

# The Sabbath Recorder

## The Parallel Budget One Hundred Per cent

And each Church giving at least as much  
as last year to

## The Regular Forward Movement Budget

## Spells Victory



## It Can Be Done

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

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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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## What Is Christ To Me?

"What think ye of Christ?" is an old, old question. A hundred generations of men have tried to answer it by explaining the unfathomable mysteries of his wonderful being; but no one seems to have found any better or more satisfactory answer than the apostle John, who thought of him as, "God manifest in the flesh," or as the Word which was God, "made flesh and dwelt among us," the life and light of the world.

Uncounted millions throughout the ages have been satisfied with this answer, and those who have accepted it and trusted in the Christ for salvation have always found peace. But for others it has been the storm-center of contention and unrest with the problem today as unsettled as ever. We can not still the raging storm. Contention only makes it more fierce. No amount of logic can speak peace to the troubled sea upon which too many are distressed and are being driven without anchor. But we can bear witness to what Christ is to us; we can tell why we love him as our friend and Savior. Those whose hearts have been touched and whose lives have been transformed by the promised power from on high have had a genuine experience which no man can take away. Such an experience is more potent and effective in winning the hearts of men to abiding faith in the divine Savior than any mere theoretical man-made creed or philosophy can ever be.

The one all-important question with me today is not what some band of uninspired men in a far-away contentious council has put into a creed by mere human speculations; but it is this: "What is Christ to me?" What experience have I had as to his saving, uplifting, peace-giving power in my own heart and life?

Of course my experience was greatly helped by what I learned through the experience of perfectly reliable friends. Whether he was anything to me or not depended largely upon my confidence in others who had been helped by Christ, and upon my personal observation of what he had done for them. Practical illustrations of Christ's

power to save are more powerful than arguments and theories. So I insist that the world's greatest need today is a living, practical answer to the question: What is Christ to me?

When I see how completely the Christ of Bethlehem answers the age-long prayer and effort of humanity to bring God down to men and within the realm of human experience, I can but feel that Jesus is the only one in all history who meets man's greatest need and who was sent in answer to the heart-yearnings of the race. At every turn in his matchless life with its tragic ending, I am persuaded that he is the only one able to meet my own deep-felt need as a sinner, and so I gladly yield my heart to him and become his servant.

Human imagination can not dream of a more divine being, manifesting any more God-like spirit, or speaking more divine and gracious words, than was found in the Christ. His love was the most infinite love the world ever knew. Indeed, Christ's life was just such a life as God would need to live if he were to condescend to dwell a few years in human form on earth. To me, the whole scene of the Christ-life suggests God brought down to earth and man lifted up to heaven.

Since his departure, leaving us his promise to be with us always, the Christ has been bringing peace to troubled souls. Thousands upon thousands have found in him release from their sense of guilt. Multitudes hungering for the bread of life have been fed. They thronged him as he walked among men, and he always bestowed blessings upon the needy. Touching the hem of his garments or washing his feet with their tears, the sin-sick and the Magdalenes were transformed and made clean. Jesus was one who could break the bread of life unto famishing souls, bring comfort to the bereaved, and strengthen the hope of the dying.

In the light of all these things, untold multitudes, for nineteen hundred years, have trusted him and found help to live right, and peace in the dying hour. Christ has

surpassed all other agencies in moulding society and transforming the lives of sinful men.

In view of all these things, and in view of what I have felt in my own heart; in view of my experience in preaching the gospel of such a Christ in all my evangelical work, Jesus is to me just what he claimed to be, a precious Savior. To me he is just what millions of the best men on earth have found him to be; a friend in time of need, a giver of peace and soul-rest, a comforter in sorrow—the one altogether lovely and the “chiefest among ten thousand.”

**Christ's Good Way** When Jesus was beginning his blessed work among men, he found the religious world filled with controversy, and torn into factions and contending parties. There were the Pharisees and Sadducees always combating each other about the future life. They were the conservatives and the liberalists of his day. Then there were the Essenes, who were regarded as fanatics with extremely radical views. The Hellenists too, as converts to the faith, held distinctive views and were making more or less trouble.

It is interesting and helpful to see how Jesus went about his work in such a time and under such distracting conditions. For the most part he avoided the points at issue between the factions. He did not take sides with any one group against another; but took his disciples apart from the quarreling crowds into a mountain and taught them the beatitudes, the golden rule, and loyalty to the law of Jehovah which he came to make clear. He gave them simple maxims of life and conduct; cleared the law of added traditions, and showed them the real spirit of the commandments. He emphasized the law of love, even for enemies; taught the real meaning of practical benevolence; the true spirit of prayer; the need of forgiveness and how to obtain it; the blessedness of trust in God instead of worrying over troubles; the duty of righteous judging as to the mote in a brother's eye; warned against hypocrisy; and urged men to strive to enter the straight gate. He taught them the need of bringing forth good fruit in their own lives, and urged them to build upon the solid rock.

No wonder that multitudes were stirred

by his teaching and recognized his superior authority. No wonder that they thronged him and hung upon his words. If he had taken up the fight of contending parties, that were hurling anathemas at one another, his preaching would have been much the same as that spoken of by Paul, “striving about words to no profit.”

**A Significant Sign** A few weeks ago Professor Henry Van Dyke of Princeton University gave up his pew in the First Presbyterian Church of that place, giving as his reason that he was “tired of the schismatic and unscriptural preaching.”

In his letter to the church he explains that he “wants to hear about Christ, the Son of God and the Son of man, not about fundamentalists and modernists.”

This is one of the most significant signs of our times that we have noticed, and we venture to say that Dr. Van Dyke's protest finds a hearty approval in the minds of thousands in the churches who are tired of strife and hungry for the bread of life. There is no food for hungry souls in sharp controversial preaching, and devout seekers after the help Christ came to give will not be satisfied long when they can not see Jesus.

**“For the People Had Ever since the days of Nehemiah, the cause of God has prospered under competent leaders, whenever the people have had a mind to work. The story on another page of this RECORDER regarding the excellent work being done in the First Alfred Church furnishes a good illustration of this truth. We are glad for Alfred and her pastor, and hope all our dear churches may find as satisfactory a solution of the problems concerning wide-awake Christian activities as Alfred has found.”**

A little study of any revival or awakening in church life will show that, when the people were ready and willing to unite heart and hand in services for uplift and advancement, they have been greatly blessed.

We are glad to see by programs sent, that several of our churches are moving along some such line of co-operative service, and we look for permanent and helpful results. Let us hear how it goes with them all.

**Several Matters Of Interest** Our readers will be interested in the communication regarding Hannah A. Fisher by Mrs. L. E. Livermore, of Kissimmee, Fla., which we give on another page of this RECORDER. Some of the older people will remember the story of the visit described in that article so many years ago and we are glad to give it place. The cut appeared in the RECORDER of September 30, 1912.

Rev. S. S. Powell has resigned the pastorate of the Hammond, La., Seventh Day Baptist Church, the resignation to take effect April 12.

Mrs. Powell is primary and departmental teacher in Ponchatoula, five miles south of Hammond. They are building a residence there, and are planning to move into it as soon as it is completed.

The Milton College Glee Club will broadcast a concert on Tuesday night, March 25, from Chicago, and RECORDER readers are requested to tune in and hear it. We regret that this invitation did not reach the RECORDER until the issue for March 17 was on the press, and before this issue could reach the people the concert would be a thing of the past.

We understand that Rev. L. A. Wing who has spent the winter in Daytona, Fla., with the friends of both North and South who worship there, has been called to the pastorate in Berlin, N. Y., to take the place of Brother E. A. Witter who goes to Walworth, Wis., as pastor of our church there.

Many friends of Rev. Henry N. Jordan have been much concerned about him, owing to a serious illness that sent him to the hospital in Janesville, Wis. At the close of his first week there he seemed to be improving slowly, and his people are praying for a complete recovery.

The friends of missionary secretary, Rev. William L. Burdick, who is away in Georgetown, British Guiana, were deeply moved upon hearing of the sudden death of his wife in Ashaway, R. I. The case is all the more distressing because he could not get home from Georgetown for two or three weeks after the sad news reached him. May the God of all comfort sustain our dear brother in this deep sorrow.

**“Except in Cases Of Emergency”** While a great fleet of alien vessels, hovering around New York harbor in conspiracy with a gang of outlaws on shore, are uniting to flagrantly dishonor the Constitution of the United States and to bring to naught the expressed will of the American people, until the scandal fills the world, our Attorney General Daugherty gives a written opinion that vessels of the United States Navy, except in emergency, can not be used to protect our shores from such an invasion! And so the humiliating invasion and insolent criminal work goes right on setting at naught the Fundamental Law of the nation.

We wonder what Mr. Daugherty would regard as an “emergency”? When bandits plunder mail cars, the navy department is called upon to send marines to guard against such outlawry, and this is supposed to be an emergency. But when hundreds of foreign invaders hang along our borders for no other purpose than to aid criminal bootlegging bandits in over-riding the Constitution, in such numbers that our regular coast guard, with its slow vessels, is utterly inadequate to protect the people and uphold our laws, Mr. Attorney General thinks this does not make an emergency!

If this is not a time of emergency, pray what is? And the case seems all the more ridiculous when we realize that just inside the harbor, safely sheltered, lies a magnificent fleet of armed American vessels manned by seven hundred United States officers and fifteen thousand enlisted men, all supported by the people and kept on dress parade, perfectly indifferent to the insulting and open activities of this foreign invading fleet!

If just a few of these swift United States boats could be detailed to guard our coast, and if it could be understood that such an “emergency” calls for the protection of our shores by the navy, this entire bootlegging business from across the Atlantic would never be heard of again.

When the government officials honestly and earnestly strive to protect the people, and to enforce the Fundamental Law of America, this disgraceful outlawry will soon stop.

“The youth of the soul is ever-lasting, and eternity is youth.”

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

CORLISS F. RANDOLPH

### II

NEGLECTED FACTORS IN THE STUDY OF THE EARLY PROGRESS OF CHRISTIANITY. By Rev. James Orr, D. D., Professor of Church History in the United Presbyterian Theological College, Edinburgh. New York. 1899.

Although written a quarter century ago, this small volume of two hundred thirty-five pages still serves to call attention, in a very pointed way, to the growth, or extension, of Christianity in its early stages. First, as to the number of its adherents; second, as to the various social castes into which it made its way; and, third, as to the depth, or intensity, of its hold upon the thought and life of the Roman Empire. In the judgment of the author of the book, the general growth of early Christianity in all these respects was much greater than has generally been believed.

Predicting his arguments upon the results of the more recent archæological discoveries made in Rome, especially in the inscriptions of the Catacombs, by De Rossi and Lanciani, the author reasons that from one-third to one-half the estimated one million population of the City of Rome at the beginning of the fourth century, were Christians—a proportion far in excess of all previous estimates. He further takes the position that as early as 52 A. D., Christians were in Rome in sufficient numbers to incite riots between themselves and the Jews, quoting Suetonius, *Claud.*, 25 (*Judeos impulsore Chresto assidue tumultuantes Roma expulit*) in support of his statement.

Of the social status of Christianity in Rome, he again has recourse to the discoveries in the Catacombs by De Rossi and Lanciani, and shows that Christians were to be found, not only among the lower classes, but among the aristocratic nobility, and even in the Imperial family, as well. He quotes Harnack's comments upon these discoveries to the effect that "an entire branch of the Flavian family embraced the Christian faith. . . . What a change! Between fifty and sixty years after Christianity reached Rome, a daughter of the Emperor (Vespasian) embraced the faith;

and thirty years after the fearful persecutions of Nero, the presumptive heirs to the throne were brought up in a Christian home."

Once again, in his discussion of the real impress made upon the thought and life of Rome, pagan, no less than Christian, the author has recourse to the researches of De Rossi, and the comments made upon them by Harnack, as well as by Boissier in his *La Religion Romaine* and his *La Fin du Paganisme*. For so brief a work on a subject of so wide importance, the author discusses at some length the possible influence of Christianity upon St. Paul.

Due attention is paid Mithraism, but the treatment of Neo-Platonism is rather unsatisfactory. The index is brief, but intelligent.

### JOHN R. MOTT HONORED IN GREECE

Y. M. C. A. INTERNATIONAL COMMITTEE

A cable dispatch from Salonica, Greece, tells of the extraordinary honors conferred upon Dr. John R. Mott and the Y. M. C. A. of America by the city council and people, the governor general of the province, and the government of Greece itself, in connection with the laying of the cornerstone of a modern Y. M. C. A. building in that city. This building will stand at the intersection of two city thoroughfares, and as a perpetual mark of distinction, one of them has been named Y. M. C. A. Avenue and the other John R. Mott Street. On Dr. Mott's arrival the newspapers acclaimed him as "the world's most useful citizen," and gave many columns to comment upon his work and the movement he represents. He was made an honorary citizen of the ancient city, the Thessalonica of Paul's day and present metropolis of Macedonia, with a population of upward of 300,000. He was the guest of the governor general at his palace, and at a state dinner was decorated by direction of the national government, with the Order of the Holy Savior. The Metropolitan of the Greek Orthodox Church blessed the corner-stone. At his invitation Dr. Mott spoke on the aims and ideals of the Association at a great meeting in the cathedral.

"Men do not lack strength; they lack the will to concentrate and act."

## THE NEW FORWARD MOVEMENT AND SABBATH STUDY AND PROMOTION

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

### SEND IN YOUR PLEDGES

Money for the Parallel Program should be sent to the treasurer of the New Forward Movement, Professor William C. Whitford, Alfred, N. Y. Pledges, however, should be sent to the director of the New Forward Movement, whose address appears at the head of this page.

We would be glad to report from month to month in these columns the progress that is being made in raising the Parallel budget. This we can not do unless those who have the matter in charge in the local churches are faithful in the matter of forwarding the pledges. Kindly see to it that all pledges made up to that date are in hand for the first issue in April.

We are planning to issue a little leaflet for use in the special Parallel Program "Pay-Up Month," which is May, and would like to include all pledges made up to the first of April.

### PAY-UP AND ROUND-UP

The question of a Parallel Program has been before our people for more than six months. It is certainly well understood by this time, just what it is all about. Having failed to make the Forward Movement one hundred per cent, by this Parallel Program it is planned to complete certain building funds, and to bring the boards up to the close of the five year period free from debt. This means that the churches must do as well for the Forward Movement budget this year as they did last year, and must raise besides a Parallel budget of \$35,000.

A little more than ten thousand dollars has been pledged according to the latest figures. We are anxious to have this matter taken care of before the final round-up of the five year program. May has been designated as "Pay-Up Month," therefore, for the Parallel Program. Let us center all our forces and efforts for the month of

May on the Parallel Program, and finish the task.

June is the last month, not only of the present Conference year, but of the five year program of the New Forward Movement. June will be "Round-up Month" for the entire period.

Seventh Day Baptists, there is much at stake. The next three months constitute a significant period in our history. Five years ago we set ourselves a large task, too large, possibly; or, at least, so it seems, in the light of what has followed since. But even if we have not done all that we set out to do, we have done a great deal more than we would have done if we had not undertaken the larger program. Much more has been done than was ever done before in a like period.

If the churches do as well this year as they did last year, and if the Parallel Program is realized in full, then surely we can say the New Forward Movement has been a success, and we can face the future with new courage.

### THE JAMAICA FUND

Readers of the SABBATH RECORDER will remember that at the Northwestern Association held at Battle Creek, Mich., the question of sending someone to Jamaica on a mission of investigation was given serious consideration. Various suggestions were made as to ways of financing the mission, and some expressed themselves as being quite confident that one hundred persons present could be found who would give five dollars each for this purpose. The discussion ended with the agreement on the part of the Forward Movement director that he would present the matter to the Tract and Missionary boards, and would undertake to convey to these boards, as far as possible, the interest and enthusiasm manifested at Battle Creek.

The upshot of the whole matter was that two men were sent to Jamaica, and they have brought back favorable reports of their mission there, with good prospects for a permanent work. This trip was financed by the two boards, both of which were already carrying deficits, and it was hoped that the money might be forthcoming in the form of free-will offerings from the people over and above their contributions to the regu-

lar work. As a little matter of interest we undertook to publish in this department the amounts received from those who *were* at Battle Creek, and from those who *were not* at Battle Creek. This was done for some-time so far as figures were available. We have now secured a statement of the amounts received for this purpose from both Treasurer Davis and Treasurer Hubbard, and present the total amount received.

From those who were at Battle Creek ..\$ 85 00  
From those not at Battle Creek ..... 118 00

Total . . . . . \$203 00

### CHRIST'S FAR-REACHING PRAYER

REV. SAMUEL R. WHEELER

This prayer, Matt. 6:9-13, given by Jesus Christ to his disciples should be offered slowly with reverential thought and feeling by individuals, families, and congregations.

Let us now consider it. "Our Father which art in heaven, Hallowed be thy name." This reverential invocation introduces this time-honored comprehensive "Lord's Prayer."

"Thy kingdom come, Thy will be done in earth as it is in heaven." This part of the prayer is what we will consider at this time, for it reaches out to Christianize the whole world.

Now the question: Is it possible that the will of God will ever be done on earth as it is in heaven? Surely, yes, for Christ himself offered his prayer to his heavenly Father, when he taught it to his disciples. Also, without doubt, the disciples offered this prayer, thus learned of Christ, as long as they remained on earth. Also this prayer has been offered by earnest Christians through the past centuries, and will continue to be offered by multitudes of godly Christians. Verily, God and Christ will both answer this far-reaching prayer, for they are both one. "For he whom God hath sent speaketh the words of God; for God giveth not the Spirit by measure unto him. The Father loveth the Son and hath given all things into his hand." (John 3:34, 35).

Jesus fully realized his very close connection with God, and said in his last words, "All power is given unto me in heaven and in earth." (Matt. 28:18). Christ also

said that he "came to save the world." (John 12:47.)

It is a sad record that the will of God has not been done on earth as in heaven during the life time of the human family. About seventeen centuries from Adam the world was so far from God that all were drowned except Noah and family, eight in all. Then after three centuries of departure from God Abraham, Isaac and Jacob started the world anew. But from that time to Christ's time on earth, comparatively few thought about the will of God being done on earth as in heaven.

But blessed be God the Father, Christ the Son, and the Holy Spirit, these three in one, very thoroughly inspired godly ones to instruct the people and write the books of the Old Testament. And yet the will of God was far, yes, very far from being done on earth as it is in heaven.

Then came Christ and mightily moved the world with his words and miracles. Also he so thoroughly inspired his apostles that they did miraculous work, wrote the New Testament, and preached the plan of salvation so plainly and forcibly that thousands were converted.

Now the sad time came. The good, glorious work went down, down, as shown by J. H. Merle, d'Aubigne's *History of the Reformation of the Sixteenth Century*, (pages 72, 74, 77). The chief work of the irreligious popes seemed to be to capture money from the people. Here is a sample: Tetzel was going over the country asking the people to come forward and confess their sins, and he would tell them how much to pay to be forgiven. And this happened: "A Saxon gentleman came and inquired if he was authorized to pardon sins in intention, or such as the applicant intended to commit? 'Assuredly,' answered Tetzel, 'I have full power from the pope to do so.' They struck their bargain for thirty crowns. Soon after the monk, Tetzel, set out for another place. The gentleman, attended by his servants, lay waiting for him in a wood, gave him a beating, and took his rich chest of money."

Another sample: "One day Martin Luther was at confession in Wittenberg. Several residents of the town came and confessed sins of adultery, licentiousness, usury, and unjust gains. Luther reprovved them and refused indulgences unless they would stop

such sinfulness. This they absolutely refused, saying they had a right to do such things and then come, confess, pay and be absolved."

Such was the condition of the world as over-ruled by the irreligious powers calling themselves religious—at Rome, only 400 years ago.

But Luther came to the front. "October 31, 1517, he boldly affixed to the church door ninety-five theses or propositions against the doctrine of indulgences," p. 77, *History of Reformation*.

Blessed be God, during the last four centuries the religion of Jesus Christ has accomplished much good in the world.

But now in this twentieth century from Christ's time on earth, it is very evident that the will of God is not done on earth as it is in heaven.

But the sacred record plainly says, that Christ at his second coming will gain a most glorious victory. His coming will be as sudden as was the coming of Noah's flood, for they "knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." "Then shall two be in the field; the one shall be taken, and the other left." "Two women shall be grinding at the mill; the one shall be taken and the other left" (Matt. 24:39-41). Luke 17:34 gives this emphatic statement: "I tell you, in that night there shall be two men in one bed; the one shall be taken and the other left." "And then shall appear the sign of the Son of man in heaven . . . and they shall see the Son of man coming in the clouds of heaven with power and great glory." "And he shall send his angels with a great sound of a trumpet, and they shall gather together his *elect* from the four winds, from one end of heaven to the other" (Matt. 24:30, 31).

Oh, what a strong inducement to yield one's soul to the Holy Spirit, be converted and live a Christian life, and thus be numbered with the multitude of Christ's "elect."

This will leave only the ungodly on earth. Thus will the peoples of the world be separated: Husbands from wives, wives from husbands, parents from children, children from parents, brothers from brothers, sisters from sisters, relatives from relatives, friends from friends, and acquaintances from acquaintances. Oh, what seri-

ous untold sorrowing will come to those left on earth!

God help us, everyone, to earnestly pray that we may be among those who "shall meet the Lord in the air and be forever with the Lord," wherever in God's wide universe he may be. Praise be God, as the death of a child has caused the conversion of many a father and mother so also will the departure of this innumerable company that has gone to heaven so shock all on the earth that they will call mightily upon God. Then Christ, the Holy Spirit, and the redeemed multitudes, clothed with spiritual bodies, though unseen, will come with such spiritual power that the inhabitants of the world will be converted. This will bring the answer to the prayer, "Thy kingdom come. Thy will be done, as in heaven, so in earth" (Luke 11:2).

This brings the world into the glorious condition given by Isaiah the prophet and John the revelator. (Isaiah 65:17.) "For behold, I create new heavens, and a new earth; and the former shall not be remembered, nor come into mind" (Rev. 21:1). "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away." Some eight hundred years between the writing of Isaiah the prophet and John the revelator, and yet they fully agree, as to the *new world*, yes, so new that the old time world will be "out of mind, forgotten" in the new heaven, created by the coming of Christ. "And the dead in Christ shall rise first." "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord" (1 Thess. 4:16, 17).

This vast multitude with spiritual bodies will not be adapted to live on the earth nor partake of its products, and surely the heavenly home will be so glorious that the earthly home will be "out of mind, forgotten." Also the new earth will be created by Christ's coming. And the ungodly left on earth thoroughly converted. Isaiah says: No "infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old; but the sinner, being an hundred years old, shall be accursed." "And they shall build houses and inhabit them, and they shall plant vineyards, and eat the fruit of them" (Isa. 65:20-25). This shows that those left on earth will

have natural bodies, flesh, bones, and blood, as we living on earth now have.

The apostle John the revelator, writing eight hundred years after the prophet Isaiah fully agrees with him as to the glorious condition of the world brought about by the second coming of Christ. For in strong figurative language, Revelation 20:1-3 says, that the "dragon, that old serpent, which is the Devil, and Satan," "shall be cast into a bottomless pit" and "bound for a thousand years."

This is followed (Rev. 21:1-7) by the most glorious, high-toned, heaven-born figurative language to describe the heaven-born new world. "And he that sat upon the throne said, Behold, I make all things new" (Rev. 21:5)—Christ will be gloriously victorious.

Christ had his beginning with God and was God. "All things were made by him; and without him was not anything made that was made" (John 1:3). And God the Father "hath given all things into his hand" (John 3:35). Thus we see that Christ always was, now is, and will continue to be the Savior of all who give themselves to him for salvation. And up to this time he has saved an innumerable multitude of the human family. But the will of God is not yet done on earth as it is in heaven.

Christ's second coming brings the glorious climax to the world. The dead in Christ rise first with spiritual bodies, the bodies of the living Christians are then "changed" (1 Cor. 15:51) to spiritual bodies "and all go together to meet the Lord in the air and be forever with the Lord." Thus ends their earth life. Spirits in spiritual bodies are not fitted to dwell on earth, nor is there any record of spiritual bodies being changed back to natural bodies to cultivate the soil and live on its products.

Christ's statement, "One shall be taken and the other left," suggests that one half the people will be godly and taken heavenward, and the other half ungodly and left on earth. Those thus left on earth will be so thoroughly shocked that they will call most earnestly upon God. Then Rev. 20:1-3 will be realized, "The dragon, that old serpent, which is the Devil and Satan, will be bound a thousand years."

During this millennium multitudes will be born of the flesh, and "born again" of the Spirit (John 3:6, 7). Then long life "for

as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands" (Isaiah 65:22). Rev. 21:4 says, "there shall be no more death." Thus when one's time comes to be "changed" he will leave earth as did Enoch and Elijah to join Christ's innumerable family in the heavenly and eternal home. Blessed be God and Christ forever and ever more.

It comes clearly to mind that Christ the blessed Savior, recognizes every Christian as a helper to himself to thoroughly Christianize the entire human family. Oh! what a glorious time that will be. The descendants of Abraham, Isaac and Jacob, God's special people during the two thousand years B. C. will see the heavenly light, deeply repent, and come to the front. The idolatrous names of the days of the week will be forgotten, but the seventh day Sabbath will be especially remembered. Business will be dropped, and the worship of God will be prominent with such cheering songs, and fervent prayers, inspiring instruction, and sermons.

Thus the will of God will be done on earth as it is in heaven during the thousand years when "the dragon, that old serpent, the Devil, and Satan is shut up in the bottomless pit." Thus Christ gains a full and complete victory over the devil and over the whole world, although it has taken thousands of years to accomplish it. Praised be God and Christ.

It seems easy to think that the standing of everyone in heaven will be in accordance with his useful, Christian activity during his life on earth. O! God inspire us all to work faithfully with Christ to bring salvation to all mankind.

Boulder, Colo.,  
February, 1924.

#### DEATH OF PROFESSOR ALBERT WHITFORD

After this RECORDER was ready for the press, news comes to hand by the *Westerly Sun* that Professor Albert Whitford, of Milton, Wis., passed away on Tuesday, March 18, aged ninety-two years. Extended notice will appear later.

T. L. G.

Take the welcome off your door mat and wear it on your face.—S. S. Gem.

## MISSIONS

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

### TRACTS?

The gospel tract interests the scholar; the life and love of the Christian missionary counts with the common people. That tract from the warm hand of God's messenger is increased in power for good a hundred fold. And it stays by when the evangelist is gone to other fields—it is a pastor in print.

Every missionary, and especially in foreign lands, should be fully supplied with gospel tracts printed in the language of the people to whom he ministers. Don't you think so?

A. S. B.

### WHY?

Why do I choose the Church of Christ before all institutions of men? Why should any one hesitate, why doesn't everyone accept at once, opportunity of membership in the Church of God, established by him; the only institution upon this earth of his that he stands back of, and which all forces combined will not defeat? Can you tell? And why expend time and interest and treasure alone upon things which cannot stand, all of which must pass out and away?

I'd rather trust my feet upon the solid Rock than risk my body in a sinking boat.

A. S. B.

### THE ONE WAY

The Christian world might make greater headway in things spiritual, but—

We are divided and subdivided, and our divisions and subdivisions lay stress upon sins, rather than upon *sin*, regulating the effects more than removing that which is the cause of all our evils. Jesus came to cure the world of sin; get men right with God and we have no worry. Get them to change the law of their lives; don't continually tinker with amendments. The moment one sees that he is going wrong, that is the moment he should right about and change his course. The "strait" Christian

pathway is the safe way; there need be no collisions; all are traveling in the one direction leading each one safely home. It's the way of life.

A. S. B.

### A CRITICISM AND AN ANSWER

REV. PAUL S. BURDICK

The work of Christian missions has been of late subjected to very severe criticism, both in lands where it is being carried on, and at home. A certain amount of self-examination is of value, and even though we may be sure that our commission to "make disciples of all nations" is valid, yet it may be helpful to re-examine the purposes we have in view and the methods by which it is to be accomplished, in the light of some recent adverse judgments.

One criticism is that the Christianity we are trying to introduce is too much a Western product. Jesus was born in Asia, but his followers of today return to the continent of his birth with a religion so "overlaid with Western accretions" that it does not appeal to Asiatics as it would if presented in the simple terms of its Founder. No doubt there is some justice in his statement. Doctrinal differences that loom large in the eyes of followers of Calvin and Zwingli and Luther, become almost ridiculous when used to separate two bodies of Indian Christians. Teachings of our Leader which have been interpreted in one way by Westerners, in an attempt to justify the Christianity that we practice, may receive a different and startling interpretation at the hands of new nationalities. And if they accept him fully, we need not fear such a development, but rather look for a wholesome reaction on Western Christianity. What will be the attitude of these newer Christians toward the Bible Sabbath, for example, when freed from the incubus of Western "interpretation"? What will be the response of the people of India to Christ's teachings on non-resistance? They are today striving to attain a great national emancipation by bloodless methods. The Chinese, among whom a betrothal is as binding as a marriage, may, as Christians, give a new emphasis to Christ's teachings about marriage and divorce. Missionary boards must soon come face to face with the question, "Are we working mainly for the advancement of our particular brand

of Christianity, or is our chief concern the holding up of 'Christ only' before a needy world?" Shall we give them the water of life freely, or shall we insist that they come to our particular watering-trough to drink?

As Seventh Day Baptists, we ought to consider whether we are chiefly interested in the perpetuation of an organization, or in the establishment of a principle,—the exaltation of the Bible as the law of God, and the life of Christ as the interpretation of that law. Let Seventh Day Baptists perish, if it be for the glory of God, provided that principle be established. However, we feel that if that principle be true, there will be Sabbath keepers and Baptists in all parts of the world.

Another point of criticism relates to the methods to be used for the propagation of the gospel. Inspired by sincere zeal, and willing to shoulder heavy burdens for their Master, the Christian missionaries have been accused of trying to do for others what they wish to do for themselves, and what can be done with permanance only by themselves. Certain high-sounding slogans like, "The evangelization of the world in this generation," suggesting quantity rather than quality as a goal, may seem like an announcement to the last remaining "heathen" that he is to be "chased to his lair with the words of salvation sounding in his unhearing ears."\* Yet more recent developments point to a time in the not distant future when in many "missionary" countries Christianity will not be considered a foreign but a "home" religion. Its propagation and the support therefor will rest more and more upon native shoulders. The aim for China was stated by Dr. C. Y. Cheng, secretary of the China Continuation Committee: "Christianity in China will become Chinese Christianity. We are to present Jesus Christ to the people, not as a Jewish Messiah, or a European Christ, but as a real Chinese Savior." The China Continuation Committee, started in 1913 by John R. Mott, as an aftermath of the Edinburgh Conference, has now become the National Christian Conference. The change in leadership from foreign to Chinese hands has been hailed as "the coming of age of the Chinese Church." A central body, known as "The National Christian Council," more than half Chinese

\*Arthur Jorgensen in Japan "Advertiser" of May 20. Reprinted by "Living Age."

in membership, has as its purpose to "foster and express the fellowship and unity of the Christian Church in China, and its oneness with the Church throughout the world."

There are also in China a few congregations of the "Chinese" or "Independent" Christian Church, of wholly Chinese leadership and origin. However, the membership is not limited to Chinese, but foreigners are welcomed to its worship and in its councils.

Another movement which shows an awakening of national responsibility is the Chinese Missionary Movement. A spontaneous desire sprang up in a group of Chinese Christians to carry the gospel to some of the provinces where it was not known. It was decided to appeal for Chinese workers to be sent to the province of Yunnan, an enormous territory in the southwest, without one ordained Chinese preacher or foreign-trained doctor. The funds for the work, also, came from Chinese themselves.

How the Chinese respond to this change of leadership from foreign to native, is well described by Mary N. Gamewell.\* A Chinese and a foreign woman were both to address an out-door meeting. "The foreigner spoke first. She was a gifted, experienced evangelist; she threw her whole soul into her message, and the crowd listened with deep attention. Then the Chinese woman stepped forward. She was so short she had to stand on a table to see and be seen. Hardly had she uttered her first sentence before a new light broke over the faces around her and the people pressed closer so as not to lose a word. Presently a man said aloud, 'She is one of us! She is Chinese!'"

Similar changes are taking place in other countries. In Japan a National Christian Council is proposed, a majority of whose membership shall be Japanese. The council is to have "no authority to deal with questions of doctrine or ecclesiastical polity," but will work for uniting of the efforts of the churches on interests which they have in common. A similar movement is on foot in Korea, where considerable progress has been made in self-support and self-direction.

In India the spirit of nationality which has so profoundly stirred political circles

\*New Life Currents in China.

has also deeply imbued the younger educated members of the Christian Church. A National Christian Council has been formed for India, composed of one-half Indians. Through a small group of officers, some of whom are Indian, it is seeking to serve the churches in matters calling for united thought and action, especially the progress of education in the villages. "It was recognized that Christian effort in India can achieve its highest success, only if it ceases to be regarded mainly as a foreign agency, and becomes genuinely Indian in its expression."\* The new National Christian Council will be partly supported by the Indians themselves, although only in part, for the Indian Christian communities are on the whole extremely poor. Some missionary boards, for example, the United Free Church of Scotland, have handed over a considerable part of their work in certain sections and funds therefor, to boards appointed by the local churches, and predominantly Indian in membership.

These all seem to be steps in the right direction. There are some who will say that the process of nationalization is not going on fast enough, but these beginnings indicate that progress will continue as fast as the developing ability of native Christians warrant.

In the third place, missionaries are accused of going at their work from the wrong end. Effort up to the present has been mainly concerned with the saving of individuals, while social evils grow apace, and even receive encouragement from the very countries which sent the missionaries out. Churches should give "as much attention to checkmating international sins fostered by supposedly Christian lands, as to seeking converts in foreign lands."

Without doubt there is much justice in such a criticism. Non-Christian peoples must find it hard to distinguish between such manifestations of Western culture as are inspired by Christianity, and those which are inspired by greed and self-interest. "Not soon will the educated Chinese forget that the charter under which the Christian missionary operates in his land was a part of that same Treaty of Nanking that legalized the importation of opium."

\*International Review of Missions, April, 1923.  
†Paul Hutchinson in "Atlantic Monthly," for September, 1923.

The same man who is remembered in the West as the author of the hymn

"In the cross of Christ I glory  
Towering o'er the wrecks of time,"

was also the diplomat whose efforts did much to legalize the opium traffic in China. Gandhi, the nationalist leader of India, is said to have remarked that if he could "say the word that would make India free tomorrow, and have her under the same sort of civilization that England has, he would keep silence." When he offered to give up the Non-Co-operative movement if the government would join him in a fight against drugs and drink, and for the encouragement of the village industries, his proposition was not even considered. He said he knew it would not be, because the government depended on the first two for revenue; and English cotton manufacturers did not want competition encouraged in the Indian villages. Yet even such a man as he, must feel his indebtedness to Christianity, for it was through the reading of the life of the Christian, Tolstoi, and after correspondence with him, that he decided to give up the profession of law in Johannesburg, which was bringing him an income of 5,000 pounds a year, live a life of voluntary poverty, and begin his work for the poor of his own country.

And let not America think that her skirts are free from that greed and oppression of weaker peoples which have so confused the minds of non-Christian peoples as to the real purpose of Western nations. After a study of the waste and corruption that has characterized much of the use (or misuse) of our own natural resources, one can not but sympathize with those Filipinos who oppose the exploitation of their mines by Americans, on the ground that they prefer to keep these resources till the time when they shall have gained their liberty.

It is easy for the missionary enthusiast to say that the materialism and political opportunism of his countrymen are not true expressions of Christianity; that Christians are not responsible for the actions criticized; and that if Christianity is only accepted by enough of the inhabitants of a non-Christian country, the adverse influences from abroad will be largely neutralized. The truth is that we must assume responsibility for the actions of our fellow-countrymen in backward countries. Our religion can

no longer be viewed as a merely individual matter, but must be regarded as a movement of social and political significance. Let us harness some of the enthusiastic, self-sacrificing spirit of youth to the task of social and political reformation at home, and so improve our influence abroad. In the midst of our plans for missionary expansion, let us, as a nation, pause and consider what this meaneth: "I desire mercy and not sacrifice," "but let justice roll down as waters and righteousness as a mighty stream." If we are tempted to self-congratulation over our large gifts to missions, and our "sending" of our choicest young people into this work, let us consider also this new task that looms before us, if the work of our missionaries is to be truly effective.

But let us not close this discussion without a word of praise to our devoted missionaries in foreign lands. It has been through their efforts that we have been made to realize the larger task. Theirs has been the faith that has guided the faltering footsteps of national Christianity toward self-support and self-expression. Their vision has taught us to look upon the sins of the home land as one of the greatest hindrances to the success of the gospel abroad.

#### INFORMATION SERVICE—POST OFFICE DEPARTMENT

As a result of several months of investigation and study by experts of the Post Office Department, Postmaster General New has issued the first definite, concise and complete program that has ever been put out by the department for the mailing, transmission and delivery of newspapers.

This order is most important. It is far reaching. It gives the same expedition to newspapers as is accorded to first class mail.

The order is the result of painstaking effort on the part of the post office inspectors, under the direction of First Assistant Postmaster General Bartlett. Carefully worded and minute instructions have been issued to all employees engaged in handling the mails, so that there will be no possibility of misunderstanding the importance of getting newspapers to the reader with a minimum of delay.

The essence of the order is that newspapers shall not be mixed with parcels post at any point in their dispatch from the publishers' offices until their delivery to the addressees. Papers shall be handled by themselves, and kept in constant transit, not being sent to railway terminals to be reworked. In other words, they are to be handled in the same manner as first class mail.

An important feature of the order is that no publication shall be given any less efficient or less expeditious treatment than at present. That means that publications other than newspapers will not suffer one iota from this progressive innovation, made by the Post Office Department.

Another striking feature of the order is the elimination of sacks of mail which are known to the business world as "mixed mail." Sacks of mixed mail some times contain letters, papers, and parcels post, and often times the entire contents were treated as parcels post. This order will prevent a recurrence of that condition.

Another important feature of the order is that postmasters are required to notify publishers in each instance when they do not hit the dispatch which they advertise to hit; also to notify publishers when they are sending to wrong addresses and to the addresses of deceased persons. Publishers will also be notified when they are putting up their mail in an incorrect manner.

Under the new system newspapers will be made up in separate sacks plainly labeled with the word "NEWSPAPERS." If there are only a few copies of newspapers at the point of dispatch, they will be placed in pouches with first class mail or in separate sacks, even though the sacks are only partially filled.

This order means much to the American public. It is one of the most important and far reaching steps in post office history. It is for the benefit of those who desire to have their newspapers placed before them at as early a moment as possible. This should keep both the city and rural population in closer and quicker touch with their several fields of activities.

A man's nature runs either to herbs or weeds; therefore let him seasonably water the one, and destroy the other.—*Francis Bacon.*

## 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.*

### SALEM ALUMNI DRIVE GOING STRONG; THE COLLEGE AID RAISES \$750

ENTHUSIASM FOR THE SALEM COLLEGE  
\$500,000 GOAL IS INCREASING BY  
LEAPS AND BOUNDS

Encouragement comes from all angles in the Alumni \$50,000 Drive which has been under way for the past few weeks. Not until after several days of canvassing did the people begin to feel the reality of the movement. Gradual but most assured is the progress.

Reports from those who have been canvassing bring news of generous response. There has not been a single alumnus who has flatly turned down the solicitors, nor have there been any who have not expressed their willingness to co-operate in making the endowment program a success. A few have already offered their services in assisting the College Board in their general drive which is to closely follow the completion of the alumni drive. The alumni drive is to be completed by April 1.

While the efforts of the College Board and other specially appointed committees are centered around the immediate drive, the Ladies' College Aid lends a hand. The Ladies' College Aid, a voluntary body organized a few years ago solely in the interests of the school, deserves much credit for its attainments. Its allegiance to the college and its activities have been one of the greatest sources of encouragement, inspiring the few who have so long been carrying the burdens of the institution alone. Recently the organization completed a sectional \$1.00 membership campaign, raising \$750.00, which was placed in the hands of the college treasurer to be ex-

ended for current needs. Furthermore they expect to extend their campaign into other localities soon, and this will most surely be a success.

The spirit of giving is not only being felt in the hearts of the alumni and the ladies of the College Aid but in the hearts of others. The practice of voluntary giving, which has been so prevalent throughout the history of the institution, is again working in the halls of "Old Salem College." On Friday of last week the student body took hold themselves to raise \$500 for their school. By careful and well organized plans they expect to have the full sum raised and turned over to the college in a short time, as they realize that immediate relief is much needed.

The splendid co-operative spirit which is becoming so keenly felt and already manifested by so many, proves that there are those outside of the Alumni Association who strongly wish to do their bit. With such an attitude taken by the institution's closest neighbors, the alumnus is doubly inspired to place his shoulder quickly to the burden and lift while others are lifting, so as to place his Alma Mater on a permanent footing once and forever.—*Green and White, Salem College.*

### A CHALLENGE TO THEOLOGICAL STUDENTS

The following suggestions grew out of the Indianapolis Conference of Theological Students:

We are one in Christ, and he is perfectly adequate as a basis of unity for our working together; but I think that the possibility that all of us saw, more than either of these was this: we looked out on a world and on a nation which seemed to us must have new and more vital and deeper spiritual leadership and streams of spiritual power if it is to be saved today. And speaking personally, when I thought of this conference and as I think of it now, there is in the back of my mind always a conviction which I know is shared by many of us, that we face in the world today the breakdown of our civilization and of our Christian Church, unless there can be brought about a rebirth of spiritual power. I believe all of us realize the critical situation which confronts the Christian Church today, and hav-



ing already tested the possibilities of the generation of power through united fellowship and united effort, it is incumbent on us to get together, at least representatives of the seminaries all over the country, and start a cohesive movement which would draw the seminaries together, which would help them to face the task which the Church does face today—a task I believe more critical and impelling than any which has arisen for centuries—and which through our sense of common need and of common duty would weld us together and draw out from us sources of spiritual power such as we have not known in our seminaries in many, many generations. I think we all realize that there is little hope for the Church and for Christian civilization unless there is a reincarnation of the living spirit of the Living God. And where is that to come from unless it is to come from our theological seminaries? I don't know. And how is that to be born into our seminaries except in just such groups as this and in each one of us, as individuals, as we go back to our seminaries? I, for one, would regret it very deeply if in discussing organization and activity our minds should be diverted for one moment from the primary task which we face today as prospective ministers—the task of the Christian Church, a task tragic in its implications and boundless in its opportunities—and, on the other hand, if we forget that far more important than all of the organization and activity we may set in motion, is that intangible drawing together of the Christian forces of all denominations and all creeds and all theological bodies in the bringing in of a new spiritual leadership. That lies behind our effort at recruiting; behind any sectional organization we may set up.

An astounding thing is this: the seminary students in every seminary face precisely the same problems. If an investigation were made we would find the need for this unification and common working together greater than any of us had imagined, and I believe there would spring up among the seminaries, sectionally and nationally, a great movement of unity which would be an adequate and definite step in the direction of Christian unity, church unity, which all of us pray for and many believe is imperative if the Church is to endure.—*Henry Van Dusen, Union Theological Seminary.*

DEAN MAIN'S CONTRIBUTION

The following four items were furnished for this page by Dean A. E. Main.

The enrollment of Milton College is more than fifty per cent greater than in the year 1919-20. The courses of study are more inclusive and are branching out over a wider scope of work. Consequently, there is a demand for added equipment and facilities for more thorough research.

"The National Education Association is told by a learned speaker that the schools of America need moral education that transcends 'the dates of wars and deaths of kings,' or the mere specific facts in the pages of textbooks. The statement is incontrovertible. But morals and ethics for children at school should enter without conscious, formal effort into all their instruction. The best way to inculcate character is for the teacher himself to set a pattern which it is desirable to emulate. A teacher like Gummere at Haverford or Gildersleeve at Johns Hopkins was more than the most eloquent page of any printed text. Such a preceptor does not need to preach morality; he lives it, and his pupils see the light and catch the inspiration."

When is a boy a "bad" boy? "Never," says a London magistrate. His long experience, he declares, has shown him that boys fall into line with the gang spirit, and look for a chance to show off, but are not inherently vicious. On the principle of overcoming evil with good, he wants boys kept busy, and not permitted to drift aimlessly into vicious courses. If parents followed the magistrate's prescription, undoubtedly there would be fewer lads in corrective and penal institutions. The unhappy fact is that too many parents do not care to take the trouble to direct the activities of their own children, and would rather delegate their responsibility to strangers.

PRESENT VOCATIONS OF LIVING GRADUATES OF MILTON COLLEGE SINCE 1873

This includes only those who are graduates of Milton College and not those who have completed courses in Milton Academy or in the School of Music.

Public school teaching .....	84
Home making, including many who have spent several years in teaching .....	78
University, College or Normal school teaching .....	33

Business .....	26
Ministry .....	23
Medicine .....	20
Farming .....	12
Law .....	7
Dentistry .....	5
Engineering .....	5
Printing and newspaper work .....	5
Chemistry .....	4
Government service .....	3
Nursing .....	1
Library Work .....	1
Foreign Missions .....	1
Total .....	308

—Milton College Review.

A TONE OF OPTIMISM

To those who deplore evidences of laxity in religious matters on the part of college students a tone of optimism was sounded by the Christian Way of Life Conference of young women and young men students from various parts of New England, which was held at the Northfield Hotel, February 15-17. This conference, the first of its kind in which women and men have come together, and really an experiment, was a result of the thought expressed by Dr. A. Herbert Gray of Scotland that there is a great need in America for fellowship between women and men students in the deeper things of life. Dr. Gray said that American college students had learned to play together, but had not yet learned to talk, think, and pray together. It was held under the direction of the New England Committee of the Student Y. W. and Y. M. Christian Associations, and took the place in New England this year of the Student Christian Association Officers' Training Conferences held in other sections of the country. The major part of the program was devoted to group discussions led by Professor Fleming James of the Berkeley Divinity School; Henry Van Deusen of the Madison Avenue Presbyterian Church, New York City; Misses Grace Loucks and Lesley Blanchard of the International Y. W. C. A.; Fay Campbell, general secretary of the Yale Christian Association; and Wellington H. Tinker, traveling secretary of the Student Department, Y. M. C. A. for the Middle Atlantic District. Topics considered were along the lines of: "Clearing our minds about faith in God," "The place of Jesus in evolution and revelation," "The place of the Church in society," and "The Christian in the world."

These were continued in five addresses given the entire conference by Dr. Richard Roberts of the American Presbyterian Church, Montreal; John Maddaford of Wesleyan University presided. About one hundred thirty-five students, representing over thirty New England colleges, were enrolled. Yale, Dartmouth, Wellesley, Smith, Mount Holyoke, Williams, Wesleyan, and the Massachusetts Institute of Technology, sent the largest numbers. Several theological institutions, including the Episcopal, Crane, Newton, and Hartford, and one normal school (Framingham, Mass.) sent delegates.—*The Christian Century.*

RECOLLECTIONS OF MRS. HANNAH ALICE FISHER

MRS. L. E. LIVERMORE

We erect verbal and granite monuments to our friends, but the hand of time dims the epitaphs, and effort alone restores them in all their freshness.

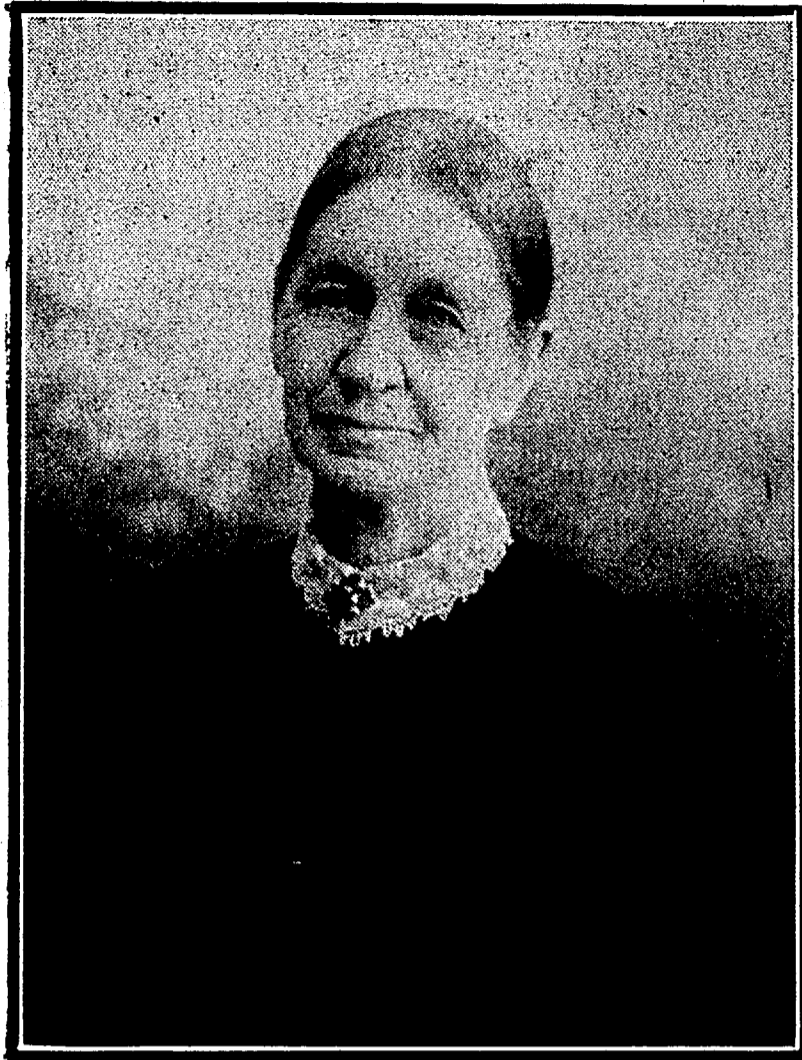
So with the memory of the late Hannah Alice Fisher. Some remain, who knew her personally, but comparatively few. It gives me keen pleasure to attempt to revive her memory.

At one time, Rev. L. E. Livermore was financial agent for Alfred University, and when he could no longer preach, he desired others to go forth with the message. It is remembered, that he once said: "Tomorrow I am going out to raise money for Alfred University." On being asked in which direction he would go, he replied, "I shall pray and start. God will direct." When morning dawned, he was full of good cheer, and bidding his family "good-bye" he took the train for New York City.

Hardly had he been gone an hour when a letter arrived. He had left word to "open all mail." This was addressed in a trembling hand and read, essentially, as follows: "I have read the SABBATH RECORDER, and have decided you are a man to be trusted. I have prayed God to show me a plain path. I want you to come to me at once," etc. Signed, "Hannah Alice Fisher, Northboro, Mass."

I immediately wired: "Come home. The Lord directs."

When night fall dropped her curtain, he was back again. I shall never forget how his face illuminated, as he read her letter.



Mrs. Hannah Alice Fisher

Concluding it, he said, "We go to her tomorrow," whereupon I declined, as it was *their* matter and of great moment. He pleasantly insisted that we both go. He said, "I want you with me." At this point I must hold myself in check or I shall say too much of the pleasure that was an out-growth.

Northboro is near Worcester, Mass. On arriving there, we resolved to be very silent regarding our mission. The street car did not serve us and automobiles were unknown, so we ensconced ourselves in an old-time hack, behind a pair of gaunt, high-hipped horses, driven by a seedy-looking, inquisitive man, who wanted to know where we "come from" and "what's your name?" and "Be *she* any relation of your'n?"

Mr. Livermore was evasively equal to the occasion.

In silence, we rode up a pleasant street, perhaps a mile. Suddenly, we were whisked around a corner and commenced a quarter-of-a-mile drive, through a leafy wood, where the branches often reached out and clasped hands. At the terminal was a treeless plateau and the forest divided and encircled the tract, like huge, protecting arms, clad in green. In the center was the octagonal house of Hannah Alice Fisher.

Stopping by the front door, we told our

driver to wait—until we could judge of the situation. Almost immediately, the door opened and we were astonished to hear some one say, "Driver, leave and don't you come back!" We exchanged glances, but the command was heeded, and we were *left*—greeted by the hearty welcome of Hannah Alice Fisher.

The house was immaculately neat, quaint, cheery and inviting. Her china and silver were polished to perfection. Her linen was like snow. Tempting meals were served at regular hours, and best of all was to hear her read two chapters from the Bible, morning and evening, and pray. Books of approved authors, were neighbors on little shelves, and all was charming and fascinating.

She rejoiced to take us into her confidence, and while at this late date one may seem released from a promise, it can not be right to betray the dead—and, yet, there are facts that one can know about her with pleasure and profit.

Let us duplicate her personal narration. "I was born, as you turn from the Northboro highway, to the left, on the corner of the wood-bordered road that leads here, where the missionaries Judson and Rice planned their work abroad.

I drifted away from this quiet section to Washington, D. C. I joined the Congregational Church, afterward the Baptist, and, now I am a *Seventh Day Baptist!*"

"How did it come about?" we asked. "I thought I was a Christian, and as fast as the light dawned on me, I walked in it. But, my Washington friends were in a fashionable circle and I drifted away, in the daze of society.

"During the Civil War, I married Captain Fisher. In twelve days I was a widow. He was beheaded by a cannon-ball, at Cold Harbor. I saw the world was dragging me downward, so I came here to this quiet spot and built, and have lived here ever since. My friends were disgusted and angry. I was willing to give up all for Jesus! It was then I became a Seventh Day Baptist. I have enjoyed the RECORDER and I felt that I could trust you."

We were wondering why she had sent for Mr. Livermore. Still she was silent on that point. She urged our remaining. When about to retire for the night, she said, "I am wealthy and I want to have

some of my money go to establish a home for aged ministers; and I thought you could help me build on the spot where I was born, where Judson and Rice planned their missionary labors, a kind of monument to their memory."

Mr. Livermore replied, "I am willing to help you, but have you ever thought, aged ministers will be few, who will come here, and will soon go to their higher home and will not need it? But were you to give to Alfred University, you would be constant'y helping young men to become ministers and spread the gospel of Christ. The conversation was prolonged, and rendered her very thoughtful. She finally said, "I shall pray over it, and will give you my answer in the morning. Suffice to say, we *prayed too*."

Morning dawned. Breakfast was served. Prayers over, dishes washed, and she said, "Meet me in Worcester today, and I will arrange for Alfred University to have it. You go one way and I will go another, and we will meet." We did, and she arranged matters as we had hoped she would.

To disguise her appearance of wealth at home, we found her in a "pepper and salt" rag-carpet, dress skirt. She said, "I should be murdered, if any one supposed me rational." She wore an expensive, old-time dress and wrap to Worcester, closely veiled, not to be known. She looked like a lovely, ancient picture by some great artist, for the Master Artist had given her an unearthly look.

The plan was carried out, as some of our RECORDER readers will remember.

While eccentric, she was *not* insane, and was one of the most devoted persons I ever knew. The *precious* things she said, personally, to me, are among memory's choicest diamonds.

She performed all the out-door and indoor labor at her home herself. It was very interesting to hear her converse. Her face was once beautiful—then wrinkled and bronzed, but her eyes still flashed with expression.

The spring at the edge of the forest, close by the house, she named "Cold Harbor," for Cold Harbor where her noble brave fell. We noticed a playful calf in the yard. "Yes," she replied, "her name is 'China.' When she is old enough, I shall sell her, and give the money to the China mission. Last year I had one I named 'Japan,' and

I gave what she came to, to the Japan mission."

When we separated, we turned away feeling we had had a "beautiful visit"—a real soul up-lift.

But the most wonderful thing about her has not been narrated. She went to the poorhouse and asked for the most *pitiful* object in the institution. They brought out a woman, past middle life, feeble, partially helpless, a semi-idiot, with a large, discharging cancer. Passing over *much*, she took her to her home and cared for her, as one would an infant, and by prayer and effort she made the poor creature understand, that Jesus loved her, and the passage was fulfilled. "The wayfaring man, though a fool, need not err therein," before she laid her to rest. The hermitess and the pauper have gone to their reward, and may we be as ready to depart, when we hear the call, "Come up Higher!"

Let us not forget Hannah Alice Fisher and her example, to suffer self-denial for our Master.

*Kissimmee, Fla.*

#### A LOVING TRIBUTE

The women of the Nortonville Seventh Day Baptist Missionary Society feel that they all sustained a personal loss when Sadie West was summoned to her heavenly home. None of us will forget her loving helpfulness in all ways and her willingness to do all and more than her part. She still lives with us in loving memory and her noble life remains an inspiration to all who knew her.

MYRA MARIS,  
ELLEN VINCENT,  
MINNIE RING,

*Committee.*

#### GOD NEVER FAILS

God never forgets. He never loses count of prayers nor of time. Prayers may seem unanswered. But, when the heart's in right touch there's always thoughtful love in the delay. The waiting-time is a training-time for us. More is being planned for by God than had been prayed for by us. Hannah found this out with Samuel, and Zacharias with John. Let's keep faith's fire burning even through long waits and heavy rains.—*J. H. Jowett.*

## WOMAN'S WORK

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

### SONG OF THE SCOFFLAW

["Scofflaw" is the new prize word describing the man who ridicules and misrepresents the Prohibition Amendment.]

What to us is the women's joy,  
Safety of husband, brother, or boy?  
Women hearts that are free and gay?  
Men that live in a manly way?  
What to us are the souls of men?  
Give us our liberty back again!

Give us our olden liberty back,  
Freedom to walk in the serpent's track,  
Freedom to lower our body and mind  
To ways that are dark and paths that are blind,  
Freedom to live in the devil's den,—  
What to us are the souls of men?

Give us our sacred and ancient right  
To a sodden day and a raving night,  
Give us our right to a blot and a stain,  
To a shaking hand and a blundering brain,  
To the wild and sinuous ways of yore,—  
Give us our liberty back once more!

Off with the chains of a Puritan law!  
Back to the slime of the devil's maw!  
Back to our manly, legitimate slime,  
The vigorous vice of a chivalrous time!  
What to us are women and men?  
Give us our liberties back again!

Amos R. Wells in C. E. World.

The members of the Woman's Board are hoping that a number of our women will attend the Law Enforcement Conference in Washington, D. C., April 10-11. This is an important conference and in a time when there often seems to be almost wholesale disregard of law, the efforts of right minded people should be directed toward those movements that make for law enforcement.

### KEystone—OR MILLSTONE?

THE STORY OF A REAL MOTHER

"Even in this cold world there are lots of things to be thankful for," declared my friend the Wise Woman, with an emphatic wag of her charming red head. "And a very special thankfulness is the power to choose what one will mean to one's own household. A wet blanket—or a soft, safe

pillow? A gloom—or a shining light? A millstone—or a keystone?"

"Whence this philosophic outburst?" I queried.

"Mary Hillis started me to thinking."

"Mary Hillis! Why, the poor soul, she's surely had no courage for philosophy, these two long years. Since her terrible accident she has been able to do nothing except stay in her room and let her children wait on her. Dreadfully hard on those fatherless children, too. Polly and Jimsey have it all to carry, for with the twins still in school—"

"H'm. I know all that," she interrupted. "And I know a lot more besides. For I spent an hour with Mary, yesterday. Poor dear, she was pretty downhearted. She'd been counting up what her illness has cost. 'And not just in money,' she said, so pitifully, 'But in the time and the thought of my children, in their weariness, their very youth. Oh, why must I be such a weight on them, when I'd be so glad to slave for them, instead? But here I sit, and can do nothing for them, nothing! I'm just a burden on them. A burden and a blight!'"

"A blight?" said I. "Well, I can't say you look the part. Observe your fresh blouse, and your nice pinky polished fingertips, and your hair, all brushed and fluffed like a movie star's! Never, in your palmiest days, when you were chief executive at the Pacific Industrial, were you any more crisp and trim than you are this identical minute. Crisp as white clover. Pretty, too. And you know it. So there."

"Poor Mary, she couldn't help getting a little flushed and pleased at that."

"I dare say it's foolish of me to fuss myself up," Mary said. "But the children seem to appreciate it."

"I'll wager they appreciate it. And"—I added to myself: "I'll wager you never tell them what it costs you, either. It's no small task for you to creep about, struggling to sew in clean frills, and polish your slippers, and press your immaculate frocks. It takes a grim effort to lift your aching arms and dress that elaborate hair."

"Aloud, I said: 'And what are you reading? *The Mechanical World*, upon my word! And *Weaving and Design*, and *Aviation*, of all things!'"

"Mary flushed a bit deeper."

"That's Jimsey's hobby, you know. Avia-

tion. I read all I can about it, so I can talk it over with him. Poor Jims, he gets so little time to read, and I can boil down an article into five minutes' talk, and give it to him while he's sitting on the floor blacking his shoes. He thinks he has some—some ideas for improving controls. He's a bit shy about talking them over with anybody else, but he doesn't mind me."

"Probably not. Of course *The Mechanical World* is for the twins."

"Yes," Mary replied. "A year or so ago their bedtime story dealt with the adventures of the estimable Brother Rabbit. Nowadays, it's wireless, or diving machinery—methods of searching hidden treasure, you see. Or schemes for signalling Mars. It requires more research than did the affairs of Brother Rabbit, but it's quite worth while."

"And the weaving—"

"Oh, that's Polly's." Quick pride rang in her voice. "Some day, the child plans to have a loom, and weave the most sumptuous things! She has a real talent for design. If I could only help her to make her dream come true—"

"Don't you fear. You undoubtedly will," I said. And I went away, for it was close on noon. Closer than I thought; for, downstairs, I bumped into Norton, the harum-scarum twin. He was headed for his mother's room, ten feet at a jump.

"Mother! Mother-r-r!" he shouted, as he tore upstairs, 'looky here. Got A plus on my English, this week. The theme about seal-fishing—the one you helped me look up."

"Mother!" It was Polly, erect, sparkling, breathless from her wild run. Polly has just forty-five minutes' nooning, and her grade schoolroom is five blocks away.

"Polly, you reckless child!" I told her. "To make ten blocks in forty-five minutes, and eat your lunch, besides! It's enough to finish you off. To finish Atalanta herself."

"I know," gasped Polly. "But I've worked up a new color sequence, and I want to tell mother about it, and have her thinking it over. Mother has a way of seeing things. She'll sit there, with her eyes shut, and figure out, just how that sequence is going to turn out— Oh, there's the 'phone. Would you mind answering it? I've got to simply hurry—"

"Say, listen," it was Jimsey's hurried intent young voice: "Say, give mother a message, will you? Tell her I won't be home to dinner. Big Chief told me to go down to Claremont, and take some blueprints to a man there, and when that's done, I'm going to go out and see Kennedy—Kennedy, the stunt flyer, you know. His hangar is only two miles out of Claremont. Tell mother to fix her subconscious mind onto Kennedy, and make him come across with a bid to try out that new boat of his, the Vulture. Tell her I think she can put it over—"

"Whirrrrrr! Some ruthless hand cut us off. I turned, to see Ogden, the placid twin, approaching. Ogden was engaged in his favorite indoor sport—the incredibly calm, incredibly swift, absorption of a massive quadrant of apple pie."

"Morning," said Ogden, affably, and retrieved his cap from the nearest chair. "Say, I meant to tell mother, myself, but I got to trundle on. I'm most late now."

"Tell her what?"

"Why, Culp is coming up, tonight. Culp is our athletic director, see? He is a good fellow. I told him about mother, and how she had helped me rough out our league schedule, and he said he had a plan for a tournament, and would like to come and talk it over with her. My! I wish he'd make me drill-master."

"You—want to be drill-master!" I choked. Ogden, the laziest, slumpiest boy that ever drew breath!

"Yes, I know I'm the prize loafer. But mother has kind of got me going. Prods me days, nights and Sundays. Makes me take hikes and setting-ups, and cold showers, and all that. Something of a driver, I'll tell the world."

"He planted the cap on his head, swept three doughnuts from their tray' with the same motion, and departed, whistling loudly, like a calm young cockerel."

"All right," I said to myself. "I'm going back upstairs. To 'tell mother.' Tell her several things. Tell her, for one thing, that she has been given her supreme choice: and she has chosen. Chosen like the keen, brave, far-visioned woman that she is. Stricken down, made helpless, she could have cast herself, a dead weight, on these young shoulders. She could have been the family mollusk, the family care and bane."

Instead, she has made of herself an ally and a comrade, a light to her children's feet, the gay pride of their hearts. A burden, she thinks herself? No, she is a lifting, guiding hand. A millstone round their necks? Instead, the keystone of their arch of life."—*Catherine Holland Brown, in The Christain Herald.*

### A GOOD WORK IN ALFRED

EDITOR SABBATH RECORDER:

The writer feels that RECORDER readers should know something of the very successful work being done in the First Alfred Church, in the matter of bringing about a better attendance at the various meetings of the church, and a general spiritual shake-up among all residents of the community.

This idea and its need was brought to the front through the instrumentality of the Friendly Class of the Bible School, with Dean Norwood as teacher, but the idea was quickly taken up by the other classes and all have worked shoulder to shoulder for the better interests of the church and community.

A committee of eleven was appointed by the church to have general charge of the campaign. This committee, which is working with the hearty co-operation of the pastor, is composed of J. N. Norwood, chairman, Mrs. E. P. Saunders, Mrs. B. C. Davis, Mrs. Dora Degen, T. D. Holmes, W. C. Whitford, C. H. Palmer, C. F. Randolph, Hamilton Whipple, Robert Spicer and F. A. Crumb.

The committee was not long in getting to work in the inauguration of a "Go to Church Month" for February, as a starter, with a general campaign mapped out for the year. It was decided that one of the classes in the Bible School should have complete charge of the service for the first Sabbath in each month, and also feel themselves responsible for a general oversight of ushers, reception committee, etc., for the other weeks of the month.

Accordingly, the first Sabbath in February was given over to the Friendly Class, with Dean Norwood as sermonizer. Every item on the program was taken by some member of the class, seven different people taking part, aside from the large choir, all of whom were members of the class. A liberal use of printer's ink was made, with-

out which nothing can succeed in these times. The attendance on this Sabbath was fully three times the usual number, and the good part of it is that the attendance each Sabbath since has been nearly double the regular attendance. It has brought to church many who have not attended in years, and they seemed to like it, and are continuing to come.

The church attendance is but a small part of what the committee has in mind, but it was thought best to go slow and not take up too many activities at once. A general evangelistic campaign is being arranged, which will give the church a spiritual uplift that will not be spasmodic, but of a permanent nature. The work of the Boy and Girl Scouts and the Camp Fire Girls will be fostered, that our boys and girls may feel we have an interest in them, and that we need their assistance in making the church really worth while.

The results for the month of February were far beyond expectations, and are being felt in the attendance at prayer meeting, and Bible School. The attendance at the annual church meeting, which was held after the program was inaugurated, showed a largely increased attendance, and every one seemed interested in the welfare of the church. We feel that no one can measure the good that has already come out of this movement, and that it will continue to come to the front.

The committee has had the hearty assistance of Pastor Ehret, who has left no stone unturned in his endeavor to make the movement a success. His sermons have been of unusual inspiration and instruction, which has helped make it seem worth while for us to attend church.

The writer will leave to some member of Dean Main's class, who are in charge this month, to give RECORDER readers a report for March activities.

F. A. C.

### "THEY SAY"

A scandal that's false and malicious  
Can stir up all manner of strife,  
And rumor unfounded has oftentimes hounded  
A man or a woman for life;  
Don't hurry to spread any gossip  
Regarding the high or the low;  
"They say!" Who are "They?" By what right  
do they say?  
Who told them about it?  
And where did they learn it?  
And how do you know that they know?  
—Exchange.

### ECHOES FROM THE ANTI-SALOON LEAGUE CONVENTION

VI

REV. A. L. DAVIS

Honorable Pat M. Neff, governor of Texas, made the closing address, Tuesday evening, the second day of the convention. He is a large man, physically, and truly a great man. He was numbered among the great speakers of the convention, and he made a deep impression upon the audience. The Democratic party may search a long time to find a better or bigger man to head their national ticket.

He said that the people who own this government by their votes put prohibition in the Constitution and it is there to stay; and that the Eighteenth Amendment is there to stay, because it is backed by the Nineteenth Amendment. "It is not the Volstead Law," he declared, "that is on trial, but all law; not the Eighteenth Amendment, but the republic itself." "For a state to refuse to enforce the law is not state rights,—such an attitude destroys state rights." He declared the doctrine of state rights was fought out in this country and settled for all time. Said he: "We have but one Constitution; and no legislator, no executor, should by any wet gesture give encouragement to wet men. Those who voted for the prohibition law are not those who want the law repealed or nullified. We are getting along all right with the law. The saloon is not going to come back under a beer barrage."

Wednesday morning opened with so many prominent, dry men present, that some of them were only introduced to the audience that we might know where they stood. Among these were the following: United States Senator Fleming, of Michigan, who made a brief address, appealing for a revival of the old-fashioned home in its teaching function. "How can we have obedience to law in the school room, or nation, when there is none in the home?"

Honorable Thomas Sterling, of South Dakota, made a brief address. He is the man who stood out against the filibuster until the Volstead Law was written on our statute books. He declared that when the filibuster was on he was not disheartened, because he knew that right would win. Both of Oklahoma's United States senators—

Owen and Harrold—were discovered seated in the audience and were asked to stand that the audience might see them and know that they were absolutely dry men.

Honorable Morris Sheppard, U. S. senator from Texas, declared that the American people were spending between two and two and a half billion dollars annually for intoxicants before the Eighteenth Amendment went into effect, or an equivalent of twenty gallons for each man, woman, and child in the republic; and that all the liquors now made in clandestine stills, or smuggled in from other lands, is a very insignificant amount compared with the amount of pre-prohibition days.

Said he: "Any effort to repeal the Eighteenth Amendment will fail. Any effort to repeal it indirectly, through statutes for light wines and beer, will also fail. The American people have turned their faces toward a new and better day, and prohibition is as eternal as the God whose will it represents. The lifting of the liquor curse has placed the American people in a better position morally, intellectually, and financially to combat the economic and governmental problems both of this country and the world."

Honorable James E. Watson, U. S. senator from Indiana, made a brief but very pointed address. He declared there are but three courses open: (1) Enforce the law to the letter, (2) Let it stand as a dead letter, or (3) Repeal the law. No one wants the saloon back, even the wets say that much. To let the law stand as a dead letter is to breed anarchy. The only remedy is strict enforcement. When he was a boy, the saloons "were as thick as filling stations today." In closing he said: "I voted for the Eighteenth Amendment, and for the Volstead Law, and by the eternal I will stand with this cause to the end."

"As you have treated others, expect others to treat you. The world measures back to us all the meanness we give and a few extra pecks of trouble thrown in."

It doesn't hurt anybody to be busy. If you don't think about something else you think about yourself, and the most ruinous of all germs is the ego germ.—*Kate Langley Boshier; Miss Gibbie Gault.*

## YOUNG PEOPLE'S WORK

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

### HOW JESUS LOVED AND SERVED

HARRIET BELLAND

Christian Endeavor Topic for Sabbath Day,  
April 5, 1924

#### DAILY READINGS

Sunday—Loved without limit (Rom. 5: 6-8)  
Monday—Loved in spite of failure (Luke 22: 54-62)  
Tuesday—Love and pity (John 5: 1-9)  
Wednesday—Humble service (John 13: 1-5)  
Thursday—Service with joy (John 4: 31-38)  
Friday—Service with truth-telling (Luke 13: 10-17)  
Sabbath Day—Topic: In his steps. IV. How Jesus loved and served (John 11: 3-5; Mark 10: 42-45) (Consecration Meeting)

How Jesus loved and served—it is an old story, but one that never grows wearisome because of its inspirational and practical value to every individual in God's service.

This is consecration week and a time when we search our hearts and minds and souls, and renew again our fellowship and faith with God and Christian Endeavor. It is a time when we think how Jesus loved and served when he walked the shores of Galilee or traveled up to Jerusalem or when he went to Bethlehem. It is a time when we take account of ourselves and set a new goal, a new ideal for the future.

Harry Emerson Fosdick says, "Service is the practical overflow of Christian life in useful ministry." Then we know that true service is not service without the love that goes with it. This is manifested in all that Jesus did in his three short years of ministry.

Some of the characteristics of Jesus' love and service are:

1. His love is *without limit*, for did he not sacrifice his life for us, sinners as we are, in order that we might attain the full-est possible life.

2. Always he did his work in *humility*, knowing that his heavenly Father was with him. It is a wonderful example of infinite faith.

3. His *love never fails*. Even when Peter

denied him, Jesus did not let him go, but won him back by his infinite love. So it is with us today.

4. The element of *joy* and *thanksgiving* always entered into the service which Jesus did. In one of his parables he tells with joy that one does not have to wait for the ripening of the harvest in order to love or to be of service; but that always someone somewhere is waiting to be ministered unto with the love of Jesus. Is it not a challenge to us, young people?

5. Jesus' love was always so *kindly* and *sympathetic*. He understood human nature and he knew a mother's anxiety for her children. Jesus loved little children dearly and likened the kingdom of heaven unto them. His kindness and sympathy is shown in every act of healing which he did for the afflicted.

6. The *magnanimity* of Jesus' service is wonderful, beyond the expression of words. If we, the youth of today, could but realize a magnanimous spirit, experience it, and then serve with it, a great load of selfishness would be lifted from the world.

Our privilege is to consecrate ourselves in his service with his love, and to strive forward knowing that there is no more central interest in Christianity than the winning of human life to the principal of love and brotherhood, for even Tolstoy said, "Where love is, there God is."

Milton, Wis.

### A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

"Now Jesus loved Martha, and her sister, and Lazarus."

"For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

These verses illustrate very well the thought of this lesson—love and service. Jesus loved his friends, and he showed his love for them by service. When these two sisters were in great affliction, knowing of his love for the family, they naturally sent for him to help them. He came and rendered the great service of raising their brother to life. He loves every one, and is constantly showing his love for us by serving us daily as our elder brother. The greatest service which he rendered us was the sacrifice of his life on the cross, for our sins. What unspeakable love he must have

had for the world, to be willing to do this! Any sacrifice which we make is nothing compared with that. He has taught that we must serve others, and in doing this we show our love for them and for him also. Let us resolve to serve our fellowmen in every way we can, and thus follow his example.

### INTERMEDIATE TOPIC FOR APRIL 5, 1924

Lift Up: Helpfulness. Matt. 25: 34-40; Mark 2: 1-12

(Consecration Meeting)

WHICH ARE YOU?

"There are two kinds of people on earth today, just two kinds of people, no more, I say.

"Not the sinner and saint, for 'tis well understood The good are half bad and the bad are half good.

"Not the rich and the poor, for to count a man's wealth You must first know the state of his conscience and health.

"Not the humble and proud, for in life's little span, Who puts on vain airs is not counted a man.

"Not the happy and sad, for the swift flying years Bring each man his laughter and each man his tears.

"No, the two kinds of people on earth, I mean, Are the people who lift and the people who lean.

"Wherever you go you will find the world's masses

Are always divided into just these two classes.

"In which class are you? Are you easing the load Of overtaxed lifters who toil down the road?"

"Or are you a leaner, who lets other bear Your portion of labor and worry and care?"

I WOULD LOOK UP, AND LAUGH, AND LOVE, AND LIFT

"I would be true, for there are those who trust me;

I would be pure, for there are those who care; I would be strong, for there is much to suffer; I would be brave, for there is much to dare.

"I would be friend of all,—the foe, the friendless;

I would be giving and forget the gift; I would be humble, for I know my weakness; I would look up, and laugh, and love, and lift."

### JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

The meeting for April 5, can be made very interesting by having the testimony meeting in the form of a contest. At the previous meeting ask each junior to go

through the gospel of Matthew and pick out as many things which Jesus taught as possible. Then at the meeting have the juniors compare notes, or better yet, the different things could be written on the board and numbered, special mention could be made of the boy or girl who has the longest list. The roll need not be called, but every one who has made out the list could be marked as taking part.

Auntie Rutt says: "If I were to lead a consecration meeting, I'd pray and plan and work to make it a time of *real consecration*, when each one present would renew his allegiance to Christ and definitely decide to do in the next month, some new service for him."

### CHRISTIAN ENDEAVOR NEWS NOTES

THE RECORDER READING CONTEST AT NILE

Our society meets twice a month, on the first and third Sabbaths. When we re-organized in November, we had eight charter members. At present we have seventeen, and the promise of three more members as soon as the snow goes off and the roads are so they can get down from the hills.

March 1 we voted to have the RECORDER Reading Contest a "blind contest." It is to last six weeks, beginning March 1. The reports are to be handed in each week to our superintendent, Mrs. Lester G. Osborn. For the benefit of those who do not understand how we will conduct our "blind contest," I will try to explain a bit. No member knows upon whose side he is or who the captains are, until announced by Mrs. Osborn at the close of the contest. The losing side will entertain the winners sometime during Easter vacation, as our contest closes April 12, 1924.

Much credit is due to our new pastor and wife, Mr. and Mrs. Lester G. Osborn.

The missionary superintendent reports that he is collecting magazines for the County Home and other places where they will be appreciated.

The Social Committee has arranged some very good dinners.

We hope that you will hear a better report from us before next Conference.

MARY L. CLARKE,  
Corresponding Secretary.

### WORLD LEAGUE NEWS LETTER

Westerville, Ohio, November 10.—There is much in the situation in regard to prohibition today that is deserving of thoughtful consideration, in the opinion of Dr. Ernest H. Cherrington, general secretary of the World League Against Alcoholism. Dr. Cherrington says:

"No amendment which has ever been added to the Constitution of the United States has ever been repealed or modified. No law which has ever been enacted by Congress to carry into effect the provisions of a constitutional amendment has ever been changed except to be strengthened, and the prohibitory amendment is not likely to prove an exception to the rule. If the road to legal national constitutional prohibition was long and dreary for the friends of prohibition, the road back is just as long and just as dreary for the enemies of prohibition. Before the enemies of prohibition can get a real start on repeal or constitutional modification, they must corral the votes of two-thirds of both houses of Congress. So long, therefore, as one more than one-third of either house of Congress stands firm, the Eighteenth Amendment will stand. If, however, the time should ever come when by any means or for any reason two-thirds of each of the two branches of Congress should vote to resubmit the Eighteenth Amendment to the Constitution, even then a mere majority in a single house of each of thirteen state legislatures would block constitutional repeal or modification. The question, therefore, of the repeal of the Eighteenth Amendment, is not likely to be a vital question at least in the life of the present generation. Moreover, all the votes in Congress representing all the wet cities and all the wet states or wet congressional districts of the nation, if they were to be cast *en bloc* would not be sufficient to repeal or weaken the present enforcement code.

"The present day question, therefore, is not one which involves the repeal or the weakening of either the Eighteenth Amendment to the Constitution or the federal enforcement law. The real question is the question as to whether the Eighteenth Amendment and the federal prohibitory law are to be nullified by a law-defying, special privilege-demanding class representing a few wet cities and a few wet states whose

officials, either by inaction or by overt connivance with outlaws, persist in defying the expressed will of the American people and in trampling under foot the law, the Constitution, and the government.

"In other words, the real question involved is the question as to whether in this so-called free government the minority is to acquiesce in the properly expressed and recorded will of the majority, or whether that minority, in harmony with the attitude of every bureaucracy and autocracy in history, will continue to defy the law, and treat the Constitution of the United States as a scrap of paper, whenever the law or the Constitution does not suit their own particular desires.

"This question goes far deeper than the mere question of the enforcement of prohibition. It strikes at the very heart of free government. It joins the issue between liberty under law, on the one hand, and anarchy and tyranny, on the other.

"The answer which the American people finally return to this new manifestation of the spirit of the Holy Alliance of 1814, in regard to the enforcement of the Eighteenth Amendment and the federal prohibitory law, must of necessity be the same answer which will be returned to the more vital question as to whether, after an experiment covering a period of almost a century and a half, it is possible for a democracy successfully to function, and as to whether, after all, a democracy has the ability and the necessary vitality to secure obedience to its own mandates and thus perpetuate itself.

"The present attitude of the liquor interest, in the effort to break down and nullify national constitutional prohibition, is not in any sense a new attitude. It is the historic attitude of the interests favorable to intoxicating liquors and the liquor traffic from the very beginning of the temperance movement in America.

"When the liquor traffic was under license and regulation in the United States it boldly defied and openly disregarded all regulations and all prohibitions such as those involved in the Sunday closing law and the law against the selling of liquors to minors and drunkards.

"When the thousands upon thousands of townships and villages went under local prohibition, these same interests persisted in overriding the law and the public will

in such communities, by means of saloons and saloon influences extending out from county seat towns and cities.

"Even after more than three-fourths of the counties of the United States had been placed in the prohibition column, these same interests, entrenched in the few remaining wet counties, in the industrial centers and the large cities scattered over the nation, baffled the proper enforcement of prohibition in the counties, by reliance upon the technical provisions of ordinary state laws. When state after state adopted state-wide prohibitory laws, these same interests under the cloak of interstate commerce, set at naught the laws of the sovereign states. When finally after a thirteen-year struggle before Congress, the Interstate Liquor Shipment Law was enacted and the interstate commerce cloak was stripped from these same interests, they proceeded by other methods and various subterfuges still to defy the sovereign will of the people of the several states. And now that national constitutional prohibition has been made a part of the fundamental law of the land, and the representatives of the people in Congress and in the state legislatures have decreed these same interests to be outlaws, they brazenly hoot at the sovereign will of the nation and at the institutions of democracy, defy the law and attempt to nullify the Constitution itself.

"Every American citizen today, in the very nature of the case, is lined up either for or against these interests. Under present conditions in the United States of America, there is, and there can be, no neutral ground. Moreover, membership in the crowd known as the liquor interests includes today not only the man who manufactures and the man who sells intoxicating liquors, but membership includes every one who conspires in any way to break the law.

"If the man who bribes a legislator is a criminal, if the man who corrupts jurors and manages to buy personal immunity for himself is an outlaw either convicted or still at large, what is the man who pays a bootlegger to break the law and violate the Constitution of the United States, in respect to the Eighteenth Amendment?

"The hoarse cry of license and anarchy, under the guise of so-called personal liberty, is merely the demand of the modern bureaucrat against the institutions of de-

mocracy. It represents the attitude of the modern road hog toward others who travel the highway of liberty protected by government. It is the cry of the moral and social savage against the advance of civilization."—*J. H. Larimore, Director of Publicity, World League Against Alcoholism, Westerville, Ohio.*

According to Professor Carl Murchison of Clark College, who has just completed a three years comprehensive survey of college men in American prisons, education does not decrease the tendency toward crime. The college educated men turn criminals in the same proportion as do their less learned brothers. More lawyers are in American prisons than college men of other professions. Dr. Murchison found that the college educated criminal is generally middle-aged and serving his first term. He does not often repeat his error. —*Christian Work.*

### STEWARDSHIP

I am the steward of a King,  
Who has intrusted me with gold—  
Not wantonly away to fling,  
Nor yet to hoard in some stronghold;  
But to apply with greatest care;  
To help a brother on the road  
To better things, that he may bear  
A light heart 'neath fate's heavy load.

I am a steward of a King,  
Who gave me talents—not to hide—  
But to be daily used to bring  
Sheaves to his storehouse from off wide  
Fields of the ripened grain, that he  
May pour his blessings on mankind;  
That all his children here may be  
Drawn nearer, and truth's riches find.

I am a steward of a King,  
Who gives me of his boundless love,  
That sad souls may be made to sing,  
And light from sun-washed skies above  
Descend on those, who, slaves to fear  
Are warmed by sympathy divine;  
And courage comes with peace and cheer  
Reflected to their hearts from mine.

Thus I, the steward of a King,  
Must out upon my mission go;  
Life's vernal moments, swift of wing  
Give way tomorrow to the snow  
Of age. Perchance some one may fail  
For lack of that which I could give—  
A love-filled cup—the Holy Grail—  
Who might take hope again—and live!  
—*Watchword.*

## CHILDREN'S PAGE

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

### THINGS JESUS TAUGHT

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,  
April 5, 1924

#### DAILY READINGS

Sunday—God's love (John 3: 16)  
Monday—God's care (Matt. 10: 28-31)  
Tuesday—Faith in God (Mark 11: 22)  
Wednesday—Obedience to God (Mark 3: 31-35)  
Thursday—Loyalty to the Word (Matt. 5: 17-19)  
Friday—His church's victory (Matt. 16: 13-18)  
Sabbath Day—Topic: Some things Jesus taught  
(Matt. 5: 1-12; 6: 24) (Consecration meeting)

JENNIE BEE

North Loup Junior Superintendent

Children, did you ever stop to think that we are teaching by the lives we live, more than by what we say? So we will take the life of Jesus as part of his teaching.

After his babyhood we find him first in the temple, at the age of twelve years, listening to the wise men and asking them questions. He was eager to learn all he could; but when his parents found him, he went home with them, and was obedient unto them, "growing in wisdom and stature and in favor with God and men."

When he grew up he was baptized and went about doing good, preaching and teaching the people of God's love and care for them and what God would do for them, if they would just believe and serve him, and that his church which is made up of boys and girls and men and women who love Jesus and try to follow him and obey his teachings, should overcome evil. Won't it be nice when we are all strong and brave enough, through our trust and faith in Jesus, to overcome evil thoughts and actions?

In the fifth chapter of Matthew we find the greatest sermon that ever was preached; where Jesus teaches the people, telling them what their lives should be like and what a blessing they should receive, if they lived such lives. He teaches us to ask for what we want and need very much, but to be unselfish about our prayers. He also teaches

us that our prayers should be short. I wonder if we could repeat the prayer that Jesus taught his disciples. Let us bow our heads and try it together.

Now let us take our blackboard and see how many things we can write down that Jesus taught us. How many of us will try all next week to see how closely we can follow Jesus' teachings?

### APRIL FOOLING

I April-fooled my teacher  
The other day in school,  
And this is how I did it:  
I minded every rule,  
I studied all my lessons,  
And didn't talk, or play;  
And teacher says she wishes  
I'd fool her every day.  
—Normal Instructor—Primary Plans.

### WHAT IS IT RAINING?

"What a bad morning this is!" exclaimed Louise, as she looked through the blurred window-pane. "See how it is raining! I wonder if it ever will stop!"

"It always has stopped," said her brother Fred.

Then he sang:

"It is not raining rain to me,  
It's raining daffodils;  
In every dimpled drop I see  
Wild flowers on the hills."

"I can't sing that very well, but there was a fellow in my company who could," said Fred. "I remember one day when we were going from the barracks to the mess hall through the rain that I said to him, 'It isn't raining to me.' Then in his fine baritone he sang the entire poem. He could sing it, for he had been a soloist in a church choir. He thanked me for reminding him of the poem."

"I would like to hear him sing it," said Louise.

"I wish that you could," replied Fred. "If the song would do you as much good as it did me, I certainly would like to have you hear him. Since then, rain has lost all its dreariness for me. No matter how hard it pours, I can always see the violets and the daffodils springing up over hill and valley. And I know that just behind the cloud the sun is waiting to shed warm rays on the buds and make them burst."

"I guess there could be worse things than

rain," said Louise. "And I believe that I shall learn to like it even without hearing the song."—Queen's Gardens.

### WHY MADAM SQUIRREL MOVED

HATTIE E. WEST

Madam Squirrel was getting ready to go to housekeeping, so she was looking for a house. There were two that she could have and she had hard work to make up her mind which one she liked better. One was a keg in a big maple tree that grew close by the kitchen window. Some kind person had placed it there and had fastened it securely, so that it made a charming squirrel house. The other was a real little house of wood put up in an oak in the woods behind a barn. Both these houses bore the sign, "To Rent," not in letters that you or I could read, but in signs that Madam Squirrel understood the moment she saw them. She visited both houses and looked them over carefully.

The house in the woods was the more quiet, but Madam Squirrel rather liked to be where things were somewhat lively. She could see much more from the maple tree by the kitchen window than from the oak in the wood. Then, too, the people in the house on the ground below seemed to be very kind. Every day all through the long, snowy winter there had been something on that kitchen window-sill for birds and squirrels to eat, pieces of bread and suet and sometimes nuts and corn. "It will be very convenient," said Madam Squirrel to herself, "when I am in a hurry to whisk down there and get something to eat." The house in the woods was more modern, but the one in the maple would do nicely, and she would have taken it at once but for one thing. In the big house near which the maple grew, there were two boys. Madam Squirrel was not sure that the boys would be good neighbors. She had always been afraid of boys, though she hardly knew why, and whenever she saw one coming toward her she whisked around on the other side of the tree out of sight as quickly as possible. It was very hard to decide, but when she saw Mrs. Gray Squirrel looking at the house in the maple, she was so afraid that Mrs. Gray Squirrel would get it away from her that she decided to move in at once, boys or no boys.

The kitchen door of the big house below was not near the maple but quite on the other side of the house, and her little house was so high up in the maple that it could only be seen from the window as one stood very close to it and bent one's head far back, and Madam Squirrel moved in so quietly that none of the family in the big house knew that the maple tree house had been taken. Madam seldom went up or down the tree trunk in going to and from her house. Oh, no, the boys might see her if she did, and know where she lived. She had a path among the branches by which she traveled. When returning from business that took her to the ground she selected a tree that stood a long way from the maple, ran up its trunk, out onto its branches, jumped from its arms, into the green boughs of the cedar, to a great poplar, and from the poplar in less time than it takes to tell it, into the maple, so high up as not to be easily seen from the kitchen window.

She was quite busy after she moved in getting her house cleaned and settled and everything all cozy for her family. And by and by she was busier still caring for four tiny babies. She was very glad of the food on the window-sill now, it was so handy to whisk down there and get something to eat while the babies were asleep. She would get back before they missed her, and she was glad she had taken the maple tree house instead of the one in the wood. The people living in the house below never disturbed her by staring at her or her home and the two boys went to and from the woodpile below without ever knowing about her charming family. She began to feel quite safe.

But one day in early spring after the blue birds and wrens had come, the boys and their mother came out and stood about the tree looking up into it. Madam Squirrel felt uneasy, but they did not seem to be looking at her home, so she kept very still and waited for them to go away. She felt quite easy again when they had gone and said to herself, "I was very foolish to be frightened. They never knew that I and my babies were here."

She was just about to cuddle down with her pets when the boys came out again. This time they had a ladder, and, oh dread-

ful! they put it up against her maple and one of them began to climb up. He had in his hands a something not so large as her keg house, with a little round hole in it such as blue birds like when they build their nests. Madam Squirrel watched his every motion. He was coming straight toward her house, but part way up he stopped. Then followed a terrible pounding that was felt all through the maple tree and set Madam Squirrel all a tremble. When it stopped she peeped cautiously out again. There was the blue bird's hole fastened securely in a crotch of the tree. The boy was still on the ladder, and in a moment was climbing toward her home. Madam crouched down over her four babies and listened; he came nearer and nearer, and at last, there at the door of her house was his hand. He could not see inside, but was reaching right down toward her precious babies. Like a flash, she sprang at him. How the boy jumped! He almost fell off the ladder. Down he went to the ground to where the smaller boy was standing. There they talked together while Madam Squirrel sat on a limb above and chattered and scolded at them.

"What business have you in my house," said she, "disturbing my babies?" She was so angry she never listened to what the big boy was saying. He had no idea, he said, that there was a squirrel in there, but he just wanted to see what it was like inside. She kept up her chatter till the boys went away when she went back to comfort her babies. By the time she had fed them and put them all to sleep, she had made up her mind what she would do.

She scrambled out of her house, and, taking a good look about, she ran through the branches to the house in the wood behind the barn. To her great joy she found that it was still unoccupied. Back she rushed to her house. Taking one of her babies in her mouth she hurried out of her house and down the tree trunk. She could not carry such a load on slender branches, so she must travel on the ground. Quickly she scrambled along till she reached a white oak that stood near a barn. Up the trunk she hurried, then jumped to the barn roof, over the roof she ran, then into some strong tree branches on the other side, and so on to the house in the wood. She put her baby down and hurried back as fast as she could after another. So she carried all four of them.

She was very tired when she had finished moving, but she felt that she had been very brave in frightening the boys away and carrying her babies out of danger.

She never guessed what I know, that the boys were her best friends and that they never knew there were babies in her house till they saw her carrying them away.

"Mrs. Gray Squirrel may have the maple tree house if she wants it," said madam. "I've no use for it any more."

DEAR JUNIOR BOYS AND GIRLS:

Here is a chance to show what you can do in book reviewing. The Children's Page of the SABBATH RECORDER offers a contest to the Junior boys and girls; prizes and honorable mention will be given to those sending in the best work. Full particulars of the contest will appear in next week's SABBATH RECORDER. Watch for them.

Your friend,  
RUTH MARION CARPENTER.

FOLLOWING DIRECTIONS

"What on earth are you wearing all those coats for?" asked the neighbor.

"Well," was the reply, "I'm going to paint my barn, and the directions on the paint-can say: 'For best results, put on three coats.'"—*Exchange.*

AIN'T IT SO?

An old colored chap down in West Virginia had a sort of ne'er-do-well son. One day the old man heard that the son had gone and got married. He hunted him up and said to him:

"Look hyar, Aberham, I done heerd you got married; is yer?"

"Well," said Abe, "I ain't sayin' that I ain't."

"I ain't askin' is you ain't," said the old man, "I'm askin' ain't you is?"—*Selected.*

Teacher—"One beautiful autumn day, Little Red Riding Hood was walking along a path in the woods, when she came to a sharp turn; and whom do you think she saw standing there with a row of shining white teeth gleaming at her?"

Up went a little hand.

Teacher—"Who was it, Willie?"

Willie—"Teddy Roosevelt." — *Everybody's Magazine.*

### WITH YOU ALWAYS

Text: "Lo I am with you alway."—Matthew 28: 20.

This beautiful promise made by Jesus Christ should prove to be a great source of real help and strength and courage and inspiration to all boys and girls as they start out in the world on their God-given tasks. The reason why so many boys and girls fail and never accomplish anything in life is because they never seek the help or desire the presence of Jesus Christ. They try to make themselves believe that they can get on very well without him, and so they prefer to go on in their own way, and are not willing to listen when they are told what is right and what is wrong. This is the wrong course to take, because it always leads into the paths of unrighteousness and ends in the valley of destruction. The boys and girls whose young hearts are just bubbling over with happiness and glee are those who constantly feel the presence of Jesus Christ with them in everything they do and everywhere they go. It always makes you feel good to know that you have a true friend with you that "sticketh closer than a brother." No one can ever go astray or ever fail in this life if he is conscious of the presence of him who says, "Lo I am with you always."

But how different it is when you go alone. There is no joy in life and no peace of mind. You can always tell who the boys and girls are that are going through life alone, because they are unkind, dishonorable, cowardly, untruthful, unthoughtful and cruel; they are mean and selfish, and their language is not always good to listen to, and their company is not worth seeking after. They are not happy and cheerful, but rather gloomy, grouchy and sad and even jealous of those who have the sweet and cheering presence of Jesus Christ with them. Then there is another thought, that is this, when Jesus is with you there is nothing to fear. Perhaps you have heard about the incident that happened in the days when there was a war between France and Spain. The Spaniards were driving the French before them, slaying them in large numbers. During this awful slaughter the Spaniards sent an insulting note to the French commander, General Colligny, with the words, "We are more numerous than you. Surrender!" When General Colligny received the note he wrote his reply on a piece of paper and fastened it to an arrow and shot it into the Spanish camp. The note read, "Surrender? Never; we have a King with us."

If Jesus is with you there will never be

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a time when you will have to surrender to the overwhelming attacks of the enemy. Let Jesus come into your life and he will be a true and loving friend to you. To those who are weary and heavy laden this loving friend is ever near, ready and willing at all times to help with his measureless resources. He will strengthen the weak shoulder for the heavy load. He will give you his grace to enable you to bear life's trials. He will give you his joy to cheer your heart. He will give you his peace to calm your fears; and best of all, he gives you his promise, "Let not your heart be troubled." . . . "Lo I am with you always." Perhaps you have not heard the story about the courage of General Gordon, but if you have it is worth listening to again. It is this: During the great Crimean War, the Russian army successfully forced its way with severe fighting and heavy losses and landed in the very middle of the English trenches. General Gordon stood on the sidewalk as cool and as courageous as any general could be, in very great danger of losing his life, with nothing but a stick in his hand encouraging the brave British soldiers to drive out the Russians. When some of the soldiers saw him standing there

they shouted to him, "Gordon! Gordon! come down, come down! You'll be killed!" But he paid no attention, and one of the soldiers who was near and heard them shouting replied, "It's all right. 'e don't mind being killed; 'e's one o' those blessed Christians." The man was right. General Gordon was a Christian, and he had faith in the promises of God. If you are relying on the promises of God and trusting in Jesus as your strength and stay you will surely come off more "than conquerors through him that loved us," because he says, "When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee." "Neither shall the flames kindle upon thee, for I am Jehovah thy God."

"Give to the wind thy fears,  
Hope and be undismayed;  
God hears thy sighs and counts thy tears  
God shall lift up thy head;  
Through wave and cloud and storm  
He gently clears the way;  
Wait then his time—the darkest night  
Shall end in brightest day."  
—Rev. Alfred Barratt in *Christian Work*.

"The highest reward that God gives us for good work is the ability to do better work."

## Country Life Leadership

BY BOOTHE COLWELL DAVIS

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## MARRIAGES

STILLMAN-CANTEY.—On January 14, 1924 at the home of the groom, in Alfred, N. Y., by Rev. A. Clyde Ehret, William Coon Stillman of Alfred, and Eleanor Lillian Cantey, of Casper, Wyoming.

FLETCHER-DAVIS.—At the Seventh Day Baptist parsonage, Salem, W. Va., on March 14, 1924, by Rev. George B. Shaw, James H. Fletcher and Doris E. Davis all of Salem, W. Va.

## DEATHS

BURDICK.—Emily R. Burdick was born in Glover, Vt., April 27, 1844, and died in Chicago, Ill., March 10, 1924, aged 79 years, 10 months, 13 days.

She was the daughter of Joseph R. Shurburne and Rebecca Atwood Shurburne, and was the youngest of six children. George A. Shurburne of Covert, Mich., is the only one now living. The family came to Walworth in 1844, the time of Emily's infancy. She experienced religion very early in life and joined the Walworth Seventh Day Baptist Church, where she has always been a faithful member. She was married to Edgar O. Burdick, September 1, 1864, and became the winning mother, caring for her family so dear to her, as in the case generally of good mothers.

There remains to mourn their loss, the husband, and of the kindred there are: three daughters, Mrs. Bert Button, Mrs. Harvey Burdick, and Mrs. Harry Johnson. There are four grandchildren, the children of Mr. and Mrs. Harvey Burdick. She was a loving and self-sacrificing mother, who thought a great deal of her friends and neighbors. She was one of the oldest members of the Eastern Star of Walworth, and was most interested in their work.

The funeral services were at the home and Seventh Day Baptist church in Walworth, Wis., conducted by Rev. M. G. Stillman, formerly a pastor of that church, (1902-1910). At the church the ladies of the Eastern Star also took part in the services. The burial was in the Walworth cemetery.

M. G. S.

## MY COMRADE

When startled awake in the darkness  
And gripped with haunting fear,  
A Presence softly whispers:  
"Fear not, for I am near."  
And I lie so still on my pillow,  
Calmed by that voice divine;  
And trust responds to his speaking,  
And the gift of sleep is mine.

In the crowded streets I walk,  
And oh, such a lonely place:  
In all that hurrying throng,  
Not one familiar face.  
And then a peace steals o'er me,  
For thought has brought him near.  
He walks so close beside me,  
My heart is filled with cheer.

I stand by an open grave,  
And I shrink from its depths of gloom.  
In sadness I think of the end:  
Lifeless forms in the darkened tomb.  
Then a voice from the darkness whispers:  
"The end? Oh no, just the start—  
The start on a shadowless pathway,  
But the end of the aching heart."

—Helen S. Brown.

## OPPORTUNITY

With doubt and dismay you are smitten,  
You think there's no chance for you, son?  
Why, the best books haven't been written,  
The best race hasn't been run,  
The best score hasn't been made yet,  
The best song hasn't been sung,  
The best tune hasn't been played yet;  
Cheer up, for the world is young!

No chance? Why the world is just eager  
For the things that you ought to create;  
Its store of true wealth is still meager,  
Its needs are incessant and great;  
It yearns for more power and beauty,  
More laughter and love and romance,  
More loyalty, labor, and duty,  
No chance—why there's nothing but chance!

For the best verse hasn't been rhymed yet,  
The best house hasn't been planned,  
The highest peak hasn't been climbed yet,  
The mightiest rivers aren't spanned;  
Don't worry and fret, faint-hearted,  
The chances have just begun,  
For the best jobs haven't been started,  
The best work hasn't been done.

—Berton Bradley.



## 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.

## THE SABBATH RECORDER

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

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## Sabbath School. Lesson I.—April 5, 1924

THE KINGDOM RENT ASUNDER. 1 Kings 12: 1—16: 28.

*Golden Text.*—"Pride goeth before destruction, And a haughty spirit before a fall." Prov. 16: 18.

## DAILY READINGS

Mar. 30—A Cry for Justice. 1 Kings 12: 1-5.

Mar. 31—The Kingdom Rent Asunder. 1 Kings 12: 12-20.

Apr. 1—Politics Profaning Religion. 1 Kings 12: 25-33.

Apr. 2—God's Judgment Predicted. 1 Kings 13: 1-6.

Apr. 3—The Evil End of an Evil House. 1 Kings 15: 25-30.

Apr. 4—The Terrors of Civil War. 1 Kings 16: 8-16.

Apr. 5—The Beauty of Brotherhood. Psalm 133.  
(For Lesson Notes, see *Helping Hand*)

You can take but one step at a time. You can not cross a bridge until you reach it. You can not meet trouble until trouble meets you.

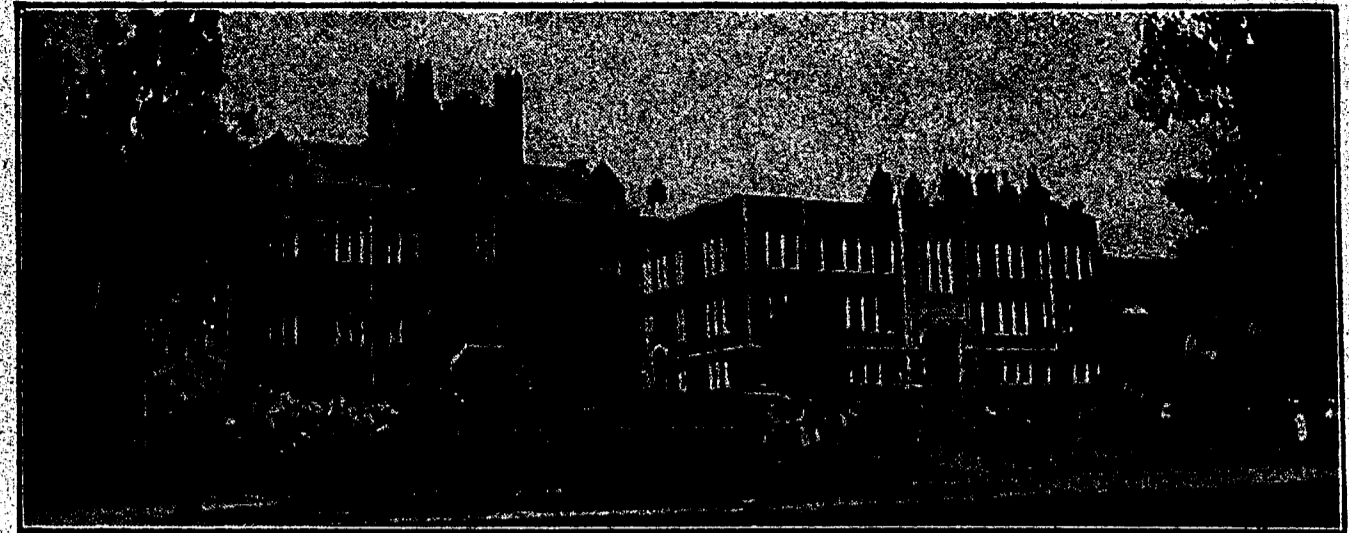
If you are worried, bothered, tired, over some situation, first find out how you stand with reference to right. If you are right, stick to the road. Keep your mind on the reassuring fact that you are right, and then face front and forward march!—*Silent Partner.*

## RECORDER WANT ADVERTISEMENTS

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# The Sabbath Recorder

(If hopes were dupes, fears may be liars)

## THE SEVENTH DAY BAPTIST NEW FORWARD MOVEMENT

BATTLE CREEK, MICHIGAN, 1919

"If hopes were dupes, fears may be liars;  
It may be, in yon smoke concealed,  
Your comrades chase e'en now the fliers  
And, but for you, possess the field."

MILTON, WISCONSIN, 1924

(And, but for you, possess the field)

### THE GREATNESS OF AMERICA

I sought for the greatness and genius of America in her commodious harbors and her ample rivers and it was not there. I sought for the greatness and genius of America in her fertile fields and boundless forests and it was not there. I sought for the greatness and genius of America in her rich mines and her vast world commerce and it was not there. I sought for the greatness and genius of America in her public school system and her institutions of learning and it was not there. I sought for the greatness and genius of America in her democratic Congress and her matchless Constitution and it was not there. Not until I went into the churches of America and heard her pulpits flame with righteousness did I understand the secret of her genius and power. America is great because America is good, and if America ever ceases to be good, America will cease to be great.—Alexis de Tocqueville in Democracy in America.

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