HIS HOLY DAY

It will be seen therefore that the Sabbath, the symbol from time's beginning of God's presence in the world, played an important part in the development of the Hebrew religion, which was the bud that blossomed into Christianity. There were husks of the old religion which fell away on account of the bursting life of the new, but a part of the flower of Christianity is the Sabbath with its fragrance of heavenly incense.

There is a demand for every living being in the United States to respect and abide by the laws of the republic. Let men who are rending the moral fiber of the republic through easy contempt for the prohibition law, because they think it restricts their personal liberty, remember that they set the example and breed contempt for law which would ultimately destroy the republic.

The day is unlikely to come when the Eighteenth Amendment will be repealed. If the statutory provisions for its enforcement are contrary to deliberate public opinion, which I do not believe, rigorous and literal enforcement will concentrate public attention on any requisite modification. Such a course conforms with the law saves the humiliation of our people before the world, and challenges the destructive forces engaged in widespread violation, official corruption and individual demoralization.

—President Harding.
The Sabbach Recorder

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North Loop Preparing

The Bulletin of the First Baptist Church in Nebraska has come the last few weeks, filled with interesting data regarding the church's work. On the outside of the back cover printed in clear large type we find the following statement and earnest plea for a large home-com­

ing Conference:

General Conference will be held with the North Loop (Neb.) Seventh Day Baptist Church, August 22 to 27. The church is making plans to entertain the largest Conference held in years.

The Missionary Society solicits gifts and bequests for its denominational growth and development. "Come thou with us and we will do thee good."

We hope our people throughout the entire land will help to make the General Conference all the more successful. North Loop people are striving for. If all who go will take their faith and prayers in de­
nomination growth we shall have a real Pentecost.

In another place the Bulletin gives us this information:

Do you know that North Loop is near the center of the United States east and west? Near are sign boards which say on one arm 1,721 miles to Boston, and on the other 1,733 miles to San Francisco. Here is a good chance for the east and the west to meet in General Conference August 22 to 27.

On still another page we read:

If any one needs a special invitation to persuaded him to attend Conference August 22 to 27, that invitation is hereby extended. This applies to old settlers, school teachers, preachers, young people, Sabbath-keepers, or any class in which you may belong. Come one.

No one ever needs to tell North Loop to "wake up!" for it is always on hand when important interests are at stake.

We see by the Bulletin that the new year began with a sunrise prayer meeting, in which twelve speakers had each the name of one month of the year for a subject; the Christian Endeavor society realized $200.00 from a birthday tea, for the church budget and observed Endeavor Day with appropriate services. The Young Woman's Missionary Society paid $122.00 toward the budget; the Woman's Missionary Society is piecing an album quilt for the pastor's wife, with over three hundred signatures thereon. Each person pays ten cents to have his or her name worked into this quilt. We also notice, that a study of Seventh Day Baptist principles and history is being carefully made by the Intermediates.

The Cherokee Rose

"Oh 'tis the Cherokee rosebush loaded with beautiful roses!" Such exclamations as this are frequently heard when automobile parties are passing some fine yard where a climbing rosebush is seen loaded with white roses. It would be difficult for me to decide which is the most beaut­

iful of the many varieties of roses in Florid­
a; but no mistake will be made by saying that the Cherokee rose is a great favorite there.

After hearing it mentioned several times by an admirer, we looked the matter up and brought it to our knowledge.

Legend... The legend about it which must add something to the interest taken in it.

As the story runs: Many years ago a wild rose vine covered the lodge of a Cherokee chief, well loaded with white roses. During her childhood years the only daughter of the chief has played beneath this bower of blossoms.

In one of the Cherokee raids a fine young Seminole brave was wounded and brought...
to her father's wigwam, a prisoner. Here she was treated with kindness and respect, but she refused to escape unless she would go with him, as it would mean leaving her home.

She realized that her patient was only being kept for torture as soon as he was well, and so she planned for his escape. He refused to escape unless she would go with him, and so they fled together on one dark night. As she passed under the rosebush she planted a spray which she carried in her bosom to her southern home among the Seminoles. There she planted the slip beside the lodge which her lover had made for her. It grew luxuriantly in the rich soil, and she always called it her "Cherokee Rose" in memory of the tribe she had forsaken for her love's sake.

She found a happy home among the Seminoles where true love made her world bright; yet she did not forget the home of her fathers. It was a happy thought that prompted her to take a slip from the vine that shaded her childhood home. That must have been a pleasant reminder of other days as its roses bloomed each summer by her own door.

Happy is the maiden who, for love's sake, leaves her father's house to establish a home of her own, if she takes with her some token of her memory of other days bears flowers of love for the new.

We are sorry for anyone who cherishes no love's sake.

A Great Fish But If we had not seen the Not a Fishy Story very thing itself, the story we tell might seem like "a fish story" in the sense in which that term is often used.

It was on board the yacht *Talnami* lying at dock in Daytona—a fine boat, evidently at anchor in the harbor. The deck was like a garden on a fine day in the month of June.

Some years ago, not far from Miami, one Captain Charles H. Tompson captured the great fish. It is forty-five feet long, eight feet and three inches in diameter, and weighs fifteen tons. It would require a belt twenty-three feet and nine inches long to go around it, and its skin is three inches thick. If you measure its mouth you will find it to be thirty-eight by forty-three inches in length when opened. When captured its liver alone weighed seventeen hundred pounds. Its tail measures seven feet from tip to tip of the fins. Its six gills are four feet long.

We will let the folder accompanying the exhibit tell the rest of the story:

- It had swallowed an octopus weighing 400 pounds; a black fish pounds; and 500 pounds of coral also found in its stomach.
- It could have swallowed forty Jonahs without the slightest pang of conscience.
- It smashed a boat into thousands of pieces and crushed the rudder and propeller of a 31-ton yacht with a single swing of its mighty tail.
- Five harpoon thrusts and 150 large caliber rifle bullets only served to increase its fury and it required five days to finally kill it.

The actual battle lasted 39 hours—two days and a night,—in open sea, with the monster dragging a small boat at express train speed for hundreds of miles. Scientific authorities believe that the creature was an inhabitant of depths more than 1,500 feet below the surface, and that it was blown up by some subterranean or sub-aquatic volcano, which injured its diving apparatus so that it was unable to return to its native haunts.

The thickly wooded island it lived in withstand the most enormous water pressure, a pressure almost inconceivable to man. Its eyes, which are very small, have no lids and were never closed, indicating that it lived at a depth where eyes were of no avail.

The creature is not classified in natural history. The genus or species is unknown and it is not recommended by the Smithsonian Institute. Wam...
warning could be kept before their eyes. If parents refuse to cross their children's will in regard to food, allowing them to feast on sweetmeats, and pampering their appetites for nicknacks instead of wholesome food; if evil habits are not corrected; if children are allowed to grow up without careful instruction regarding their wonderful physical being, and without an hourly reminder that honest toil is disgraceful, and allowed to live in idleness, an appropriate warning for such homes might be: "Don't Kill a Child."

A spoiled child is half killed anyway so far as his usefulness is concerned. Many a parent would be happier in years to come, and would give to the world a real and useful man, if he could only be made to realize his responsibility for the future life of his little child.

DOINGS AT FARINA

Some time ago I wrote about the doings here but was not satisfied with what I had written so did not send it. After a long delay I will try again. I will begin with telling of the splendid revival meetings which we held in February. We were fortunate in getting the assistance of Pastor Hill, of Welton. He tried to put us off but we were so insistent that he finally came. The weather and roads were almost at their worst but these did not keep many away. We are sorry that we are not able to report the great number of conversions. We are not able to report one. There are only three persons connected with our church above three years of age who are not members. There are a number who are not in line, whom we would like to have reached. But the work was not in vain. It was a revival and the church needed the strong, loving and inspiring messages which Brother Hill gave us. He merited the highest praise which came from all who heard him.

The second Sabbath that he was with us was a great help to the church. There was a large attendance and Brother Hill laid the burden of the work of the church and of our cause upon the hearts of the people. At the close of his sermon he again to believe that honest toil is disgraceful, and allowed to live in idleness, an appropriate warning for such homes might be: "Don't Kill a Child."

A spoiled child is half killed anyway so far as his usefulness is concerned. Many a parent would be happier in years to come, and would give to the world a real and useful man, if he could only be made to realize his responsibility for the future life of his little child.

The next Sabbath was also a splendid day when Brother Hill asked all the young people to line up at the front of the church thus declaring themselves as ever ready to obey the Master's call. He had previously given talk on "lead pencils" reaching the climax with the ever-sharp, every-ready, ever-ready man was always on the job. It was a splendid sight to see our fine young folks taking such a stand. This service closed Brother Hill's work with us, a work which will long be remembered and will continue to bear fruit as time goes on.

Next Sabbath was a few weeks later when the Baraca class learned that there was a debt of a few hundred dollars which had been hanging over the church for some time. A meeting was called to talk the matter over with the result that the boys agreed to assume the responsibility for the debt, starting out with a pledge of one hundred dollars among themselves. By the second Sabbath they had one hundred and fifteen dollars collected. So we held Baraca Day. After a special sermon by the pastor one of the older men told of the movement on foot, then one of the Baraca men came forward and in a few minutes the whole amount was pledged. Now the debt will soon be out of the way and we will be ready to start on some new objects for church improvement.

Next Sabbath will be the fifty-seventh anniversary of the church which will be celebrated with the covenant and communion service. We expect to have messages from all the members near and far.

THE EDITOR AT HOME

All communications for the editor may now be addressed to Plainfield, N. J. April 14 was his last Sabbath in Daytona, Fla.

National prohibition is one of the greatest safeguards to youth and to the home. There have been more broken homes, more destruction of character through weakening of the will, and more crimes induced by drink than from any other known cause. I trust that national prohibition has come to stay.—Mina C. Van Winkle, President National Police Women.

ORIGIN OF SUNDAY LEGISLATION

WILLIAM M. STILLMAN
Of the New Jersey Bar

"Scientific truth compels the admission that the 'sanctity of the day' did not originate with Christianity. Among the pagans it was known as 'dies solis' or the day of the Sun and was consecrated to Apollo."—Ringgold on the law of Sunday, page 111, citing from Milman History of Christianity, Harper's edition (1855) page 289.

Ringgold's book was published by Frederic D. Linn and Company, of Jersey City, N. J., in 1891. It is entitled "Sunday, Legal Aspects of the First Day of the Week." by James T. Ringgold, of the Baltimore (Md.) Bar, and is a volume of 320 pages and a compendium on the subject.

"The Assyrians, Babylonians and the people of old Accad or Acado-Sumarians who were the original inhabitants of Chaldea observed a Seventh Day Sabbath centuries before the time of Moses," Hibbets Lectures, "Social life among the Assyrians" (1893), quoted by W. W. Atterbury in Johnson's Universal Cyclopaedia. "It may be traced to the dawn of human history."

"That all Judges, peoples and artificers rest on the Venerable Day of the Sun" (Ringgold, page 265).

Christ intended a spiritual kingdom; the union with the pagans and Constantine, made it a temporal kingdom. "This first Sunday legislation was the product of that pagan conception so fully developed by the Romans, which made religion a department of the state. The Emperor was 'Pontifex Maximus' in all matters of religion, especially in the appointment of sacred days. Constantine made this law while in terror of the growing power of the Christians. It was the first baneful fruit of that union of church and state which began for Christianity with the conversion of that Emperor" (Ringgold, p. 277).

Sunday legislation between the time of Constantine and the fall of the Empire was a combination of pagan, Christian and Jewish cults. Many other holidays, mostly pagan festivals, were associated in the same Sunday laws. It was during the Middle Ages, Sunday legislation took on a more Judaistic type under the plea of "analogy" whereby civil authorities
claimed the right to legislate in religious matters after the manner of the Jewish theocracy. The Continental Reformation gave us no more legislation, nor any change, but the English Reformation produced a new theory and developed a new type of legislation. Here, we meet for the first time in history (about 350 years ago) the doctrine of the transfer of the fourth commandment to the first day of the week and the commandment legislation. Sunday was held supremely sacred by the Puritans under the plea that the obligations of the fourth commandment were transferred to it.

All the laws and decisions of our courts thereon, regulating the observance of Sunday as a Sabbath can be traced back to our Puritan ancestors of Cromwellian time.

Ringgold has been careful in his book to give every U. S. decision he could find relating to this subject up to the date that this book was published.

In ending his discussion of the constitutionality of Sunday laws he says that "an established Sunday means an established church whence it follows that it has no place among Americans" that "Sunday laws are in their essence immoral, demoralizing, and unchristian, and that every effort to defend them involve the maintenance of palpable absurdities" (Page 189).

"In his time for the complete separation of church and state, and we have practically attained it except in four particulars: (1) certain qualifications of belief required in some States of office holders; (2) the same as to witnesses; (3) the manner of applying the law of blasphemy; (4) Sunday laws" (Page 278).

The N. J. Vice and Immorality Act, Comp. Statutes, page 5712, speak of many things we can not do on the "Christian Sabbath" or "First day of the Week" commonly called "Sunday."

If rigidly carried out, no newspapers could be sold, no golf played, nor any amusement of any kind entered into, and it would be a crime to ride a bicycle or drive an automobile. In many respects our Statute is a theocracy. In many respects our Statute is a theocracy.

In many respects our Statute is a theocracy. The criminal Code, or "dead letter," as for instance the law requiring that only one passenger train can be run each way, and no freight whatever carried on any railroad, "Sabbath is not Sunday." "Give us your Sabbath;" page 350, 589 and 591.

"A full catechism of the Catholic religion" by John Cardinal McClosky, page 395, states: "That Protestants have no Scripture for their day of rest. They abolished the observance of Saturday without warrant of Scripture, and made "Sunday" a Sabbath without Scriptural authority."

"Catholic Mirror," December 23, 1893. "Sunday is the spouse of the Catholic Church. The claims of Protestantism therein are groundless, contrary to history and suicidal. We hereby give notice to all Protestants that whatever support they give 'Sunday' is given it as to a Catholic institution, and that Sunday-keeping is openly unprotestant and that no Protestant can be consistent, who does not keep the Sabbath (Seventh Day) as the Bible commands." Also see Cardinal Gibbons' book published in 1890, entitled, "Our Christian Heritage." The address of Archbishop Ireland on the Sunday Rest Congress of 1893.

My point is this, that if we are to be free men, no legislature, law, or court shall dictate to us in this question, otherwise we have the spectacle of the civil law enforcing a religious tenet.

SABBATH HISTORY I

QUESTIONS ON CHAPTER 8

1. To whom did Brabourne dedicate his second book in defense of the Sabbath? What does Gilliland say concerning it?

2. What position did the King and the Church of England take in regard to Sunday?

3. Who were the "Brownists"? What does Heylin say concerning the consciency of those observing the Sabbath?

4. What happened as the result of the dedication of Brabourne's book to the king?

5. When did he publish his book dedicated to the king? And when do we find that he wrote other books?

6. What must we conclude concerning Brabourne's character?


We have got into a habit of talking about the "brotherhood of man" as if it were an easy and obvious truth. If we reflect on the actual difficulty . . . we may be more inclined to believe that it is only through some fundamental eradication of selfishness and inherent narrowness that it can be made possible.—Bishop Gore.
Kobe, too. Altogether it has been a radiant sort of a journey.

There have been some very pleasant traveling companions. In one respect this has been a great contrast to the homeward journey. That was a good deal of a nightmare because of the drunkenness and disorder. It's a painful experience to have men, drunken and profane, coming in the middle of the night to their cabin next to your own. One could add to the list of distressing experiences on board a steamer with an open bar. While I know there has been some drinking on the steamer I have seen no drunkenness. Prohibition may not prohibit as some claim, but even imperfect enforcement of the law can make a very great and blessed difference in an ocean voyage.

SHANGHAI, March 8. The "Nanking" docked about one o'clock Sunday, March 4. It was indeed pleasant to see the dear familiar faces on the wharf. We had left San Francisco at one o'clock February 7, so there had been twenty-five days that the "Nanking" had been our home, the greater number of the days with nothing outside ourselves but the sea and sky. There were a few birds that followed us all the way, and one day there were quite a number of flying fish, another a few whales were near us and coming over from Japan for a while the water seemed alive with dolphins or porpoise, no one knew which. Such incidents were so rare they did not lessen the sense of loneliness. There was, as one small boy said, "Lots and lots of water."

The girls were returning the day I came and Miss West has been more than busy getting the school under way. Little by little I shall be taking hold of my part of the work. The school is more than full. It is fine to find the members of the mission well. Very sincerely yours.

SUSIE M. BURDICK.

THE IDEA OF FOREIGN MISSIONS

Ideas are the greatest property we have. Houses, banks and bonds are only outer dust and shadows compared with these. Ideas are our inner life and occupation, the real field in which we live and plan and aspire and achieve. They shape outer things as the mind shapes and pervades the body, as the sap in the tree comes out in the tree and leaf and rosy fruit. Our true life is measured by what we know and aspire and try to do. Socrates is measured, not by his coarse robe and bare feet, but by the ideas that he sent thundering through the world. A man may be poor as poverty itself in outward possessions and yet be rich beyond compare in this inward wealth.

Ideas rule the world. They secrete civilization. It was an idea that created America and drove the first steamship across the Atlantic and laid an electric cable under it and flew an airship over it. Ideas have invented all our magic machines and transformed our modern world. Ideas create all the glories of literature and art. It was an idea that forced from the Magna Charta and freed the slave and wrote the Eighteenth Amendment. Take ideas out of our human world and it would fall to the level of the beasts.

Ideas are the only thing that can make us great. Men do not become great by piling up wealth or mounting to some external throne of power and splendor. Such men may be revealed as insignificantly small in the startling light of some disaster, such as overtook the German Kaiser and disclosed his meager and pitiful personality. Give a man a great idea, let it possess and obses him, absorb his soul and energize him with its power, and the world will build a path to his door. He will sit at his throne, and after his death erect a splendid monument to his memory, such as the marble Parthenon it has just erected to Lincoln. Many a person is eating his heart out because he has no inner idea that gives a worthy outer objective and overmastering ideal to his life. Give him such an idea and he will become absorbed and exalted and glorified under its mystic spell and power. He will then forget himself in service and sacrifice that will save and transfigure his soul.

Foreign Missions is the greatest idea of history. It is no small local object and petty little personal scheme, but it is world-wide in its outlook and objective and has even cosmic relations. It condenses the whole world into one view and vision. It is now pervading all continents and will yet upend the most ancient religions and reshape the world. All our ideas, however grand, are dwarfed into insignificance under its towering magnitude and far-flung shadow. It is the greatest idea of the greatest Thinker and World-conqueror that ever visited this earth. It is even the greatest idea of God with reference to the fact that it simply the incarnation and carrying out of the love which God so loved the world that he gave his only begotten Son, that whosoever believed in him should not perish, but have everlasting life. If we get this idea into our minds and hearts it will lift us not only toward the mind and the greatness of God himself.

It is pitiful to see men and women, often endowed with wealth and gifted with education of every kind and level, but they know with little things of the world, business and display and fashion and pleasure, and just spending their very souls in petty, things that will soon be dust and ashes, always seeking something else, craving for a crowd, itching for some new thrill, and wondering at times why they are so restless and discontented and unhappy, while this great Idea of God is ever beckoning and appealing to them to lay hold of it and get it into their hearts and hold it fast and let it lift and transport them even as it has done with the noblest of our race and of our time; that will put them in the same class with Livingston and Paul and with Jesus himself, the most self-sacrificing and yet the happiest souls on earth.—Part of an editorial in the Presbyterian Magazine, January, 1923.

THE SABBATH A SIGN

There are many signs spoken of in the Bible, but none one said to be the sign between Jehovah and his people; that is the Sabbath. After Jehovah had delivered his people from Egyptian bondage he gave them the holy Sabbath. By this sign they were to be distinguished from the surrounding nations. They were chosen and separated as a people to worship him and the Sabbath was their peculiar day of worship. In the wilderness the Sabbath institution was emphasized as we read in Exodus the sixteenth chapter. Jehovah speaking by the mouth of his holy prophet Ezekiel declared that "Moreover I gave them my sabbath to be a sign between me and them, that they might know that I am the Lord that sanctify them" (Ezek. 20: 12).

To obey the Sabbath commandment was loyalty, and to transgress, disloyalty.

THE SABBATH RECORDER

The prophet Jeremiah predicted the destruction of Jerusalem for Sabbath breaking and this was fulfilled about B. C. 588. From this destruction the people were carried away into captivity until the land enjoyed her sabbaths.

The Sabbath is still a distinguishing sign between Jehovah and spiritual Israel for they are his blood-bought people. And if Israel of the flesh were called upon to bear this sign of sanctification we think it imperative upon spiritual Israel to do likewise. "And if ye are Christ's then are ye Abraham's seed, heirs according to the promise." (Gal. 3: 29).

The call of loyalty to God's commandments is needed in these lawless times. There is a great tendency to ignore the spiritual and exalt the material. As Bible Christians we exalt God's law and the Sabbath is found in the law. This sabbatic sign has been tampered with and "diluted tempered mortar" placed over it. Jehovah says "The Sabbath is a sign," but the man-made sign of Sunday is held up everywhere. Sunday worship is a mark of apostasy.

In standing up in it requires courage and sacrifice. For the great majesty are wearing the sign of apostasy. But loyalty has always been rewarded. The footprints of the ancient worthies should inspire every Sabbath-keeper to press on to the gates of the enemy. Who is on the Lord's side? Let him stand out boldly and be not ashamed to hold up this sign of loyalty.—The Gospel Herald.

WORKING PEOPLE NOT CLAMORING FOR BEER

Hon. John G. Cooper, Member of Congress, representing the labor interests, says: "It is not the working people of our country who are clamoring for the return of the liquor traffic, and it is far from the facts when any one makes the statement that organized labor as a whole favors the return of wine and beer . . . . I do not challenge the right of Mr. Gompers, or any other leader, to express his own views and sentiments in favor of the repeal of prohibition laws, but I do challenge the right of any one to speak for the thousands of law-abiding workingmen and women of our country who joined hands with others and established this un-American institution from the land."
ALFRED'S NATIONAL RECOGNITION

The Association of American Universities at its November meeting, placed Alfred in the list of nationally approved, or "A Class," American colleges.

This is Alfred's first national recognition, though it already enjoyed a place among the standard colleges approved by the Middle States and Maryland Association. The Association of American Universities is the highest standardizing agency in the United States or in the world.

Following Alfred's recognition by the Association of American Universities, the executive officers of the American Association of University Women recommended that "Alumnae who have received the liberal arts degree from Alfred University should be accorded local membership in the branches of the Association."

Formal action on Alfred's application for national membership in this Association will be taken at the July convention. Approval by the Association of American Universities, mentioned above, is a requisite for the membership of any college in the American Association of University Women.

Through the good offices of Mr. William C. Hubbard, of Plainfield, the American Telephone and Telegraph Company invited the Glee Club of Alfred University to broadcast a program from their WEAF station in New York City, Saturday evening, March 24. This rare opportunity enabled the Glee Club to give its program to probably a million auditors. The president made a brief introductory address, telling something of the history and present status of Alfred University.

The New York City alumni banquet was held March 24 at Hotel McAlpin. It was a big success. About 140 were present. Dr. John H. Finley, the guest of honor and principal speaker, was at his best. Col. William Wallace Brown, senior trustee, was also present and spoke with his accustomed charm.

The New Campus Plan, designed by Childs and Smith of Chicago indicates the growth of the physical plant which the architects believe that Alfred should make in the years just ahead of it.

The trustees believe that the gymnasium is now the most urgently needed of any of the new buildings proposed. An assembly hall, with administration rooms, should probably come next.

The new laboratory hall is now completed and the furniture and laboratory tables and equipment are being installed. It will be in use during the spring term but the formal "opening" or dedication will occur on Commencement day, June 6. It is a very real addition to our campus equipment.

It will accommodate the departments of Chemistry, Biology, and Education and Psychology.

The executors of the late Stephen Babcock and his wife, Henrietta Van Patten Babcock, have turned over to the treasurer of Alfred University $45,000, completing the bequest of $32,000 from these staunch and generous friends of Alfred University. Forty thousand dollars is to constitute endowment for the Stephen Babcock Professorship of Higher Mathematics. Ten thousand dollars will constitute the Henrietta Van Patten Babcock Memorial Scholarship in Theological Seminary, and two thousand dollars establish scholarships in memory of the deceased daughter and son of Professor and Mrs. Babcock.

Commencement this year comes earlier than usual, before the examinations are over, and before the students leave.

Reserve June 5 for the alumni banquet and June 6 for the alumni program and commencement exercises at Alfred.—The Alfred Bulletin.

THE BATTLE OF IDEALS IN EUROPE

FREDERICK J. LIBBY

There never was a time when the Forum with its eagerness to hear both sides of great questions, was more needed than today. The headlines have been riddled with the inextricable argument of events. Only an ostrich could claim that the policies that have brought the world to its present plight are sound. On the other hand, radical and revolutionary measures have as usual proven impracticable in a world that admits only of evolutionary events. Every attempt fails to tear the hated past rather than backward. France is simpering against the rest of the nations because she is basing her action on a narrowly nationalistic policy and is not exemplifying good teamwork. Our own country is not "playing the game" but standing in a black frockcoat on the side lines. Great Britain has acquired a reputation for altruism, but is seeking diplomacy which obscures her humanitarian achievements. Germany and Russia are not in a position to demand the sympathy which their present plight deserves. The times cry for young men. They must be well grounded in history and the philosophy of history. They must be well informed in world problems. They must read the daily papers and not merely headlines and not merely the paper. They must think as they read. They must be thoroughly familiar with all sides of the outstanding world problems. They must be prepared to profit by the mistakes of the past, and patiently, steadily, intelligently build a better tomorrow. Co-operation, teamwork, just such teamwork as is learned in college—will be the guiding principle of this new world.—The New Student.

The home life of the people I know has been greatly and wonderfully improved since prohibition went into operation. It was on the train the other day and a very prominent man said to me that since the women helped to bring about prohibition, colored men are buying homes and treating their families as they should. He was right. I am constantly visiting homes and I am sure I make no mistake in saying the absence of liquor is a Godsend.—Mrs. Booker T. Washington.

Frank L. McVey, president of the University of Kentucky, says: "I am very glad to say that, so far as I have been able to observe, the university has gained greatly by the prohibition law. The city of Lexington has improved in appearance, new stores have taken the places of the old saloons and grog shops, and as a consequence the temptations to students have been materially reduced. Again, we have felt the past two years that the problems of discipline have been reduced by half."

EACH DAY

Wouldst shape a noble life? Then cast no backward glances. And though somewhat be lost and gone,

Let do thou act as one new born;

What each day needs, that shalt thou ask,

Each day will set its proper task.—Goethe.
WOMAN'S WORK

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

PROHIBITION

(Act of the Executive Committee of Federation of Women's Boards of Foreign Missions)

[The following article was received by the Associational Secretary of the Eastern Association, with a request for the matter to be made public as soon as possible.]

The Executive Committee of the Federation of Women's Boards of Foreign Missions of North America at its quarterly meeting, March 29, 1923, had brought to its attention a petition to Congress being circulated by the Anti-Volstead League and the Woman's Liberty League to bring back the saloon with its attendant ills. The Committee deprecates this strongly and, instead of decreasing would further bring back the saloon with its attending evils, would increase the dangers for young people by creating an appetite for alcohol, and, instead of decreasing would further the illegal sale of intoxicants.

The Committee believes the arguments of these propagandists to be fallacious and that any modification of the Volstead Act would bring back the saloon with its attendant evils, would increase the dangers for young people by creating an appetite for alcohol, and, instead of decreasing would further the illegal sale of intoxicants.

Therefore, the Committee urges the Women's Boards to give full publicity to the wealth of facts and arguments available to stimulate the constituency to arouse an intelligent sense of the responsibility to the health and well-being of the nation, and to stimulate upon Christian women in this great land to give attention of Christian women of the land to the part of special interests which is being organized propaganda in certain localities on these lines of attack.

The annual meeting of the Seventh Day Baptist Church of Christ, Plainfield, New Jersey, was held on the afternoon and evening of Sunday, April first. Through a custom of many years the program of the day has been the same, and there is little variation in the arrangements from year to year.

The afternoon session convened at four o'clock. Reports of trustees, treasurer and various committees were received. Then came the election of church officers and transaction of various items of miscellaneous business. At a quarter before six we were called into the Sabbath-school rooms where a bountiful supper was spread for the entire congregation. When after seven o'clock we were again called to order for the evening session, when we listened to the pastor's report of the work of the church, the report of the work of organizations of the church, letters from absent members, greetings from some who were away during the week, and soon. We had our Sabbath morning worship would be impossible.

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PASTOR'S REPORT

A backward glance reveals no striking changes and our achievements have been in no way sensational. It is not easy to record in the quiet, steadfast devotion to Christ which is the fundamental backbone of all that is accomplished. That there has been this steady devotion on the part of many is clearly evident.

Attention at Sabbath morning worship has not differed greatly from that of recent years; though the pastor has observed a lack of regularity on the part of some members, and the fair-weather tendency to take extended automobile trips has been evident. Our summer and winter vacationists can not realize how much they are missed from the audience when they are away. Such absences make very noticeable breaks in our audience at times. During Easter and early spring many of our people have been sick with prevailing grippe. But with the return of health to the city it is reassuring to see friends to the city it is reassuring to see the pastor's report of the work of the church, the report of the work of organizations of the church, letters from absent members, greetings from some who were away during the week, and soon. We had our Sabbath morning worship would be impossible.

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Our number has been decreased by the removal and change of membership of Rev. Edwin Shaw and family to Milton, Wis. On the other hand our number has been augmented by the coming into our midst of Brother Robert Randolph and family and Brother Ahva J. C. Bond and his family: a total of thirteen coming into our society. During the year we have lost three by death: Mrs. Edward F. Randolph, James Clawson and William H. Rogers, and from one of our families, though he was not a member of the church, Brother Thomas S. Randolph.

We have tried to keep in touch with our absent members. Since November the weekly church bulletin has been mailed to from thirty to forty each week. We have had words of very hearty appreciation from some of those who have been receiving it. We have had letters from eighteen absent ones for this meeting, and four who have been away during the week are with us today.

We have had the pleasure and inspiration of listening to a considerable number of visitors and local denominational workers during the year. They include Rev. Theodore Salazar, Rev. Beth C. Davis, Rev. George B. Shaw, Rev. Leonard A. Bean, Rev. B. H. McCoy, Mrs. Lora S. Lamance, Dr. Henry M. Maxson, Rev. E. I. Case, Mr. William D. Murray, Rev. Ahva J. C. Bond, Rev. W. J. Swafield, Mr. Sam-

get for the ensuing year for running the church shows an increase of almost $1,000 over that of five years ago. The Forward Movement apportionment has been increased by paid every year, since the first, of our Forward Movement program.

The splendid report of the chairman of the Music Committee contained the following well-deserved words of appreciation of those of our church who are members of the choir: "I want especially to emphasize the generous whole-hearted, and regular service by members of the choir, who in order to insure music of a high character in our regular and special church services set aside one evening of every week for choir rehearsal and are at the church fifteen or twenty minutes before the rest of us every Sabbath morning. Without this unselshf service the high character of the music at our Sabbath morning worship would be quite impossible." The following is a somewhat abridged version of the reports that were given:

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representatives of church organizations would co-operate with the pastor in arranging for three of the prayer meetings each month. Under this plan our meetings have had increased attendance and interest, and it is a great satisfaction to the pastor to have this co-operation.

But the pastor feels that we are beset with dangers, in spite of our good intentions, in the attractions that would keep us away from church appointments. There are many opportunities to attend helpful and inspiring programs and affairs on Friday night and Sabbath Day, but these should not be allowed to interfere with attendance upon appointments of our own church. Whatever may be gained at such times and places can not possibly compensate for loss which our own church and cause must sustain. I rejoice greatly in the splendid degree of faithfulness and earnestness which is so evident, but there are still greater things to which we ought to attain.

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uel Coné, Miss Mabelle Phillips. The pastor has been absent from prayer meeting and Sabbath school worship four times during the year: June 17, while attending Eastern Association at Berlin, N. Y., August 12 and 19, on vacation, January 27, on account of illness. The church has been closed two Sabbaths: August 26, Conference Sabbath, and December 2, the Sabbath of the Yearly Meeting. The congregation has shown its interest not only in its local responsibilities, but also in the work of the denomination and in the broader affairs of human interest. Money for local expenses has been generously paid and with the usual spirit of generosity and promptness, while for the Forward Movement, during the Conference year closing June 30, 1922, the church paid about three hundred dollars more than its apportionment, and we trust that at least as good a showing may be made by the close of the present Conference year.

We feel the need of enlarging the number of givers to include as nearly as possible 100 per cent of the membership. We have also counted it a privilege to participate with others in various public and benevolent enterprises. Among them have been the Near East Relief, the Plainfield Community Chest, which has provided a fund of near $140,000 for the support of forty-four religious, benevolent and charitable institutions in our city. A considerable sum was given in response to an appeal in behalf of Salem College. And various other interests are known to have received the attention and gifts of individuals among us.

In addition to the privilege of giving money there has been the never-ending opportunity for free, loving helpfulness. And, indeed, this is the crowning test of all our giving. And we know that many of our number are constantly giving time, thought and energy for the comfort and help of those in trouble, in support of public agencies of mercy, and in planning for a more wholesome public life. This is as it ought to be, for when the spirit of Jesus gets into the heart of a people they also "go about doing good."

The congregation has also been mindful of the needs of the congregation. The pledges of appreciation, interest and confidence have made the continuance of our work possible. And we greatly appreciate the new floors, paint and paper in the parsonage: repairs which have been accomplished through the women's organizations and the trustees together, and, in anticipation, we appreciate the repair and painting of the outside of the house, which we understand is on the slate for the immediate future. These things have their aspect of personal comfort and pleasure. But they also speak in an unmistakable way of the interest of those who have made them possible.

I would not pass on without paying a tribute of appreciation of our choir for the faithful and competent service which it is rendering. Its contribution to the work is very valuable and those of our number who are contributing their time, talent and labors, are setting an example of self-sacrificing service which should be an inspiration to us all.

In public worship, in sermons, in prayer meetings, in Sabbath school with a class of boys, as superintendent of the Intermediate Society of Christian Endeavorers on happy social occasions in congregations, and in homes of sorrow, in pastoral visitation and in personal relations, within the church and in public and private relations beyond the church, the pastor has tried to be an inspiration for all to work, to inspire courage to do the right and to support the wrong, and to be a messenger of comfort and hope.

As we look back upon the year we may see much that is good and beautiful in it. We would bow in penitence for those times when we have neglected duty; and it is our privilege to look forward with new consecration, new courage and rising hope. The faithful have the Master's promise, and that is enough: "Lo, I am with you always, even unto the end of the world."

REPORT OF THE WORK OF CHURCH ORGANIZATIONS

The various organizations of the church have, with perhaps two exceptions, had a normally successful year.

Our Sabbath school lost its superintendent, due to the removal of Rev. Edwin Shaw to Milton, Wis., but Mr. Clarence W. Spicer, the first assistant superintendent, has been promoted to fill the vacancy and has carried the work on most successfully. Our Sabbath school lost its superintendent, due to the removal of Rev. Edwin Shaw to Milton, Wis., but Mr. Clarence W. Spicer, the first assistant superintendent, has been promoted to fill the vacancy and has carried the work on most successfully. The secretary's report for the year showed a net loss of one membership, with a present enrolment of ninety-six. The average attendance was sixty-three.

The treasurer's report shows receipts, including last year's balance, of $552.22, from which $137.67 was spent for school expenses and $65.50 for benevolences, leaving a balance of $448.05.

The school joined with the Crescent Avenue Presbyterian school in the usual excursion to Ashbury Park, and with the other schools of the vicinity in the annual Bible School Parade.

The "Giving Service" at Christmas netted a goodly supply of packages for the Children's Home and for the faithful and happy party for the Primary brought joy to the hearts and faces of our own youngsters.

The real success of the school, however, is due to the faithful work of the loyal teachers who week by week bring to us who are fortunate enough to be able to attend new light on the unsearchable riches of God's Word. And the failure, if it has in any measure failed, is due to the absenteeism—an average of thirty-three.

The Men's Club, under the leadership of Deacon Albert Whitford, held two most interesting social gatherings during the fall; A corset party and an oyster bake, October 1, at the home of Irving A. Hunting, and an old-fashioned nut-crack in the church parlor on November 19. Both of these occasions were greatly enjoyed by all.

The Senior Christian Endeavor Society has been practically dormant during the year. The small group who make up the potential membership have been carrying on in the choir, the Sabbath school, the S. D. B's, the Junior and Intermediate societies of Christian Endeavor, and in the local and county Christian Endeavor Union, but they have met seldom and aside from raising funds for Camp Endeavor and for the Junior Endeavor have done nothing as a society.

The Intermediate Society of Christian Endeavor consists of eleven members, three of whom, Elizabeth, Virginia and Mary Bond, are new this year. A social is held every month at which games are played and various things done which add to the pleasure of the meeting. This society has given five dollars to the Forward Movement and eight dollars to Camp Endeavor.

This year the Intermediates took the responsibility of selling the denominational calendars, each member doing his share of the work. Seventy-four calendars were sold. They have been studying Mr. Bond's book, "Sabbath School History—I", and have found it very interesting and instructive.

The Junior Society of Christian Endeavor has had Miss Mildred Greene as superintendent, and Mrs. Charles F. Neagle as her assistant. The society has ten members. They meet with the Intermediates for the opening worship and then retire to a separate room for lesson period. Since last April the receipts have amounted to $158.54, and disbursements, $235. At various times some one from the church has been asked to speak to the children, and during the year they have enjoyed such talks by Mrs. D. H. Davis, Rev. Alva J. C. Bond, Dr. Bessie Sinclair, and Miss Evalois St. John.

The S. D. B's (Society for Doing our Bit)—a society of the younger women of the congregation—have held thirteen meetings during the year with an average attendance of seven members, and seven members have been added, making the present membership twenty-two.

In June the society held a strawberry and ice cream festival and in November conducted a Christmas sale. Both of these undertakings proved quite profitable. Recently the society had a very happy evening at the home of Mrs. Nathan E. Lewis, when the husbands of members joined the society for supper and in a social evening. In December the society spent fifty dollars to Miss Anna West, Shanghai, China, and this sum has been added to other "fifties," previously sent, and the entire amount is to be used in educating two bright Chinese girls in the Grace School for Girls.

For Christmas this year the S. D. B's fitted up a room in the parsonage for Evelyn Skaggs, daughter of Pastor and Mrs. Skaggs. The room was papered and painted, a new rug put in, the bed and bureau refinished in old ivory to match study table, dressing table, and chairs which the society added to the furnishings. Curtains were made for the three windows, with window draperies, bedspread and scarfs to match. This gave the society a

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great deal of pleasure, and Evalyn certainly seemed to appreciate the gift.

The Woman's Society for Christian Work has an active membership of 68, and 12 non-resident members. There are usually about twenty present at meetings, and some are especially faithful in attendance.

It was with deep regret that we said good-bye to our efficient and beloved president, Mrs. Edwin Shaw. In September a farewell reception, which was a complete surprise, was given her at the home of Miss Ida Randolph, about sixty being present. Our vice president, Mrs. Wardner, composed a song appropriate to the occasion and a handsome present to Mrs. Shaw as a token of our love and our appreciation of her work as president. Mrs. James L. Skaggs was elected as our new president.

The annual report of the treasurer, Mrs. Alexander W. Vars, for the year ending October 1, 1922, showed receipts of $897.84, and expenses of $744.22, leaving a cash balance on hand of $153.62, and one Victory Bond for $50.00.

This winter the society has been especially interested in some needed repairs in the parsonage. New floors have been laid in the hall, parlor, sitting room and dining room; these rooms have been painted and papered, and a rug was purchased for the parlor. The total expense was $142.33.

All-day sewing meetings have been held nearly every month, and the men have been very welcome to the luncheon at noon, when we have a pleasant social hour together. The sewing has been for the Charity Organization Society and for the Children's Home, and several quilts have been quilted. Two quilts were pieced and tied and sent to Mrs. Clifford Beebe for the Poor School. Fourteen dollars in money and other gifts of considerable value were also sent to the Poor School.

Various committees have assisted the pastor in arranging for a Friday evening prayer meeting each month. Mr. W. D. Murray was invited to tell us of his recent visit to the Orient, and Miss Mahelle Phillips told in a most graphic way of some of her experiences in her four years' relief work in Turkey and Russia. A silver offering of $22.22 was received for her work.

At the final meeting last June the society had the pleasure of entertaining the women of our New York City Church, and they have invited our society to meet with them on April 12.

On November fifth a most enjoyable get-together supper was held, and the Thanksgiving and January dinners, with a pleasing program following, brought our people and outside friends together in a way that we enjoy, and added some needed funds to our treasury. The Refreshment Committee also served a supper in our church to sixty-five workers for Near East Relief. The Missionary Committee arranged for a most interesting lecture by a Mrs. Strickland on "Italians Redeemed."

The society feels very thankful that while there has been much illness there have been no deaths among the active members since last April. One of the older members, Mrs. Edward Randolph, who, though not privileged to meet with the society in recent years, always felt an active interest, was called to the heavenly home December 1, 1922. Flowers have been sent and notes of sympathy written to those in sorrow because of the death of loved ones and many sick and lonely ones have been cheered by greetings and visits.

During the past winter the afternoon teas at the homes of various members have helped to promote warm friendships, and the silver offerings have increased the society's funds. The society has taken great pleasure in welcoming two new workers: Mrs. Robert F. Randolph and Mrs. Alva J. C. Bond.

The society trust that in these various ways it is helping to promote the interests of the Plainfield Church and of Christ's kingdom in the world.

"The beginning of heaven is . . . . . at that hour when God draws near and the eyes of the spiritual understanding are opened, and the soul sees how beautiful Christ is, how hateful sin is; the hour when . . . . the God-will is born in the resolutions of a new heart." Then heaven has begun, the heaven that will continue after our death.

Those who shall enjoy the heaven hereafter are those whose heaven has begun before. They who may hope to do the work of God hereafter are those who are humbly trying to do that will that will be on earth.—J. Paterson-Smyth, in the Gospel of the Hereafter.
of divine grace which Jesus wrought while on earth and which he is still working every day before our very eyes.

No one, except he be God, could have been the author of the great spiritual truths which he taught. Says John Stuart Mills: "Who among his apostles or proleselytes was capable of inventing the sayings ascribed to Jesus or, imagining the life and character revealed in the Gospels?" The only feasible explanation is that Christ was and is the self-revelation of God and God's will to man.

5. We believe Jesus Christ is the Son of God because of the Atonement. Christianity is the religion of the Atonement. The prophets foretold a suffering Christ, "despised and rejected of men; a man of sorrows and acquainted with grief." The New Testament is a record of Christ, the Incarnate Word, achieving the task of saying mankind through his own dying. In his perfect obedience to the Father's will, Jesus stands unique. He was the first and only man whose life and death were a perfect demonstration of his obedience to the Father's will. That obedience led to the Cross. He obeyed, "even unto death, yea, the death of the cross." His death on Calvary was the very heart and center of his mission on earth.

6. We believe Jesus Christ is the Son of God because of his resurrection. The historic resurrection of Jesus Christ is the very foundation of Christian faith. Jesus was led like a sheep to the slaughter. They crucified him on the cross; they buried him in the tomb; they rolled a great stone against the door; they put the Roman seal upon it, and a Roman guard around the burial place. Then came the resurrection. New life was surging through the body. The grave clothes were laid aside. The stone was rolled away. The Roman king, seal, soldiers were powerless to keep Jesus in the tomb. Not till then and during the forty days following did his disciples grasp the full meaning of Christ's death, his Messiahship, and his redemptive work.

7. We believe that Jesus Christ is the Son of God because of his position in history. Says Charles E. Jefferson: "Christ in history! There is fact—face it. According to the New Testament Jesus walked along the shores of a little sea known as the Sea of Galilee. And there he called Peter and Andrew and James and John and several others to be his followers, and they left all and followed him. . . . Later on they adored and worshiped him. He left them on their faces, each man saying, 'My Lord and my God!' All that is in the New Testament.

"But put the New Testament away. Time passes; history widens; an unseen Presence walks up and down the shore of a larger sea, the sea called the Mediterranean—and this unseen Presence calls men to follow him. . . . another twelve—and these all followed him and cast themselves at his feet saying, in the words of the earlier twelve, 'My Lord and my God!'" "Time passes; history advances; humanity lives its life around the circle of a larger sea—the Atlantic Ocean. An unseen Presence walks up and down the shores calling men to follow him. . . . another twelve—and these leave all and follow him. We find them on their faces, each one saying, 'My Lord and my God!'

"Time passes; history is widening; humanity is building its civilization around a still wider sea—we call it the Twenty-first Century. A New Testament is forming. And another century nine and a half years ago is taking place again in our own day and under our own eyes."

SUGGESTIONS FOR THE LEADER

The meeting might be made a "perfect number" meeting of the following:

1. Have the daily readings read by seven different individuals. 
2. Have the seven reasons as given in the discussion notes discussed by seven members.
3. Or have the notes read by seven members.
4. As these reasons for belief are based upon the Bible, have the pastor or someone else give seven reasons why he believes the Bible to be the Word of God.
5. Seven verses of Scripture, seven songs, seven prayers, etc., can be interspersed as needed.

Ashaway, R. I.


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reports having presented the pageant, "The Spirit of Christian Enterprise."

Mr. L. E. Babcock, the Superintendent of Study Courses, discussed plans to extend the work of this department.

The Board authorized the appointment of a committee on a Sabbath Rally Day Program. The President appointed C. H. Seidhoff as chairman of this committee.

The President announced that at the May meeting of the Board a ballot will be taken for nominations of officers of the Young People's Board.

Good and welfare discussion.

Reading of the minutes.

Adjournment.

Respectfully submitted,
Miss Marjorie Willis,
Recording Secretary.

PERSONAL DEVOTIONS

RUTH DANGIER (Given at the Walworth Quarterly Meeting, January 20, 1832)

Prayer. I wonder if I should ask several people what the meaning of prayer is, what they would tell me. I suppose each one would have explained that satisfied his idea of prayer. The definition that satisfied his idea of prayer is, "Prayer is the soul's sincere desire, unuttered or expressed."

We all know that we ought to pray. In Luke 6: 10-12, we are told that after Jesus had healed the man's hand on the Sabbath, he went to the mountain to pray and continued all night in prayer. In Luke 22: 42-46, we are told that when Jesus was in the Garden of Gethsemane praying, "His sweat was as it were great drops of blood falling down to the ground." And when he finished praying he went to his disciples and found them sleeping and said, "Why sleep ye? Rise and pray lest ye enter into temptation."

If Jesus, the perfect, found it necessary to spend so much time in prayer, how much more ought we to do? So far we have been considering the general topic of prayer. Now let us take up the three classes of prayer: prayer in the home, public prayer and private prayer.

Some fathers do not realize the importance of home prayer. They forget that the home is the place where the children must first learn to pray. They forget also that it is the things the children do in the home that make the most impression on their lives. A story is told of a young lad who left home and went away to school. He spoke with many other boys. The first night when he was preparing to retire he kept wondering whether he should kneel down and say his prayers. At home he had always knelt by his bed, but should he now? By the time he was fully decided to kneel and pray, the boys saw him they laughed and threw pillows and shoes at him, but he paid no attention to them. When he finished praying he rose and got into bed. The next night there were five boys who knelt to pray and the next many nights before most of the boys followed his example. The fact that he used to do it at home seemed to exert the most influence.

One of the ways in which to teach children to pray is by family worship. Many homes do not know the pleasure and help that comes from family worship. In one home that I know this worship period is held at the breakfast table. First a chapter is read from the Bible, then one of the family is asked to offer prayer. Then each one a chance. The children should be asked to participate by saying a short, simple prayer and then they will feel as if they had a part in the services.

In most homes at meal time, the father gives grace at the table. I think it would be a fine idea if other members of the family would take turns. Occasionally the children might be asked and in this way it will prepare them to offer prayer in public and also make the home influence on the right side.

Some people do not believe in public prayer. Perhaps they think that prayers made in public are not sincere. In Tim. 2: 8 Paul says, "I will therefore, that men pray everywhere."

A few would eliminate public prayer entirely; but let us imagine our Sabbath morning service without a public prayer, or our weekly prayer meeting without public prayer, or a funeral without public prayer. There are many people who think they can not pray in public, but I believe most one could pray publicly if he made up his mind and tried to do it. Through practice one is able to become more proficient in public prayer.

The most important method of prayer is private prayer. It is then that we come into closest communion with God and seem to feel his presence most forcibly. In the Bible we are taught to pray privately as well as in public. In Matt. 6: 6 Jesus says, "But thou, when thou prayest, enter into thy closet and when thou hast shut thy door, pray to the Father which is in secret; and the Father which seeth in secret shall reward thee in the open.

Many people of today consider private prayer a duty and not a privilege. Private prayer is a privilege like friendship, family love, good books and good music. The persons who do not pray privately rob themselves of one of life's supreme privileges—friendship with God.

There are those who do not pray privately to their heavenly Father. If they are asked if they believe in God, they will say, "O yes, I believe in God," but still they do not go to him for help and strength. Those people make me think of the great Frenchman, Voltaire. In Fosdick's book "The Meaning of Prayer" the following story is told. One day in Paris, a religious procession carrying a crucifix passed Voltaire and a friend. Voltaire, who was generally regarded as an infidel, lifted his hat. "What!" the friend exclaimed, "Are you reconciled with God?" Voltaire replied, "We salute, but we do not speak." Many do not know the strength and help that there is in private prayer.

Whenever I think of private prayer, I always think of missionaries, especially the foreign ones. When they are in a land far away from their home and friends, and have trouble or are discouraged, it is only by secret prayer with God that they receive strength to continue their work. The following story is told of the great missionary Brainard: "Near the middle of the eighteenth century, David Brainard had heard of a savage tribe in the heart of the New Jersey forests, and yearned to bring them under his influence. He pushed on through the wilderness till he found himself near their village and stopped to rest and fortify himself for the new undertaking before him.

When he finally reached the wigwams, he was an astonished man. His faith and hope had made him bold, but he little expected when he faced the enemies of his race, that a whole village would come out to meet him as if he had been a long looked for friend. Led by their chief, the Indians welcomed him as their guest, and seemed almost to reverence him as a prophet. He stayed among them and preached, winning the hearts and the faith of the untutored natives, until he had gathered a church of between seventy and eighty Christian Indians."

"Brainard never knew until they told him, the secret of his welcome. The savages had discovered the white stranger in the woods, and a party of them had waited to steal upon him and kill him as soon as he entered his tent. Peering between the folds of the canvas, they saw him on his knees, praying. Ignorant wonder held them back, and then wonder turned to awe, when they saw a rattlesnake crawl over the stranger's feet, and pause beside him with his head raised as if to strike; but it only gazed at him a moment, flickered its red tongue, and glided out of the tent on the opposite side. The Indians hurried back and reported that the white man was under the protection of the Great Spirit."

I believe that if more of us prayed as much as the missionaries do we could accomplish more and be of more help to those about us.

We can in such a prayer as the following, find sweet communion with God our heavenly Father.

MY PRAYER

I do not ask, O Lord, that thou shouldest send me earthly blessing every time I pray. But, rather, may my will with thine be blend That I may have heaven's blessing every day.

I wish sometimes that I could hear God's voice, that he might seem more near; But if thou canst not 't me be known On earth, by sight, or touch or tone, Help me to know thee as thou art, O God, in all the pure in heart.

TAKE ALL TO HIM

The little sharp vexations, And the briars that catch and fret, We will bring them to the Helper. Who never failed us yet? Tell him about the heartache, And tell him about the care too; Tell him the baffle purpose. When we scarce know what to do, Then bring it all to him With the One divinely strong, Forget that we bore the burden, And carry away the ses

—Phillips Brooks.
hills. Many times the banks of the streams
were full of cool running water, but the sheep
must not be allowed to drink from them but the
water must be put into the drinking-troughs with
the grass and granite to calm and quiet for the sheep
to drink. In places where there are no troughs the
shepherd dams up a little pool where they can
drink in safety. How pleased and grateful the
sheep are for the water! So God gives us the
nights and the Sabbath Days in which to rest from
our work and play, and for the cool refreshing water
he has given the Bible which is a lamp to our
feet and a light to our path.
Again the sheep are restored and the
journey begins. This time the shepherd
does not take the smoothest path knowing
that it leads not to other green pastures but
to desert land, so he guides his sheep over
the rough-looking path. Along the mount-
ain sides in this path are many dangerous
places where the sheep are liable to fall on
the jagged rocks or be caught in the low
branches and their tender skin torn. With
his crook or staff he holds back the cruel
branches for the sheep to pass and picks up
the fallen ones, carrying them in his arms
to safety. In Bible lands many of these rough
places are called "the valley of robbers."
"And the valley of dangerous
death." The sheep are always content if
the shepherd is with them, no matter how
dark and dangerous the path. Neither have
they any fear of the wolves for their
shepherd will protect them. But soon the dark-
ness is past and before them lies a vast
stretch of green fields or, as David puts it
—a table all prepared for them to feast from.
The shepherd, though, must first
prepare this table by examining the field
to be sure there are no poisonous grasses or
snakes in the grass to bite the noses of the
sheep. All around are wolves and panthers,
etc., waiting to spring on the sheep, but the
shepherd is constantly watching and they
dare not appear. God has given us this
beautiful world and all the useful and help-
ful things in it for our comfort and plea-
sure, and he guides us on and on in spite of
the enemies all around us waiting to catch
us in their traps. The helping hand is al-
ways stretched out to us so we need not be
afraid when dangers come along.
Now it is time for the sheep to return at
the end of the day, to the sheepfold. Here
the shepherd stands in the open doorway
watching the sheep as they enter, taking
out one here and there which has been
bruised on the rocks or torn by the branches,
and pours oil in their cuts so they will be
healed by morning. He also has drawn
fresh water and the troughs are filled and
running over. As we get weary and dis-
couraged God is always standing in the open
door waiting to give us rest and comfort if
we will but go to him in prayer, seeking his
help and guidance. He is just as ready and
eager to help those who have fallen down
in the paths of sin as he is to comfort those
who have been bruised and tired.

Then the sheep nestle close to each other
with the stars in the skies above to watch
while they sleep, knowing that their shep-
heard on the coming days and nights will take
just the same care as he has today. We
need never fear, God is always near, watch-
 ing and caring for us even when we sleep.
He is ever leading and guiding us over the
hard ways along the path of righteousness
and rightness until at last we will some day
go to live with him in heaven. Juniors, don't
disappoint him for you need his guiding far
more than the sheep need their shepherd!

"We read in the wonderful story,
So shed gold
How Jesus the Shepherd came seeking
The lambs that are lost from his fold.
And we pray his glorious glory
Must follow his footsteps below;
Must comfort the poor and the needy,
The little bare feet in the snow."

Mrs. T. J. Van Horn who is now at Ver-
ona, N. Y., has written a very nice little
book on the Psalm entitled, "Little Baba
of the Bethlehem Hills." It would be fine
to have this in your society so that the boys
and girls can read it for themselves.

QUIET HOUR WORK
Alphabet of Bible People
H— was the mother of Samuel (1
Sam. 2: 1).
I— was a lad who carried the wood to
the altar to burn himself (Gen. 22: 6).
J— was the person who came to save
sinners (Matt. 4: 23).
K— was the father of Saul (1 Sam. 9:
31).
L— was the man Jesus raised from the
dead (John 11: 43).
M— was the mother of Jesus (Matt. 2:
18).
N— came to Jesus by night (John 19:
39).

Answers to last week's work: Adam; Ben-
jamin; Cain; David; Elijah; Felix; Gideon.

FINDING FAULT
The winds refused to blow;
"No use," said they, so try.
From North, or South, or East, or West,
These folks to satisfy.
The West is "hot and cold?"
The West Wind 'bold and rough."
The East is 'chilly,' they complain;
The South 'not cool enough!"

And so the windmills stopped,
The ships lay idle by.
The sun beat down from morn till night.
Beggars were met with bitter sight.
The people sighed for wind:
"Blow hot or cold," said they,
"From North, or South, or East, or West,
"Tell me the wisest way!"

—Lutheran Boys and Girls.

WHY BLUE JAY HAS A CREST
Long, long ago, when the world was
young, all the wigwam boys and girls
were friends of the birds and beasts. They
watched and learned from them. Some
things they learned were good to do, but
some were not.
It was not wise when they copied the fool-
ish boasting and defiance of Blue Jay. But
there came a time when the boys and girls
learned a lesson from this bird.
At that time Blue Jay had no crest. In
his ways he was the same as he is now.
One day North Wind came roaring and
bustling up. "Fly to your wigwams and
your thick trees!" he called. "If you do not,
I may blow you far away."
"Ho, ho! You can not make me fly to
any thick tree," shouted Blue Jay.
The boys and girls hid under the bushes
to watch the bird where he sat on a high,
available limb. On came the wind. He blew
his best, but Blue Jay did not flinch. He
spread his back and sat there with head
thrown high.
"See how North Wind ruffles the feathers
of Blue Jay's crown! That means it is
blowing indeed!" whispered the boys and
girls.
By and by the wind blew so cold and so
strong that the little folks slipped away
to their warm fires. Still Blue Jay sat on his
branch, watching the others flying away to a thick
pine. Even then he shrugged back his def-
ance in a hoarse call of "Jay! Jay! Jay!"
THE SABBATH RECORDER

Next morning, when the boys and girls came running out again, they found Blue Jay more quiet. But his head feathers still stood forward as North Wind had blown them.

So they remain to this day, and the wig-wam folks say it is because Blue Jay was so boastful and stubborn.—Dew Drops.

A SNOWSTORM IN THE HOUSE

(A three-part story from the book "Eyes Bright"

by Adam Stwin)

PART III

That afternoon, after I had finished my writing, Johnny suddenly remarked:

"Snow is sky-frost, isn't it?"

"What do you mean by that?" I asked. "Why?" he said, "I mean that snow is made up in the clouds, just as the frost is on the windows."

"Just the same way," I replied.

"Then what makes it fall? Why doesn't it stick to the sky?"

I suppose Johnny thought the blue sky was something like a glass cover to the world, just as bigger people used to think the sky is nothing but thin air; there was nothing up there how can it rain?"

"Well, I think the sky is just as bigger people used to think it was full of steam from the clothes boiler, for it was wash day."

"Sarah's washing clothes in the wash room today," said Johnny excitedly. "Do you think we could make it snow there?"

"I'm afraid it is not cold enough today: but it will do no harm to try. So we went out to the wash room, which was very warm and full of steam from the big boiler."

"We've come to try an experiment, with your permission," said I.

"No more 'splosions 'lowed here, while dis chicken's around," protested the good natural African. "Scare de life out of an old body like me, shore!"

I'm afraid it is not cold enough today: but it will do no harm to try."

"Got a wave of cloud burst into the room, spitting flakes of snow. "Snow, snow!" Johnny cried."


Again I dropped the sash and the inrush air made a cloud above our heads. As it rolled across the ceiling a few flakes of snow shot down from it and vanished in the air below.

"Now, sash!" cried the astonished African. "You 'uns will be makin' earthquakes next. How come dat snow in de room? An' what's done become of it? Spose you 'plain dat mystery to me?"

"Johnny'll explain it," I said. "There's no magic about it, I assure you."

I left him to convince the mystified and excited mistress of the wash room that it was natural snow that fell before her and to make it clear to her how the snow was made. I was not half satisfied with the explanation; but I don't think I could have succeeded better. Could you?

(THE END)

THE SABBATH RECORDER

THE PRESIDENT'S FLAG

It was not so very many months ago that the official flag of the President of the United States was raised. This was the very first time, in many long years, on one of the inland waterways of the nation. The fact developed then, to the no small chagrin of many persons, that comparatively few people happened to know just how the President's flag is raised.

President Harding, it may be explained, was to come to Cincinnati by rail, to proceed aboard the U. S. S. "Cayuga" to Point Pleasant, Ohio, to participate in exercises in commemoration of President Grant.

The moment the President stepped aboard this little towboat—for that is really what the "Cayuga" is in normal times—the ship became the flagship of the big flotilla of vessels all decked out, arranging to accompany, or escort, the Commander-in-Chief on his way. Obviously, the "Cayuga" must fly the President's colors, and these were, of course, supplied. The colors must be raised at the proper moment and in exactly the proper way. Uncle Sam delegated First Class Quartermaster Kendall to proceed from Dayton and execute the act, as required by Naval regulation.

This meant, Quartermaster Kendall tells us officially, in detailing the rather unique procedure, “having the flag all in readiness for just the moment that the President came aboard."

Then, the instant his foot trod the deck, the flag was run to the top of the pole. Reaching this, it was brought half-way down, in salute. Come to this point, it was run to pole-top again to remain there, the only flag of its sort in the land until His Excellency, the Commander-in-Chief, should see fit to leave the ship!—"The Girls' Circle."

QUEER

Isn't this queer! I've heard it said

"A blackberry's green whenever it's red!"

And yet I noticed, strangely, night by night,

A newspaper's read when it's black and white—Junior World.

WHAT TO DO SABBATH AFTERNOON

Rose, Ethel and Jack looked enquiringly at their mother after the Sabbath-day dinner was done.

"Are we going to do something nice this afternoon?" Rose asked.

"I think so," her mother replied. "Using your concordance as a guide try to find the longest proper name used in the Bible. This will be a hard hunt, but I think it will be very interesting."

"Oh, boy!" shouted Jack, "that will be fun. Come on kids, let's get busy."

"Mushrooms always grow in damp places, don't they father?" asked Dolly.

"Yes," said father.

"Is that why they look like umbrellas, father?"
HOME NEWS

DeRuyter, N. Y.—Our society thank fully heralds the approach of springtime, with returning health to some of the sick among us. We have been obliged to part with two of our numbers—Sister Rose Max son, who was a very efficient worker among us, and Deacon Justice, of the Lincklaen Center Church, although living near our church for a few years and attending church even when he needed assistance in the coming. The funeral service was held in our church recently of Mr. Grant Burdick, of West Edmeston, who was a former member here.

A sister—Mrs. Church, of Greetley, Colo., came during the winter for the burial of her husband here, and has returned, for a time, to her Colorado home. We hope she will soon be back among us.

Our church has paid some of its dues, but "still there is more to follow," toward the Forward Movement and other needs.

The Woman's Benevolent Society reports through its treasurer, Mrs. Nina G. Coon, cash on hand and taken in during the year 1922, the amount of $184.00, with the following disbursements: For Forward Movement $90.00; papering and otherwise helping in parsonage and other expenses, about $42.00; and $50.00 toward the bath, put in parsonage; leaving a balance on hand of $32.00 at the beginning of 1923.

Our Home department of the Sabbath school numbers about a dozen members and the Cradle Roll has two dozen enrolled members, our pastor and wife furnishing two of the nicest little ones, the twin boys one year old. ELEANOR C. BURDICK, Press Committee.

New York City.—Some recent events, while not church affairs, will be of interest to Sabbath Recorder readers.

The annual dinner of the Alfred University Alumni of New York City occurred at the Hotel McAlpin the evening after the Sabbath, March 24. It was well attended, more than a hundred being present. The speaker of the evening was Dr. John H. Finley, former Commissioner of Education of the State of New York and now of the editorial staff of the New York Times. Dr. Finley's address was characteristic and inimitable manner, punctuated by mirth provoking witicism; and contained thought for serious consideration. Col. W. W. Brown, Alfred's oldest trustee, was present and delivered a helpful address. President B. C. Davis spoke briefly but vividly of the plans of Alfred for the future. The singing of Mr. Roy Tisworth, of Plainfield, and of the Alfred Glee Club was much appreciated.

President Davis very kindly preached at the Sabbath morning church service. We are assured that this was one of President Davis' best sermons.

March 27 was the nineteenth anniversary of the birth of Mrs. Emeline B. Whitford, and the event was fittingly observed at the home of her son, Edward E. Whitford, 3661 Broadway, by a reception in the afternoon and evening. About seventy-five friends called to extend their congratulations and good wishes and partook of dainty refreshments, including a delicious birthday cake. Mrs. Whitford received a goodly number of presents, and more than a hundred messages by wire and mail. The rooms were gorgeous and fragrant with the more than twenty bouquets and potted plants, among which was a beautiful bouquet of roses from the sons Dr. W. C. and Dr. E. E. Whitford.

Mrs. Whitford is keen and active and a regular attendant at the Sabbath services of the church. Her host of friends wish her for many years of health and happiness.

H. R. C.

THE CHRISTIAN MINISTRY

PASTOR JAMES L. SKAGGS

OUR WEEKLY SERMON

A sermon delivered in the Seventh Day Baptist Church of Christ, of Plainfield, New Jersey, March 24, 1923, by vote of the "Sabbath Recorder" by vote of the congregation.

The securing of men for the Christian ministry is an urgent matter of world-wide interest. The welfare of all mankind is involved and even the very life of the church itself is at stake. It is not a problem of one denomination or one country, but of all denominations and all lands. The situation is regarded as critical, and is being studied by the keenest minds of the churches, and pastors are being urged to present the claims of God upon young men as ministers of his gospel.

The Commission of our General Conference has asked all Seventh Day Baptist churches to observe today as Ministerial Decision Day. In harmony with that call I have chosen to speak on the Christian ministry.

As a problem it seems to me to involve not alone the individual decisions of young people, but the whole life and spirit of the church.

Human life seems to be borne on great tides. There is little of it on the level. There have been tides of religious fanaticism as in the crusades of the Middle Ages when men seemed to throw away every sensible material consideration and to commit themselves to almost certain destruction. But for some decades we have been going to another extreme—materialism. We have risen high on a tide of science, invention and physical power. Anchors have been raised and humanity has been set adrift and many thoughtful people see the danger of our whole boasted civilization being totally wrecked on the rocks of ambition—whose names are legion.

It is at this juncture of affairs that thoughtful Christians are becoming deeply concerned. They realize that spiritual and moral control have not kept pace with the development of material power. In a world crisis a divided, Sabbathless and in some respects decadent church, has not been able to proclaim the oracles of God with a united voice. Too many church members have given themselves over to worldly ambitions and have forgotten Christian humility, justice and mercy. Too many have pointed their sons to great careers in a commercial world where they were almost sure to forget God and his church.

In the midst of these conditions there has been a decreasing number of young men who have offered themselves for the Christian ministry. In my judgment young men are not to be greatly blamed, but the responsibility is to be laid at the door of the whole church. When the church creates an atmosphere, that can be felt, that the things for which the church stands are the big things, the important things, that they challenge the best brains and ambitions of our youth, and, also, of our men and women of large affairs, then, I am confident, there will be no lack of strong young men who are willing to enter the ministry.

When this atmosphere is developed it will pervade the home and the school, as well as the church. It is at the door of these three institutions that Dr. Frederick Lynch, editor of The Christian Advocate, lays the difficulty (issue of July 22, 1922).

Dr. Lynch says: "The chief trouble lies in the home, the school and the church. The home atmosphere is less and less conducive to turning the boy's thoughts toward religion and the church. If one turns to the autobiographical records of Bushnell, Mungar, Gladden, Vincent, Parks, Porter, Brooks, and almost any illustrious name in the American pulpit . . . . or to the biographical records of the great English preachers . . . . he will find continual reference to the fact that the boy grew up in an atmosphere of beautiful piety and devotion. Make our homes what Phillips Brooks' home was—his father was a business man, remember—and you will again get four out of the five boys in one family entering the ministry."

Dr. Lynch says concerning the schools: "The modern school and college is doing practically nothing one or two notable exceptions—to interest the young man in either religion or the church . . . . We spent four years in one of the greatest universities in America, a university founded by the church to educate men for the ministry. During the whole four years we were there we heard no more about the church.
Dr. Burdick lays a corresponding charge at the door of the Lynch, claiming that few churches concern themselves about providing even ministers enough for their own needs, and that they do not make any serious effort to interest young men in the Christian ministry.

We may not all agree with Dr. Lynch's analysis of the chief difficulties. They certainly do not apply to every home, every school and every church, but doubtless they do indicate something of the nature of our difficulty. There are doubtless other elements that enter in, but probably they would disappear in a general atmosphere in which Christ, his church, and the gospel ministry are exalted.

John R. Mott says (Future Leadership of the Church, 1908): "The failure to raise up a competent ministry would be a far greater failure than not to win converts to the Christian faith, because the enlarging of the Kingdom ever waits for leaders of power. . . . What calamity, next to the withdrawal of Christ's presence, should be more dreadful than to have young men of genius and large equipment choosing for themselves from responding to the call of the Christian ministry."

It is because of the deep interest which we must have in this matter that our Commission has called upon us to give it public attention. It is because the whole church has something to do with the conditions which make for or against young men entering the ministry that we need to consider such statements as I am here presenting.

But in spite of some unfavorable and discouraging indications, there is something to be done with the young people who are ready to consecrate themselves to any work which they believe God wants them to do. Christianity means much to young people and their sincerity and their capacity for heroic decision and action are unsurpassed. They are often seriously perplexed as to what God would have them do—as to whether he would have them enter the ministry or the mission field.

A very helpful discussion of "What Constitutes a Call to the Ministry" appears in the SABBATH RECORDER of March 5, by Secretary William L. Burdick. In summary Dr. Burdick says: "The call to the ministry is the impress of God on one's soul that he should enter upon that work. This impress may be of spiritual values of devout friends, through the church, through one's, natural gifts, through the whitened fields, or it may come in some other way, since the holy spirit is not limited to any means or method of communication."

Dr. Burdick calls attention to the fact that the advice of friends is not conclusive, for friends advised Dr. Platt's of our own denomination not to enter the ministry, and friends advised Dwight L. Moody not to enter the ministry, but both were men whom God used; and the voice of the church is not conclusive, but if the church is urging one to enter the ministry, he should hesitate a long time before refusing; that one's apparent personal fitness and inclination may not be conclusive, for Elder William Satterlee, one of the most successful ministers of his generation, had a stammering tongue and was much averse to entering the ministry, but he had no rest until he did; that the need for workers and the impulse to supply that need is not conclusive, though one should not lower the conception of God's spirit in his soul. When you go home read the article—again. I have thought it might be desirable to have it printed in tract form for more general reading.

I have felt that the call to the ministry has been shrouded with too much of mystery. It has been regarded as something apart and different from other life experiences—and perhaps it is, in a way. I would not lower the concept of such liberty to one's as to raise the conception with which men approach any vocation. It is not upon ministers alone that God will lay his hand and lead them into a work that will bless humanity. But every man should take God into his counsels and try to make sure of the investment of his life according to the will of God and for the benefit of the world—not simply in the way that may seem to promise the greatest material returns. In a natural, spiritual way let the Christian ministry—which deals with the supreme interest of mankind—come in for careful, prayerful consideration. Robert E. Speer has said that a man should not choose some other vocation until he is sure that God does not want him for the Christian ministry.

Men who have matured spiritual values and the dependence of all human welfare upon keeping God at the heart of things, can appreciate the glory and the rewards of the Christian ministry. "I want to live," said Philip Brooks, shortly before his death (1893). In the discussions that took place the next twenty years would offer greater opportunities for the Christian minister than any other like period in history. Brooks had a wonderful experience. It is given to few men to draw the crowds, move men, and open up fountains of life as it was given to him, for each man must fill his own niche whether it be large or small. He could see the possibilities through the preaching of that which is the power of God unto salvation; that gospel which has changed and is destined to change still more the trend of human history. He could see the possibilities of the years through which we are passing and he would have rejoiced to continue leading men to become disciples of Christ as their divine Savior and Lord; to build them up in Christian faith and character; to minister to them in the deepest experiences as well as in the ordinary needs of life; to establish the Christian workers.

John R. Mott said (Future Leadership of the Church): "For men who are really capable there are more great openings in this service of the Christian church than in any other department of the world."

Bishop Henson, one of the most noted preachers of England, in addressing the graduating class of the University of Oxford, last June, said he did not believe any career in England today offered such opportunity as the Christian ministry for youth.

"For every one who answers: 'Lord, here am I, send me,' will have a task. None will be turned away. And to some the Lord will say: 'Go, enter the Christian ministry.'"

"Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest" (Matt. 9:38).

LEARN TO LIVE

By thy own soul's light learn to live; If not slight thee, take no heed; If they hate thee, have no care; Sing thou a song and do thy deed; Hope thou thy hope and pray thy prayer; And claim no crown this does not open the gates of heaven."

—Writer Unknown.

Love desires nothing more than an opportunity to express itself in deeds. And that is what, for the Christian, the whole of life becomes. —E. A. Burroughs, in The Way of Peace.
MARRIAGES

PARSONS-BARDEEN.—At the home of the bride's parents, Mr. and Mrs. Herbert Bardeen, at 72 Stuben Street, Hornell, N. Y., by Pastor William M. Simpson, of Alfred Station, N. Y., on March 25, 1923, Miss Bernice L. Bardeen to Mr. Emmett H. Parsons, of Glenwood Landing, Long Island, N. Y.

WENTWORTH-EMERSON.—At the home of the bride's parents, Albion, Wis., February 15, 1923, by Rev. L. D. Seager, Mr. Archie Wentworth and Miss Hazel Emerson.

DEATHS

KNAPP.—Mrs. Ellen F. Knapp was born in Canastota, N. Y., in 1856, and died at the home of her son, Emerson Knapp, at Stacy Basin, N. Y., March 21, 1923.

The funeral was conducted from the home by the undersigned, Sabbath afternoon, March 24.

T. J. Y.

COON.—Miss Nettie J. Coon, daughter of Alan and Julia A. Palmer Coon, was born in West Edmeston, Otsego County, N. Y., April 30, 1847, and died in Madison, Wis., at the home of her brother, Herbert, March 23, 1923.

When she was nine years of age she moved with her family to Underside, N. Y., where she lived until the family moved to Wisconsin and settled at Milton.

When a young girl she professed Christianity and was baptized by Rev. James Summerbell and united with the First Brookfield Church at Endicott, N. Y., April 21, 1866. When the family moved to Milton she united with the church there. Later when the Milton Junction Church was organized she became one of the constituent members of that church, remaining an honored and faithful member to the time of her death.

Having been a resident of Milton Junction for many years, Miss Nettie had a large circle of friends and acquaintances. She was widely known for her sympathetic ways of helpfulness, especially in the sick room and other seasons of distress. Not only in her own church circles but in wider circles she was always ready to lend a helping hand and spread the good cheer of her helpful ways. She was a practical Christian, showing her faith by her works.

That she was well known and highly esteemed by her friends and fellow-townsmen was shown by the large number who gathered at the funeral services at the church Sunday afternoon, March 25. These services were conducted by her pastor, Rev. Edgar D. Van Horn. Music was furnished by a mixed quartet under the direction of Mrs. Edward Hull, church chorister.

She leaves to mourn their loss one brother, Herbert, of Madison, Wis., one nephew, Earl, with other relatives and friends. The body was laid to rest in the Milton Junction Cemetery.

HIBBARD.—Willard Lewis Hibbard was born at Brookfield, Madison County, N. Y., August 24, 1861, and died at his home in Walworth at ten forty-five a. m., March 4, 1923, at the age of 61 years, 6 months, and 8 days.

He was married to Susie J. David September 2, 1882, and to this union were born four children, three of whom still survive him. His wife was taken in death on March 27, 1915, and since that time he has missed her in his life but he silently bore this loss. His second son, Dayton, was taken in August, 1920.

Mr. Hibbard had a profound love for his home and a deep love for his country. He gave himself to His Master and united with the Brookfield Seventh Day Baptist Church.

The funeral was conducted from the home by Pastor William M. Hibbard, and united with the First Hebron Seventh Day Baptist Church, where he retained his membership until death. At various times he had lived at Coldwater, Pa., Battle Creek, Mich., and Alfred, Belvedere, and Lyonsville, N. Y. Since the death of his father, twenty-four years ago, he has made a home for the family. After an illness of only a few weeks he died at his home near Niles, N. Y., Thursday, March 15, 1923.

The funeral services were held at the Seventh Day Baptist church, Tuesday afternoon, at 2 o'clock. Rev. G. D. Harris, pastor of the church officiated.

Interment was in Walworth cemetery beside his wife.

BURDICK.—Chester Albert Burdick was born in the Town of Hornellsville, Steuben County, N. Y., October 20, 1875. He was the son of John and Elizabeth Burdick.

He had two brothers and two sisters, all of whom have died, except a sister, Miss Fanny Burdick, of the Town of Hornellsville, Steuben County. In early life he was baptized by Rev. Hiram P. Burdick, and united with the First Hebron Seventh Day Baptist Church, where he retained his membership until death.

Those who knew him will mourn his departure are his three sons: David C., of Sidney, N. Ew.; Daniel L., of Wichita, Kan.; Willard Lee, of Racine, Wis.; and one sister, Mrs. Elizabeth H. Crumb, of Brookfield, N. Y.; also one brother, F. C. Hibbard, of Daytona Beach, Fla. There are also eight grandchildren. Since the death of his son, Dayton, Mrs. Dayton Hibbard and children have made their home with Mr. Hibbard.

Mr. Hibbard was of a quiet disposition and in this quiet way interested himself in the welfare of others often times to the neglect of his own needs. Because of his neighborly spirit and thoughtful nature he has endeared himself to many, and these with his family waited anxiously and hopefully that he might recover from his recent illness. God willed otherwise and his spirit passed on Sunday morning.

We shall not say "a prince hath fallen this day in Israel."

Funeral services were held at the Seventh Day Baptist church, Tuesday afternoon, at 2 o'clock. Rev. G. D. Harris, pastor of the church officiated.

Interment was in Walworth cemetery beside his wife.

Rogers.—William Henry Rogers was born near Little Genesea, Allegany County, N. Y., on February 4, 1855, and passed away in Plainfield, N. J., March 1, 1923; having just entered on his sixty-ninth year.

Mr. Rogers was the son of Henry C. and Sarah Ann Eno Rogers. He was the third child. A brother and sister died before he was born and his younger brother passed away several years ago in Plainfield, N. J.

When William was about seven years of age his father joined the colors for service in the Civil War and died in Andersonville war prison. When William was about twelve years old his mother moved to Niles, N. Y., with her two little boys, near the home of her parents, where they lived until the boys were grown.

In 1873, when William was eighteen years of age, he went to Westerly, R. I., where he learned the machinist's trade in the Cortrell and Babcock Prize Works. Later he was employed as a salesman in the clothing store of Mr. Joseph

SABBATH HISTORY I BEFORE THE BEGINNING OF MODERN DENOMINATIONS

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AMERICAN SABBATH TRACT SOCIETY
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Potter in Westerly, with whom he made his home. On October 2, 1879, he united in marriage with Miss Mertilla M. Gardiner, of Nile, N. Y., at the home of his brother, Rev. Theodore L. Gardiner, in Mystic, Conn., by whom the marriage ceremony was performed. In the following year, 1880, Mr. Rogers moved to Plainfield, N. J., where for some years he served in the Potter Press Works until 1890; when he took up the bicycle business in his own shop at 408 West Fifth Street, Plainfield.

For several years he was engaged in the silver business with headquarters in Plainfield, N. J., and in Muncie, Ind. His last years were spent in a quiet way with his family in their home. Mr. Rogers was a loving and genial husband and father, generous hearted and hospitable, always loyal to his friends. When a young man he joined the Seventh Day Baptist Church at Nile, N. Y., and in 1881 united with the same denomination in Plainfield, where he was a loyal member until his death.

He leaves a wife and two daughters, Mrs. Roland Davis and Mrs. Roy Fitzwater, to mourn their loss. Funeral services were conducted at the home on Sabbath afternoon, March 3, 1923, by his pastor, Rev. James L. Skaggs, and his body was laid to rest in beautiful Hillside Cemetery near Plainfield.

A great company of friends sympathize with the bereaved family, and pray that the everlasting arms of their heavenly Father may uphold and sustain.

Boss.—Am Maria Austin, daughter of Pardon and Mary Austin, was born at Salem, R. I., September 9, 1832, and died February 6, 1923, near Hope Valley, R. I., in her ninety-first year.

She was baptized by Elder Charles M. Lewis, and joined the Rockville Seventh Day Baptist Church, October, 1851. Her marriage to George F. Boss was blessed by the coming of seven children, four of whom survive her. They are Edwin L., Charles C., Mary and Mrs. Carrie Card. The others, Albertus, Beryl Edgar and Addie, and her husband have preceded her in death.

For several years she had been unable to walk, but had been cared for in the home of a daughter and son.

Pareeial services were conducted by Rev. Paul S. Burkle, on February 9, 1923, and interment was made in the Rockville cemetery.

"Wherefore God is not ashamed to be called their God, for he hath prepared for them a city." P. S. B.

"The liquor traffic was destructive of much that was most precious in American life. In every community men and women have banded themselves to know what prohibition means. They know that debts are more promptly paid, that men take home the wages that once were wasted in saloons; that families are better clothed and fed."—President Harding.
HIS HOLY DAY

Paul the great missionary was a Sabbath-keeper. He was so brought up, and although he renounced the formal worship of the Jews, including new moons and sabbaths, there is no evidence that he ever forsook the weekly Sabbath, which is older than Judaism.

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