessings. Here he had observed his Sabbath, said his prayers and enjoyed God's friendship. Moses commanded his people to remember the first Sabbath, he points the character and purpose of the Sabbath. It is holy, a source of blessings, because as a gift, it was to be a perpetual means, devoted to the divine within the man, to the intensifying of the consciousness of the friendship of God. It was God's token of the calm blessedness which man was to attain. The first Sabbath and the cross of Calvary are related tokens divinely designed to symbolize God's progress in the supernaturalization of man. The Sabbath was made for man, and it must be recognized, historically, that the first holy day marks man's first conscious effort to-ward spiritual perfection.

If Jesus' vision and purpose is real and beautiful, he may rightly demand the utmost sacrifice of men. There is nothing arbitrary in deducting the Sab- bath to Christ and his kingdom. The gift of time, like the gift of the earth is to be returned to him. It was given on the principle: give and it shall be given unto you. The more of time we give to God in the use of the Sabbath because he believes in Jesus. We must give of our time to him who has no helper, to the community which works for us; and to God who redeems us. This is the divine demand and applies to all the gifts of the Sabbath. The demand subdues our anti-social instincts, and makes for righteousness, for the reign of God's will. The Sabbath demands imply ultimate rest from self and sin. And as long as time lasts, the redeemed, dedicated to his kingdom glories, will be a source of blessings.
CONTRIBUTING EDITOR

Contributing Editor

II
THE MOTIVE IN SECURING PROPERTY

Last week we took a brief view of the situation. One might think from the

relation property sustains to the interests of life and Christ's kingdom that the principle
ting is to get property. Now I am afraid that this is just what multitudes outside the
church and multitudes in the church do think. Contrary to the declaration of Christ
they think that their lives consist in the
using of property for itself alone. This is not a pure conscience; he can buy men's
law or because he
was property made for man, for the souls of men. So
man, is his own soul. His thought, his love,
most sublime object we can behold. But only the one to debauch his neighbor or his neigh-
between any one farther than
men took for selfish purpose and

saw this little thing over which they possess.

For wealth they work, long, and sacrifice,
support, and sometimes die. For it they
plan, or it they talk. It is in their minds
when they walk and when they sit down; at morning, noon and night they meditate
upon it and dream of it in their night watches.

They may have very little of it, nevertheless they are absorbed in it. This would
not be all together wrong if the motive was right, was Christ; but many times in all
this is lasting after wealth the highest and

only motive is the getting, possessing, and

Using of property for itself alone. This is
Men think that property in and of itself
can make them happy, but it never can for
more than a passing moment, neither can
its lack make them unhappy. Happiness
lies deeper than that. Man is happy when
his soul is fed and nourished, and he is
unhappy when it is neglected, shut from

communion with the Infinite and bound to

do slavish service to the material. Souls
are infinitely above the cloths of wealth,
and the latter ought to be made to feel
them.

Christ said that the Sabbath was made
for man and not man for the Sabbath; that
is, it was made for the souls of men. So
property made for man, for the souls
of men, and not man for property. Bishop
J. L. Spaulding has set forth the relation
of the soul to wealth in the following sur-
passingly beautiful passage:

"A rich man can buy a wife, but not a
woman's love; he can buy books but not an
appreciative mind; he can buy a pew, but
not a pure conscience; he can buy men's
votes and favor, but never their love.
The money world is visible, material, me-

chanical, external; the world of the soul,
of the better self, is invisible, spiritual, vital.
God's kingdom is within. What we have is not what we want; but what we want
thing is to be, and not to have. Our possessions
belong to us only in a mechanical way. The
poet's soul owns the stars and the moon-
lit heavens, the mountains and rivers, the
flowers and the birds, more truly than the
millionaire owns his bonds. What I know
is mine; and what I love is mine; and as
my knowledge widens and love deepens my
life is enlarged and intensified . . . . Now
the most real thing for every man, if he is a
man, is his own soul. His thought, his love,
his faith, his hope, are but his soul thinking,
loving, believing, hoping. His joy or misery
is but his soul glad or sad . . . . Sight is
not the noblest sense; but sight is the most
sublime object we can behold. But
what do we in reality see there? Only
a kind of large tent, dimly lighted with gas
jets. This is the noblest thing the noblest

sense reveals. As soon as the tent flies into invisible shreds; the heaven-
ens break open from abyss to abyss, still

widen ing into limitless expanse, until
imaginations reel in the gas jets grow into suns blazing, since innumerable.
lights, and binding whole planetary

systems into harmony and life. So
indefinitely does the soul transcend the senses! The world it lives in is boundless, eternal,
suns, blazing since innumerable ages with
infinitely does the soul transcend the senses! The world it lives in is boundless, eternal,

The church and Christianity have a right
to speak on these questions, because they
are superior knowledge
nothing that will

save men, and the supreme motive should be to spread the
good news of the kingdom of Christ over all the earth, mis-

That which dog gets the bone. God has so con-
doing the first of May.

D. BURDITT COON.

621 Maxwell Avenue, Boulder, Colo.

PASTOR KLOTZBACH RESIGNS

Word has been received that Pastor John P. Klotzbach has resigned from the pas-
tor of the Second Brooklyn Seventh

Day Baptist Church, the resignation to take effect the first of May.
A VISIT TO A NEGRO UNIVERSITY

To Florida or California go all the pleasure seekers and holiday makers who come to believe in the ridiculous myth that there exists in the average white persons an extent the feeling of prejudice against colored people that is felt by most persons of the conventional mind. I had even convinced me and cultured young men and women coming to the university to be found not only in Washington, but in the whole of the United States of America.

I refer to Howard University, the largest and most important Negro university in America, where I had the privilege of passing five or six of the most illuminating days of my life. The reader unaccustomed to that, prior to my visit, I shared to some extent the feeling of prejudice against colored people that is felt by most persons who have lived in an atmosphere where that prejudice is part of the ordinary stock-in-trade of the conventional mind. I had even come to believe in the ridiculous myth that there exists in the average white persons an instinctive aversion to a colored man; but one hour in the company of these charming and cultured young men and women convinced me that the prejudice is entirely the result of an artificially acquired and purely intellectual suggestion that pervades the social atmosphere of white society; and the similar experience of my European companions supported me in this belief.

Howard University was founded in 1867, shortly after the close of the Civil War, by Major-General Howard, who was then in charge of the Freedmen's Bureau. It started life as a weakling, but today it stands foursquare as a healthy, vigorous university embracing over two thousand students of both sexes, and awarding degrees in arts, law, science, medicine and other subjects. It has a distinguished teaching staff of white and colored professors; and ranks in scholarship with the leading universities in the United States. Most of the students reside in the university; but the economic position of the colored people is for the most part a strained one, and in consequence many a student at Howard has to "work his way through". Nevertheless, the social and athletic life of the university is a full one—indeed, it is now better better realized than it was at Howard that the real spirit of a university education is not to be sought in lectures or reading alone.

All that has been said so far is descriptive merely of external things; and the significance of Howard lies not therein but in the extraordinary spirit which animates these two thousand eager young men and women. They are refined, hardworking, clear-thinking, and intelligent; and if any race might well be proud. They have the most agreeable manners, are deeply conscious of a bond among themselves, and are keenly interested in the great world problems of the day. There is among them an attitude of enlightenment and a spirit of liberality which might put to shame many a better-known university on either side of the Atlantic.

One of the great world problems of which they are specially conscious, and with good reason, is that appertaining to the relationship between the white people of the American nation and their own race. For just as the negro is the poorer relation in his own family, so is he the inferior being in our commonwealth. As a result, he has been used as a source of labor, and his labor has been exploited. One of the most significant facts of Howard University is the simple fact that colored students alone inhabit it, and are very largely proscribed elsewhere.

There is among the students at Howard a fair sprinkling of colored men from the southern states, and among them is a group of bright young men. Every one of these West Indians told me that the intolerance toward Negroes which is shown in America is unknown in the British West Indies; and on account of this the West Indian Islands should be sold or bartered by Great Britain to the United States.

This remarkable musical and dramatic genius of the colored American people is alone sufficient to betoken an advancing race; but there is unmistakably shown as well, by every other test of character and intellect a progressive human force working with a potential contribution to make to the improvement of civilization. A highly-selected and as yet quite small section of the Negro people is marching slowly but steadily forward toward the glorious life by the only path by which that can be achieved; namely, by education. Surely they should be helped by a frank recognition of their ability to meet the white men on equal terms, where that ability exists as a fact, as it notably does at Howard University.

—William A. Robinson, in New Student.
lich visitor remarked just before an election: "Sir, your country seems to be on the threshold of a crisis." Said the president: "Our country is always on the threshold of a crisis. My father had heard the cry of 'Wolf, wolf!' too often to be any longer disturbed by it."

Moreover, he knew, as I know now but did not then, that the crying began far back before modern times; that the church had hardly started before there were decided indications that it was about to break up.

**THOSE WHO CRY "PEACE"**

It is worth while to remember, first, that the tumult in the church is a condition of long standing. The story of the first heresy trial is written in the pages of the New Testament, and any one who is sufficiently interested to turn to the fifteenth chapter of Acts will find it. The name of the heretic was Paul.

He was not one of the original twelve apostles. He was a brilliant convert, highly educated, who came into the ranks after the first. He never saw Jesus; he had none of the personal background of those who had followed him along the shores of the lake, or heard his conversation in the market place. His preaching was not done in Jerusalem but in the provinces; not to the Jews but to the Gentiles, and it was very effective—so effective, indeed that "certain men which came down from Judea" and who had no other claim to fame, laid charges against him. He was not preaching the true faith; he was baptizing converts without requiring their assent to a certain article of the creed.

The charges were brought before James; then before the body of Jesus, and the other chief apostles in Jerusalem. The second point is that tumult is itself an evidence of vitality. Professor Rauschenbusch, whose books on social applications of Christianity have been read with profit by so many thousands, was once scheduled to speak before a large audience made up partly of laboring men. As he stepped to the front of the platform to begin his speech a man arose on the floor of the audience and launched into a bitter denunciation of the church. Professor Rauschenbusch was very deaf, but a friend on the platform interpreted the burden of the speaker's remarks to him. Standing perfectly still, Professor Rauschenbusch waited until the angry protest was finished and the speaker had withdrawn. The accused were driven out of a carpenter shop and must have been physically upset. He was so friendly and so blessed with humor that little children followed him everywhere; so popular a guest that Jesus reputedly that "a certain man desired him to have dinner at his house".

No two people see him with the same eyes; but certainly no one who claims his fellowship ought to be content with a second-rate understanding of him. He asked a great preacher once: "What do you think of Jesus?" His answer had in it no reference to dogma or creed. "This is what I think," he said, "If a good fairy were to appear to me and offer me any wish in the world, I would say: 'Let me have one evening of good conversation with Jesus of Nazareth here before the open fire.' That," said the preacher, "would be my wish above everything else."

Whenever I read of new theological discussions, of charges, and the threat of heresy trials, I think of that great preacher and his simple answer. To him Christianity was a tree which had no formula. It is a friendship with a Man so human, so interesting, so wise and kindly—yes, and so entertaining—that one would choose an ever-

Finally, all periods of religious question-

ing and turmoil cause a very large number of unoriginal sources and think out a creed for themselves. Or, to put it differently, they stimulate a great many people to an individual study of the life of Christ, not as it has been interpreted by books and preachers, but as it is revealed in the simple story of the evangelists.

Surely if he is important, if he is worthy of the allegiance of any modern man, that man ought to take time to form his own picture of his character and life.

To take up the Book of Mark, the oldest of the Gospels, and read it through as a new book—as if one had never seen or heard of it before—is a very interesting and worthwhile experience.

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WOMAN’S WORK

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

THE DAY’S RESULTS

Is anybody happier because you passed his way? Does any one remember that you spoke to him today?

This day is almost over, and its toiling-time is

Is there any one to utter now a kindly word of

Or did you give a cheerful greeting to the friend

Or a churlish sort of "howdy," and then vanish in the throne?

Was it selfish, pure and simple, as you rushed along your way?

Or is some onе very grateful for a deed you did today?

Can you say tonight in parting with a day that’s slipping fast

That you helped a single brother of the many

Is a single heart rejoicing over what you did or said?

Does a man whose hopes were fading now with confidence be stead?

Did you waste the day or use it? Was it well

Did a man whose hopes were fading now with confidence be stead?

As close your eyes in slumber, do you think that God can say

That you have earned one more tomorrow by the work you did today?

—Detroit Free Press.

A BIT OF CARVED IVORY

Delicately Colored, It Is By the Hand of That Master Artist—Age!

I think that I purchased the bit of ivory because of its beautifully tinted surfaces—shading from a rich almost brown to a warm cream color. Somehow it fascinated me. Although it was a small piece it seemed to hold the secrets of a time long past; of a forgotten day. It had no especial use—it wasn’t large enough to have any real decorative value. But it was quaintly, charmingly lovely.

Just about an inch square was the bit of ivory, perhaps a quarter of an inch thick. It had a hole in the middle of it—doubtless it had been suspended, at one time, upon a cord that dangled from an oriental purse, or a garment; or an article of furniture. And, over the softly shaded browns and creams, a design had been carved—a design of little, strangely lifelike figures. And, away down in one corner, was a line of writing in Chinese. Of course, I was unable to translate.

A bit of carved ivory! I held it in my hand, marveling at the texture of it—at its even, almost silky grain. Wondering what other hands had held it, in the long ago. Asking myself questions—that were fated to go unanswered—about its possible uses. A bit of carved ivory—mellowed, made delicately wistful by the hand of that master artist called age!

So many people fear, resent, hate the hand of age. So many people are prone to cast aside those things that show the pressure of time’s slender fingers. Gray hair, wrinkles—well, they are not pleasant to recognize, at first! But age brings other marks that are pleasant. That are worth while. That may be met with a smile and a cheery word of greeting.

There was a day when folk cast aside the old mahogany furniture, the cracked white china, that had been a part of a mother’s-—or a grandmother’s—trousseau. There was a time when faked bits of silk, when paisley shawls, when old-fashioned fans of Spanish lace, were held in contempt. Modern furniture, modern dress, modern ideas were the only things that counted. But now, thank goodness, some of the beautiful old things have come into their own again. Men and women points to a chair or sofa that is a family heirloom. Ancient tea cups and bent pewter spoons are given the place of honor upon the mantel shelf. Old books, old manuscripts, patchwork quilts—they are loved, once more, in this land. Modern furniture, modern dress, modern ideas were the only things that counted. But, now, thank goodness, some of the beautiful old things have come into their own again.

An old tomb has recently been opened in Egypt. The tomb of an ancient king, named Tutankhamen, who ruled with royal splendor some three thousand years ago. In the tomb have been discovered many of the possessions that the king deemed precious—so precious, in his order, they shared his last resting place. Bits of exquisite fabric, that have somehow lasted through all of the centuries. Curious fragments of glassware and pottery. Hand-wrought vessels of gold and of silver—bar-ribbon, yellow-shaded lamp falls upon it. Because every time I look at it, I shall think of the beautiful things that are the memory of man.

I think that the bit of ivory, hanging in plain sight, in my home, will make me more tender toward the old people that I pass upon the street—that I meet in subway car and crowded shop. It will make me remember that they, too, have been touched by the hand of that master artist—age.—Margaret E. Sangster, in the Christian Herald.

"HE NEVER QUITS"

A tablet to the memory of Capt. David Thomas Hanson was recently unveiled at Northwestern University. It does honor "to an average man." The Congregationalist commenting upon this event says:

"Hanson had an average standing at college of his day, but he never made Phi Beta Kappa. At football he played first place right through for years with the scrubs, but he never made 'the team'. He took part in all college activities, but he was never present of a club. But when the war Spain came, he volunteered, while still in college. He took a postgraduate degree in medicine and entered the medical corps of the United States Army. In the World War he went to the aid of a wounded man and was killed. He was awarded the "croix de guerre" after his death.

"In his address at the unveiling the president emphasized how Hanson played football year after year without ever hearing his name at the end of a college cheer; how he "plugged away" at his studies without ever receiving a 'high stand' award; how he simply did his duty always and everywhere.

"This is the significance of the legend on the tablet: "'He played four years on the scrubs—he never quit.'"

"Brilliance has its place, but the church and the world at large are needing chiefly today the man who will accept hard, unrewarding tasks with little praise and small encouragement—and never quit."—The Baptist.
"NOON PRAYER MEETING" AND "NOON PRAYER LEAGUE"

REV. E. H. BOWELL

On January 19, 1914, in the Central Baptist Church, Memphis, Tenn., and under the direction of the pastor, Rev. Benjamin Cox, was organized a noon prayer meeting and, from that date until the present, a prayer meeting has been held from 12.30 to 1:00 p.m., on every day in each week, Sunday excepted. From that beginning the plan was enlarged and the church entered heartily into the work of serving free lunches for men and women who are out of work and for those who are working for small wages, also furnishing clothing for those in need, railway fares in certain cases, securing labor for those who need it, and in all possible ways ministering to the needs of the poor and unfortunate.

This branch of the work has enlarged until the latest report indicates that 200,000 free meals have been served and a large sum of money has been expended in other branches of practical benevolent work. Our latest letter from Brother Cox tells us that an average of 250 meals a day are now being served free to those in need.

No collections are taken at the noon prayer meetings and the entire expense of the relief work is provided by voluntary contributions from Memphis and from other parts of our country.

The original plan of the prayer meeting was also enlarged and made to embrace, not only people of Memphis, but praying people throughout the entire continent. In carrying this enlarged plan out, the organization, many testimonies to answered prayer are recorded which are a source of encouragement to those of us who constitute the Prayer League. Personally, I consider it a great privilege to be a member of the Noon Prayer League and I derive much strength and comfort from the assurance that at the appointed hour each day when I lift my heart to God in earnest supplication I am uniting my petition with those of 6,000 other consecrated ones for the same blessings. It has also been my privilege to meet Dr. Cox, hear him preach, converse with him and to know of his warm heart and his earnest manner in all he undertakes. In my connection with the Prayer League I have come to really feel:

"There is a scene where spirits blend, Where friend holds fellowship with friend Though underfed far by far, by far meet Around one common mercy seat."

THEN GIRLS HAD THEIR SAY

The Presbyterian Witness, Canada's fine Presbyterian weekly journal, witnesses to the truth of the following: Eight young men and women, including two married girls, unanimously agreed that "flappers" were all right to flirt with, but when it came to marrying, they would want wives that knew about practical housekeeping—that could tell the difference between a beetsteak and a mutton chop and were more practiced in the effective use of brooms than in the technique of jazz dancing. Having come to this pronounced decision, they told some of the "flappers" what they thought. Whereupon the girls replied: "The girl of today is willing to run a broom and cook beans to make a real home for a real man. But she doesn't intend to do it for the accommodation of a cage-papa. God give us men and we'll do our part."—The Continental.

TIME

An inscription found on a sun dial:

"Time is too slow for those who wait Too swift for those who fear Too long for those who grieve Too short for those who rejoice But for those who love, Time is eternity."
THE SABBATH RECORDER

Is this idea of training for leadership in God's service a new one? Have God's great leaders of the past just happened or have they been trained? We have read in our daily readings this week, how some of Israel's leaders studied to lead. Even Christ, before his public ministry, went into a mountain to think over his work with God, and listen to his Father's voice instructing him how he should accomplish his mission of salvation. There he faced the questions which were to determine the trend of his life in the lowly path of humble service rather than by the broad highway of popular applause.

He knew also the necessity of training those who should take up his work after him; so for three years, his disciples enjoyed the close companionship and instruction of their Master. Even at the end of that time, they were not ready to go forth on their world mission. The parting admonition of their great Teacher was "not to depart from Jerusalem, but to wait for what the Father promised—"for what you have heard me speak of; John baptized with water, but not many days after this, you shall be baptized by the Holy Spirit." Thus they waited until their preparation for service was complete.

For this most important of all tasks—co-operation with God in fulfilling his kingdom in the hearts of his children—we must needs put forth our most earnest effort, and train ourselves as thoroughly as we can for his work by the means God has provided.

And shall we be paid for our work? See what the Master told Peter in Matthew 19:27-29.

Let us pray then the prayer which Florence Havergal prayed in her beautiful hymn:

"Lord, speak to me, that I may speak In living echoes of thy tone; As thou dost look into my soul, Thy erring children lost and lone.

"Oh, lead me, Lord, that I may lead The wandering and the wavering feet; Oh, feed me, Lord, that I may feed Thy sheep with pasture fresh and sweet.

"Oh, strengthen me, that while I stand Firm on the Rock, and strong in thee, I may stretch out a loving hand To wrestlers with the troubled sea.

"Oh, teach me, Lord, that I may teach The precious things thou art; And wing my words, that they may reach The hidden depths of many a heart.

"Oh, use me, Lord, use even me, Just as thou wilt, and when, and where; Until thy blessed face be seen, Thy rest, thy joy, thy glory share."

C. E. NEWS NOTES

RIVERSIDE, CAL.—The Riverside society is not dead although our silence might seem to indicate that it is. Our young people seem to be busier in school than last year, so there is now no activity that we could wish. However, we are working "For Christ and the Church."

Sabbath afternoon for a half hour before Christian Endeavor meeting we have a personal workers' class and prayer circle of about eight or nine members. We are studying "Second Timothy 2:15," by Pope. Most helpful discussions are held. Following Endeavor on Sabbath afternoon we have a short mission study class, taking up our study South America. We are especially interested in this country since Mr. and Mrs. Robinson are on the field.

In February the "Listen In" demonstration conference of San Bernardino and Riverside counties met here in Riverside. There was just one address, the closing message. All the rest of the program was dialogues, pageants, etc., demonstrating the work of the societies. Our society demonstrated the use of the helps published by the United Society. The accessory idea was worked out. We borrowed a "Saving Sam" from the Western Auto Supply Co. store here and renamed him "C. E. Sam." We called the service station the "Western C. E. Supply Co." Neil Moore was the proprietor of the station and the first caller was "Pepless Meetings"—Bertram Baxter. C. E. Sam prescribed the Christian Endeavor World, Daily Companion, Better Prayer Meetings, and C. E. Grace Notes. For "Lack of Purpose"—Roland Davis, he recommended a road guide—wall pledge, chauffer's badge—C. E. pin, and speedometer—Efficiency chart. When Bernice Pope with a gasoline can travelled in saying they were stuck in a rut and out of gas he recommended prayer and Bible study, and several books were mentioned. Then Lester Osborn came up saying he was going on a trip and wanted several things. Among them were a camping outfit—Stick of Christian Endeavor for—Lookout Committee's participation report, horn—Publicity Committee, tool kit—Executive Committee helps, etc. The conference showed us what could be done with a little.

Our best bit of work right now is a Bible study class led by Pastor Ballenger. On account of the members not having an extra evening from their studying, our president and Lookout Committee got their heads together and decided to meet at 6:00 o'clock for a simple supper, and then follow it with Bible study finishing at 7:30 or 8:00, so the students could get home early to study. And the plan works. We meet at 6:00 and the committee serves some hot dish, sandwiches and dessert, on paper plates, with paper cups to drink from, so all the dishes to be washed are the knives, forks and spoons. Our pastor presented us with some small trays, which help. Our average attendance is from sixteen to twenty, and of these six or seven are outside young people. If we can win just one of these it will repay for the effort. Our society has a plan which runs all through the Bible—God's plan of redemption. We are glad to read news from the other societies and to hear of their plans. Hope you can use some of our plans to advantage.

LESTER G. OSBORN.

THE PASTOR AND THE YOUNG PEOPLE

"I don't know as I could tell others how I get my young people to work. . . . . it is not so much method as it is a spirit which is contagious. In the first place the pastor must love young people, and he must love to work with them. I try to make myself one with my young people. I am with them in their meetings, in their socials. Our parsonage is always open to them. Our church is not a limited church; the church is not called to work with the Executive Committee and Business meetings are all held at the parsonage. Then, too, I am always boosting the work of the society; holding the work of the board before the society. If I am careful, tactful working I can usually get the society behind any worthwhile move."

THE SABBATH RECORDER

BETTER GIVING

ETHEL BUTTERFIELD

(Given at Walworth Quarterly Meeting, January 20)

The topic handed me, "Better Giving," was subdivided: "Why? When?" But I would like to begin with "What? What shall we give better?"

The first thing is the Lord's. Then all things in it belong to him. We begin our Christian career by giving ourselves, our lives to Christ, and as we grow, developing its graces, enlarging the scope of its activities, we gradually assume more and greater responsibilities, and each year finds new and larger fields in which to labor. As there are diversities of gifts, and to every man talents are given according to his ability, no matter where he has been placed, the humblest task may be glorified if all is done "as unto the Lord." "Whatsoever thy hand fadeth to do, do it with thy might." That is broad enough to take in every one, with work enough for all to do. Thus our lives, our words and deeds, time, talents and ability are to be given each day in loving service to the Master, whose cause is a daily one, calling for daily manifestation in a needy world.

This is not all. The committee in charge of this program bade me emphasize another thing. Today it is so common a subject in any church literature, yet so very unpopular when we try to put it into practice. I believe the time will come when all church expenses of all departments will be paid by funds brought in by tithers. What did God say? "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that shall not be room enough to receive it." Oh, that Christians would give him the opportunity to prove the blessedness of this! I believe, and have said this before, that when a Christian is wholly consecrated to Christ and his service, the purse would be parted of that consecration. There is no financial difficulty when there is a vision. I believe this must be taught from childhood in order to overcome the tendency, all too prevalent, that all is the Lord's except the pocketbook, thereby relieving God of that responsibility, that we are thus so simply reserved, set aside for religious purposes, out of the whole that is his. I am
glad of the Tenth Legion in the Christian Endeavor society. I would advise that we get it into the Junior Christian Endeavor, even the Sabbath school, and train the youth that at least one-tenth of all that comes into his hands is to be used for the work of the Lord, and in so doing he is honoring the Lord.

Why? Listen to God's own words: "And all the tithe of the land, whether the seed of the land, or the fruit of the tree, is the Lord's: it is holy unto the Lord." Do not mistake me. Salvation will not come by tithings alone, as Sabbath-keeping alone is not the whole law. But let me recall the case of the rich young ruler, who boasted of his commandment-keeping—Jesus said, "Yet lackest thou one thing. Go and sell all that thou hast and give to the poor and come follow me." Let us be not lacking in any one thing. Study this plan to see if it has any place in Christian living, and above all practice it to see if results match up with Bible promises. God does not say this because he will bless us, but "that I may bless you". Those who tithe can testify to this.

Why? The work of the kingdom and the workers require financing. Why is there again a demand counting our boards? Granted that economic pressure has worked hardships in certain localities. Can we as a denomination afford to let down our standard even for a little time? During the war "Give us our daily bread." But is it not a common slogan.

Many sacrificed then to meet the demand. Can we do less, now? Truly, this is the time to rally and face the situation with our Leader. Two dollars per member is the quota that would cover our debt. Have we the vision? Is Elder Gardiner's recovery being retarded by this depressing condition? Would he be the earlier able to resume the work with his mighty pen and inspiring influence could he see the path clear before him?

One thing we, together with other denominations lack, I fear, is systematic giving, better giving, tithing; whatever you wish to call it. If the figures given by Roger Babson, the great economist, are correct, and church people actually pay in less than one per cent, in his own words, "What could we do if we had the other nine per cent?"

Who takes the keenest interest in the United Steel Corporation? The American Sugar Trust. Who watches most closely, quotations, the stock market, exchange? Those who hold securities—shareholders. We are engaged in the greatest business on this earth, the most remunerative, the most satisfactory—soul-winning. What have you done about it? Are we nations for its success? Are we praying for its progress? Dividends here compare with those of no other enterprise, for they are everlasting and as sure as the hills of God. In the branch of God's church with which we are affiliated, is it not true that don't we invest in the inventory ever taken? Do we know at the close of the year what has been accomplished? Have all obligations been met? When our all is invested in this project, we will be as eager for success as we would be that our own individual enterprises should prosper. If success is attained spiritually, I again affirm, it will be because the purse goes hand in hand with the consecrated life. It belongs to God, and does any other gift given us to care for.

How? Seek the Scriptures. God said, "Bring ye in the tithes." Each one might work out his own plan of no better way than to estimate one's individual budget. It is regrettable that the denomination has discontinued the card system. To write down in black and white our contributions, with a thud or earnest reckoning at the year's close, would sometimes prove a revelation, especially if in a parallel column headed "Recreation, amusements", etc., we compare the totals. It would be gratifying could the Young People's Board assume the responsibility of getting out such a card system. Does it look like an impossible undertaking that one-tenth the combined income of any one church is not forthcoming to put it on a sound financial basis? Is it not time to see if our reasonable service, when we allow the greatest business in the world to be crippled by an unstable and uncertain foundation? We need our financial walls fastened to the Rock.

Give how? Lovingly, for God gave a Son for our salvation. Give systematically, thereby proving good stewards, and even though little, being faithful to a trust. Paul said, "He who serveth sparsely shall reap also sparingly; and he who serveth bountifully shall reap also bountifully. Every man, as he purposeth in his heart, so let him give, not grudgingly or of necessity, for God loveth a cheerful giver." This then is one of the Christian graces that we ought to cultivate no less than the church of the Corinthians. We Christians of the churches of Walworth, Albion, Milton, Milton Junction and Chicago must show the world what a blessing a tithing could prove. The money so used is a part of our armor. To summarize:

**WHY?**

FARMERS' SONS LEAVE THE FARMS

"There are certain ameliorations to child labor on a farm." Miss Grace Abbott, Chief of the Federal Children's Bureau, quotes from the autobiography of Hamlin Garland, "A Son of the Middle Border", in her annual report to the Secretary of Labor.

"Air and sunshine and food are plentiful. There are 'changes' so abundant in the prairies for better, or at least as handling machinery or dangerous implements in his hands are these laborers engaged in the greatest business on this earth?"

"Like Garland, Dakota children are still finding that 'to guide a team for a few minutes as an experiment was one thing—to plow all day like a hired hand... was not a chore, but it was a job', and a job means more educational opportunities in the spring and autumn," Miss Abbott says. The cold and lonely children she continues, count the days in the fall till the ground freezes for deep for plowing, as they get older and remain hungry. Over half the 845 children studied had missed at least one month of school and nearly one third had missed two months or more. Nine per cent had missed half the school term.

Miss Abbott concludes that the survey shows an urgent need for better legal and administrative provisions so that children coming from rural districts will have educational opportunities approximating those of the town and city child, and will be protected against the physical hazards resulting from unregulated farm labor. The findings of this and other studies made by the Children's Bureau in North Dakota, relating to child dependency and delinquency as well as child labor, have been used by the State children's code commission in determining the changes in legislation and administration which it has just recommended in a report to the legislature.

**LIFE IS GOOD**

May every soul who reads this day
Give thanks thou livest—thank its God it lives.
Since one whose lips have tasted sorrow's cup
May smile and make his faith as steady.
Staking its all, that life is good, earth fair.
And underneath all God—and God, all love.—H. H. Twycro.
GAINS FROM HARD WORK
ELISABETH KENYON
Junior Superintendent

Junior Christian Endeavor Day, April 14, 1928

DAILY READINGS
Sunday—Gain in skill (Acts 9: 22)
Monday—in reward (Prov. 10: 4)
Tuesday—in joy (Eccl. 3: 22)
Wednesday—in economy (Prov. 13: 4, 11)
Thursday—Help for those (1 Cor. 15: 5, 6)
Friday—Uprightness (1 Thess. 4: 11, 12)
Sabbath Day—Topic, What command did he give his disciples? (John 13: 34)

WHO LIKES THE RAIN?

"I," said the duck, "I call it fun,
For I have my little red rubbers on.
They make a cunning three toes track
In the soft cool mud—quack! quack!"

"I," cried the dandelion, "I—
My roots are thirsty, my buds are dry,
And she lifted a towelled yellow head
Out of her green grass bed.

"I hope it'll pour! I hope it'll pour!
Purred the tree-toad at his gray bark door.
"For, with a broad leaf for a roof,
I am perfectly weather-proof!"

Sang the brook: "I laugh at every drop
And wish they never need to stop
Till a big, big river I grew to be,
And could find my way to the sea."

"I" shouted Ted, "for I can run,
With my high-top boots and raincoat on,
Though every puddle and runlet and pool
I find on the road to school."

WHAT TO DO SABBATH AFTERNOON

As Rose, Ethel and Jack finished the big Sabbath Day chicken dinner, Jack remarked.
"Mother, what are we going to do this afternoon?
"All the dishes are all washed," replied mother, "and the table set for supper, you may come into the study, each with a Bible having a concordance and we will make a Bible circus."

The dishes were done up in short order and three eager children gathered in the study with their big Bibles.

"Here is plenty of scrap-paper," began mother, and I would suggest that you each draw roughly a train of circus cars; then you are to put into your box cars the names of as many animals as you can find mentioned in the Bible. You will find your concordance a help here. It would be wise for you to look up each reference before caging your animal, to be sure you are right."

Riding The Giant

It is morning. Harold is wide awake. There by the window is a smiling big Giant.
"Where did you come from, and what is your name?" asked Harold.

"My name is Strength. I came from the North Pole. I climbed clear to the top of it; then I jumped onto the back of the North Wind and rode him down here."

"What did you come for?"

"I came to give boys like you a lift. Do you want to be big and brave and strong?"

"I should think I do."

"Are you willing to work hard and think big round bright thoughts? For they are the kind that make one strong."

"I believe that's the kind I'd like."

"And will you break that string of thoughts that hang around your neck?"

"Why, is that a string of thoughts?"

"Yes, and they are weak, dull and dirty thoughts. And there are shiv thoughts among them that show themselves if you are wanted to do some necessary hard thing. Are you going to keep that kind?"

"Well, no, maybe not."

"All right. Give the string a good hard jerk and jump on my shoulders where you can ride all day. Oh, yes, it is cold, but you are strong enough to stand it now. First, your morning work is to be done. You know I am right under you to help. They are quickly done and you are glad."

Next comes the hard study and practice. See, being on my shoulders you and I go at it with vim.

"Well, well, now the day is nearly over, and your mother wants you to carry that heavy basket of things to Mrs. Wilber, nearly half a mile away. Tut, tut! Have you forgotten? Maybe you didn't break that string real good. Or maybe a bead is sticking to you somewhere."

"Yes, there, now it's gone. You see you are riding me, and we will go and get back quick enough to give you plenty of time to go skating with the boys."

The good strong day passed and bedtime came. The Giant Strength was at the window.
"I will be back in the morning. I like to take a boy who enjoys as you do, riding on my shoulders."

"Mother! mother! I rode the Giant Strength all day."—The Kindergarten-Primary Magazine.

APRIL FOOL!

Johnny Greene was always full of mischief. On April Fool's Day he bought a bottle that was made to look as if it had held ink. The bottle was made to lie on its side and something that looked like ink but was only really colored glass was fastened to the top of the bottle in such a way that as the bottle was put on its side it seemed as if a bottle of ink had been spilled. He put this on the table in the sitting room. Soon mother came in. "Why, who has spilled the ink on my nice tablecloth?" she exclaimed. But she was very much surprised to find that she could pick up the ink as well as the ink bottle.—Normal Instructor-Primary Plans.

April Fool's Day is a coming. Mischief tricks a humming. April Fool's Day is here. Funniest in the year. April Fool's Day is past. And best of all the last.—Contributed.

The Pathfinder tells us why the moon looks bigger near the horizon than it does when overhead. As you know, a blanket of atmosphere surrounds the earth. Compare our atmosphere to the skin of an orange; when a pin is thrust straight into the orange it does not pass through the same amount of skin that it does if pushed in slantingly. Now when the moon is near the horizon we view it through more atmosphere than we do after it approaches the horizon we view it through more atmosphere. This is because the orange it does not pass through the atmosphere surrounds the earth. The atmosphere magnifies things, therefore the more atmosphere we see the moon through, the more it is magnified.

A little girl of seven years stood in front of a closed gate. A gentleman came along and she asked him very politely, "Will you please open this gate for me?" He did so, but then remarked, "But why, my dear child, couldn't you open the gate yourself?" "Because the paint is not yet dry," she answered simply.

A farmer had a horse he was anxious to sell and one day while driving with a prospective buyer, the horse stopped so frequently that the man remarked, "What ails your horse? Is he balky?" "No," replied the farmer, "he is all right; he is so afraid that someone will say 'Whoa' and he not hear it that he steps every few minutes to listen."

Little Jennie was chewing gum in school, which, of course, was against the rule. She was also sitting on her feet sprawled out in the aisle. The teacher rebuked her sharply. "Jennie, take your gum out of your mouth and put your feet in immediately."

"Politeness is to do and say The kindest thing in the kindest way."

THE PROBLEM OF RELIGIOUS EDUCATION

WILLIAM PIERSON MERRILL

When a boy or girl goes from his home church to spend from four to seven years at educational institutions, and comes back disturbed in his faith and uncertain in his beliefs, out of touch with the church, it is not just or wise for the church and the entire blame back upon the college. Why did not that church forsee the problem that boy was to face? Why did it not present the Christian religion to him in terms compatible with the truth as it would come to him in school and college? The Christian religion is capable of being stated in such a way that it can live in hearty and self-respecting fellowship with modern science. And the church is not beginning to meet its grave responsibility for oversight of the souls of its youth until it is going to the extreme limit of possibility in presenting the truth of Christ in terms that do not clash with the truth of modern science.

I speak out of many years of experience with college youth at summer conferences. I have found very many young men and women earnestly religious at heart, loving Christ and wanting to serve him, who have told me that it seemed utterly impossible to go back to their home churches and fit into the life and work of those churches. They would not be welcome there unless they would submit their minds to a yoke of traditional belief, impossible to be worn by any one trained in modern science. It is not strange that so many young people come back from the colleges and fail to serve the church, when they are placed so often in a static orthodoxy at home and a scornful agnosticism at college.

It is the business of the church, for the sake of Christ and in the very spirit of the missionary enterprise, to put the gospel in language and thought-forms which will meet the needs of these young men and women.

In any church where the attempt is being made to hold knowledge and religion together and to show that essential Christianity can get on well with modern science, some of the older people, settled in their preconceived views, contented with the statements and forms they have always known, may grow resistive at times over the continual stirring of these new ideas. Let them remember that one of the first concerns of the church is to minister to the growing spiritual life of the young. It was Christ who set the child in the midst. No preacher and no church is rightly discharging the function of Christian ministry today, who is not most concerned with the spiritual culture of the young.

We must take more seriously than we have the work of religious education in the church. In the present confused state of religious training, with the utterly inadequate recognition of religion in our day schools, it is impossible to overestimate the importance of the Bible school, slight though its contribution may seem to be. It is one of the first responsibilities confronting every Christian, one of the first calls to which he should harken, that if he have the slightest capacity for Bible-school teaching or leading, he shall give himself, in the spirit of Christ, to be used and spent in that work. It is a very grave fact that it is becoming increasingly difficult to get cultured, trained people to engage in this work of teaching the young. Christians ought to leap at such opportunities. Every one ought to be eager to get into this work of the religious training of the young.

We can not forget that one of the significant elements of Jesus' own gospel is his interest and confidence in the young. "Of such is the kingdom of heaven." We know that he meant not only that the children when they die go to the arms of God our father, he meant something far more immediate than that. He was talking of the kingdom of heaven on earth, and he was telling us that the surest way to bring that kingdom is to take care of the children. Sometimes there passes before one's imagination the vision of a world in which, whatever might happen to the older people, proper care was taken of the entire younger generation. Then one sees the value and meaning of that simple saying, "Of such is the kingdom of heaven". There is no finer ideal that we can keep before our minds as Americans or as Christians, than that voiced in the great verse from Isaiah, "And all the children shall be taught of the Lord, and great shall be the peace of thy children; and in righteousness shalt thou be established". Let us so live and so labor that that ideal may begin to come true in our land. From a sermon preached in the Brick Presbyterian Church, New York.—The Baptist.

PROHIBITION HAS MADE GOOD

Recently I attended a meeting of a national medical association, whose delegates represented something like 40,000 physicians scattered all over the United States. I took the opportunity to put the question, "What do you think about the prohibition movement? Do you want to keep it up, or if so, how?" To about thirty or forty of the leading men from the various sections of the country.

It has been my own estimate that the actual amount of liquor consumed by the whole community had been cut down 50 per cent to 65 per cent; to my surprise, however, the lowest estimate of reduction, advanced by those men of thirty to fifty years of experience, was 80 per cent, and some ran as high as 95 per cent.

Order in the present country can now be made with absolute sureness, and that is that all over the country has occurred a most unmistakable and striking decline in the general death rate from all causes, until it has now reached its most triumphant low-water mark in all recorded history.

Just as a single illustration to serve as a type of all the rest, the death rate for the entire United States has fallen in the last three years from 14.2 to 12.3 per thousand, or a saving of over 200,000 lives per year. Certain of our great cities, New York for instance, have actually, in some of their monthly rates, fallen below twelve and gone down well below ten per thousand.—Woods Hutchinson, M. D., in Hearst's Magazine.
### HOME NEWS

**BERLIN, N. Y.**—There is no doubt but that a word from Berlin would be enjoyed by many, and since no other one has written from here for a long time it may not be amiss for me to send a few lines.

From what we learn from other places we are sure that the winter here has been about the same as elsewhere. It has been a regular old-fashioned one and has made me think of the winters of my boyhood in old Allegany. Notwithstanding the deep snows and bad roads the attendance at all the church services has been very good. One Sabbath it was so bad we had only one Bible class and no preaching. As a community we have had little sickness aside from severe colds. This is greatly appreciated.

It was the pastor's desire to have a series of evangelistic meetings in our church during the winter but as there was an effort being made to have a series of union meetings we joined in the effort. Beginning with the Week of Prayer there was a union effort. The first week of meetings was held in the Methodist church, then there were union prayer meetings held each Wednesday and Friday evenings alternating between the Baptist and Seventh Day Baptist churches, and a union preaching service each Sunday night in the Baptist church. The writer was asked to preach at all of the Sunday night services. The interest in the meetings grew slowly but steadily till time for the evangelist, Rev. J. J. Scott, to come. He began his work February 3 and closed the services February 18. Slowly but surely the interest grew till the house was well filled and some twenty-four converts were lined up for the Master. The preaching was clear and forceful in its presentation of the gospel message. He emphasized the necessity of a regeneration and a recognition of the presence and work of the Holy Spirit. Before leaving he gathered all who would join into a movement for a real spiritual growth. He had them choose sides for a work of three months. Each side was to be credited with the numbers it gathered to its side, the number who bore testimony or offered prayer in the union prayer meetings which were to alternate between the three churches, and for the attendance of the members of the various sides at church services and Bible school. You see this would be a healthy competition and lead all to be regular in their attendance upon the appointments of the church. The prayer meetings have been seasons of inspiration and the spirit seems to be on the increase.

The evening of March sixth this church arranged for a donation for the pastor and his wife. It is the third one since his coming here and this was the largest one though the night was stormy. The church was filled with townspeople and all seemed to have a good time and enter into an evening of social visitation. This successful gathering is only one of the many manifestations of the kindly feeling that the people of the church and town have for the pastor's family. Surely we need to praise the Lord and double our diligence in the work of his kingdom.

**E. ADELBERT WITTER.**

**DETROIT, MICH.**—Detroit, as other places, has had its quota of sickness and accident. Not a Sabbath has passed without several being absent because of illness, but, notwithstanding this, the average attendance has been higher than the preceding quarter, which, in turn, was higher than the one before it.

Mrs. C. A. Robinson, a charter member and a regular attendant, had the misfortune in January to fall on a slippery sidewalk, breaking her hip bone. She was carried to the Receiving Hospital and the break was set. She was placed in a cast and ordered to remain in bed for three months. At the hospital she received many visits from the members and friends, and at her home she is patiently bearing up under this severe trial. Her presence is greatly missed at the Sabbath and other services, and so is that of Clifford and Clarie Robinson, who have had to remain home many of the Sabbath with their mother.

The little company raised $105.00 for the Forward Movement at this quarter and that is within $35 of the sum it had previously raised from November, 1920, until December, 1922, so we feel much encouraged. More money is coming in and Detroit will be well "over the top" before June 30. The Committee's expense will be considerable, the postage alone amounting to $20.00, with printing costs to be added. Then the church ordered and paid for 10,000 cards calling attention to the claims of the Bible Sabbath, and is making a goodly donation to the "Voice," the little monthly published by several Detroit brethren.

Two evenings were given to Socialized Christianity. The first taking the form of a reception to three West Edmeston boys, Brothers Langworthy, Morrow and Brooks, and to Brother Crouch, of Nortonville; the second, a reception to Brother W. R. Fink, of Walworth Church, and Mr. Ross Dresser, of West Edmeston. Mr. Buell D. Burdick, of Nortonville, Kan., is also in Detroit, and has secured a position at Ford's factory, with Sabbath off.

Elder Wartenbe, of Petoskey, Mich., a convert to the Sabbath, has attended a number of our meetings and has spoken for us twice. He had previously been supplied with mail with much of our good literature. Elder J. J. Scott gave an excellent discourse one Sabbath in February and always does his part, in singing, Sabbath-school teaching and house-to-house Bible work.

The church expects to partake of the Christian Passover on the night of March 30, much after the manner of the old Mill Yard Church of London, England, unleavened bread and unfermented wine, mingled with water, after the manner of the Cup of Blessing in the time of Jesus and Paul will be used.

**R.S.**

### Country Life Leadership

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**AMERICAN SABBATH TRACT SOCIETY**

(SEVENTH DAY BAPTIST)

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DEATHS

GEISINGER.—John W. Geisinger, in Roadstown, N. J., in the eighty-ninth year of his age. Mr. Geisinger was born in Wirschem, Germany, May 16, 1834. He came to America in 1854 and was soon followed by his brother George. Frank and John. They came to this country until their death they lived in the vicinity of Shiloh and Bridgetown.

Mr. Geisinger was married to Jane Lupton, September 2, 1860. There was born to them, one son, Richard, who died in January, 1890, leaving a widow.

This was the case with the parents from which they never fully recovered.

The wife of Mr. Geisinger died at their home in Roadstown, where she had lived since her death he has made his home, for the most part, with the niece where he died. Besides this niece, there is her sister and three brothers in this country, Henry, George and John, all of whom live nearby.

For nearly sixty-six years he has been a faithful member of the Seventh Day Baptist Church, supporting it when possible by his presence and in a financial way. There are but two persons now living who have been members of this church longer than has Mr. Geisinger.

The funeral was held in the home of his niece, Mrs. Mina Benjamin Cowles, who died April 3, 1858, and remained a member until his death.

Funeral services were held in the home on Friday afternoon, March 2, conducted by his pastor, Erlo E. Sutton.

COWLES.—Mrs. Mina Benjamin Cowles was the youngest in the family of six children of George Oscar and Maryette Rogers Benjamin, born in the town of Preston, May 15, 1876.

Her public profession of Christ took place in 1901, when she received baptism at the hands of the late Rev. L. R. Swinney, then pastor of the DeKuyter Seventh Day Baptist Church. She remained faithful to her duties, manifested especially in her loyalty to her father and mother. She moved with her mother from Preston Hill soon after the death of her father in 1903. Here she was married to Walter G. Cowles June 24, 1908. Soon afterward they moved to a farm in the town of Guilford. For the past two years

SABBATH HISTORY I.
BEFORE THE BEGINNING OF MODERN DENOMINATIONS

AVAH JOHN CLARENCE BOND

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Sabbath History I

she has been in poor health, suffering intensely at times. During the last nine months she has main-ained a patient and uncomplaining spirit. Her sufferings came to an end on the morning of February 19, 1923, when she entered into her eternal rest.

She has been a most faithful and devoted wife. She found her departure her husband, her aged mother, two brothers and three sisters. She died praying for those dearest to her. Her pastor was called to the funeral on February Thursday, February 15, at 2 p.m.

"Come ye blessed of my Father, inherit the kingdom prepared for you." T. J. V. H.

SMALLEY.—Morgan R. Smalley was born in Woodstock, New York, February 10, 1850, married Eliza, the daughter of Joseph Davis, of Plainfield, N. J., December 26, 1860, and died at his home in Shiloh, N. J., March 11, 1923, after a long and a happy life. He was the son of John and Phoebe Woodstock Smalley. When he was about four years of age the family moved to the town of Plainfield, and about eight years later located on a farm on the road leading from New Market to Bound Brook, where he grew to manhood.

On December 14, 1855, he married to Mrs. Tabitha B., daughter of the late George B. and Elizabeth S. Davis, of Shiloh. For some seven years he lived with his parents and in 1860 he moved to a farm about two miles north of Shiloh where they lived until 1910, when they re-located to the town where he died.

He is survived by the wife and five children, Mrs. Eva Turner, Asbury, N. J., Mrs. R. C. Richardson, Plainfield, N. J., the Rev. G. B. Leonard, Pa., and Lester R., all of Shiloh. Three daughters, a child, and Adella and Lillis having passed on Thursday morning afternoon, March 14, 1923, conducted by her pastor, Clayton A. Burdick.

Funeral services were held in the home Wednesday afternoon, March 14, 1923, conducted by his pastor, Erlo E. Sutton, and the body was laid to rest by the side of his loved ones who had gone before in the Shiloh Cemetery.

Hickox.—In Philadelphia, Pa., February 14, 1923, Abbie and Hickox, in the eighty-first year of her age.

She was the daughter of Charles C. and Anne Maria Maxson and was born in Westerly, R. I., April 10, 1843. In 1873, she was married to Frederick Hickox who died many years ago. The most of her life had been spent in Westerly where a large part of her interests were centered. For many years she was an instructor in music for the public schools of her native town. She had professed faith in her Savoir early, uniting by letter with the Shiloh Seventh Day Baptist Church, of which she was a faithful member and much interested in its welfare. For the past few years she had spent her winters in Philadelphia, with the family of her son, Dr. Charles F. Hickox.

The funeral service was held at her home, 128 Main Street, on Sabbath afternoon at 2 o'clock, conducted by her pastor, Clayton A. Burdick. Beside her son, Dr. Charles F. Hickox, her wife and son Charles, she leaves one brother, Clarence C. Maxson, of Westerly, R. I.

Brom.—George Washington Boyd, son of John and Nettie Kapasirot Boyd, was born February 22, 1922, and died February 8, 1923, near Salemville, Pa., lacking fourteen days of being one year old.

Funeral services, conducted by the pastor, were held at the church in the afternoon of Sabbath Day, February 13. The little body was laid to rest in the Salemville cemetery. The sympathy of many hearts goes out to the bereaved parents in a special way in the giving out of this little life, since it is the second little one they have been called upon to give up within a period of less than two years.

"And the mother grieves, in tears and pain, The flowers she most did love; She knew she would find them again In the fields of light above." R. E. T.

BROKEN MEASURES

Life is full of broken measures, Objects unattained.
Sorrow intertwined with pleasures, Losses of our costliest treasures
Ere the heights be gained.
Every soul has aspiration
Still unfulfilled.
Memories that wake vibration
Of the heart in quick pulsation,
At the gift departed.
We are better for the longing.
Stronger for the pain.
Souls at ease are nature wronging;
Through the harrowed soil come thronging
Seeds, in sun and rain;
Broken measures find completeness
In the perfect whole;
Life is but a day in fleetness—
Richer in all strength and sweetness
Grows the striving soul.
—Sarah K. Bolton.

"There is but one opinion in our university and that is most positively in favor of prohibition. Of course there are violations of the prohibitory act; so there are violations of the law against straying, and against murd"
SABBATH RECORDER

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY will be glad of the prayerful contributions for the work of Miss Marie Janns, of Java, to be sent to her quarterly by the treasurer. S. B. Davis, Westminster, C. H.

The first Seventh Day Baptist Church, of Syracusa, N. Y., holds regular Sabbath services at 10 o'clock a.m. Every Sabbath morning, at 11 a.m. Service is held, and the regular services at 3 p.m., in the chapel, at 4 p.m., in the church. All are cordially invited to attend. Rev. William R. Leake, pastor, 150 S. Clinton Ave., Utica, N. Y.

The Seventh Day Baptist Church of New York City holds a regular Sabbath service at 3 p.m., at 1065 1st Ave. Preaching service at 11 a.m. A cordial welcome is extended to all visitors.

The Seventh Day Baptist Church of Chicago, holds regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Van Buren, 2½ blocks, at 3 o'clock p.m. Visitors are most cordially welcome.

The Second Seventh Day Baptist Church holds its regular Sabbath services in room 30, floor of Y. M. C. A. Building, 334 Montgomery St., S. S. Ballenger, pastor, at 10 a.m. Preaching service at 11 a.m. A cordial invitation is extended to all. Rev. William Clayton, pastor, 132 W. 23rd St., New York City.

The Seventh Day Baptist Church of Thisis and Santa Fe, holds regular preaching services each Friday evening at 6 p.m., at the mound, 1100 cucumber Ave., Springfield, Ill.

The Seventh Day Baptist Church of Tollington Park, N. J., holds regular meetings each week. Church services at 4 p.m. Visitors cordially welcomed.

The Church in Los Angeles, Cal., holds regular services in the rooms of West 43rd street and Monica Avenue every Sabbath morning. Preaching at 11 o'clock, followed by the Sabbath school. Everybody welcome. Rev. Geo. W. Hills, pastor, 264 W. 42nd street, Los Angeles.

The Northeast Seventh Day Baptist Church holds regular services at 10 o'clock Sabbath morning, followed by Bible School. Church in the room, 3397 Alabama, at 10 o'clock, and a gallon prayer meeting Friday night. Church services at home of Mr. and Mr. S. Ballenger, Pastor, 438 Denton St., Riverside, Cal.

The Minneapolis Seventh Day Baptist holds regular weekly services in the homes of members. A cordial welcome is extended to all. Rev. Angeline Abbey, 1693 Third Avenue, south, 'phone Main 1564, leader, Mrs. Wm. Sundberg, President, S. S. Superintendent. Visitors cordially welcomed.

The Detroit Seventh Day Baptist Church of Christ holds regular services in room 402, Y. M. C. A. Building, Fourth floor, elevators, Adams and Michigan, and holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a.m. Christian Endeavor and G.A.R. meetings held each Friday evening at 7:30. Visitors are always welcome. Parishioner, 198 N. Washington Avenue.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a.m. Christian Endeavor and G.A.R. meetings held each Friday evening at 7:30. Visitors are welcome.

The Mill Yard Seventh Day Baptist Church of London, Eng., holds regular preaching services in the Sanctuary Chapel at 10 a.m. every Sunday morning, in the College Building (opposite Sanitarium) 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parishioner, 29 N. Washington Avenue.

The Sanitarium Seventh Day Baptist Church of City, holds regular preaching services each Sabbath at 10 o'clock in the chapel, and a gallon prayer meeting Friday night. Church services at home of Mr. and Mrs. S. Ballenger, Pastor, 438 Denton St., Riverside, Cal.

Contributions to the work of Miss Marie Janns in Java will be gladly received and sent to her quarterly by the treasurer, Frank J. Hubbard, Treasurer, Phillipsburg, N. J.

THE SABBATH RECORDER

SPECIAL NOTICES

ADVERTISEMENTS

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The Great Palm Sunday School Convention will be held during the winter season at the several homes of the School. All who plan to spend the winter in Florida and who will be able to attend the Sabbath school services which are held during the winter season at the several homes of the School, are cordially invited to attend.

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SABBATH HISTORY, Vol. I BEFORE THE BEGINNING OF MODERN DENOMINATIONS

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The crowning work of creation was the creation of the Sabbath. This seems to be the theme of the first creation story as recorded in the first chapters of Genesis. Scholars affirm it as their belief that this account of "the beginning" was written not primarily to describe the creation of the physical world, but to set forth the divine origin of the Sabbath. This conclusion is in accord with the fact that the Bible is a book of religion and not of science. The Sabbath of Genesis confirms the fact that God was not only "in the beginning", but that he stayed with his world as the benevolent and righteous Father.

ALMIGHTY GOD, who, by thy Son Jesus Christ, didst give commandment to the holy Apostles, that they should go into all the world, and preach the Gospel to every creature; grant to us whom thou hast called into thy Church a ready will to obey thy word, and fill us with a hearty desire to make thy way known upon earth, thy saving health among all nations. Look with compassion upon the heathen that have not known thee, and on the multitudes in our own land that are scattered abroad as sheep having no shepherd. O heavenly Father, Lord of the harvest, have respect, we beseech thee, to our prayers, and send forth laborers into thy harvest. Fit and prepare them by thy grace for the work of their ministry; give them the spirit of power, and of love, and of a sound mind; strengthen them to endure hardness; and grant that both by their life and doctrine they may show forth thy glory, and set forward the salvation of all men; through Jesus our Lord. Amen.

CONTENTS

Editorial.—Fragrant Days Filled With Songs.—Wonderful Success of Prohibition.—A Plea for Practical Religion.—Christianity Greater Than Benevolence.—The Committee on Revision of Denominational Literature. 448-451
Detroit's Vocational Committee. 461
Annual Meeting of Richburg Church. 462
"Scientific Christian Thinking for Young People" 452
The New Forward Movement. 453-465
Excerpts From Letters.—An Interesting Sabbath Discussion Between Ruskin and Stillman.—Sabbath History.—General Conference Reports for March, 1923.—Standing of the Churches 455-465
Verona 466
Missions.—The Church and Missions in Their Relations to Property, 464-468
Salem Breaks Even with Davis-Elkins in First Debate on Schedule. 465
Anti-Saloon League Elects Anderson Superintendent for Another Year. 465
Education Society's Page.—Some Predominant Functions of the Secondary School and College. 459-465
Testimonial. 466
Women's Work.—The First Sign (poetry).—Why the Minister Did Not Resign. 466-469
Young People's Work.—My Denomination.—A Letter of Thanks. 470-472
People's Board Meeting. 470-472
Children's Page.—Stronger Than a Storm in the House.—What to Do On Sabbath Afternoon.—May's Little Hen.—Composition Night (poetry). 473-475
Our Weekly Sermon.—The Transforming Power of the Cross of Christ. 476-480
Sabbath School Lesson for April 21, 1923 480