THE happiest and most useful Christians are those whose outflow is spontaneous and commensurate with their intake, whose giving in substance and service is proportionate to their receiving. They are channels of blessing. Having received the Holy Spirit in fullness, out from within them flow rivers of living water. Every blessing received makes a new opportunity to pass a blessing on. Increased ability calls for larger service. As riches increase, the opportunity to help spread the gospel increases. As one's contacts with people multiply and become more intimate, the opportunities to influence them in right directions, to help them to better lives and above all to point them to the Lamb of God who taketh away the sin of the world, multiply. He who socially, in the business world, or in any way, moves in a larger orbit in life, has the wider opportunity to let the light God has given him shine upon other lives to their eternal good. Using life's opportunities enlarges life's orbit.—Charles A. Cook.
SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held at the Seventh Day Baptist Church at North Lima, Ohio, Aug. 22-27, 1921.

President—Rev. Edw. Sloan, Milton, Wis.

First Vice-President—Rev. Wm. Whitford, Almont, N. J.

Second Vice-President—Rev. W. M. Whitford, Plainfield, N. J.

Assistant Recording Secretary—Rev. W. L. Greene, Andover, N. J.

Treasurer—W. H. W. D. Lowther, Milwaukee, Wis.

Assistant Treasurer—Rev. F. J. Randolph, Newark, N. J.

Corresponding Secretary—Rev. D. Lowther, Milton, Wis.

SABBATH SCHOOL BOARD

President—Prof. Alfred E. Whitford, Milton, Wis.

Recording Secretary—Dr. A. L. Burdick, Janesville, Wis.

Treasurer—L. A. Babcock, Milton, Wis.

Field Secretary—E. M. Holton, Holton, Milton, Wis.

Secretary—Miss Marjorie Wilkie, Battle Creek, Mich.

Secretary—Rev. H. Q. Garke, Battle Creek, Mich.

Advisory Committee—Dr. George W. Babcock, Milton, Wis.

AMERICAN SABBATH TRACT SOCIETY

Board of Directors

President—Carlis F. Randolph, Newark, N. J.

First Vice-President—Rev. Wm. Whitford, Almont, N. J.

Second Vice-President—Rev. W. L. Greene, Andover, N. J.

Recording Secretary—Rev. W. L. Greene, Andover, N. J.

Assistant Recording Secretary—Rev. F. J. Randolph, Newark, N. J.

Treasurer—Rev. W. L. Greene, Andover, N. J.

Corresponding Secretary—Rev. F. J. Randolph, Newark, N. J.

SABBATH TEACHERS' AID SOCIETY

President—Prof. Alfred E. Whitford, Milton, Wis.

Recording Secretary—Rev. W. L. Greene, Andover, N. J.

Treasurer—W. H. W. D. Lowther, Milton, Wis.

Secretary—Rev. D. Lowther, Milton, Wis.

Secretary—Rev. D. Lowther, Milton, Wis.

Secretary—Rev. D. Lowther, Milton, Wis.

CONFERENCE AUXILIARY FOR LONE SABBATH-KEEPERS

General Field Secretary—G. M. Cottrell, Topka, Kan.

Regional Field Secretary—Estate of A. Babcock, Milton, Wis.

ASSOCIATIONAL SECRETARIES

Eastern—Rev. W. J. Randolph, Wilton, Me.

Western—Rev. W. J. Randolph, Wilton, Me.

ADDITIONAL SECRETARIES

Eastern—Rev. W. J. Randolph, Wilton, Me.

Western—Rev. W. J. Randolph, Wilton, Me.

THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

For the joint benefit of Salem and Milton Colleges and Alfred University.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—H. M. Maxwell, Plainfield, N. J.

Vice-President—Rev. W. J. Randolph, Plainfield, N. J.

Recording Secretary—Rev. W. J. Randolph, Plainfield, N. J.

Treasurer—W. C. Hubbard, Plainfield, N. J.

ASSOCIATIONAL SECRETARIES

Eastern—Mrs. Willard D. Burdick, Danvers, N. J.

Southern—M. H. Babcock, Milton, Wis.

Central—Mrs. C. J. Brown, West Newton, N. Y.

Western—Mrs. M. Cottrell, Andover, N. J.

Southwestern—Mrs. R. J. Mills, Hammond, La.

Northeastern—Mrs. W. J. Randolph, Wilton, Me.

Pacific Coast—Mrs. W. J. Randolph, Wilton, Me.

THE SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(Incorporated, 1916)

President—Corliss, President of the Board of Trustees, Plainfield, N. J.

Recording Secretary—Rev. W. J. Randolph, Plainfield, N. J.

Treasurer—Rev. W. J. Randolph, Plainfield, N. J.

Advisory Committee—Rev. W. J. Randolph, Plainfield, N. J.

THE SEVENTY SEVENTH CENTURY

President—J. M. Babcock, Milton, Wis.

Editor—Rev. W. J. Randolph, Wilton, Me.

Not Even the Gates of Hell Can Destroy It

As we opened the Hell Can Destroy It message, Pastor Claude Hill's church paper of Welton, Iowa, the note for Christ's crucifixion attracted our attention. It is only one page in length, with Christ's words: "And the gates of hell shall not prevail against it," as a text. It might be better if all those who are so sure that the Bible, and the Church, and all our Christianity, are about to be overthrown in this bitter fight between "Fundamentalists" and "Modernists," would quiet their quarrelling, take their stand on more hopeful ground, and, filled with the Spirit, exalt and magnify the blessed assurances of him who spake as never man spake.

Pastor Hill said:

"Peter's confession and the Savior's answer carrying it with the magnificent blessing may be found in the central point of Jesus' ministry. All that goes before leads up to it, and all that follows in some sense takes its color from it."

"All the ministerial portion of our Lord's life, the teaching, the miracles, the passion, the crucifixion, are no more than the shadow in view of it. That men should believe and confess that he was the Christ, the Son of the Living God. To this end he worked miracles, endured hardships, was patient and kind under all the kinds of treatment, among all classes of people, and as a final proof went to the cross."

"Some one has said that after the death and resurrection of our Lord, one of the angels met him and asked what provision had been made for the carrying on of the work that had seemingly failed."

"The Savior replied, I have told Peter, James, John and a few others and have told them to tell still others until every one in all parts of the world have heard the good news. But, he was asked, what provision has been made if they should fail you?"

"We find now the hot spot in Jesus' life, in his reply. I have made no other provisions. Believing, confessing men and women are they of whom he later said, 'the gates of hell shall not prevail against it.'"

"This is spoken of confessed Christians which he calls the church; which denotes an assembly of confessing Christians."

"The gates of hell shall not prevail, overcome or be too strong; all earthly things go down through those dread gates, but the gate of heaven shall not be overthrown."

"My church shall not be swallowed up. There will always be Christians in the world. There is a gospel according to Matthew, Mark, Luke and John. There is a gospel also according to you, the only gospel that has ever been written. I ask you, are you a Christian? There is a church for which he gave a name."

"The gates of hell shall not prevail against it."

"If so, 'The gates of hell shall not prevail against it.'"

There is a "Gospel According to You" in the Pastor Hill's words: "There is a gospel according to you." The people of God are declared to be living epistles, known and read of all men. "All that the great world outside the Church knows about Christianity and the Christ spirit, it learns from those who profess to belong to the kingdom."

"What kind of gospel is now being preached by those who stand on two sides of the controversy hurling epithets at one another; calling each other fanatics, narrow-minded, or heretics and infidels, until the currents of human thought overflow with bitterness and hatred?"

Foes Without There are foes enough outside the Church so that we can but fear that the Church is suffering as much from foes within as from enemies without. There is danger from the spirit of unrest, that seems to be splitting several denomina-
tions into fighting factions over the ques-
tion of modern thought, which is bound to bring disaster if men do not watch their
steps.

The Sabbath Recorder has tried to keep the controversy between modernists and fundamentalists out of its columns as much as possible; for we can see no real good coming to the other denominations where the fight is fierce. Nothing but harm can come to our own people by filling our Recorder with long drawn-out arguments in which sarcasm and ridicule and cold, hard logic are the main weapons.

Fifty years ago the evolution fight distracted our own people as well as others, and Darwinism has been practically dead and buried for twenty years. But the great mass of Christians are concerned. And we believe that nothing will be gained by resurrecting the old controversy.

Let Us Stress The Recorder is not the main things yet ready to believe that the God who has so marvelously preserved his Word through all the ages, in some of which the fight was fiercer than it is today, has at last given up the struggle to let everything go to the bad!

Those of us who have been around among the churches during these years, can not think that unbelief is ruining them and the cause of God on earth. It is to be regretted that those calling themselves Christians show such a loss of faith in their God. The Church is neither dead nor dying. With all her faults, she is still the strongest institution on earth; against which the gates of hell can not prevail. Her greatest danger lies in the spirit of controversy within her own ranks.

After our God has preserved his Word through the Dark Ages, and saved it in the times of Tom Paine, and Hume, and Hobes and Voltaire and Ingersoll, and Strauss, and all the other doubters, why should we forget that Jehovah still lives and is bound to triumph, even though the way does sometimes appear dark to mortal eyes?

Then why not stress the real thing—the only thing that offers hope for better days? Let us in the spirit of love as found in 1 Corinthians 13, lay new emphasis upon the blessed gospel of Christ. Bring out of the Bible the very bread of life for hungry souls; magnify, with Paul, the crucified One, and exemplify the gospel of love in daily living.

Remember that after all the ages of controversy over the Bible, this blessed book was never in greater demand than in our day and never before did it have so many friends as today. Then trust God to still uphold it in his own good way.

Oh! My Dear Friends! What Will the Answer Be? We have just read the copy for the article entitled "Better?" which you will find in the Forward Movement department of this Recorder. For some time just before Brother Bond handed us the copy, with a request for a little editorial notice of it, we had felt sure that he was bowed down over some problem that was causing him anxiety. This feeling was deepened as his anxious look indicating something of a heart-ache was seen as he stood by us with the paper in hand.

Leaving it on our desk, he departed with no word of complaint or of fault-finding, over the too evident signs of failure, thus far, to make "Better" the year's record.

Upon reading his copy, our mind went back to Ashaway, R. I., where amid scenes of enthusiastic General Conference work, the word "Better," was adopted as the slogan for all our churches this year. There were high hopes that with this inspiring word, there would be a general rally that would reduce the debts of our boards, rather than a slump that would increase the deficits.

Then memory recalled the many week-by-week appeals for months, through the Sabbath Recorder, in which the standing of the churches as to the budget, and the debts of the boards, were kept before all the people. We recalled the way in which our Forward Movement director had so confidently banked upon the good-will and hearty co-operation of both pastors and people, expressing, time and again, his faith in their loyal support of all the work, and his hope that the showing by the denominations would be much better.

Then came to mind again with great force, the little scene in this office referred to above, for about two hours before Brother Bond handed in his copy and went out. At his desk behind ours where we could not see him, the sound of his writing and the silences had indicated that important matters were weighing him down. The click of his typewriter at times, alternating with moments of deep silence, served to emphasize the fact that by careful, painstaking thought he was trying to frame some important message to the people.

When his paper was read, and his figure and plea were seen, the whole matter of his anxious effort for the last hour was clear enough; and we could do no less than write the words at the head of this article: "Oh! My Dear Friends! What Will the Answer Be?"

Please read carefully and prayerfully his article, and answer our question according to the best of your ability, and as God has prospered you. Let us be able to remove that question mark from his word, Better.
A GOOD EXAMPLE

We are in receipt of a good letter from Pastor George W. Hills, in which he says the Los Angeles Church has just sent to us the Treasurer William C. Whitford, of Alfred, an additional $105.00 for the Forward Movement. We say "additional" because this church had its full quota paid in February. This additional sum, therefore, is an expression of the confidence of the Los Angeles Church to help to make their offerings this year cover the revised budget for the year.

Brother Hills says: "I am just sending our little contribution in excess of our full apportionment of the Forward Movement fund for this church."

Although it will not go a great way toward making up a 100 per cent denominational report for Conference, it will show our good-will and interest.

THE SABBATH RECORDER

"I wish it could have been more, but this is nearly 50 per cent above our 100 per cent, as our apportionment was $240.00."

The amount sent in from Los Angeles spells Barrow in capital letters for that church.

Several other churches are ahead of last year's record, with June still to be heard from. If each church will do as at least a little better, others are doing enough better, we believe to raise our offerings to seventy-five per cent, as over against 60 per cent last year. This will mean no additional deficits in any of the boards for the present year.

GENERAL CONFERENCE

Contributions for May, 1923

<table>
<thead>
<tr>
<th>Board</th>
<th>Contributions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adams Center</td>
<td>$4 00</td>
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<tr>
<td>Alfred</td>
<td>$30 00</td>
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<tr>
<td>Second Alfred</td>
<td>$280 20</td>
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<tr>
<td>First Brookfield</td>
<td>$77 19</td>
</tr>
<tr>
<td>Second Brookfield</td>
<td>$95 50</td>
</tr>
<tr>
<td>New York</td>
<td>$157 00</td>
</tr>
<tr>
<td>First Genesee</td>
<td>$50 00</td>
</tr>
<tr>
<td>Friendship</td>
<td>$90 00</td>
</tr>
<tr>
<td>Second Hopkins</td>
<td>$77 19</td>
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<tr>
<td>Morse</td>
<td>$10 00</td>
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<tr>
<td>First Genesee</td>
<td>$50 00</td>
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<tr>
<td>Horseville</td>
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<td>First Hopkins</td>
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<tr>
<td>Lyons</td>
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<td>First Genesee</td>
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<td>Dwight</td>
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<td>Verplanck</td>
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<td>First Genesee</td>
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<td>Second Hopkins</td>
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<td>Morse</td>
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</tbody>
</table>

College Students

Nineteen, eleven men, eight women, receiving total term-hour credits as follows:

<table>
<thead>
<tr>
<th>College</th>
<th>Students</th>
<th>Hours</th>
</tr>
</thead>
<tbody>
<tr>
<td>New Testament Greek</td>
<td>16</td>
<td></td>
</tr>
<tr>
<td>Hebrew History</td>
<td>8</td>
<td></td>
</tr>
<tr>
<td>Social Teachings of Prophets and Jesus</td>
<td>6</td>
<td></td>
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<tr>
<td>Religion of the New Testament</td>
<td>6</td>
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<td>6</td>
<td></td>
</tr>
<tr>
<td>Systematic Theology</td>
<td>10</td>
<td></td>
</tr>
<tr>
<td>Philosophy of Religion</td>
<td>10</td>
<td></td>
</tr>
</tbody>
</table>

Total hours: 58

THE THEOLOGICAL SEMINARY

An Outline Report for the Year 1922-1923

+ Teachers

Rev. Arthur E. Main, Dean, Professor of Theology. Rev. William C. Whitford, Secretary, Professor of Biblical Languages and Literature.

Seminary Students

Two receiving total term-hour credits as follows:

<table>
<thead>
<tr>
<th>College</th>
<th>Students</th>
<th>Hours</th>
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<td></td>
</tr>
</tbody>
</table>

Total hours: 58
REMARKS

A new and attractive roofing has been put on the Gothic; and shrubbery has been planted on the grounds.

The prospects are a large class of students for the ministry next autumn than we have had for several years.

There is an encouraging and growing interest among college students in the college major of Religious Education.

A more complete and hopeful recognition by the churches of the many open doors of usefulness for adequately fitted laymen and laywomen; and more praying to the "Lord of the Harvest" for laborers are present and vita.

There ought to be a more clear and widespread understanding that through the cooperation of our several university faculties Alfred is well-equipped for helping young men and women prepare for the ministry and for other forms of Christian activity.

The Christian Home, Church and School are the moral builders of individuals and of society. Religion, is essential to an abundant and harmonious life. Young men and women thoroughly trained in body, mind, heart and conscience, will be able to see the big problems and the great tasks of our day, and be ready to answer the call for

and of spiritual power, to help

Sabbath and our circle is seldom

to make the

dant and harmonious life.

Young men and women prepare for the ministry and be In the past. We may not have just

that we will soon have no

what we have

something better for God's children will grow in grace and in the knowledge of our Savior.

Dear people, we need not worry about the

attacks made upon God's Word for

our place of worship.

SABBATH and our circle is seldom.

W. J. Severance, who visits

Thorngate has offered himself for that field, naming the autumn of 1924 as the date when he will be ready to sail.

When Dr. Thorngate's offer came before the board at its last meeting, the only question seemed to be that of finance and the matter was postponed till after the associations and General Conference that the problem might be laid on the hearts of the people and that the board might learn the mind of the churches.

The object of mentioning the problem in this connection is to keep the matter before the churches until they have thought it through, prayed over it, and had a chance to express their wishes. Many things enter into the problem; here are some of them:

1. Dr. Sinclair has felt forced to leave the China field because of the feebleness of her mother and sickness in her family.

2. Dr. Thorngate has offered to consecrate himself to that field.

3. The board is heavily in debt and has been forced to retrench almost 30 per cent.

4. The retrenchment has been almost entirely made on the home field.

5. Under the Forward Movement the board feels that its hands are tied, that it is not wise to make special appeals during the Forward Movement period.

6. For the board to keep on increasing its debt not alone means crippling the work in future days, but also that the members of the board who sign the notes become personally responsible for the debt incurred.

7. Dr. Thorngate's services are greatly needed on the China field.

8. We have been asking for life-work recruits and Dr. Thorngate is one of the young people who offered themselves as such. Are we going to ask for life-work recruits and turn them down when they have fitted themselves?

9. Seventh Day Baptists are abundantly able to care for Dr. Thorngate and in other ways advance our mission work abroad as well as at home.

What do you say, brethren of our Seventh Day Baptist churches?

MEN FOR THE MINISTRY IN MILTON COLLEGE

Some of our people had known that one young man in Milton College, one on the Pacific Coast and one in Salem, were directing their preparation toward the Christian ministry. This fact has been a source of great encouragement to many of us. These are not all, however. During a recent visit to Milton the missionary secretary met five students in Milton College, instead of one, who have decided to prepare themselves for the ministry and a sixth who is seriously considering the question. These are bright and promising young men and to know that they are answering God's call to leadership in the world's whitened fields is an occasion for devout gratitude.

That there is this splendid bunch of young men in Milton College who have definitely consecrated their lives to the high, holy and sacrificial work of the gospel ministry reflects great credit upon the work the college is doing. Milton is proving herself a worthy daughter of the church.

Doubtless God is calling many others to the work of the ministry, for the situation demands many more and it must be that the Holy Spirit is calling a sufficient number.

All Christian homes, churches and schools should use every legitimate influence to lead into the ministry those called of God to that work.

All homes, schools, churches, and denominational agencies should arise and aid those preparing themselves for this much needed work. We demand that men spend years and be to great expense in their preparation for the ministry, and it is only giving a square deal when we give them every possible encouragement and aid; if we do not, some will be forced to turn back. Come, let us brace up and in the name and spirit of Christ go forward!
THE SABBATH RECORDER

THE MISSIONARY NEEDS OF THE NORTH-WESTERN ASSOCIATION

E. L. B. ST. CLAIR

Four or five months ago, Secretary William L. Burdick wrote, asking me to prepare an article for the SABBATH RECORDER on this subject, and for some reason or other I consented. I do not know why I so promised, unless it be a weakness traceable to the pre-Valsetian days when there were many who did not have the courage to say, "No!" However, having promised, I must, I suppose, keep my word, and I will think it over before I do so.

I hope, though, that in so doing, I will not do such violence to the Seventh Day Baptist cause as did the aforementioned prince.

In looking over our 1922 Year Book, I note that the Northwestern Associationembraces not only Michigan and Ohio, but Illinois, Indiana, Wisconsin, Minnesota, Iowa, Missouri, Kansas, Nebraska, as well.

I did attempt to discuss the needs of Detroit at the last session of the Northwestern Association, but I think that I am more conversant with the needs of New Zealand and Cape Colony than I am with those of Nebraska. I have really been in the other States, but unfortunately, Secretary Burdick's request had not then been formulated.

I am glad to add to the above caption, the words: "What I Do Not Know About Them," I am sure that I could demonstrate the truthfulness of this "saving clause," without the least difficulty. However, I will make certain observations concerning the field as a whole, which I think will be helpful, and then bring up with a few references to the Michigan field.

Prayer is the first thing needed for the Northwestern Associational district. It has been said that "Prayer changes things." Well, things need to be changed in this district. Sinners are to be found upon every hand, not only by the thousands, but by the millions. They are Sabbath-breakers. They know not that our Lord Jesus Christ.

Divorces are granted by the tens of millions. Our large cities are sin-ridden. Secularism and immorality stalk abroad by day and night. We should indeed be much in prayer, asking God to send the Holy Spirit in convincing power upon the many unsaved souls within our associational bounds.

Publicity has always loomed large in my mind as a very essential item in our program. If we do not tell people who we are and where we are, we are to be found, how can we expect them to know anything about us? They must at least have heard of us or ever come to hear. We must rightly advertise the Christ we love so well. This last command was a publicity commission. Many people know of Christ, but few know of Him in the right way. Some hear his name more often, more profusely, otherwise: others know him as a good man and an outstanding social reformer, but relatively few know him as the Savior of mankind.

A still greater number are in ignorance of the ordinance he instituted to be administered to those who should believe in him, and countless multitudes are totally unaware of the Sabbath which he observed. They do not know that he instructed his disciples to pray (Matt. 24:20) that its sacred hours be hallowed in the Covenant times. They have failed to note that Jesus never even mentioned either Sunday or its observance, but that he ever observed the Sabbath which was "from the beginning." They fail to perceive the spirituality of the Sabbath. Hence Publicity is forced upon Seventh Day Baptists as a vital part of any missionary campaign.

That we need tent efforts in the Northwestern Association to my mind, extremely evident. We must go out into the highways and byways and compel them to come into the kingdom of our God and his Christ. Christ came all the way to think of sinners and we can at least go a few miles to do so. This, indeed, should be our highest joy. We need not only preachers, but Bible workers, and we need, in addition, scores, yes hundreds, of consecrated young men and women, and older ones, too, who will sell their substance. Our publishing house can make arrangements with Winston's (Philadelphia) by which additional chapters on Baptism, Sabbath, Church Government, etc., can be added to Hurlbut's Story and these can be sold broadcast. Not only can such good be accomplished, but an excellent revenue both for the canvasser and the publishing house can be made. (Relative to Winston's I speak by authority of the president of the Winston Company.) We need these canvassers as the fore-runners of the missionary effort. Does any one doubt that Adventism would have the numbers it has today, had it not been for its faithful canvassers? Does our love for Christ permit of our doing any less than they? If so, we might well examine ourselves to see whether we are or we are not in the faith. This need for well organized canvassing efforts is indeed a crying one. We hope that there are many who will say: "Here am I, Lord; send me!"

The Northwestern Association needs a mighty revival of evangelical religion, in which the neglected truth of the beautiful rest day from the sinless garden of primeval man shall be given all the consideration the Lord of the Sabbath would have it given.

We have need, too, for vigorous preaching in behalf of not only the Fatherhood of God, but of the brotherhood of all men as well. Various races are far from being as brotherly as they ought to be. Let Seventh Day Baptists bring to the history and places of need an increased emphasis upon this truth. In so doing many a precious soul will be attracted not only to us, but to the Christ we love and to his Sabbath which we delight to hallow.

Some peculiarly of Michigan, and having regard to the independence of our local churches, and our claim to enjoin only the essentials of the Christian religion, I am convinced that such matters as the unconscious state of the dead, the interpretation of certain prophecies of Daniel and Revelation, foot-washing, pork-eating, are Sabbath-breakers. Father of Mercy, let us freely go a few miles to do so. This, indeed, should be our highest joy. We need not only preachers, but Bible workers, and we need, in addition, scores, yes hundreds, of consecrated young men and women, and older ones, too, who will sell their substance. Our publishing house can make arrangements with Winston's (Philadelphia) by which additional chapters on Baptism, Sabbath, Church Government, etc., can be added to Hurlbut's Story and these can be sold broadcast. Not only can such good be accomplished, but an excellent revenue both for the canvasser and the publishing house can be made. (Relative to Winston's I speak by authority of the president of the Winston Company.) We need these

THE SABBATH RECORDER

MONTHLY STATEMENT
May 1, 1923, to June 1, 1923

S. H. Davis, Treasurer.

In account with
The Seven Veil Baptist Missionary Society

Dr.
Balance on hand May 1, 1923. $ 763 39
Costs: Authors, $ 32 60
George E. Foster, $ 62 75
Roy G. Haskell, $80 70
Salary Increase, $ 25 00
Salaries, $ 168 25
First Women's Evangelistic Society, 10 00
"A Friend," Young Men Preparing for Ministry, 5 00
Mrs. S. C. Parker, 5 00
Mrs. Angeline E. Spencer, 5 00
Mrs. M. C. White, Missionary Society, 5 00
Mrs. H. E. Coon, General Fund, 5 00
R. J. Seaman, Missionary Society, 11 00
$1,649 07

Cr.
Rev. Clayton A. Burdick, traveling expenses, New York, $ 12 70
Rev. E. A. Sperry, salary and traveling expenses, $ 83 33
Rev. R. J. Seaman, April salary and traveling expenses, 166 93
L. J. Brown, April salary, 25 00
C. C. Van Horn, April salary, 41 66
Rev. Robert B. Clae, April, 10 00
Rev. George W. Hills, April salary and traveling expenses, 51 86
Rev. G. H. F. Randolph, April salary, 25 00
Rev. S. S. Pope, April salary, 25 00
Mrs. Angeline E. Spencer, April appropriation, 10 00
H. Eugene Davis, April salary and children's allowance, 125 00
Dr. Eugene J. Sinclair, traveling expenses from New York, 300 00
American Baptist Tract Society, 1923 Year Book, 88 26
Industrial Trust Company, China Draft, 28 00
Treasurer's expenses, 28 00
$1,196 92

Balance on hand June 1, 1923 453 15
$1,649 07

Bills payable in June, amount $2,500 00
Temporary loans outstanding 1,500 00
Special funds referred to in last month's report now amount $12,427.92, bank balance $425 00, indebtedness $12,472.92.

S. H. DAVIS,
Treasurer.

Childhood is a tender thing and easily wrought into any shape. Yes, and the very souls of children readily receive the impressions of those things that are dropped into their hearts while they are yet soft; but when they are older, they will, as all hard things are, be much more difficult to be wrought upon. And as soft wax is apt to take the stamp of the finger that presses upon it, so impressionable is the child's mind. The arrows of the soul are drilled into the heart, and from the same as he does. Yet, after all, while the same thing is to be said of the child and the adult, the child is much more susceptible to influence.

For children are often more often in profanity than otherwise. To be sure, some of our children do not know that they have been instructed by God to be reverent. We should make certain that the children hear his name while they are yet young. We should never forget that which the neglected truth of the beautiful rest day from the sinless garden of primeval man shall be given all the consideration the Lord of the Sabbath would have it given.

We have need, too, for vigorous preaching in behalf of not only the Fatherhood of God, but of the brotherhood of all men as well. Various races are far from being as brotherly as they ought to be. Let Seventh Day Baptists bring to the history and places of need an increased emphasis upon this truth. In so doing many a precious soul will be attracted not only to us, but to the Christ we love and to his Sabbath which we delight to hallow.
TRACT SOCIETY—MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session in the Seventh Day Baptist church, Pleasantville, N. J., on Sunday, May 13, 1923, at 2 o’clock p. m., President Corliss F. Randolph in the chair.


Prayer was offered by Rev. Edward M. Holston.

Minutes of last meeting were read.

The President extended an invitation to visitors to participate in our deliberations and expressed the gratitude of the Board to Editor Gardiner in having him with us one more time.

The Supervisory Committee presented the following report:

Total sales of the Publishing Plant for month of April 1923, $6,825.87.

Total sales, covering ten months—July 1, 1922 to April 30, 1923—$62,904.42.

The net profit of the Publishing Plant for the ten months, July 1, 1922 to April 30, 1923, $1,924.91.

It has been necessary recently at two different times for the committee to borrow money for working capital. It was necessary from six to eight thousand dollars a month to do business without a working capital, therefore all the present time the Publishing Plant owes as money borrowed by the committee two notes totalling $674.00 due May 14; one of $1,000 due May 21.

On May 1 we have cash on hand $955.45 and in the Sinking Fund $795.44. The past month has been a good business month and we anticipate a good present month’s business. Therefore your committee recommend that we use the $950 cash on hand May 1 and add enough to that from our collections since May 1 and pay off the $674 note due May 14, making up the balance from collections coming in since May 1, and that when this is done the Sinking Fund be abolished.

We recommend that the $955.44 now in the Sinking Fund be used toward paying off the $1,000 note due May 14, course making up the balance from collections coming in since May 1, and that when this is done the Sinking Fund be abolished.

Report and recommendations adopted.

Voted that the Treasurer and Business Manager be authorized to borrow money for working capital of the Publishing House, not to exceed $1,000.00 at any time as it may be necessary between meetings of the Board, report of the same to be made at the succeeding meeting of Board.

The Committee on Distribution of Literature reported:

Tracts sent out in the month—1,768

Pages

Periodicals

Books

Pamphlets

Receivers surplus (new)

$595.45 cash on hand May 13, 1923.

The Treasurer presented statement of balances on hand in the various funds. He also presented correspondence relating to the receipt of Olive Hall Pierce, from Charles H. Lange and Allen B. West, which was read to the Board with full power to arrange and execute papers.

Secretary Holston reported encouragingly of the work under way for the Vacation Schools, some difficulties however arising in securing supervisors, yet looking towards prospects of securing them for all the schools.

Director Ahva J. C. Bond having spent three weeks in California recently, mainly at Riverside and Los Angeles, stated in summary that our denominational interests are rapidly being taken up by our people on the Pacific Coast. On his return he visited the churches at Boulder, Colo., Nortonville, Kan., and Salem, W. Va.

The Corresponding Secretary reported that he had received requests to prepare the programs for the Annual Convention to be held at the Central and the Western associations, and that he had written that he would do this with the assistance of Elder L. Gardiner.

He told of some of the interesting correspondence that he has had during the month, and read extracts from letters from Edward W. Perera, Ceylon, asking for literature; from Forrest Washburn, Seventh Day Adventists, of Charleston, W. Va., asking for information and literature concerning Seventh Day Baptists; letters from Rev. T. A. Spencer, of Georgetown, British Guiana, S. A., telling of his acquaintance with Cyril A. Crichlow when he was at Port of Spain, Trinidad, and speaking encouragingly of the progress of his work at Georgetown.

A communication from Rev. G. Veltheussen was presented, explaining the work in Java. This is to be published in the SABBATH RECORDER.

Reference was made to a letter received from a Seventh Day Baptist in Greece, asking for literature and if there is a Seventh Day Baptist church in that section.

Interesting correspondence was presented from C. A. Crichlow, stating that after careful study he had become convinced that the doctrines and policies of the Seventh Day Baptists are Biblical, and declaring himself a Seventh Day Baptist.

Letters were referred to Elder Haggard of Columbus, Ohio, Elder C. A. Hansen, of Chicago; Dr. A. E. Main, Dr. G. W. Post, Jr., and Corresponding Secretary William L. Burdick.

We, Seventh Day Baptists need more money to carry on our work, but much more do we need a large open-mindedness, and greater Christian zeal to press on and into the larger work that God has for us to do.

Editor Gardiner presented the following:

WHEREAS, Miss Evalyn St. John feels obliged to give up her work in the publishing house for

mucb needed rest; but is willing to continue work on the SABBATH RECORDER; therefore

Resolved, That this Board approves the arrangement for her to assist the editor in preparing copy each week at the rate of fifty cents an hour for the time spent.

Resolution adopted.

President Randolph spoke of his recent attendance at the Annual Meeting of the Academy of Political and Social Science, where representatives of this country and foreign countries were convened, discussing topics of world-wide interest, notably the securing of a world peace, the solution of which problem rests ultimately with the church.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH, Recording Secretary.

FOUKE NEEDS PASTOR AND TEACHERS

DEAR DR. GARDINER:

Am writing to let you know of our resignation from the pastorate here, which takes effect at Conference time. We have accepted the call of the Salemville Church to become their pastor.

Fouke has no one definitely in view as pastor, and will be badly in need of some one. We also have need of two more teachers. We will be needed there about four next year, and Miss Randolph is the only one who expects to stay.

I wish some one might come onto the field who can do more to build up the church than has been done in the past, and who can stay for a number of years. There are reasons why it does not seem best for us to do so, and we shall try to make up for it in a measure by remaining on the field during the summer.

This is an emergency call, and I wish it might come before the readers of the Recorder as soon as possible.

Sincerely,

CLIFFORD A. BEEBE.

June 4, 1923.

For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord.—Romans 8:38, 39.
"Education does not assume to supplant regeneration; it rather hopes to direct and stimulate the regenerated life to the end that kingdom interests may be conserved."

A TRAVELLER IN LITTLE THINGS
PAUL E. TITSWORTH

William Henry Hudson, naturalist, novelist, prose-poet, and philosopher, born in England and a New England mother on the wide-flung pampas of Argentina, died at his home in London, August 18 last. Unaccountably little the reading public—ever his ardent admirers—know of his life; unaccountably late did they learn of his death. One of the rare spirits and literary workmen of the age, he has received all too meager recognition from America.

In Current Opinion, May, 1916, appeared—if not the earliest—of the first American appreciations of Hudson. That in the turbulent years since he was introduced to this country, years when Americans have been immensely concerned with human relations, Hudson has been winning friends, that the still, small voice of a lover of the unsposed out-of-doors could find a widening circle of readers indicates that he has, after all, a persuasive appeal to American hearts. By Burke it is said that the fundamental interest of men, when they come to themselves is nature—a nature made uncommonly fascinating by the accuracy and richness of his vision, by the vitality of his craftsmanship and personality—he melts down men's surprising indifference to the splendor, the significance, not only of some unusual aspects of nature, but of the commonplace. He unlocks the significance of waving grass or quivering bush or bird song or the colors God mixes on the palettes of sky and earth.

Somewhere Thoreau remarks that he has found few men who will awake. Certainly if he were alive today he would have little cause to change his opinion. Indoor lives of many men are, they have lost the contact with nature. They have allowed their sense of color to atrophy. They have become human moles. Hudson can put a divine clay on their eyes. He holds that men should enjoy symphonies of sight as well as symphonies of sound.

To be sure, it is easy to perceive that he resembles Rassenfass in his content for groping civilization. (He confesses, too, that Tolstoi is his favorite author.) While he loves his fellow-creatures, he views their awkward, tense social arrangements as perversions of human instinct. The captains of industry are to him only the "pushing parvenus of coal dust and iron filings." Convention he believes to be a desiccation of the human impulses. He sees it a substitute for that effect which builds spiritual and physical muscle. In the city, he perceives man's supreme folly. He fails to recognize that, unlovely as is group life, it is only after all a half-way stage between what men are and what men hope to be.

Herein, I think, lies Hudson's great mythopia. Yet discerning criticism of his work will gladly acknowledge, will be forced into acknowledgment, his constructive achievement in striking the cord from blind eyes, in opening the portals to "another perspective of the infinite" into which many a grateful soul will enter to find strength and comfort.

Nowhere does Hudson lead his readers to more delectable pastures than in the autobiography of the first fifteen years of his life, For Away and Long Ago, where he recounts his intimacies with nature. "The spirit of running water," he asserts, "was a never failing joy, also the odors which greeted me in that most green place—odors earthly, herby, fishy, and even birdy, particularly that of the musky oaks dbContexted by large flocks of the glossy ibis." In one of his last volumes, The Book of a Naturalist, he describes the delights of adder hunting in such glowing colors that doubtless the most timid reader will afterward yearn to follow these aficionados to their converts in order to delight his eye with their snaky colors. Throughout his works Hudson shows the present race of men, whose optic nerves are frequently caught only by glaring headlines, flamboyant posters, and cinematographic views of life, the unguessed charm of the commonplace. He unlocks the significance of waving grass or quivering bush or bird song or the colors God mixes on the palettes of sky and earth.

To him there is no god in the roar of machinery or in the clatter of the city, but there is a Presence in the rolling plain and the whispering trees. Unsuspected, he preaches to the message of the times. Social engineers and strenuous brainworkers of whatever class might well learn of him to relax the steady and bumbling strain upon moral and intellectual fiber. Once in a while it is good to stand the bow in a corner and relieve its tension if you wish to keep its flexibility. To pick up one of his volumes—almost it does not matter which—to sense its quietness, to revel in its humor, to be toned up by his sanity, to catch something of his serenity, is a blessed relief. He does not enervate by a sensuous debauch. He observes a nice balance between sense appeal and a tonic thoughtfulness.

If one finds in Hudson an escape from the grim and pinch of baldness of actuality, one returns from the excursion into the land of romance with a heightened zest for the contemplation of the "lovely, the lovely, the lovely, the lovely," that resides in things. I have already said that Hudson can stimulate a new joy in the loveliness of the universe. Intense in the pursuit of whatsoever things are true and whatsoever things are right and of whatsoever things are useful, Americans are prone to pass up the whatsoever-things-are-lovely invitation. In their anxious moral and social quests, they have lost sight of the fact that the ugly is irritation, friction, weakness, and that the beautiful is calmness, serenity, strength. In one of his books Hudson avers that the sense of the beautiful is God's best gift to man. For him there is nothing so ordinary, so usual that it does not show itself into his soul floods of beauty. For him the cloudless night is powdered with innumerable stars, the dewey morn displays grass and bush hung with starry lace, and the eyes of a young girl show depths of histrionic, changing violet lights.

Polychrome visioned I might term him. Yet I am not so much impressed with his many colors as with their softness, their vividness, and their quiet splendor; everything in this respect, the title of the earliest book, Purple Land, an adventurous tale of Uruguay in the 1840's, published in 1885, is significant for the work itself and for all his other writings. With all his lavishness of color I do not find this side of his work overdone, for, as in the case of Tennyson, Hudson saves himself from the charge of purple writing by his substance and by his thoughtfulness. He did not write for himself. In a passage in Purple Land, which I delight to read again and again, he shows his mastery in the employment of color.

"For a distance of three or four miles we rode on a fast gallop, then on the slopes of the Cuchilla paused to breathe our horses, and, dismounting, stood for some time gazing back over the wide landscape spread out before us. At our backs rose the giant green and brown walls of the Sierras, the range stretching away on either hand in violet and deep blue masses. At our feet lay the billowy green and yellow plain, vast as ocean, and channeled by innumerable streams, while one black patch on a slope far away showed us that our foes were camping on the very spot where they had overcame us. Not a cloud appeared in the immense heavens, only low down in the west rose-colors were beginning to form, staining the clear intense whity-blue sky about the sinking sun. Over all reigned deep silence; until, suddenly, a flock of orange and flame-colored butterflies rode down, their work black and green on a clump of bushes hard by and poured forth a torrent of wild joyous bird music. A strange performance! Scream-
ing notes that seemed to scream jubilant gladness to listening heaven, and notes abrupt and gutteral mingling with others more clear and soul-piercing than ever human lips drew from reed or metal. It soon ended; we found the vocalist like a fountain of fire and flesh alive to their roof among the hills, then silence reigned once more. What brilliant hues, what gay fantastic music! were they indeed birds or the glad wandering inhabitants of a mystic region, resembling earth, but sweeter than earth and never entered by death, upon whom a threshold I had stumbled by chance? Then, while the rich flood of sunshine came over the earth from that red everlasting urn resting on the far horizon, I could be alone; I found myself upon the ground to adore the great God of Nature, who had given me this precious moment of life.

I must confess that this old universe has taken on a new and significant aspect, a richer beauty, and a quickened mystery since I have followed Hudson over his native pampas, or galloped with him, in my mind, over the undulating Banda Oriental. Or listened to the haunting bird notes of the Guiana Forests, or strolled with him over the downs of England. His cadenced phrases that run and skip and leap him over the earth from that red everlasting ground to adore the great God of Nature.

The Church of God is called either Church of God or Church of Christ. After Crammer and Haggler, and Newport, Arkansas; in Nevada, Mo., while Elders W. S. Salkeld and J. G. Slankard are engaged in a very promising meeting in Des Moines, la. Elder Thorp is meeting in a great endeavor at White Springs, with several additions to the church. In Michigan, at West Olive and one or two other points, churches are located, and in Louisiana, Elder D. C. Plumb is accomplishing much for the Master. Elders Hostetler and Riggs have been very successful in locating new churches and converting some of the organized churches. Elder D. C. Plumb is accomplishing much for the Master. Elders Hostetler and Riggs have been very successful in locating new churches and converting some of the organized churches.

The title of the organization at this time was practically identical with the earlier one of Seventh Day Baptists. From the 2d Seventh Day Baptist Year Book, we learn that the gift of a communion set was made to the Cohansey (now Shiloh, N. J.) Church, upon the charge of which was inscribed:

"THE GIFT OF HANNAH MARTEN, OF NEW YORK, TO THE SABATH CHURCH OF CHRIST IN COHANESEY, A.D. 1751."

Pursuant to resolutions adopted at the last General Conference sessions of the Seventh Day Church of God and the Seventh Day Baptists, efforts are being made to establish a union between the two bodies were authorized, committees to confer with each other regarding the matter, and to report to their respective conferences, being appointed.

In order that the present and future communication might become better acquainted with the activities of the Seventh Day Church of God, the writer thought it advisable to call attention to the rise and present status of that body.

Back in 1844, the Sabbath Recorder welcomed to the ranks of Sabbath-keeping Christians, certain persons were then looking for the speedy appearance of Christ. Later on these people, who were known as the Church of God, and, quite often, especially in Michigan, as the Church of Christ, became two distinct organizations. The following are Masters and Misses who have been appointed quite generally throughout the United States, and in Canada and Mexico. Mexico is one of the brightest spots in the Church of God work. Numerous conventions were held in that republic, and, quite recently, a Mexican member of the Federal House of Representatives, the chief representative of the State of Coahuila, the Honorable Manuel E. Rodriguez, resigned his Congressional office, and is preparing for the ministry of the Church of God. The Church of God not only has a well-developed work in Mexico, but a splendid Spanish work in Texas as well. The latter holding the largest Sabbath-School meeting at San Antonio, is converting this year in Mexico City, Wata­mos, Durango City, St. Manuel, and many other points. They are planning a 10,000 acre colony, and over fifty families are concluding on purchasing the same. A number of brethren from Canada and the United States are going to locate in this colony. The president of the Mexican Conference announces that as soon as this colony is established that a college will be opened and that evangelists for the various Spanish-speaking countries, will be trained.

Certain of the churches located in the East are: 29 W. 131st Street, New York; 310 North Calton Avenue, Arverne, L. I.; 75 Bayard Avenue, Duey Avenue, Jamaica, L. I.; 39 Gar­field Avenue, Ashbury Park, N. J.; several congregations in Baltimore, one or two in Philadelphia, Pa.; Scottsville, Whitlock and Trevillian, Va.; Beacon, N. Y., also in Market Alley, St. Cayon, St. Kitts, B. W. I., and on the Island of Trinidad. In the West Indies, there are five ministers; in India, three ministers are reporting, ten ministers are laboring in China, and work is established in the other foreign countries in the world, and in the United States, and in Canada and Mexico.

The outstanding features of the Church of God work have been the numerous debates held on the Sabbath and other questions. These debates have excited great interest, been largely attended, and the results have been very satisfactory, each and every debate not only confirming the faith of the Sabbatharians, but producing new adherents as well. Literature is also being circulated by the tens of thousands of pages.

We are sure that with the favorable prospects of the future, the Church of God will continue to grow in strength and numbers, as the world is influenced by the religious principles of this great cause. The work is carried on in China, Africa, Palestine and the homelands, under the auspices of our good Church of God friends. May the Lord of Hosts continue to bless them, bringing many more souls to the Cross of Calvary into their ranks.
WOMAN’S WORK

MRS. GEORGE E. CRONLEY, MILTON, WIS.
Contribution Editor

WOMAN’S HOUR AT PACIFIC COAST ASSOCIATION

MRS. C. D. COON

The program was Sunday afternoon, April 1. It was Easter Sunday and some of our people had been to the sunrise service on Rubidoux Mountain that has become so famous. It was a damp, drizzling morning. Mrs. Sevence, who had been there, told the story of how the morning was rainy and cold, and she spoke of the meetings and talks on the work already being done and the future progress.

One paper on the home missionary work was written by Mrs. Sevence, our former pastor’s wife, and read by Mrs. P. B. Hurley. Mrs. R. H. Houston told of the work that the Dorcas society of the Riverside Church is doing. By the way, that is the only Woman’s society in the association. Miss Adell Shunk, of Los Angeles, and Miss Gelsemina Brown came with suggestions for better work for the Master. Then Mrs. Daniel Poling (every Christian Endeavor knows of Daniel Poling) gave us a short talk on general social service. Mrs. Poling has been spending some time with Miss Ethelyn Davis.

The crowning number of the hour was by Mrs. H. Eugene Davis on our mission work in China. Even though the hour was getting late we could all have stayed as long as she could talk to us. She did not write out her talk, but must have sent it for publication in the SABBATH RECORDER but we hope many of you will have the privilege of hearing her give similar talks.

The music was arranged by Mrs. Ray Root and consisted of solos, duets and ladies’ quartet as well as congregational singing.

HOME MISSIONARY WORK

MRS. R. J. SEVERANCE

(Paper read in the Woman’s Hour at the Pacific Coast Association)

As I take my pen to comply with the request of your secretary, I again see the familiar faces that will be present at the association in Riverside. I should like to be there myself and hear the inspiring messages and greet the dear friends—but I shall be praying that much good may result from the meetings.

Your secretary says we hope are still interested in your work—and I can assure you that we are and shall be. I am grateful for this privilege of a little personal greeting and will now give my attention to the way in which interested in missions we will be more deeply interested in our local work and thus hasten the coming of the Kingdom.

I like to think of these ordinary lives of ours in this world, and the way they are used to make the effort. Above all, I think of our work together and to weave, the three-fold cord that shall not part.

"Nor shall the giver count his gift As greater than the worker’s deed, Nor he in turn his service boast Above the prayers that voice the need. Not all can go; not all can give To arm the others for the fray; But young or poor, Or strong or weak—we all can pray."

"And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us?" Would that all of us could say with Isaiah, "Here am I, send me." The pardon of the world has been placed in our hands, shall we hold it back? Jesus said: "I must work the works of him that sent me." Even a little child may be the means of great things. I have never accompanied Mr. Severance to his work, but I have heard stories of his work and I have heard stories of his work.

We should have the missionary vision and the missionary passion; and our interests must be those of our Lord, taking in the whole world as a field, and recognizing that no church can meet its home duties adequately that is not habitually ministering to the needy fields abroad. You, the good people of the Pacific Coast Association, have already shown us that you have the missionary vision, and we rejoice that it is so.

So often we do not have to go far to find an opportunity to do missionary work, "All the world" may mean around our very door or it may mean the next county, or across the State or the ocean; but wherever it is we must "go and preach the gospel." When Philip met the Ethiopian eunuch in the Ethiopian eunuch to Jesus Christ, the first two words which the Spirit of God spoke to him were very essential. The Spirit said, "Go near." If we expect to win men to Christ we must go near; they are waiting. The only way Philip could catch his man was to go after him. It will not do for us to wait for men to come and seek God. We must, like Philip, go after them.

"Three things the Master hath to do. And we who desire to do these. May pray or give or go."

"It needs them all—the open hand, The willing feet, the asking heart— To work together and to weave, the three-fold cord that shall not part.

"Nor shall the giver count his gift As greater than the worker’s deed, Nor he in turn his service boast Above the prayers that voice the need."

"And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us?" Would that all of us could say with Isaiah, "Here am I, send me." The pardon of the world has been placed in our hands, shall we hold it back? Jesus said: "I must work the works of him that sent me."

Even a little child may be the means of bringing the gospel to many perishing souls. Oh, let us teach our children to be unfellish; to give generously to the Lord and his great work.

I read of a little girl who had been promised a handsome Bible for her birthday. On hearing a missionary tell of the need of Bibles in India, the child asked if she might have two Bibles, each to cost only half as much as the one her mother was planning to give her. Her mother consented, and the little child gave one in one of them and gave it to the missionary to send to India. Years afterward a missionary was telling the story of the love of Jesus to a few women in India when one of them exclaimed, "I know all about that, I have a book which tells me these things." She brought the book to her teacher, who, on opening it, saw to her amazement her own name on the fly-leaf. It was the Bible she had given many years before. It had been given to its owner, and through her influence, to the conversion of many in the town where she lived.

Your secretary suggests that I tell something concerning our work here in the Southwest. I do not know that this particular field varies greatly from other localities. I have never accompanied Mr. Severance on these missionary journeys, but I am always very much interested in his reports. In some respects I feel that the work is more difficult than on some other fields. Some places where the missionary holds meetings are quite a distance from the railroad; but a seat in the mail car is usually available. In such sections roads are often very poor and not much autos are used. There, also, church buildings are not plentiful, and services are held in the schoolhouses or, in summer, under an arbor. It is quite surprising how many people will come out to meeting over those bad roads—many of them traveling several miles on horseback or in wagons. Even though the weather is unpleasant they will make the effort. Perhaps if some of us were isolated as they are, and had as few chances for attending church or any other public gathering, we would have a greater desire to seek the services of God’s house. Many of these people seem to hear the word of God while others are careless and indifferent. After all human nature seems to be much the same the world over. It matters not whether you go north or south, east or west, you will find the coarse or brutal, and the tender loving natures. You will find those who are anxious to learn of God and those who have no desire to accept his teachings. Community problems may differ, but the only solution for all seems to be to send out missionaries to solve these problems as best they can. In this way many will find the great highway of truth and right and true that will the leaven begin its work and other lives be transformed. But let us not forget to send with these workers our earnest prayers and encouraging words; and suppose we who remain at home live long about our work of the same kind. It may be so close at hand we fail to see it.
Sometimes we feel very much discouraged. We often feel that we are doing so little; that the results are so unsatisfactory. But who can tell how much he may be accomplishing for the Master? If we are faithful in that in which the Father is giving us to do we may safely leave the fruits of our labors in his keeping.

A few years ago, while away on a missionary journey, Mr. Severance preached three nights in a country schoolhouse. There were no visible results at that time from these meetings. Returning to the place perhaps a year later, he found one lady had begun the next week after hearing him preach, to keep the Sabbath. Later her husband was converted and Mr. Severance had the joy of baptizing both husband and wife. Now they have a Christian home and with their children attend church and Sabbath school on God's holy Sabbath day.

A family lived as lone Sabbath-keepers on a farm in Oklahoma for eight years. Sometimes, discouraged and lonely, they thought of changing their location. The minister they had visited them and then held a series of meetings there. The result is a small church. Several families, or parts of families, were converted and accepted the Sabbath. Undoubtedly the Christian lives of this godly family had been influential in this matter.

We little know where credit or blame is due. Often do we place either one or the other at the wrong door. We shall have to leave it with God—he knows. I want to quote the following from the pen of J. Wilbur Chapman: "I remember being invited to a community where a pastor had been in charge of the church for forty-five years. When I appeared in his pulpit on Sunday morning he made an introductory speech something like this: 'My friends, I have invited this minister here in order that he may preach to you. He will have no new message, but he may have some methods different from mine. The most of you have grown up under my pastorate. I baptized you as children, and I have baptized your own children, and since coming into the pulpit this morning I have counted forty-three heads of families who are not professed followers of Christ. And oh, my friends,' he said, 'I beseech you listen to this message from other lips and yield yourselves to Christ.' He spoke with much emotion, and with such an introduction I began my work. All of the forty-three came to Christ and united with the church. I was simply building upon his invitation. I was reaping where he had sown, and the results were wonderful though it is a small one, to accomplish the great work.

Let us not pray for easy lives, but let us pray to be stronger men and women. Let us not pray for tasks equal to our powers, but for powers equal to our tasks. God has told us all may have his help and his power and his blessing if we but ask for it. "The righteous cry, and the Lord heareth, and delivereth them out of all their troubles."

Let us be faithful that we may say as Jesus did: "I have finished the work which thou gavest me to do. If I follow him he may widen the path, enlarge the mission, and make of us a wonderful blessing. We may walk hand in hand with him, trusting, believing and working, and when life is ended we shall hear the "Well done, good and faithful servant; enter thou into the joy of thy Lord.""

Gentry, Ark.

LABOR AT GARWIN, IOWA
REV. E. H. SOCWELL

For a little more than four months during the past winter I was engaged in religious labor, primarily with our church in Garwin, Iowa. During quite a large part of the winter the weather was stormy, the roads very bad and there was much sickness in the community, and these conditions prevented a number of our people from attending church services and prevented me from visiting a great many families. No extra meetings were held and no great results were realized. However, at the close of my labor a number of our people assured me that they had received much spiritual help during the meetings held and that the church was in better spiritual condition than before. Several of our people expressed gratitude for the encouragement they had received through the public services held and still others spoke feelingly of the help they had received through the personal work I had done.

During the early part of my labor at Garwin, I visited Marion, Iowa, and spent a week among the Sabbath-keepers at that place, comprising Seventh Day Baptists and Church of God people. The object of this visit was to talk over with the people the proposed union of the Church of God people with us as Seventh Day Baptists, as God had already been done at Garwin. The matter was thoroughly discussed and the opinion of all concerned, both at Marion and Garwin, was that such a union is not to be desired at the present time. All the people favor the cultivation of a warm friendly feeling between the two denominations but do not feel that the time has arrived for any organic union.

While at Marion I visited all of the families, preached on the Sabbath and preached in the Sunshine Mission in Cedar Rapids on one occasion. Later I was called to Marion again to participate in the funeral services of Elder J. N. Kramer of the Church of God, and favorably known by a large number of our people; and still later I was called there for ordinary religious services. On each of these three occasions I preached upon the Sabbath and visited the families. On the last Sabbath spent in Marion I was requested to conduct the burial service of the ashes of a member of the Marion Church whose body was cremated several months prior in California and sent to Marion for burial.

During the work at Garwin I visited the.one member living in Toledo, and also visited the Laverne Stillman family living in Beaman, and was warmly received by these parties.

For nine weeks, during my labors in Garwin, the pastor of the United Brethren Church, who is a member of our church, was suffering from scarlet fever in his house and, at his request, I took charge of his entire church work during that time. I preached from his pulpit twice on each of the nine Sundays and did pastoral work among his people with the same earnestness and pleasure that I did among our own people. The church was not in the best spiritual condition and a series of revival meetings had been planned by the pastor but were finally given up. I tried to make my preaching and personal work among the people as effective as possible and, through the blessing of God, the church was revived and several persons who had not been attending church anywhere were added to the congregation and to the
Sunday school and, if given proper encouragement, will probably unite with the church. In the expressions of gratitude from the prominent members of the church for what they termed "the great work among us," the pay and the gratitude of the members of the church over the revived condition of their church found expression in many and varied kind words and wishes and finally in the happy farewell sociable given me in the church and participated in by all the members of the church who were able to be present. Surely this was a pleasing event, bubbling over with good will and tender feelings and constitutes one of the brightest spots in my varied life experiences.

One of the prominent and blessed results of the kind and loving personal work I tried to bestow was finally made manifest in the winning back to the Savior of a family in a nearby town, members of the United Brethren Church in their home town. It was certainly a wonderful privilege to be able, through the help of God, to lead this family back to the pathway of Christian living, to see them again consecrated to the Savior and to his service and to receive their warm words of appreciation and expression of Christian love. The power of Christ as evinced in the changed attitude of the kind and loving personal work I tried to participate in and, two weeks after my departure, was certainly a wonderful privilege to be with the family and to be assured that this work was not for an ordinary opportunity.

Three funerals were conducted at Garwin during my labors there, another funeral was participated in and, two weeks after my work closed at Garwin, I was called back there to conduct still another funeral.

Forty-one sermons were preached while I was on this work. Of this number nineteen were preached for the United Brethren people, fifteen for our Seventh Day Baptist people, three were on funeral occasions, three for the Marion people, and one in Sunshine Mission in Cedar Rapids. Personal religious work was performed with thirty-three different individuals. Visits were made in one hundred twenty-four families, four hundred visits in all. Fifteen persons were induced to unite with the Prayer League, whose headquarters are in Memphis, Tenn. A number of persons from both our own church and from the United Brethren Church cheerfully engaged in personal, social and religious work in Garwin and vicinity, of which many excellent reports have already been made. I delivered an address at the annual banquet of the Pleasant Grove Community Club near Marion, and an address at the services of the United Brethren church in Garwin, under the auspices of the Brotherhood. It was a pleasure to be present at the annual church dinner of our church in Garwin and to be an invited guest at a special church dinner given by the Christian Church of Garwin.

It was a source of pleasure to have a goodly number of our people come to the home where we were staying and surprise me by celebrating my seventy-first birthday in such a pleasing way. I very much enjoyed the farewell service given me by the people of Marion at the home of Brother Charles Michel during my last evening in Marion. I regret that I could not have remained at Garwin till the close of the school year and accept the appointment to preach the baccalaureate sermon before the graduating class in the high school, as I was requested to do. The town of Tama, fourteen miles south of Garwin, has a Commercial Club of over one hundred members who boast of being alive and progressive, and for some reason they extended me the invitation to be present at their regular May meeting and deliver an address upon the topic, "What can the Commercial Club of Tama do to improve the moral and spiritual condition of our city." I very much regret that I could not remain and accept this invitation because it was considered more than an ordinary opportunity.

It was a privilege to visit all the inmates from Garwin in the two hospitals in Marshalltown and to be assured that this work was appreciated. There were many sick ones in Garwin during my labors there and I visited each of them many times. There were many cold and very stormy days during my four months' stay in Garwin, but making these four months one of the most happy periods of my busy life."

The altar and the school still stand, The sacred pillars of our trust Are strong and firm, and, as before, Freedom's sons shall fill the land When we are sleeping in the dust.

Before thine altar, Lord, we bend, With grateful song and fervent prayer; For those who lost our fathers' friends Will make our offspring still thy care—Lunt.

A THOUGHT FOR THE QUIET HOUR
LYLE CRANDALL

One thing which we admire in the lives of George Washington and Abraham Lincoln is the fact that they were God-fearing men. Washington often prayed before engaging in battle, and Lincoln went to that source of strength when great problems confronted him. If they had not had this source of strength in their lives they could not have accomplished what they did for their country. Let us follow their example.

C. E. NEWS NOTES
WESTERLY, R. I.—The Westerly Christian Endeavor has lately received several new members, the newly organized by the interest shown by many of the younger ones who have not yet joined our ranks.
We, too, celebrated Christian Endeavor Week. We held several joint meetings with the other societies of the town and also had charge of the Friday evening prayer meeting. At one of the meetings of the week our society was awarded the prize, an electric C. E. monogram, for the best percentage of original testimonies, weekly attendance, and Christian Endeavor World subscribers in a contest between the local societies during the past year.
We have lately had two successful socials, both of which served to urge on the enthusiasm of our members.

About a dozen of our young people are now studying in an Expert Endeavor class, which holds its meetings every two weeks at the different homes of the class members. A picnic supper is served, and then the time is spent in study, after which a brief social time is enjoyed by all. We find that this Expert class has added much interest to the regular work of the society.

BETTY J. WHITFORD.
AN EXECUTIVE COMMITTEE PLAN

One Christian Endeavor president "made out report blanks for each committee, calling for the following items: Date of meeting and names of members who met with the committee, the accomplishments of the committee and its plans for future work. As a rule every committee tried to meet and do some work and make some plans—again which a man tells himself." —C. H. Spurgeon.

NORTH LOUP CHRISTIAN END客观 NOTES

Our attendance was increased in the last week from about seven to about twenty on account of the influx of teachers and students, with several more to come soon. Last Monday, May 28, a business meeting was held and officers for the coming six months were elected, to take their offices next week. Other business was transacted. A Christian Endeavor Conference Committee was appointed to take charge of any activities of Conference which may naturally fall to the society. The committee is now composed of a general chairman and three others, each to have charge of certain activities. Others will be appointed as the occasion demands. The new officers are as follows, the first named being chairman of the respective committees:

President, Mary Davis; vice president, Elsie Rood; secretary, Leo Green; treasurer, Earnest Thorngate; Prayer Meeting Committee, Vesta Thorngate and Alice Johnson; Lookout, Elsie Van Horn and Helen Hutchins; Music, Nema Cruzan, chairman, and pianist, and Isaphine Allen, leader; corresponding secretary, Marcia Rood; Social, Hazel Crandall and Myra Thorngate; Publicity, O. T. Babcock; Tenth Legion, Elsie Rood; Quiet Hour, Leota Davis; Transportation, Mabel Thorngate and Aletha Thorngate; Junior superintendent, Marcia Rood; Missionary, Alta Van Horn and Dena Davis; Correspondence, Maude Conway; C. E. Conference Committee: O. T. Babcock, general chairman; H. L. Johnson, athletic; Myra Thorngate, social; Elsie Rood, nursery; other activities and members to be appointed by the chairman as needed. Finance Committee, Earnest Thorngate, Manley Wright.

A bouquet of flowers was ordered to be sent to Pastor Polan, who is confined to his bed with a broken leg. —O. T. B.

HOME NEWS

STONEFORT, ILL.—The annual home-coming meeting of the Stonefort Church was held on May 19-20. In addition to a fair representation of our non-resident members we were so fortunate as to have a delegation from the Farina Church in attendance. We are happy to report those sessions most inspiring throughout. Pastor Hutchins' messages were interesting and helpful, his singing was also a distinct feature of the meetings. This is probably the last such event to be held in the old meeting house. The new building is slowly taking form in concrete, wood and iron,—very encouraging to those of us who have had only mental pictures of it for these years past.

Sabbath school and church services show normal healthy growth in attendance and interest. Our people seem to be for the most part on a high plane of Christian living though far below our desires and future expectations.

There are a host of young people in our country and the village near us who look to our people for most, if not all, their religious training. They need now the advantages of intelligent, consecrated leadership. Pray for us that this little band of widely scattered Christians may not fail in this very real crisis.

PASTOR.

YOUR OWN WORD

First, then, here is what they are to tell. It is to be a story of personal experience. "Go home to thy friends and tell them how great things the Lord has done for thee, and hath compassion on thee." Not what you have believed, but what you have felt; what you really know to be your own; not what great things you have read; but what great things the Lord hath done for you; not alone what you have seen done in the great congregation, and how great sinners have turned to God, but what the Lord has done for you. And mark this: There is never a more interesting story than that which a man tells about himself.—C. H. Spurgeon.
side of the street. Julie did not know them; she had not lived at this place long. They had dolls and doll go-carts, but no tricycle. Julie could see that they were watching her, and she made her wheels go faster, and felt very grand and satisfied.

At least she felt that way at first; but presently she began to have a different feeling. Uncle Dick had talked about yesterday coming into her mind and she snapped out loud very crossly, "No! I don't want to."

"I have been waiting for the weather for three days," she went on quietly in her own mind, but just as crossly, "and the tricycle is my uncle. It isn't theirs. Uncle Dick gave it to me for my birthday for myself."

It was a mistake for Julie to think that last thing, because what nurse had said began with Uncle Dick. She had said that he was the finest young man she knew for putting himself in his neighbors' place.

"What does that mean, nurse?" Julie had asked her.

"It means that he remembers other folks' feelings and he feels with them, and if they need it and he can, he helps them out."

"I suppose," said Julie now, "those children's feelings are that they wish they had a tricycle too; anyway, that they wish they could have a ride on one."

Nurse nodded her gray head with a knowing nod.

"Yes, dearie," she said, "things are often let turn out just like that. Sometimes I think they do it oftener than any other way."-S. S. Times.

**GONIONEMUS**

Now really gonionemus are innocent little animals, and have never done anything to be inflicted with such a dreadful name; so because they are so cute and dear, we are going to call them gonies. Of course, you are curious to know what they are and where they come from.

It is dusk on a warm summer evening and we are going to climb very carefully into a row boat on a little salt-water pond in Wood's Hole, Mass., for this is the only place where our little gonies can be found in any abundance. We will row slowly along the edge of the pond in the weeds because gonies like to play hide and seek in the water weeds. Now sit very still and lean over the side of the boat and look carefully into the water. Oh, did you see that funny little umbrella thing about as big as a dime flash through the water? Wait just a minute and he will come back. Now take your little wire sieve and lower it into the water very gently—he's swimming in it; pull up your sieve quickly. Ah! you have him. Take him out very gently for he is nothing but clear jelly and you may smash the poor little fellow. Place him in a dish of sea-water and let's look at him closely.

All around the bottom edge of his umbrellas he has fifty little yellow fingers, called tentacles and they hang down like the beads on your mamma's table lamp shade. On the ends of his tiny fingers are little discs with which he catches his food and puts it in his mouth, that you can see hanging from his little bell clapper inside of his umbrella. And on the other end of his fingers—you never can guess— he has a tiny little greenish-yellow light that maybe helps him catch his little Gonie friend when they play hide and seek in the weeds. Maybe you wonder how he swims? Well, he does this by opening and shutting his umbrella much faster than you could open and shut mother's umbrella and it makes him flash through the water so fast you must watch closely to see him go.

**AMMY VAN HORN ROBINSON.**

Note.—On Page 274 of Volume 3, of International Encyclopaedia is a picture of Gonie's big cousin. Although his cousin is not like Gonie, it may help you to imagine how he does look.—R. M. C.

**KITTY'S PURR**

One day week Peggy saw the steam Lift off the kettle's cover And heard her mother little 'Oh, dear! The kettle's boiling over!'

So, hearing pussy loudly purr, Content as been in clover,
She called, "Oh, mother, please come quick! The kitty's boiling over!"

—Drew Drops.

**WHAT TO DO SABBATH AFTERNOON**

"Here we are, mother, with our Bible," announced Ethel as the three children grouped themselves under the big shady tree in the back yard. "Now what?"

"You have been learning to name the books of the Bible in their order, have you not, mother asked.

"Yes, we have finished learning them; can say them awfully fast," boasted Jack.

"That's good! I am glad to hear it, suppose you shut your Bibles tight. Without peeking, see if you can open at once to Psalms. Try it!"

"Oh, phew! I got Jeremiah," exclaimed Jack.

"And I opened to Job," said Ethel.

"Where did you open, Rose?"

"I guess I won't tell; it was so far off," she replied.

"Now close your Bibles and try again for Psalms," mother said.

"Oh, dear," groaned Jack. "I'm worse than before."

"I found it this time," and Rose clapped her hands.

"Then, Rose dear, you may announce the next book to be found," mother continued.

"You may keep trying to open to the book called for until some one finds it. Then the finder calls another. Do not call the same book twice. This will help you to locate the books quickly without turning to the index each time."

"But aren't you going to play with us, mother?" Ethel asked wistfully.

"Yes. I will play for I noticed this morning in church I couldn't find Obadiah until after the pastor had begun to read." This amused the children and they all entered heartily into the game.

**RESISTING TEMPTATION**

"Grandma, what is resisting temptation?" asked five-year-old Maude.

"Why do you ask, dear?"

"I hear teacher wants us to tell her next Sabbath."

"Your question reminds me of something I heard when I was a little girl like you," answered grandma.

"Please tell me, ma'am, what it was," pleaded Maude.

"It is of a temptation which came to a little girl and to which she almost yielded. Her papa gave her a big, round, silver dollar, saying, 'Nellie, take this to Bennet's bakery, and get a changed into pennies.' Nellie took the dollar to the bakery, and when the man gave her a big roll in exchange, she opened wide her eyes. In those days the cents were much larger than they are now, and a great many of them were used for work. This little girl was very fond of candy called 'juba paste,' made at the candy shops in that beautiful old city which was her home. She thought, 'I could take just one cent, and papa would never miss it out of all these.' She knew she
could get a nice, large piece for one cent, enough for any child. You see, my dear, there was temptation to take what was not hers, to do wrong," said grandma.

"Oh, did she take it?" exclaimed Maude, with wondering eyes.

"I will tell you. She sat down on the white curb of the pavement and slyly slipped a penny out of the roll. She looked at the shining thing, then slipped it in her pocket—all little girls at that time had pockets in their dresses. She pushed her handkerchief over it and stood up, saying to herself, 'Nobody will ever know.' Then she repeated, 'Nobody.' She could go no farther. "Oh! Oh! Oh!" exclaimed Izabel to herself in a frightened voice, "What have I done? What have I done? Mother's wedding present, the blue pitcher!" It lay on the floor in three pieces. Izabel knew it was a very choice dish, but it did not know it was an heirloom, having passed down through the family for over a hundred years and that when Izabel should be married, it was to be given to her next. If she had known this she would have been more worried. Fearing her mother would make her set the table still more days as an additional punishment, Izabel quickly picked up the three pieces and ran to her play house and hid them in a dark corner. From that moment began days, and even weeks, of a big battle between the Giant Deceit and Conscience. Some days Conscience would almost win and Izabel would be on the point of confession and then the thought of the tiresome table-setting would cause her courage to fail and Deceit would come out ahead. These were unhappy days for Izabel. Of course, mother had guessed the trouble, having missed the pitcher, but she hoped if she waited her daughter would tell of her own free will. Poor little girl, she was having a hard time and she made up her mind that if ever this matter was straightened out with mother she would never, never deceive her again.

"Mother," remarked daddy Morris at the supper table, "are you planning to go to the wedding of your friend in Paris next month?"

"Why, no, John, we can not afford to go. I have never given it a thought," mother replied.

"Well, my firm wishes me to represent them in Paris just at that time and I think it would be wise for you and Izabel to go with me." So it was settled that they should go to Paris in June and attend the wedding of a schoolmate of Mrs. Morris.'

Mother thought Izabel would be delighted and so she was, but Mrs. Morris was disappointed that she did not show more enthusiasm. The trouble was that all of Izabel's pleasures were clouded by the big battle between the giant and Conscience.

At last the plans were all made and daddy, mother and Izabel sailed for sunny France. The new scenes and excitement nearly made Izabel forget her trouble and she was almost happy self again. One day as she was out walking she noticed a little crockery-shop window. Stopping suddenly she exclaimed to herself, "Oh, what a pretty little crockery-shop! I wonder... Yes, I just will." and the bright idea sent her hurrying into the shop.

"Please sir, how much does that blue pitcher cost?"

"Two dollars," replied the shop-keeper briskly.

"I want to buy that pitcher but I haven't that much money now. Will you save it for me, perhaps two weeks?" inquired Izabel.

"Yes," answered the dealer, after a moment's thought, "as it is an odd piece and not much call for it, I'll be glad to hold it for you," and he took it to the back of the store for safety.

Izabel was all excitement, she hurried to her boarding place and its mistress. "Please Mrs. Gray, I very much want to earn two dollars to buy a present for mother and I do not want to ask daddy for the money; I want to earn it all myself. Will you let me help you each day until I can earn it? I know how to set the table and I can help you every day for the rest of the time we are here. Do you think I would be able to earn two dollars that way? May I try it?"

The child was so eager that Mrs. Gray consented though she did not really expect Izabel could hold out. But Mrs. Gray found an air space or vacuum between the two sides of the porcelain. This alarmed his curiosity so much that he continued to chip; suddenly he discovered the corner of a very thin piece of oiled paper; very care-
fully he chipped until he had loosed the whole sheet, and this is what Mr. Morris read aloud to mother and Izabel:

To the one who breaks this pitcher:

This pitcher is one of a pair, exactly alike and the only ones of their kind in existence. If the one who breaks this pitcher and finds this paper will present the same at the Bank of Kent, Eng., He did it not have it.

This they did and found the paper telling the name of the owner so that he might give it back to ber father so that he might give it back to her.

Although these facts may bother you, they do not worry me. —Watchman-Examiner.

HE DIDN'T HAVE IT

Teacher—“Dick, why were you absent yesterday?”

Dick—“Because I had a toothache.”

Teacher (sympathetically)—“Does it still ache?”

Dick—“I dunno.”

Teacher—“You don't know?” (her suspicions growing).

Dick—“Why, no, I left it at the dentist's.”

IN BOSTON

“Please, ma'am,” said a servant, “there's a poor man at the door with wooden legs.”


MUTUAL SORROW

“John,” said his teacher, “I am very sorry to have to punish you.”

“Well,” said Johnny, “it always makes me feel bad, too.”

“How would you define absent-mindedness?”

“Well, if a man thought he'd left his watch at home and took it out of his pocket to see if he had time to go home and get it, I'd call that absent-minded.”

When has a man four hands?

Well

When he doubles his fists, to be sure.

A number of unsolicited contributions have been received for the Children's Page and we wish to express our appreciation for the interest thus shown. We also take this occasion to thank all who have so kindly contributed to the page and hope other readers will be inspired to do likewise.

R. M. C.

OUR WEEKLY SERMON

SERMONETTE

I. God

REV. ALVA L. DAVIS

“What the world needs, primarily, is God: not soup, nor soap, nor schools.” The author of these words is unknown to me. But that is my text.

Social workers in their efforts to improve the conditions of the laboring people—to better cloth, house and feed the poor—are often blind to their greatest need—God.

Many talk about “an improved social order,” just as if that improvement could come by self-reformation and self-development.

Sociologists have tried to persuade us that sin is mostly a matter of environment, or unfortunate heredity; give man better sanitation and a new grandfather and his regeneration is accomplished. Socialists would have us believe that the one thing that delays the millennium is the industrial system that permits private property. Some foolish preachers, during the World War, lauded military service as a means of salvation. The soldier was purified by his hardships, and his death on the battle-field was tantamount to the sacrifice of Calvary.

But all such teaching is wide the mark. There is but one way to get rid of sin, one way of solving the problems of human betterment, and that is by divine regeneration of individual lives. No man can regenerate the human heart, or cleanse a human soul, or sanctify a human life. God only can do these things.

Educators have been known to overlook these facts. Unfortunately many institutions of learning, lacking a well-balanced system of teaching, are giving their students a one-sided idea of truth and, hence, a one-sided, inadequate conception of human life.

Too many teachers in colleges and public schools, as well as those in other walks of life, are not competent to form, or hold, an intelligent opinion about the great realities in religious experience because they have ignored spiritual values.

Few generations have witnessed a deeper spiritual tragedy than that enacted by Darwin, Huxley, Tyndall and Spencer. By their monumental work on behalf of science they have made mankind their debtor for evermore. Yet they themselves were so blinded by the dust flying from the stones cut out of their scientific quarry, that they failed to give their own souls that genuine and definite spiritual opportunity for development to which they were entitled. The tragedy was all the more poignant because it was unnecessary. These so-called educated men were terribly mis-educated men.

Dr. Frederick F. Shannon.

To give to unused men and women better hospitals and better living conditions and leave them without God is to give but temporary relief; it is to shirk our most important task, and to fail in our major undertaking. To train the body and the mind and ignore or minimize, the needs of the soul is to make a failure of education and invite disaster. To protect the health of our students and fail to safeguard their faith and their morals is a sin against God and man.

The Greeks two thousand years ago climbed to as noble heights in athletics, aesthetics, philosophical skill and literary culture as man has climbed since; but they ignored their moral needs; they left God and soul-culture out. We know the result. “The wages of sin is death.” Every man who has God, though ignorant and poor and destitute, is on the way to have all he needs. Every man without God, though he appears to be doing well, is on the road to destitution and death.

The only security against backsliding, or going down under the subtle invasion of materialism and materialistic evolution, is a revival of religion,—the fires of a full salvation, through Jesus Christ, kept burning upon the altars of the home, the church, the school.

I believe in my country. I believe in it because it is under the rule of my fellow-men and myself. I can’t go back on either of us, and be true to my creed. If it isn’t the best country in the world that is partly because I am not the kind of man that I should be.—Charles Stelle.

An educator refers to Chicago as the “new Athens.” They do shoot a lot of people out there, it’s true.—Pittsburgh Gazette Times.
THE SABBATH RECORDER

DEATHS

CHAMBERS—Delana Francazma Rogers was a daughter of Deacon Lester T. and Sarah Melissa Coon Rogers. She was born in the township of Milton, Rock County, Wis., October 9, 1857, and died at her late home in Milton Junction, May 22, 1923.

She was a direct descendant from that group of the Rogers family who early settled in or about Waterford, Conn. Her father was an influential citizen in the township of Milton and was a staunch supporter and deacon of the Rock River Seventh Day Baptist Church.

On May 10, 1865, she was united in marriage to Stewart C. Chambers. They began their home in Milton Junction, happy in their wedded life, and in the esteem and friendship of their neighbors and townspeople.

Mrs. Chambers, in her girlhood was baptized into the fellowship of the Rock River Church. On coming to Milton Junction to make her home she transferred to the church of her faith located there. She was a loyal interested member, interested in Christian activities. She belonged to the Ladies’ Aid Society. She was a member of the Order of the Eastern Star and the King’s Daughters.

By her death, her husband is bereft of a devoted, loving wife, the church has lost a loyal supporter, and her acquaintances a personal friend.

Besides her husband she is survived by a brother, Dr. B. Westcott Rogers, of Springfield, Mass.; a sister, Mrs. Malvina Godshaw, and daughter, Elizabeth, of Chicago, and an own cousin, Mrs. W. H. Greenean, of Milton Junction.

H. N. J.

STRINGER—William Marion Stringer, the older child of Mr. and Mrs. Zinn Stringer, died at the Hospital of the Sisters of Mercy in Janesville, Wis., Friday afternoon, June 17, 1923.

William, “Billy” as he was familiarly and affectionately known by his friends young and old, was born in Milwaukee, Wis., March 23, 1912. Last November, because of a serious physical ailment, he was compelled to give up all active work and play. Patiently and cheerfully he bore his disabilities and his happy spirit and cheery voice blessed many lives.

William was a beloved lad and deeply interested in those things which round out a boy into desirable young manhood. He dearly loved music especially music with words, and Mr. Stringer was also fond of poetry and early in life learned several choice selections.

He was a past member of the Knights of Honor, a Sabbath school class organized by Howell Randolph and later taught by Merton Sayre and then others. In his home and in the Sabbath school he learned to know Jesus Christ as a personal friend. On the night of the day when William passed away three of his companions publicly confessed Christ and were received into the fellowship of the church.

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CENTRAL ASSOCIATION, VERONA, N. Y., JUNE 14-17

The Sabbath Recorder

HIS GARMENTS

God I have not seen
Except in spirit:
But his garments hung
In the sky today,
Patent to every one.
I knew they were his
Because no human hand
Could weave such fabrics—
No mortal chemist
Mix such dyes,
In shades of gold and gray,
Purple, rose and ivory.

Low they hung in the blue expanse
When the rain was over
And the sun had gone west
To spend the night:
And I knew,
Though darkness gathered 'round,
That God himself
Was not far away.

—Lucie Gill Price.

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