

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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The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

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GOD does not ask the impossible, but he does expect that his servants will be as honest and faithful in their obligations to him and his cause as they are in ordinary business relations with their fellowmen. Do we pay our grocer? Should we not pay our pledges to the one to whom we owe all we are and have?—*The Baptist.*

Pre-Conference Questions What Shall Our Answer Be?

As the time for the close of the Conference year draws near, and with it the close of the five-year Forward Movement period, certain questions will constantly be crowding to the front among all the churches. We can not keep them in the background if we would, and we shall be obliged to answer them whether our answers are satisfactory or not. Some of them are so important, and the outcome will have so much to do with our future outlook as a people, that we can not help wondering what the answers will be.

Week by week the churches will be framing, in a practical way, their answer to the question, "Shall the Parallel Program succeed?" Will June 30 bring the glad answer that the special causes we are so much concerned about have not been left to suffer irreparable loss by our failure to do our best in order to save them?

After all the earnest and inspiring work of this year by Missionary H. Eugene Davis, as he has labored among the churches; after all the interest he has aroused and the enthusiasm he has stirred up throughout the denomination; what will be the answer regarding those dilapidated, tumble-down school buildings in China? To fail in furnishing the balance needed for that fund, will fix it so that what has already been accumulated during the four years can not be used, because there is not enough to complete the necessary work without added debts.

Shall this and the other causes be left to

suffer because we fail? Have I done my best? Have I paid my full quota to the Forward Movement? Have I pledged all I am able to pledge on the Parallel Movement? Have I paid all I promised to give? Am I satisfied with what I have done?

Oh, friends! These questions are crowding upon every loyal Seventh Day Baptist, every lover of our beloved cause, and will become more and more pressing as the days go by. What will be our answer?

Who Says We Can Not Do It? Can We Tell The Master So?

After the year's work is done and our record is made, comes our annual Conference gathering at Milton, Wis. There, hundreds of our people will assemble to hear the story of the year. All the reports will be made, and we will be deeply interested as board after board shows what the year has brought forth.

We expect Christ to meet with us in Milton, and that the Holy Spirit will guide in all we do. Really, if Christ is not present in the Conference, there will be little use of any of us going to Milton. So, let every one pray for the presence of him who promised to be with his children always, and then let us all go expecting to meet him there.

This will help us to decide what we shall tell Jesus when we get to Milton. Shall we tell him that it costs so much to live that we could not give much for his work being done by the churches? Shall we tell him that our home churches have been so expensive that we could do but little or nothing to send the gospel to the perishing outside world? Shall we tell Christ that hundreds in our churches have very little interest in world-wide mission work and therefore the foreign interests have had to suffer? Shall we tell our Master that we could not pay our debts to his cause, and so a lot of the money given for missions and Sabbath reform has been used to pay interest on these debts?

Shall we have to admit that, if all pledges had been fully met, there would be no deficits and there would be money on hand for

present needs; but since this has not been done, the Lord's cause must suffer?

Nay, my friends, let us resolve that we will make no such confessions when the time for reports comes. Let us determine to forestall any such cause for chagrin on our part, and all get right down to business for Christ and the Church in order that our answer to these questions may be something to rejoice over, and such as our Lord can approve.

Yes, "So Let Us Pray" The words above: "So let every one pray for the presence of him who promised to be with his children always," were more than a mere passing suggestion. Pentecost came to the early church after the disciples "with one accord continued stedfastly in prayer, with the women and Mary the mother of Jesus, and with his brethren" (Acts 1:14). Another outpouring of the Spirit came to the house of Cornelius after his prayers and his alms had gone up for a memorial before God (Acts 10). Thus the gospel door was opened to the Gentiles.

The conditions upon which God can bless his people today have not changed. Our Conference may be made a pentecost in answer to prayer. No other preparation can so certainly bring rich blessings to our Conference gathering; and there is nothing like fervent prayer on the part of our people, to move us in the very lines of Christian giving so essential to a glorious finish of our year's work.

Then let all the dear churches pray much for the outpouring of the Spirit; for the cleansing of all hearts from bitterness and strife; for God's blessing on missionaries and evangelists; for our denominational officials; for our secretaries and editors; for our pastors and churches; for divine guidance in our every effort to bring in the kingdom of heaven; and we shall undoubtedly see a happy and successful ending of our year's work and enjoy a pentecostal season in our Conference at Milton.

Dear people in all the churches, everything depends on you. Every passing week now—yes, every passing day—will give some evidence of the way things are going to end. We have the means of victory in our own hands. To neglect their use means defeat. Defeat suggests suicide—spiritual death. Victory means renewed life, brighter

hopes, a blessed outlook for our future. Come on! Let us all unite in this good work and be ready to sing songs of victory at Conference.

Causes of Unrest Some one has said: "If any one is dissatisfied with his life, uncertain of God, devoid of peace and joy, it is almost certain that there is something which he knows he ought to do and is not doing, or something he knows he ought not to do and is doing."

It would seem that in these words lies the explanation of much of our trouble. Thousands are in doubt as to whether they are saved or not. They long for the peace that comes with the witness of the Holy Spirit that they are accepted of God; but so long as they are not faithfully true to their inner conviction of what is right; so long as they try to make themselves believe that some other way will do as well as God's way; so long as they find themselves unable to surrender their own will to the will of Jehovah as expressed in his holy Word; we do not see how misgivings and unrest can be avoided. While such conditions prevail, full assurance and perfect peace are impossible. God himself can not give perfect rest of faith to one who argues with conscience to find an excuse for closing his eyes to the light.

On the other hand, if one acts in all sincerity, yields his own will to God's will, and, regardless of inconveniences or personal preferences, stands true to all he knows about duty, sin, God, and Christ's gospel, he will certainly be led in paths of peace, and misgivings will disappear.

Keep An Open Mind For Truths We Do Not See It is evident that throughout the ages there has been an unfolding of truth about God and man's relations to him. It took many hundred years to develop the idea of a loving Father-God as revealed through Jesus Christ his son.

The brotherhood of man as taught and exemplified by Christ was practically unknown for many generations. Brighter and brighter hath the light shined as the centuries rolled by, until the Sun of Righteousness arose giving new life to a sin-cursed world.

Through all the ages of progress, the greatest and noblest quality of men has been, *loyalty to truth*. The best men of

earth have been eager for new light, while they have clung faithfully to the truths they already possessed. When the Light of the world finally came according to promise, only those who accepted it were truly blessed. Indeed the new light brought greater condemnation to those who rejected it.

Jesus was a wonderful light-bringer to his generation, and he taught that there were truths yet to come after he was gone which he could not teach them, because they were not prepared to receive them. I wonder if the day for new light and clearer understanding of things written of old time has gone by forever?

Is there no longer need for the Christ of today to still say to his followers: "Ye have heard that it hath been said by those of old time," such and such things; "but I say unto you" there is a deeper meaning to those laws of old than the people of their time realized? They could not understand them fully then, but in the new light that has dawned there is revealed a deeper, broader, higher meaning that this generation must accept if its people hope to stand in the judgment.

The Light that should lead into all truth is shining today. May we be given eyes to see it and hearts to accept it. And may we learn to be generous with our fellows who have not yet been able to see exactly as we do. Let us pray that all eyes may be enabled to see God's truth as he sees it.

A New Word But Appropriate The word "scofflaw" has recently come into use in designating those who disregard the Eighteenth Amendment to the Constitution; and it is rapidly gaining a residence on account of its peculiar appropriateness.

Not every new word that creeps into use is important enough to call for a fifty-dollar prize to the one writing the best definition of its meaning; but a Massachusetts man has recently won such a prize. Really this word can hardly be said to "creep" into use; it fairly *springs* into being as some words did during the World War.

We give here the prize definition as published by the *Baptist*, which is published by the Northern Baptist Convention:

The majority of the people of the United States have added the Eighteenth Amendment to our Constitution as necessary to our social,

economic, and moral welfare. Any violator thereof becomes a menace to the republic and should be branded accordingly. The judges of the American Bar Association warn the nation against all who "scoff at this law or any other law." "Scofflaw" is timely and suggestive of wilful criminality against the State and should awaken the conscience of the general public to the truth inherent in President Coolidge's declaration that "free government has no greater menace than disrespect for authority."

"Most Criminals are Young." A Remedy Recommended Justice James C. Cropsey of the Supreme Court of New York was recently called upon to pronounce sentence of death upon four young men who murdered two bank messengers and plundered \$43,600 that was being carried from one bank to another.

Justice Cropsey has had much experience with boys, and has long been regarded as the boys' friend. He has served as police commissioner of New York City and as district attorney of Kings County, and has given the boy problem a good deal of study.

The condemned criminals are all young, three of them but little past twenty-one; but two of them have served prison terms, and the other two have associated with criminals for years.

When Justice Cropsey sentenced these boys to die in the second week in April, among other important things he said:

Most of the criminals are boys and young men. To be exact, over 80 percent of them are less than 25 years of age. If the people of Brooklyn ask why so many youths become criminals I can tell them. A dozen years of investigation and experience in these matters have demonstrated that the vast majority of all the youthful offenders have committed crime because they had bad associates and were not under the proper influences in the years when their boyhood was turning into manhood—between the ages of 12 and 18. That is the most important period in a boy's life. Then his ideals are acquired, his character formed. In those years every boy needs to be under the influence of the right kind of a man. He needs such a man's life to supply his ideals and such a man to become his hero. Every boy is a hero-worshiper. The reason so many become criminals is they follow the wrong leaders.

This condition is a challenge to the manhood of our community. What are we men doing? Tens of thousands of boys are nightly on our streets looking for amusement, seeking adventure, yearning for companionship. Many of them have no fathers and the parents of many others give little or no heed to the places their boys visit or the companions they choose. Do we men owe no duty to those boys? Can we longer remain blind to the perils that beset them? Should

we not provide places where such boys may meet and play, and be entertained and instructed and all the time be under the influence of men of the right kind?

This is a practical thing. It can be done. It has been done in a small way and with wonderful results. Why should not we undertake it in a big way? We can lessen the crime in our midst by giving our attention to the youths. They need a real man's guiding hand and helpful personality. They need the example of a true man's life in forming their character.

Brooklyn can be made better. Whether it will depend upon us—its men. Shall we turn our backs and ignore existing conditions or shall we accept the challenge and lend ourselves to the task? It's a man's job and it needs red-blooded men who will put something of themselves into the undertaking.

Men this a call to us! Are we awake? Do we hear it? Will our consciences let us ignore it? Shall we not help to make better the boys of today? Should we not begin at once?

We wish every father in this land could read Justice Cropsy's burning words and take his message to heart. The men of today are settling the question as to the future, not only of the boys themselves; but also as to the future of the American nation.

Brooklyn is not the only place where careful attention to this, men's job, would work wonders for the rising generation.

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

CORLISS F. RANDOLPH

III

PROLEGOMENA TO THE STUDY OF GREEK RELIGION. By Jane Ellen Harrison, Hon. D. Litt. (Durham); Hon. LL. D. (Aberdeen); Staff Lecturer and Sometime Fellow of Newham College, Cambridge; etc. Second Edition. Cambridge, 1908.

Ever since the first appearance of this book more than twenty years ago, it has been generally conceded by classical scholars that no adequate study of the religion of the Greeks could be made without reckoning with this volume. Trained and inspired by such Hellenic scholars as Sir Richard Jebb, by Ridgeway, Verrall, and others, the author tempers a very real, but lofty, enthusiasm with a very severe scholarship; and at the age of fifty years, when this work first appeared, her scholarship and judgment alike, had fully matured, thus bringing to this important task—hitherto

practically an untrodden field—the full fruition of all her intellectual powers, both those native and those acquired. Already she had written and published the following: *Myths of the Odyssey in Art and Life*, 1882; *Introductory Studies in Greek Art*, 1885; *Mythology and Monuments of Ancient Athens*, 1890 (jointly with Mrs. A. W. Verrall); *Greek Vase Painting*, 1894 (jointly with Mr. D. S. MacColl).

The purpose of the book is tersely expressed as that of drawing attention to "some neglected aspects of Greek religion." Her thesis is that though Homer is the beginning of Greek literature, his theology (generally spoken of as mythology) presents, not a starting point, but a culmination, a complete achievement. "Below this splendid surface," she says, "lies a stratum of religious conceptions, ideas of evil, of purification, of atonement, ignored or suppressed by Homer, but reappearing in later poets and notably in Aeschylus. It is this substratum of religious conceptions, at once more primitive and more permanent, that I am concerned to investigate."

The bearing which these researches have upon the general subject under discussion by the present writer in the reviews and comments now appearing in the SABBATH RECORDER is found in the fact that in the Western world (as here shown among the Greeks, for example), as well as in the Eastern (as shown in Mithraism and its kindred cults, for example again), certain external features of Christianity, and even Judaism, have their parallels or are foreshadowed in prototypes many centuries before the birth of Christianity. Among these may be noted the Burning Bush, ceremonial rites incident to Atonement, the Logos, Baptism, and the Sacred Birth. These all appear as features of the Mysteries, those of Eleusis in particular. It may be observed that in her treatment of the Mysteries, the author appears to have disregarded Apuleius's generally accepted description of the Eleusinian Mysteries in his *Metamorphoses*. St. Paul doubtless had the Greek Mysteries in mind when, in his discussion of the resurrection in one of his letters to the church at Corinth, he said, "Behold, I show you a mystery," etc. (1 Cor. 16: 51).

That all the religious mysteries that appear in so many of the religions, or cults,

both Eastern and Western, to be found in the great Mediterranean Basin, had to do with the real mysteries of life and its origin, of death, and of future life, is true beyond the peradventure of a doubt; and that among the Greeks these Mysteries emerge full panoplied from a misty past is the real burden of Miss Harrison's thesis.

The Logos, here translated as "Sacred Dogma," appears as an essential feature of Orphism. In the author's description of the Sacred Birth at Eleusis—"Unto us a Child is born, unto us a Son is given"—she quotes at full length the Greek text of the passage involved in the *Philosophoumena*, and shows that this ceremony was an integral part of the Eleusinian Mysteries.

The evidence concerning Baptism as a mystery rite is by no means so full and clear as in the case of other ceremonies, being inferential and indirect rather than direct. It is interesting to observe that in the primitive Church, Christian baptism was immediately followed by Communion. "This custom," Miss Harrison notes, "is still preserved among the Copts." In connection with her statement to the effect that the Church later abandoned the primitive custom, and severed Baptism from the Communion, to the disappointment of some, at least, she says that "St. Jerome complains in Protestant fashion that much was done in the Church of his day from tradition that had not really the sanction of Holy Writ." From which one may infer that there were Fundamentalists and Modernists even in those days.

The book contains a *Critical Appendix on The Orphic Tablets*, by Gilbert Murray. The inscriptions on these tablets appear in facsimile, with transcriptions, aided by restorations and conjectures. Among these appears the so-called *Timpone Grande Tablet (b)* in the inscription of which there appear two direct references to the Sun-God.

The index consists of three parts; namely, An Index of Classical Passages, both Greek and Latin; a Greek Index; and a General Index. The one defect of the entire work is its scant General Index. The book is so full of details of information that unless they are readily accessible through the index, its usefulness as a reference book is greatly limited. However, the book as a whole is the most valuable of its class yet

available; and any subsequent work upon the subject here treated must, of necessity, place itself under heavy obligation to Miss Harrison's accurate, critical, painstaking work.

EDITORIAL BY REV. N. V. HULL, OCTOBER 2, 1873

OUR OUTLOOK

Our anniversaries recently held at West-erly, R. I., mark an epoch in the history of the Seventh Day Baptist denomination, favorable for forming a fair judgment concerning its future. The growth of the denomination has been slow, for causes, however, that can neither impeach its integrity or wisdom. In its beginning it was an outgrowth of a conscientious conviction intelligently entertained. It was not the fault of those affected by this conviction that the commandment said, "Remember the Sabbath Day to keep it holy," nor was it the less their duty to "remember it" because others had forgotten it. The statement, "the seventh day is the Sabbath," was also before them, nor could they pursue the course of others in putting them behind them. The declaration, "I am the Lord thy God" is no more plainly written than that other, "the seventh day is the Sabbath." Want of disposition only then could be the reason for not accepting the statement. They could not even plead ignorance, as they could read and knew well what the commandment said, nor were they ignorant of the methods pursued by others, to break the force of the commandment requiring the observance of the seventh day; but they could not adopt them because they were evasive, deceitful, and false. As they honored truth, therefore, they were bound to accept fully the commandment and order their ways accordingly. This state of things resulted in organizing a Seventh Day Baptist Church, and although the number forming the compact at first was few, yet it was a perfect number, being the number seven. But, reader, have you ever considered the moral heroism of that little band? In the eyes of the unthinking, a small number is despised, but not so with the considerate. The unreasoning masses confound heroism with weak adventure, and then supposing that wisdom resides with the many, look with derision upon the singular few

whom they designate as "fanatics"—"fools." The superficiality of this weak method of reasoning we will not attempt to expose, as it would be a waste of precious time, but would call attention to the courage and fidelity of these seven intelligent men and women of mature years, who, for conscience sake and out of unfeigned love for God, knowing well the step they were taking, went forth from a band of brethren whom they loved, and committed themselves to all the inconveniences and burden-bearing inevitable to them in keeping another than the popular day. It was the very spirit of the martyrs impelling them, and the honors of the martyrs should be awarded them. But the cowardly and the time-serving ones, we suppose, will nevertheless mock on. From these few who, so far as we know, never conceived the idea of propagating their faith, a somewhat imposing number have arisen, at least a number sufficiently large to attract attention. It is true that, had even our natural increase been saved to us, our numbers would have been much larger, but it was too much to expect this when allowance is made for the weakness of men's faith. If, through the long years, from the call of Abraham to the coming of Christ, all of Abraham's posterity had been saved from apostasy, who could have numbered them. But as before said, with all our loss, we have grown to be a people, and like the child changed to the man, we are now beginning to inquire wherefore we were made. We are casting about for our life-work and seeking to fill our place in the vineyard of the Master. For some fifty years more or less we have been engaged in missionary work, although upon a limited scale, and nearly as long have done some work through the press. As the years have advanced, these works have increased on our hands, until we are beginning to show considerable activity. In the meantime, another element of power has come into existence, and when compared with our numerical strength, has assumed gigantic proportions. We speak of our institutions of learning, which although in their infancy, have come to be our glory. And let it be remembered that all the elements to make us a strong people are now developing *within* ourselves.

But simultaneously with this state of things, there has developed around us a

condition of affairs which calls for the employment of this strength in the interest of the truth specially committed to our keeping for the glory of God. Opportunities for the spread of Sabbath truth are multiplying all around us, and we have only to step into them and our work is begun in earnest.

In the point of readiness for this work, our late anniversaries showed us clearly in advance of our position in any former year, and from this advanced position we shall never go back, because we have been pressed to it by a force dwelling within us. On the other hand, we shall certainly go forward, and as a single instance justifying this conclusion, we refer to the spirit of consecration controlling the hearts of so many on the occasion of the recent visit of the one hundred and fifty pilgrims to the city of Newport, where, in the old meeting-house on Barney Street, with tears they gave themselves anew to Christ and his cause. But this spirit of consecration developed there was not there created, but was already in the hearts of these pilgrims, a fire ready to burst into a flame when the breath of a proper occasion should pass over it, and the same is true of hearts all through the churches in our lovely Zion. We have faith in the integrity of our people, and that occasion only is required to show them ready for any good work. We do not mean to say that already a noble work is not being done, for there is, and yet there is within us a vast undeveloped power which only needs to sense the demand for its exercise, and it will be forthcoming.

We look to the future of our people as one of great activity. We look for this because we are confident that a host are already inquiring, "Lord, what wilt thou have me to do?" and we are certain that the spirit impelling to this will not be smothered nor its cry go unheeded, but that God in his providence will point out the work to be done, and blessed be his name, he will also guide in its performance. We shall live and not die.

"Just go along doing the square and fair thing by others, and by and by others will discover that you are a silent partner in the success of your neighbors, and by this time you will be recognized as one of the most useful men in your community."

THE NEW FORWARD MOVEMENT AND SABBATH STUDY AND PROMOTION

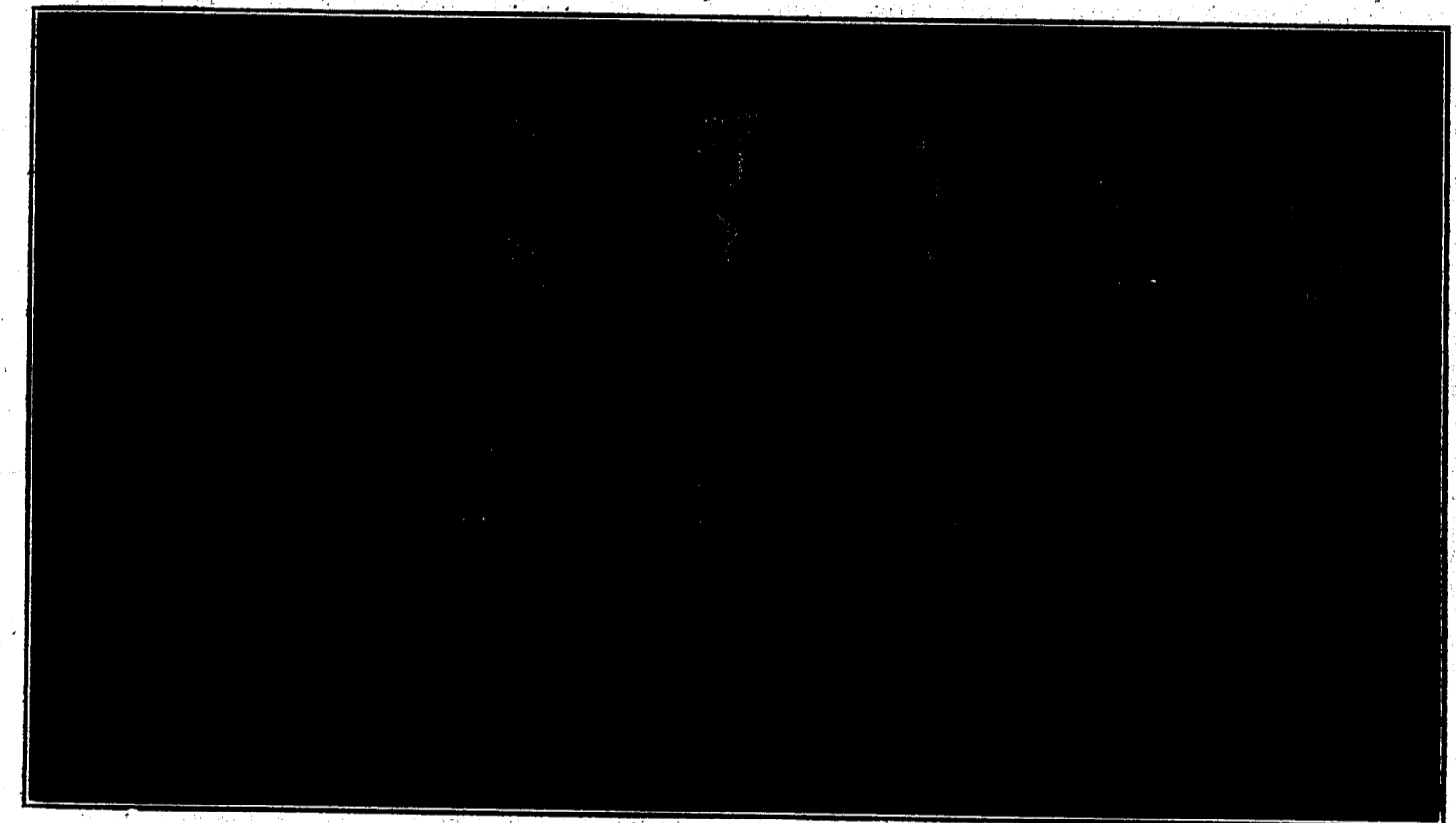
AHVA J. C. BOND, Director
207 West Sixth Street, Plainfield, N. J.

THE SEVENTH DAY BAPTIST COMMISSION 1919

Sometimes new inspiration is to be gained by going back to the beginning of the task with which we are occupied in order, if possible, to feel again the impulses that stirred us when that task was new. We are

year. For the next month or so we plan to reprint certain pictures which appeared in the SABBATH RECORDER during the first year of the Forward Movement. The first one, which is presented herewith, is a picture of the Conference Commission, taken in 1919, together with the director general, whose inspiring leadership and unusual organizing ability gave the movement its good start. We trust that by looking into these faces again many may be able to breathe afresh the atmosphere of ardent hope and determined endeavor in which this great undertaking of Seventh Day Baptists was begun.

Look for another interesting reprint next week.



Front Row: Frank J. Hubbard, Edwin Shaw, Alfred E. Whitford, William L. Burdick, J. Nelson Norwood. Back Row: Alva L. Davis, Allen B. West, Corliss F. Randolph, Walton H. Ingham, M. Wardner Davis, Ira B. Crandall, Henry N. Jordan.

always in great danger, when an enterprise has been developed well beyond its initial stages, of becoming so occupied with its details as to lose sight of the goal. In the long way which we must travel before the goal is reached, it is well once in a while to recall the high aims with which we set out at the beginning.

The Seventh Day Baptist New Forward Movement was projected at the Nortonville (Kan.) Conference in 1918, and was launched at the Battle Creek, (Mich.) Conference the following year. The five year period will close June 30 of the present

THE SABBATH AND THE MANNA

REV. AHVA J. C. BOND

A Scripture Lesson

Exodus 16:4, 5

"Then said Jehovah unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may prove them, whether they will walk in my law, or not. And it shall come to pass on the sixth day, that they shall prepare that which they bring in, and it shall be twice as much as they gather daily."

Exodus 16:21-30

"And they gathered it morning by morning, every man according to his eating: and when the sun waxed hot, it melted. And it came to pass, that on the sixth day they gathered twice as much bread, two omers for each one: and all the rulers of the congregation came and told Moses. And he said unto them, This is that which Jehovah hath spoken, Tomorrow is a solemn rest, a holy sabbath unto Jehovah: bake that which ye will bake, and boil that which ye will boil; and all that remaineth over lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade: and it did not become foul, neither was there any worm therein. And Moses said, Eat that today; for today is a Sabbath unto Jehovah: today ye shall not find it in the field. Six days shall ye gather it; but on the seventh day is the Sabbath, in it there shall be none. And it came to pass on the seventh day, that there went out some of the people to gather, and they found none. And Jehovah said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that Jehovah hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day."

Deuteronomy 8:2,3

"And thou shalt remember all the way which Jehovah thy God hath led thee these forty years in the wilderness, that he might humble thee, to prove thee, to know what was in thy heart, whether thou wouldst keep his commandments, or not. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee to know that man doth not live by bread only, but by everything that proceedeth out of the mouth of Jehovah doth man live."

Revelation 2:17

"He that hath an ear, let him hear what the spirit saith to the churches. To him that overcometh, to him will I give of the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it."

THE MANNA GIVEN

"Manna, a substance which fell along with the dew, or was rained around the Hebrews' camp during their forty years' wilderness life. It was in flakes or small round grains, like hoarfrost, white, in appearance like coriander seed or bdellium, and in taste was like thin flour-cakes with honey, or like fresh oil. It was gathered every morning except on Sabbath, and a double portion on Friday morning. If kept overnight it became corrupt, and bred worms, except on the Sabbath Day. The supply continued until they came to a land inhabited, to the border of Canaan; or until they reached Gilgal, in the plain of Jericho, and ate the old corn of the land. During this time it was the chief part of their diet, but not their only food. It is said to owe its name to the question *man hu*, 'what is it?' The Sabbath intermission and final cessation likewise show that it was not a natural substance."—*Macalister*.

"It is to be noticed that the observance of the Sabbath is prescribed if not presupposed at the giving of the manna before the arrival at Sinai."—*Ryle*.

THE SABBATH PREVIOUS TO THE GIVING OF THE MANNA

"The first allusion to the Sabbath is in the words addressed to Moses, 'And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily.' Such an incidental mention of the Sabbath is the best possible proof of its previous existence. No reason is given for this direction, implying that one already existed which would be well understood. If this is the first mention of the Sabbath, it is very strange that no reason is given for its observance. Never before or since was a law of such importance announced in such a way. Again, if the Sabbath had not before been heard of, what pertinence of force is there in the inquiry of the Lord, 'How long refuse ye to keep my commandments and obey my laws?' Here the law of the Sabbath is referred to as though it had been long in existence. That some of them disobeyed it is no objection to this view. They had been about four centuries in Egypt, and probably had been deprived of the Sabbath. Enough had been able to observe it, to keep knowledge of it alive among the people, but,

no doubt, those who had wrought as common slaves had had no Sabbath at all. It is for this reason, probably, that the idea of rest is here emphasized. . . . The people were surprised, it is true, at the double portion of manna on the sixth day, but this is not strange, even though they were anticipating a day of rest on the morrow, and the explanation given by Moses that it was the Lord's provision to enable them more perfectly to keep the Sabbath seems to have readily satisfied them. Our conclusion is that the terms of the narrative indicate that the Sabbath was not at this time first instituted."—*Waffle*.

"Our scripture belongs to a time and place in Israel's journeying before Sinai and the Fourth Commandment. The Sabbath may have been forgotten in Egypt. The language here agrees exactly with the idea that it was not absolutely a new thing. It reads as it would were the Sabbath being reinstated as something that ought to have been known or readily recognized."—*Moin*.

THE EXODUS A RELIGIOUS MOVEMENT

Israel's exodus from Egypt has been referred to as the first labor strike in history; and, again, as an early and mighty social movement. Doubtless these designations of this great event are due to the emphasis that is being given to these phases of our present-day life.

In the mind of the leader, however, the flight from Egyptian bondage was pre-eminently, if not solely, a religious movement. Other motives, such as race loyalty, may have stirred to action the youthful Moses. But these early attempts to free his brethren from the tyranny of their task-masters proved abortive. It was after the forty years of training in the school of God that Moses received his final commission. And during those long and silent years of shepherd life his own ambitions had been tempered by a clearer knowledge of the will of God for himself and for his people, whose welfare rested close to his heart and to whose interest he desired to consecrate his life.

When Moses first forsook the court of Pharaoh, and set out to deliver his people from bondage, he exhibited all the impetuosity of youth. With true, if over-zealous patriotic zeal, he undertook to champion the cause and share the hardships of the oppressed, when he might have lived the life

of a prince in the house of the oppressor. Relying too much upon himself, and perhaps counting too strongly upon the support of the people, he was doomed to disappointment in his first attempt to break the yoke of Egypt. He could not realize the fact that while in his own life he had experienced the healthy influence of a buoyant hope, his brethren, enslaved and degraded, had suffered the blight of despair. For forty years more, therefore, the exodus was deferred. But during that time the negative purpose of Moses was transformed into a positive one. The dominant motive in the later and successful undertaking was not primarily patriotic but religious. When the Israelites finally got started on their journey, they thought of it not so much as getting away from something, but as a getting away to something. Moses had met God in the desert, and the great object of his mission to his people now was to lead them out into a life of warmer faith and fuller obedience.

THE SABBATH A TEST OF OBEDIENCE

It is wholly in keeping with the nature of the Sabbath, and in harmony with the purpose of God in the beginning, in making holy the seventh day, that it should be made a test of obedience at the very beginning of the history of the children of Israel. "The Sabbath is God's representative in time."—*Lewis*. The purpose of the Sabbath is not merely to commemorate the Creation as a completed act of God, but to commemorate Creation as an evidencing fact of God, present in his world.

To observe the Sabbath was to acknowledge Jehovah. To make a difference between the seventh day and the other days of the week was to obey God, and to accept him as the guide of their lives. It had been many years since a king ruled in Egypt, who knew Joseph. A change had taken place in the social standing and economic status of the Israelites. Doubtless there were corresponding changes in their moral standards and in their religious sanctions. The burning purpose with which Moses set out from the Burning Bush was not only to lead his people out of Egypt, but to lead them into that same divine presence which had made that spot for him as holy ground. When they had put the sea between themselves and their task masters, they came into full control of their time once more, and were free to make their acts conform

to their own desires. The Sabbath, the appointed witness of God in the earth, suddenly threw its benevolent shadow across their path. The demand for its observance was the call for a practical demonstration of their faith in God, and an expression of their purpose to obey his laws and keep his commandments.

As yet Israel knew nothing of a temple with its elaborate ritual. In fact not even a tabernacle or a tent of meeting had been provided for the worship of God. But these are not essential to Sabbath keeping. Every man was to abide in his own place, and rest. In the long years of the wilderness journey the people were disciplined in the law of God, and were taught the necessary rules of community life. They learned to obey God and to act for the common good. Perhaps nothing in these important years of Israel's earliest history had greater influence upon their lives than the Sabbath. It occupied a central place in their thought and experience, even before it found a corresponding place in the law of God as formally declared at Sinai.

SIX DAYS OF LABOR WILL PROVIDE OUR NEEDFUL BREAD

There are certain very practical lessons to be learned through a study of Israel's experience with the manna. For six successive mornings of the week the manna appeared, and since it could not be kept over a second day, it became necessary for the people to go out and gather morning by morning, enough for the day. A double portion fell on the sixth day, however, and it was discovered that this would keep over the Sabbath. Some went out on Sabbath morning to look for the manna, and there was none to be found. But none was needed, for he who gave them the Sabbath gave them a double supply on the sixth day so that there was no lack on the seventh.

"In promising relief, God required of them obedience and self-control. They were to respect the Sabbath and make provision in advance for its requirements. . . .

"The Lord of the Sabbath already taught his people to respect his day. Upon it no manna fell; and we shall hereafter see the bearing of this incident upon the question whether the Sabbath is only an ordinance of Judaism. Meanwhile they who went out to gather had a sharp lesson in the difference between faith, which expects what God has

promised, and presumption, which hopes not to lose much by disobeying him."—*Chadwick*.

Thus at the very beginning of Israel's long years of special training, in the kindergarten period of her life, God, by a special providence, schooled his people in the practice of obedience. The Sabbath law took a central place in this experience because its demands are regularly made, are so obvious as to be easily recognized, and are essentially spiritual in their nature and purpose. He who called Israel to such obedience made it possible for her to obey by providing for her normal physical needs without the necessity of Sabbath labor.

There may be symbolic significance in the fact that the manna bred worms if kept over to the second day; the lesson for the race being, that six days of labor in every week is not only necessary but is normal, and is conducive to human welfare and happiness. The further fact that a double portion fell on the sixth day and none on the seventh, would seem to teach that six days of labor is sufficient for all material needs, and that to encroach upon the hours of the Sabbath in providing for the wants of the body is to create the higher life. Six days of labor will feed and clothe the body, Sabbath labor will starve the soul.

KEEPING GOD'S SABBATH IN HIS WORLD

When God saw all that he had made, he pronounced it very good. The world which he had made was good because it would support human life under conditions which would make it possible for these same human beings, created in God's own likeness, to serve and obey him.

The fact needs frequent re-affirmation that this is God's world. There is a false principle referred to always in jest, but too often followed out in actual practice: "Every fellow for himself, and the devil take the hindmost." When will it ever be learned that in such selfish rivalry the devil just as certainly gets the *foremost*.

If this universe is the home of a Father, and if he made the earth and placed therein man made in his own image, then surely he will make it possible for men to live in obedience to his benevolent laws. The law of the Sabbath was given for man's highest good. The seventh day was made holy in order that it might minister to the spirits of men dwelling in physical bodies, and subject to the limitations of this earthly sphere of time and sense. The Sabbath,

the divinely appointed weekly reminder of God's gracious presence among men, is necessary if we are to possess a strong personal religious faith, or maintain a genuinely Christian social order. For forty years, in the formative period of Israel's life, and by a perpetual miracle, God taught them the importance of Sabbath keeping, and demonstrated the fact that Sabbath labor is not only unnecessary but sinful. For sin is the transgression of the law. While righteousness comes through faith in Jesus Christ, the good life of faith can be maintained only through obedience to the law of God. The Sabbath is not only a part of the law of God which must be obeyed, but Sabbath keeping affords one the opportunity to know the whole will of God. The one who provides in advance for Sabbath rest, and devotes the day to worship and to meditation upon divine things, will be better able always and in everything to do God's holy will.

If the heart is not right the Sabbath seems but an arbitrary interruption of our own plans, and a hindrance to our material advancement in the world, and its claims are easily set aside in order that we may pursue our own wilful way. Because the Sabbath thus throws itself across our path of pleasure or of material gain, Sabbath keeping even to him who would be true to God becomes difficult at times. But since earthly pleasures are but for the moment, and material riches are uncertain, and at best can serve only for life's brief day, these things should be lightly held as in comparison with the eternal gains to be won through trustful obedience toward God.

MAN SHALL NOT LIVE BY BREAD ALONE

Israel had been but a little while out of the land of bondage when they began to feel the pinch of hunger. Forgetting all the cruelty of their oppressors, and losing sight of the more spiritual aims of the undertaking, they pictured themselves, in contrast to their present unhappy lot, sitting by the flesh-pots of Egypt, and eating bread to the full. Wearied with the journey already, and with little prospect ahead for food, they murmured against their leader and benefactor. They even failed to remember their wonderful delivery through the path in the sea, and the many evidences of the guiding and preserving hand of their God, which had been with them thus far.

How easily we forget the blessings of the past in the presence of some material lack, or in the fear of a future want!

When the daily bread was given, some would like to have hoarded it up, and when the Sabbath came, some went out to gather it. Thus they refused to keep the commandments of Jehovah in their fear lest they shall have to go hungry. But their fears were unfounded. All their wants were abundantly supplied by him who required obedience to his laws, including the commandment to do no work on the seventh day.

There are multitudes today who know the Sabbath truth, and who apprehend what is the will of God for them with respect to his holy day, but whose physical desires and material wants shut them off from the joys and blessings of full obedience. Whatever gain there may be for him who refuses to keep the whole law of Christ can only be temporary. Often there is not even a temporary gain. But always there will be, there must be, eternal loss. Usually those who see lions in the way of strict and consistent Sabbath keeping will discover as they proceed along the way of obedience that the lions are chained.

He who is willing to work six days in the week, and who without fear, or thought of compromise, observes the seventh as a day holy unto God, will find his material wants supplied, while at the same time his soul is fed on the hidden manna.

REV. W. L. BURDICK BACK FROM SOUTH AMERICA

Rev. W. L. Burdick, D. D., corresponding secretary for the Seventh Day Baptist Missionary Society, arrived at his home in Ashaway this morning from South America, where he has been on a missionary tour. His stay in Georgetown, British Guiana, was cut short because of Mrs. Burdick's death on March 8, word of which was cabled to him immediately. Dr. Burdick reached New York late last night on the steamer *Maravel*.

His wife's body, which is now in the receiving vault of River Bend Cemetery, will be interred in the old Hopkinton Cemetery soon. The date for the burial service has not yet been chosen.—*Westerly Sun*, March 23.

MISSIONS

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

SELF-SACRIFICE

[This article was written by Brother Burdick on March 6, on shipboard, a little before he reached Georgetown, British Guiana.—T. L. G.]

A DIFFERENCE

It is one thing to sacrifice for others and quite another to have others sacrifice for us. We are willing to share the benefits purchased by the sacrifices of others, but sometimes it comes very hard for us to sacrifice that others may be blessed.

THE ROAD MARKED OUT FOR ALL

It is the Father's purpose that we should make the world better by our sacrificial living. Some seem called to places of greater sacrifice than others, but it is the road marked out by the Holy Father for all. He followed it in the gift of his Son, and all who would be God-like must travel the road of self-denial, hardship, and pain in the service of others.

If some seem called upon to make greater sacrifices than others, they will receive greater rewards. He who tries to shun the sacrificial way turns his back on God, the Father.

THE WORLD ADVANCES THROUGH SACRIFICE

The world's advancement has come through the sacrificial labors of men and women through the ages. The advancement of Christ's kingdom with its untold blessings is a striking illustration of this truth. Every stage of its advancement, from the time John the Baptist began his ministry till the present day, has been marked by human sacrifice. "And he said unto me these are they who came out of great tribulation, and have washed their robes and made them white in the blood of the Lord."

The settlement of our country with the development of its resources is a story every page of which is marked by hardship and suffering of body and soul. In the battle with disease, many a time has some member of the medical profession given his life.

What a price in treasure, life, and anguish was paid during the late war to save the world from the Huns! The history of every family, worthy the name, is one of sacrifice. The world's advancement has traveled the thorny road in the past; and, if it does not retrograde, it must follow the same way.

SACRIFICE TAKES ON DIFFERENT FORMS

The sacrifices required take on different forms. All are required to sacrifice in the giving of money, time, and strength. These are the gifts of God, given to be used for others as well as for ourselves. They are not our own; they are entrusted to us as stewards of the Most High. He who withholds a due portion of them in the world's service is robbing God. Some are required to sacrifice home and the association with those dearest to them. Hundreds of missionaries have severed the dearest ties of earth and gone to some mission field, that others might know of Christ and have his cleansing, forgiveness, guidance, and friendship. In days that are past, many have been called to give their lives for others. Many a mother has given her life for her children; many a father has gone to a premature grave in the effort to support and educate his family; many have suffered martyrdom for the cause of truth; many a father, son, or brother, has given his life on the field of battle in the defense of home and country. There is nothing any dearer to man than his reputation, not even life itself; but sometimes duty requires that this be sacrificed. A man's reputation is not what he is, but what others think him to be; and sometimes the service of others requires that we take positions that are very unpopular or those where our actions are misunderstood and our motives impugned. Christ's motives were often impugned by the hypocrites of his day, as he tried to help and save others. This doubtless was one of his sorest earthly trials. He was charged with various crimes, immorality with the others, as he went about his work; but he faltered not. He could have avoided these criticisms by neglecting those needing his counsel, encouragement, and assistance. The cold-hearted, self-righteous religionists thought he should keep away from certain ones and not minister to them; but his love for those in trouble led him on. To have turned away from them would

have been the work of a hireling, "whose own the sheep are not," and not the work of the Good Shepherd. It was a disgraceful thing for the Samaritan to help the poor Jew who had fallen into the hands of thieves, but he would not have been the *Good Samaritan* if he had gone by "on the other side." If we are really Christ's followers, we may find times when we must take positions and assist those needing help at the expense of our reputation in the eyes of evil-minded men.

Whatever the form of sacrifice required, we should make it freely, humbly, bravely, and lovingly.

NO CROSS, NO CROWN

The early Christians came to feel that it was a privilege to suffer for Christ and his cause; some courted martyrdom for Christ, so precious was he and his work. We, today, should look upon it as a blessed privilege to sacrifice in Christ's name for others.

The cross and crown go together, as do night and day; no cross bearing, and there is no crown. We are sure to have the cross whether we have a crown or not, for those who refuse to sacrifice never know the real joy of living; they have affliction and woes without blessedness.

"Our light affliction, which is but for a moment, worketh for us a far more and eternal weight of glory"—as paradoxical as it may seem, the life of sacrifice is one of joy and blessedness. In the practice of self-denial Christ is with us. "Take my yoke upon you and learn of me, for my yoke is easy and my burden is light." The yoke of self-sacrifice is easy because Christ is in the yoke with us, and the burden is light because he helps us bear it, if we will let him. Have you not faced a duty which it seemed you could not take up; but when you had put your neck under the yoke in Christ's name, you were upheld in such a marvelous manner that you wondered at yourself? It was the help of Christ given to a soul, struggling in his name.

The sacrifices we make for others in Christ's name are always occasions of joy when we look back upon them. It was during the World War, a young man was parting with his wife and leaving home for the training camp, over-seas, and only God knew what. It was a most trying ordeal. Their pastor was endeavoring to comfort

and help them bear up, and as if by inspiration he was prompted to say, "This is very hard to bear, but some day you will look back to these days and thank God that you at this time laid all on the altar of your country." Two years, long years, passed. The man returned from France and the pastor's prediction came true. They could and did look back to those painful days and thank God that they had endeavored, though with a tremendous struggle, to do their bit. Thus it always is. Many of the things we should do now seem very hard, but if we undertake them "enduring" hardness as good soldiers of Jesus Christ, some day we will look back and thank God that we, by his grace, passed through the fire.

WORLD-WIDE EVANGELIZATION AND SACRIFICE

What has sacrifice to do with missions? It is, or should be inseparably connected with every phase of the work, as it is with all that pertains to Christ's kingdom. If Christianity is to triumph, all must sacrifice. It sometimes looks as though the laity thought the missionaries and ministers should do all the sacrificing; and sometimes it looks as though certain missionaries and ministers thought other workers should bear the burden of sacrifice. This is all wrong. All must give sacrificial endeavor to the common cause, considering no price too dear, if by paying it one struggling soul can be saved and helped to a life of righteousness in Christ. When all who profess to be the followers of Christ unite in sacrificial endeavor, the work of the dear Redeemer will advance with leaps and bounds. Seventh Day Baptists are a people small in numbers; but with united consecrated effort, the purpose for which God called us into existence will be accomplished.

JUST A LITTLE REMINDER

TO THE SABBATH RECORDER:

Just a little reminder to the readers of the RECORDER that it is just *five months* from today that *General Conference begins* at Milton. The different committees are nearly completed and are figuring out their different duties. Now don't disappoint us by not heading your automobile or railroad ticket to Milton in time for the opening session. L. A. BABCOCK,
Secretary Conference General Committee.
Milton, Wis., March 19, 1924.

EDUCATION SOCIETY'S PAGE

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

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

THE REAL QUESTION

The question is not whether the ministry is worth while for young men, but rather is there any calling so much worth while? If such a conception of the ministry were freely acknowledged in our churches, I fancy that there would be no dearth of applications from the best young men in the land. When I see the fine way in which youth gives itself in these days to political and social enterprises, I can only in honesty blame many of our churches because their standards are so low that they fail to attract them in greater numbers to the ranks of the ministry.—*Dr. Norwood of London.*

COUNTRY LIFE IN AMERICA

(An acquaintance of mine here in Maryland, the rector of a small country church, Rev. S. S. Hepburn, has lately been writing for the *Baltimore Sun* a series of letters on country life, on the farmer and his problems, which have attracted considerable attention. Mr. Hepburn believes the farmer has so frequently been told he leads a dog's life that some common sense talk on the other side of the question is needed. His letters are so shot through and through with common sense, with a knowledge of facts gathered in a long life in the country, and with a kindly human spirit that I believe the readers of the RECORDER will enjoy the first of the series. It is reprinted by permission of the *Baltimore Sun*.)

MR. EDITOR:

You have for the past few months, under the heading "The Farmer and His Wife," been publishing a series of articles which have attracted a good deal of attention and

comment. The author is a personal friend and we have been colaborers in the grange for many years. I admire her for her diversity of talents, pluck and unquestionable energy of mind and body. Consequently I have read her articles with great interest.

My impression is that they give a gloomy picture of farm life and present its unattractive more than its attractive side. To my mind the man who lives closest down to the ground gets really more out of life than one who lives in a brownstone front on some five or more stories above the ground, where God never intended him to live or he would have given him wings. When the wings come he will be fitted for the higher life and not until then.

LIFE SPENT ON FARM

I am an old man and have lived for nine years on "borrowed time." All of my years have been spent in the country, dependent upon the farm for my food and clothing. Fifty-six of those years have been consecrated to the life of a rural pastor, spent in two states. As such I have gone in and out among country people of all classes in the most familiar way, eating at their tables, sleeping in their beds and for the time being a member of the family, trusted implicitly and talked to as such. I think I know something of farm life, stretching over a period of at least two generations.

It is by long periods, rather than short ones, that you are to judge life or form some estimate of its happiness or prosperity. This is more true of farm life than any other. No farmer can tell at the end of one year's experience whether he has really gone forward, stood still or gone backward. If at the end of five or ten years he can say, "I have supported my family comfortably, improved this farm and have a personality in stock and implements worth from \$3,000 to \$5,000, with no liens upon it," that man's life is not a failure. It is not until a farmer sells out or his estate is settled up that he really knows how much he is worth.

EXAMPLE OFFERED

A young man who was of very ordinary ability became dissatisfied with farm life and sold out after three years' experience. When he closed up, he said to me, "I have \$1,500 in the bank and all debts paid. Had I realized that I was living so comfortably

and banking \$500 a year I would not have broken up." That was forty years ago. I doubt whether that man today can boast saving \$500 any one year as an agent.

Does farming pay? Is land a good and safe investment? These are questions boldly to the front just now. In answering these questions I would say it depends upon the man and his condition in both cases. No business pays the man who does not strictly attend to it.

SAYS ATTENTION REQUIRED

The merchant, doctor, lawyer, preacher, or mechanic who is not on his job in business hours will soon have no job to attend to. So with the farmer. If he looks upon it as his business, loves it, studies how to improve it and gives it his undivided attention it will give him value received. If he spends one-half of the day at the milk station, the afternoon gadding about the country, and his evenings at the village store expecting "George" to do the work his farming will be a failure. No business runs itself with profit. The only business that grows safely without daily attention is an investment in Liberty bonds with the interest put in a reliable savings bank at compound interest. Even these must be attended to. Yes, I say that farming pays if the right man is in charge.

INVESTMENT ANALYZED

How about investment in farm land? Does it pay and is it safe? That also depends upon the man. The late Mr. McKenney and the late Mr. Joseph George, of Queen Anne's were the largest landowners on the Eastern shore. The former owned some fifty farms. Mr. George was a parishioner of mine. They were men of no little business talent and accumulated large possessions. Late in his life I asked Mr. George how many farms he owned. His answer was: "Twenty-seven." He bought quite a number after that.

"Do they pay?" was my next question. "Yes," said he, "on an average about five per cent, safely." The majority of these farms were rented out and to my mind some of them poorly farmed and being run down. I doubted then, and still doubt, that there is profit where a man possesses more land or more of anything else in that line than he can personally attend to. The agent or tenant, however honest and true, will never

attend to your matters as you would yourself.

Where the farm is eligibly located in a good community, accessible to markets and made up of average Maryland land, and the owner has no more than he can personally manage and lives on it, it will pay—and that handsomely. I do not hesitate to say this, if the owner is a man of ordinary ability and has the "get and go" in him.

OWN FARM CITED

I am convinced of this, when by searching up the history of the farm I now own and live on I have traced it back one hundred twenty-five years. In that time it has been owned and lived on by six different people, five of them members of the same family. Searching the county records I find that my uncle in 1825 bought five hundred acres of land at \$10 per acre. He moved on it immediately. For twenty-six years it supported him and his family, then passed to his daughter and brother, the latter taking two hundred fifty acres of the poorest part and building on it. For forty-six years they lived on it and supported their families. It then passed into the hands of my brother and myself, and for twenty-six years it has supported us and our families.

In the ninety-eight years this property has been in my family, I estimate that not less than 35 people, besides servants and retainers beyond my ability to figure out, have had their entire support for all these years from that investment by my uncle. I am the only one that has ever had a salary and that an insignificant one. I am proud to say that not one of these people has ever been sued for a debt. Their credit today is A No. 1.

The original \$5,000 has not dwindled. Like the widow's cruse of oil, it has increased more and more until today, when the same land has jumped by actual assessment from \$10 to \$60 an acre. I can prove this by my previous tax bills. That looks like eating the cake and still having it.

WOULD NOT HESITATE

If I were a young man today, with no more ability than I have had, and yet were able to profit by my experience and observation, I would not hesitate, if I had \$5,000 to \$10,000 to invest, to put it into a good farm and move on it. There is no life so free and independent. There is no better

place to raise a family, and there is no undertaking that more readily responds to industry, good management and economy than cultivation of the land. God has made it so.

Talk about good living! Who sets a better table than the average farmer's wife does? People who live in hotels or get their meals at a restaurant frequently don't know how they are going to get their next meal, and when it is placed before them they do not know what it is or how old are the component parts. As an everyday meal it does not satisfy a real "husky."

What does the city man know about fresh eggs, laid yesterday, fresh homemade sausage and hot soda biscuits and real cream for breakfast or supper, or a good two-year-old ham or fried chicken and fresh vegetables, all put on the table before him so that he can choose what he will have for dinner? The farmer, after his abundant meal, which has gone to the right spot, can say: "Also I have eaten; I am now ready for the plow, the mower, reaper, or to bunch up the hay." He knows nothing about the empty pail.

HARD TIMES ADMITTED

"The Farmer and His Wife" have their gloomy days undoubtedly. So do the man and his wife in every sphere in life. When the rough wind is tugging at our doors and windows or the dashing rain is pelting in our face and we can scarcely face the storm, we complain and forget all about the many bright, beautiful days of last summer and fall. It is all bad and no good and it will always be so. This is a day of hardship, but it is not all hardship, nor will it continue to be so. Good days have been, good days will be.

The ups and downs of life are many. The true man is he who takes life as it comes—is sober and self-controlled in prosperity and is not overcome by adversity.

I have seen times as depressing, if not more so, than the present. In the 90's the bottom dropped out of everything the farmer had to sell. Coxey's army of paupers was marching across the continent to lay complaints before the Administration. It did not pay to dig potatoes; corn sold for 30 cents and wheat for 60 cents a bushel. Good hay went for \$8 a ton, eggs for 8 to 10 cents a dozen and poultry for 8 cents a pound, horses from \$40 to \$70, fat beeves at 3 to 5 cents a pound and veal calves as

low as \$4 a head. Yet we lived, and in the prosperous years that followed, forgot all about our hardships. So it will be again and in the near future.

CALLED TRANSITION PERIOD

This is a transition period. The farmer is at school; he is learning in the school of adversity. He is no longer a hayseed upon whom the glib agent can feed. He is getting wise enough to realize that he can no longer go down the road by himself, buying and selling independently of all the world. He is beginning to see that he and his brother farmers stand or fall together. It is going hard with him to give up his independent life, but it is bound to come.

The thirty-eight thousand farmers in Maryland are by no means an army of morons. I attended that great gathering of farmer organization in Baltimore a few days ago. I was deeply impressed by it. I have seen many gatherings, but never a finer body of men, five hundred or more strong. There were few bald or gray-headed men among them, but full-haired, virile young men, capable of talking business. They know what they want and are starting out to get it. They will get it too, you may rest assured of that.

The time was when the farmer could not express himself in the halls of legislation or anywhere else. That time is past. He does not need Mr. Lawyer to do his talking now and to frame his laws for him. The grange and other organizations, together with our colleges, have taught him how to express himself intelligently. He will be heard from more and more.

So I say to the farmer and his wife: "Don't be calamity howlers, but smile, smile even in the dark hour, smile; the better day is coming." S. S. HEPBURN.

DENOMINATIONS REPRESENTED IN SALEM COLLEGE

President Bond, by request, furnishes the following summary of students attending Salem College during the past five years.

	Students	Seventh Day Baptists
1919-20	305	66
1920-21	465	75
1921-22	632	72
1922-23	837	82
1923-24	810	70*

*The special spring term beginning April 7 will increase this number somewhat.

The above figures suggest several very significant facts.

1. Our young people evidently desire and purpose to get the best possible educations.

2. Opportunities and responsibilities, almost tremendous, rest upon Salem College and its supporters.

3. Even if denominational isolation were desirable and possible, such isolation is no longer wise and practicable. When our young people leave college we do not expect to put around them a protecting fence. It is true that they will then enter upon a new world of tasks and trials; but the college world is by no means in this regard altogether unlike the larger world.

4. Therefore, in the midst of college duties with its abounding life and some temptations, our Sabbath keeping young people only need to be intelligently, unswervingly, and fraternally loyal to the "Faith of Our Fathers."

A. E. M.

HOW TO KEEP THE SABBATH

REV. C. A. HANSEN

"But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work" (Ex. 20:10).

The first thing to be considered by a follower of Christ is, what it means to keep anything holy; what is the difference between a holy day and a common day? Is it possible to keep a day holy? How much of the Sabbath is holy? Are the first few hours as holy as the church hour? Is it feasible to work till Saturday noon and then go to church, and call ourselves Sabbath keepers? What kind of work may be done on the holy day without sin?

These are important questions and very vital to those who believe the Bible, and that God means what he says. Sin is the transgression of the Ten Commandments, and it is plain that to break the Fourth Commandment is just as serious as to break the third, or the sixth one.

FOLLOWING THE CROWD WILL NOT DO

It can not be a safe thing for us to follow the custom of those who keep the pagan Sunday. God has never given any commandment about Sunday, except to work on it. When God said, "Six days shalt thou labor and do all thy work," that includes

the first day, or Sunday; hence it doesn't matter how much we work on that day; but it is quite a different affair when it comes to keeping God's holy Sabbath.

The first hour of the Sabbath must of necessity be just as holy as the church hour; Sabbath forenoon is just as holy as Sabbath afternoon; therefore the man who does not keep all the Sabbath does not in reality keep any Sabbath at all.

HOW DID WE GET THE SABBATH?

We got our Sabbath from the creation. God worked six days and created the heavens and the earth, and then rested on the seventh day. It was a real, literal day with a morning and an evening attached. God then blessed and hallowed it, and has commanded that we "remember the Sabbath day to keep it holy" (Ex. 20:8). One requirement in keeping it holy is, "Thou shalt not do any work."

To keep a day holy means to keep it as directed by him who made it holy. We can not keep any day holy, unless it has been hallowed by the Lord. In other words, we can not *make* a day holy; but we can by the Lord's help *keep* holy the day *he* has *made* holy, that is if we have the Holy Spirit's presence with us. Otherwise it would only be Saturday keeping which is no better than Monday keeping.

BUSINESS INTERFERES

Of course it does. Pharoah has always objected to God's people keeping the Sabbath. It is also hard to deal strictly according to the "golden rule" in business, but I maintain that we should try to do this. God has promised to give us our daily bread if we keep his Sabbath holy. God has never said that we must first seek out a good business, then get a religion that will fit in with it. The commandment reads just the opposite, "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you."

"Therefore, take no thought saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek: for your heavenly Father knoweth that ye have need of all these things." (Matt. 6: 31-33.)

WHAT KIND OF WORK MAY BE DONE?

There are some kinds of work that may be done on the seventh day of the week

without committing sin. Jesus said, "Wherefore it is lawful to do well on the Sabbath day" (Matt. 12:12). This refers to caring for the sick, those who are actually in need of treatment and are suffering. Also to provide food for one's family, having done what we could to prepare on the day previous so as to lessen the work. I believe we should keep the home swept and the usual work done on the Sabbath day, to keep up an appearance of tidiness and cleanliness.

We may also aid those who have been injured, put out fires, and many things that may come to us to do. But to sell goods, work in an office, split rails, haul wheat (even if it looks like rain), attend sales, clubs, or banquets, must forever be classed as secular labor and a transgression of the holy commandment—hence must be sin. God has never changed, and in the days of Israel he drove them away from their land for seventy years, because they did not keep the Sabbath according to the commandment. See Jer. 17:21-27, and 2 Chron. 36:19-21. There is no mistaking the meaning of these Scriptures; and the terrible suffering of the Jews in exile, pictures only faintly what it will mean finally to meet at the bar of God the results of our wilful transgression.

HOW CAN IT BE DONE?

God has promised to give power to them who believe (John 1:12). Let us read a precious promise from that venerable servant of Jehovah. Isaiah 58:13-14.

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:

Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."

If we will give due weight to these words, we shall not go far astray in Sabbath keeping, and what is better we shall be given our daily bread while we keep the Sabbath, and at the Coming of Christ we shall be ushered in through the gates into the eternal city to the homes Jesus has gone to

prepare for those who love him and keep his commandments.

JACOB WRESTLED WITH GOD

My deepest sympathy goes out for those who are tested on the point of real Sabbath keeping. I am sure Jesus feels very tenderly toward those who would rather lose business than dishonor him. I believe the good angels are very close to every struggling soul, but the struggle must needs come to all of us. The writer has been turned down many times when looking for employment, because he would not desecrate the holy Sabbath; but there is a sweet voice above us saying, "Ye shall be mine in that day when I make up my jewels." The sacrifice is well worth while, and remember that those who have overcome sin are the ones who will triumph at last. Not those who say Lord, Lord shall enter in, but they that have done the will of my Father which is in heaven; and that will is expressed in his law.

These are days when men and women need to seek God. Set up the daily altar in the home. Let the voices mingle in prayer that God will supply their needs; and put away all worldliness, and self seeking, and money making merely for worldly ends; and a new life will come in. Grace will do her appointed work; faith will reach up and lay hold of the arm of the Almighty; and when once this has been done, the matter of a job is all settled. God has plenty of work for all his people; but before he can bless us, we must be fully surrendered to him and must obey him.

Let us have a real Sabbath reform, and let us spread the light of the Sabbath to all our neighbors and friends, that when the end comes, we may be invited to enter in with the redeemed.

Chicago, Ill.,
March 21, 1924.

WANTED

An experienced quarry man, also a superintendent for a feldspar quarry in Connecticut. Communicate with the Grace Feldspar Co., Box 682, Danbury, Conn. A Christian Sabbath keeper preferred.

VICTOR H. NELSON.

"The common food of too many persons is 'fritter.'"

WOMAN'S WORK

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

FIRST DAY OF SPRING

Hello, Springtime!
Back again,
Tears and laughter,
Sun and rain?
Well, we're with you;
We won't shirk,
But will gaily
Spring to work!
—Willis Boyd Allen in *C. E. World*.

A REMEMBRANCE OF 1841

(By Isaphena Burdick West at Milton, in 1896-7 for her son Allen Burdick West.)

There had been an unusual stir and bustle in and about the home of Ethan and Amy Allen Burdick of Alfred Center, New York, for some little time. On the morning of June 29, 1841, the neighbors and friends came flocking in to lend a helping hand and to speak words of comfort and cheer, for there stood at the rear of the long loved home a covered wagon with horses attached, two grays, and a black in the lead, betokening departure to the then far West, Wisconsin. When all things were in readiness, our loved Uncle Abram Allen came in, he said, "to march us out with dry eyes and bold steps," for we needed courage for the long journey and the deprivations of a new country and to make a new home where dwelt the red man of the forest.

We halted at Grandma Allen's, and I thought I must see her and Aunt Kata once more, so I skipped up the walk and through the familiar house and found no one but our wee Cousin Lorinda, for the others were closeted away with their grief which none but a mother and sister can feel at parting with sister and daughter and loved ones.

Thus we bade adieu to the grand old hills and the dear ones nestled among them, and journeyed on, often being interrupted for a parting good-bye or a farewell word, until we came to where we were not known. Soon we were joined by a neighbor, Perry Sweet and wife, who were to accompany us.

The first night found us at Angelica, the

county seat of Allegany County. Memory fails to recall the name of the place we reached the second day, but the third night we spent just out of Buffalo, at the Jami-son Hotel kept by Indians and halfbreeds.

In the morning father went in and engaged passage on the steamer *Missouri* with Captain Walker. After everything was stowed away in the steamer father took us out to see the cars that ran to Niagara Falls and back. I can't describe the engine for I never expected to have to, but it was a small affair compared with the present ones. The coaches were similar to the stage coach, with a door on one side to let passengers in and out, and carried from six to ten passengers. Here our numbers were increased by Elder Daniel Babcock and wife, Elijah Goodrich and wife, and Sylvanus Maxon, all bound for the same land that we were.

On Sabbath morning the vessel steamed out into Lake Erie and on Sunday night tied up at Detroit, as it could not pass through the St. Clair flats in the night. Our next stop of note was Mackinac, which was noted for its forts and fish and French. After four days of pleasant weather and beautiful sailing we cast anchor off from Milwaukee at ten o'clock on a beautiful moonlight night. We climbed down the side of the boat by means of a ladder into a small boat or steamer, they called a lighter, which carried the passengers and light luggage and towed the scow that carried the more heavy baggage and the horses.

After landing at Walker's Point we proceeded up and crossed Milwaukee River by means of a scow propelled by a rope and windlass. Arriving at the public inn, we spent the remainder of the night on the dining room floor.

The inn keeper was an American, but most of the traders and population on this side of the river were French or Indian. We spent most of the forenoon in getting our rigs together. Some parts were missing and had to be replaced. After getting our things and ourselves loaded we started for Dulac prairie (now Milton).

As there was but one road leading to that place we unfortunately took the wrong road, as we found out by inquiring of the first man we saw which was out several miles, so we had to retrace our steps and start anew. Night overtook us only twelve

miles out. As we were in the Milwaukee woods with corduroy roads, our progress was slow and most of us preferred to walk. Before noon of the second day we crossed Fox River, and what a change! The woods looked like the old orchards around our old home and they told us it was burr oak openings. As there was no under-growth our little five-year-old brother exclaimed, "You can't get any switches here to whip me with." So we passed on in wonder until a prairie burst into view, and then the wagon could hardly contain us, for amidst the waving grass were millions of flowers—flowers such as we had never seen before. It was indeed a land of wonder and beauty, and our eyes feasted on the sights. A certain young man of our company who wore glasses gathered a large bouquet of the beauties and gave them to our elder sister, for which we teased her, not for the flowers, but about the giver. So we spent the second night in prairie land called Heart Prairie. The third night we spent some ten miles from our destination. We arrived at what is now Milton on July 10, 1841, glad to find friends who had preceded us. Here we remained while father returned for our goods.

We found a forsaken bachelors' shanty about twelve feet square on the Janesville road below Milton which was built of logs and covered with shakes or logs split into sections about two inches thick and held on by logs laid across and pinned at each end. The door and the floor were made of the same material. A large log sawed the length of the height of a table served as a table. Shorter pieces of smaller logs were used for stools for sitting on. These were common in most Milton homes at that time. This was our new home for the present.

So ends our journey for which I have been asked to give an account after fifty-five years of its happening and the commencement of our pioneer life with prairie wolf serenades nightly. By one who was thirteen years of age at the time.

"Hand the world a counterfeit coin, give the world a grouch, and the world will fling back at you the spurious offering.

"Be genuine, and smile, and the world will prove a mirror and reflect your action, your motive. You will get exactly what you give—reap what you sow."

GOOD LETTER FROM GARWIN, IOWA

To the Editor of the Recorder.

DEAR SIR: You might begin to think that the Carlton Seventh Day Baptist Church has become extinct, but I want to tell you we are still striving to do our might in holding up God's kingdom.

For over sixty years we have been letting our light shine here in Garwin for on December 8, 1923 we celebrated the sixtieth anniversary of our church, an event long to be remembered by those who had the privilege of being present. Only one member of the original number, Mr. Jacob Knight, is alive today.

Elder Claud Hill of Welton was here to help us celebrate the event and gave us some of his inspiring, helpful sermons, also our present pastor, Elder Eugene Socwell, who is also our oldest living pastor in point of time, preached the Sabbath morning sermon. Communications were read throughout the various services from former pastors, church members, and old time friends—fourteen letters and one telegram in all. Indeed, the day was so full that it was extended to the next day (being Sunday), and dinner was served in the church basement of which eighty-seven persons partook.

Yes, it is still our aim to press onward and upward to a higher goal.

By order of Committee,
MRS. A. H. OCHS.

March 18, 1924.

(P. S.—Historical sketch next week.—Ed.)

If Paul in the fulness of his inspiration besought a place in his brethren's prayers, how much must they need it who try with stammering tongues to preach the truth? Every such man must turn with Paul's entreaty to those who love him and listen to his poor presentment of the riches of Christ. His friends can not do a kinder thing to him than bear him in their hearts in their prayers to God.—*Alexander Maclaren.*

When a successful method of arbitration has been established the strike should be prohibited by law in all industries which deal with necessities of life; and the construction of the term "necessaries of life" should be a broad and liberal one.—*Dr. C. W. Eliot.*

YOUNG PEOPLE'S WORK

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

MY DECISIONS

THE RIVERSIDE CHRISTIAN ENDEAVOR SOCIETY

Christian Endeavor Topic for Sabbath Day,
April 12, 1924

DAILY READINGS

Sunday—Godless decisions (Jas. 4: 13-17)
Monday—Wicked decisions (Gen. 37: 12-28)
Tuesday—A solemn choice (Josh. 24: 14-28)
Wednesday—A turning point (Matt. 19: 16-21)
Thursday—A prophet's decision (Isa. 6: 1-8)
Friday—Esther's decision (Esth. 4: 1-17)
Sabbath Day—Topic: My decisions and what they have meant to me (Luke 10: 42; 15: 18)

We have asked several members of the society to write their ideas on the topic for this week, hoping that we might present some new phase of our subject, "My Decisions," that will prove helpful to RECORDER readers.

Making decisions in our lives is one of the most helpful and necessary things. Without some kind of a plan to follow, we will waste our time. Decisions will help us to live a better life, as most anyone would not decide directly to live a downward life. The longer we wait in deciding our plans, the harder it is, although a period of meditation helps us sometimes to "find ourselves" and to make our final decisions better ones. GLEASON M. CURTIS.

We have the story of Esther's decision. She commanded Mordecai to gather the Jews together and neither eat nor drink for three days, and she and her maidens would do likewise. Then she would go before the king and plead for her people's deliverance, though to go before the king unbidden, might mean death. No thought of fear came to Esther when she made her decision. So should our decisions be fearless and bold for what we know is right. ADA BABCOCK.

Our decisions help to build our destiny. A seemingly small thing may determine one's future, so we need to be constantly

on guard that we do not make wicked decisions.

In crossing the Rocky Mountains in Canada, one climbs over circuitous routes, thousands of feet, until the summit is reached. The place is called the "Great Divide." From a little spring here, one part of the water goes west and finally finds its way into the broad waters of the Pacific, while the other takes a more easterly direction and finally loses itself in the frozen waters of Hudson Bay. The pebbles which the water strikes as it issues from the mountain side may decide which course it will take, and its final destination.

So it is with us, a good decision will lead us up, while a wicked one may be the beginning of a downward course. Wicked decisions are easily made, but if we will let go and let God guide us, he will carry us safely through. MALETA OSBORN.

In the making of decisions, whom would we naturally consult? One may have difficult problems to solve and not know where to turn. In all cases we should call on our Master to guide and help us in our decisions. By doing the best we know how in a true spirit, we are sure to make good if we are faithful to him. Do the thing that you think is square toward God and man and you will succeed. A good motto to remember is the Golden Rule. ARTHUR CURTIS.

There come times in every life when one must make choices. As children, questions are decided for us, and so the first facing real responsibility seems hard. Sometimes we put off the decision as long as it can be evaded, in hopes that someone or something will decide for us and relieve us of the responsibility, but in the end there is still the "Choose ye."

Many times one has to make a quick decision, and a moment's loss may be serious, even to a point of life or death. A day put off in deciding for Christ may lead into some experience which will postpone the decision for years or even forever.

What is the stone we set up for a witness of our promise? Our lives, of course. Therefore may they show our choice is right. ALICE BAKER.

George Matthew Adams has said, "The first thing is to decide in your mind just what you can put your heart into to the largest degree. Then keep at it, no matter how many times you fail, no matter how hopeless the future looks for big returns. . . . Don't scatter. Concentrate. Do one thing well. It is worth while to be big in one big thing."

The ability to make wise decisions at all times is a God-given qualification. We have known indecision to cause illness. The unstable condition of uncertainty and indecision along any line of thought, if harbored long, will build a weak character. Let us try then to form the habit of coming to a decision soon, but not until we have laid the problem before the Master mind, "Who doeth all things well." Then after thoughtful and earnest prayer for guidance, listen for the still small voice.

When we follow this rule, wrong decisions will not be made very often, and our lives will count for something worth while if we *do all to the glory of God.*

ETHLYN M. DAVIS.

NOTE.—Topic material is furnished this week for two lessons, so that beginning with this issue the topics may be printed one week sooner than heretofore. It is thought that the endeavorers, especially leaders of meetings, will find the comments much more helpful if they can have them at this earlier date.

R. C. B.

EASTER JOY

MRS. LOLA B. MAXSON

Christian Endeavor Topic for Sabbath Day,
April 19, 1924

DAILY READINGS

Sunday—Sorrow banished (John 20: 11-18)
Monday—Joy in immortality (Ps. 16: 5-11)
Tuesday—Joy in the risen Lord (John 20: 19-29)
Wednesday—Joy in a secure heaven (2 Cor. 5: 1-9)
Thursday—Joy in a new life now (Eph. 1: 15-23)
Friday—Joy in expanding service (Luke 10: 1, 2, 17-20)
Sabbath Day—Topic: Easter a time of joy (1 Cor. 15: 1-8, 51-55) (Sunrise prayer meeting suggested)

Let us draw a mental picture of Mary Magdalene at the sepulchre, on that morning after the resurrection. She stands there weeping, realizing that the body of

Jesus is gone. Can you not read her thoughts? The life of the friend who had meant so much to her is ended, her hopes and ideals are shattered, and now, even his body is gone. Turning to the one whom she supposes to be the gardener she says, "Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away." Jesus calls her by name, and reveals himself to her. It is impossible to depict the transformation that comes to her in that joyful moment of recognition, as he stands before her a living form.

Mary's experience at the tomb is denied us, but each springtime as nature awakes from her death slumbers, our hearts are made joyous by her song of resurrection.

In the springtime nature sings the gladdest song of the year. At the time of this lesson, you, who have spent the winter in the frozen north, are rejoicing in the song of the brook as it resumes its course. The trees are putting forth new foliage, which will soon provide a shady resting place for bird, beast, and man. The birds are singing their merriest notes, as they busy themselves with their new homes. The bees, having emerged from their winter home, are seen distributing pollen among the flowers, as they gather the fragrant nectar. The seeds and bulbs which have been wrapped in grave clothes all winter, are bursting from their tombs into newness of life.

Even here, in Southern Florida, where frost never taints the orange and the coconut, nature's resurrection story is daily proclaimed. Although it is mid-winter, I am sitting out of doors, surrounded with all the evidence of spring. Looking up from my page, it is no surprise to see a streak of bright color, as the cardinal and his mate dart across the low palmetto. The song of the meadow-lark reaches my ear from the open space beyond the creek. As I study the Easter lesson amid such surroundings, a new thought comes to me.

The out-door world of the North, which is now wrapped in a blanket of snow and ice, will soon be touched by the warm sunshine and rain, and animal and vegetable life will be revived. Even so with man, when wrapped in the coldness of selfish indifference, he may be touched by the spirit of God, and warmed into a new life.

Why not choose the springtime of the Tropics, and dwell in the constant sunshine

of God's love? Thus will our lives be a continual source of joy and service to those about us, and then when the winter of life shall have enfolded us in its icy embrace, God's eternal Spirit shall shine upon us in his own appointed season, raising us to a newness of life. We shall then understand the saying that is written, "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"
Stuart, Fla.

INTERMEDIATE CHRISTIAN ENDEAVOR TOPICS

Topic for Sabbath Day, April 12, 1924: Singing our prayers: Stories of consecration and service. Hymns. (Ps. 100: 1-5.)

Topic for Sabbath Day, April 19, 1924: What does Easter mean to me? (1 Cor. 15: 1-8; 35-49.)

JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Arrange for this meeting, April 12, at least one week in advance. Tell the juniors that sometime during the week, they are to write a letter to some member of their Junior society (not using any names, as one person might receive all the letters) about Japan—the boys and girls, their parents, homes, games, schools, work, religion, etc. The letters are to be written as if the one writing them were a Japanese writing to some member of his or her Junior society. These letters are to be brought to the meeting and put in a mail box. A postman is then chosen, who distributes the mail to all present. For the testimony meeting these letters may be read.

To impress the lesson of the resurrection, April 19, in a new way, purchase the little toy called "Japanese water lilies." The flowers come in a little wooden box, and look like tiny wooden sticks, an inch or an inch and a half long. When placed in water, they expand and look like flowers and leaves. They are colored and very pretty. Eight or ten different kinds are to be found in a box and the price is very small. Put the "sticks" in water during the superintendent's talk and let the juniors watch them open. New life thus springs

from something apparently dead and useless. Then explain the lesson of the resurrection.

This suggestion is taken from *The Bible in Lesson and Story*, by Ruth Mowry Brown.

LEWIS T. ROGERS

LIFE SKETCH AND FUNERAL ADDRESS IN FAREWELL SERVICES AT PLAINFIELD, N. J., MARCH 25, 1924

Lewis T. Rogers was born in Waterford, Conn., on May 15, 1846, and fell asleep in death March 21, 1924, being nearly seventy-eight years of age.

He was the son of Daniel B. and Mary A. Rogers who moved from Waterford to Plainfield, N. J., when Lewis was a little babe. They lived on a farm near Oak Tree, until Lewis was grown to manhood. At the age of twenty-three he came to Plainfield to live. Early in life he united with the Plainfield Seventh Day Baptist Church and remained a loyal member, ever true to its principles to the day of his death.

In 1873 he went with his brother, David D. Rogers, to Daytona, Fla., where they together did pioneer work in laying out the two Daytonas on the beautiful Halifax River. After a few years Lewis returned to Plainfield where much of his active life was spent.

His wife, Olivia West, of Shiloh, N. J., died in 1905, and for nineteen years he has been looking toward the sunset to the land where his loved one had gone.

Seven or eight years ago he returned to Daytona, and since his brother David's death, he has found a pleasant home with his niece, Doctor Josie Rogers, who has cared for him lovingly and tenderly through his declining years.

Close by was the home of his nephew, Clarence Rogers, and his good wife with their dear children, where he was always known as "Uncle Lew," and where he ever found a warm welcome.

It was my good fortune to see much of Uncle Lew during the two winters I spent with the little flock in Daytona. Most of the last winter was spent with him in Doctor Josie's home. He loved the church and social gatherings and seldom missed them.

He was quiet, uncomplaining, and helpful to the extent of his ability, and always

thoughtful for the comfort of others. He was deeply interested in the community and in its proper development. Uncle Lew always impressed me as one who, in life's evening time, was ever cherishing happy memories of life's morning; and with face radiant with the golden glow of sunset, he seemed to be patiently waiting by the river, for the boatman to take him over.

Thus it came to pass, that on his last day on earth, after doing the customary chores about the home, he quietly laid him down to sleep only to awake on the other shore.

He must have enjoyed the beautiful land and happy surroundings in which God graciously permitted him to spend his last years, because its sunshine and flowers, its beautiful river and its life-giving fruits are so suggestive of the home beyond another river to which his loved ones of other days had gone.

Nothing can be more appropriate here, and I think nothing would please him better, than for us to dwell a few moments upon what death must mean to the Christian.

GOD'S ESTIMATE OF DEATH

Many hearts are troubled about death and the life beyond the grave. The tendency is so great to count physical existence everything, that all a man hath he would give for his life. To our finite vision death seems the greatest calamity, and the clearest Christian faith is needed to quell our fears and brighten the outlook as we draw near the close of life's day.

It would help us much if we could see death as God sees it. His estimate of death must be very different from ours, and until our physical eyes are exchanged for spiritual vision we can not hope to know it all. Yet we may get wonderful help by a little study of how that which we call death appears to God our heavenly Father.

Somehow I can but feel that our physical existence is but a trifle in God's sight as compared with our spiritual being. We are created spiritual beings in Christ Jesus, destined for the spirit world, and the body must be regarded by God as the spirit's garment only. In the Infinite view death must be like taking off our garments for the night, and he must look upon a vast universe full of life. When our friends breathe their last here on earth we say they are

dead; but angels must say of the loved Christian who dies: "A soul is lifted into the higher life—its real life."

Oh, if we could have one glimpse of the universe as God sees it—one vast, boundless, glowing field of life—the sting of death would be removed. Then to the Christian every death-chamber would be an anteroom to the glorious temple of heaven and death would be a glorious victory. Through the shadows that overhang the grave, there would shine the light of eternal day. It must be our feeble vision and our scepticism that darken our lives in the valley and the shadow of death.

CHRIST'S ESTIMATE OF WHAT DEATH BRINGS

The disciples sometimes asked their Master about the kingdom to come and conditions after death. Jesus would be candid with them in such a time; and after some inquiries about his kingdom, he was transfigured before them and showed them Moses and Elias from the spirit world who had been gone from earth many centuries, still alive and interested in things on earth and the work of redemption.

On his last night with his disciples, when he saw their grief he said: "Let not your heart be troubled, ye believe in God, believe also in me. In my father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you." He would not deceive them in such a time; but assured them of a happy home above.

He drew aside the veil to show the poor man in Abraham's bosom in the spirit land immortal. Jesus gave many glimpses of the life beyond the grave and in his last long prayer, he showed his children what death meant to him.

NEXT COMES HIS DISCIPLES WITH THEIR ESTIMATE

Let us turn to the disciples of Christ for their ideas of what lies beyond death's door. There was Peter. He was ardent and devoted to his Lord, and forsook all to follow him. In view of the change death was to bring to him, he could but thank God for the "inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for all who are kept through faith unto salvation."

There was Paul. He was a great logician, a mighty man of thought whose writings are still read in all the churches, and

whose teachings are cherished the world over. What does he think of the change we call death, and of the life beyond the tomb? Hear his matchless words:

For we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven.

If so be that being clothed we shall not be found naked.

For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit.

Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

(For we walk by faith, not by sight:)

We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord.

Hear him again: "To die is gain."

For I am now ready to be offered, and the time of my departure is at hand.

I have fought a good fight, I have finished *my* course, I have kept the faith:

Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing.

With Paul, to be absent from the body was to be present with the Lord.

Then there is John. He was the beloved disciple who leaned on Jesus' breast at the last supper. Time will not permit us to tell half of his wonderful vision of the land beyond the river of death. There is the tree of life, paradise restored, the place prepared for the faithful by the Savior we all love, the home where tears are unknown.

These thoughts will help us to know something of God's estimate of death and what it brings to the faithful. It should no longer be a king of terrors to us. It should seem more like the door that opens to let us through into God's other room.

"He is fitting up my mansion which eternally shall stand, and my stay shall not be transient in that holy happy land."

After prayer by Pastor Skaggs, the following hymn, a favorite with Brother Rogers, was read in full by the leader, and sung as a solo by Mrs. Edgar.

The burial took place in Hillside Cemetery.

T. L. G.

Life has many a pleasant hour,
Many a bright and cloudless day;
Singing bird and smiling flower,
Scatter sunbeams on our way;
But the sweetest blossoms grow
In the land to which we go.

Earth has many a cool retreat,
Many a spot to memory dear;
Oft we find our weary feet
Lingering by some fountain clear;
Yet the purest waters flow
In the land to which we go.

Like a cloud that floats away,
Like the early morning dew,
Here the fairest things decay;
There, are pleasures ever new.
Only joy the heart will know
In the land to which we go.

'Tis the Christian's promised land;
There is everlasting day;
There a Savior's loving hand
Wipes the mourner's tears away;
Oh! the rapture we shall know
In the land to which we go.

—Wm. F. Sherwin.

PROGRAM OF THE QUARTERLY MEETING

Of the Seventh Day Baptist Southern Wisconsin and Chicago Churches, at Walworth, Wis., May 2-3-4, 1924.

FRIDAY EVENING

- 7.30 Praise Service.
Led by Lloyd Seager Albion
8.00 Sermon—Pastor Erlo Sutton, Milton Junc.
Testimony Meeting following—
Led by Pastor L. D. Seager, Albion

SABBATH MORNING

- 10.30 Welcome Service for Rev. E. A. Witter.
Welcome by the Walworth Church,
Dea. W. R. Bonham
Welcome by neighboring churches,
Pastor John Corpe, Congregational
Welcome by Quarterly Meeting,
Pastor H. N. Jordan, Milton
Response.....Rev. E. A. Witter
11.00 Sermon.....Pastor H. N. Jordan, Milton

SABBATH AFTERNOON

- 2.30 Y. P. S. C. E. Hour—
Led by Merton Sayre, Milton

EVENING SESSION

- 7.00 Business Meeting.
7.30 Praise Service.
8.00 Sermon....Pastor C. A. Hansen, Chicago

SUNDAY MORNING

- 10.00 Conference of ministers, prospective ministers, and Milton College faculty, to consider interests of the local churches and of the denomination.

General Theme of the Quarterly Meeting—
Applied Christianity the Need of the Hour.

QUARTERLY MEETING COMMITTEE,

H. I. COON, Secretary.

CHILDREN'S PAGE

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

CHRIST'S HEROES AND HEROINES IN JAPAN

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,
April 12, 1924

DAILY READINGS

Sunday—Martyrs in Japan (Heb. 11: 13)
Monday—Suffering for faith (Heb. 10: 32-35)
Tuesday—Heroic teachers (2 Tim. 2: 24-26)
Wednesday—Loving service (2 Tim. 2: 10, 15)
Thursday—Mighty preachers (Acts 6: 8-10)
Friday—Heroic zeal (Rom. 10: 1)
Sabbath Day —Topic: Christ's heroes and heroines in Japan (Matt. 9: 35-38)

L. EMILE BABCOCK

Christian Endeavor Study Course Superintendent

Seventh Day Baptists have heroes and heroines in China. Japan is just across the bay. So we are very anxious to know about their neighbors in Japan. I will tell you about two heroic native Christians, and you can look in the October *Missionary Review of the World*, or the book, *The Woman and the Leaven in Japan* for more.

But first we will learn something about Japan and the Japanese to see why they need heroes and heroines.

Read all you can about the terrible earthquake which came September 1, 1923. Read what Doctor Gardiner says about it on page 769 of the *RECORDER* for December 17, 1923, and what Miss Burdick says on page 823 of the *RECORDER* of December 24, 1923.

The Buddhist priests, who teach the kind of religion they have in Japan, are telling the people that the earthquake came because they were doing like we do in America and learning about Christ.

The priests could not fool us, because we study physical geography and we know that an earthquake is caused by a part of the earth's crust slipping. We know it is not caused by what people do or think.

We need heroes and heroines to stand the persecution of the priests and teach the people physical geography, so they can't fool them any more than they could fool us.

We need heroes and heroines in Japan

to help the people who are suffering from the effects of the earthquake and to tell them about Christ while they are cold and hungry and sad.

Then we need heroes and heroines in Japan to protect China. Japanese are smart, ambitious, industrious, and anxious to make money. They will learn the bad things we have in America, and we must teach them the good things, so they will let Christ guide them in their dealings with China.

You know the Children of Israel were always forgetting God and worshiping idols. It is just the same with Japanese men and women, but the children don't want to worship idols. It is easy for them to understand God.

We need heroes and heroines to teach in kindergartens and Sabbath schools. I believe if they had a chance to learn about the Sabbath, it would not take them as long to see its importance as it does the Chinese and Americans to do so.

You know the white race leads the world, but the yellow race, especially Japan, is learning so fast that some great men are afraid the yellow race will lead the world in the future. If they do, we want them to do it as Christ would have them do it. So it is up to the white race to teach them about Christ.

The leading Christian hero in Japan today is To-yo-hi-ko Ka-ga-wa. He is called the "Leader of New Japan." He can write poetry, novels, politics. He is a great orator, preacher, and Bible teacher, and he practices what he preaches. When he was a boy, he read everything he could get hold of, and remembered everything he read. Some of his teachers did not like him because he knew more about some things than they did, and was not afraid to tell them so. When he graduated from high school he decided to preach. From that time on, he was living and writing and teaching Christ. Read more about him in the *Missionary Review of the World*.

Madam Kaji-ya-jima is perhaps the greatest Japanese heroine. She had a lot of sisters but no brothers, so her father gave her a boy's name. She did not like this. Her name was almost the same as the Japanese word for the rudder of a ship. So she changed it to that; and her life has been a guide to the women of Japan, as the rudder

is a guide to a ship. A part of her life is very sad.

She has been over to America twice, and expressed her appreciation of America to two of our Presidents: to President Roosevelt for bringing about peace between Japan and Russia, and to President Harding for calling the Disarmament Conference. President Harding said it was worth all that missions ever cost to bring her influence into the world.

RAIN

I love the rain in the forest
That drips from all the trees;
It makes the woodland smell so fresh,
And washes all the leaves.

I love the rain in the meadow
That falls on thirsty flowers;
I know that all the dusty day
They're waiting for the showers.

I love the rain in the city
That makes it clean and neat.
It's fun to wade in puddles
That run along the street.

—Lucille Wood Ferguson in *Children's Friend*.

JUDY'S LIGHT

Judy had been to school that day for the first time. And now she was making "A's" and "B's" while big brother Ned sat near studying his Greek and Latin. Judy was having a beautiful time; she "felt," as she told Ned, "such a lovely, grown-up feeling."

Presently her mother's voice called to her, "Judy, come take care of the baby for me for a while, won't you? That's a nice little lady."

Judy's face, which had been so smiling a minute before, was now black with terrible frowns.

"Oh, dear!" she grumbled, "I don't want to. I'm always having to be a nice lady. I'm too busy this afternoon." Then suddenly she changed her mind. "Oh, no, I'm not! I forgot. I suppose I can do my letters when the baby's asleep." And she jumped up from the stool and bustled off up-stairs in a hurry.

Ned looked after her with surprise.

"Why, it didn't take her long to think twice. I wonder what the second thought was?"

Everything was quiet for awhile; but pretty soon another voice called down the

stairs, "Ned, couldn't you take this letter to the post-office? None of the rest of us can go very well."

Ned looked up from his books with a frown almost as dark as Judy's had been, and answered, "Neither can I go very well. Why can't they leave a fellow in peace? This Greek is as hard as rocks."

His eye fell on Judy's slate, and his brow cleared as if by magic.

"Oh, well, all right. It won't take but ten minutes; I'll go."

After supper Ned said to Judy, "Tell me a secret, will you?"

"What?" asked Judy, always interested in a secret.

"This afternoon, when mother asked you to take care of the baby, why weren't you cross about it?"

"I was at first, because I forgot."

"What did you forget?"

"Why, about being a good girl and doing unto others by the Golden Rule. Don't you know how Jesus teaches us in his sermon on the mount?"

"I see. And let me tell you something, my small sister. It was a fine thing that you let your light shine; for if you had forgotten to be a good girl this afternoon, I'm afraid that I never should have remembered to be a good boy."—*Children's Friend*.

THE BOOK REVIEW CONTEST

Read the conditions carefully, then get your book, your notebook and pencil, and begin work. Someone is going to get first prize. Will it be you?

CONDITIONS OF THE CONTEST

1. Contestants: Any reader of the Children's Page of the *SABBATH RECORDER* over eight and under thirteen years of age, (9-12).

2. Book to be reviewed. The Book of Esther.

3. Context: There shall be not less than 300 words and not more than 500 words, written in ink and on one side of the sheet, only.

4. Items which will be considered by the judges: subject matter, neatness, and construction.

5. Name and address shall be enclosed in a sealed envelope and attached to the manuscript. No name or other identification

shall appear on the manuscript. At the end of the manuscript shall appear the number of words used, the age and grade in the public school of the author.

6. Manuscripts shall be mailed prior to May 5, 1924, addressed to Ruth Marion Carpenter, Alfred, N. Y.

The manuscripts will be judged by a committee of three: Rev. A. Clyde Ehret, a student of the Bible; Mrs. Milford Bassett, a grade teacher; Miss Helen A. Titsworth, an English scholar.

The names of the winners will be published on the Children's Page of the SABBATH RECORDER as soon as possible after the judges have made their decisions.

Prizes offered:

The first prize will be a Bible suitable for a Junior boy or girl.

The second prize will be a copy of the New Testament.

The next best four manuscripts will receive honorable mention, and together with the first two, will be published in full on the Children's Page of the SABBATH RECORDER in their order of excellence.

R. M. C.

FORGIVING AND FORGETTING

Linda burst into the house banging the door behind her.

"Clara is the meanest girl I ever knew," she exclaimed to Aunt Lottie. "She always wants me to play her way. And now she has told Connie that I am selfish."

"But, Linda," said Aunt Lottie quietly, "you and Clara have always been such good friends."

"I know we have," said Linda, "but we are not going to be any more. Clara is always doing mean things and I've forgiven them hundreds of times. I won't forgive her again."

For three days Linda and Clara refused to speak to each other.

One afternoon Linda came skipping in from school. "Oh, Aunt Lottie," she cried, "Clara and I have made up. We're not cross at each other any more. But all the same I am going to keep a list of all the times I forgive Clara and at the end of the week I'll show it to her. Then she'll know who is the selfish one."

When Linda woke next morning she found a surprise awaiting her. On her bureau was a piece of paper headed, "Times

I have forgiven Linda," and signed "Aunt Lottie." The astonished Linda read, "First, banging the door when I had a headache; second, forgetting to buy things I asked; third, for being late for breakfast and dinner," and many others.

"Why, Aunt Lottie has forgiven me far more than seventy-seven times seven," said Linda as she sat down to think.

Linda carefully took up the list that she had made for Clara and then went down stairs. "Please, forgive me, Aunt Lottie," she begged.

"I've forgiven you long ago," smiled Aunt Lottie, "I knew that you did not mean to do it."

"Neither does Clara mean to do it," said Linda, "so I'll just go on forgiving her as you forgave me."—*Jewels.*

A YOUNG PESSIMIST

"What is the baby crying for, my child?"

"I dunno; 'e's always crying. I never came acrawst any one wot looks upon the dark side of things as 'e does."—*Selected.*

A CHALLENGE

A New York State youngster, who recently started in the chicken business with a few bantams, was much disappointed in the size of the eggs.

One morning, when his father looked into the chicken coop, he was surprised to see a large duck's egg on the top of a box in the center of the coop with a sign for the benefit of the chickens. It read, "Try to beat this."—*Selected.*

"Bobby," said the lady in the street car, severely, "why don't you get up and give your seat to your father; doesn't it pain you to see him reaching for a strap?"

"Not in a street car," replied Bobby cheerily, "but it does at home."

A YOUNG SCIENTIST

Shopkeeper—"What can I do for you, my boy?"

Boy—"Please, I've called about your advertisement for a man to retail canaries!"

Shopkeeper—"Yes, and do you think you could do the work?"

Boy—"Oh, no sir; but I only want to know how the canaries lost their tails."—*Exchange.*

ECHOES FROM THE ANTI-SALOON LEAGUE CONVENTION

REV. A. L. DAVIS

VII

HON. RICHARD YATES, CONGRESSMAN FROM ILLINOIS

Representative Yates is a congressman-at-large, being elected the first time, as a dry candidate, by 140,000 majority. At the last election he was returned by 277,000. Those who believe that prohibition is losing public approval can get no comfort out of these figures. He was elected by the whole state, an out-and-out dry advocate, the last time, by almost double the majority of his first election.

Mr. Yates told very feelingly of his father's struggle with liquor,—of his attempted reformation, pledge-signing, and failure; of a scene shortly before his father's death, when he called him to his side, showing him the temperance pledge which he had signed—and broken again and again. "Son," said he, "I will not ask you to sign a pledge, but if you ever get a chance, hit the liquor business hard." The son answered: "Father, I'll do it. And," said he, "with God's help I am determined to see this thing through."

He struck at the heart of the whole issue when he challenged the wets to a showdown. "Why does not the Association Against the Prohibition Amendment fight to have the amendment resubmitted to the states instead of trying to nullify it?"

MABEL W. WILLEBRANDT, ASSISTANT U. S. ATTORNEY GENERAL

It is to Mrs. Willebrandt that has been entrusted the task of prosecution of liquor violations. To see her is to believe in her sincerity and her especial fitness for her work. She declared: "The public is tired of 'better and better' mutterings. The great majority of the people want law enforcement, and they want to see this nation show a flexed biceps in the face of suave bootleggers." Referring to corrupt law enforcement officers, she declared that these "should be punished first and most drastically. Theirs is a dual contempt for the Constitution—violation of the fundamental law against the liquor traffic and degradation of their oath of office."

She declared that politics should have no consideration either in the appointment or maintenance of enforcement officers. "There

is only one sword that will stand untarnished by the blood that has got to be drawn in this fight—that is the sword of the kind of righteousness that is defiant of political expediency. I don't care whether a man is a Republican or a Democrat if he can see straight down the barrel of responsibility under his oath of office and shoot steadily, regardless of how many ward bosses may be trying to jog his elbow. Requests from Republican or Democratic national or state committeemen, senators or congressmen, for the appointment of law enforcement officers should have no greater weight than recommendations from any other source."

She said that the Federal enforcement officers, being few in numbers compared with state officers, should not be expected to give their time to the small offenders. This ought to be the state's task. "But," said she, "the Federal Government should be held responsible for the prosecution of the larger violators." Then she asked the pointed question, her index finger pointing directly at her audience: "How many of you men and women, in your home communities, when you know of liquor law violations, are willing to give that information and stand back of your officers in prosecuting those offenders?" She declared that her desk was literally covered, almost daily, with letters telling her of liquor violations, but saying: "My name must not be known in the matter." "Very often," she said, "the enforcement officers come into court with little or no moral support, and in some cases its almost appears as if the enforcement officers were themselves on trial." She charged that the citizen who refuses to give the information of known violation, or to stand publicly behind the courts and enforcement officers, must share in the guilt of the present orgy of defiance to law through which we are passing. "If," said she, "we don't make a success of enforcement of the Eighteenth Amendment we are going to be a laughing stock before the nations of the world. To quibble over the subject in an attempt to bring back light wines and beer will only prolong the orgy."

"I would rather be called charming than beautiful. Attractiveness of face and form may and often are superficial, while charm is the result of fundamentals that are more than skin deep."

SABBATH SCHOOL

E. M. HOLSTON, MILTON JUNCTION, WIS.,
Contributing Editor

MINUTES OF THE SABBATH SCHOOL BOARD MEETING

The regular meeting of the Sabbath School Board was held at the home of the secretary in Milton, Wis., Sunday afternoon, March 16, 1924, at 2.30 o'clock. The president, A. E. Whitford, presided and the following were present: Trustee: A. E. Whitford, Mrs. J. H. Babcock, D. N. Inglis, W. D. Burdick, L. A. Babcock, G. M. Ellis, E. E. Sutton, Mrs. L. A. Babcock, and A. L. Burdick. Field Representative E. M. Holston and Doctor Anne L. Waite were also present.

Prayer was offered by Rev. E. M. Holston.

The minutes of the last meeting were read and the secretary reported that notices of this meeting had been regularly sent to all trustees.

The report of the Committee on Publications stated that the field representative had been instructed to prepare the lessons for the fourth year of the *Intermediate Course of Graded Lessons* and that he has been working on these for some time. The report was adopted.

The Committee on Finance reported that one note for \$200 and interest had been paid and that there is money in the treasury to take care of the rest of our indebtedness and to meet the immediate needs of the board, but that increased contributions would be needed to meet the requirements incident to the carrying out of the Vacation Religious Day School program. By motion the report was adopted.

The Committee on Field Work reported that because of the resignation of the field representative which is to become effective April 1, 1924, it was deemed best to cancel his assignment for field work in the Southwestern Association in order that he might have more time to promote the interests of the Vacation Religious Day Schools for the coming summer, and to prepare the last years lessons of the *Intermediate Graded Course*. The report was supplemented by

a statement from the field representative, giving an account of the work he has been doing, and telling of his attendance at meetings of the Educational Committee of the Wisconsin Christian Education Council at Milwaukee, and the annual meeting of the Executive Committee of the International Council of Religious Education in Chicago. The report shows that about twenty societies are arranging for Vacation Schools and have asked for supervisors, and that there is a great dearth of those who are available as supervisors. The report was adopted.

The report of the treasurer was read and adopted as follows:

L. A. Babcock,	
<i>In account with</i>	
The Sabbath School Board	
<i>Dr.</i>	
To balance	\$232.60
Jan. 4, Wm. C. Whitford, Parallel Budget	27.24
Jan. 4, Wm. C. Whitford, Forward Movement	156.72
E. H. Clarke, Young People's Board	79.97
Feb. 2, Wm. C. Whitford, Parallel Budget	8.00
Feb. 2, Wm. C. Whitford, Forward Movement	147.90
Mar. 4, Wm. C. Whitford, Parallel Budget	6.90
Mar. 4, Wm. C. Whitford, Forward Movement	158.73
Total	\$816.06

Cr.

Dec. 16, Davis Printing Co.—post cards..\$	3.00
Dec. 16, Rev. E. M. Holston, expense....	25.00
Jan. 3, Rev. E. M. Holston, balance of salary	85.63
Jan. 31, Bank of Milton, note	200.00
Jan. 31, Bank of Milton, Interest on same	12.20
Feb. 1, Baker, Taylor & Co., supplies....	.75
Feb. 1, Franz Printing Co., circular letters	3.40
Feb. 4, E. M. Holston, salary	100.00
Feb. 11, E. M. Holston, expense	15.00
Mar. 6, E. M. Holston, salary	100.00
Total	\$544.96
Balance on hand	\$271.10

Correspondence was read from Rev. E. M. Holston, field representative, tendering his resignation, the same to take effect April 1.

The following resolution was adopted:

Resolved, That the Sabbath School Board accept the resignation of Field Representative E. M. Holston; also that the Sabbath School Board express to Mr. Holston its appreciation of his work rendered during the four and three-

HOME NEWS

ALFRED, N. Y.—A quiet, impressive service with beautiful music full of devotion and inspiration, preceded Pastor Ehret's talk on the "Origin and Growth of Law." His text was from Ex. 18: 5-27; 33: 5-11. Early in the history of man the cave dweller realized that for his own good there should be certain restrictions and standards for his neighbors. A rule was agreed upon, and for the good of the majority it was enforced. Always law and government are for the purpose of helping us. They are the human ideas of God's laws. Sometimes we feel the laws are not right, but by obedience to these laws we are fitted to correct those faults. Our human laws are an effort to interpret and guide us in living up to God's divine laws.

Friday evening Duane Ogden led an unusually interesting meeting. The topic was the "Bible." As an appropriate opening Miss Randolph played several of the old familiar, favorite hymns. Following this the congregation sang some of them, and Miss Eleanor Prentice sang, "Somebody Knows." Interesting facts about the Bible were brought out by Mr. Ogden and others. The Bible goes way back to the early history. The Latin Bible was the first book to be printed in Europe. The first book to be printed in America in 1663, was the Bible. Today the Bible, printed in many languages, has more copies sold in one year than all the best sellers for the last ten years. The interest of those present was evidenced by the fact that so many were ready and anxious to talk on the subject when an opportunity was given. Those who were not there missed a worth while meeting. Next week let's everyone go! There is to be a meeting of the Christian Endeavor immediately after prayer meeting. All out!—*The Alfred Sun.*

fourths years he has been in the service of the board, and further express to him our best wishes for his success in pastoral work, which he is soon to take up with the church at Dodge Center, Minn.

Correspondence was also read from L. E. Babcock, Rev. W. D. Tickner, and others. The secretary was instructed to reply to the brethren.

A bill for \$36.70 for expenses of Dr. W. C. Whitford in attending a meeting of the International Lesson Committee, was allowed and ordered paid.

It was voted that the matter of the further progress of the Vacation Religious Day Schools, after Mr. Holston closes his labors with the board, be referred to a committee composed of A. L. Burdick, D. N. Inglis, A. E. Whitford, and E. E. Sutton.

On motion it was voted that the question of the further employment of a field representative be referred to the Committee on Field Work.

The minutes were read and approved. Adjourned.

A. L. BURDICK,
Secretary.

LESSON II.—APRIL 12, 1924

ELIJAH AND THE STRUGGLE WITH BAAL. 1 Kings 16: 29—19: 21.

Golden Text.—"No man can serve two masters....Ye cannot serve God and mammon." Matt. 6: 24.

DAILY READINGS

- Apr. 6—God Nurtures a New Leader. 1 Kings 17: 1-6.
 - Apr. 7—A Widow's Charity and Recompense. 1 Kings 17: 7-16.
 - Apr. 8—"The troubler of Israel." 1 Kings 18: 17-24.
 - Apr. 9—The Victory over Baal. 1 Kings 18: 36-39.
 - Apr. 10—"A still small voice." 1 Kings 19: 9-16.
 - Apr. 11—The Translation of Elijah. 2 Kings 2: 1-11.
 - Apr. 12—A Citizen of the Kingdom. Psalm 15.
- (For Lesson Notes, see *Helping Hand*)



DEATHS

ROGERS.—Lewis T. Rogers of Daytona, Fla., died at the home of Doctor Josie Rogers, March 21, 1924, and was taken to Plainfield, N. J., for burial. Life sketch and funeral address on another page of this RECORDER.

T. L. G.

HIBBARD.—Elmore C. Hibbard, son of Chauncey V. and Esther Hinkly Hibbard was born at Brookfield, N. Y., October 17, 1855, and died at St. Luke's Hospital, Jacksonville, Fla., on March 3, 1924, being 68 years, 4 months and 16 days of age.

He was the second of a family of five children, three boys and two girls. Of the family circle only one sister, Mrs. Elizabeth Crumb, of Brookfield, survives. He was brought up on the farm, helping with the farm work until a young man.

He was a student at Alfred University at one time. Early in life he was converted and joined the Seventh Day Baptist Church of Brookfield. At the age of twenty-one years he went West to make for himself a home. He went to Wisconsin and there joined a party of home-seekers who were heading for Nebraska and Kansas. He settled first at Harvard, Clay County, Neb., where he was married to Martha David on September 30, 1879. To them were born two daughters: Carrie Viola, who passed on thirteen years ago; and Mabel E., wife of Richard Green of North Loup, Neb., who survives and was present at the funeral services.

About nine years later he moved to North Loup, where he built a home, setting out many trees—a new project in that locality—which stand today, a living monument to his memory.

Mr. Hibbard had traveled quite extensively, visiting the ruins at San Francisco after the great earthquake, and also went abroad, visiting many of the countries which were later engaged in the late war.

His wife died January 11, 1902, and on August 2, 1904, he was married to Miss Arvilla Burdick of Leonardsville, N. Y., who survives him.

Mr. Hibbard was a man of keen observation, an honest man, a man who had an ideal and lived up to it constantly and without fear. As a boy, on his father's farm, looking away in the distance, he saw a hill, and began to conjure what he might see if he could look beyond. One day, being at leisure for a short time, he decided to walk the distance and view the world beyond; and was amazed to see that there were hills and, as far as the eye could see, other hills. Through all his life this experience went with him. He overcame many difficulties, many sorrows and disappointments, but always with his eyes upon the hill ahead.

He went to Jacksonville after the great fire and helped in reconstruction work there. His wife joined him at that place, and together they came to what was then Goodall, now Daytona Beach, where they have since made their winter home.

THE SABBATH RECORDER

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

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having recently spent their summers in Hendersonville, N. C., where they have property, visiting many points farther north in Wisconsin and New York. He was a member of the city council of Daytona Beach several years and was instrumental in incorporating that town.

Being a builder, the touch of his hand is upon many private and public buildings of this city and other cities of this state. He was well and favorably known in many places, and numbered his friends by his acquaintances. He went to Jacksonville March 1 for an operation for gall stones, from which he did not recover.

The funeral services were held at the Baggett and Wetherby undertaking parlors, Daytona, March 9, at 3.00 p. m., in charge of Rev. L. A. Wing of the Seventh Day Baptist Church of that city, assisted by Rev. Mr. Rutter of the Methodist Church of Daytona Beach. Burial rites were performed by the Masonic order and the remains taken to Pinewood Cemetery, Daytona Beach, and placed in the receiving vault to await warm weather, when they will be taken North for burial in the family lot at Brookfield, N. Y.

E. H. C.

"If we would keep our lips from slips,

Five things we should beware:

Of whom we speak; to whom we speak;

And how, and when, and where."

—Rev. I. D. Lytle.

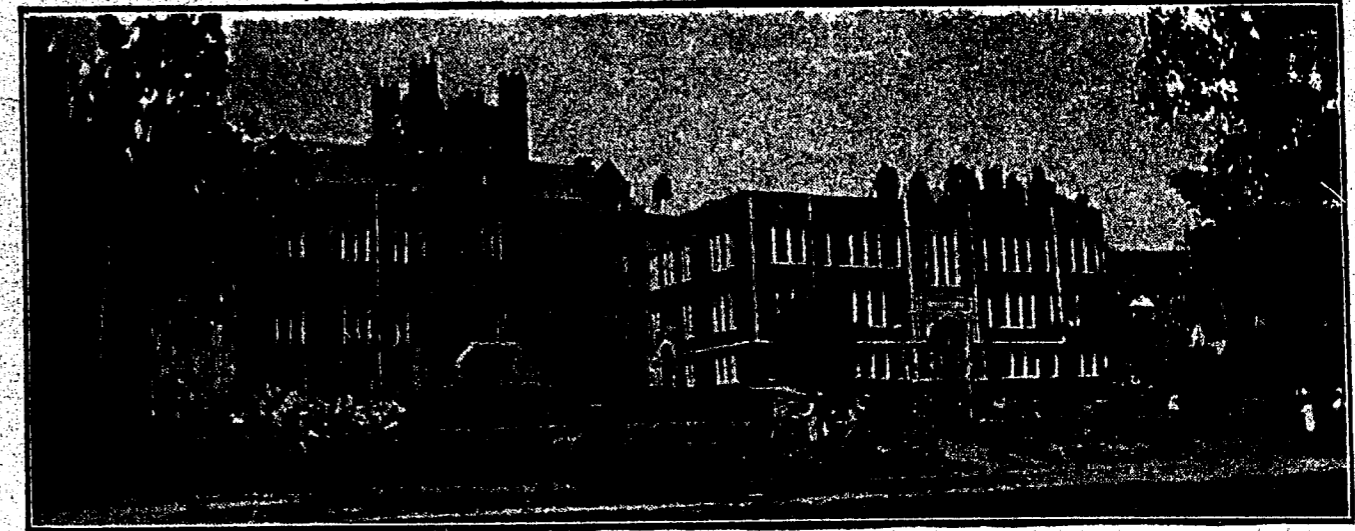
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The Sabbath Recorder

(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)

Running like a gulf-stream through the sea of time, comes the affirmation that God has manifested himself to man, and the best men have affirmed it most persistently. Wherever this affirmation has made its way, the icebergs of skepticism have disappeared; the temperature of virtue has risen, and the sweet fruits of charity have ripened. If the belief be false, then a lie has blessed the world; and the soul is so organized that it reaches its highest state of development in an atmosphere of deception; for it is a fact that man is purest and woman most virtuous where belief in God's manifestations is most intense and real.

—O. P. Gifford.

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