THE FIFTH YEAR OF THE NEW FORWARD MOVEMENT
BEGAN
JULY 1, 1923

Vol. 95, No. 3
July 16, 1923

The Sabbath Recorder

MEETING HIS NEED
I shall not count my life as vain
If only in some quiet way
I find my chance to serve my Lord,
My debt of love for him to pay.

An unnamed man supplied the beast
Whereon the lowly Savior passed.
Along the way triumphantly,
Acclaimed the promised King at last.

An unnamed man supplied the room
Whereon the Savior broke the bread
And gave the wine—his flesh and blood—
His life—by which our lives are fed.

And unnamed crosses mark the spot
Where common soldiers chance to lie,
Who for the world's true brotherhood
A sacrifice, feared not to die.

O grant me, Lord, the grace I pray,
If I the quiet paths must lead,
To give my humble gift to thee,
And know, I, too, have met thy need.

—Philo H. Ralph, "British Weekly."

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SEVENTH DAY BAPTIST DIRECTORY

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THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

We Say Amen In the last association one of the brethren prayed that the influences of these three associations may go on inspiring our people to better things to come. To this prayer our heart responded in full accord, and we long to make the Sabbath Recorder and the two denominational publications forwarder of the spirit and influence that prevailed in the excellent meetings of those three weeks.

There was no friction caused by controversy. No one had any hobby to ride; no one seemed to think that our Christianity was all going to the bad, nor that our blessed Bible was doomed because some men believed in the revelations found in God's book of nature. But every one seemed anxious to bring forth food for the hungry—the very bread of life—from the fullness of the church of Christ, which was exalted as the one thing needful for sinful men, and hearts were touched and brought nearer to God.

If all Christian workers would act as though they believe that the mighty God of heaven and earth has vowed his Word to be trodden under foot by every one through darker ages than our own, is still in his heavens guiding by his Spirit; and that he has in no way abandoned his purpose to see that his truth shall not return unto him void, we believe that the work of his kingdom would go mighty forward.

The one thing most needed today, is for Christians, of whatever name, who are alienating one another by bitter criticisms; and who are discouraging, discouraging workers by unwarrantable promises; to quit their quarreling and go wholeheartedly to work breaking the bread of life in the very fields where God has placed them, and doing what they can to save the souls that are perishing for want of righteousness.

To forward such Christian work, and to promote the revival spirit—genuine evangelical services—among all the churches, the Sabbath Recorder is fully committed. Let those who are mourning, sweet-spirited messages of the gospel of Christ come to its pages in abundance. These will ever find a welcome. But it is to be hoped that we will not allow ourselves to be rent asunder, as some denominations have practically done, by sharp contentions which it will take a generation to get over, if ever they do.

Several Pastors Some years have passed since we have had so many changes of pastors to record as at the present time. No less than eight men make changes this year. Some of them have recently moved and others are about to move. Our Board of Directors, under the guidance of Brother C. A. Hansen's joining our ranks recently, as pastor of the Chicago Church, and they have learned something of his enthusiasm in the Master's service.

Rev. H. C. Van Horn, of Dodge Center, Minn., has gone to the Lost Creek Church in West Virginia; Rev. Eli F. Loofbrough goes this week from Little Genesee, N. Y., to Shilo, N. J.; Rev. Erlo E. Sutton, of Salemville, takes Philadelphia church, in Wisconsin, from which Rev. E. D. Van Horn went to White Cloud, Mich.; Rev. Royal Thorne leaves Salemville, Pa., for Nile and Richburg churches, Allegheny County, Pa.; Rev. William Fulk, of Pineville, Ark., takes the Salemville Church; Rev. John Randolph, of Nile, is pastor of the church in DeRueter, N. Y., and Rev. G. D. Hargis leaves Walworth, Wis., for Little Genesee and Portville churches.

This is the Way It was "Put Over" Americans are familiar with the wall of the wets, clamoring over their defeat and claiming that advantage was taken by the drys, to "put over" prohibition while the boys were overseas. They are also getting used to the reasonable attitude of many great dailies whose influence has continually encouraged high-handed outlaws to defy our government and trample underfoot our Constitution.

Let not the loyal citizens of America forget the real way the Eighteenth Amendment was secured, after many years of faithful work, educating the people for prohibition.

The Federal Council Bulletin has met the "Put Over" cry with the following ten points:
1. The Constitution of the United States provides specifically the way in which Amendments may be made:
   (a) Proposed by the National Senate by two-thirds vote.
   (b) Proposed by the National House of Representatives by two-thirds vote.
   (c) Proposed by the Senate and the House of three-fourths of the States.

2. Proposed by the National House of Representatives, August 1, 1917, proposed the Prohibition Amendment, 65—20.

3. The United States House of Representatives, on December 17, 1917, proposed the Prohibition Amendment, 262—128.

4. The Congress which proposed this was elected, with the Amendment as the dominant issue, November, 1916, five months before the United States entered the war.

5. From January 8, 1918, to January 16, 1919, the necessary three-fourths—Proposition effective one year thereafter—ratified the Amendment with a combined vote of 4,086 to 829.

6. Since ratification by the necessary thirty-six States, 10 have ratified, with a combined vote of 1,016 to 416.

7. The only States that have not ratified are Rhode Island and Connecticut.

8. The movement that resulted in the Eighteenth Amendment began in 1851, when the first State adopted Prohibition—72 years ago.

9. When the United States entered the war twenty-six (26) States had voted "dry." Thus, six (6) States (the necessary three-fourths—Proposition effective one year thereafter) ratified the Amendment with a combined vote of 4,086 to 829.

10. No other Amendment of the Federal Constitution was ever discussed so widely or by a larger per cent of the people than the Eighteenth. The Prohibition Amendment was ever discussed so widely and over eighty-five per cent (85) of the American life.

The Volstead Law It seems that those who have been strong in the dry cause in this country have been strong in the cause of what has been called the Volstead Law. This is the law which limits the percentage of alcohol which may be contained in any beverage. It is a common practice for the liquor advocates to denounce this law as like "99 percent alcohol"—a beverage which does not contain a sufficient amount of alcohol to make it a beverage. The following article, taken from the National Advocate, makes our wet enemies witnesses against their own plea:

It is a common practice for the liquor advocates to denounce the Volstead Law, which limits the percentage of alcohol which a beverage can legally contain to one-half of one per cent, and that too, apparent and unreasoned, and fanatical. Most of them, apparently, do not know that as early as 1902 the liquor men themselves demanded that a line of demarcation be made between intoxicating and non-intoxicating liquors be drawn, so that men who paid license and revenue should not be unjustly taxed for doing what those who claimed to sell soft drinks were allowed to do without such payment.

The Twenty-first Amendment, which abolished the Volstead Law, was ratified by the necessary 36 States, 8 more than the necessary three-fourths—Proposition effective one year thereafter. Fifty years ago the dry cause was not ready to welcome light from God's world, and that too, with a quiet assurance that such light will harmonize with his Word.

It is a great mistake for men of the church to scout truths discovered by honest scientific research, and it is quite as erratic for scientists to disdain the religious truths that have been revealed and tested by the world's most devout and God-like men. The gifts of God through science and through religion should both be welcome to spiritual men.

We believe that Governor Smith dug his political grave with his pen when he signed the repealer. In the years to come no patriotic citizen will be proud of such a pen as a souvenir. It will stand for the unwise deed of a truckling, ambitious politician catering to the lowest element in our American life.

Without intending to do so, the governor of the Empire State has certainly promoted the dry cause, if there is anything in the signs of the times. This is the way the leader of the Anti-Saloon League in New York State puts this matter:

"Governor Smith has performed a great service to the dry cause of the entire country. In addition to the stimulus that he has given in New York State, he has proved to the drys of the nation that there is danger in the weak hands of law and order stay on the job. He has also proved to the wet politicians in States not so wet as New York, which is practically all of them, that no degree of personal popularity can popularize nullification. He has aroused the friends of dry enforcement to a realization of the danger that the wets might accomplish something in 1924 by surprise, following a still hunt."

Lot Both Sides No student of our late beloved President Allen who stood for many years as a man ready to welcome new light from the discoveries of science and who at the same time accepted the Bible as his rule of life, can feel that the contending parties of today are dealing fair with one another. For men of science to ridicule or belittle men of religion; and for men of religion to denounce men of science, places both in a poor uncharitable light, and must in either case result in evil.

Much damage must come from a wholesale denunciation of science by churchmen; and as a rule, the one who does so shows himself either very narrow minded or utterly unhumbled to treat the question. We pity the man not ready to welcome light from God's world, and that too, with a quiet assurance that such light will harmonize with his Word.

It is a great mistake for men of the church to scout truths discovered by honest scientific research, and it is quite as erratic for scientists to disdain the religious truths that have been revealed and tested by the world's most devout and God-like men. The gifts of God through science and through religion should both be welcome to spiritual men.

There is "nothing to be gained, but much to be lost, when a minister of the gospel tries to hinder his young people from accepting the facts revealed by scientific investigation. He might much better teach them the most rational explanations of such facts. To treat them with contempt is not fair to the young people nor fair to scientists.

On the other hand it is decidedly unfair for any scientific teacher in the classroom or in the laboratory to heap contempt upon the Bible, or to use his influence to alienate young people from the church. Both religious and scientific teachers who desire to be loyal to truth and to fairness in all matters could be fair with one another. Neither of them should use extravagant terms in their judgment of each other.

It Will Be too Bad If We Disappoint North Loup!

On another page we give an appeal from the North Loup Church Bulletin, giving good reasons why they need the presence and help of their eastern friends at the coming Conference.

They are making great preparations, and we do hope our people will not disappoint them. Plan your vacation to take in a
THE IMPERATIVE OF THE SABBATH

Cyril A. Crichlow

"And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it. For it is the rest of the Lord in the seventh day. He who made thee, he who formed thee in the belly of the womb, he who knew the day and the hour which thou shouldest be born. He who saved thee in the great flood, he who kept the thunderbolts imprisoned in crucibles, he who made crystaline ore, And locked in the laughing ocean, and shut in the shining shore. And lulled in the light of evening, and hushed in gentle [glance]. And unimperiled lilies impearled. The very nature and purpose of the Sabbath brings us leisure to commune with our constant and eternal Friend and Brother—God. He belongs to this world. He belongs to us. He has sealed his presence to us. He has made it with us, to live with us, to counsel us, to guide us. In the cool of the day—or it may be in its heat—when we have made life a ship-wreck, like Adam and Eve we can always have him a gentle reproving and justly convicting of sin and bringing us the blessed assurance, "I will never leave thee nor forsake thee." We can not therefore ignore him. "If we would enjoy the fellowship of a friend we must take time, free from the calls of the world and the cares of life, for undisturbed and intimate companionship. If our Christian experience is ever to pass from an unfilled promise of good to a gracious and sustained friendship with God we must give him a chance in our lives, and take time to be holy."—Bond.

I should like to say that if we are going to make of this America of ours all that the fathers sought, if we are going to make it true to the institutions for which they bled and must continue to bleed, religious liberty as well as civil and human liberty. As you remember, we builded on the foundation of civil liberty, and we capped that with the stone of human liberty, and the third fundamental was religious liberty. The United States never can afford to deny religious freedom.—President Harding.
"MAKING THE GRADE"

"Over the top" has come to be a very common expression. It was used often in war days, first with reference to a success in referring to any activity which we on this side were engaged in. There seems akin to sacrilege.

The government loan expression in referring to the New movement in which another familiar expression was used in reference to the New Forward Movement period with certain very definite and carnage and death, such as only those "over there" could experience. There are no words which can do justice to those who have fought and labored for various war-time funds. I remember well my hesitancy to use the expression, that it will indicate their spirit as they prepare for the next long hill. And I am just as sure they will succeed in making their full quota for the fifth year of the Forward Movement, with the added moral and financial encouragement which second load if undertaken by our people, as I am certain that they have made their quota for each of the preceding four years. I am just as sure also that other churches that have failed to raise their quota could do so if there could be found in them a small group possessing this same spirit.

The First Note with Letter

Brother Bond: I enclose our next to the last appeal. The last one will be a personal touch. We believe we will make the grade, but are not sure.

Sincerely,

Chairman Finance Committee.

June 20, 1923.

Souls May Be Lost

If the Missionary Board is compelled to retrench because of a lack of funds, other necessary work of the church will suffer seriously if we do not measure up to our responsibilities. We are facing a deficit. We must have funds, quickly. Hundreds of dollars are due and not paid in. The Finance Committee could see but $199.00 of which they could be sure.

Brother, sister, we have been asked by the church to attend to its finances. We don't want to fail. We don't know what to do. We feel as timids in approaching the members for funds as you or anyone else does, yet we are doing it. We are just as poorly qualified to do it as you. We have really no greater responsibility for the funds than the rest. We have our own portions to raise. We find them just as difficult to raise as others, yet we must do it and besides call on others for theirs. We have tried, yes we have failed, failed miserably and must have your help. Please help quickly.

Do this—mail a bill back right away in the best used, stamped envelope, and then go and see just one other member and get him or her, to mail a bill quickly to the treasurer, Seventh Day Baptist Church. Don't send coins. They won't do in this emergency. Send bills, get them somehow and get them to the treasurer quickly.

There, we have done what we could. We leave it now to you.

The Finance Committee.

Second Note with Memorandum and Blank

Dear Brother:

We made the grade last night. I am sending you mail matter that we are starting the new year with.

Sincerely,

June 28, 1923.

A Memorandum from the Apportionment Committee

Friend, our church has chosen us, a few of your brethren, to do the work of apportioning an amount of the budget to each member of the church. The church appointed us to this work knowing that we have no definite knowledge of your ability to earn. So in all cases, we wish to see that we do not sit in judgment for or against you when you accept and pay, or reject and refuse to pay the amount we set over against your name. We are willing to leave it to your own heart and conscience, to approve or disapprove of what you do in relation to your church and to your Master. This naturally includes your attitude and response to the call for support for the church.

With this attitude and statement of it to you, we willingly and gladly set ourselves to the task of doing the work the church has asked of us. We will take the whole budget of the church and apportion it to the members of the church, each and every ability is to be. Whether you refuse or accept depends upon you. You may raise or lower our figures according to your actual abilities. We perform our task with the conviction, however, that if the members of this church were to adopt the approved method of financing (tithing) there would be an abundance of funds. We do not proceed with the idea that all should tithe. Each must decide for himself. Some are doing it now. Some are not. We do believe that our budget would require but 4 per cent instead of 10 per cent so it is a 4 per cent basis that we shall keep generally in mind.

You shall soon receive the results of our deliberations and we ask you to state the figure you can, or expect to be able to contribute between July 1, 1923, and July 1, 1924. We must have your answer now on the budget committee can have some very definite figures with which to plan to pay bills.

The final year of the five-year period of the Forward Movement is July 1, 1923, to July 1, 1924. Let us meet all of our assumed obligations to the church and to this movement. To this end let us attend every meeting of the church and lend our support to its important deliberations.

If we have made a service to you and the church, in this matter, we are happy.

The Apportionment Committee.

Apportionment Blank

July 1, 1923, to July 1, 1924.

Subject, always, to your approval.

The local expenditures require contributions equal to $10.00 per member.

The Forward Movement Budget anticipates contributions equal to $10.00 per member.

What can you give, or expect to be able to give—

To local expenses by July 1, 1924

To Forward Movement July 1, 1924

Thank you.

The Finance Committee will need your answer by July 1, 1923. Therefore please hand this blank in on the collection plate or mail to the Seventh Day Baptist treasurer.
The people who were carried to Babylon were from what would be called the better classes. They were allowed considerable liberty in their exile (Jer. 29); and were counseled to make the best of the situation. The spirit of compromise and the weekly Sabbath were national and religious bonds; and there was no reason why they should turn from Jehovah to the worship of false gods.

Their experiences would tend to make some thoughtful (Zech. 1:16); and from our Christian point of view some were hardened (Ps. 137). Synagogues and schools were established which contributed much to the future of Judaism. The Hebrew kingdoms had fallen; but out from the ruins there arose what may well be called a Church. The true life of this movement was the inherited influence of the religion of Hebrew prophets. And this life was passed on to the still nobler Gospel movement.

Ezekiel a young priest was among the captives. The word of Jehovah came expressly to him, the hand of Jehovah was upon him, and he felt called to go and speak unto the house of Israel. He went with visions of God and went obediently to the task of an interpreter of history; of a prophet; a priest and pastor; a teacher of religion; and a forward-looking seer. How well he did his work will be evident when we come to the study of the book, Ezekiel, whose writer “believed that, at the Divine command, the dead bones of a ruined nation could rise up as a mighty army before God, and that the heart of stone could, by a miracle of grace, be turned into a heart of flesh.”

The “Second-Isaiah”

It is the judgment of many, as well as of myself, that chapters 40-66 were written later than the times of the prophet of chapter 6. In any event this section is one of the most beautiful and grand in a book abounding in beauty and grandeur.

It is a book of consolation, an evangel, intended to bring comfort and a promise of deliverance to the Hebrew captives, a promise guaranteed by the gentle greatness of their God. Chapters 40, 62.

It assures Israel of their holy election or calling to be the bearer of light to the nations. 42:6; 49:6; 60:3.

This light will go forth from Hebrew various subjects. It will have the power of redemption, enlargement, and spiritual inner satisfaction. 54, 55, 61.

The Sabbath has a place and meaning of fundamental value and use. 56, 58.

The ultimate and sublime result will be a new heaven and a new earth. 65, 66.

This divine light reached its full glory in Jesus Christ the Light of the world; and the vicarious sufferings their deepest depth in the Cross.

The one sublime Source was Jehovah, the God of creation, nature, history, the experience of faith, and of salvation—who was Israel’s hope, and who is the hope of mankind. The following is substantially a quotation from George Adam Smith’s Isaiah:

No other religion has so rationally explained past history or laid out the ages to come upon the lines of a purpose so definite, so beneficent,—a purpose worthy of the One God and Creator of all. Israel returned to their own land, and, centuries after, fulfilled in Christ their calling as the religious teacher of the nations. This fulfilment witnessed to the divine foresight; and to the divine patience revealed in creation and in history.

Religion after the Captivity

From our point of view a return of loyal exiles and the rebuilding of the Temple were essential to the continuity of Israel’s religious thought, life, and history. Jerusalem was the religious center for the Jews wherever they might dwell.

The people were held to a measure of fidelity, notwithstanding many difficulties, by such leaders as Nehemiah, and teachers as Zechahiah, Haggai, and Malachi. To these might be added discourses found in Isaiah 56-66. Desolations are to be raised up, and wasted places.

Naturally there would be intolerance of other religions; but the Jews were not a group of ignorant fanatics and cruel zealots. They were no longer isolated from the then wide world of ideas and action; a nationalistic spirit would inevitably take on something of internationalism; and spirituality, purity, and the call to service, would at least struggle against formalism, selfishness, and sin.

It was not mere narrow-mindedness that led the Jews to believe that if the blessings of the religions were to come to the nations they must come through them. “God flung the Jews out into the world to give and to receive.” The Servant of Jehovah, in the power of the Spirit, will set justice in the earth; and the isles shall wait for his law.

There is reason to believe that the collection and arrangement of Scriptures, and the writing of some, received attention in this period. This work included laws; the Book of Proverbs,—a book that sets forth a practical, safe, and sane philosophy of life; a guide to the principles and practice of good and pure morals, individual and social; and the Book of Psalms,—a Prayer-book of inspiration, praise, and thanksgiving. The Prophets speak for God to man; the Psalms in prayer, song and worship speaks to God. Thus the Psalms are a “prayer-book of humanity and one of Israel’s greatest gifts to the world.”

Judaism in the Maccabean Period

(165 to 63 B. C.)

When the Jews passed from the rule of Egypt to that of Syria the brutal Antiochus Epiphanes sought to destroy their religion; but their religious faith became the inspiration of heroic courage and devotion. The Jews in Alexandria, Egypt, had grown in numbers and influence; and the translation into Greek of the Scriptures and the translation of the Old Testament into the Greek language tended to promote religious loyalty. Through trade, travel, and the fellowship of the great “Passover Feast,” the more vigorous intellectual life of the Greek-speaking Jews could not but affect the homeland.

Men died rather than break the Sabbath law, or eat “unclean” food. The den of unclean food. The den of unclean food. The den of unclean food. The den of unclean food. The den of unclean food.

The history of the Maccabean wars will be taken up later; here we consider chiefly the course of religion. These devotedly strict and pious Jews were forerunners of the Pharisees.

But priests were appointed over them who, with their supporters, were less loyal and devoted, and who, as politicians, reached position, authority, and wealth. These became the Sadducees of our Lord’s time.

There were four tendencies of thought and life in this period: The opportunists sought, selfishly, present gains. Some Jews were cold formalists, who demanded devotion were trustfully waiting for “the consolation of Israel” (Luke 2:25). And some in their restlessness were ready to use force to advance the expected kingdom.

The best people, those unduly exalting Jews and Judaism in their relation to human redemption, purposed to be truly religious, and desired to be part of a spiritual and social movement whose life would come from God. In The Religion of Israel H. P. Smith says: “The attempt of Ahab to introduce the worship of the Phoenician Baal led to a reaction under the powerful personality of Elijah. The prophetic party thus beginning quickly was prompted by a desire for social justice as well as for religious simplicity. In some centuries of conflict this party clarified its aims and at last preached an ethical monotheism for Israel. This movement would not have triumphed (humanly speaking) had it not been for the Exile. In the Exile people found the bond which held them together to be that of religion. They therefore became a Church rather than a nation, conscious of possessing a unique treasure in the traditions of Moses and the prophets, carefully avoiding amalgamation with those of different faith.”

The continuity of the Jewish community and of its religions notving in hatred, persecution, and captivity; its synagogues and schools; its gift to the world of those Sacred Scriptures that we call the Old Testament; and its supreme gift, the Christ, for salvation is from the Jews,—these things are among the wonders of human history. This great spiritual movement from Abraham on was, we believe, divinely guided. It was Jehovah’s doing; and is marvelous in our eyes. It is our privilege to look back over the centuries and see God was educating mankind religiously, morally, and socially.

“If forethought were as wise a counselor as afterthought, how many errors would be avoided.”
Salvation has been provided by the sacrifice of Jesus Christ. "Behold, now is the accepted time; behold now is the day of salvation." Will you pass that life on to lost men?

"Worlds are changing, heaven beholding. Thou hast but one hour to fight; Now the blazoned cross unfolding, O, on right for the right. O, let all the soul within you. Tell the truth's sake go abroad; Strike, let every nerve and sinew Tell on Ages, tell for God."—Case.

FROM THE SOUTHWESTERN FIELD
Rev. W. L. Burdick, Ashaway, R. I.

DEAR BROTHER BURDICK:
I neglected answering your last letter which arrived while I was away. I remember reading it when I came home, but I got misled and failed to find it when I wanted it. As I remember it, however, there was nothing which required an immediate answer. You suggested that possibly I could get C. C. Van Horn to help me with the meetings at Belzoni but I had just come from there and knew his plans, so I did not consider it advisable to write him about it.

I was sick while at Little Prairie so could not stay as long as I expected and had to give up the visit to Lonoke. Our family physician said my system is full of malaria from spending so much time in the malarial sections of Arkansas and Oklahoma. There is absolutely no malaria in northwest Arkansas, which is my only salvation. I took a course of treatment while home and am feeling very well now. I expect the hot weather will be rather hard on me, but by being careful to keep out of the sun in the heat of the day I hope to stand my work without getting down.

I am on my way to Belzoni to begin a meeting tomorrow night. I trust that you will remember us in your prayers. I said last year that I would not attempt another meeting there without some one to lead the services, but have decided to do so.

I received a letter from Brother W. D. Burdick a few days ago, telling about correspondence with a Sabbath-keeper at Durant, Okla. He said he had letters from the one at Durant. He is very anxious for a Seventh Day Baptist preacher to come there, says there is an opening for Sabbath reform work, an interest. Brother Burdick thinks I should go, but I have hesitated to take on any new work which would incur added expense. Durant is sixty miles from Belzoni. What do you think I should do about it?

Sincerely,
R. J. SEVERANCE.

Poteau, Okla.
July 5, 1923.

TREASURER'S MONTHLY STATEMENT
June 1, 1923—July 1, 1923

REV. S. H. Davis, Treasurer
In account with
The Seventh Day Baptist Missionary Society

Balance on hand June 1, 1923

To: ... ................................ 462.16

Cereals, Church ... 125.25
George-town Chapels ... 125.25
Girls' School ... 125.25
Salary Increase ... 125.25
Missionary Society ... 925.03
Farina Church, Debt Fund ... 20.00
First Hopkinton Church, Debt Fund ... 20.00
Mrs. R. Threlkeld and family, Dr. Palm­
borg ... 20.00
North Prairie Chapels, Debt Fund ... 20.00
Mrs. R. Threlkeld and family, Marie Jane ... 20.00
Mr. and Mrs. C. T. Hollock, Marie James ... 20.00
Mr. and Mrs. C. T. Missionary Society ... 25.00
Mr. Johnson, Life Membership ... 25.00
Amanda T. Maxson, Debt Fund ... 25.00
Phoebe A. Stillman, Marie James ... 25.00
Lydia P. Chase, Missionary Society ... 25.00
Mill Yard Church, Missionary Society ... 25.00
New York Seventh Day Baptist Church, China Missions ... 25.00
Washington Trust Co. ... 25.00
Interest Credit ... 25.00

Income Permanent Funds, General Fund ... 1,000.00
Georgetown Central Association, Mis­
Society ... 20.35
Women's Board ... 200.00
Miss Burdick's salary ... 200.00
Miss Watts's salary ... 200.00
Evangelistic Work, Southwest Field ... 200.00
Boys' School ... 200.00
George-town Chapels ... 200.00
Salary Increase ... 200.00
Jennie Randall, Missionary Society ... 200.00
Jennie Crandall, Woman's Board ... 10.00
Young People's Board, Dr. Palmborg's salary ... 150.00

Conference Treasurer:
George-town Chapel ... 25.00
Boys' School ... 25.00
Girls' School ... 25.00
Missionary Society ... 2,315.62
Salary Increase ... 25.00

Balance on hand July 1, 1923

To: ... ................................ 7,813.79

From: ... ................................ 0.00

July 5, 1923

R. J. SEVERANCE.

Poteau, Okla.
THE SABBATH RECORDER

HOW AMERICAN PROHIBITION LOOKS TO TWO DUTCHEM

Two Dutchmen, N. A. De Vries, a member of the Cabinet of the Province of Groningen, Holland, and P. Vander Meulen, president of the Dutch Association for the Abolition of Alcoholic Liquors, are visiting America in order to see for themselves how prohibition works in this country. They have traveled over the United States from Mexico to Canada, visiting twenty-five of our commonwealths, both those that were dry before national prohibition came and those which never adopted prohibition until the Eighteenth Amendment went into force. Their verdict on the success of our prohibitory law runs: "We have recognized that prohibition is not perfectly observed or enforced, any more than the Ten Commandments are perfectly observed, or your laws against stealing or murder are perfectly observed or enforced, yet by way of contrast with continental Europe it was plainly apparent that prohibition is already a thorough practical success, with every indication that it is becoming more willingly observed and more effectively enforced." The two Dutchmen felt, however, that the average American who believes in prohibition and is interested in the fight to abolish the saloon does not realize that the liquor interests are apparently very busy in an attempt to regain control. It seems to us, they said, "that you people are complacently letting the liquor people rob you of the great benefits of your dry law—benefits which perhaps are more apparent to outsiders than to yourselves. We do not understand why you are so economical in the money you spend on enforcement and prohibition education, when what it is really buying you is security against crime, pauperism, ill health, and other evils. Proper enforcement would not be very costly and the benefits would immediately be felt, not alone by yourselves, but by the entire world." They came to the conclusion from what they learned in all parts of the country that the Eighteenth Amendment would never be repealed, and that the Volstead Act would not be changed, but they thought that we Americans were wasting our time instead of completing the job of getting rid of liquor and making our really great law properly effective. "If you could realize," they write, "the true situation you would drive wet agitators out of business, and your drys would devote their energy to getting real enforcement—even if they had the will as Henry Ford says, by putting down the bootleggers with the army and navy. They believe that a "characteristic display of national anger and indignation would help the prohibition cause," and that our dry forces need to be thoroughly organized in order that we may secure absolute and drastic enforcement of our prohibition law.—Christian Work.

A MERRY HEART

The cynics say that every rose is guarded by a thorn which grows To spoil our posies; But I no pleasure therefore lack; I therefore turn my clouds about, To spoil our posies.

There is nothing in the world to please a man in earnest But to have the truth of a thing in the world.

The character of Jesus forbids his possible classification with men.—Horace Bushnell.

THE SABBATH RECORDER

EDUCATION SOCIETY'S PAGE

DEAN PAUL E. TITSWORTH, ALFRED, N. Y., Contributing Editor

A BIT OF SENTIMENT

We are glad to pass along the following letter by a New England journalist, who finds time out of a busy life to write many beautiful things: because it is a deserved tribute to a great teacher; because it will give pleasure to every graduate of Bates College and to hundreds of other college men and women who cherish similar memories; and because it illustrates so well the spirit that has found and yet finds abundant exemplification in the American college faculty:

"Years ago in this city lived a college professor, John Y. Stanton by name. He was a graduate of Bowdin, a professor at Bates, to which he gave his allegiance and his love. One day he was invited to go to another college at a much higher salary. It was in the days when Bates was poorer than now, and when the pay of the college professor was meager than it may be today, when it is yet far from munificent. "Professor Stanton did not accept the call. He made no comment about his refusal, for it was not his wont to discuss such things; and he might never have alluded to it in any manner whatsoever had some one asked him one day why he did not go to the more rich and prosperous institution. His reply was characteristic: 'I am not going to take it all in money, ' "Will you now have a little moment of silent communion with yourself and think that sublime little sentence over. I have never heard a simple expression more significant, especially of the man who made it, imbued with the spirit of a higher and more nobbling life as was he, than is this sentence, 'I am not going to take it all in money.' "Indeed, he did not take it all in money. He took it in Love; in Devotion; in Suffering. He took it in the garnerer of the Sons and Daughters of Bates. He took it in the simple, un-affected quiet of the Walks and Talks that made him so impressive. He took it in Memories that live in the hearts of Bates men and women, he took it in a sort of apotheosis, of which he was unconscious, that has made him an ideal type for inspiration, a rallying cry for the manhood and womanhood of Bates. "I am not going to take it all in money. "That's what I would suggest as a sober consideration for all of you. What are the things that you would like in place of some of the debt that Life owes to you? "You would like to be remembered pleasantly after you are gone. You would like your friends and neighbors to believe you to be a just and good man or woman. You would like to take in part payment for your service in life some deeds of giving. You would like to take in place of money as a part of what is due to you in this life a few memorials such as your name over the hospital building; your name at the façade of the college gymnasium; your name in a worthy book of writing; your name on a town hall in the ages; your heart-throb in a poem that might live; your place in the affections of little children and in the home where you dwell. "I am not going to take it all in money." You can not take the money with you. What is it that money can do for you? What is it that life has to offer in the coin of service? Is it not better to take some of it in the consciousness of having been fair and dutiful to the community? Is it not better to take some of it in the sense of inward joy over being fair to opponents and just to all of the issues of politics, business, and human justice? Is it not well to take some of it in the coin of which Chief, Justice Cor­ ni­ wrote to me the other day, 'the satisfaction of having written justice and honor into the law of life'? "Think of these things as you go along. Believe me that the shadows that come in the hours of trouble, illness, age and feebleness will be lightened by these bright, enduring things that you are carrying home with you from the Great Shop of Life into the Hereafter when the stocks and bonds are cold and dull and lifeless in the strong box or the subject of another inquiry by second cousins twice removed. "I am not going to take it all in money. "—Arthur G. Staples, in the Lewiston Jour­ nal.
Who were the Pharisees and what was their belief? Sacred history defines them as a most ancient and notable sect of the Jews, who believed in the "tradition of the elders," and were exceedingly zealous of these traditions of the fathers, very exact in the observance of them, holding them as of equal authority with the word of God. In truth these traditions were only human hand-downs from generation to generation, for hundreds and thousands of years perhaps, until seeming to be sacred truth and necessary requirements. The Pharisees' religion consisted in an outward show and form and lacked the inward spirit. They corrupted themselves and the word of God by their tradition, and were thereby "dulled" into the belief that they were more holy than others whom they looked upon as sinners and with whom one must not eat or drink. We remember that they asked for the show and won their Master and drank with publicans and sinners. Matt. 9: 14. They also asked why he did not walk after the tradition of the elders. They held to a good many pagan notions also, which they derived perhaps from the Chaldeans and the Persians. They were zealous towards the law, studying it with great outwards and Persians. They were zealous a variety of long prayers and of fasting. pretending to fulfill their vows very care­fully, after the tradition of men, after the deceit, after the tradition of the highest authority in matters of coun­sel and decision. "A variety of long prayers and of fasting." It won't do to kick one's feet against sharp things if one intends to walk straight. In Col. 2: 8, he bids us to beware lest any man spoil us after the tradition of men, after the rudiments of the world and not after Christ. We are not to "pleasure in unrighteousness," but, "Be ye followers of me even as I am also of Christ, and keep the ordinances [church doctrines] as I delivered them to you" (1 Cor. 11: 2, 1). "Remember me in all things," he continued to say. There was but one day delivered to us, the Holy Sabbath of Jehovah. Ye keep days and months and times and years. I am afraid of you lest I have bestowed labor in vain. Why turn ye (go back) to the weak and beggarly, destitute elements whereunto ye desire to be in bondage, to sin. Ceremonies are sin. Jesus came to destroy them. "Reveling and banquet­ing are abominable idolatries" (1 Pet. 4: 3). The fire-breathing, the church of Jehovah. Gal. 5: 21. To reveal over the blood-bought covenant is most fearful. Heb. 10: 29. We are not allowed to "add to the word of the Lord lest he reprove us and we be found a liar" (Prov. 30: 6). Deut. 4: 2; Eccles. 3: 14. Let us remember Ananias and Sapphira, also the young man who claimed the commandments of God yet was condemned as an idolator. With these let us "put on the whole armor of God that we may be able to stand against the wiles of the devil" (Eph. 6: 11) and the Gentile traditions of the latter day apostasy and falling away.

They say I rub the fur the wrong way, but I say, let the cats turn round.—Billy Sunday.

The Conference to be held with this church, August 22nd to 27th, is not very far away, and it may seem to you of the east as though it is too far away for you to attend. Consider the opportunity of distance, so use any modern invention you choose to shorten the distance, but come. Many of those you will meet came by prairie schooner to make their home in this beautiful valley, and the distance did not seem long to them.

We need you with your hopeful message, your spiritual power, your training as leaders, your spirit of good fellowship. In return we will give you our hospitality, our hearty welcome, our broad prairies, our attention, and our hearty invitation.

We are planning on a large attendance and we hope you will not disappoint us: a Conference means much to us in the west where the privilege, the opportunity of meeting our own people is limited, so come to us for the Conference.—North Loup Church Bulletin.
WOMAN'S WORK

THE SABBATH RECORDER

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

A DUTCH LULLABY

Far over the water so blue and deep
The little Dutch babies are going to sleep;
Bright yellow tulips are nodding their heads,
And fluffly yellow daisies safe in their beds.
While slowly the windmills go whirling around,
Go whirling around, go whirling around.

Far over the waters the sails are furled,
And the stars peep out on a sleepy world;
The moo-cows moo softly beneath the trees,
And the white sheep browse in the evening breeze.
While slowly the windmills go whirling around,
Go whirling around, go whirling around.

Far over the waters comes down the night,
Paddling and fading the silvery light.
While storks on their nests stand white and tall,
And over the trees the shadows fall.
While slowly the windmills go whirling around,
Go whirling around, go whirling around.

FOUR REMARKABLE CONVERSIONS

We sometimes hear it said that conver­
sions are a "troubling" and dreadful statement
if true. Thank God it is not true, though
many nominal Christians act as though it were.

The so-called "social gospel" is often put
forward as a substitute for the gospel of
Jesus Christ, which says, "Ye must be born
again." "Except ye be converted yon shall not enter into the kingdom of heaven." A few weeks ago I was heckled in a
good-natured way by a company of min­
sters, one or two of whom wanted to make
me say that the modern emphasis must not be put on individual conversions, but upon bringing in the kingdom in a wholesale way
by better laws, improving the condition of
the laboring classes, providing playgrounds
and swimming-pools for the children, gym­
nastics and grandstands for the older boys, etc.

"But why not have both, conversion and
better social conditions?" I answered.
"One does not exclude the other. Rather
do better social conditions depend upon,
and usually follow, revivals of the church
and individual conversions, by which a great
motive is provided for promoting these bet­
ter conditions."

Yet the virus of the fatal doctrine, "No
need of conversion," is in these days poison­ing the life-blood of many churches and communities.

Some churches are being filled with mem­
ers who have had no religious experience, and
whose little faith is as dust soon dry up like dew before the sun, a member­ship that is absolutely worthless to the church.

In this age when there is so much scep­ticism in regard to the need and worth of conversion it is refreshing and encourag­ing to read of some conspicuous cases of genuine, deep "change of heart."

One noted dissertation on the most noted fun-maker of America. I am told that for
clean, roof-rattling humor there is no one on the vaudeville stage equal to him, that
he can pack any auditorium in America if it is known that he is to appear.

He has lately "experienced religion,"
according to the good old phrase. He does
not feel that it is necessary to abandon his profession, but he puts his religion into it.

So in the midst of his uproarious "air of the puns" he will come before the curtain, and tell
the audience that he has been converted,
that he has become a follower of Jesus Christ, that it is the best thing that ever came to him, and that every one
should accept Jesus as their Savior and friend.

Another recent example of a right-about
face on religion is that of the famous Ital­
ian author, Giovanni Papini. He is said
by literary critics to be the leading man
of letters in all Italy. His books have been
immensely popular, and have been sold by
the hundreds thousand. His style is dis­
 tinctive and captivating. No one can read
his books without acknowledging their charm.

But in the past he has been a sceptic and
a scoffer, even violent and virulent in his
hatred of the Bible and of the Son of God.

Now all he claims that Testament of a humble follower of him at whom he scoffed,
and he has written the most striking and
delightful life of Christ I have ever seen,
and I have read half a score of such lives.

It despises the simple story of the Gospels,
clothes it in its own inimitable literary style, lets his imagination play reverently
with details, makes it so lucid that a child
can enjoy it and so penetrating in its in-
sight that scholars and men of letters praise
it in the highest terms.

He does not bother himself or his read­
ers with supposed discrepancies; he raises
no doubts; he questions no statements. He
reads the story in the light of his new found love and is first loved him, the scep­tic and the blasphemer. It is writ­
ten not with pen and ink alone, but with
his heart's blood, and with a soul on fire
with devotion.

Another notable conversion is that of the
author and playwright, Channing Pollock.

Let him tell his own story as reported by
Charlotte Hunt Gaylord in The Congrega­
tionalist:

"I never went to church; I never studied
religion; I never read the Bible. Church­
sanity was quite out of my line, and I never
 knew what I was missing."

"I love to read; no matter how late it is
when I get in at night, I always read an
hour before I go to sleep. One day I was
talking to Basil King (one of our greatest
authors who have had no religious experience,
and he has written the most striking and
popular, and I have read half a score of such lives.

The moo-cows moo softly beneath the trees,
And over the tree tops the shadows fall.
The Bible that lies unread and dust-covered on the table, or buried in a trunk, is as truly lost as though it had been dropped into some hidden hole and forgotten. And even though it be read in a perfunctory way, yet if it is not obeyed it is still a lost Bible.—Snowden.

The tongue is a little member and boasts great things. Behold how great a matter a little fire kindleth.—James.

Every rescue mission proclaims it. High and low, rich and poor, intellects and ignorant alike, are not ashamed to own that a wonderful change of heart has come to them, a mighty, a momentous change. They hate what they once loved; they love what they once hated. Conversion may not be a sudden catastrophic change like some of these cases. It may steal upon us gradually as the dawn dispels the night, but come it must if we would "inherit the kingdom of God."—Rev. Francis E. Clark, in the Christian Endeavor World.

MINUTES OF THE WOMAN'S BOARD MEETING, JUNE 5

The Woman's Board met with Mrs. Morton at Mrs. A. B. West, J. H. Babcock, A. E. Whitford, G. E. Crosley, L. M. Babcock, J. W. Morton, A. R. Crandall, L. M. Babcock and Edwin Shaw were present.

Mrs. West read a portion of Scripture and Mrs. Shaw offered prayer.

Minutes of the previous meeting were read.

The Treasurer reported receipts for the month $306.30 and disbursements, $115.00. The Board voted to accept this report.

The Corresponding Secretary read the prohibition resolution. The Board voted to approve this resolution, and to give it publicity through the printed minutes of the Board, and to secure copies of it from the Executive Committee of the Woman's Board of Foreign Missions for the Associational Secretaries and local societies.

Mrs. Babcock read letters from Mr. F. P. Turner of the Foreign Missions Council and Mr. E. F. Randolph, president of Conference. She reported programs for the Sabbath Rally Day were prepared and published in the Sabbath Recorder, April 30.

Mrs. West read letters as follows: from Mrs. Henry W. Peabody concerning a proposed Federation of the Christian women of the U. S. chairman of the Committee of Methods of Work of the Woman's Federation of Foreign Missions, and one from Rev. A. J. C. Bond.

Mrs. Whitford and Mrs. Crosley were appointed a committee to prepare for publication a statement of money expended by the Woman's Board.

The death of Milton Davis removes the last landmark of a great generation.

In 1852 he married Mary Isabella, daughter of Thomas and Elizabeth Dye Ford, who died in 1910. He is survived by four daughters and four sons: Elizabeth Drummond, of Alfred, N. Y.; Alice Hummel, of Battle Creek, Mich.; Thomas A. Davis, of Baltimore, Md.; Albert G. Davis, also of Baltimore; Levi Bond Davis, of Roanoke, Va.; Harriette Hayward, of Battle Creek, Mich.; William E. Davis, of Lost Creek, and Tressie M. Trainer, of Salem, W. Va. There are also grandchildren, great grandchildren and great, great grandchildren, and other relatives and friends without number.

Soon after his marriage in 1852 he removed to the vicinity of Salem where he lived for fifteen years. While living near Salem he was a member of the church and was the leader of the singing. He returned to Lost Creek about fifty-five years ago. He became a Christian and united with the Seventh Day Baptist Church at the age of thirteen and for eighty years was a humble and faithful follower of Jesus Christ. "Uncle Milton Davis" did not acquire great wealth, or degrees and titles, but he was a great man in what he was. He had in rather large measure the finest qualities of a Christian gentleman. He was a hard-working, humble, dependable, unselshy layman. Although of retiring disposition, his distinguished appearance and fine qualities of mind and heart made him a marked man wherever he went. The memory of his long and useful life will remain as a benediction, not only to his family, but to the entire community.

Since the death of Mrs. Davis he has spent much time at the homes of his children, especially of his son at Lost Creek and his daughter at Salem.

The Sabbath Recorder

Milton S. Davis

Milton Stout Davis was the son of Jesse Davis, the son of Jacob Davis, the son of Eld. Jacob Davis. His mother's maiden name was Abigail Huffman. Milton was born at Lost Creek, January 8, 1830. It may not be out of place here to name the members of his father's family: Belinda, who married Dea. William Kennedy; Jacob, a well-known Seventh Day Baptist minister; Milton S., the subject of this sketch; Moses Huffman; Elizabeth, who married Lloyd F. Randolph; Levi Bond; Edgar S., and Melissa, who married John F. Randolph.
It echoes ceaselessly, 
The untaught rhythm 
Of mountains, streams, and sea; 
The weird, deep, thankful prayer, 
Throughout the realms of air, 
"FOR BRINGING" God on high 
Dost love this raptured cry. 
This song, concerted, terse, 
Voice of the Universe. 
—Harriot F. Bailey.

**THE SABBATH RECORDER**

**American Sabbath Tract Society**

**Treasurer's Receipts for April, 1928**

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<tr>
<th>Contributions to General Fund:</th>
<th>$</th>
<th>1,998 99</th>
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<td>Miss Rose C. Wolfe, Philadelph ia, Pa.</td>
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<td>Waterford, Conn. Sabbath School</td>
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<td>Portland, Ore. Sabbath School, 311 33</td>
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<td>Jesus B. D. Whitford, Treasurer</td>
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**Income from Inventions**

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<td>2nd Request</td>
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<td>Electa A. Potter Request</td>
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<td>Mary B. Stillman Request</td>
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<td>Mrs. E. L. Babcock Request</td>
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<td>George H. B. B. Request</td>
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<td>&quot;Helping Hand&quot;</td>
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**S. H. Davis, Treasurer, S. D. Babcock, Secretary, 8. D. Babcock, Secretary**

**Denominational Building Fund:**

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**Contributions to Near East Missionary Society:**

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<td>Miss Osa A. Bee, Coven, Waterford, N. Y.</td>
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<td><strong>Total</strong></td>
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**Treasurer's Receipts for May, 1928**

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<td>Mrs. Mary C. White, Stotts City, Ia.</td>
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<td>Forward Movement, Mrs. W. C. Whitford, Treasurer</td>
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<td>J. H. Couch, Milwauk k, Wis.</td>
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<td><strong>Total</strong></td>
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**Contributions to Debt:**

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<td>Lois Babcock Request, 5 75</td>
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<td>Berlin, Wis. Paragon Fund, 6 75</td>
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<td>Richard F. Babcock Bequest</td>
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<td>George R. Babcock Request</td>
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<td>Susan J. Babcock Request</td>
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<td><strong>Total</strong></td>
<td><strong>$ 297 94</strong></td>
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**American Sabbath Tract Society**

**Treasurer's Receipts for April, 1928**

<table>
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<th>Contributions to General Fund:</th>
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<td>Miss Rose C. Wolfe, Philadelph ia, Pa.</td>
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<td>Waterford, Conn. Sabbath School</td>
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<td>Jesus B. D. Whitford, Treasurer</td>
<td>217 72</td>
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**Income from Inventions**

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<td>Mrs. E. L. Babcock Request</td>
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**S. H. Davis, Treasurer, S. D. Babcock, Secretary, 8. D. Babcock, Secretary**

**Denominational Building Fund:**

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**Contributions to Near East Missionary Society:**

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**Treasurer's Receipts for May, 1928**

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<td>Mrs. Mary C. White, Stotts City, Ia.</td>
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<td>Forward Movement, Mrs. W. C. Whitford, Treasurer</td>
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<td>J. H. Couch, Milwauk k, Wis.</td>
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**Contributions to Debt:**

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Children's Page

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

LESSONS FROM JONAH

ELIZABETH KENYON
Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath Day

Sunday-"God knows city's sin (Jonah 1:2)
Monday-Disobedience (Jonah 1:3)
Tuesday-Repentance and escape from God (Jonah 1:10)
Wednesday-Pray in need (Jonah 2:1)
Thursday-God warns sinners (Jonah 3:4)
Friday-Repentance (Jonah 3:10)
Sabbath Day-Topic, Lessons from Jonah (1:1-4; 3:1-4)

Once upon a time (don't boys and girls like that kind of a story?) there was a prophet whom God commanded to go to a very wicked city, Ninevah, and tell the people about God and his great love for them. Now Jonah didn't want to go to Ninevah so he started to run away to Tarshish and in order to get there he had to go part of the way by ship.

During the sail a terrible storm came up and the sailors were afraid the boat would sink. After they had thrown the cargo off and still were not able to guide the ship they decided that it must be something about the stranger that was causing all this disturbance and so they sent for Jonah. When he arrived they told him their decision and finally threw him overboard. But God didn't want Jonah to drown, he simply wanted him to run for running away, so he had a big fish swallow him. Jonah lived for three days inside the fish. It wasn't very pleasant down there in the dark with nothing to eat so it gave Jonah plenty of time to think. By and by he became sorry for running away and asked God to forgive him. Then God made the whale spit him out on land.

You didn't whip it to be cruel, only to teach it that it didn't belong there. That's just what God does when we disobey him. You see, two of the lessons we can learn from Jonah are that disobedience always brings punishment and that after we have disobeyed if we ask God he will forgive us and we can start out anew.

The Plainfield Juniors meet with the Intermediates for a song and prayer service, then separate for roll call, lesson, etc. As a stimulus to memory work we asked them to make a crown or similar device and paste it on a star for each child who memorizes the verse for the week.

BOBBY

Bobby, our happy canary, Sings all the livelong day, Pouring its soul out in music; Its life is bright and gay. Though caged, he is blithe and happy, With playful, friendly air; He takes in thought for the morrow, Assured of loving care.

A. S. M.

The Magic Oil

"Will the wheels go round just as easily as those on your engine?" asked Peggy Gates of the smiling engineer.

"Just about," he answered. "I'm glad you brought the doll wagon for me to oil. Good-by, a pleasant trip and lots of adventure. Come again. I'm in town every Friday."

He swung aboard, climbed the narrow steps, and a second later looked down on Peggy from his window. She stood on the station platform and watched the long train until it had disappeared from sight. Then she tucked the plaid shawl around her old doll, Martha, and, pushing her shabby carriage, started on her way. She was very happy for the day, so far, had been most exciting. So she smiled her very sweetest at a lady and a girl who stood near.

It had been her own idea to ask the engineer of No. 2 to oil the wheels of her doll carriege. She had been at home seemed to have any time to help her. And it got to the point where people on the street made fun of the horrible squeaky-squeak of the carriage, which years and years ago had belonged to her grandmother.

Peggy had often watched the engineer oil the big engine wheels when she had gone...
to the station with father. And just as she had thought, the engineer was more than willing to oil her doll carriage wheels, too.

"Sure," he had answered, "this oil is wonderful. You just follow me wherever wheels want to go. You're running a through express on the main adventure line so a great many things ought to happen.

And Peggy started upon the adventure with a light heart, while the old carriage which was running along as smoothly as a river in the spring-time. The cab was headed for home. Quickly Peggy dashed up to stop it.

"Why—you going along without me—how—who," she gasped.

Then the house from the many factories told that it was nearly supper time. It was getting dark.

"What makes the old cab so heavy?" asked Brother Harry, as he lifted the doll cab up the steps of their home. "It doesn't squeak either! What's up?"

"Nothing, only magic oil," giggled Peggy.

"Umph," grunted Harry, when later Peggy was telling of her afternoon's adventure, "some oil! The engineer must have thought you were silly!"

"Oh, no, he didn't!" laughed Peggy.

She jumped to her feet. She wanted to show everybody just how nicely the carriage ran. Then she stopped. Somehow, it didn't act the same.

"Oh!" exclaimed Peggy.

She had taken the sleepy Martha from under the plaid shawl and had discovered the reason for the difference. There was something she hadn't noticed in the excitement of the afternoon. Tucked away in the bottom of the cab was a new doll, a box of candy, and three big oranges.

"Oh! Where did they come from?" she gasped.

If Martha knew, she kept it a secret. But that night, when she cuddled down in bed, Peggy remembered the lady and the girl who had smiled when she stood talking to the engineer. They had been interested. Maybe—but why should they care?

Peggy watched for the girl for several days. Then, one morning, she saw her. She was riding in a big, shiny auto. Peggy smiled and waved her hand, and the girl waved back then the auto stopped.

"You put the things in the doll buggy and pushed it and then stood in another store and peeked, didn't you?" asked Peggy.

"Yes, I did. It was lots of fun. I couldn't help it, but I just love adventures. Won't you come to my house and play some day?"

Of course Peggy went. And the girls soon became chums. The engineer has re-oiled the doll cab's wheels, which still run like magic. But the new friendship formed was the best part of the day's adventure.—

**Drew Drops.**

**GOLDFISH, A NOVEL FARM PRODUCT**

"On the farm of A. V. Bishop, near Springville, N. Y., is a little pond of goldfish. This is not by premeditation but by accident. The former owner of the farm had a globe of very sickly goldfish, decided to do away with them, but being rather tender hearted, instead of throwing them out to die, quickly on the earth, she dumped them into a little pond in a hollow between some hills. This time apparently has no outlet, being rather more like a large puddle of water than anything more distinctive. After the Bishop family moved on to the farm, the children discovered fish in this pond, many attempts were made before one of the shining vertebrates was secured, because they scurry to the muddy bottom out of sight at the slightest disturbance. However a wire cream skimmer, finally brought forth goldfish, this led to more skimming and more of the cream of the waters. A sale was made for the fish, the scale of prices being set according to inch length of the fish. A large fish globe is kept supplied with the fish, and customers select the especial fish desired, pay their little price and go home happy, while the salespeople pocket their small coins, which bring them many things they crave more than they do the swarming fish in the little pond.

If you have a small pond, even in a rather cold State, why not try raising goldfish? There is lots of fun in it besides the little money you might make out of the project.—

**Junior World.**

**THE GUILTY ONE**

Mabel was a homesick little girl; and she had a right to be homesick for she had been away three long months in a big hospital. She had always had "naughty legs" as she once told her daddy. "They won't walk right, one gets there before the other."

When Mabel was eight years old a big doctor from the far away city told her that if she would come to his hospital he could make her legs walk as they should. And now she was sitting on the porch of the big hospital just at sunset with her nurse. She was almost well and her father was in the morning to take her home. Of course she was excited and homesick!

It was a warm evening in June and the clouds in the west were very beautiful with their bright coloring. Nurse Elsa was trying to shorten the time of waiting for Mabel by sitting on the porch with her.

"I wish it were morning," Mabel said wistfully. "Tell me a story, please, Miss Elsa, so I won't feel so funny in my stomach.

"All right, dear, I will tell you about the time I went strawberrying and didn't get any strawberries. It was the latter part of June when I was about twelve years old and I had asked mother if my chum, Eva, couldn't spend the whole day with me. Mother consented and Eva was invited and the day set. I was very much excited and could hardly wait for the day to come. Perhaps I felt a little as you feel tonight, as if the time would never come. But last the day arrived and to my joy Eva came early. I guess she whisked her mother some, for it was really far too early to be polite. But then, we didn't care about etiquette.

In the afternoon mother sent us off after wild strawberries that we might have a shortcake for supper. We were both very fond of strawberry shortcakes, deep red ones, you know, and all juicy! We each had a pail and started on the search.

In front of Holland's music store she found the runaway. Peggy thought it was funny to have it stop here. It was parked securely, and Martha seemed none the worse. So the smiling young owner of the runaway decided to go inside. She liked this place nearly as well as the department store. And so the adventure continued, just as Peggy had hoped. There were lots of people buying records. The pleasant clerk didn't mind playing records for Peggy, who soon "thanked him and went on her way."

As she reached the station door, the girl she had seen at the station passed by. Then, when Peggy got outside she was surprised again. This time she was even more taken with the old carriage which was running along as smoothly as a river in the spring-time. The cab was headed for home. Quickly Peggy dashed up to stop it.

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"I wish it were morning," Mabel said wistfully. "Tell me a story, please, Miss Elsa, so I won't feel so funny in my stom-
It was delightfully cool there and we paddled in the water, made a little dam and had splendid fun. Of course, we forgot all about the time until Eva noticed the whistle of the afternoon train which passed our house about 5.30.

"Why, it is almost supper time," I cried, "and mother will be waiting for the strawberries. Let's hurry!"

Hurry we did, but when we got to the road we found our pails overturned and our berries scattered all around in the deep dust of the country road, and most of them crushed.

"Oh, oh, who could have been so mean!"

Eva cried.

"Some boy has played a mean trick on us," I said indignantly, "and if it is Willie Stone, I will just fix him!"

There was nothing to do but to go home with empty pails and long faces. I was dreadfully disappointed not to have a delicious shortcake, and, moreover, I wasn't quite sure what mother was going to say. Eva and I were very sober as we trudged home, mother was just slipping the shortcake into the oven and turned to take our berries. As we turned a corner, we came upon my Stone, I will just fix him, I scolded. When we got home, mother was just slipping the shortcake into the oven and turned to take our berries.

"And you two youngsters, what will mother say?

"Perhaps she will be here some Sabbath when you are doing this. I am sure they would like it," mother replied.

(For full directions refer to the SABBATH RECORDER for April 16, 1923.)

R. M. C.

**Raining Daffodils**

Roy and Alice had planned to go for a ride. Then it commenced to rain, and they decided to stay in the house. They stood by the window and scowled out at the drops coming down like lines of tiny soldiers on the march.

"What do you see when you look out this fine spring day?" asked Aunt Mary.

"We see just rain, rain, rain, and then some more rain!" said Roy crossly.

Aunt Mary nodded sadly. "That means you have not put on Mother Nature's seeing glasses," she said. "You remember when I told you how the snow is a soft white blanket to keep the flower buds safe all winter where they lie in the dark ground. Then I told you how brisk household wind sweeps the earth for its spring housecleaning, and how the rain washes everything clean and softens the earth about the tiny green shoots of the new young plants.

"It is easy to forget that when we want to be out of doors, and the whole rain family seems bound to keep us in. I know, because it makes me cross, too."

Auntie bent close to the two young faces and whispered the rest in a tone of mystic. "I have been feeling cross, if I say over this little verse. I think you would like to learn it this very afternoon. Listen and say it with me."

For some time the three of them whispered together. When they turned around, there was father in his wet overcoat. Alice ran to get his dry slippers to put on. When she came back, the two children stood close together, and repeated the happy little verses on the "If you Madam had taught them. Here it is for you to learn:

"It isn't raining rain to me:
It's raining daffodils!"

—Girls' Companion.

**Downright Rudeness**

Robert was going on a journey and while waiting at the station stood looking at a switch-engine passing back and forth. Suddenly the engine let off steam, and Robert came down from the seat with a clatter.

"Oh, aunty!" he cried, "that engine frightened me. It blew its nose right in my face."

**PERT-(INERT) QUESTION**

Employer—"The boy I had before was worth twice as much as you are."

Boy—"Did he get it?"—Boston Transcript.

**What to Do Sabbath Afternoon**

"This is the day we should work on our Bible scrap books, isn't it, mother?" Ethel asked.

"Yes, dear, and I have a number of new pictures for you," mother replied.

"I wish Daddy was here this week," and Mary were here this week," Rose sighed.

"Perhaps they will be here some Sabbath when you are doing this. I am sure they would like it," mother replied.

**At the End of Day**

In the evening, as the twilight fades
From out the Golden West
And the darkening shadows lengthen,
Ere I lay me down to rest
Swiftly 'er my mind comes fleeting
Visions of the day that's gone.
Then I think of all the things I've said
And the tasks I've left undone.
There's the word so quickly spoken,
Without thought of what 'twould mean
To some Soul already burdened
With a load I had not seen.
There's the cup of cooling water
That I might have handed out
To the thirsty ones, so needy,
That I had not thought about.
There's the prayer I might have offered
For some weary sin-sick soul
'Twould have helped him on to Glory
And myself to reach the Goal.

Then I wonder how the Master
Who looks down from up above
Can accept such feeble service
In return for his great love.
Yes, my heart is bowed within me
And I cry, "Dear Lord forgive"
Give me more thy grace and glory
Just each day, for thee to love.

—Boy's Comrade.

**Home News**

DE RuETER, N. Y.—Our last letter mentioned the, at that time, recent deaths of two members of this church, but did not mention the death of our dear sister, Miss Jane L. Clarke, who was a faithful member among us, and who is so very much missed by her home companion—her sister, Miss Mary L. Clarke.

Since the members of this church and society returned from the association at Verona, they are much interested in thinking and talking of such earnest, spiritual sermons, and of the exercise on the love of God and of the joy of being a member of such a church.

Our Sabbath school Children's Day exercises which were prepared for the Sabbath before association, were postponed on account of the severe rain at that time, and could not be held until last Sabbath, June 30. The exercises consisted of recitations and songs, and music, by the children and young people, and an address by Pastor Randolph to the children (which includes every one of us). The Scripture lesson was presented as an acrostic, each child holding a card with the initial letter of his verse written on it and the reference given where each may be found. We are giving in conclusion some of the exercises presented by the children:

**For Children's Day, Welcome**

We gladly welcome every one to this our Children's Day.

We are glad to come to our church home
And thankful that we may.

We hope the children, year by year,
And will this year

We will try to love and will thus

We will try to love and will thus

Improve each Children's Day.
NORTH LOUP, NEB.—The Conference Committee met Sabbath night in the foyer of the church. Pastor Folan was authorized to name a committee on entertainment for the Conference which commences August 22.

The little fellow at the end of the line in one of the songs Sabbath morning demonstrated he had a good ear for time. He was certainly unconscious of the fact he was facing an audience. He demonstrated, too, the exuberance of healthy childhood.

The vesper service Sabbath night was better attended than usual and we are sure all present thoroughly enjoyed the music under the direction of the chiorister, Mrs. A. H. Babcock, assisted by the Ladies’ Chorus. The music was certainly fine.

The program given Sabbath morning by the pupils of the Vacation Religious Day School was the best ever. The writer does not think of a time when he has more thoroughly enjoyed a program given by the boys and girls of the congregation. Each class had a part on the program demonstrating the work done in the school. We were pleased with the way the various classes recited passages of Scripture, and with the knowledge shown regarding our missionary activities.—The Loyalist.

THOUGHTS ABOUT THE RECORDER.

We children all want the Recorder.

To say so, seems not out of order. We know there’s in it so very much of interesting stories, and such beautiful thoughts in verses sometimes; we love to read and study the rhymes. We like the Recorder, Thint’s why I am a solicitor.

May we not have what we sorely need, the paper we are able to read? It tells us much for children to do. To help keep the Sabbath busy and true. The price is small, only six of our part, We’ll earn half with a willing heart. We can afford self-denials—some luxuries, sweets and gum. We would gladly earn a part of the price. It surely would seem so very nice. We could work out our share. And tasks thus done would seem very light. While we can not read the Pastors now Billings and Benson and the best we know, Our ancestors loved them, and were true, That’s why we are faithful now with you, If we read each Recorder complete, All the yearly meetings at which we meet will give added happiness, and rest To strive to do our very best.

E. C. B.

ACROSTIC

O give thanks unto the Lord, for he is good: for his mercy endureth for ever.—Psalm 107: 1.

North Loup, Neb.—The Conference Committee met Sabbath night in the foyer of the church. Pastor Folan was authorized to name a committee on entertainment for the Conference which commences August 22.

The little fellow at the end of the line in one of the songs Sabbath morning demonstrated he had a good ear for time. He was certainly unconscious of the fact he was facing an audience. He demonstrated, too, the exuberance of healthy childhood.

The vesper service Sabbath night was better attended than usual and we are sure all present thoroughly enjoyed the music under the direction of the chiorister, Mrs. A. H. Babcock, assisted by the Ladies’ Chorus. The music was certainly fine.

The program given Sabbath morning by the pupils of the Vacation Religious Day School was the best ever. The writer does not think of a time when he has more thoroughly enjoyed a program given by the boys and girls of the congregation. Each class had a part on the program demonstrating the work done in the school. We were pleased with the way the various classes recited passages of Scripture, and with the knowledge shown regarding our missionary activities.—The Loyalist.

ACROSTIC

A serious situation.

"Did you know," asked Mr. Nutting of his neighbor as they sat discussing the affairs of the world on the neighbor’s piazza, "did you know that there are seventy-five thousand people in Massachusetts, all native-born Americans, who can neither speak nor write the English language?"

"No," replies his friend. "That seems impossible. Are you sure of your figures?"

"Perfectly sure." "And they’re all American born, you say.

"Yes, sir, every one of them native born—all and every one of them under two years of age."—Youth’s Companion.

DEATHS

HALL.—Grace Hall, the only daughter of Henry H. Hall and H. Adalade Whitford Hall, was born in the town of Whitford, Lake County, September 18, 1877, and died at the Vineland, N. J., State Home on July 3, 1923.

Grace had two brothers who died in infancy. The father was taken some ten years ago but, the mother was spared until three years ago. Grace was a member of the Christ Church, and the mother tenderly cared for her while she lived. After the death of the mother Grace was placed in the Vineland State Home, and was therefore able to provide for the mother and the invalid daughter while they lived. On July 5, 1923, the body was brought to her home in Long Branch where burial services were conducted by Pastor Hurley of the Marlboro Church, and the body was placed beside the rest of the family.

J. H. H.

DRESSER.—Franklin E. Dresser was born June 16, 1872, and died at the home of his son Claude Dresser, June 30, 1923.

Mr. Dresser was one of eight children born to Samuel and Betsy Burdick Dresser. In 1852 he married to Pallas H. Hooker, of Columb., N. Y. They had four sons and one daughter: Herbert, of New Hartford, Ed¬win, of Yorkville, Clarence, of Leonardsville, Charles, of Excelsior, Alice Dresser, who died at Pontiac, Peet who died in 1909. There are ten grand¬children and four great grandchildren.

Picture at the Seventh Day Baptist Church of West Edmeston and remained a faithful member till death. His devout Christ¬ian character was an example for all. A man of sterling integrity has passed to his reward leaving behind the record of a well-spent life.

Since the death of his wife he had made his home with son Claude where he was tenderly cared for, by all the family.

Services were held at his late home conducted by his pastor who used the words of Paul—"I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not only to me, but also to all them that love his appearing."

He was laid to rest in the family plot, in West Edmeston cemetery.

"God calls our loved ones, but we lose not where they live on earth, in thought and deed, as truly as in his heaven."—L. C. G.

GARDNER.—Marie Charland Gardner was born February 19, 1899, and died June 25, 1923.

She was the daughter of Nelson and Bridget Casey Charland and was born in Reeesville, N. Y. At the age of two, she lived when she was only a few months old, she lived with her grandmother in Silver Lake, in the Adirondacks, for a number of years. The best they know, Our ancestors loved them, and were true, That’s why we are faithful now with you.

If we read each Recorder complete, All the yearly meetings at which we meet will give added happiness, and rest To strive to do our very best.

E. C. B.
at the time of her death being a faithful mem-
ber of the Seventh Day Baptist Church at New
Auburn, Wis.
Funeral services were conducted June 12, 1923,
from the New Auburn Seventh Day Baptist
church by her pastor, C. B. Loofboro, and
the weary body was laid to rest in the village
cemetery.
C. B. L.
DAVIS—In Lost Creek, W. Va., June 17, 1923.
Milton S. Davis, in the ninety-fourth year of
his age. Obituary elsewhere in this Recorder.

A PRAYER
O God, our Father, who dost care for us;
who loved us so that thou didst send to us
thy Son—thine only Son—down from the
glory of the heavenly home, to pur-
chase our redemption by the shedding of
his blood upon the painful cross, so that our
"sins, though scarlet should become as white
as snow," with adoration meet we bow be-
fore thy throne.
We ask that thou wilt guide our feet in
paths of thine own choosing, leading us on
from day to day where thou wouldst have
us go, making us better in our Christian life,
filling our hearts with love for thee and for
our fellow-men; inspiring us with hope,
which rises with a faith sublime for all the
years to come; giving us trust the while we
journey here; helping us to know and feel
that, as the Christ, the God-man, served,
s0 should we serve, our heavenly Father
first of all, and for his sake give willing
service to our brother man; bestowing grace
and strength and joy, so that, content with
whate’ver lot we have, we shall each day
perform our task with cheerfulness, and
forward look with glorious hope unto the
closing of this earthly day, the sunset sky,
aglow with beauteous tints and portals open-
ing at thy finger’s touch to give us welcome
to the better land.—J. Henry Allen, Super-
intendent Public Schools, Butte, Idaho.

A NEW KIND OF COLLEGE EDUCATION
Antioch College, the first president of
which was the famous educator Horace
Mann, has recently come under the presi-
dency of Mr. Arthur E. Morgan, a well-
known civil engineer, who, besides discharg-
ing his college duties, is directing the great
engineering works that are intended to con-
trol the flood waters of the Miami River.
Mr. Morgan is not a trained or experi-
cenced educator, but he has very clear ideas
about the young men whom Mr. Morgan has interested in
those of others; that the colleges and the
technical schools should not only turn out
men who are fitted to be intelligent and
highly trained employees, but also—and
chiefly—men who have the power and am-
bition for leadership and self-direction. To
that end he is going to make an interesting
educational experiment at Antioch.
The course is to be six years long, but
only half of the time is to be spent in
the classroom. Every five weeks the student
passes from college to shop or office or
back again. According to the tastes and
ambitions he displays, the college finds him
employment in some of the many industrial
enterprises that center at Dayton and
Springfield. Mr. Morgan also means to
put up some modern factory buildings on
the college campus and lease the space in
them to manufacturers who will draw all or
much of their help from the undergraduate
body of the college.
While he is in the classroom the young
man pursues the same studies and submits
to the same discipline that any college has.
When he takes his turn in the shop he be-
comes a member of that organization and
must satisfy the demands of his employer
in order to keep his position, but he is
fitted to be leaders in citizenship and in
industrial and professional life.

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Sabbath School—Lesson V—July 25, 1923

Theodore L. Gardiner, D. D., Editor
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Entered as second-class matter at Plainfield, N. J.

THE SABBATH RECORDER

THE SABBATH RECORDER

POOR PUSI

After a particularly trying day an English barrister came home with his nerves on edge and at once sought refuge in his own study, well away from the noises of the household. He sat down by the fire and was gradually feeling calmer, when the cat, which had been sitting there too, got up slowly and walked across the room.

The barrister started, then turned on her and said indignantly: "Now what are you stamping round here for?"—Youth's Companion.

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The Board of Education has from time to time voiced its conviction regarding the essential character of our Christian schools and colleges. In this day when the state is investing such immense funds in education and maintaining such splendidly equipped schools, there is but one reason that justifies the Christian church in asking its members to maintain another system of schools parallel to the first, and that is the desire to give its children an education in a Christian atmosphere, under Christian auspices, by Christian teachers, an education which reflects the mind and spirit of Christ.

We believe that he is the supreme revealer of the truth of God. It should be the ambition and the determining purpose of these institutions to discover and to reveal the mind of Christ to their students. Only as they exalt him as the touchstone of thought and character are they true to their mission. We believe that the development of strong, true Christian character should be the ultimate aim of every school or college that bears the name Christian.

We believe that our schools are earnestly seeking to approximate this ideal. It is the ambition of the Board of Education to help them in every way possible to achieve this end—From Report of Board of Education.

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