

The Sabbath Recorder

A FREE-WILL OFFERING

BY SEVENTH DAY BAPTISTS OF

\$35,000

BEFORE JUNE 30, 1924

For the Parallel Budget

I. DEFICITS

1. Tract Society	\$4,500 00
2. Missionary Society	7,850 00
3. Sabbath School Board	300 00
4. General Conference	2,100 00
	\$14,750 00

II. BUILDING FUNDS

1. Denominational Building	\$4,400 00
2. Boys' School	5,200 00
3. Girls' School	5,500 00
4. Georgetown Chapel	1,150 00
	16,250 00

III. CONTINGENT FUND	\$31,000 00
	4,000 00

Total.....\$35,000 00

TO BE RAISED BY THE FOLLOWING METHODS:

I. 100% FORWARD MOVEMENT PLUS FOR THE YEAR
(Certain churches are boosting their regular Forward Movement gifts for the year. The amount received above the year's quota to go to the Parallel Budget.)

II. 100% FORWARD MOVEMENT FOR THE FIVE YEARS
(Some churches that have failed to make their full quota for the four years past are endeavoring to bring these quotas up. The amount received on the back yearly quotas will apply on the Parallel Program.)

III. CHURCHES PLEDGING DEFINITE SUMS

1. Individual gifts of \$1,000.00, \$500.00, \$100.00, and less
2. Gifts by auxiliaries of the church
 - a. Women's Societies
 - b. Christian Endeavor Societies
 - c. Sabbath Schools
 - d. Sabbath School Classes
 - e. Dimes by the children to fill the shoe

Have You Done Your Part? Do It Now

No Denominational Debts or Deficits after July 1, 1924

HAMMER AND ANVIL

"Hammer away, ye hostile hands;
Your hammers break, God's anvil stands."

Look forth and tell me what they do
On Life's broad field. Oh, still they fight
The False forever with the True,
The Wrong forever with the Right.
And still God's faithful ones, as men
Who hold a fortress strong and high,
Cry out in confidence again,
And find a comfort in the cry:
"Hammer away, ye hostile hands,
Your hammers break, God's anvil stands."

Thou knowest that thy cause is just?
Then rest in that; thy cause is sure.
Thy word is true? Oh, then it must,
In spite of slanderous tongues endure.
As toward the crag the billow rides,
Then falls back shattered, to its place:
As fans the breeze the mountain sides,
Nor fans the mountain from its base,—
So, in all times and in all lands,
Men's hammers break, God's anvil stands.
—Samuel Valentine Cole.

—CONTENTS—

Editorial.—Only Four Months Left— What Will Our Answer Be?—Un- wise Interpretation of Mysterious Providences.—To Obey is Better Than Sacrifice.—A Popular Er- ror.—The Christ-life Among the Lowly.....289-292	Education Society's Page.—Endow- ment Campaign for Half Million Under Way.—Stand by the Christian College.—Salem College Alumni Drive.....301-304
Concerning the Early History of the Sabbath and the Introduction of the Sunday Into the Christian Church.....292	Four Great Things Accomplished.....304
Introducing Roscoe J. Child.....293	Woman's Work.—Miss Anna West Writes to the Woman's Board.— Worker's Exchange.....305-307
The New Forward Movement.—It Can Be Done.—The Challenge.—Bigger and Better.—General Conference, Treasurer's Statement.....294	Home News.....307
Transforming a Mill Community.....296	Young People's Work.—Winning Others for Christ.—A Thought for the Quiet Hour.—Intermediate Topic for March 22, 1924.—Junior Work. —Christian Endeavor News Notes. —Meeting of the Young People's Board.....308-311
"The Fields Are White".....296	Children's Page.—Church Member- ship.—The Boyhood of Jesus.—Push Up the Corners.—The Girl With Open Eyes.—Take a Look at Your Change.....312-315
Missions.—Annuities.—An Exclusive Gospel.—Winning Souls.—"Until Broken and Cast Aside."—Clippings. —Monthly Statement.....297-299	Deaths.....316-319
Echoes From the Anti-Saloon League Convention.....299	Cast Me Not Away From Thy Pres- ence.....319
	Sabbath School Lesson, Mar. 22, 1924. 320

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at Milton, Wis., Aug. 19-24, 1924.

President—Rev. Alva L. Davis, Ashaway, R. I.
First Vice President—Rev. Willard D. Burdick, Dunellen, N. J.

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Terms Expire in 1924—Rev. Theodore J. Van Horn, Verona, N. Y.; Paul E. Tittsworth, Chestertown, Md.; M. Wardner Davis, Salem, W. Va.

Terms Expire in 1925—Esle F. Randolph, Great Kills, Staten Island, N. Y.; George W. Post, Jr., Chicago, Ill.; Henry Ring, Nortonville, Kan.

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Recording Secretary—Arthur L. Tittsworth, Plainfield, N. J.

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Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 p. m.

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The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

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Recording Secretary and Treasurer—Earl P. Saunders, Alfred, N. Y.

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Corresponding Secretary—Mrs. J. H. Babcock, Milton, Wis.

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Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.

The Memorial Board acts as the Financial Agent of the Denomination.

Write the Treasurer for information as to ways in which the Board can be of service.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.
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Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

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President—Benjamin F. Johanson, Battle Creek, Mich.
Recording Secretary—Miss Marjorie Willis, Battle Creek, Mich.

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CONFERENCE AUXILIARY FOR LONE SABBATH-KEEPERS

General Field Secretary—G. M. Cottrell, Topeka, Kan.
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THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

For the joint benefit of Salem and Milton Colleges and Alfred University.
The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

The Sabbath Recorder

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PLAINFIELD, N. J., MARCH 10, 1924

WHOLE No. 4,123

Only Four Months Left What Will Our Answer Be?

How swiftly the weeks and months of another Conference year have sped away! We now have but four months left,—not only of this year, but of the five-year period devoted to our New Forward Movement. As a people we have, during several months of this year, enjoyed the inspiring appeals from our Forward Movement director, and the stirring addresses of our missionary from China who has spent his vacation with forty or fifty of our churches explaining the Parallel Program plan to make up deficits for the relief of several suffering causes. Some of these causes, like that of the school buildings of our China mission will suffer irretrievable loss if help does not come. Even the goodly sum already raised for these purposes can not help matters until the money still lacking is in hand. This money is asked for in the Parallel Movement budget.

Sad will it be if Brother Eugene Davis' earnest efforts this year are allowed to go unheeded, and he is obliged to go back to China without the assurance that the much needed funds are already raised. We now have but four months in which to complete our answer to this pleading call.

As a body the denomination launched its program in faith. In the spirit of courage and hope, and with confidence in the loyalty of our people, machinery was set in motion to bring about the much desired result. The program was a great spiritual venture. It was something new in our history, and we have admired the staying power of most of our churches during the five-year period of the Forward Movement. The machinery has worked well in the effort to marshal the church bodies into line. We have done better than in any other five years of our history, and we have done it easily. Nobody has suffered from doing too much, and what we have so easily done must convince us that we surely can do more.

The need now is not so much to depend upon the working of our public machinery, as it is to make the problem a *personal* matter. If defeat is to be the result it must

come because as individuals we have not done all we could. Victory or defeat is bound to come by July 1. Which shall it be?

If some ten thousand individuals rally around the standard to do the work attempted for God—each one doing cheerfully what he can—victory will be the answer. How glad we will all be to have it so!

Don't forget that it is now a *personal* problem. The machinery of the denomination has done all it can, and everything now depends upon the personal responses to the appeals. If I cheerfully pay my pledge, and with thankfulness make a good free-will offering for the Parallel Movement; if I pray for the victory and encourage my neighbors and church brethren and sisters to pay and pray; if as an individual I seek to inspire my church with this same spirit, then victory will crown our efforts.

In the Home News of this RECORDER, Pastor Van Horn, of Verona, says: "What a mighty impetus will be given to our work when July 1 comes and the announcement is made that all deficits have been met. It can be done. Let us not fail to do it."

The moral value of such a victory will be beyond estimation to Seventh Day Baptists. It will give inspiration and courage to every one in our ranks. On the other hand, a defeat would be most depressing to all concerned, an incalculable loss. Friends, what will our answer be?

Unwise Interpretation Of Mysterious Providences

Erring men are sometimes inclined to discover, in some misfortune that befalls their fellows, evidences of divine wrath meted out on account of evil doings. But our blessed Master disapproved the superstitious inferences of some teachers in his time in regard to such things. When the tower of Siloam fell and crushed many to death, the Jews were quick to charge the disaster to Jehovah as an evidence that he regarded those thus destroyed as sinners above all others. Even to this day there

are those who see in every calamity that causes death and suffering an evidence of divine wrath meted out in judgment against sinners.

Jesus rebuked men for such narrow and mean speculations, and squarely denied that those upon whom the tower fell were sinners above all others. People who are so ready to ascribe great sins to any upon whom misfortune comes, or to assume that such unfortunates are sinners above all others; might do well to look to the beam in their own eyes before passing judgment upon others.

Our Lord did not deny that troubles do come upon men as a result of evil-doing. Not that. But he did object to the way one class of sinners pronounces judgment upon another class because misfortunes come upon them. Are men worse than their fellows because, forsooth, afflictions come upon them? I would rather be in Job's place than in the place of his three accusers.

If men could be made to see their own sins and not to magnify the sins of others, it is likely that when calamities do come, they would be made to think first of their own evil doings and recognize in the providence a loud call to repentance and to forsake their sins. It was Jesus who said unto those who were so ready to pass unwise judgments on account of calamities: "Except ye repent, ye shall all likewise perish."

There must be some other way to account for calamities, rather than to explain them as the judgments of a God who is angry with sinners. Some years ago an earthquake in Italy destroyed a great ball-room thronged with joyous, reveling young men and women; and great numbers perished. The dead were lying in heaps amid the ruins. It is more than probable that some who read of the calamity regarded the matter as a visitation of God in punishment for sins. We remember some such sayings when Charleston was overwhelmed by the tidal wave; and also, when San Francisco was shaken down.

But what explanation would such interpreters of providences give for the destruction of a large church in the same Italian earthquake, in which several hundred perished, who, trusting in God, had gone there to pray for protection?

It would seem that just as Jesus said: "The rain falls on the just and unjust," so it must be with earthquakes and other disasters—they make victims equally of the good and the bad; the young and the old, the gay and the grave.

In view of these things it is unwise to make disasters appear like special visitations of God's wrath. It may also be unwise to pronounce every such thing as a sure sign that the judgment day is right at hand.

To Obey Is Better Than Sacrifice The real soul of all Christian piety consists in unquestioning submission to the law of God. Jesus gave us a perfect example of such obedience. He declared at the very beginning of his ministry that his mission to earth was to secure loyal obedience to his Father's commandments. The all-animating principle of Christ's life was to fulfil the divine behests as expressed in the commandments of his Father. With him "to obey was better than sacrifice."

In view of Christ's loyalty to the law and his oft-repeated teachings about obedience, it is hard to understand how men can interpret Paul's teachings about grace as freeing them from law.

Law reigns everywhere and in everything. No one can escape from its dominion. On every hand man is confronted with the unerring principle: "Obey and live; disobey and suffer." And Christ himself emphasized this great truth, teaching men to obey his Father's laws even as he himself was doing.

Upon this law Moses based the ritual and the ceremonial laws for the civil government of Israel, and for forms of worship. Indeed, the laws of all Christian governments to this day have been based upon the everlasting moral law of God expressed in the Ten Commandments.

All the prophets from Samuel to Malachi thundered their warnings against disobedience to the law, teaching that to obey was better than sacrifice—better even than their old-time forms of worship. What the prophets reiterated over and over about obedience to God's law, Christ emphasized strongly in all his teachings. The burden of his message was that he came not to destroy the law or the prophets. He taught by precept and example that it was his meat and his drink to do God's will as ex-

pressed in the "ten words," one jot or tittle of which law should not be done away. He taught men to pray that the will of God—which is his law—might be done on earth. He was obedient to the law himself, and what he did in person he expected his followers to do after him. His gospel rightly interpreted and the voice of the Holy Spirit, his other self, carefully heeded, should lead men to obey God's law today.

When the law is enthroned in the heart until it becomes an inward principle, the spontaneous expression of the soul must be: "I delight to do thy will O God." From the heart, then, man will say: "Oh, how love I thy law, it is my meditation all the day."

In such love there is perfect freedom—not freedom from law; but freedom under law. The soul in love with God's law feels no pressure from it, for it is his joy to do God's will. The transgressor is the one who is in bondage. He can be free by forgiveness through Christ, but this will not give him liberty to go on violating the Ten Commandments.

A Popular Error Of all the popular errors held by many well-meaning people few are more misleading than the notion that faith in Christ releases the believer from the law. Because the ceremonial or ritualistic laws, symbolical of the Christ and fulfilled by his coming, were laid aside people falsely conclude that the moral law of God, too, was done away. They seem to forget that it was the moral law alone that gave significance to the Jewish ritual. Without the moral law behind it, the ritual would have been only a round of empty ceremonies.

While Christianity made the ritual with all its symbolisms unnecessary and no longer useful, it did not abolish the moral law. Indeed, it did just the opposite. It greatly increased and intensified the meaning of every one of the ten words of Jehovah given on Sinai.

Christ repeatedly enjoined obedience to his Father's commandments. He let no opportunity pass, whether in sermons or in parables or in prayers, to impress the necessity of fulfilling all righteousness. And his last word with his disciples was: "Teach all nations to observe all things whatsoever I have commanded you."

In closing these words on, "To Obey is

Better than Sacrifice," and "A Popular Error," we can do no better than to quote from President E. G. Robinson, D. D., LL. D.:

The supposition that for the believer the gospel takes the place of all law, has a wonderful fascination for some minds, and too often proves to be a fatal snare. They think it honors Christ, and is "to the praise of the glory of his grace." They do not see that to make grace override moral obligation is to make Christ self-contradictory. They shout Lord, Lord, and forget that the one decisive test of discipleship always is, that they shall keep the Master's commandments. They mistake ardor of emotions for sanctity of life. They place a high estimate on fervor in prayer and exhortation, and esteem but lightly an unobtrusive, painstaking, practical religion. Alas, it is so much easier to sing psalms, to indulge in emotions, and to offer fervent prayers, than it is to bend one's self down, as Christ did, to the daily toil of fulfilling all righteousness.

The Christ-life Among the Lowly A half century has gone by since America began to hear wonderful things about soul-saving in the old Jerry McAuley Mission on Water Street, New York. For fifty years men of the hardest class were made welcome and brought, in penitence, to the foot of the cross, until all the world came to know something of the blessed work among the lost in that ungodly section of America's greatest city.

That was the first place in all the world where the drunkard and the fallen were more welcome than the sober and the pure, and where the thief was more eagerly sought than the honest man. The consecrated workers there were after sinners, rather than respectable and well-to-do pew holders. They had a real passion for lost souls. They really sought, by personal contact with the down and out class, to save men and women who would receive a cold welcome in many respectable churches.

Men who had been rescued from the depths became excellent workers, and the mission was for years carried on entirely by its own converts.

Fifty years ago everybody knew something about Jerry McAuley and his wonderful conversion. He had served three terms in prison, and had long been known as a violent criminal. One night as he was seated in an alley-way of the city, filled with despondency and gloom, suffering with cold and hunger, a missionary gave him a tract. The miserable man instantly tore it up, and, with an oath, he said: "If you want

to help me, give me your coat. You must see that I am freezing." Upon hearing this, the missionary, who was thinly clad himself, stripped off his own coat and gave it to him. This kind act touched McAuley's heart and he was wonderfully saved.

At McAuley's funeral one of New York's distinguished ministers said as he looked upon the form in the casket: "Of all men who have worked in our city, I think this man was almost the greatest."

When the words of tribute were ended, the poor people of New York came to take a last look upon the face of their friend; and as they filed past the casket, some of them bowed down in grief and bathed his face with their tears.

CONCERNING THE EARLY HISTORY OF THE SABBATH, AND THE INTRODUCTION OF THE SUNDAY INTO THE CHRISTIAN CHURCH

CORLISS F. RANDOLPH

Nearly ten years ago, at the earnest solicitation of the Committee on the Revision of Denominational Literature, the present writer engaged to write a history of the Sabbath, including the introduction of the Sunday into the Christian Church, in the light of more recent discoveries in religious history and literature. He entered upon this work with the full knowledge that, since the last history of the Sabbath had been written, almost innumerable discoveries had been made of literature relating to that subject; and with some appreciation of the equipment required to cope with the work involved. As a single example of new sources of information available, one may cite the monumental work of Cumont in collecting and organizing all that epigraphy had to offer upon the single subject of Mithraism, a religion, or, more properly, a cult; which, in its external aspects, is said to have resembled Christianity so closely that, in the first two or three centuries of the present era, it was almost impossible for the uninitiated to distinguish clearly between the two.

From this collection of inscriptions, Cumont, himself, and others, have been digging an astonishing output of information for some thirty years, more or less, and the end is not yet. All of this has a very vital significance in the history of the in-

troductory of the Sunday into the Christian Church.

Again; for several decades, scholars have been prying into the remotest secret recesses of the ancient monasteries of Europe in the hope of finding unknown and missing manuscripts of the Bible and of the early Church; and many a pair of eyes has been all but utterly ruined in attempts to decipher smeared palimpsests. So far, these attempts have yielded results of comparative insignificance in themselves, but of vast importance as suggestive of the possibilities of these long undreamed-of monastic resources of Biblical and church lore.

Again, the sands of Egypt and Asia Minor are literally being poured through the sieve of the archæologists in the search for manuscripts of papyrus that may shed light upon the shadowy first two centuries of the history of the Church. Among the literary manuscripts already recovered in this manner is an almost complete one of Homer, antedating the Christian Era by some centuries. This manuscript, as Professor Rogers of Drew Theological Seminary, recently honored by Oxford University (or was it Cambridge) because of his Oriental work, told the present writer, varies but little from the accepted modern texts of the Iliad and the Odyssey.

Then there is the immense field of Neo-Platonism opened up by Miss Jane E. Harrison's epoch-making *Prolegomena to the Study of Greek Religion*. The far-reaching importance of this work is recognized when it is understood that Neo-Platonism is generally recognized as one of the two strongest competitors of Christianity in very early days, Mithraism being the other. It may be noted that very recent research indicates the possibility of Witchcraft being a third competitor.

Once more; there is the priceless collection of some 80,000 pieces of manuscript brought from Cairo, in Egypt, to Cambridge University, about thirty years ago, by Solomon Schechter, whose discoveries of this kind, together with his academic attainments, have established his fame in the field of Biblical and rabbinical research for all time.

These are but a few of the outstanding examples of what has been transpiring in this general field during the past thirty years. And here, too, the end is not yet.

Furthermore, the entire body of Christian

inscriptions needs to be read, as indeed the entire Latin *Corpus* and the Greek *Corpus*, alike, in search of data bearing upon the history of the Sabbath and Sunday. Volume VIII with its supplements alone, of the C. I. L. (*Corpus Inscriptionum Latinarum*), treating of North Africa, is sufficient to occupy the undivided attention of a trained scholar bent upon this quest, for an entire year.

*All this requires, not only an ability to read, readily, Greek and Latin, classical as well as dialects, including the *sermo-plebeius*, *sermo-rusticana*, etc., as well as patristic Latin, all fortified by a delicate skill as an epigrapher and paleographer. As much of the most valuable modern literature treating this and cognate subjects is from the pens of French and German scholars, without adequate English translations, a good reading knowledge of their respective languages is indispensable. To this equipment must be added some knowledge of Sanskrit, both linguistic and literary. Then if there still be added the ability actually to read—freely and without boggling—classical Hebrew, so much the better.

Granting that, in a modest way, he has the essential academic equipment indicated above, in addition to such reading as the present writer has been able to do in ten years, several years undivided attention would still be necessary for the adequate completion of such a task. Such time he does not have. But, desirous of placing the information which he has gathered in accessible form for any one who may be able to follow up this work, he plans, with the consent of the editor, to write for the SABBATH RECORDER reviews of, and comments upon, a number of the most important books in the English language which he has read relating to this subject. These books, by reason of authorities cited and bibliographies given, will give an investigator access to the entire field of literature now known, relating to this question.

INTRODUCING ROSCOE J. CHILD

For a number of years, the writer has been in correspondence with Brother Roscoe J. Child, of East Sumner, Maine. Brother Child was for many years identified with another Sabbath-keeping denomination; in fact he comes of a family which gave to that denomination its foremost historian.

Being unable to longer subscribe to all of the tenets of his church, and declining to submit all his literature to it for the purpose of censoring, he became a lone Sabbath keeper.

Brother Child is the president of the Golden Rule Tract Society. Tens of thousands of pages of gospel and Sabbath tracts have been printed and given away by this society. He has experienced great difficulty, in Maine, in his Sabbath reform work, as the stigma of date-setting for Christ's return was fastened upon his denomination. Many of the older residents recalled the wild scenes of 1844, and turned a deaf ear to the truth of the Sabbath.

Quite recently, Brother Child was received into the membership of the First Detroit Seventh Day Baptist Church, and, as Detroit wishes all its members to be active, he was commissioned to represent Detroit in Maine, New Hampshire, and Vermont in the matter of tract publication and distribution. He is having a simple statement of Seventh Day Baptist history and belief printed upon each of the tracts he circulates and these will go out by the thousands into the upper New England states. Many who have never heard of us as a people will get acquainted with us. It will be pointed out that we are evangelical in belief and that we believe in the Sabbath of Jesus, minus the fantastic ideas attaching themselves, justly or otherwise, to certain other groups. His tracts are nearly all straight gospel ones.

The East Sumner, Maine, Seventh Day Baptist Sabbath school is a small one as yet, having a membership of but three, yet it is the largest Seventh Day Baptist Sabbath school in the state, and our prayers are that it may steadily increase in size and usefulness.

Brother Child, who has been licensed by Detroit Church to do evangelistic work, is anxious to get into touch with lone Sabbath keepers in the states mentioned and will appreciate any word of encouragement from there or elsewhere. Any person having Seventh Day Baptist histories or other books to spare might forward them to the brother.

R. B. ST. CLAIR.

Generally speaking, we let what is most original and best in us be wasted. We reserve ourselves for a future which never comes.—*Amiel*.

**THE NEW FORWARD MOVEMENT
AND
SABBATH STUDY AND PROMOTION**

AHVA J. C. BOND, Director
207 West Sixth Street, Plainfield, N. J.

IT CAN BE DONE

We are reproducing in this department two brief articles from the *Ashaway Messenger*, the parish paper of the First Hopkinton, R. I., Church. We are not giving them here as home news, although they might well appear in the *SABBATH RECORDER* as evidencing the spirit and work of one of our important churches.

These articles are published here because they are pertinent to the purpose of this department to encourage a better support of the work of the denomination. What the pastor of the First Hopkinton Church says, having in mind the members of his own congregation, may well be passed on to members of other churches. This seems all the more appropriate in view of the fact that the pastor who is speaking is at the present time the president of the General Conference.

We trust the illustration may be suggestive and stimulating. Our New Forward Movement period closes June 30, and already many pastors and churches are planning and working to make this greatest undertaking of Seventh Day Baptists the success that it ought to be. The Parallel Program is a part of the Forward Movement, and this too is finding good support in some of our churches.

Doubtless in some of the churches vigorous action is still required to knock the "t" out of can't. If that can be successfully done in every church we will be able to come up to the Milton Conference with a report that will make glad all hearts, and that will insure for us a bigger and better future.

THE CHALLENGE

Ours is the only organized church in the community, and we should bend our every energy to serve the community faithfully and efficiently, while at the same time supporting our own denominational program to



the limit. Will we meet the challenge? Think upon the following:

We had a splendid Vacation Bible School last year with an enrollment of about 30. A bigger and better school is possible this year, but it must have united church and community support. Immediate steps should be taken to plan the work and secure the supervisor and necessary teachers. At least four teachers will be needed. What are we going to do about it? Will you volunteer for service?

A movement has been started by the State Sunday School Association, and doubtless will receive the approval of the school authorities of our town, whereby our children may receive week-day religious instruction in public school time. If this is to be done, it is up to the churches of Hopkinton to do it. It is a challenge to our church which we ought to meet. But we are not ready to assume the obligation. At least a half dozen trained teachers will be needed. What shall we do? Get ready? Sure! Organize a teacher training class. Attend the training school soon to open in Westerly. Come on! Let's go!

The tentative budget, outlined by the commission at Pittsburgh, asks of our church, \$2,124 for denominational purposes next conference year. That is about \$700 less than we were asked for by the Forward Movement budget. We were never able to meet the old quota. But the present one is within our reach. Let us all become boosters.

A Vacation Bible School? Sure thing! Trained teachers? Certainly! A budget, fully met? Of course! Who said, "It can't be done?" Knock the "t" out of "can't" and you have it.—*The Ashaway Messenger*.

BIGGER AND BETTER

We have done our best; we can always do a little better. Growth is the law of life. There is no standing still. We talk of a church or denomination holding its own. But "holding our own" is falling behind.

To make this year better than last we must think over our work of last year, and see wherein we have failed. What have been our weak points? Where could we have done better work? What particular work have we been slighting? Is the fault in the work or ourselves? Looking back over the year we may see, possibly, that some of us have been careless, some have been shirking work, some have been irresponsible, some have been drifting with no clearly defined aim. Let us face our tasks. We can be bigger and better Christians; we can do bigger and better work. It is not a matter of chance, but a matter of choice. We have something to say as to what we shall do and be, and how we shall employ our time. We are not the "creatures" of circumstances, but the "creators" of circumstances.

"One ship drives east, another drives west,
While the self-same breezes blow;
'Tis the set of the sail and not the gale
That bids them where to go.

"Like the winds of the sea are the ways of fate,
As we journey along through life;
'Tis the set of the soul that decides the goal,
And not the calm or the strife."

—*The Ashaway Messenger*.

GENERAL CONFERENCE TREASURER'S STATEMENT

Receipts for February, 1924

Forward Movement:	
Adams Center	\$ 70 00
First Alfred	230 85
Andover	17 10
Berlin	127 63
First Brookfield	54 25
Chicago	45 00
Farina	84 00
First Genesee	50 00
Hammond	129 00

Second Hopkinton	19 66
Lost Creek	175 00
Milton	200 00
New York	96 50
North Loup	500 00
Plainfield	51 50
Riverside	370 05
Salem	171 70
First Verona	85 00
Waterford	35 00
West Edmeston	25 00

\$2,537 24

Parallel Budget:	
First Alfred	\$ 42 70
Andover	11 27
Chicago	20 00
First Genesee	12 00
Hartsville	5 00
New York	176 00
North Loup	80 00
Nortonville	25 00
Plainfield	86 00
Riverside	100 00
Salem	5 00
First Verona	5 00
Waterford	45 00
Second Westerly	100 00
	\$ 712 97

For all but Young People's Board, Sabbath School Board and Woman's Board	
Shiloh	\$ 152 51
Ministerial Relief:	
Berlin	10 16
Riverside	13 32
Sabbath School Board:	
Berlin	12 15
Adams Center	56 30
Tract Society:	
Berlin	15 53
Adams Center	25 00
Georgetown:	
Adams Center	75 00
Missionary Society:	
Berlin	15 53
Marlboro	20 00
Shiloh	9 60
Rockville Sabbath school	10 00
Near East Relief:	
Mrs. W. J. Fiske	1 00
Alfred University Improvement Fund:	
Rev. G. M. Cottrell	100 00

Respectfully submitted,

WILLIAM C. WHITFORD,
Treasurer.

Alfred, N. Y.,
March 2, 1924.

To protect bank clerks from the danger of being suffocated through accidental imprisonment in vaults fitted with time locks, the newest banks now equip their vaults with electric lights, oxygen tanks, a telephone and instructions saying what a person accidentally locked in should do.—*Youth's Companion*.

TRANSFORMING A MILL COMMUNITY

MARGARET LOUISE MUIR

Forty years ago there was not a Sunday school or church in High Falls, N. C. On Sunday morning smoke might be seen rising from a dozen distilleries in the neighborhood, and there the men and boys congregated to pass their "day of rest" in drinking and all the evil practices which accompany this form of recreation. Cut off of Moore County by a bend in Deep River, this "peak" furnished more criminal cases than all the rest of the county.

Then Mr. Newton Woody bought the site and began the erection of cotton and flour mills. As soon as a little room was ready he organized a Sunday school and invited everybody in the neighborhood to attend. Men came to ask for work in the mills. If sober, he employed them. If drinking, he refused to give them employment until they had shown a desire to lead sober lives, in the meantime giving them all the personal help he could. Two churches were organized, the Friends and the Methodist. They are still working in perfect fellowship.

Employees were encouraged to leave leaky cabins and move into little homes of their own, their wages being adjusted so that they could make small payments until the happy day arrived when they could claim a clear title and have the deed for their very own. More than twenty families are today occupying homes which were secured in this way. One young woman aided her husband in paying for their cottage by doing laundry work at the "big house." Two colored men, born slaves and now nearing the century mark, are still well, and happy in the service of the Woody family.

The wilderness and solitary place has been made glad by Christian example and the gospel.

Newton Woody's influence is still felt in Moore County which has become a great industrial section of North Carolina. A member of his family wrote the American Bible Society concerning the observance of Bible Sunday in that section:

"I am a 'Shut-in' mostly, but I had officials of the churches in this and other sections who took the posters to different localities to post in the churches and to present the subject of the undelivered Bibles.

The superintendents of Sunday schools or teachers in a dozen or more schools presented the little folders to classes as book-marks, if the pupils would remember as they saw the appealing folder to pray that the Bible might be set free to go on its errands of mercy. I sent many letters to friends to awaken interest in far-away places. One mission worker, a stranger, informed me the folder she received cost her \$10.00 and that she sent the money for distribution of Bibles in Korea. My work has been only seed sowing. I enclose my check for \$5.00 for this privilege. I will follow up the work as I can."

Issued by the American Bible Society, Bible House, Astor Place, New York City.

February 27, 1924.

"THE FIELDS ARE WHITE"

ELDER R. B. ST. CLAIR

There is a great movement in Europe toward the Sabbath of Christ. An official Sabbath keeping denomination, reporting for Europe, says:

"Last year we received into our churches 10,000 members. The first six months of this year we received more than that by far. The second quarter of 1923 was the best quarter in soul-saving that Europe had known. Our membership is more than 66,000, and it is increasing all the time.

From three to four thousand Sabbath keepers attended one general meeting in Berlin, Germany.

The reports from Moldavia, in farther Rumania, are to the effect that the president of the district "could well employ 100 new workers, and keep them all busy, and *that thousands could be gathered in, if only they had the workers.* Many begin to keep the Sabbath without seeing a preacher. They have just heard of the truth somehow, and begin to obey."

The question is: What are we, as Seventh Day Baptists, doing to supply the workers who are so much in demand? Let us pray to the Lord of the harvest to send these laborers forth!

The Lord by his claims set himself in a class absolutely apart from men. . . . Then he was as he claimed to be, the Son of God.—Robert E. Speer.

MISSIONS

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

ANNUITIES

A few months ago the Missionary Society adopted the plan of receiving annuities. Only six months have passed, the results have justified the move. It is a plan beneficial to both the society and to those entrusting their money to its keeping. It is well that we keep this before our minds.

Some of its benefits are as follows: It is a safe investment, the property of the board is back of it; the interest is paid promptly, semi-annually or quarterly if preferred; if the donor is passed middle life, the interest paid is more than the regular rate, the rates depending on the age; if one wishes, the annuity will be paid to a relative or friend, the amount depending on the age of the beneficiary; money placed in this way is better than a bequest, as it is already disposed of and the donor knows where it is going when he is through with it.

Correspondence regarding this matter can be addressed to the treasurer, Hon. Samuel H. Davis, Westerly, R. I., or to the corresponding secretary, William L. Burdick, Ashaway, R. I.

AN EXCLUSIVE GOSPEL

From very early days, long before the Nativity which Christendom has been celebrating, the one message of religion that has brought hope to the world is the message that between men and their God the only obstacle is the will to do evil and the only condition of union between God and men is men's will to do right. The water of life is free to every one who thirsts. Righteousness shall be given to every one who hungers for it. It was an old prophet long before the Christian era who said, "Ho, every one that thirsteth, come ye to the waters." And it was Jesus himself who said, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled."

Again and again this news of hope has been proclaimed. If there is one duty that is laid upon the Church, it is the duty of proclaiming this good news. "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed; judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." This same message was the burden of such parables as the Prodigal Son, the Last Judgment, and the Two Sons. If there is one message that is the same from the beginning to the end of the Bible, it is that men who seek God shall find him; that no form of words, no manner of ceremony, is of any use that does not help man in his seeking; and that every form of word and every ceremony is worse than useless that hinders him; that the letter killeth, while the spirit giveth life.—Selected.

WINNING SOULS

W. G. A. MILLER

Soul-winning is a real "man's" job. It is a matter of life and death—yes, of spiritual life to the man that is saved and of spiritual death to the one who is lost. What are Christian's going to do about it? This is the world's greatest problem. Many men on the outside, as well as on the inside of the church, are missing the real joy of an "abounding" faith in the ever-living Christ.

SOME EXAMPLES OF BRINGING MEN TO CHRIST

Dining with a friend at a business club in a western city, I noticed that he was in trouble, and asked him if he had taken the matter to God in prayer. He replied in the negative, and then I told him what Christ was to me. He thanked me for the message with tears in his eyes, and told me that I was the only man in twenty years who had spoken to him about God.

A few months ago I spoke to a business salesman about the joy of being a Christian. Three months later he came to me

and said he had some great news. Traveling in a western train one day he said he suddenly realized that I had something which he didn't have. So there in the railway car he yielded his will to God, and became a Christian. He said, "You are the only business man who has ever spoken to me about religion." The first time he was told, he came to God.

"UNTIL BROKEN AND CAST ASIDE"

Shortly after the Columbus speech which Roosevelt delivered, on March 20, 1912, at Carnegie Hall, New York, in what was in many respects the most forceful and eloquent address I ever heard him make, he graphically described his dedication to his ideals of democracy:

"Our task as Americans is to strive for social and industrial justice, achieved through the genuine rule of the people. This is our end, our purpose. The methods for achieving the end are merely expedients, to be finally accepted or rejected according as actual experience shows that they work well or ill. But in our hearts we must have this lofty purpose, and we must strive for it in all earnestness and sincerity, or our work will come to nothing. In order to succeed, we need leaders of inspired idealism, leaders to whom are granted great visions, who dream greatly and strive to make their dreams come true; who can kindle the people with the fire from their own burning souls.

"The leader for the time being, whoever he may be, is but an instrument, to be used until broken and then to be cast aside; and if he is worth his salt, he will care no more when he is broken than a soldier cares when he is sent where his life is forfeit in order that the victory may be won.

"If on this new continent we merely build another country of great but unjustly divided material prosperity, we shall have done nothing; and we shall do as little if we merely set the greed of envy against the greed of arrogance, and thereby destroy the material well-being of all of us. To turn this Government into government by plutocracy or government by a mob would be to repeat on a larger scale the lamentable failures of the world that is dead. We stand against all tyranny, by the few

or by the many. We stand for the rule of the many in the interest of all of us, for the rule of the many in the spirit of courage, of common sense, of high purpose, above all, in a spirit of kindly justice towards every man and every woman."—*The Outlook*.

CLIPPINGS

Dr. August H. Strong well said: "What are churches for, but to make missionaries? What is education for but to train them? What is commerce for, but to carry them? What is money for, but to send them? What is life itself for, but to fulfil the purpose of missions, the enthroning of Jesus Christ in the hearts of men?"

President Calvin Coolidge says: "If this country is to meet successfully the problems confronting it today, there must be first of all greater recognition of the spiritual side of life; there must be a obligation that we owe to use our power and strength for the general welfare and for the redemption of humanity. The Sunday schools furnish today the great agency by which these spiritual ideals may be made a part of the lives of the younger generation of Americans, and the growth of the schools will mark the spread of these principles."

Northern Baptists maintain ten foreign mission fields through their foreign mission societies. They are in Burma, Assam, South India, Bengal-Orissa, South China, East China, West China, Japan, Belgian Congo and the Philippines. In these fields are 126 stations and 3,477 outstations. Aid is also given to Baptists in ten countries in Europe. Northern Baptists are represented by 845 men and women as missionaries in this great world service. These include ordained ministers, physicians, teachers, industrial experts, business managers, printers, builders, secretarial workers, and one sea navigator, the captain of the gospel ship. They are assisted by 7,694 native workers. There are also 2,279 workers in Europe. About 300 missionaries are definitely supported by churches or individuals, who thereby consider them as their own foreign representatives.—*Watchman-Examiner*.

MONTHLY STATEMENT

February 1, 1924-March 1, 1924

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

Dr.	
Balance on hand February 1, 1924.....	\$3,616 16
Conference Treasurer:	
Georgetown Chapel	64 57
Boys' School	104 22
Girls' School	104 22
Missionary Society	886 49
Parallel Budget:	
Missionary Society	209 49
Boys' School	147 25
Girls' School	155 26
Georgetown Chapel	30 68
Los Angeles Church:	
China Field	10 00
Missionary Society	25 00
Mrs. D. R. Coon:	
"Sabbath Recorder"	2 50
Home Missions	52 50
Mrs. Mary C. White, Missionary Society	5 00
Addie S. Billins, Missionary Society....	10 00
Memorial Board, estate Edward W. Burdick	14 51
Washington Trust Company:	
January interest	3 55
February interest	5 98
	<u>\$5,447 38</u>

Cr.	
Rev. T. L. M. Spencer, February salary \$	83 33
R. J. Severance, January salary and traveling expenses	97 09
William L. Burdick, January salary, postage, clerk hire	187 73
L. J. Branch, January salary.....	25 00
C. C. Van Horn, January salary.....	41 66
Robert B. St. Clair, January salary....	50 00
George W. Hills, January salary and traveling expenses	54 66
G. H. F. Randolph, January salary....	25 00
S. S. Powell, January salary	25 00
Angeline P. Allen, January salary....	25 00
H. Eugene Davis, salary, traveling expenses, and child allowance....	133 53
H. Eugene Davis, house and telephone rent	49 88
Rev. L. A. Wing, January salary.....	25 00
Foreign Mission Conference, appropriation work of Conference....	25 00
Rev. A. E. Main, books to Elder Mignott	15 00
Rev. Carl A. Hansen, balance on one-half expenses, Jamaica trip.....	68 19
The "Sabbath Recorder," 1924 subscription, Mrs. D. R. Coon.....	2 50
William L. Burdick, traveling expenses, Georgetown	150 00
William L. Burdick, February salary, postage, clerk hire and traveling expenses	177 16
Balance on hand March 1st, 1924.....	4,151 65
Treasurer's expenses	35 00
	<u>\$5,447 38</u>

Bills payable in March, about.....\$900 00

Special funds referred to in last month's report now amount to \$12,179.94, bank balance, \$4,151.65, net indebtedness, \$8,028.29.

S. H. Davis,
Treasurer.

Deaths from automobile accidents reached a total of 11,066 last year in the census registration area, which contains 85 per cent of the population of the United States. This was an increase of 1,498 over the preceding year.

ECHOES FROM THE ANTI-SALOON LEAGUE CONVENTION

IV

REV. A. L. DAVIS

HON. L. C. CRAMPTON, CONGRESSMAN FROM MICHIGAN

"We are in the midst of a campaign to drive out alcohol as a beverage, the greatest contributor to crime, poverty, and disease, the greatest foe to human welfare. We must realize thoroughly that it is not a battle we are in but a war. The American spirit which dominates this great movement must hold its courage constantly and keep its active fighting clothes on all the time." Some of the great pressing needs he declared to be: legislators who will enact the best possible laws, officials who will enforce the law, and public opinion that will support the officials.

Mr. Crampton has introduced in Congress a bill putting the enforcement of the Eighteenth Amendment in the hands of a commissioner of prohibition and all enforcement officers under civil service. He declared: "It is absolutely a senseless thing to allow United States Senators who are working against the Eighteenth Amendment to appoint enforcement officials."

HON. H. W. TEMPLE, CONGRESSMAN FROM PENNSYLVANIA

Congressman Temple declared that the wets had by no means given up the fight, but that "so far as the Sixty-eighth Congress is concerned, no law will be passed that will weaken the prohibition enforcement act, and we will make any additional apportionment necessary for enforcement, even to the extent of building a fleet of fast coast guard ships to prevent 'rum running.'" "It is not the present Congress that the wet forces are looking to, but to the election of wet congressmen in the future."

FRED B. SMITH, CHAIRMAN, COMMISSION ON COUNCIL OF CHURCHES, FEDERAL COUNCIL OF CHURCHES, NEW YORK CITY

Mr. Smith said that while he had always been a temperance worker he had been so occupied with other pressing tasks that he had never before attended a convention of the Anti-Saloon League. Referring to the enthusiasm, if not what some have termed "blind optimism," of the convention, he

sounded a note of warning. Declaring there were great unfinished tasks ahead of us, he said: "We must not approach these in a spirit of boasting. It is no hour for that. We will do well to be humble, and to be found often in prayer." He declared that there must be unity of action, and solidarity of interests and responsibility. "We must," said he, "articulate with the rest of the world." "We can't have one hundred per cent prohibition while Canada is wet. If there is but one wet spot on the earth, and that be on Mount Tibet, we must get it."

He lamented the fact that there seems to be no outstanding leader of national prominence who is able to marshal the forces of temperance and righteousness in their battle for respect for, and obedience to, law. He spoke feelingly of ex-President Roosevelt, how he had followed him when it wasn't as popular to be his disciple as it is today. "Oh," said he, "would God he were here with us today. Does anyone doubt where he would stand when our Constitution and laws are assailed?" It is nothing short of a tragedy, he declared, to see the son drag the name of his illustrious sire through the mire.

REV. SAM SMALL, REPRESENTATIVE OF THE NATIONAL REFORM ASSOCIATION, WASHINGTON, D. C.

Reverend Small spoke with his old-time fire and vigor. By many his address was considered one of the best of the convention. He said his heart was overflowing with gratitude that he had lived to see the answer to his prayers.

Five times, he said, our government had been jeopardized by rebellion: The Virginia and Kentucky resolutions of 1798; the Hartford Convention of 1814; the nullification act of 1832; the Civil War of 1861-1865. "Now," said he, "the constitutional integrity of the nation is a fifth time put on trial by a resurgent conspiracy of liquor rebels seeking to annul the Eighteenth Amendment and defying the enforcing laws and officials." He declared: "These outlaws must be beaten into submission to the people's constitutional will at any cost and by the use of every power in the federal government."

Washington used the militia to put down the Whiskey Rebellion, at a cost of \$1,500,000, which was but a little squabble in his back yard compared with this "rampant re-

bellion of the rum-running regicides"; Jackson used the navy to compel obedience to law of 1833; Jefferson did likewise to enforce the embargo of 1808; Congress outlawed slave-runners as pirates and chased them off the high seas. "It can do so with the rum-runners now." "Let us send out to the people the patriotic slogan: 'The Constitution must be enforced.' The great host of honest Americans will rally to that call as the clans rallied to the horn of Rodrick Dhu."

LOVE CALLED ME NOT AWAY

I.

Love called me not away. She came
Straight to the field where I was plowing
And laid her hand by mine, the while
She whispered low her sweet avowing:
"Thy path I'll choose, that I may fill
With joy the day laborious, whether
On rich-loamed plain or stony hill
We guide the furrowing share together."

Shapely the hand I bent to kiss,
White, as a lily long and slender;
And all my soul was aflood with bliss
But I laughed in my heart: "Shall a hand like this
Hold the staff of a plow in its grasp so tender?"
Yet days there came when that hand held true
The plow wherefrom my grasp had faltered;
Whilst glance and call gave courage new,
Though frowning skies the world had altered.

And thus are toil and joy made one
Through Love's high magic, day by day,
Who walks beside me in the field
Nor called me from the plow away.

II.

Love walked beside me in the field
When as the time had come for sowing;
Or while, danced merrily before,
Right, left, her lavish handfuls throwing.

Like song of bird her laughter rang,
Like laughter of the brook, her chanting:
"In gladness sow, for who may know,"
She sang, "The harvest of his planting!
If empty prove the garnered ears—
If bursting sheaves thy wains o'erburden—
Alike through lean and plenteous years,
Shall bloom the flowers Love hath for guerdon."

Bright smiled the eyes that I bent to kiss,
Through tears with sad, sweet memories laden;
And I thrilled in my heart: "But a fool would
miss
The workday world with its pain-won bliss,
For the dull delights of a toilless Aiden!"

And thus it comes to pass that life
Is full and rich, whate'er the yield
Of acres plowed and sown; for still,
Love walks beside me in the field!
—Solomon Solis Cohen in *Jewish Exponent*.

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH,
CHESTERTOWN, MD.,
Contributing Editor

The small Christian college is the hope of America. Character is essential to statesmanship and these colleges are vital factors in the development of sterling character.—James J. Hill, Railroad magnate.

The study of great ideas is a study of the magnetic forces that have drawn man out of his brutish cave-dwelling self and led him to his present sovereignty in the world.

For a moment let us interest ourselves in ideas as they have affected education.

It seems that since man can be said to have had a mind, down to this present hour there have existed three ideas about education.

These ideas have not ruled one after the other like the English kings at Buckingham Palace or Windsor Castle.

Indeed, many times these ideas have been bitter rivals, sometimes one being held in theory, while the others prevailed in practice.

One idea of education I might call the cold-storage theory. When this conception ruled, men found joy in cramming their minds with endless information just for the sake of having it. Sometimes this information consisted of only the remnants of learning, the odds and ends of knowledge.

Under this theory of education, memory was about the only human faculty which was trained. This idea was adapted, not to everybody, but largely, I might say solely, to a wealthy class. No other folks had the time to acquire it.

A second idea of education, I can label, the finishing school theory. This theory aimed to teach folks the kind of universe they lived in and to help them through it with the fewest bumps and jars. This conception seeks to do for men in the great world they are called upon to dwell in what a training in table etiquette tries to do for a person who is to attend a formal banquet

in the company of grand folks. It aims to keep him from eating his peas with his knife, so to speak, and thus suffering the disgrace of being a misfit in polite society.

This type of education seeks to help a man adjust himself to his environment, as the phrase has it, and thus to feel at home in his universe.

It may seem that I have spoken too flippantly of these two sorts of education. They possess much of value. They have done much to save the human race from barbarism, from brutishness.

There is, however, a third theory which has, consciously or unconsciously, been held and used since man has lived on this globe. This theory I shall name the transformation theory. It includes possibly all of the best elements in the other two theories.

This idea nourishes "the divine discontent" in man. It leads him to sacrifice comfort, sometimes life itself to transform his unsatisfactory world into something larger, better, more wonderful, and more beautiful.

Columbus, after having devoured all the geographical and navigational knowledge of the ancients, was not content simply to know that he knew a lot of facts. His learning inflamed his desire to do. Dissatisfied with the one-horse world in which he lived, he struck out into the unknown West to discover a new and grander world.

This theory of education seeks to impart facts which shall impel men to do, to create, to transform.

Man no longer says it is the will of God, that hordes of his fellow creatures shall die of small pox. He educates himself so that he can transform a world where this scourge has wrought untold desolation, into one where the fell slayer has almost ceased to be a bugaboo.

Man no longer believes that it is the will of God that war shall devastate the earth. He is trying to educate himself and control his selfishness and his passions so that he can transform his world from a too frequent hell to an enduring heaven of peace.

Educators of today are more and more stressing their profound conviction that schools and colleges must inculcate such knowledge and in such a way as shall make the men and women of the next generation, and of those that follow, transformers, creators.

ENDOWMENT CAMPAIGN FOR HALF MILLION UNDER WAY

The campaign for increased endowment and additional buildings and equipment for Milton College was begun at the midwinter alumni meeting one year ago. A committee of four consisting of President A. E. Whitford, Doctor A. L. Burdick, Doctor George W. Post, Jr., and Mrs. Alida H. Morse, was appointed to study the situation and report. The Board of Trustees took up the problem and appointed the same persons as their committee. On the recommendation of this committee the Board of Trustees at their meeting last June, adopted this resolution:

Owing to the growing needs and opportunities of the college, it is necessary that a large increase in endowment, buildings, and equipment shall be provided in order to insure a continuance of the high standard of educational work which is done here. It is therefore recommended that the sum of \$500,000 be the minimum amount considered to fill the requirement and that it be divided as follows:

(a) The sum of \$300,000 for permanent endowment.

(b) The sum of \$200,000 for buildings, improvements and new equipment.

It is recommended that the above named sum be raised by a concerted campaign within a period of five years. Owing to the fact that endowment is the greatest need of the college it is further recommended that this item be given pre-eminence throughout the campaign.

ASSETS OF MILTON COLLEGE

1. A beautiful campus of eight and one-half acres.
2. Five buildings in full use.
3. A body of loyal alumni and old students.
4. Many friends and supporters from the Atlantic to the Pacific.
5. An earnest and conscientious Board of Trustees of twenty-seven persons.
6. A devoted and efficient Faculty of seventeen men and women.
7. A serious and constantly growing body of students.
8. A rising level of college standards.
9. \$134,000 invested in buildings, grounds and equipment.
10. \$266,000 in endowment funds.
11. Eighty years of educational experience and service.
12. A wholesome atmosphere of Christian ideals where students may obtain a college education at a low cost.

NEEDS OF MILTON COLLEGE

I. Additional endowment to bring the total amount up to \$500,000 in order to make Milton a Class A college, and to fulfill the requirements of the North Central Association of Secondary Schools and Colleges for the minimum endowment of a college in 1926. An increase of \$300,000 is necessary for this.

II. This additional endowment will provide much needed income for the following purposes:

1. Money to replace about \$5,000, contributed by churches and individuals as emergency funds for current expenses.

2. Funds to care for increased expenses due to a growing student body and more buildings.

III. Buildings and equipment.

1. A new Ladies' Dormitory to accommodate at least sixty girls with a college dining room in the basement.

2. A library building with at least four recitation rooms, so that each department may have its own room adapted to its needs.

3. Equipment for new buildings and additional equipment for the laboratories and the gymnasium.

EVIDENCES OF GROWTH

1. An increasing number of students, as shown by the following figures:

Number of regular college students:

1919-20—100.

1920-21—113.

1921-22—128.

1922-23—144.

1923-24—152.

2. A growing income as follows:

1919-20—\$23,820.55.

1920-21— 32,154.41.

1921-22— 33,715.59.

1922-23— 34,711.45.

3. Increased interest and more thorough work done in college debating and oratory.

4. A representative in the State Oratorical League last year for the first time.

5. Conspicuous successes in music, as the rendition of the "Messiah," and strong Glee Club concert seasons.

6. Efficient courses in physical education and better teams in intercollegiate sports.

7. Additional equipment and more advanced courses in sciences.

8. Two additional professors, one in philosophy and religious education and the other in psychology and education.

SALEM COLLEGE ALUMNI DRIVE

JENNINGS RANDOLPH

A few years ago a young lady was attracted to Salem College from another state and became a student at our Seventh Day Baptist institution, here among the hills. She belonged to another denomination, and as is the case at Salem with scores of other students, she worked her way by washing dishes and doing other tasks in different homes of the city.

This splendid young lady is now a teacher, and when the solicitors from the Salem College Alumni Association spoke to her about giving to the \$50,000 alumni drive that is on, she surprised them by pledging the sum of \$500. It has been responses such as this that have caused those in charge of the drive to go forth with renewed effort to raise the amount of \$50,000 by the first of April.

Reports from S. Orestes Bond and T. Edward Davis, the solicitors in charge of the active work of the alumni drive, show that nearly \$20,000 is in sight with \$10,000 actually raised already. During this month an effort will be made to boost the figures, and what a wonderful thing it would be if by the close of the month the amount of \$50,000 might be nearly raised.

This work of the alumni of the institution is but the first move in a great forward looking endowment drive that has as its goal \$500,000. It is being made plain to everyone that things are just now starting and that increased effort will be made with every passing day. It is not the rich that are giving to the alumni drive, but those loyal sons and daughters who have gone out from Salem and are serving by honest efforts to make things better in this old world.

It seems that every agency of the institution is working just at this time when Salem needs help so badly. The Salem College Aid Society has just completed its drive for \$700 to apply on the running expenses, and the drive has gone over big, and nearly \$950 have been raised. When the ordinary solicitors hesitated to ask for money to pay immediate needs of the college, these good women came to the aid again and did not only their bit, but their best. One dollar was given by each person and RECORDER readers have sent in their

OUTLINE OF THE CAMPAIGN

1. An early presentation of our claims for help from the General Education Board of New York, asking the board for \$100,000 on condition that we raise \$200,000 for endowment.

2. Subscriptions of at least \$20,000 at the earliest possible date from the members of the Board of Trustees in order to give to all our friends the measure of the subscriptions needed to make the campaign a success.

3. An immediate effort to secure large subscriptions.

4. A campaign to raise from old students \$100,000 on pledges of so much a year for five years.

5. A campaign later in the year to secure subscriptions from members of Seventh Day Baptist churches.

6. An intensive campaign next spring to raise at least \$100,000 in Milton and the surrounding counties.—*Milton College Review*.

STAND BY THE CHRISTIAN COLLEGE

From the very beginning of America the Christian Church and the Christian College have been the foundation stones of our country. If our country is to go on to a greater future the Christian College must continue to furnish inspired leaders for the Christian Church that the people may have sane guidance.

In this age of criticism we, the alumni of a strong Christian College, ought to be glad that our ideals were organized in the Christian atmosphere of Alfred. The number of men and women applying for admission to Alfred is increasing very rapidly; and if these young people, who are to be the leaders in the great world of tomorrow, are to have the same Christian foundation that you and I received at Alfred, you and I must do our full duty.

The call has come to support our Alma Mater, Our Christian College, Our Alfred. Let us give to Alfred as Alfred has given to us. Then down through the ages other men and women will sing:

"Hail to thee, Alfred, thou guide of our youth;
Sweet, benign mother, all hail,
Sing out thy anthems of duty and truth;
May thy clear ringing music ne'er fail."

A. E. MAIN.

dollars from every section of the land. Mrs. J. W. Worley, of Salem, is president of the society, and she is a member of another church. Mrs. Francis Edward Davis is acting in the capacity of secretary for this year.

Salem College students are at work raising \$500 for applying on the running expenses of the institution, and they are eager and ready to help as they have done many times in the past.

A great get-together meeting has been planned for March 10 that will bring the Salem College Board of Directors, the Alumni Endowment Board and the Salem College Aid Society in touch with one another and plans for increased activity will be discussed.

In spite of every effort on the part of the administration of the institution to conduct the college on the most economical basis in so far as good work can be accomplished, the deficit has been steadily mounting; and it could not be otherwise with the rapidly increasing number of students being served, the number being increased within the last four or five years from about three hundred fifty to over five hundred, not counting the summer session which will bring it up to about nine hundred.

Salem College is in desperate straits for money; but somehow those in charge of affairs feel sure that, by working hard and long and trusting in an all wise Father, the sun will shine more brightly in future days on this institution, which is doing such a great work for the good and better things of life.

FOUR GREAT THINGS ACCOMPLISHED

R. A. HAYNES, FEDERAL PROHIBITION COMMISSIONER

The four great outstanding accomplishments of prohibition in the four years it has been in operation are: the closing of the distilleries, the closing of the breweries, the wiping out of the saloons, and putting an end to the open making and selling of liquor as a beverage.

In accomplishing these four things prohibition has decreased drunkenness to such an extent that in most places it has almost ceased to exist; it has lessened poverty and brought prosperity; it has given children and girls and mothers a better chance, has re-

formed countless drunkards, and brought happiness into thousands of American homes. It has cleaned up "Main Street"; one can spend time in hotel lobbies, in parks, at baseball games, in theaters, on the streets, and in public resorts and not see a drunken man. There is practically no open and above-board drinking anywhere, that is to say, drinking in so-called saloons is so guarded and done so surreptitiously, that under-cover or disguised agents are required to secure evidence that will convict. On every street, in every city, there are legitimate business places where once were saloons and dives generally. There is not a first-class hotel anywhere in the country with a bar-room, and no first-class hotels permit drinking in their public dining rooms. The average first-class hotel manager does not desire drinking in private rooms. First-class restaurants do not permit drinking and are opposed to hip-pocket violations. Truly open drinking and "treating" have gone. Imagine being asked to have another drink of hair tonic, or canned heat, or gin or Scotch made out of the same sort of alcohol used to keep automobile radiators from freezing, or another drink of moonshine made in a swamp or dirty cellar, in old ash cans, galvanized iron pipes and lead coils; fermented with lye and colored with iodine. Typical of the decreased drunkenness evident in the larger cities, Mayor Dever of Chicago announced that there were twelve arrests for drunkenness in Chicago, New Year's day, while in New York, according to report of the divisional chief in charge, there were only six arrests made by his men.

EVIDENCE OF PROSPERITY

It is impossible, even for the American who is least inclined to put his own weight behind the Eighteenth Amendment, most loath to forego personal indulgence, to ignore the fact that the prosperity of the United States has not been due to any increase in her foreign trade, against which the exchange rate operates; that we are consuming more of our own products. He can not dodge or fail to take account of the fact that the men who make America's automobiles are driving them; that our silks and fine textiles are finding buyers among our own people; that sober workmen are consuming a larger portion of our manu-

(Continued on page 311)

WOMAN'S WORK

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

MISS ANNA WEST WRITES TO THE WOMAN'S BOARD

DEAR FRIENDS:

It is the second day of the Chinese New Year. Does that bring the picture to your mind's eye that it should? It should be a picture of quiet streets, not so quiet as yesterday, for yesterday no street cars were running, and all shops were closed, and one saw mostly children, numbers of them, all in their new clean clothes and pretty bonnets. Today there are more grown-ups out, and they are in new or best garments, and the shops are still closed, mostly. It seems like a great calm after the days before when each night the pops of fireworks came oftener and lasted longer than the night before! And in your today's picture don't leave out the diamond-shaped and the oblong strips of red paper pasted on each door, to bring happiness and good-fortune during the new year.

Sunday evening we helped to get rid of the old year. We were invited to the home of our former teacher, Miss Waung's (now Mrs. Paw) home for the evening-of-the-year-feast. Each family has such a feast on some convenient day of the last two or three weeks of the year. It is quite as important as our Christmas dinner, and after it has been eaten each one adds a year to his or her age. (You know they do not forget birthdays but all add the year to their ages at the same time—Chinese New Years.) This was an unusually delicious feast as Chinese feasts cooked in the home are apt to be. There must have been about thirty present—just a few guests, according to Mrs. Paw. What would you say to serving a dinner of fifteen or twenty courses to a company of thirty? An old neighbor and friend helped her, but even so, we would call it an undertaking, wouldn't we?

I wonder if anyone has written you about our Christmas celebrations. The most important part of it was the church business meeting attended by over fifty people, all

of whom took an active interest in the items of business discussed. You remember our church membership is only a little over a hundred. The business meeting was held Sunday afternoon, and was followed by a dinner served in the two schools to all who would stay. Then in the evening were held the real Christmas exercises, consisting of singing and nativity scenes (in pantomimes) explained by one of the teachers, a Christmas talk by Mr. Crofoot, and the giving of "White Gifts to the King." For this last number the lights were turned off except in the manger where the gifts were dropped. The gifts were given to our hospital in Lieu-oo, our church, the Orphanage, the School for the Blind, and to the poor Russians of whom there are such numbers in Shanghai.

Last summer a North-River woman (from north of the Yangtze. The beggars and ricksha pullers are largely from this group of people), whose husband is a ricksha puller, found us one Sabbath. She had become a Christian in her old home and ever since she reached Shanghai she had been asking and seeking for a church. She has attended church very faithfully until winter, and then when we hunted her up she said it was on account of not having good enough clothes, but she was coming the next Sabbath anyway, and she did. She always brought her baby, a beautiful plump little girl. That Sunday evening just as we were seating our Christmas guests, in came this woman in great distress. Her precious baby was ill. We urged her to bring it here and we would take her to the hospital. She half-consented though she thought it too cold to take her out, but she neither came that night nor the next day. On Monday afternoon we hunted her up and found the baby still ill and broken out a little. The next Sabbath the mother came to church as usual, and told us the baby had small-pox. She consented to the baby's going to the isolation hospital, but when we went to the home with the ambulance, she wept and feared greatly to take the baby out for it was very cold. The nurse at the hospital told us the next day that it was undoubtedly black small-pox and there was little hope. The baby died on Wednesday morning and Mr. Dzau helped the father bury her in our little graveyard. We felt so sorry for the poor father and mother as

they were both devoted to their child.

This last Sabbath the mother came early, while we were eating dinner, and I noticed she looked very sad. Soon she told us that her husband had met with an accident. Two rickshas had run into each other and her husband had been hurt in the side. It had happened ten days before, but they were ashamed to ask more help from us. It wasn't healing however, so we sent our old school coolie to the hospital with him, where they pronounced it a fractured rib. These two and his mother depend entirely on his earnings for their support and it must be difficult for them these days. The man seems quite above the average ricksha coolie and once had a good position in their northern home town. We suppose famine conditions drove them to Shanghai. When we have called, they have treated us in a most courteous and polite manner. They were not at all unfamiliar with most polite forms, and they accompanied us to the street and bowed us away in courtly style.

School closed a week ago last Friday, and when the weather turned bitter cold the next day, we were glad that we had not kept the girls over a day or two longer. Most of the girls are coming back, though, of course, some have dropped out. Two girls are to be married in the spring, one or two are not well, one or two are unhappy here, one thinks our English course isn't strong enough, and so it goes. Schools always have a small "floating population." Some girls who have been out a term or more are returning, and a few new girls are coming, so our boarding department is already full. We can take a very few more day pupils.

Last week there was held the annual meeting of the East China Educational Association. This lasted for three days. There was the largest attendance I have ever seen at such a gathering. About one-third were Chinese teachers, whereas a very few years ago, one would see not more than a half-dozen Chinese present. The papers and discussions were snappy, and such questions were considered as: when to begin the study of English; how much physics should be taught in girls' high-schools, and how much normal work; a normal school for boys; the value of and results from an educational and intelligence test given this fall; the use of other such tests; vocational work; and

the forming of local associations. It was one of the best association meetings I have ever attended.

Now we wish you a very blessed new year in all your work for the Master.

Yours in his work,

ANNA M. WEST.

Shanghai, China,

February 6, 1924.

WORKER'S EXCHANGE

Milton Junction, Wis.

During the past year the Milton Junction Ladies' Aid society has been called to part with three of its faithful workers, one of them had been a member almost ever since the society was organized.

At the beginning of the year the society was divided into four divisions, the chairmen of each division having charge of all the works—suppers, programs, and birthday lunches—during the three months they were serving. One division sewed for ten cents per member for the afternoon, carpet rags by the pound, and tied comforts. Another division sent out little aprons, asking those receiving them to return them with a penny for every inch their waists measured. This division was able to turn in \$20.00 from the aprons.

We repaired old clothes and made some new ones for Russian relief, beside sewing aprons and other things for the annual sale. While we have not given to the Woman's Board as much this year as sometimes, we have paid to the board \$100 toward their budget and \$25 for screens for the hospital at Lieu-oo, China. We have paid \$150 for re-covering our church cushions, also nearly \$55 for material used in repair work at the parsonage. Now we are furnishing the guest room at the parsonage.

Several of our members live in the country. It has been a treat for the town ladies to meet with the country sisters for all-day meetings. Picnic dinners were served at nearly all these meetings.

Early in December we held our annual sale of useful and fancy articles—some were sent us by Mrs. West and daughters from Shanghai. The sale began at four o'clock in the afternoon and the chicken pie supper was from five till seven. We realized \$114.00.

We closed the year with \$160.43 in our

treasury. We feel that we have had a very successful year.

MERCY E. GARTHWAITE.

February 24, 1924.

HOME NEWS

VERONA, N. Y.—What is of *much* interest to us in this obscure corner may be of *some* interest to many others.

Just now we are feeling rather distinguished over the Standard Community Five-day School for Sunday school Workers that is set for our town, April 13-18. Through our ever alert president, T. Stewart Smith of the Town Association and Rev. C. A. Wagner, superintendent of Oneida and Herkimer Council of Religious Education, this great advantage has been secured for us. Professor T. Basil Young, education superintendent of religious education of the New York State Sunday school Association with a corps of expert teachers will be here on the above date to conduct the school. The local council has a meeting tonight and is hoping to secure a large registration before the opening of the school.

It has been many months since local church news has appeared in the RECORDER from Verona, which may leave a wrong impression in the minds of our friends. We want it understood that we are still on the map and endeavoring to do our part in the kingdom tasks. Material before me now for a Church *Bulletin* soon to be issued, indicates that we have a very efficient Ladies' Aid. This shows recent disbursements of nearly \$70, of which \$40 was voted for the Forward Movement budget. A good portion of this money has been raised by entertainments for which these good women have a rare gift. The organized classes of the Sabbath school have raised money in the same way.

So far as finances of the church and society are concerned, the Forward Movement and the Parallel budget hold the center of the stage. We are thinking what a mighty impetus will be given to our work when July 1 comes and the announcement is made that all deficits have been met. It can be done! Let us not fail to do it.

The doings of the Young People's Social Club that recently initiated a movement for issuing a monthly Church *Bulletin*, and the Christian Endeavor society which very effi-

ciently conducts one service a month on Sabbath morning, indicated to the pastor a very encouraging interest in the work we are trying to do. The installing of an acetylene lighting plant, the painting of the church, and the building of solid cement steps and portico and new chimney, which has added great efficiency to our heating plant, are accomplishments of the year just past.

It is rather late to speak of it now, but there still remains with us the uplifting memory of those inspiring messages of the Central Association held with us last June.

For some reason there has not appeared in the RECORDER any account of the excellent Vacation Bible School so efficiently conducted by our supervisor, Mrs. Dora Degen, of Alfred, in July. She gave this work which is steadily growing in favor in this locality, a strong impetus. Mrs. Degen knows how we appreciate her, but this seems a rather tardy acknowledgment in the RECORDER where it should have appeared months ago.

Within the past few months the angel of death has visited us, and summoned four of our noble women. In October, Mrs. Carrie Stark left us; at Christmas time, Mrs. Lovina Green followed her; in January, Mrs. Flora Palmiter, a sister of Mrs. Stark was next to go; and a few days later, Mrs. Emma Herrig. These women had been close neighbors for many years, and the homesteads on the hill are desolate. "They were lovely and pleasant in their lives and in their death they were not divided."

The days of an ideal Verona winter are nearly numbered. But the whitest snow that ever fell still covers the Verona plains, and this morning the fingers of the fairy frost spirits touched tree tops and bushes, transforming the fields into a scene of entrancing beauty. How refreshing to turn to God's beautiful out-of-doors, even in winter, and find rest from the sickening scenes in the political arena of our country where the game of politics is so disgustingly played by our governor and others in high life. How necessary in these days to keep steadily and clearly in view the great ideals of the kingdom. God give us the single eye for his glory. "In the name of our God we will set up our banners."

T. J. VAN HORN.

Verona, February 25, 1924.

YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK,
R. F. D. 5, Box 73, Battle Creek, Mich.,
Contributing Editor.

WINNING OTHERS FOR CHRIST

REV. LOYAL F. HURLEY

Christian Endeavor Topic for Sabbath Day,
March 22, 1924

DAILY READINGS

Sunday—Jesus wins souls (Matt. 4: 18-20)
Monday—Jesus wins Zaccheus (Luke 19: 1-10)
Tuesday—Philip wins the Ethiopian (Acts 8: 26-40)
Wednesday—Jesus and Nicodemus (John 3: 1-16)
Thursday—Paul and a cripple (Acts 14: 8-18)
Friday—Jesus at the well (John 4: 1-26)
Sabbath Day—Topic: The personal touch in winning others to Christ (John 1: 40-51; Jas. 5: 20)

"I ought to have been yours," said a bright happy girl to Miss Havergal.

"What do you mean?" was the reply.

"When I was seeking the Savior, I put myself in your way several times, hoping that you would speak to me about this matter, but you did not speak to me, and another led me to the Savior."

We need to remember two things. One is this: In spite of all the sin and worldliness, many folks are seeking to know God and would be glad for us to tell them how to find him. And the other is this: In spite of all our carelessness and indifference, God is still seeking lost souls and is yearning for us to tell our friends how he may be found. Both God and men are yearning for each other.

The picture the New Testament gives of Jesus is of a man who spent a great share of his time in heart-to-heart talks with men and women. There is no record that any were converted by his sermons, wonderful as they were; but over and over we find individuals won through a friendly talk.

Many books have been written about personal evangelism, but all of them point out a few simple facts as the foundation for success in it. Let us consider some of them.

Through Jesus Christ we must have come into possession of God ourselves. To talk about a theory amounts to little. To tell an experience amounts to much. Let us seek such a fellowship with our Lord as

will give us something worth speaking about.

We like to speak of our successes. A cook, unless she is selfish, likes to pass on a good recipe. So when Christ brings the love, and forgiveness, and holiness, and power of God into our lives, we just want to tell about it. And Jesus expects that we will do just that. "Ye are my witnesses."

And Christ wants our service every day, not Sabbaths only. Ask yourself, "Of all the people in the world, why have I been brought into contact with this particular person today? Is he in need of me? Lord, what wilt thou have me to do?" And if you feel impressed to say something, say it. Then trust the Lord to use it as he alone can do.

Different people have different soul needs, but they all need to feel that we really love them and are deeply interested in their salvation. To impress this is usually worth more than whole days spent in argument. Psychologists tell us about the sub-conscious mind where lie buried, as it were, all the influences and faded-out memories of the past. Sometimes just a word will start a whole chain of past influences to work. Boyhood days, pastor of long ago, father's prayers and mother's love, all these and many more may come tripping back if just the right word is spoken. Don't keep back the loving word God sent to your mind.

Dr. Augustus H. Strong, for years the president of Rochester Theological Seminary, was converted by a word from a college chum. They were just ready to pass into chapel when the chum, with his face twitching with emotion said, "Oh, Strong, I wish you were a Christian." Dr. Strong says, "That one word never left me until I gave my heart to God."

How shall we make folks know that we love their souls?

Adams Center, N. Y.

A THOUGHT FOR THE QUIET HOUR

MELVA CRANDALL

I think that we should all dedicate our lives to Christ. We can help others to understand him better by giving our friends and others a handshake, and making them welcome at our meetings. Whenever you see a friend who has not found Christ, try to lead him to him. As Philip, who when

he found Christ went and told Nathanael about him, so we, when we have found Christ should proclaim him to others. Let us all try in every way possible to win others to Christ, knowing, "That he which converteth the sinner from the error of his way, shall save a soul from death and shall hide a multitude of sins."

POROUS TO THE DIVINE

Open my eyes, Lord, to the Spirit's beauty,
The loveliness of high and holy duty.

Open my ears, Lord, to the truths eternal,
The matchless teaching of thy lore supernal.

Open my heart, Lord, to the need of others,
And show me how to love and help my brothers.

Open my home, Lord, to thy children lowly,
That I may share my goods and share them wholly.

Open my life, Lord, all my pores of being,
To noble giving, helping, hearing, seeing.

Fill all my channels with thyself, O Master;
Flow through me perfectly, and ever faster.

A humble conduit, with no other glory,—
Why, all the stars would bend to learn my story!

—Amos R. Wells.

Battle Creek, Mich.

INTERMEDIATE TOPIC FOR MARCH 22, 1924

The best thing I have learned from recent Sabbath school lessons (Ps. 119: 105).

HAVE YOU FOUND THE BIBLE?

Have you found the Bible
That Josiah found?
Have you delved for treasure
In that holy ground?
Have you proved its pledges
Gloriously true?
Have you found the Bible?
Has the Book found you?

Have you found the Bible
Reaching to your heart?
Has it touched the fountain
Where the teardrops start?
Has it bathed your spirit
In its cleansing dew?
Have you found the Bible?
Has the Book found you?

Have you found the Bible
Helping in your work?
Does it give you courage
Not to faint or shirk?
Is it strength for all things
You are set to do?
Have you found the Bible?
Has the Book found you?

Have you found the Bible
Ever giving light?

Does it cheer the darkness
Of the gloomy night?
When the troubles thicken
Does it pull you through?
Have you found the Bible?
Has the Book found you?

—Amos R. Wells.

JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

THE MEANING OF CHURCH MEMBERSHIP

During Christian Endeavor week the juniors were taught the importance of giving their hearts to Jesus and becoming Christians. And now, half way between that week and Easter, we have this topic on the "Meaning of Church Membership" and we should try our utmost to make this topic well understood by the juniors. We might explain it in the following way:

On the left side of the blackboard draw a picture of a church with open doors and "Welcome" across the top. In the upper right hand corner write the words, "Why We Go To Church." Underneath that write the following eight reasons, fully explaining each one as you go along: 1. To learn about God; 2. To think about God; 3. To pray to God; 4. For fellowship with God's people; 5. To train for God's work; 6. To work for God as a band of God's people; 7. For strength for God's work; 8. To testify about God's goodness.

After this explain what it means to be a church member and why, after one has given his heart to Jesus, he should want to be a member of God's house with God's people.

Lastly, try to show that if every one were like the kind who didn't join a church, there wouldn't be anybody to have a church for. In order to do this, send fifteen cents to the Rodeheaver Company, 814 Walnut Street, Philadelphia, Pa., for the "Seeing Truth Packet" on "Joining the Church," which contains material for an object talk.

Auntie Rutt says: "If I were on the Social Committee, I'd make it a rule to invite to each social some young people who are not members of the Christian Endeavor society, or possibly not even Christians; and then I'd try to give them a very good time, remembering that our motto is 'Social To Save.'"

CHRISTIAN ENDEAVOR NEWS NOTES

A CONTEST AT MILTON

Watch Our Smoke!! Not "On to Berlin" but "On to Pepville" is the cry. Every endeavorer in Milton is in for the race to the finish. On February 2, both the "Overland Flyer" and the "Steamer" left "Rustenburg" with a bound, and both are certainly making good time. Miles are counted on the following basis:

Attendance at Christian Endeavor	1 mile
Attendance at church	1 mile
Attendance at pre-prayer circle	1 mile
Attendance at church prayer meeting.....	5 miles
Attendance at Sabbath school	1 mile
Singing in choir	1 mile
Teaching in Sabbath school	1 mile
Leading Junior	1 mile
Leading Senior Christian Endeavor prayer meeting	5 miles
Leading Senior Christian Endeavor prayer meeting music	1 mile
Playing organ	1 mile
Securing new member	5 miles
Securing new Christian Endeavor Expert.....	5 miles
Securing new Quiet Hour Comrade	5 miles
Securing new Tenth Legioner	5 miles
Bringing visitor	1 mile
Learning Romans 12 (Our society chapter)	5 miles
Starting a new movement (As Expert class, Bible class, etc.)	10 miles

The two drivers are Emma Maxson for the "Overland Flyer" and Kenneth Kenyon of the "Steamer," and they are backed by a lively crowd.

There are two objects for which they are racing, (1) a banquet given by the losing side and (2) the more important goal, a more efficient Christian Endeavor society. Again we say, "Watch Our Smoke."

P. S.—The first week the "Overland Flyer" was in the lead. The second report finds the "Steamer" forging a little ahead. (Not much.)

A COMMUNITY HALL AT HEBRON

Excavation has been started and a few logs skidded for our new community hall. The Christian Endeavor, church, Grange, and Ladies' Aid are co-operating on this project. There is a fine spirit among all. We gratefully acknowledge a gift of five dollars for this fund, from the Dingman Run School of which Mrs. Ella Stearns is teacher.

Our secretary, Miss Iva Snyder, has a plan which may be helpful to other societies. She asks us to repeat the pledge in concert at each Consecration meeting.

MEETING OF THE YOUNG PEOPLE'S BOARD

The Young People's Board met in the college building of the sanitarium at 7.30 p. m. The president called the meeting to order. Lyle Crandall offered prayer.

Members present: Dr. B. F. Johanson, Mrs. Ruby Babcock, I. O. Tappan, Mrs. Frances F. Babcock, Dr. L. S. Hurley, Lyle Crandall, Miss Frances Babcock, E. H. Clarke, C. H. Siedhoff, L. E. Babcock, Miss Marjorie Willis.

The corresponding secretary presented a report, which was received and ordered placed on file. It follows:

Report of corresponding secretary for January, 1924, up to and including February 7, 1924.

Number of letters written 25
Letters to Junior superintendents, mimeographed 25

Correspondence has been received from: Lester G. Osborn, Rev. C. L. Hill, United Society of Christian Endeavor, Mrs. C. L. Hill, Elisabeth Kenyon, Ernest Cherrington, Doctor George Thorngate, Mrs. Blanche Burdick, Harold Burdick, O. T. Babcock, Mrs. L. L. Loofboro, Rev. C. B. Loofbourrow, Edith Whitehead, Ruth Sholtz, Mrs. H. L. Cottrell, Mrs. Leta Burdick, Daisy Furrow, Elrene Crandall, Helen Jordan, Mrs. L. D. Seager, Leon Maltby, Russell Burdick, Hurley Warren, Mrs. H. R. Crandall, Kenneth Maxsons, Fucia F. Randolph, Beatrice Baxter.

Semi-annual reports have been received from: Ashaway, Westerly, Rockville, Waterford, Dunellen, Shiloh, Marlboro, Adams Center, Verona, DeRuyter, Alfred, Hebron, Independence, Detroit, Nortonville, Welton, New Auburn, Albion, Milton, Milton Junction, Salem.

The following is the list of societies (reporting) in the RECORDER Reading Contest, arranged in order, according to the number of points reported: Westerly (highest), New York City, Waterford, Milton Junction, Adams Center, Nortonville, Ashaway, Rockville, Welton, Dunellen, Verona, Shiloh, New Auburn, Marlboro, DeRuyter, Detroit, Salem, Battle Creek.

Several of the societies sent in only partial reports so their standing could not be given.

Individual ratings were reported as follows: (If name of person was not reported, just the name of the society is given) James Waite, Milton; (highest) Elizabeth Crandall, Westerly; _____, New York City; Frances Ferrill Babcock, Battle Creek; _____, Adams Center; Emily Barber, Westerly; _____, Nortonville; Betty Whitford, Westerly; _____, Nortonville.

Shiloh has reported the most new subscriptions. At Boulder, January 19, the older juniors graduated and formed an Intermediate society. Miss Daisy Furrow is superintendent of the intermediates, and Miss Mae Mudge is superintendent of the juniors.

The Fouke juniors recently had a graduation exercise at which time seven of the juniors were graduated into the older society.

FRANCES FERRILL BABCOCK,
Corresponding Secretary.

The treasurer gave a report which was approved.

A bill to the amount of \$6.30 for stationery was allowed.

Voted to allow the corresponding secretary \$5.00 for postage.

Communications were read from: Fucia F. Randolph, Duane Ogden, Hurley Warren, Doctor George Thorngate, Mrs. Edna Sanford, President A. E. Whitford.

A report of progress was received from the Extension Committee. This committee is considering the problem of getting into closer touch with the young people in churches where there are no Christian Endeavor societies.

Lyle Crandall, Tenth Legion superintendent, presented a report. It follows:

To the Young People's Board:

Your Tenth Legion superintendent wishes to report that the following societies have reported their number of Tenth Legioners as follows:

Ashaway	14
Rockville	3
Waterford	4
Dunellen	18
Shiloh	4
Adams Center	11
Marlboro	1
Verona	10
Hebron	6
Independence	18
Salem	7
Detroit	5
Nortonville	3
Milton Junction	8

Yours respectfully,

LYLE CRANDALL.

Mrs. Edna Sanford sent a report, including two new standard socials, George Washington and St. Patrick socials.

L. E. Babcock discussed some of his plans for study courses.

Moved that the board authorize Mrs. Babcock at the rate of \$1.50 a week for mimeographing and typing, such remuneration to begin January 1, 1924. This motion was carried.

Moved that the board authorized Mrs. Ruby Babcock to work the RECORDER Reading Contest in churches where there are no Christian Endeavor societies.

Good and welfare discussion.

Reading of the minutes.

Adjournment.

Respectfully submitted:

MARJORIE WILLIS,
Recording Secretary.

Battle Creek, Mich., February 7, 1924.

FOUR GREAT THINGS ACCOMPLISHED

(Continued from page 304)

factured products than ever before in our history.

He knows, if he reads his daily newspaper, that we are the only nation in the world without an unemployment problem. The sums we once invested in the destructive distilling and brewing business now operate factories, mines and railroads.

Our school life has been lengthened. The family purse today suffices for the family support, now that the bar-rooms are closed, without the children adding their pittance. Revived ambition in the home has sent to high schools, academies, preparatory schools, and colleges thousands who, in our wet years, lacked the means or the encouragement to study, or both.

In the factory, the counting room, the store; in the mines, on the farms, in the great open spaces, in the home, in the school-room, in the church, there is a great, quiet, resistless force in motion that is lifting America to a place of unchallenged leadership of the world.

Enforcement of the prohibition law has not been without its difficulties, but there have always been those who failed to obey automatically for a time such statutes as were regarded to be in conflict with their "personal liberty." However, it is my opinion that in the years to come, the period through which we have been passing will seem as inexplicable as the vigorous challenges which have been uttered throughout the history of legislation wherever personal liberty has been limited by Constitution or statute.

These are my convictions and they can not fail to be the conviction of every serious-minded American who will study the facts and figures as they come in from every state, city and village of the land.

In the country districts of the United States there are now seventy cars to every thousand persons, whereas in cities and towns there are one hundred and twenty-seven to every thousand of population. Theoretically, therefore, the farm territory is the better field for future sales, and the manufacturers whose product best suits the farmer have the best chance of increasing their business. —Youth's Companion.

CHILDREN'S PAGE

RUTH MARION CARPENTER, ALFRED, N. Y.,
Contributing Editor

CHURCH MEMBERSHIP

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,
March 22, 1924

DAILY READINGS

Sunday—Confession of Christ (Rom. 10: 9)
Monday—Living a Christian life (1 Pet. 2: 12)
Tuesday—Attending church (Heb. 10: 25)
Wednesday—Serving the church (Rom. 12: 6-8)
Thursday—Supporting the church (Gal. 6: 6)
Friday—Working with others (Luke 10: 1, 17)
Sabbath Day—Topic: The meaning of church
membership (Matt. 18: 20; Eph. 5:
1, 2)

Perhaps many of you boys and girls can't remember the first time you ever went to church for you were probably carried in mother's arms. Later you can remember father and mother telling you before you started for church that you must be very quiet while you were there. Then you began to go in a class at Sabbath school with other boys and girls and to learn about the stories in the Bible and to learn the Golden Texts. How many can tell the first Golden Text you learned? I can, it was this—"This is my beloved Son in whom I am well pleased." God is also well pleased with all of you who go to church and Sabbath school and Junior to learn about him and worship him.

So the first thing probably that the church meant to you was a place where you learned about God and his teachings. As you grew older you began to think more and more about God and you realized what it meant to pray to him—your little prayer at bedtime, mother's and father's prayers, your pastor's prayer at church, and the Lord's prayer in which you joined at Sabbath school and Junior.

By this time you were probably old enough to become an active member in your Junior society and then began to learn how to carry on God's work there. Then you began to give short testimonies and offer short prayers like you had heard mother and father do at prayer meeting. Finally you decide to give your heart to Jesus and

try to live as he wants you to. The first thing for you to do after you have been baptized is to join the church which you have grown to honor and love by this time. "But why join the church?" someone asks. "Can't I be just as good a Christian without joining it?"

Suppose everybody talked that way, where would there be anyone to go to church and what would become of the church? Why of course, there would be no churches and no Sabbath schools and no Junior societies that you have learned by this time to love so much. In the first place then the church needs boys and girls who will some day grow up and be able to carry on God's work. Your pastor can't do all the work either. There is work enough for everyone and God's plan will not be complete without each of us in the place he wants us to fill. When we are all banded together under one leader, our Savior, we will be better able to go out into the world and try to drive back the forces of evil which surround us.

There is a story told about an old violinist who had a wonderful violin, but he couldn't play it for he didn't have a little piece of rosin to rub on the strings and this is what he said, "You may have a \$50 violin, but you can't make music without the aid of a five-cent lump of rosin." And so it is, men can build churches out of the wood God has given them in which to worship him, but the buildings would be no good if God's boys and girls, men and women, didn't join together and try to carry on the work he wants them to do in the church and in the world.

THE BOYHOOD OF JESUS

Lesson Twelve.—Jesus With the Doctors

Text.—Luke 2: 43-46

So eager were the children to begin that even before Miss Alice was seated, she noticed that every little head was bowed, every little hand was folded and every little eye was shut tight. Then together they prayed:

"Heavenly Father, ever loving,
Hear thy children as we pray,
Fill our hearts with love and kindness,
Guard and keep us through the day.
Amen."

REVIEW

"Hilda, where did Jesus go when he was twelve years old?"

"He went to Jerusalem."
"How did he go, Helen?"
"He walked all the way."
"Richard, who else went?"
"All the neighbors."
"Jimmie, what did they go for?"
"To go to a big meeting."

THE STORY

When that wonderful week at Jerusalem came to a close, all the people started out together for home. They had to walk, of course, just as they did when they came the week before, though probably the women rode on the mules. There were many people returning to their homes that bright morning and they were having such a good time visiting together as they walked along. They were talking over the great week and telling what they had heard and others were describing things they had seen.

Joseph and Mary were as interested as the rest, probably, and perhaps told some friends about its being Jesus' first trip to Jerusalem.

"Where is your boy?" perhaps someone asked, being anxious to see the young child.

"Oh, I presume he is with his Cousin John," Joseph likely replied. "He will be around later."

At noon when the sun was hot the company all rested under some trees and ate their lunches. Even then Jesus did not come but Joseph and Mary did not worry; they felt sure he was somewhere in the crowd sharing the lunch of some friend. Along in the afternoon, when it was cooler and the people were rested, they continued their journey; but when night came, they stopped to camp. Then Joseph began to look for Jesus. It was night, you see, and he and Mary wanted their boy. But the strangest part was, they could not find him. They looked all through the crowd, they asked everyone; but no one had seen him at all.

Poor Joseph and Mary! They had supposed that Jesus was in the crowd and so had not been worrying. And now it was night and they had walked a whole day away from Jerusalem, and no little boy! Their precious boy was lost! And it was night! Oh, where could he be? Where had he got separated from the people? How far back would they have to go to find him? Was he alone somewhere? Was he want-

ing mother? These and many more questions did Mary and Joseph ask each other. But there were no answers.

So they bade good-bye to their friends and with heavy hearts started back to the city, looking all the way for their lost boy. When they reached Jerusalem they went to the homes of some friends and asked for Jesus, but no one had seen him. And so after looking for Jesus among their friends, Mary and Joseph went to the beautiful temple and *there*, in the temple, they saw him with the great teachers and talking



with them. Jesus was having a very interesting time talking with these great men; doctors, lawyers, teachers, and ministers. These men were much interested in Jesus, too, because he knew so much for a boy only twelve years old. They asked him questions about the Bible and he could answer them very nicely because he had been so well taught at home and at school.

But when he looked up and saw Joseph and Mary looking for him, and saw how he had worried them, he left these new friends of the temple and went home with his parents, and did just as they wanted him to do. He said he was sorry to have worried them, but he supposed they would know he would be in the temple and that they would come there for him when they were ready to go. So Jesus grew up to be a kind, helpful, obedient boy.

BUSY WORK

Miss Alice drew on her little blackboard a simple outline drawing of a window such as is found in any church or might be in the temple. This she divided into many sections and with colored chalks from her surprise basket, let each child fill in two or

more spaces. When each had done his share, they had before them a pretty stained glass church window. While the little folks were busy with this, Miss Alice asked simple questions to help fix the story of "Jesus with the Doctors" in their little minds.

When every little head was bowed, every little hand folded, and every little eye shut tight, Miss Alice prayed: "Dear Father in heaven, we want to be good boys and girls all the time, as Jesus was. Amen."

R. M. C.

PUSH UP THE CORNERS

Push up the corners of your mouth;
Even though it pain you;
Push them up and make them stay,
If you have to chain them.
Turn up the corners of your mouth;
You can't feel sad or surly,
If smiles are dimpling o'er the lips,
Crisp, and sweet, and curly.

A frown will kill the brightest laugh,
Make vinegar of honey;
A smile will kill the blackest frown,
And make a dark day sunny.
Turn up the corners of your mouth,
No matter how you're feeling;
And soon you'll feel the way you look,
A heart of joy revealing.

—Children's Friend.

THE GIRL WITH OPEN EYES

Rachie kissed the baby good-bye and went off to school wondering if Aunt Amy could be right.

"I will keep my eyes open," she said to herself.

She stopped a moment to watch old Mrs. Bert, who sat inside her door, binding shoes. She was just now trying to thread a needle, but it was hard work for her dim eyes.

"Why, if there isn't work for me!" exclaimed Rachie. "I never should have thought of it if it hadn't been for Aunt Amy. Stop, stop, Mrs. Bert; let me do it for you."

"Thank you, my little lassie. My old eyes are worn out, you see. I can get along with coarse work yet, but sometimes it takes me five minutes to thread my needle. And the day will come when I can't work, and then what will become of an old woman?"

"Mamma would say, 'The Lord will take care of you,'" said Rachie, very softly, for she felt she was too little to be saying such things.

"And you can say it, dearie. Go on to school now. You have given me your bit of help and comfort, too."

"Come and play, Rachie," cried many voices as she reached the play-ground. "Which side will you be on?"

But there was a little girl sitting on the bench with a very disconsolate face.

"What is the matter, Jennie?" said Rachie, going over to her.

"I can't make these add up," said Jennie, in a discouraged tone, pointing to a few smeared figures on her slate.

"Let me see. I did that example at home last night. Oh! you forgot to carry ten—see?"

"So I did." The example was finished and Jennie was soon at play with the others.

Bridget was sitting on the back porch looking dolefully at a bit of paper.

"It's afther writin' a letter to me mother I am, an' it's fearin' I am she'll never be able to rade it, because I can't rade it meself. Can you rade it, at all, Miss Rachie? It's all the afthernoon I've been at it."

Rachie tried with all her might to read poor Bridget's queer scrawl, but she was obliged to give it up.

"I'll write it for you, Bridget," she said.

It was not an easy task, for writing was slow work for her painstaking little fingers, but when she had finished, she felt well repaid by Bridget's warm thanks and feeling of duty well done.

"There's a work for me.
And a work for you—"

Aunt Amy heard the cheery notes floating up the stairs, telling of the approach of the little worker.

"I've been keeping my eyes open, Aunt Amy, and there's plenty and plenty to do."

—Children's Friend.

TAKE A GOOD LOOK AT YOUR CHANGE

Some the rarest and most valuable old coins, says the *Boy's Magazine*, come into the possession of their owners in curious ways.

A boy in Calumet, Mich., was walking down the street one day, when he saw some tempting fruit on display before a fruit store. He bought some and put the change into his pocket without looking at it. Later he was about to make another purchase and when he pulled out the silver he had

THE LARGER OUTLOOK

GENESIS 15: 5-18

"And he brought him forth abroad, and said, Look now toward heaven." The tent was changed for the sky! Abraham sat moodily in his tent: God brought him forth beneath the stars. And that is always the line of the divine leading. He brings us forth out of our small imprisonments and he sets our feet in a large place. He desires for us height and breadth of view. For "as the heavens are high above the earth" so are his thoughts higher than our thoughts, and his ways than our ways. He wishes us, I say, to exchange the tent for the sky, and to live and move in great, spacious thoughts of his purpose and will.

How is it with our love? It is a thing of the tent or of the sky? Does it range over mighty spaces seeking benedictions for a multitude? Or does it dwell in selfish seclusion, imprisoned in merely selfish quest? How is it with our prayers? How big are they? Will a tent contain them, or do they move with the scope and greatness of the heavens? Do they just contain our own families, or is China in them, and India, and "the uttermost parts of the earth?" "Look now towards the heavens!" Such must be our outlook if we are the companions of God.—J. H. Jorrett.

One man went away from a preaching service saying, "That was a fine sermon." Another said, "Pretty good choir." Another remarked, "The soprano flatted a little." A fourth said, "Service too long for this weather." Another said, "Too many preliminaries." One woman said, "The people in the choir whispered too much." Another said, "The minister's prayer was beautiful." One stranger said, "The sermon helped me. I will try to be a better man from now on." But where were the nine? . . . I may not be to blame for my own economic poverty. But I do not know where to lay the blame for my poverty of spiritual life, except on my own failure to acquire the riches of God's grace. . . . What will you say to the first soul you meet in the other world? Better be getting a pleasant greeting ready.—C. M. S., in *Christian Herald*.

received in change from his pocket he noticed that a silver half-dollar looked unlike any other half-dollar piece he had ever seen. Examining it closely he discovered that it was of the coinage of 1853. He recalled the fact that some one had once told him that a silver half-dollar of that date was very rare and that there was a premium on it. He put the coin back into his pocket and determined to read up on old coins. He did so with the result that he discovered that only three silver half-dollars of the coinage of 1853 are known to be in existence, and that the estimated value of his coin is four thousand dollars. Many silver coins bearing dates back of the year 1870 now have a high value and some of them are so rare as to be worth a small fortune.—*Junior World*.

CORNERED

The bazaar was in full swing when a young man strolled round the various stalls. He had no intention of purchasing anything. As he passed a tastefully decorated stall the pretty saleswoman detained him.

"Won't you buy a cigarette holder?" she asked.

"No thank you; I don't smoke," was the curt reply.

"Or a penwiper, worked by my own hands?"

"I don't write."

"Then do have this nice box of chocolates."

"I don't eat sweets."

The young woman's patience was exhausted.

"Sir," she said grimly, "will you buy this box of soap?"

The young man paid up.—*Selected*.

The conductor and a brakeman on a Montana railroad differ as the proper pronunciation of the name Eurelia. Passengers are often startled upon arrival at this station to hear the conductor yell: "You're a liar! You're a liar!" Then from the brakeman at the other end comes the cry: "You really are! You really are!"—*Boston Transcript*.

"Maud tells everything she knows." "Yes, it wouldn't be so bad if she would stop there."—*Judge*.

DEATHS

ROSEBUSH.—Sara Burdick Rosebush, daughter of Stephen C. Burdick and Elizabeth Peckham Burdick, was born at Alfred, N. Y., November 4, 1851, and died at Appleton, Wis., February 12, 1924.

Her people were of sturdy New England stock; pious, thrifty, and interested in education. She early entered Alfred Academy and continued her studies until she graduated from the college in the class of 1872. A thorough training in music was included in her education.

After graduation she taught first in Woodhull Academy, then for a time at Hamburg, N. Y., and in Springville Academy, where she had charge of the music department.

She possessed both musical skill and the power of musical interpretation to a very high degree. She was a teacher of rare ability.

In 1875 she was married to George Wesley Rosebush, and with her husband established a home in Alfred.

During many years after her marriage she taught music in Alfred and had charge of the music in the church. For twenty-five years she served as organist of the church.

Their home was blessed with four sons, and the training and education of these boys was a welcome task to which both mother and father devoted their lives with a zeal, system, and order seldom equaled.

Highly intellectual and deeply spiritual she, with her husband, thought out definite goals and ideals toward which the family program was constantly directed.

Never was that program relinquished until all the boys were graduated from college and established in homes or in business for themselves. That achievement was the great lifework of their home. And faithfully, lovingly, but uncompromisingly she devoted herself to that task until it was accomplished.

In early life she professed faith in Christ, was baptized by Elder N. V. Hull, and united with the First Alfred Seventh Day Baptist Church, of which she remained a faithful member throughout life. Her interests in the church and in religion were expressed in many other ways than in her long and able service as director of music.

She was interested and active in ladies' societies and various other organizations of the church. She expressed through these and other channels, a strong faith and profound religious experience.

Alfred University shared her deep and abiding interest. She was always solicitous for its welfare, and contributed in every way she could to the happiness and comfort of the students. No opportunity for rendering a service or giving encouragement to anyone escaped her.

For the past four years Mr. and Mrs. Rosebush have resided in Wisconsin in order to be near their sons who live in that state.

She is survived by her husband, now in frail health, and by her four sons: Judson G., of Appleton, Wis.; Franz H., of Port Edwards, Wis.;

Stephen C., of Appleton, Wis.; and Waldo A., of Spokane, Wash.

Funeral services at Alfred, February 14, were conducted by President Davis of Alfred University, assisted by Pastor Ehret of the First Alfred Church. Interment at the Alfred Rural Cemetery.

A poem, read by her own request at her funeral follows:

A POEM

• ("Requested to be read when I am gone.")
When on my day of life the night is falling,
And, in the winds from unsunned spaces
blown;

I hear far voices out of darkness calling
My feet to paths unknown;

Thou, who has made my home of life so pleasant,

Leave not its tenant when its walls decay;
"O Love Divine," O Helper ever present,
Be thou my strength and stay.

Be near me when all else is from me drifting;
Earth, sky, home's pictures, days of shade and shine,

And kindly faces, to my own uplifting
The love which answers mine.

I have but thee, my Father: let thy spirit
Be with me then to comfort and uphold;

No gate of pearl, no branch of palm I merit,
Nor street of shining gold.

Suffice it if, my good and ill unreckoned
And both forgiven through thy abounding grace,
I find myself by hands familiar beckoned
Unto my fitting place.

Some humble door among thy many mansions,
Some sheltering shade where sin and striving
cease,

And flows forever through heaven's green expansions
The river of thy peace.

There from the music round about me stealing,
I fain would learn the new and holy song,

And find at last, beneath thy trees of healing
The life for which I long. B. C. D.

CLARK.—Horace Benson Clark, youngest and last of the children of Jesse Clark to be called away was born in Plainfield, Otsego County, N. Y., April 3, 1851, and passed away at his home February 18, 1924, having attained the good old age of 72 years, 10 months, and 15 days.

While a young lad he moved with his parents to Leonardsville, N. Y., and lived there until he was a young man.

He was united in marriage to Flora E. Barber, March 18, 1876, and to this union were born six children: three sons, Lester B., of Olean, N. Y.; Rowland J., of Shinglehouse, Pa.; and Virgil A., of St. Paul, Minn.; and three daughters, Mrs. Grace C. Sanford, Mrs. Nina C. Bliss, and Miss Anna Clark, all of Little Genesee, N. Y.

When about twenty years of age he was baptized and united with the Leonardsville Church, and about forty years ago he brought his membership to the Little Genesee Seventh Day Baptist

Church and has been a faithful member to this church since.

Mr. Clark, as a young man, spent a part of three years in the early seventies attending Alfred University.

When married he lived in Barbertown, Pa., coming to Little Genesee in 1881, and has lived here since.

He leaves to mourn his loss: his wife; six children; six grandchildren; two nephews, Rev. H. D. Clark, formerly of Battle Creek, Mich., and Rev. Alden Collins, a Presbyterian minister, of Lafayette, N. J.; also two nieces, Miss Harriet Sherman, of New London, Conn., and Miss Grace A. Clark, of Syracuse, N. Y.; also other relatives and a host of friends.

"There's no wearying of his patience,
No repressing of his love;
You can never draw too freely
From the living Fount above.
You can never come so often
As your welcome to outward;
Love, long suffering and patience
You will find forever there."

Farewell services were held February 21, 1924, in the Seventh Day Baptist church in Little Genesee, the pastor of the church in charge. Interment was in the Well's Cemetery. G. D. H.

PRICE.—John M. Price was born at Mansfield, Ohio, December 17, 1852, and died at his home in Garwin, Iowa, December 25, 1924, aged 71 years and 8 days.

When about 10 years old, he with his parents located at Lisbon, Iowa, and later in Cedar Rapids, Iowa; and at the age of about twenty, years he located near Garwin, where he continued to live the greater part of the time till the close of life.

June 4, 1875, he was united in marriage with Mrs. Nancy J. Mudgett, who died several years ago. This marriage resulted in the birth of a son, Frank, now of Sioux City, Iowa, and a daughter, Grace, now Mrs. E. Ruppenkamp, of Garwin.

The deceased was a member of the United Brethren Church.

Funeral services were conducted in the United Brethren church of Garwin, on December 27, by Rev. E. H. Socwell, in the presence of a crowded house, composed of relatives and friends who were anxious to honor the memory of one of the pioneers of Tama County. E. H. S.

SEELY.—Helen Margaret Seely, daughter of Nelson and Harriet Fairchild Seely, was born in Bainbridge, N. Y., February 4, 1850, and died in Milton, Wis., January 19, 1924.

When she was seven years old her parents came to Wisconsin and located in Marquette, Green Lake County, where she resided until the summer of 1909, when she came to Milton. Since the death of her mother in 1903 she has made her home with her sister, Mrs. J. A. Inglis.

Miss Seely had many friends who valued her friendship and the true worth of her quiet, helpful life. She was a member and secretary of the Benevolent Society of the Seventh Day Baptist Church of Milton. This organization was noted for the beautiful quilting which they did.

Miss Seely, along with the other members wrought character, beauty, and comfort into the quilts which they sent far and near.

H. N. J.

SHANKLIN.—Andrew T. Shanklin was born near Crawfordsville, Ind., September 13, 1837, and died at his home in Cedar Rapids, Iowa, February 21, 1924, at the age of 86 years, 5 months and 8 days.

In 1852, he with the rest of his father's family came to Iowa and located on a farm near Wanbuk, becoming one of the pioneers of that locality.

When the Civil War broke out he enlisted in Co. H, Sixth Iowa Cavalry, and served till the close of the war.

In October 1867, he was united in marriage with Esther A. Bingham, who died April 5, 1900. To this union were born seven children, four of whom are still living.

In the year 1916, he was married to Mrs. Kate Ross, who survives him.

The deceased was a member of the local Grand Army Republic Post, in which he served as commander for many terms.

In early life he embraced the Sabbath and united with the Church of God and continued a faithful member till the time of his death.

Funeral services were conducted on February 25 in Wymen's Funeral Home in Cedar Rapids, Iowa, by Rev. E. H. Socwell, who was assisted by Rev. L. D. Stubbs, of Kenwood Park, also by the local G. A. R. Post, the Woman's Relief Corps, and the Ladies' Circle. At the close of the service the funeral cortege went by automobiles, twenty-seven miles, to Jordan's Grove Cemetery, near Wanbuk, where the body was laid to rest by the side of the companion of his youth. E. H. S.

TITSWORTH.—Ellen A. Kellogg Titworth, widow of Martin D. Titworth, died at her home in Adams Center, N. Y., on February 24, 1924, aged 75 years.

She was the daughter of Luke and Adah Maxson Kellogg and was born here June 27, 1848. Her mother died when she was only two months old and she was brought up in the home of her uncle and aunt, Orrin and Harriet Kellogg.

October 20, 1870, she was married to Martin Dunn Titworth, of Adams Center, who formerly resided in New Market, N. J. Mr. Titworth engaged in mercantile business after coming here and for a time was in a general store, but for the last forty-two years of his life he conducted a drug store. He died August 31, 1915.

Mrs. Titworth possessed many noble qualities. She was an artist and her home contains many of her fine paintings. She loved nature and flowers and her garden produced beautiful flowers which she loved to give to her friends.

She was a member of the Seventh Day Baptist Church in Adams Center, and for years was a teacher in the Sabbath school.

She is survived by many nieces and nephews who reside in New York, Illinois, Iowa, and California.

Her pastor, Rev. Loyal F. Hurley, officiated at the funeral services held at her late home on February 26. The body was laid to rest in Union Cemetery. L. F. H.

STEWART.—Amy Elnora Stewart, the little daughter of Professor Howard and Gertrude Campbell Stewart, of Auburndale, Wis., died at the home of her parents, February 13, 1924.

Little Elnora who was about two and one-half years old had been an invalid during her brief life. Brief funeral services were held on Friday afternoon, February 15, at the home of her grandfather, Hugh Stewart, in Milton.

"The still affection of the heart
Became an outward breathing type,
That into stillness passed again,
And left a want unknown before."

H. N. J.

LIPPINCOTT.—Clara M. Lippincott was a daughter of Perry and Rebecca Shie Lippincott. She was born in Walworth, Wis., December 4, 1900.

In 1907 the family removed to Battle Creek, where they have since resided. She received her preliminary education in the schools of Battle Creek and in 1919 came to Milton and enrolled as a student of Milton College. At the time of her death she was in the junior class. She was an active member of the Iduna Lyceum. She was very fond of music and sought to perfect herself in this art by enrolling as a member of the Treble Clef and College Orchestra. She was a valued member of the choir of the Seventh Day Baptist Church in Milton.

Clara was a Christian young lady with attractive ways and graces that made her a favorite with the students, faculty, and her many friends. In 1917 she was baptized by her pastor, Rev. M. B. Kelly into the fellowship of the Seventh Day Baptist Church at Battle Creek.

The faculty, student body, and a large concourse of friends were present at the brief memorial service held early Monday morning, February 25, in the Seventh Day Baptist church in Milton. The floral offerings were many and beautiful and were a fragrant symbol of the beauty and charm of Clara's life and a testimony of the love and appreciation her many friends had for her. The body was taken to Walworth, where interment was made in the family lot in the village cemetery.

H. N. J.

WILLIAMS.—Mary Elizabeth Chapman Williams, widow of John Williams, died at the home of her daughter, Mrs. D. S. Gurley, in Adams Center, N. Y., February 11, 1924, at the age of 87 years.

She was the eldest of the three daughters of Saunders and Betsy Lanphere Chapman being

born at Lowville, N. Y., July 22, 1836. After attending public school and the Lowville Academy she was engaged in teaching for a short time.

She was married March 12, 1860 to John Williams of Verona and for four years after their marriage they resided at Verona. They then removed to Lowville where they lived for fifteen years and in 1879 they came to Adams Center where she has since resided.

Six children were born to them. Their eldest son, Saunders C., died in 1881. Mr. Williams died about nine years ago and since that time Mrs. Williams has lived with her daughters. She was a devout Christian and held her membership in the old Watson Seventh Day Baptist Church, near Lowville.

Mrs. Williams is survived by three daughters: Mrs. Welthy Overton, of Adams; Mrs. Susie Gurley and Mrs. Alice Sisson, of Adams Center; two sons, Jesse L. Williams, of Durhamville, and Chester C. Williams, of Adams Center; a step-daughter, Mrs. Emma Robbins of St. Cloud, Fla.; a step-son, Jay C. Williams, of Riverside, Calif.; and by twenty-one grandchildren.

The funeral services were conducted at the home of her daughter, Mrs. D. S. Gurley, on February 14 by Pastor L. F. Hurley of the Seventh Day Baptist Church. Interment was made in Union Cemetery.

L. F. H.

CRANDALL.—Fannie O. Maxson was born at Bolivar, N. Y., October 13, 1845, and died at the home of her daughter, Mrs. William Lewis, near Henrietta, Minn., February 13, 1924, at the age of 78 years, 4 months.

When about four years of age, she with her parents moved to Milton, Wis., where she grew to womanhood.

Early in 1865 she was united in marriage with James P. Blakeslee, who died many years ago. This union resulted in the birth of one child, at whose home the deceased passed the closing years of her life.

Later in life the deceased moved to Farina, Ill., and about 1870 she was united in marriage with Frank P. Crandall. To this union two children were born; O. D. Crandall of Hammond, La., and Mrs. Pearl Sheldon, of Renfrow, Okla. From Farina, Mr. and Mrs. Crandall moved to Dodge Center, Minn., where they spent many years; and later in life they resided at Cartwright, Wis.; Gentry, Ark.; and Grimes, Okla. While living near Grimes, Mr. Crandall died, and since that time the deceased made her home with her daughter.

Early in life Mrs. Crandall was converted and, having become a Sabbath observer, she united

with the Seventh Day Baptist Church at Farina.

When she located at Dodge Center, Minn., she united with the Seventh Day Baptist Church at that place and continued in its fellowship until the time of her death. The deceased leaves to mourn their loss: one son, two daughters, fifteen grandchildren, and a large number of more distant relatives and friends.

Funeral services were conducted by Rev. E. H. Socwell, an old time friend, in the Dodge Center church, February 15.

E. H. S.

BOND.—Clifford Gerald Bond, the son of Ira and Alma E. Bond, was born at Garwin, Ia., December 12, 1883, and died at the State Hospital, Topeka, Kan., February 20, 1924, aged 40 years, 2 months, and 8 days.

When he was about a year old, his parents moved to Humboldt, Neb., where they remained about three years. He then moved with his parents to western Kansas where he lived for eight years. With the exception of a few years spent in Milton Junction, Wis., and nine years in Gentry, Ark., where his mother died, Nortonville was his home for the rest of his life. Here his father died, and here he was married to Alena Bond, February 11, 1914.

He was converted at Rock River, Wis., in his young manhood, and was a faithful worker in the Christian Endeavor society and church the rest of his life. He was a very conscientious Christian man, supremely interested in the things of God, and always willing to do whatever duty came to him. Nevertheless, on January 30, 1924, while communing with his God in the small hours of the night, he discovered that he had always been reserving for himself a secret recess of his heart, which he then yielded, and was filled with a most glorious peace and joy. Before he died he ex-

pressed to his wife a child-like trust and confidence in his Savior and a readiness to meet him face to face.

He leaves to mourn his loss three brothers: Robert L., of Farnum, Neb.; Dewey L., of Milton Junction, Wis.; and Leslie of Nortonville, Kan.; three sisters: Lenna Babcock and Ethel Greene, both of Nortonville, Kan., Iva Goodrich of Omaha, Neb.; a wife and four children, and many friends.

The funeral services, conducted by his pastor, H. L. Cottrell, were held at the Seventh Day Baptist church of Nortonville, Kan. Interment was made in the Nortonville Cemetery.

H. L. C.

CAST ME NOT AWAY FROM THY PRESENCE

JOHN PHILO TROWBRIDGE

Spurn me not in thy displeasure,
Turn thy anger into love.
Father, dearest Father, hear me
From thy righteous throne above.

Thy great heart is full of mercy,—
"Friend of sinners" is thy name,
Jesus is my only Savior,
He on earth hath borne my shame.

Look thou on his perfect merit,
Hear him pleading for his prize
In the souls that he hath ransomed,
And made heirs of paradise.

I have naught my own to offer;
All my hope of heaven I see
Shining through the painful shadows
Of the cross of Calvary.

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AMERICA FOR ME

'Tis fine to see the Old World and travel up and down

Among the famous places and cities of renown,
To admire the crumbly castles and the statues of the kings—

But now I think I've had enough of antiquated things.

O, London is a man's town, there's power in the air;

And Paris is a woman's town, with flowers in her hair;

And it's sweet to dream in Venice and it's great to study Rome;

But when it comes to living, there is no place like home.

I like the German firwoods, in green battalions drilled;

I like the gardens of Versailles with flashing fountains filled;

But, O, to take your hand, my dear, and ramble for a day

In the friendly western woodland where Nature has her way!

I know that Europe's wonderful, yet something seems to lack;

The past is too much with her, and her people looking back;

But the glory of the Present is to make the Future free—

We love our land for what she is and what she is to be.

So, it's home again, and home again, America for me!

My heart is turning home again, and there I long to be;

In the land of youth and freedom beyond the ocean bars.

Where the air is full of sunlight and the flag is full of stars. —Henry Van Dyke.

Sabbath School. Lesson XII.—March 22, 1924

THE REIGN OF SOLOMON. 1 Kings, chaps. 3—11: 2 Chron. 1.

Golden Text.—"The fear of Jehovah is the beginning of knowledge." Prov. 1: 7.

DAILY READINGS

Mar. 16—The Reign of Solomon. 2 Chron. 1: 7-12.

Mar. 17—The Reign of Solomon. 1 Kings 11: 6-11.

Mar. 18—Solomon's Wise Choice. 1 Kings 3: 4-15.

Mar. 19—The Temple Dedicated. 1 Kings 8: 54-65.

Mar. 20—A Paternal Exhortation. Prov. 4: 1-19.

Mar. 21—Remembering God in Youth. Ecc. 12: 1-10.

Mar. 22—The King's Beauty and Majesty. Psalm 45: 1-7.

(For Lesson Notes, see *Helping Hand*)

Look up and not down,
Look out and not in,
Look forward and not back, and
Lend a hand.—E. E. Hale.

THE SABBATH RECORDER

Theodore L. Gardner, D. D., Editor
Lucius P. Burch, Business Manager

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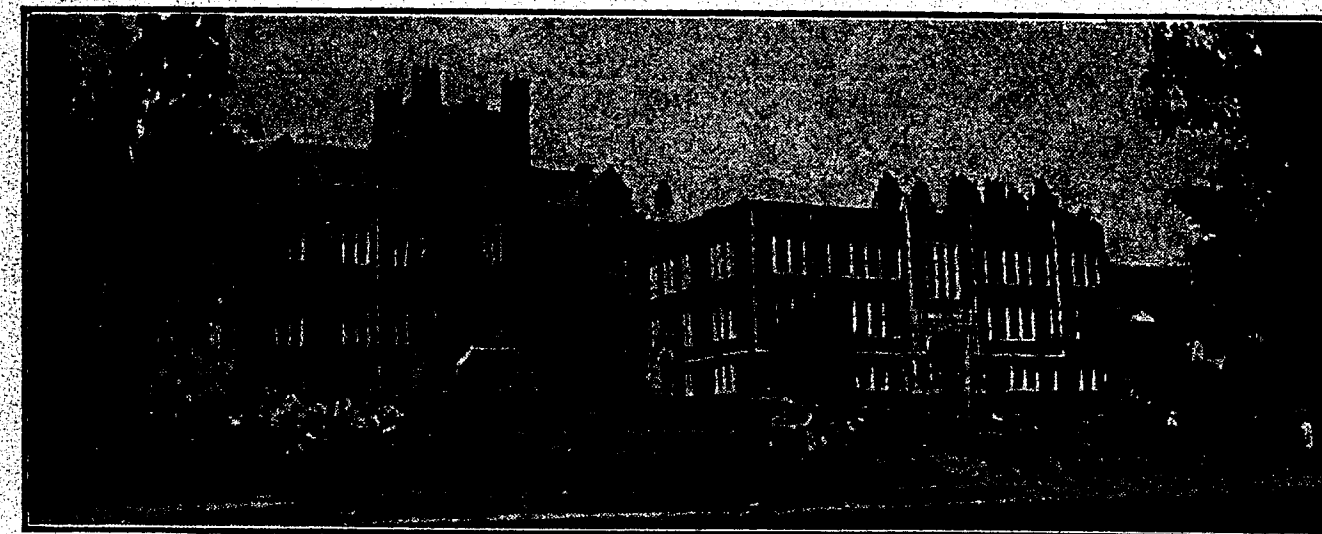
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"And finally that thou wilt most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility, and pacific temper of mind which were the characteristics of the divine Author of our blessed religion, and without a humble imitation of whose example in these things we can never hope to be a happy nation.

"Grant our supplication, we beseech thee, through Jesus Christ our Lord.

"Amen."

(This prayer is preserved in the archives of Washington Memorial Chapel, Valley Forge, Pa., by Rector W. Herbert Burk.)

—CONTENTS—

Editorial — An Age-long Testimony for the Divine Christ.—When the Philistines Rejoice.—Is the "Ninety and Nine" Reversed?—How Long Will the People Stand the Miserable Game of Politics?—Praying for Non-Residents.—A Correction 321-323	China	331-334
Concerning the Early History of the Sabbath and the Introduction of the Sunday into the Christian Church.. 324	Religious Revival in the Philippines. 334	
Parents as Educators.—Blessed Are the Tactful	Education Society's Page	335
..... 325	The Creation and the Sabbath.....	335
The New Forward Movement.—Those Special Sabbath Lessons.—Twenty Dotted Lines.—Sabbath Publicity.— Standing of the Churches.....	Home News	338
.....326-329	Woman's Work. — The Commuter's Ticket.—A Substitute for Jazz.— Minutes of the Woman's Board Meeting for March and April....	339-342
Echoes From the Anti-Saloon League Convention	Young People's Work.—Missions and Social Welfare.—A Thought for the Quiet Hour.—Junior Work.—Ten Ways to Kill a Society.—Faults to Be Avoided	343-345
..... 329	Children's Page. — India. — March. — The Kite That Waited.—The Burf-day Fairy	346-349
Missions. — Commendable. — The Missionary Impulse.—Letter From	If	350
	Sabbath School Lesson for March 29, 1924	352