

A FREE-WILL OFFERING

BY SEVENTH DAY BAPTISTS OF

\$35,000

BEFORE JUNE 30, 1924

For the Parallel Budget

I. DEFICITS

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

II. BUILDING FUNDS

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

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

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

TO BE RAISED BY THE FOLLOWING METHODS:

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

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

III. CHURCHES PLEDGING DEFINITE SUMS

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

Have You Done Your Part? Do It Now

No Denominational Debts or Deficits after July 1, 1924

The Sabbath Recorder

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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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

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

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

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

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

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

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

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

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

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

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

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

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

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Rev. C. A. Burdick, Westerly, R. I.
Recording Secretary—George B. Utter, Westerly, R. I.
Corresponding Secretary—Rev. Wm. L. Burdick, Ashaway, R. I.

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

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Recording Secretary and Treasurer—Earl P. Saunders, Alfred, N. Y.

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

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

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

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Newark, N. J.
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Treasurer—Elvan H. Clarke, Battle Creek, Mich.

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

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

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Central—Hazel Langworthy, Adams Center, N. Y.

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Southeastern—Mrs. Clara Beebe, Salemville, Pa.
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General Field Secretary—G. M. Cottrell, Topeka, Kan.
Assistant Field Secretary—Mrs. Angeline Abbey Allen, Fouke, Ark.

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THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

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

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

The Sabbath Recorder

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

VOL. 96, No. 19

PLAINFIELD, N. J., MAY 12, 1924

WHOLE No. 4,132

What Would It Mean To Call Off the "Movement" And Save \$10 a Member?

In our estimates for the New Forward Movement, we call for an average of ten dollars a member from our people. Some seem to think that this is too much, but I have long felt that an average of ten dollars in twelve months for all our Christian work outside our home churches, is altogether too little.

Ten dollars will not go very far in luxuries. It will not pay for many theater tickets; it will not go far in buying gasoline; it will pay for only a few nicknacks, but it will go as far if given for missions as in any other way. This is especially true when all the people combine to expend an average of ten dollars in the Master's great work.

Did you ever stop to think what would happen if Seventh Day Baptists should decide to save an average of ten dollars a member by calling off the New Forward Movement? Let us think this matter over a little together, and I will leave it to you to say whether you really wish to save it or not.

Friends, this is something like what it would all mean: the calling home of all our China missionaries; the giving up of the schools in Shanghai and closing the Lieu-oo hospital; the abandonment of the good work in Georgetown, British Guiana; withdrawing support from Holland; the laying off of four or five general missionaries in the home-land; and withdrawing aid from ten or a dozen feeble churches in supporting their pastors. It would also stop the increase of the fund to aid aged ministers and leave them to shift for themselves; and aid for young men preparing for the ministry would have to cease. Aside from all these it would sorely cripple the Tract Board; leave the SABBATH RECORDER hopelessly in debt and threaten its death; handicap the publishing house; cripple the Sabbath School Board, the Young People's Board, and the Woman's Board. Indeed it would stop most of our work outside the home churches—and God only knows what a death-blow would be given these churches

themselves, by the so-called saving of the ten dollars a member called for by the Forward Movement!

Friend, do you want to save it? No, indeed you could not think of such a thing! The very thought of it shocks you. But let us not forget that these causes we love are actually suffering in direct proportion to our failure to give the average ten dollars a member. Sad retrenchments have already begun which must shame us if we really think about them.

In our hearts we know that the required funds can be realized easily enough without causing any hardship, if we make up our minds to furnish them. We will be all the happier if we carry the movement through to victory. All we need is to realize fully what failure really means to our cause; and a strong, conscientious purpose not to allow any failure.

All for Self Means Nothing Worth Living For Recently I was shocked to learn that one whom I had regarded as wise and sensible, and something of a philanthropist, was strongly opposed to foreign missions. He was reported as saying something like this: "Why do you try to carry Christianity to China, or to India? The people there have a religion of their own, with which they are satisfied. Why disturb them?"

It must be that such a man knows nothing of the real spirit of Christianity: for the very life of the Christian religion is the spirit of missions. And the spirit of missions in the Church has made our world a place fit to live in. Wherever Christianity has never exerted its enlightening influence, there darkness prevails and life is miserable. Had the founders of our religion acted upon the principle set forth by the man referred to above, our own blessed land would be in heathen darkness and degrading superstition.

What think you of the principle that prompts one to oppose foreign missions? It is the principle that says: "Stop printing Bibles, the Koran is good enough for Mohammedans; keep missionaries out of China

and Japan, Confucius and Buddha are good enough for them; let India alone, its people like their religion, why disturb them? Let the 336,000 Indians that Christian people have robbed of their native land, planting them in desert places, entirely alone in their superstitions. Sixty per cent of them are pagans; but what of that! Let them alone. Don't try to help the colored people outside our own churches, even if America did steal them from Africa by the ship-load and plant them here as slaves. They seem pretty well satisfied with their lowly estate, why spend money and effort trying to help them up?"

The opportunity for foreign mission work is coming to our own shores in immigrants by the hundred thousands, but why bother about planting missions among them? The churches have enough to do taking care of themselves. "All these foreigners want is liberty to do as they please—and the I. W. W.'s will show them how to get that."

Thus we might go on indefinitely showing what the principle that opposes missions would lead to. It is the un-Christ-like spirit of "all for self and nothing for others." If this spirit were to prevail, not many generations would pass before America would contain nothing worth living for.

Our Practical Relation To the Denominational Budget If we could only become stirred in imagination until we could see the dollars we give for the Master's work going forth on their mission of love and helpfulness, like an army with banners; if in imagination we could visualize our gifts, when joined with gifts of other consecrated hearts, going forth to win souls to Christ and to carry the light to men and women dying in darkness; if we could look beyond the cold figures of dollars and cents until we see a goodly company of men and women, hastening away to fields of service—teachers, preachers, physicians, loving missionaries—commissioned to act as our *agents*, doing for us what *we* are commanded to do, but which we must do by proxy; we should then see our gift-making efforts transmuted into unselfish service and realize that *we, too, are doing the work*. In this way we are obeying the Lord's command in the only way possible for us in these times and in our modern world where

true team-work is the best and most economical way.

We would then feel that the healing of the sick, the ministry of love, the education of the ignorant, bringing joy and hope and manhood to a perishing world, reveals our real relation to the budget; and we should see it as a consecrated thing, rather than as a dry page of figures and statistics.

Then indeed would the cold figures of the budget begin to glow as with a divine illumination, and instead of regarding it as a tax upon our resources, we would hail it with joy as the God-given means of doing the very things our own hearts tell us is the best and holiest work in the world.

With such a conception of our denominational budget, our hearts would be lifted up and filled with heavenly music. Our interest would be turned toward those outside rather than toward self and the things within. This would bring to the soul the greatest blessing that can come to those who would give for Jesus Christ, and would result in the richest returns in unending spiritual joys.

By taking such a practical part in gospel work, we may realize as never before the peace of mind that comes from service.

Molders of Public Sentiment Very Much to Blame One of the rankest tirades against the Eighteenth Amendment of the American Constitution we ever heard of, was made by the president of one of the leading universities at a banquet in New York where three hundred and fifty guests were present. Really, it is almost unbelievable that a leading American educator could be found willing to denounce the Fundamental Law of his nation in such scathing and unqualified terms as this man is reported to have done.

According to the *Herald-Tribune*, he declared that, "The reason why the national prohibition law is not enforced is that it can not be enforced. The reason why it can not be enforced is that it ought not to have been passed. No liberal can possibly defend it."

In this address the "shocking and immoral conditions" of violated law are said to be due to the Eighteenth Amendment and the laws for its enforcement. By passing this amendment the nation is charged with having "invited and induced a spirit and

habit of lawlessness which is quite without precedent and which reaches from the highest ranks in the nation's life to the lowest and most humble."

The appeal was made, "to the men and women of religious faith, of moral principle, and of public spirit, to cast off the scales that have closed and darkened their eyes, and to face the terrible facts that confront them on every hand."

What think you of the spirit and baneful influence of a great teacher of young men, as indicated by these words towards the close of his address? "What can one say of those who, while calling themselves ministers of the gospel of Christ—God save the mark!—pass resolutions of confidence in a convicted criminal, tender him a substantial gift of money wrung from their deluded dupes and roll their eyes to heaven giving thanks they are not as other men?"

At the close of this speech denouncing the Constitution, Dr. Straton D. Brooks, president of the University of Missouri, made a strong protest against such sentiments and pled for loyal Americans to obey the laws passed for the good of the greatest number.

The SABBATH RECORDER calls attention to two things in connection with this matter which must be apparent to all who have carefully studied the question for the last three or four years.

1. Which is more to blame for the outlawry now prevailing; the Amendment passed by forty-six out of forty-eight states, or such disloyal harangues of a man who stands high in the school world? Which has the greater tendency to encourage law-breakers; the law itself or such speeches as the one mentioned above?

2. The conspicuous, characteristic attitude of the paper in reporting this speech is in perfect keeping with the well-known habit in New York dailies of belittling the prohibition side, and emphasizing everything to encourage the wets.

There is an unmistakable gusto in the story of that harangue against prohibition, and a half spirit of ridicule in telling how "Dr. Brooks sought to confute the demand that America must repeal the prohibition amendment and the enforcing statutes," all of which leaves no doubt as to where the great paper casts its influence.

The paper had to admit that Brooks received some applause, but claimed that this was merely a recognition of his *bravery*,

rather than for the sentiments of loyalty he uttered.

Which is more to blame for the "shocking and immoral conditions" described by that speaker and published with such an air of approval; the good law itself, or the newspapers—molders of public sentiment—that, year after year, magnify everything favoring the wets, belittle everything on the side of prohibition, and continually use their influence to encourage bootlegging?

If great men, who claim to be leaders, had been loyal to the expressed will of the people in their Constitutional law and had made no such disloyal speeches; and if our great dailies had loyally supported the existing laws instead of encouraging the violators, the "shocking and immoral conditions" would never have existed. There would have been no more trouble in enforcing prohibition than in enforcing laws against thieving and bank-robbing.

It seems almost unbelievable that one at the head of a great school, where the characters of several thousand of America's young men are being prepared for future citizenship, could be so disloyal to the Constitution, and could make such a bitter attack upon ministers of the gospel as that unfortunate address clearly shows.

Hopeful Signs Sometimes the enemy of all good loses his head enough to overstep in his advocacy of evil, and so makes a move that stirs up the dormant spirit of the indifferent multitude, to stand up and be counted, as never before.

We are sometimes shocked when, in some unaccountable way, great men are led to espouse the cause of the evil one in the ever-present fight between the right and the wrong. It took the guns of Beauregard and Lee—strong men as they were—to fully awaken the nation to its dangers. But the news of the attack on Sumter seemed to be needed to stir the nation to stand true to the Constitution.

In some such way, the rebel broadside against prohibition, referred to in the preceding editorial, seems to be stirring the loyal people in regard to their country's Fundamental Law as nothing else has done. When such a storm breaks in the struggle between right and wrong, it is a hopeful sign if people are shocked into positive action for the good cause that is threatened.

Personal Righteousness Some one has said: **The One Thing Needful** "The world is in a bad way and does not quite know what it wants or what it needs." We hear a great deal about the need of public righteousness and the application of Christianity in the settlement of social and national problems. While these things are truly desirable—something devoutly to be longed for—we sometimes fear that their ardent advocates overlook the fact that national righteousness must spring from personal loyalty to Jesus Christ on the part of the individuals that make the nation. All these appeals for a Christian nation go wide of the mark if they overlook the need of the Christ spirit in personal life.

Any observing man can see that this idea does not enter as it should into the contention for better conditions in America. On the other hand the efforts seem to be a fight between the ins and outs as to national affairs. One party is simply fighting to oust the other party and change the power from the hands of those who have it, to the hands of those who do not have it. "The under dog is trying to be the upper dog," but there is little desire expressed by either side "to become a new dog or a better dog."

The great need in all the struggles for national reform, is really an ethical one. When the persons who compose the contending parties come to see that moral or Christian character is the only thing that can make a nation great and good; when individual sovereigns throughout the entire land, become possessed of the qualities of Christian manhood, and begin seriously to consider the moral qualifications of the men they send to Congress, there will be some hope that the terms "Christian nation" or "public righteousness" will cease to be misnomers.

Right here is where our country is breaking down. The collapse in politics and in government business matters is bad enough—but the breakdown in character is at the bottom of it all. We may emphasize the great need of public righteousness, and make general pleas for a Christian nation; but these ideals can never be realized until personal righteousness is enthroned in the hearts of the people. To bring this about is the supreme work of the Church. This work well done will soon meet the country's greatest need.

"Religion in Colleges" If those who think **In the "Good Old Days"** the colleges are going to the bad in these times will take the trouble to study conditions in our country three or four generations ago, they might not feel quite so pessimistic over the present outlook for religion in our schools.

A live little paper published in Washington, D. C., gives the following facts taken from one of the largest denominational papers in America:

The *United Presbyterian* has given out some very interesting facts concerning the religious life of our colleges which we reprint without comment. The statements made are impressive enough. Statistics from eighty state institutions in 1921 show that out of a total student enrollment of 152,461 students, 130,486 had religious affiliations, while 21,975 made no statement regarding their religious life. This is very encouraging when compared with our early history, when even though the colleges were church institutions, practically all the students were outside the church. In Princeton from 1778 to 1782 there was but one professor of religion. At Bowdoin College in 1807 there was only one Christian. At Yale for four years there was but one, and but four or five in other years about the beginning of the century. Many of the students assumed the names of leading infidels and atheists. Often every student was a professed infidel, or at least outside of the church. Bishop Meade of Virginia said, in 1811 that William and Mary College was a hotbed of French infidelity and that for many years in every educated young man whom he met, he expected to find an infidel.—*America's Great Decision.*

Matters of Special Interest Our readers should not fail to read the article by Brother Bond on the Commission's page, entitled, "The Parallel Budget, What It Is and What It Is Not." A clear understanding of the matter should help the good cause in the estimation of its friends.

Some very good suggestions on the subject of Sabbath Rally Day will also be found on the Commission's page. You can not afford to miss them. We can not place too much emphasis upon the matters set forth in that article.

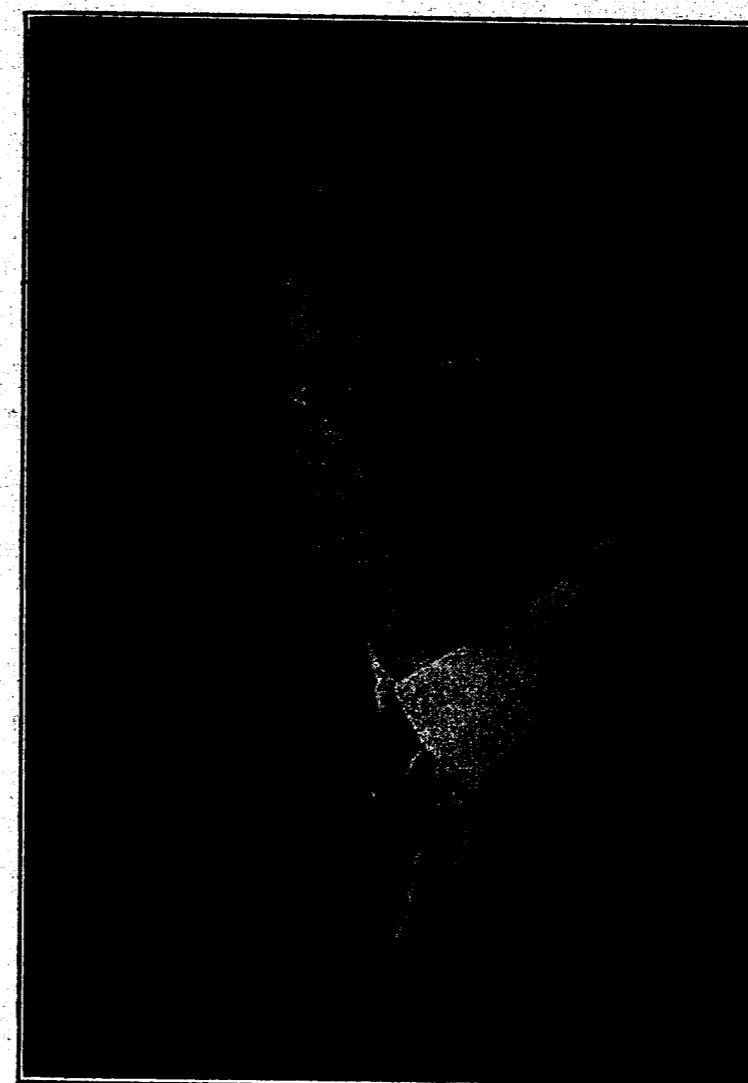
Let the RECORDER hear from your Sabbath Rally Day exercises.

Brother Velthuysen's letter on another page sets forth the real needs of the work in Java. Mark well the two places mentioned as claiming our special attention in view of the changes that have taken place in the Java field. It is a great pity to leave

the Pangoengsen work to suffer and the mission there to go to ruin, with its needy ones there unprovided for, since Miss Jansz left them.

THE NEW BUSINESS MANAGER

The Supervisory Committee of the American Sabbath Tract Society wish to introduce to the readers of the SABBATH RECORDER the new manager of the publishing house, Mr. L. H. North.



Mr. North is a native of Minnesota, but his home for many years has been in Wisconsin. He graduated from Milton College in 1908, working his way through school very largely with the Davis Printing Company of Milton. When he had finished college he continued with this company for a number of years, finally becoming business manager. After a few years spent on a farm near Milton, he returns to the printing business.

While Mr. North is re-engaging in the business with which he is most familiar, and to which he has devoted many years of active and efficient service, nothing else than a strong desire to render a service to the Seventh Day Baptist denomination

could have induced him to enter the employ of the Tract Board at this time.

We bespeak for him the cordial support and the intelligent co-operation of all the people. THE SUPERVISORY COMMITTEE.

THE CRUCIFIXION

L. P. CURTIS

(Read in Pacific Coast Association)

Crucifixion was not a Jewish method of punishment. It was of Eastern origin and had been in use among the Persians and Carthaginians. It was first used in the Western countries by Alexander the Great when he conquered Tyre and crucified two thousand of its citizens. It was the most terrible and dreaded punishment of antiquity. The Jews would not crucify a Jew but the priests had become so degraded that they were willing for the Romans to inflict this terrible punishment on one of their race because of their awful hatred.

We can learn many lessons from this, the greatest tragedy of the world. One of these is to not let hatred grow in our hearts. It is like the grain of mustard seed. It has a very small beginning, but it will grow so rapidly that it will crowd out all the love in our hearts and will take away all happiness in this world or hope for the next.

While Jesus was being led away he had very little to say to his enemies, but when he heard the women weeping and wailing he turned to them and said: "Weep not for me but weep for yourselves and your children for, behold, the days are coming when they shall say: Blessed are the barren and to the mountains, Fall on us, and to the hills, Cover us. For if your enemies do these things to me, a green fruit-bearing tree that deserves to be cherished, what will they do to the dry and worthless tree of the nation, guilty before God and man."

The place where the crosses were erected was called Golgotha in the Aramaic and Calvary in the Latin. The shape of the hill resembled a skull. The inscription placed over the cross, written in Latin, Hebrew and Greek, said: "This is Jesus the King of the Jews." It was very displeasing to the Jews, but it was Pilate's revenge for the condemnation of Jesus wrung from him by the priests. It was a virtual ridicule of their impotent aspirations after universal monarchy.

Not content to let the Savior of the world die in peace, the priests and their followers came to revile him with such taunts as these: "Thou that destroyest the temple and buildest it again in three days, Save thyself and come down from the cross." Others said: "He saved others; himself he can not save."

The two thieves who were crucified with him also reviled him, but one of them soon became penitent and begged forgiveness, and the Master promised him that he should be with him in Paradise. It is not recorded that any of the apostles, save John, was present at Calvary. By his side stood Mary, the mother of Jesus, and with thoughtfulness and tenderness Jesus committed her future welfare to the beloved and faithful John.

Let us now notice some of the miracles that took place: Although the crucifixion occurred near noon there was darkness over all the land from noon to three o'clock when Jesus said: "It is finished," and "Father into thy hands I commend my spirit." Then Jesus cried with a loud voice—a final shout of eternal triumph. I remember hearing Elder L. R. Swinney say that Jesus died of a broken heart. That is, his great heart of love was so filled with sorrow for the sins of the world and his rejection by his own people that it actually burst, causing him to cry out with a loud voice.

At the same time the veil of the temple was rent so that the Holy of Holies was exposed to anyone who might enter the temple. It was not a secret place any longer. A great earthquake caused the rocks to be rent and the graves of the saints to open. Many of the saints sleeping in them rose from the dead and went into the Holy City and appeared to many. When the centurion heard the loud cry and saw what had happened he glorified God and said: "Certainly this was a righteous man." Many people were so moved by the events of that day that it has been truly said: "The incidents of Calvary prepared the way for the triumph of Pentecost." One of the brighter pictures was the love and devotion of Joseph of Arimathea who went to Pilate and begged the body of Jesus and buried it in his own sepulchre, hewn out of stone, wherein never man before was laid. Thus ended, in apparent defeat, the greatest victory of all time.

PLEASANT MEMORIES OF ALBERT WHITFORD

REV. S. R. WHEELER

The RECORDER of April 7, 1924, brings very strongly to mind my very close association with Professor Albert Whitford.

August, 1857, found Professor Albert at Milton Academy. He was only about two and a half years older, but years beyond me in education. Three years out of the five, 1857-1862, I was in the class room with Professor Whitford as my principal teacher. We were very closely associated. He had charge of the boarding clubs and employed me enough to pay my board; preparing wood—no coal in those days—doing garden work, and going to the stores for food articles.

In the spring term of 1861 he was released to go to Minnesota, where Dodge Center is now. I went as his hired man. We went with horses to Prairie-du Chien. Then came Mrs. Whitford by railroad with the baby girl and we took the boat to Red Wing.

While the boat was being loaded the very exciting news came that Fort Sumpter had surrendered. Oh! what a confusion. The men declared themselves ready for war. But we went on to Red Wing. Then we drove forty miles with the horses to what is Dodge Center now.

We worked a small farm; broke up twenty acres of prairie; took turns holding the plow, and killed twenty rattlesnakes. After the wheat was cut and put in shock he and his family went to Milton for the fall term. This left me to attend to the threshing and marketing. I took three loads to Red Wing, three days to each load.

These close associations and summer's work were always remembered by both of us with much interest. In June of that summer I preached my first sermon in Joel Tappan's log house.

Yes, yes, I always realized that Professor Albert was a genuine good teacher and a good Christian. So also was Mrs. Whitford. She was a source of much comfort that summer in Minnesota.

Praised be God! When their dust returned to the earth as it was, their spirits returned to God who gave them. (Ecclesiastes 12:7).

THE NEW FORWARD MOVEMENT AND SABBATH STUDY AND PROMOTION

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

THE PARALLEL PROGRAM—WHAT IT IS AND WHAT IT IS NOT

In the last two issues of the SABBATH RECORDER we have discussed the Parallel budget. In the first article there was brought to the attention of our readers the Forward Movement building program, and we endeavored to portray this a little more vividly by presenting two pages of pictures. Through the Parallel Program it is hoped to free the denominational building and the Georgetown chapel from debt, and to make possible the erection of the school buildings in China. In the second article we discussed the deficits of the boards, and expressed the desire that these be wiped out, which will be the case if the Forward Movement budget is realized.

There remain two or three things perhaps which ought to be said in order that this whole matter may be clearly understood; for it is feared that even yet there may be someone somewhere who does not fully understand just what it is all about.

The Parallel Program is not something different, and aside and apart from, the Forward Movement. Instead of being apart from, it is a part of the Forward Movement. In so far as it carries an item to take care of deficits, it is a belated effort to place in the hands of the boards, money which was promised for work which was urged upon them, and which they faithfully tried to do. Later these boards retrenched, because the money was not forth-coming; but we must take care of the deficits caused by an enlarged program which the boards were led to believe would be fully supported. We are not finding fault. We have no fault to find, or at least no blame to place at the door of any one or any group. We launched out in a big way,

and I am glad of it. We are obliged to make some readjustments, but we are getting somewhere. You can train a growing sapling or change the course of a running stream, but there is little you can do with a dead snag or a stagnant pool. You can steer a moving ship, but you can not get anywhere in one that is anchored in port or tied up at the wharf. The experience of the last five years, when we have been really moving forward, provides a solid basis for further progress, and our plans for the future will be influenced doubtless by that experience. Meanwhile, the deficits must be paid.

There is another thing which the Parallel Program is not. And this should be patent to all without further effort to make it clear to any one. The Parallel Program is not an effort to make up what is lacking of the Forward Movement budget for the five years. There are only three items that it really attempts to make one hundred per cent. These are the items for the two school buildings in China, and for the chapel in Georgetown. The denominational building is included in the Parallel budget, but the amount asked for is only what is necessary to complete the payments on the building as far as it is completed. The amount in the original budget for this building was \$75,000. If the Parallel Program is a success, that will mean that some forty-five thousand dollars, only, has been raised for this denominational enterprise.

Neither does the Parallel budget take care of the boards to the full amount of the original budgets. Far from it. It simply would bring them up to the close of the period, on a much restricted budget and program, but without any debts.

Then there are the colleges. Instead of giving them the fifteen thousand dollars per year which we had hoped to do, they have received from eight to nine thousand dollars. The thirty-five thousand dollars which we have not been able to raise will simply be canceled at the end of June. There will be no deficits on account of the participation of the colleges in the Forward Movement. The

same may be said with reference to other items of our Forward Movement budget. We set out to raise five thousand dollars per year for the "Aged Ministers Fund." Then we reduced it to four thousand dollars, with the hope of getting seventy-five per cent of that amount. We have raised what we have raised, and there is no deficit on account of this fund, and there is no one who would benefit by the fund who will rise up and make complaint. Then, again, there is the fund to supplement pastors' salaries. That has not been raised in full, but there will be no deficit at the end of the period. And I have not heard a single suggestion that it should be made up to the full amount. An important item of the budget was the "Scholarship and Fellowship Fund." It received its percentage along with the rest. The full amount could have been used to advantage, but we have used only what has been received. There will be no deficit to be made up by the churches on account of this fund.

I trust these three articles have made this matter clear. The month of May is Pay-Up Month for the Parallel Program. Shall we pay our debts and complete our building program? This will be a long way from what we had high hopes of doing in 1919. But it will be a long way ahead of what we have ever done in any previous five year period through a concerted effort of the churches.

Pledges have not been reported to the Forward Movement director with consistency, so that it is a difficult matter to indicate in any reliable manner the present status of the Parallel Program. Recent reports have been received from Milton Junction and Fouke. At the end of May we hope to present a report of the treasurer with special reference to this fund. Actual receipts at the end of May will indicate just where we stand in this matter. It is hoped that as far as possible every one who has made a pledge will pay up before the end of the month. Of course you have to the end of June to make good your pledge, but *May is pay-up month for the Parallel Program.*

SABBATH RALLY DAY

For a number of years the churches of the Seventh Day Baptist faith have observed Sabbath Rally Day on a Sabbath in the month of May. We do not know just how nearly unanimous this observance has been, but we are led to believe that it is quite general.

For Seventh Day Baptists, Sabbath Rally Day should be one of the red letter days of the church year.

It should be a time when the glorious history of the past is reviewed, and when the memory of Sabbath-keeping martyrs and saints of by-gone centuries is revived in the minds of the older people and vividly portrayed to the plastic minds of the children and to the imaginative minds of our youth. The name of John James, Edward Joseph, and Samuel Stennett, Nathaniel Bailey, Peter Chamberlin, Francis Bampfield, Stephen Mumford, Samuel Hubbard, and other pioneers of the denomination should be household words among us. And there are two others whom I want to name here. They were not forgotten, but were reserved to the last for the sake of emphasis. They are Mrs. John Trask, a school teacher in England in the early years of the seventeenth century who suffered imprisonment for sixteen long years because of her faith, and Tacy (Mrs. Samuel) Hubbard, who with her husband endured persecution in the colony of Connecticut, whence they fled into Rhode Island where they embraced the Sabbath and organized with others the first Seventh Day Baptist Church in America, in 1671.

Sabbath Rally Day should be a day of self-examination on the part of Seventh Day Baptists, especially with reference to our own Sabbath convictions and practices. The calls for service are many and insistent. Many of our young people are laboring under a great strain as they feel the pull of the crying needs of a waiting world, and yet feel somehow that the Sabbath restricts their opportunities and holds them back from the service they would delight to give. These same young people must be brought to see that the Sabbath has had much to do in giving them this spirit of loyalty to Christ, and this desire to serve mankind

in some real way. Sabbath keeping has been an important factor in their religious development. And in their own experience, if they will but stop to appraise rightly the influences that have made them what they are, they will be able to see what a large place has been occupied by the Sabbath. The Sabbath is not an impractical, unimportant religious ceremony. The Sabbath is holy time, a symbol of God's own holy and abiding presence among men. And how much it is needed today! Can the world ever be brought back to its Creator and Savior while the Sabbath is ignored? Is the Bible true? Is God's plan to succeed? I know not how long the world shall go stumbling on its weary way, but I believe that not only is Sabbath keeping essential to the Christian's life of obedience on earth, but that to promote Sabbath keeping is one of the most potent ways of affecting the world for good, and of co-operating with Jesus the Lord of the Sabbath in bringing in his kingdom of righteousness and peace.

I trust this is the challenge that will be heard in the pulpits of the denomination, and that will be felt and accepted by all the people. We need a fresh vision of the vital relation of the Sabbath, not only to a wholesome piety and a sound godliness, but to an aggressive, crusading spirit which will lead us out and onward to victory under the leadership of our Master.

No program for Sabbath Rally Day has been prepared and sent out to the churches this year. The matter did not go by default, but it was decided to leave the matter wholly with the local churches. What is needed at this time is not a cut and dried program which may be given without much trouble, and with no trouble forgotten. Two enquiries have come to the Tract Society for suggestions, and these have been appreciated. Secretary W. D. Burdick has replied to these communications. In one instance a committee had been appointed to arrange a program. This is as it should be, and the Tract Society is glad to render any help possible where the local church makes request.

It may be that more definite plans shall be worked out for the observance

of Sabbath Rally Day next year. If so, it will be done after consulting the churches that observe the day this year, in order that there may be worked into it some of the ideas and plans found helpful in actual experience. To this end it is hoped that there may be sent to the RECORDER quite full accounts of the Sabbath Rally Day as conducted in the churches this year.

GENERAL CONFERENCE

RECEIPTS FOR APRIL

Forward Movement:	
Albion	\$ 5 00
First Alfred	279 90
First Brookfield	50 75
Second Brookfield	25 79
Chicago	60 50
Dodge Center	51 50
DeRuyter	60 00
Exeland	10 00
Farina	64 00
First Genesee	59 50
Hammond	33 00
First Hopkinton	329 25
Second Hopkinton	11 66
Independence	150 00
Little Prairie	7 15
Los Angeles	50 00
Lost Creek	123 00
Marlboro	9 85
Milton	575 00
Milton Junction	100 00
New York	50 00
Plainfield	302 75
Richburg	20 00
Ritchie	85 00
Roanoke	21 00
Salem	145 00
First Verona	161 00
Waterford	30 00
West Edmeston	65 00
L. P. and L. M. Waldo	20 00
R. I. Crouch	25 00
Lone Sabbath Keeper, Mystic	10 00
	\$2,990 60
Woman's Board:	
First Hopkinton	\$ 105 00
Marlboro	25 00
Milton Junction	100 00
Albion Woman's Work	35 00
Adams Center	25 00
Salem College:	
New York	5 00
Young People's Board:	
Adams Center	40 00
Detroit	5 00
Denominational Building:	
West Edmeston	10 00
Tract Society:	
Los Angeles	25 00
Detroit	7 50
Boys' School:	
Salem	5 00

THE STANDING OF THE CHURCHES

APRIL 30, 1924

Churches	Quota	1919-20	1920-21	1921-22	1922-23	1923-24
Attalla	\$ 340	\$ 17.00	\$.00	\$.00	\$ 5.00	\$.00
Adams Center	1,530	1,230.98	708.00	710.85	816.58	\$910.02
First Alfred	5,890	3,335.61	3,876.42	4,121.00	2,957.00	2,168.67
Second Alfred	2,940	768.34	1,145.90	1,358.13	1,577.43	632.25
Albion	1,870	622.27	279.83	95.00	327.07	100.85
Andover	620	148.49	201.25	63.35	206.87	73.50
Battle Creek	1,880	1,893.00	2,437.87	1,880.00	1,880.00	380.00
Boulder	920	460.00	920.00	460.00	220.00	.....
Berlin	970	.....	308.37	541.01	436.86	348.00
First Brookfield	1,490	769.60	1,550.58	1,072.34	1,054.93	522.12
Second Brookfield	1,240	987.56	1,157.50	613.63	801.81	421.85
Chicago	830	1,009.60	926.60	884.16	1,059.50	511.25
Cosmos	220	46.00	88.00	40.00	77.00	.....
Carlton	960	352.97	247.39	182.88	129.28	.....
DeRuyter	910	910.00	677.00	\$14.50	708.00	235.00
Detroit	.....	(Joined Conference 1921)	140.00	225.00	100.00	.....
Dodge Center	1,240	1,250.00	458.45	275.58	501.77	222.05
Exeland	220	45.00	20.00	50.00	20.00	10.00
Farina	1,650	1,650.00	1,019.95	1,161.64	1,336.02	646.93
Fouke	720	664.38	88.00	115.00	157.00	167.00
Friendship	1,200	430.00	679.83	536.00	232.50	165.00
First Genesee	1,970	985.00	1,895.79	1,197.17	1,211.00	609.50
Gentry	650	480.50	355.66	167.50	31.50	.....
Grand Marsh	280	.....	98.01	25.00	16.00	.....
Greenbrier	340	.....	70.00	50.00	100.00	.....
Hammond	460	703.00	619.54	575.01	568.50	302.00
First Hopkinton	2,860	114.53	1,178.68	1,351.29	1,255.11	999.35
Second Hopkinton	880	132.15	75.00	184.23	153.63	124.30
First Hebron	520	.....	150.00	520.00	232.00	65.25
Second Hebron	370	.....	67.00	22.00	56.00	.....
Hartsville	700	80.00	110.10	62.00	145.00	25.00
Independence	1,070	1,360.00	1,100.00	565.00	855.00	475.00
Jackson Center	1,180	200.00	95.00	160.00	96.59	65.00
Lost Creek	910	910.00	910.00	910.04	409.73	951.52
Little Prairie	370	.....	150.00	66.60	46.00	52.15
Los Angeles	240	275.00	240.00	240.00	345.00	135.00
Middle Island	730	90.00	100.00	190.25	60.00	.....
Marlboro	990	1,030.00	1,004.51	443.77	455.00	261.35
Milton	4,460	2,300.00	3,501.24	3,345.00	2,949.00	2,625.00
Milton Junction	1,990	1,138.74	2,240.00	1,202.00	1,562.75	700.00
Muskegon	.....	(Joined Conference 1921)	25.00	25.00	20.00	20.00
New Auburn	770	400.00	258.65	211.28	45.25	5.00
New York	660	1,075.00	948.06	1,077.41	1,167.41	897.89
Nortonville	2,240	2,240.00	1,440.00	749.00	1,250.00	205.00
North Loup	4,180	4,180.00	4,180.00	2,350.00	3,190.00	900.00
Placataway	930	571.62	412.20	931.16	714.69	277.25
Plainfield	2,440	2,071.62	2,975.30	2,884.91	2,656.24	1,184.25
Pawcatuck	3,840	3,483.29	3,993.17	3,902.01	3,840.00	3,327.00
Portville	210	210.00	210.00	210.00	.....	.....
Roanoke	400	97.00	114.00	75.00	50.00	21.00
Rockville	1,340	172.00	135.00	245.00	261.00	57.00
Richburg	390	293.00	390.00	192.10	195.00	92.00
Riverside	1,030	925.00	820.05	1,216.61	1,158.34	383.37
Ritchie	900	650.00	69.50	271.52	173.00	85.00
Rock Creek	.....	(Joined Conference 1921)	13.00	10.00	.....	.....
Salem	3,220	3,213.50	2,634.55	3,309.20	1,850.30	1,239.10
Salemville	530	80.46	290.00	142.50	.....	25.00
Shiloh	3,550	1,344.04	3,674.30	1,637.01	1,873.28	1,048.93
Scott	490	.....	1.00	33.00	24.00	.....
Syracuse	270	88.99	107.72	78.22	76.00	47.00
Southampton	90	120.00	40.00	20.00	30.00	.....
Stonefort	350	107.00	100.00	159.00	.....	.....
Scio	180	7.71	.....	5.00	.....	10.00
First Verona	820	800.00	827.12	820.00	665.86	664.75
Waterford	490	540.00	512.25	428.67	611.33	363.00
Second Westerly	220	275.00	230.00	230.00	235.00	290.00
West Edmeston	550	550.00	345.00	300.00	360.00	150.00
Walworth	880	248.69	499.56	248.59	294.75	143.72
Welton	700	610.00	700.00	700.00	700.00	525.00
White Cloud	1,020	185.00	26.73	203.25	250.00	125.00

Girls' School:

Salem	\$ 4 10
Missionary Society:	
Los Angeles	25 00
Detroit	22 50
Parallel Budget:	
First Alfred	\$ 74 30
Second Brookfield	15 00
Chicago	72 50
Fouke	26 00
First Genesee	10 00
First Hebron	10 00
Independence	15 00
Marlboro	1 50
Milton	250 81
Milton Junction	190 60
New York	30 00
Nortonville	159 05
Plainfield	137 75
Ritchie	15 00
Salem	105 00
Waterford	35 00
Henry Thorngate	8 00
Mary C. White	10 00
	\$1,165 51

Boys' and Girls' Schools:

Carroll B. Swenson	\$ 10 00
First Verona	10 00
Milton	9 00
Missionary Society:	
Milton	5 00

WILLIAM C. WHITFORD,
Treasurer.

Alfred, N. Y.,
May 1, 1924.

LIGHT ON THE WORK IN HOLLAND AND JAVA

DEAR BROTHER HUBBARD:

With very many thanks to you and the Tract Board I received the cheque for the second quarter of the *Boodschapper* (\$150 id Fl. 405.30).

We have again lost many subscribers last year and I fear Brother Munk will not be able to keep on his work convassing with the *Boodschapper* and other Christian literature. He will have to look out for other work, the proceeds of the bookselling and our support being not sufficient for the entertainment of his large family. There are many unemployed and sick among our people in the churches, and the social conditions are not favorable.

Otherwise I rejoice very much in writing you that a young member of the Haarlem Church, Sister Helen Stuit, a candidate nurse, who is to pass her final examination May next, is willing to devote her life to the work among the feeble-minded at Temanggoeng. Recently Brother Viz-

jak, there, had written us a good and true letter, giving us a very clear description as well of the conditions of the work at Temanggoeng as of those at Pangoengsen. You will remember, Brother Vizjak formerly staid at Pangoengsen for a few years. Native people there know him very well, they urgently beseeched him to come over there and be their pastor. He and his wife, formerly Clara Keil, are quite willing to do so but they felt not free to leave their present work among the feeble-minded, if no helper was to be found. Surely it is a cause of great thanksgiving for us that Sister Helen Stuit is ready to take their place. We pray the Lord will smooth the way for them furthermore and provide in every need for all of them. Of course there are many needs in respect to the sending out, passage, outfit, etc., of Sister Stuit. We recommend this matter to the prayers of our friends across the Atlantic. Though the present social conditions are not favorable, the spiritual condition is good in the Haarlem, Amsterdam and Groningen churches. The other churches are not in regular correspondence with us.

Our eldest daughter, married to Mr. Grullemans at Soerabaya, is in Switzerland at present, on medical advice, and took her youngest sister with her. Their health profits much by their stay there. Her husband is soon to follow her with furlough. Then we hope to have them all with us for some time here in Holland.

I am always very, very busy, so I am sorry I can not descend in details about the work here and in Java, but I hope the Bakkers will do so. They read the *Boodschapper* and our circular letters.

We hope it will be well in your family, and with the friends in Plainfield.

With kind regards,
Very truly yours,
G. VELTHUYSEN, JR.

"The state railways of Sweden have installed mirrors at various busy crossings to warn automobile drivers of approaching trains. The mirrors are so placed as to reflect the image of the tracks for a considerable distance along the road. They are particularly effective at night when the reflection of the locomotive headlight flashes a warning. The mirrors, being slightly convex in form, magnify the image."

MISSIONS

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

PERSECUTION IN SOUTH AMERICA

E. S. BALLENGER

Two years ago the two Seventh Day Baptist Churches of Los Angeles and Riverside sent Brother William Robinson, wife and little daughter, as missionaries to the interior of South America, to the extreme northern portion of Argentina. A little more than a year they spent with a little struggling company of Seventh Day Baptists in a rural district. After building up this little company and organizing another little group not far distant, they removed to the city of Santo Tome, a city of about 5,000, where the gospel had never been presented in any form. They have been very aggressive in their work, holding on an average, two meetings every day, besides circulating literature and making personal calls. The Lord has blessed them in a very marked way. Fifteen have already been baptized, and eight more have been converted and are in training for baptism. They have been so faithful in presenting the pure gospel that it is making such inroads in the Catholic Church that the priest has been stirred to underhanded violence in an effort to counteract their work.

Two letters have recently reached us which tell their own story.

"The danger that his love allows,
Is safer than our fears may know.
The peril that his care permits
Is our defense where'er we go."

BELOVED FELLOW-WORKER IN CHRIST JESUS:

On Monday while en route to a store where I make some purchases, I gave a tract to a man who said to me: "The priest will make war on you."

I replied, "I don't doubt it; I don't like fighting, but I can and will whenever necessary."

Immediately after, I entered the store where I met the priest for the first time face to face, introducing myself to him as the Pastor Evangelico, and we began talking. He asked me to define God. Of course the infinite can not be defined; so I replied with the words of Jesus, "God is a Spirit, etc."; but he would not wait for the

full text. Then he began insulting me saying I was not worthy to discharge the office of a minister of the gospel and that I ought to be making an honest living by driving an ox team. He affirmed that he had studied theology for fifteen years and that I was an ignoramus. He refused to listen to what I had to say outside of answers to his questions, and when I finally asked him to listen, he replied, "I won't do so," making a funny remark that caused the customers in the store—about twenty men—to laugh, and out he went. I immediately asked the people to come to our meeting place to hear the other side. Providentially, I had in my pocket just enough tracts called "Esos Protestantes" (Those protestants) to give one to each of the people.

The following Friday night, after our prayer meeting, we all retired as usual, sleeping soundly until 12.30 midnight, when we all were suddenly awakened by the noise of three stones striking two windows and our front door. We heard the glass fall, and, finding two panes of glass broken in one window, we realized that the enemy was busy. Knowing that I was the object of attack, my wife insisted on my staying in bed while she inspected the house in the dark. We all three committed ourselves to him who has promised "Thou shalt not be afraid for the terror by night," Ps. 91: 5. Naturally we were considerably startled; but we all went to sleep until the morning, when we discovered that two panes of glass in the front door were broken, the wire cloth of one window broken and the other forced loose where the stone struck. My wife picked up the stones with a kitchen utensil in the hope of being able to get the finger prints, but the authorities here have no way of doing so from such objects. Of course we suspect the priest, as he said shortly before insulting me, so I am told, that he would not leave us in peace, and during my encounter with him, he was furious. I informed the police but nothing has come of it so far.

The editors of both our local papers visited us immediately afterward and wrote very favorable articles for us, one of which was exceedingly strong in his condemnation of the barbarous treatment we received; also mentioning and condemning the insulting remarks of the priest. This unsolicited publicity has turned the tide of public opinion largely in our favor, but needless to say the Roman Catholic priest is more angry than ever. His latest ammunition against us is a bulletin warning his parishioners against the poison of the "pastor, pastora y pastorilla protestantes," that we are "propagating a false religion, anti-catholic" and that we are "declared by the Catholic Church to be heretics." Previous to this bulletin, we had organized a band of workers to distribute gospel tracts exposing the errors of Roman Catholicism and the wicked practices of her priests. In this way we probably reached the entire town with some gospel message, and we have already reaped some fruits of this work. I can hardly enter a store now but what some one enquires about our work, and while the persecution shook out a few who had made their decisions for our Lord, all

who were baptized remained firm. Two more were baptized during the month of February and last Sabbath six more were converted.

The father of Brother Mello, an old man of 90 years, being a devout Roman Catholic, at times assisting the priest and not at all sympathetic with us at first has even come to our meetings and walked a distance of about two miles from his house to the baptism. He has even talked of being baptized.

Another interesting case is an old Spaniard who came to this country many years ago. He is a devout Christian and according to reports, has the gift of healing. He has a large cross white-washed on the side of his adobe house, is abused and despised, poor and with few friends. We visited him in his home one day, prayed and sang with him and the old man thoroughly enjoyed the informal service. The other day he returned the visit bringing an offering of the equivalent of a little more than a dollar. Thus out of his deep poverty, this poor old saint of God found pleasure in helping our work and he will experience the fulfillment of the promise: "Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom."

I omitted to say that none of us was hurt by the falling glass from the broken windows except Mary Ellen who happened to be sleeping with her head near the window which was partly open to get fresh air. She was very slightly cut on the head, arm and hand, and suffered no bad results therefrom, but was badly scared for a little while.

Subsequent developments seem to indicate that our lives are in real danger, but we remember our Lord's words: "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." We are carrying on our meetings just the same as ever confident that our great God will protect us just as long as he can use us in his service in this city. When our work is done we shall be perfectly satisfied to sleep in Jesus "until he come." In the meantime, you good praying saints will remember us continually at the "throne of grace" for it is true that "Prayer changes things."

With our united love and fervent prayers for the Master's benediction on your life, we are,
Your brethren in Christ,

THE ROBINSONS, PER W. R.

*Calle, Independencia,
Santo Tomé, Corrientes,
Argentina, S. A.
March 5, 1924.*

The following is a portion of a letter bearing date of March 19:

"Just after mailing my letter to you, soon after midnight Saturday night, we were awakened again by the second window and door breaking. Exactly one month ago the first occurred as I wrote you in my last letter. This time it was repeated with greater violence, the stones

breaking through the cloth, glass, and wooden shutters. The broken glass fell on our beds four feet distant from our windows, both in our room and Mary Ellen's. The woodwork and the glass of the front door were broken, the lower part of the door being smashed in and the lock damaged so that it was nearly impossible to open it. We immediately whistled for the police, and a sympathetic neighbor came out with his loaded revolver. He took our flashlight and began hunting the culprits after discharging one bullet into the air to call the police who had not shown up. He met a man clothed in white who refused to give his name, but nothing has come of this. Early Sunday morning I reported the matter to the authorities who since have been sending vigilantes every night. However, I do not think any body has come the last two nights. So I am going to report again to the authorities.

We have not the remotest idea who is doing this dirty work. But inasmuch as every blow is simultaneous, it is evident that at least three, and probably four men have come together to do their devilish work. The stones were as large as my fist and thrown with considerable violence. Our adherents all suspect the priest as being the instigator, and one of our local newspapers immediately wrote a scathing article hinting in this direction. The other newspaper wrote in an even more condemning way of the barbaric treatment, blaming the police for its incompetence, and threatening that if it occurred again, complaint will be at once lodged for the removal of the chief, and the whole matter be reported to the American Consul General of this country.

I am glad to say that none of us was hurt by the last stoning of our house. Since then I have nailed an outside wire fence over the windows. This will protect us from larger stones and possibly the wire cloth will resist the smaller ones. I am just informed that there is a new chief of police. This may account for the absence of the vigilantes last night.

I am glad to say that our meetings continue to be well attended. Two more professed conversion last week. I rather think we shall have another baptism this month.

Well, Brother Ballenger, we have been passing through a trying time, especially on my wife's nerves. But we believe the Lord will bring blessings out of it all. While there is considerable opposition to us now, we are of good courage. We do wish, however, that the brethren in America could realize the urgent need of more workers. Not far away is a town of about 3,000 people, and as far as I am able to find out, no one has ever preached the gospel there. The priest here is a Spaniard of the most arrogant type, wealthy and domineering.

Mary Ellen and I are perfectly well; but Mrs. Robinson is not. I am hoping, however, that now we are alone in our own house once more, she will be able to rest and recuperate." (They have been furnishing a home for a poor woman driven from her home by a drunken husband, for a couple of months.)

We have received copies of the little dodger the priest circulated against the Robinsons, together with an editorial condemning the treatment of the Robinsons. These we have had translated, but they are too lengthy to be inserted here. This experience of the Robinsons, and the condition of Mrs. Robinson's nerves will furnish a profitable theme for every prayer meeting company into whose hands this account may fall.

MONTHLY STATEMENT

S. H. DAVIS, In account with THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY. April 1, 1924—May 1, 1924

<i>Dr.</i>	
Balance on hand April 1, 1924	\$5,416 28
Conference Treasurer, Georgetown Chapel	16 83
Conference Treasurer, Boys' School	59 34
Conference Treasurer, Girls' School	59 34
Conference Treasurer, Missionary Society	547 84
Parallel Budget, Missionary Society	338 45
Parallel Budget, Boys' School	224 70
Parallel Budget, Girls' School	237 63
Parallel Budget, Georgetown Chapel	49 58
Washington Trust Co., interest credit	4 61
Mrs. Etta Ellis, Missionary Debt Fund	5 00
Memorial Board, Eugenia L. Babcock Bequest	105 64
Memorial Board, Eugene K. and Francelia Burdick Fund	56
Memorial Board, Missionary Society	85
Memorial Board, Paul M. Green Bequest	14 27
Memorial Board, Sarah P. Potter Bequest	17
Albert Brooks, Account of Wm. Burdick's expenses to Jamaica	10 00
	\$7,091 09

<i>Cr.</i>	
T. L. M. Spencer, April salary	\$ 83 34
R. J. Severance, March salary and Traveling expenses	116 08
Wm. L. Burdick, March salary, Traveling expenses, and clerk hire	174 44
L. J. Branch, March salary	25 00
C. C. VanHorn, March salary	41 67

Robert B. St. Clair, March salary	50 00
Geo. W. Hills, March salary	41 67
G. H. F. Randolph, March salary	25 00
S. S. Powell, March salary	25 00
Angeline P. Allen, March salary	25 00
H. Eugene Davis, March salary and children's allowance	125 00
H. Eugene Davis, house and telephone rent	49 88
H. Louie Mignott, March salary	35 00
L. A. Wing, March and April salary	50 00
G. Velthuysen, January-March salary	175 00
Chas. W. Thorngate, January-March salary	50 00
Ellis R. Lewis, January-March salary	50 00
Lena G. Crofoot, January-March salary	25 00
William Clayton, January-March salary	25 00
T. L. M. Spencer, transferring property to board	66 00
H. Eugene Davis, house and telephone rent	48 00
H. Eugene Davis, April salary, traveling expenses and allowance	178 98
Committee of Reference and Counsel, Missionary Ammunition	7 50
American Sabbath Tract Society, Missionary Society minutes	86 19
Treasurer's expenses	28 00
	\$1,606 75
Balance on hand	5,484 34
	\$7,091 09
Bills payable in May, about	\$800 00

Special funds referred to in last month's report now amount to \$13,336.66, bank balance \$5,484.34, net indebtedness \$7,852.32.

S. H. DAVIS, Treasurer.

E. & O. E.

LETTER FROM A LONE SABBATH KEEPER IN THE SOUTH TO ONE IN THE NORTH

DEAR FRIEND:

A letter from as sympathetic a friend as I know you are, is refreshing to the soul, and in medical works it is stated that such refreshings are often more beneficial to taunt nerves and exhausted powers than the best remedies of "materia medica," while continued depression will break down the system and bring invalidism.

I have not done much of late, for I have had a cold and a peculiar numbness in my right hand and foot. I am enough better of my cold to be able to sit up all day, though this is the twenty-fifth day of my numbness, and my right hand still has the feeling that a ball of snow or a piece of ice held too long will give. I have to stop and rest so often it takes a long time to write a letter, but I wish to tell you a recent experience in answer to prayer.

A few years ago death took the husband of a young woman whom I will call Annie, and her father went to live with her to help her along, for she had several children, and her mother was at that time in a hospital suffering from a mental trouble. The father was not altogether a help to his daughter; in fact, his drinking habits were a source of much trouble, being the chief cause of the mother's loss of health. After lying with his daughter for a while, he ex-

pressed a desire to rent a better house and take Annie and the children to live with him. Annie consented to go if he would promise to give up drinking liquor entirely. He promised and she moved as he wished. During the two years that followed he broke his promise twice and came home drunk. His daughter prayed for him continually and each downfall of his caused her to pray harder than ever.

One day he and she were talking about answers to prayer, and she told him how she felt she had received direct answers to some of her prayers. He said, "Tell me about some of them."

Then she told him how she had been praying for him to quit drinking, and now it was a year since she had seen any sign of the bad habit. As she talked on a little regarding the pleasure the improvement had given her, she saw he was moved to tears, and then he told her he was done with liquor for good. Since then his interest in religion has deepened and he is working now to save others. Annie told me this story herself, and it has been a source of joy to me that she had so strong a living faith that she could pray and receive such an answer.

Then she told me of her prayers for her mother's restoration, and that one day recently she received a letter from her mother expressing a desire to come home. The letter was so well composed that Annie wrote immediately to the doctor and asked if her mother was well enough to be taken home. The doctor replied that she was, and that some one could go for her any time as she seemed to be quite restored to her right mind. Are you surprised at my double joy in the narration of this true story?

I must close for this time, hoping to hear from you when convenient for you to write again to

YOUR FRIEND IN THE SOUTH.

REPLY FROM THE NORTH

DEAR FRIEND:

Your last letter afforded me considerable pleasure, and the part that pleased me most was the narrative of God's answer to Annie's prayer. I have found it true, that God answers prayer today, as he did in Bible times. Sifted out of the world's history of secular happenings, is our inspired record of centuries of God's dealings with

mankind, containing a diversity of instances of prayers, with their answers, so that we may feel encouraged to present our petitions at the throne of grace; for in most instances recorded in the Bible, the petitions sought were granted. Still, there were some that were not granted, and we can see God's wisdom in disregarding David's prayer for Bathsheba's first child, for it was an unworthy prayer.

Another prayer that was not answered was Christ's desire that the cup of suffering might pass from him, but that prayer was not made in persistence; it was modified by, "Thy will, O Lord, not mine, be done," which made it a worthy prayer; and thereby both Father and Son were glorified with a glory no earthly fame can ever efface.

I have had so many answers to prayer that I can testify God is the same yesterday, today and forever; and I have had some petitions denied. I write these lines with the bitterness of suffering around me, being in the midst of a trial that I am compelled to pass through. Later you may hear from me in notes of triumph, "Thanks be to God which giveth us the victory, through our Lord Jesus Christ," though now my soul is exceeding sorrowful. I have told you, I believe, how you and other Sabbath-keeping friends were granted me in answer to prayer, uttered at a time when I saw how cheerless, and even dangerous, later life would be, without communication with persons of Sabbath-keeping faith; and great comfort is afforded me in this one answered petition.

As the cold weather ceases, and the warm increases, I hope your health and strength return. A fine maple syrup season is in progress here, the best in years, making us very busy.

In hope for better things for all humanity,
YOUR FRIEND IN THE NORTH.

The best way to waste time is to fill it with half-hearted effort, half-hearted play, half-hearted work. The boy or girl who works with her eye on the clock and whose recreation is spoiled by the thought of duties neglected, and who sleeps uneasily because he or she is haunted by the thought of the day's failure, comes pretty near to wasting the whole twenty-four hours.—*The Way.*

WOMAN'S WORK

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

"If there should come a time, as well there may,
When sudden tribulation smites thine heart,
And thou dost come to me for help, and stay,
And comfort, how shall I perform my part?
How shall I make my heart a resting-place,
A shelter safe for thee when terrors smite?"

* * *

"I must live higher, nearer to the reach
Of angels, in their blessed trustfulness;
Learn their unselfishness, ere I can teach
Content to thee whom I would greatly bless.
Ah-me! What woe were mine if thou shouldst
come

Troubled, but trusting, unto me for aid
And I should meet thee powerless and dumb,—
Willing to help thee, but confused, afraid!
It shall not happen thus; for I will rise
God helping me, to higher life, and gain
Courage and strength to give thee counsel wise."

THE LAW ENFORCEMENT CONVENTION (Concluded)

MRS. W. W. CLARKE

At 3.15 p. m., the delegates marched to the White House where they were greeted by President Coolidge. Among other things he said: "Successful law enforcement depends primarily upon the measure of public sentiment for observance of the law. I sometimes wish," the President said, "that the people would put a little more emphasis upon the *observance* of the law than they do on its enforcement. It is a maxim of our institutions that the government does not make the people, but the people make the government. That is why a gathering of this kind is so encouraging to me." He emphasized the fact, that the only practical course for stimulating respect for law, is a ceaseless awakening of the conscience, through movements such as come from our activities, and through a determination that there shall be a new order of things. After this we were ushered into the White House and were permitted the honor of shaking the hand of our gracious "First Lady of the Land." Her simple, cordial manner won all hearts. We were also privileged to view the new painting of Mrs. Coolidge by Howard Chandler Cristy, which has re-

cently been hung in one of the galleries of the White House.

At 7.30 p. m., a pageant, "Liberty in Law," was given in the Hall of Nations, for the delegates; and at 8.30 was repeated on the steps of the Treasury Building for the general public.

PROGRAM OF PAGEANT

America's Past

- Scene 1. The Cavaliers in Virginia.
- Scene 2. The Pilgrims Going to Church.
- Scene 3. Father of His Country.
- Scene 4. Going to the Continental Congress.
- Scene 5. Lincoln

America's Present

- Episode I. War Mothers.
In the Mountains.
- Scene 1. Home Brew.
- Scene 2. The Children's Hour.
- Episode II. In the City Streets.
- Scene 1. Intoxication.
- Scene 2. Temperance.

The Hope of America's Future

- The Watching Nations.
- America.
- Law, Love, Light, Truth, Right
- Chorus by Women

- Heralds and Attendants.
- States of the Union.
- Pioneers
- Youth.
- The Future.
- Woman's Chorus
- Music Rendered throughout the pageant by the United States Marine Band.

The pageant was adapted from the hymn, "America the Beautiful." After the pageant the author of the hymn, Katherine Lee Bates, of Wellesley College, was introduced, and she made a few remarks. She was followed by Senator Frank B. Willis, Ohio, who gave a most interesting address. He declared that women won the Eighteenth Amendment without the vote, if they can not hold it now, with the vote, they will have miserably failed and disappointed those who fought for the enfranchisement of women. Other speakers of the evening were: Mrs. Hamilton Wright and Mrs. William Tilton, the latter the author of the little book, "Save America." Her talk was most interesting. "Save America" was the slogan of the convention. During all the sessions of the day, Mrs. Herbert Hoover was a most efficient presiding officer.

At the opening of the convention Friday morning, Rabbi Simon made a most earnest prayer. The convention then resolved into

an informal conference, under the head: "Observance of Law," In the Home, Mrs. Henry Peabody; In the School, Miss Charl Ormond Williams, of the National Educational Association. She made a strong plea for teachers of wider, broader experience and of more intelligence to train the youth of the nation. One way to teach law observance is to let the child see law observance. Mrs. Rudolph Blankenburg, of Philadelphia, told of the liquor fight in that city.

POINTS OF DANGER AND CONSEQUENCES

The street, movies, bad literature, the dance hall and the ball room, by Judge Katherine Sellers and Rhoda Dimock, policewoman. Cigarettes, drugs, drinking, gambling and theft, by Mrs. Mina C. Van Winkle; followed by discussion. Mrs. Katherine Scherer Cronk gave an interesting talk on "The Dramatic Approach." "The Pageant" was considered by Marie Moore Forrest, and "The Press" by Ida Clyde Clarke, one of the editors of the *Pictorial Review*. Mrs. Frank G. Odenheimer, of Washington, chairman of the District Suffrage Committee of the League of Women Voters, told of "Voteless Washington" and urged the delegates to go home and work for votes for Washington. Mrs. Herbert Gurney then read the report of the Nominating Committee. Mrs. Henry Peabody was re-elected, as were most of the other officers. Luncheon was served at 12.30, Mrs. Robert Lansing presiding.

The first speaker of the afternoon was Mrs. Gifford Pinchot, wife of the governor of Pennsylvania. Among other things she said: "Sometime there will be a generation more interested in what comes out of its head, than what goes into its stomach." A sprightly young woman, who came from far away Australia to attend the convention, brought greetings from various societies in her home land. Mrs. William Alexander spoke on the subject, "Arguments That Tell With Women," and Mrs. Paul Raymond on the subject, "The Weakness of Women in Politics." Miss Eleanor Miller, assemblywoman from Pasadena, Calif., gave an unusually fine address on the subject of "The Strength of Women in Office." Mrs. William S. Jennings spoke on "Practical Organization of the Women of the State," and Mrs. Herbert Gurney on "Things Women Must Learn for

Effective Organization." Then followed three minute reports from several states.

At 3.30 p. m., through the courtesy of the Washington Committee, a drive was given the delegates through Rock Creek Park, Arlington, and other beauty spots of Washington. At 5 p. m., meetings were held by the different state delegations.

Reports and adoption of resolutions were first on the program Friday evening. Music, "The Recessional," Mrs. Wayne B. Wheeler followed. "The March of Allegiance" was the subject of an address by Kathleen Norris. She urged women to write letters of protest or encouragement to the proper officials and to newspapers and magazines, expressing their convictions on prohibition. Representative Barkley, of Kentucky, Mrs. Ida Clyde Clarke, and Mrs. Peabody were others who made addresses. The last speaker of the evening being Mrs. Carrie Chapman Catt, president of the National League of Women Voters. Mrs. Catt said: "We have a poor, low grade kind of enforcement, due largely to that great army of political patrons, the dry enforcement officers, in federal, state, county and city forces. The trouble is," she said, "that there are so many wet men where dry men ought to be." Explaining that she was a total abstainer, and had taken a vow never to vote for a wet for any office, Mrs. Catt called upon the womanhood of America to go to the ballot box, and to stir up all the "good women," especially in the villages and towns of the country, to strengthen the forces of prohibition by their votes at the coming election.

Fifteen hundred women registered as delegates. One from Canada, one from Germany, one from Australia and two from Siam.

Thus ended a wonderful convention, the influence of which must be felt in every part of our own land, and far across the sea.

How to live long—Go to church. Keep a clean heart and a good conscience. Give your mind exercise as well as your body—really think. Exercise regularly, eat in moderation, take a full allowance of sleep. Avoid indulgence in luxuries and the habitual use of any drug whatsoever—not only of alcohol, but of tobacco, tea and coffee.—
Dr. Charles W. Eliot, at 90.

TWO LETTERS FROM JAVA

(Translation by Brother John Kolvoord, of the Battle Creek Seventh Day Baptist Church.)

Pastor R. B. St. Clair,
Seventh Day Baptist Church, Detroit,
Mich., U. S. A.

DEARLY BELOVED BROTHER IN JESUS OUR SAVIOR:

Oh, how I am cheered with your letter, brother. You do not know how it cheers me to receive a letter from my brethren in America.

Brethren, I am here all alone, without any help from the Europeans. What makes my burden more grievous, I do not speak the Javanese language, but I feel that I am sustained by the prayers of my brethren and sisters. The colony is composed of one hundred forty-five souls. Brother Vizjak was here last May, and baptized eight who were admitted to membership. Presumably he will have to come again in December to administer baptism.

I do so sorely need help, both spiritual and physical. This colony contains twenty-four (she omitted to say of what) of tillable soil. The greater part is planted with kapok. The plantation being young yet, the income derived from it is small; but after five years we may expect to realize more on it. Formerly its price was low, but now much is shipped to America. At present the price is Fl 70 (\$28) per picool. A picool equals 100 natie, a natie equals 6 Netherlands ounces, 10 such ounces equal 1 kilo. But when it reaches America it will undoubtedly cost very much. It requires much labor to free the kapok from the black seeds. I am daily superintending the job from 5.30 in the morning until evening, for the hands so easily cease to operate if I am not present. We have to practice the strictest economy, seeing that our income is so small; but God's care has never failed us. And when I think of my Savior who had no pillow on which to rest his head then I feel thankful again, in spite of our great poverty. Formerly money was sent regularly from America in support of this work; but since I have been here nothing has been received. I do not know why, inasmuch as Sister Jansz transferred the colony to my care.

I handed your letter to Brother Davids (Davis?) for translation, after which it was

sent to Sister M. Alt. What a wonderful coincidence this was: I had just received a letter from her in which she complained of her discouragement. She realized her sinfulness, but doubted whether her sins were forgiven, notwithstanding the Lord admonished her to look at him. I recalled your words that the light lit in her must not be suffered to turn to darkness. May the Lord prevent it; and may she receive a clear conviction respecting the Sabbath again. The requirement is so plain, isn't it?

Please join with me in praying for an assistant in this work, besides for pecuniary help. Sometimes I am studying what to do in order that these poor souls may be lifted out of their poverty. I am not able to help them regularly inasmuch as my income from the Netherlands—\$20 per month—is inadequate for the needs. The \$20 is provisional—provided they can raise it. Brother Spaan wrote that they had not yet succeeded in raising the amount, but somebody had advanced the shortage. The school building was ready to fall, wherefor I was compelled to rebuild it. The sides of the church were broken too, but everything is now repaired again. The church repair cost about \$20. The woodwork is sound, but it is unpainted, and consequently unattractive. When I think and read about all the beautiful in America then the wish comes to me that the brethren and sisters in America might see the things here once. O how I long to have a little house for myself, with a floor of brick or concrete. Albeit the poor must first be cared for. Their huts stand on the point of tumbling down. Everything here suffers so much from the attack of the white ants. There is no money with which lumber can be purchased, and bamboo is so short-lived. A certain poison has been discovered here which destroys the ants; they disappear before it as snow before the sun, but it costs \$10 per tin (can). I bought a tin for ridding our church and schoolhouse of the ants. I hope that the result may be lasting.

Along with this I send you a few views. I have sent others, and more about Pangoengsen, to Brother Velthuysen, however no mention of them has yet been made. Pardon me for writing so much. I hope that it will not be burdensome for the brother who will have to translate it. Moreover, excuse me for referring to money in the letter. It would be possible to do so much more if the

means were at hand. I began with \$76.38 which was left in the treasury by Sister Jansz. In August, 1923, there was a shortage in the treasury of \$19.90. I was enabled to make this up in September. The Lord be praised! Cordial greetings to all the brethren and sisters in your church. It is my intention to write ere long again and hope then to be able to report further about Sister Alt. She ought to go on a vacation trip to the Netherlands, for she has spent here twenty years in succession. Write me soon, and let the Dutch brother also add a line.

Love to all,

Your sister,

(Sig.) C. SLAGTER.

October 13, 1923.

BROTHER BELOVED IN OUR SAVIOR:

Well brother, I expected a letter from you ere this, but possibly you are very busy; I also, my brother, O may the Lord send us help! News was sent me from Groningen, by Brother Taekema, that Sister Kruisinga is willing to come here to help. O pray, pray for help! The Lord doeth all things well. Brother Visjak, a member of our church, was here again and has baptized nine. The church now counts fifty-two members. To him be the praise and the thanks. The wants are many, both physical and spiritual. Is it not possible to lend us a little assistance, as was formerly given to Sister Jansz? The work is not mine, but the work of our dear Savior. I plead that the brethren and sisters in America help me in every respect to carry on this work. I have now the care for 152, wherefore I stand in dire need of an assistant. Dear brethren and sisters in America help me! I am sometimes so despondent. There are so many who need both bodily and spiritual food. Satan does his utmost to destroy souls, therefore I again ask you to remember our work in your prayers. Make mention of it in the SABBATH RECORDER. Or make mention of it in whatsoever way seems best to you. If you could see the condition of the things here, you would say, Surely Sister Slagter needs help; the Lord aiding us, we must lend her assistance. Fortunately I am well, but fagged out. Sometimes it rains exceedingly hard and then my cottage leaks dreadfully. It is worn out. Our dear Sister Jansz has lived many years in it, so now it is used up. May the Lord bless you

and your labors. Your little paper, *The Voice*, has come to hand; I send it now to Sister Davids, Emb., Malang 53, Soerabaja, Java. You ought to write her once; she understands English. She was converted under Seventh Day Adventist labor, but has joined us. Brother Graafstal, of Temangoeng, baptized her. There now I have written some again hoping that you will reply to this one. May you in America live near the Lord. Sister Alt has not yet returned; poor sister! Once more greetings to the brotherhood in Jesus.

With love your sister in Christ Jesus,
(Signed) CORNELIA SLAGTER.

Pangoengsen,
Tajoe, Java,
March 8, 1924.

A VIEW FROM JAPAN

In Robert E. Speer's excellent book, *The Gospel and the New World*, he quotes from a Japanese paper, the *Herald of Asia*, upon the latent savagery in man as revealed by the war, as follows: "It may be, as some aver, that in most people all that is needed is a little scratching to find the savage. We have been civilized outwardly and to a greater degree than we have been civilized inwardly. National character has not kept pace with material development. Man has changed his environment but not his heart. His power is greater than his self-control. He is advancing materially more rapidly than he is advancing spiritually. He is becoming to an alarming extent his own god, and what if it prove a devil?"

"Nations that look no higher than man, can expect nothing better than man. But religion has much to do yet before it can make a real man out of this human animal."

Mr. Speer goes on to say: "Man is his own problem. He makes his own misery. All that all men need is generously provided in the world. There is no reason for human unhappiness except ignorance and sin. The gospel offers to care for both. It declares that in Christ and his gospel are all the principles man requires for personal guidance and for the direction of society, and that the power of Christ can set man free from sin. We have wars and pestilence and want because we will not have God's will in Christ. The new world needs him and that is all it does need."

T. L. G.

YOUNG PEOPLE'S WORK

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

HOW JESUS FACED DUTY

HARRY B. IRISH

Christian Endeavor Topic for Sabbath Day,
May 31, 1924

DAILY READINGS

Sunday—Without flinching (Mark 8: 31-38)
Monday—Duty to the helpless (Mark 8: 22-26)
Tuesday—Duty to the lost (Luke 7: 36-50)
Wednesday—Duty to God (John 10: 22-30)
Thursday—Duty to parents (John 19: 25-27)
Friday—Duty to the uttermost (John 19: 28-30)
Sabbath Day—Topic: In his steps. VI. How
Jesus faced duty. (Matt. 3: 15; John
9: 4; Luke 22:42) (Consecration
Meeting.)

Christ very clearly recognized that he had a duty, that he was sent into the world for a special purpose. He accepted this duty even as a young boy, as we see him in the temple talking with the doctors, and later when sought out by Joseph and Mary he replied to them, "Wist ye not that I must be about my Father's business?"

We believe that the years spent at home and the training he got there and the lessons of obedience to his parents had a marked influence upon the way he accepted the work of his mission in the later years of his life.

He recognized that life brings duty and service if it is to be a full life.

Let us not make the mistake of thinking that this applies only to the part we take in church and Christian Endeavor work. It applies to any useful thing we are doing in any station of life.

He put all things secondary to his duty. He went to the highest source, his heavenly Father, for strength to meet the duties which were harder than he could bear alone. We find him many times in prayer for strength, praying for himself and for his disciples. In the garden on Mt. Olivet he prayed, "Father if thou be willing, remove this cup from me: nevertheless not my will but thine be done."

As Christian endeavorers we must recognize that we have duties toward God

and our fellows. We can not hope to grow unless we accept duty and responsibility.

What are some of our duties as young Christian endeavorers? We can find them everywhere. For most of us they are the small ones that come to us day by day.

Our strength must come from above. Many of our failures to meet duty come from depending on our weak selves instead of the strength that God will freely give to those who ask him.

Whole-hearted service in the performance of our duty will bring joy to us and to our companions.

Farina, Ill.

INTERMEDIATE CHRISTIAN ENDEAVOR TOPIC FOR MAY 31, 1924

Bind Up: Sympathy. Job 2: 11-13;
Luke 10: 33-35. (Consecration Meeting.)

Did you give him a lift? He's a brother man,
And bearing about all the burden he can.

Did you give him a smile? He was downcast and
blue,

And the smile would have helped him to battle
it through.

Did you give him your hand? He was slipping
down hill,

And the world so I fancied, was using him ill.
Did you give him a word? Did you show him the
road?

Or did you just let him go on with his load?

Do you know what it means to be losing the fight,
When a lift just in time might set everything
right?

Do you know what it means—just a clasp of the
hand,

When a man's borne about all a man ought to
stand?

Did you ask what it was—why the quivering lip?
Why the half-suppressed sob, and the scalding
tears' drip?

Were you brother of his when the time came of
need?

Did you offer him help, or didn't you heed?

JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Bring a watch to the meeting and give a talk about it similar to the one taken from *Objectalks* published by the Songalogue Co.

"What lesson do you learn when you

MEETING OF THE YOUNG PEOPLE'S BOARD

The regular meeting of the Young People's Board convened in the College Building at 8 o'clock. President Johanson called the meeting to order.

Lyle Crandall offered prayer.

Members present: Dr. B. F. Johanson, Mrs. Frances F. Babcock, Aden Clarke, E. H. Clarke, L. E. Babcock, Mrs. Ruby C. Babcock, Lyle Crandall, Frances E. Babcock.

Visitors present: Mrs. E. H. Clarke, W. L. Maltby.

The treasurer's quarterly report was received. It follows:

E. H. CLARKE, Treasurer,
In account with,
THE YOUNG PEOPLE'S BOARD,
Quarter January-March, 1924

Amount on hand, January 1, 1924	\$148 75
Waterford, Conn. C. E.	13 00
Conference Treasurer	207 03
Conference Treasurer for Shiloh	25 00
Dr.	\$393 78

Cr.	
Corresponding Secretary, supplies, etc.	\$ 11 50
Mimeographing	15 00
Fouke School	100 00
Rev. E. M. Holston, salary	33 33
Mrs. Ruby Babcock, expenses to Wisconsin churches	20 00
Balance	213 95
	\$393 78

Voted that the corresponding secretary be instructed to buy five hundred stamped envelopes.

A letter was read from Elisabeth Kenyon regarding the handling of the money secured by the filling of Me-ling's shoe. After discussion it was decided that the money should be sent to Miss Kenyon, and that she give proper credit for it.

The corresponding secretary's report was read and accepted. It follows:

REPORT OF THE CORRESPONDING SECRETARY FOR
MARCH, 1924

Number of letters written, 60.

Correspondence has been received from: Miss Hazel Langworthy, Rev. C. A. Hansen, C. H. Siedhoff, Miss Elizabeth Babcock, Leon Maltby, Miss Betty Whitford, Courtland Davis, Miss Elizabeth Hiscox, Miss Maybelle Sutton, Miss Elisabeth Kenyon, Miss Vida F. Randolph, Miss Alice Baker, Miss Fucia F. Randolph, Rev. Wm. L. Burdick, Miss Gladys Hulett, Rev. A. L. Davis, Mrs. E. W. Saunders, Rev. H. C. Van

think of a watch? What's that? 'While it may run down itself, it never runs down others.' Yes, that is a good lesson for us all to learn. Do I hear another? 'Humility.' Yes, it's a shy little thing, always holding its hands before its face. 'Thrift.' Yes, for while its life depends upon its continuous ticking it is really not fair to say that it lives 'on tick' is it?

"Now the thing that impresses me when I look at my watch is that it always seems so happily content in the fulfilling of its task. It ticks along as merrily as the little birds twitter in the tree-tops.

"If you put it to your ear and listen—have you ever? You will hear the little musical hum of the song it sings at its work. *It seems perfectly happy and content in fulfilling the design of its maker.*

"I wonder if that isn't the secret of all happiness. Do you suppose that is why the birds sing, and the flowers look so happy and the little brooks seem to be laughing all the way to the sea? Happy in fulfilling the design of their maker. Couldn't that apply to you and me? A very good man once said, 'This day I saw clearly that I should never be happy, yea, that God himself could not make me happy unless I could be in a capacity to please and glorify him forever.' These are profound words, but you can understand them. The little watch teaches their meaning. Every little wheel and screw and spring was designed to fulfill a certain task, and while each is busy at its work the watch hums its little song and ticks away in happy contentment. It is fulfilling the plan of its maker; happy in the service its maker assigned it."

Auntie Rutt says: If I were an officer or chairman of a committee I'd send to the United Society of Christian Endeavor for their catalog of supplies, and then I'd order some helps for my particular line of work. New ideas are of value to any worker and these helps are full of them. The address is the "United Society of Christian Endeavor," Boston, Mass., or Chicago, Ill.

Horn, Mrs. Edna B. Sanford, Rev. H. L. Polan, Miss Gladys Baker, Near East Relief, Miss Elva Scouten, Mrs. C. L. Hill, George Veldman, Mrs. H. R. Crandall, Mrs. Nancy Smith, Mrs. A. L. Burdick.

RECORDER Reading Contest Reports (January 1 to April 1) have been received from: Detroit, New York City, Westerly, Ashaway, Shiloh, Farina, Salem, Waterford, Plainfield, Adams Center, Battle Creek.

The following is the order in which the senior societies reporting are rated: New York City, Westerly, Milton, Ashaway, Adams Center, Waterford, Detroit, Salem, Shiloh.

The Intermediate society at Plainfield stands first in the contest.

The following are the individuals (in order) who have reported ratings over 1,000: James Waite, Elizabeth Cundall, Hazel Langworthy, Ruth F. Randolph, Mrs. Frances F. Babcock, Virginia F. Randolph, Harriett Belland, Elisabeth Kenyon, Mrs. H. R. Crandall, Emily Barber, Elsie Jordan, Munson Gavitt, Betty Whitford, Leon Maltby, Allen Whitford.

FRANCES FERRILL BABCOCK.

Correspondence was read from: Elisabeth Kenyon, C. H. Siedhoff, Elizabeth Babcock, Maybelle Sutton, Hazel Langworthy, Vida F. Randolph, Alice Baker, Rev. A. L. Davis, Mrs. Edna B. Sanford, Rev. C. A. Hansen, Rev. Wm. L. Burdick, Elizabeth Hiscox, Rev. Loyal F. Hurley, Mrs. Harold R. Crandall, Lester Osborne, Fucia F. Randolph, Mrs. H. Eugene Davis, Mrs. Nancy Smith.

A report of her trip to the Wisconsin societies was given by Mrs. Ruby Babcock.

A discussion followed of the plans for carrying on the Life Work Recruit Movement.

Mrs. Frances Babcock was appointed to arrange for the Young People's Hour at the Michigan Semi-Annual Meeting to be held at Detroit in May.

The report of the Committee on Field Work was read and adopted. It is as follows:

Your Committee to plan for Field Work for the Young People's Board for the Year 1924-1925 would recommend as follows:

That our corresponding secretary be employed to visit as many societies as possible; and that she be paid at the rate of \$25 per week and expenses when doing board work outside of Battle Creek;

That plans be made to pay part or all of the expenses of the associational secretaries when they attend their respective associations, annual or semi-annual meetings;

That as far as funds are available our Life Work Recruits be also used in promoting Christian Endeavor work;

That all Field work be arranged by and planned by a committee appointed by the board. This committee to be known as the Committee on Field Work. The corresponding secretary shall be, ex-officio, a member of this committee.

Respectfully submitted,

B. F. JOHANSON,
E. H. CLARKE,
I. O. TAPPAN.

The permanent Committee on Field Work will be appointed at the next meeting.

The problem of establishing a helpful relationship with the young people of our churches in Jamaica was discussed.

Reading of the minutes.

Adjournment.

Respectfully submitted,

MRS. RUBY C. BABCOCK,
Secretary pro tem.

Battle Creek, Mich.,
April 10, 1924.

EDUCATION OF SEVENTH DAY BAPTIST CHILDREN

IV

HERMAN D. CLARKE

Does it occur to you, parents, that Jesus was a master story teller? Can you picture by words, the story of the man sowing seeds, the woman sweeping her rooms to find a lost coin, a shepherd trying to find a lost sheep, two boys in a home of comfort and one getting uneasy for entertainment and to see the world and how he found it? Can you remember with great pleasure when father told you about Joseph, David, Marion, Joshua, Deborah, and many others? These indirect ways of presenting truth, stories of such natural interest, have wonderful advantage. It is somewhat of an art to tell a story and yet it becomes easy after a few attempts. The story does two things: gives real pleasure to the child and conveys truth in life. No pleasure is of much worth that does not give also truth. You hold in reserve the lesson or moral while you direct yourself to the matter of the story, but it will be clear as you proceed; and make it sympathetic with the child's world. If you are always too busy to tell a story to your children you certainly are too busy to ever have children about you to lead upward and onward in life.

It will pay to keep a sort of notebook of

stories and to repeat them from time to time that they may be stored away in the memory, to be told years later by the children themselves. Use Christmas stories, Thanksgiving stories, fable stories with their lessons, stimulating interest in the Bible itself. It is always best to tell them in your own language. Then have the older children repeat them to the younger ones later on.

And what about books in a home; choice ones that can be kept for many years and read more than once with interest, as *The Prince of the House of David*, *Ben Hur*, and so many others of different authors. It is to be lamented that the popular stories of today are so full of crime and descriptions of evil—the heroes and heroines, cigarette fiends, users of slang and quite near profanity; border ruffians, shooting up towns; family feuds; race prejudices—fascinating, of course, and abounding in pretty description of scenery. There are many, many uplifting and inspiring novels, clean and also true to life. It is claimed that the others are “true to life.” Yes, but why have children and youth read everything that is true to life? Many things true need not be read, for even some things “true to life” debase character and lower our standards of living and help make “dare devils” of many children.

Now if good books are not in your homes, children will look for something elsewhere, but not always good. Without seeming to always censor the books brought into the home, borrowed books, even library books, a parent can easily scan them unobserved and know what is being read by the children. A dear girl called on a neighbor in a city well known by all our readers and asked if they had something good to read. The mother in that home went to a pile of books and picked out one without knowing anything of its contents. The girl took it home with her and her guardian “casually” took it up when she was out and read a chapter and found it one of the most vile and obscene Italian books imaginable. It would have been a states prison offense to have sent it through the mails. He at once took that book back where it came from and showed it to the mother's son-in-law who at once “chucked it into the fire.”

Reading may enrich a soul and it may also impoverish it. Let the books admitted into a home be from the world's great

treasures of thought and feeling. Then talk about them and if possible enlarge upon them. The most readers are girls, boys may be great readers but they more often, from eighteen to past twenty, suffer a decline in interest. The Sabbath school and the public school teacher often recommend a book and the child clamors for it. Here is a great responsibility for the teacher. Let parents “talk up” the best books and the children will be anxious to get them. Mother Smith says, “I'd like to have you read *Red Pepper Burns*.” Mother Jones says, “There is a fine story in *The Voice in the Wilderness*, a splendid and clean book.” Both are good stories but the mother will succeed best and quickest in getting her child to read it if she also adds: “Have you read it?” Interest will thus be stimulated. Don't go any farther, only be sure that the book is obtainable.

Of course it “goes without saying” that the Bible is the best of all and the most interesting when properly presented and properly read by the parents before the children, and when not read too long at a time, if business or school is pressing just then. Just a few verses at a family altar and a few comments, if need be, is best. I knew a girl of fifteen years who became wonderfully interested in the book of Proverbs. It added very much to her growing vocabulary and her knowledge of the great principles of life. The Bible has the very best in literature and language and reading for the child's life. But there is too much of unnaturalness in reading, too little of a program, or too crowded programs, too much talk of lack of time, too much parental ignorance, or too much of “task-reading.” All of which place difficulties in the way of using the Bible.

But can a father and mother get a child interested in the Bible if they do not use it themselves? The Bible problem is best solved by parents making it interesting to themselves. How about that “pious tone” when you read or pray? Why not be as natural as when you read your magazine or novel or history? The unnatural use of the Bible in reading, will degrade it and make it a dread to children. It is the *book of life*, rich with precept and example. It is the book to use in worship, but worship should also be natural. What is worship? Explain that to children in simple language.

Why worship? Memorize with the children, select short passages. When the writer had small children in his home, he made it a practice for all in the family to memorize just one verse a day. Only one. It was so easy. How much of the Bible, think you, was learned in a year? It is wonderful and so easy and what a treasury of thought for all the future in the minds of the family. And there are many things or materials to help make the Bible interesting, such as pictures, geography, history; and how proud is a child to have his or her own Bible, printed in the right kind of type.

But these thoughts scarcely have an end. There is the subject of family worship, its advantages and its difficulties, its methods; family prayer, brevity, naturalness, concert prayers, individual prayers, etc.

In our next, please indulge us in a chapter on the Sabbath in our homes. That is most important in these days.

AN INVITATION TO SABBATH KEEPERS IN MICHIGAN, OHIO AND INDIANA

The semi-annual meeting of the Michigan Sabbath keepers will be held at Detroit, Mich., beginning Friday (Sabbath) evening, May 30, and closing Sunday night, June 1. As Ohio and Indiana are not thus organized, the invitation is extended to Ohio and Indiana believers to meet with us upon this occasion.

Sabbath evening will be given over to the work of the Young People's Board and will be in charge of Doctor B. F. Johanson, of Battle Creek, president of the Seventh Day Baptist Young People's Board.

Sabbath morning and afternoon will be devoted to appropriate exercises, while upon the night after the Sabbath, a "Get Together Social Evening," under the auspices of the Detroit Seventh Day Baptist Christian Endeavor society will be held.

Sunday morning, weather permitting, a sight-seeing tour will be conducted, while upon Sunday afternoon, business and addresses will occupy the time. Sunday evening service will be in charge of one of the ministers.

We regret that at this early date (April 30), we are unable to give in fuller detail the program to be presented.

It is expected that friends from Muske-

gon, Jackson Center, Battle Creek, White Cloud and others points will be present.

The Detroit people urgently request that the names of all those coming to the convention be sent to the undersigned, one full week in advance of the opening date. This is necessary as the Detroit people are preparing to entertain those who may come at a local hotel and likewise provide meals at a nearby restaurant. These accommodations will be free of charge to the visitors. It will be necessary, however, for the Detroit people to know in advance, if those coming will be willing to occupy a room with another person, or if a single room is desired.

Seventh Day Baptists, Church of God people, and independent Sabbath keepers are especially urged to be present.

Programs indicating time and location of meetings will be sent those who express a desire to attend.

For information in Detroit, consult President R. B. St. Clair, 3446 Mack Avenue, phone, Melrose 0414, or Deacon M. B. Beers, chairman of Committee on Arrangements, 3645 Maxwell Avenue, phone, Lincoln 2764-M.

R. B. ST. CLAIR.

SPRINGTIME RESURRECTION

I buried a bulb in a garden bed,
And covered it over with fertile loam;
It seemed lying there in the earth as dead,
With a spray of cypress to mark its home.

That day, I planted a hyacinth there,
A double one, white, though the bulb was brown,
'Tis strange! said I, that a blossom so fair,
That little low grave with a glory will crown!

When the spring time came, and the soft winds blew,
The lingering frost from the earth did creep,
And the sunbeams warm pierced the cold earth through,
And awakened to life the bulb asleep.

From a bulb so brown came a stalk so green,
From the stalk so green came a bloom so white;
I marveled and said, "To me it doth seem,
The work of a God, the God of Light."

And man shall be raised though his body may die

Changed by the power of deathless love
The form like a bulb in the earth may lie,
But the spirit shall be clothed with the glory above.

—Charles C. Earle, in *The Baptist*.

CHILDREN'S PAGE

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

THE ISLANDS

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,
May 24, 1924

DAILY READINGS

Sunday—Lands of darkness (John 3: 19, 20)

Monday—Torch-bearers come (Acts 26: 16-20)

Tuesday—Jesus is preached (1 Cor. 2: 1-5)

Wednesday—The lost are saved (Eph. 2: 1-9)

Thursday—Brought near to God (Eph. 2: 18, 19)

Friday—Triumphs from every land (Rev. 7: 9-17)

Sabbath Day—Topic: Christ's heroes and heroines
in the islands (Ps. 97: 1, 6, 7)

ETHEL TITSWORTH

Superintendent Plainfield Society

If you take your geographies and look on the map far west beyond the coast of California and south toward Australia, you will come upon several small groups of islands in the Pacific Ocean, among them the Society Islands, and the New Hebrides. (It sounds as though one would have lots of company in the "Society" Islands, doesn't it?) Hawaii is there, too, and Java. Jamaica, in the Atlantic Ocean, is known to us, also. Many men and women whom, on account of the work they did in the face of great difficulties, we think of as heroes and heroines, have gone to the islands to tell the men and women and the boys and girls there about Jesus and how he loved all people everywhere so much that he was willing to suffer and die, even, for their sakes.

I like to think that John Paton, and John Williams, and Titus Coan, and James Chalmers, and Miss Jansz, and Brother Mignott, and others who worked and are working with them gave the children Bible verses to learn just as you learn them here. One of the first they might give would be, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," teaching that whatever the boys and girls do that is helpful to each other is really that much done for Jesus. Then I be-

lieve that very early they showed how Jesus loved the little children for he said, "Suffer little children to come unto me, and forbid them not for of such is the kingdom of heaven." "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven," would be another verse they would like to teach, I am sure, so that the children could tell others about Jesus by their own lives, because if Jesus is in your life it will show by your acts. Those children have so little to make them happy and need so much that they would love the verse, "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you." The missionaries would try to make the children understand about God's love in the world and that it is "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." And don't you think the children would be glad to learn, "Draw nigh to God, and he will draw nigh to you," so that they might always feel that God is near to protect them and help them meet and conquer the temptations that come to them every day? When we have worked hard at a task, we like to have it approved by some one we love, don't we? I believe the heroes and heroines in the islands teach the children that verse, "Study to show thyself approved unto God, a workman that needeth not to be ashamed."

Before very long those boys and girls would know, how many? Let's count! One, two, three, four, five, six, seven, verses. Now I wonder how many of you have noticed what the first letters of these verses spell. Yes. I-S-L-A-N-D-S. Do you think you could learn one of these each day of this next week? That would mean that you would know them all by next Sabbath day. In this way you would all be learning some of the things the heroes and heroines in the islands are teaching in their work of telling the boys and girls about Jesus.

WOULDN'T YOU?

I have only one mouth but my ears are two,
So I'll only tell half that I hear, wouldn't you?
I'll tell all the good and sweet and the true,
But the rest I will try to forget, wouldn't you!
—B. R. Stevens—Primary Plans.

LUCY LEE'S MAY MORNING

Friendly Annabel caught up with Lucy Lee, the shy new neighbor, after school. Each swung a pretty crepe paper basket made in school. "I'm going to fill my basket with daffodils from my garden and take them to my grandma," said Annabel, admiring Lucy Lee's yellow basket.

"I don't know much about May Day," confessed Lucy Lee shyly. "I've always lived with Aunt Martha, and she doesn't care about holidays. I never had a May basket before."

"Cross your heart?" cried Annabel in surprise.

Lucy Lee solemnly crossed the front of her blue apron. "Do you give May baskets away?" she asked.

"Why, that's what makes it so nice," explained Annabel. "It's something like valentines. Put something pretty or nice in your basket and give it to somebody for a s'prise. It's fun to leave it and run, you know."

Lucy Lee thought it all over after Annabel skipped away home. She didn't know anybody to surprise with her basket, only Annabel and— She sat on the top step and looked hard at her pretty basket. "Aunt Martha would say it was all foolishness," she thought. "But I guess she never had a May basket in her whole life, and I know how she feels." But what could she put in it to please Aunt Martha?

"I know!" Up hopped Lucy Lee and slipped into her tiny room to open the elephant bank and sigh over her few pennies. She tucked the yellow basket away in her doll dresser.

"Lucy Lee!" called a crisp voice. "I want you to go straight to the store for a cake of yeast, and come straight back."

Lucy Lee laughed to herself. It was just the chance she wanted. So down the back walk through the garden gate she skipped and almost ran into her freckled neighbor across the alley. She was afraid of boys, but this one had such a funny face with such a jolly big grin on it that she had to smile, too. Then three wee kittens stuck their heads out of Jimmy's basket.

"Oh, the cunning things!" she cooed, stopping to pet them. Jimmy beamed and explained that one was his to keep, one was for grandma, and the white one with

the black paws was his to sell. Lucy Lee longed for one to pet all the way to the store and back. She bought the yeast and something else,—a nickel's worth of Aunt Martha's favorite peppermints to put into the surprise basket.

Annabel was very busy that evening, hop-skippping around to different neighbors. She visited Nelly in the big brick house, Jack who helped his father in the green-house, and Susie in the wee cottage that spilled over with little folks.

"What a fine playhouse!" she called to Lucy Lee who was having a lonesome time with a rag baby in a big box under the apple tree. "Tomorrow I'll come over and we'll have a tea party." Lucy Lee sighed. Aunt Martha would not care about tea parties, either.

The next morning Aunt Martha moved stiffly about breakfast getting. Her rheumatism was worse. "Bring in the milk," she told Lucy Lee. So the little girl opened the front door. On the box where the milkman left the usual quart waited a green and gold basket and a card on the handle said, "For Lucy Lee." Lucy Lee pranced excitedly into the house. "Why, there's everything for a tea party!" she sang, showing Aunt Martha the tiny cookies, the nuts and home made candies. "I know Annabel left it."

"But where's the milk?" asked Aunt Martha. Lucy Lee made a dash for the front and thought she heard a giggle. There on the door knob hung a bigger basket woven of reeds, and fragrant with flowers,—pinks and tulips and hyacinths.

"I'm sure this came from Jack's greenhouse!" Lucy Lee cried with delight as she held up the posy basket for Aunt Martha to sniff.

"Did you bring the milk?" asked Aunt Martha. But there was a twinkle in her eye.

"I know I won't find anything this time!" laughed Lucy Lee tip-toeing back. But she did. She found Nelly and Susie both! Nelly had a May morning greeting of a dear little kewpie in a pretty silk bag that Lucy Lee might carry many things in. And Susie held out a pencil box covered with tin foil.

"Oh, dear!" laughed Nelly. "We meant to s'prise you and here you s'prised us! I'm coming over to play this evening," she promised.

"And I'll come by for you to go to school in an hour," said Susie.

"Isn't it lovely to live in town and have friends?" cried Lucy Lee running back. And this time she took the milk. As she started to school she hung Aunt Martha's basket on the front door, rang the bell and flew around the house. While Aunt Martha was finding the pretty greeting and looking queer over it, Lucy Lee was down on her knees by a covered basket she found by her playhouse. The basket acted strangely. It turned over by itself. Lucy Lee was nearly afraid to look inside. But she did, and then how excited she was! There was the dear little kitten Jimmy had meant to sell. But a printed card around his neck said, "This is for you." When Aunt Martha told Lucy Lee it was the first May basket she had ever had, and that she liked it; and when she actually told Lucy Lee she might keep the kitten, Lucy Lee was the happiest little girl in the whole United States. And she never forgot her first May baskets.—*Daisy D. Stevenson, in The Little Ones.*

PRANCER

Prancer is a lively pup.
He chewed brother's plaything up.
(Didn't like the rattle in it—
Pulled it out in 'bout a minute!)
He can-beg and carry papers,
And cut many cunning capers.
When I play, he's quite a dancer.
That is why I call him Prancer.
It is fun to run and play
With him on a sunny day;
But I love him most of all,
Cuddled like a big warm ball
In my lap,—his cold pink nose
Tucked between his tired toes.

—*Maud Burbank Harding.*

BILLY IN THE BRAMBLES

For this game Billy must first be chosen. Then the remainder of the players must sit in two rows opposite each other on the floor. The players should be sitting near enough to those opposite so that their feet touch.

Billy is then shown the bramble bushes through which he must find his way home to some object at the opposite end of the line. The brambles, of course, are represented by the legs and feet of the two lines of players. The fun begins when Billy is blindfolded and starts

through the bramble bushes. He picks his way very carefully, not knowing that the players have drawn their outstretched legs back, giving him a clear road home.
—*Alice Crowell Hoffman.*

JUST A POSTAL CARD

"We'll stop at the post office and buy a postal card, Mabel," said Mr. Porter. "We must let your uncle know what train we expect to take. No, not a picture postcard—just a plain postal with plenty of room for writing."

"What's the difference between them?" asked Mabel, when the written card was dropped into a mailbox.

"These postals," explained her father, "are printed in an immense seven-story building in Washington, called the Government Printing Office, and one cent pays for both card and postage, you see. How many men and women do you suppose work at this big building?"

"Oh, about a hundred," guessed Mabel.

"Over five thousand—that is as many people as we have living in our home town," smiled her father. "If I ever take you to Washington, we'll go through that wonderful building where they print all the books and public documents and pamphlets for the government. How many printing presses do you suppose they run?"

"Oh—twenty—no, thirty?"

"A hundred and forty-five," laughed her father who was a newspaper editor himself, and had been particularly interested in this huge Government Printing Office when he had visited Washington some months before. "They set the type from key-boards (something like a typewriter). Now I'll not make you guess how many postal cards they get out each day—I'll tell you! Four million every day! And as for the other work—you'd never guess how much paper they use in printing the government publications. I was reading that up the other day. A hundred and thirty thousand pounds of ink every year, and fifty million pounds of paper. Hard to think what that means, isn't it? The one who wrote this article had it all figured out in a way that would help us to understand. The paper which is used every year would make a paper

pile as high as the Washington Monument (and that is five hundred and fifty-five feet high). This pile would be twenty-five feet square at the base and all the way up!"

"Oh, my!" was all Mabel could say.—*Bertha Gerneaux Woods, in The Child's Gem.*

THE ROAD TO SPRING

Robins in the tree top,
Blossoms in the grass,
Green things a-growing
Everywhere you pass;
Sudden little breezes,
Showers of silver dew,
Black bough and bent twig
Budding out anew;
Pine tree and willow tree,
Fringed elm and larch,—
Don't you think that May-time's
Pleasanter than March? —*Selected.*

COURTESY

A cyclist, passing through a village, stopped to ask a young man if he knew where a certain road led to. The youth did not know and seemed very ill at ease at not being able to give the information.

After riding for about three miles the cyclist stopped at a roadhouse for some refreshments, and presently he was surprised to see the youth from the village come panting up, all covered with dust.

"Are you the gent who axed where this road led to?" he gasped.

"Yes," said the cyclist.

"Well," was the reply, "I asked my brother, too, and he don't know, either."

TRUE OF MINISTERS AS WELL AS MISSIONARIES

AN OPEN LETTER OF APPROVAL TO LYLE CRANDALL FROM S. R. WHEELER

GOOD BROTHER IN CHRIST:

Your article in the RECORDER of April 7, 1924, is very right and appropriate—that the call of a missionary must not be only the call of the Missionary Board. But as you say, "He must be called by God." He must feel in his heart that God is speaking in this way; and that this feeling should be so strong that he can not rest until he is willing to say, "Here I am, Lord, send me." "No one should enter the mission field unless he feels that he has been called."

Brother Crandall, this is very right and

also fully applies to ministers in the home churches. They should all be called as definitely as you say missionaries should be called.

As an example I will here state how definite was my call. One Sabbath morning while reading the life work of Adoniram Judson, the call came to my heart as clearly as a human voice to my ears. There was no thought of foreign missionary work. It was the ministry, the ministry. My education and money were both quite limited. But my call was so definite that I could not set it aside.

Then twelve years of various kinds of work, intermingled with school life, brought graduation in the classical course at Alfred University, July 4, 1886.

L. E. Livermore and L. A. Platts graduated the same day; and A. H. Lewis and O. U. Whitford took their A. M. degree at the same time; and C. A. Burdick graduated the next year—six life-time preachers. Five are now gone to their heavenly home.

A few lines in closing. Prayers, earnest, spiritual prayers bring forth ministers for home churches and foreign lands. First Samuel 1:10, 11 gives to us Hannah's prayer. She vowed a vow unto the Lord, "that if he would give her a man child, she would give him to the Lord all the days of his life." God answered the prayer and Hannah kept her vow. Surely it is a stirring thought and fact that one prayer of one woman—a mother—gave to the world one valuable prophet for one hundred years.

No doubt from that time to this Godly preachers have been brought forth by the prayers of Godly Christian parents. Let us pray that this good work shall go forward in our denomination.

HOME NEWS

DETROIT, MICH.—Detroit has been gladdened by the reception of two more Seventh Day Baptists into her midst: R. O. Davis and Allen Babcock, of North Loup, Neb.

The Sabbath school, under the guidance of the following teachers: Mrs. R. Crouch, Mr. W. R. Frink and Elder J. J. Scott, is taking on new life.

The Sabbath services are being better attended.

The visit of Dr. A. J. C. Bond, Sunday, January 27, was a source of great benefit to the Detroit people. About thirty gath-

ered in the evening to hear his address upon the Parallel budget. There was a very ready response in connection with this matter. The Christian Endeavor society served refreshments at the close of Dr. Bond's excellent address.

About a bushel basket of mail reaches the pastor each week from various parts of the world, and his only regret is that he is unable to keep pace with the demand thus made upon him.

Brother Ralph Brooks, formerly of New York State, has signified his desire to transfer his membership from the First Day Baptist Church, of Los Angeles, Calif., to the Detroit Seventh Day Baptist Church. He is already an active member of the Detroit Seventh Day Baptist Christian Endeavor society.

A George Washington social was held on Sunday, February 24, at the residence of Deacon Beers, under Christian Endeavor auspices. Our Detroit members take a lively interest in George, recalling (from reading) that he was nominated to be Commander-in-Chief of the Revolutionary Army, on report brought in under the presidency of Governor Ward, a Seventh Day Baptist, chairman of the Committee of the Whole of the Continental Congress.

R. B. ST. C.

NORTH LOUP, NEB.—[From the *Church Bulletin* recently issued we select the following items of interest regarding the church and its various lines of work.—T. L. G.]

SPECIAL SERVICES

Evangelistic meetings were conducted January 11 to February 2 under the leadership of Rev. L. D. Seager, of Albion, Wis. Your pastor was especially glad to have Elder Seager with us because of his being the first pastor that he can remember as a boy back at Jackson Center, Ohio. Then his first wedding was that of my older sister, which occasion I remember with all the anticipation and thrills of a small boy.

Later it was your pastor's privilege to be a member of a male quartet from Milton College which assisted Elder Seager in evangelistic meetings. The memories of those days will ever remain to be an inspiration and to lead to better work.

The weather was extremely cold and the attendance was not large, yet there was good interest.

Eight members were received into the church, seven by baptism and one by letter. We are truly glad for these additions to our members and are indebted to Elder Seager for the sweet spirited manner in which he both spoke and sang the old, old story with such conviction and power. He left many warm friends in North Loup, who shall ever wish him well in all his labors.

IN THE SABBATH SCHOOL

Superintendent Green is seeking to create especial interest in Bible study by the use of questions asked and answered from time to time.

Memory verses and chapters are given each Sabbath by several different classes.

A set of maps for use in class work in connection with various lessons, has been purchased by the Sabbath school.

A start has been made toward a workers' library. This consists of books, useful to teachers in connection with Sabbath school lessons.

It is indeed a fine sight to see such a large class of boys just entering into manhood as that taught by Pastor Polan.

The shut-ins who had their dinners sent to them on Annual Dinner Day, appreciated the remembrance besides enjoying a good dinner. The extremely cold weather made the attendance at the annual dinner rather small. The letters from absent ones were read with great interest and with a wish that more would send letters.

The Christian Endeavor societies and the Woman's Missionary Society are all doing excellent work.

The Young Woman's Society has received several new members this year. It has forty-six in all. It is a live society, doing worth-while work.

Certain policies of labor unions are undesirable for the community or for the shop, the boycott, the union label, and the unions themselves. I refer to the closed limited output.—*Dr. C. W. Eliot.*

"Climb to the top. It is height that affords an outlook. Life may be so hampered by circumstances as to seem narrow, but may always be deep and high."

DEATHS

HURLEY.—John G. Hurley, or "Uncle John" as he is familiarly known, was a native of Welton, Iowa, and had he lived until August, would have reached the allotted time of three score and ten.

He came of the good old Seventh Day Baptist stock, and having selected Miss Athalia Van Horn, one of like Christian training, as a life companion, he continued an active member of the church of their fathers until the end.

Uncle John was the father of four boys and two girls, and until the evening of April 6, the angel of death had never succeeded in breaking into the family circle.

Brother John is the first of seven brothers to go to rest, but was preceded by one sister; leaving Henry, of Talent, Oregon; Lewis of Welton, Iowa; James of Marlboro, N. J.; Theodore, of Garwin, Iowa; Grant, of Berkeley, Calif.; and Charles, of Riverside; and one sister, Mrs. Mary Clement, of North Loup, Neb., to survive him.

Of the children, Archie and Victor reside at Milton, Wis., Iva (Mrs. R. L. Bliss) at Marion, Iowa; Pearley, Francis, and Dora have their homes in our midst, and were present with their mother at the last service. The family is also represented by seven grandchildren.

The Iowa farm was the home of the growing family until October, 1915, when they moved to Milton, Wis., that the children might have the advantage of the college. Because of the threatened health of one of the boys they moved to Riverside, Calif., in 1919 where they have since resided.

Brother Hurley was a loving father, a kind and helpful neighbor, and a warm supporter of the church. His cheerful, neighborly counsel and helpfulness was an asset that the community and the church will be slow to forget. With full confidence that his name is written in the Lamb's Book of Life we laid him to rest until the first resurrection.

E. S. B.

COON.—Mrs. Sarah Ann Coon, widow of the late Delos R. Coon, of Auburndale, died at the Wisconsin Veterans' Home at Waupaca, on Wednesday, April 16, at the age of eighty-six.

Mrs. Coon was long a resident of Auburn-

dale, having moved there with her husband in 1878 and lived there since that time until about two weeks before her death. She was keenly interested in the development of Auburndale and actively supported her husband in his duties as president of the village, which office he held for many years. She was an ardent Christian and was united early in life with the Seventh Day Baptist Church. She held firmly to this communion throughout her life and always observed the seventh day as the Sabbath.

Mr. Coon preceded his wife in death last May 24, and since that time Mrs. Coon had been in feeble health. In the early winter she made her home with Mr. and Mrs. O'Brien in Auburndale, but about a month ago she decided to take up her residence in the Wisconsin Veterans' Home at Waupaca. She was admitted to the home about two weeks ago, but was not well from the time she entered, and declined rapidly until her death.

Before her marriage Mrs. Coon was Sarah Ann Witter. She was a sister of the late Jere D. Witter and of Mrs. Addie Billins, of Wisconsin Rapids. Born in Brookfield, N. Y., September 13, 1837, she came to Wisconsin with her parents and on March 5, 1860, was married to Delos R. Coon. She leaves three grandchildren: Ralph Coon, Alberton, Mont.; Miss Pearl Coon, Terra Haute, Ind.; and Mrs. Ray Johnson, Wisconsin Rapids. Her sister, Mrs. Billins, was with her constantly during the weeks at Waupaca which preceded her death.

Funeral services were conducted by Rev. Thomas Bellringer, after which the body was interred at Auburndale, Wis.

A. S. B.

A DIARY

*Dedicated to the memory of my father,
Abiel T. LaForge,
Late of the firm of R. H. Macy and Co.*

LILY LAFORGE PRENTICE

A diary lies before me, faded, worn,
Discolored by the stamp of many a year;
Its crisping pages are beyellowed, torn,
Like leaves the wanton frost imps tint and sear.
Ah! Time's sad touches serve not to adorn
These memoirs of my father's brief career.

Aye! truly spoken when I call it brief;
He lived but half of Life's allotted span.
My heart to-night is heavy with my grief

O'er his untimely passing, while I scan
These new-found scripts; of legacies, the chief,
For they're the penned thoughts of a fine-souled
man.

For they draw back the curtains of the past,
Disclosing vistas, grand, to me and new.
Dear dad! I've found your own true self at last,
Though over forty years have slipped from view
Since I, but three, stood childishly aghast
Beside your face begrayed by Death's cold dew.

Ah! then my loss I could not realize,
But gathering years have stressed it more and
more,
And that great boon we oft too lightly prize—
A parent's love—I crave as ne'er before;
And hot, rebellious tears spring to my eyes
As o'er this cherished manuscript I pore.

But some inks perish by Time's acid test,
And here so many lines are all but lost.
My eager pen awaits my heart's behest
To save this fading script at any cost;
So with this ally, spurred by filial zest,
I start my task and pray to be uncrossed.

And as these vanished letters I retrace,
By aid of lens my sight can poorly spare,
I seem to see my father's youthful face
Envisioned in each page's mellow glare;
To hear him speak the phrases, full of grace,
Inscribed here-on when life to him was fair.

Though something of a Gay Lothario,
He played the role with purpose, clean and
right;
To men he was a pal, in joy or woe;

To women, a chivalrous, ready knight.
Thus his terse sojourn in this vale below
Left memories, sweet, which Time can never
blight.

When our broad country, swept by War's alarms,
Aroused herself to meet Secession's threat,
He answered eagerly her call to arms,
And never once his act did he regret.
He joined the strife, a stripling from the farms;
A man he issued; Major by Brevet.

Then came the struggle to success and wealth;
His learning, scant, he studied as he worked;
But dread disease crept in his frame by stealth
And Death's grim spectre at his shoulder,
lurked.
For loved ones' weal he strove, with failing
health;
Thus passed a man who ne'er his duty, shirked.

A diary, saved, now greets my eyes, so worn;
Discolored by full many a filial tear;
But now, for generations still unborn,
It is preserved; despite my tear-drops' smear.
Ah, Time! for once, of triumph, you are shorn;
My pen and I have won; the record's clear!

"A man's job may be of an inferior grade
or of a temporary kind. But that does not
make him inferior unless he chooses. If he
fills his job as well as it can be filled and
then overflows it, he proves that he is a
superior man, no matter whether the job is
high-grade or not."

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SPECIAL NOTICES

Contributions to the work in Pangoengsen, Java, will be gladly received and forwarded by the American Sabbath Tract Society.

FRANK J. HUBBARD, Treasurer, Plainfield, N. J.

The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work in Pangoengsen, Java. Send remittances to the treasurer, S. H. Davis, Westerly, R. I.

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

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

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

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

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

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

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

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

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

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

THE SABBATH RECORDER

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

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

Terms of Subscription

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

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

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Subscriptions will be discontinued at date of expiration when so requested.

Sabbath School. Lesson VIII.—May 24, 1924

JEREMIAH AND THE BABYLONIAN CRISIS. Jer. 7: 1-26; 9: 1-9; 15: 1-10; 18: 1-12; 25: 1-14; 26: 1-24; 36: 1-32; 38: 1-28.

Golden Text.—"Amend your ways and your doings, and obey the voice of Jehovah your God." Jer. 26: 13.

DAILY READINGS

May 18—Jeremiah's Warning. Jer. 26: 1-7.

May 19—Jeremiah and the Babylonian Crisis. Jer. 26: 8-16.

May 20—False and True Worship. Jer. 7: 1-7.

May 21—Deceitfulness Avenged. Jer. 9: 1-9.

May 22—The Prophet's Anguish. Jer. 15: 5-10.

May 23—The Potter and the Clay. Jer. 18: 1-13.

May 24—Supplication and Confidence. Ps. 22: 1-8.

(For Lesson Notes, see *Helping Hand*)

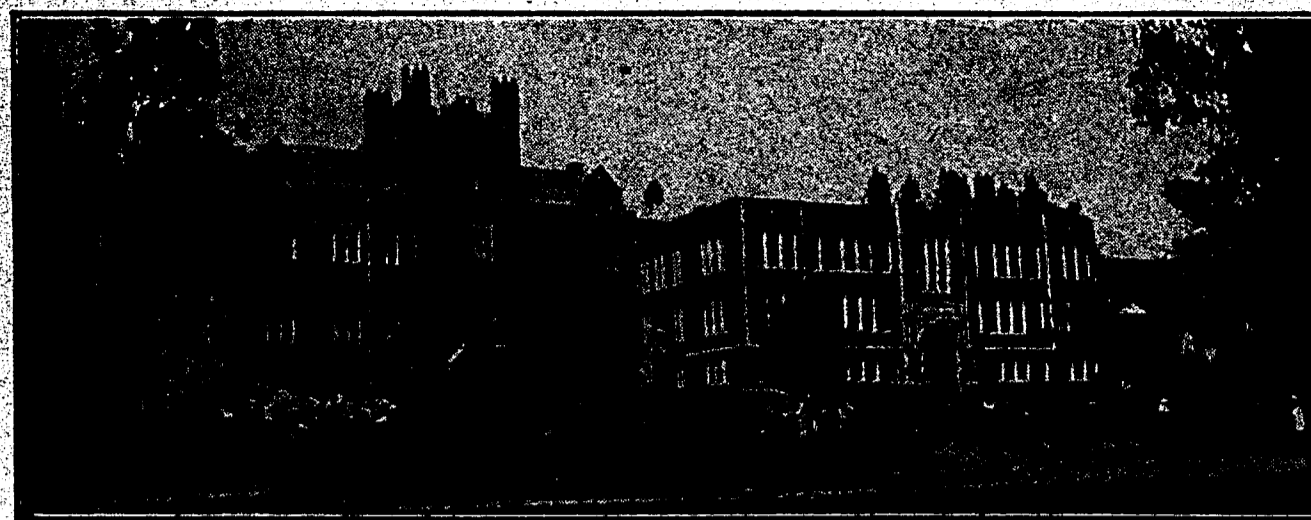
Every day we live together adds to the security of my confidence that we can never any more wish to be separated than we can imagine a regret that we were ever joined. You are dearer to me than you were the last anniversary of this birthday; you were dearer than you were a year before; you have grown more and more dear from the first of those anniversaries, and I do not doubt that this precious progression will continue to the end.—*Mark Twain to his wife on her thirtieth birthday.*

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“CHRISTIAN conduct, which is the fruit of the Christian spirit, which is the spirit of Christ, is the need of the world. There can be but one Christian orthodoxy, and that cannot be determined by credal tests, or by any statement of beliefs. The center of a Christian’s faith, and of his life, is a *person*. He is a Christian who is loyal to Jesus Christ. And the Christian does not merely *conform* to the teachings of Jesus, he is *transformed* by his life.”

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