

The Sabbath Recorder

THE DECALOGUE ACCORDING TO CHRIST

The First Table of the Law

Thou shalt have no other gods before me.
—First Commandment.

Thou shalt love the Lord with all thy heart.—Words of Jesus.

Thou shalt not make for thyself any graven image.—Second Commandment.

They that worship him must worship in spirit and truth.—Words of Jesus.

Thou shalt not take the name of the Lord thy God in vain.—Third Commandment.

Swear not at all.—Words of Jesus.

Remember the Sabbath day to keep it holy.—Fourth Commandment.

The Sabbath was made for man.—Words of Jesus.

Parents, I urge you to make the Bible the sweetest, the dearest book to your children; not by compelling them to read so many chapters every day, which will have the effect of making them hate the Bible, but by reading its pages with them, and by your tender, parental love, so showing them the beauty of its wondrous incidents, from the story of Adam and Eve to the story of Bethlehem and of Calvary, that no book in the home will be so dear to your children as the Bible. Thus you will be strengthening their minds with the sublimest truths, storing their hearts with the purest love, and sinking deep in their souls solid principles of righteousness, that no waves of temptation can destroy. —A. E. Kittredge.

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The Sabbath Recorder

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

VOL. 96, No. 15

PLAINFIELD, N. J., APRIL 14, 1924

WHOLE No. 4,128

Out of Fog Into Sunshine It is the last day of March, dark and foggy along the Jersey shore—a fog that dampens one's face, and an easterly wind that chills to the bone. The sad news of the very serious illness of our brother, Rev. Henry N. Jordan, pastor of the Milton Church, seemed to make a trip to Wisconsin necessary. So the editor and his sister, Mrs. W. H. Rogers, on this morning, have turned their faces toward the West.

As the Lehigh Valley train "The Black Diamond," comes thundering on through the dense fog, the good-byes are quickly spoken and we are soon off.

The rolling farm lands of New Jersey are soon left behind, and the rugged outlines of the Pennsylvania hills begin to show through their foggy veil. When we reach Easton, where the Lehigh River flows into the Delaware, the sun is beginning to shine through the haze; and a softened spring-time light bathes the rugged scenery of rock-bound rivers; fine bridges span the streams from bluff to bluff; tier above tier of houses hang on the hill sides, with hundreds of homes crowning the hilltops far above the vale below.

We do not need to be told that we are entering the famous industrial district of the Keystone State. Smoking stacks and furnaces, steaming mills and foundries, tell their own story; and after a passing glimpse of Easton's signs of industrial life, we go on our winding way up the turbulent Lehigh to Bethlehem, so widely known as the home of mammoth steel works, the site of Lehigh University, and headquarters of the Moravians.

My sister asks how this town came to bear the "Bethlehem" name. A little after hearing the question a gentleman, who came aboard at Bethlehem, explains that when the Moravians came to settle there in 1741, there was but one house and a barn where the town now stands; and on Christmas eve their ceremonies led to a march round and round the barn, while they sang the Christmas carol, "O! little town of Bethlehem" or some other Bethlehem song. This led to

the name, "Bethlehem," from which the town never got away. Several small towns around Bethlehem were given Bible names by these zealous evangelizing German people who sought refuge among the mountains of Penn's Woods. The Moravians did much toward evangelizing the early settlers and the Indians of the New World.

The ride does not seem long through the Blue Ridge country, sometimes called the "Switzerland of America." From Mauch Chunk, with its famous Switchback railroad, there is a constant climb of thirty-three miles to the summit. Before reaching Mountain Top, for many miles we have a charming view of far-reaching landscape, with Wilkes Barre, the real capital of the anthracite coal region, for its center. As we mount higher and higher up the mountain the scene broadens until blue haze screens the distant hills. Then for a moment, close-by rocks hide the view; and at the summit every eye is turned to the right; and there on the other side of the range lie the famous Wyoming and Susquehanna Valleys, dotted over as far as one can see with many towns and villages, and with a record of Indian wars, and exploits of early American days scarcely excelled on the pages of history. One may travel the world over and scarcely find a more entrancing scene. Now we have a hundred miles along the banks of the peaceful Susquehanna, until, near Sayre, we cross the borders of the Empire State, enter the small lake region with its orchards and vineyards and beautiful farms, until the darkness of evening shuts out our view and the street lights of Buffalo begin to show.

The Sunshine Gives Way to Storm

The second morning finds us in Michigan, after a night in Canada, north of Lake Erie. We have already passed Battle Creek, and the sun-rise was bright and beautiful giving promise of a fair day. But by eight o'clock we meet a storm-cloud from the lake, the day darkens as if night were near and we ride into Chicago facing fierce snow squalls. Then from Chicago to Janesville and on to

Milton, bleak winds and snow squalls are the order of the day. On the day following, April is ushered in with mercury standing at twenty degrees above zero, but the day is fair.

Most of our readers will be anxious to know how it fares with Pastor Jordan. We find him in Mercy Hospital in a very critical condition from a blood poisoning, with everything being done that can be to save him. He has spells of being rational, but his mind wanders much of the time. The dear friends of the church and community are doing all they can to lighten the burdens for their pastor and his family. And many of the RECORDER family will pray and hope for Pastor Jordan's recovery. At this writing, April 2, there seems to be no change for the better, and there are many anxious hearts.

Matters of Interest For three days the editor has been in Milton, Wis., trying to make his pen work well in a strange place and under trying circumstances. One day was spent in the hospital at Janesville, where Brother Henry Jordan is lying critically ill and in a state of delirium. All hearts are heavily burdened, and a spirit of depression is in the very air all about his home and his church. Every passing day finds anxious hearts longing for the better news that does not come.

We do not often find our pen unready to trace messages for the RECORDER, but some way it has been very difficult to get anything out of it today. All day long we have occupied Brother Jordan's study for an office. It is a good office. The desk is as handy as our own. The chair is just as easy; the electric light is in the right place; the room is just as comfortable; but something is wrong! Loved ones are longing for the light of this home, and all hearts are turned toward the little room on the fourth floor of Mercy Hospital eight miles away, where faithful nurses and competent physicians are fighting for the life of pastor and loved one upon whom disease and delirium have laid a heavy hand.

The very pen seems to have caught the prevailing spirit of the day, so we can do little with it, and we hope our friends will not blame it too much; for it seldom ever rebels when duty calls.

There is nothing like mother-love for a

little child under any circumstances, but we were touched with a story which sister brought today from the hospital at Janesville.

A sweet child had been operated on, and after the mother had to go the little heart was almost broken with grief. As evening came on and preparation was made for the night, the child looked up longingly to the nurse and said: "You don't love me do you?" "Yes," said the nurse, "I do love you my dear." Then the little one replied: "My mama loves me and kisses me every night when she puts me to bed."

Blessed is the child that knows the joy of mother-love. Many young hearts are hungry for such love and have to go to sleep without any expression of it. Thank God for true mother-love. It is like the peace of heaven to home-sick hearts.

After all, many grown up children are not so very different from this little one in the hospital. We manage to get along very well while the day is bright and things go well; but when darkness creeps over us and the night of sorrow draws near, we become homesick for the love and the peace that comes from him who says: "I am thy father and thy mother." "I will never leave thee nor forsake thee." "Underneath are the everlasting arms."

Sometimes when shadows gather and sorrows darken the home, God's children are favored with the very best demonstration of the Christ spirit and loving kindness of their friends and neighbors. We have been deeply impressed with this as we have seen how beautifully the dear friends and neighbors at Milton have ministered unto the pastor's family during days and days of trouble.

The church kindly came to the rescue to meet hospital bills, and the neighbors organized to furnish warm dinners, each taking a turn by system to carry into the troubled home, promptly at meal time, a bountiful supply, cooked and ready to eat. Indeed, the spirit of Christian kindness was never more beautifully manifested than during these sad days in the parsonage at Milton.

Friday noon, April 4. Since the items above were written, I have spent an hour with Pastor Jordan. There are no signs of improvement.

In all the churches where he has labored

—in Scio and Hartsville, N. Y.; in New Market, N. J.; in Milton Junction, Wis.; in Battle Creek, Mich.; and in Milton, his present pastorate, there are many hearts anxious to hear a word from the sick room.

Professor Albert Whitford Doubtless our readers were glad to see in last week's RECORDER an excellent cut of Professor Albert Whitford, whose passing away removes an aged and beloved friend and teacher, who has served well in three of our denominational schools: DeRuyter, Alfred and Milton.

Many who are well along in years have, in days gone by, loved him as their teacher. He was the last one of "the old guard" in the ranks of Seventh Day Baptist school men.

On another page will be found a biographical sketch prepared by Rev. Edwin Shaw of Milton, who had charge of the funeral services.

"The Churches In the Christian Century Can Stop War" Will Irwin, one of America's greatest newspaper correspondents during the World War, has an impressive article on the subject: "The Churches Can Stop War." The article is the more significant because it comes from the pen of a world-renowned journalist, who from his standpoint and out of his experience at the front for four years, expresses the conviction that the Christian Church is "the one force in modern life which can open the eyes of the world" to the horrors of war. He thinks that the Church can stop war, and presents his reasons in such a forcible way that we gladly give our readers the substance of his article. For want of space we omit what he says about the "Propaganda of Hate" and of German "Military Atrocities." His main emphasis is placed upon the method of procedure by which the Church can stop war.

We notice that the great Methodist denomination has already taken advanced steps in its council of cities, to the effect that: "Our church can take no part in any movement toward war."

When all the churches of Christendom unite in proper teachings and in practical influence against settling international questions by the sword, another generation will see the end of war.

Read Mr. Irwin's article on another page.

The Luxury of Walking In these days of automobiles and other forms of rapid travel the people are being deprived—or are depriving themselves—of one of the greatest luxuries of life, as well as of one of the best and surest promoters of health and strength. We sometimes fear that there will be no strong, erect, athletic walkers in the next generation. The children who are constantly being carried to school and to church, or on errands of every kind, who seldom take a long walk in the open during their years of growth, are not likely to gain the vigor and physical ability that go so far toward making able and competent workers in life's great workshop.

Walking is the one mode of transportation which all men have in common. If one enjoys the best of comradeship he can secure it in no better way than by a good walk with his fellows. There is a wonderful sense of fellowship which always comes to those who go upon their own feet, and the walkers find close fellowship with all who walk.

Those who have gone forth on foot together as pilgrims to nature's open shrines, those who tramp over hill and dale, holding communion with birds and flowers, and reading the messages that are spread on nature's open canvas, may become foot-sore and weary betimes; but they have a deep and blessed sense of oneness to be obtained in no other way.

There is nothing like the thrill of comradeship that comes to men who march side by side and who feel the shoulder-touch of fellows enlisted in some common cause. With men who go forward with feet on the ground there can be no such thing as aristocratic notions; no sense of superiority; no austere high-headed feeling; but there is a blessed sense of belonging to an innumerable host of common friends in the great family of mankind.

There is a fellowship in walking together, which is much like eating together. Blessed is the man who has developed and cultivated the ability to walk until he feels at home in a friendly world of nature. With feet on the earth he can feel above no one; he enjoys a precious sense of leisure almost unknown to those who rush swiftly by every scene of beauty. There is untold joy in the touch of flowers and grass, in the songs of birds along the way, in feeling the spring-time turf beneath one's feet, and in realiz-

ing the crunch of gravel or the rustle of leaves; all of which give a conscious contact with the reality of God's wonderful world.

There is luxury that many do not know, in humble, friendly and leisurely walks with mind open to the messages written on the pages of God's open book.

A Quiet, Restful Sabbath In Milton, Wisconsin Sabbath morning, April 5, was one of those still, hazy mornings of early spring-time, so full of promise for renewed life after winter's reign of snow and ice, that all nature seemed to rejoice. There was the first blush of swelling buds on the tips of the tree-tops; there were the tender blades of daffodils, tulips, and crocuses peeping through the flower beds in sheltered nooks under the windows of quiet homes; there were spots in the roads which the spring-time winds had made dry; glad birds were rollicking on the lawn, and robins from the South were jubilant in their morning songs.

It was indeed pleasant and restful to walk in the streets of a town that seemed as if cleared for Sabbath rest. Many stores were closed, very few teams and automobiles were parked along the business streets, and there was a prevailing Sabbath spirit about the town, which seemed so different from the rush and racket of an ordinary city's "Saturday." The quiet of Sabbath seems more real and appropriate on God's holy day than on the venerable day of the sun, and I did enjoy the Sabbath in Milton.

The clear strong tones of the Sabbath bell called many out to Sabbath school and to church. Rev. Edwin Shaw had charge of the services and Rev. M. G. Stillman preached an excellent sermon—subject: "Building on the Rock." The large choir made the house ring with heavenly music.

I was fortunate enough to have a seat with my old friend of Alfred school days, Brother T. A. Saunders, which revived happy memories of scenes some fifty-five years ago. The old boys of the late "sixties" and early "seventies" are few and far between in this year of our Lord 1924. Two of them—Brother Huffman and Brother Crandall—have long been sleeping in the cemetery two miles away at the Junction, and here in Milton's city of the dead, lie the bodies of my old chum, T. W. Saunders, and his brother, E. B. Saunders. Here

too is the last resting place of my early pastor of the Nile Church, whose good counsels started me toward the ministry.

There is one dark shadow hanging over the church and the town here, the effects of which are felt in the church and on the streets. Eight miles away in Mercy Hospital, Pastor Jordan lies in delirium, on the border land between earth and heaven. The phone message to the church from his sick room brought no encouraging news, and all hearts were filled with sorrow.

Nothing can draw human hearts together like the power of a common sorrow, and so the tender spirit of loving sympathy is doing its perfect work in Milton. With hopes and fears the people anxiously wait day by day and hour by hour, for messages from the sick room in Janesville.

April 5, 1924.

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

CORLISS F. RANDOLPH

IV

CHRISTIANITY IN HISTORY: *A Study of Religious Development...* By J. Vernon Bartlett, M. A., D. D., Senior Tutor of Mansfield College, Oxford, and A. J. Carlyle, M. A., D. Litt, Lecturer, Late Fellow, of University College, Oxford. London, 1917.

For our purpose this book is valuable as showing how the Christian Church took on, and perpetuated, sundry legacies, including the Sunday, from other religions and cults, and their assimilation with Christianity to such an extent that today the Church finds itself well nigh hopelessly entangled in the meshes of the strange gods of the heathen. In this respect, it may be noted, one of the most important features of the book is its very brief, but interesting and far-reaching, treatment of the condition of Judaism at the time of the birth of Christianity. This treatment, in itself, leaves much to be desired; but that is inevitable in a book of some six hundred pages and of so wide scope as this. Nevertheless, this defect, as well as numerous others of similar character might well have been offset by citations of adequate authorities, for the benefit of the interested reader. These are almost wholly wanting throughout the work. Much of the treat-

ment of the life and teachings of Jesus is helpful; but here the authors stumble and grope occasionally and nowhere more than in defining the attitude of Jesus toward the Sabbath.

The somewhat piecemeal sketch of Constantine and his contribution to the Church is more satisfying. Here the authors feel on firmer ground, and do not hesitate to show it. The lover of religious liberty will observe, with interest, the quotation from Gwatkin's *The Cambridge Medieval History* that by Constantine "for the first time in history, the principle of universal toleration was officially laid down—that every man has a right to choose his religion and to practice it in his own way without any discouragement from the state." From the very beginning of the campaign of world-conquest by Rome, she had established the principle of accepting the religions and cults of all conquered peoples and incorporating them into the galaxy of her Imperial gods, and allowing the conquered nations to pursue the even tenor of their way of former manner of worship unmolested, *provided* they reciprocated by accepting a prescribed contribution from the state religion—emperor-worship, for example. This was always cheerfully done, with the exception of the Jews and Christians; and this was the fundamental cause of the persecution of the Christians. The Jews escaped persecution because of their commercial hold upon the Empire; but they were objects of constant ridicule, as witness certain Roman writers, Juvenal, for example.

However, the authors show that, after he had taken the position of universal religious liberty, Constantine gradually shifted to the protection of the Roman Catholic Church, even discriminating against other Christians to do so. That his religious views were, after all, really practical politics, in the opinion of the authors, is shown by their unequivocal statement "that Constantine, who was here conceded so large a part in shaping the Church's policy, was not even a pledged member of the Church by baptism until he lay on his deathbed."

For so compact a volume, the outline of Neo-Platonism is quite full and satisfactory. A certain inconsistency appears, however, in making it appear that the statement of the dying Emperor, Julian the Apostate, "Thou hast conquered, O Man of Galilee," marked

the end of Neo-Platonism; nevertheless later showing that it had a powerful and active influence within the Catholic Church which is pictured as becoming more or less saturated with the "Hellenism" of Julian. But it does seem rather incongruous to find so consistent a Neo-Platonist as Walter Pater quoted as to the most happy description of the life of the early Christians, which had a "strange charm of chaste joy and peace."

The great disappointment of the book is the all but complete omission of mention of Mithraism. A footnote of two and a half lines is all that appears on this powerful rival of Christianity. The entire issue of all that is involved in that mysterious cult, Sunday, baptism by blood (reflected in the Church's hymn beginning, "There is a Fountain Filled with Blood"), communion service, all, are strangely related to Mithraism. It does seem incredible that in the light of Cumont's labors and those of his co-workers, a book of this kind should be written without some treatment of that subject.

The authors have traced the history of Christianity from its birth, through its development down to modern Protestantism. The picture which they paint is laid in with heavy, broad lines; although, considering the semi-popular character of the work, a certain wealth of details is offered. The book is quite worth while, and its index fairly good. That so very few authorities are cited is regrettable, however.

MY BUSINESS

It is everybody's business,
In this old world of ours,
To root up all the weeds he finds,
And cultivate the flowers.

It is everybody's business,
As he walks earth's weary miles,
To keep back all the frowns he can,
And bring out all the smiles.

It is everybody's business,
I'm sure you've always heard,
To hold in check the harsh thought,
To speak the kindly word.

It is everybody's business—
It is our old world's need—
To keep the hand from unkind act,
And do the loving deed.

And since 'tis everybody's work
To be thus kind and true,
I'm sure it is not hard to see
It means both me and you. —Selected.

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

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

**CONFERENCE ON THE LOCAL CHURCH
AND PROMOTIONAL WORK**

II

The third topic was, "How to Marshal the Local Churches so as to Secure the Most Adequate and Effective Program for the Church as a Whole," with Rev. R. J. Wade, general secretary of the Methodist Episcopal Committee on Conservation and Advance, as chairman. The subject was presented by Rev. W. H. Geistweit, pastor of the First Baptist Church of Dayton, in substance as follows:

It is a great mistake to set the local church over against the national agency in our thinking. No local church can fulfill its mission to the community without feeling itself allied with the other churches in a nation-wide and world-wide program. The denomination, on the other hand, is only the sum of the local churches and everything finally depends on the local church.

The local churches must learn from each other and this means that there must be frequent conferences, constant coming together.

But vastly more important than any particular plans or methods is the spirit of the church. Has it a kingdom vision? What is membership in the church supposed to mean? Is it interpreted simply as personal rescue, or as enlisting in a program of saving others? It is possible to marshal all the churches in a great program only as they come to have a kingdom vision.

Fellowship is the keynote; fellowship with all other Christians throughout the world, of whatever name. The day for any parochial attitude is past. This spirit is the great thing. Methods will be found if our hearts are right.

The smaller and more informal sessions on the evening of February 18, and the morning of February 19, at the Hotel Miami, were devoted to a discussion of practical problems affecting the promotional agencies.

1. The present status and plans for promotional work in the several denominations were discussed, Rev. James G. Bailey, of the Presbyterian New Era organization, opening the discussion. Certain tendencies were recognized, including the following:

a. There has been a great increase in giving as a result of the forward movements, and there is a deep conviction that the sense of stewardship and missionary education must be developed which will keep the giving permanently on a high level.

b. Promotional work is now moving from a temporary to a permanent basis, with a general agreement that there must be co-operative promotion among the different boards of the denomination. Along with this development is a tendency in several denominations to reduce the number of boards and to secure a closer integration.

c. There is a clear conviction that pledges should not again be taken for a five-year, or even a three-year period. The preparation of the budget annually and the annual canvass are unanimously favored. The difficulties of collecting pledges made several years ago are too great.

d. The future of the promotional organization is linked up with its having a rounded program, not dealing with financial matters alone but carrying on the phases of work that will strengthen most the local church.

e. In many, probably all, of the denominations there is felt to be a need for working out a more effective plan of every member mobilization, and the method of organization into groups in the local church has been tried with success.

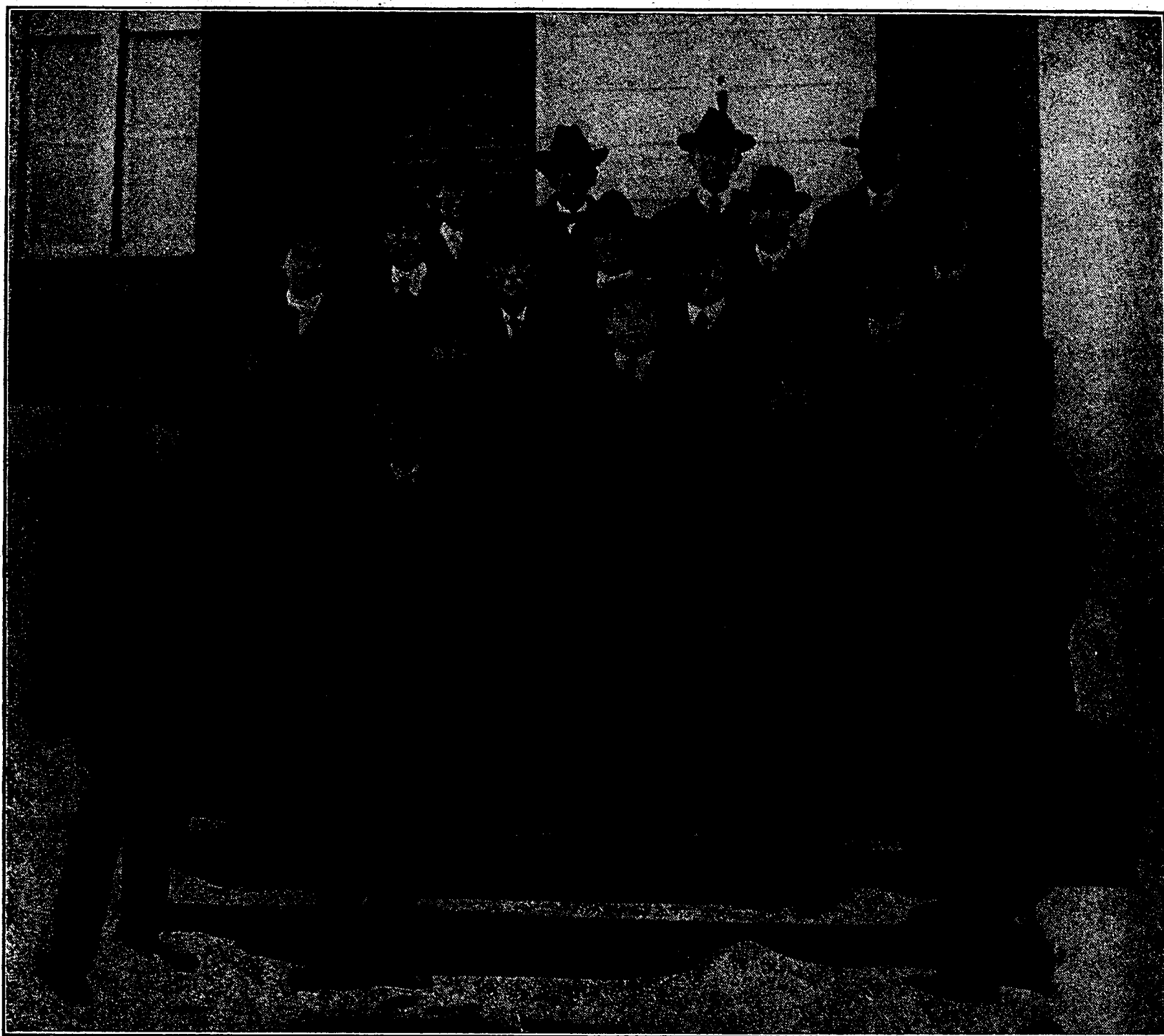
2. How to carry on a vigorous promotional work and at the same time avoid any reasonable criticism that the local churches are given a "handed-down" program or are regarded as "subjects of promotion" was discussed by Rev. H. Bowler, secretary for field activities, Board of Promotion of the Northern Baptist Convention, who made the following suggestions:

a. The strategy of the denominational agency will inevitably have to be determined by a few men. There is no way to secure a program for the denomination as a whole without having it appear to be "handed-down." The real problem is to lead the constituency to feel that the denominational boards represent the local churches

THE STANDING OF THE CHURCHES

March 31, 1924

Churches	Quota	1919-20	1920-21	1921-22	1922-23	1923-24
Attalla	\$ 340	\$ 17.00	\$	\$	\$ 5.00	\$
Adams Center	1,530	1,230.98	708.00	710.85	816.58	845.02
First Alfred	5,890	3,335.61	3,876.42	4,121.00	2,957.00	1,888.77
Second Alfred	2,940	768.34	1,145.90	1,358.13	1,577.43	632.25
Albion	1,870	622.27	279.83	95.00	327.07	60.85
Andover	620	148.49	201.25	63.35	206.87	73.50
Battle Creek	1,880	1,893.00	2,487.87	1,880.00	1,880.00	380.00
Boulder	920	460.00	920.00	460.00	220.00	.....
Berlin	970	.....	308.37	541.01	436.86	348.00
First Brookfield	1,490	769.60	1,550.58	1,072.34	1,054.93	471.37
Second Brookfield	1,240	987.56	1,157.50	613.63	801.81	396.06
Chicago	830	1,009.60	926.60	884.16	1,059.50	450.75
Cosmos	220	46.00	38.00	40.00	77.00	.....
Carlton	960	352.97	247.39	182.88	129.23	.....
DeRuyter	910	910.00	677.00	314.50	708.00	175.00
Detroit	.....	.....	.....	140.00	225.00	65.00
Dodge Center	1,240	1,250.00	458.45	275.58	501.77	170.55
Exeland	220	45.00	20.00	50.00	20.00	.....
Farina	1,650	1,650.00	1,019.95	1,161.64	1,336.02	582.93
Fouke	720	664.38	88.00	115.00	157.00	167.00
Friendship	1,200	430.00	679.83	536.00	232.50	165.00
First Genesee	1,970	985.00	1,895.79	1,197.17	1,211.00	550.00
Gentry	650	480.50	355.66	167.50	37.50	.....
Grand Marsh	280	.....	98.01	25.00	16.00	.....
Greenbrier	340	.....	79.00	50.00	100.00	.....
Hammond	460	703.00	619.54	575.01	568.50	269.00
First Hopkinton	2,360	114.53	1,178.68	1,351.29	1,255.11	565.10
Second Hopkinton	880	132.15	75.00	184.23	153.63	112.64
First Hebron	520	.....	150.00	520.00	232.00	65.25
Second Hebron	370	.....	67.00	22.00	56.00	.....
Hartsville	700	80.00	110.10	62.00	145.00	25.00
Independence	1,070	1,360.00	1,100.00	565.00	855.00	325.00
Jackson Center	1,180	200.00	95.00	160.00	96.59	65.00
Lost Creek	910	910.00	910.00	910.04	409.73	328.52
Little Prairie	370	.....	150.00	66.60	46.00	45.00
Los Angeles	240	275.00	240.00	240.00	345.00	35.00
Middle Island	730	90.00	100.00	190.25	60.00	.....
Marlboro	990	1,030.00	1,094.51	443.77	455.00	226.50
Milton	4,460	2,300.00	3,501.24	3,345.00	2,949.00	2,050.00
Milton Junction	1,990	1,138.74	2,240.00	1,202.00	1,562.75	500.00
Muskegon	.....	.....	.....	25.00	20.00	20.00
New Auburn	770	400.00	258.65	211.28	45.25	5.00
New York	660	1,075.00	948.06	1,077.41	1,167.41	842.89
Nortonville	2,240	2,240.00	1,440.00	749.00	1,250.00	205.00
North Loup	4,180	4,180.00	4,180.00	2,350.00	3,190.00	900.00
Piscataway	930	571.62	412.20	931.16	714.69	277.25
Plainfield	2,440	2,071.62	2,975.30	2,884.91	2,656.24	881.50
Pawcatuck	3,840	3,483.29	3,993.17	3,902.01	3,840.00	3,327.00
Portville	210	210.00	210.00	210.00	.....	.....
Roanoke	400	97.00	114.00	75.00	50.00	.....
Rockville	1,340	172.00	135.00	245.00	261.00	57.00
Richburg	390	293.00	390.00	192.10	195.00	72.00
Riverside	1,030	925.00	820.05	1,216.61	1,158.34	383.37
Ritchie	900	650.00	69.50	271.52	173.00	.....
Rock Creek	.....	.....	.....	13.00	10.00	.....
Salem	3,220	3,213.50	2,634.55	3,309.20	1,850.30	1,085.00
Salemville	580	80.46	290.00	142.50	.....	25.00
Shiloh	3,550	1,344.04	3,674.30	1,637.01	1,873.26	1,048.93
Scott	490	.....	1.00	33.00	24.00	.....
Syracuse	270	88.99	107.72	78.22	76.00	47.00
Southampton	90	120.00	40.00	20.00	30.00	.....
Stonefort	350	107.00	100.00	159.00	.....	.....
Sclo	180	7.71	.....	5.00	.....	10.00
First Verona	820	800.00	827.12	820.00	665.86	503.75
Waterford	490	540.00	512.25	428.67	611.33	333.00
Second Westerly	220	275.00	230.00	230.00	235.00	290.00
West Edmeston	550	550.00	345.00	300.00	340.00	75.00
Walworth	880	248.60	499.56	243.50	294.75	143.72
Welton	700	610.00	700.00	700.00	700.00	525.00
White Cloud	1,020	185.00	26.73	203.25	250.00	125.00



FORWARD MOVEMENT COMMITTEE OF THE SALEM, (W. VA.) CHURCH, APPOINTED 1919 FOR FIVE YEARS

and that the denominational program therefore is the program of the local churches.

b. The national agencies should seek to pass the program on to the local churches with as much personal touch as possible. Conferences in various areas of the field are of great value in securing understanding and sympathy.

c. The more closely the promotional program concerns itself with the interests and problems and finances of the local church the greater will be the response to its efforts.

Rev. W. H. Neil, field representative of the Methodist Episcopal Committee on Conservation and Advance, described the way in which their "World Service Program" volume was prepared and emphasized the importance of keeping before the

churches the fact that the real objective of all promotion is the salvation of mankind.

Dayton, Ohio,
February 17-19, 1924.

GENERAL CONFERENCE
RECEIPTS FOR MARCH, 1924

Forward Movement:	
Adams Center	\$ 13 00
First Alfred	294 40
Second Alfred	69 95
Battle Creek	100 00
Second Brookfield	83 22
DeRuyter	15 00
Dodge Center	2 50
Farina	100 50
Fouke	30 00
Hammond	100 00
Hartsville	15 00
First Hebron	20 00
Lost Creek	67 00

Milton	50 00
New York	70 87
Pawcatuck	1,000 00
Scio	10 00
Syracuse	7 50
First Verona	40 00
Welton	175 00
Mr. and Mrs. D. W. Boss	20 00
Interest	2 52

\$2,286 46

Milton College:	
First Genesee	\$100 00
Woman's Board:	
Albion Home Benevolent Society	\$33 33
Fouke Laides' Aid Society	32 00

Tract Society:	
Detroit	\$16 25

Missionary Society:	
Detroit	\$48 75

Parallel Budget:	
Adams Center	\$ 100 00
First Alfred	21 55
Second Alfred	5 00
Battle Creek	25 00
Chicago	20 00
First Genesee	5 00
New York	20 00
Nortonville	5 00
Pawcatuck	1,000 00
Plainfield	25 00
Dr. Grace I. Crandall	100 00
Miss Helen Su	10 00

\$1,336 55

Boys' and Girls' Schools:	
First Alfred	1 00

Respectfully submitted,
WILLIAM C. WHITFORD,
Treasurer.

Alfred, N. Y.,
March 31, 1924.

A HISTORY OF THE CARLTON SEVENTH DAY BAPTIST CHURCH

EVA HURLEY

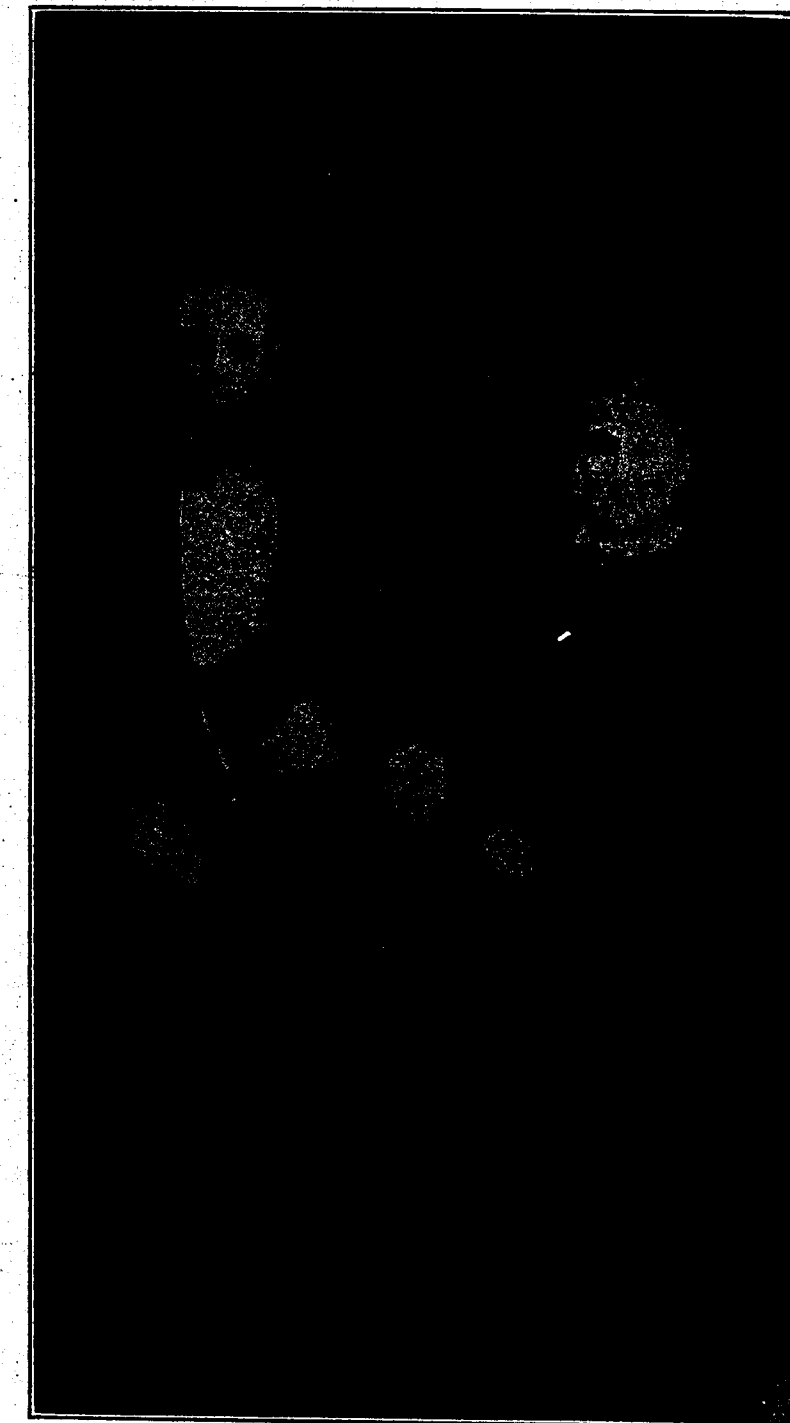
(Given on the sixtieth anniversary of the founding of this church.)

In the year 1861, two brothers-in-law, Elder Maxson Babcock and John W. Knight, traded their homes near Jackson Center, Ohio, for land "Out West" and moved their families to Carlton Township, Tama County, Iowa. Their farms laid just across the road from each other.

The next year, 1862, the oldest daughter of John and Mary Knight, with her husband, Jacob Furrow, came and settled on the east end of the Knight farm, making three families of lone Sabbath keepers.

Feeling the need of a church home, they

met in one of the homes and organized the Carlton Seventh Day Baptist Church. With Elder Maxson Babcock, pastor; John W. Knight, deacon; Bethuel Babcock, clerk; Alfred Knight, chorister. The constituent members were: Elder Maxson Babcock, Phiathata Babcock, Bethuel Babcock, Granville S. Babcock, John W. Knight, Mary Knight, Alfred B. Knight, Jacob Knight,



Rev. and Mrs. Maxson Babcock

Lydia S. Knight, James M. Knight, Lorenzo D. Knight, Jacob B. Furrow, Elizabeth D. Furrow.

In 1864 a brother of Mrs. Knight and Mrs. Babcock, Calvin Davis, and his son-in-law, U. M. Babcock (later known as Rev. U. M. Babcock), with their families, came and settled about five or six miles southeast of the others, making two groups of Sabbath keepers; and the church services were held from house to house or from group to group.

Later in the year, Erwin F. Davis and family came and located just east of Jacob Furrow. And in the fall of 1866, his father, James M. Davis (a brother of Calvin Davis and Mrs. Knight and Mrs. Babcock), with his family and his son-in-law, Dennis Davis, and family, came; and the two families lived in a little log cabin just west of Calvin Davis' until spring. Then they moved north of the first settlement. In the same year, Beneve Bodkin, Ruben Sutton, John W. Davis, and their families came; and with



the addition of all these families they had a good sized congregation.

But as it happens in all new settlements, some grew homesick and moved back to Ohio, while others were dissatisfied and went still farther west; for, from the obituary of Calvin Davis, we find that in 1867 he and U. M. Babcock and their families moved to Long Branch, Neb.

In 1868 a schoolhouse was built one mile north of the "Uncle Johnnie Knight corner," which was named the "Hardy School," and later changed to "Union School." John T. Davis was the first teacher in this school.

After the building of the schoolhouse, all the church services were held there until the present church was built. The Sabbath morning services were very similar to the present day service, except that the congregation was divided, all of the men sitting on one side of the house and the women on the other side. The prayer meetings were always held on Sixth Day night, and were a little different from the prayer meetings of today. Then nearly the whole church congregation was present. As I remember, there was scarcely a dull moment in the meetings, for if there was a pause, someone would start singing; they didn't wait for the chorister to announce the hymn and the pianist to strike the chord; but would sing, whatever came to mind. And by the time one or two of those good old hymns had been sung, someone had the spirit of prayer or testimony; and during prayer everyone would kneel. At the time of the communion service, the ordinance of feet washing was observed. We read in John's Gospel that Jesus arose from the supper, laid aside his garments, took a towel and girded himself, poured water into a basin, and began washing his disciples' feet. Likewise Elder Babcock arose from the supper, laid aside his coat (his garment), girded himself with a towel, and began to wash the disciples' feet, as an example for the rest to follow, which they did gladly, singing all the time. This would seem very much out of place in our churches now; but to those sturdy fathers and mothers, then, it was real worship. I can not give the year in which the Sabbath school was organized nor the names of the first officers, but I well remember my first Sabbath school class; and Uncle Erwin Davis was among the first teachers, if not the first. The school did not have lesson helps as we do now, and they thought just the study of the Bible was too hard for us little folks; so we studied our lesson out of our first readers. Later they secured lesson helps for the entire school and also the *Sabbath Visitor* for the little folks.

I have not mentioned the manner of living in those early days, when we had only one or two rooms which accommodated from four or five in a family to two or three families, for weeks at a time. In the place of barns, as we have now, we had "straw stables"; and we rode in lumber wagons on

seat boards. Our electric lights were tallow candles; and well I remember that at meeting some one of the men folks, would go up and "snuff" the candles.

Our nearest post office was Toledo, eleven or twelve miles south; and whoever went to Toledo on Sixth Day brought the mail for the whole church; and it was distributed that night at prayer meeting. In the year 1877 or 1878 Brother Hurley Babcock was appointed postmaster and he opened a post office which was called "De Nova." The post office was in a small grocery store owned by Brother Babcock and was situated on the northwest corner of Elder Maxson Babcock's farm. In 1879 the Northwestern Railroad Company built a branch road north from Tama; and the town of Garwin was laid out on land adjoining the farms of Brothers John Knight and Maxson Babcock. Brother Hurley Babcock moved his store and post office into the village, and was Garwin's efficient postmaster for a number of years.

In the spring of 1880 the church began building a house of worship. The first service held in the new building was a community Christmas tree. This was the first church in the village. Other families have come during these years and many have moved away. A good many ministers from other churches, and home missionaries of the denomination have visited us from time to time; and there have been many additions to the church membership. Up to the present time this church has been blessed by the services of nineteen pastors, some serving a few weeks or months during vacations, others serving several years. I can not name them in the correct order in which they came, but will give them as follows: Rev. Maxson Babcock, Rev. Varnum Hull, Rev. John T. Davis, Rev. H. B. Lewis, Rev. Mr. Ames, Rev. Mr. Hindman, Rev. Mr. Bandcroft, Rev. H. D. Clarke, Rev. E. H. Socwell, Rev. Mrs. M. G. Townsend, Rev. L. D. Burdick, Rev. Mrs. L. D. Burdick, Rev. D. C. Lippincott, Rev. Burchard Loofboro, Rev. J. H. Hurley, Rev. Loyal F. Hurley, Rev. H. L. Cottrell, Rev. L. O. Green, Rev. H. R. Crandall, Rev. D. C. Lippincott, Rev. J. T. Davis, and Rev. L. F. Hurley have each served two pastorates. Rev. E. H. Socwell served one local pastorate of several years, one as missionary pastor; and he is now serving the third in-

stallment of his third pastorate. We have mentioned Brother John W. Knight as the first deacon of the church. Following him were: Deacons Dennis Davis, G. S. Babcock, W. L. Van Horn, J. H. Lippincott, Ed. Severance. The church has called two of its members to the gospel ministry. They are, J. T. Davis and L. F. Hurley. The Carlton Church has always granted their pastors time to visit lone Sabbath keepers and to preach for other churches, thus showing a missionary spirit. Of the constituent members of the church, only three are living: Brother Jacob Knight, of Garwin, Iowa; Brother James Knight, of Gentry, Ark.; and Don Knight, of Oregon. Of those who joined three or four years later, only five remain. They are: E. F. Davis and wife, of Milton, Wis.; Rev. J. T. Davis, of Riverside, Calif.; Elizabeth Davis, of Garwin, and Caroline Knight, of Garwin. So far as we know Aunt Mary Van Horn, of Nortonville, Kan., and Aunt Mary Bond of Garwin, are the only ones of the older people who joined later. We wish also to mention the "going home" so recently of Aunt Phoebe Babcock Severance, who we hoped could be spared to attend this service.

We are also very sorry that our sister, Hattie Saunders, is unable to be with us today, for she was one of the first to commence planning for this anniversary. She certainly is a good example of Christian fortitude, for although she has been confined to her bed for months, she always greets every one with a smile and some word of cheer.

During the times that our church has been without a pastor, we have always maintained the church services, with usually some member reading a sermon, following this service with the Sabbath school we have our Christian Endeavor and the Junior Endeavor services in the afternoon.

We are very thankful to have our old pastor, Rev. E. H. Socwell, with us again this winter; and we hope that in the near future we may again have a resident pastor.

The first efforts of any community toward the great improvement of their schools, which the war has taught the American public to desire, must be directed simultaneously to the secondary schools and the normal schools.—Dr. C. W. Eliot.

MISSIONS

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

TRINIDAD AND GEORGETOWN

TRINIDAD, BRITISH WEST INDIES

The island of Trinidad is the most southern link of that chain of islands which form a curved line from the peninsula of Florida, in North America, to the mouth of the Orinoco, in South America, and which Columbus called the West Indies. Cuba is the largest and most important in the northern part of this string of pearls extending around the beautiful Caribbean Sea, a distance of about three thousand miles, and Trinidad is the largest and most important in the southern extreme.

This island is really a part of the South American Continent, and doubtless in the ages past was joined to Venezuela with no sea intervening. If you will look at the map of South America, you will notice that the northwestern and southwestern corners of the island stretch out like two arms almost to the mainland of South America and nearly enclose a large expanse of water called the Gulf Paria. Between Venezuela and the northwest arm, or peninsula, of Trinidad the largest ships enter the Gulf of Paria, passing among small islands and through very deep channels; but between Venezuela and the peninsula on the southwest, the large steamers pass only with danger. The passage on the northwest is called the Dragon's Mouth and the one on the southwest the Serpent's Mouth. The island is one and one-half times as large as Rhode Island and has a population of about four hundred thousand. Port of Spain, located in the northwestern part on the Gulf of Paria, is the largest city and has a population of over sixty-two thousand.

The island is very rich in natural resources. It abounds in all, or nearly all, tropical productions, leading the world in the exportation of cacao, from which comes our chocolate. During the last fifteen years oil has been produced in large quantities and the development of this industry is only begun, while the sugar plantations are extensive and of long standing. It has lakes

of asphalt which are said to be able to supply the world for an indefinite time.

The population is a mixed one—one hundred East Indians, many blacks, some native Indians and a few whites, with a sprinkling of other races. Race prejudice, as it exists in the United States, is not known. The English language is spoken, and Trinidad together with Tobago (a small island near by) form a crown colony of the British Empire.

The especial interest of Trinidad to us is the fact that on the island there is a company of Seventh Day Baptists. They have established a Sabbath school and will be able to organize a church if properly encouraged. This company resides in Mayaro, the southwest part of the island. Also there are those in the Port of Spain who are with us, but who have not made a public announcement of their position.

It appears that with proper leadership a great work can be done in Trinidad by Seventh Day Baptists. A flourishing mission in Trinidad would be very desirable for more reasons than one. From the standpoint of business, commerce, and travel Trinidad has no equal in that part of the world. There the peoples from all parts of the world are coming and going. This means that a live Seventh Day Baptist church in Trinidad would have a world-wide influence.

GEORGETOWN, BRITISH GUIANA

It is not Trinidad, however, but Georgetown in which Seventh Day Baptists are most interested, because in Georgetown we already have a flourishing mission.

Guiana is the section of South America between the Orinoco and Amazon rivers, two of the largest rivers of the world. This territory has five political divisions, these being Venezuelan Guiana, British Guiana, Dutch Guiana, French Guiana and Brazilian Guiana.

Georgetown is in British Guiana. Though in South America it is often associated with the West Indies, of which Great Britain owns so much; and because it is the only British possession in South America, it is many times called British South America. "From its physical grandeur and the natural beauty of its interior, it is known as the magnificent province." Its length is about 600 miles and its width 350 miles. There are 270 miles of coastline. It is larger than

Great Britain and twice as large as Pennsylvania. The climate is hot, but healthy, and by some considered delightful. The trade winds blow continuously from across the sea, the greater part of the year, tempering the tropical heat. The mean temperature in September is 88, and 75 in April. At noon the sun is almost directly overhead throughout the year.

In natural resources it is very rich. The soil along the coast will produce every kind of tropical plant. In exports sugar leads, then follow gold and diamonds, rice, rubber, balata, coffee, lumber, and numerous other products, the total exports per annum amounting to about \$8,000,000. The first settlements in British Guiana were made from 1580 to 1620, yet the development of its resources is hardly commenced, and many of the people in the interior are about as they were when the country was first visited by the whites in the days of Columbus. Civilization is confined to the settlements along the coast and many of the people here are far advanced. The country along the coastline is very flat and low, but in the interior it is higher, where there are dense forests and veritable jungles, interspersed with grassy plains. The vast stretches of territory in the interior are not very well known and are the habitation of wild animals, birds, serpents, insects, and man in a primitive state. The forests are rich in valuable timber and the grassy plains might produce many cattle, but there are no means of transporting either timber or cattle to market. It is largely an unexplored country, lacking even wagon roads or trails. The Kaieteur Waterfall is said to surpass Niagara.

The population is a mixed one. There are, by the census of 1911, 114,000 black natives; 1,100 true Africans; 126,500 East Indians; 30,250 of mixed origin; 10,000 Portugese; 4,000 Europeans; 2,600 Chinese and 13,000 aboriginal Indians.

Georgetown is the chief city of the colony and has a population of about 60,000. It is at the mouth of the Demerara River, and in the marine world is usually spoken of as Demerara. It is below sea level, the sea being kept out by dykes. The streets are wide and there are many large buildings. It is the business, commercial, and religious center of Guiana. Here you meet men of almost every de-

scription, the stylishly dressed Englishman and the man whose only covering is the loin-cloth, the society woman with powder on her face and jewels on her fingers and the heathen woman with a pin or ring in her nose, the Christian and the Hindu, the civilized and the barbarian. Just across the street from the church which the Missionary Board bought last summer and moved onto their lot, in the heart of the city, stands a Hindu temple with its worship and school. We go across and look in, only, for we are not permitted to step inside. With many the family is lightly regarded and morals are not of a high order in British Guiana, though Christianity is doing much to better these conditions. The colony is not worse than the West Indies, and it may not be so bad. To the writer the people of Georgetown seemed to have acquired something of the steadiness and stability of an old community.

The Christian religion prevails under the leadership of many denominations, the Anglicans, Catholics, Presbyterians, Wesleyans and Congregationalists leading in numbers. The churches, with the exception of the last named, receive aid from the government under a system of gradual disestablishment. The primary schools are mostly connected with the churches to which the government makes appropriations for educational purposes. Various institutions of high school grade exist and prepare the student for the Cambridge Entrance Examinations.

These are the conditions, briefly described, surrounding our mission in Georgetown. The church in this city was established ten years ago, and has gradually grown till it now numbers about 70, with a flourishing Sabbath school and a thriving Christian Endeavor. Some have supposed that the members of this church have been gathered from other Sabbath-keeping churches, but such is not the case. In a desirable location, we have a church building and parsonage, now nearly completed, which have cost about \$5,000, and could not be duplicated for twice the original cost. At the head of our mission is Rev. T. L. M. Spencer, loved by his people and respected by all denominations. Elder Spencer, with the aid of the Tract Society, publishes a paper, and the truth is gradually spreading. Another station has already

been established and other places in the colony and elsewhere are calling for the gospel with the Sabbath truth. The people through the Missionary Board have put a few thousand dollars into this work; but if you could look in upon a Sabbath service of our church in Georgetown, you would say, "Money and labor have been well spent." What has been done in Georgetown can and should be done in thousands of places on every continent and all the isles of the sea.

LETTER FROM SOUTH AMERICA

"We shall be so kind in the after while,
But what have we been today?
We shall bring each lonely life a smile,
But what have we brought today?
We shall give to truth a grander birth,
And to steadfast faith a deeper worth,
We shall feed the hungering sons of earth;
But whom have we fed today?"

DEAR FELLOW-WORKER:

Since our last letter written in November, we have enjoyed continually the Lord's blessing.

About a week after the reclamation of the woman referred to some time ago, my wife was suddenly called by our neighboring converted Roman Catholic, to accompany her in a visit to another young woman who had lived separated from her husband for five years, because of the latter's unfaithfulness and robbery from her father's business. She was living in her father's house until her bandit brother and spying sister made life unbearable, not only for her, but also for another sister and brother. These three were compelled to seek shelter and protection elsewhere.

Finally the young married woman became discouraged and even desperate, so much so that she resolved to end her life of misery and bitterness. Locking herself up in her room and without eating for a day, she wrote a number of letters, and was finishing her last task when Dona Petrona and my wife went through the driving rain to call upon her. She finally acceded to my wife's request to come home to our house for a little visit. She had been in our meetings before. Next Sabbath she came again. I was wondering what would be meat in due season, when our Polish sister (reclaimed) came in with her husband. I invited testimonies. Immediately she was on her feet telling how the Lord had given

her a new experience and that she now loved her husband and was living in harmony with him after years of discord.

This was just the message needed for the other poor woman who came to all our meetings regularly after this. She finally took her stand on the Rock of Ages. Until this time she had rejected all her husband's letters, not even opening them; but now she was willing to forgive. A few days after, she received another letter from her husband; and this time she read it. He wanted to be reconciled and she was now willing. She wrote him at once saying it would be necessary for him to pay her fare and her child's as well as her brother's and sister's, all the way from here to Buenos Ayres. Just as soon as possible she received all the money by telegraph. She is now living with her husband contented according to her letter.

Our little church in Misiones offered to pay our expenses to and fro in order to be with them during the Christmas holidays. We were not sure about going as it is risky to leave a house shut up here in the city for any length of time. Dona Petrona offered to care for our place as she lives near by, so we went and had nothing but blessing all along the way. I had the privilege of handing tracts to all the passengers in the train, both first and second class. This brought me in contact with a fanatical Roman Catholic with whom I had an exciting discussion, with several men for our audience. It may not surprise some that the listeners said that I was right and he, possibly and probably a priest in civilian garb, was wrong. The subject was "Papal Infallibility," and I used the text as found in the Spanish Roman Catholic New Testament, Gal. 2: 11.

We had prayed that the Lord would go before us and he surely did. We found a young backslider on a bed of affliction and pain. Both she and her husband had been back in the world for several years. But now in her suffering, she listened to me attentively. She once more repented with tears, and when visiting her the second time, it was a pleasure to hear her pray audibly. Within two weeks she was up and around. Thank the Lord.

A widowed sister, Juhansson, with a family of eight to support on a farm, with no money either, in any bank or at home, is

little short of a combination of miraculous good management and generosity. On being offered money for feeding a number of people who had come from afar to attend the meetings, she said, "Give it to the poor."

One old gentleman, husband and father of two of our members, was very ill when we got there. We heard that he was a hypocrite. He said that he loved everybody, even his enemies, and was ready to die any time. Having learned how hard it was to live with him, I said, "Do you love your wife?" "Ah, yes," he replied. "Do you love your son?" (only son). "No," he replied. It appears that there has always been an estrangement between father and son. I called the son to his father's bedside asking him if he loved his father, and telling him that his father said he, the son, did not love his father. The young man replied, "Father, your remark is correct up to a year ago, when I gave my heart to God. Since then I have loved you." Then embracing his aged father, he kissed him. The old man seemed astonished and said, "I love my son." A somewhat similar scene took place with the daughter-in-law. Thus was brought about a reconciliation which might have taken place years ago and saved many an angry moment, many a poisonous word, and many an ignoble deed.

On arriving at the little place, Carupa, we learned that some Evangelicos had moved there. We immediately visited them, husband, wife, and daughter. The husband, an elderly man, was studying his Bible, and asked me to help him out of his difficulty if I could. He did not know what "Rev." signified as his Bible had the word "Apocalypse." He thought it might be an abbreviation for the book of kings which is Reyes in Spanish. When I explained to him that the word "Revelation" was only the Latin form for the Greek "Apocalypse," he said, "Praise the Lord for answering my prayer. Now I understand." We received a hearty invitation to spend the next stop-off with them.

On our return home, I repeated the tract distribution both on the train and in the stations en route. Three of our brethren were at the depot to meet us and we found everything at home, even in better condition than when we left, and a substantial and palatable meal all ready for serving.

I omitted to say that I had the pleasure of baptizing five in Misiones, and five more made the grand decision of their lives to accept as their personal Savior, the Lord Jesus Christ and keep his commandments. We feel that our visit was opportune and profitable in every way. Praise ye the Lord.

But the blessing has not stopped. During the last week three more here in Santo Tomé have decided to walk in the narrow way. All of these were men.

Your brother in the Lord,

W. ROBINSON.

*Calle Independencia, Santo Tomé,
Corrientes, Argentina, S. A.*

MONTHLY STATEMENT

March 1, 1924—April 1, 1924

S. H. DAVIS,

In account with
THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY.

Dr.

Balance on hand March 1, 1924	\$4,151 65
E. K. Burdick, Jamaica Mission	10 00
Conference Treasurer, Georgetown Chapel	94 95
Conference Treasurer, Boys' School, Shanghai	70 31
Conference Treasurer, Girls' School, Shanghai	70 31
Conference Treasurer, Missionary Society	591 47
Shiloh Church, Fouke	6 25
Shiloh Church, China field	3 35
Marlboro Church, sending Doctor Thorngate to China	20 00
Berlin Church, Missionary Society	15 53
Rockville Sabbath school, Missionary Society	10 00
Parallel budget, Missionary Society Debt Fund	180 54
Parallel budget, Boys' School	119 59
Parallel budget, Girls' School	126 49
Parallel budget, Georgetown Chapel	26 45
Minneapolis, Sabbath school, Missionary Society	5 50
P. C. Newton, Missionary Society	5 00
E. P. Newton, Missionary Society	2 50
Mal West, Missionary Society	5 00
Income Permanent Funds, General Fund	2,000 00
Woman's Board, Miss Burdick's salary	200 00
Woman's Board, Miss West's salary	200 00
	\$7,914 89

Cr.

Rev. T. L. M. Spencer, March salary	\$ 83 33
R. J. Severance, February salary	83 33
L. J. Branch, February salary	25 00
C. C. Van Horn, February salary	41 66
R. B. St. Clair, February salary	50 00
Geo. W. Hills, February salary	41 66
G. H. F. Randolph, February salary	25 00
S. S. Powell, February salary	25 00
Angeline P. Allen, February salary	25 00
H. Eugene Davis, house and telephone rent	49 88
H. Eugene Davis, February salary, children's allowance, and traveling expenses	144 25
H. Louie Mignott, February salary	35 00
L. A. Wing, February salary	25 00
H. Eugene Davis, account traveling expenses to Pacific Coast	500 00
Industrial Trust Co., China draft:	
Evangelist and incidental fund for quarter	\$125 00
Girls' School appropriation	37 50
Susie M. Burdick, salary	194 00
Anna M. West, salary	189 00
Dr. Grace I. Crandall, salary	84 00
Dr. Rosa W. Palmberg, salary	194 00
J. W. Crofoot, salary	327 00
	1,150 50
Wm. C. Whitford, Treasurer, account Doctor Crandall's salary	110 00
Anna M. West, or S. H. Davis, Treasurer, account of salary	5 00
Industrial Trust Co., China draft, account J. W. Crofoot's salary	40 00

Industrial Trust Co., China Draft, account J. W.	
Crofoot's salary	11 00
Treasurer's expenses	28 00
	\$2,498 61
Balance on hand April 1, 1924	5,416 28
	\$7,914 89
Bills payable in April, about	\$1,300 00
Special funds referred to in last month's report now amount to \$12,689.24, bank balance \$5,416.28, net indebtedness \$7,272.96.	

S. H. DAVIS,
Treasurer.

..E. & O. E.

THE CHURCHES CAN STOP WAR!

If in the decade between 1904 and 1914 the churches of the Christian world had said, "Thou shalt not," there would have been no general European war. If the churches should say today, with one voice, "Thou shalt not!" there would never be another war. The solution of this question—the most pressing problem which confronts the world today, "is in the hands of the churches," if they care to use it—organized Christianity and organized Judaism. It would take centuries to build up such an organization for peace as these churches, an organization so powerful over the minds and hearts and imaginations of men, so experienced in dealing with human problems, and one so rich and powerful. As events rushed on to the catastrophe of 1914, none raised even a feeble voice to protest against the horror and shame which the Christian nations were about to loose upon the world. Christ, gagged and bound, was delivered by his own servants captive to Mars. They did this for the most part blindly, not knowing what they did. But, if they betray him again, they will do it consciously, out of the cowardice of their own hearts as did Judas.

THE WORLD KNOWS

For now the world knows what war is! Those among us who are not fools perfectly understand that modern war is rooted in greed, that it serves no good end of the spirit, that its moral fruits are hatred, lechery, disintegration of moral fibre in the nation and in the individual. If war were what old-fashioned theology used to call a "means of grace," if it sent its victims to death and its survivors back to civil life better men, it would be your business to support it, no matter how great its physical agonies. But I, who saw the late war from its first battle to its last, who saw it with six nations, who saw it at front and rear, am here to tell you that it is not. Anyone

who says that the average man is a better man because of the war of 1914-1918, is lying—consciously or unconsciously to himself. It does not even rescue people from what the militarists call softness. Never did humanity at war display such courage as in the late European struggle. The farmers of France, the mechanics of England and the factory operatives of Germany, performed every day before breakfast deeds which made Thermopylæ and the Alamo seem like petty squabbles. And those heroes had lived out their lives in a period of profound peace. Every man of science who concerns himself with the breeding of the species knows that, in reality, modern conscription plus war—the selection of the best men to die before they have given any children to their stock—is a device for softening the breed, so ingenious that it might have been invented by the devil himself.

The shallow biological analogy involved in the militaristic phrase "survival of the fittest" was long ago discredited by science. But that is aside the mark. The point here is that men, unassisted by propaganda, no longer had a firm, undivided view of the sanctity involved in dying for one's country. Reason began to play its light into the dark corners of their minds; or, to phrase it as do the militarists, "their patriotism was weakened, they grew soft through too much peace." From first to last during the great war, a thousand soldiers of all nations, if one, asked me what it was all about, anyhow? And this, mind, was not a straight inquiry of one who wants to know, but a rhetorical question, plainly put by way of eliciting the answer, "Nothing!" That old, unquestioning valor to which death in battle for one's country seemed a sacrament, an act of supreme consecration, was passing away.

A COWARDLY CHURCH

"The trouble with Christianity," says Bernard Shaw, "is that it has never been tried." Probably when you read this, you were offended. But in this most vital matter of war, Shaw is absolutely right. For more than a century now—that century during which man first began to look naked-eyed at certain world-old institutions—the church has closed its eyes to this whole question of war. It has tried to hide in squirrel holes from the purposes of God. Its course has

been cowardly—I should be cowardly myself if I used a softer word for it.

We who understand these things and are not silenced by professional ethics, like so many soldiers and sailors who understanding can not speak, know perfectly well what another general war is going to mean to this civilization which calls itself Christian. Just after the late war, some of us said that it was now a case of nations against nations, not armies against armies; that henceforth the weakest civilian man, woman or child, would be as much fair game for slaughter as the strongest soldier. We told you that modern aircraft with modern explosive bombs, and modern gases could, in a night, destroy all life in any city in the world. And we told you that in any future war between civilized and organized nations, this would probably be the first tactical move. Most of the public laughed and called us dreamers—then. And now, the keynote of diplomatic relations between France and Great Britain is the fact that France has nearly three hundred squadrons of bombing planes to Britain's fifty; and that, if it comes to war, France can and will destroy London. Do not take this as a slight on France. In the same circumstances, Great Britain would do the same thing. So would we, I am afraid, in case we went to war. If you doubt this, let me ask you this question: Had the American people learned, on any June day in 1918, that Berlin had been destroyed by aircraft, would the news have given America any thrill of horror? You know that we would have hung out every flag and illuminated every public building! War is so.

The European peoples with their petty hatreds and greeds and jealousies are blindly preparing to commit suicide; and, we in America stand by, and a little condescendingly watch them do it, and thank God that we are not as other men. And yet the average American is only three or four centuries removed from the parent stock of Europe. Placed in the same situation he would do exactly the same thing. The fault is not with any one man, or any one group of men. The fault is just common human blindness, common human lack of understanding. And the one force in modern life which can open the eyes of the world and illuminate their hearts has hitherto stood by supinely, blandly indifferent.

DO WE WANT PEACE?

However, mankind will never abolish war until it ceases to want war. Along with any organization of nations to keep the peace must go a progressive education of public opinion. Of course, nineteen out of twenty people do want permanent peace, or think they do. But do they want hard enough? Are they willing to forego the not unpleasant emotion of hate, to resist the temptations of temporary national advantage, to shut their hearts to certain old stirrings of the cave instinct? We have some distance yet to go before the citizens of our Christian democracies make permanent peace a main object of their political thinking.

HOW SHALL WE PROCEED?

The task, as I review this Christendom of ours, seems overwhelmingly great and difficult. Beside it, the long struggle for government by the people was slight and easy. How shall we go about it? What common instrument is large enough, fine enough, powerful enough, so to regroup the faculties of men? One alone in all the world—Christianity and her elder sister, Judaism. Here alone is a power which, consciously or unconsciously, governs the moral thought of every man and woman in fifty nations. Church attendance may be falling off; peoples may be taking their religion with less literal, outward show of seriousness; but rare nevertheless is that man or woman who did not receive Christian or Jewish religious instruction in childhood; and, therefore, who does not see moral issues, all his life long, through the lenses of the Decalogue. And divided though the Church be by sects, it is not divided by nationalities. We call one branch, perhaps, the Church of England, another the Church of Scotland, another the Church of Rome. These are but the names of places where grow the parent stems. Every one of these has established its offshoots in many nations. Considered in their political aspects, churches are the only organizations which have achieved a sound and decent internationalism. And for ages upon ages, the Church has been gathering experience with the changing mood of man. The phenomenon of conversion is little else. What an instrument for achieving permanent peace! We should work through many and many a weary

generation before creating another half so well adapted to the purpose.

THE CHURCH CAN DO IT

If all the Christian sects, combining with one another and with Judaism on this single issue, should start the work of educating their sons and daughters in the illusion and immorality of war, we should within a year mark the changing mood of man. Within twenty years, when the generation, at present learning its texts and catechism in Bible school, reached the age of fruition, the job of bringing peace to our world would be done. The church can do it, even if she confines herself to her oldest policy—just personal work with the individual.

Let the doubter consider our great American example. Seventy-five years ago we were a race of easy and careless drunkards. One strong division of the Christian churches in America began gradually to take up the temperance question. The nineteenth century had run half its course before any of them, as bodies, endorsed teetotalism. It was later even then that when certain denominations began to give systematic temperance instruction in the Bible schools. Still later, the movement came firmly into politics; the idea of prohibiting alcoholic liquor by law became a definite issue. In the early years of the twentieth century, it went with a rush. State after state voted dry. And this was precisely the era when the children who had received temperance instruction in the Bible schools came to the age of political influence. With the idea that stealing, murder, and adultery, are wrong, they had absorbed the idea that alcoholic drink is wrong. It was part of their moral equipment.

Not otherwise must the Church proceed when, if ever, she takes up this new and vital moral reform. She must begin it in early childhood, when one gets his basic moral ideas. She has taught her young sons and daughters that good citizenship is a Christian duty; she must teach them now that perfect citizenship implies tolerance; that suspicion and generalized hatred are part of the old Adam in man; that the pledge of love and service which the Christian takes at his baptism or confirmation embraces all mankind—the whole population of the city of God. She must teach that war is not really glorious, but a calamity; that behind it lies always a large wickedness.

She must teach, finally, that to be Christ's faithful soldier means, in this age, to be a soldier of peace. A few individual congregations, a very few denominations, do all this already; even if no more join in the work, we shall feel the effect fifteen or twenty years from now; and those who see merely the outside of things will wonder at the sudden "pacifist wave."

NOT CAESAR'S, BUT GOD'S

Plow work, that, but most necessary. Cultivating and harvesting call for more complex tools, more advanced methods. How shall organized religion, having set its face against war, proceed in the face of recurrent national crises? "Let the Church keep out of politics," says one conservative school of Christian thought. Which is all very well, when politics concern themselves solely with the things that are Caesar's. Theocracies and church parties never fitted well into the structure of human society, and are wholly out of place in democracies. But when a political issue involves a thing that is God's, the Church has seldom held aloof. In medieval times, before Christianity was divided, the pope laid interdicts on sovereigns and peoples guilty of gross treacheries and wickedness. When Great Britain was discussing abolition of slavery in her colonies, established and non-conformist congregations by thousands declared for abolition and backed it by their votes. Taking a small and rather mean example, when some of our states have proposed to exempt church property from taxation, or to revoke an exemption already existing, the churches have thrown themselves into the fight. For a larger and more recent example: when the prohibition movement began to gather headway, part of our denominations gave it their frank endorsement, conveyed to their members that to vote for any man who favored the saloon constituted a violation of church discipline. And this war against war is a moral question if there ever was one; it ceased, somewhere in the nineteenth century, to belong to Caesar; it became God's.

No impartial and informed witness of international affairs doubts that world organization to replace trial by battle with trial by jury and to outlaw war, is the first necessary step. Yet the American advocates of this method halt and hesitate between sev-

(Continued on page 470)

WOMAN'S WORK

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

THE MIRACLE OF SPRING

After the dead leaves' falling,
After the winter's snow,
After the March wind's blowing,
Deep in the sod below,
Things that in sleep were dreaming,
Seeds of a life now past,
Stir with a life renewing
Under the stormy blast.

God, overhead, is keeping
Always his watchful care,
And never a springtime faileth
Its blossoms of incense rare.
The bitter within the tree trunks
Is sweetening under the sun,
And under the lash of the north wind
Upward life forces run.

God knows it will soon be summer.
He knows that the winter is gone,
That his smile will melt the snowdrifts
For the flowers to feast upon;
And he that is faint and weary
And he who is winter-worn
May know that his south wind bloweth
The cold from his Easter Morn.
—Alice Amelia Flagg.

PERSONALITIES

There have been many articles, even books, written on "personality"—whether it is born in us or whether it may be acquired. You have sometimes shaken hands with a person and have had to look long and hard into his eyes to see if there was anyone there. Then again you have shaken hands with others and have had to look pretty hard to see if you were there. Emerson says, "Every institution is the lengthened shadow of a man." From another source we quote, "Personality is the distillation of our daily needs. It is the silt on our souls left by the passing over it of millions of thoughts and acts. *It is the flavor of our lives.*" Dr. Frank Crane says, "We enter into this world as separate personalities; hard and irreducible personalities; our life's problem is to combine with others."

A mother wonders why her child is petulant or selfish. She insists she has always warned her against being so and has taught her more altruistic standards of action. The trouble is that the mother's life has taught

another lesson. She herself has been petulant and selfish. That was the flavor of her life; and her child has been thus flavored.

To give things to people may leave them much as they were before; but to have personality to bestow—radiant—triumphant—contagious—that not only changes circumstances, it changes men. Said a girl to a woman one day, "May I sit down aside of you? You give me such a nice feeling."

It is said of Francis Xavier that "Sometimes when the brothers were sad, the way they took to become happy was to go and look at him."

Christ said: "Come ye after me and I will make you." It seems to me that we have been dwelling too long on the latter part of the verse which is "fishers of men." The important fact is that Jesus was the one who was to take the disciples and do the making. So he will make everyone into something useful if we give him a chance. "When God would move men, he first moves one man" and so in our missionary leaders we have the "moved" men and women upon whom falls the responsibility to "move" others.

How to develop more power among women and how to interest a greater number? We have heard much since we came here on right relationships with the nations of the world. Where do we stand on right relations with the people who may appear commonplace right around us? Do we go about "seeking" as our Master did? The Master's specialty was folk in whom nobody else could see much good. Simon Peter, the woman at the well, the woman taken in adultery, have become unforgettable characters since Jesus met them. Only by his insight, his appreciation, his patience, his undiscourageable faith in human possibilities did he transform them. And so our women by the transforming Spirit of Christ will themselves receive power and pass it on to others.

Alice Freeman Palmer was once reproved because she did not do more lecturing; to which out of her passion for personal service, she replied: "It is people that count. You want to put yourself into people; they touch other people; these, others still, and so you go on working forever."

Our source of power is Christ; he is the well that never runs dry. The one who supplies the power after his spirit has come

upon us to become witnesses unto him.

If it be true that we have not been able to interest many women because we are presenting our missionary enterprise in terms of fifty years ago, we see in the Vassar Institute about to be launched a new force where we may hope to interest a greater number of women. And in our missionary addresses; in the presentation of vital facts and statistics to our audiences; in our efforts to increase the circulation of *The Missionary Review of the World* and our own denominational magazines; in our summer schools of missions, all of which are mediums through which more interest may be aroused, our Christ-fired personality will win. It is not an easy task set before us. Victorious personality is not the fruit of cloistered piety. It can be achieved only on the field of battle after hours of prayer and preparation. As a result of one such truly Christ-fired personality we have recorded the baptism by the Spirit of thousands at Pentecost. The history of every great Christian achievement is one of answered prayer; and the story of the Christian religion and the spread of the kingdom through the missionary enterprise is the story of personality influenced by personality; rebirth constantly the product of the reborn. "Come ye after me and I will make you."—*Miss Carrie M. Kerschner, in Woman's Foreign Missionary Bulletin.*

TRACT SOCIETY—MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, March 9, 1924, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, William C. Hubbard, Alexander W. Vars, Willard D. Burdick, Frank J. Hubbard, Theodore L. Gardiner, Esle F. Randolph, Jesse G. Burdick, Irving A. Hunting, Edward E. Whitford, James L. Skaggs, Henry D. Babcock, Harold R. Crandall, Lavern C. Bassett, Frank A. Langworthy, Ahva J. C. Bond, Arthur L. Titsworth. Visitors: Rev. H. Eugene Davis, Mrs. Willard D. Burdick, Mrs. David E. Titsworth, Dorothy P. Hubbard, Raymond Millard.

Prayer was offered by Rev. James L. Skaggs.

Minutes of the last meeting and the special meeting were read.

President Randolph referred to the sudden death of Mrs. William L. Burdick, which occurred yesterday at her home in Ashaway, R. I., Mr. Burdick being on his way to Georgetown, S. A., where he was cabled the sad news.

It was voted that the secretary be requested to express to Dr. William L. Burdick the sincere sympathy of the board in this sudden bereavement.

FROM THE CORRESPONDING SECRETARY'S REPORT

A letter from the secretary of the Jamaica Seventh Day Baptist Association tells of the sickness of Elder Mignott. The letter gives the names of the leaders of the dozen churches that recently united with us, and I have written to each of them, making known the action of the Tract Board about literature for these churches, and asking for information that will make it possible for them to begin the study of the Sabbath school lesson from our helps next quarter.

We hear with satisfaction of little groups of Sabbath keepers in our own country who are starting Seventh Day Baptist Sabbath schools. Would it not be well to gather the names of these schools and have them printed in the SABBATH RECORDER?

A letter was read from Elder G. Velthuysen of Holland. He speaks of the work in Java, and of the great need of a helper for Cornelia Slagter. A young sister in the Gronigen Church, a hospital nurse, is inclined to go, but funds are needed that she may secure further preparation for the work to support her on the field. "We in Holland surely will do our part."

Recently a letter from Joe Beasley, Jr., Utleyville, Colo., came to us, requesting Seventh Day Baptist literature and the location of our nearest church to him. Mr. Beasley wrote: "I am a strong adherent of the Seventh day—Saturday, and feel that the Baptist faith outside of that particular difference is the proper body representative of the church Christ established." "The combination of names (Seventh Day Baptist) appeals to me as the possible church that my belief approves of."

An interesting letter was read from Rev. G. W. Pryor, Savannah, Ga., who has been reading our tracts since 1920. Mr. Pryor was a Methodist minister, but on acceptance of the Sabbath he lost his position. He has not felt that he could unite with the Seventh Day Adventists, and is one of about a dozen who are especially interested in the Seventh Day Baptists. There are many more there "who believe in the Sabbath, but not in the Adventists." "Prospects are good here for a Seventh Day Baptist Church."

Several other letters were referred to that show the increasing interest in the Sabbath question, and the desire to make known the beliefs of Seventh Day Baptists.

March 9, 1924.

Director Ahva J. C. Bond noted the change in the name of the "International

Sunday School Association" to the "International Council of Religious Education," thus relieving us from being members of or represented in a "Sunday school" organization.

The Supervisory Committee reported that Mr. Burch would remain till the financial statement for March is completed, and that Mr. North was planning to be here by the first of April. Alexander W. Vars and Otis B. Whitford were appointed a committee on securing a home for Mr. North and his family.

The Committee on Distribution of Literature presented the following report:

New SABBATH RECORDER subscriptions in February, twenty-nine, which includes the twelve sent free for six months to the leaders of the churches in Jamaica.

Discontinued SABBATH RECORDER subscriptions, five. Net gain, twenty-four.

Number of tracts sent out during the month, 2121.

The Budget Committee reported as follows:

The report of the Budget Committee as presented at a previous meeting carries an item of \$2,200 salary for Rev. A. J. C. Bond as Sabbath reform worker, and the question has been raised as to whether Mr. Stillman's gift of \$500 would be continued in the event of his accepting this appointment for full time, which the above item contemplated. Mr. Bond has not yet indicated whether he would accept such full time appointment, but if he should accept for half time and the office of executive secretary of the General Conference on half time this \$2,200 item would of course be cut in two.

It is known to the members of this board that Mr. Bond would not and could not have considered locating in Plainfield except for the generous personal gift made by Mr. Stillman toward maintaining a home here, and in the circumstances it may be desirable to refresh our memories concerning Mr. Stillman's pledge, which reads as follows:

"I hereby agree to and with the American Sabbath Tract Society to pay the annual sum of \$500 for the period of five years from October 1, 1922, the same not to go into the treasury of the Tract Society, but to be used and paid for the services of Rev. Ahva Bond."
(Signed) William M. Stillman.

Thus this annual contribution, definitely designated as being over and above Mr. Bond's regular salary, is pledged for five years from October 1, 1922, and it is our understanding that this \$500 will be continued and be in addition to the amount voted by this board or by the General Conference, or by both.

It seems only fitting that the board should, in the absence of Mr. Stillman, record its appreciation of the service he has thus rendered the denomination, a service which is appreciated all the

more because his support of the regular program of the denomination has been increased rather than diminished during the year.

Plainfield, N. J.
March 4, 1924.

Report adopted.

The resignation of Clarence W. Spicer as a member of the Supervisory Committee was presented, and on motion the resignation was accepted, owing to the urgent request of Mr. Spicer. This action was accompanied by an expression of appreciation by the board of the many years of faithful and efficient services of Mr. Spicer as a member of the committee.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

**AMERICAN SABBATH TRACT SOCIETY
Treasurer's Receipts for January, 1924**

GENERAL FUND	
Contributions:	
Mrs. Hannah F. Hummel, Palmyra, N. J. \$ 2 00	
Plainfield Seventh Day Baptist Church, toward Parallel Program	25 00
	\$ 27 00
Collections:	
One-third collection, Southeastern Association	13 85
Income from invested funds:	
Annuity gifts	\$1 05
Lois Babcock Bequest	02
Berlin, Wis., Parsonage Fund	4 90
Sarah Elizabeth Brand Bequest	15
Harriet Burdick Gift	19
Susan E. Burdick Bequest	2 35
Eliza M. Crandall Bequest	02
Nettie J. Coon Bequest	1 10
S. Adeline Crumb Fund	27
Oliver Davis Bequest	05
Nancy M. Frank Bequest	02
Amanda B. Greene Bequest	1 95
Olive A. Greene Bequest	10
Celia Hiscox Bequest	13
Clark F. Langworthy Bequest	11
North Branch, Neb., Church Fund	35
Life Memberships	35
Olive Hall Pierce Bequest	1 00
Electra A. Potter Bequest	3 12
Deborah A. Randall Bequest	04
John G. Spicer Gift	2 10
Arletta G. Rogers Bequest	68
Mrs. H. Gillette Kenyon Gift	1 00
Seventh Day Baptist Memorial Fund:	
American Sabbath Tract Society	\$ 26 30
Charity L. Burdick Bequest	9 04
Delos C. Burdick Bequest	334 39
Delos C. Burdick farm	12 45
Eugenia L. Babcock Bequest	146 66
Eugene K., and Francelia Burdick Fund	23 13
Penelope R. Harbert Bequest	30 82
Sarah P. Potter Bequest	30 00
George H. Babcock Bequest	1,194 35
Mary E. Rich Fund	33 75
	1,840 89
Publishing house receipts:	
SABBATH RECORDER	\$648 98
Helping Hand	63 90
Junior Graded Lessons	8 90
Intermediate Graded Lessons	1 50
Outside Sabbath School publications ..	3 60
Calendars	92 10
Tract depository	7 35
	1,861 94

Jamaica investigation, contributions:	
Mrs. Lucinda P. Waldo, Venango, Pa.	\$7 50
Miss Lucia M. Waldo, Venango, Pa.	1 00
	8 50
Contributions toward debt:	
Mrs. W. H. Ingham, Fort Wayne, Ind.	5 00
	\$2,742 62
<i>Denominational Building Fund</i>	
Contributions:	
"A Friend," Plainfield, N. J.	\$10 00
Mrs. W. H. Ingham, Fort Wayne, Ind.	50 00
Lucius Sanborn, Goodrich, Mich.	30 00
	\$ 90 00
<i>Maintenance Fund</i>	
Rent, publishing house	200 00
Contributions to Marie Jansz:	
"in memory of Lucy A. Babcock, M. D." . . .	25 00
Life memberships:	
John Reed Spicer Life Membership, through	
Mrs. J. G. Spicer, Plainfield, N. J.	25 00
	\$3,082 62
Treasurer's Receipts for February, 1924	
GENERAL FUND	
Contributions:	
Mrs. Addie Bell, Farmington, Ill.	\$ 2 50
Mrs. Addie S. Billins, Wisconsin Rapids, Wis.	10 00
Mrs. M. C. White, Sioux City, Ia.	10 00
Miss Alice A. Peckham, Watson, N. Y.	5 00
Parallel Program:	
Milton Seventh Day Baptist Church	\$ 37 50
Chicago Seventh Day Baptist Church	37 50
W. C. Whitford, Treasurer.	120 08
	195 08
Forward Movement	459 23
	\$ 681 81
Income from invested funds:	
Hannah Cimiano Bequest	\$ 30 00
Edward W. Burdick Bequest	14 51
	44 51
Publishing House receipts:	
SABBATH RECORDER	\$486 64
Helping Hand	39 60
Junior Graded Lessons	4 50
Calendars	52 30
Outside Sabbath School Board publications	1 75
Sabbath History No. 1	7 00
Tract depository	10 15
	601 94
Jamaica investigation:	
Edenburg, Tex., Sabbath School, members	
North Loup Church	5 00
	\$1,333 26
<i>Denominational Building Fund</i>	
Contributions:	
Parallel Program	\$117 41
Forward Movement	650 42
	\$767 83
Income:	
Interest on bank balances	11 88
	\$ 779 71
<i>Maintenance Fund</i>	
Rent, publishing house	\$200 00
Interest on bank balances	3 96
	203 96
	\$2,316 93
Treasurer's Receipts for March, 1924	
GENERAL FUND	
Contributions:	
Forward Movement	\$595 75
Parallel Program	297 52
Woman's Executive Board	100 00
	993 27
Income from invested funds:	
Mary F. Bentley Gift	\$ 3 75
George Bonham Bequest	2 50
Rhoda T. Greene Bequest	30 00
George Greenman Bequest	12 50
Greenmanville, Conn., Church Fund	3 75
Lucy M. Knapp Bequest	5 00
John G. Spicer Gift	5 00
	62 50
Publishing house receipts:	
SABBATH RECORDER	\$892 12
Helping Hand	73 10
Junior Graded Lessons	43 65
Intermediate Graded Lessons	12 15

Outside Sabbath School publications	4 05
Calendars	50 20
"Seventh Day Baptist History No. 1"	3 00
Seventh Day Baptist Hymns and Songs	20
Tract depository	1 95
	1,080 42
Publishing house, interest on equipment notes	345 00
	\$2,481 19
<i>Denominational Building Fund</i>	
Contributions:	
Forward Movement	\$809 18
Parallel Program	290 90
	\$1,100 08
Income:	
Public Service Electric Co., interest on refund account cost of installation of power	7 19
	\$1,107 27
Public Service Electric Co., refund of one-fifth of cost of installation of power	55 00
	1,162 27
<i>Maintenance Fund</i>	
Rent, publishing house	200 06
Life membership:	
William P. Jones Life Membership	25 00
	\$3,868 46

"Can you tell me who Jesus Christ was?" Napoleon Bonaparte asked one day. No answer being given he continued, "Well then, I will tell you. Alexander, Caesar, Charlemagne, and I myself have founded great empires! But upon what did these creations of our genius depend? Upon force. Jesus alone founded his empire upon love, and to this very day millions would die for him. I think I understand something of human nature, and I tell you that all these were men and I am a man; none else is like him; Jesus is more than man. I have inspired multitudes with such enthusiastic devotion that they would have died for me, but to do this it was necessary that I should be visibly present with the electric influence of my looks, of my words, of my voice. Christ alone has succeeded in so raising the mind of man toward the Unseen, that it becomes insensible to the barriers of time and space. This it is that proves to me convincingly the divinity of Jesus Christ."—*Wellspring*.

(Continued from page 466)

eral conflicting schemes. If our churches as a whole ever reach agreement on one plan, give it their official endorsement and their faithful service, the job will be done. The politicians of all parties will fall over each other in their eagerness to get it into their platforms.

The German vote, the labor vote, the farmer vote, are all insignificant numerically beside the Church vote, which every politician knows.—*Will Irwin in the Christian Century*.

YOUNG PEOPLE'S WORK

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

HOW JESUS OVERCAME TEMPTATION

ALBERT H. BABCOCK

Christian Endeavor Topic for Sabbath Day,
May 3, 1924

DAILY READINGS

Sunday—Help in the Word (Matt. 4: 1-11)
Monday—By spiritual insight (Luke 10: 25-37)
Tuesday—By prayer (Luke 22: 28, 39-46)
Wednesday—By clinging to God's will (Mark 8: 31-33)
Thursday—By adherence to gentleness (Luke 9: 51-56)
Friday—By submission to God (Matt. 26: 47-56)
Sabbath Day—Topic: In his steps, V. How Jesus overcame temptation (Luke 4: 1-13; John 14: 30) Consecration Meeting.

We study how Jesus overcame temptation in order that we may find a better way to meet our own trials. Everyone of us has certain temptations to meet. We can not always follow our own desires—we must order our lives by the standards set by custom or by our social or religious creed. The Christian's creed is the teachings of Jesus, and it demands a constant fight against natural desires. The experience of the Apostle Paul is the experience of every Christian. "So this is my experience of the Law, I want to do what is right but wrong is all I can manage; I cordially agree with God's law so far as my inner self is concerned, but then, I find quite another law in my members which conflicts with the law of my mind and makes me a prisoner to sin's law that resides in my members. (Thus left to myself, I serve the law of God with my mind, but with my flesh I serve the law of sin.) Miserable wretch that I am! Who will rescue me from this body of death? God will! Thanks be to him through Jesus Christ our Lord!" Rom. 7: 21-25.

WHY ARE WE TEMPTED?

Sometimes we grow discouraged at this ceaseless effort and wonder why we must be so tempted. If God wants us to be good, why does he allow us to be so beset with sinful desires? Yet we know there is great satisfaction and a sense of confidence that comes from successfully resist-

ing temptation. And although we can not understand God's plan we may readily believe it is his way of testing us. Abraham was tested by the command to offer Isaac, his son, as a sacrifice. By obeying he was proved worthy to be the father of God's great people. Christ was tempted forty days and forty nights in the wilderness and again he was tempted to try to escape the death he must die, but he submitted to the will of the Father and thereby proved himself worthy to be called the Son of God and the Savior of the world.

Temptation is a character builder. It is also our entrance examination to the blessings God has in store for us. "My brethren, count it all joy when ye shall fall into divers temptations; knowing this that the trying of your faith worketh patience." James 1: 2-3.

"Blessed is the man that endureth temptation: for when he is tried he shall receive the crown of life which the Lord hath promised to them that love him." James 1: 12.

HOW ARE WE TEMPTED?

"As he thinketh in his heart so is he." It is said that it is no sin to be tempted but it is a sin to yield, for, although temptations are bound to come, one's actions are within his control. In a sense this is true, but it is wrong to let temptation persist in the thought, because thoughts result in actions. The problem of controlling one's actions is the problem of controlling thought. If temptation exists in thought, it will finally result in action. When one can control his desires and his thoughts, temptations lose their power.

HOW SHALL WE MEET TEMPTATION?

There are certain habits that make the struggle easier:

1. Form the habit of self-control. Make it a rule every day to deny yourself something you want, merely for the practice. Moral strength may be gained by exercise just as physical strength is developed.

2. In connection with the tempting thought, remember all the disagreeable and loathsome things about it and strive to make it repulsive. On the other hand make the desirable thought as attractive as possible.

3. Keep away from temptation. Never allow yourself to be tempted unnecessarily. Be always on your guard, for the time when one feels strongest is when he is most in danger of falling.

4. Devote yourself enthusiastically to an active life. Keep so busy that no time can be spared for unwholesome thoughts.

5. Read the Bible every day. Let your efforts be positive not negative. Thoughts of some kind are bound to exist. Do not try to cast out the evil thought but *drive* it out with a *purer* thought. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on the these things." Phil. 4:8.

6. Learn Bible passages. These will come to you in the time of trial like a voice of warning as they did to Christ and will give you strength.

7. Pray sincerely. One should not let a day go by without prayer. Prayer was the great strength of Jesus and will be ours if we use it rightly. Make your prayers come true.

8. Never get discouraged at your failures. Remember that the victory is not always to the strongest or the swiftest, but more often to the most courageous and persistent. If you fail, try again a little harder than before. The one who never gives up will always win.

The sum of the whole thing is to think more of being spiritually minded than of resisting temptation. The secret of Christ's perfect life was probably his complete devotion to God's will. In the mind that is filled with pure thoughts there will be no room for evil desires, and temptation will have no power.

"Wherefore, let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man; but God is faithful who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape that ye may be able to bear it." 1 Cor. 1:12-13.

THOUGHTS FOR THE QUIET HOUR

LYLE CRANDALL

Jesus was human like us. He was subjected to all temptations which we experience, yet he resisted them. We are told that, "He was tempted in all points, yet was without sin." Why was he able to resist temptation? His strength came from God,

because he lived so close to him and was submissive to his will. We may have this power to overcome temptation if we wish it, and one of the best ways of obtaining it is through prayer.

If we wish to be strong enough to overcome temptations we should not place ourselves in their way, unless it is absolutely necessary. Many young people, who knew that they were weak, have deliberately gone to the large cities where there are all kinds of temptations for them to meet, and have gone the downward path that leads to eternal death. Many a young life has come to a sad end in this way, when such an end could have been avoided if the person had not placed himself under those conditions. Let us pray for this strength which Christ had.

Battle Creek, Mich.

COMMENTS ON "MISSIONS AND LIFE SERVICE" FOR APRIL 26, 1924

Do you mind if I am personal?

Awhile ago I had that picture of missionary work that would result from taking two pictures on the same negative. The first exposure I suspect may have been taken from the *National Geographic*. It represented a queer country. flat, with rice fields and women and children wearing huge hats and bare-legged in water, cultivating rice; again a great, sluggish, yellow river and Chinese junks; perhaps pagodas, praying wheels, weird temples, Buddhas, cemeteries; or a pig tail, a grin, and dirty feet treading out leaves of tea. In general it was a queer country, with queer people though happy enough, well enough off in their own way.

On the same negative entirely constructed by my imagination from the reports of missionaries, from tracts and magazine articles, was exposed a picture of people suffering, always suffering, laboring under superstitious beliefs that made happiness transitory and progress impossible. There was the idea that we should go to these people and show them God and Christ and rescue them from it all.

Now you folks be honest with yourselves. What is your idea for missions and the need for them? If you want some fun write down your picture of this "Macedonia" to which we are called to spread the Word

of God. Then if you like mental gymnastics try to write down what is the Word of God in such brief, concrete language that I, as an unbeliever, would believe and show me how this believing is going to alleviate my suffering. Then send it to me for I can not do it satisfactorily myself, and here I am asked to write notes to help you out.

(Note—please send these to the editor of the Young People's Page.)

If it be that your picture is as contradictory, as restricted, as unsatisfactory as mine was, you are wondering how much good these missions do and again not *how much* but *how* they do it. Everything about it is so far away and unreal. Missions and missionary work are not very vital to you.

Right here is a good place to hand on an idea. Miss Susie Burdick gave it to some of us once. It applies to a lot of other countries besides China.

China is a vast territory with almost unlimited resources, human and material. China has been cut off from the world for thousands of years. Her people are simple, they have been happy, fairly, not oppressed nor down trodden. Their country is open now. They and their material resources are being exploited by foreigners. They have no law, no religion, nothing, to protect them from such vices as opium, drink, immorality, rottenness, and they are doomed. If they were small, their fate would be that of the South Sea Islanders. But they are large. Let your imagination work. Picture the hell of 400,000,000 Chinese with a government having the ideals of Germany before the war and themselves, the people, with the morals and religion of the Russian Bolshevik and the massacring Turk and the Chicago stockyard bum. How great is our responsibility! How urgent is the need!

I am convinced that a Christian education along with Christian living will save them and us. If you could only have heard Wlee Tsau talk to my Sabbath school class of boys last Sabbath Day. His subject was, "Chinese education today compared with it as it was before." He is a product of the new Christian education and religion, and I feel sure when he goes back he will be one of the leaders in the fight to save China from the wreckage. I know nothing else would have saved him, a youngster twenty

years old, alone and friendless as he was in this country when he came over. Do you?

Oh, missionary work means more to me now than it used to. It is not restricted to China. It is not the confused picture of two exposures on one negative. It is rather a moving picture and I am in it just as much in my own way as the missionary in China.

Christmas vacation when I was home, I spent an evening with my old scoutmaster just returned from Roberts College, Constantinople. His job there was to direct the social and the religious life of the college. He was called the "Y. M. C. A. Secretary," but essentially he was a missionary. He had Greek and Albanian, Armenian and Turk, Austrian and Russian with their terrible race hatreds, their opposed temperaments, the unsurmountable barriers of religion, home training, national traditions. They had to be mixed and mingled; Turk and Armenian had to be made to rub shoulders with each other, to co-operate with each other, to learn to trust each other and to help each other. The whole bunch of them had to be melted into a Christian brotherhood. Can you see his job? This is part of that moving picture of mine. Can you see in the world how this Turk in Roberts College is a nation, this Greek, Albanian, Russian, Austrian, each a nation? Can you see the need of a world missionary organization to melt these nations into a world Christian brotherhood where nation rubs elbows with nation. where nations learn to work with, co-operate with, deal fairly with, trust nations?

I have another friend at home who drops her college duties every Wednesday afternoon and helps a bunch of little girls around eight or twelve years old to play. These are the little girls of our washerwomen, our garbage men, our trunk smashers, our drug agents, our bootleggers, who never had a chance to play in a clean and wholesome way. One time she took me to a dance down at the mission in the midst of East New York. There I met the elevator boy with the shop girl, the grocery clerk with the chambermaid, and the stenographer with the truck driver. I found them corking folks; but they are typical of thousands of young people we look down upon, shrink away from, as loathsome, or maybe just

pity as poor unfortunates as we see them with their silly actions on the park bench, or chewing gum in the cheap movies, or dancing daringly and suggestively on the public dance floors. Here I found them in this environment, clean, live young people, learning what real comradeship between girl and boy can mean. This is another scene in this moving picture.

There are many more scenes if I had time to flash them on the screen. They would show the Big Brother Movement, the Boy Scouts, the Girl Scouts, the Y. M. and Y. W. C. A., the Salvation Army. Even the church, rather a certain few churches we hear about, are getting the missionary spirit. As an organization they are getting out into their communities; they are doing more than telling themselves every Sabbath or Sunday how others should live Christian lives. They are really doing something like these other organizations to bring people together in their work and play, all classes of them, and teaching them fairness, justice, good-fellowship, brotherliness without conceit and envy and prejudice. People don't say our religion has failed, and I hope they may not long be able to say the church has failed. You, Christian endeavorers, stop fooling yourselves, be honest with yourselves; what are you doing to make your church the missionary organization in your community that it should be?

My class of boys asked themselves that question. Our name is "In Willing Service." We are doing our best to live that name in this community. Last fall Rev. Eugene Davis interested them in his Chinese school. They talked the situation over. They figured that compared to the sacrifice that Eugene Davis and Miss Susie Burdick and the rest were making, the dimes they put into the plate, the just extra dimes which they didn't even feel the sacrifice of in denying themselves a Hershey bar, were nothing unless a reflection upon their Christianity. They determined to feel the sacrifice and make it real. Most of them work around town at regular jobs to earn their spending money. They got out and hustled and found extra jobs to do in their play time, cleaning chicken houses, washing windows, raking leaves, beating rugs. Believe me, they worked. They earned \$25 and passed a motion to make it \$50 before

the books close July 1. I am mighty proud of them, for I feel that they have had the real missionary spirit.

I don't know but what you are doing missionary work all the time when you are exerting your influence on other people to bring about better living; that is more brotherhood, more of the spirit of willing service, less of jealousy and envy, more of fair play and justice. Yes, you are doing missionary work when you hop on that gossip trying to soil another's good name, when you stop that crabbing around you and substitute work, when you show others how to have a good time without drink and drugs and tobacco and silly love-making and gambling in school, when you get the gang all working for the basketball team instead of hanging around at the post office, the pool room or the store cracking unclean jokes. Keep your eyes open, you Christian endeavorers! See where in your community you can be missionaries and then be missionaries, quietly, humbly, tactfully.

(Note.—The writer of these comments did not wish his name signed.—F. F. B.)

INTERMEDIATE TOPIC FOR MAY 3, 1924

Give up: Sacrifice. (Matt. 16:24-28; Romans 14:13-19.) (Consecration meeting.)

JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

One of the best ways to insure behavior in the meetings is to have everyone go right to their seats as soon as they enter the room and remain as quiet as possible, allowing only perhaps a little whispering to go on. Immediately after the bell stops ringing open the meeting with a prayer service similar to the following: repeat from memory some passage of Scripture (as the Ten Commandments, Beatitudes, Shepherd Psalm), prayer by superintendent or sentence prayers or memory prayer or Lord's prayer, and a prayer hymn sung very softly. Allow no one to enter or leave the room during this exercise. This makes a very impressive service and if the rest of the meeting is made as interesting and changeable as possible all thoughts of wiggling, whispering, etc., will be forgotten.

MEETING OF THE YOUNG PEOPLE'S BOARD

The Young People's Board met in regular session in the college building of the sanitarium at 7.45 p. m.

The president called the meeting to order. Mrs. Frances Babcock offered prayer.

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

The treasurer presented a report. A bill for \$6.75, supplies, was allowed the corresponding secretary.

The secretary presented the following report which was received and ordered placed on file. It follows:

REPORT OF THE CORRESPONDING SECRETARY FOR FEBRUARY, 1924

Number of letters written 32
Number of letters sent out, (mimeographed) 70

The following socials have been mimeographed: George Washington, St. Patrick's and RECORDER (the latter were to send to the churches which haven't a Christian Endeavor.)

Correspondence has been received from: Mrs. H. L. Cottrell, Mrs. Mae Bishop, Miss Elisabeth Kenyon, Carroll Hill, Rev. James L. Skaggs, Miss Harriett Belland, Mrs. Edna Sanford, Leland Hulett, Miss Echo Van Horn, Miss Maybelle Sutton, Miss Irene Langworthy, Mrs. H. R. Crandall, Hamilton Whipple.

Life Work Recruit cards have been received from North Loup. It is hoped that others have signed these cards and will send them in soon.

All but three of the societies have entered the RECORDER Reading Contest.

The Conference Program Committee's work is progressing. The daily meeting plans are about completed.

A new Junior society has been organized at Little Prairie, Ark. FRANCES FERRILL BABCOCK.

Correspondence was read from Mrs. Mae Bishop, Near East Relief, Mary L. Clarke.

Mrs. Bishop suggested the advisability of organizing Christian Endeavor societies among the churches in Jamaica. The corresponding secretary was instructed to obtain as much information as possible from the secretary of the Missionary Board in regard to conditions there.

Mrs. Ruby Babcock reported having written twenty-two churches where there are no Christian Endeavor societies, in regard to a drive for RECORDER subscriptions and the reading contest. She reports that fifteen have answered and hopes that all the others will do so soon.

The Committee on Field Work presented a report of progress.

Moved that Mrs. Ruby Babcock be asked to attend the meeting of the Women's Board, representing the Young People's Board, and to do as much Christian Endeavor work as possible in connection with that trip.

General discussion.

Reading of the minutes.

Adjournment.

Respectfully submitted,

MARJORIE WILLIS,

Recording Secretary.

Battle Creek, Mich., March 6, 1924.

SARAH FITZ RANDOLPH

CORLISS F. RANDOLPH

Sarah, daughter of Esle and Lucy Davidson Fitz Randolph, was born at Great Kills, Staten Island, N. Y., January 24, 1898, where, except for the time she spent in college and in teaching, she made her home with her parents all her life. She was educated in the public schools of New York City, graduating from the Curtis High School, June, 1917; and in Alfred University, from which she was graduated, in a college course, in June, 1921.

In the following September, she entered the public high school at Westbury, Long Island, N. Y., as a teacher of history and science, where she continued until failing health obliged her to abandon teaching. In March, 1923, she contracted the grippe, and was away from school for a week, after which she returned before she had recovered sufficiently to do so; but she was restless and uneasy about her work and felt obliged to return to it. But the disease proved more deep seated than she had thought and made her an easy prey to pulmonary trouble, so that she finally stopped teaching the first week in May, in the hope of recovering her health.

She continued to decline, and early in July she went to Mountain Lake Park, Md., confident that the altitude of nearly 3,000 feet above the sea would be beneficial. Late in August, it was found, however, that she had a well developed case of tuberculosis. She was immediately transferred to the Nassau County Sanitarium, at Farmingdale, Long Island, N. Y., an institution with an excellent reputation for the treatment of that disease.

For two or three months the symptoms appeared to improve; but complications set

in, and, before long, it was clear that there was a steady decline that left no ground for hope. The end finally came on March 12, last. Funeral exercises were held at her home at Great Kills, Staten Island, on the following Sabbath, conducted by her pastor, Rev. Harold R. Crandall; and interment was made in the Moravian Cemetery at New Dorp, Staten Island, where she was laid beside her only brother, Franklin, who lost his life in the World War.

She had a bright, sunny, happy disposition, which easily made friends for her wherever she went. Nowhere was this more marked than throughout her school life. In college, where she was a member of the *Theta Theta Chi* sorority, she developed marked ability as a social leader.

On January 21, 1911, she was baptized and united with the First Seventh Day Baptist Church of New York City, of which she remained a consistent member throughout her life. Of her immediate family, besides her father and mother, she is survived by two sisters, Ruth and Virginia, both of whom are graduates of Alfred University, and both are teachers.

PROFESSOR ALBERT WHITFORD, 1832-1924

REV. EDWIN SHAW

Albert Whitford, professor emeritus of mathematics and astronomy in Milton College, Milton, Wis., quietly passed away to his eternal rest at the home of his daughter, Mrs. C. E. Crandall, Milton, Wis., early Tuesday morning, March 18, 1924, in the ninety-second year of his age.

He was born in the township of Plainfield near the village of Leonardsville, N. Y., May 28, 1832, the son of Samuel and Sophia Clarke Whitford; and his ancestry is traced back through David Whitford, Joshua Whitford, another David Whitford, and Nicholas Whitford to Pasco Whitford (born 1640, died 1697), who came from England to America as a young man and made his home in the colony of Rhode Island. His mother was a descendant in two lines from Joseph Clarke, Jr., a nephew of John Clarke, at one time deputy governor of Rhode Island.

Professor Whitford was the third and last surviving of four sons: William Clarke Whitford, Hamilton Joseph Whitford, Albert Whitford, and Herbert David Whit-

ford; the first of whom was for many years the president of Milton College and prominent in the educational work of Wisconsin, familiarly known as "Elder" Whitford, or simply as "The Elder."

Professor Whitford was married May 31, 1857, to Chloe E. Curtis. There were five children, one daughter and four sons: Anna Sophia, now Mrs. C. E. Crandall, instructor in German at Milton College; Albert Curtis, who died June 27, 1902; William Henry, who is a business man at Tulsa, Okla.; Alfred Edward, who is the president of Milton College; and Arthur Hamilton, who died at the age of eleven months, in 1880. A niece of Mrs. Whitford, Mabel Curtis, grew up in the family as daughter and sister, now Mrs. Alva M. Van Horn of Milton Junction, Wis.

Mrs. Whitford died November 4, 1888, and on February 14, 1892, Professor Whitford was married to Emily L. Burdick of Leonardsville, N. Y., who died November 29, 1919.

As a boy Professor Whitford attended the district school near his home, and an academy at Brookfield about eight miles distant, and also for a time DeRuyter Institute at DeRuyter, N. Y., and later graduated, in 1853, at Alfred Academy, Alfred Center, N. Y. He had during these years taught several terms of country schools, and after his graduation he came to Wisconsin in 1854 to be the instructor in Latin at Milton Academy for two years. He then went to Union College at Schenectady, N. Y., and because of advanced work which he had been doing by himself, by close application, and by his native ability, he was able to graduate in the classical course with the degree of Bachelor of Arts in 1857. He returned to Milton Academy as teacher of Latin till 1863. Union College gave him the Master of Arts degree, in 1861. For two years he held the office of superintendent of public schools in Rock County, Wis., and then accepted a call to become the principal of DeRuyter Institute at DeRuyter, N. Y. One year later, in 1867, when Milton Academy was enlarged to become a college, he came back as a professor; but in 1868 he accepted the invitation to become professor of mathematics at Alfred University, Alfred Center, N. Y., and remained there till 1872, when he again returned to

(Continued on page 479)

CHILDREN'S PAGE

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

THE SABBATH DAY

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,
April 26, 1924

DAILY READINGS

Sunday—Using the Sabbath for worship (Acts 16: 13-15)
Monday—For Bible-reading (Neh. 8: 1-3)
Tuesday—For helping the sick (Luke 13: 10-17)
Wednesday—Visiting the lonely (Jas. 1: 27)
Thursday—Giving to the poor (Isa. 58: 7,11)
Friday—Resting from labor (Rev. 1: 9-11)
Sabbath Day—Topic: The best use of the Sabbath Day (Rev. 1: 10; Luke 4: 16; Exod. 20: 8-11)

THE BEST USE OF THE SABBATH DAY

MIRIAM SHAW, A FRIEND OF JUNIORS

Once a beggar met a benevolent man upon the street, when the beggar asked for money, the gentleman took all that he had from his pocket—just seven dollars. Six dollars of these he gave to the beggar. Did the beggar thank him? No! He seized the seventh dollar from the generous man and ran away. Don't you think he was very ungrateful?

When God created the world, he gave us six days to work and play. Are we not ungrateful when we rob him of his seventh day? And we are robbing him when we do not use the Sabbath as he wants us to.

There are many ways we can keep the Sabbath besides going to church and studying our Sabbath school and Junior lessons. When I was a Junior Christian endeavorer the greatest pleasure of the week was the Sabbath afternoon visits to the old and sick. When I hear the songs we used to sing for them I feel sure that those were Sabbath afternoons spent as God planned when he generously gave us six days and set apart one, for us, too, but to be used in his service.

Milton College,
Milton, Wis.

THE CHILDREN'S FIRST COMMUNION

Away down in Texas, living on a farm was a family named Lawrence. There were father and mother and two children, James and Esther. James was quite a boy, big enough to help father on the farm, and Esther was a young girl always ready to help mother. In spite of the work required of these two children there was time for heaps of fun.

This family were Seventh Day Baptists, but they lived so far away from any church that they were never able to go to the services or mingle with any other people of their faith. But they were very loyal to their Sabbath when Sabbath came, laid aside all work except that which was necessary and kept the Sabbath as holy as possible. After breakfast each Sabbath morning the family gathered in the sitting room and they read, studied and had prayer. Then they took the SABBATH RECORDER and took turns reading it aloud. After dinner, when the children were younger, they were allowed to play Bible games, work out Bible puzzles or build churches and temples with their blocks.

Because these people lived so far from other Seventh Day Baptists they were called "Lone Sabbath Keepers." When James and Esther were about twelve and fourteen years old, a missionary came to visit them; there was great excitement in the family for this was the first time a minister of their denomination had visited them since they had lived in Texas. The children too, were anxious to see this great man. They had been so well taught by their parents that they knew pretty well what it meant to be a Christian, but they had never been baptized.

The minister came and was given a royal welcome. He was to spend the Sabbath with them. Before the Sabbath day came the minister had several opportunities of speaking with the children separately and together, and after he had told them the full meaning of the Christian life and baptism, they told him that they were ready for baptism and that they wanted to be Christians with their parents. This was very pleasing to Father and Mother Lawrence, and so when the Sabbath came, a part of that wonderful service was a trip to the large river across the fields into which the children were taken in the holy ordinance of bap-

tism. It was very wonderful to them, and when the missionary left a day or two later, he left behind him a very happy Christian family.

In less than a year from this time, Father and Mother Lawrence took into their family a little boy about ten years old, whose parents were killed in a Texas wind storm. He was left without home or relatives and Mr. and Mrs. Lawrence's Christian hearts opened to him and he came to live with them. The boy was not a bad boy, but he had not lived in a Christian family and had never been taught much about Jesus. All of the members of his new family were so kind to him, that he soon wanted to be good all the time. He was also interested in their regular home Sabbath services and little by little grew to love the things that the family loved and to understand about Jesus and his great love for everyone.

Ned, for that was the boy's name, had been living in this family for nearly four years when again there was great excitement in the household. The missionary was coming once more to visit these Lone Sabbath Keepers. Many times had Ned been told about his first visit and about the children's baptism in the nearby river.

"Mrs. Lawrence," asked Ned the day before the missionary was expected, "if Brother Matthewson thinks I am good enough, may I be baptized when he comes, I would so like to be a Christian with the rest of you all?"

"My dear boy, it is not a question of being good, it is a question of wanting to take this step, and surely if you want and think you understand well enough, nothing will please us and your heavenly Father as much as to have you become a child of God."

And so the next Sabbath day it came about that Ned was baptized in the river and all were very happy over the fact. As they were walking back to the house Father Lawrence remarked, "Mr. Matthewson, while you are here, why can't you administer the Communion? These dear young folks have never seen the service, much less partaken, and my wife and I have not enjoyed such a privilege for many years. Would it not be possible for us to have the Communion in our home?"

"That is a very good suggestion, Mr. Lawrence, and I am ashamed that I did not think of it myself. Of course, we will have

it and the young people shall have the privilege of joining with us; even Ned here, is now entitled to partake of this holy supper."

As soon as they reached home, Mother Lawrence reverently prepared the bread while Ned rode on his bicycle to the town six miles away to get a bottle of grape juice which was to serve for the Communion wine. When he returned the little company gathered in the farmhouse sitting room and the missionary rose in his place. As he broke the bread he told them about the last sad night when Jesus and his disciples met about the supper table and the first Lord's Supper was eaten.

"You remember, dear friends, that very soon Jesus was to be crucified, he was to be nailed to the cross, he was going to die that we might be saved, that we might go to heaven. He told them that one of his dear friends was to betray him. That made them very sad. 'And as they were eating, Jesus took bread and blessed it and brake it and gave it to the disciples, and said, Take, eat, this is my body.'"

The missionary went on to explain, "This bread that we have here, is not a piece of Jesus' body; we all know that; it is simply to represent his body or stand for it. But as we eat this bread we are thinking of how Jesus' body was broken on the cross for us. We do this to help us remember Jesus and all he did for us. Jesus said to his disciples, 'This do in remembrance of me.' Bread that we eat makes our bodies strong. So this bread which represents Jesus makes us strong to do right and to grow like him. We have asked God to especially bless this bread which is representing Jesus that it may make us more like him.

"Our churches agree to celebrate the Lord's supper a certain number of times during the year. This is that we may not forget the meaning of it. Jesus told his friends, that as often as they ate the bread and drank from the cup, to remember him, that he loved them and died for them. We too, are Jesus' friends, and we are to do the same thing in remembrance of him."

The three children listened with eager hearts and their fingers even trembled a little as each carefully took a bit of the bread from the plate when the missionary passed it to them. This was a very wonderful experience to them, and as they had

never seen the service before, it was all very new and the minister took extra pains that they should understand each step of it.

"When you take the bread," he continued his explanation, "you should bow your head in prayer a moment, exclude from your thoughts everything but the thought that you are imbibing Jesus' spirit to make you strong and true for the right."

He was just pouring the wine into the cup when little Ned asked rather timidly, but eagerly, "Brother Matthewson, won't you please tell me again what we ought to think while we are eating the bread?" Very willingly the missionary replied, "You should offer a prayer of thanksgiving to God that you are considered worthy to be one of his children and then ask him to especially bless the bread that it may enter your body and heart and make you a loyal, true son of God. Ask him to give you strength and courage to always stand for the right and to never forget Jesus and his great love and sacrifice for you."

"Thank you, Brother Matthewson, I think I understand now," said Ned.

Then the missionary read or quoted from Matthew 26:27, 28, "And he took the cup and gave thanks and gave it to them saying, Drink ye all of it, for this is my blood of the new testament which is shed for many for the remission of sins." "So you see," explained Mr. Matthewson again, "whenever we take the Communion, we are doing so in remembrance of Jesus' death on the cross. May we never, never forget him. When you take the wine, ask God to make that wine which represents Jesus' blood, to surge through your veins from your heart to the smallest part of your body, carrying new strength and hope for your Christian duties. Thank him again for sending to earth his beloved Son that we might live."

Brother Matthewson closed the service with a very touching prayer that those three young people will never forget as long as they live. The next day the missionary went on his journey to visit other Lone Sabbath Keepers; but never as long as they live, will the children in that far away Texas home forget their first Communion nor the Savior whom they were worshiping by celebrating the Lord's Supper.

R. M. C.

(Continued from page 476)

Milton College as professor of mathematics and astronomy, remaining in that position almost fifty-two years; although of course during the later years since 1910 he has not been in actual active service.

For two years, 1878-1880, during one of the terms in which the president of Milton College, his brother, William C. Whitford, was occupying the position of superintendent of public instruction in Wisconsin, he was the acting president of Milton College. All the years of his life, active and useful in a large measure, he has been interested in, and identified with educational work in Christian schools.

As a boy of sixteen, in 1848, he made a profession of religion and was baptized by Rev. William B. Maxson and united with the First Brookfield Seventh Day Baptist Church at Leonardsville, N. Y. Since October 26, 1872, he has been a member of the Milton Seventh Day Baptist Church to which he has given without stint his loving, loyal support. The records of the church show that he has served in almost every official capacity,—as clerk, as treasurer, as trustee, as superintendent of the Sabbath school, as a teacher in the Sabbath school, on important committees, and as delegate to very many other organizations. From 1877 to 1912, a period of thirty-seven years, he was the regular moderator of the business meetings of the church. On December 5, 1886, almost thirty-eight years before his death, he was by a unanimous vote of the church chosen as a deacon, in which capacity he has served with his accustomed exemplary diligence.

He was for a time a frequent contributor to the columns of the SABBATH RECORDER, and in 1883-1884 was the president of the Seventh Day Baptist General Conference.

Farewell services were held, March 21, 1924, at the home of his daughter and at the Milton Seventh Day Baptist church. A large number of relatives, neighbors, and former students, together with the present body of college trustees, faculty, and students, were in attendance. A double quartet from the college glee club provided music. In the absence of the pastor, Rev. Henry N. Jordan, who was seriously ill in the hospital at Janesville, Wis., the services were conducted by Rev. Edwin Shaw. The burial was made in the Milton Cemetery.

DEATHS

RANDOLPH.—At the Nassau County Sanitorium at Farmingdale, Long Island, N. Y., on March 12, 1924, of tuberculosis, Sarah, daughter of Esle and Lucy Davidson Fitz Randolph. For biographical sketch see another column of this issue of the SABBATH RECORDER.

WHITFORD.—Albert Whitford, son of Samuel and Sophia Clarke Whitford, was born in the township of Plainfield near Leonardsville, N. Y., May 28, 1832, and died in Milton, Wis., March 18, 1924, in the ninety-second year of his life.

(A more extended notice is found in this issue of the SABBATH RECORDER. A cut and memorial address appeared last week.)

SAUNDERS.—Sarah A. Worth Saunders, daughter of Walter F. Worth and Katie Stillman Worth, was born in the town of DeRuyter, N. Y., April 16, 1841; and passed away at the home of her son, Bert, near Hamilton, N. Y., March 27, 1924, aged 82 years, 11 months and 11 days.

She was the youngest and last of her father's family. She descended from Quaker parentage, which may account somewhat for her honest, straightforward life and character.

She was united in marriage February 14, 1860, to Albert C. Saunders. To them were born three children: two sons, Fred E., of Lincklaen, N. Y. and Bert E., of Hamilton, N. Y.; and one daughter, Letta A. Parslow of Lincklaen. All the children survive her.

With the exception of four or five years in DeRuyter the whole of her married life was spent in the town of Lincklaen. About fifteen years ago she underwent a major operation from which she never fully regained her former strength. A few years after the death of her husband, which occurred November 14, 1911, she abandoned housekeeping during the winter and stayed with her children. January 28, 1924 she was stricken with pneumonia which threatened her life, but with tender care and good medical aid she recovered; but it left her in a weakened condition, and gradually she lost strength in spite of the tender care of loved ones, until she passed away.

Farewell services were conducted March 30, 1924 at the home of her daughter, Mrs. Letta A.

THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor
L. H. North, Business Manager

Entered as second-class matter at Plainfield, N. J.

Terms of Subscription

Per Year\$2.50
Six Months 1.25
Per Month25
Per Copy05

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

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Parslow, of Lincklaen, and interment was made at Lincklaen Center Cemetery, Pastor John F. Randolph of DeRuyter having charge of the services. J. F. R.

Sabbath School. Lesson IV.—April 26, 1924

AMOS AND HOSEA PLEADING FOR RIGHTEOUSNESS. Books of Amos and Hosea.

Golden Text.—"Hate the evil, and love the good." Amos 5: 15.

DAILY READINGS

Apr. 20—Putting away the Evil Day. Amos 6: 1-6.

Apr. 21—Jehovah Pleading for Righteousness. Amos 5: 10-17.

Apr. 22—Destructive Ignorance. Hosea 4: 6-10.

Apr. 23—The Saving Knowledge of God. Hosea 6: 1-6.

Apr. 24—Israel's Sowing and Reaping. Hosea 10: 9-15.

Apr. 25—The Bands of his Love. Hosea 11: 1-9.

Apr. 26—Repentance and God's Favor. Isa. 55: 6-13.

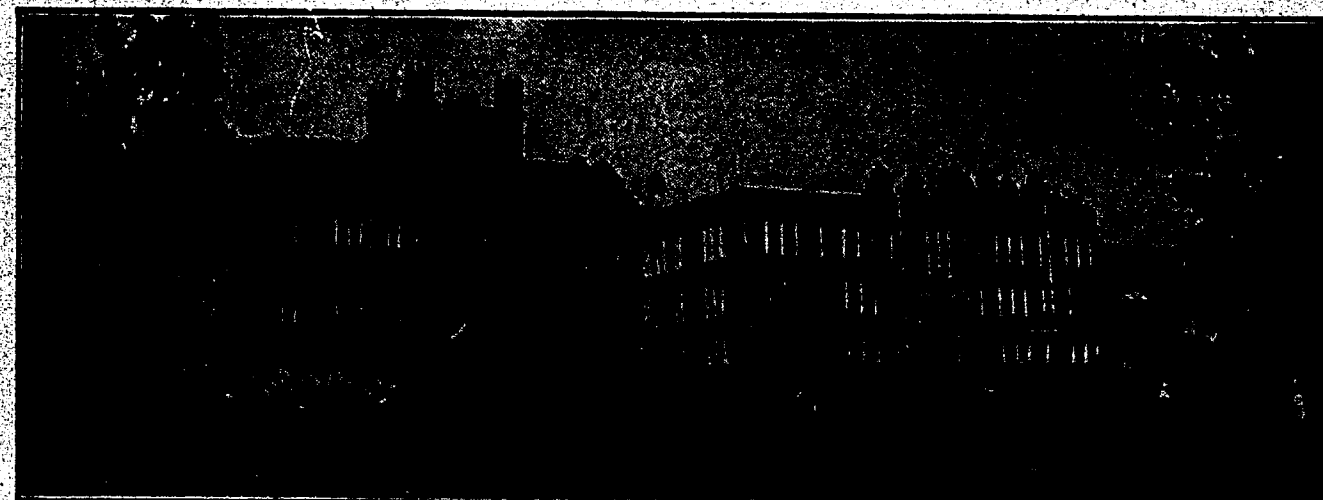
(For Lesson Notes, see *Helping Hand*)

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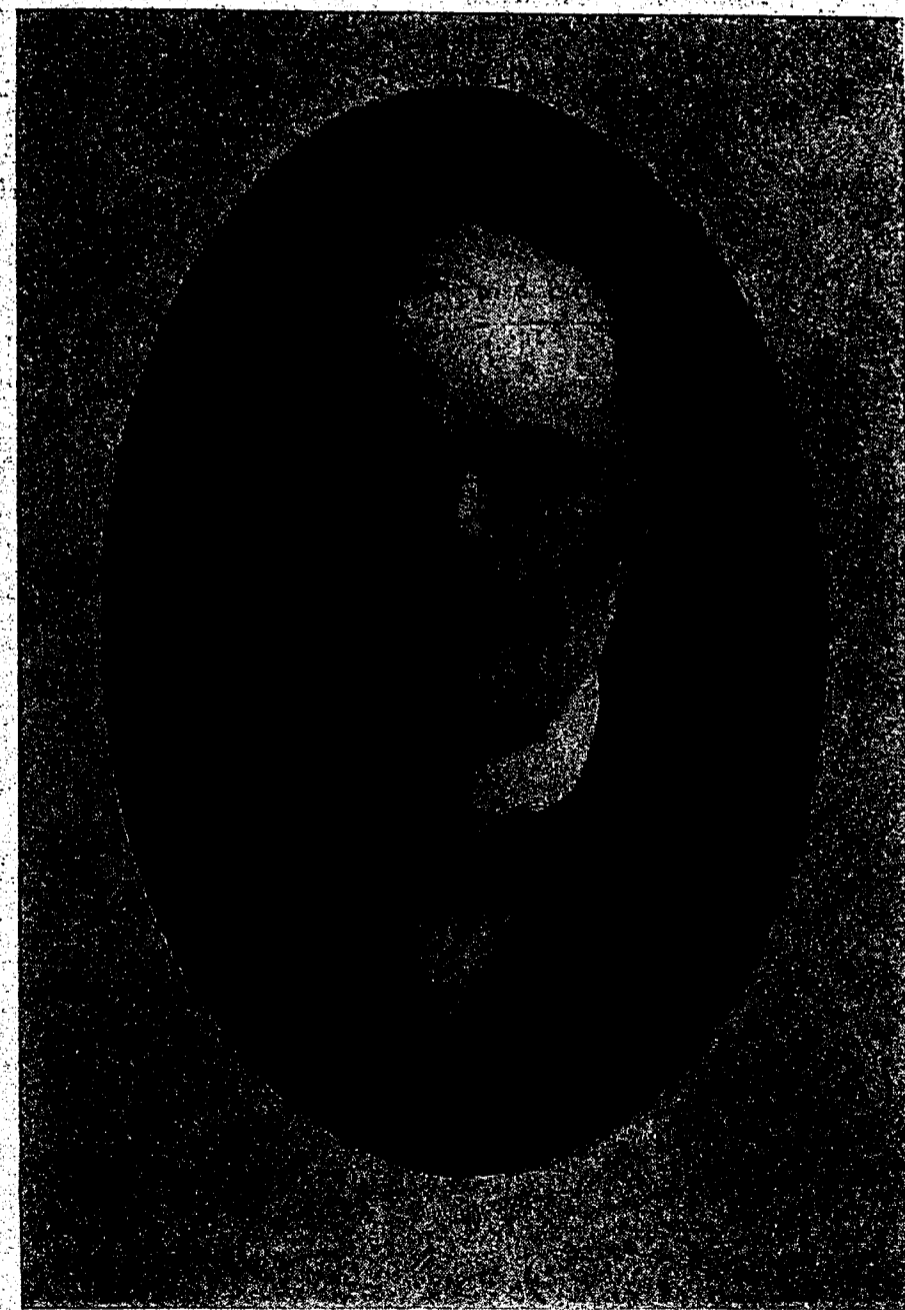
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