

A FREE-WILL OFFERING

BY SEVENTH DAY BAPTISTS OF

\$35,000

BEFORE JUNE 30, 1924

For the Parallel Budget

I. DEFICITS

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

II. BUILDING FUNDS

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

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

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

TO BE RAISED BY THE FOLLOWING METHODS:

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

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

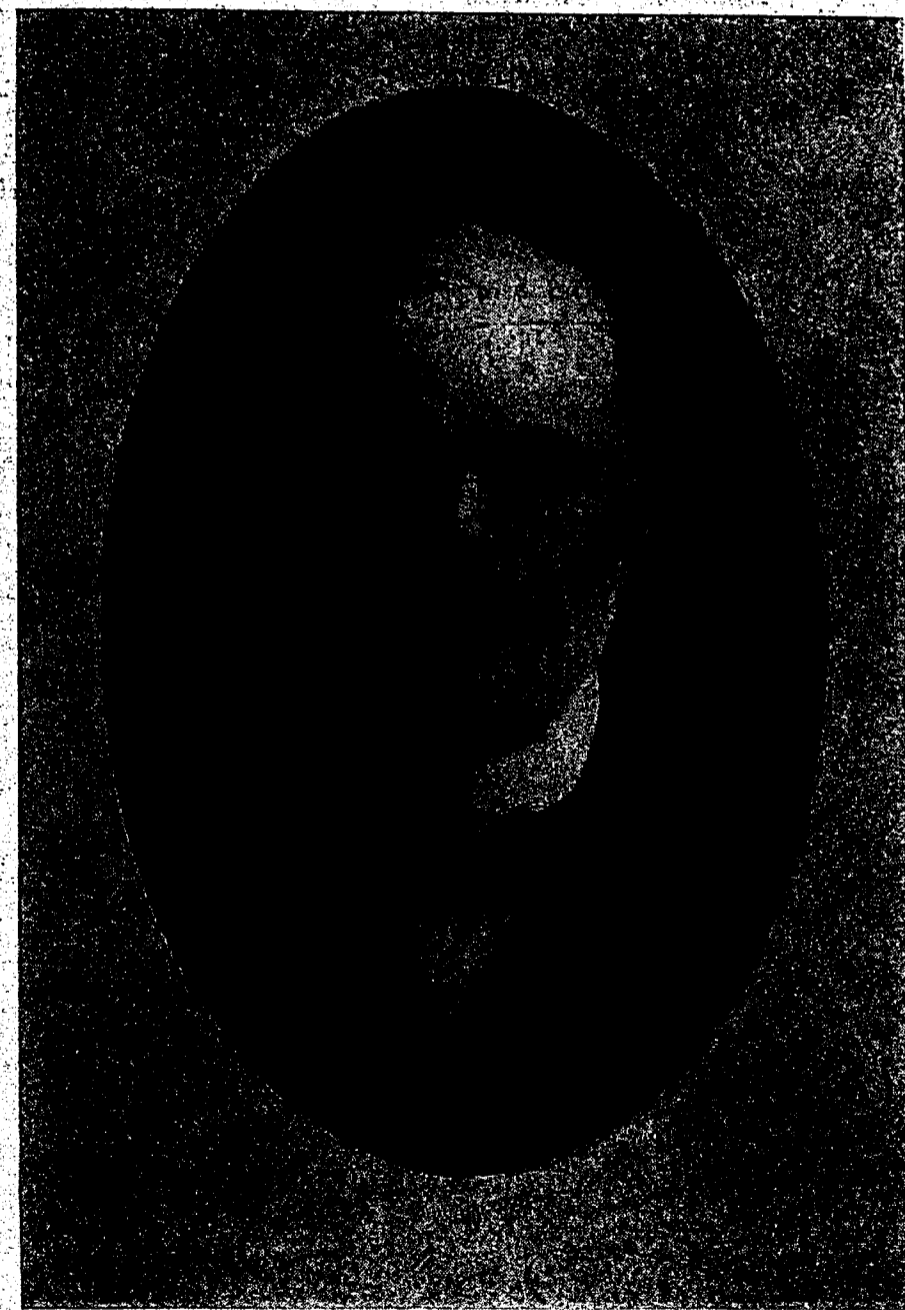
III. CHURCHES PLEDGING DEFINITE SUMS

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

Have You Done Your Part? Do It Now

No Denominational Debts or Deficits after July 1, 1924

The Sabbath Recorder



PROFESSOR ALBERT WHITFORD
1832-1924

See Recorders April 7 and April 14, 1924

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

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

Vice Presidents—William C. Hubbard, Plainfield, N. J.; Frank E. Peterson, Leonardsville, N. Y.; Fred B. Maris, Nortonville, Kan.; Herbert C. Van Horn, Lost Creek, W. Va.; Curtis F. Randolph, Alfred, N. Y.; C. Columbus Van Horn, Tichnor, Ark.; Benjamin F. Crandall, San Bernardino, Cal.

Recording Secretary—J. Nelson Norwood, Alfred, N. Y.
Corresponding Secretary—Rev. Edwin Shaw, Milton Wis.

Treasurer—Rev. William C. Whitford, Alfred, N. Y.
Director of New Forward Movement—Rev. Ahva J. C. Bond, Plainfield, N. J.

Treasurer of New Forward Movement—Rev. William C. Whitford, Alfred, N. Y.

COMMISSION

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

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

Terms Expire 1926—Rev. Alva L. Davis, Ashaway, R. I.; Rev. James L. Skaggs, Plainfield, N. J.; D. Nelson Inglis, Milton, Wis.

AMERICAN SABBATH TRACT SOCIETY

BOARD OF DIRECTORS

President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—Arthur L. Tittsworth, Plainfield, N. J.

Assistant Recording Secretary—Asa F. Randolph, Plainfield, N. J.

Cor. Secretary—Rev. Willard D. Burdick, Dunellen, N. J.

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

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

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Recording Secretary—George B. Utter, Westerly, R. I.
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Treasurer—S. H. Davis, Westerly, R. I.
The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

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President—Rev. W. C. Whitford, Alfred, N. Y.
Recording Secretary and Treasurer—Earl P. Saunders, Alfred, N. Y.
Corresponding Secretary—Prof. Paul E. Tittsworth, Chestertown, Md.

The regular meetings of the Board are held on the second Sunday of January, April, July and October.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

President—Mrs. A. B. West, Milton Junction, Wis.
Recording Secretary—Mrs. Edwin Shaw, Milton, Wis.
Corresponding Secretary—Mrs. J. H. Babcock, Milton, Wis.

Treasurer—Mrs. A. E. Whitford, Milton, Wis.
Editor of Woman's Work, SABBATH RECORDER—Mrs. George E. Crosley, Milton, Wis.

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Eastern—Mrs. Willard D. Burdick, Dunellen, N. J.
Southeastern—Mrs. M. Wardner Davis, Salem, W. Va.
Central—Mrs. Adelaide C. Brown, West Edmeston, N. Y.
Western—Mrs. Walter L. Greene, Andover, N. Y.
Southwestern—Mrs. R. J. Mills, Hammond, La.
Northwestern—Miss Phoebe S. Coon, Walworth, Wis.
Pacific Coast—Mrs. N. O. Moore, Riverside, Cal.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—H. M. Maxson, Plainfield, N. J.
Vice-President—William M. Stillman, Plainfield, N. J.

Secretary—W. C. Hubbard, Plainfield, N. J.
Treasurer—Frank J. Hubbard, Plainfield, N. J.

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

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

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

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.

Treasurer—Frank J. Hubbard, Plainfield, N. J.
Advisory Committee—William L. Burdick, Chairman.

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Recording Secretary—Dr. A. Lovelle Burdick, Janesville, Wis.

Treasurer—L. A. Babcock, Milton, Wis.
Field Secretary—E. M. Holston, Milton Junction, Wis.

Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

YOUNG PEOPLE'S EXECUTIVE BOARD

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

Corresponding Secretary—Mrs. Frances F. Babcock, 156 Goodale Ave., Battle Creek, Mich.

Field Secretary—E. M. Holston, Milton Junction, Wis.
Treasurer—Elvan H. Clarke, Battle Creek, Mich.

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Editor of Young People's Department of SABBATH RECORDER—Mrs. Ruby Coon Babcock, Battle Creek, Mich.

Junior Superintendent—Miss Elisabeth Kenyon, Ashaway, R. I.

Intermediate Superintendent—Duane Ogden, Salem, W. Va.

ASSOCIATIONAL SECRETARIES

Eastern—Marjorie Burdick, Dunellen, N. J.
Central—Hazel Langworthy, Adams Center, N. Y.

Western—Vida Randolph, Alfred, N. Y.
Northwestern—Doris Holston, Milton Junction, Wis.

Southeastern—Mrs. Clara Beebe, Salemville, Pa.
Southwestern—Miss Fucia Randolph, Fouke, Ark.

Pacific—Miss Alice Baker, 159 W. Date St., Riverside, Cal.

CONFERENCE AUXILIARY FOR LONE SABBATH-KEEPERS

General Field Secretary—G. M. Cottrell, Topeka, Kan.
Assistant Field Secretary—Mrs. Angeline Abbey Allen, Fouke, Ark.

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

Robert B. St. Clair, Chairman, 3446 Mack Avenue, Detroit, Mich.; Carl U. Parker, Chicago, Ill.; E. S. Maxson, Syracuse, N. Y.; George H. Davis, Los Angeles, Cal.; John H. Austin, Westerly, R. I.; D. Nelson Inglis, Milton, Wis.; Holly W. Maxson, West New York, N. J.

THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

For the joint benefit of Salem and Milton Colleges and Alfred University.

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

The Sabbath Recorder

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PLAINFIELD, N. J., APRIL 21, 1924

WHOLE No. 4,129

A Strange and Hopeless View For some time I have wondered at one view presented near the close of a long article on some phase of millennialism, to the effect that efforts to establish the kingdom of God in the world have been practical failures, and that they are destined to fail until Christ comes and destroys all who have not accepted him.

This writer does not hesitate to say that all our mission work looking toward the salvation and betterment of mankind is hopeless work. The gospel efforts in this line for this purpose are being thrown away; for the world is bound to grow worse and worse until the day of its destruction. He thinks that money for missions is being wasted, and the only reason for sending the gospel to the heathen is to hasten its preaching in all the world so Christ can come!

The evident thought of such writers is that we need not hope for the salvation of the world by the gospel of Christ; for, it is too wicked to be saved, and is growing worse continually. It is doomed to destruction just as soon as the gospel shall have been preached in every nation.

It seems that some people would hasten the preaching, not with the hope of its efficacy to save the world, but in order that those doomed to death may have no excuse when the impending cataclysm comes.

Every epidemic, every tragedy of war, every earthquake, every comet, every shower of falling stars for hundreds of years have been heralded as sure signs of the world's immediate doom!

To the SABBATH RECORDER all such pessimistic propaganda stands so squarely against the frank hopefulness of the Bible teaching in Christ, that we can not give it place in our columns. He who gets at the real spirit of the prophets of God, must see that they preached and taught and suffered in confidence that they were helping to bring in the better days of righteousness of which they constantly spoke.

The very essence of the teachings of

Christ and his disciples contained the good news of better days to come by the preaching of the gospel which was the power of God unto salvation. There was the assurance of better times on earth through the winning of men to the Savior, and it seems strange indeed that any man who claims to believe in the gospel of Christ should be so openly skeptical about the value of that gospel to save the world. To pronounce the gospel a failure, and to claim that the world is rapidly and hopelessly deteriorating, and to practically assume that the devil is bound to conquer the Christ so far as the salvation of the world is concerned, is indeed a poor way to inspire men to better things. It seems like a theory of denial and despair rather than an assurance of hope for penitent sinners.

Currents and Eddies There is always something interesting in the on-flowing movement of a river when its waters fill its banks and its currents seem quickened for their journey. This is especially true where rocky river-beds make turbulent the swirling waters as they are retarded by some hidden obstruction in the bottom. Standing one day on one of the bridges that span Rock River at Janesville, Wis., I was impressed by the quick movement of its waters, that seemed boiling and swirling and flecked with patches of white foam, evidently bent on overcoming any hindrance that tended to check its progress. There must be some formidable obstacles underneath the surface to cause such swirls and boilings; but none of them were able to prevent the forward movement of the stream as it hastened on its way to the great "Father of Waters," in the adjoining state. There was a strong, persistent, irresistible movement that nothing seemed able to overcome.

It was like the irresistible movement of public sentiment when the formative thought-power of the multitudes combines in a forward movement for human betterment; a power before which nothing can stand, and which no "scofflaw" can prevent.

There may be disturbing influences—rocks beneath the surface—that ruffle the waters; but the main current holds steadily on its way. A rough riverbed will only give added evidence of life and power to the stream of moral reforms destined to make a better world.

Rock River, on that April day, seemed to me much more alive, more irresistible in its forward movement, because it was fighting the obstacles it had to overcome. The flecks of white foam, stretching away in its quickened current, were eloquent in the story of its successful struggles.

There was, however, another little thing that attracted my attention as I studied the scene. Near the wall of one shore, where the swirl of waters seemed particularly hard and the struggle especially severe, a portion of the stream seemed to withdraw from the main current and to form an independent movement of its own which swayed off toward the shore and soon began to creep up stream. It was interesting to watch this eddy. Signs of life and purpose seemed to depart from it and with a slow, sullen movement it began to creep back up the stream! It hugged the shore closely as if it feared to get back into the on-moving current.

If one ignored the main stream and fixed his eyes upon the eddy alone, he might soon come to believe that it was the main thing. His narrow vision would embrace only the few rods along the margin in which the eddy sulked its way back as if in contempt of the general trend of waters.

A little further observation showed that the water in the eddy did not get anywhere as long as it was in the back current. And it was only when it gave up its own foolish way and once more joined the main current that it took on renewed life and began to contribute to the one great forward movement of the stream.

Again I noticed that only the waters that had been half-hearted in the movement of the river; the waters that had been clinging in a conservative way to the shore with no vital interest in the forward movement, ever found their way into the eddy. They had long been hanging back and dallying along shore where they must have felt the friction from the bank, until at last they were found swinging in the narrow circle that never could get them anywhere!

The main current went steadily on overcoming all obstacles until it formed a part of the great "Father of Waters" which bears on its bosom the commerce of the nation, and carries blessing to all lands. But no one expects such blessings from the eddy so long as it moves the wrong way.

My friends, the stream of human life is much like this river. Obstacles that hinder its progress must be overcome. There are many signs of the struggle in every forward movement. But generation after generation sees some advance. The stream of public sentiment gains force by the very difficulties that confront it. Year by year the current broadens and deepens until slavery is wiped out; until gambling is put under ban; and until the rum power is driven from the earth.

By the great stream of public sentiment moving steadily onward, in the way of righteousness, this old world is to be transformed, righteousness is to win the day, and Christ is to be crowned King.

Let all the young men and women who read this story of currents and eddies, beware of the eddies! The stream to which you belong is bound to win. Every loyal forward-movement man adds something to its conquering power. If you wish to make your life something worth while, seek the broad, far-vision of men who seek to make the present a sure fore-runner of a great future.

Yesterday, Today, Tomorrow These three words by common understanding have come to mean past, present, and future. The three are related by ties that can not be ignored if we are to hope for a better world in which to live. We believe in the possibilities of a better world, the kind of world for which Christ lived and died, the world for which he lives again, and for which he prayed. And he who would help to bring about the glad day so long foretold must give due heed to the lessons of the past, to the duties of the present, and act in view of the future. He must cling to an undying hope for a new and different world, and study well the lessons that come from the world's yesterday.

As we stand today looking toward tomorrow, our first business is to be loyal to the lessons and to heed the light that comes to us from the past. It would be unwise and

sinful to ignore the past. We must build the frame work of a new world upon foundations laid by holy men of old and by the true men of later years who have labored and passed on. It is ours to carry forward the good work which they began. Careful attention to yesterday—a clear-sighted retrospect—should reveal the mistakes and the failures that have hindered the realization of high ideals cherished by the fathers.

Today is only the result of life's yesterday, and what the fathers did was to give us our present, in order that we may live for tomorrow. Sad will it be, if after the labors of years in getting men and women ready for this focal time in the world's work, we should turn back again into the past. The only use we have for the past is to see its lessons, read its warnings, and then it is ours to turn our faces to the future with enlarged power and higher hopes, to go forward in the work of making a better world.

This is the supreme duty of today. If we do it well, tomorrow will take care of itself. Everything for tomorrow depends upon our faithful work in which we have profited by lessons from the past.

If it is folly to ignore the past, it is sinful to betray the future. Everything depends upon our work today. Tomorrow will show the results of both yesterday and today, but with us who are living as the only responsible parties.

We need men for today who really believe in a better world for the following generations. We need men who are loyal to the great and the good of days gone by, and who will faithfully labor to accomplish the work their fathers and the prophets strove to do. Let us have hopeful, optimistic, godly men for these times, who believe in a better future and who are willing to do what their noble fathers would do if they had to meet the responsibilities of today.

I would rather follow men who believe the world is growing better, and who are trying to *make* it better than to follow those who see no hope for the world, who practically pronounce Christianity a failure, and who can see nothing but a pessimistic future ending in a disastrous cataclysm. And I believe that such leaders are safer. They are the hope of the world. Thank God, their number was never greater; and we rejoice that it is rapidly increasing.

Encouraging and Hope Inspiring Echoes From Yesterday

In the RECORDER of March 31, page 389, we gave our readers an editorial from the pen of Rev. N. V. Hull, entitled, "Our Outlook." It was written more than half a century ago, on the occasion of a pilgrimage to the old Seventh Day Baptist shrine in Newport, R. I.

Elder Hull was the one above all others who made the connecting link between the early ministers of our good cause and the older ones of today. On the noted pilgrimage to Newport there were two aged men who had been pastors of the old first church on Barney Street, and with them there was quite a large company of pastors, old and young, from the churches scattered over the land from Rhode Island to what was then the far west. The present editor of the SABBATH RECORDER, then a theological student just beginning his ministry, was with them, and the memories of that Conference and of the Newport meeting have ever been cherished as among the most precious of all the years.

Noble men of strong convictions, loyal to the blessed Sabbath cause; loyal to our schools; loyal to home and foreign missions; loyal to the reform movements of their day, made that meeting one that marked, as Elder Hull said, "an epoch in the history of the Seventh Day Baptist denomination."

From that viewpoint he took the forward look and expressed his hopes for our future as told in the editorial we republished. Many of his words were truly prophetic. As I look back upon conditions of fifty years ago, and turn to those of today, it almost seems as though the aged editor of those years was inspired to write his message regarding our forward movements. He certainly did find inspiration in the record made by the conscientious founders of the Sabbath cause in America. Hear him as he says: "It was the spirit of the martyrs impelling them and the honors of the martyrs should be awarded to them."

GROWN FROM CHILDHOOD TO MANHOOD

After expressing regret that we could not hold all of our own, true to the Sabbath, any more than Israel could hold all of Abraham's children from going into apostasy,—something "too much to expect in view of the weakness of men's faith"—Elder Hull found true courage in the fact that amid almost insurmountable obstacles,

with all the world against us, we had, in spite of our losses, grown to be a people commanding recognition by the Christian world, and "like the child changed to the man, we are now beginning to inquire wherefore we were made."

Think of it! That was more than fifty years ago. It was in the years of young manhood as a denomination, and we had then scarcely begun to plan in earnest for greater and larger work. When I think of matters as they then stood in regard to our missions, and our schools, and the activity of young people, and the work of our women, carefully comparing them with matters as we find them today, I can but feel encouraged. Elder Hull, in view of the interest shown for the work by the Conference of 1873 felt that from that "advanced position we shall never go back because we have been pressed to it by a force dwelling within us." Then, rising to the spirit of the occasion, he exclaimed: "On the other hand we shall certainly go forward."

The spirit of consecration manifested at Newport encouraged him to express "faith in the integrity of our people," and gave him the assurance that "occasion only is required to show them ready for any good work."

Under the prophetic fore-sight of that day, the aged editor felt sure that there was, "within us a vast undeveloped power which only needs to sense the demand for its exercise, and it will be forthcoming. We look to the future of our people as one of great activity."

WHAT DOES IT ALL MEAN FOR US TODAY?

Little good will come from a study of conditions and hopes of fifty years ago, if we fail to fill the present with the activities which such a study naturally suggests. The same optimistic spirit is essential today and that, too, in an enlarged and intensified force in proportion to our greater opportunities and greater abilities which the years have brought us.

Are we still "casting about for our life-work and seeking to fill our place in the vineyard of the Master," and that, too, on an enlarged scale proportionate to the increased blessings which our God has so graciously bestowed upon us?

Fifty years ago the offering of two or three thousand dollars for work by the gen-

eral Missionary Board—a gift of which we were then quite proud—might have been regarded as doing well, for a small people. But such a paltry sum for a whole year in these times would be utterly inadequate for the offerings of a Christian people professing to believe in missions.

This same principle holds true in regard to all our denominational activities of today. Do we still feel "certain that the spirit impelling to this work will not be smothered nor its call unheeded"? Do we still feel—in an enlarged way—"that God in his providence will point out the work to be done and that he will also guide in its performance"? Are we ready to go where he leads? Are we willing to do our best in answer to his call? If so, then with Elder Hull, I too will say: "We shall live and not die."

EDUCATION OF SEVENTH DAY BAPTIST CHILDREN

II

HERMAN D. CLARKE

There is no evading the responsibility of parents for the education of their children. But how can this responsibility be met where parents elect to discharge certain industrial duties that take them away from home all the day and make them so weary that they can not or do not use evenings for this most important duty and privilege? The dull monotony of work interferes with the greater interests of life. It may be that much of this neglect at home is while parents seem to seek the welfare of the race as a whole; and the economic condition of the home has much to do with the character of it. This is a complex matter, but because complex it is not in any way to destroy the unity and sacredness of the home. If there are certain conditions where the family is absolutely obliged to forego many comforts and much absence from home, yet there are many more ways of meeting the most of the responsibility of parents. A home is a sort of tool, says one, the means to the ends of family life.

There is much importance to the work of the Sabbath school and the church service, indeed *great* importance and yet these can not do what the family circle can do. A half hour a week in the class room of the church, an hour from the pulpit, does a mighty work for character; but we are

chiefly what we are by what has touched us every day and hour for many years, and so the family stands potent for character and salvation by means of training.

Most people testify that the sweetest memories of their lives cluster about scenes of family life. So many little things make up the greatest things of life, the greatest influences. Do you think of the looks of home, the yards, the lawns, the trees, flower beds, the bucket in the well, the dinner bell, the fire place, the household pets indoor and out, the brook or river near by, the mill on the corner, the old rocky ledges and bushes, the hill where you "slid down," the orchard, and a thousand places and scenes? Do you ever think of the sunny face of mother while she was putting up your dinner for school, or when on an evening she sang to you while darning your hose, the lullaby, as you were snug in bed? These are means of grace and a part of the religious education. Do parents think of all this while bringing up their children, and so plan to have everything surrounding the home contribute to the future welfare of the boys and girls? How can children be inspired these days to high ideals when the old barn is a ramshackled affair, the house cluttered up with everything, disorder on every hand, old straw stacks about the premises, broken pieces of hardware and farm utensils about the yards, a big slop hole at the front or back door, mother's dress a ragged affair and unclean and father always in soiled overalls and especially ejecting tobacco juice about the premises, or the room blue with smoke from the cigar or clay pipe, an abomination from the devil? What incentive to cleanliness which is something of godliness is there in such surroundings? Is there in such a home or family any object to improve the race, and especially one's own children, and seek the spiritual well-being of human beings? Does a father want a fit son to take his place in the business or profession he has, one strong in body, alert in mind and animated by ideals and just principles? All hope of success is in parenthood. There are exceptions, but this is the rule. The environment is of great importance. I have taken children from slums whose parents were ignorant and immoral and poverty stricken, and placed them on farm homes, in an environment wholesome; and those children have become successful

farmers and successful school teachers and merchants and mechanics, honored and respected.

Again, what of the spiritual values? How many are thinking almost wholly of dollars and cents, high positions in business and professions? What of the training for personal qualities: goodness, purity, love, kindness, affection, character, industry, activity in things related to the eternal. Shall a youth grow up only to lose the thought of home's spiritual benefits and find himself a machine for business and a soul for eternal loss, without best moral character and religious training? If marriage is desirable and children a blessing, they are so only because of the spiritual values we have in mind and the effort we put forth to give them their God-given heritage.

Now we can not give merely formal rules by which to regulate homes, Jesus did not do that. But he *did* make spiritual ideals the foundation of family life, that was the basic idea in his teachings. There is so much from Jesus Christ about the family, and by it he points us to the ideal life in our eternal home.

Do you say that you are "instructing" your children in the way to live? Education is more than instruction. Education is not merely a public school, or learning the catechism, or theories of life. It is not simply memorizing the Bible, though there is very little danger these days of committing too much to memory. Education is the whole life process, an orderly development of your children, the training of powers of thought and action, ability to discern, choose, feel, do. It trains them to know how to live with different people. It directs the process of religious growth, to do and be a religious person, a Christian. It brings out all the virtues, not one at a time, nor any special one, to the neglect of others. It is a growth in spiritual things like the steady growth of a body. The arms do not first develop and then the head and then the vital organs. They all grow together and all the time. So does a religious or spiritual person.

Modern business men of the highest and finest type are not the overseers or taskmasters of their employees. They are their friends and helpers. Co-operation is the "big idea" in modern industry. Team work is the thing that counts.—*Elbert Hubbard.*

THE NEW FORWARD MOVEMENT AND SABBATH STUDY AND PROMOTION

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

STUDENTS FOR THE MINISTRY

For three successive weeks we have presented in this department of the RECORDER pictures which were taken in connection with the launching of our New Forward Movement program. The first cut represented the Seventh Day Baptist Commission as it was constituted in 1919, including the director general of the Forward Movement, Mr. W. H. Ingham. The second showed the faces of the regional directors appointed by Mr. Ingham to aid in inaugurating the movement in their respective sections of the denomination. The third cut was one of a Forward Movement committee in a local church. These cuts were all on file in the RECORDER office, having been used in these pages nearly five years ago. It occurred to us that by reprinting them at this time we might render some possible service to the Forward Movement which closes this year.

Following the backward look which these pictures would naturally suggest, we are presenting a number of faces this week which will just as naturally turn our thoughts toward the future. Among the accomplishments of the last five years none are more significant, or give greater promise of the future success of the denomination, than the number and quality of the young men who have definitely decided for the Christian ministry or for missionary service. Not all these young men whose pictures are herewith presented have made their decision within the last five years, but since several of them have, and since all are at present in preparation for their life service, it seems fitting to present in these pages at this time the faces of twelve young men.

Mr. Hargis and Mr. Wilson have both held pastorates for some time, but Mr. Hargis has just finished his college course, and Mr. Wilson is finishing his first year in college. Doctor Thorngate will sail for China this fall as a medical missionary.

Robert Spicer plans to take a medical course and expects to do Christian service in some field in connection with the practice of that profession. It is expected that one, and possibly both, of those who are teaching this year will be in the seminary next year. Possibly one or two others may go to Alfred this fall.

Eight of these young men are receiving, or have received, financial aid from the denomination. Do we not feel a thrill of pride as we look upon the faces of these young men who are to be among our future leaders; and are we not filled with a holy and hopeful emotion which moves us to a fuller consecration of our lives to our great Leader? For the sake of those who are giving themselves to whole-time Christian service with a high courage and with a lively hope for the future, we all need to sanctify ourselves in order that we may meet their devotion with a life equally consecrated. May the service which we, with them, shall render, be a holy service, and may the streams of influence which go out from us be soul-sustaining. It is such service that the world needs.

We wish to introduce to you at this time twelve of our younger brothers: Osborn, Beebe, Ogden, Thorngate, Hargis, Warren, Babcock, Vincent, Spicer, Hill, Babcock, Wilson. (See pages 496, 497.)

CONFERENCE ON THE LOCAL CHURCH AND PROMOTIONAL WORK

III

The discussion on the theme, "Is it possible to develop plans in accordance with which the local church can be led to apportion itself?" was opened by Rev. Warren H. Denison, superintendent of the Forward Movement of the Christian Church, who said, in substance:

The apportionment plan, with emphasis upon the raising of assigned quotas, may be good as a temporary or emergency measure but is weak as a permanent plan; for

1. Even though it may get more money for a while, it tends to make giving mechanical.

2. It usually taps the minimum capacity for giving rather than the maximum.

3. The motive of pride in meeting a quota, or of fear of not meeting it, is not an adequate motive to sustain a generous interest permanently.

4. High pressure methods do not lay sufficient emphasis on the spiritual values of the church and the spiritual significance of giving. The spiritual side of the local church is paramount

and the church's financial program should minister to this end. The apportionment plan tends to make a church feel its task is done when its quota is raised.

5. The denominational pressure on the pastors should be on their educational work, along missionary and spiritual lines, rather than directly on the budget itself.

6. Instead of high pressure methods under the old apportionment plan, it is better to hold before a congregation the importance of a steady percentage of increase year by year, with systematic teaching of the principles of stewardship. There is no reason why an apportionment should not be suggested but the emphasis should be on a persistent education of the people as to their responsibility.

In the ensuing discussion the following points were emphasized:

a. The Disciples tried a "self-apportionment plan," telling the congregation the whole budget reminding it of its previous record, and urging that it do its best, with at least a fifteen per cent increase. But the extra-budget organizations did set quotas, which, being definitely fixed, seemed more pressing and so put the regular budget at a disadvantage. Some combination of the two plans seems needed. (Miss Trout)

b. The Presbyterians have worked out a "loyalty index" for the denomination and try to hold before each congregation its own standing as to advance in giving, its share for missions as compared with local expenditures, etc. The quota plan should be perfected and democratized, rather than abandoned, and interpreted as an educational and spiritual opportunity. (Mr. Bailey and Mr. Morrell)

c. The promotional secretaries ought to make more effort to "put themselves in the pastor's place and see things through his eyes." The strategy of the denomination should not come from a few board officials, but should come up from the ranks of the pastors. Tell the pastor what the church as a whole is "up against," make him really see the problems, and he will respond. (Mr. McCormick)

The question of the relation of the budget for the women's work to the general budget of the church was raised briefly by Miss Trout, of the United Christian Missionary Society. She pointed out that under the present plan the women's budget is not included in the every member canvass, with the result that the women often make only a partial pledge, on the ground that they will be asked to help meet the women's responsibility later. Under the present plan we do not get a complete record of the giving of the whole family and do not confront the family with its full responsibility. Moreover, the unity of the program of the local church is imperiled, because the women's offerings usually do not clear through the

pastor but go directly to the women's boards. Some feel that if it were otherwise the initiative and sense of responsibility on the part of the women would be weakened. In any case, in the light of the present emphasis on more unified promotion, the relation of the women's budget to the general budget ought to be carefully considered. It was agreed by the conference that this subject should be placed on the agenda of the next meeting for full discussion.

Dayton, Ohio,
February 17-19, 1924.

ECHOES FROM THE ANTI-SALOON LEAGUE CONVENTION

A. L. DAVIS

IX

HONORABLE WILLIAM JENNINGS BRYAN, OF
MIAMI, FLORIDA

The closing night of the great convention was a very impressive one. As Governor Pinchot closed his address, the applause he received was tremendous. Just as this was subsiding, Mr. Bryan was seen coming down the aisle toward the platform and the applause that burst forth was even more tumultuous. He took his place beside Governor Pinchot, and the audience arose cheering them again and again.

When quiet was finally restored, Mr. Bryan, pleasantly referring to Governor Pinchot's work as a law-enforcing governor, said: "I deserve more credit for my temperance work than does Governor Pinchot." He said it reminded him of the debate between two boys on the question: "Resolved that the sun is more important than the moon." The boy upholding the negative said: "The moon is more important than the sun because the sun shines in the day time when you don't need it, and the moon shines at night when you do need it." "The governor has been talking to Republicans that don't need it, while I have been talking to Democrats that do need it." "People tell me," said he, "that my party is a whiskey party, and it makes me mad—mad, because they are so unkind as to say such a thing to me,—and mad, because I know it is so."

But he declared his party, after all, had a pretty good record. He called attention to the fact that the first prohibition amendment (referring to the District of Colum-

bia) was enacted by a Democratic Congress; that the Eighteenth Amendment was signed by a Democratic President; that the first four southern states to ratify were Democratic states; and that the first four northern states to ratify were Democratic states.

He challenged the oft repeated declaration that "prohibition was put over." Ohio he declared had voted on prohibition seven times. The wets won the first time by 84,000, the second time by 55,000 majority, the third time by 1,000 majority. The fourth time the dries won by a majority of 25,000, the second time by a majority of 41,000, when they gave the "boys a chance." Then they had a grand referendum and the dries won by a majority of 200,000. Then they voted on "light wines and beers" and the dries won by 187,000. He said, "They tell us that women voted the last time. Yes, and they will vote the next time, too."

"I shall not be satisfied," said Mr. Bryan, "until every minister declares from his pulpit that he is a total abstainer, until every college president and teacher shall make such a declaration before his students. I believe the time has come when the President of this nation should rise up and protect the homes of the nation, and tell other nations that they can not protect by their flags conspiracy against the laws of the United States. Changes in international relations, call for a corresponding change in international law. If the three-mile limit is not sufficient the limit should be moved back to twelve miles, and if twelve miles is not sufficient the limit should be moved back until the distance is sufficient."

"No wet speaker ever cursed the saloon until they were out of business."

HON. FRANK B. WILLIS, U. S. SENATOR FOR OHIO

The convention was scheduled to close with Mr. Byran's address, but Senator Willis, who had been one of the speakers at Calvary Baptist church, Sunday afternoon and was known to be in the audience, was called to the platform for a short address. After paying an eloquent tribute to Mr. Byran he said: "I challenge any party, if they want to nominate a wet man, or write a wet plank in their platform to try it. We will give them the worst 'licking' they ever got.

"It is up to the dry forces to keep on

with the fight. Ten million men, women and children working in mill factories, thank God for the Eighteenth Amendment. They appeal to us to carry on."

In closing he said: "In the name of little children who have food because of the Eighteenth Amendment; in the name of homes made warm because of the Eighteenth Amendment; in the name of mothers who have shelter, and warmth, and comfort, because of the Eighteenth Amendment; in the name of the dead who have given themselves to defend our homes and enforce the law—in the name of all these I join with you to fight this curse to the bitter end."

"MILL YARD" CHURCH

The ordinary work of the church continues to go along steadily. The attendance at the services has continued to be good. Rev. W. Winston Haines has acted as pulpit supply on special occasions, and his sermons have always been highly appreciated by all.

The church has to mourn the loss of one of its most useful and energetic members, Deacon Joseph Nicholls. He was laid to rest at East Finchley Cemetery on Thursday, February 21. Rev. W. Winston Haines conducted the funeral service. See obituary notice.

We continue to receive very encouraging reports from our churches and missionaries abroad.—*The Sabbath Observer.*

JUST FOR TONIGHT

JOHN PHILO TROWBRIDGE

I'm thinking not of some long year,
Or some far widening space,
But only of the night that's here,
And this small quiet place
Where, on my narrow bed I lie,
As I must do when I shall die.

"Just for tonight," that's all I ask
From out heaven's boundless store
Whence every blessing, every task
Like raindrops downward pour
To meet the earth in God's great plan,
And bring refreshment unto man.

"Just for tonight"—the here and now.
Let me but find my place,
Let me to fervent efforts bow,
And run my daily race;
Then I can toil with saint or seer
In any place,—through every year.

Plainfield, N. J.

MISSIONS

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

SEVENTH DAY BAPTISTS LITTLE KNOWN

Very few people, comparatively speaking, know about Seventh Day Baptists. The other day the writer was traveling with a man who is employed as field engineer for a large corporation handling engines. During the several days we were together he asked me what denomination I represented. I told him and tried to explain our beliefs and policies. He said he had never heard of Seventh Day Baptists before. This was not because he was an ignorant man nor because he had not traveled. He was well posted, his work had caused him to travel about a good deal, and he had sufficient skill to make it profitable for his company to send him to Trinidad to see what was the matter with one of their engines; but he had never heard of Seventh Day Baptists. He had told me he lived in a certain western state, and I asked him if he had ever been to a certain village, which I named and in which we have a large church. He replied that he had and that it was only forty miles from his home; but he did not know that the village was blessed with a Seventh Day Baptist church. Many times, particularly in the last three years, have I found men who had never heard of Seventh Day Baptists.

Often have people embraced the Sabbath from their own study and not known where to turn because they did not know that such a people as we are, exists. Others have learned of us through encyclopedias and Bible dictionaries, and it is reported that one party first learned about Seventh Day Baptists through the catalog of a mail order house.

I shall not attempt to discuss at this time the reasons for this state of affairs; but I do want to raise the question: Is it not about time that Seventh Day Baptists made themselves known? If we possess something worth having, is it not our duty to let people know about it and give it to all the world? One way to do this is to establish live Seventh Day Baptist churches over all

the earth. With God's help we can do this if we consecrate ourselves to the work. To found and maintain many and strong churches lies at the very heart of our tasks.

I should not say the above without saying, also, that this state of affairs is not wholly the fault of Seventh Day Baptists. Nevertheless the problem is ours.

CHINA MOVES FORWARD IN EDUCATIONAL LINES

Under the above caption, the Newark, N. J., *Evening News* of March 31, ult., has an editorial containing the following:

"An American educator, who has been in China for a decade, recently spent a year in the United States 'brushing up' before returning to his scholastic work in the far East. Here are a few words just received from him:

"Education in China is a very uncertain affair. Just as you think you have the latest wrinkle you wake up to find that you are the last one in the race. It is wonderful what the Chinese themselves have done in the last two or three years. They have revolutionized their whole educational system, revised the latest tests of the West to meet Chinese conditions, are now attempting to put into practice the Dalton system of education, and have adopted the junior and senior high school system. What the West has accomplished during years have been adopted and developed and improved by the Chinese in just two or three years. They are revising their written language. You will get a true picture of China's language if you go back to the Middle Ages, when the people spoke one language and all the literary work was done in Latin. The Chinese, in their attempts to bring their country up to the level of the other nations of the world, have practically revised their language in a day. When I went to America on my furlough the old system was still in vogue. The school books were all written in the literary language, as intelligible to the ordinary Chinese as Latin to the average American. Well, here we are today with all our text books in the spoken language, the old literary style practically given up, and the schools being rated by intelligence tests, etc."

The writer of this editorial was Mr. Silas W. Niles, a son of Rev. Doctor Niles, for many years a well known pastor of one of the prominent churches of Hornell, N. Y. Mr. Niles has a sister who is one of the best known medical missionaries in China, and the letter from which the foregoing quotation is made is his nephew's. Mr. Niles, himself, by the way, worked in the office of the SABBATH RECORDER, at Alfred, more than forty years ago.

To Seventh Day Baptists, the real point of interest in this communication is the rapidity of progress which the Chinese

themselves are making in education, and the bearing which it has upon our own school work in China, and the course that we need to pursue in the premises. It will be remembered that at one time Seventh Day Baptists had a line of elementary and secondary schools extending from New England to the central part of the middle West—Hopkinton Academy; Plainfield and New Market Seminaries; Shiloh, West Union, Walworth, and Albion Academies, not to mention DeRuyter Institute and other schools—which, in a comparatively short time, were supplanted by public schools or other interests.

The question now arises as to just how far into the future we should plan to project our educational work. If the absence of a year from China on the part of a skilled educator shows so much change, what would five, ten, twenty-five, or fifty years show? When we are contemplating the investment, anew, of capital funds in our schools in China, this question should receive all due consideration, and our plans be made accordingly.

CORLISS F. RANDOLPH.

Newark, N. J.

LETTER FROM DOCTOR PALMBORG

DEAR RECORDER READERS:

My appointed time for writing is already three weeks in the past, but I think I will write anyway, as I understand I am not the only one who falls behind, and my letter may come at a vacant time. This is the last day of grace before beginning teaching of the nurses after the China New Year holidays, and it is also a cold rainy morning, with no Chinese patients so far, and I feel in the mood to write, so I will use the splendid opportunity!

I was not especially busy three weeks ago; but we were having some extra meetings for the church, a week of prayer, as it were; also friends from Shanghai, some of our own missionaries and others, were visiting us, and as it was a sort of vacation time, I let myself down and rested a little, with a good deal of benefit. E-ling was also at home, which was very pleasant.

Right in the midst of that work of meetings and company, however, I was suddenly called away to Shanghai to help out one of our Lieu-oo church members, who had just

made great changes in her family arrangements at my suggestion, finding a position for her son and daughter-in-law where they would have Christian influences. The daughter-in-law suddenly developed a serious disease and died, upsetting all the arrangements as well as causing great sorrow, and the mother felt I was the one person to whom she could turn for help; so I went and Miss Burdick and another old friend who were visiting us went back with me, and the visit was finished up at our mission there. I felt that a good many things were accomplished in one way or another that would work out for the good of the kingdom, even if it did take me away from our meetings here. The latter I think, were of great benefit to the church. Recently a woman and her young daughter have asked for admission into the church, over which I am pleased. The older woman was one of my first real friends in Lieu-oo, being very kind to me when I first came here, and I have talked with her many a time about the gospel and urged her to accept Christ. The last time I talked with her on the subject was when I found she was deliberately influencing one of our Christian young women, for wrong, and I told her what I thought of her, and also reminded her how many times I had tried to save her. I also told her that now I had talked to her about it for the last time, and if she wanted to be a Christian now, she would have to make the move herself. She and the young woman were both shocked into thought, as I hoped they would be, and since then I suspect that the latter's influence has been on them for good. They both knew that I spoke in sorrow, and not in anger, so were not angry with me, and now they want to be Christians. I hope it is a real seeking of Christ.

These days Doctor Crandall is very anxious about a serious tuberculosis case she has in the hospital, who has been having severe hemorrhages from the lungs. Yesterday I made a flying trip to Shanghai for medicine and supplies. I left here at half past seven in the morning, had two hours in Shanghai to do business, and arrived back at the hospital just at noon! That was one and one-half hours less than it used to take us to make the trip one way, to say nothing of getting anything done!

As I am writing there is a dear little

curly-headed girl of three or a little over, playing happily with her toys in the room. She is a little Russian girl whom I brought from Shanghai to care for till her poor mother, one of the Russian refugees in Shanghai, can get on her feet financially. The father has not been heard from since he was taken by the Bolsheviks three years ago. There are also three boys in the family. Our ladies of the Girls' Boarding School have helped the family a great deal, and I thought I could help best this way. For a few days she was pretty homesick, amongst strangers who could not understand her. But she is very bright, is learning English and Chinese, is the pet of everyone, and is very little trouble. She also acts as a rejuvenator to this old lady! So the benefit comes both ways.

Yesterday I took into the hospital a poor man whose arm and hand had been so severely burned that the latter was quite dead and gangrenous. I separated the black hand from the arm and if it heals well he may still have some use of his arm. It happened through drinking wine. He was drunk and going home at night with a lantern, fell in a drunken stupor, and the lantern caught fire and burnt him thus before he knew it. This sad case will be a good illustration to use in urging people to let wine alone. Even some of our Christians are quite fond of it.

I am so glad that our own dear Seventh Day people at home have always been in the front ranks of those fighting the drink and other evils. I do pray that they may always be found there. Lately I have been so grieved over the popularity of the game called "Ma Jong" in America. I have heard that it has even invaded the ranks of our own church; how far I do not know. I am sure if you dear people realize that it is the great gambling game in China, and that gambling is the greatest Chinese evil, just now raging worse than ever, ruining hundreds of thousands financially, ruining their health because of lack of sleep, taking up almost the whole time of many thousands who should be usefully employed—if you realized this, and what a menace it means to America, one of the devil's own schemes for wrecking manhood and womanhood, you would surely fight against it in every possible way, rather than allowing yourselves to be taken in its toils! Can

you not see also how difficult it makes it for us to have any influence against it, even amongst our own church members, when they know that many companies are growing rich, just by the making and sale to America, of their chief gambling tools, the bamboo and ivory "Ma Jong" sets?

Praying that you will all help us by your example and influence, to fight this and all other evils, I am,

Your friend and sister,

ROSA PALMBORG.

Lieu-oo, Ku, China, March 4, 1924.

**AMERICAN SABBATH TRACT SOCIETY—
TREASURER'S REPORT**

For the Quarter Ending March 31, 1924

F. J. HUBBARD, Treasurer,
In account with the
AMERICAN SABBATH TRACT SOCIETY

To balance on hand January 1, 1924:
Cash, General Fund\$1,138 02
Cash, Denominational Building Fund 1,127 31
Cash, Maintenance Fund 1,467 41
Cash reserved for Near East Relief 5 00
\$ 3,737 74

To cash received since as follows:
GENERAL FUND
Contributions to General Fund:
January\$ 27 00
February 681 81
March 993 27
\$1,702 08

Collections:
January 13 85
Income from invested funds:
January\$1,861 94
February 44 51
March 62 50
1,968 95

Publishing house receipts:
RECORDER\$2,027 74
Helping Hand 176 60
Junior Graded Lessons... 57 05
Intermediate Graded Lessons 13 65
Outside Sabbath School Board publications ... 9 40
Calendars 194 60
Tract depository 19 45
Seventh Day Baptist History No. 1 10 00
Seventh Day Baptist Hymns and Songs .. 20
2,508 69

Contributions toward Jamaica investigation:
January\$ 8 50
February 5 00
13 50
Contributions toward debt:
January 5 00
Interest on equipment notes 345 00
6,557 07

DENOMINATIONAL BUILDING FUND
Contributions:
January\$ 90 00
February 767 83
March 1,100 08
1,957 91

Income:
February\$ 11 88
March 7 19
19 07
Refund from Public Service Corp. 55 00
2,031 98

MAINTENANCE FUND
Rent, publishing house\$ 600 00
Income:
Interest on bank balances 3 96
603 96

Contributions to Marie Jansz:	
January	\$25 00
Life Memberships:	
January	\$ 25 00
March	25 00
	50 00
	\$13,005 75

Cr.

By cash paid out as follows:

GENERAL FUND

Sabbath reform work:

G. Velthuysen, Holland—"De Booschapper"	\$ 150 00
T. L. M. Spencer, Georgetown, British Guiana—"Gospel Herald"	25 00
Mill Yard Church, London	25 00
A. J. C. Bond, Special Sabbath Reform Worker:	
Salary	\$275 00
Stenographic work, etc.	12 17
	287 17
	\$ 487 17

Publishing house expenses:

RECORDER	\$3,093 12
Helping Hand	798 61
Junior Graded Lessons	320 55
Outside Sabbath School Board publications	62 41
Calendars	170 65
Tract Society printing:	
Folders, 1923-4 committees	\$ 10 84
Proportion of Year Book cost	119 76
Postage	20 00
	150 60
	4,595 94

Miscellaneous:

Payment account indebtedness	\$ 500 00
President's expenses:	
Stenographic work	\$ 10 20
Stamped envelopes	4 50
	14 70
Secretary—W. D. Burdick:	
Salary	\$ 93 75
Clerical assistance	22 00
Traveling expenses, etc.	5 45
	121 20
Life Annuity Payments	413 28
Interest on loan	38 00
Balance account one-half expenses Jamaica trip	36 81
W. L. Burdick, advance account expenses Georgetown trip	150 00
	1,273 99

DENOMINATIONAL BUILDING FUND

Payment account loan from Permanent Fund	\$2,500 00
Interest on same	62 50
	2,562 50

MAINTENANCE FUND

Coal	\$ 72 54
Work on lawn	28 50
Care of furnace, etc.	85 15
	186 19

Transfer of Life Memberships to savings account	50 00
Contributions to Marie Jansz	25 00
Contributions to Near East Relief	5 00
	\$ 9,185 79

By balance on hand:

Cash, General Fund	\$1,337 99
Cash, Denominational Building Fund	596 79
Cash, Maintenance Fund	1,885 18
	\$3,819 96
	\$13,005 75

E. & O. E.
Plainfield, N. J.,
March 31, 1924.

F. J. HUBBARD,
Treasurer.

Total indebtedness (loans) General Fund \$4,300 00
Examined and compared with books and vouchers, and found correct.

O. B. WHITFORD,
Auditor.

April 13, 1924.

DENOMINATIONAL BUILDING FUND

March 31, 1924

Dr.

To total contributions and income to January 1, 1924, less loss on sale of Liberty Bonds	\$52,767 72
To contributions and income, third quarter	1,976 98
	\$54,744 70
To loan from Permanent Fund, less amount repaid to date	7,000 00
	\$61,744 70

Cr.

By cost of site, and of building, as per last annual report	\$60,755 41
Less refund of one-fifth of cost of installing power	55 00
	\$60,700 41
By interest on loan since July 1, 1923	447 50
	\$61,147 91
By balance, cash on hand	596 79
	\$61,744 70

DENOMINATIONAL BUILDING—MAINTENANCE ACCOUNT

March 31, 1924

Dr.

To balance on hand, January 1, 1924	\$1,467 41
To rent, publishing house	600 00
To income, interest on bank balances	3 96
	\$2,071 37

Cr.

By care of furnace, etc.	\$ 85 15
By work on lawn	28 50
By coal	72 54
	186 19
By cash on hand	1,885 18
	\$2,071 37

HEROES OF THE FAITH

Several years ago the late David E. Titworth prepared a series of lantern slide pictures and a manuscript lecture which was called "Heroes of the Faith." This lecture was given and the pictures were shown in several of the churches of the denomination. When the pictures were turned over to the Woman's Board for use and for safe keeping the manuscript of the lecture was missing, and as yet no trace of it has been discovered. The lecture contained valuable information in regard to the pictures, and without this data the showing of the pictures has but little interest. This paragraph is written to enlist the *help* of everybody who has in any way had anything to do with these pictures and the lecture at any time. Will you please take the time to make inquiries, and search in the hidden corners of closets, book-cases, packing boxes, in churches and parsonages and private houses, in order that this manuscript may be brought to light. Any information leading to its discovery will be greatly appreciated by several people, among them, yours truly,

EDWIN SHAW.

Milton, Wis.

EDUCATION SOCIETY'S PAGE

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

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

EDUCATION FOR THE NEW DAY

(Inaugural address delivered by President Titsworth of Washington College, April 11, 1924.)

Never, until I sat down to frame my thoughts for this address, had I fully sensed why the ancients used to begin their poetic and dramatic efforts with an appeal to the Muses. In these days when life clamors in such a confusion of tongues as out-Babels Babel, I find it regrettable that these divine creatures, these Muses, hide themselves so successfully in musty mythologies tucked away in odd corners of libraries.

The writer of an inaugural address should be visited alike by the Muses of Philosophy, of Poetry, of Humor, of Common Sense. Every college president should own his Pegasus, that steed whom the ancient Greeks outfitted with legs for business on the hard earth and with wings for soaring in the vasty blue above, for Pegasus symbolizes fitly an ideal combination of powers which the pragmatic would expect the educator to possess—fact-born thought and God-given imagination. The educator is accused by the Philistine, i. e., by the man on the street, with having no touch with facts, and by the ultra-modern intellectual with having no imagination. It's a hard world, my masters, for us poor educators.

Colleges are built of bricks and dreams. You, our honored guests and friends, have come here today to look at our bricks and listen to our dreams. The foundations of this old college were laid down in the hopes of educational pioneers of one hundred forty-two years ago, its superstructure has arisen by the substantial thought of the

intervening generations, and its destiny rests with the creative imagination of those who shall love and serve it.

We have not invited you to Chestertown and to this building to launch before this worthy assembly some world-shaking ideas on education. We have brought you here to talk over some family matters ordinary, yet, I believe, interesting to all concerned with education.

Secretary Hughes pertinently remarked some weeks ago that what we needed in the United States was not more law enactment but more law enforcement. In religion we languish, not so much for the discovery of new truth, as for a quickened realization of the commonplace. So, too, in education. I am, therefore, imploring whatever muses there be to help me to say, not something startling, but something which may vitalize a few ideas, thread-bare enough to some educators, but all too little appreciated by some of the rest of us.

If we Americans are after all only a nation of sixth-graders taught by tenth graders, it would appear that many of us need a living acquaintance with some of the fundamental verities, with some of the despised commonplaces, of the gospel of education. A casual but open-minded reading of the morning paper will convince you that we need put into our hearts some of the things that may have been for quite some time in our heads.

Israel Zangwill petulantly asserted the other day that Americans are the best half-educated people in the world. President Butler says he thinks Mr. Zangwill put the fraction high. If, Dr. Butler goes on to say, we measure our education, not by moneys expended, nor by number of pupils enrolled, nor by the splendor of our school buildings, but by "those surer evidences of education which are marked by correctness and precision in the use of Mother tongue, by refined and gentle manners which are the expression of fixed habits of thought and action, by the power and habit of reflection and the use of scientific method in the approach to new problems of public and personal import, or by the power of intellectual and moral"—and I should like to add, spiritual—"growth, then it may well be doubted whether the results are quite so flattering. . . . Great waves of unreasoning feeling sweep from time to time over

our people and burst into storms that are sometimes comic, sometimes pathetic, sometimes tragic."

If these assertions are true there still remains room for at least one more discussion of some of the alleged platitudes of education.

Judged by the multiplicity of definitions education possesses as many forms as old Proteus, the Greek god who changed himself at will into beast, bird, or fish. *Quod homines, tot sententiae* holds true in education. There are about as many opinions as there are folks, or periods of history, or national tempers. Medieval times held a knowledge of the classics to be education. The hard-headed colonial Yankee was educated if he could read, write, and handle his multiplication tables. German higher education aims chiefly to extend the borders of knowledge. The English ideal before the war was mainly culture and refinement. None of these educational aims, however, quite satisfies the contemporary American. Why not?

The answer lies largely with our times and our temper.

The time, I do not need to remind you, is one of confusion. Old motives are crumbling; new ones springing up. The situation in the church—strife between the old and new—symbolizes fairly well the situation in many departments of human interest where men are either trying to hold on to the old or to gain a footing in the new. The manners of our grandmothers are not the manners of our daughters. A sturdy new generation, sprung sometimes from the humblest classes, is demanding its place in the sun and driving the older generation from its supposedly secure intrenchment. Bumptious youth scoffs at the ideas and ideals of its elders. Our cities, huge agglomerations of human beings and of stone and steel, have made supremely acute and given totally new aspects to man's problem of living in peace and justice with his fellow-man. Einstein's theory of relativity has come in to shake our faith in the immutability of natural law. New truth is being daily discovered which is changing man's conception of matter and of the universe. The old yields grudgingly, the new struts about boastfully. An intellectual, social, and spiritual hurricane has been and is still raging, which in some quarters is setting the world a-wry. Many bewildered

folk are repeating Pilate's question, "What is truth?" Where are the anchors that used to hold safely? How shall men brace themselves against the storm?

It is, to be sure, a time of infinite anxiety but likewise a time of infinite promise. We are standing, it seems to me, on the threshold of another Renaissance which suggests, in its effervescence of emotion, its spiritual unease and aspiration, its ebullition of youth, its intellectual vigor, its frequent shifting of the center of social gravity, its augmented control over the forces of nature, its bold adventure and surprising discovery, that first Renaissance of some five hundred years ago. Then Magellan plowed the oceans to circumnavigate the globe: today Major Martin plows the air in his round-the-world flight. The first Renaissance, likewise a period of confusion and of tumultuous rebirth, nevertheless, produced untold riches for the life of men because they came finally to harness and use the new powers then released.

Is the present exuberance of spirits of our race to be but a Roman candle in history which pops into the sight of men, dazzles them an instant with its brilliance and then is dissipated into the immensities of the universe? Living today has all the thrills, the dangers, and the possibilities of breaking in a spirited colt. We must spend no time decrying the age: we must get busy to harness and control its splendid energy.

What is the use of education? My answer is suggested in what I have just said and in President Butler's remark, quoted a few minutes ago, about the storms of passion which sweep our country that are sometimes comic, sometimes pathetic, sometimes tragic. In education lie the possibilities of turning confusion into order. Our American education must be of such a character as to give us the control of all our individual and national powers—a control guided by a keen intelligence and abundant good will, a control that is expressive, not repressive: creative, forth-putting, not destructive and back-pulling.

For a moment let us examine three theories of education which have possessed the minds of men.

There is first what I call the "cold-storage" theory of education. It exalts the training of the memory, prides itself in its store of encyclopediac information. He is

educated who has read widely, traveled much, witnessed dramatic events and remembered about everything. How we envy him! Yet many folks, popularly called educated, have, after all, only put the raw materials of knowledge away in cold storage. Miserlike they have withdrawn their hoard from the channels of production and heaped them up to satisfy their own rage of possession. No theory of general education which results mainly in cultivating a love of storing away facts for private enjoyment can ever satisfy us. Such learning easily becomes pedantry and we Americans have little patience with it.

Faust lamented, as you remember, his useless learning.

"I've studied now Philosophy
And Jurisprudence, Medicine,—
And even, alas! Theology.—
From end to end, with labor keen;
And here, poor fool! with all my lore
I stand, no wiser than before."

I am here reminded of a much less classic illustration of the futility of certain things which superficially look like accomplishment.

Maria had been lecturing 'Rastus for spending his money on the merry-go-round. "Rastus, you good-fer-nothin' niggah; you spends a dollah and rides roun' and roun' an' then you gets off raht wheah you got on at."

Like the merry-go-round, pedantry gets us nowhere. The "cold storage" theory does not satisfy our age and need.

Distantly related to the "cold storage" theory is the "culture theory, according to which the aim of education is to smooth off the rough edges of humanity, give us perfect mastery of our bearing, provide us with refinement of manner and of soul. It seeks to make of barbarians polished gentlefolk. It aims to furnish us with an appreciation of the great and beautiful things; it opens our eyes to some of the miracles of the universe, and develops intellectual interest in many sides of life, particularly of the past. It inculcates the desire and presupposes some leisure to understand and enjoy books, music, painting, nature, the world of history. This type of education strives to build and beautify personality, to lift folks from the world of petty interests to one of magnificent vistas. It attempts to get them to look at themselves and their surrounding *sub specie aeternitatis*, from the angle of the universal life.

Although this type of education, latterly too much neglected, possesses substantial merit, it shows decided defects. In so far as it stresses mere being exclusive of acting, it does not satisfy American needs. Too often the products of this education have been suited to the hot-house rather than to the rough-and-tumble of life. We today want an education, not for the gentleman of leisure, but for the gentleman who works.

This brings me to a more appropriate kind of education, that for achievement. When Mary Crawford, in Jane Austen's *Mansfield Park*, cried, "I am not born to sit still and do nothing!" she voiced one hundred years ago the passion of the moderns which has become the germ of the third theory, the transformation theory. Education, say the proponents of this idea, consists in learning to do, to make, to create, to transform.

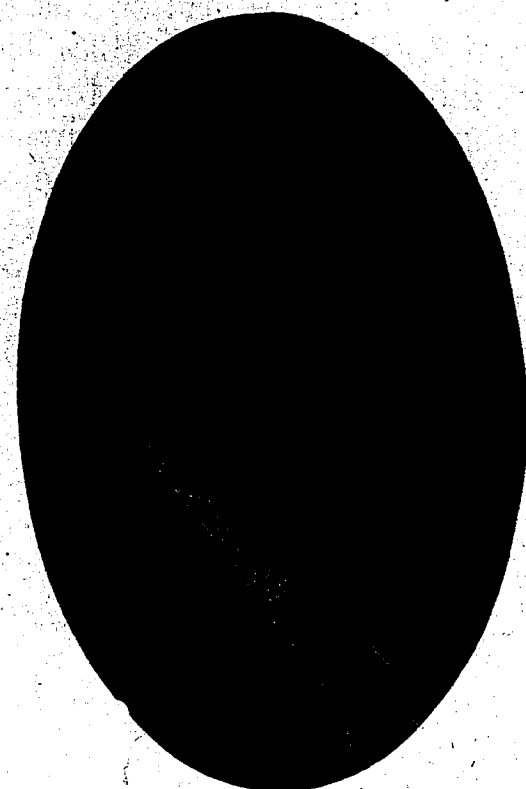
America and the world just now require an education that shall produce, not spectators satisfied to remain on the grandstand and be amused at the spectacle of life, but players on fire to get into the game. We need education that will develop men who can transform politics into patriotism, who can conquer the great disease scourges of the globe, who can build up and prosper on a run-down farm, who can create what we need but do not possess.

To my thinking, the "transformation" theory of education, including the best of the other two theories, can satisfy our practical American mind and our native idealism. To be a doer, a creator, a transformer, a man must know some sets of facts to the bottom; he must be also a reliable interpreter of those facts. Also he must indubitably possess much of the bigness of personality which the "culture" theory stresses. A foundation sunk deep in knowledge, a rich background of living human experience derived from past and present, from the near and the far, and an ambition like that of the crusaders of old, makes the transformers which every community and the nation so grievously need.

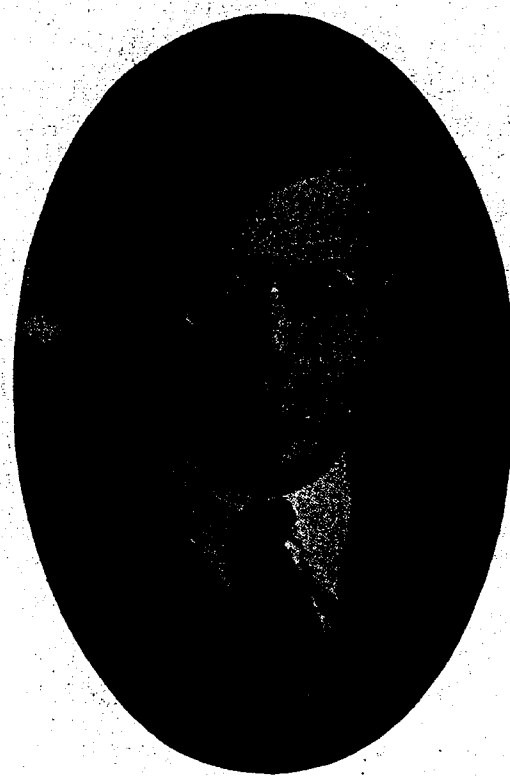
This type of education will give us the control I spoke of some minutes ago—a control guided by intelligence and motivated by good will. If our American colleges can produce such results, there will be realized the potentialities for good in the dawning

(Continued on page 498)

SEVENTH DAY BAPTIST MINISTERIAL STUDENTS, 1924



LESTER G. OSBORN
A. B., University of California,
1923
First Year Alfred Theological
Seminary
Student Pastor Friendship
Church



CLIFFORD A. BEEBE
A. B., Alfred College, 1922
Pastor Fouke Church, 1922-23
First Year Alfred Theological
Seminary



S. DUANE OGDEN
A. B., Salem College, 1923
First Year Alfred Theological
Seminary
Student Supply Hartsville
Church



ALBERT BABCOCK
A. B., Milton College, 1923
Teacher Nebraska Public
Schools



EZRA WAYNE VINCENT
Senior in Milton College



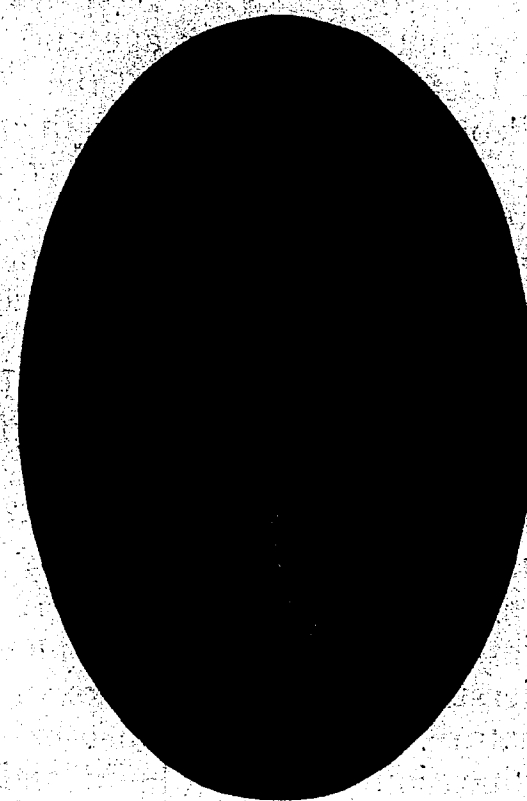
ROBERT SPICER
Junior in Alfred College



GEORGE THORNGATE
A. B., Milton College, 1916
M. D., Western Reserve
University, 1923
Missionary-Elect to China



GERALD D. HARGIS
A. B., Milton College, 1923
Pastor First Genesee Church



HURLEY S. WARREN
A. B., Salem College, 1923
Teacher Salem Public Schools



CARROLL L. HILL
Junior in Milton College



OSCAR T. BABCOCK
Junior in Milton College



VERNEY A. WILSON
Freshman in Howard College
(Baptist)
Birmingham, Ala.

(Continued from page 495)

Renaissance; this period of burning anxiety will mark an advance in human history. Such control will help us to bring order out of the clashing interests, conflicting ideas, and confusion of the present and set the whole into a new and satisfying pattern. Education which brings about such control will develop as its choicest product the Christian citizen.

Aye, but what is a citizen? A question not so very different from the famous, "Who is my neighbor?" A good citizen must be honest with himself and others. He must house, clothe, and feed his family. He must pay his debts. He must be a good neighbor. He must be a diligent and intelligent worker in his own profession or business. He must pay taxes without too much grumbling; he must vote, hold office when his turn comes; and he must build up his community through the quality of his business and through loyalty to his fellows.

The purpose of a liberal college, such as Washington, differing from the purpose of a law school, agricultural college, school of medicine and other vocational and professional schools, is to train men, not for specialized tasks but toward an understanding of, and participation in human living as a whole. All the duties and privileges enumerated just now, every man shares with every other man irrespective of business, profession, calling, creed, or nationality. These are the qualities which a liberal education should stimulate. It is not therefore, an affair of developing first of all the merchant, or the philosopher or the preacher, but of producing a man who shall later sell or think or preach, as the case may be.

I like to think of Washington as a college for producing creative citizens, dynamic men and women. I should like to tell you, our friends and honored guests, the points we are trying to stress in this venerable institution of learning.

1. Work. We do not wish as students on this campus men and women looking for the soft cushions of the earth. We want our students to learn to grapple diligently with their problems, to stay by them until they are mastered, and to know the thrill of real achievement. We do not want them to work for the sake of working but to work for the sake of learning how to accomplish results.

2. Honor. A number of student generations have heard preached from this platform the gospel of honor—honor in work, honor in athletics, honor in examinations, honor in the relation of man to man. Washington College can not afford to set before its students any other than the highest standard of honor. Here we hold honor must characterize student and instructor alike.

3. Intelligence. We believe in scholarship. We believe that a college exists primarily to develop every man's intellectual powers to their highest potentiality. We hold, too, that every normal man has a right to enjoy living in the thrilling universe of the intellect, of the sublime and dynamic world-ideas that have wooed men to progress. We believe, furthermore, that we have the responsibility of showing how intellect should ripen into intelligence and how it must bear fruit in the practical conduct of life.

Personally I feel that the instructors in the small college should sense their responsibility to be "popularizers of knowledge," in the best sense. They should be keen in their appreciation of the pioneer work being done in library and laboratory in their own particular fields and capable of "selling"—I apologize for the term—this knowledge to their students, yes and to eager men and women outside college halls, to the end that the discoveries and thoughts of original scholars may become the quicker the possession of the common folk.

4. Personality. We believe that before a student can become a creative citizen he must be something. He must possess that complex of qualities which we rather vaguely denominate personality. This term includes refinement, sympathy, enthusiasm, force, high purpose, with more than a dash of personal charm. We want to turn out here, not nonentities, but men and women who can make their contribution to their community by what they are.

5. Religion. While Washington College belongs to no sect and commits itself to no dogma, it holds that an education which trains intellect and pertinacity without bringing the emotions to feel the tug of that greatest of loyalties—love to the Father of all men—is at best an incomplete affair and at worst a dangerous one. It is only that education which is sweetened and strengthened by religion that can produce creative citizenship.

If you will bear with me a moment more, I should like to carry a short step further my conception of the mission of Washington College. I have already described to you what I mean by creative citizenship and I have enumerated just now the fundamentals of that citizenship which Washington is stressing. I should like to add that I believe we here in this Eastern Shore College should strive to inspire the larger part of our boys and girls with the wish to invest their transforming creative, college-trained energies in the life, not of the city, but of the small town and of the country. Maryland, like other states largely rural, finds too much of its energy and potential leadership drained off into the large centers. Although the college is sometimes charged with alienating the affections of young folks from the country, the causes for the city-drift lie much deeper and into them I have neither the disposition nor the time to enter here.

True, it is, however, that the same qualities of creative citizenship which enable a man to hold his own in the city are equally necessary in town or open country. Whenever you find a run-down farm, a wretched store, a dead school, a dreary pulpit, men and women starving for the fine things of life, you will discover that some or many of the fundamentals of character and citizenship are lacking.

Have colleges like Washington no responsibility to make country life more attractive, more abundant? It is not a matter of introducing into the curriculum a course or two of agriculture, but of instilling into boys and girls the fundamentals of all right living and of inspiring our students to become country dwellers. The farm, the country home, the country school, the country store, the country printing office, the country pulpit are all issuing a challenge now-a-days to ambitious men and women who aspire to become transforming, creative citizens in this far-flung country of ours.

As president of a college interested in citizenship which bears the honored name of George Washington, I can not close this address any more appropriately than by quoting his prayer, which some of you have seen in the archives of the Washington Memorial Chapel at Valley Forge, Pa.

Almighty God: We make our earnest prayer that thou wilt keep the United States in thy holy protection; that thou wilt incline the hearts of the citizens to cultivate a spirit of subordination

and obedience to government; and entertain a brotherly affection and love for one another and for their fellow citizens of the United States at large.

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

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

DEACON JOSEPH NICHOLLS

After a short illness, Deacon Joseph Nicholls was called to his rest on Sunday, February 17, 1924, at the age of seventy-seven years. He was born at Ilmington, a small village in Warwickshire, November 26, 1847, but he was brought up in Birmingham.

His father died when he was two years old. His mother, a Christian, believed the Jews were right as regards the Sabbath. She died when he was eighteen, and he went to London, a gold-beater by trade. He married at the age of twenty-one, and lived regardless of religion till he was thirty-four. He signed the pledge and became a believer in the Friends' Mission in Bunhill Fields.

While a teacher at the said mission, finally becoming a member, he visited various denominations and the Salvation Army, and engaged in "slum work." He was baptized by Missionary Osborne at Praed Street Baptist Chapel in 1888. In 1893, he heard the Sabbath advocated, and became deeply interested; like the Bereans he "searched the Scriptures," and in the same year became a Sabbath keeper, uniting with the "Church of God" at Holloway. In 1908, becoming acquainted with the late Colonel Richardson, he began attending the "Mill Yard" Seventh Day Baptist Church. He and his second wife joined "Mill Yard" Church in 1911, and he was ordained deacon by Rev. W. D. Wilcox, October 7, 1912.

He was for thirty-one years a Sabbath keeper. He was a Bible student, and had a thorough grip of God's Word, and was always ready to give an answer of the hope that was in him. He will be greatly missed by all who knew him. -*The Sabbath Observer*.

Rev. W. Winston Haines conducted the funeral service February 21, 1924, and interment was made in East Finchley Cemetery.

WOMAN'S WORK

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

OF SONG AND PRAYER

"Those who pray seldom sing."
—From a recent poem.

They seldom sing who have no will to pray.
—The rose is curved so delicately right,
The symbol of all love and all delight,
The Hand that framed it can not go astray;
Nor can the Heart that planned it lose the way
Of tenderness and power. God will not slight
A flower of song uplifted to his sight;
And who without him can be wise or gay

Their singing goes no further than the lip
Who seek no wider beauty. Shall the soul
Rest only in its own song's ecstasy,
And scorn an infinite companionship?
They will love best who touch the highest
goal,
And find the secret source of minstrelsy.
Marion Couthouy Smith, in *The Catholic World* (New York).

BE A DISCRIMINATING DIAGNOSTICIAN

"A good practitioner, but an awfully poor diagnostician," said someone of a certain physician. "If his patients don't die before he discovers what is the matter with them he'll most likely cure them."

That is the case with many missionary workers. The reason we lose so many cases is because our diagnosis is "difficulty" when it should be "opportunity." The treatment that will kill in one malady will cure in another.

TYPICAL CASES

CASE 1.—Symptoms: Congregation divided into two factions. Constantly fight each other. Great bitterness.

Diagnosis: Apparently a peculiar difficulty. In reality an unusual opportunity.

Treatment: The only hope is to get both factions under such a heavy mutual responsibility that only their combined strength can lift it. Undertake the support of a missionary. If this does not engage all the fighting energies, take two missionaries or a whole mission station. Make a survey to discover the need for community service. Put everybody to work. The fact that two factions will fight each other is a hopeful sign. They have fighting blood, and if

anyone is alert to lead them to a proper battleground and enlist them in a worthwhile task they will do valiant service.

CASE No. 2.—Symptoms: Women intensely interested in clubs and civic affairs. No interest in missions.

Diagnosis: Do not mistake this for a peculiar difficulty. It is generally prevalent in many sections. Close diagnosis pronounces it an unusual opportunity.

Prescription: Women who are working in clubs and civic affairs are women who do things. They will not give their time to a missionary society that is not doing things. Study carefully the program and leadership of your society. Counsel with your consecrated club women as to plans that will enlist the women you want to reach. Assign big tasks to women of big capabilities.

CASE No. 3. Symptoms: "Only a few people in our church will work. We have to count on the faithful few for everything."

Diagnosis: Clear case of opportunity for enlisting more workers.

Prescription: By rotation of officers, train various women to do various types of service. Study all available talent and put it to work. Avoid "glittering generalities" in asking for service. A woman who will never give a second thought to the implied request: "We do so long to have you work in our Missionary Society, may give specific response to "Will you get twenty-five girls to sing at the next meeting? Have them dressed in Red Cross uniform and ask them to sing the 'Crusade of Compassion Hymn.'" Make your meetings depend on as many people as possible. Learn as a leader never to do anything you can train anyone else to do. It's easier to do things oneself than to train others, but prophetic leadership trains its successors.

CASE No. 4. Symptoms: "No men interested in missions in our church. Only women in mission study classes."

Diagnosis: Exceptional opportunity to enlist men.

Prescription: Begin with a discussion group. Get the best man to be had, to conduct it. Any of the new mission study books will furnish basis of discussion. Hold meetings at church or some home, or downtown at a club or hall. Serve lunch or supper so that men can come to class directly from their work.

CASE No. 5. Symptoms: Only one woman will lead in prayer.

Diagnosis: Opportunity to train others.

Prescription: Prepare program of prayer as carefully as you do program of study. Have chairman in charge who outlines the things for which your society should pray definitely. Ask women to pray for specific things. If necessary, write words of prayer for them. After they grow accustomed to the sound of their own voices they will phrase their own prayers. Give to every member a list of objects of special prayer for the month. Circulate literature on prayer.

CASE No. 6. Symptoms: Lack of knowledge of world missions. No interest in work of any other boards. Positive ignorance of general home and foreign mission work.

Diagnosis: Opportunity to circulate up-to-date interdenominational missionary magazine.

Prescription: Circulate freely the *Missionary Review of the World*. Give from five to fifteen minutes to a good speaker to present it at every conference and convention. List it in your missionary literature announcements. Require it in your standards of efficiency in mission study or reading circles. Subscribe for it for all your home and foreign missionaries. Rapid and continued improvement is sure to follow this treatment, strengthening the heart action of any denomination or congregation.

CASE No. 7. Symptoms: Members of missionary society are listless in the spring. Do not attend meetings.

Diagnosis: Opportunity for especially inviting spring plans.

Prescription: The following used by an Evangelical Church in Cleveland, Ohio, was very effective.

SPRING FLOWER MEETING of the

WOMAN'S MISSIONARY SOCIETY

on

Monday Evening, May 1, 7.30 P. M.

at

CALVARY CHURCH

A Chart and Dramatized Program will be rendered by the Dorcas Circle. The Dorcas Glee Club will sing. The Annual Election will be held. Every Active and Associate Member is invited and will receive a SPRING FLOWER BOUQUET

"This invitation was sent to every member or prospective member a week or two in advance. On the morning of that lovely May Day a group of the younger women who had recently joined the society, and who drive their own cars, drove out to the farm and woods of one of our members to gather a variety of flowers and great branches of blossoming trees to beautify the assembly room. We arranged about two hundred bouquets of flowers and put them in baskets to float in the water of the spring by the old rustic spring-house while we ate our picnic lunch in a lovely woodsy spot near where Garfield used to live and practice speaking in his father's woods.

"That night there were a hundred and twenty-five at the meeting instead of the usual thirty or thirty-five. Toward the end of the program we called an intermission and a group of six women presented the bouquets which they carried in pretty sand-wich baskets. When we began the meeting the weary look which proclaims the advent of spring housecleaning days was in the eyes of the women. It was all gone when the beautiful spring blossoms brightened the entire room.

"Three other groups gave the program. Four in costume, gave monologues, four spoke from home-made charts, and the Glee Club composed of members of the society sang. About forty members had some part in the meeting."—Mrs. W. L. Naumann.

CASE No. 8. Symptoms: Dozens of women shut in because of illness, or detained by business or domestic obligations from attending regular missionary meetings.

Diagnosis: The symptoms have discouraged many leaders who are convinced they have a case of "peculiar difficulties." In reality there is a great opportunity.

Prescription: Start an Extension Department for all those who can not attend the meetings. Duties of extension members should be to pray for the work, to read letters or literature sent them regularly and to make regular offerings. In the Methodist Episcopal Church the eleven branches of the Women's Foreign Missionary Society have about 40,000 extension members who support thirty-three missionaries.—*Missionary Review of the World*.

WORKER'S EXCHANGE

Battle Creek, Mich.

Among the activities of the Battle Creek Ladies' Aid in the past few months your readers may be interested in these:

In December we held a sale of food and fancy work for the benefit of the Girls' School in Shanghai, netting about forty-five dollars. Mrs. D. K. Howard offered us the use of her tea-room for the sale, a courtesy deeply appreciated by the society.

At our regular meeting in January we had the pleasure of listening to an informal talk by Doctor R. A. Welch, a missionary from the interior of China. Doctor Welch has a rather unusual collection of articles illustrating different phases of Chinese life and these were greatly enjoyed by those present.

At the February meeting the women of the housekeeping department of the sanitarium annex were our invited guests. A pleasing program of readings and music and a talk by Chaplain Kelly were presented and refreshments were served. This affair was a happy thought of Mrs. Wardner's, who, during her illness in the annex, has come to have a deep appreciation of and sympathy for these faithful workers "off stage."

On March 6 our society joined in the service of the Day of Prayer for Missions. The meeting was held in the recreation rooms of the First Congregational church, ten societies being represented. The attendance and spirit seemed unusually good. The talks were informing and encouraging, the prayers earnest. After community singing of "America the Beautiful," a social hour gave opportunity to renew old acquaintances and form new ones. At six-thirty all adjourned to the dining room where two hundred twenty-five women sat down to a bounteous co-operative supper, and while all remained at the tables the evening's program was given. Mrs. I. O. Tappan sang "The Living God" and "Sweet Story of Old." Rev. Mr. Sims, a missionary from New Mexico told of his work among the Indians there, giving some very encouraging facts regarding their eagerness to learn of the "white man's God." Mrs. C. E. Stewart, spoke on "Our Greatest Need," which she summed up as "Vision and individually consecrated lives." And

the meeting closed by singing "Blest be the tie that binds."

We are glad to report a slight improvement in the health of Mrs. Wardner and Mrs. Tappan, which we hope will continue and be more marked. Miss Helen Libby, who recently joined our ranks and who has been in a serious condition, is also much improved in health. Mrs. Fifield, who had the misfortune to fracture her left arm, has regained the use of that member; so we hope that all are now on the up-grade. We miss Mrs. Kelly who has done such efficient work for years as chairman of the relief committee, but truly hope that our loss will prove her gain, and we feel sure that she will find many opportunities for service wherever she may be. Your correspondent is reminded of a phrase Mrs. Kelly often uses, "Keep on keeping on." That is what we, as a society, desire to do, overcoming discouragement and doing "with our might what our hands find to do."

MARY V. EVANS,
Press Committee.

61 Hill Street, Battle Creek, Mich.,
March 30, 1924.

If I wished to be a lawyer, I would study the Bible. If I wished to be a business man, I would study the Bible. If I wished to be a diplomat, I would study the Bible. If I wished to be an editor—above all if I wished to be a reporter or correspondent—I would study the Bible. If I wished to be no more than a modern politician, clever, resourceful and adroit, I would study the Bible.

And statesmanship without intimate knowledge of the Bible is an absurdity—it is a contradiction in terms.

If I were a laborer with my hands, if I were a tiller of the soil, the Bible would be still more essential to my every mental, spiritual and even physical need. For it teaches to cast out envy and hatred, proclaims the nobility of toil and declares that the only way upward is through the joy of superior achievement and the beatitude of utmost intelligent effort. "Whatsoever thy hand findeth to do, do it with all thy might." No scientific fact demonstrated by Huxley was ever truer than his assertion that "the Bible is the Magna Charta of the poor and the oppressed."—*Hon. Albert T. Beveridge.*

YOUNG PEOPLE'S WORK

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

A CHRISTIAN AT HOME

MRS. HAROLD STILLMAN
Christian Endeavor Topic for Sabbath Day,
May 10, 1924

DAILY READINGS

Sunday—Marks of a Christian (Gal. 5: 22-26)
Monday—A worthy home life (Eph. 4: 1-6)
Tuesday—Christian tenderness (Eph. 4: 29-32)
Wednesday—Tempered tempers (James 3: 1-18)
Thursday—Christian youth (Luke 2: 41-52)
Friday—Home sense (1 Peter 5: 5-11)
Sabbath Day—Being a Christian in the home
(Eph. 6: 1-4; Luke 2: 41-52) (Mother's Day)

If one is anxious to follow the teaching of the Master, if he truly and earnestly desires to become like Jesus, he will find his greatest opportunity in home life. Here he lays the foundation on which the structure of his Christian life will stand four square, or, under stress of durance, will crumble, or fall with a crash, perhaps destroying the faith of others.

That old saying, "Home, the place where one is treated the best and acts the worst," may not be true; but isn't it in the home that we are most often tempted to be lax in Christian practice? If we want to be practical in our Christian life, let us begin right here. If we are continually failing after repeatedly promising ourselves that we would not, let us sit down and think the matter over in a business-like way.

What is the cause? Why am I not able to meet conditions successfully? How much do I want the victory? What sacrifice am I willing to make to that end?

"Count it all joy, my brethren, when ye fall into manifold temptations; knowing that the proving of your faith worketh patience. And let patience have its perfect work."

In speaking of the Master's self-restraint, Harry Emerson Fosdick says: "The safety of the Master in the presence of temptation lay in his complete and positive devotion to his mission: there was no unoccupied room in his soul where evil could find a home; he knew what Dr. Chalmers called, 'The explosive power of a new affection.' When

Ulysses passed the Isle of Sirens, he had himself tied to the mast and had his ears stopped with wax, that he might not hear the sirens singing—a picture of many a man's pitiful attempts after negative goodness. But when Orpheus passed the Isle of Sirens, he sat on the deck, indifferent, for he too was a musician and could make melody so much more beautiful than the sirens that their alluring songs were to him discords. Such is the Master's life of positive goodness, so full, so glad, so triumphant, that it conquered sin by surpassing it."

To most of us the greatest home influence has been that of our parents, so as this is Mother's Day, let us do honor to her whose faith, love, and sacrifice have been such a power for good in our lives.

It is said of the "down and outers" converted at the Jerry McAuley Mission, the records show there has never been a man saved who did not confess he had a good mother. Man may wander far and deep, but if in his memory there is stored the vision of a Christian home, the chances are, he will eventually find his way back.

How sweet 'tis to sit neath a fond father's smile,
And the cares of a mother to soothe and beguile!
Let others delight mid new pleasures to roam,
But give me, oh, give me, the pleasures of home!
Home! Home! sweet, sweet home!
There's no place like home, there's no place like home.

Pueblo, Colo.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

I have always remembered an experience I had when only a small boy. I knew a family consisting of a father, mother, and five children. The mother was a God-fearing woman, a wonderful Christian, whose influence was felt, not only in her home, but also in the entire community. She trained her children in the Christian life, and if any of them are not Christians now, it is not her fault. The father was an ungodly man, and a drunkard. He did not provide for his family as he should, and so the conditions in the home were very unpleasant for the mother. She had to struggle against poverty and drunkenness. But in spite of all these conditions, she would gather the children together every morning and have family worship.

I happened to be in the home one morning during this family worship. The mother read a chapter from the Bible, then they knelt down and each child offered a prayer. The youngest, who was about my age, and was my chum, was really too young to say an original prayer, but he repeated the Lord's Prayer when his turn came. I can not remember anything that was said, for I was too young to really understand what the service meant, but it made an impression on my mind which I have never forgotten.

A short time after this the mother died, leaving a baby only a few days old. Her death was a terrible shock to her family, for it seemed as if she was taken when they needed her most. It was not long after her death that the father gave his heart to Christ and became a pillar in his church. I do not know whether the children are Christians or not, but I am sure that their lives would be very different if they had not had a mother who taught them to pray.

What an influence a Christian father and mother have in the home. I thank God every day that I have such parents, and I am trying to live as I know they wish me to live. This verse, of my own composition, expresses my feelings:

"Mother!" O how sweet the name!
Through all the years she's ever the same,
In all life's trials, she's at our side,
Ready to comfort, whate'er betide.

INTERMEDIATE TOPIC

Being a Christian in the home. Eph. 6: 1-4; Luke 2: 19, 52.

JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

For the topic for May 10 print this motto on the board with a frame around it as if it were really hanging on a wall in your home—"Christ is the head of this house, the unseen guest at every meal, the silent listener to every conversation." Point out that if our homes are to be really happy we must have Christ as our guide and pattern. Besides this other things go to make up a happy home. For this part of the lesson, have the juniors use their Bibles and have a race on finding the verses, then they are

to study them until they know what they mean, and the first one may stand and tell what each verse means. How can we make the home happy? By being pleasant (Prov. 15: 1); by doing kind deeds (Prov. 31: 20); by thoughtful work (Prov. 31: 15-19); by being patient (Eccl. 7: 8); by being peaceful (Matt. 12: 25); by being pure (1 Tim. 5: 22—last part); by loving (Prov. 15: 17); by being contented (Exod. 20: 17); by hospitality (Heb. 13: 2); by being industrious (Prov. 31: 27).

Auntie Rutt says: If I were on the information committee, I'd try to give each week, a live Christian Endeavor item from the *Christian Endeavor World*, and an item of denominational news from the SABBATH RECORDER.

CHRISTIAN ENDEAVOR NEWS NOTES

ASHAWAY, R. I.—The Christian endeavorers are making a canvass for RECORDER subscriptions, new and renewals. They would like a report from every RECORDER reader as to the number of pages read. This will help them in the denominational contest. They have secured twenty-two renewals and five new subscriptions, with a total of over four thousand points.

During the first half of our Conference year the missionary committee conducted a mission reading contest with the girls on one side and the boys on the other. Three home and three foreign books were used. The girls won by a bare margin of two points and the boys gave them a social in honor of their victory. "*The Child and America's Future*" was completed in March. Summaries of the chapters were given by six endeavorers at the regular Christian Endeavor meetings. The foreign book, "*Japan on the Upward Trail*," has been ordered and a class formed for its study. Our budget for the year is \$125, which is practically all subscribed. Over one-half of our Forward Movement apportionment, \$17.50, has been paid.

The Junior Christian Endeavor society has already filled Me-ling's (our little Chinese girl) shoe with \$10 in dimes, and are now trying hard to fill it the second time. Our society is the second in the denomination to fill the shoe. As a means of earning their dimes they held a poverty "ball" social

in the parish house. Instead of bringing refreshments they brought dimes and sacrificed their "eats." After a fine business meeting, several different "ball" games were played. They are writing stories about Japan and the Japanese as a result of a mission study class recently held. "*Little Journeys to Japan*" and "*The Honorable Japanese Fan*" were the books studied. The five charts of the Bible Gems have been memorized as well as birthday, smile and sunbeam songs. The motion song, "What Does the Big Clock Say to You?" is well under way.

The Intermediate Christian Endeavor society is now engaged in a mission reading contest. They are also doing some RECORDER reading. In February they held a social in the parish house, to which the senior society was invited. They served delightful refreshments and proved themselves to be ideal entertainers.—*The Ashaway (R. I.) Messenger*.

DETROIT, MICH.—Woodward Christian yielded the laurel wreath on attendance to Seventh Day Baptists last conference night.

Seventh Day Baptist: Enrollment, 15; present, 14, and pastor; visitors, 2; percentage, 93 per cent.

Woodward Christian: Enrollment, 63; present, 55, pastor and wife; visitors, 3; percentage, 87 per cent.—*Detroit Christian Endeavor News*.

DEACON SAMUEL D. BOND

Samuel Davis Bond, fourth child of Richard and Lydia M. Davis Bond was born at Roanoke, W. Va., October 8, 1847, and died at his home at Roanoke, March 16, 1924, at the age of seventy-six years, five months and eight days.

November 1, 1868 he was married to Jane C. Bird, and to them were born six children: William R., Emma Kelley, Mary Alice Duncan, Belle Hickman, Iva Tuning, and Janet who died in early childhood. Those remaining to mourn their loss, besides the wife are Doctor William Bond, of Newlonton, Mrs. Ivy Tuning, McDonald, Pa., nineteen grandchildren, six great grandchildren, and his brothers and sisters: John C., Salem; Edward, Orlando, Lloyd, Claremore, Okla.; Elizabeth Sophronia Bond, and F. Lee Bond, of Roanoke, and half brothers and sisters: Lilly Estelle Bee, Thomas

Everett, Roanoke; Genevieve Gay Gribble, Akron, Ohio, and Emory Alonzo, of Roanoke, with many nephews, neices and other near relatives and friends.

In early manhood he became a Christian and united with the Lost Creek Seventh Day Baptist Church. When the Roanoke Seventh Day Baptist Church was organized, January 20, 1872, he became a constituent member and was elected one of its deacons, being ordained on the day following with Elder Jacob Davis preaching the ordination sermon. Of this church he continued a faithful member and worker in private and official capacity, one who was ever interested in its highest welfare. He was deeply interested in the young people and wanted them to do what was right. Many live today who will bear testimony to the encouragement he gave them in life.

In 1882 Deacon Bond received his diploma from the Cincinnati Medical College. For more than thirty years he successfully practiced medicine in his home community, and the road was never too muddy or the night too dark for him to make his visits to those in need of his professional care and skill.

For eleven years Deacon Bond has been helpless from a stroke of paralysis. The untiring care of his devoted companion made his failing years under this burden of disease as comfortable as possible. At the last he dropped peacefully asleep.

A good man has gone from us. We may mourn his death as we miss him from the home, the church and community. But more than that do we rejoice in the life he lived.

Funeral services were conducted by his pastor, H. C. Van Horn, who brought words of comfort from Joshua 3: 16.

H. C. V. H.

A great enterprise of the early future will be building railways in South America, Asia and Africa. In each of those continents are now vast areas of rich land that can be exploited only when the railways come. In the United States there are on the average eighty-three miles of railway to every thousand square miles. In Europe there are only sixty-two miles of railway to every thousand square miles, in South America only seven, in Asia only four, and in Africa only three.—*Youth's Companion*.

CHILDREN'S PAGE

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

JESUS IN THE HOME

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,
May 3, 1924

DAILY READINGS

Sunday—Jesus in a happy home (John 2: 1-11)
Monday—In a sad home (John 11: 32-36)
Tuesday—Unbelief in the home (John 7: 2-9)
Wednesday—In Zacchaeus' home (Luke 19: 1-10)
Thursday—In Peter's house (Matt. 8: 14, 15)
Friday—Jesus, the homeless (Matt. 8: 18-20)
Sabbath Day—Topic: Jesus in the home of his friends (Luke 10: 38-42—Consecration meeting.)

MRS. W. D. BURDICK

Former Seventh Day Baptist Junior
Superintendent

As you read the daily readings, think about what Jesus did in the different homes mentioned. Notice that he was thoughtful, sympathetic, and helpful in every way. He entered into the home life of his friends with sympathy, enjoying with them their feasts; helping them out in difficulties; weeping with them in their sorrows; healing their sick ones; and, best of all, forgiving them their sins and bringing them salvation.

In one of the homes he said, "For the Son of man is come to seek and to save that which was lost."

If you should put it all in one statement, you would say, "He seemed to be always thinking of his friends and their needs." If they were sad, he brought them comfort; if glad he increased their joy. What a wonderful example in friendship for us to follow!

I wonder if Junior boys and girls are always as thoughtful as they should be about what they do in the homes of their friends. Do you know that you can make yourself a very welcome visitor, or you can make yourself the opposite, in the homes of your friends?

Every home has its plans and customs, and so far as you can do so, you should fit yourself into the home in such a way as to

cause the least trouble, or change, in these plans. You should be thoughtful, and do your part to make the visit a pleasant one. If there are sick people, or old people in the home, just remember that they like to be noticed by boys and girls, and a cheery word or a smile from you, will help to brighten their lives.

When your friend has a task to do, don't look disappointed, but lend a helping hand and make it easy for your friend. Your part is to help, not hinder.

Katie had two girl friends who often visited her. One day Katie's mother said, "I like to have Jean come to see you, but, somehow, Sarah is not so pleasant to have around; and I'm wondering how my girl acts when she is in their homes."

Katie was surprised and said, "Why, mother, I like both of the girls so much. What is the difference between them?"

After a moment's thought, her mother said, "I'll tell you. Jean tries to be as little trouble as possible; she helps with the work; she keeps her own things picked up; she is ready when mealtime comes; she is as happy helping you with the dishes as she is playing some game with you. She notices how the house is run and tries to fit in."

"Sarah leaves her things where she drops them, on the table, or on the chairs. When I ask you to do something, she says, 'O dear! have you got to work? I wish you didn't have to.' Then she is continually wishing you could go somewhere with her, and shows a constant feeling of discontent with everything. I am always tired after one of her visits, but Jean is like one of the family."

Katie thought soberly for several minutes, then said, "I never thought about it before, mother, but I can see now that the way to be a good visitor in your friend's home, is to forget that you are a visitor, and do your part as you do at home."

"In other words," said mother, "forget yourself and *think about others.*"

Of course the Junior boys and girls have all written their "Review of the Book of Esther," but don't forget that they must be mailed before May 5. Just one more week!

R. M. C.

WHEN THE BIRDS COME NORTH AGAIN

Oh, every year hath its winter,
And every year hath its rain;
But a day is always coming
When the birds come north again.

When new leaves swell in the forest,
And grass springs green on the plain,
And the alder's vein turns crimson—
And the birds come north again.

Oh, every heart hath its sorrow,
And every heart hath its pain;
But a day is always coming
When the birds come north again.

'Tis the sweetest thing to remember,
If courage be on the wane,
When the cold, dark days are over—
When the birds come north again.
—Ella Higginson, in *Every Other Sunday.*

A STRANGE FRIENDSHIP

Sometimes a fox and a dog will start up a strange friendship with each other. On my grandfather's farm in Cornwall there once lived a dog named Curly. He was a cow-dog by profession, but fondly fancied himself to be a hunting-dog and a courser, although he could run just about fast enough to catch woodchucks, which are almost too fat and round to run at all. Curly's duties were to bring the cows down late every afternoon from the upland pastures. The rest of the day he had to himself. Every Sabbath he would go to meeting, trot sedately up the main aisle, and lie down in the family pew throughout the sermon.

One Sabbath morning in June while on the way to church with the rest of the family Curly spied at the crest of Cream Hill a red fox circling around a big woodchuck in the middle of a field. The old chuck was pivoting and clattering his big front teeth as he faced his enemy bravely. At the sight of these two thieves Curly forgot entirely what day it was, and with a tremendous volley of barks sprang over the fence, and rushed at the fox, while the woodchuck waddled thankfully into the nearest stone wall. Round and round the lot they went, the fox keeping just ahead of Curly, who was running at top speed. Before long the latter, entirely winded, had to stop and rest, whereupon the fox stopped too, and sat down close beside him. As soon as Curly got his breath, he rushed at the fox again, and once more they scoured the lot

until Curly was too tired to run any more, and reluctantly returned to the family, who had been watching the performance from the big four-seated wagon. As Curly dragged himself over the wall and lay down by the roadside to rest with his tongue hanging out, there was a rattling of stones, and there on the wall stood the fox looking down at him. When he saw the wagonful of people he went off like a flash across the pasture.

All the rest of that day Curly seemed to be in a thoughtful mood; and the next morning he trotted up the hill to the pasture where he had met the fox, jumped up on the stone wall, and barked as if to challenge that fox to come out on a week-day when Curly could really let himself out. Suddenly from the farther side of the lot came a faint yapping bark, and in a minute the fox appeared, leaping and curvetting over the ground. Curly jumped down, and lumbered after him, and the hunt was on again.

The fox would keep teasingly just ahead of Curly. Sometimes he would stop entirely; and, as the dog rushed at him open-mouthed, would spring to one side, give him a nip on the flank, and skim off down the field like a swallow. When the dog sat down to rest, the fox sat down too a few feet away; and, if ever a fox grinned, that one did. It ended at last in Curly's giving the fox a tremendous barking and going home to attend to more important business. As he went away, the fox scrambled up on the wall, and watched him off.

The next day Curly was back again, and so it went on all summer. Whenever Curly had any spare time, he went fox-hunting, firmly convinced that some day he would catch that fox. If for any reason he did not appear, the fox would climb up on the wall and bark until he came.

One crisp day in late September Curly went to the pasture and barked as usual, but no fox answered. All over the field he trotted, disconsolate, for really he had learned to think a great deal of that teasing fox. The next day he came, and the next; and every day that fall until snow flew he would travel to the Half Moon Lot and bark; but his playmate never came again.—*Selected.*

THE RADIO-DEAR-ME

ALICE CAMERON

"Come and hear the radio! Sunday afternoon at Rainy-Day Nook.

"Jack and Jean."

Every boy and girl who lived near Jack and Jean received one of these invitations printed in colored crayons. How excited they all were. They had not known before that Jack and Jean had a radio.

When Sunday came, it was rainy. But the attic, which was called "Rainy-Day Nook," seemed very cozy to the boys and girls who gathered there. An old green drape hid the radio from sight, and the audience sat on trunks, and cracked butter-nuts with a hammer while they waited.

"All ready, ladies and gentlemen," cried Jack in a very grown-up voice. "We will first of all tune in for a concert."

Soon the guests could hear orchestra music, and then a sweet voice sang. My, but it was fine! After that a very loud and squeaky voice was heard.

"News of the week," it announced; then it went on.

After the first few words, the guests sat staring at one another, their faces very red.

"Emily Wilkes is too bossy," said the voice. "She spoiled our games on Monday, and she does it often."

"Oh, dear, me," cried Emily.

"Norman Caner doesn't play fair, and Elizabeth Smith is mean to her little sister when she has to take care of her," went on the voice.

"Oh, dear me," mumbled Elizabeth and Norman, as they looked at each other.

"Jean Roberts forgets to feed her pets, and Jack Roberts is a grudger. He hates to share his candy."

Dick Kummer shuffled his feet as he heard his name called.

"Dick Kummer is getting to be a bully," called the voice.

"Oh, dear me," sighed Dick.

Suddenly the guests all jumped up and rushed over to the radio and pulled off the curtain. There they found only a phonograph, and behind that Jack Roberts, shouting through a megaphone.

At first the boys and girls were angry with Jack, but finally they saw the joke of it all.

"You know every word is true," cried

Jack, laughing at the excitement he had caused. "Why is it any worse when you hear it?"

"You told on your own self and your sister," spoke up Dick.

"Sure. That was only fair. Let's have another concert next week, and someone else can tell all our good deeds."

"I hope they will take all the afternoon to tell," laughed Emily. "I think we should call this the Radi-o-dear-me!"

CAT-A-LOGS

Once upon a time a lady was very sick and had to be taken to the hospital. She had to leave at home, her two pet cats, one a great big fellow and the other a tiny little kitten. After she had gone, these two pets were very lonesome and wanted their mistress to come home. One night they overheard the members of the family talking about the daily letters they were sending to the sick one. The two cats drew themselves apart into a corner and talked the matter over: they too, would write to their dear mistress and tell her how much they wanted her. The two letters as received by the hospital patient are given below as I am sure you children will be glad to see how well cats can write letters.

MY DEAR MISTRESS:

Though I am only a very little kitten, yet my heart is very big, and there's been an awful emptiness there ever since you went away. I play around and run away quite often, but a kitten just has to do something to take away the misery that is inside. One day not long after you went away, I was just desperately naughty, and when those boys who live near us were out in the road, why I just went there too and lay down in the middle of the road. Pretty soon, along came that "girl who has so many kitties at her house," and she grabbed me and brought me home and shut me in the house. I didn't thank her for doing it; but I got over my mad when I saw that speckled dog come up the hill and right up our street and across our lawn. Buster is pretty good to me these days, for I think he is sorry for me because I am so very little. But when he taunts me 'cause he says there isn't much of me, I tell him, that he should watch me run. Quaker comes over to play with me almost every day. Quaker wants to go to school and wants me to go too, but I tell him I know enough, except one thing, and that is—when you are coming back to your

Own precious, beautifullest *Baby*.

MADAM MISTRESS:

As usual, I am given second place to that little snippety fluff of fur, you are pleased to call "Baby." Far be it from one so old, so wise, so dignified to be jealous. Leave it to certain little

beasts with more fur on the outside of their heads than brains inside, to not only want the best of everything, but most, or all of it. But I would not demean myself to speak slightly of any cat creature.

For your sake, my sweet Mistress, I have taken very good care of "Baby" and have tried to see that she did nothing which would besmirch the good name of our affluent family. (That new word I heard the teacher use the other day, and I am trying to copy his style of writing and speaking. Perhaps you have already noticed it.)

It has seemed very dull and tame here lately, but the disposition of everyone seems to be very tender, caused no doubt, by their lonesomeness for you. My own eyes are oft o'ercast with a misty film of tears, and I wander about our domains with a stately, solemn tread, with a countenance of melancholy but benign mein. But I think when I see you coming home, in spite of all my dignity, I shall turn a backward summersault for joy. In the meantime you may trust me to be always,

Purringly and yowlingly your

BUSTER.

P. S. That beautiful tall, dark lady who is taking such good care of us while you are gone, held me one half hour on her lap the other night. I think you will be glad.

R. L. P. & R. M. C.

"The jeweler showed the customer an eight-day clock, which he explained would run eight days without winding.

"For the love of Mike," the customer exclaimed, 'how long would she run if you wound her?'"

HOME NEWS

ALFRED STATION, N. Y.—We would not have you think that we are doing nothing but celebrate; and yet we would mention a few celebrations. Early in March Rev. Ira Lee Cottrell was seventy-eight years old. He holds his membership with the First Alfred Church, but for a few years has been living near the Second Alfred Church, where he used to be pastor. About thirty near neighbors came in to spend the evening in music, conversation, and games. He also received many postal cards and a check from a couple whom he had married on his birthday thirty years ago. It is a pleasure to have him here in his later life, where he so endeared himself to so many in the days of his intellectual and physical vigor.

February 11 is the birthday of the pastor and of Mrs. Fred Millard, and also the wedding anniversary of Mr. and Mrs. Millard and of Mr. and Mrs. Leonard Claire. So that evening the Millards and the Claires met at the parsonage for a good visit, not

knowing that the Berea class had planned a celebration. Therefore the Berea class invited a large company to the home of the Claires the next evening.

About a week later it was our delight to celebrate another silver wedding anniversary at the home of Mr. and Mrs. Mark Emmerson, and a little later another at the home of Mr. and Mrs. T. C. Turner. March 30 was also the twenty-fifth anniversary of the marriage of Mr. and Mrs. B. J. Pettibone. By that time we had learned so well how to plan a silver wedding party, that it was no task at all to surprise these friends also. And what a good time we have had congratulating one another.

The people of the church did so well in presenting the topics of the Week of Prayer in January, that the pastor was encouraged to ask similar help in the conduct of evangelistic meetings this spring. The pastor chose a topic for each meeting, and outlined it in sub-topics, which were assigned to various members of the congregation. The pastor is to lead the meetings, but the members are to take the place of the evangelist. Why not? The local church and pastor are responsible for the religious standing in this community more than an evangelist from away could be. Members are taking up the work in a loyal spirit. Our meetings are to close at Easter time. (I am enclosing a printed program, which may be incorporated, if you wish.)

EVANGELISTIC MEETINGS

- Apr. 12. "Is There a God? How May I Know Him?"
 - Apr. 13. "Sin, and Its Consequences"
 - Apr. 14. "Who is Jesus Christ?"
 - Apr. 15. "What Must I Do to be Saved?"
 - Apr. 16. "Motives for becoming a Christian"
 - Apr. 17. "Do I Need to Join the Church?"
 - Apr. 18. "How May I Serve My Master?"
 - Apr. 19. "The Call to Christian Service"
 - Apr. 20. "The Gracious Invitation"
- At 8 o'clock each evening.

WILLIAM M. SIMPSON.

FIRST BROOKFIELD (LEONARDSVILLE), N. Y.—The Executive Committee of the Central Association, D. J. Frair, moderator; Mrs. Jay Brown, recording secretary, and Mrs. Lena Crofoot, corresponding secretary, met last Tuesday afternoon at the parsonage to make out a program for the association to be held here June 19 to 22. Mrs. Crofoot and her sister, Miss Bertha Greene, were guests of Mrs. Peterson for the day.

The memorial windows of the church have been re-lettered by Fay Greene, thereby greatly improving their appearance. Thanks, Mr. Greene.—*Brookfield Courier*.

FIRST PAWCATUCK, WESTERLY, R. I.—Annual report of Woman's Aid society of Pawcatuck Seventh Day Baptist Church, Westerly, R. I., for year October 1, 1923, to April 1, 1924:

The society has held eleven regular and three special meetings during the year, with twenty the largest attendance at any one time. The work of the society during the year was largely in preparation for the annual Christmas sale, which was held in the church parlors Tuesday afternoon and evening, December 4. Mrs. A. L. Chester with Miss H. Louise Ayars were in charge of the tea table during the afternoon. Mrs. Elisha Burdick, Mrs. John Tanner and Mrs. Woodmansee had charge of a fancy work table. The apron table was in charge of the directresses with Mrs. E. E. Whipple head directress. Mrs. Dell Coon had charge of the candy table; Mrs. LaVerne Langworthy, the table of home made food. At six-thirty the men of the church, with Mr. A. H. Langworthy in charge, served one of their fine suppers to about one hundred sixty-five people. This brought to the ladies the sum of \$100. We also received from the tea table \$7.23; food, \$53.99; aprons, \$76.05; fancy work, \$68.31; candy, \$71.85.

After the Christmas sale a special order of aprons was filled, curtains in the parlors were colored and rehung, and three comforters tied. Afternoon tea was served at most of the meetings during the year, adding somewhat to the funds in our treasury.

The first supper of the year was a harvest supper, served by officers of the society. Two other suppers were served during the year, one in charge of Mrs. William Browning. The other was in charge of a committee from the Woman's aid and S. D. B. society. This supper was for the Girls' Community Club of Westerly.

On October 28, a reception was given in the church parlors for Mrs. H. Eugene Davis, at which Mrs. Davis gave a most interesting talk on our China missions, their needs and possibilities. We believe all who heard her have been much enlightened regarding the tasks and problems of these devoted missionaries of ours who are try-

ing to spread Christ's gospel among the Chinese. Mr. Davis and family spent one month with us, with the parsonage as their home. It was indeed a privilege to become better acquainted with these good people and to know their children.

Our scholarship this year was given to one of our young men from another church.

The by-laws of the society were revised and adopted December 11.

Four subscriptions to the RECORDER have been renewed, three of these were left to the option of the RECORDER office or Christian Endeavor of our church. A gift of \$25 was sent to our town missionary, Mrs. Alex. Smith, and \$25 for use in the mission. The sum of \$250 has been paid to the Forward Movement, \$210 pledged to the Westerly Hospital fund, to be paid in three payments, \$100 was given to the church for expenses, and some has been spent for flowers for sick, shut-ins, and funerals. A committee had charge of necessary repairs on chairs, also tuning and cleaning piano. A gift of \$25 was greatly appreciated from the S. D. B. society, to be used for new table covers.

We have lost by death, one whom we depended on for so many things at the time of our suppers and various work in the church, Mr. A. N. Crandall; also Mrs. Mary Edith Burk, who during her active life was a loyal member and served as secretary for a number of years. We were glad to welcome two new members into our society, Mrs. Karl Stillman and Mrs. Fred Palmer.

The officers for the coming year are as follows: President, Mrs. Clayton A. Burdick; first vice president, Mrs. John Tanner; second vice president, Mrs. Howard M. Barber; third vice president, Mrs. William H. Browning; fourth vice president, Mrs. Karl Stillman; secretary, Mrs. La Clede Woodmansee; treasurer and collector, Mrs. B. Frank Lake; directresses, Mrs. Everett E. Whipple, Mrs. George H. Lanphere, Mrs. Charles Palmer, Miss Jessie Utter, Mrs. Hiram Barber, Mrs. Carrie B. Crumb; auditors, Miss Emma Crandall, Mrs. Elisha Burdick. MRS. ANNABEL D. AUSTIN,

Secretary for year ending April 1, 1924.

ALBION, WIS.—This little hamlet has but one church, the Seventh Day Baptist, and that is still a live one as churches are judged

these days. The Lutherans hold a Sunday school in one of the remaining old academy buildings. That keeps the pretty park owned by them from being turned into a commercial deal. It is rumored, however, that the state will build or extend an automobile highway through it to avoid sharp corners enroute to Madison. Old students of the academy will not feel reconciled to that. The last number (March) of the *Wisconsin Magazine of History*, published at Madison, Wis., contained a fine write up of the old academy and illustrations. This would be a good record for preservation by our Historical Society. It mentions many things of great interest and historically valuable to Seventh Day Baptists. It can be obtained from the State Historical Society, Madison, Wis.

Church activities here have been varied this winter. The church loaned its pastor for meetings at North Loup and Jackson Center Churches, and during his absence the pulpit was supplied by many others from different localities. Deacon Milton Babcock conducted a few services. Brother George Boss, of Milton, preached a good sermon; messages were given by Carroll Hill, of Welton, Iowa; Milton Davis, of Milton, Wis.; Oscar Babcock, of North Loup; and Lloyd Seager, of Albion, all now in Milton College. The local Christian society conducted services one Sabbath, short addresses being given by Doris Green, Elizabeth Babcock, Alma Drake, Clinton Green, Maurice Sayre, Lloyd Seager, Evelyn Slagg. H. D. Clarke preached once. Excellent singing was furnished by local and college talent.

One of the very best concerts ever given here was by the Milton College Glee Club. They never fail to please when they come. We are very proud of such an organization among us.

The wife of the pastor arranged a very pleasant birthday party for him on April 9.

Nearly all the men in this society were present and were served a banquet. Harold Babcock was toastmaster for the occasion and nearly all those present gave toasts. It was a very happy crowd.

To save the young people from the fascination and evils of public dancing parties in the public hall, the Parent-Teacher Association voted a constitution forbidding it. It is worthy of notice and commendation that both Seventh Day Baptists and Lutherans united in preventing this disgrace in the community.

It is expected that the pastor, assisted by some visiting pastor, will soon conduct a series of extra "revival meetings."

This church is not troubled with controversial subjects, the pastor "sticking" to the old gospel of Jesus Christ. It seems to be most satisfactory. *

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MARRIAGES

PHILLIPS-CRITES.—At the home of the bride's parents, Mr. and Mrs. H. E. Crites, town of Hornellsville, Steuben Co., N. Y., the afternoon of March 15, 1924, Mr. Walter H. Phillips, son of Mr. and Mrs. Arthur Phillips of Canisteo, N. Y., and Miss Letah M. Crites, Rev. William M. Simpson of Alfred Station, N. Y., officiating. Mr. and Mrs. Phillips are at home at 10 West Street, Hornell, N. Y.

W. M. S.

DEATHS

NICHOLLS.—Deacon Joseph Nicholls of the "Mill Yard" Seventh Day Baptist Church, London, England, died February 17, 1924, aged 77 years.

(A more extended obituary notice, taken from *The Sabbath Observer*, is found in another column of this issue of the SABBATH RECORDER.)

W. D. B.

BOND.—Samuel Davis Bond, fourth child of Richard and Lydia M. Davis Bond was born at Roanoke, W. Va., October 8, 1847, and died at his home at Roanoke, March 16, 1924 at the age of 76 years, 5 months, and 8 days. (For biographical sketch see another column of this issue of the SABBATH RECORDER.)

LARKIN.—Sarah Frances Lewis Larkin was the daughter of Jason and Emma Lewis. She was born in Voluntown, Conn., in 1854, and died at her home in Ashaway, R. I., March 15, 1924.

On October 3, 1879, she was united in marriage to Henry Larkin, of Charlestown, R. I. To them was born one child, a son, Alverton, who died about eighteen months ago. They moved to Ashaway about twenty years ago, where they have since made their home.

When a girl, while living in Mystic, Conn., she became a member of the Greenmanville Seventh Day Baptist Church, and she retained her membership there so long as the church existed.

Aside from her husband, she is survived by a half-sister, Mrs. James Mossman and two nieces of Providence, R. I. Funeral services were held from the home, March 18, 1924, conducted by Pastor A. L. Davis, and the body was laid to rest beside that of her son, in Oak Grove Cemetery.

A. L. D.

BAXTER.—Nathon Monroe Baxter was born in the state of New York in 1848 and died in Riverside, Calif., at the home of his daughter, Mrs. R. C. Brewer, March 4, 1924.

In early childhood Mr. Baxter with his parents located in Dodge Co., Minn., where he spent most of his days.

In 1878 he was married to Miss Clara Elliott,

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and eight children were born to them, seven of them surviving him. The mother passed away in 1912, four years after locating at Riverside, Calif.

For the past few years, because of failing health he has made his home with his two daughters, Mrs. R. H. Houston and Mrs. R. C. Brewer. The youngest daughter, Miss Bertrice is in Milton College in preparation for gospel work.

Services were held by the pastor, E. S. Ballenger, assisted by Elder J. T. Davis; and he was laid to rest in beautiful Olivewood Cemetery, Riverside, Calif.

E. S. B.

(A more extended notice will appear later.)

Sabbath School. Lesson V.—May 3, 1924

THE ASSYRIAN EXILE OF ISRAEL. 2 Kings, chaps. 11-17.

Golden Text.—"I will delight myself in thy statutes:

I will not forget thy word."

Psalms 119: 16.

DAILY READINGS

Apr. 27—The Assyrian Exile of Israel. 2 Kings 17: 6-12.

Apr. 28—Israel's Doom Foretold. Amos 4: 6-13.

Apr. 29—The Warning Ignored. Amos 5: 1-9.

Apr. 30—Israel Unrepentant. 2 Kings 17: 13-18.

May 1—Foreigners Brought into Samaria. 2 Kings 17: 24-29.

May 2—Mixed Worship. 2 Kings 17: 30-36.

May 3—A Prayer for Righteousness. Psalm 119: 33-40.

(For Lesson Notes, see *Helping Hand*)

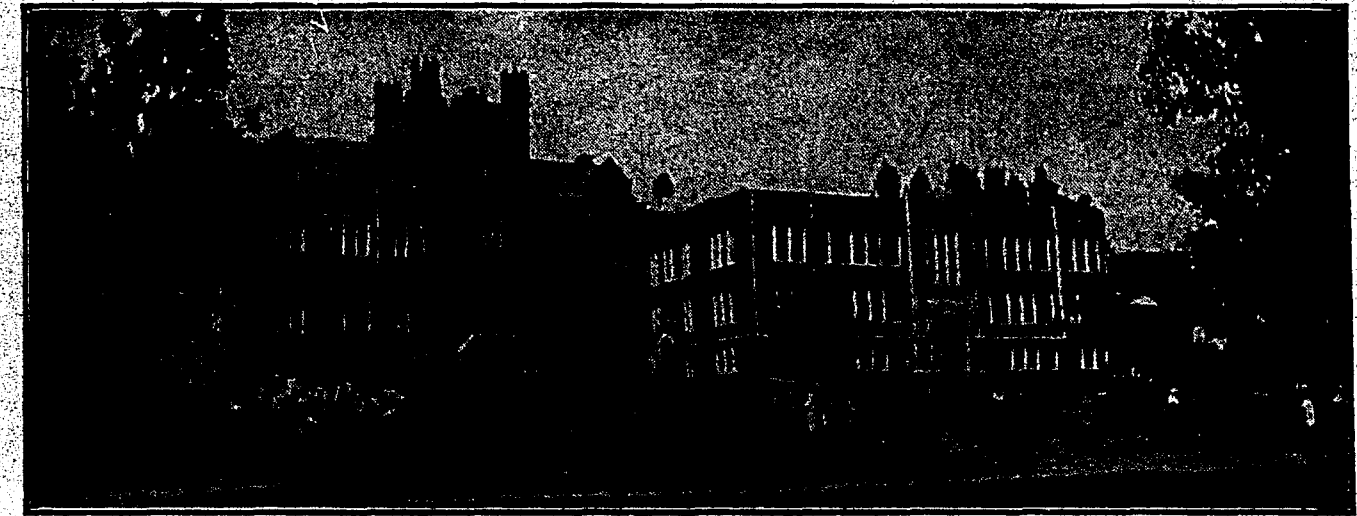
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The Sabbath Recorder

Sabbath Rally Day

May 17, 1924

THE TWO MIRACLES

The yearly miracle of spring,
 Of budding bough and greening sod—
 Is it less wonderful to view
 Than is the risen Son of God?

What man can call the flower forth
 Or bid the buried seed spring up?
 Can free the prisoned butterfly
 Or paint the golden crocus cup?

No more than he could think or dream
 That God could die, that man could rise!
 The self-same power that calls the seed
 Out of the darkness where it lies

Could call the Christ from out the grave.
 O ignorant and foolish men
 Who watch the miracle of spring,
 Yet doubt that Jesus rose again!
 —Annie Johnson Flint, in Youth's Companion.

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