

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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The Sabbath Recorder

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WHOLE No. 4,130

Still Remnants of Paganism In Our Christianity In looking over an old paper of a quarter of a century ago, I found the following testimony written by Lyman Abbott, D. D., which is in such accord with the views of our own Dr. A. H. Lewis, D. D., as found in his "Paganism Surviving in Christianity" that we believe our readers will be interested in it:

Hardly had the Roman Empire been nominally converted to Christianity, before the northern barbarians conquered imperial Rome. Then began a gradual process in which the Paganism of the northern barbarians and Judaistic Christianity of Rome, that is, Paganism, Judaism, Mosaism, and what I call Paulinism intermingled to make historic Christianity. The days of our week borrow their titles from Paganism. Monday is Moon's day; Sunday is Sun's day; Tuesday is Tir's or Reus's day; Wednesday is Odin's day; Thursday is Thor's day; Friday is Freitag's day; Saturday is Saturn's day: each day dedicated to a Pagan god or goddess. It is not possible that we should have borrowed so much of our life from Paganism as to have entitled the very days of our week by the names of Pagan deities, and not borrowed something of their thought and incorporated it into our theology and our ecclesiasticism. If our secular life became thus pervaded by the traditions of a northern Paganism, it ought not to surprise us that Paganism entered our church services, our systems of theology, and our church life. By the fifteenth century Christianity was so modified by the legalism of Judaism and by the Paganism of the barbarians that it was difficult to say how much of the Christian churches was Christian and how much was Pagan. They had borrowed certain essential features from Paganism. Christian theologians believed and taught that God was a wrathful God, whose wrath must be appeased. They believed and taught that a great gulf stretched between this God and his children, so that he must be interceded with by the Son, and the Son must be interceded with by the Virgin Mary, and the Virgin Mary must be interceded with by the saints, and the saints must be interceded with by the priests. So far had ecclesiastical teachers gone from the teaching of Christ that God is like the father who ran out to meet the wayward son when the son turned toward home.

To this significant and wonderful testimony we would add, supplemented by Dr. Abbott's own words: "So far had ecclesiastical teachers gone from the teachings of Christ" that the pagan sun's day was substituted for Jehovah's holy Sabbath. And that too with no Bible authority, and squarely against the teachings and life-long example of Christ and his disciples!

stituted for Jehovah's holy Sabbath. And that too with no Bible authority, and squarely against the teachings and life-long example of Christ and his disciples!

Is it not strange that in this enlightened age, face to face with the teachings of such scholars as Dr. Abbott, and in view of the universal claim of the Roman Church as to change of day, the Protestant Church of enlightened America should continue to cling to the delusion regarding the "venerable day of the sun"?

One Morning in Milton College One of the inspiring scenes witnessed in Milton came to me in the college chapel service. Professor Edwin Shaw called at the parsonage to accompany me to these services. It had been many years since I had attended the exercises in this excellent school, and as I looked upon the large body of students that filled the hall,—young men and women from many homes in the great Northwest—I was impressed strongly with the thought that this company of consecrated teachers are doing a great work for the future welfare of this land.

There was in the seats a large body of fine intelligent young men and women, who promptly arose to their feet when the teachers entered the hall and remained standing in respectful attention, until the faculty and students stood face to face ready for the services of the hour.

In the one group was a bright, expectant company of America's young life looking into the faces of strong men and women to whom they had come for counsel and inspiration and the help needed to prepare them for life's work. In the other group stood the men and women who have seriously accepted the responsibility of such an important service.

I could not help thinking of the great work being done by true-hearted teachers to so mold the characters of America's young men and women that the generation to come might stand on higher ground, and that this world might be a safer place to live in.

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Alfred, N. Y.

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

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

The teachers of America hold in their hands the future welfare of the nation quite as certainly as do the preachers. And we can not see such a company of teachers and students together, as we saw in Milton, without wishing success to teacher and student alike, in the hope that they all may be prospered in their work.

Good Words for Milton From Far and Near

Whenever Milton College is spoken of by those acquainted with its work, we hear nothing but good words. The splendid Glee Club was just returning from an extended trip as far south as Farina, Ill. News from the places they had visited was always commendable of the excellent help and gentlemanly bearing of the boys under all circumstances.

Their experience in broadcasting was much enjoyed. From the Chicago Daily News Station, their songs were heard in all parts of the land from Rhode Island to many cities in the Middle West, Northwest, and South.

The annual home concert was spoken of in the *Janesville Daily Gazette* as follows:

The Milton College Glee Club gave its annual home concert Wednesday night before five hundred persons. The club showed itself worthy of the praise which has been accorded it at all its concerts.

The program was the same as that sung at Janesville a few weeks ago. Milton songs opened and closed the program. The sacred songs and a mixed group were well received in the first part of the concert. The quartet sang three fine old English songs and responded to an encore with Mozart's "Lullaby," which proved to be one of the best selections rendered.

The "Act of Up-to-date Grand Opera" pleased the audience. Because of the insistence of his listeners, H. R. Sheard sang two of his Scotch songs after singing a song which was not so familiar.

Features of the final group were the Hawaiian string music, which was encored again and again, and Professor L. H. Stringer's singing of the Negro spirituals and "The Red Man's Death Chant."

This concert is the last of the season for the organization. Sixteen concerts were included on the club's itinerary and the quartet sang at two Y. M. C. A. conventions outside of the regular work.

Good Signs Of the Times Many prophecies of the better day that is coming, so far as the final outcome of prohibition is concerned, are proving true in these days. Some years ago a noted temperance worker expressed the assurance that the time was

coming when the nation would sober up. He felt sure that the sobering up process with a nation was not so different from that of an individual; and that it would take time to do it. He was absolutely sure of the good time coming when the liquor interests would be put under ban in America.

Recently, according to reliable reports, a bootlegger of note across the Atlantic committed suicide because rum-running had become unprofitable, notwithstanding the representations of wet newspapers that it was bound to win.

Recently the cause of law-enforcement has received a wonderful impetus by the great woman's convention in Washington, presided over by Mrs. Herbert Hoover, and supported by many equally distinguished women, in which the wets must read the undeniable determination of our nation's home-makers to keep this country dry.

College men of the nation have spoken in unmistakable terms in favor of law and order. Newspapers that have been notoriously wet are modifying their statements and are evidently less inclined to encourage the outlaws. A Federal judge of an eastern court begins to fine the seller and the buyer alike, in the booze business. And bootlegging is becoming more and more a serious business rather than a joke.

More than six hundred clergymen of Philadelphia marched to City Hall and assured the mayor and the prohibition enforcement officials that they would stand behind their effort to clean up that disloyal city, and to enforce the Constitution of the nation.

After the great Anti-Saloon League Convention in Washington, the splendid echoes of which have been coming in the RECORDER for several weeks, the wets tried to have a rally, which was such a fizzle that the handwriting on the wall could no longer be ignored. Every sign in these days must tend to convince the wets that their doom is sealed.

The Magical Law Of Influences There is something wonderful about the transforming power of influence. It is a power that comes not from a mere physical or bodily presence. The bodily presence of a friend is the least thing in his influence over you. It is the power of spirit over spirit, the invisible something belonging to a spir-

itual personality, that moves your spirit and tends to draw you to another and to make you like him.

Under the marvelous law of influence we are sure to become like the one we habitually love and admire. Through all human society this wonderful law holds a magical force and tends to mold individual lives into the image of those most deeply loved and admired.

It was the invisible Christ that transformed Paul. As a completely changed man, he persistently taught that it was Christ in him the hope of glory. From the day when the departed Christ met him on the road to Damascus, through all the years of Paul's life, the presence of the promised other-self of the Savior whom Paul loved supremely, did its vital work in sanctifying the spirit of the apostle.

We do not know that Paul ever met Christ in the body. Whatever transforming power Jesus had over him came by the touch of spirit with spirit. None of us have ever seen Christ in the body, we have had the witness of his spirit with ours, and the power from on high has been granted according to his word. Certainly he knew what was best for his followers when he told them it was expedient for them that he go away. He knew how much better it would be for them if his bodily presence were withdrawn; better to be influenced by his spiritual presence than to be trying to follow him by the sight of the eye. The eye of faith must be better for spiritual beings than the eye of flesh. It is spiritual communion with Christ that makes a Christian. The mark of his character is upon Christians because they have been with Jesus. He exerted his strongest influence over his disciples after his bodily presence had been withdrawn.

"Whom having not seen I love."—Henry Drummond tells the story of a charming character who won the admiration of all who knew her. She wore about her neck a locket of which she was very choice and allowed no one to open it. Finally one of her most intimate friends was permitted to open it, and there she found the words that begin this paragraph. In them was discovered the secret of her beautiful life. She had never known the bodily presence of her Lord, but by the loyalty of a whole-hearted

love, and by the true companionship of spiritual communion, she had grown to be more and more like him.

In much the same way we can be conscious of help from an absent friend. If he were present in body the tendency would be to imitate him, or to do as he does, which is an outward physical act more than an inward, spiritual experience. You may have the higher vision; and the reality of "things not seen" may influence your life until you come to be more like the friend you love and admire. Even an absent *earthly* friend may become your inspiration, your life, your hope, your transforming power. How much more then should the influence of the absent Christ inspire and uplift the soul, arouse in you every noble thought, give you an experience which makes heaven a reality; until day by day you find yourself living by faith on the Son of God.

Thankful for Hopes Revived The Outlook Is Better

For three full weeks we have been alternating between hopes and fears, most of the time, fears, in common with the dear people in Milton over the serious illness of their beloved pastor who was in the hospital at Janesville. Every evening upon the arrival of the train, anxious men and women were found at the station and all along the way to the parsonage eager to hear the news, and always catching at every word that indicated a ray of hope.

In Brother Jordan's semi-delirium, he was very homesick and pleading every day to be taken home. Finally it seemed unwise to keep him longer in the hospital, and the physicians decided to see what effect taking him home would have upon his mind; hoping that the change would be beneficial. He seemed delighted when he found he was to go home, and could hardly wait for starting time. With plenty of good help and his faithful nurse, he was taken in an easy-riding automobile, and in a half hour was safely in his home.

On entering the house he said: "Why, this is the parsonage!" The next thing was: "I want to see my study." After seeing that, a feeling of contentment seemed to take possession of his heart, and he soon dropped off to sleep and almost the entire night long he rested well.

The next day he was allowed to sit in the sunshine on the porch and to move about

the house a little with the nurse's help; so the first twenty-four hours at home, had just the soothing effect we hoped it might have, and tonight, April 20, we can but feel that Henry is in a fair way to get well.

We know this will be glad news indeed to many dear friends in all our churches; and we trust that the next few days will fully confirm our hopes.

Tomorrow we shall start on our homeward journey and hope to be in the RECORDER office by Wednesday morning, April 23.

Monday, April 21, Brother Jordan had another good night, and is more like his old self than he has been in more than six weeks, and we are off for home.

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

CORLISS F. RANDOLPH

V

MITHRAISM. Primitive peoples soon learn to realize the importance of the place which light holds in their lives. The god of light who became known at the very beginning of the Aryan race was Mithra. We learn of him first in the Vedic Hymns. From them it appears that it was not the sun alone which Mithra represented, or the moon, or the stars. He was the god of light, the quality common to all these bodies. At first he was merely the god of light in a physical sense. As the god of light he was ever present, he could see and know all that took place. Therefore he was the god of truth. Thus the change from the physical to the moral aspect was a natural transition.

The next step in the development of Mithraism is shown in the Avestas. The Avestas were the sacred books of the religion of Iran in the code of Zoroaster. Although they were a deliberate reformation of old beliefs effected at a later period, still they showed us the next step in the development of Mithraism. In the Avestas, Mithra's personality is well defined. He is a radiant god who seems to emerge from the rocky summits of eastern mountains at dawn, who careers through heaven with a team of four white horses; yet he is not the sun or moon or any star, but a spirit of light whom nothing can escape and noth-

ing deceive. This definition is practically that of the Vedas, but now Mithra's aspects were more numerous and more clear. His offices were four. He was the giver of warmth and increase to the earth, he was the giver of health and wealth to man; he was a moral power, God of Truth, and he was the lord of the earth to come. The god, who had never been more than one of several gods, however, was reduced to the rank of a genie, although he was still of great importance. His moral power was emphasized, while his other powers were such as to keep him constantly in the thoughts of the people.

Coming under the influence of Chaldean astrology, Mithraism underwent more marked changes. The Persian gods became confused with Babylonian gods, and Mithra was easily assimilated to the sun god Shamash. Even then, however, he did not quite lose his individuality. The confusion with Shamash was not transmitted to the mysteries, where the god of light was carefully distinguished from the orb of heaven. Nor was Mithra forced to suffer even this indignity long, for the later Achaemenid monarchs restored him once more to his original position.

The destruction of the Persian Empire brought with it the influence of Greek philosophy and familiarized the people with the names and the offices of the Greek deities. In time the various gods of the Persian Empire came to be identified with the corresponding Greek gods. Mithra was again remarkably fortunate in keeping his individuality to a certain degree. While he was assimilated with Helios he was not subordinated to him. He was given definite human form for the first time, and his conception was modified. It was pruned of its exotic features, so that it became more acceptable to the Occident. The destruction of the Persian Empire affected Mithraism in other ways than the modification of its god. It added to the number of worshippers. At that time the competition between the various creeds was brisk. The Mithraic leaders, like the Jews of the same epoch, gathered a number of proselytes, an act which served as a preparation for the great spreading of the faith, which was to come later.

The greatest interest which Mithraism holds for us centers about its position in

the Roman empire. Our knowledge of its introduction and early history in the empire is slight, since the literary evidence is small and the epigraphical and monumental remains are few. Plutarch tells us in his *Pompey* that the religion was introduced by captive Cilician pirates in 70 B. C. Although it can not be proved, Plutarch's statement is probably correct. Mithraism became generally known in Rome at an auspicious time. The Romans, restless and dissatisfied as they had become with the old religion, were turning eagerly to many alien beliefs and tolerating others. Judaism had gained a hold on the people. Some kept the Jewish holidays, and some raised their children in strict accordance with the Mosaic law. Many were devotees of Aya, Isis, or other Eastern deities. The people were ready to tolerate and even to welcome any new religion, and Mithraism filled many of their needs. Its appeal was of various types, for it was a compound of numerous influences and so had an attraction for all types of mind. Its objects of worship were simple, and for those who loved mysticism the ritual was attractive. Finally, Mithraism promised what all thoughtful people of every age want to believe; it promised a life beyond the grave.

It was brought to the attention of the Romans in various ways. A large number of soldiers were brought to Italy from their eastern homes. In a strange land they clung to their religious beliefs, and turned to their god, as do soldiers in every war. Roman soldiers who were with them were attracted by Mithraism and joined in their worship. Thus the Romans who were soldiers learned of the religion.

Those at home felt its influence no less than the soldiers. All the great houses, including the Emperor's palace, had large retinues of slaves, with whom the family was in constant association. Many of these were from the East and through them a number of Romans became interested in Mithraism. The Romans associated the worship of Mithra with the worship of the great mother, Cybele and of Isis.

The spread of Mithra's worship through Italy has not been clearly traced. It is sufficient for our present purpose to know that in the second century the worship was generally established, even in lonely country places. From Italy Mithraism spread

through the Roman world, following the roads and rivers.

It was upon Roman soil that the great struggle between Mithraism and Christianity took place. There Mithraism was conquered, but not wholly destroyed, for, to a certain extent, it has left its impress upon Christianity even to the present time.

Externally Mithraism resembled Christianity to a startling degree. The Christians thought that it was inspired by the devil, to confound and confuse mankind. How else, they asked, could it so closely resemble Christianity? A mere enumeration of certain features of Mithraism suggests the resemblance. Often a close examination shows that the rite or the belief is radically unlike that which it seems to resemble, but sometimes the similarity seems almost as real as it is apparent. Our information, however, is not complete as regards Mithraic rites and beliefs. There are in existence no writings belonging to the faith, and the Christian writers could neither expose or hold up to ridicule, beliefs so much like their own.

All that can be presented here is a brief enumeration of some of Mithraism's resemblances to Christianity. It was the religion of the poor and humble, promising to the slave the same salvation for which his master might hope. There was a definite promise of life beyond the grave, a promise of immortality which was linked with moral responsibility. After death everyone must undergo a judgment in the presence of Mithra. The wicked were doomed to eternal torture in the bowels of the earth, but the pure spirits were received by Mithra into eternal light. There was to be a second coming of Mithra which would be presaged by great plagues and then the final conflagration of the universe would take place.

Mithra was the Mithra of the Vedic hymns, and much more. His moral aspect had gained in strength. To his followers of the later period he was the protector of the weak, he was the champion of truth and purity, the conqueror of death. Could not this description designate Christ as well?

Not only did beliefs of Mithra's worshippers resemble beliefs of the followers of Christ, but many of their practices were similar. Baptism played an important part in their lives, a baptism of blood, which was

a formal cleansing from the impurity of both flesh and the soul. Inscriptions of the Fourth Century commemorating this holy rite often close with the words *in aeternum renatus*. A spirit of fraternity pervaded the entire membership, as among Christians. They celebrated a feast not unlike the Lord's Supper, consisting of consecrated bread, and mingled water and wine, and to those who partook, it imparted health, prosperity, wisdom, power to conquer spirits of evil and darkness, and a secret virtue which might elude the grasp of death.

When Christianity conquered and Mithraism died, the Christians yielded on what they considered minor points. They took advantage of the holy days already celebrated by their rivals. They took as their Sabbath the day of the sun. Christmas was placed on December twenty-fifth, the day of the great festival of Mithra, and Easter was celebrated at the time of Mithra's spring festival.

We have noticed a number of resemblances between the two religions, but the differences are as striking. The great underlying difference is that Mithra was only a myth, a being remote in time, and vague in personality. He was worshiped by his followers much as Jehovah was by the followers of Christ. The Christians were followers not only of a divine being, a judge who controlled their destiny, but of a leader who had lived among men, whose example and teachings were their constant inspiration, whose personality pervaded all his teachings.

Certain books treating this question will be considered later.

AN INCIDENT

In one of the SABBATH RECORDERS of last November there appeared a beautiful article, "The Light of the World," written by our dear Brother Powell, of Louisiana. On reading it, I thought what a fine article that would be for the Jews to read. So I took the RECORDER containing it and went to a Jewish home where some of our people here have been for missionary work. The father and mother were not at home, but the eldest daughter came to the door. I said, "I thought your people would be interested in this article. It was written by one of our ministers who lives in Louisiana fifty miles from New Orleans." I said,

"He is a man who once, by invitation of Dr. Guttman, spoke on a Friday night at the Reformed Synagogue in this city."

The young woman answered, "We have friends in Louisiana seventy-five miles from New Orleans. Two of my aunts and I were down there four years ago and we went to church there too." She said, "The place is Hammond." In astonishment, I replied, "Why that is the very place where the minister who wrote this article lives."

It seems their friends were people that ran the hotel where they stopped. I showed a picture of our church at Hammond, La., to one of the young lady's aunts and she said that was the church where they went. She further said that on their trip in the South that year they went into the churches everywhere.

It is pleasant to know that Jewish prejudice against Christianity is gradually declining in many places. Many of the Jews are somewhat like Nicodemus of old. In their own town they do not like to attend a Christian church, fearing the criticisms of their own people; yet when away from home they may feel free to attend a Christian service. I have a Jewish friend in this city (and I think he is two-thirds Christian in belief) who tells me that when in Orlando, Fla., some time ago, he was in the habit of attending the Presbyterian church in that place. The Hebrew Christian Alliance of America is a fine organization. It is made up of Jews in America who have taken a firm stand for Christianity. Their next annual conference is to be held May 19-23 in Chicago. Some of the sessions of this conference are open to the public, and, if any of our people in or near that city should wish to learn about these interesting meetings, they can do so by addressing Rev. Solomon Birnbaum, the Moody Bible Institute, Chicago, Ill.

E. S. MAXSON, M. D.

Syracuse, N. Y.

Did you ever think how dark it must have been before God created light? But God said, "Let there be light!" Can not he drive away the darkness and the fog and the mist that have gathered round your path? Do not be talking about the difficulties in your life when you have such a God to call upon!
—D. L. Moody.

THE NEW FORWARD MOVEMENT AND SABBATH STUDY AND PROMOTION

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

STILL LOOKING FORWARD

In aiding us in our forward look, last week we presented to the readers of the SABBATH RECORDER the pictures of twelve young men who are preparing for the ministry and for missionary work in the Seventh Day Baptist denomination. The present writer is happy in a personal acquaintance with every one of them, and he was glad in this way to introduce them to our people everywhere who read the RECORDER.

The pictures shown this week have to do with our building program. Among the important items of our Forward Movement program were certain building projects by which we proposed to provide better physical equipment for both our missionary and publishing interests.

We haven't space here to describe the cramped quarters in which our consecrated missionary teachers in China are endeavoring to bring to Chinese young people the blessings of Christian education, nor the dilapidated condition of the buildings in which their schools are held. Suffice it to say that new buildings are imperative if the educational program is to be continued in China. And we have it from our own missionaries who have a thorough knowledge of conditions, and who take the far look, that foreign Christian schools should be maintained in China perhaps for a hundred years; which means, of course, that our work in this field should be built up and strengthened.

We are presenting in this issue of the RECORDER pictures, not of the buildings, but of the pupils in these schools. These are taken from recent photographs and represent the student bodies for the present school year.

The amount of money which the American churches have undertaken to raise for the two buildings is \$25,000. It is believed that something like \$15,000 will have been raised through our regular Forward Movement budget by the close of the five year

period, June 30, 1924. This will leave \$10,000 to be raised through the Parallel budget. It should not be forgotten that the Chinese friends are also raising funds to supplement the amount coming from America, and they already have a goodly sum on hand. And then, too, it is expected that material from the old buildings can be used to advantage in the new buildings.

The chapel shown on another page was built a few years ago by the Baptists and for the use of that people in connection with their work in Georgetown, British Guiana. It has been purchased by our own people, represented by the Missionary Board, and for the use of a growing congregation of Seventh Day Baptists under the leadership of Rev. T. L. M. Spencer. It is to be removed from the site on which it stands in the picture to a much better location, on a lot now owned by our people. If it has not already reached its permanent location, it is on its way. The lot on which the church is to stand is occupied also by a dwelling which is to be repaired and fitted up for a home for the pastor and missionary. The Parallel budget when raised will complete the sum necessary to take care of the purchase price and moving expenses in connection with this chapel, which will provide a comfortable and permanent home for our Georgetown friends.

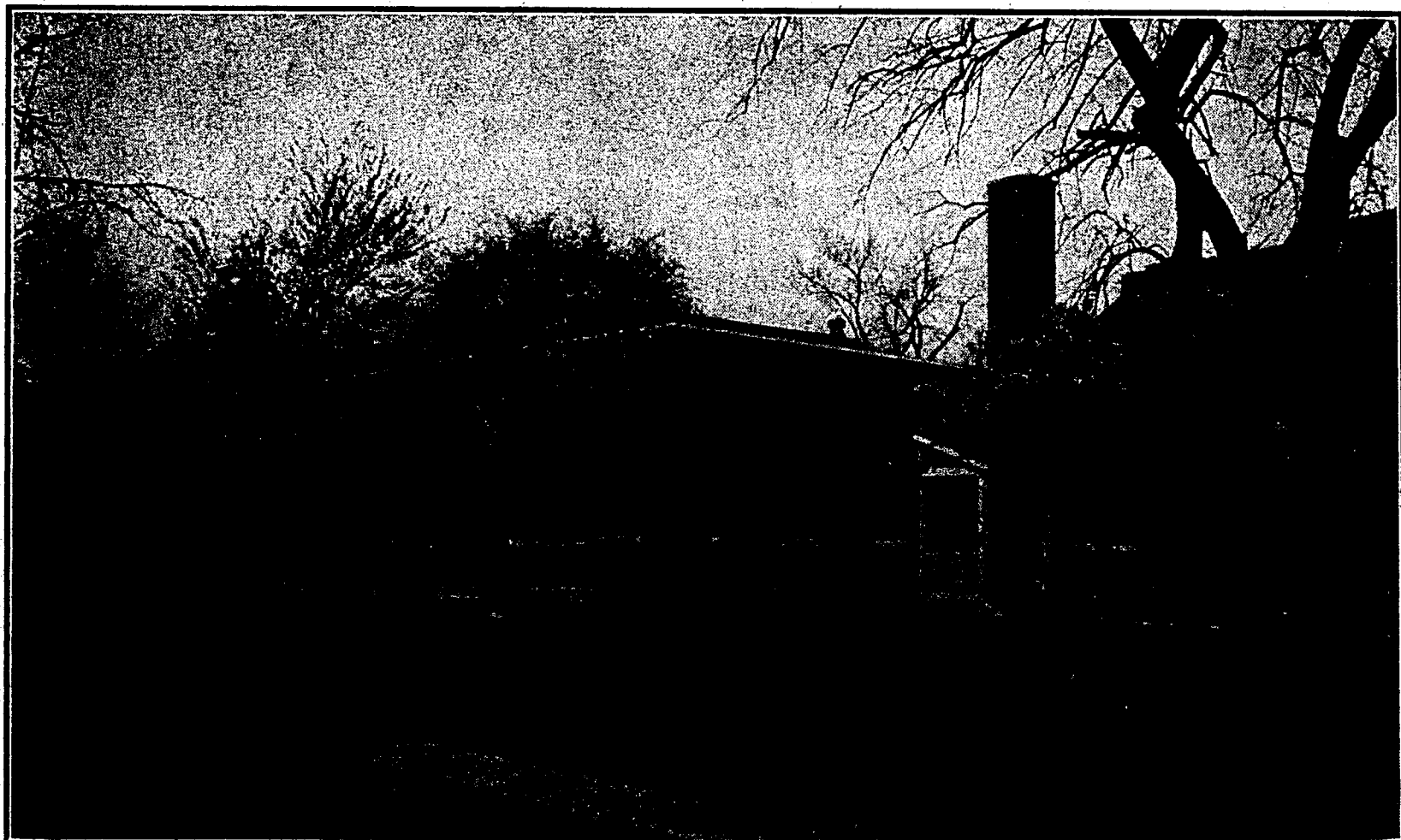
The fourth item in our present building program is the Seventh Day Baptist publishing house. We are showing in this issue two views of the "print-shop" part of the building, which is finished complete, and adequately equipped for work. The equipment has been taken care of in another way, but the building has been made possible through the direct gifts of the people. An item of the Parallel budget is calculated to take care of the present indebtedness on the building as it now stands. We present a side view of the building because it gives one a more adequate conception of the size and character of the building. The front view will convince our readers that while everything has been done to make the premises look as attractive as possible, still there is something lacking. We shall not discuss that matter at this time, however. The first duty of Seventh Day Baptists towards its publishing interests is to take care of the present indebtedness on the building as it now stands.



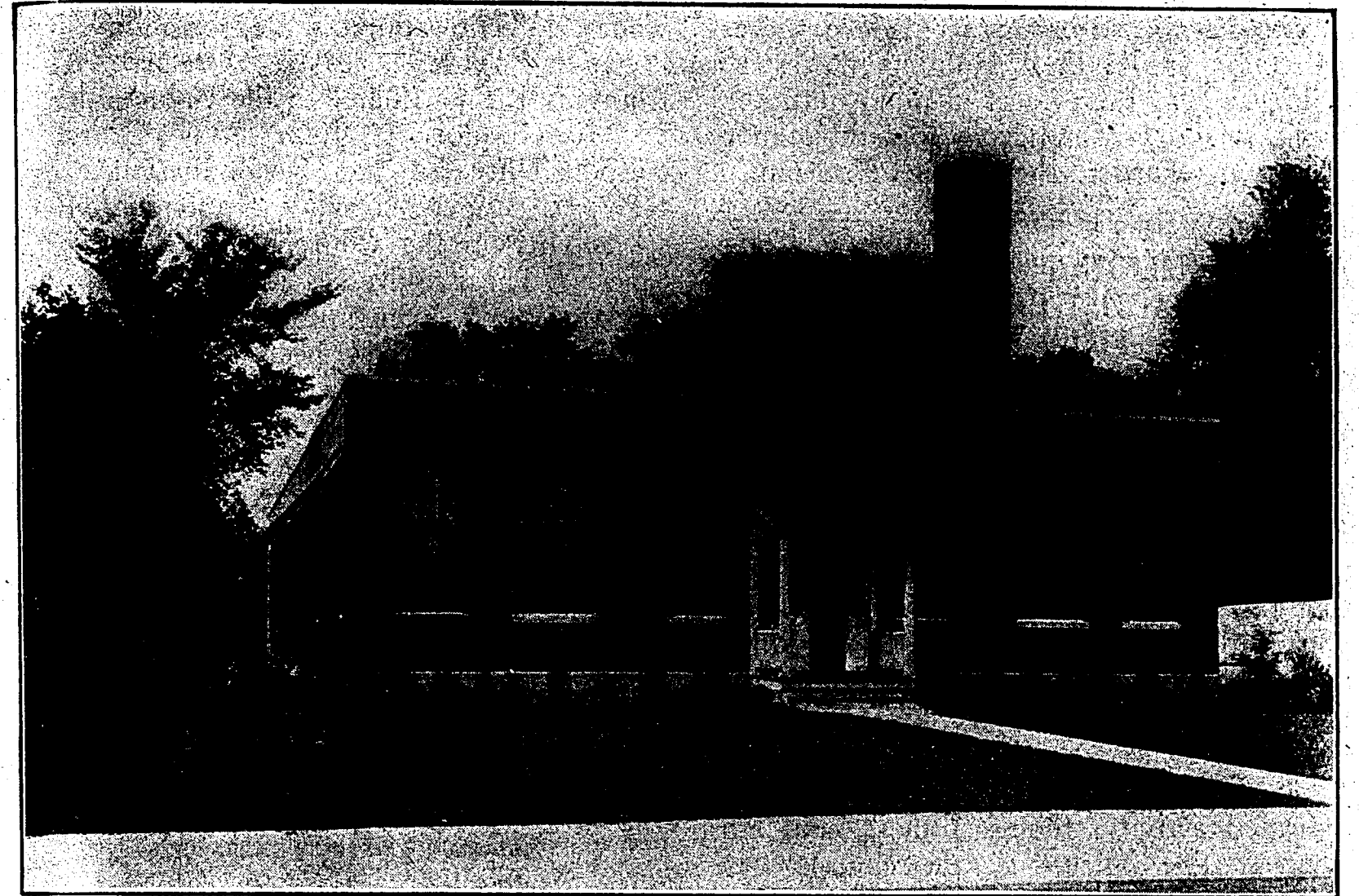
GRACE SCHOOL FOR GIRLS, SHANGHAI, CHINA



GRACE HIGH SCHOOL, SHANGHAI, CHINA



PUBLISHING HOUSE—SIDE VIEW



PUBLISHING HOUSE—FRONT VIEW



CHAPEL, GEORGETOWN, BRITISH GUIANA

The Parallel Program if made a success will take care of these building interests.

Please bear these facts in mind until next week, when we shall have something more to say in regard to the Parallel Program.

ANNUAL MEETING REPORT—SEVENTH DAY BAPTIST CHURCH, PLAINFIELD, N. J.

The annual meeting of the Plainfield Church was held on Sunday afternoon and evening, April 6, 1924. A heavy rain began to fall a short time before the meeting began and continued incessantly throughout the afternoon and evening. But that fact did not interfere, to any great extent, with attendance. From the beginning at four o'clock until final adjournment, after ten o'clock, the attendance was unusually large.

The reports of officers and committees indicated activity, thoughtfulness, and efficiency. The officers of the church were re-elected: Mr. Alexander W. Vars, trustee and treasurer; Mr. Asa F. Randolph, clerk. An entirely new set of ushers were elected, with Mr. Elmer L. Hunting as chairman. The long-standing custom of electing a pastor biennially for the term of two years was suspended, and the pastor was re-engaged for an indeterminate term, it being understood that either party, the church or the pastor, desiring to dissolve the relationship should give three months' notice before making it effective.

A few minutes after six o'clock the session was adjourned for supper and social hour. In a few minutes almost the entire congregation was seated at tables, enjoying the supper to the accompaniment of clinking dishes, cheerful voices, and the roar of the rain on the roof.

The evening session opened to the delight of all, with singing by the children and by the young people, after which Deacon Henry M. Maxson read a portion of Scripture and led in prayer.

Messages from absent members were read by Mrs. Asa F. Randolph. The pastor gave a report on the work of the church and representatives of the auxiliary organizations made brief reports of the outstanding features of the work of the year.

Four addresses were presented, as follows, under the heading, "The Church of

Today": "The Church's Responsibility for its Own," by Miss Mildred Greene; "The Church's Responsibility to the Community," by Miss Evalois St. John; "The Church's Responsibility to the Denomination," by Rev. H. Eugene Davis; "Individual Responsibility in the Church," by Robert T. Spicer. These addresses were intensely interesting, and many practical suggestions were made. It had been expected that there would be time for a general discussion following their presentation, but the hour was late and it did not seem wise to prolong the session so as to give adequate time for discussion. But in order to conserve and utilize the suggestions that had been made, a Continuation Committee was appointed to consider them and to arrange for public discussion at a future time.

We give here a summary of the reports of the organizations of the church and the pastor's report:

JUNIOR CHRISTIAN ENDEAVOR

The Junior society has fifteen members now, since Charles, Violet, and David North have come. Wilna Bond is president, and Miss Ethel L. Titworth is superintendent. Yesterday we finished filling one of Me-Ling's shoes with one hundred dimes as our part in helping raise money for the new buildings in China and in South America, and now we are starting to fill it again. We try each Sabbath to learn our verses instead of reading them from the Bible. Yesterday all but one had learned them.

INTERMEDIATE CHRISTIAN ENDEAVOR

The Intermediate Christian Endeavor society now has thirteen members, all of whom regularly attend the meetings, take part in the programs, and have their turn as leader.

The society has contributed \$8 to help Camp Endeavor to give summer outings to the poorer children of Union County, \$5 to the County and State Christian Endeavor Union, and \$5 to our Forward Movement.

We have recently obtained membership with the Plainfield Local Union, and we hope to receive much help and inspiration from it.

Our meetings during the year have been especially interesting and helpful, for we have divided the society into two groups which help the leaders in planning the meetings. After the devotional service we have studied, each week, a chapter from the book, *The Black Bearded Barbarian*, a story of George MacKay's missionary work in the island of Formosa.

We are scoring points on the Senior Efficiency Chart, and also on a Seventh Day Baptist Goal Chart. On the latter we thus far have nearly 250 points. In another denominational competition, the RECORDER Reading Contest, the society has gained more than 5,000 points.

We sincerely appreciate the missionary talks which have been given to us by Mrs. H. Eugene

Davis, Mr. Jacob Bakker, and Rev. H. Eugene Davis.

We will strive to make the coming year even more beneficial to others and to ourselves than the past year has been.

THE "S. D. B'S"

The "S. D. B's" have held thirteen meetings during the past year with an average attendance of ten. Fancy articles have been made under the direction of the work committee for a sale which was held on November 21, 1923, in connection with the ladies' Thanksgiving supper. The net proceeds of the sale were \$58.57.

We have taken up a study of China under the able supervision of Mrs. H. Eugene Davis. The society has also formed a class for Bible study under the excellent leadership of Rev. H. Eugene Davis. We have taken the book of Matthew for special study, and the time thus far spent has been most interesting and helpful. The society is grateful to Mr. and Mrs. Davis for their willing and helpful services.

A year ago the balance in the treasury was \$22.89. The receipts for the year have been \$117.95, making a total of \$140.84. Disbursements have been as follows: \$11 for flowers, \$1 for Young Women's Federated Missionary Societies, \$11 to the Woman's Society for Christian Work, \$30.34 for materials for sale, \$50 to Miss West in China as an annual gift for the support of Chinese girl, \$4.30 for gifts, \$9.40 for payment of loan. The present balance is \$23.05.

THE SABBATH SCHOOL

Fifty-two sessions of the Sabbath school, including the special services for Children's Day and Christmas have been held during the year with an average attendance of seventy-three. The present membership is one hundred eighteen. The Home Department, with Miss Nancy Randolph as superintendent, has a membership of twenty-three. Eighteen new members have been added to the school during the year. Three have been perfect in attendance. Six classes have been perfect in attendance from eleven to nineteen times.

Special days with appropriate programs have been observed as follows: Mother's Day, Children's Day, Thanksgiving Day, and Christmas. Among those addressing the school have been: Rev. R. F. Y. Pierce, Rev. Mr. Jayne, Rev. S. Arthur Devan, Rev. C. A. Hansen, Miss Mabel Easton, and Rev. H. Eugene Davis.

The treasurer reported a balance a year ago of \$98.05, receipts during the year \$305.21, making a total of \$403.26. Total disbursements during the year \$369.03, leaving a present balance of \$34.23.

Some of the outstanding features which are encouraging at the present time are an enlarged primary and junior department, the recent valuable addition of seven members to the school through the coming of Mr. and Mrs. North and their children, and a renewed interest in the men's class.

THE WOMAN'S SOCIETY FOR CHRISTIAN WORK

The Woman's Society for Christian Work has been glad to welcome several new members during the year, and now has an active member-

ship of fifty-eight and a non-resident membership of eleven. There was one death during the year: that of Mrs. Nathan H. Randolph who, until failing health prevented, was an active worker.

The officers of the society are: president, Mrs. E. Frank Champlin; vice-president, Mrs. Frank J. Hubbard; recording secretary, Mrs. Irving A. Hunting; corresponding secretary, Mrs. Asa F. Randolph; treasurer, Mrs. Alexander W. Vars.

All-day sewing meetings have been held nearly every month and about sixty garments have been made for the Children's Home and the Charity Organization Society, and a number of quilts have been quilted. At present the society is busy with quilts and some special sewing.

In December Mrs. Eugene Davis gave a most interesting talk about Christian Chinese women, and answered questions which threw new light on the problems in China. At other meetings Rev. A. J. C. Bond gave an inspiring talk and Miss Moyer of the Y. W. C. A. spoke of the need of a new Y. W. C. A. building. At one meeting a small gift was presented to Mrs. Sarah Wardner as a token of appreciation of her fourteen years of faithful service as vice-president.

It has been a pleasure to have Mr. and Mrs. Eugene Davis with us while on their furlough, and last June the Missionary Committee helped in furnishing their home. Furniture was gladly loaned, dishes were bought by one member, and \$25 was donated from the treasury for other expenses. In January a reception was held for them. There was a large and interesting Chinese exhibit which Mr. and Mrs. Davis explained, and the large number present felt in closer touch with our work in China.

The society is now helping toward the outfitting of Mrs. Helen Shaw Thorngate and Mrs. Davis, and \$100 from the treasury and \$50 from a member have already been donated for this purpose. Fifty dollars have been given to the Parallel Budget fund. The treasurer's report for the year ending October 1, 1923, showed receipts of \$684.09; disbursements of \$632.22, with a balance on hand of \$51.87.

A Thanksgiving dinner, a get-together supper, and a dinner in February when the attractive tableaux "Pages from American History" were presented, brought us together socially and added some funds to our treasury.

Our Americanization Committee has been active. They have conducted a sewing class for Italian mothers at the Community House, and recently four members have joined the Friendly Visitors of the Charity Organization Society.

The Visiting Committee has made many calls. Several birthdays have been remembered with books or flowers. At Christmas time gifts were sent as usual to Miss Carrie Randolph, and letters were written to our missionaries. Flowers and notes of sympathy have been sent to those in sorrow.

PASTOR'S REPORT

In glancing backward over the year we must be impressed with the goodness of God. He has blessed us abundantly. He has made us happy in prosperity, peace, and, in some degree, with a will to serve.

The Psalmist has said: "Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh

but in vain." Surely this is true of the church. The Lord never fails to build with his people, but his ability to do is measured by the faithfulness and efficiency of his people. So the work of the church must be measured by what God can do through pastor and people working together.

The regular appointments for worship have been maintained throughout the year. The attendance on Sabbath morning has been much the same as during the preceding year, with a greater degree of regularity of attendance on the part of some members. The attendance at prayer meeting, while not all that could be desired, has been encouraging. A real interest has been evident. Probably the attendance and interest have not been at a higher level for many years. Recently fourteen of our young people formed a prayer meeting choir under the leadership of Frank A. Langworthy. Their help is greatly appreciated. Mrs. Roland M. Davis has been, for several years, a very faithful helper as pianist. The pastor has greatly appreciated the help of many individuals in planning the meetings.

We have had the inspiration of hearing quite a number of speakers during the year, among whom have been the following: President Boothe C. Davis, Rev. Edward M. Holston, Rev. H. Eugene Davis, Rev. S. A. Devan, Rev. R. F. Y. Pierce, Rev. Ahva J. C. Bond, Rev. Daniel E. Lewis, Rev. Howard E. Clarke, Rev. Theodore L. Gardiner, Rev. Willard D. Burdick, Rev. D. T. Stevenson, Rev. L. W. Warren, Rev. C. H. Rockey. The pastor has been absent from the pulpit on five Sabbaths, other than during a vacation of three weeks. The five Sabbaths were spent as follows: June 9, at the Eastern Association; August 25, at the General Conference; October 13, in exchange of pulpits with Rev. Willard D. Burdick; December 1, at the Yearly Meeting at Marlboro; and December 29, while attending a meeting of the Commission of the General Conference at Pittsburgh, Pa.

Much of the work of the church is carried on through its auxiliary organizations: the Sabbath school, the Woman's Society for Christian Work, the "S. D. B's," the Men's Club, and the Intermediate and Junior societies of Christian Endeavor. Each of these organizations will make its own report. The pastor has counted it a happy privilege to continue as superintendent of the intermediates. After completing a study of *Sabbath History I*, by Rev. A. J. C. Bond, the entire group assisted the pastor in presenting the program of Sabbath Rally Day last May; and throughout the year this group of splendid young people have been anxious to do everything possible to assist the pastor in the work of the church.

Last summer this church joined with other churches of the city in a Vacation Religious Day school. Our proportion of the expense was generously given by the Sabbath school from its treasury. Miss Marjorie Burdick, of New Market, was secured as a Seventh Day Baptist representative on the teaching force. Twelve of our children were enrolled in the school.

The Thanksgiving service and the Week of Prayer were observed in union meeting with other churches of the city.

Health conditions within the church have been better than for some years, though there have been

a few cases of long and serious illness. Our membership has been decreased during the year by the death of Mrs. Nathan H. Randolph, and Lewis T. Rogers. We have added to the church during the year ten members: four by letter and six by baptism. We are happy at this time to welcome Mr. and Mrs. Leon Harrison North and their five children into our midst.

The full financial budgets, both local and denominational, have been subscribed for the year, and in addition to these \$2,470 on the "Parallel Program." The interest of other years in the relief of the distressed people of the world, and in providing for our local public benevolences and charities, and the efforts against the lawless liquor traffic has been generously maintained.

The pastor has tried to keep in touch with the non-resident members of the church. From thirty-five to forty church bulletins have been mailed each week. Early in March a pastoral letter was sent to all who are away, and whose addresses are known. The committee on arrangements for this annual meeting has arranged for the sending of many personal letters. Messages for this meeting have been received from fifteen.

During the year the pastor has tried in all public and personal relationships, within the church and in the larger community, to fulfil his ministry and to be an inspiration for noble living and unselfish, generous service. We have suffered some losses on account of conditions which we can not control, on the other hand there have been gains in personal devotion. Our gifts of money for the cause we love were never so large: perhaps next year they will be larger still. It has been years since the church has had so many young people and children under its training as now. We have come to the end of the year with these encouraging conditions. So let us take courage and with new consecration and devotion press forward to greater, and greater things for the kingdom of God.

The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned. 1 Corinthians 2:14.

Never consult the natural man as to spiritual verities and spiritual realities; the natural man has nothing to do with such quantities and forces. My teaching is that we are not to go to the natural man to give us any opinion whatever about true religion. The man himself knows nothing about it: he has not passed through the great, deep, sorrowful, joyous experience. He may have his opinions: who wants them? He may have his views and his fancies, but he himself would not be responsible for them if a flood came. Only go to the spiritual man for spiritual counsel, sympathy and direction.—*Joseph Parker.*

MISSIONS

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

MISSIONARY BOARD—QUARTERLY MEETING

The regular quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held in the Pawcatuck Seventh Day Baptist church at Westerly, R. I., Wednesday, April 16, 1924.

The members present were: Rev. Clayton A. Burdick, Rev. William L. Burdick, Rev. A. J. C. Bond, Doctor Anne L. Waite, A. S. Babcock, John H. Austin, Robert L. Coon, Rev. Paul S. Burdick, Rev. A. L. Davis, Frank Hill, James A. Saunders, Mrs. A. H. Langworthy, Hon. Samuel H. Davis, Doctor Edwin Whitford and Laverne Langworthy.

The guests present were: Mrs. Clayton A. Burdick, Mrs. Laverne Langworthy, Mrs. Ruth R. Nash, Mrs. Allan Whitford, Mrs. Dell Burdick, Doctor James A. Lewis, Mrs. James A. Saunders, Mrs. John Healey, Mrs. Walter Brightman, Mrs. I. A. Burdick, Mrs. Sinclair Barker, Mrs. Andrew Rasie and Miss Abby Kenyon.

The meeting was called to order at 9.35 a. m., with President C. A. Burdick in the chair.

Prayer was offered by Rev. H. Eugene Davis.

The minutes of the last meeting were read.

The corresponding secretary read his quarterly report which was voted approved and ordered recorded and is as follows:

The Corresponding Secretary would report that aside from attending to the correspondence, providing material for the Missionary Department of the SABBATH RECORDER and preaching once each to our churches in Ashaway, R. I., and Waterford, Conn., his time and energy have been spent in preparing for and making a trip to Trinidad, British West Indies, and Georgetown, British Guiana. As an account of that visit will be given in connection with the report of the Committee on the Georgetown Mission, it will be omitted here.

Respectfully submitted,
WILLIAM L. BURDICK,
Corresponding Secretary.

The report of the Missionary-Evangelis-

tic Committee was read by Corresponding Secretary Burdick. Also, a letter was read from C. C. Belgrave, of Lucknow, India, and after discussion, the report in regard to him was approved. In regard to the work among the colored people at Asbury Park, both Secretary Burdick and Rev. Ahva Bond told what they knew of Brother C. A. Crichlow and his work, and after a general discussion it was voted to approve the report of the committee. The entire report was ordered recorded and is as follows:

Your Missionary-Evangelistic Committee would report that it has held two meetings to consider the matters referred to it at the January meeting of this board; namely, the proposition to establish a mission in India with Brother C. C. Belgrave and his helper as workers, and the question of this board's taking over the work among colored people in this country now in charge of the Provisional Committee of the Eastern Association with Brother C. A. Crichlow as worker.

In regard to Brother C. C. Belgrave and the establishment of a mission in India your committee would state that from what it has learned, it has the fullest confidence in Brother Belgrave and all lovers of truth must sympathize with him in the struggle through which he is now passing. The committee also feel that there appears to be offered a splendid opportunity to establish a mission in India in connection with Brother Belgrave and his helper. But in the face of the many calls and a heavy debt it does not seem to be wise for the Missionary Society to undertake to establish a mission in India at present. Another worker is needed to help carry on the work in Jamaica, B. W. I., and if Brother Belgrave can see his way clear to take work for us in Jamaica rather than to accept employment with some other Sabbath-keeping people, we will endeavor to give him employment there.

In regard to work among colored people in Asbury Park and elsewhere in the homeland your committee would recommend that the Missionary Society inform the Conference Commission that it is willing to take that work provided the General Conference direct it.

Respectfully submitted,
WILLIAM L. BURDICK,
IRA B. CRANDALL,
ALBERT S. BABCOCK,
JOHN H. AUSTIN,
FRANK HILL,
MRS. C. W. GREENE,
ALVA L. DAVIS,
EDGAR P. MAXSON,
Committee.

The quarterly report of the treasurer was read by Mr. Davis and it was voted approved and ordered recorded.

The report of the committee on Georgetown Missions was read by Corresponding

Secretary Burdick and was voted approved and ordered recorded.

The meeting adjourned at twelve o'clock for the noon recess. Prayer was offered by Rev. C. A. Burdick.

The afternoon session was called to order by President Burdick and prayer was offered by Doctor Anne L. Waite.

It was voted to refer the matter of repairs to the property in Georgetown to the Georgetown Committee with power.

A verbal report of progress from the Committee on Work in China was given by Doctor Edwin L. Whitford. No action was needed on this report but Missionary Davis discussed with the members of the board the needs of the schools and of the work in general and spoke of possible plans for the future. During the talk, Mr. Davis told of the help he had received from attending the board meetings and expressed the hope that Doctor Thorngate might have the privilege of attending one of these meetings before leaving for China after Conference. It was unanimously voted that the secretary invite Brother Thorngate to attend the regular quarterly meeting of the board on July 16, 1924, and that the board pay his entire expenses from Cleveland.

The report of the Committee on Work in Jamaica was read by Rev. C. A. Burdick. The report was approved and ordered recorded and is as follows:

Your committees to consider the Jamaican question would recommend as follows:

I. That the board help the Seventh Day Baptist churches in Jamaica.

II. That the boards undertake to aid as outlined below:

1. That the Missionary Board aid in the support of Elder Mignott as general missionary in Jamaica to the amount of \$35.00 per month, with the understanding that the Jamaica Association contribute an equal sum, or more if more is needed to give Elder Mignott a comfortable living.

2. That the Tract Society appropriate \$100.00, or as much thereof as may be needed toward the publishing of the *Seventh Day Baptist Reformer*.

3. That the Tract Society take steps necessary to introduce Seventh Day Baptist lesson helps in the Sabbath schools of Seventh Day Baptist churches in Jamaica.

4. That the Tract Society provide as soon as practicable books and tracts that may be sold to an advantage by Bible workers and others, and take steps to put the *Seventh Day Baptist Manual* in the hands of the leader and clerk of each church.

III. We suggest that the Memorial Board be asked to take up with the Kingston Church the question of a lot and church building in Kingston.

Respectfully submitted,

CLAYTON A. BURDICK,
WILLIAM L. BURDICK,
GEORGE B. UTTER,
SAMUEL H. DAVIS,
EDWIN L. WHITFORD,
Committee.

A verbal report was given by Mr. Albert S. Babcock for the Committee on Revising the List of Life Members.

The Committee for the Budget for 1925 had no report to make.

A letter was read from the Boulder, Colo., Church, asking for advice about the sale of the church property. It was voted to leave the matter in the hands of the treasurer and corresponding secretary.

A letter was read from the Hammond, La., Church concerning a pastor. It was voted to leave the matter with the corresponding secretary.

A communication was also read from Rev. R. B. St. Clair in regard to the work at Santa Cruz, Jamaica, and it was voted that the corresponding secretary write a letter of approval to him.

It was voted that the board appropriate \$100.00 to continue the work of the Provisional Committee for the work among the colored people in the homeland until Conference.

Recording Secretary Utter reported that he had written to a friend living in India about John Manoah and had received favorable replies. A letter was read from Alden H. Clark, of Ahmednagar, India, and one from A. Aaron, of the Teachers' College, Saidapet, Madras, endorsing the work and character of John Manoah. The matter was referred to the Missionary-Evangelistic Committee.

President C. A. Burdick, Rev. Paul S. Burdick and Mr. Frank Hill were appointed a committee to prepare a program for the Missionary Board meeting at General Conference.

The minutes of the meeting were read and approved.

After a prayer by Rev. Paul S. Burdick the meeting adjourned at 4.20 p. m.

Respectfully submitted,

GEORGE B. UTTER,
Recording Secretary.

A LITTLE THING MAKES A VAST DIFFERENCE

This paragraph is written for two purposes, at least; namely, to correct an error and to point out a truth. The error is one made in this department, the Missionary, of the SABBATH RECORDER, April 14, page 460, second column and first paragraph. Instead of saying that the island of Trinidad has "one hundred East Indians," it should read "one hundred thousand."

It is significant that out of a population of four hundred thousand, one hundred thousand, one-fourth, are East Indians. In considering the question of Christian work on this island, this fact needs to be taken into account. In truth with one hundred thousand East Indians living on the island of Trinidad and one hundred twenty-six thousand in British Guiana, one does not need to go to India in order to do mission work among East Indians.

This error illustrates what a difference a little thing may make. In this case the word "thousand" changes the number ninety-nine thousand nine hundred. Little things in life make a tremendous difference; little things in church and mission work make vast differences, the differences between success and failure. A speck of dirt in a watch will render it useless; disobedience in a seemingly trivial affair drives the soul away from God, stops growth and takes away peace and joy; and a failure to show just the right spirit in church and mission work stirs up strife and destroys all influence for good.

THE AGRICULTURAL SCHOOL STATUS FOR NEXT YEAR

Various erroneous rumors and inquiries make it seem necessary to state the facts in regard to Governor Smith's recommendation for reducing the cost of agricultural instruction in the state.

The agricultural schools have not recovered their pre-war enrollments, and there is not much encouragement that they will do so at an early date. These conditions resulted in various complaints and requests being made to the governor, that the cost per student for agricultural instruction in the state be reduced. After consulting with Commissioner Graves of the Education Department, the governor recommended to the

legislature that certain of the schools be discontinued and that the others have reductions made in the costs of maintenance.

Alfred was included in the latter class, and he recommended that the maintenance be reduced from about \$61,000 to about \$50,000, a reduction of about \$11,000.

As the salaries are now fixed by law, the only way to reduce expenses is to consolidate classes under fewer departments or omit some.

The commissioner of education has, therefore, recommended to the legislature that in agriculture, classes be consolidated under three fewer teachers, and that forge shop and home economics courses be dropped for the present, except that a half time teacher in home economics be provided, in the interest of the rural teacher training course which is to be continued. In all other respects the agricultural school courses will remain the same as at present.

The legislature has not yet passed the appropriation bill, but the president and director, when before the Legislation Committee a few days ago, could not secure encouragement that much change would be made from the recommendations of the governor and commissioner of education.

The wholesale slaughter of the school, as has been reported, is, therefore, not likely to occur. The maintenance of the school for next year will still be about \$50,000 above the proceeds from the farm and dairy laboratory.

It is unfortunate that the very small enrollment of seven persons in the two year course in home economics does not warrant the employment of two teachers. The state refuses to count in the enrollment of the department the twelve college girls and thirteen high school girls who are taking special courses, and the fifteen high school boys who are taking home economics. It is deeply regretted that any members of our staff should be discontinued, particularly those who have so long served the school faithfully, loyally and efficiently. But if we all pull together and boost the school, it is hoped that a growing attendance will soon enable the state to fill out the staff again to its full number. We are fortunate that the Alfred School of Agriculture was not among the number considered for discontinuance.—Pres. Boothe C. Davis, in *Alfred Sun*.

EDUCATION SOCIETY'S PAGE

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

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

THE SEVENTH DAY BAPTIST EDUCATION SOCIETY—EXECUTIVE BOARD MEETING

Members present: William C. Whitford, Arthur E. Main, A. Clyde Ehret, Alpheus B. Kenyon, Frank L. Greene, Waldo A. Titsworth, Earl P. Saunders.

Prayer was offered by Pastor A. Clyde Ehret.

The treasurer presented his quarterly report, an abstract of which follows:

I. REVENUE AND EXPENDITURE

Receipts

Balance on hand January 1	\$ 343 35
Contribution from Eastern Association ..	13 85
Interest	992 33
Forward Movement funds	1,280 49
Trustees of the Memorial fund	3 67
Rent from Merton Burdick farm	10 73

\$2,644 42

Disbursements

Safe deposit box at bank	\$ 2 00
General Conference Year Book	144 00
Transfer of bonds	1 70
Treasurer's salary	25 00
Alfred University	712 90
Milton College	387 02
Salem College	390 51
Theological Seminary	546 67
Tax on Merton Burdick farm	16 08
Carpenter work, M. Burdick farm	21 00
Lumber, M. Burdick farm	28 89
Accrued interest on bonds bought	24 07
Balance on hand March 31	344 58

\$2,644 42

II. PRINCIPAL

Receipts

Balance on hand January 1	\$ 35 83
Bond and Mortgage	1,075 00
Bond	496 58

\$1,607 41

Disbursements

Imperial Japanese bonds	\$1,387 50
Balance on hand March 31	219 91

\$1,607 41

Present Endowment	\$53,163 03
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The payment by the treasurer of the balances due to the several schools was approved.

Bills amounting to \$98.26 were ordered paid.

Assistant corresponding secretary, Arthur E. Main, presented his resignation "from a sense of duty," and the same was accepted.

The president and corresponding secretary were appointed to arrange the society's program for its session at the coming General Conference.

The president was asked to arrange for representation of the society at the coming sessions of the Eastern, Central and Western Associations.

Frank L. Greene was requested to prepare for the records a minute of appreciation of the late Professor Albert Whitford. The minute follows:

The Seventh Day Baptist Education Society and its members individually desire to express their sincere sorrow in the death of their former member and co-laborer, Professor Albert Whitford, of Milton, Wis. The cause for which we labor, his many friends, and the hundreds who have been blessed by his instruction, all feel a great loss in the passing of this sincere, able Christian teacher. May others like him rise to take his place.

The following resolutions were offered by Dean A. E. Main, and were adopted:

Resolved, That we assure the presidents and trustees of Alfred University, Milton College, and Salem College of our great interest in, and approval of, their desire to largely increase their endowments. Their courage and hopefulness are worthy of admiration, and we commend their efforts to the moral and liberal financial support of their constituencies and friends, and of the friends of Christian and higher education; and

Resolved, That the Seventh Day Baptist Education Society would be glad to serve any of the contributors to these needed endowment funds by holding their contributions in trust for the benefit of designated schools.

EARL P. SAUNDERS,
Recording Secretary.

Alfred, N. Y.,
April 13, 1924.

LIVE AND THINK

The College and University Students' Conference was held in Washington, D. C., April 5 and 6, to formulate needed policies, particularly in regard to the observance of law and citizenship, to be advocated throughout all the student population.

If ever there was a need for such confer-

ences, it is now when people are wondering how the college and university students really stand. Undoubtedly many outside of college are misled into thinking that a majority of students are flippant, irreligious and lawless, only because undue attention is given to noisy groups of that type, while the steadfast, reliable groups do not get so much publicity. In the conference the fact was brought out very clearly that the vast majority of college students are observing and supporting the law.

The causes of the present unsettled state of some of the students were discussed. In her address, Assistant Attorney General Willebrandt said in part: "Unless colleges teach how to live as well as how to think, they have failed of their high purpose.

Unless during college years two habits of life are made, fruition of after years is stunted and leadership lost. The two habits of which I speak are a love of work and spiritual development."

The above thoughts are more in conformity with the small colleges than with the larger universities. In the larger institutions spirituality has been sacrificed to the more practical side of life. Let us continue to live up to the reputation of the small college and continue to learn and teach how to live. Then our stand will be a natural one for good citizenship and the observance of law.—*Editorial in Milton College Review.*

ECHOES FROM THE ANTI-SALOON LEAGUE CONVENTION

X

REV. A. L. DAVIS

The convention speeches have been reported, but there are many things which I would like to say, one or two of which I will mention in this concluding article.

A report would not be complete which omitted the march of a thousand or more delegates from the convention church to the White House. This was made on Wednesday, the line of march forming at 12 o'clock, reaching the White House at 12.30, where, through the president of the league, Bishop Nicholson, their pledge of loyalty was delivered to President Coolidge, at the north front entrance. The march, as well as the addresses, was made in a downpour of rain. Those who had umbrellas or rubbers used them; those who had neither,—well,

some of them bought, others, men and women alike, marched through the streets in torrents of rain, and over streets, at places, with water half shoe-top deep. But wet clothing and wet feet did not dampen the enthusiasm.

From the pledge of loyalty, I quote but a sentence or two: "We pledge loyalty to the Constitution and obedience to the laws enacted pursuant thereto. We promise to help effectuate the purposes of the Constitution in every practical way; to provide for the 'common defense' against enemies of the Republic from within and without; to make a 'more perfect Union' by urging every state to do its part in enforcing the Eighteenth Amendment; and 'to promote the general welfare' by maintaining laws that remove every form of governmental protection from sources of crime and misery to society. . . . To this great endeavor we pledge our lives, our fortunes, and our sacred honor."

In response President Coolidge said: "It is a satisfaction to receive the assurance of such a body of men and women that they have a firm determination to abide by the laws of the land, and that they propose to uphold the Constitution of the United States. You set a great example in that respect. All of us know that there is no such thing as liberty without observance of the law. It is the foundation of all principles on which Americanism rests, and the sources of all civilization.

"I want to express to you my thanks for bringing me this assurance and for leaving me the formal record of your purpose of co-operation in the difficulties that may be encountered in enforcing the laws of the land. With that assurance, it is easier to go forward in the undertaking to provide that all of the laws of our country may be observed."

While President Coolidge was receiving the delegates, Mrs. Coolidge appeared at the window above and waved her greetings to the delegates below.

The convention is over, and I came away from it greatly encouraged. I confess that after seeing so much laxity in law-enforcement, so much violation of law, here in New England, I was deeply distressed over the situation. I wondered if our victory for temperance were, after all, only an empty one; if the liquor forces were to win in

the end; if these liquor secessionists ("scoflaws" we now call them) were going to win in their campaign of nullification, misrepresentation and intimidation.

Well, I came away from that convention greatly encouraged—fully convinced in my own mind that prohibition is written into our Constitution, and that "it is written there to stay"; that the Volstead Law will not be repealed or weakened; and that public sentiment is going to demand that the law shall be enforced.

And I have arrived at this conviction, not so much from what I heard, as from what I saw. A few years ago, it would have been a difficult thing to have had a single representative from our National Congress to address a meeting like this. But when a score or more of America's most prominent legislators and executives appeared on the platform of that great Convention, not only expressing their sympathy with the work, but also pledging themselves whole-heartedly to the cause of prohibition and law-enforcement, it is a most encouraging sight. It is the harbinger of the new day.

Yes, a new day has dawned. And when God crowns his own, crowns those whose labors have made possible our present-day achievements, how those jewels will glitter in the crowns of America's fearless, patient, faithful women, who not only blazed the way, but bore the hardships and the burdens in the heat of the day. A new national conscience is coming into life, created, shaped and guided by such men as Pinchot, Neff, Bryan; by legislators like Willis, Pepper, Ferris, Sheppard, Upshaw, Cramton, scores of others. Yes, the new national conscience is in the making, and Seventh Day Baptists must not shirk their individual responsibility. The coming election will afford us all an opportunity to demonstrate whether our patriotism—loyalty to God and country—is bigger than party success at the polls.

To make your character stronger, practice continually in perseverance. A persevering man is always mightier than the obstacles he meets. The Bible speaks of the perseverance of the saints: for no sainthood was ever reached without long and persistent endeavor. The Christian who gives up easily will be a failure.—*Young People.*

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.

BENEFITS SOUTHERN FARMER

Clarence Poe, president and editor of the *Progressive Farmer*, a publication that has offices in Birmingham, Ala.; Memphis, Tenn., and Dallas, Tex., writes that the Southern farmer has been benefited by prohibition. He writes as follows:

"I think prohibition has had a tremendous, beneficial, economic effect on our farming interests. As everybody knows, the farmer's income has been shamefully small at the best. Consequently, whenever any considerable amount of money was spent for intoxicants, this meant a rather serious lowering of the living standards of the family. Moreover, the use of intoxicants always results in decreasing the efficiency of the farmer; so that drinking not only decreased the farmer's present net income but also on his future earning power. Hired labor on the farm has also been made more efficient as the result of the adoption of prohibition." — *Anti-Saloon League.*

WOMAN'S WORK

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

No system of philosophy has ever improved on the golden rule.

MY CRAFT

Whichever way the wind doth blow
Some heart is glad to have it so;
Then blow it east or blow it west,
The wind that blows, that wind is best.

My little craft sails not alone;
A thousand fleets from every zone
Are out upon a thousand seas;
And what for me were favoring breeze
Might dash another, with the shock
Of doom, upon some hidden rock.
And so I do not dare to pray
For winds to waft me on my way,
But leave it to a higher will
To stay or speed me; trusting still
That all is well, and sure that he
Who launched my bark will sail with me
Through storm and calm, and will not fail
Whatever breezes may prevail,
To bring to me, every peril past,
Within his sheltering port at last.

—Anonymous.

OUR BEST PEOPLE

I know a city which is wet. It's not just inclined that way; it's slushy, sloppy, slippery—and smelly! In the olden days before prohibition came you could get the beer smell of the city when you were fifty miles out. People drank beer for breakfast, beer for lunch, cocktails for dinner, and then more beer before going to bed.

I mention these facts because if the best people are patronizing bootleggers and sneering at prohibition you'd naturally expect to be able to substantiate such a premise in that city.

Therefore I set about the task of finding the best people by noting carefully the chaps who pay down their good money for the bootleg stuff that is peddled around. Of course it is peddled, and it is being drunk, so it was not difficult for me to find the "best people" I was looking for. My findings should be more interesting, too, because I am just an ordinary fellow with a job, a home, a little family, and a reasonably large

number of good friends. I'm neither up at the top of the social ladder nor down at the bottom. But I can look both ways and study them.

I am going to tell here about every person I have known to buy illicit liquor in the past year.

The first man was night watchman at a factory. He buys his stuff each week, and loves it. He rents a small three-room flat, for which he pays \$18 a week. He seemingly devotes all of his time to memorizing vulgar stories.

The second man is a salesman, working on a commission basis. He too lives in a flat, for which he pays \$60 a month. He has no children and it is a good thing, for they would probably go hungry. He came into my office one day and talked for an hour about the wonderful "buy" he had just secured, then wound up by borrowing \$10 from me. His wife told a friend she didn't have a nickel to spend as she wished.

The third customer is a professional man who earns \$150 a week. He is a brilliant man, esthetic, a dreamer, and thoroughly impatient with the whole idea of being deprived of his privilege of doing exactly as he pleases. He is unhappy at home, and lives away from his wife most of the time. A fine mind has been allowed to sour.

The fourth is a workman in a garage. He worked on my car while I stood by waiting to take it out. Once he left his work and went to the coat room for a drink. He put in the steering worm backward, and I had to spend \$3 for a taxicab because of his mistake—he was at least a bit careless.

The next example is the president of a manufacturing concern. He plays polo and hobnobs with the elite. In fact, he's one of them. I know him only slightly. He is worth millions. But he inherited the business from his father, and it isn't worth as much as when he took it over. He has been divorced by his wife, and although he spends his time in Florida and other such fashionable places I do not envy him in the least. I do not think he is happy. Without his money I don't believe he would be popular.

Another one is a man of sixty, a salesman. He is a whirlwind worker, and gets a lot of business for his concern. He has more pep than most young men of thirty. In fact, I believe he is one of the best sales-

men I have ever known. Yet at sixty he is earning perhaps \$75 a week. About all I know of him is that he is rated high, should be earning a lot more, but isn't. I know that he buys bootleg liquor regularly, and always has it with him.

The eighth customer I found is a farmer. He is forty, probably, and owns three hundred fifty acres of good land. His father left him one hundred acres. He married a woman who owned one hundred acres. He has made the rest. He comes into the city and gets drunk every few months, and usually is picked out of the gutter. One of his boys is in the navy, and the other is working in a garage. They don't seem to care very much for their father. His wife is worn and haggard, and I've never seen her smile.

The ninth was advertising manager of a good concern. I sat in his office and heard him give an order for six quarts. He turned to me and asked how many I could use. That was several months ago. He is a brilliant man, and was "burning up" his job. He isn't there any more.

Nine customers in one year! This is my record in a city of half a million, a city that was brought up on beer and "good likker." I have told about every person whom I actually know to have bought moonshine. No doubt others among my acquaintances have done such a thing, but I have heard nothing about it.

Yet I have been in some fine homes, in many modest homes, and in a few poor ones. I have seen all sorts of persons, talked with them intimately—and yet those mentioned here are all the known bootleg customers that I happened on in the past year.

And as I think over them I don't quite agree with any such theory as that our best people are patronizing the bootleggers. I can't agree that our best people are showing contempt for the law. I don't have liquor in my home and neither do any of my close friends, excepting one or two whom I have mentioned here. Some of them perhaps are afraid to drink the rot-stuff that is being peddled. Others may be afraid of violating the law. But usually I hear them say that they don't care for the idea; it isn't worth the trouble; and it isn't the sort of thing that a substantial church should be doing.

I don't wish to draw any conclusion from this article. But I suggest that if anyone has any doubts about the belief of mine that our really "best people" are not buying illicit beverages, then try checking up on those you run across. Find out about their business, their home life, their past—and I'll wager that much of your admiration will turn into contempt.—*David William Moore, in Collier's.*

MINUTES OF THE WOMAN'S BOARD MEETING

April 7, 1924, the Woman's Board met at the home of Mrs. J. W. Morton. Nine members responded to roll call: Mesdames J. W. Morton, A. B. West, J. H. and L. M. Babcock, A. E. and J. F. Whitford, M. G. Stillman, Daland, Shaw, and one visitor, Mrs. A. B. Landphere.

Mrs. West read St. John 15:1-15, and Mrs. Landphere led in prayer.

Minutes of the March meeting were read.

The treasurer read her quarterly and monthly reports and the board voted to adopt them. She read letters from Mrs. W. B. Lewis, Battle Creek, and Mrs. Heppenstall, White Cloud.

The following correspondence was presented by Mrs. J. H. Babcock:

The Committee of Reference and Counsel, New York City; Miss Phoebe Coon, Walworth; Mrs. Ruby Coon Babcock, Battle Creek; The Woman's National Committee of Law Enforcement, Boston; Mrs. Wardner Davis, Salem; Mrs. W. W. Clarke, Washington, D. C.; George H. Doran and Company, publishers; Mrs. Watts, North Loup; Rev. A. L. Davis, Ashaway; Mrs. Lena J. Crofoot, West Edmeston; Mrs. F. A. Clarke, Jamaica; Rev. C. A. Hansen, Chicago; and Worth M. Tippy, of the Federal Council Committee, requesting that the Woman's Board "send a personal letter to Congressman Nicholas Longworth, Washington, D. C., chairman of the Steering Committee of the House, urging that the proposed children's amendment to the Constitution, empowering Congress to legislate for the control of child labor shall be reported out from the Judiciary Committee of the House and get before the House for consideration, and saying that the churches desire the passage of this amendment and its submission to

HOME NEWS

DAYTONA, FLA.—Leaving Syracuse, N. Y., on the evening of December 4, and spending a day and night in Washington, D. C., enroute, we arrived in Daytona on Thursday afternoon and found a number of the good people at the station to meet us, among them Brother and Sister E. A. Felton, of West Edmeston, who had arrived a few days before.

We were entertained at the home of Doctor Josie Rogers until we were able to find temporary rooms, finally locating permanently in the new home of Mr. and Mrs. E. R. Gavitt, who came here last fall from Omaha, Neb.

We noted many interesting things along the way, and after reaching Florida were attracted by the moss-covered live oaks, the glossy leaved magnolias, and the palmetto growths, all being such a contrast to our northern trees. The poinsettias were in the height of their bloom when we arrived, lending a gorgeous bit of coloring to the dark green background. We enjoyed spending all the time possible on the beach watching the old Atlantic in its various phases and picking up the shells which had been washed ashore. Another thing which was of special interest to us was the flocks of ducks which had arrived from their northern haunts and were being royally entertained in the Halifax River by the tourists, the sea gulls also seeking to obtain their share of the food thrown them.

There was a gradual increase in the size of the congregation as tourists from the northern churches arrived for their winter here, with an occasional visit from some one who had gone to some other locality until our number averaged about fifty.

Sickness in the family of Clarence Rogers kept them at home for some time; and Mr. Dixon, of Shiloh, N. J., who with his wife had come to spend the winter with their daughter, Mrs. George Main, was taken seriously ill; and Mrs. Main accompanied them North, where Mr. Dixon later passed away.

Another member of the congregation, Mr. E. C. Hibbard, died in St. Luke's Hospital, Jacksonville, March 3. Funeral services were held in Daytona, and later the body will be taken North for burial.

Another break came in our numbers March 21, when L. T. Rogers quietly passed

the country. The poll of Congress and of the House Judiciary reveals a two to one majority, but the chairman is holding it up, and it is evident that the amendment will be blocked unless public sentiment forces it out." Mr. Tippy enclosed a copy of the amendment agreed upon, for inspection.

Voted by the board that Mrs. West send an appropriate acknowledgment to this letter.

The board also voted to reimburse Mrs. W. W. Clarke \$2.50 for expenses incidental to her attendance upon the Conference for Law Enforcement in Washington, D. C., April 10 and 11.

Mrs. Babcock reported purchasing four copies of the Foreign Missions Conference Report, and of renewing the subscriptions to "The Missionary Review of the World" for Miss Anna West and Doctor Grace I. Crandall, China.

Mrs. West read letters from the Woman's National Committee for Law Enforcement, Woman's Board of Home and Foreign Missions, and the Woman's Auxiliary of the Presbyterian Church of the United States. She also read the resignation of Mrs. E. M. Holston who recently removed to Dodge Center, as vice president of the board. This resignation was regretfully accepted.

Mrs. West reported sending the slides of the China Mission and a copy of the pageant, "The Light Hath Shined," and accompanying paraphernalia, to the Seventh Day Baptist woman's society of Alfred Station.

Mrs. L. M. Babcock, chairman of the Woman's Board Conference Exhibit, reported plans of progress.

Minutes of this meeting were read, corrected and approved.

Adjourned to meet with Mrs. Shaw in May.

MRS. A. B. WEST,

President.

NELLIE R. C. SHAW,

Recording Secretary.

The only way to secure lasting international peace is to establish a league of faith-keeping nations, large and small, all committed to the prevention of war, and to the use of their combined forces against any state which commits a breach of the peace.

—*Dr. C. W. Eliot.*

away in his sleep. "Uncle Lew" made his home with his niece, Doctor Josie Rogers, and will be greatly missed by church and community, as his was a very lovable character.

Our social was held during the winter at the home of Doctor Rogers, quite a number of visitors being in attendance. Refreshments were served and a pleasant time enjoyed by all.

An enjoyable Communion service was held Sabbath, March 21, Doctor Langworthy and I. L. Crandall acting as deacons. It has been a pleasure to come in contact with Seventh Day Baptist people from various churches of the denomination, a privilege which we have not previously enjoyed. We feel heartily thankful to the good people for the kindly way in which they have received our services, all of which will remain with us as a pleasant memory.

An interesting Sabbath school has been maintained, with E. A. Felton as superintendent, and it will be a consolation to know that the Sabbath school work will be kept up during the summer months.

Daytona is a beautiful place, separated from Daytona Beach and Seabreeze by the Halifax River. Its ocean beach with a beautiful driveway of eighteen or twenty miles at low tide is said to be the finest in the world.

Any Seventh Day Baptist desiring to locate in Florida would do well to visit Daytona before locating elsewhere, as it presents good opportunities for home building and a field of usefulness in sustaining the denominational work in Florida.

After a couple of Sabbaths more with the congregation here we return North to take up work with the church at Berlin, N. Y.

We shall go back glad for the opportunities of the winter and carrying with us many pleasant memories of Daytona and the friends here.

L. A. WING.

ALFRED, N. Y.—Encouraged by the splendid results, following the efforts of the Friendly class for the month of March in the Alfred "Go to church campaign," Dean Main's Bible class cheerfully undertook to carry on the good work during the month of March.

According to the plan of the church committee of eleven, each class should be responsible for the entire first service of the

month assigned it. So, following the example of the Friendly class, Dean Main's class, on Sabbath morning, March 1, occupied the place of the choir. I am quite sure not all of them felt indispensable to the music of the morning. However these, together with the rest of the congregation, appreciated the work of the other class members in the special music, consisting of organ voluntary, anthem, and trio, under the direction of Mrs. Phillips, also a class member.

The class was responsible for each item of the service, including the sermon. For this sermon and on this occasion, to the group which loves to call itself "Dean Main's Bible Class," of course there could be but one preacher. Dean Main's theme was: "A Good World"; and his text, taken from the first chapter of Genesis, read: "And God saw everything that he had made, and behold, it was very good. And the evening and the morning were the sixth day." How we wished all who would or should exchange doubt, discouragement, or pessimism for a splendid faith in God's handiwork and a sane hopefulness for the fulfillment of his plans, might have heard this inspiring sermon, given with Dean Main's characteristic earnestness and conviction.

A committee from the class arranged for this and other church services of the month. Also, the class endeavored that each member of the congregation should be made sure of a cordial and sincere welcome. The welcome itself has always been very real. We wonder if from now on, we will not feel the freer to express it.

Perhaps a little responsibility for one church service may have given us a keener interest in all; and made us more spiritually alert, if such an expression may be used. Because of it, we are sure the practical, helpful messages we are receiving from Pastor Ehret, on such themes as, "Breadth and Self-control in Character," or "The Origin and Growth of Law," and the inspiration which has come from his study of the lives of strong Bible heroes, have had a stronger appeal to a substantially increased audience.

An account of the month's interest would not be complete without mention of the excellent music of the choir under the direction of Professor Wingate, our church chor-

(Continued on page 540)

YOUNG PEOPLE'S WORK

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

GOD'S HOLY DAY

COURTLAND V. DAVIS

Christian Endeavor Topic for Sabbath Day,
May 17, 1924

DAILY READINGS

Sunday—Sabbath for rest (Deut. 5: 12-15)
Monday—For helpfulness (Luke 14: 1-6)
Tuesday—For meditation (Rev. 1: 9-20)
Wednesday—For church-going (Mark 6: 1-6)
Thursday—For praise (Ps. 92: 1-15)
Friday—For preaching (Acts 13: 14-17, 42-44)
Sabbath Day—Topic: God's holy day: What it is for, and why. (Exod. 20: 8-11; Mark 2: 27, 28)

Just a year ago the superintendent of the Lone Sabbath Keepers' Department of the Young People's Board sent out the letter which follows, to about seventy-five Lone Sabbath-keeping Seventh Day Baptists.

"What do you do with your Sabbaths? It is a hard proposition; I find, to plan my Sabbaths to the best advantage with no Sabbath school, no church, no Christian Endeavor meetings, no other Sabbath keepers with whom to have fellowship. Of course I go to some of the Sunday services of one of our neighboring churches and find much that is good therein, but that does not help me out on this Sabbath-keeping proposition. What do you do about it?"

"Would you get some help in working out your Sabbath day plans from finding out how others are solving the problem? And there are others who feel just as you do about it. Would it not be a real help if we could get together the experiences of a number of lone Sabbath-keeping Christian endeavorers and each share the experiences and plans of all the others? So you will find that the next two sheets of this letter are blanks on which are spaces for each of your waking half hours from sun-down on Friday to the close of the Sabbath day. On one we should like to have your ideal of the way you think an ideal Sabbath as an L. S. K. should be spent, on the other an actual record of the way you spend next Sabbath. Will you fill those out and mail them in the

envelope enclosed for the benefit of the rest of us? If you will do that I promise you a complete report of the returns. Please indicate which sheet is the ideal, which the actual record. You need not sign your name."

Replies were received from seven of these requests. No one attempted to record his own idea of the ideal way in which a Sabbath might be spent, probably because no one felt that he knew in his own heart even how he himself should keep it. But I should like to record here some of the things which lone Sabbath-keeping Christian endeavorers are actually doing on the Sabbath day in the hope that it may offer suggestions for others, perhaps even for those who are within reach of the joys of fellowship with others of "like faith and practice."

One says, "I think a Sabbath keeper in a Sunday-keeping place should have a program which will make Sabbath different from other days, and noticeably so to other people, but how to do it without seeming selfish, is a puzzle. I usually spend some of the day in Bible study and some in writing to my friends and dear ones at home. . . . I usually plan to get out in the open some and take a hike in the woods or go skiing in winter with one or two of my friends."

It is interesting to note that the walk with a friend forms a part of the Sabbath day of nearly every individual replying. Most of the replies refer, too, to the puzzle of "what to do" without the Sabbath services. One says that, on that account, and because of attendance upon neighboring church services on Sunday, "in fact we keep Sunday better."

Every person reporting devoted a considerable part of the day to some form of Bible study and the reading of literature on religious subjects. The pertinent comment is made, "A supply of reading from Sabbath-keeping sources ought to be on hand." The amount of time reported as devoted to study and reading of this sort ranged from a minimum of two hours in one instance to more than five and one-half in another.

The problems of the L. S. K. family differ considerably from those of the lone individual. A young man says, "I do many things of a social and recreational nature which I positively would not do at home or in a Sabbath-keeping community." "Such a life is not for a family of children," says

another. One family has certain toys for the smaller children which may be used only on the Sabbath, thus marking the day as a day set aside and a special occasion for even the little ones. In every case where a member of a family replied, the emphasis upon the family life on the Sabbath day was marked. "We do things together on Sabbath days," expresses the thought back of all of them.

Perhaps the chief lesson which may be learned from the experiences here reported is that of the desirability of a carefully planned Sabbath. The Sabbath that "just happens" is not a well-spent Sabbath. A Sabbath devoted to eating and sleeping is not a well-spent Sabbath.

The person who does not feel better than he felt on Friday evening, mentally, physically, and spiritually, as the Sabbath sunset approaches has not truly kept the Sabbath. If we plan our Sabbaths, seeking to fill them with those things in the doing of which we should be glad to have Jesus of Nazareth join us, we need not think of the negative side of the problem. The activities of the Sabbath should be as purposeful, and as consciously directed toward the accomplishment of a definite goal as those of any other day in the week. The Sabbath that has been thus carefully planned and prepared for, will prove the blessing that he who instituted its observance intended it to be.

Norfolk, Va.

INTERMEDIATE TOPIC

How may we earn promotion? (Matt. 4: 18-22).

IT COULDN'T BE DONE

Somebody said that it couldn't be done,
But he with a chuckle replied
That "maybe it couldn't," but he would be one
Who wouldn't say so till he'd tried.
So he buckled right in with the trace of a grin
On his face. If he worried he hid it.
He started to sing as he tackled the thing
That couldn't be done—and he did it!

Somebody scoffed: "Oh, you'll never do that—
At least no one ever has done it;"
But he took off his coat and he took off his hat,
And the first thing we knew he had won it.
With the lift of his chin and a bit of a grin,
Without any doubting or quiddit,
He started to sing as he tackled the thing
That couldn't be done—and he did it!

There are thousands to tell you it cannot be done,
There are thousands to prophesy failure;
There are thousands to point out to you, one by one,

The dangers that wait to assail you.
But just buckle in with a bit of a grin,
And take off your coat and go to it;
Just start in to sing as you tackle the thing
That "cannot be done"—and you'll do it.
—Edgar A. Guest.

JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

"The Junior society differs from the primary department of the Bible school in the fact that it teaches the juniors to do religious work for themselves, while the study of the Bible is only a secondary matter; in the Bible school that is the primary object." Is this true of your Junior society? Is it a training school in religious work? Do your juniors do the work or do you and your Junior committee do it for them? Do the juniors have any responsible duties in the society? These are all important questions for every superintendent to think about.

The juniors should lead their own meetings and as far as possible give a short talk on the topic in their own words. Let the leader give an object or blackboard talk some week and you'll be surprised how well they can do and how close attention the others will give them. It is fine to have them give memory verses for testimonies, but it is far better to let them answer a question on the topic or give a short original testimony. Let them offer short sentence prayers even if they do say the same one every week for awhile. They like to be called on individually to lead in sentence prayers, too. Some weeks let the leader plan his own meeting and submit the plan to you before the meeting. Many times they will work out some clever contests, etc.

At the business meeting let them write their own reports. Then if you have several plans of business, tell several juniors before the meeting and let them present them.

Ask them at each meeting if they can suggest one thing their society can do during the week, and then let them do it.

Believe in the boys and girls, give them responsibilities, and they won't fail you if you have given them the proper training.

Canonchet, R. I.

A LETTER FROM FOUKE

DEAR YOUNG PEOPLE:

Many of us do not think that the usual promise of the sunny Southland has held true this winter. We have had much cold weather, and March 13 dawned with snow falling heavily. The storm lasted till afternoon and it seemed most like home to us. Even the next day, which was bright and clear, (a good sap day) there was plenty of snow-balling. Just now we are having delightfully warm weather, peaches are in full bloom, gardens are growing and farmers are working early and late to fit the ground for crops. Very little corn has been planted yet and it is time to plant cotton.

School has felt the effects of the arrival of spring weather, for several of our boys have dropped out. Some pupils are still absent because of measles. We have had many absences in the lower grades the past two months for that reason. Many of you may be interested to know that twice we have played matched basketball games, and our girls are very happy about it, because they won both times. One Friday afternoon we went to Roberts, another time they came down here.

The matter of teachers for another year is still very unsettled but it seems quite likely that we must have at least one more teacher. If the work appeals to any one, let us hear from them. We don't know all the young people, and in our efforts to secure the needed teachers, we might miss just the one that could best fill the position.

We would thank the friends, one and all, who are so generously contributing to the work here in any way; the Andover and Little Genesee Churches; Sabbath schools in Chicago, Richburg, Plainfield, and Little Genesee; the Sabbath school class in Milton Junction of which Miss Allen was a member; the Woman's Board; the Young People's Board; the Ladies' aid of Minneapolis; the Young Woman's Missionary Society of North Loup; and friends in Milton Junction, Wisconsin Rapids, Milton, Salem, Alfred and Fouke. The Christmas box of "goodies" from North Loup brought us all much joy. Just now new blackboards have been put in, which will add greatly to the efficiency of our work. It is your gifts that have made this possible. We need more text books, but we are also striving

to hold in reserve sufficient money to start the school another fall.

No one has written of how we celebrated Christian Endeavor week. First there was a SABBATH RECORDER social at Mrs. Smith's for everyone, the last evening after Sabbath in January. For weeks the juniors had been working toward this week; and Christian Endeavor day they presented a special program for all interested in the work, and seven juniors were graduated and then organized into an Intermediate society with Mrs. Allen as their superintendent. That night we had a social and candy pull at the hall before really bidding our older juniors adieu. Since then the juniors gave one of their members a birthday surprise, and also just last night enjoyed a marshmallow roast. For some of us at least, good times come quite frequently. We will soon have our shoe filled too. Everyone is helping splendidly. New singing books have also been secured for the church services, due largely to the efforts of Miss Elva Scouten.

Oh, yes, even in Fouke the Milton College Glee Club concert was much enjoyed. The world isn't so big after all. I used to think I was a long ways from home, but the distance isn't really great. Come see us, friends, then you will know and understand our work.

Sincerely yours,

FUCIA F. RANDOLPH.

Fouke, Ark.,

March 30, 1924.

THE CHINESE SHOES

ELISABETH KENYON

Junior Christian Endeavor Superintendent

How many Junior societies have already filled their shoe for the first time? Only four have reported: Battle Creek, Ashaway, Nortonville and Little Genesee. We expect the rest are working just as hard as they can and will be sending in their reports thick and fast before the first of June. All the money collected from the shoes should be sent to me at Box 19, Canonchet, R. I., before July 5. This money should not, however, include any contributions from the Sabbath schools.

The Little Genesee society earned over \$3 of their amount in one evening by giving an entertainment and selling home-made candy. Who'll be the next to send in plans

they have tried for earning their dimes? We are always glad of these suggestions as they are a help to all the societies who are trying to fill their shoes.

We have but two months left, let's make them banner months. The boys and girls will do all they can if we will but stand back of them and encourage them. It is not hard to teach them that, "It is more blessed to give than to receive," if we will but do our part. Come on, let's show the older people that the boys and girls can put their part in the Parallel budget "over the top" with all of little Me-Ling's shoes filled and running over. Then how proud Me-Ling will be of her American brothers and sisters! Let's not sadden her cheerful little face as we see it each week on our posters.

We can, if we will—but will we?

CHRISTIAN ENDEAVOR NEWS NOTES

MILTON JUNCTION

HELLO, FELLOW ENDEAVORERS:

You haven't heard from the Milton Junction society for a long while, but we've been alive just the same. We have been busy with the RECORDER Reading Contest. We divided the society into two sides to see which group could make the most points from reading the RECORDER themselves, getting others to read it, and getting new subscriptions. At the end of three months the losing side entertained the winners with an oyster feed.

Our society has a business meeting every month and usually this is followed by a social. During the winter when the sleighing was good we had a jolly good time on a sleigh ride into the country.

March 23, our society had a farewell party for Mr. Holston and Doris, who are moving to Dodge Center. The evening was enjoyably spent playing games. A denominational and a Bible game furnished by Mrs. Sutton proved the means of much fun and showed some of us how little we know of some of our Seventh Day Baptist churches. As the party broke up, rousing cheers were given for Mr. Holston and Doris, and the best wishes of the society were given them for their work at Dodge Center. Our society will surely miss their faithful attendance at our meetings and their jolly good-fellowship in all social activities.

During her visit here Mrs. Ruby Coon Babcock gave us an interesting talk on Christian Endeavor work and several helpful hints for bettering our society.

Yours for better Christian Endeavor,
RECORDER CORRESPONDENT.
Milton Junction, Wis.

THE WHITE HOUSE DAD

A dozen boys visited President Coolidge the other day, spending nearly half an hour with him in the White House. Here are some of the things he said to them:

"A good boy now will make a good citizen later. When I was a boy I did not care so much about going to school. I was rather glad when school was over, but boys must remember the expense and pains to which their government and their parents go for their good, and they should take every advantage of their opportunities.

"The boy is the father of the man. Remember that when you grow up you will be about the same kind of a man that you are a boy. You don't need to rob yourself of your boyhood, but you can take your pleasures in a manly way. You will find when you grow up that the things you learn now will be the things you must know then. You will have to obey the laws, and it is important for you to learn the lesson of obedience now.

"Remember that this is your country, and the country will be what you make it. I thing it was President McKinley who said, 'A boy doesn't amount to anything unless he is good to his mother.'

"I have two boys of my own. I tell them there are only two things necessary in a boy—hard work and to behave himself. Do that and there will not be any doubt about the future of this country."—*Selected.*

The average salary of Presbyterian ministers has been estimated to be \$1,792. The yearly earnings of the common laborer employed by the U. S. Steel Corporation has been stated to be \$1,764. Many of these common laborers are foreigners who can not read and sign the pay roll with their mark, yet they earn as much as the average Presbyterian minister who spends years at school and college and seminary in preparation for his work.—*Record of Christian Work.*

CHILDREN'S PAGE

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

MAKING HOME HAPPY

ELISABETH KENYON
Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath Day,
May 10, 1924

DAILY READINGS

Sunday—By pleasant words (Prov. 15: 1)
Monday—By gracious deeds (Prov. 31: 20)
Tuesday—By thoughtful work (Prov. 31: 15-19)
Wednesday—By patience (Eccl. 7: 8, 9)
Thursday—By unselfishness (Col. 3: 12, 13)
Friday—By love for mother (Ruth 1: 16, 17)
Sabbath Day—Topic: Making our homes happy
(Eph. 6: 1-4) (Mother's day)

"Just make somebody happy
An easy thing to do.
Look all about you daily
And make this motto true."

You don't have to look very far to find a place in which to live that motto, either. There are, oh so many, little tasks at home that you can do for mother, and father as well. They like a cheery "Good morning," a "Thank you," an "If you please." They like to have their little boy or girl do their errands willingly and cheerfully. It makes them sad when you quarrel and tease each other, when you disobey, when you're grouchy and cross.

How thankful you should be that you have a home with all its comforts and a father and mother who love you, when you read and study about boys and girls in the slums of our cities and in some foreign lands! The biggest difference between their home and yours is that you live in a Christian home and they don't. So if our homes are to be really happy we must think about someone else besides father and mother, brother and sister. Now we've found another motto for today, "Christ is the head of this house, the unseen host at every meal, the silent listener to every conversation."

Did you ever stop to think that no matter what you say Jesus hears every word? After you sit down to the table do you always ask God's blessing before you eat anything? Do you do everything as if he were right in your home instead of being the unseen host?

"Now is the time to begin to do right;
Today, whether skies be dark or bright,
Make others happy by deeds of love,
Looking up always for help from above."

Three societies have filled their Chinese shoe: Battle Creek, Ashaway and Nortonville. Who'll be the next to report? We have only two months left so let's see how much we can do to help pay up the Parallel budget.

WHOSE LOVE WAS BEST

JOY ALLISON

"I love you, mother," said little John;
Then, forgetting his work, his cap went on
And he was off to the garden swing,
And left her the water and wood to bring.

"I love you, mother," said rosy Nell,
"Love you better than tongue can tell."
Then she teased and pouted half the day,
Till her mother rejoiced when she went to play.

"I love you, mother," said little Fan;
"To-day I'll help you all I can.
How glad I am that school doesn't keep!"
So she rocked the baby till it fell asleep;

Then, stepping softly, she brought the broom,
And swept the floor and dusted the room;
Busy and happy all day was she,
Helpful and happy as child can be.

"I love you, mother," again they said,
Three little children going to bed.
Do you suppose that mother guessed
Which of them really loved her best?

AN UNNAMED STATION

It was late afternoon, at the hour when business men and belated shoppers seek their homes, and the suburban car was filled to its utmost capacity. Sitting side by side in one corner were a stout, over-dressed woman and a very little boy. The woman had so often endeavored to obey the harassed conductor's adjuration to "sit close," that her voluminous skirt quite overspread the child's dangling legs and feet, leaving visible little more than a small, patient face, set around by a fringe of cropped yellow curls and lighted by a pair of large, serious, blue eyes. One could but wonder that the woman seemed to give him no attention. He must have been tired with the long, noisy ride. Why did she not take him on her lap and cushion his little head upon her ample shoulder?

Singly, or in groups, the passengers began to leave the car at the various street

crossings, until there was left, besides the woman and the child, only a young woman in black, with a beautiful, sad face. At length, the stout woman pressed the signal button, and the car came to a stop. Half way to the door, she heard the conductor calling after her:

"Lady, you've forgotten your boy."

"My boy! What do you mean? I have no boy!"—The man stared.

"Whose is he, then? He's been on along with you ever since we left the car barn. Looks to me as if you meant to shake him."

"Me! Shake him!" The woman choked with indignation. "I never saw him before in my life!"

Still incredulous, the conductor addressed the child: "Isn't she your mother?"

"Oh, no, sir!" The clear little voice sounded as "pipes o' Pan." "Mama's gone to heaven. That's where I'm going—to find her. Here's my penny. I tried to give it to you, but you didn't see it. Will you please tell me when we get there?"

The man gazed about him helplessly.

"What d'ye know about that?" he muttered. Then with a queer catch in his throat: "I'm sorry, kiddie, but heaven is not on our line."

There was a rustle of garments, a breathless rush, and the woman in black had the child in her arms.

"Tell me all about it, darling. What is your name and where do you live?"

"My name used to be Dickie, but it's Fifty-seven now, and I live at the home. A man took me there after my mama went away. There are lots of little boys and girls, but no mamas there. Nobody kisses me good-night or tucks me up in bed or hears me say prayers. Have you ever been to heaven, lady, and is it far away?"

"I have never been there myself, dear, but I had a little boy who went. I know you could never find it alone."

"That's what my mama said—to wait. But I'm so tired waiting."

"I am tired, too, waiting for my little boy. Dear, will you come and live with me, so that we can wait together?"

The blue eyes gazed for a long, silent moment into the other eyes of tender brown. A look of utter trustfulness stole over the childish features, a pair of little arms twined about the neck of the lovely lady and the curly head sank upon her breast.

The conductor drew his sleeve across his

eyes. "I was mistaken," he murmured under his breath. "Heaven isn't named on our books, but it's sure on the line, after all!"—*Children's Friend.*

THE OWL—A MUCH-MISUNDERSTOOD BIRD

Once upon a time, legend says, the birds were without fire. As none of the others seemed ready to go and bring fire down from heaven, the wren, tiniest bird of all, volunteered. She succeeded in her task, but all her feathers were scorched off her body. Out of gratitude the other birds each gave a feather of their own to make up the loss. Each of them did this except the owl. He refused, saying that he could not spare one, as he was so cold in winter. In consequence he was condemned to be always cold and solitary.

Hence his cry, "Who, who," which implies that he is cold. Hence his solitary flight at night, and his loneliness by day. Hence, also, the way in which little birds mob him if they ever catch him unawares by daylight. For he can't see very well by day; the sun makes him blink; in the light he is quite dazed and helpless. That is the chance of the other birds, who peck at him and pluck out feathers until he is beaten into some dense hiding-place in wood or thicket.—*Rev. F. C. Hoggarth, in Christian Endeavor World.*

OPTIMISTIC JOHNNY

Anxious mother—"Why Johnny, what has become of your baby sister?"

Johnny—"I dunno."

Anxious mother—"But she was in the room with you a few minutes ago."

Johnny—"Well, don't worry about her. I guess you'll find her when you sweep."—*Selected.*

ALL OVER

A boy looking for something to do saw the sign "Boy wanted" hanging outside of a store in New York. He picked up the sign and entered the store.

The proprietor met him. "What did you bring that sign in here for?" asked the store-keeper.

"You won't need it any more," said the boy cheerfully. "I'm going to take the job."—*Selected.*

HOME NEWS

(Continued from page 534)

ister—for good music adds much to the spirit of worship. Here, too, a special service with its responsibility may sometimes give an added appreciation for gifts which are apt too often to be taken for granted.

Again and finally, this account would be incomplete without mention, at least, of the general church and community social, held in the parish house the last Sabbath night of the month. The social was in charge of a competent joint committee from Friendly class and Dean Main's Bible class. This committee had secured a good orchestra and had arranged an interesting program of music, a short address and readings. While this program was in progress Mrs. DeForest Truman, primary superintendent, entertained the smaller children—of whom there were many—upstairs with music and games. In spite of a rainy evening, the parlors of the parish house were filled and everyone entered into the good time spirit. Light refreshments were served a la cafeteria, in the dining room; and, finally, when it was time to leave, all felt it had been a delightful evening, full of good fellowship and good cheer.

MRS. B. C. DAVIS.

Alfred, N. Y.,
April 15, 1924.

WESTERLY, R. I.—There was an attendance of approximately two hundred forty at the annual supper and business meeting of the Pawcatuck Seventh Day Baptist Church of Westerly, R. I., held in the church on Sunday evening, April 13.

G. B. Utter, the toastmaster, spoke briefly on the history of the pioneer Seventh Day Baptist churches of southern Rhode Island. He praised the early leaders of the denomination for their steadfastness and sincerity, and asserted that present-day members of

the churches in Westerly, Ashaway, Rockville, and neighboring communities should feel a just pride in their ancestry.

An address by Representative Samuel H. Davis also was largely of an historical nature and included the reading of excerpts from the denominational history, *Seventh Day Baptists in Europe and America*. Other after-dinner speakers were, the pastor, Rev. Clayton A. Burdick and Mrs. Lewis R. Greene. The Whitford family quartet, composed of Doctor Edwin, Betty, Theodore, and Donald Whitford, sang a hymn, the words and music of which were composed by the doctor.

During the business session, reports of the various officers were presented and accepted. Officers for the ensuing year were elected as follows: president, G. B. Utter; treasurer, E. Howard Clark; clerk, Allen C. Whitford; trustees, Charles P. Cottrell and Howard M. Barber; collector, John H. Austin; assistant collector, Mary L. Burdick; chorister, John H. Tanner; auditor, Karl Stillman; ushers, William Healy and Charles B. Barker.

Upon a motion by Pastor Burdick, passed by unanimous vote of the members present, the clerk was instructed to draw up a resolution requesting the Rhode Island senators and representatives at Washington to oppose the movement for light wines and beer.

The following resolution was recorded: "Voted, that we request our congressmen and senators to use their influence to prevent any modification of the Volstead Law, and that we record ourselves in favor of its strict enforcement."

ARTHUR M. MILLS.

Westerly, R. I., April 17, 1924.

There is no sense in always telegraphing to heaven for God to send a cargo of blessing unless we are at the wharf to unload the vessel when it comes.—*F. B. Meyer.*



DEATHS

KENNEDY.—At his home in Salem, W. Va., on April 11, 1924, Doctor I. S. Kennedy in the 82nd year of his age.

Isaac Scott Kennedy was the son of William and Almira Reed Kennedy. He was born at Lost Creek, W. Va., September 3, 1842.

He was converted in early life and was baptized by Elder Samuel D. Davis. His church membership has been with the Seventh Day Baptist churches at Lost Creek and Salem.

When nineteen years of age, he was married to Sarah D. Johnson who had been brought up in the family of Elder David Clawson. These young people became acquainted when Elder Clawson came to West Virginia as a missionary.

They were married in New Jersey and went to housekeeping at Lost Creek. The children of this marriage are as follows: Emma, who is not living, who was the wife of Daniel Swisher; Nora, wife of Walter Shinn; Dora, who is not living; Scott of Salem; and Lewis of Cisco, Texas. After the death of the mother of these children Doctor Kennedy married Prudence Dix, who died childless. Later he married Sarah Smith who is left with two daughters: Mabel, wife of George Gregoire; and Sylvia, a junior in Salem College. There remains of his father's family a brother, Jesse Kennedy, of Lost Creek.

The story of his early life and struggle for an education is very interesting. He was greatly beloved as a neighbor and family physician. Doctor Kennedy was very fond of children and was

unusually successful as their doctor. His practice did not decrease as he came to great age.

Salem has lost in recent weeks two good doctors, Doctor Fittro and now Doctor Kennedy. These men were of very different type, but both good men who will be greatly missed.

At Doctor Kennedy's funeral the church could not contain the throng that came to honor his memory and comfort his family.

"Let me die the death of the righteous and let my last end be like his."

G. B. S.

ALFORD.—Mary Irish Alford, daughter of George and Mary Adams Irish, was born in Genesee, Allegany Co., N. Y., December 31, 1846, and died at the home of her daughter in Bement, Ill., March 27, 1924.

Converted in childhood, baptized by Rev. Joel West, she joined the Third Seventh Day Baptist Church of Genesee. In maturer years, and after her marriage to J. H. Norton of Friendship, N. Y., they moved to Farina, Ill., and were among the early members of the Seventh Day Baptist Church there in 1866.

Two daughters, Nora and Desire Norton, were born to them at Farina, and before these children had grown up, the father went to California for his health, and died there.

In 1884 Mrs. Norton married Byron Alford of Eldred, Penn., and there she lived for many years, both before and after the death of Mr. Alford which occurred more than a score of years ago.

Her winters were generally spent with her daughters and their families in Illinois, one home being at Centralia, the other at Bement; and both these devoted women have faithfully and lovingly cared for their mother through the weeks and

months of illness which bore her to her final rest.

When the end had come, the two daughters, their husbands, two grandchildren and one great grandchild accompanied the remains of their loved one to her childhood home where interment was made March 30.

Mrs. Alford was one of a family of eleven children, five of whom preceded her to the Silent Land. Five who are younger than herself, survive her.

"This world is God's world, and no star goes down Except to rise again in his good time.

That we shall live again is not more strange Or wonderful than that we live today.

The heaven we seek has no approach but through The valley of the shadow; passing this We trust that we and those we love will find A welcome in the palace of our King."

M. A. I. B.

EVANS.—Adelaide Clarke Evans, daughter of Gurdon and Adelaide (Wilcox) Evans, died at Steuben Sanitarium, Hornell, N. Y., Friday, June 22, 1923, aged 69 years.

Although she was born near Utica, N. Y., she was reared and spent the greater part of her life in Alfred. Professor Gurdon Evans, her father, was a lecturer on science and one of the first exponents of the application of chemistry to agriculture. He did much for the awakening of farmers in New York and New Jersey to the possibilities of scientific agriculture. He was prominent in Seventh-day Baptist educational circles sixty or more years ago, and taught in De-Ruyter, Shiloh and Alfred. Miss Evans' mother was reared in Whitestown, N. Y., and was a woman of much refinement. She was a cousin of Mrs. Charles Potter and of Mrs. Lester Courtland Rogers. Her only brother was Frederick W. Evans, of Washington, D. C., and her only sister, Caroline, the wife of Rev. Joshua Clarke, and later of Captain Boughton, of Alfred. Both of these preceded her in death.

Miss Evans inherited from her Welsh ancestors a poetic temperament and a love of color. This led her early in life to the choice of art for her vocation. For six years she lived with her brother and other relatives in Washington, D. C., where she enjoyed many advantages in the line of her chosen profession, studying in the Messers Art School and the Corcoran Art Gallery. In 1884 and 1886 she was a student in the Art Students' League of New York City. Later she made a trip to Europe that she might study at first hand the works of the old masters. This experience gave her intense joy, and added greatly to her enthusiasm, which she imparted to her pupils.

Miss Evans was instructor in art in Alfred University from 1896 to 1900, and both before and after this time was a private teacher of water color and oil painting and of the decoration of china. She taught in Washington, D. C., and at Olean, Wellsville, and other places in Western New York.

Miss Evans was of a quiet and retiring disposition, but was greatly respected by those who knew her. She was of marked character and ability, and conscientious to a conspicuous degree. She was a member of the First Alfred Church, and even while she was a non-resident was mind-

ful of her duty to support the church in its various activities.

Funeral services were conducted by her pastor, Rev. A. Clyde Ehret, at the undertaking parlors of Robertson and Son in Hornell. The interment was in Alfred Rural Cemetery. w. c. w.

HOW PROHIBITION HELPS ONE MAN

At the present time, now that the saloons are shut up, we have only one man who may be called a chronic drunkard in our township. He does the best he can to consume as much liquor as the dozen others did ten years ago, but his capacity and his purse are both limited, and he seems to be killing himself off rapidly. The closing of the saloons has made it impossible for these drinking men to get together and treat each other, which was the worst feature of the old drinking system. They can evidently get bootleg liquor if they go after it, but it costs more than ever before, and we have got most of them pretty well frightened over the thought that such stuff is poisonous. I have on my own farm one man, a Norwegian, who has been with me more than fifteen years. Up to the coming of prohibition this man had never saved a dollar out of all his wages. I kept his money for him, but every now and then he would demand it and go on a terrible spree. He would come back after a while with a genuine case of delirium tremens and he saw snakes and rats crawling over him, if anybody ever did. With the coming of prohibition and the closing of the saloons this man found it more difficult to get liquor and he asked me to keep his money for him. He had some friends on the other side who finally urged him to invest the money over there. When he accumulates a sum of money I buy a draft on a Norwegian bank. This man sends it over and has thus developed a credit over there of more than \$1,200 already which he is investing in Norwegian banks. The change in the life habits of this man is entirely due to the prohibitory law and its results. There can not be any question about that and there are many other similar individual cases.—*H. W. Collingwood, editor of Rural New Yorker.*

Well, I'll repent—and that suddenly, while I am in some liking. I shall be out of heart shortly, and then I shall have no strength to repent!—*Shakespeare.*

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F. J. HUBBARD, Treasurer, Plainfield, N. J

SPECIAL NOTICES

Contributions to the work of Miss Marie Jansz in Java will be gladly received and sent to her quarterly by the American Sabbath Tract Society.
FRANK J. HUBBARD, Treasurer, Plainfield, N. J.

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

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

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

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

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

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

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

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

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

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

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

THE SABBATH RECORDER

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

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Sabbath School. Lesson VI.—May 10, 1924

JEHOIADA'S VICTORY OVER BAAL. 1 Kings 14: 21—15: 24; 22; 2. Kings 11 and 12.

Golden Text.—"Be strong in the Lord, and in the strength of his might." Eph. 6: 10.

DAILY READINGS

May 4—Seeking God's Counsel. 1 Kings 22: 1-9.
May 5—True and False Prophecy. 1 Kings 22: 13-23.

May 6—Joash Saved. 2 Kings 11: 1-4.
May 7—Joash Crowned. 2 Kings 11: 9-12.
May 8—Athaliah's Death. 2 Kings 11: 13-17.
May 9—Victory over Baal. 2 Kings 11: 18-21.
May 10—The Righteous and the Wicked. Psalm 1.

(For Lesson Notes, see *Helping Hand*)

CRIME HAS DECREASED

"The number of persons committed to Sing Sing in 1923 was 40 per cent less than in 1922. The *Tribune* quotes from the annual report of Warden Louis E. Lawes. 'Of the 891 convicted criminals received this year, only 359 were first offenders, all others having previous prison records. Of the first term convicts 96 are less than 21 years of age.'"

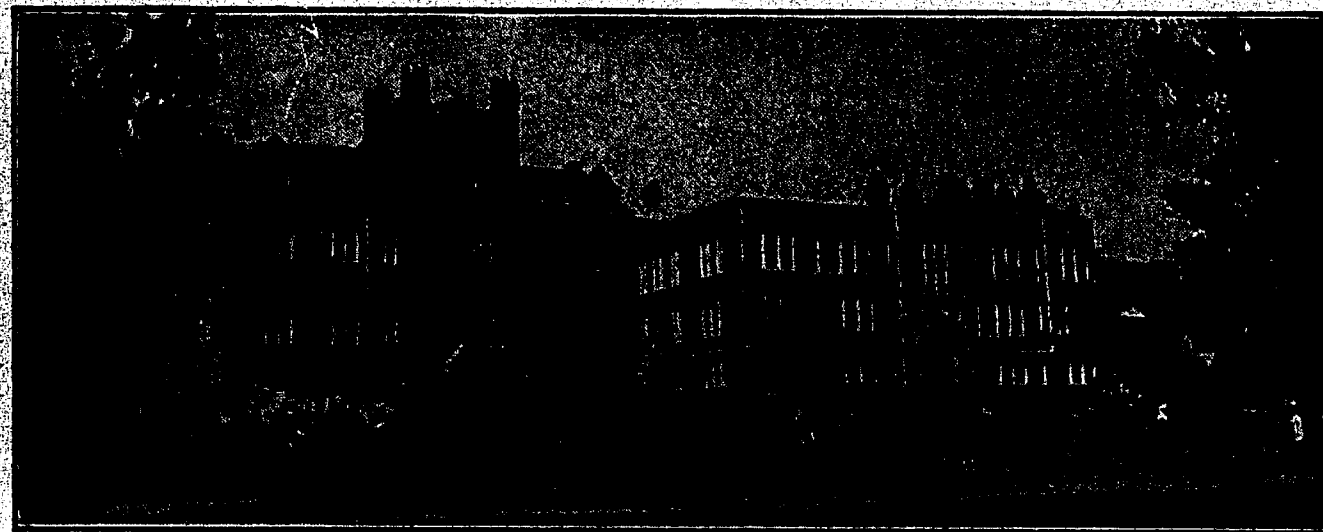
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The Sabbath Recorder

MAY

PARALLEL PROGRAM

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SHE WELCOMES THE BIRDS

George I. Sill

Hail to the lusty, everliving sun!
What though the time was short in winter days,
The while he glanced askance upon the land:
All hail! He's kind again!

From lordly chariot of flame,
Now more direct he casts his heat below,
And Nature erstwhile wrapped
In frozen slumber deep,
Touched by the warm Promethean rays,
Is wakened into life.

She wakes! A sovereign paramount!
And calls the birds that longing wait
In far off southern climes:
And as in melody they come,
Intent on building nests for future broods,
She greets them royally.

'Tis seen plain and forest, hill and vale,
Her faithful vassals all,
She decks in green and living livery new,
And jewels them with flowers;
And in the merry voice of little rills,
That joyous leap adown the mountain side,
Her welcome home is heard!

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