

# The Sabbath Recorder

MAY

PARALLEL PROGRAM

Pay-Up  
Month

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

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**The Purposeful Touch Brings Longed-for Peace** On one of the Master's most busy days, as he was hurrying to visit a dying child, with crowds of people pressing close upon him, one poor woman worked her way into the great company until she was near enough to touch his clothes. So far as we know this woman was the only one in that great throng who found healing and the blessing of peace.

I have seen enough of the motley throngs that crowd around Christian visitors in the Holy Land to make me quite sure that there must have been more than one, in the "multitude" that thronged Jesus, who had sore need of the help he could give. There was something peculiar about that woman's touch very different from the touch of many others who must have crowded against the Christ in close contact as he was pressed and jostled by the people who tried, in a way, to keep near to him.

Hers was a touch that stirred his loving heart, one of which he was peculiarly conscious. Even the disciples were astonished that he should say, "Who touched me?" when so many were pressing against him in the surging crowd.

Evidently the woman was deeply conscious of her need. She had heard of the great Physician. Who had not? His name was on every tongue; for many had found help in him. And now, sure enough, he was passing by and her golden opportunity had come. Other physicians had failed, and, sick at heart, she determined to apply to Christ for help. She was moved by a strong purpose to get near enough to touch him no matter what others did.

Thus in a particular sense this woman's touch was the touch of faith by one who had determined to improve her first opportunity to secure the Master's healing help.

This is the secret of it all. The indifferent, careless contact with the Christ brought no help to the thoughtless worldling, no matter how sick he might be. None in that throng but the applicant who came with the purposeful touch of faith received the blessing. There is a vast difference between

the touch of faith and the careless, indifferent touch of the world. That woman found peace and healing in a street crowded with the indifferent and the sinful.

The principle of saving faith still holds true in this world of thronging multitudes. The one who deeply feels his need of what the great Physician can give and who comes to the Master by faith, may receive the blessing and hear the words "go in peace," no matter what the careless multitudes may do.

Of all the throngs who followed Jesus out of Jericho on his last journey to Jerusalem, poor blind Bartimaeus was the only one transformed by the healing power of the Christ. He, too, was the only one, so far as we know, who insisted on pleading for mercy.

What if Bartimaeus had failed to appeal to Christ for help that day, thinking he would have another opportunity to receive his sight? He could not know then that Jesus would never come that way again. But it proved to be the last time the great Physician ever passed through the gate of Jericho.

Our Savior is still passing by—he promised to be here always by his other self—the Holy Spirit; and multitudes are letting him pass without being saved. It is still true that only the applicants who give him the purposeful touch of faith can receive the blessing of peace. It is still true that our last opportunity may come while we realize it not, and the safe thing is to allow no one to go by unimproved.

**Not "Apostles for Wets" But Murderers' Tools** On my way from Milton to Chicago

I took up one of the Chicago daily papers and found in bold black headlines words like these: "Twelve Apostles Against Prohibition." With the usual gusto of a wet sympathizer, the article told of a movement on the part of liquor men to prove the futility of prohibition. A delegation was then in Washington to meet the House Committee of Congress, armed with what its members

called the "twelve apostles" against prohibition; and evidently the delegates expected these "apostles" to preach so convincingly against the enforcement of laws that a committee of Congress would favor their appeal and try to change the laws.

These so-called apostles were nothing more nor less than twelve brands of boot-leg liquors, bottled and sealed, ready to bear witness to the failure of prohibition, and to prove the necessity for changing the law.

This delegation from the wets actually took figures showing that two hundred and fifteen persons had perished in Chicago by the use of this outlawed stuff in one year. In other words, by the use of these twelve tools, anarchistic Americans had killed two hundred and fifteen persons, thereby becoming criminals in the eyes of the law; and the United States Congress was urged to remove the bans of said law so it would no longer be a crime to make and sell intoxicating liquor.

Did you ever see more conclusive evidence that the wets are driven to desperation, until practically demoralized in their fight for "personal liberty"? In this "twelve-apostle" move they do not seem to see that the evidence they bring shows most conclusively that instead of removing the restrictions of law, the criminals should be hunted down and the law against such murderous work strictly enforced.

One of two things seems evident; either the wets have gone crazy over the matter, or they must think the members of Congress utterly lacking in moral and intellectual stamina, and unable to see the real import of the evidence brought in.

Think of it! Two hundred and fifteen persons have been killed by violation of a good law for protection of life, and *therefore* the law should be removed; for it does not prohibit! And those sympathizers with criminals are foolish enough, or crazy enough, to call the murderous tools used: "The twelve apostles," favoring freedom to kill more people!

In their eagerness for the miserable business, they seem to overlook the fact that in the great city of nearly three million people, before prohibition came, many times more than two hundred and fifteen persons perished every year by the legalized liquor traffic.

What would you think of the sanity of a

company of citizens if they should bring before Congress a dozen samples of the tools used in murder cases and in bank robberies, and offer them as evidence that laws do not prohibit and therefore should be changed? Look at a dozen murderous tools here, Mr. Committeeman,—guns, pistols, poisons, dirks, stilletos, bombs, gases, jimmies, dynamite, taxicabs, sling-shots and bludgeons—all these have been used to kill people and to rob banks, until many hundreds have perished. These tools and the year's records, show beyond a doubt that great numbers wish to use them for personal gain or for personal satisfaction. They give conclusive evidence that people *will* use them in spite of law—that laws against such crimes do not prohibit; therefore they should be abolished or modified to allow more "personal liberty!"

**Good News From Milton** This morning, April 28, the news from the home of Pastor Jordan in Milton, Wis., is very cheering and we are glad to pass it along to his many friends who are anxiously watching for words of assurance. The message was written two days ago, but that was at the end of his first week after being taken home, and every day of gain gives good ground for hope that our brother will be permitted to go on working for the Master in his earthly vineyard.

**The One Thing Needful** There is much interest being taken in the Forward Movement question, and fears are being expressed in some sections lest the Parallel budget will not be realized. There is much concern expressed over the apparent indifference and failure to respond to the urgent appeals being made. Different persons ascribe quite different reasons for the lack of enthusiasm in these matters. Some say, "It can't be done"; others think it can easily be done if all our people become interested and really want to do it.

Some denominations are emphasizing a special church attendance day, when, after careful canvassing, great audiences fill the church to capacity, and under the enthusiasm of large audiences, the appeals become more effective and the responses are more generous. At such a time the spirit of revival is likely to prevail and the people are more easily persuaded to fulfill their cove-

nant obligations, to worship, to serve, to witness for Christ, and to give for his work.

Such special days after careful and prayerful efforts to rally all the members, are reported to be especially helpful. There is in them a better opportunity to inform the people as to the needs of the work. People can not be expected to take any great interest in a cause regarding which they have not been well informed. And we fear that many stay-at-homes do not receive the proper instruction regarding the needy causes, and so do not realize how much their help is needed, and how easy it would be for them to help tide the good causes over the hard places.

We also fear that some of the indifferences and consequent failure to respond is due to neglect to read the SABBATH RECORDER in homes where it is taken; and in other cases, to the fact that the RECORDER never receives a welcome to homes where it might do much good.

We have watched with much interest the efforts of other peoples to gain help by these rally days and to arouse general interest by extending the circulation of their own church papers. These methods are well spoken of as bringing desired results.

Again, prayer bands, working faithfully for weeks before the rally-day services, are highly commended. To women's societies and church officers is given the work of visiting every member and friend of the congregation to explain the needs and set forth the plans to meet them. The church members are grouped for this work and canvassers assigned to each group. Then, when rally day comes, after such prayerful, and practical preparation on the part of the members, the pastor has his golden opportunity. Filled with the much-needed message, which has been carefully prepared in the spirit of prayer; and stirred with a deep sense of the importance of that hour, he lays his burden upon the hearts of his people and by God's help the victory is won.

Some such carefully organized system well carried out by workers, imbued with the spirit of consecration and prayer, should certainly carry our people gloriously through with their Forward Movement and their Parallel budget program for this Conference year.

What an uplift it would give to our good

cause! What wonderful strength would come to our faithful workers from such a practical revival in all the churches.

**"Responsive Reading For Sabbath Worship"** On another page we publish a responsive reading on the Sabbath question for use in Sabbath worship among our churches. It will be published in leaflets the size of an ordinary page in the hymn books, so it can be placed in the books used in worship.

The matter originated in a consultation between three brethren—Skaggs, Burdick and Bond—during the Eastern Association, and Pastor Skaggs prepared the reading. It is hoped that our churches will find it useful and helpful in their Sabbath services.

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

CORLISS F. RANDOLPH

#### VI

*Mithraism.* By W. J. Phythian-Adams, M. A. (Oxon.). Published by The Open Court Publishing Company, Chicago.

This little volume, one of a series entitled *Religions, Ancient and Modern*, very successfully compresses into less than a hundred small pages of very readable type the essence of the cult of Mithraism, along with a comprehensive account of its geographical, historical, and social extent. As an example of its manner of treating its subject, the following extract from the "Foreword" may be noted:

"We know now that, at one period in his history, Mithras was worshipped in every corner of the Latin World, from Spain to Anatolia, from the "Wall" in Britain to Alexandria and Memphis; and more than this, that he was invoked not merely by the humblest classes in the Empire, but by the Commanders of Legions, by the Governors of Provinces, by the Emperors themselves. The Church knew this only too well, and may have seen in it a good reason for postponing a trial of strength.

"There was, however, a second argument for silence. To the outward eye the two religions of Mithras and Christ appeared to differ in accidental details only; at many important points they presented the most startling resemblances, which Christian apologists admitted with horror, but could not explain except by a charge of diabolical agency. Too much can be, and has been, made of these similarities; but their existence, which lends the subject an additional in-

terest, smothered the voice of Christian execration, and may account for our singular lack of information from the quarters which should have been most eager to provide it."

The table of "Mithraic Chronology" extends from B. C. (circa) 1350, when mention is made of Mitra (Mitra in Sanskrit means "Friendship" or "Friend"; while Mithra in Avestan means "Compact.") as a god of the Mitanni in Northern Mesopotamia, down to 390 A. D., when the Mithraic Mysteries were still celebrated by a few illustrious Roman families.

The topics treated are the following: Mithras in Asia, Mithras in the Roman Empire, The Followers of Mithras, Monuments and Mythology, The External of Mithraism, The Message of Mithraism. Several characteristic illustrations serve to give some pictorial idea of certain externals of the worship of this Sun-God who obtained so strong a hold in the midst of Christianity, and threatened to blot out the latter.

The book has no index; but the mechanical form of the text is such that, in so small a volume, the lack of an index is not felt so strongly as it might be in a larger and more academic treatise. For a brief, popular, handbook of Mithraism, we know of nothing else nearly so good as this. Any one bent upon a serious study of this subject will do well to consult this little volume early in his labors. Fuller and more scientific works dealing with Mithraism will be cited later in this series of articles.

### GOD'S PLAN

DR. PAUL C. SAUNDERS, OF HOWARD COLLEGE,  
BIRMINGHAM, ALA.

(Part of an address delivered at the Attalla Seventh Day Baptist church, Sabbath morning, March 8, 1924.)

My subject is one of encouragement, a topic of thought and a means of studying divine guidance. It has been a question of all ages to the thinking man why he was put in this world, why he must live and struggle for life, undergo pain and discouragements, and then all too suddenly be brought abruptly to the end of this short existence by death. The question has occurred to me many times; what it is all about and why are we here, are the injustices of this life ever compensated; and I can not see the reason or understand the plan. We are certain that we are here and that we did not put ourselves here. To me this is a satisfying

thought in the midst of the many mysteries which tend to send my ship of belief towards the rapids of skepticism and doubt. I look around for evidences of hope and encouragement and find them in many directions. Man is an optimist by nature, if he is well and enjoying the proper digestion of his food. He looks to the future and believes that a better day is ahead. We all have confidence in the future. It is the immediate trouble and discouragement that throws us out of the normal and tends to dis-establish our equilibrium.

As I write and think of this subject and explore my thoughts for evidence in support of my previous thoughts, I easily think of the Jew and his most peculiar position in this old world. It has been my privilege and unusual opportunity in the past few years as a graduate student in the University of Pittsburgh to become associated with, and be brought into close contact with several Jewish young men, whom I claim as among my best friends. I am thoroughly convinced that all trouble and strife are the result of misunderstandings. I have had many excellent conversations with my Jewish friends and claim that in a limited way, at least, I have a broader understanding of why the Jew is a Jew. There is always a reason why a condition exists. It is not my purpose to discuss the Jewish race at this time other than to refer to it for the purpose at hand. Why did God choose the Jew to give us our religion, that religion of which he does not partake in its entirety. My Pittsburgh friend, Mr. Rosenberg, claims that God did not choose the Jew, but that the Jew chose God when Moses had divine relationship with the Almighty. I believe that God chose the Jew to be father of our religion because of the peculiar traits of that race. The Jew is proud of himself, self-satisfied, and believes divine guidance has been his guarding angel through all ages. But he is a great race; possesses high intelligence, unusual customs, great family loyalty; and has rigidly followed his religious teachings. He has endured for centuries and has been cursed and persecuted for two thousand years. Why? Because he killed Jesus and rejected his teachings and the subsequent Christianity.

But God had a reason for selecting the Jew as a chosen race. A race that is true to its beliefs, loyal to its family, its coven-

ants, its marriage vows, its feasts and fasts, surely could be entrusted to carry a religion to a world full of heathenism and its many forms of idol worship. The Jewish race is the medium by which our Christian religion has been brought to us. It is a regret that he himself did not accept that whole gift, but we can not deny that gift. I have known of only one Christianized Jew who was a member of a Baptist Church.

The Jews have no missionary system because they do not believe in proselyting. Regardless of how the different religions of the world are ranked, and there is good in all of them, if a religion is good enough to be called a religion, it should be advertised and prompted by the missionary spirit. Where is there another religion that possesses the qualities of Christianity to penetrate into all parts of the four corners of the earth? Mohammedanism has its system of extension by the sword. Christianity forces itself by love, charity, and forgiveness. Love and forgiveness will do more than all the armed forces of the world. This world is sick of conflict, force, and hatred. I am opposed to anything that stirs up wrath and strife. That is a reason why I am opposed to the Ku Klux Klan, and I possess every quality of the so-called true American to become a member of this organization. But it is unchristian, it stirs up the lower self, it creates class strife and breeds hatred. Hatred is the father of war. How were our soldiers taught to fight? By creating in them a hatred for the enemy. A man can't fight if he has not hatred in his heart and soul.

It is difficult for us to see and understand why events follow their course. God has a plan and if we can see and accept of that plan and get into his spirit we will derive its benefits. The millers on the Rhine River build their mills out in the middle of the stream. Why? Because there they can obtain the full force of the stream. We must put ourselves into God's great stream if we are to attain the greatest spiritual force.

The question of whether the world is getting better is one that confronts us at this period, when we have just emerged from the greatest war of all time. All in all I believe the world is moving towards higher ground. The many discouraging side lights bring doubt, but I believe in the ultimate

triumph of righteousness and freedom from sin. It is a long journey, but from each conflict we emerge a little better for the experience, have higher purposes, and better ideals. As an excellent example I am now thinking of the abolition of slavery. It is a recognized fact that all men in this Southland approve of the results of the American Civil War regardless of how they fought sixty years ago. We are living in a new era and the different sections of the country are beginning to better understand each other. Travel and education remove doubts and misunderstandings, and when these are gone friction ceases and wars stop. A cause of war is misunderstanding. There may have been a great divine purpose in the system of slavery with all of its attending evils. The system of slavery benefited the black man. He obtained from bondage much more than the white man. What did the Negro get? He got release from barbarism, physical development, industrial training, the lesson of obedience, the discipline of work, the example of the master, the English language, the foundation of the home, the introduction of civilization, and the elevating influences of the Christian religion. The black man has come a long distance and he has a long journey to go. The white man did not fare so well. He got personal animosities, family division, and sectional hatreds. A southern man says the removal of slavery has done the white man more good than the Negro.

God may have a plan in the Americanization of the Negro. The past war has proved that it is not impossible to move large bodies of men. The transport system showed us it is possible to transplant a whole small nation, and it may be the destiny of the black man to go back to Africa to help civilize that continent as well as to make it his permanent home. I like to think there is a purpose for all things, and many of the impossibilities of today become the possibilities of tomorrow.

There was a purpose in the reign of Catholicism in the early Christian centuries. Through its reign the remnants of civilization were preserved to us. The Reformation was a new birth to free thought, liberal ideals, and self-government.

Today we are having a religious controversy. We become inert, and only when our environment becomes unpleasant, do we

respond to new deeds. I heard an English minister say in addressing a student body that the old excuse of, "we are only human after all" is one of the greatest sins of man. It is an open recognition that we are being possessed by our lower self. It is a smooth, polite way of excusing ourselves from attaining the highest ideal. We all have hopes and aspirations, but our physical body retards our progress. It seems to be a question of will power and environment. Man is a slave to his environment. I believe as is quoted in Genesis that there is right and wrong in this world and that it is only by our will power that we are enabled to choose between them. This power of choice is God-given, and just as Adam and Eve had this power of choice so we have the same power; but I fear that too many of us do not exercise it, and thus we defeat our own aspirations. There is such a thing in the world today as sin, and we are given a consciousness with which to deal with it. When this implement is not properly used it becomes dulled and we slump into moral degeneracy.

A boy from North Dakota had to die in a Florida swamp in order to bring to the attention of legislators the necessity for the blotting out of a convict system. The French revolution was a hideous reign of terror necessary to eradicate the blood thirsty aristocracy of France who was taxing the peasant class into the most miserable poverty the world had ever known. The Russian Revolution and the subsequent reign of terror was the retaliation of an oppressed peasantry in Russia, who has been ground down to the earth for two hundred years, allowing every other nation in Europe to outdistance it. A new birth in Russia is due. Woodrow Wilson said, "Turn the light on undesirable social conditions, political corruption, and those befouled institutions will either right themselves or cease to exist." At the present time the consciousness of the nation is being shaken by oil scandals and we wonder who is the next to become involved. The only ray of hope or encouragement is that there is a move on to investigate the mess and turn the light onto the misdeeds.

I believe God rules in this world. It is not the belief of predestination whereby a certain day, by divine decree, has been set

for our death, but a belief in the choice between right and wrong and that we are cut off if we do not render a good account of ourselves. People who sin in this world are punished or removed through death.

The habit of looking back is almost universal. It is essential if we are to interpret the present. But many persons become so enamored of the past that they can see nothing good in the present. These are the pessimists who locate the golden age in antiquity and whose vision of the future is clouded by gloom and doom. The men and women who adopt this attitude exclaim, "Ah, those were great days, but the times in which we live are evil." We will grant that the days when Pericles ruled Greece, the days when Jesus preached in Galilee, the days when King Arthur sought the Holy Grail, the days when Columbus sailed towards America, the days when George Washington led his ragged men to victory, the days when Daniel Boone explored the wilderness, were great days. But we must add that these are great days in which we now live. It is my opinion that no one has ever lived in greater days than these. It is true that there are fears abroad in the land, that there are many very serious problems confronting humanity, that there is a dangerous disregard of law, a certain recklessness about youth, and an abundance of crime and much sin. We can not minimize the short comings, the deliberate transgressions of moral law, the laxity and profanity and irreverence, and the high speed of the people of today. On the other hand we will not ignore for a moment the virtues, the achievements, the progress, the heroic attempt to follow Christ, the new interest in humanity, the philanthropy, the educational progress, and the lofty ideals which prevail today. Would you want to exchange your opportunity of living in this age with any king, prince, saint, discoverer, inventor, or hero of the past?

We are living in a time of agony and pain and struggle; but it is the anguish of birth, not death. Out of the strife and turmoil and perplexity of this century are issuing the form and features of a nobler humanity. It is more life and a fuller life. Let us employ imagination as well as memory in interpreting these great days. It is according to God's will and plan.

## THE NEW FORWARD MOVEMENT AND SABBATH STUDY AND PROMOTION

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

### THE PARALLEL PROGRAM DEFICITS

No one has ever photographed a deficit; therefore there are no illustrations accompanying this article, such as have appeared in this department for the last several weeks. I suppose it would take a cartoonist rather than a photographer to picture a deficit. I wonder what one would look like. It would depend much upon the cartoonist no doubt, but might depend equally as much upon the character and cause of the deficit. I do not think the deficits included in the Parallel budget, could they be sketched, would make such a forbidding picture. In every instance they represent service rendered and work accomplished.

Early in our Forward Movement period the boards were encouraged to enlarge their programs in view of the promise of much larger sums of money through the greatly enlarged denominational budget. When it was discovered that instead of realizing our full budget we could expect only from sixty to seventy per cent of the amount contemplated, it became evident that retrenchments must be made. This was a painful experience, but the boards set themselves about the task with the same conscientious devotion and care that had characterized their plans for enlargement. The thing could not be too hastily done lest workers on the field should suffer, but as rapidly as possible the work was reduced to the point where it called for only seventy-five per cent of the total budget. It is on that basis that the boards have been working for two years, and for that reason the deficits are some thousands of dollars less than they would have been if the policy of retrenchment had not been followed.

Having said this much, I want to make several observations. In the first place I want to repeat what I have heard Secretary William L. Burdick of the Mis-

sionary Board say with reference to the retrenchment policy of that board. My own knowledge of the work now being done by the Missionary Board will bear out his statement that "while the board has reduced its budget twenty-five per cent, it has not reduced its work by anything like that amount." In a few cases adjustments have been made that have been of advantage to the work, while reducing the cost. In some cases of course men are doing the same work, but are laboring at a greater financial sacrifice, a sacrifice that some could ill-afford to make. When this has been said the fact still remains that fields are without workers which it had been hoped might have been supplied, and which in some instances had been adequately cared for.

My second observation is that more work is being done even now than Seventh Day Baptists have ever done before. This should be said for the encouragement of us all. We are not doing what we set out to do. We have not reached the goal we set for ourselves. But we are doing more than we had been doing previous to the launching of the New Forward Movement. *We have gone forward.*

Another thing should be said to the credit of the churches, and for their encouragement. I fear sometimes when we speak of retrenchment, that the churches who have been supporting the Forward Movement so nobly, wonder what it is all about, and what has become of the money. Let it not be forgotten that thousands of dollars have gone to denominational interests not previously included in a denominational budget. Forty thousand dollars to our colleges in five years for the purpose of tiding them over a difficult period, is not a bad accomplishment. And let no one think for a moment that this was not an important service. Ask some of those who have been bearing unusual burdens in connection with certain of our colleges during these years, and learn of them just what it has meant to receive three thousand dollars for running expenses in a given year when they hardly knew which way to turn for the needed help. With this assistance from the denominational budget, they have gone out after the rest of it, and have come through without a deficit. And let

our own people take the credit very largely again for making up this extra amount required to bring the colleges through without deficits. I do not mean by this remark to ignore the generous help of other good friends of our educational institutions. But the fact is, many Seventh Day Baptists have given directly to the schools after helping them through the Forward Movement budget.

There are other interests, too, which the churches have been supporting. Large contributions have been made to our building program which was discussed last week. I have not the figures before me, but something like ten or twelve thousand dollars have been added to the "Aged Ministers' Fund." Several thousand dollars have been distributed to pastors, receiving inadequate salaries. The pictures of the twelve young men, shown recently in these pages, must be fresh in the minds of every one. Some of the money which you have paid in to this movement has gone to help these worthy young men prepare themselves for greater usefulness to the world, under God and in and through the Seventh Day Baptist denomination. Happy is the denomination in the fact that men, long since passed on before, left behind them money to be used to aid young men studying for the ministry. Eight of the young men have received help from these funds in which the living and the dead join in the work of preparing ministers and leaders for the future.

These are some of the things that may not be passed by when discussing the deficits which are included in our Parallel Program. Perhaps further discussion at this time is unnecessary. The back cover page of this RECORDER contains the Parallel budget, which includes the deficits of the boards. It ought to be clear to all just what we are proposing to do, and what the Parallel Program means. However, we will have something more to say next week.

Riches, genius, power—all are fair things; yet riches are never satisfied, power is ever upon the wing, and when was genius ever happy? But as for this divine gift of simpleness of heart, who shall say it is not the best of all?—*Jeffrey Farnol.*

## EDUCATION OF SEVENTH DAY BAPTIST CHILDREN

### III

HERMAN D. CLARKE

How about talking religion to children. The most of us hesitate here; not that we do not know what might be said, but from conscious lack ourselves and from freedom of thought and because it is not as natural to us as talking about doing the day's work. It might not be very necessary to talk it until the child is confidential enough to come of himself to ask questions about it. But so many parents fail to invite confidence. If father's and mother's life is all right before the child, and if they can talk in language suited to the child and converse honestly, and not like a great deal of prayer-meeting talk, then it can be well received. But suppose a father some evening gradually drifts to early experiences and then tells some of his own religious experiences, the child will "drink it in" and be led to think of his own life. It is not select phrases and theological explanations that are needed. If parent and child can both be earnest and be natural, they need not be told here what to say. The child will lead the parent in suitable inquiry. No sentimentalism and no jesting.

Children best learn by doing, and example before them leads to that. As father and mother *do* so will the child do. Let a father and mother talk seriously of religious matters and in simple language, not seeming to be talking *to* the children, but talking together when the children are near them, they will then be sowing seeds that will be fruitful. In a quiet hour when all are together mother might repeat a verse of Scripture and ask all to repeat it, and then father appear to be intensely interested in it and make an explanatory remark. Let the verse be what will be closely related to Christian action or faith. And how much is taught in the songs they can sing.

The home is the greatest school on earth, for there is not the formal instruction of the public school or the Sabbath school, but everything there is enlisting the children largely in informal activities. Living life is training it. The home being also a social community it prepares for social life everywhere—social service, community service, social ministry. The home is the place to

learn responsibilities. As character comes so much through one's environment we must see that we seek the social atmosphere which will have the best influence, a mental and spiritual environment for them to absorb.

In the home or family let there be voices speaking for high ideals and things worth while, and if wrong is seen or known anywhere to be noticed or heard of, let there be no laugh at it but only indignation. Never call it "smart" to do or speak evil nor merely a matter of "sowing wild oats."

Mention was made of what can be taught by song. It is to be lamented that so many Christian families seldom sing the old standard, historic, and dignified hymns. These have done so much for character and religious thought and meditation, even more than many sermons. Rhythm, music, repetition, with their attendant emotion, fix the truths they contain permanently in mind. The ideals of life are so soon presented in verse, in plays, and hymns have a very natural place for children. Do you notice how your child sings while he plays? As long as he shall live the words of his song so often sung will remain in memory. When the eyes fail and all other worldly interests seem to fail him in old age the songs of childhood will remain. If then he has been taught, through sacred hymns and songs that are uplifting and inspiring, great truths, they will be a guide and give hope for eternity. Remember what it means to have a multitude of good and beautiful thoughts in memory. The first memorizing of Bible verses the writer learned was the first chapter of the Gospel by John. That fixed in his mind the divinity of Christ for all time. The early hymns mother sang still inspire me, and my father's songs also. Ask yourself, dear reader, what "memory treasures" you are giving your children in the realm of religion. Is it known that there are many so-called gospel songs that are simply frivolous and almost make a child dance a jig? They also make worship nothing but superficial emotion. If the church and pastor can not or will not remedy this, *the family can.* Let choristers and pastors think of this when they announce hymns in church and Sabbath schools. The hymn book is an interesting book of theology, and a large store of hymns in memory is in some sense a theological education. A child will learn as easily and with as much interest a hymn

like "Abide with Me" as less dignified ones. Just as easy and vastly more inspiring is "Hark the Angels Sing" as "Dixie Land." Almost every home now has the piano to lead in these hopeful, trustful songs. The evening songs bring all the family together or ought to, and there is the greatest opportunity to educate the children in sacred things and in a way that is fascinating and permanent. If you think your family is not at all musical then you have shown that you have not taken time for its development.

Now this will cost you some coveted pleasure and time. But it will pay a better dividend than most other things. Have you a phonograph? Do not make all the records those of popular singers and bands of the day. Have a few blessed and inspiring hymns and songs. Sing them, too, with the phonograph. When a sister or a mother goes to the piano when the children are at home and begins to play or sing, how quickly they will gather around her and join in the song. You don't have to urge or invite. They want a part in it.

Again, a part of the religious education may be in the child's plays. I shall never forget playing church and playing preach. It was experimenting with life. Other plays also, too numerous to mention, give the child ideals and aims in life. But let parents study the plays with trained intelligence, as to their educational values. A home is hardly half a home without playing children.

How soon will these wonderful opportunities be gone forever in homes, for the children grow up so quickly. The mind well stored with sacred songs can bring back a wandering prodigal when sermons will not be heard.

An illustration: An aged man at Leonardville, N. Y., died years ago when eighty-four years old. He was a happy Christian and came back to the church when about four-score. He had for many years been what was then called a backslider; but all his life time he kept singing the old hymns he learned when a boy. His children in the home would sing them with him almost every evening. Those hymns brought him back to God and a happier saint I never saw during his last four years.

Who brings you another's secret will give your secret to someone else.—*Armenian Folk-Saying.—Portal.*

## MISSIONS

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

### STRENGTHEN THE CHURCHES

Many times during the last year have various ones given expression to the belief that one of the foremost needs of the cause represented by Seventh Day Baptists is to increase the number of our churches and strengthening those that already exist. A little thought on the situation makes this too apparent to need argument. All our mission work, as well as other lines of activity, is hanging on the strength of our churches.

This makes the question, how to strengthen the churches, a vital one; and it becomes one of the great problems of a mission board. There are several things which will help in building up any church and in which all can have part if they will.

#### SUSTAIN PUBLIC WORSHIP

All except invalids can attend the public services of the church. No church will long exert much influence if its appointments are neglected. There is not space to mention the many excuses for not attending church, but the one that carries with it the most self-condemnation is that the one making excuses is not helped by the religious services of the church. From the nature of the case there is something wrong with a person who can attend a real religious service and not receive some help and satisfaction from it; he must be badly out of tune with God and man and loaded down with self-esteem. There is help and satisfaction to every right-minded person in public worship, though the service may be imperfect, as is everything human. Though one does not get some new thought at every service, there is, at least, the conscious satisfaction of helping to maintain a desirable institution. We should be wise enough to know that some things which do not give us help may bring a great uplift to others, and Christian enough to appreciate it because it does help others.

#### THE CHURCH NEEDS OUR SUBSTANCE

It takes money to maintain churches and carry the work to success. All can have part in this way, and there is generally no lack when all do what they might in this matter. If the Church arises to the ever increasing demands of these changing days, she must have money and more money. The Church has made the wealth of the world possible; but too often she is treated more miserly than any other organization in the community, and this is because some who belong to the Church are shirking, robbing God in tithes and offerings. They do not consider themselves God's stewards. If it were not for those who do all they can and more than their share, the plight of the Church would be sad because of the slackers. Do you want to help the Church? Then do your share financially.

#### THE CHURCH NEEDS OUR TIME AND STRENGTH

Few can go forth as preachers and missionaries to some distant field; but all can give time and strength; this service is much needed in any church. Where one is called to be a preacher or missionary, multitudes are called to do valiant, sacrificial service at home by serving on committees and as officers, by helping to maintain the auxiliary organizations, visiting the sick, and doing numerous other things in connection with the work of the church. The work lags because so many are unwilling to give time and strength. How hard it is sometimes to find any one to serve as Sabbath school superintendent, or Junior superintendent, or to do numerous other things which must be done by some one if the work succeeds!

#### LOVE AND FORBEARANCE

The spirit of love and forbearance must be present in a church or she soon ceases to represent Christ on earth, ceases to be a real church. A small band united in the spirit of the Master can accomplish a great work; a small or large company will soon tear themselves to pieces if they do not exercise love and forbearance. Many a church has become useless because of divisions, factions and contentions; others have gone out of existence for the same reason. "No decent man will, and no other can insult me," was the

statement of an aged and useful Christian. He had the right spirit, no one could offend him, and no one ever did. "And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

#### PRAYING FOR CHURCH AND PASTOR

We can help build up the church by praying for the church and pastor. In accordance with Christian principles we have no right to criticise another until we have prayed for him; and when we have really prayed for him, we are not in a frame of mind to do much criticising. Prayer is one of the indispensable things in the work of the church and the salvation of the world. There is evidence that many churches are nearly powerless because prayer is neglected on the part of its members; they have little time for prayer in the home life, little time for the prayer meeting, little time for private prayer.

There are many other ways by which we can help the church in our midst if we care to. These are suggestive of others. We can not say it is more important that a mission church watch its way with care than that a large church should, because where much is given much is required; but a large church can survive where a small one will go out. The Savior of men is calling to all to do all they can while the day lasts.

### OBSERVATIONS FROM SHANGHAI

REV. J. W. CROFOOT

When I was in the United States one of the questions sometimes asked me was, "How much land do we own in Shanghai and how much is it worth?" So I presume some of the readers of the RECORDER will be interested in the fact that the French Municipal authorities are making a new assessment of the value of land in the French Concession. It is especially of interest because it will probably triple the municipal tax that we shall have to pay.

The land now owned by the Mission here at St. Catherine's Bridge measures 10,632 *mow* or about one and three-fourths acres—to be more exact 1,772 acres. This place was in strictly Chinese territory till July, 1914, when an extension of the French Concession included this

district. By an assessment made in 1916 our land was valued at 1,800 taels per *mow* for the most of it, and a part back from the street was valued at 1,275 taels per *mow*. So up to the present we have been paying taxes on an assessment of taels 16,162. In the new 1924 assessment our land is put at 5,000 and 4,000 taels per *mow*, making a total valuation of 47,494 taels. To put it in more easily understood form, at the 1916 rate the land was assessed at about \$11,000 U. S. money and by the 1924 rate it is assessed at about \$33,000 U. S. money. The tax rate has been, lately, six-tenths of one per cent per year, so I suppose we shall have to pay about \$200 (U. S. money) per year instead of about \$70. I have been half expecting that we should be called on to pay a house tax in addition but we never have.

The notice of the new valuation gives us fifteen days in which to make a protest (if I understand the French), but we have made no protest for two reasons. First, I find by consultation with real estate men and others that it is true that land in this vicinity has increased in value 300 per cent in the past eight years. Second, when the road-widening (projected in 1918 but not yet completed) takes place, we shall be paid for the land taken, I suppose, at the assessed valuation.

For some time the doctors at Lieu-oo have been trying to get land there on which we can build our new Boys' School, leaving this place for the Girls' School, the church, etc.; but so far have not found a suitable piece at a reasonable price. In the meantime we have bought a piece containing about three acres at Da-zang, a small village on the motor road to Lieu-oo, and about eight miles from Shanghai. If we do not get suitable land at Lieu-oo we can build our Boys' School at Da-zang, hoping that Shanghai boys will go there, as Shanghai is growing rapidly in that direction as well as in others. If we do succeed in getting land at Lieu-oo we believe the land at Da-zang will be a good investment. It cost about \$2,200 in U. S. money. For the purchase we used a part of the building fund which has been contributed here.

Pont Ste. Catherine,  
Shanghai, China,  
March 30, 1924.

## EVANGELISM THE WORK OF THE BIBLE SCHOOL

DR. JOHN C. BRANCH

(Conference address, North Loup, Neb., 1923)

Evangelism is defined as the promulgation, publishing, making known by open declaration of the gospel. Evangelism is set forth in the books of Matthew, Mark, Luke and John. The law was promulgated at Mount Sinai. The promulgation of the gospel should be in all the world. It is the work of the church, the Bible school and denominational schools. To cry aloud, to spare not, to lift up the voice like a trumpet and show the people their sins, is the work of all these institutions.

There are three things which must enter into this service; Christ-like sincerity, faith, and earnest endeavor. Without faith it is impossible to please God. We must believe that he is God and a rewarder of them that seek him. The church and the schools, by their methods of service, by counsel and declaration, must build the foundation for this work. There must be co-operation on the part of presidents, pastors, elders, deacons, teachers, missionaries, Sabbath schools, Christian Endeavor societies, all boards, and all lay members, all working together to gather in. Cry unto men to seek the kingdom of God.

The unrest of the world's great throng, the love of the world and of pleasure are robbing the Christian religion of its power and worth. Non-attendance on church service is evidence of where we stand. We can not give the world that which we do not possess. We must be burdened for souls lost; we must have a passion for their salvation. We must first be equipped with love and manifest in our lives the saving power of this wonderful salvation. Our motives must not be hid; our bodies must be fit temples for the Lord to dwell in; our prayers, our wealth, our all must be given to service for God. Then the church will have added to it daily such as will be saved. We have not enough evangelists. We have too much sermonizing and not enough preaching with power. We have not enough who are hearty and constant in attending church. The things of this world should not retard us in

Christian service. O for a real revival of our people! Are we what we claim to be?

Are we ready to stand before the King? Are we looking for his return? Are our names written in the book of life? Paul said to Timothy, "Preach the word, be instant in season, out of season, rebuke, exhort with all long suffering and doctrine. For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." He further says, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but unto them also that love his appearing."

"All hail the power of Jesus' name!  
Let angels prostrate fall;  
Bring forth the royal diadem,  
And crown him Lord of all."

His first coming was to call men to repentance, to open a way whereby we might be saved, that we might be clothed with a garment of righteousness. His second coming will be to redeem us from death, to crown us with immortality and give us eternal life. When he comes he will bring his reward with him to give to every man according as his work shall be. Glorious thought! happy condition! Go forth with evangelism. Hurl it abroad. Sound it aloud to the world. Let the nations know assuredly that God liveth.

Doubt as to which Pharaoh persecuted the Israelites is said to be ended by the discovery in the ruins of Bethshean, Palestine, of an engraved stone monument of Rameses II, which notes the fact that he "collected certain Semites" and made them build in his honor the city of "Rameses-Meri-Amen" on the eastern delta of the Nile.

This discovery, made by the University of Pennsylvania Museum Expedition at Bethshean, is said to be the first corroboration from Egyptian sources of the fact that the children of Israel ever were in Egypt. —*Record of Christian Work.*

## 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.*

### MILTON MENTIONINGS

*From the Milton College Review*

#### MILTON STUDENTS ATTEND FOREIGN MISSION SESSION

Milton College had the largest delegation at the Wisconsin Sixth Annual Conference on Foreign Missions, held at the University of Wisconsin, on March 21, 22, 23. The Milton delegates, Bertrice Baxter, Iva Campbell, Donna Schlagenhauf, Miriam Shaw, Orville Keeseey, Raymond Root, and Merton Sayre, report that they attended every session and still found time for sight seeing. Miss Zea Zinn and Clifford Burdick, who are studying at the university, also attended the meetings.

The purpose of the conference was to bring together all students, who were interested in foreign missions, into conference with capable leaders who have worked on foreign fields, and other Christian leaders, so that they might consider the needs of the world and their personal responsibility and relation to a world-wide advancement of the kingdom of God. The purpose was worked out by talks by the speakers, discussions and question meetings, personal conferences with the leaders, and a banquet at which everyone got acquainted.

The conference was enlivened by the non-Christian Hindu students from the university who came into the meetings and challenged the Christians to show how they could claim to follow the "Sermon on the Mount" and still support war. "If Christianity is best for the world, we will have it," they said, "or if Hinduism is better, we will have that."

The Milton delegation won conference-

wide fame when it was discovered that they held a two hours' discussion on questions brought up in the meetings, after the Saturday night session. The often heard accusation that the American student does not take time to think, if not true, is near enough, so that the slumbering consciences of many are being awakened.

#### GLEE CLUB BROADCAST HEARD BY MANY FANS

The concert which was broadcast by the Milton College Glee Club, Tuesday evening, March 25, from WMAQ, the Chicago Daily News Station, was heard in all parts of the United States, from Rhode Island in the east, to West Virginia in the southeast, Arkansas in the south, Nebraska and Kansas in the middle west, and Michigan in the north. Scores of letters and cards have been received for the club from people all over the country, telling of hearing the concert. In some places the static interfered, and many people complained of difficulty in tuning in to WMAQ.

The glee club men all enjoyed the experience in broadcasting, although there was very little in the concert out of the ordinary. The concert was broadcast from a small room hung with tapestries, in one corner of which sat the announcer at a desk with a transforming dial in front of him, and on a pedestal in another part of the room was another transmitting dial. The club stood facing the dial on the pedestal while singing. There was nothing sensational about it. What was unique was that while the quartet or Dick were singing, or the string quintet was playing, the rest of the men could step in the next room and hear the music over the loud speaker. The men enjoyed the experience however.

#### FRIENDS OF COLLEGE BANQUET IN CHICAGO

That Milton College has many loyal, enthusiastic friends in Chicago, was made evident by the number that attended the dinner and meeting for old students and friends at the Woman's City Club, 16 North Wabash Avenue, on the evening of March 25. About seventy were present. The Milton College Glee Club were guests and added much by their jolly songs to the pleasure of the evening.

Most of those present live in Chicago or near Chicago. A few, not Chicagoans, were there, such as Ray W. Clarke, '02, Wash-



ington, D. C., and Professor L. H. Stringer, '09, and President A. E. Whitford, '96, of Milton College.

Doctor L. A. Platts, '03, was the toastmaster. He called on several speakers, including the visitors already mentioned and Fred W. Bentley, '80, and Doctor George W. Post, Jr., '05. Doctor Platts and glee club withdrew a little before nine o'clock to go to the Daily News Station where the glee club broadcasted their concert from 9.15 to 10.00 p. m. During their absence the meeting was led by Doctor Post. Among those who gave responses were T. Gifford Vance, Mrs. Adelaide B. Burdick, '17, Albert E. Webster and Rev. C. A. Hansen.

It was agreed that the meeting was altogether worth while and that the Milton friends in Chicago should have more such gatherings. In order to accomplish this, Doctor Platts was chosen chairman to make arrangements for another meeting within a year.

### HEROES OF THE FAITH

Several years ago the late David E. Titsworth 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.

### A NEWSY OPEN LETTER FROM BOULDER, COLO.

DEAR MR. AND MRS. WING:

I think I will write you a letter—but instead of mailing it to you, I'll send it to the RECORDER so that other friends, if they care to, may hear something concerning the Boulder Church and society.

It has been a year since you went away—a year Thursday, March 27. Since then many things have happened and I will try to tell you about some of them.

During the spring months after your departure, we enjoyed visits from Rev. A. J. C. Bond and Rev. Eugene Davis and family. We enjoyed having them here and felt a renewed interest in the work they represented.

Pastor and Mrs. Coon spent a large part of the summer and fall on the field. You have probably read the reports of this work in the RECORDER so I need not go into details. During their absence, the appointments of the church were kept up with a good degree of interest. The Sabbath morning services were taken over by the different departments of the church and proved most interesting. Brother E. M. Holston addressed us August 18 and Professor H. C. Stillman, of Pueblo, Colo., spoke to us on the following Sabbath. Several from states west of us stopped over a Sabbath on their way to Conference at North Loup. We are always glad to see and to greet old friends as well as those we have not met before.

A number of our people attended Conference and brought back inspiring messages which did us all much good. Most of them went by auto; Pastor Coon, Paul Hummel, Daisy Furrow, and Herbert Saunders driving their cars and taking as many passengers as possible. Mrs. Terry and Mrs. Belva Davis went by train, Mrs. Davis remaining with her daughter, Mrs. John Clarke, in Greeley, Neb.

Mrs. Abbie Tweedy, of Peck, Idaho, a sister of our dear Myrtle Van Horn, who passed on while you people were here, spent the summer in Boulder with friends and relatives. While here she united with the church. She made many friends and we were indeed glad to welcome her into our midst.

Gertrude, the daughter of our good Mrs. Weaver, was married in the late summer to William Fraser—no one you know I think.

A "shower" was given her by her friends in the church and we all united in wishing her happiness in her new life.

As usual, the Christmas exercises were held at the church on Christmas eve. The committee, consisting of Mrs. Myrle Saunders, Miss Mae Mudge and Mrs. Myrtle Foster, a niece of Pearl Armitage, arranged a pleasing program which was much enjoyed by those present. Each class brought contributions for some special object, and a treat of candy and nuts was given to the children.

The annual dinner was held as usual at Buckingham Hall on Sunday, December 30. Mrs. Mina Coon, Mrs. Roy Rogers and Mrs. Lura Benner had the affair in charge. They tried a new plan which proved very successful. No menu was planned except the meat course, each family being asked to bring a basket with enough in it for its own needs and a little more. Potatoes were cooked at the hall, chicken pie warmed up and gravy and coffee made. You have no idea what quantities of everything came out of those baskets. It was amazing! and the tables fairly groaned under the weight of all the good things to eat. The weather was not at all propitious—the thermometer registering just zero and snow falling fast. This prevented the Denver friends from coming as they had planned, and not all of the Boulder people were able to come. Only about sixty were present, but we never had a more pleasant time I am sure. The men had been requested to bring tea towels and aprons. In some way they gathered the impression that they were expected to wash the dishes. They responded nobly. There was a vast amount of energy and noise put into the job and the dishes were washed in record time, so the modest workers claimed.

The annual business meeting was held in the afternoon. It was called to order by Moderator Paul Hummel at about two o'clock with a goodly number present. The Finance Committee gave a report which showed the financial condition of the church to be excellent and the general outlook very encouraging. The officers of last year were re-elected, also the members of the Missionary Committee: D. M. Andrews, H. W. Saunders and Miss Daisy Furrow. This committee is appointed to confer with the

pastor concerning the work to be done on the field.

The different departments of the church have done good work this winter. The church services have been well attended and Pastor Coon has given us good, helpful sermons. Our choir, as usual, runs largely to women and girls, and so a double quartet has been organized which is furnishing some good music. This quartet meets each Thursday for practice and consists of Mrs. Alice Davis, Mrs. Theresa Parvin, Mrs. Mina Coon, Miss Margaret Saunders, Miss Daisy Furrow, Mrs. Myrle Saunders, Mrs. Cordu Coon, and Miss Tacy Coon.

The Sabbath school is doing efficient work under its corps of teachers: D. M. Andrews, Mrs. Andrews, Mr. Landrum, Miss Pearl Armitage, Mrs. Cordu Coon, Mrs. Geneva Hummel, Mrs. Clara Rasmussen and Mrs. Erferd Sweet. Mrs. Mina Coon has charge of the Home Department. Erferd Sweet is our superintendent; Mrs. Maud Irish, secretary; Roy Rogers, treasurer, and Margaret Saunders, chorister.

The Intermediate and Junior Christian Endeavor societies hold regular meetings Sabbath afternoons. Miss Daisy Furrow is superintendent of the Intermediate Christian Endeavor, and Miss Mae Mudge is superintendent of the primary. The societies have one of Me-ling's Chinese shoes and are trying to fill it with dimes as other societies are doing. They are planning to give a missionary play in the near future, the proceeds of which are to go into the little shoe. The Christian Endeavor societies entertained the church at a Valentine social at the home of Beulah and Pauline Sutton. Under the leadership of Daisy Furrow, the young people provided a good evening's entertainment, followed by delicious refreshments.

The Woman's Missionary Society has recently been divided into three circles. These circles are under the leadership of Mrs. Cordu Coon, Mrs. Ruth Vars, and Mrs. Florence Burdick. The circles are to meet separately for work the first Wednesday in the month, and all together with the president, Mrs. Andrews, presiding, on the third Wednesday of the month. This is to be a program and business meeting, the circles to take turns in arranging the programs. This plan is being tried for three months, and if satisfactory will be continued.

It is hoped that the new plan will increase the feeling of individual responsibility and that more work will be accomplished. An effort is being made to work in all the women and girls of the church—not only those living here but non-residents as well. Letters have been sent to these and they have been urged to become members of the society for our encouragement as well as theirs.

March 5 the circles met at the homes of Mrs. Cordu Coon, Mrs. Margaret Hummel, and Mrs. Mina Coon. March 19 the entire society met at the home of the pastor. After a short business meeting and music by the double quartet, we were favored by an illustrated lecture on Japan by Mrs. T. D. A. Cockerill, biology instructor at the high school. This was greatly enjoyed and was followed by a piano duet by the Misses Margaret Saunders and Tacy Coon. The house was well filled and at the close of the afternoon, refreshments were served by circle No. 1.

A committee appointed by the society: Mrs. Sutton, Mrs. Rogers and Mrs. Benner, have arranged church socials which have been held once a month during the fall and winter. There have been well attended and seemingly enjoyed by every one.

It has been decided by the pastor and the Missionary Committee that services shall be held in Denver the second Sabbath of each month. Several services have been held at the home of Mr. and Mrs. W. M. Jeffrey, and have been well attended. A number usually drive over from here. However the weather has prevented several meetings since Christmas. As surely as Pastor Coon announces a service in Denver, so surely it snows! You know Colorado spring weather. The robins have been here since January but we have had most of our winter since then.

Mrs. Jeffrey's parents, Mr. and Mrs. Charles F. Saunders, of Alfred, N. Y., have been spending the winter at the Jeffrey home in Denver. They have not thought it best yet to visit Boulder and their friends here, but hope to come as soon as the weather is settled. These dear friends lived in Boulder for six years, leaving here in 1911, I think, and have always seemed like "home folks" ever since. We are happy to welcome them back to Colorado.

Mrs. Kittie Potter has just returned to

her home at Scholl, Colo., after a three months' visit with her mother, Mrs. F. O. Burdick and her daughter, Mrs. Roy Davis and family.

The Benners, who have lived here for two years or more, have recently gone to California to make their home. Mrs. Benner was quite active in church work and is greatly missed.

Birthday parties have been quite the style this winter. Among those who have been "surprised" are Mrs. Mina Coon, Mrs. D. E. Hummel and Mrs. Bigelow, Pastor Coon's mother. Mrs. Bigelow is an inspiration to all of us. Although past four-score years—she is so young that I hesitate to tell her exact age—she is vigorous in all her faculties, genial, capable. No gathering is complete without her.

Elder and Mrs. Wheeler have spent a fairly comfortable winter and have been able to attend church services quite regularly. They have rather formed the habit of being great-grandparents this winter—three great-grandchildren having arrived in the family. A daughter, Coryl, was born to Hazel; while Mildred and Dorothy have sons, Richard and David, Jr., respectively.

Mr. and Mrs. Ray Rood and Wayne, and Ray's mother, Mrs. Jennie Rood, stopped off for a day or two on their way from California back to Milton. They were at church last Sabbath, and that evening an informal reception was given for them at the home of Mr. and Mrs. Herbert Saunders. Thirty friends and relatives were present and the evening was spent in visiting with these good people.

This letter is already too long so I will do what I can to remedy it—stop at once. Greetings from the Boulder Church to you, and to all other friends.

L. R. W.

Boulder, Colo.

Other republics have failed because the citizens gradually grew to consider the interests of the class against the whole; for, when such was the case, it mattered not whether the poor plundered the rich or the rich exploited the poor; in either case the end of the republic was at hand. We are resolute not to fall into such a pit. This great Republic of ours shall never become the government of plutocracy and it shall never become the government of a mob.—*Theodore Roosevelt.*

## WOMAN'S WORK

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

### HOLD THOU THINE OWN

The jewel that is thine may have a flaw,  
The gems thou enviest may harbor more.  
Think not the fairest flowers grow on further  
trees

But let those close at hand thy fancy please.

That which thou hast at least is all thy own;  
Things thou desirest, won, like bubbles blown  
Of prove but iridescent nothings, so  
"Stick to the substance, let the shadows go."

Things worth thy while are those that have  
been tried;

The best that Earth affords is at thy side.  
Distance may lend enchantment to a view  
And those thou enviest most may envy you.

—*American Journal Clinical Medicine.*

### THE LAW-ENFORCEMENT CONVENTION

MRS. W. W. CLARKE

The Woman's National Committee for Law Enforcement held its first convention in Washington, D. C., April 10-11. Of the thirty-eight states sending delegates, thirty are already organized with state committees of one hundred women, supplemented by committees of one hundred women in all metropolitan areas. The national committee of one thousand is made up of ten national organizations of women, having a combined membership of ten millions. To Mrs. Henry Peabody of Boston, belongs the honor of starting the movement, and she is general chairman of the committee.

At 10.00 a. m. the convention opened with invocation by Bishop William Frazier McDowell. The delegates were welcomed to Washington by Mrs. Wallace Radcliffe. Mrs. Henry Peabody, general chairman, gave the response. Among other things she said, "That law is not enforced in certain sections is no reflection on the law, but reflects seriously on a type of citizen too unintelligent, apathetic, selfish, or disloyal to right the wrong. Women who shirk responsibility are equally guilty with men who en-

courage law-breaking. A fight must always be waged whenever a 'gainful crime' is attacked. Liquor, drugs, bad literature and amusements, all have the strength of powerful and unscrupulous interests acting through them for money."

Our new attorney general, Harlan F. Stone, was then introduced, and he gave his first official speech. He said, "My entire sympathy is with law enforcement. There is nothing quite so vital to the future of this republic as enforcement of, and respect for, its laws. By that, I mean all its laws, by all its people, and by the agencies of law enforcement, belonging to the government. Upon me as the attorney-general, is placed the responsibility for the enforcement of the laws of the United States. Perhaps you are aware that that is an undertaking of some difficulty. I have an abiding faith, that I can count upon organizations such as this, and upon right-minded citizens to aid me. Upon you and such as you, depend the future and the safety of the country. My purpose is to administer the great office to which I have been called without fear or favor, to the end, first, that the law may be obeyed, and second, that where it is disobeyed, punishment may be swift and sure. Some men think the Volstead act and the Eighteenth Amendment are jokes, but they are laughing at the stars and stripes. The man who commits the most serious crime does not do as much to destroy government as a man who violates a law because he does not like it or because he feels he can avoid its penalties. The first man is an adventurer and takes his chance against society and expects punishment if discovered. The second is a sneak and a hypocrite, who expects if discovered to avoid the penalties of the law by advancing his good character and pure intentions, and who will claim he loves the country which he has so smilingly and hypocritically defied."

Secretary of State Hughes sent a message to the convention in which he said, "The test of devotion to our institutions, is respect for law itself; that is, devotion to the principle that we are a government of laws and not of men." He

declared the Constitution to be "the fundamental law," adding that "our devotion to our country has its highest expression in fidelity to the Constitution. In that fidelity is found our assurance of stability and order, the safeguard of the public interest and the guarantee of individual right."

The next speaker was Mrs. Mabel Walker Willibrandt, assistant attorney general. The subject of her address was "Broadcasting Good Government Power." Mrs. Willibrandt gave one of the best speeches of the convention. "The women are on test," she said. She proposed a good old-fashioned revival of devotion to the Constitution. "Women play bridge at their clubs, instead of studying the qualifications of candidates for public office. They dodge indorsements and decisions on public questions for fear dissension will rupture their social group and they will be accused of being political. They are dodging a clear duty." In closing she said, "Why is criticism more readable material for the American than success? Visit the courts, watch your mayor, chief of police and local law enforcement officer, and be as quick to praise his good work as to condemn his derelictions. Thereby you will generate in him a mighty force for decent government. Praise is a stored energy we ought more often to release and use."

Senator George of Georgia said, "Obedience to, and the certain enforcement of, the law, transcends in importance all other questions before the American people today. Law enforcement relates itself, especially in popular opinion, to the enforcement of the Volstead act. In point of fact, the question is a much larger one. The question actually involved is whether a people, clothed with, and exercising the power to make their own laws, are willing to keep the laws made by them. In a vital sense, democratic institutions are on trial."

Prohibition Commissioner Roy A. Haynes designated the convention as a part of the "second crusade" in the prohibition cause, to follow the first one of fifty years ago when the Woman's Christian Temperance Union was organized.

"The womanhood of America," Major Haynes said, "could co-operate with the government in a great campaign of preaching and living law-observance, a program of promptly assuming the responsibilities of citizenship."

Secretary of the Navy Curtis D. Wilbur, laid down the principle that law enforcement, in its last analysis, is a matter of patriotism. "Therefore," he said, "the best method of securing obedience to law is by instilling into the youth of the land, the fundamental principles of our government, in short, teaching them to love our country—for patriotism is love."

A luncheon was served at 12.30, at which seven hundred delegates were seated. Mrs. Flora McGill Keefer sang Beethoven's, "The Heavens Proclaim," beautifully. Mrs. Kathleen Norris was the first speaker at the luncheon. "Is woman's suffrage much ado about nothing?" she asked, in speaking on the subject "The New Fashion in Morals." In answer, she said that she often thought it was, while she was working for it; and that she is often tempted to think so now, in view of the large numbers of women who do not vote. However, a new fashion has come in. While fundamental principles do not change, the way in which they are interpreted does. Today the United States is attempting to apply a new fashion in prohibition. It is a moral issue with the women and they are determined to put the moral issue in all parties.

Mrs. Norris was followed by representatives from: The General Federation of Women's Clubs, Federation of Women's Foreign Missionary Societies, Congress of Mothers, and Parent-Teacher's Association, Council of Women for Home Missions, The Women's Christian Temperance Union, International Order of The King's Daughters, Lend-a-Hand Society, National Council of Women, National League of Women Voters, Daughters of the American Revolution, and The Young Women's Christian Association, who pledged the interest of ten million women voters in the campaign for law enforcement officials.

(To be continued)

### TREASURER'S REPORT

For Three Months Ending March 31, 1924

MRS. A. E. WHITFORD,

In account with

The Woman's Executive Board.

Dr.

To balance on hand December 31, 1923...	\$ 99 98
Treasurer W. C. Whitford, Alfred, N. Y.	552 70
Woman's Evangelical Society .....	20 00
Berlin, N. Y., Ladies' Aid Society ....	27 00
Little Prairie, Ark., Ladies' Aid Society	5 00
Shiloh, N. J., Female Mite .....	43 23
Shiloh, N. J., Ladies' Benevolent Society	100 00
Richburg, N. Y., Ladies' Aid .....	5 00
White Cloud, Mich., Ladies' Aid .....	25 00
Akron, N. Y., Mrs. S. A. B. Gillings,	
Tract Society .....	75 00
Compton, Calif., Mrs. Lucy E. Sweet—	
Fouke School .....	5 00
Dodge Center, Minn., Mrs. E. L. Ellis,	
Boys' School .....	4 00
Guilford, N. Y., Mrs. Maryett Benjamin	
in memory of Minette Cowles—	
Fouke .....	10 00
Marion, Iowa, Workers for Christ—China	10 00
White Cloud, Mich., Ladies' Aid, for Doc-	
tor and Mrs. Thorngate .....	5 00
	\$986 91

Cr.

Fouke School .....	\$200 00
Colored people, Asbury Park, N. J. ....	25 00
S. H. Davis, Treasurer Missionary Society:	
Miss Burdick's salary .....	\$200 00
Miss West's salary .....	200 00
	400 00
F. J. Hubbard, Treasurer Tract Society,	
Tract Society .....	100 00
F. J. Hubbard, Treasurer Memorial Board	
Twentieth Century Endowment Fund .	30 43
	\$760 43
To cash on Hand, March 31, 1924 ....	226 48
	\$986 91

### STONEFORT'S NEW CHURCH TO BE DEDICATED

To the Sabbath Recorder, Plainfield, N. J., and to all Seventh Day Baptists, everywhere, greeting:

Believing that most of our people will be glad to learn that the church building is so nearly completed,

Be it resolved, That we most cordially invite all interested persons to meet with us on May 17 and 18, next, for the purpose of dedicating the new house to Jehovah and the service of his people. And that this invitation be broadcast through the pages of the RECORDER.

By ORDER OF THE CHURCH.

April 24, 1924.

### THE BIBLE

REV. W. D. TICKNER

The Bible, written though it was, centuries ago, is the most modern of all books. It advocates the most modern phases of culture, ethics, law, and civic righteousness. It teaches in no uncertain manner the Fatherhood of God and the universal brotherhood of man. It teaches honesty in politics and purity in social life. Oppression of the poor is condemned more severely than has yet been done by the most radical philanthropist of the present time.

It stands as it has always stood, an unimpeachable record of the eternal ages while the earth was yet desolate, without an inhabitant. It tells the same story that science, which is but in its swaddling clothes, is just beginning in feebleness to comprehend.

It stands today, as it has always stood, a harbinger of a new era yet to dawn, when wars and tumult shall cease, when greed and crime shall be no more, when the earth shall yield her increase, when there shall be one Lord and his name one. It assures us that his reign shall never cease. Search as you may all other books, secular or sacred, and not one of them inspires us with such a hope for a universal reign of righteousness. None other can give such consolation in times of trouble. Search as you may and nothing else ever written can compare with the sublime utterances of the Christ of Galilee. None other speaks with authority concerning the destiny of man. No other book can compete with it for loftiness of expression and accuracy of description regarding man's character. None other points with authority the way from earth to heaven.

No other book blazes the way from barbarism to civilization, from civilization to enlightenment, and from enlightenment to the highest state of moral and spiritual growth.

It alone tells us of the wonderful transformation that awaits those who heed its precepts and who walk circumspectly before their God.

Jackson Center, Ohio.

"Nailing a lie is apt to fix it so prominently in sight that more people take notice of it than when it was floating around loose."

## YOUNG PEOPLE'S WORK

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

### BUSINESS AND MISSIONS

Christian Endeavor Topic for Sabbath Day,  
May 24, 1924

#### DAILY READINGS

Sunday—Help by teaching diligence (Prov. 27: 23-27)  
Monday—By teaching industry (2 Thes. 3: 7-10)  
Tuesday—By glorifying labor (Gen. 2: 8-17)  
Wednesday—Greed hinders (Eccl. 4: 5-8)  
Thursday—Vice hinders (Isa. 5: 11, 12, 20-25)  
Friday—Injustice hinders (Jas. 5: 1-6)  
Sabbath Day—Topic: Have business and commerce helped or hindered missionary work? (Acts 19: 23-28)

### INTERMEDIATE TOPIC FOR MAY 24, 1924

Have business and commerce helped or hindered missionary work? (Acts 19: 23-28.)

### JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

This week have the juniors learn one verse every day, for this use the ones Miss Titsworth tells about in her article on the Children's Page. Also have them take their geographies and look up the islands she suggests and be able to explain where they are, at the meeting. Then during the testimony meeting have the letters I-S-L-A-N-D-S written vertically on the blackboard with blue chalk. Then have seven juniors come to the board, one by one, and with white chalk write the verses they have learned for these letters the week before.

The superintendent can tell stories of the life and work of our own missionaries in Java and Jamaica, collecting their data from back numbers of the RECORDERS.  
*Canonchet, R. I.*

### GLEANINGS

(From the reports of the associational secretaries)

DERUYTER

Pastor Randolph has been taking up a few questions each week from the *Cate-*

*chism*, for study. He is now planning a few short talks on various parts of the pledge.

VERONA

The society meets once a month. They are doing nicely on the RECORDER Reading Contest, being divided into two groups.

RIVERSIDE

We have started a Bible class supper again. Mr. Ballenger, our pastor, is teaching the class, and is taking up New Testament history. We have a young people's choir at the Friday evening prayer meeting. Another thing which helps in a place like Riverside, is having an informal good time every Sabbath night.

SALEM

The work has picked up interest, the meetings have always been live ones, but they are more so. One thing especially encouraging is the organization of a Mission Study class by Belle Davis, which meets Friday evening before prayer meeting. The endeavorers are very much interested both in this course and in the RECORDER Reading Contest.

LITTLE GENESEE

The young people are taking great interest in Christian Endeavor. According to one member, their society is "the best ever."

NILE

The new society at Nile is very enthusiastic and is increasing in interest and attendance.

ALFRED

The society is continuing to hold regular meetings on Friday evening with the prayer meeting. The meetings have been well attended and unusually good.

### BOARD FOLKS

Doctor B. F. Johanson is attending the forty-first annual clinic and home coming of the Alumni of the Chicago College of Dental Surgery at Chicago, Monday and Tuesday. Representatives of each class of the alumni now practicing outside of Chicago were chosen to give a clinic during this meeting. Doctor Johanson was one of the alumni chosen to give a clinic Monday, representing the class of '09.—*The Battle Creek Enquirer and News.*

Mr. Aden Clark was recently elected president of the Battle Creek Christian Endeavor Union. The out-going president was also a member of the board—Doctor L. S. Hurley.

We are sorry to lose Mr. and Mrs. D. K. Howard and family, who are on their way to California. They are making the trip by automobile.

Mrs. Ruby C. Babcock visited the Southern Wisconsin churches in March. She met with the Executive Committees of the Milton and Milton Junction societies and attended the meetings of the Albion Intermediate and Senior societies, presented the interests of Christian Endeavor and the Young People's Board at the regular church service at Albion.

### A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

Perhaps it is difficult to see the relation between business and missions, but there is such a relation. If a business man, conducting a business in a foreign land, is strictly honest with the people of that country, his influence will help Christianity and missions. People will be attracted in this way to the religion which he lives daily, and will be willing to accept it. So it pays the business man to be honest.

Another important way in which the business man can help missions is by giving money for their support. He may either practice tithing or give a certain percent of his profits. Many business men are doing this and thus are a great blessing to the world.

### THE KIND OF LOYALTY NEEDED

DR. CARL A. HANSEN

"If any man will come after me, let him deny himself, and take up his cross and follow me."

We are living in a day when it means something more to be a Christian than to wear a button with a cross on it, or like the Crusaders of old, who had crosses painted on their shoulders. Our cross is to do the will of God under unfavorable circumstances, and to do it if we are the only ones about us who are so minded.

The damning thing of this generation is

the blinding spell thrown over men by the great adversary, the devil, by which people are fast losing their directions in spiritual things. The divine law of spiritual progress is ignored, which is plainly stated to be self mortification and being dead with Christ to a life that is defiling and contrary to Christ's purposes for us.

Our minds become confused oftentimes by watching other sects who claim all the blessings of God without doing many of the duties of a Christian. The siren sings, "It doesn't matter what church you belong to, we are all going to the same place." I agree, we must have a care or we will all go to the same place, but it will be a place with a high temperature.

### THE PHILOSOPHY OF THE CROSS

To many people the cross seems an evil thing, and that it can not be a part of God's great plan of love for the race. Why should we carry a cross, are we not to have all the riches of God when we become Christians? Then why are we asked to give up positions, lose money and friends, and to have the finger of scorn pointed at us?

The trouble is we do not correctly figure the problem; we do not get the chronology of the plan of God set before us as he has it. It is first the cross, then the crown. Most people want the crown in this age, and to have the cross eliminated entirely. That would be a fine order of things from the world's viewpoint, but it is not the plan that Jesus died for. But says one, Jesus bore the cross for us and we are not to have any cross. We must answer in the words of Christ, "If any man will come after me let him take up his cross and follow me." Our cross is not an oaken one, nor is it to expire on Calvary; but it may be to live alone, or to be associated with small companies, to live on small wages and to deny ourselves most of the pleasures the world has to offer. Are we willing to do this? Is the cost too great?

### THE BIG CROWD

In the seventh chapter of Matthew Christ tells us of the big crowd; they had all been church members and had proclaimed aloud the name of Jesus, and even had believed in divine healing; but they had failed in doing the will of God. The will of any sovereign is found in his law. God's law, the Ten

Commandments, contains the will of God, and it does not sum up in a little code of modern ethics. The law of God is a fearful instrument to the unconverted heart. It says in stentorian voice, "Thou shalt, and thou shalt not." The carnal heart clamors, others are not so strict, why need I be? Many argue that God has changed, and that he is not as strict as he once was. What mockery and blasphemy to ascribe to Jehovah such vacillating and changing moods, so like those of the Church of today, in which she has embraced the world, and has well nigh forgotten God! Where is the difference between a modern Christian and a morally good citizen?

#### THEIR PLEA

If we give a little thought to Matthew 7:22, we can easily hear them saying, "Lord, Lord we have been church members, we gave to Germany and Japan, we kept the Sabbath when it was convenient, we attended church if the effort was not too great, we belonged to all the great movements of the day." Jesus dismisses them all saying, "I know you not, depart from me ye that work iniquity." This does not refer to the Sabbath alone, which must be included in the "whole duty of man," and perhaps among ourselves we need to be more strict in Sabbath observance, but it refers to keeping all the commandments. It means living a pure life in the midst of a perverse and sinful generation. This is what it means to take up the cross.

#### AN ILLUSTRATION

It happened in the Persian court that one Hamedatha became a convert to the true faith, and because of it he was removed from his position as courtier of the king, and was reduced to the belittling task of feeding camels. He bore his cross bravely, and with a contented mind. One day the king walking by, saw the plight of this young man, and ordered him removed to the royal palace, and dressed in the royal suit worn by king's servants; he was even seated with the king to dine. While he was eating the king asked Hamedatha to renounce his faith, and be reinstated in his service. Great temptation that—why not be a little diplomatic, why not be a politician, why not give in a little and be reasonable—but no, Hamedatha arose in the midst of the meal, and tore off the garments the king had given

him saying, "Didst thou think that for such silly things as these I would deny my Lord?" He went straightway to his common work in order to be a courtier in a higher court, when Jesus comes.

Today Christ is not calling for crosses in badges, buttons, or painted over the church door, but to be seen in the lives of his followers, as they go contrary to what this world deems right, politic and wise. Let us ever remember that to be a friend of the world is to be the enemy of the Lord. Let us count the cost, view the heights of the sons of God, then take up our cross and follow him.

#### A MEMBER RETAINED IS A MEMBER GAINED

ELDER R. B. ST. CLAIR

In writing to the members of the Denominational Vocational Committee recently, I pointed out the great and pressing need of conserving our youth and even older members, by doing effective work along vocational committee lines.

I will yield to no one in my ardent desire to enlarge the borders of our Zion by accessions from the Americas, Europe, Africa, Asia, Australia and the isles of the seven seas, but I see absolutely no reason whatsoever in allowing a preventable depletion to occur in the ranks of our main stock.

In this day, especially since the great war, the drift city-ward is so pronounced as to be undeniable. A great city is often a puzzle to those who have resided therein for years, but to newcomers, especially to rural folk, such as many of our Seventh Day Baptist people are, the outlook must be nothing short of bewildering.

#### DAYS OF FRUITLESS SEARCH

Many of these dear people wander about the city day after day and week after week in search of work, but unable to find it. Many are "turned down" because of their loyalty to the Sabbath of our blessed Lord. Some, sad to say, fall by the wayside and are lost to the Sabbath of Christ.

The local committee at Detroit has, to an extent, solved this problem by making a fairly extensive survey of the situation and tabulated the results for ready reference. Thus, when request is made of the committee, it can, almost immediately, tell of

vacancies, with Sabbath privileges, in stores, factories, carpentering, plastering, brick-laying, steam-fitting, plumbing, etc. The members of the committee, as time permits, aid the newcomers in securing locations, positions, etc. Local members have likewise combined to erect small houses, paint, clean up, or do whatever work is required for those who have lately moved into our midst.

#### LOCAL COMMITTEES

It is the desire of the Denominational Committee that this Detroit plan, or something similar thereto, be put into force in New York, Chicago, Syracuse, Los Angeles, Riverside, Alfred, Plainfield, Milton, Salem, Battle Creek, Minneapolis, Westerly, and many other places in which our people are interested.

It is hoped that by this method, many will be saved to the Sabbath and to Christ.

We are united in the belief that something must be done to prevent those who are in the sixth, seventh and eighth generation of Seventh Day Baptists drifting into the paths of the Sabbathless.

It is a rare privilege to "strengthen that which remains." It is a compelling duty which the denomination must no longer shirk.

#### "A CONDITION, NOT A THEORY CONFRONTS US"

This was said by Grover Cleveland many years ago. This is true today among Seventh Day Baptists. A theory of erecting a large plant where many hundreds of Seventh Day Baptists would have employment has long been discussed. It is so ancient that it is moss-covered. The theory, however, is good, and the Denominational Vocational Committee will be glad to hear any practicable suggestions along this line, but, meanwhile, the condition confronts us of the annual loss of many of our well-trained youth who depart from the "Faith of Our Fathers" and are lost in the mazes of a Christless commercialism.

It is to this alarming condition that the Vocational Committee calls attention. It requests that vocational committees be formed in every church and that these committees keep in touch with the Denominational Committee. It suggests that these committees keep before the members the occupations open to them, urging that mem-

bers of churches discourage preparation along lines where no openings are liable to occur.

#### WORK SHOULD BE MADE PERMANENT AND EFFICIENT

I firmly believe that this work is of the utmost importance. We need at least one man to give all his time, or nearly all his time to it. It has been well said that what is everybody's business is nobody's business. This applies here as elsewhere.

The General Conference should make provision in order that this work may receive the attention that it undoubtedly deserves. A nation-wide canvass should be made. Card-index systems should be instituted. Our people should be encouraged to co-operate in this great work. Places such as Cincinnati, where "Golden Rule" Nash operates on a five-day-per-week basis, should be entered. At this point we should establish a Seventh Day Baptist meeting. Pittsburgh should be thoroughly canvassed and a number of recruits should be directed to locate in that city. These, with those Seventh Day Baptists already there, could well support regular services. A missionary in the field could visit these companies at stated intervals, and our denominational leaders could stop off at times, and give words of encouragement and inspiration.

This work is truly missionary, and as surely as "a penny saved is a penny earned" just so truly is it that "a member retained is a member gained."

The members of the Denominational Committee are as follows: Carl U. Parker, 2058 N. Kildare Ave., Chicago, Ill.; E. S. Maxson, M. D., 818 Madison Street, Syracuse, N. Y.; George W. Davis, 3923 West Fifty-ninth Place, Los Angeles, Calif.; John H. Austin, Westerly, R. I.; D. Nelson Inglis, Milton, Wis.; Holly W. Maxson, 206 Thirty-second Street, West New York, N. J.; and the writer, (chairman), 3446 Mack Avenue, Detroit, Mich.

Martha Washington's family Bible was sold recently in New York City for \$3,700. The Bible was printed in Oxford in 1783 and contains the manuscript record of Lawrence Lewis, George Washington's nephew, and his wife, Eleanor Parke Custis, Washington's adopted daughter, and the births of their eight children.—*Onward*.

## CHILDREN'S PAGE

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

### WORK AND PLAY

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,  
May 17, 1924

#### DAILY READINGS

Sunday—The command to work (Exod. 20: 9)  
Monday—The value of work (1 Thess. 4: 11, 12)  
Tuesday—Working for God (Heb. 6: 10-12)  
Wednesday—Children at play (Matt. 11: 16, 17)  
Thursday—Animals at play (Job 40: 20)  
Friday—Play for the body (1 Tim. 4: 8)  
Sabbath Day—Topic: Work and play (Eccl. 9: 10; Zech. 8: 5)

MRS. EDNA BURDICK SANFORD  
Social Fellowship Superintendent

How many of you boys and girls would like to live in a country where you never had to work? Why? Think a moment and then we will listen to your answers.

Yes, I have actually heard boys and girls express that wish. In fact I have heard "grown up" people say, "I wish I were rich enough so that I never had to do another day's work." Perhaps for just a moment, they did wish it, but if they had stopped to reason, of course they would not want this to happen. Why? Do you think for a moment that Henry Ford or Thomas A. Edison would care to stop work because they have acquired wealth and do not really have to work? Why? They are happy in their work because they are doing much good in the world. Do you think father and mother would be happy if they could not work for you? Surely you will agree with me that it is not fair to let them do it all, and that we should be just as happy in helping them as they are in working for our welfare.

We should love our work and not need someone to make us do it. A slave must have a master. Does someone have to tell you to dry the dishes, feed the chickens or mow the lawn? Or do you just do it because you want to help, because you appreciate what father and mother do for you? I once knew a little girl who neither liked to play nor work.

People thought her a queer little girl, but it was afterwards discovered that she was nearly ill and suffering from a slow disease. I have also known a few who tried to shirk their work. I call such people lazy. What do you call them? Now if we are well and not lazy, we'll just want to keep busy as all normal boys and girls do, because it makes a happy home and a happy school where all have a mind to work.

"Pleasure comes from toil and not by self-indulgence.

When one gets to love his work, his life is a happy one."

I know that every Junior boy or girl desires to become an honored, loved and respected young man or woman. This is the secret—"Do your work well." No one can rise who slights his work. And whether it be a daily paper in your lessons at school, doing an errand, weeding the garden or getting a Sabbath school lesson, do that task your very best, and the best will come back to you.

But our topic for this week is "Play" as well as "Work." You have all heard that saying, "Work while you work, boys, and play while you play." Yes, that is a splendid old motto. But we have found that the very best work has very often been done in a spirit of play. Sometimes dull work becomes a joy if we can only put into it that play-spirit, or in other words, make a game of it. Only the other day I heard a little fellow exclaim, "Mother thinks we can make a game of it." and the work went off in a hurry. A certain class of boys and girls were having a dull, sorrowful time mastering the seven times table when the teacher exclaimed, "Let's make a game of it." So eager were they to play that game that the difficult table was mastered in a short time and I am sure as much enthusiasm was put into it as would have been displayed in a ball game at recess. Yes, you boys and girls, who go to school today should be thankful for the many little games you play to help make your work easier and your lessons a joy and a pleasure. Even your home duties may be done in the same spirit. One day a boy exclaimed, "I'm going to have the best garden of anyone on this street." And he did. Even when pulling weeds, he was happy for he had a goal to reach. He was playing a game with his neighbors, don't you see. Did you ever

play the game, girls, of sweeping and dusting the rooms when mother was away? What a happy game that is for all the time you are thinking how surprised mother will be and what a glad smile will light her face. Why you can even play a game with the old clock. Did you ever tell him that you were going to get your work done before his hands reached certain numbers? He can't go faster than he is made to go. You can beat him every time, if you try. No, boys and girls, it isn't the work which makes us unhappy. The spirit in which we do it will decide whether it is irksome or a joy.

Happy for all of us, there are certain times when we can throw aside all thoughts of work and enter heartily into play. Did you ever stop to think, boys and girls, that you show your real character in play? Sometime, just for fun, stop a few moments and watch your comrades at play. Which are the most generous, which the kindest, which the keenest, which the most thoughtful toward the unpopular boy or girl, and which always stands for fair play? Perhaps you can find just the opposite traits in some of your playmates. Even our play can be made truly unhappy when there are comrades who cheat or we become jealous and quarrelsome. Thus you see, even joy in our play depends upon the spirit in which we play the game.

What games do you play at your Junior socials? How glad we should be to hear about some of your interesting socials. One society I know of invited a few outside the Junior society to join with them in their fun. Perhaps that will interest these invited guests so that they too will become members, sometime. Are you not glad that Junior societies have a time for play as well as work?

Let us pause for a few moments to consider Jesus as a boy at his work and play. You have all seen Bible pictures of people at their work. What were some of the things Jesus might have done and probably did do to help Mary or Joseph? Is there anything in the short account of his life that makes you think he liked to play? What spirit do you think he showed in both work and play?

What an opportunity Junior boys and girls have of showing the Christ-spirit! Just the attitude you show, that is, the spirit you put into your work or play may in time lead other boys and girls to see a better way. I

mean those who do not come from Christian homes where kindness and love reigns or who do not have Sabbath school and Junior teachers to help them with their problems. Don't you see, then, how at our work or at play we may be home missionaries?

*I'm only a boy,* that's what they say,  
But I've just discovered a wonderful way  
Of helping others the whole long day,  
It's putting Christ-spirit in work and play.

### OUR SWEET SCENTED SOAP

If you could look into the big kettles of boiling grease in one of our soap factories, you would wonder how such ugly stuff could turn into the beautiful soap you have in your bathroom. But after it has gone through many machines for boiling and drying and cutting, it does come out lovely, sweet-smelling cakes of soap.

If the soap is to be colored, dyes made of vegetables are stirred into the pots of grease. These dyes will not hurt the skin. Glycerin is often added to keep the skin from chapping, or almond oil and powdered oatmeal to make the hands white. Oil from crushed flowers, roses, violets, carnations and many other kinds, are put into the best soaps to give them the fragrance of flowers.

When the cake of soap is made, it is not finished. It has to go through another machine to have its name stamped on it; then it is wrapped in pretty paper. Last of all it has to be packed carefully in big boxes for market.—*Bell Elliott Palmer.*

### DOT'S MAY DAY

Julia's pet name was "Queenie," so the children of her class said that she should be their May Queen in tomorrow's picnic.

"I'll get mama to let me wear one of my pretty dresses so as to make a nice queen," she said to the rest of the scholars who this recess were gathered about the schoolhouse steps.

"I wish I could be queen sometime." It was Dot who said this—Dot in tattered calico gown, with hair tied with strings into kinky braids, and a worn-out straw hat on her head.

All the others laughed, and Brenda said, "You!—just the idea!"

Ah! She was used to playing alone. Poor Dot's face turned red, and she went off into a corner of the yard to play alone.

All then began to tell Julia how beautiful she was and what a fine queen she would make on the morrow.

Of course this pleased Julia, but she soon began to feel sorry for poor Dot, whom she knew very well, as her mother did Miss Julia's washings—and she hunted Dot up and said to her tenderly, "Don't mind, dear, I'll give you my crown after I am through with it."

At these words Dot was so delighted that she could not speak.

Nor had Julia time to say more, for then the school bell rang.

That evening as Julia was on the veranda of her beautiful home, she saw Dot coming up the road. On she came, dragging a large basket of clothes and slowly mounted the long steps leading to the veranda. She had reached the upper stair, before she seemed to realize where she was. She was about to turn back, but looking up, caught sight of Queenie. She could speak then no more than she could in the school yard.

"Be sure and come tomorrow and get those flowers I promised you," said Queenie as the butler came for the clothes and forgot to say that they should have been taken to the "back door."

"All right," said Dot; then she hastened toward home with a merry heart; it was so nice of Queenie to choose her as a friend, no wonder she was happy!

The next day Dot did not go to the party with the other children. Her hard-working mother wanted her to go, but she said, "No, I'll stay at home and help you, mama, with the washings. I can wring out the clothes and hang them out and get them in when they are dry."

So at home the dear child stayed and worked and worked until her poor little arms got very tired and her back ached, but she was making the day an easier one for her good mother, and so tried not to feel so very sorry because she was not at the May party.

At last her long, hard day came to a close, and she was ready to go to Queenie's for the promised flowers.

Queenie had them all ready for her, and she made her stay and hear all about the May party. When she was at last ready to go home, Queenie's mother handed her a pretty willow basket, and said, "Here is a May basket for you, but do not open it

until you get home. I packed it for you, because you have been so good to your mother all day, and nothing pays people so well as to be good to their mothers."

When Dot reached home and opened her basket she found therein some beautiful hot-house pinks and roses, a bag of marshmallows, a box of chocolates, and a lovely doll.

And you may be sure that she believed that she had the best May day of all.—*Luth. Boys and Girls.*

### DO YOU KNOW?

Do you know how many stars  
There are shining in the sky?  
Do you know how many clouds  
Every day go floating by?  
God the Lord their number knoweth,  
For each one his care he showeth,  
Of the bright and boundless host,  
Of the bright and boundless host.

Do you know how many birdies  
In the sunshine, sing all day?  
Do you know how many fishes  
In the sparkling water play?  
God the Lord, who dwells in heaven,  
Name and life to each has given;  
In his love they live and move,  
In his love they live and move.

Do you know how many children  
Go to little beds at night,  
And, without a care or sorrow,  
Wake again with morning light?  
God in heaven each name can tell  
Knows us, too, and loves us well;  
He's our best and dearest Friend,  
He's our best and dearest Friend.

—Selected.

### GOOD SAMPLES

Jack and Louise were playing in their yard when they saw a man turn in at the gate and throw a package on the porch. Scarcely had the man gone, when they both raced up to see what he had left.

"A tiny package of breakfast food," exclaimed Jack.

"Let's eat it right away," said Louise. "Then, if we like it, mother will get some."

"That's an advertisement. They know that if we like the sample, we'll like the big package, too," exclaimed Jack, who felt very wise because he was two years older than his sister.

"Then we must be samples, too," cried Louise suddenly.

"How do you mean?" asked her brother. "Samples of our Bible school class," an-

swered Louise. "Don't you remember last fall, when the Brown family moved into their house across the street, they said they wanted to join our Bible school class because they liked to play with us?"

Jack laughed happily. "That's right! They thought if the rest of the class was like us, they wanted to belong," he agreed.

"They knew if the sample was good, the big package would be good, too, just like the breakfast food," added Louise.

"Yes," replied Jack, and if we're going to be good advertisements, we must be good Bible school samples."

### THE PLUCKY SEED

A little seed woke one day in the spring,  
And began to hum, to whistle, and sing.  
'Twas happy as any good seed, you see,  
Till another seed asked, "What you going to be?"  
And then it was worried, for it had forgot  
Whether cabbage or radish or beans or what.  
It thought and thought, but it couldn't tell  
Whether spinach or sunflower or pretty bluebell.  
Then it stopped and said, "I've thought of a way.  
I'll do my very best each day.  
I'll sing and work, I'll play and grow,  
And after a while I'll surely know."

—Selected.

Passenger (after the first night on board ship).—I say, where have my clothes gone? Steward.—Where did you put them?

Passenger.—In that little cupboard there, with the glass door to it.

Steward.—Sir, that's not a cupboard. That's a porthole.—*Reynolds Newspaper.*

### A RESPONSIVE READING FOR SABBATH WORSHIP

(From the English Revised Version)

Leader—Thus saith the Lord: Keep ye judgment, and do righteousness: for my salvation is near to come, and my righteousness to be revealed.

Congregation—Blessed is the man that doeth this, and the son of man that holdeth fast by it; that keepeth the sabbath from profaning it, and keepeth his hand from doing any evil. *Isaiah 56: 1, 2.*

L.—Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work:

C.—But the seventh day is a sabbath unto the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy

daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: *Exodus 20: 8-10.*

L.—And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws?

C.—See, for the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days. *Exodus 16: 28, 29a.*

L.—Thus saith the Lord: Take heed to yourselves, and bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem; neither carry forth a burden out of your houses on the sabbath day, neither do ye any work: but hallow ye the sabbath day, as I commanded your fathers. *Jeremiah 17: 21, 22.*

C.—I am the Lord your God; walk in my statutes, and keep my judgments, and do them: and hallow my sabbaths; and they shall be a sign between me and you; that ye may know that I am the Lord your God. *Ezekiel 20: 19, 20.*

L.—If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, and the holy of the Lord honourable; and shalt honour it, not doing thine own ways, nor finding thine own pleasures, nor speaking thine own words:

C.—Then shalt thou delight thyself in the Lord; and I will make thee to ride upon the high places of the earth; and I will feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it. *Isaiah 58: 13, 14.*

L.—And he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read. *Luke 4: 16.*

C.—And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue and taught. *Mark 1: 21.*

L.—And he said unto them, The sabbath was made for man, and not man for the sabbath. *Mark 2: 27.*

C.—And after these things he departed from Athens, and came to Corinth. And he reasoned in the synagogue every

sabbath and persuaded Jews and Greeks. And he dwelt there a year and six months, teaching the word of God among them. *Acts* 18:1, 4, 11.

L.—Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil.

C.—Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven. *Matthew* 5:17, 19.

L.—There remaineth therefore a sabbath rest for the people of God. *Hebrews* 4:9.

*In Unison—*

We believe:

That all men have need for holy time—time for physical rest and spiritual refreshing;

That the Bible sets forth the seventh day of the week as a holy Sabbath, to meet these needs, and makes no reference to any other day as a possible substitute;

That the custom of observing Sunday has its origin in a compromise with paganism, under Roman Catholic supremacy, and has no legitimate place in Protestant Christianity;

That all Protestant Christians should regard the Bible as their source-book for religious instruction and inspiration, and that the teachings of the Bible, with the Sabbath as a prominent element, should be proclaimed in all churches to stimulate Christian living;

That man's need, the Bible, our sense of fitness, propriety, historical and religious continuity, and the spirit of loyalty to our Lord, bear united testimony that Christians should observe the seventh day of the week as the sabbath;

That the Sabbath thus viewed and taught must make an appeal and carry a sanctity and blessing which is impossible for any other day.

Jesus said: He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him. *John* 14:21.

### QUARTERLY MEETING OF THE BOARD OF TRUSTEES OF THE SEVENTH DAY BAPTIST MEMORIAL FUND

The regular quarterly meeting of the trustees of the Seventh Day Baptist Memorial Fund was held at the denominational building, Sunday, April 13, 1924, at 10 o'clock. Present: Henry M. Maxson, William M. Stillman, Frank J. Hubbard, Orra S. Rogers, Clarence W. Spicer, Holly W. Maxson, Edward E. Whitford, Asa F. Randolph and William C. Hubbard.

Correspondence was read from the treasurer stating that he had paid an increase of \$50 to Rev. H. Eugene Davis for religious books, etc., in pursuit of his educational work; that he had received a letter from Russell W. Burdick, stating that he had given up his work of preparing for the ministry (Mr. Burdick having been studying in the sophomore class at Milton College, this year) and is expecting to return the money loaned to him by this board for that purpose. Letters of thanks for funds loaned by the board to young men preparing for the ministry were read from Oscar T. Babcock, Milton; E. Wayne Vincent, Milton; and H. Eugene Davis, Plainfield.

The action of the treasurer regarding H. Eugene Davis, and also in sending \$100 to Clifford W. Beebe, for work in Alfred Theological Seminary, was approved.

The Finance Committee reported changes in securities for the quarter ending February 29, 1924, which was approved.

The treasurer's quarterly report was read, and on motion was approved.

Rev. A. J. C. Bond, being present at the meeting, asked the board for a further loan of \$50 for Rev. Verney A. Wilson to assist him in completing this year's work at Howard College, Birmingham, Ala., where he is preparing for the ministry. This was granted.

It was voted that we hold a special meeting of the board, in Plainfield, June 22, 1924, at 10 A. M.

Minutes read and approved.

WILLIAM C. HUBBARD,  
*Secretary.*

#### DISBURSEMENTS

Alfred University .....	\$497 88
Milton College .....	579 83
Salem College .....	105 64

American Sabbath Tract Society ..... 192 75  
Seventh Day Baptist Education Society.. 52 84  
Seventh Day Baptist Missionary Society.. 121 49

April 13, 1924.

### HOME NEWS

ADAMS CENTER, N. Y.—“Lo, the winter is past, the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in the land.” And this must be a good time for a bit of news from Adams Center to make its appearance also.

We had a hard winter. Part of the time even the older residents thought it was really winter weather. But in spite of snow and cold we have had good congregations all through the winter. And the church work has been marked with a good degree of interest, also, in other respects than attendance at Sabbath morning worship.

Our folks did not forget the old custom of holding all-day socials and suppers and bake sales and other functions which get us together for social visits and brotherhood. And in spite of many hindering conditions there has come much of happiness and blessing to the church.

Most of our families have entertained sickness of some sort during the past few months. And the guests have ranged from ordinary colds to pneumonia and inflammatory rheumatism. The latest to be entertained was erysipelas—at least that is the last kind of which the writer has heard. The pastor's family has had a fair share of the prevailing maladies, nearly losing the baby with pneumonia. But with the sure-enough arrival of spring we hope that our ills will “fold their tents like the Arabs, and as silently steal away.”

We were glad to welcome Brother E. A. Witter back to his old home again on April 11. He and his good wife had just arrived from Berlin and Ashaway by auto, and from their remarks one would conclude that “all their path had miry been.” But Elder Witter preached a fine sermon Sabbath morning which convinced us all that he had not lost his religion in any of the ruts along the road. While Mr. and Mrs. Witter were with us the “Will Class” arranged a delightful reception for them at the home of Brother Will Jones. Needless to say that we had a fine time.

The Christian Endeavor society is undertaking the purchase of a moving picture machine for the service of the church and community. It is the plan to give free entertainments of educational and religious nature for the entire community, merely taking up a collection to pay the necessary expenses. We hope to uplift some who otherwise would receive little or no inspiration to a higher life. It may be that by some means “we may save some.” Pray for us.

One other item at least should be mentioned. During February there was a surprise in honor of the wedding anniversary of the parson and wife. That is, it would have been a surprise if the folks hadn't learned about it. But it was a fine occasion just the same. The parsonage was full of folks and food and music and speaking and visiting. And the visitors left a purse with money enough in it to purchase a fine vacuum cleaner. Now if the manse isn't clean it will not be the fault of the Eureka for it does fine work.

And that leads me to say that most cleaning instruments clean other things by becoming soiled themselves. How different it is with Christ's cleansing. He has purified countless thousands of men and women and is still without spot or blemish—“the crystal Christ.” What a wonderful Savior is Jesus, my Lord! To think that he can take away our sins and remove our transgressions and no one is besmirched in the process. How glorious it would be if all men would seek the cleansing that is “whiter than snow”!  
L. F. HURLEY.

NORTH LOUP, NEB.—The cantata given Friday night at the Seventh Day Baptist church by the community chorus, was fairly well attended and was enjoyed by all. Interspersed were scripture readings by Pastor H. L. Polan. The music was fine; the chorus was not large, but the singers showed careful training, thanks to the efforts of Paul Robinson. Mrs. Robinson was at the piano. The hope is the chorus will give another concert in the near future.

Elinor Stillman entertained her Sabbath school class at an Easter party at her home Sunday afternoon and evening. Time was spent in doing stunts and playing various games. The house was decorated in keeping  
(Continued on page 576)



## DEATHS

**TAYLOR**—Thomas Abel Taylor was born in Stokes township, Logan Co., Ohio, July 14, 1854, and died April 8, 1924 aged 69 years, 8 months and 24 days.

He spent all his life in this county, except one year. He was a successful farmer and continued active until a few years ago.

He was united in marriage October 31, 1878, to Miss Saloma Swartz. To this union there were born nine children: Elmer E., Lewis F., Gordon H., Tira T., Irvin O., Lester B., Mrs. Nora Davis, Mrs. Samantha E. Hurley, Mrs. Chloe D. Brunner, all of whom survive, and all live in the home community, except the oldest son, Elmer E., of Centerville, Ohio.

In 1892 Brother and Sister Taylor united with the Stokes Seventh Day Baptist Church and remained loyal to the faith until called to join the Church Triumphant. Sister Taylor was called to her eternal home May 9, 1912. February 14, 1914, Brother Taylor was married to Mary L. Andrews who is left to mourn her bereavement.

He was a loving father, a devoted companion and a kind neighbor. He leaves to mourn his departure his wife, his children, seventeen grandchildren, one sister, two step-daughters, and a host of relatives and friends.

"The Lord gave and the Lord has taken away. Blessed be the name of the Lord."

Funeral services were held in the New Hampshire M. E. church, conducted by Rev. W. D. Tickner, and the remains were laid to rest in the beautiful Walnut Hill Cemetery.

W. D. T.

**GREENE**—Charles E. Greene, son of George E. and Mary A. Greene, was born in Hope Valley, R. I., March 31, 1868, and died in Hope Valley, April 18, 1924, of heart failure.

In early life he became interested in the church, and was a charter member of the Christian Endeavor society of Hope Valley. He was baptized by Rev. Joshua Clarke and joined the Seventh Day Baptist Church of Rockville, July 27, 1887, where he remained a member until his death.

On June 14, 1893, he was married to Lucy A. Nichols, and to them were born the following children: Chauncey, Lester, Mary (Mrs. Fred Rathburn), and Raymond. The death of Lester, January 27, 1919, was a sad blow to the family. The others survive him, as does also his father, George E. Greene.

He was a graduate of Alfred University and Boston College of Pharmacy, holding the degrees of Ph. B. and Ph. G. from these institutions.

During most of the time since his graduation, he has been in business in Hope Valley. In connection with his business he had gained quite a reputation for the manufacture of fine ice-cream, and tourists from many states have cause to remember the place for this reason.

Yet Mr. Greene's place of business was always closed on the Sabbath, and his success bears testimony to the fact that adherence to certain religious principles need not be a hindrance, and probably is really an asset in business life.

Funeral services were conducted in Hope Valley, April 21, 1924, and burial took place in Pine Grove Cemetery.

P. S. B.

**BALCH**—Sylvia Ann Bliven Balch, daughter of William and Esther Parks Bliven, was born June 4, 1845, on a farm near Edgerton, Wis., and died April 19, 1924, at the home of her daughter, Mrs. Lona Esther Green, on the Rock River road near Milton Junction, Wis.

She was the widow of Charles D. Balch, who died March 11, 1920. From the time of their marriage, January 20, 1866, till his death they had lived on the same farm on the Rock River road. There were five children: Cora, who married Frank L. Miles and who died February 17, 1910; Will Anson Balch, Lona Esther, Mrs. H. S. Green, in whose home the mother was most tenderly and faithfully cared for during her illness of many months; Homer Balch; and Ervin, who died in infancy.

In her early married life Mrs. Balch was baptized and became a member of the Rock River Seventh Day Baptist Church, with which her consistent, faithful, loyal membership remained unbroken till death.

Farewell services were held at the home conducted by Rev. Erlo E. Sutton and Rev. Edwin Shaw on Monday, April 21, 1924, and burial was made in the Rock River Cemetery.

E. S.

**DIXON**—John Tufts Dixon, oldest son of Theophilus and Hannah Dorrill Dixon was born in Salem, N. J., July 24, 1845.

Soon after this his parents moved on a farm where he grew to be an industrious and dependable child. Until he established a home of his own, he remained with his parents, excepting a period of nine months. Of his father's family the youngest brother, Theophilus, survives.

December 23, 1868, Mr. Dixon was united in marriage to Mary Loper Davis. To this union were born: Hannah May, Shiloh, N. J.; Anna Elizabeth, who died in infancy; Mrs. Alvira Sayre Butterfield, deceased; Mrs. Mattie Elizabeth Main, Alfred, N. Y.; Mrs. Annabel Austin, Westerly, R. I.; and Mrs. Ida Mabel Main, Daytona, Fla.

The first years of his married life were spent at Rosenhayn, seven miles from Bridgeton. Since that, for over half a century, Mr. Dixon has been a resident of Shiloh.

He united with the Baptist Church of Canton, N. J., when about twenty-three years of age. Later he yielded to his convictions regarding the observance of the Sabbath and united with the Seventh Day Baptist Church of Shiloh, continuing a faithful member until the last.

Mr. Dixon was interested in everything that had bearing upon the welfare of the community. His devotion to his family was admirable. He was an affectionate husband and father; but his interest and loyalty were not confined to his home. He was thoughtful as a neighbor and

citizen and was keenly interested in those about him. He loved the church and took pride in her accomplishments. Up to shortly before his death he was sexton of the church. Eighteen years in all, but not consecutively, he served in this capacity.

Mr. Dixon's health had been failing during the past year. His condition became more serious during the winter, while he and Mrs. Dixon were with their daughter, Mrs. George A. Main, at Daytona, Fla. Wishing to return to his old home, he was brought back, and tenderly cared for by his loved ones. All the family were with him excepting Mrs. Arthur E. Main, who was unable to be present. He passed on to his eternal home Sabbath afternoon, March 15, 1924.

Funeral services were held from the home and church, March 19, 1924, conducted by Pastor E. F. Loofboro, and he was laid to rest in the Shiloh Cemetery.

E. F. L.

**WILLIAMS**—Ulysses Grant Williams, a direct descendant of Roger Williams, died at his home in Adams Center, April 7, 1924, at the age of 57 years.

Mr. Williams was born in the town of Watson, August 28, 1866, the eldest son of Joseph and Nancy King Williams. In 1879 the family moved to Lyons Corners near Adams Center and since that time Mr. Williams has resided in this locality.

He attended the local schools and also the Adams Collegiate Institute. April 23, 1891 he was united in marriage with Miss Dora Clark of Leonardsville.

Besides his wife, he is survived by a daughter, Mrs. Leslie Jewett of the town of Watertown,

and four sons; Ernest, Carl, Clayton, and Howard, all of Adams Center, also by a grandson, Rupert, and by two sisters, Miss Bertha Williams of New York City, and Miss Arlouine Williams of Adams Center.

Rev. L. F. Hurley conducted the memorial services which were held at the Seventh Day Baptist church on April 10. The remains were laid to rest in Union Cemetery.

L. F. H.

**PARKER**—Mrs. Jennie May Brownell Parker, wife of Newton M. Parker, passed away at her home near Adams Center, March 7, 1924, after an illness of three weeks from pneumonia and leakage of the heart.

Mrs. Parker was born in Galesburg, Mich., October 14, 1866, being the daughter of Josephus and Jane Bovee Brownell. She spent her childhood there, but at the age of fourteen came to Adams Center where she has lived since, with the exception of a few years prior to her marriage, when she lived in Watertown.

She was married to Mr. Parker in 1893, the couple taking up their residence on the Parker homestead on the Watertown road. Nine children were born to them of whom two died in infancy. A son, Harry, died in 1920.

Surviving, besides the husband, are four daughters, Mrs. W. J. Plank of Burrs Mills, Fannie, Mildred, and Nellie Parker of Adams Center; also two sons, Livingston and Seymour of Adams Center; a step-daughter, three step-sons, a sister, two brothers, and five grandchildren.

The funeral was held from the home March 10, Rev. L. F. Hurley of the Seventh Day Baptist Church officiating. Interment was made in Union Cemetery.

L. F. H.

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**SECOND HOPKINTON**

KENNETH E. KENYON

By the road that's worn and travel'd,  
By the chains of iron that safely guard it,  
Stands the meeting-house where old time saints  
have gathered.

Stands the church of God our childhood knew.

In the tower the solemn bell is hanging,  
Hanging in the tower that's raised on high,  
Hanging in the belfry where the sound  
Rings out to call the weary ones to worship,  
Inviting them to service and to duty,  
Reminding them of faith and prayer.

Before the door are steps of granite,  
Carefully made from native ledges,  
Carefully placed to stand the wear of years,  
The wear of stately preachers' feet and deacons aged,  
The weekly tread of Christian brothers,  
And the feet of thoughtless children.

Within the modest house of worship  
Where mighty men have laid aside their earthly  
cares

And bowed before their great Creator in suppli-  
cation.

Is inscribed by the hand of man by God inspired  
"Enter," thou, "into His Courts with Praise."  
Beneath this old inscription known by many gen-  
erations

Stands the preacher's pulpit, by its Bible crowned,  
Over which words of prayer and inspiration have  
been uttered.

We know this house has caused much sacrifice,  
Caused its founders self-denial;  
But have they sacrificed in vain  
To found this mighty little church.

Where men may congregate and worship God?

Near five score years have come and gone  
Since the building of this temple.

Yet, still they gather in this meeting-house,  
Still in weekly prayer assembl'e.

But our thoughts, though we from home have gone,  
Still wander back to Hopkinton

When our week of labor is complete  
And the Sabbath Day begins to dawn.

(Continued from page 573)

with the Easter time. At an early hour a  
lunch of sandwiches, pickles, cake, fruit  
salad and marguerites, was served. Later  
in the evening they went to the parsonage  
and sang for Pastor and Mrs. Polan. The  
girls all declare they had a "roaring" time  
as they express it.—*The Loyalist*.

**THE SABBATH RECORDER**

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

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N. J.

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**Sabbath School. Lesson VII.—May 17, 1924**

ISAIAH AND THE ASSYRIAN CRISIS. 2 Kings,  
chaps. 18—20; Isaiah, chaps. 36—38.

Golden Text.—"God is our refuge and strength,  
A very present help in trouble."

Psalm 46: 1.

DAILY READINGS

May 11—Assyria Defies Israel. Isaiah 36: 1-10.

May 12—Assyria Defies Israel's God. Isa. 36:  
13-20.

May 13—Isaiah's Courage. Isa. 37: 1-7.

May 14—Hezekiah's Prayer for Deliverance. Isa.  
37: 14-20.

May 15—Arrogance Rebuked. Isa. 37: 21-29.

May 16—Victory over Assyria. Isa. 37: 30-38.

May 17—"Our refuge and strength." Psalm 46.

(For Lesson Notes, see *Helping Hand*)

"The streams of religion run either deep  
or shallow, according as *the banks of the  
Sabbath* are kept up or neglected."

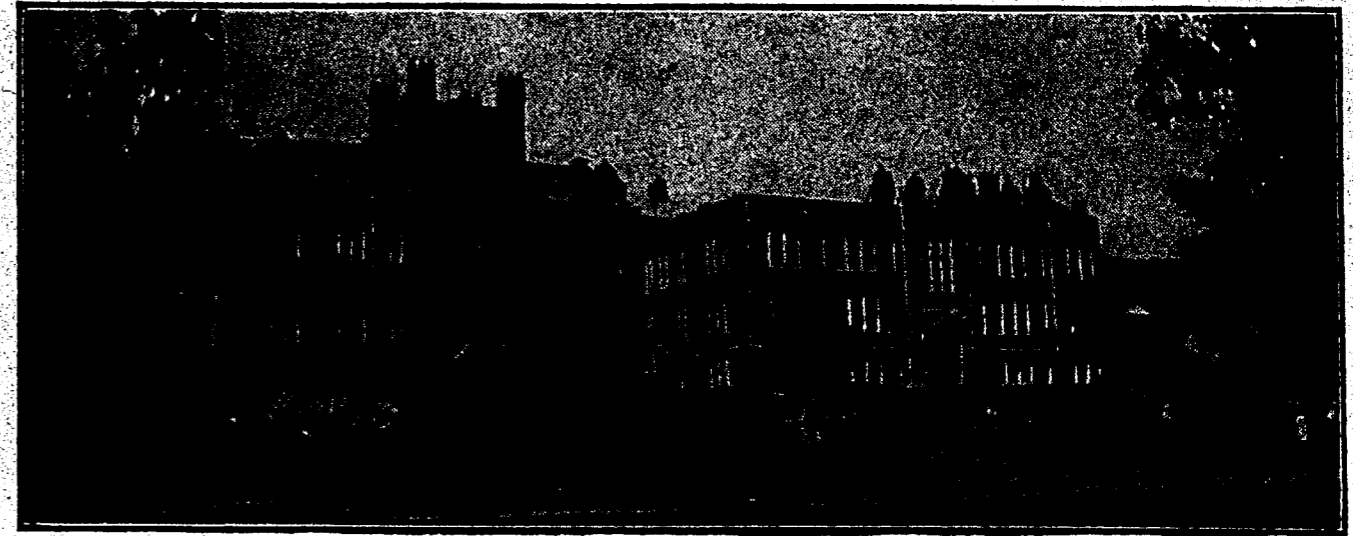
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# The Sabbath Recorder

#### I SHALL BEGIN AGAIN

I sit alone in the twilight  
With my years on earth all spent,  
And I think of the way behind me  
And the deeds and what they meant.  
I turn with a longing spirit  
From this world of sorrow and pain  
To the beautiful land before me  
Where I shall begin again.

Where every honest longing,  
And every desire for good  
Shall be known and helped and strengthened  
And better, be understood.  
And where all is strength and sweetness  
And nothing is loss—all gain  
Shall be mine at the end of the journey  
When I shall begin again

When the rest of the way seems dreary,  
And tired are the dusty feet,  
I shall pray to the loving Father  
To keep me both strong and sweet,  
And give me the grace for the journey  
And help me to bear life's strain.  
Till I get to the beautiful country  
Where I shall begin again.

—Ada Scott Enslin.

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