

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

GEORGE WASHINGTON'S PRAYER FOR THE UNITED STATES OF AMERICA

"Almighty God: We make our earnest prayer that thou wilt keep the United States in thy holy protection: that thou wilt incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government; and entertain a brotherly affection and love for one another and for their fellow citizens of the United States at large;

"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.)

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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.
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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.

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(INCORPORATED, 1916)

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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.

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PLAINFIELD, N. J., MARCH 17, 1924

WHOLE No. 4,124

An Age-long Testimony For the Divine Christ

The man who studies carefully the origin and growth of the Christian Church must certainly find overwhelming evidence of the divinity of its founder, and of the presence of a power above the human in the little band of disciples he left to face the world-conditions of their day.

From a human viewpoint, everything was against them. Their Master had been buffeted by all the religious leaders of their time. None of the rulers, none of the leading sects, none of the great scholars, had believed in him. He had been persecuted and hounded by his own nation, driven from province to province, ridiculed and despised, until finally, in the eyes of all the world, he had been condemned by the courts and crucified between two thieves as a criminal!

His little handful of followers had been scattered to the winds and were filled with fears. They were all but hopeless.

One of the greatest scholars among the Pharisees was breathing out threatenings and slaughter against the few followers of the Nazarene—indeed all the world was against them, and from a human standpoint the outlook was hopeless.

As I study this matter today, more and more the conviction comes, that for the infant church to get on its feet, win the hearts of its opposers, convert persecutors, and make a standing or secure a growth in numbers as followers of the condemned and crucified Christ, was nothing short of a miracle and an indisputable evidence of the divinity of Christ, who said: "If I be lifted up, I will draw all men unto me."

No mere man, however good, could have such power over the sons of men. Many martyrs have laid down their lives for the principles they held dear, but none of them ever moved the world as the God-man has done. They lacked the power above the human which Jesus certainly possessed, and which, according to his promise, has been the life of the Church through the ages. How can any thinking person consider these wonderful things, and then call Christ only a man?

When one contemplates the giving of the marvelous power from on high—a power that gave the infant church a wonderful birth; preserved it through the Dark Ages; and a power that has kept it growing through all the storms of infidelity and skepticisms to this day,—how can he become panicky lest Jehovah will now give up the struggle and allow Satan to defeat Jesus Christ?

When the Philistines Rejoice

Controversies and divisions in an army surrounded by strong and bitter enemies must necessarily cause the foes to rejoice. In the enemy's country there is imperative need of unity and singleness of purpose on the part of the soldiers of the cross, if victories for Christ are to be gained.

With Israel of old, as long as the tribes were divided and local differences threatened some of them, the Philistines had their own way and the cause of Israel languished. But when, after persistent efforts of years they were persuaded to drop their local differences and unite under Samuel at Mizpeh, a great victory was gained.

When the outside world of today sees the three greatest denominations almost torn asunder and terribly weakened by controversies over creeds upon which Christ and his followers had little or nothing to say, just what might be expected happens: "The Philistines rejoice!" There can be no doubt about the inevitable results among outsiders when church controversies prevail. The unchurched multitudes are driven farther away, and the hope of ever reaching them is greatly lessened.

As to the Church itself, it must suffer loss of power by its bitter internal strife.

We believe that both sides in the present-day controversies are anxious to do good. They all desire to see a better world to live in, and all are hoping to induce men to adopt the high standards of living taught by Jesus Christ. Both parties are agreed in making war against greed and graft; against hypocrisy, sensualism, wickedness in high places and in low; indeed, they are one in the desire to destroy whatever tends to degrade humanity.

There are many more things upon which the two sides agree than upon which they differ. Jesus himself did not see fit to stress most of the things about which church leaders are quarreling today. If the two parties could only imitate the example of their Master, who seldom sided with Pharisees, Sadducees, Essenes, or other quarreling factions in the church of his day; and dropping their differences, just unite heart and hand in doing what Jesus did, the Church would truly be the greatest power for good in all the world.

What is to hinder? We still have the ever-present Savior—the power from on high—given to the disciples of old. Sinners still find in him a sure relief from their burdens of sin. Still the bereaved and sorrowing ones of earth look beyond the grave filled with comfort from him who said, "I am the resurrection and the life." Whenever earnest, trusting mission-workers carry the Christ to the lost in sin and degradation, vile and degraded sinners, as of old, sob out their confessions in penitence and in tears, and find new life and a glorious hope. Magdalenes still find a transforming power by coming to the ever-present Christ, whose feet they once washed with tears. Indeed, no soul today ever comes to Jesus in penitence, praying for help in deep contrition without substantial evidence of his divine power to save.

Multitudes are perishing for the warm gospel of an abiding Lord, present to save. What a shame that, in such a world, with millions perishing without the help Christians can give, they must behold the spectacle of a quarreling church whose leaders have fallen out, and who call one another hard names over doctrines and theories upon mysteries they do not understand alike!

No wonder the scorners and Philistines rejoice. What a blessing would come if both sides would stop magnifying their differences, and all together go to work as best they could to extend the influence and the power of the Savior, who went about doing good.

Is the "Ninety and Nine" In the days of Reversed? Moody and Sankey many churches were stirred to reach out after the lost by that dear old song:

"There were ninety and nine that safely lay
Neath the shelter of the fold,

But one was out on the hills away
Far from the gates of gold."

It breathed the very spirit of the parable of the lost sheep. The spirit of missions was in the air whenever great congregations united in singing about the Lord's search for the sheep that was lost. The scene portrayed was that of a great fold safely sheltered while one poor sheep had wandered away, for which there was much concern and over which there was rejoicing when it was found and brought back.

This view taken from the standpoint of the church shows proper concern on the part of many in the Christian fold for a single lost one out on the hills alone. It is proper for the ninety and nine to bestir themselves and take no rest until the one that is lost is found and brought back. As long as one of a hundred was unsaved the missionary spirit should pervade the Church.

If this be true what should be the prevailing spirit of Christendom when it broadens its vision and opens its eyes to see the world from another angle in which the *one* represents the saved and the number, *ninety and nine*, stands for the lost?

How can the Church of forty or fifty millions seem unconcerned when it realizes that more than nine hundred millions of earth's children never heard of the good Shepherd? Where there is one saved, more than ninety and nine are out on the hills away, wandering toward the land of the lost. From this angle of observation our old song would have to run something like this: "Where there is one saved sheep in the shelter of the fold, there are ninety and nine wandering away from the gates of gold."

Still it is no uncommon thing to find groups of people, who oppose foreign missions, and seem to be willing to let the millions in other lands go to eternity without lifting a finger to help them!

What would you think of half a dozen persons who had escaped from a great shipwreck, if they should climb to a place of safety on the rock, and instead of doing something to save as many as they could of the hundreds still on the wreck, they should sit down singing the songs of the saved and let the shipwrecked drop into the sea without a hope of escape? This may well represent the spirit of those Christians who will do nothing for foreign missions.

How Long Will the People Stand the Miserable Game Of Politics? How long will the American people endure

the disreputable game of low down politics in the national Congress in which congressmen are fairly running over each other in their efforts to couple the name of the President with the oil scandal, or with anything that will smut his character and prevent his becoming a candidate for the presidency? Every day it becomes more evident that certain political party leaders will leave no stone unturned in their effort to, in some way, discredit President Coolidge. To do this, the most dishonorable tactics have been resorted to by a committee of the Senate; and the American people may thank God and take courage because the President has been able to look the world squarely in the face and show, beyond a doubt, the utter fallacy of their charges, and the foolishness of their insinuations.

If one can judge by the tone of the most reputable magazines and papers, the country is seeing through the scheme and becoming tired of the scandal mongers' efforts to dishonor the nation's head.

In our humble opinion, the game of politics in which the stakes are high offices for professional politicians, is one of the greatest menaces confronting the nation. And unless the people awake to the danger and show their decided disapproval, great trouble must startle all lovers of free government.

The composure with which the people behold the open and flagrant violations of the Constitution by a regular army of outlaws within our borders, and by a great fleet of hostile foes to law and order always hovering near on both oceans, and insisting upon thwarting the will of the American people, is really alarming. And the utter indifference to open outlawry on the part of those elected to govern, and sworn to enforce the laws, is another alarming phase of our national life.

How long can these conditions endure and America remain a safe place to live in? The demand of this age is for a people wide awake to the dangers from the game of politics; and for statesmen to take the place of demagogues among our rulers.

Praying for Non-Residents An interesting note from Brother St. Clair shows a commendable interest in the Detroit Church for the welfare of its non-resident members. A special service of public prayer for them was held, in which certain persons were appointed to lead in prayer for members dwelling in various states. The names were given of those dwelling in distant sections of the country for whom prayer was offered. There were seven in Florida, and two children on the cradle roll; four in New Jersey; one in New York City; one in the District of Columbia; one in Ceylon; one in Maine.

The names of the non-resident members were written on the blackboard at the beginning of this prayer service, and request was made for the home membership to remember them daily in their prayers.

Brother Sinclair says that this service was one of "spiritual refreshing from the presence of the Lord."

A Correction Brother E. H. Socwell calls attention to an error regarding mission work in Texas by Seventh Day Baptists. In the SABBATH RECORDER of February 18, page 214, second column, a little statement appears regarding the lone Sabbath keepers in and around Edinburg, Texas, as follows: "They are holding up the light with no outside help, even such as comes from occasional visits from our ministers; for except a visit by Elder Severance and Elder Holston some three years ago, and my visit last summer, there has been no Seventh Day Baptist minister in the valley."

While Brother Socwell does not wish to be over critical in the matter, he thinks that for the sake of accuracy and a matter of fact, his visit to that valley should be mentioned. He writes: "I was sent into that country in 1914 under the auspices of the Missionary Board and labored at Lyford, Harlingen, Mercedes, San Benito, and Brownsville; and reported the same to our Missionary Board." The report was also published in the SABBATH RECORDER.

"Who has not felt the satisfaction that comes with the prompt and capable performance of an undesirable task? This satisfaction counts for more than we dream in the upbuild of character."

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

CORLISS F. RANDOLPH

I

FORERUNNERS AND RIVALS OF CHRISTIANITY; BEING STUDIES IN RELIGIOUS HISTORY FROM 330 B. C. TO 330 A. D. By F. Legge, F. S. A., (Honorary) Foreign Secretary Society of Biblical Archaeology, etc. In two volumes. Cambridge University Press. 1915.

The character of this work is well indicated by its title, *Forerunners and Rivals of Christianity*, and the period of 660 years covered, from the death of Darius (330 B. C.) and the ascension of Alexander (336 B. C.) to the baptism and death of Constantine in 337 A. D., gives, in the first half, an adequate historical background of events leading up to the birth of Christianity; and, in the second half, presents the first three centuries of its history, and the formal compromise of the Church with Paganism under Constantine. In a total of a little under seven hundred pages contained in the two volumes, there has been compressed a fund of information not easily found in so small a compass elsewhere. A "Table of Dates," covering fourteen pages gives a full outline of the political and religious history of the period; and a bibliography of twenty pages supplies a fairly adequate working basis for any one seriously interested in the subject. Certain authorities are taken for granted; such as, *e. g.*, the most of the classical authors, the collections of Greek and Latin Inscriptions (C. I. L. and C. I. G.), the Catholic and Jewish *Encyclopaedias*, Hastings' *Encyclopedia of Religion and Ethics*, etc.

Besides those in English, or in English translations, authorities in German, French, Latin, and Greek, are cited. The Arabic, Syrian, Ethiopic, Phœnician, Chaldean, Egyptian, Tyrian, Carthaginian, Indian, Persian, and other Oriental authorities are cited in translation. The copious footnotes supply other authorities, not found in the formal bibliography.

The first volume is devoted to the ante-Christian, and the second to the post-Christian phase of the subject. The Alexandrian conquest brought into the Empire such a multitude and such a diversity of reli-

gions, or cults, which poured into Europe in so vast a flood that Juvenal compared it to the "Orontes emptying itself into the Tiber." Certain of these religions present problems which, Legge declares, can not be solved until further discoveries are made. A Mithraic inscription of recent discovery shows the exalted power of the Persian god, Mithra, one of the most dangerous rivals of Christianity, at a date not later than 1272 B. C., and one authority would place the date about 1900 B. C.

Besides the cults of various Greek gods and their philosophies and of Mithraism; the cults of Isis and Osiris, and those of the gods of the Eleusinian Mysteries were among the more important. While the exact nature of the Eleusinian Mysteries is not definitely known, there is little doubt in the minds of classical scholars that they are minutely described in the *Metamorphoses* of Apuleius.

In his discussion of the origin of Gnosticism, the author makes this very significant statement; *viz.*,

"...Serapis, Mithra, Attis were all identified with the sun, whom philosophers like Pliny and Macrobius declared to be the one supreme god concealed behind the innumerable lesser deities of the Græco-Roman pantheon. Even the Christians could not long hold out against the flood, and the marks of compromise to which the Catholic Church came in the matter, may perhaps be seen in the coincidence of the Lord's Day with Sunday and the Church's adoption of the 25th of December, the birth-day of the unconquered Sun-God, as the anniversary of the birth of Christ."

Among the pre-Christian Gnostics, there are treated the Orphici, the Essenes, and Simon Magus. Authorities are cited for the belief that John the Baptist, and even Jesus himself, belonged to this sect. But conclusive evidence of this hypothesis is lacking.

The second volume treats of the post-Christian Gnostics, and the Ophites and Valentinus; of the system of the *Pistis Sophia* MS. and its related text; of Marcion; of the worship of Mithras (to whose mysteries no woman was permitted admission, and which, in its ultimate analysis, appealed more strongly to soldiers than to others); and of Manes and the Manichæans. The book ends with the death of Constantine and a triumphant, though sadly compromised, Christian Church.

It is unfortunate that the author has not

continued his history down through the final struggle with Neo-Platonism, which he appears to have minimized considerably below its real importance. It would also seem as if Serpent Worship merited more attention, especially as to its possible influence upon the African Church; and as if the references to the more modern Witchcraft and its possible connection with the Early Church might have been made fuller and more definite.

The copious index of nearly sixty pages is a model of its kind, and gives easy access to any subject treated in the work, even to its minute details. As he entered upon this work, its immensity must have been appalling to the author, both as to scope and detail; and it was little less than the touch of an artist that made it so compact and yet so readable.

PARENTS AS EDUCATORS—BLESSED ARE THE TACTFUL

"The child's first school is the family."—*Froebel.*

Two boys went up to a house and sat down on the steps, shuffling their muddy feet and dragging a heavy cart back and forth on the path. It was not their house nor even their own neighborhood, yet they had taken noisy possession. Presently a man opened the door, watched them quietly a moment and then said pleasantly, "How do you do? Won't you come in?"

The boys looked up in abashed surprise, sheepishly got up and hurried away without a word. The man smiled and closed the door.

The man could have shouted, scolded, threatened or abused the trespassers with doubtless unpleasant results before the boys went away. Because he was pleasant and tactful the annoyance ceased at once and the incident was closed.

We admire diplomacy; we sigh when we meet untactful persons who rub us the wrong way. A person may be good and yet lack the soothing balm of tactfulness. We realize this between older people but I wonder why we do not practice it more with children? Too often we are careless and blunt, hurting sensitive little feelings and often making it twice as hard for children to be good and kind because we are so untactful.

On a pretty suburban street there were ten boys who played together, and problems of property rights often came up. Every time a mother approached the boys in a friendly, reasonable spirit, the boys responded, and there was no trouble. One day a mother looked out of the window to see two boys fighting furiously over her smooth back lawn, while an admiring crowd of playmates gathered near. She thought a minute and then went out and stepped up to the antagonists, and said good-naturedly, "I don't like to have my pretty lawn torn up, so would you boys please go over to the vacant lot across the street to finish your fight? You see, this is my land and I can't have you fighting here, but there is plenty of room over there."

The boys stopped a minute, looked at each other, then each slowly grinned, gave her a cheery, "Sure!" and the whole crowd moved amiably up the street without finishing the fight.

Children do not like to be talked over as if they had no ears, and they are hurt and antagonized when their likes and dislikes are laughed at or their mistakes ridiculed.

A little girl, whose family had indulged in a hearty laugh because in dressing herself she put her underwear on *over* her stockings instead of underneath, said reproachfully to her mother, "I don't like you to laugh—it makes me feel so mean at myself!"

We would not dare treat our friends in such a manner, for we would soon be friendless. Then why treat little children that way when we need to be friends with them if we are going to teach or guide or help them? The friendship of little children is one of the sweetest, most precious gifts with which life can bless us, and unto the tactful shall it be given.—*National Kindergarten Association.*

TRUE GREATNESS

The highest place in councils of the state,
A man may know;
Yet seldom that in man which men call great,
Is really so.

But often he whose feet the path of fame,
Have never trod,
Is truly great because his humble name
Is dear to God.

—George I. Sill.

THE NEW FORWARD MOVEMENT AND SABBATH STUDY AND PROMOTION

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

THOSE SPECIAL SABBATH LESSONS

It has been some months since the Tract Board and the Sabbath School Board, acting jointly, asked the present writer to prepare a quarter's Sabbath school lessons on the subject of the Sabbath. Doubtless it will be a good many months yet before this series of lessons is ready for publication.

The first draft of the first lesson appears in this issue of the SABBATH RECORDER. It is our present purpose to have them appear from time to time in this paper as they are written. It is hoped that they may have some value for readers of the RECORDER. However, the writer has another object in view in having them published in this way. He will be very glad to receive criticisms and suggestions which will help to make these lessons of the most possible value.

It was the very earnest desire, especially of the Sabbath School Board, that these lessons be written with a view to their publication in book form. This fact calls for special care in their preparation. Of course that old motto is always a good one to follow: "What is worth doing, is worth doing well." It is hoped that this series of lessons on the Sabbath may become a real text book on the subject treated, and that it may bring to many lives the joy which comes through glad obedience to the will of God with reference to his holy day. It is for this reason that help from others will be welcomed.

TWENTY DOTTED LINES

The "Standing of the Churches" for the eight months ending with February appears in this issue of the SABBATH RECORDER. In scanning this table of receipts from the churches as it appears from month to month one can always find encouraging features. It may be noted in this report, for instance, that three churches have contributed to the Forward Movement budget

more money during the eight months of the present Conference year than during the whole of the previous year. These churches are: Adams Center, (N. Y.), Lost Creek, (W. Va.), and Second Westerly, (R. I.). The first two are still going strong, and at the end of the year will register still greater gains. Adams Center, like Second Alfred, has made a consistent gain each year; the only difference being that Adams Center came up well the first year and her gains from the second year have been rather small, while Second Alfred's first year was her smallest and her succeeding years have shown quite substantial gains.

The discouraging thing in this whole report is the number of dotted lines that stand over against so many churches. To be exact, just twenty churches are willing after eight months of the Conference year has passed by to let a dotted line represent the amount of their gifts to the Forward Movement, which is the great kingdom enterprise of Seventh Day Baptists. Last year there were four churches that were not represented in this great work. One of these, Salemville, (Pa.), has moved herself out of that list this year already. Stone Fort, (Ill.), did not ignore the matter last year, but felt that in view of their building program, which they are pushing with all their might, they could have no part last year in the larger work. Do I mean larger work? In the broader field. We are hoping they may have some part in the denominational work this year even beyond the borders of their own most promising local church and community work. We have encouraging word from Scio, (N. Y.). How many of the twenty dotted lines will be replaced by figures of substantial amounts before the end of March? Will not some one in every church that has not contributed this year raise the question of financial support of the Forward Movement right away. What shall we be able to write next month?

We know that in many churches it is simply a matter of delay, and not of failure. Riverside, (Calif.), was late this year, but we knew it would come. Last month they wiped out the dotted line with figures which represent more than a third of their quota. Riverside will be one hundred per cent for the full five years. Should it not

be the aim of each church this year to increase the percentage for the five year period above what it was for the first four years? Let our motto still be "Better."

SABBATH PUBLICITY

The American Sabbath Tract Society is giving some thought and study to the question of "Sabbath Publicity." In order to learn what is being done in the local churches along this line, as well as to get suggestions from the pastors and others with reference to possible plans for the Tract Board, the following brief questionnaire was sent out from this office:

A Committee on Advertising has been appointed by the Tract Board.

We believe that Seventh Day Baptists and their principles ought to be better known than they are.

In order that we may know what is being done in the churches along this line I am asking the pastors and a few others the following questions. I hope you will reply promptly and as fully as may seem wise to you.

Have you a bulletin board on the outside walls of the church building?.....
On the church lawn?.....

Does the local paper carry your church notices?..... Regularly?..... Occasionally?.....

Is it a standing notice?..... or does it carry new material each week?.....

What other methods of church advertising do you employ?

What suggestions have you to make as to what further might be done by the local church?

Have you any suggestions for the committee of the Tract Board?

General remarks:

A BULLETIN BOARD ON THE CHURCH LAWN

Up to the present time twenty-eight replies have been received to the above list of questions. We hope others will yet respond to our request for information and suggestions. We shall be very glad also if any who read this will come forward with some idea as to what may be done either by the local church or by the Tract Board to let people know about the Sabbath and Seventh Day Baptists.

Some interesting data have already come to hand in the answers received. We

shall speak at this time with reference only to a bulletin board on the church lawn. Several churches have such a bulletin board, but the fact that certain other churches are planning to erect a similar board is a matter of considerable interest.

Waterford, Conn.

Let us begin in New England, in old Connecticut. The Waterford Church has been thinking of this very thing, and perhaps in the spring will see to it that the matter is attended to. When this has been done, literally thousands of people passing along the splendid road which goes past the Waterford Church will read the name, "Seventh Day Baptist." This will be worth while whether the Waterford Church ever sees any tangible results from this advertising or not. They will be letting their light shine in one more way, and that additional ray may fall upon the pathway of someone who will be helped.

Plainfield, N. J.

Coming along down the coast to Plainfield, we have heard rumors of a possible move to place a bulletin board on the corner of Central Avenue and Fifth Street, the corner occupied by our beautiful church here. Fifth Street is the main thoroughfare through the city of Plainfield, and Central Avenue is also a prominent street. Many people pass here every day. Sometimes they walk up to the church in order to read the name on the board attached to the wall by the side of the front door, on Central Avenue. Doubtless they are attracted by the appearance of the church which is a beautiful and unusually attractive specimen of church architecture. Such a board as is contemplated will make it possible for all who pass, to know that there are Seventh Day Baptists in Plainfield.

Of course when the new denominational building is completed there will be another sign facing Watchung Avenue, and City Hall, and adjacent to the new Y. M. C. A. building: "The Seventh Day Baptist Publishing House." That will be worth while, too.

Lost Creek, W. Va.

The Seventh Day Baptist church of Lost Creek, the "brick church," as it has been called for years, faces the trolley line which connects Clarksburg and Weston.

(Continued on page 329)

THE STANDING OF THE CHURCHES

February 29, 1924

Churches	Quota	1919-20	1920-21	1921-22	1922-23	1923-24
Attalla	\$ 340	\$ 17.00	\$ 708.00	\$ 710.85	\$ 816.58	\$ 832.02
Adams Center	1,530	1,230.98	708.00	710.85	816.58	832.02
First Alfred	5,890	3,335.61	3,876.42	4,121.00	2,957.00	1,594.37
Second Alfred	2,940	768.34	1,145.90	1,358.13	1,577.43	562.30
Albion	1,870	622.27	279.83	95.00	327.07	27.50
Andover	620	148.49	201.25	63.35	206.87	73.50
Battle Creek	1,880	1,893.00	2,487.87	1,880.00	1,880.00	280.00
Boulder	920	460.00	920.00	460.00	220.00	.....
Berlin	970	.....	308.37	541.01	436.86	348.00
First Brookfield	1,490	769.60	1,550.58	1,072.34	1,054.93	471.37
Second Brookfield	1,240	987.56	1,157.50	613.63	801.81	312.84
Chicago	830	1,009.60	926.60	884.16	1,059.50	450.75
Cosmos	220	46.00	88.00	40.00	77.00	.....
Carlton	960	352.97	247.39	182.88	129.28	.....
DeRuyter	910	910.00	677.00	814.50	708.00	160.00
Detroit	.....	(Joined Conference 1921)	140.00	225.00	.....	.....
Dodge Center	1,240	1,250.00	458.45	275.58	501.77	168.05
Exeland	220	45.00	20.00	50.00	20.00	.....
Farina	1,650	1,650.00	1,019.95	1,161.64	1,336.02	482.43
Fouke	720	664.38	88.00	115.90	157.00	105.00
Friendship	1,200	430.00	679.83	536.00	232.50	165.00
First Genesee	1,970	985.00	1,895.79	1,197.17	1,211.00	450.00
Gentry	650	480.50	355.66	167.50	37.50	.....
Grand Marsh	280	.....	98.01	25.00	16.00	.....
Greenbrier	340	.....	70.00	50.00	100.00	.....
Hammond	460	703.00	619.54	575.01	568.50	169.00
First Hopkinton	2,860	114.53	1,178.68	1,351.29	1,255.11	565.10
Second Hopkinton	880	132.15	75.00	184.23	153.63	112.64
First Hebron	520	.....	150.00	520.00	232.00	45.25
Second Hebron	370	.....	67.00	22.00	56.00	.....
Hartsville	700	80.00	110.10	62.00	145.00	10.00
Independence	1,070	1,360.00	1,100.00	565.00	855.00	325.00
Jackson Center	1,180	200.00	95.00	160.00	96.59	65.00
Lost Creek	910	910.00	910.00	910.04	409.73	761.52
Little Prairie	370	.....	150.00	66.60	46.00	45.00
Los Angeles	240	275.00	240.00	240.00	345.00	35.00
Middle Island	730	90.00	100.00	190.25	60.00	.....
Marlboro	990	1,030.00	1,004.51	443.77	455.00	226.50
Milton	4,460	2,300.00	3,501.24	3,345.00	2,949.00	2,000.00
Milton Junction	1,990	1,138.74	2,240.00	1,202.00	1,562.75	500.00
Muskegon	.....	(Joined Conference 1921)	25.00	20.00	.....	.....
New Auburn	770	400.00	258.65	211.28	45.25	5.00
New York	660	1,075.00	948.06	1,077.41	1,167.41	772.02
Nortonville	2,240	2,240.00	1,440.00	749.00	1,250.00	205.00
North Loup	4,180	4,180.00	4,180.00	2,350.00	3,190.00	900.00
Piscataway	930	571.62	412.20	931.16	714.69	277.25
Plainfield	2,440	2,071.62	2,975.30	2,884.91	2,656.24	881.50
Pawcatuck	3,840	3,483.29	3,993.17	3,902.01	3,840.00	2,327.06
Portville	210	210.00	210.00	210.00	.....	.....
Roanoke	400	97.00	114.00	75.00	50.00	.....
Rockville	1,340	172.00	135.00	245.00	261.00	57.00
Richburg	390	293.00	390.00	192.10	195.00	72.00
Riverside	1,030	925.00	820.05	1,216.61	1,158.34	383.37
Ritchie	900	650.00	69.50	271.52	173.00	.....
Rock Creek	.....	(Joined Conference 1921)	13.00	10.00	.....	.....
Salem	3,220	3,213.50	2,634.55	3,309.20	1,850.30	1,085.00
Salemville	580	80.46	290.00	142.50	.....	25.00
Shiloh	3,550	1,344.04	3,674.30	1,637.01	1,873.26	1,048.93
Scott	490	.....	1.00	33.00	24.00	.....
Syracuse	270	88.99	107.72	78.22	76.00	39.50
Southampton	90	120.00	40.00	20.00	30.00	.....
Stonefort	350	107.00	100.00	159.00	.....	.....
Scio	180	7.71	.....	5.00	.....	.....
First Verona	820	800.00	827.12	820.00	665.86	463.75
Waterford	490	540.00	512.25	428.67	611.33	333.00
West Westerly	220	275.00	230.00	230.00	235.00	290.00
West Edmeston	550	550.00	345.00	300.00	360.00	75.00
Walworth	880	248.60	499.56	248.50	294.75	143.72
Welton	700	610.00	700.00	700.00	700.00	350.00
White Cloud	1,020	185.00	26.78	203.25	250.00	125.00

(Continued from page 327)

Many strangers pass over that inter-urban line connecting two busy cities. Doubtless many who pass on a "Saturday" wonder if there is a funeral being conducted there, because of the automobiles and the people. There is no funeral car in sight, and so they pass on with their mental query unanswered.

But Pastor Van Horn writes us that they are thinking of placing a church bulletin board out in front where it can be read by all passers-by. And that will be good.

Nortonville, Kan.

There is to be completed this summer a new state road passing in front of the Nortonville church. There has been some previous discussion of the question of a bulletin board in front of this church; at least the writer remembers that the matter was mentioned once in his presence by the pastor of the church. Now Pastor Cottrell writes concerning the prospects for the state road, and renews his hope that the bulletin board will be set up, so that those who run may read.

Attalla, Ala.

The Attalla church is on a busy country road leading in to Attalla. The pastor of that church writes that they hope to advertise themselves, or rather the church and the distinct truth to which they hold, by means of a bulletin board in front of the church.

Who will be next?

ECHOES FROM THE ANTI-SALOON LEAGUE CONVENTION

V

REV. A. L. DAVIS

Honorable George Wharton Pepper, U. S. Senator from Pennsylvania, made one of the very ablest addresses heard at the convention. It was a sermon that might well be preached in every pulpit in America. Said he: "Enforcement of law is good; obedience to law is better. But better still is the conviction that the happy man is not the chap who absorbs alcohol, but the fellow who cuts it out. As long as we admit that the happy man is he who drinks, then the Eighteenth Amendment is a curtailment of personal rights. But self-restraint

is a higher type of happiness than personal gratification." "If a man is at his best when he leads a non-alcoholic life," said he, "then the Eighteenth Amendment becomes a national declaration of independence. . . . It is up to you and me to make our fellow citizens see, not merely that they may be happy as well as dry, but that they may achieve happiness by becoming dry." Again he said: "I do not want to be the comrade of those whose only job is to clamor for the punishment of others. . . . I am glad to be a crusader, provided the object is not to kill the Saracens but to possess the Holy Land."

In closing he declared: "It is up to you and me to interpret our cause to our countrymen in the terms of good sportsmanship and manly strength;" to speak to them in "terms of the glories of liberty and not in terms of the irritations of restraint." . . . "Let us proclaim to them the splendor of the human body and the ideals of an independence of bodily appetites which should characterize every true American. 'Knowing the time, that it is now high time to awake out of sleep. . . . The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in strife and envying; but put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfill the lusts thereof.'"

A very dramatic speaker was Rev. George R. Stewart. "When the English army left Ireland," said he, "Pat exclaimed, 'Now, begorra, we can fight in peace'." And he declared our peace with the liquor interests is something of the same type. In this battle, "It is a fight between brains and heart on the one hand and stomachs on the other. God has stacked us upright. When a man runs on the level of his stomach, he is on the level of the brute." The highest type of civilization he declared to be that of passing our blessings untarnished on to others. "But," said he, "you never saw a hog pass an ear of corn on to another."

In the second place he declared it to be a fight between ignorance and intelligence. When people are dying with disease, we try to get to the source of the disease. We look to the sanitation, etc. He told of a man trying to clean out a polluted spring

of water, by dipping the water out. A neighbor chancing by exclaimed: "Go to the source, and drive the old sow out." We have applied that advice to ridding our country of the rum traffic.

W. E. ("Pussyfoot") Johnson world-lecturer on prohibition, followed Dr. Stewart. He declared that no capital in the world is as dry as Washington, and that no capital will compare with ours for cleanliness and sobriety. He told of the wet propaganda, which was a program of deceit, scattered broadcast over the world. He then produced a Paris edition of the *New York Herald* in which it declared that there were 3,000 in the hospitals in a single state in the U. S., sick with appendicitis, caused by drink. He declared the papers in other lands were full of such stuff, and that the people actually believed it. He told of a bow-legged man, who consulted a "medium" for help. He was told that he was made so by thinking, and for him to go to his home, and after retiring for the night, to say to himself eighty times, "Day by day, in every way my legs are getting straighter; day by day in every way, my legs are getting straighter." He became so enthusiastic that he forgot, and went too far. When he got up in the morning he was knock-kneed. "The wets," said he, "have carried their program of deceit too far."

"Since America adopted prohibition," said he, "world fires have been kindled." Two years ago he spoke to twelve thousand Hindus in India. He said: "All the great religions of the Hindus were teaching total abstinence when our ancestors were clothed in skins. So have the Mohommedans for twelve hundred years." He declared that there is now only one Moslem nation—Turkey—not under control of a Christian nation, and that Turkey is under prohibition. He said there are 1,000 Moslem newspapers, all dry; that the biggest Arab newspaper in the world had been dry for fifty years, and now that it has a Christian editor who was educated in an American college at Beirut.

Colonel William Hayward, United States District Attorney for New York, said when he was in his office, dealing with anarchy, treachery, and crime of every sort, he was discouraged; but when he got away from his office and met with others, he was

encouraged. He declared his office had lost but one big criminal case; that it had secured four thousand convictions under the Volstead Law, and but one hundred twenty-five acquittals had been secured and that there were two thousand awaiting trial; that the case of the rum-running schooner, *Henry Marshall*, seized outside the three-mile limit, had been fought through all the courts and had been won; that he had won the inter-transit case—the Anchor Line and that the big White Front Restaurant in New York, which had sold liquor defiantly had been closed, "padlocked"; that four hundred others would meet the same fate. He declared he had no trouble in getting convictions in the courts, but that those who were giving them their trouble were "the nullificationists at Albany." "Law," said he, "must be repealed, or obeyed, if we are to have government by law." He said the convention that nominated Lincoln had been stampeded by a group of people carrying into the convention a split rail. "But nobody is going to stampede any convention, this year, by carrying into it, not a split rail, but a brass rail."

THE CLOCK THAT IS ALWAYS RIGHT

In some public establishments there is always a clock that can be trusted to be always precisely right—true "Greenwich time." How is it done? Well, of course, it is a good clock, and it goes well, but that is not enough. It might soon be half a minute out, if it went only half a second wrong in an hour. But there is a wire between it and the master-clock at the Greenwich Observatory, and every hour, day and night, a little current of electricity comes along the wire from Greenwich, and puts the clock just right, corrects any mistake it may have made since the last time. That is the way for you to keep right. Every morning and every night—and often during the day too—you must have a little minute of electric current between you and the one great Master-clock. Keep time with him.—*The Way*.

"The one who has fallen dare not be satisfied with being restored to the position formerly held, but must rise to a yet higher place, if he would be sure of permanent uplift."

MISSIONS

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

COMMENDABLE

A recent letter from China incidently mentions the fact that the Seventh Day Baptist Church in Shanghai has just contributed \$50.00 (Mex.) to the Missionary Society. Under the system of exchange now followed, this item will not appear in the reports in the homeland. The native Christians have been giving freely to support our common Cause and are planning to do more in the future.

It is encouraging to know that the native Christians are helping the Cause so bravely. The mission work on any field should look forward to becoming self-supporting, and all connected therewith should be working to this end. This plan releases money and workers for new fields.

Many fields could become self-supporting long before they do, if all would do what they might. Ten families, tithing, can give their minister a living equal to the average family among them. A congregation of ten families is not large, and there are many communities now being helped that could be self-supporting, if all would bring in their tithes and offerings; and there are very many larger churches that could support several workers, if they would adopt the same plan.

It is commendable to be self-supporting if possible, and it is equally commendable for a church to support several workers if possible. It is commendable to be self-supporting, and it is commendable to carry forward a work with enthusiasm, helped by other disciples if help is needed. The great thing is to do what we can under the circumstances. Till we have done this we can not be commended; we can not receive the approval, "Well done good and faithful servant."

THE MISSIONARY IMPULSE

Another thing, it seems to me, a study of our history enforces, and that is the cleansing and enlightening power upon ourselves of propagating the Christian gospel,

of evangelization, which means the proclamation of "the good news," the missionary task at home and abroad in all the earth. The supreme duty of the Christian individual and of the Christian people is the bearing of witness. "Ye shall be my witnesses both in Jerusalem, and in all Judea, and Samaria, and to the uttermost parts of the earth" (Acts 1:8) "Go ye therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I commanded you" (Matt. 28:19). These are the last recorded words of Jesus, as reported by Luke and by Matthew, and loyalty to them has been the secret of purity of doctrine, of spiritual agreements, and of triumphant enthusiasm. There have been many sermons, discussions, and volumes on missionary conquests; but comparatively little attention has been paid to the reaction of witness-bearing upon the inner life and the spiritual vision of those who have been loyal to the great commandments. Nothing ever did more for our denomination in England than the great insight and enterprise of William Carey, and in our own country it may be said that the message of Judson and Rice to the feeble and scattered Baptist Church of the Atlantic Coast really created the denomination. Then as the men of Boston and Virginia and Georgia began to respond to that moving appeal, the churches came to a denominational self-consciousness which has never yet been dissipated or seriously weakened. Even the terrific strain of the Civil War did not destroy it, and for many years a letter from the Baptist Church has passed at its face value everywhere. It is as good in New Hampshire as in Texas, or Nova Scotia as Saskatchewan. And today nothing is more certain to revive the inner life of a church, to cleanse its faith and to lift it into the realm of unity and peace than zealous enlistment in the work of carrying the gospel to others. It has been justly said that Wyclif was a rebel against the Church of his day, but he interpreted the nobler and more permanent convictions of Christendom when he maintained that "preaching was the best work a priest could do, better than praying or administering the sacraments."

And we have always been in peril of a

serious error when we have failed to see that the command of "the Great Commission," as it is called, is simply the expression of the genius of the religion of Jesus. It is not an arbitrary order, such as might be given to a servant or a soldier, a direction that he is simply to obey without an inner response to its reasonableness and necessity. The story of the Duke of Wellington, who said that the missionary had but one task and that was to look at his "marching orders," "the Great Commission," and obey it, wholly misses the finer aspects of the Christian's relationship to the gospel. "I call you no longer servants but friends, for the servant knoweth not what his Lord doeth." The man who has really caught the spirit of Christ, and been deeply moved by the gospel, realizing what it does for him, cannot help seeking to share his blessing with others. One of the great missionary texts of the New Testament is in the Epistle of James: "If a brother or a sister be naked, and in lack of daily food, and one of you say unto him, 'Go in peace, be ye warmed and filled,' and ye give not them the things that are needful for the body; what doth it profit?" (James 2: 15, 16.) Our times have greatly responded to these words taken literally, but too many of us have missed their finer and larger implications. We have failed to realize that there is a spiritual nakedness and starvation, and that these spiritual needs make their own mighty appeal to the Christian heart. The bare command of "the Great Commission" may be sufficient for the legalist, but the Christian is not a legalist, and he realizes that witness-bearing unto all the earth, so far as we can reach, is the duty and privilege wrought into the very genius of the Christian revelation.

Paul writes to the Galatians, "Who did bewitch you, before whose eyes Jesus Christ was openly set forth crucified?" (Gal. 3: 1.) What exactly did he mean? Those Galatian Christians had never seen Christ. They were not present at the crucifixion. It is clear that what was in his mind was that when Christ was preached to them for the first time the tragedy of redemption was enacted in their experience. Before they heard the gospel, it was as though Christ had never lived and died. But when they heard it they were brought into rela-

tion with it. Then, "Christ was openly set forth the crucified." May we not dare reverently to draw the sublime inference from this declaration, and declare that when we are preaching the gospel we are doing what God did when he sent his Son into the world, for we are bringing men into relation with him? And the gift of God in the Cross of Christ is bestowed in the preaching of the gospel. Then the ultimate motive to evangelization becomes sympathy with God. We share his work; we enter into deep interior fellowship with his love and his purpose of grace. These are the reasons why the work of propagating the gospel reacts so profoundly upon the life of the Christian. It is not simply because we are obeying a command in doing this, though that has its own peculiar reward; but because in doing this we sympathize with the spiritual nakedness and hunger of those who do not have the gospel, and because we sympathize with the gracious purposes of God.

The history of our denomination amply illustrates the spiritual rewardfulness of the missionary enterprise. On the whole, it shows that the reaction upon our churches from propagating the gospel at home and abroad has been the principal factor in purifying our theology and emphasizing our profound agreements in the evangelical faith. The command of conscience is authoritative in the realm of action, just as the demand of reason is imperative in the realm of thought. And the harmony of the two obediences unite in a common devotion.—George Edwin Horr, in the *Heritage of Baptists*.

LETTER FROM CHINA

DEAR RECORDER FRIENDS:

This is the Chinese New Year vacation. How do you think I have spent most of mine? I went to Lieu-oo for three days. I did enjoy that very much. It seems a little like getting out in the country, though Lieu-oo is quite a large city. The hospital is on the edge, so it is quiet out there. Most of the patients had gone even then, so the doctors were having a little let-up. Miss Holway, the principal of Bridgman School, has been in the hospital for some weeks. While she is better, yet she is far from well, and since I came back have heard she may have

to go home for awhile. She is needed so much here that it seems hard to spare her even for a short time. While she is in China, we can consult her and she has great influence with her girls.

I came home from Lieu-oo to attend the East China Educational Association, but much to my disappointment, I have had the "grip" or the "flu" instead. But I am all right now, not even a cough. I have had a rest, even if I could not go to Wusih with Anna last week. Mother was up there the week before and both report a very enjoyable time. Now Miss Burdick is at Lieu-oo for a few days. The Crofoots have gone to Huchow for a week. Huchow, by the way, is the place where they hope to have a Union Normal School for boys in 1925, a much needed school, especially for those who teach in rural districts.

Our little day school about which I have written before is to have a change in teachers again. Mrs. Zung, the Bible woman, who has taught there this last semester, wishes to go out among the women again. We hope that one of the girls who helped there last year, will be willing to teach full time now. Mrs. Zung will be there mornings to give help if needed.

Anna West is superintendent of the Sabbath school here again this year. The others are teachers of course, including Mrs. Crofoot, who has a class of boys who study the lesson in English. Miss Li and Anna West go into the city Sabbath mornings to the Sabbath school held for the city children. I believe Miss Li is the superintendent there. From nine to ten Miss Burdick has been teaching some girls who had asked to write their names as probationers. Sunday morning, mother teaches a class in the Community Church Sunday school held out at the American school.

Some of the RECORDER readers may be interested in the plan followed by a few of the Christian schools for the purpose of preparing teachers. The government normal schools seem to be doing efficient work in training teachers. They give tuition free, with the understanding that after graduation each person must teach at least three years. In this way the country in part receives benefit for money expended. These teachers are very well trained indeed.

Mission schools have done something along the line of teacher training. Here in

East Central China, the Laura Haygood Normal School for girls at Soochow has for some time been sending out efficient women teachers. Two of our teachers were graduates of the shorter course which is two years beyond eighth grade only. But for one reason or another, only a comparatively few girls go to Soochow. Now some of the girls' high schools are introducing a simple course in teacher training into the senior middle school. I might digress long enough to say that at present the plan recommended and adopted by missions schools is the following: six years, primary; three years, junior middle school (our 7th, 8th, and 9th years); and the three years, senior middle school (sophomore, junior and senior years of the high schools at home). The girls entering the senior middle school, choose one of at least two courses—preparation for college or for teaching. At Bridgman (the girls' school near us under the Woman's Union Mission Board) those girls who expect to go to college take algebra, geometry and chemistry.

Now this is where I come in at Bridgman in this "normal work," as we call it. Last year all of the senior middle school second year girls took a course in very simple, applied psychology and also in story telling. The latter was for the following reasons: to give the girls more English, to help them to become accustomed to receiving and telling everything in English, and to give them principles that would apply to both English and Chinese story telling. For our text in applied psychology we used Margaret Slattery's book, "Talks To the Training Class" but supplemented it with books I used at Salem and with almost equal success, despite the fact that the students had to get it in a language foreign to them. Imagine if you can, junior and high school people in America taking such a course in French or German.

There were nineteen in my class last spring. One of these girls was particularly helpful, because she was a part time teacher and student. I have missed her this year. She is at Ginling, the Woman's College of the Yangtze River Valley, in Nanking. One of the others went to the Physical Training School of the Y. W. C. A. and six are taking the college preparatory course. The other eleven are this year having special methods in teaching the primary school sub-

jects and practice teaching in the same. The Chinese teachers in the primary school have helped greatly in supervising and in giving a series of talks on teaching the Chinese.

To say I have enjoyed getting back into this, my own work, is to put it mildly. The interest and enthusiasm of these girls truly is almost, if not quite, as great and altogether satisfactory as the best classes I had at Salem of the same grade. Some of those people at Salem were extra fine, too. The next class is not quite so promising, but I am seeing growth there.

The real test of the work done will come next year when this year's graduates are out filling positions of responsibility. I believe they will not be found wanting and I am sure will be better than a large number who have had only the work of the junior middle school.

Trusting that this finds you and the work of the denomination growing in service for the Master, I am

Yours sincerely,

MABEL L. WEST.

February 9, 1924.

RELIGIOUS REVIVAL IN THE PHILIPPINES

EVANGELIST W. E. BIEDERWOLF

The work we have been permitted to do in the Philippines has really been so wonderfully owned of God that I have been led to tell the story myself. The Philippine Islands, we feel, are ripe for a great evangelistic effort. With the intelligent youth of the islands, Catholicism has had its day. Its policy in the land has been its own undoing; and now the students, of which there are at least one million, are ready for the pure gospel of Christ.

The campaign opened in Manila on December 5 and continued one week, and from there we took ship for Cebu, the next largest city of the islands. The work was very largely among the students of the universities and high schools. Many meetings were held during the day. Homer Rodeheaver, of course, delighted everybody with his music, both of his voice and his trombone. Miss Grace Saxe conducted from two to three Bible classes each day, and it was my privilege to speak three, four, and sometimes five times a day. The meetings of the day culminated with the great evangelistic service at night when the largest

edifice in each city was filled with an anxious, interested crowd, mostly students, young men and young women, although not a small number of the older people attended as well.

Of course in the Philippine Islands we could use the English language, as all students are now taught English, and the meetings were conducted precisely as we would conduct them in the States. It was made very plain each night that the invitation given was for those who were not Christians. And how splendidly they responded: From one hundred to one hundred fifty each night made, as far as we could determine, definite, intelligent decision for Jesus Christ.

The older people, under the rule and influence of the priests for so many years, find it harder to break away; and the converts are therefore, as already stated, mostly among the young, especially the students and the more intelligent class. The number of decisions among the young men was far in excess of that among the young women, quite the reverse being the case in America; the reason in the Philippines being that the restraining influence of the Catholic parents is naturally much stronger with the daughter and the young women.

Still great numbers of decisions were registered among the young women and not a few among the people more advanced in years. In Cebu the meetings were held in the Theatre Orientale. One night one of the missionaries said to me, "Do you see that well-dressed woman up in the gallery in the box; she is the most notorious woman in the city; the head of all the houses of shame." In giving the invitation I repeatedly called to the gallery, and pointing in her direction I said, "Come, woman, come tonight." Suddenly she sprang up and started back toward the exit calling to her companion, another bad woman, as she went. I thought she had become angry and was leaving the building, but a few moments later I saw her standing with the penitent ones at the front. The next day she attended all the Bible classes, and was among the number at the dock to say "Good-bye" to us. I was told that she gave every evidence of having been soundly converted.

In this same city one night at seven o'clock I met all those who had come for-

(Continued on page 342)

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.

Milton College Review has in its platform such planks as the following:

- A Million Dollar Campaign for endowment and buildings.
- Larger salaries for instructors.
- The Daland Memorial Library.
- A new Ladies' Dormitory.
- Closer relationship between alumni and students.
- A college paper that shall be a center of student interest and an expression of student thought.

The religious preference of the one-hundred fifty-five students in Milton College are as follows:

Seventh Day Baptist	88
Methodist Episcopal	26
Congregational	18
Lutheran	11
Roman Catholic	7
Presbyterian	2
Baptist	1
Christian Science	1
Seventh Day Adventist	1

For the years 1919 to 1924, students from Seventh Day Baptist homes have been as follows: 73, 82, 85, 83, 88.

From other homes as follows: 27, 31, 43, 61, 67.

Such figures as the above illustrates what has been the case throughout our entire history, that our people have been, and still are interested in higher education.

A. E. M.

Alfred, N. Y.,
March 5, 1924.

"The misunderstood are usually the non-understandable."

THE CREATION AND THE SABBATH

REV. AHVA J. C. BOND

A Scripture Lesson

GEN. I: 1-5

In the beginning God created the heavens and the earth. And the earth was waste and void; and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the water. And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And there was evening and there was morning, one day.

GEN. I: 26, 27

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. And God created man in his own image, in the image of God created he him; male and female created he them.

GEN. I: 31

And God saw everything that he had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.

GEN. 2: 1-3

And the heavens and the earth were finished, and all the host of them. And on the seventh day God finished his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and hallowed it; because that in it he rested from all his work which God created and made.

JOHN I: 1-3

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made through him; and without him was not anything made that hath been made.

I PETER I: 17-21

And if ye call on him as Father, who without respect of persons judgeth according to each man's work, pass the time of your sojourning in fear: knowing that ye

were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ: who was foreknown indeed before the foundation of the world, but was manifested at the end of the times for your sake, who through him are believers in God, that raised him from the dead, and gave him glory; so that your faith and hope might be in God.

THE BIBLE A BOOK OF RELIGION

As we open our Bible and turn to the very first verse in it we read, "In the beginning God....," and immediately the soul finds rest in the fact that not only is it impossible to think back to a time when God was not, but all that is beautiful and satisfying in the universe has its source in him. This universe is the home of a Father.

It is not the purpose of the writers of scripture to increase our knowledge of material objects or to make us more familiar with physical laws. What we mean by scientific knowledge is not claimed for the author of the scripture account of the creation. Using the "language of appearance and of everyday life" the author wrote to teach the relation of man to God. This was his only theme. Such a treatment of the relation between God and man as is set forth in the first chapters of Genesis, lifts it above mere questions of materials and method into the realm of religious conviction and spiritual experience.

GOD BEFORE ALL AND IN ALL

With regard to the physical origin of the world and the natural laws by which it is governed we may accept any statement demanded by our knowledge and convictions as to the conclusions of modern science.

"There are many evidences today of the efficiency of material causes to produce much that we see all about us, and it is not difficult to trace the law of development in the physical world. But when we ask what gives harmony to these material causes, and what guides them to the production of certain ends, and what originally produced them, the answer must still be, not matter but intelligence and purpose. The discovery of the process by which the present existing living forms

have been evolved, and the perception that this process is governed by laws which have always been operating, do not make intelligence and design at all less necessary, but rather more so. Evolution by disclosing to us the marvelous power and accuracy of natural law, compels us more emphatically than ever to refer all law to a supreme, originating intelligence."—(Marcus Dods).

THE BIBLE OUR GUIDE

We have said the Bible is not a book of science, but a book of religion. It is the inspired Word of God, having full authority in questions of belief and conduct. It is a perfect guide to life at every stage of development, the sufficient source of comfort in every time of sorrow, the satisfactory answer to every problem that perplexes the human soul. This service is not rendered by magic, nor is this comfort and guidance the result of a blind faith. The Bible contains neither a system of doctrine to be believed, nor a set of rules to be obeyed. It is man's complete authority in life and practice.

In the early chapters we have the beginning of the history of God's revelation of himself, and of his will toward man; the broad and solid foundation for faith in God and obedience to his commands.

JESUS THE HEART OF THE BIBLE

This is the first lesson of the Bible; that at the root and origin of all this vast material universe there abides a living conscious Spirit, who wills and knows and fashions all things. The heart and center of the Book is Jesus Christ: He who is the guide and inspiration of every life that is truly lived. The Bible sets forth the religious experience of the race that gave birth to the Christ. It contains a four-fold account of that matchless life, and records all that Jesus began both to do and teach. The "Word" of man's creation is the "Christ" of his salvation. The God of creation is the God of redemption. The Word was in the beginning with God, and without him was not anything made that hath been made. This Word was made flesh and dwelt among us.

THE PURPOSE OF GOD IN CREATING MAN

The work of creation was not complete till man appeared. All else was preparatory to this final product. Man by his moral nature is more akin to God than to

his works. This fact reveals the purpose of God in creating the world.

God saw all that he had created and pronounced it good. But it was good only because it was the fit dwelling place for man created in the image of God. In that crowning act by which he created man a little lower than the angels, God's holy purpose found its complete expression. Now there dwelt in the earth a being with whom God might have fellowship; now the loving heart of God could go out to certain of his creatures in tender Fatherly care and solicitude; now the earth supported a being whom God might love and bless, and who in turn might love God and have communion with him.

THE POWER TO REDEEM MAN PRESENT IN CREATION

In the loving purpose and infinite power of God to effect such a consummation of his holy will at creation, there reside the desire and ability to carry through to the end. The outreach of God into the life of man was finally completed in the incarnation, yet the whole plan of God for man was present in the creation. Redemption is the superlative act of God in the history of mankind; but even the plan by which man must be redeemed is secondary to that act which gave him being and endowed him with a nature and character worth redeeming.

God can not be taken by surprise by anything that happens. His purposes are constant and eternal. His power and wisdom and his love are infinite. His provision for the redemption of disobedient and fallen man could not have been an after-thought. Present in the mind of God in the beginning was a full knowledge of human history and of human destiny which began to unfold at creation, and of which every event in the experience of man since has been a necessary part.

THE GOD OF NATURE

"Creation is the act of God which brought into being the materials, forces, and laws of our orderly universe. Nature is the result of creation, the present wonderful proof of the marvels of God's creative act." The God of the Hebrews was distinguished from all the gods by the fact that he created the heavens and the earth. This was no slight distinction, resting upon

a single act which took place in the dim and distant past. God not only spoke the world into being, but today as always he speaks to the children of men through nature. If, as the poet suggests, Nature speaks a various language, in harmony with our moods, always if we stop to listen we may hear in that language the voice of God. He still from flaming bush calls us aside for holy converse, and as of old in quaking tree-top gives us marching orders.

THE SABBATH IN CREATION

According to the Bible account of creation the earth was not finished when all creature comforts had been provided for man, but only when the continued presence of God had been permanently symbolized in the sanctifying of the seventh day. The holy Sabbath was instituted to commemorate creation, and to bring men into communion with the Creator of the world and the Author of life. In the morning of the world God established the Sabbath for rest and spiritual communion.

The two great purposes then in the creation story of Genesis are "to represent God as the creator of all things, and the Sabbath as a divine institution." (Georgia L. Chamberlin). Back of these truths man can not go: In the beginning God created the heavens and the earth and instituted the Sabbath. Such is the theme of the first creation story. Christian scholars are pretty well agreed that the purpose of the writer in describing the creation was to teach the relation of man to God and to set forth the divine origin of the Sabbath.

THE SABBATH UNIVERSAL

Since the Sabbath "was in the thought of God before it was observed by man or written into the legislation of any people," it is therefore "primeval and universal, and not merely Jewish."—(Sampey).

"This scripture (Genesis 2: 1-3) contains but one idea,—the institution of the Sabbath. It supplies an answer to the question, 'Why is no work done on the last day of the week?' The answer lies in the fact that God himself rested on that day from the work of creation, and bestowed on it a special blessing and sanctity. The writer's idea of the Sabbath and its sanctity is almost too realistic for the modern mind to grasp. It is not the institution which exists or ceases with its observance by

man; the divine rest is a fact, as much as the divine working, and so the sanctity of the day is a fact, whether man secures the benefit or not."—(Skinner).

SABBATH-KEEPING TRUE REST IN GOD

It is interesting and important to note how far the Sabbath rest of God becomes a part of the relationship which God sustains to the world here and now. One of the older theologians has said, "God's rest is communion with man and man's rest should be communion with God." The Sabbath should be thought of as a type of that perfect communion with God which shall determine for us what things should be done and what things should not be done, not only on the Sabbath day, but on all days of the week. The Sabbath is a symbol of the abiding God, and of our spiritual rest in him. As God rested in contemplation of his work of creation and by that rest sanctified the Sabbath, so our Sabbaths should be spent in the contemplation of a week's work faithfully done, and in spiritual rest in God, who created the heavens and the earth, and who crowned his creative work by making holy the seventh day.

TRUE SABBATH-KEEPING WORSHIP AND PRAISE TO GOD

The world, weary and sin-sick, needs nothing more than it needs to feel the presence and power of a righteous and benevolent God. Men, busy and preoccupied with the burdens of life, need frequent reminders of God's interest in them. The holy Sabbath ordained of God in the beginning is the means at hand for this high service. If in nature we may come into fellowship with the Creator of the heavens and the earth, in the Sabbath we may find the highest expression of the love of our Father. The faithful observance of God's holy day, as appointed by him in the beginning, becomes for us a mode of worship and a method of praise. The gift of the Sabbath is an expression of our heavenly Father's love. True spiritual Sabbath-keeping is an expression of our love to God. God speaks to us from week to week through the holy Sabbath of creation. We answer him back in the way we keep it.

THE SABBATH BLESSED AND A BLESSING

With such an origin as is revealed in the scriptures, what a wholesome and holy

character is given to the Sabbath day! With such a meaning and purpose as was held for it in the mind of God in the beginning, what joy and blessing are to be found in its proper observance!

Holy and blessed Sabbath day! Regular and frequent reminder of God's creative presence and benevolent purpose in the beginning; sublime symbol of his abiding interest in his children who dwell in the earth; glorious pledge of eternal rest in heaven when time shall be no more!

HOME NEWS

DETROIT, MICH.—In May, 1924, the Michigan Seventh Day Baptist Christian Endeavor Union will hold a convention in Detroit. Dr. B. F. Johanson, of Battle Creek, will preside.

On January 27, the Detroit Seventh Day Baptist Christian Endeavor welcomed Rev. A. J. C. Bond, A. M., D. D., the former president of the West Virginia Christian Endeavor Union. Dr. Bond comes from a live group of Christian Endeavor workers, the church of which he was once pastor (Salem, W. Va., Seventh Day Baptist) having extended the call to the Christian Endeavor societies of the state to meet at Salem to form a State Union. The occasion of Dr. Bond's visit to Detroit was in the interests of the Seventh Day Baptist Forward Movement of which he is the director. The Christian Endeavor members made a liberal subscription to this movement, while the wide awake, Social Committee served refreshments.—*Detroit Christian Endeavor News.*

"The young man who does his work pretty well can get along, but will never get ahead. He who does his work, whatever it is, exceptionally well, is the man who is recognized and admired. In the same way a pretty good Christian life is not likely to influence others much."

It is perfectly fair to compete with all one's might with other strivers after success and to distance them if possible. But the moment the advantage is taken of another, the element of evil comes in. Emulation is one thing; greedy determination to win at all costs is quite another matter.—*Exchange.*

WOMAN'S WORK

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

THE COMMUTER'S TICKET

The hard foraging for the winter citizenry of the trees is nearing a break. The snow is a light blanket. The leaves have been loosened from frost and there has been a surface thaw. It has been a hard life for the great gray owl in the poplars of the ravine. He has been in a lively meat market, with bluejays dashing at his head and crows badgering him. He can only shake his head and try to maintain dignity. You can hear him say he wished he had his glasses. The cardinal sings from a nearby treetop, indifferent, and the downies are busy on the tree trunks.

There is a new and softer note in the blue jay's call. The thicket and hedges are vibrant with color returning to stems, and the buds are swelling. The March symbol of spring is a stream released in the sun and running with dark waters by white snow banks.

This week there will be the song of the lark in a meadow. Then it is only a step to the vernal equinox.—*Chicago Tribune.*

A SUBSTITUTE FOR JAZZ

A question that is frequently asked by thoughtful parents is, "What substitute can I give my family for jazz?" There seems to be a misunderstanding as to what jazz really is and what part it has and will play in the future music of America. We are apt to designate all music of a cheap, so-called "popular" type as jazz, because this is the music which is usually most easily put out of joint, but jazz is not a type of musical composition—it is the manner in which the music is played. Any composition can be jazzed whether it be a bit of a Beethoven symphony or a hymn, for jazz literally means putting rhythm, melody and harmony out of joint, and it is the way it is done by the instruments playing the music, which produces what we call jazz.

Many people who have the wrong idea as to the definition of jazz, classify under that title all music that is in syncopated rhythm,

whether it be the ragtime of the American Negro or the czardas of the Slavic people. Yet there is a vast difference between good syncopation and jazz, and it would seem that greater knowledge of good syncopated rhythms would make jazz seem less attractive.

Let us consider, for a moment, the definition of the two terms. The *Encyclopedia Britannica* tells us, "Syncopation is the rhythmic method of tying two beats of the note into one tone in such a way as to displace the accent."

You will not find in any dictionary or encyclopedia the word "jazz" defined. The nearest approach to the word is "jasey, a wig made of yarn," which has nothing to do with our modern musical expression. Grove's *Dictionary* tells us that ragtime is a modern term of American origin signifying broken rhythm in a sort of continuous syncopation.

Syncopation has existed in music for centuries, and it is a curious fact that this fascinating accent of the short beat is always found in its most highly developed state in the music of the folk who have been held in political subjection. It seems to be, as it were, an expression in music of the desire for that freedom which has been denied to its creator. It is perfectly natural, therefore, that syncopation in an intense form is found among all Slavic people and among Hungarian provinces where gypsy life is an important part of the life of the folk. It was for much the same reason that syncopation became the natural expression of the American Negroes and was used by them for their "cake-walks" and curious dances.

We call the Negro syncopation "ragtime," and good Negro ragtime is one of the most important and distinctively American expressions to be found in our folk music. Many composers feel that it will be the cornerstone of the American school of music, and while we do not all agree with them, the fact remains that many of our greatest composers of the past and present American school have been influenced by syncopation.

Now jazz is something entirely different from ragtime, for jazz throws the rhythm into syncopation but changes the harmonic construction of a composition, so that original melodies are often hardly recognizable.

In ragtime, as in all other forms of syncopation, the throwing of the rhythmic accent onto the weak beat, distorts the melody, to a certain extent; but in jazz exactly the same thing is done to the harmony. The melodic line is, therefore, out of focus, for the partial tone instead of the simple harmonic tone is accented, and the same effect is therefore produced on the melody and harmony that is noticed in syncopated rhythm; then when syncopation is combined with these disjointed harmonic phrases, there is produced a very strange, weird effect which we call jazz.

Now, why is this type of music recognized as an influence we do not desire to cultivate? Simply and solely because we have found out that in order to have good music we must have the balance in perfect proportion of rhythm, melody, and harmony, the three basic elements of music. We can put our rhythmic line out of joint, as it were, through syncopation, and keep our control of the musical elements through melody and harmony; but when all three are put out of focus, we produce something which is not music at all. The ancients called the production of discordant sounds cacophony, and that is the term that modern musicians apply to this type of expression. Yet the ancient Greeks translated cacophony as "evil or bad tone." They evidently recognized that the influence of good music was lost when rhythm, melody, and harmony were put out of tune with each other.

Just what has caused the craze for this method of expression in music, it is not hard to discover. There is always a period after every great war when old customs and conventions are discarded and where there is a frank rebellion against existing conditions of form and expression. It is but natural that the great feeling of unrest which has broken down old ideas, old regimes and orders all over the world, should have taken some definite form in music, just as it has in all the other arts. The youth of America were taught that their country went into the war to save the liberty of the world, and they became imbued with a desire for liberty and freedom which they are reflecting in every phase of their daily lives. They have shown their bolshevism in their disregard for the elements of

music, and American jazz has been the result.

But it is not exactly a safe form of bolshevism, though possibly it will not do as much harm to our government as some other forms might have done, yet its expression is far from safe, as welfare workers in this country all testify.

We all know how the human organism responds to musical vibrations. We have all felt that music has inspired us to deeds of valor, has invoked martial enthusiasm in our hearts, has brought us dreams of happiness and contentment, has aroused our religious enthusiasm, has brought joy to our households, has brought us the best message of love, has been, from the earliest lullaby sung by our mother, to the death march, a part of our lives. When we think of all these moods that music has stimulated, we will recall that every composition which stirred our better nature has been music in which rhythm, melody, and harmony have been simple, straightforward, and clearly defined. The human organism then responds to musical vibrations.

What happens when we throw our rules of rhythm, melody, and harmony to the winds? Jazz disorganizes regular laws and order, and it certainly does affect the human organism in such a way that should not be disregarded by parents. It is well for us to remember that the Negro never sang out of tune, except when he was invoking the voodoo, and that when the Southern planters used to hear the wild barbaric cries which the Negroes termed as "Blues," no white woman was allowed to leave the house, for it was recognized that this type of music stimulated brutality and sensuality to such an extent that one must wait for its influence to die away.

When the pioneers on the plains heard the Indians dancing and interpolating wild cries which were out of tune, they realized that their lives were in danger because they knew that the Indians would soon go out upon the warpath. If this type of musical expression has always affected human organism to such an extent, it would hardly seem to be a safe influence for boys and girls at the most critical period of their lives.

But what can we use in place of jazz? That is the question. And the answer seems to be very simple: "Good Syncopa-

tion." Bring to your family the Hungarian dances, either in their simple folk form or as they have been arranged for concert use by Johannes Brahms or the Hungarian rhapsodies of Franz Liszt. Take some gay folk dances like the Krakowiak, the Mazurka, or the Kamarinskaia. Try some folk songs, too. "La Spagnuola" or "Teresita Mia" of Spain. The "Herin Song" of Hungary or some of the stirring Korbay songs. Listen to the "Habanera" from "Carmen" or the "Capriccio Espagnole" by Tchaikowsky. Try the Slavonic dances by Dvorak, the "Romanza Andaluza" by Sarasate. These are all good examples of syncopation.

But your young people will be attracted by good folk music even if the rhythm is not always syncopated.

An interesting case of the influence of a good folk tune upon the popular mind is the enthusiastic reception which is being given the "Parade of the Wooden Soldiers" from the Russian show "Chauve Souris." This is an adaptation of an old folk air, as is also the song "Katinka" from the same show.—*Anne Shaw Faulkner (Mrs. Marx Oberndorfer) National Chairman-Music, General Federation Women's Clubs, in Fruit, Garden, and Home.*

MINUTES OF THE WOMAN'S BOARD MEETING FOR FEBRUARY

The February meeting was held at the home of Mrs. George E. Crosley. Present were: Mesdames, West, J. H. Babcock, Crosley, A. E. and J. F. Whitford, Shaw with Doctor Anne L. Waite, visitor.

Mrs. West read the 112 Psalm and Mrs. A. E. Whitford offered prayer.

Minutes of the January meeting were read.

The treasurer read the monthly report, which was adopted.

Mrs. A. E. Whitford read a letter from Miss Fucia Fitz Randolph of Fouke School.

The corresponding secretary read letters from the committee of Reference and Council; and Federation of Woman's Boards of Home and Foreign Missions, New York City; Mrs. George W. Hills, Los Angeles; and Rev. W. D. Tickner, Jackson Center, Ohio. The board voted its approval of her answer to Mr. Tickner's letter. She read a proclamation for the

Day of Prayer, from the Woman's Boards of Home and Foreign Missions, which will be observed the first Friday of the Lenten season, March 7. She also read a resolution adopted by the Foreign Missions Conference at its session at Atlantic City, in January, against the traffic in opium and its derivatives.

Doctor Waite told of the use made of the book, *Save America*, in the Miltonian Lyceum of the college, in a recent debate. She spoke further of the advantage that could be derived from a study of the book, in the light of the temperance education necessary for intelligence on that question at the coming elections.

Minutes of this meeting were read, corrected, and approved.

Adjourned to meet with Doctor Waite in March.

MRS. A. B. WEST,

President.

NELLIE R. C. SHAW,

Recording Secretary.

MINUTES OF THE WOMAN'S BOARD MEETING FOR MARCH

The Woman's Board met March 3, 1924, with Doctor Anne L. Waite. Mrs. J. H. Babcock, Mrs. A. B. West, Mrs. W. C. Daland, Mrs. J. W. Morton, Mrs. A. E. Whitford, Mrs. G. E. Crosley, Mrs. J. F. Whitford and Mrs. Shaw, were the members there, with Doctor Anne L. Waite, Mrs. Lucy Wells, Mrs. A. B. Lanphere, and Mrs. F. A. Clarke, visitors.

Mrs. Babcock read chapter one of the first Epistle of John and offered prayer.

Minutes of the February meeting were read.

The treasurer read her monthly report and the board voted to adopt it.

The corresponding secretary read two letters from the Committee of Reference and Council. The first pertained to a book recommended for mission study, "*Chinese Church as Revealed in the National Christian Conference.*" The second, concerning the report of the annual conference held at Atlantic City in January. The board voted to buy as many copies of this report as the president and corresponding secretary deemed expedient.

Mrs. West read a letter from the Woman's National Committee for Law Enforce-

ment, concerning a conference to be held in Washington, D. C., April 10 and 11. The board voted to request Mrs. W. W. Clarke to represent it at that meeting.

The board further voted to ask the secretaries of the Eastern and Southeastern Associations to send representatives, or to co-operate with other organizations sending representatives to that conference. She also read of the "Pennsbury Leaflets" issued by the Religious Society of Friends of Philadelphia. She read a letter from Mrs. H. E. Davis.

Voted that the corresponding secretary write to the associational secretaries suggesting that the local societies be encouraged to help financially toward the outfitting of the family of Doctor George Thorngate, who will go to China after Conference.

Voted that Mrs. Crosley be added to the Conference Program Committee.

Doctor Waite read letters from Doctor Palmborg and Doctor George Thorngate.

The minutes of this meeting were read, corrected, and approved.

Adjourned to meet with Mrs. Morton in April.

MRS. A. B. WEST,
President.
NELLIE R. C. SHAW,
Recording Secretary.

RELIGIOUS REVIVAL IN THE PHILIPPINES

(Continued from page 334)

ward in token of their acceptance of Christ, and a fine large group it was. I explained to them again what it meant to be a Christian and found them all really very much in earnest and very intelligent as to what they had done. I then gave them an opportunity to ask questions and a most interesting time it was indeed. Some of the questions were as follows:

"Has anyone power to forgive sins but Christ?"

"If baptized in the Roman Catholic Church, must one be baptized again when he becomes a Christian?"

"Does the soul sleep in the grave at death as the Seventh Day Adventists teach?"

"Are we judged immediately upon our death or do we wait until the end of the world?"

"Is Reincarnation a Christian doctrine?"

"Will a good Buddhist go to heaven?"

Everywhere we have been importuned to make another and more extended visit, those on the field sharing with us the conviction that these lands are waiting and ready for a great evangelistic work. The missionaries in general are earnest, hard-working messengers of the Cross and most of them are holding true to the great fundamentals of the faith, although we regret to say there is cause for anxiety in this respect. But the missionaries who are really doing great things, are those faithful to the Word as the fully inspired and infallible revelation of God to the world, and these, thank God, are vastly in the majority. We will be back in the States in June ready for evangelistic work at the close of the Winona Bible Conference.

IT WILL HOLD MORE

"That measure's full up" said Rob, holding the wooden measure, and noticing the rounded top as his father poured the stream of yellow grain from the meal bag.

"Not quite," said the farmer. "It will hold a little more, if you shake it down well."

"Does, doesn't it?" answered Rob, thoughtfully, as a gentle shaking left a half-inch of the sides of the measure visible. "Now, it's full though."

"It will hold a little more," repeated his father, steadily. "Set it down hard once—there! A pint more will go in easily. Things look full long before they really are so. Some folks round up their time that way. Day's packed full. Can't get in another chore if they tried to. No time to do an errand. Dreadfully busy. Worst of it is, they think so, and 'tisin't all hypocrisy and excuses. What they need is a good shaking up and setting down hard. Never was a day so full it couldn't hold a little more. Hold that a minute, will ye, while I go and lead old Billy out?"

"I believe father heard me telling mother I was so busy I hadn't a minute to go to the store for her!" mused Rob, standing stockstill, holding the measure. "And I thought I was. I'm pretty close on time with that physics exam' coming tomorrow; but I might have done the errand. I could have studied all the way over and back if I'd wanted to. I believe I'll shake up my days a little. They'll hold a little more, if they do look full."—*Forward.*

YOUNG PEOPLE'S WORK

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

MISSIONS AND SOCIAL WELFARE

RUSSELL S. JETT

Christian Endeavor Topic for Sabbath Day,
March 29, 1924

DAILY READINGS

Sunday—Uplift for women (Gal. 3: 26-29)

Monday—Missions and peace (Isa. 2: 1-4)

Tuesday—Missions and justice (Isa. 42: 1-9)

Wednesday—Missions and health (Mark 16: 15-20)

Thursday—Missions and the home (Mark 5: 1-20)

Friday—Missions and children (Mark 10: 13-16)

Sabbath Day—Topic; What missions have done for social welfare (Isa. 1: 16, 17; Luke 7: 18-23)

Why do missionaries go forth? The motive must be powerful, for weak motives would not lead thousands of earnest men and women to spend their lives among uncongenial people, far from associations of home and country, nor would they induce the Christians of Europe and America to give millions of dollars annually for the maintenance of the enterprise. In fact, various motives are involved. They may be divided into two main classes—primary and secondary. The primary motives may be reduced to three:

(a) The soul's experience in Christ. All virile faith prompts its possessor to seek others. This is beautifully illustrated through the Christian experience which led Andrew, after he rose from Jesus' feet, to find first his own brother, Simon, and say unto him, "We have found the Messiah." It also led Paul to exclaim, "Woe is me if I preach not the gospel!" The person who has no religion of his own that he values, of course is not interested in the effort to make it known to others. The church that is not missionary will become extinct.

(b) The world's evident need of Christ. He who has knowledge that is essential to the welfare of his fellowmen is under solemn obligation to convey that knowledge to them. It makes no difference who those men are, or where they live, or whether they are conscious of their need, or how much

expense he may incur in reaching them. The fact that he can help them is reason why he should help them. This is an essential part of the missionary impulse.

(c) The command of Christ. The circumstances in which he expressed his wish were inexpressibly solemn. He had risen from the dead and was about to ascend to the Father. But ere he left his disciples, he said unto them: "All power is given unto me in heaven and earth. Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world."

There is no denying that command. Whether we consider the circumstances in which it was given, or the duty imposed, we must regard it as the weightiest of utterances. It is not a request, not a suggestion. It leaves nothing to our choice. It is an order, comprehensive, unequivocal: "Go!"

The secondary motives are influential with many people, and may be briefly enumerated.

(a) The philanthropic motive. This is stirred by the consciousness of human brotherhood and the natural desire to relieve the appalling suffering and ignorance which prevail throughout the heathen world.

(b) The intellectual motive. Missionaries have probably done more than any other class of men to extend a knowledge of the universe.

(c) The commercial motive. The missionary is the representative of a higher civilization. His teachings and his manner of living, incidentally, but none the less really, create wants and introduce goods. And so the missionary opens new markets and extends trade.

(d) The civilizing motive. The missionary is "the advance agent of civilization."

(e) The historical motive. People want to know that their money is yielding some tangible returns. Therefore statistics relating to the growth of mission fields and the various branches of work are indispensable and are valuable in encouraging missionary pursuits.

Perhaps our first thought of the aim of the missionary is to preach and teach, but

the masses in most foreign fields must be reached through a physical medium, Christ many times reached the souls of men by first ministering to the physical man. Rev. Eugene Davis said that next to his work as an evangelist, he would like to be a surgeon, because the need for missionaries skilled in surgery was great.

Great work is being done by our missionaries in several fields. With this work, there are needs. We as Christian endeavorers should seek out these needs and in different ways try to meet them.

Salem, W. Va.

(Mr. Jett wishes to acknowledge his indebtedness to *The Foreign Missionary* by Arthur J. Brown, D. D., for a part of the article above.—R. C. B.)

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

Our Master, when he was on this earth, not only taught and preached to the people, but healed them as well. By giving them physical help he was able to give spiritual aid also. He commanded his followers to do likewise, for he saw that in this way they could reach the people. Medical missions have been established throughout the world, and are rendering a great service, and thousands are being blessed in this way. If the sinner's physical body is healed first, then it is easy to bring the message of salvation to him, as the way has been prepared for the reception of it.

We, as Seventh Day Baptist young people, should be especially interested in our medical mission at Lieu-oo, China, in view of the fact that one of our number, Doctor George Thorngate, is going there soon to help in the work. We can be proud of our missions there and in Shanghai, for they have exerted wonderful influence over their respective communities, and many have been blessed by them. They need our support in every way. Let us pray for these consecrated men and women and for all missionaries who are blessing the world.

INTERMEDIATE TOPIC

The intermediates study the regular Christian Endeavor topic for this week.

JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

The meeting this week could be made more interesting by trying the following plan for the testimony meeting:

Previous to the meeting, have the Prayer Meeting Committee meet and print on small cards one letter corresponding to the word chosen. The word chosen will, of course, depend upon the number who regularly attend the meetings, thus if you generally have fourteen, the words "Junior Endeavor" might be used. Then the letters of the word should be rearranged and placed one below the other on another card. This last card is given to the leader who either calls out the letters or writes them, one by one, on the blackboard, and the person holding the letter called must give his testimony. After all have taken part let the juniors guess what word the letters spell. On the back of the cards could be written questions or pasted clippings to be answered or read for the testimonies.

Just after writing this article a nice little letter came in the mail from Mildred Hull, chairman of the Missionary Committee of the Milton Junior society, asking for one of the Chinese shoes. The letter was nicely written on small paper with the picture of a Japanese boy and Dutch girl in colors at the top, very appropriate stationery. Mrs. L. H. Stringer, the superintendent, is giving her juniors just the training they need. If more superintendents would let the juniors do the work and not do it for them!

Auntie Rutt says: "If I were chairman of the Prayer Meeting Committee, I'd try to arrange for a pre-prayer service with the leader, the members of my committee and any others who care to attend. Dr. Amos R. Wells says, 'During those few minutes of earnest petition for God's presence and power, the Prayer Meeting Committee will do its most efficient work.'"

TEN WAYS TO KILL A SOCIETY

1. Don't come to the meetings.
2. If you do come, come late.
3. If the weather doesn't suit you, don't think of coming.
4. If you attend a meeting, find fault with the work of the officers and other members.

5. Never accept office, as it is easier to criticise than to do things.

6. Nevertheless, be put out if you are not appointed on the committee; but if you are, do not attend committee meetings.

7. If asked by the chairman to give your opinion on some matter, tell her you have nothing to say. After the meeting tell everyone how things ought to be done.

8. Do nothing more than is absolutely necessary, but when members roll up their sleeves and willingly, unselfishly use their ability to help matters along, howl that the society is run by a clique.

9. Hold back your dues as long as possible, or don't pay at all.

10. Don't bother about getting new members. Let someone else do it.—*Michigan Endeavor.*

FAULTS TO BE AVOIDED

The following is a part of an Intermediate Christian Endeavor program arranged by John Reed Spicer, leader of the Plainfield Intermediate Christian Endeavor meeting, March 8, 1924. The comments under the various heads had been prepared and placed in the hands of members of the society who read them when called upon:

CRITICISING OTHERS

There is so much of good in the worst of us,
And so much of bad in the best of us,
That it is not wise for any of us
To sit in judgment on the rest of us.

—*Robert Louis Stevenson.*

INSINCERITY

Let us, then, be what we are, and speak what
we think, and in all things
Keep ourselves loyal to truth and the
sacred provisions of friendship.

—*Henry W. Longfellow.*

PESSIMISM

a. "A pessimist closes an eye, wrinkles his face, draws up the corner of his mouth, and says, 'It can't be done.' An optimist has a face full of sunshine. He beams on you and says, 'It can be done,' and then lets 'George do it.' But a pep-to-mist takes off his hat, rolls up his sleeves, goes at it, and does it."

b. "Keep your face always toward the sunshine, and the shadows will fall behind you."
"Happiness is a perfume you cannot pour on others without getting a few drops on yourself."

BEING LESS THAN OUR BEST

If you can't be a pine on the top of a hill,
Be a scrub in the valley—but be
The best little scrub by the side of the rill;
Be a bush, if you can't be a tree.

We can't all be captains, we've got to be crew:
There's something for all of us here.
There's big work to do, and there's lesser to do,
And the task we must do, is the near.

If you can't be a highway, then just be a trail:
If you can't be a sun, be a star;
It isn't by size that you win or you fail—
Be the best of whatever you are.

Douglas Mallock.

THE VACANT MIND

To know what you prefer, instead of saying
"amen" to what the world tells you you ought
to prefer, is to have kept your soul alive.

—*Robert Louis Stevenson.*

SELF-PITY

"Some people are always grumbling because
roses have thorns. I am thankful that thorns
have roses." "Don't envy an optimist; be one!"

USELESSNESS

"I see from my house by the side of the road,
By the side of the highway of life,
The men who press with the ardor of hope,
The men who faint with the strife;
But I turn not away from their smiles or their
tears—

Both parts of an infinite plan—
Let me live in the house by the side of the road
And be a friend to man."

SADNESS

(Don't go around looking like a funeral)
"The thing that goes the farthest toward making
life worth while,
That costs the least and does the most, is just
a pleasant smile.
The smile that bubbles from a heart that loves
his fellowmen.
Will drive away the clouds of gloom and coax
the sun again.
It's full of worth and goodness, too, with manly
kindness blent—
It's worth a million dollars and doesn't cost a
cent."

LOOKING FOR TROUBLE

"Do not look for wrong and evil—
You will find them if you do.
As you measure for your neighbor
He will measure back to you.
Look for goodness, look for gladness—
You will meet them all the while.
If you bring a smiling visage
To the glass, you meet a smile."

INTERMEDIATE C. E. SUPERINTENDENT.

*Plainfield, N. J.,
March 8, 1924.*

Satan is constantly on the lookout for
idle hands into which he may place his evil
commission—work which never fails to
bring forth a full crop of misery and dis-
appointment. He does not look for the
busy hands.—*S. S. Herald.*

CHILDREN'S PAGE

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

INDIA

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,
March 29, 1924

DAILY READINGS

Sunday—Darkened minds (Eph. 4: 17-19)
Monday—Worship of idols (Rom. 1: 22,23)
Tuesday—Heroes of faith (Heb. 11: 8-10)
Wednesday—Witnessing (Acts 1: 8)
Thursday—Pure lives (1 Pet. 4: 14-16)
Friday—Persecution (Heb. 13: 13, 14)
Sabbath Day—Topic; Christ's heroes and heroines
in India (Ps. 2: 1-12)

HAZEL LANGWORTHY

Central Association Christian Endeavor
Secretary

First, children, get your geography books and find India. You will find it is a large peninsula in the southern part of Asia, extending into the Indian Ocean. Also get your Bibles and RECORDERS and think about your daily readings.

Now try to imagine as you read what India was before missionaries went to teach the people there about the true God and Jesus.

The Hindu is the chief religion of India, which has proved to be very difficult to change. The difficulty is due greatly to the *caste* belief. There are different degrees, as the "High Class," and "outcaste." These castes are not to mingle or have anything whatever to do with each other. From one generation to the next and so on the sons *have* to follow the same business as their fathers. If a father is a robber, his son must also be. The son's sons must be robbers. A murderer has to train his children for murderers; a beggar trains beggars; a thief trains thieves. There is no chance for them to become anything else, for such people must not come in contact with the High Class people. These outcastes must not live in the same village, must not eat the same kind of food, must not even remain in the road if a High Class person is coming; but move out, because the High Class is afraid of being polluted by bad air from the breath of the outcaste. They

must not even use the village well; but have to go perhaps two or three miles out in the country if they wish water; and worst of all must not under any circumstance, think of entering a Hindu temple to worship the Hindu idols. If an attempt is made to enter, murder will be the result. Consequently the outcaste goes outside the village and makes a shrine; or even only a flat stone smeared with paint and set up in the ground will do for him to worship, for he must have something to pray to, to keep away the demons, goblins, and mysterious beings. Such is the belief of the heathen. Such has been the case for two or three thousand years, so there is no desire to be different from what they are. Children, try to imagine yourself and family as living in India as an outcaste!

Another condition which seems terrible is the girl-widow and all the tortures they have to go through. Following is just one illustration. Her name was Jewoobai, who was married when only seven years old, to a boy who had to leave as soon as the marriage had taken place. Sometime afterward, two hags came to Jewoobai one day and announced the death of her husband. As soon as this announcement was made Jewoobia was stripped of all her pretty dresses and jewels and put into a coarse garment. According to the Hindu belief she had committed some awful sin, and thus before she was fit to live with the rest again, she must be shaved of her hair; locked into a dark room; kept for a whole year; not allowed to see any person's face; and fed on a small bowl of porridge a day. By the end of the year she was sanctified but still hated by others.

Because of this terrible treatment which she knew must always be hers, she tried to drown herself, have a tiger eat her; but no use. Our God was keeping her for a purpose. One time she was made to be dropped on a bed of thorns and tied there till morning. Another time a fire was built under her head where she was bound. Cayenne pepper was put on the fire. Thus this torture had to be endured. But such did not have always to be endured.

One day when she was almost starved to death, Ramabai, a beautiful Christian Indian, came to her, sent by God. Jewoobai was taken by Randita Ramabai herself to a school and brought up to be a Christian.

THE KITE THAT WAITED

It was a red kite, made on slender bamboo splints in the form of a big bird. Theodore knew how fine it would look as it sailed up above the tops of the trees in the strong wind.

"May I buy that kite in the toy shop window with my allowance?" he had asked mother in the morning.

"Yes, indeed," mother had replied. "We will go down town for it together." But here it was, two o'clock in the afternoon, and mother was still up in the attic cleaning house.

"I need some string to tie up these old newspapers, Ted," she called down. So Theodore took her the string.

"Now, Ted, run out to the woodshed and bring me some nails and a hammer," she told him. "I am going to make a shelf with these boards."

On the way to the woodshed the boy nearly went out the front gate. The money was in his pocket, and he wanted that kite. He wanted, as he had all day, to tease mother into leaving her work and going down town.

"Please, mother, take me down town." The words came to Theodore's lips every time the clock struck, and almost with every bang of mother's hammer. But Ted knew that mother always kept her promises if she could.

At three o'clock mother ran down the attic stairs so fast that she nearly ran over Theodore. "Hurry and wash your face and hands," said she. "I will be ready as soon as you are. We're going now to get that kite."

How glad Theodore was that he hadn't bothered mother by teasing. So will you be glad, for mother and father are much more apt to remember their promises if they are not bothered about them.

Theodore's kite waited for him. So will your promised toy, or trip, or candy wait. And it will be all the nicer for the waiting.

—Selected.

THE BURFDAY FAIRY

"Mother, I am so sorry you're sick; will you be well pretty soon?" It was little four-year old David who felt so sorry for his mother.

David and his mother lived all alone in three small rooms, for they were very poor

Jewoobai became one of Ramabai's best Christian helpers. Ramabai's one guide was praying to our God very faithfully. Through prayer she has established a great mission for the education especially of child-widows, called the "Mukti Mission." Ramabai received her Christian education in England and has been to Canada and United States. Her death occurred just this summer.

Thus by keeping steadily striving, results have been great within the last few years. The hatred for the outcaste has decreased greatly; they have established schools and hospitals, taught industries, and all through love and reasoning.

Different heroes and heroines are Mr. Fairbanks, who has worked especially in establishing schools. Another one is Anna Kugler, an American, who started with just a small case of medical instruments. She started in by working on her veranda, then later using the veranda as a waiting room and a room for her hospital or office. After fifteen years she had the finest mission hospital in all South India. Mary Reed, an American, has helped greatly in the leprosy asylums. Mr. Wilkie-Brown has worked up a banking credit system. Another is Rev. Henry R. Ferger, who has taken the Scout Movement to India, through whom they have become real Scouts. These are just a few who, through the love of Jesus, have aided in changing millions of people from Hindu heathen to Christians. These converts love to sing our Christian hymns and many of them have become hymn writers.

Information from *Randita Ramabai—Hatch. India on the March—Clark.*

MARCH

In the snowing and the blowing,
In the cruel sleet,
Little flowers begin their growing
Far beneath our feet.
Softly taps the Spring, and cheerly,—
"Darlings, are you here?"
Till they answer, "We are nearly,
Nearly ready dear."

"Where is Winter, with his snowing?
Tell us, Spring," they say.
Then she answers, "He is going,
Going on his way,
Poor old Winter does not love you;
But his time is past;
Soon my birds will sing above you,—
Set you free at last."

—Junior World.

since daddy went to heaven. Mother had to work very hard scrubbing floors in a big office building and a near-by hotel to earn money to keep David and herself from being hungry and cold. But the work had been too hard and now mother was real sick and no money or friends.

David was almost too young to understand it all, but mother had to talk to someone, so she pulled David up to the side of the bed and talked to him.

"I will be better some day, David, dear, but now you will have to be mother's little soldier and take care of me."

"I'll take care of you, muvver, and get the doctor man and then you'll be all well for your burfday. Is your burfday this day, muvver?"

"No, dear, not until tomorrow."

"Will the 'burfday fairy' bring you something nice, way she did me?"

"I'm afraid not, honey, there is no daddy now, to tell the fairy about my birthday, as he did about yours. The birthday fairy is a very busy person and has to be reminded about birthdays."

"Muvver, can I get the doctor man, now?"

"No, my little soldier, mother has not money enough to pay the doctor; but if you will bring me my purse, I will give you a little money and a note to the drug-store man, and he will give you some medicine that will help mother to feel better." David found her purse in the drawer, brought it to his mother. She gave him a coin, the little notes and kissed him good-bye. Standing in the door-way, David called back, "Good-bye, muvver."

"Good-bye, dear," and as David closed the door, she lay back on her tumbled bed, weary, sick, and discouraged.

When David reached the drugstore, he had to wait a few minutes for the clerk to come. While waiting he listened to a lady who was telephoning. This is what he heard:

"Hello, central?"

"Give me 45Y121."

"Is this Mrs. Burton Fairway?"

"This is Mrs. Judson. My daughter is quite ill this morning, can you come over and help me a little while?"



"Thank you, and will you stop at Dr. Everson's and ask him to come in, then please go to Maxwell's store and have sent up a bag of flour, a half bushel of potatoes, pound of rice, and some meat for broth; and then stop at a florist's and get some flowers."

"Yes, all right, I'll look for you in about an hour. Good-bye."

Little David was so intent on this one-sided conversation that he jumped when the clerk touched his shoulder.

"What can I do for you, little man?" David handed him the coin and the note and in a few minutes he was hurrying home with the medicine. His little mind was still thinking over and trying to straighten out that telephone message.

"That lady was talking to the burfday fairy I know; she called her 'Mrs. Burfday Fairy.' I guess her little girl is sick on her burfday and she is 'mindin' the fairy. If I had a telephone I would talk to her about my muvver's burfday. There is one in the hotel where muvver works; I guess I can go there and s'prize her," and David hurried faster, now that he had made up his mind to help his mother get well and have a nice birthday. He carried his package to

his mother; but finding her asleep, he tiptoed out and ran over to the hotel where he had often been with his mother.

"Hello, David, how is your mother today?" asked the hotel clerk behind the desk.

"Muvver's sick, she is, and I want to telephone to the burfday fairy to come and help her get well 'cause tomorrow's her burfday." The hotel clerk, being very fond of David, told him to come around behind the desk and use the 'phone; he put a hassock down for him to stand on so that he could reach.

Out in the lobby of the hotel sat a big man. He had just come to the hotel from the far West on business and was waiting for a certain man to meet him there. He was quite interested in the one-sided conversation which he heard:

"Hello central. I want Mrs. Burfday Fairy. Hello Mrs. Burfday Fairy. This is David. My muvver is awful sick and she hasn't any money for the doctor man and we want somethin' to eat. Please come right over and help her, and stop at the big store and send us lots of things to eat. I am 'mindin' you tomorrow's muvver's birthday. Muvver said you had to be 'minded 'cause you 's so busy. Please hurry and bring the doctor man and some flowers. Good-bye, David." David jumped down, said "thank-you" to the hotel man and went off happy, for of course, he didn't know that there was no one on the wire to hear his message. When he had gone, the big man went up to the desk.

"Say," he said, "what's the meaning of all that foolishness?"

"That boy's mother is a char-woman here in the hotel and she is sick. I judge from the boy that she must be in need of money. Looks like the child was trying to get help from some fairy. Poor kind of help. The kid'll be disappointed when no 'burfday fairy' shows up." And the clerk turned back to his books again.

"Look here," spoke the stranger again, you must know where she lives?"

"Sure, I do."

"Well, here's a ten-spot, go to your telephone and order a doctor up there and then have 'lots of things to eat' sent up from a grocery. I loved a little woman once and I wouldn't want her to be in this shape," and he turned away to hide his feelings.

The hotel clerk was only too glad to carry

out these instructions, and when he gave the address to the doctor, the big man jotted it down in his notebook.

Soon after dinner the doctor called on David's mother and a little later a large supply of groceries was delivered. All David could say was, "I 'minded the burfday fairy, muvver, on the telephone." David's mother knew that David had tried to get help and that some kind friend had come to their aid, but that was as far as she could think it out with her poor aching head.

The big stranger in the hotel finished his business and found he had two hours before his train. "Guess I'll step around to David's home and see what sort of folks I am playing 'burfday fairy' to," he mused to himself. This he did and when David opened the door, the stranger said, "May I see your mother, David?"

"Are you another doctor man?" David asked.

"Oh, no, I am just the burfday fairy you telephoned for."

"No, you're not," declared David, "'cause she's a lady." This made the big man laugh and just there David's mother called to David to ask his friend in. The man stepped into the next room and when he looked at the invalid on the bed, he cried:

"Catherine!"

"James," the lady cried at the same time.

Catherine was "the little woman James loved once." In a little while it was not hard to convince David that the big man was the "burfday fairy," after all.

R. M. C.

A WET DRY

Patient Parent—"Well, child, what on earth's the matter now?"

Young Hopeful (who has been bathing with his bigger brother)—"Willy, dropped the towel in the water, and he's dried me wetter than I was before."—*The Passing Show (London)*.

FASTER THAN THE FASTEST

Orchestra Drummer—"I'm the fastest man in the world."

Violinist—"How's that?"

O. D.—"Well, I beat time."

V.—"So they say."

O. D.—"Time flies, doesn't it?"—*Chaparral*.

IF

(The Bible, the Papacy and the Sabbath)

GEORGE A. MAIN

If it is true, as the Scriptures record, that God is *unchangeable* (Ps. 33: 11; Mal. 3: 6; Jas. 1: 17); then every *scriptural truth* concerning God is still the truth, today.

If it is true that God unchangeably *blessed, hallowed, made sacred* the *seventh day* of the week (Gen. 2: 3; Ex. 20: 10-11); then the seventh day of the week is still, today, sacred, even if a man has confused the days of the week as some affirm, and hence the true Sabbath become lost to us; and, every one who accepts *Sunday* as the *first* day of the week must, therefore, acknowledge the sacredness of the day just *preceding* Sunday.

If, as the dictionary states, defiance of God and his Word is blasphemy; then either the denial of the seventh day as sacred or the pretense that the first day is sacred, which God declared to be a work day (Ex. 20: 9; Ezek. 46: 1), is blasphemy.

If it is true that the seventh day is the Sabbath of the *Lord* (Ex. 20: 10; Isa. 58: 13), as well as the Sabbath of the *Law* (Ex. 20: 1-17; Deut. 5: 7-21); then even if God's *Law*, as some claim, has been abolished, the seventh day is still the Sabbath of the *Lord*, for the sacred truth that "The seventh day is the Sabbath of the Lord" (Ex. 20: 10) is not a *command* or a *law* at all, but a plain and unimpeachable declaration of *fact*.

If it were true that God's law had been done away, then, since God's Law embraced the *whole* Decalogue, not merely *man's* preferences therefrom, it would necessarily follow that with the liberty to violate the Fourth Commandment and desecrate God's holy day must also go the right to worship other gods, to steal, to bear false witness, etc., for these commands must stand or fall *together*, as the *Law of God*.

If it is true that the definite Seventh day of the week was chosen by Jehovah to be peculiarly sacred because that day of the week, only, could most fittingly commemorate His creative powers, the completion of His handiwork (Gen. 2: 1-3; Ex. 20: 11) and, hence, the "birthday of Nature,"

then every wonder of nature, the unfathomable laws of life, the fragrance and beauty of the flowers, the marvels of radio, and the countless other wonders of nature surrounding us all everywhere, should be inseparably linked in our thoughts with the sacred *day* which God chose to commemorate their creation.

If it is true that the definite seventh day breaking, of even the least of God's laws, none of which were ever to pass away, was to jeopardize our standing in His kingdom (Matt. 5: 17-19); that Christ, Himself, was an ever loyal observer of the Sabbath (Luke 4: 16), which day could have been no other than the day *before* the first day of the week (Matt. 28: 1); that Christ's concern for the proper observance of this Sabbath was so real that He urged special prayer that its desecration might be prevented when Jerusalem was to be destroyed many decades after the beginning of the "new dispensation" (Matt. 24: 20); that, whether or not Christ is to again dwell on earth among men, the seventh day is still His Sabbath and would be so here, for He "is the same yesterday and today, yea and forever" (Heb. 13: 8); and that the name "Christian" means one who not only accepts Christ's teachings but also follows in His steps; then any one who affirms that God's law was destroyed or done away at the cross, or who denies that the customary observance of the Sabbath is a Christian duty, is just to that extent a *non-Christian*, repudiating both the precepts and practices of Christ.

If it is true that God chose the Hebrew people (Isa. 49: 6), to be a light to the whole world; and if it is true that one of the God-ordained lessons they left the world was that true prosperity was possible only when accompanied by loyalty to His Sabbath (Isa. 58: 13-14; 56: 2; Jer. 17: 24-27; Ezek. 20: 12-13, 20-21, 33-36; 22: 8, 26; 23: 38-39; 2 Chron. 36: 16-21); then we have lost one of the plainest lessons of God's word if we fail to see that the *present* sins of the world are largely the direct consequence of the present denial of his holy day and the attempt to create a substitute.

If it is true, as the papacy admits and as history unmistakably teaches, that the present widespread profanation of the Sabbath of the Bible and the apparent partial sub-

stitution of the first day of the week for it, are impositions upon the world traceable solely to Roman Catholicism, then not merely present Sabbath keepers but *every* true Protestant should use his or her very best efforts to bring *every* Protestant church of *all* denominations back from this seeming acknowledgement of Roman Catholic supremacy in religious matters to sole and unconditional acceptance of the Word of God.

EDUCATION AS AN ASSET TO SUCCESS

No matter what a man's work he can do it better if he is well informed. And the point here is that education, while it has a larger bearing than a mere preparation for one's trade or profession, it is the very best equipment for any sort of efficiency.

Whatever your peculiar calling, your expertness is more telling if it rests upon a basis of general culture.

As a stenographer you will do better work and your chances of advancement are much greater if you are familiar with history, know your Shakespeare, and are not in doubt as to whether Botticelli is "the name of a cheese or a violin."

As a lawyer, doctor or preacher, your reputation will very likely rest as much upon your "all aroundness," your wide acquaintance with the inside of great books and the general impression that you are not a narrow minded specialist, as it will upon your technical finish.

Culture means intellectual background.

It means accumulated force behind your stroke.

It means that you are not only capable yourself, but that you know how to absorb and use the capability of wiser persons.

It gives you perspective.

It increases your personality.

It strengthens your influence.

It keeps you from settling down to become a mere cog in the wheel, a little specialized piece of machinery to do a certain task, and makes you a Human Being, alive, vibrant, radiating.

It makes you Somebody, not just Anybody.

Many a mother has realized too late that she has no hold upon her children because of her lack of knowledge. They have grown up and gotten away from her.

Many a man has risen in the business world only to be humiliated because he has neglected to acquire that education which alone would qualify him to mingle on terms of equality with well informed people.

In fact, no man or woman, who has neglected an education, does not bitterly regret it sooner or later.

And no living person was ever sorry that he had secured an education.

There never was an age in the history of the world when it was so true as it is now that "Knowledge is power."

And knowledge is open to everybody.

Its gates are unlocked, its door is unlatched, its road is as free as the king's highway.

The only things that prevent any person from acquiring useful knowledge are laziness, self-indulgence, weakness and procrastination.

Even if you did not get a chance to go to school, or if you failed to improve your opportunity when young, you can still set out upon the royal road to education if you have the will.

And even in the case of those who are college graduates, the best part of their education is gotten from their studies in the ten years after leaving school.

There is no single thing so essential to success, in what ever calling, as education.

—Dr. Frank Crane, in *The Mentor*.



SPECIAL NOTICES

Contributions to the work of Miss Marie Jansz in Java will be gladly received and sent to her quarterly by the American Sabbath Tract Society.

FRANK J. HUBBARD, *Treasurer*, Plainfield, N. J.

The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work of Miss Marie Jansz, of Java, to be sent to her quarterly by the treasurer, S. H. Davis, Westerly, R. I.

The First Seventh Day Baptist Church, of Syracuse, N. Y., holds regular Sabbath services in Yokefellows Room, 3rd floor of Y. M. C. A. Building, 334 Montgomery St. Preaching service at 2.30 p. m. Bible school at 4 p. m. Weekly prayer meeting at 8 p. m. Friday evening at homes of members. A cordial invitation is extended to all. Rev. William Clayton, pastor, 1427 W. Colvin St. Syracuse. Phone James 1082-W. Mrs. Edith Spaide, church clerk, 1100 Cumberland Ave., Syracuse, N. Y.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in Hall 601, Capitol Building (formerly Masonic Temple), corner of State and Randolph Streets, at 2 o'clock. Everybody welcome. Rev. C. A. Hansen, pastor, 1152 W. Sixtieth Street.

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42nd Street and Moneta Avenue every Sabbath morning. Preaching at 11 o'clock, followed by the Sabbath school. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. 42nd Street

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible School. Christian Endeavor, Sabbath afternoon, 3 o'clock. Cottage prayer meeting Friday night. Church building, corner Fifth Street and Park Avenue. E. S. Ballenger, Pastor, 438 Denton St., Riverside, Cal.

Minneapolis Seventh Day Baptists meet regularly each Sabbath at 10 a. m., at the homes. Mr. Lloyd Burdick, 1810 West 49th Street, Phone "Walnut 1319," Superintendent of the Sabbath school; Mrs. William A. Saunders, Robbinsdale, Phone "Hyland 4220," assistant. Visitors cordially welcomed.

The Detroit Seventh Day Baptist Church of Christ holds regular Sabbath services at 2.30 p. m., in Room 402, Y. M. C. A. Building, Fourth Floor (elevator), Adams and Witherell Streets. For information concerning Christian Endeavor and other services, call Pastor R. B. St. Clair, 3446 Mack Avenue, phone, Melrose 0414. A cordial welcome to all.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 10.30 a. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium) 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 198 N. Washington Avenue.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening at 7.30. Visitors are welcome.

The Mill Yard Seventh Day Baptist Church of London, holds a regular Sabbath service at 3 p. m., at Argyle Hall, 105 Seven Sisters' Road. A morning service at 10 o'clock is held, except in July and August, at the home of the pastor, 104 Tollington Park, N. Strangers and visiting brethren are cordially invited to attend these services.

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Sabbath School. Lesson XIII.—March 29, 1924

REVIEWS ABRAHAM TO SOLOMON.

Golden Text.—"Jehovah is merciful and gracious, Slow to anger, and abundant in lovingkindness." Psa. 103: 8.

DAILY READINGS

Mar. 23—A Chosen Leader and a Chosen Land. Gen. 12: 1-7.

Mar. 24—Moses Called to Deliver Israel. Ex. 3: 1-12.

Mar. 25—What Israel Learned at Sinai. Deut. 4: 32-40.

Mar. 26—Joshua and the Conquest of Canaan. Josh. 1: 1-9.

Mar. 27—The Revival under Samuel. 1 Sam. 7: 5-13.

Mar. 28—The Reign of David. 2 Sam. 7: 18-26; 8: 14b, 15.

Mar. 29—Thanksgiving for Jehovah's Favor. Psalm 138.

(For Lesson Notes, see *Helping Hand*)

We need hope, courage, and faith to fight the difficulties of life successfully—not the faith that reaches out questioningly toward the life beyond this world, but the faith that reaches down deep and grasps the present—the life we are living *now*.—*Boy Life*.

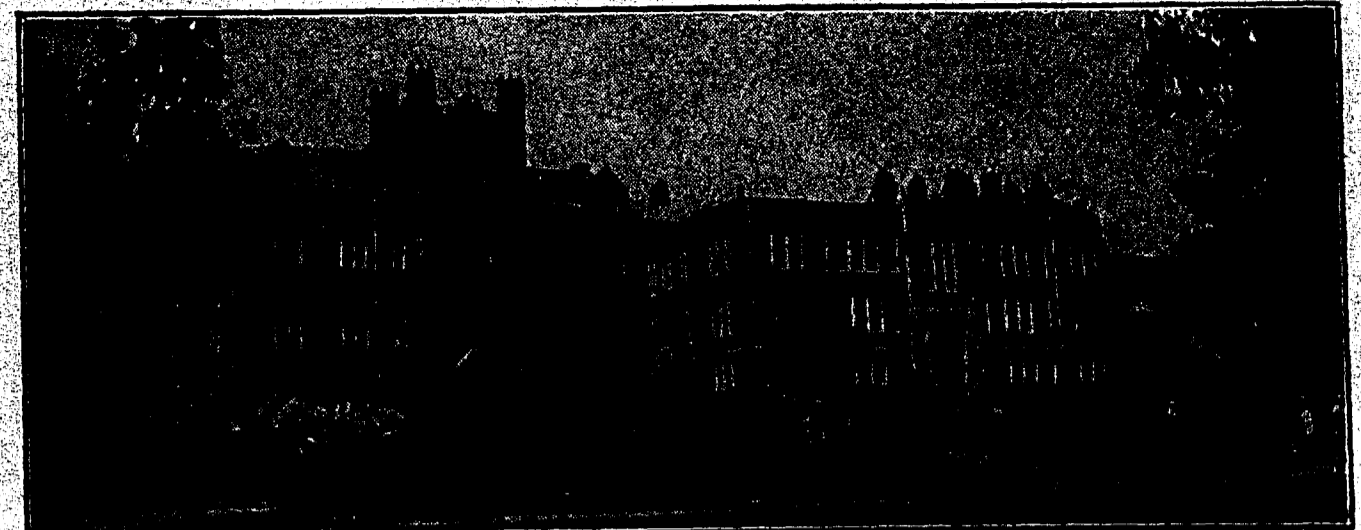
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MY BEST

God has his highest things in life
 For the few who dare to stand the test;
 God has his second choice
 For those who will not have his best;
 And some there be who ever make the highest choice
 And when by trials pressed,
 They shrink, they yield, they shun the cross,
 And so they lose the best.
 I want in this short life of mine
 Just as much as may be pressed,
 Of service true to God and man,
 So help me, Lord, to do my best.

—Harriet Prescott Spofford.

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