

The Sabbath Recorder

“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.”

“The Bible has been my guide in perplexity, and my comfort in trouble. It has roused me when declining, and animated me in languor. Other writings may be good, but they want certainty and force. The Bible carries its own credentials along with it, and proves spirit and life to the soul. In other writings I hear the words of a stranger or a servant. In the Bible I hear the language of my Father and my Friend. Other books contain only the picture of bread. The Bible presents me with real manna, and feeds me with the bread of life.”

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

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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.

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WHOLE No. 4,133

The Ever-widening Influence of One Good Man A few weeks ago, when the report was published of the funeral services in honor of Professor Albert Whitford, by some mistake a little poem with which Rev. Edwin Shaw closed his words of tribute was left out.

Upon discovering this omission it seemed to me almost providential; for it gives us a good chance to illustrate in a forcible way, the fact that ever-widening waves of influence, though sometimes forgotten, follow each other in such a way that every new ripple in the march of time tends to revive memories of every passing wave and so to keep fresh in mind thoughts of their cause.

Brother Shaw said:

"You have doubtless heard these lines and know the lesson they bear":

"Drop a pebble in the water; just a splash and it is gone;
But there's half a hundred ripples circling on and on and on,
Spreading, spreading from the center, flowing on and out to sea,
And there is no way of telling where the end is going to be.
Drop a pebble in the water; in a minute you forget,
But there are little waves aflowing, and there are ripples circling yet,
And those little waves aflowing to a great big wave have grown,
And you've disturbed a mighty river just by dropping in a stone."

"In imitation of this stanza, and with Professor Whitford in mind I have composed the following lines":

Drop a life of sterling virtues, just one life and it is gone,
But there's half a thousand ripples circling on and on and on,
They keep spreading, ever growing, though the life by death is stilled,
And a multitude of people by their touch is stirred and thrilled.
Drop a life of sterling virtues, just one life and it is gone,
But there's courage still aflowing and there's hope acircling on;
And the power for good keeps rolling, rolling on, a mighty wave,
Over miles of human ocean by the life of good he gave.

A thousand hearts will respond to this sentiment as they read this and recall the noble, exemplary life of him they loved and revered as a teacher in old DeRuyter, Alfred, and Milton in years gone by. The blessed influences started by one good man are more enduring than marble monuments. Only eternity can reveal the results of a Godly life on earth.

"Songs in the Night" The following poem was written by a friend who was enduring a "hospital experience" in which memories of the dear old hymns of childhood brought light in the darkness and cheered the soul during weary nights. The stanzas are offered here in the hope that the thoughts they contain may be helpful to some others who have to endure similar experiences.

SONGS IN THE NIGHT

MRS. H. L. HULETT

In the long vigils of the night
When thoughts of ill would fain affright,
When sick of body, tired of soul,
The dear old hymns bring sweet control.

"Just as I am without one plea,
And "Rock of Ages cleft for me,"
"Sun of my soul, thou Savior dear
It is not night if thou be here."

The soul cries out, "Lead kindly light,"
Chase thou away the gloom of night,
And "Holy Spirit, Faithful Guide,"

Then "Jesus lover of my soul"
From the tired heart life's burdens roll,
And Lord, "I need thee every hour,"
Reveals heaven's boundless store of power.

Why should we doubt and grope and fear,
When heaven's store-house is so near,
Unlocked by prayer-breathed hymns like these
Which bless us by sweet ministries?

Such hymns were penned in by-gone days
By those who dearly loved God's ways,
Who sought when tempted sore, and tried
The Source which all their need supplied.

So, in the still hours of the night,
When thoughts of ill would fain affright,
These dear old hymns bring sweet control
And shower blessings on my soul.

Sister Hulett's comforting verses touched a tender chord in my heart, by recalling the blessed memories of one Christmas night in the hospital, when, in the hours of darkness, the beautiful songs and carols of the coming Lord resounded through the corridors, like angel messages of love and peace to cheer the soul.

Happy is the soul whose darkest hours are cheered by the memory of blessed songs the mother sang, the very words of which have been precious since childhood days.

"Hungry and Starving For Church Fellowship" This week two letters have come to hand from one who has spent his life on the Pacific Coast, first in Oregon and then in California. He was a convert to the Sabbath more than thirty years ago; but has always been a lone Sabbath keeper ever since his conversion. After paying for the SABBATH RECORDER many years, he wrote apologizing for his inability to pay now, and regretfully requested that it be stopped for a time until he could again find a way to earn money; promising to renew his subscription later if he can.

On April 24, he writes a second letter telling of his attending the Pacific Coast Association. He said: "I certainly enjoyed it. I have been a lone Sabbath keeper since 1893, and December 29, 1923, was the first time I ever entered a Seventh Day Baptist church. Brother Hills was the first one of our ministers I ever heard preach. He is now my pastor. . . . I certainly love our people, for I have been hungry and starving for church fellowship. I am proud and satisfied that I am one of them.

"We sometimes sing: 'Blest be the tie that binds.' That tie to us as a denomination is the SABBATH RECORDER."

Friends, do you think I could stop this brother's RECORDER while I could find any way to keep it going to him? In such a case I turn to the "RECORDER Fund" account, to see how much there is on hand, given by persons who desire to help those who are not able to pay and yet who really want it. In this case I was happy to find plenty there to meet the needs, so our lone Sabbath keeping friend shall continue to receive this weekly messenger in his far-away home, as a tie binding him to the people of his choice.

Lloyd George On Prohibition In America In the recent Free Church Council of England and Wales, held in Brighton,

Lloyd George made one of his greatest addresses in which he spoke of his visit to America last year. We are glad to see the report in the *Christian Work*, of his words upon the effects of prohibition in this country. He emphasized the wonders it had accomplished, and warned the English people to beware of the stories they were hearing about the failure of prohibition in America. He insisted that it had already worked a "moral, economic and physical revolution, and that it could not be treated as a joke."

He spoke of the gain in efficiency throughout America, and of the better conditions in the homes due to the money saved since the law came into effect. He also expressed the opinion that England must in some way follow the example of America in curbing the drink evil.

What a pity that Mr. Lloyd George could not have been present at that banquet in New York, recently, when the president of Columbia University made his shocking tirade against the Eighteenth Amendment, and the laws for its enforcement.

We do not wonder that great bodies of Christian people were so shocked when a great leader of students preparing for the responsibilities of citizenship, so far lost his head as to denounce the Eighteenth Amendment as the cause of the "shocking and immoral conditions" and that "it ought not to have been passed. No liberal can possibly defend it!"

Probably no speech has been made in America since prohibition began that has done more to encourage law-breakers and to foster disloyalty to the Constitution, than has this tirade, and we wish the good words of Lloyd George could go wherever that banquet speech is sent.

The Great Postal System Of the United States The Postmaster General has kindly furnished the SABBATH RECORDER with some most interesting data regarding the various lines of service in "The Biggest Single Business in the World." Under this heading our readers will find a summary of "Its Job," on another page. Some things, not mentioned in that article, regarding transportation, postal savings, money orders,

registering and insurance, all gathered from the postmaster's communication are given here.

Railroads, steamboats, automobiles, airplanes, motor boats, wagons, horses, pneumatic tubes, belt conveyances, motor cycles, bicycles, Arctic sleds, "dog cars" and footmen, are constantly pressed into service on land and sea, to serve the people in distributing mails.

Last year airplanes carried 65,295,920 letters, flying 2,000,000 miles to deliver them. It cost the government for railway service \$85,194,239, using 5,096 postal cars. There are now 4,930 automobile trucks in service.

In the postal savings banks the sum of \$134,458,105.29 was deposited. The money order service transmitted last year the enormous sum of \$1,376,000,000 in America alone. This does not include \$34,118,000 sent abroad by international money orders. The registry department shows that 88,741,000 articles were registered last year, and that 40,427,000 pieces were sent C. O. D.

The mail service used 300 tons of stationery, and 70,000 quarts of ink, spread by pens and rubber stamps. Thirty-five thousand quarts of mucilage and many millions of pens, pencils and paper clips are required.

The army of letter carriers travel daily 1,173,473 miles, and in one year they tramp 360,256,364 miles.

The figures and facts presented in this issue disclose the greatness of our postal system and its far-reaching ramifications.

Pastor Hutchins Dies in Hospital Last week we received the sad news of the serious illness of Rev. Jesse E. Hutchins, pastor at Farina, Ill., in a hospital at Centralia, Ill. The letter dated May 10, said: "His condition is very serious, but not hopeless," after a serious operation for appendicitis and a ruptured bowel.

On Sabbath day, May 17, a telegram said: "Pastor Hutchins passed away this morning."

His bereaved family and church will receive the heartfelt sympathy of all the RECORDER family. Extended obituary later.

"Attend Church Sabbath" In Alfred, N. Y. On Sabbath Day, May 3, the First and Second Alfred Churches united in a joint service, with a special program for "Go to Church Sabbath."

Pastor Simpson preached the sermon which we give below, and this program was carried out:

PROGRAM	
Organ—"Prelude in E flat"	<i>Smart</i>
"All Hail The Power"	
Invocation	
Quartet—"Come, Spirit, Come"	<i>D. B. Townes</i>
Responsive Reading 6	
Hymn 100	
Lesson for the day—Isaiah 6	
Prayer	
Quartet—"A Song of Praise"	<i>E. K. Heyser</i>
Notices	
Offertory—"Theme"	<i>Owsley</i>
Hymn 422	
Sermon—"The Problem of Religious Leadership"	
Hymn 538	
Benediction	
Postlude—"Festival March"	<i>Barnby</i>

You will miss a good thing if you fail to read this practical sermon.

THE PROBLEM OF RELIGIOUS LEADERSHIP

REV. WILLIAM M. SIMPSON

(Sermon preached at the "Attend-Church-Sabbath" Joint Services held in Alfred, N. Y.)

Text:—"I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me" (Isa. 6:8).

When we moved into the parsonage at Alfred Station, we found a ring of keys which did not fit any locks in the house. The keys were well made, they were not bent, broken, or worn. But they were useless, because there was no place where they fitted in. Their worth was only the worth of scrap metal.

Many people have tried to make their own lives worthy by separating themselves from others and depending upon self-improvement alone to make themselves happy. That can not be done. True men are not content with scrap-metal values. We are social beings, and the attainment of our highest worth depends upon our ability to fit into the lives of our communities. We are "many members, but one body." "The eye can not say to the hand, I have no need of thee:

nor again, the head to the feet, I have no need of you" (1 Cor. 12:21). In the church we are one body, of which Christ is the head. He said: "As the branch can not bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me. I am the vine, ye are the branches; He that abideth in me, and I in him, the same beareth much fruit; for apart from me ye can do nothing." (John 15: 4, 5). The spiritual power of the Christ must permeate our common lives—our community life, to give Christian value to the individual life. "Teacher, what shall I do to inherit eternal life?" "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." "But who is my neighbor?" "A certain Samaritan, as he journeyed, came where an injured man was; and when he saw him, he was moved with compassion, and came to him, and bound up his wounds, pouring on oil and wine Go, and do thou likewise."

The Master's word for it—my eternal life is conditioned upon my neighbor's welfare.

"God has his highest things in life
For the few who dare to stand the test;
God has his second choice
For those who will not have his best.

And some there are who ever make the highest
choice;
And when by trials pressed,
They shrink, they yield, they shun the cross;
And so they lose the best.

I want in this short life of mine
Just as much good as may be pressed,
Of service true to God and man.
So help me, Lord, to do my best."
—Harriet Prescott Spofford.

Individual development depends in large part upon the relating of the individual to the group. Each must find a place for himself and fit himself to it, or others must help him to do it, or else he is lost,—at least to the group, and perhaps to himself. That is my first point.

The second thing I would have you remember here is that group action demands that there be leaders. Occasionally we read of many people in a theater becoming panic stricken by the sudden alarm of fire. If on a sudden a leader

may arise to the situation in such circumstances, a panic may be averted. The safety of the group depends upon the leader and also upon the willingness of the group to follow the leader. If they do not follow, he is not a leader.

Some raw recruits were getting their first lessons in military marching. They had practiced in single rank, and then in double rank. They had learned "right face," "left face," and "about face." They had also tried "fours right," "fours left," and "fours right about." Now the drill sergeant was explaining a new movement; then they were going to do it. The captain called out: "Right forward; fours right. March." They would have done it; but one pivot man failed to understand the instruction of the drill sergeant. That particular command of the captain had placed upon that private a responsibility to lead seven men. He led them wrong. Other pivot men, whose training and application were adequate for the occasion, led their squads right. The men in the ranks were dependent upon the captain, the lieutenants, the drill sergeant, and the corporals—besides being dependent upon their own ability and application.

Our community is a natural grouping of individuals, whereas the military company is an artificial grouping. Our actual relation to one another in community life is not so mechanical as that in the military group, but it is none the less real. We follow leaders. At most times each is one in the ranks of common life; but on various occasions the man in the ranks becomes the pivot man. There is probably no one who is not called upon at some time in his life to act the part of a leader of some group.

We follow many leaders. We follow this one in this particular, and that one in that particular. We are imitators. Progress is made when men unite to follow a common worthy ideal. Mankind lapses when they fail to unite to attain a common worthy ideal, or when they unite in the pursuit of a wrong ideal.

The religious group needs leaders, as do other groups. Here, as in other groups, the common man may at any time find himself for a time in a position of responsibility to lead. It is the genius of the

Christian religion, that Christians feel responsibility to lead in the paths of righteousness not only those who voluntarily unite themselves with the Christian Church, but also all outside their membership. As Christ bore the responsibility of the whole world, so we his followers must do. His charge to us is, "Go ye into all the world, and preach the gospel to every creature." This includes those far away and those very near; it includes old and young, rich and poor, learned and unlearned. It is a comprehensive task. It demands a united effort of all members of the Christian group. And group effort requires leadership.

We hear various expressions of alarm as to the standards of American morals. A large percentage of our population is outside the Church. We notice crime waves. Fifteen thousand murders are reported in America in 1923. It is noticed that many crimes are committed by very young people, and the young people are to make the nation of tomorrow. One divorce to seven marriages sounds bad. Honesty tests show that a large percentage of children, given more money than the purchase amounts to, will keep the extra change to spend for themselves; will avoid paying street-car fares, if they can; and will cheat in school examinations. All these conditions convince us that there is need of men and women qualified to lead in paths of righteousness. Ella Lyman Cabot tells of a little girl who was caressing the flowers in the garden in the autumn when killing frosts were but a few days away. Quietly drawing near, she heard the little girl say, "Go down to your roots, little flowers. Go down to your roots."

It is evident that many people of Christian character and ability to lead are needed to redeem society from the many baneful influences which now, as always, exert themselves. The question arises: Are there enough people with such qualifications to supply the demand for leaders in religious and moral movements? Someone reminds us that "leaders are born, not made." That seems true. But, is God so sparing with his gifts of ability to lead, that only a few are so endowed? I believe that most people are endowed by nature with some gift for leadership,

which would develop to a useful degree, if exercised. It is unfortunate that many growing people are not entrusted with responsibility. Others rob them of the weight of responsibility which they themselves ought to bear, and thereby rob them of some of the priceless qualities that go to make for manhood or womanhood. What is a man profited if he gain the whole world, and lose those characteristics which would build him up into life eternal? Every community has a wealth of human values which is continually going to waste. Human energies just flow over the dam, and do not turn the wheels of progress; human beings go into the scrap heap.

"Full many a gem of purest ray serene
The dark unfathomed caves of ocean bear;
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air."
—Gray.

When Moses was leading the people of Israel in the wilderness, the work became so great that one man could not give necessary attention to all details, and seventy elders were appointed to assist Moses. And the Spirit of Jehovah rested upon the seventy elders and they prophesied. But two men, not thus set apart as the seventy had been, found the Spirit resting upon them, and they prophesied. Then some young man came running to Moses with the complaint that the two not specially set apart were occupying the prophet's office. "Moses, forbid them," he said. And Moses replied, "Art thou jealous for my sake? would that all Jehovah's people were prophets, that Jehovah would put his Spirit upon them."

That was a long time ago, and since that time Jehovah's people have passed through many stages in the process of developing the spirit of leadership. There was the period of the Judges, when "every man did that which was right in his own eyes." There was the period of the monarchy which crumbled through the influences of a corrupt court. There was the period of the Captivity, when the people learned most precious lessons through suffering. There was the period of waiting for a Messiah. "In the fullness of time" came Jesus to teach the world the true way of life. His teachings and his example and his spirit in the world today

are bringing to pass that for which Moses wished, "Would that all Jehovah's people were prophets, that he would put his Spirit upon them." (Num. 11: 29.)

Nowhere in the gospels do we find a command of Jesus, saying, "Thou shalt not hold slaves," or "Thou shalt not be subject to a king," or "Thou shalt set womanhood upon a level with manhood," or "Thou shalt provide for the education of every child at public expense."

But when he said, "Go ye into *all* the world, and preach the gospel to *every* creature," He sowed the seed of a world democracy. Where the Christian spirit prevails, all are leaders—or capable of taking places of leadership at some instance. Each can lead at some point. A speaker at our county Bible school convention last Tuesday said, "Make democracy permanent by Christian education." Our rule works both ways: Right leaders produce Christian characters, and Christian character trains in right leadership.

So far we have only mentioned the ideal. Actual conditions remind us that we still have a long distance to travel. Many are not Christians and are not developing Christian characteristics, because we lack people fitted to lead in the work of presenting the gospel to them. Many who are working realize the meagerness of their preparation. And there are places entirely unoccupied. The responsibility for training boys and girls in religion, lies first with the parents in the home. But it is evident that there are many parents who neglect this opportunity, and there are many who do not even recognize their responsibility and would be unqualified to bear it if they realized that it rested upon them. The State recognizes the fact that moral training of its citizens is its best insurance against crime and expense; but avoids the responsibility of giving religious instruction in its schools, lest it prove sectarian. The Church, by the very nature of the gospel it proclaims, should assume the responsibility for the religious training of all. And that necessitates the training of a large corps of workers,—leaders. The most delightful phase of this question of entering Christian service in any form is that by the very toils, hardships, sufferings, and seeming defeats for others' sake, one is succeeding

in the thing he himself most prizes—the attainment of eternal life. Those with native gifts of leadership may fail to use the gift, and thus lose it; or they may use it and find it multiplying in their hands. "Take ye away therefore the talent from him (that failed to use it), and give it to him that hath the ten talents. For unto every one that hath shall be given, and he shall have abundance; but from him that hath not, even that which he hath shall be taken away. And cast ye the unprofitable servant into the outer darkness: there shall be the weeping and the gnashing of teeth" (Matt. 25: 28-30).

It is not enough that we are naturally endowed with gifts of leadership. We must train ourselves in the use of those gifts. God calls trained men, as well as consecrated men. In fact, if one is unwilling to fit himself to render his best service, his consecration may be called in question. A person who has had wide experience in the selection of workers in the business world said, "Beware of the brilliant man." By that, I suppose he meant, that the man who is unwilling to pay the price of success by careful study and hard work, but who only depends upon his (supposed) cleverness, is not likely to be profitable to his employer. The same principle applies in the selection of Christian workers. When God called a man to lead the Israelites out of Egypt, he chose Moses who was skilled in all the learning of the Egyptians and who had been with the priest of Midian a long time. We do not know about the schooling of Elijah, but when God called a successor of Elijah to do the constructive work, he chose Elisha from the school of the prophets. Jesus chose humble fishermen, and tax-collectors; but before he set them to the definite task of leadership, he gave them a three-year course in training. When the gospel was to be spread to the chief centers of the Roman world, the man called to that task was Paul of Tarsus, a man fluent in the three languages of the Jewish religion, the Greek culture, and the Roman State, and versed in the most profound thought of his day.

A prophet is one who speaks of God. In 1 Sam. 9: 9 we read, "He that is now called a Prophet was beforetime called a Seer." The word "Seer" meant simply

"one who sees." A prophet must be a man of vision, one of spiritual insight. To insight into moral and spiritual matters must be added moral courage to utter one's convictions in the spirit of kindness—to make the seer a prophet.

"Are there prophets today?" a young man asked in the class studying the messages of Amos and Hosea. I turned the question back to the class to answer. For the preacher of today should be a prophet,—a man with spiritual insight, with courage to utter his convictions, and the spirit of love for all. That young man's very question was evidence that he had not seen in his preacher the prophetic gift; or else, he did not hold to my definition of what a prophet ought to be. Anyhow, I believe all preachers of the Christian gospel should have spiritual insight, the courage of their convictions, and love for all God's children. No preparation is too good for the task. When I was beginning to preach I was a member of an evangelistic quartet. A certain man in the congregation noticed that I was studying during the days in preparation for the evening services. He remonstrated with me for what he considered my lack of faith. "If you have to think it up," he argued, "why then you are not inspired. But if you are called to preach, and have faith, all you have to do is open your mouth, and the Lord will fill it." Now the man had a field of hay, which he would have been glad to have put into the mow for him. So I replied, "I do not think the Lord sets any more store by laziness in preachers than in people in other occupations. If you open your barn doors in faith, the Lord will fill your mows with hay."

A denomination is wise to demand that its young men about to enter the ministry shall make thorough preparation. Let the young men stick to their studies. And when the young men have entered pastorates, let the churches expect of their pastors that they keep up their studies. For the churches must look largely to the pastors, not only for the messages from the pulpit, but also for the training of the lay workers in leadership. In this day of advancing knowledge of the sciences of pedagogy, psychology, sociology, and in a time of the multiplication of inventions

to bring the whole world together in closer relations and therefore into tenser strain, ministers can not afford to be utterly ignorant of these things which bear so much upon the problems of us all. And their churches can not afford to have them ignorant of such things. (Here I may seem to be talking too much about myself; but it is not too much, for it belongs in the treatment of the subject.)

This principle of preparation applies no less to the ministers than to church members. The church member who neglects to use the gifts God has given him for the furtherance of God's kingdom is just as guilty as the minister who neglects his ministry. Laymen should also prepare. When you asked to be received as a member of the church, what service did you offer to the Great Head of the Church, Jesus Christ? Were you willing to spend long hours preparing to do your best? Do you keep up your preparation still? A good many bent coins find their way to the collection plates of the churches. In the market such coins pass for as much as new coins; but what is indicated as to the spirit of the one who would choose to give the bent coin in preference to the un-marred one of equal value? Parallel to the bent coin on the collection plate is the service rendered grudgingly without enough interest and devotion to prepare to do it well. In Old Testament times the animal sacrifice required was a male, a year old, without blemish. We bring not animal sacrifices, but the best service we may render. Let it be strong service, mature as is possible with our years, without blemish.

To do this in a generation when every one goes to school, when every one has both general and special training for his particular vocation, we who do religious work will need to make special preparation. Any young person desirous of leading a Christian life should be in the Bible school regularly. The Bible is the guide to our religious thought. We can not live a Christian life without it. We should know it as well as possible. Besides knowing the Bible, we should know how to do Christian work, and the best kind of training is to be received in the Junior, Intermediate, and Senior societies of Christian Endeavor. Every young person expect-

ing to live a Christian life should faithfully devote himself to service in these or equivalent societies of training.

In Alfred and Alfred Station, as in other places in recent years, we are realizing that the Sabbath school and the Christian Endeavor societies can not give enough time to the training of Christian workers. So we have the Daily Vacation Bible School. I would just like to see such an enrollment in the Daily Vacation Bible School as would call for the bus line to run an extra bus this summer. More information concerning the Bible may be obtained in three weeks in a Vacation School meeting five days a week than in a whole year in the Sabbath school teaching twenty minutes a week with a whole week intervening in which to lose the connection. The lessons become far more interesting and are longer remembered.

Besides the Bible courses in the grades we have the leadership training courses for young people of high school age. These courses are standard approved courses, well intended to fit young people for efficient service in the Church.

Now that our two churches are uniting in the promotion of a Vacation Bible School which has become fairly well established, it is no time for us to rest idly upon our oars, and say all provision is made. We should realize that we have but made a beginning in the work of bringing our young people into active Christian service. Now is the time that we should study the problem of religious leadership more thoroughly than ever before, and go forward.

We have grown accustomed to hear speakers say that the leaders in Christian work come from the smallest country churches. Doubtless that has been true. But we should not imply from that that it will always be necessarily true. When it has been true, it has been because the small country church needed the service of every one who could be put to work. Members in larger churches often do not feel the urge: "there are so many others to do the work," they say. But, if we will persistently and wisely set to work at tasks appropriate to their ability as many as possible of our growing members, they too will occupy places of leadership and responsibility.

The cause needs their strength and devotion; and they need the responsibility, the work, the thrill, the satisfaction, the abundant life. Our motto should be: "Every member a working member; each for all, and all for each; and Christ for the world."

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

CORLISS F. RANDOLPH

VII

THE MYSTERIES OF MITHRA. By Franz Cumont, Professor in the University of Ghent, Belgium. Translated from the Second Revised French Edition by Thomas J. McCormack. 2nd ed. Chicago, 1910.

After a careful perusal of Phythian-Adams' manual of *Mithraism* reviewed in our last article in this series, one may very well take up Cumont's book named above. This is a small volume of 253 pages, including a preface of 14 pages, and an index of 11 pages. As possibly may be inferred, this is a very brief condensation of the two large monumental volumes by the same author, *Textes et Monuments Figurés relatifs aux Mystères de Mithra*. Brussels. 1896-1899. The first volume, octavo in size, contains 931 pages, with 507 illustrations, besides 9 photographic plates. This work was epoch-making, and wholly revolutionized not only Mithraism, but all the contiguous fields of religion.

The latest available edition of the abridged work under consideration was written in French, as were the two original large volumes, and published in Paris in 1913, but is not yet available in English translation, as is the edition under consideration.

The latter is embellished with 50 illustrations, and embodies the conclusions of the author as set forth in the concluding pages of Vol. I, of the original larger work.

The topics here treated, aside from the preface, are the following: "The origin of Mithraism," "The dissemination of Mithraism in the Roman Empire," "Mithra and

the Imperial Power of Rome," "The Doctrine of the Mithraic Mysteries," "The Mithraic Liturgy, Clergy, and Devotees," "Mithraism and the Religions of the Empire," and "Mithraic Art."

The preface to the French edition, translated into English in this edition, is most illuminating, of itself, and shows the marvelous ability of the distinguished archæologist to compress a vast store of information into a very small compass, without prejudice to the proportions of the subject. The inter-relations of the religion of the Magi with other religions with which it came into contact; the way in which Parseeism influenced Judaism, and, subsequently, orthodox Catholicism, all appear in the clarity and exact proportion of a reversed telescope, in the few pages of this preface; as witness, for example, the following brief quotation:

"It was the worship of the sun and in particular of the Mazdean theories, that disseminated the ideas upon which the deified sovereigns of the West endeavored to rear their monarchical absolutism. The rapid spread of the Persian Mysteries among all classes of the population served admirably the political ambitions of the emperors. A sudden inundation of Iranian and Semitic conceptions swept over the Occident, threatening to submerge everything that the genius of Greece and Rome had so laboriously erected, and when the flood subsided it left behind in the conscience of the people a deep sediment of Oriental beliefs, which have never been completely obliterated."

To one well versed in Greek and Roman literature and archæology, with a familiar knowledge of Biblical and Sanskrit and Persian literature, this scientific little volume is most illuminating. But, after all, unless one has such an academic equipment, he will obtain little scientific knowledge of Mithraism. The index is full and very satisfactory.

TRACT SOCIETY—MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, April 13, 1924, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, William C. Hubbard, Clarence W. Spicer, Alexander W. Vars, Willard D. Burdick,

Asa F. Randolph, Frank J. Hubbard, William M. Stillman, Henry M. Maxson, Orra S. Rogers, Esle F. Randolph, Marcus L. Clawson, Jesse G. Burdick, Irving A. Hunting, Jacob Bakker, Edward E. Whitford, James L. Skaggs, Otis B. Whitford, Henry D. Babcock, Harold R. Crandall, Lavern C. Bassett, Frank A. Langworthy, Ahva J. C. Bond, Arthur L. Titsworth and Business Manager L. Harrison North.

Visitors: Rev. Boothe C. Davis, D. D., Rev. Alva L. Davis, Rev. H. Eugene Davis, Mrs. Harold R. Crandall, Mrs. Willard D. Burdick, Mrs. David E. Titsworth, Raymond Millard.

Prayer was offered by Rev. Willard D. Burdick, D. D.

Minutes of last meeting were read.

The corresponding secretary read a letter from Rev. A. L. Davis, president of the General Conference, stating that in making up the program for the General Conference, Thursday, August 21, (both morning and afternoon sessions) has been assigned to the American Sabbath Tract Society.

He referred to a request from a man in northern Texas for a copy of Seventh Day Baptist articles of faith and practice, and for the name of the nearest Seventh Day Baptist church.

From a family in Elgin, Ill., he had received \$20, for two sets of *Seventh Day Baptists in Europe and America*, in cloth, to be sent to Jamaica, and to help pay freight bill for literature that is to be sent there.

Nine Sabbath schools in Jamaica have asked for lesson helps, and 88 copies of the *Helping Hand*, 41 *Junior Quarterlies*, and 17 *Intermediate Quarterlies* have been sent them for the present quarter.

Twelve copies of the *Helping Hand* have been sent to Chas. R. Cust, Mayaro, Trinidad, to be used in the Sabbath school that they have recently started as a Seventh Day Baptist school.

Literature, including Sabbath school lesson helps, has been sent to a Sabbath keeper in Costa Rica.

People are writing favorably about starting Sabbath schools in two or more places in the United States.

Rev. T. L. M. Spencer, Georgetown, S. A., writes: "We want some books suitable for canvassing in this field. . . . We are getting young people into the faith who are anxious to get into this line of work. Books from 25 cents to \$1.00 will do for the first experience."

By vote the assignment by the president of the General Conference of Thursday of Conference week, morning and afternoon to the program of the American Sabbath Tract Society was approved by the board.

The recording secretary reported having written a letter of sympathy to Rev. William L. Burdick, D. D., of Ashaway, R. I.,

as requested at the last meeting of the board. The treasurer presented his report for the third quarter duly audited, which was adopted. He noted the bequest by the will of J. O. Babcock, of Welton, Iowa, of one-half the income from \$500.00, to be paid by the trustees of the Welton Church as trustees of the will, to the American Sabbath Tract Society and one-half to the Missionary Society.

The Supervisory Committee reported the books of the publishing house are being audited to March 31, and will be turned over to Business Manager North as of April 1.

Voted that the proper officers be requested to notify the Plainfield Trust Company of the election of Mr. L. H. North, as business manager, and authorizing them to honor his transactions with the bank.

Mr. North being present stated he had taken hold of the work, and was pleased to work in our new and modern plant, and expressed his appreciation of the services of the committee in securing a home for him and his family, which will be occupied May 1.

The Committee on Distribution of Literature recommended that *Sabbath History* by Rev. A. J. C. Bond be furnished to a student in each of our colleges at thirty cents per volume, for sale at fifty cents. The committee reported the distribution of 1,309 tracts and 63 SABBATH RECORDERS. Report adopted.

Voted that the Committee on Distribution of Literature be requested to give further consideration to the proposition to publish a new edition of *The Great Test* by Rev. H. D. Clarke, and of *The Sabbath Gift Book* by Rev. A. J. C. Bond.

Voted that the Committee on Sabbath School Publications be requested to take into consideration the size and type of the *Helping Hand*.

The Committee on RECORDER Drive noted the resignation of Business Manager Burch would naturally eliminate him from that committee.

Voted that Business Manager North be elected to succeed Mr. Burch on that committee.

Voted that President Randolph and Secretaries Burdick and Titsworth be a committee on program for Tract Society day at Conference.

Voted that Business Manager North and Secretary Burdick be our representatives in the transactions of the "International Council of Religious Education."

M. L. Clawson and J. B. Cottrell presented their resignations as members of the Supervisory Committee, which were accepted with regret and with an expression of the appreciation of the board for the services rendered for many years on this committee.

Rev. Alva L. Davis, president of the General Conference, expressed his gratitude at being present, and the opportunity afforded him to meet the officials of the Tract Board, and to visit the new publishing house. He inspired us with the thought that we as a people have a great work, and should go forward "Under His Leadership" to serve him and conquer for him.

Voted that the treasurer be instructed to forward to William L. Burdick \$22.60, the balance of our share of the expenses of his recent trip to South America.

President Boothe C. Davis spoke of the benefits of the Forward Movement, and what is involved in the Parallel budget, giving valuable suggestions as to the completion of the work.

President Randolph expressed his gratitude for the presence of Reverends Alva L. and Boothe C. Davis and for their helpful suggestions.

Voted that Alex. W. Vars and Otis B. Whitford be elected members of the Supervisory Committee, and that the committee elect their own chairman.

Voted that the recording secretary extend to Editor Gardiner the congratulations of the board on the completion of his eighty years of life.

The board joined with President Boothe C. Davis in a most fervent prayer for Rev. Henry Jordan and Dr. Gardiner.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

"The frenzy of temper, the hopelessness of melancholy, the poison of self-pity, the delusions of envy and jealousy, can all be held in check if not entirely routed by—work, good conscientious work into which you put a sincere determination to serve and to succeed."

THE NEW FORWARD MOVEMENT AND SABBATH STUDY AND PROMOTION

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

MEETING DEFICITS THROUGH PRAYER

For three successive weeks we have kept before the readers of the SABBATH RECORDER the interests of the denomination as represented in the Parallel Program. First we spoke of the building program undertaken five years ago whose success waits upon the completion of the Parallel budget. Then we discussed the deficits with which the boards are struggling, and which it is proposed to meet through the Parallel Program. And finally, we tried to make clear to all, once more, just what the Parallel Program is, and what it is not.

Now I can but wish that by some definite, studied, and if necessary, radical means, all this information with its burning appeal might be presented to all the people of the churches in their respective and assembled congregations. When I say "burning appeal," I have no reference to the manner in which it has been presented in these pages. That has been feeble enough. I refer to the appeal which a knowledge of the facts and an appreciation of the situation alone will make upon honest hearts.

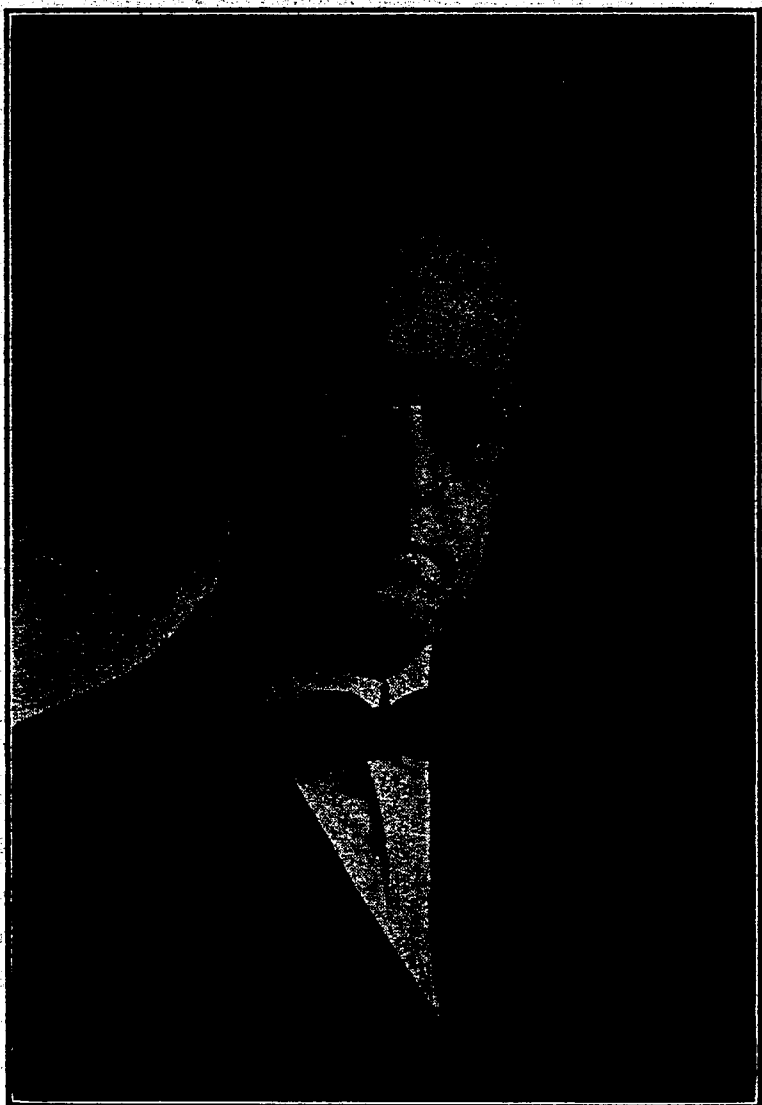
I have read but recently that one great Protestant denomination in America has finished its five year forward movement with a falling off in contributions of twenty-six per cent for the fifth year over the fourth. Then I have read again that another denomination, having finished its fifth year of a similar movement the thirtieth day of April, wiped out a debt of over a million dollars, and finished the period free from deficits so far as its missionary work is concerned.

Now what makes the difference? If it

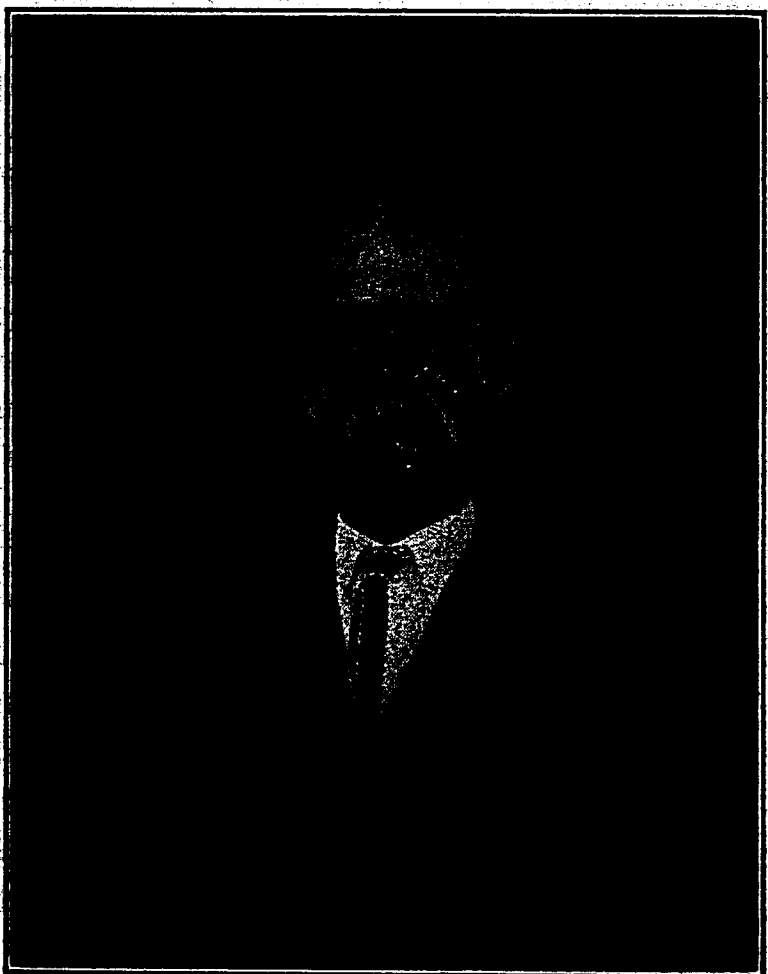
is money stringency, why does it not affect both denominations alike? Doubtless it is due to something over which the people have more definite and direct control. A writer in one of the leading papers of the latter denomination says, with every confidence, that their success was due to prayer. Not to some one person's prayer; not to a day or a season of prayer appointed by someone at headquarters. Not that. But as the end of the period of their forward movement approached, with deficits hanging over the boards, and with the necessity for further retrenchment threatening the future of the work, the people, the *people* became greatly concerned and tremendously exercised in spirit; and the prayers of the people brought victory. One woman reported that the situation and its possible consequences were so upon her heart that she prayed as she went about her work. At one time she actually found herself saying: "God bless the deficit."

Well, it doesn't matter much about the words we shall use. It is the spirit with which we go at the undertaking. Do we feel the weight of the responsibility now resting upon us? Are we thinking of that responsibility in some general sense by which it is shifted to others? As long as there are Seventh Day Baptists who can so think of this thing, just that long and to that extent is success deferred, or defeated.

At the end of April a little more than seven thousand dollars had been paid in to the treasurer of the Forward Movement, in actual cash, on the Parallel Program. What will the amount be at the end of May, which is Pay-Up Month for the Parallel Program? There is still another month after that, before the books are closed for the present Conference year. But can we not double the amount during the month of May? How can any true-hearted, loyal Seventh Day Baptist let the year go by without making some offering, some sacrificial offering, on behalf of the interests represented in the Parallel Program?



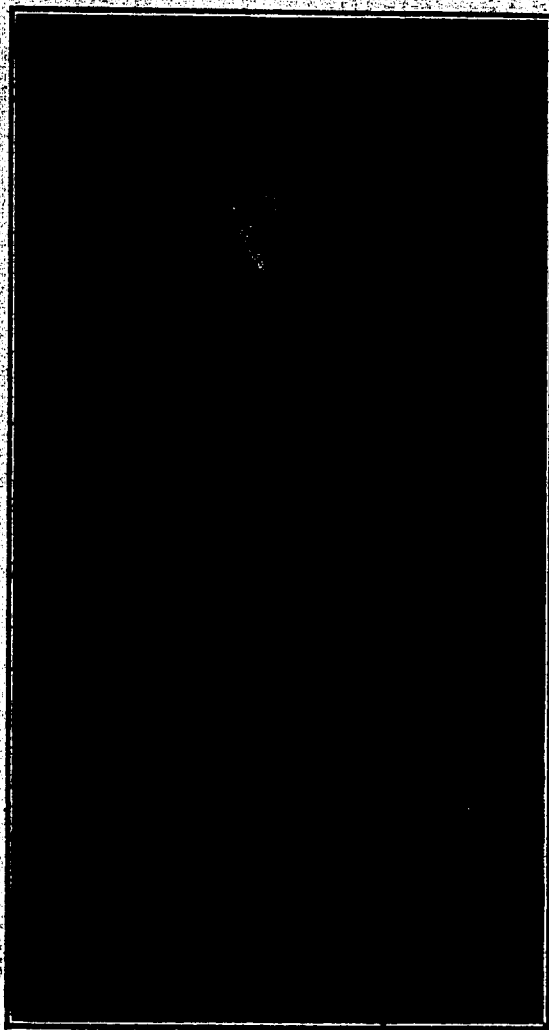
REV. HAROLD R. CRANDALL
Pastor New York City Church
Former occupation: Teacher



MR. C. COLUMBUS VAN HORN
Pastor Little Prairie (Ark.) Church
Former occupation: Painter



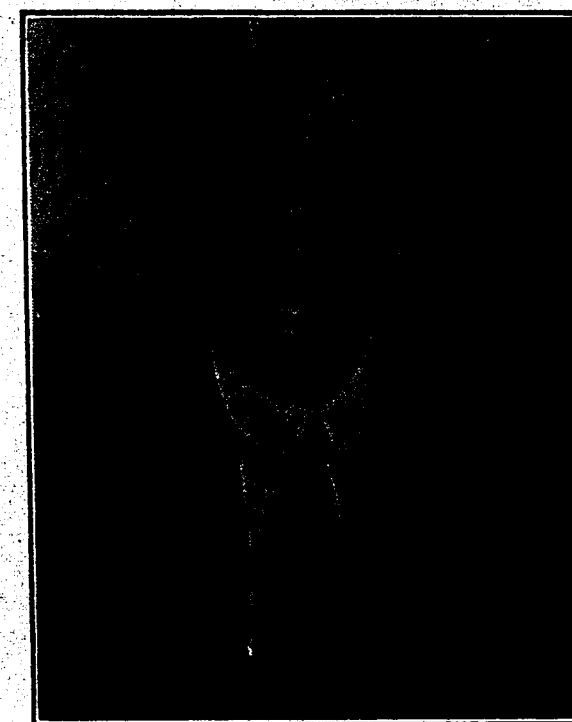
REV. CLAUDE L. HILL
Pastor Welton (Iowa) Church
Former occupation: Farmer and Auctioneer



MR. ELLIS R. LEWIS
Pastor Stonefort (Ill.) Church
Former occupation: Stockman

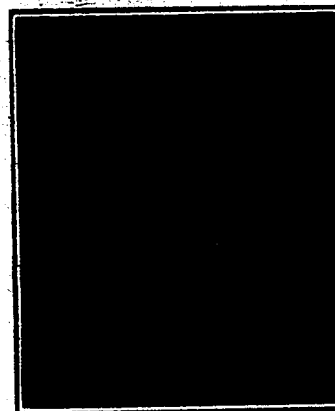


REV. EDWARD M. HOLSTON
Pastor Dodge Center (Minn.) Church
Former occupation: Editor and Printer



MR. CHARLES W. THORNGATE
Pastor Exeland (Wis.) Church
Former occupation: Carpenter

LAYMEN ENTER THE MINISTRY



Rev. William D. Tickner. Pastor Jackson Center (Ohio) Church. Former occupation: Dentist.

Four weeks ago this department presented the pictures of twelve young men who are preparing for the ministry. Five of these brethren have already been serving our churches as pastors, and one will sail for the foreign field next autumn. Already the fields are white and waiting for the

others to complete their preparation.

In its very urgent need for more ministers the denomination has been fortunate in the fact that a number of loyal, devoted laymen have heard the call to whole-time Christian service. We are showing this week the likenesses of seven men who are serving as pastors of churches in seven different states.

We found in the RECORDER files a cut of Brother Hill and one of Brother Holston. These faces, therefore, are familiar to SABBATH RECORDER readers, having appeared in these columns before. We present them

again not only on account of their good looks, but because they belong to the honored group of laymen who have entered the ministry in these later years. Dr. Tickner has been in the work longer than the other brethren, but since he belongs with this same group, and since his picture has not appeared in the RECORDER before, we are glad to present our good friend. Brethren Tickner and Holston were both parishioners of the present writer eleven to sixteen years ago. Brethren Hill and Thorngate were both former North Loup (Neb.) boys. They were licensed to preach during the pastorate of Rev. George B. Shaw, but it was the New Forward Movement and the larger program of Seventh Day Baptists that finally called them out into the work. Brother Crandall, too, whose former home was in Rockville, R. I., while he had debated the matter of the ministry in his own mind for a number of years, reckons the New Forward Movement as God's final means in calling him into the pastorate. One of the demands of the New Forward Movement was more workers on the Southwestern field. Brother Van Horn's faithful work at Little Prairie is in fulfillment of the purpose of the denomination to enlarge its work on the home field. We trust the SABBATH RECORDER will be able to publish soon a cut of the new church at Stonefort, where our good friend, Ellis R. Lewis, is

pastor. Brother Lewis is a native of Stonefort, and a son of a former pastor of the church there.

It would be impossible to estimate the service being rendered by these seven brethren, pastors of seven churches in as many different states.

A RESPONSIVE READING

THE SABBATH

The responsive reading on the Sabbath, prepared by Pastor Skaggs of the Plainfield (N. J.) Church, and published in the SABBATH RECORDER for May 5, 1924, can be published on a leaf that will fit into the ordinary hymn book, and at a nominal cost.

Already three pastors have expressed their desire to have copies for use in their respective churches. These orders total three-hundred fifty copies. The larger the edition published the less expensive they will be. The price will be made to cover cost of publication and mailing.

If there are others who wish copies, advance orders will be received by the American Sabbath Tract Society, 510 Watchung Avenue, Plainfield, N. J.

THE BIGGEST SINGLE BUSINESS IN THE WORLD—ITS JOB

Every year the United States Postal Service handles 23,000,000,000 articles. Every year the increase in number of articles in the mails is more than a billion. Of the total mail submitted, 12,000,000,000 pieces are letters.

Every year the postal service, on an average, delivers 112 letters to every man, woman, and child in the United States.

Atlas would have had a tough time indeed lifting the annual load of letters alone that the postal service moves. It is estimated to total 133,350 tons.

Every second of the twenty-four hours of every day there are 389 letters dropped into letter boxes; every minute, 23,334, and every hour 1,400,000.

SERVING EVERY MAN AND EVERY BUSINESS

Nearly 44,000 postmen, members of the greatest single business, daily deliver mail to millions of homes and business houses in American cities.

The farmer is not neglected by the postal service. Today 44,552 rural routes supply mail to 6,504,592 families, or 29,921,123 individuals.

Out West the postal service has established a veritable automobile railroad 125 miles long to the fruitful Uintah (Utah) Valley to which no private rail line has penetrated.

WHO DOES THE WORK AND WHERE IS IT DONE?

On February 25, 1924, the U. S. Post Office Department had more than 351,000 in its employ. Besides the 43,677 letter carriers, there are 62,400 clerks, 44,417 rural carriers, 51,393 postmasters, and 21,316 railway postal clerks.

The 51,393 postmasters run as many offices. There is one post office for every 58 square miles of territory.

The 351,000 full and part time postal employees are paid approximately \$441,622,517 annually for their services.

THREE CENTURIES OF PIONEERING

America's most cherished quality is the pioneer spirit of its people. The United States postal system, in the spirit of America, has been a pioneer in the seventeenth, eighteenth, and nineteenth centuries, and now, with the opening of the twentieth century, it is abreast of the foremost in progressive ingenuity and invention and service.

It was a mail courier who blazed the first trail between New York and Boston.

It was the mail coach which brought into existence the old Boston-New York-Philadelphia-Baltimore turnpike—the first great American highway.

Benjamin Franklin, as deputy postmaster general, made this post road, serving the scattered colonial settlements, show a greater income than the principal post road between England and Scotland.

Richard Fairbanks, who conducted an office in a Boston tavern in 1639 to receive letters from ships, was the first colonial postmaster.

Benjamin Franklin in 1775 became the first postmaster general of the United States.

Railroads were patronized by the postal service from the time the first few miles of track were laid. Subsidies through the

(Continued on page 637)

MISSIONS

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

REPORT OF CORRESPONDING SECRETARY ON MISSION TO TRINIDAD AND GEORGETOWN

(Presented to and approved by the Missionary Board, April 16, 1924)

At the meeting of this board held last October, the Committee on the Georgetown Mission reported that it thought the corresponding secretary should visit that field. The board at that time instructed the secretary to make the trip if the committee, after further consideration, thought it advisable. The Tract Society, which is helping to support the paper connected with the work in Georgetown, generously voted to share in the expense of the visit. As the weeks passed, the committee became more deeply impressed that the situation demanded a visit, and as the winter is the most favorable time of the year for a trip to British Guiana, it was planned that the visit be made between the January and April board meetings.

OBJECT OF VISIT

The principal places which it was planned I should visit on this mission were Georgetown, British Guiana, where we have had a mission the last ten years; and the island of Trinidad, British West Indies, where there are several who have turned to be Seventh Day Baptists and are asking our assistance. The purpose of my mission in the minds of those who planned it was threefold; namely, to gather much needed information regarding conditions and needs; to give, in the meantime, all the help and encouragement possible through addresses, sermons and personal interviews; and to look after legal matters pertaining to our work. It was planned that I should stay, Providence permitting, as long as the purposes of the visit demanded. Mrs. Burdick's death one week after I reached the field greatly shortened my visit. I started February 22 and arrived home March 23, having about eleven days on the field, five

days in Trinidad, four in Georgetown and two days and four nights journeying between Trinidad and Georgetown.

GEORGETOWN

Though my stay in Georgetown was much shorter than was planned, yet I was able to gather first-hand knowledge of every phase of the work and to get the situation well in hand. Brother Spencer was eager to present the conditions of the work and problems of the field, and we were hard at the work before us within an hour of my landing. During the next four days we spent many hours together, discussing conditions and formulating plans, and I was able to collect a large amount of valuable information which could not have been secured from correspondence.

A Royal Welcome

Our ship, the steamship *Maraval*, arrived in Georgetown during the night and waited in the harbor for the dawn of day before docking. I was met at the wharf by Brother Spencer, who took me to my boarding house. As soon as a light meal was served, we went to the house of worship where a few had gathered. The pastor conducted a brief service of prayer, the chief thoughts in the minds of the people being gratitude to God for my coming to them and for giving me a safe journey. But this was only the beginning of the formal welcome to be given the secretary. When the people assembled for the evening meeting, the first thing after the opening was a formal and impressive service of welcome. In this service, which was lead and addressed by the pastor, representatives of the church and all the auxiliary organizations gave formal addresses of welcome and at the close of each a written copy was presented to me. These addresses were all splendid and showed a degree of social and religious culture not always to be found.

I found the head of our mission, Rev. T. L. M. Spencer, a most genial companion and hospitable host. He had arranged for my entertainment in very comfortable quarters, conducted on the English plan, at a reasonable rate. My health and all my wants were carefully looked after; and when need came, he stood ready to help me personally, as well as to aid the work in every way possible.

The Church, Its State and Work

It is gratifying to be able to report that I found our mission in Georgetown prospering. The church which was founded ten years ago now numbers about seventy, with a well organized Sabbath school and a Christian Endeavor. Our first meeting after my arrival was Friday night, March 7, and eighty or ninety were present; about the same number were in attendance at the Sabbath morning service and Sabbath school; a smaller number came out at the usual time of the Christian Endeavor hour Sabbath afternoon; and Sunday night a congregation of about one hundred fifty gathered. I addressed all these meetings, and could we have held meetings as planned, the prospects were good for a gracious blessing from the Lord.

The people who compose the membership of the church are engaged in the various occupations open to industrious people in British Guiana; and though they are poor, as are all the people in that section, they are earnestly striving to do what they can to spread the knowledge of salvation through Christ and the Sabbath truth. Although they do not subscribe to Pastor Spencer's salary, they are supporting a Bible woman and aiding the work in other ways. Brother Spencer tells me that the members of his congregation, for the most part, have not been gathered from ex-Adventists, and they appear to be quite well indoctrinated in the beliefs and practices of Seventh Day Baptists. Doubtless this is due to the fact that the pastor, Mr. Spencer, is thoroughly a Seventh Day Baptist, possesses their broad-mindedness, and has got down to the fundamentals of the gospel as taught by Christ and the apostles without the sophisms and vagaries which we sometimes see.

One of the products of this ten years' work in Georgetown is a fine young man, son of Elder Spencer, who has now passed the Cambridge entrance examination and is ready to enter one of our colleges to prepare for the ministry.

Mission Property

Four years ago a lot on which to build a house of worship was purchased by the Missionary Board at a cost of \$2,500. The lot was what they call, "a lot and one-

half," has a house in one corner, and is located in a desirable part of the city. The plan was to fit up the house for a parsonage, or "mission house," as it is called in British Guiana, and to build a church on the main part of the lot as soon as sufficient funds had accumulated from the Forward Movement.

Last summer the Missionary Board bought a church together with the land on which it stood, with the view of moving the church onto the lot previously purchased. The price paid for the church was \$2,000. It was thought by the workers in Georgetown that this church could be moved to the other lot and the land on which it stood sold for enough to nearly meet the expense of moving. They estimated that \$200 in addition to the proceeds from the sale of the land when the church was moved would cover the cost of moving the building, and Brother Spencer thought Seventh Day Baptists in Georgetown could raise the \$200 needed. The moving of the church building was delayed, but was well under way when I reached Georgetown, and the lot had been sold for \$400. The main part of the church is 60x22½ feet, the wing 12x12, and the tower is 10x10. Pastor Spencer has had a congregation of three hundred seated in it. In the tower is a bell worthy any church which was presented by the Baptists of America to the Baptist Church of Georgetown when they built the church five or six years ago. The building was moved in sections. This could be done to good advantage because the building, following the custom of that country, was not plastered. They have no need of plastered houses. When the parsonage and church are put in proper shape, the mission property will be one of the best in the city. It will have cost nearly \$6,000, but conservative estimates place its present market value at \$8,000 or \$9,000.

As stated above the church in Georgetown expected, when the building was purchased, to be able to pay the expense of moving, over and above the proceeds of the sale of the lot after the building was moved from it; but this they find themselves unable to do, and an appropriation of \$200 will be needed to meet the deficit.

The title of the property had not been transferred to the Missionary Board as it

should have been. The house on the property brought a small income in the way of rent, but there were taxes and other expenses which more than consumed the income. This deficit the pastor and church have met. There were no funds to pay the cost of transfer. The board did not understand the situation, and the matter was neglected. This transfer, costing \$65.00 or \$70.00, was begun while I was in Georgetown and will be completed (if it is not already) as soon as funds to cover the cost reach Georgetown. There were some things pertaining to the financial problems in Georgetown which have given the Committee on the Georgetown Mission and others a little concern, but with the transfer of the title of the property these disappear for the most part.

For some time the second story of the dwelling house on the lot purchased four years ago has been used as a place of worship. It will cost about \$800 to fit it up so that it will be a respectable parsonage. Last fall Brother Spencer, without consulting the Missionary Board, borrowed this amount for the purpose of putting the building in proper condition. His plan was to pay it back in installments of about \$150 annually, the amount he is paying for rent. Further instructions regarding this plan will be necessary.

Other Stations and Additional Workers

Through our mission in British Guiana the work is extending to other places. In addition to the interest in Trinidad, which I wish to give special mention later, there are calls for the truth and the labors of our missionary in Barbados, an island four hundred miles distant, and Wakenaam and Leguan, both in British Guiana. Wakenaam is a large and fertile island at the mouth of the Essequibo River and already there are ten Sabbath keepers who are members of our church in Georgetown. At Leguan, another island in the estuary formed by the Essequibo, there is an interest that is demanding attention. These stations are about seventy-five miles from Georgetown. Also a station about eighteen miles up the Demerara River is calling for the truth as preached by our missionary.

Seventh Day Baptists in British Guiana are supporting a Bible woman, Mrs. F. Smith. There is need of other workers

and Brother Spencer recommends the employment of Mr. William Berry whom he thinks will be an efficient worker. The work has reached a point where it is more than one man can successfully do.

The Gospel Herald, Tracts, Books

Mr. Spencer, with the help of the Tract Society, is publishing a paper, *The Gospel Herald*, which is doing a good work and is much needed. Lately he has been able to publish it only once a quarter. It seems desirable that it should be issued bi-monthly, but in order to do this at present a larger appropriation for this purpose will be necessary. He now publishes about four hundred copies and more are being called for. It is an inexpensive, efficient and acceptable way of spreading the truth. It costs now about five cents per copy. The editor of the *Gospel Herald* would be pleased to have the corresponding secretary of the Tract Society, or some one directly connected with the society, associated with him as editor. This I believe to be a desirable arrangement.

In this connection I should call attention to the fact that Brother Spencer and others find it difficult to keep themselves supplied with tracts. The tracts Mr. Spencer finds the most useful are *Pro and Con, Bible Reading on the Sabbath, Why I am a Seventh Day Baptist, Her Wedding Ring, Not Under Law, Sunset*, (by St. Clair) and the series of evangelistic tracts.

There is an urgent demand in British Guiana, and I have met it elsewhere as well, for a book or tract setting forth in a simple, frank and complete way the difference between Seventh Day Baptists and Seventh Day Adventists. It is my conviction that the time has arrived when this demand should be met, for the Cause is being injured by a failure to make this difference known.

While there is need that our churches and the world at large should be informed as to Seventh Day Baptists' beliefs; I am more and more convinced by this trip, as I was by the one to Jamaica, that there is an imperative need that our churches, particularly our new churches, should be instructed in the church polity of Seventh Day Baptists. Not only is a generation growing up in our older churches that is not versed in these matters; but ministers and churches are coming to us with very

little knowledge of our practices in the matter of church polity. To the end that this want be met, it should be arranged that a work such as the *Seventh Day Baptist Manual* be made available for distribution whenever needed. This is essential to the usefulness and permanency of the denomination.

In British Guiana, as well as in Jamaica and elsewhere, there comes a constant call for Seventh Day Baptist books and tracts which can be sold by Bible workers and others. The work also demands that we bestir ourselves and supply the demand without delay.

TRINIDAD

For sometime there have been those interested in the gospel as proclaimed by Seventh Day Baptists on the island of Trinidad, and it was my privilege to investigate these interests.

Port of Spain, Trinidad, is the home of Mr. and Mrs. Samuel Crichlow, the father and mother of our Cyril Crichlow; and also the home of Elder James Murry, who was not so very long ago connected with our work, but now is in the employ of the Church of God (Seventh Day) denomination. I called upon Brother Crichlow's people and found them interested in our work. I also spent the most of one forenoon with Brother Murry and gained from him much valuable information. Brother Murry received the Sabbath truth from us and he desired me to convey to the Tract Society, the Plainfield Church, the SABBATH RECORDER and Brothers Edwin Shaw and St. Clair his gratitude for leading him to the light.

In Mayaro, a ward in the southeastern part of the island, is a company of Seventh Day Baptists who have had a Sabbath school for sometime. Recently fifteen of them have signed a paper asking to be received into our church at Georgetown till they can be organized into a church. This company is headed by Charles R. Cust, who is a pharmacist. There is a family in Port of Spain who is with us.

Trinidad is to the islands in the eastern part of the West Indies and to northeastern South America what New York is to the United States, the commercial and business center. It is very rich in natural resources and is already the most impor-

tant point in that part of the world. It is bound to be more important than at present. A strong Seventh Day Baptist church here will indeed be as a city which is set on a hill.

Tent Work

There is an urgent call for tent work in British Guiana and the southeastern West Indies; and since visiting these places, I am convinced that if Brother Spencer could have a tent and one of our able men to work with him for three or four months in British Guiana, Trinidad and Barbados, many would be won to Christ and the Sabbath truth.

Social and Economic Conditions

Several have inquired of me about the social and economic conditions in British Guiana and the West Indies. I improved every opportunity to learn the truth about these matters, talking with many people in Trinidad and Georgetown, with the officers of the steamers on which I traveled, and with passengers who were acquainted with conditions in these places. All agree that morals are at a low ebb with whites, blacks and all alike, and that family life and ties are lightly regarded by many. One of the problems churches have to meet is the custom on the part of many couples living as husband and wife and raising a family of children without a formal or legal marriage. This state of affairs has its influence on the work of the church. While it acts like quicksand under a road-bed, yet the Christian religion is the only thing that will improve these conditions. This diseased state of affairs should be taken by the churches as a challenge to greater and more persistent effort.

Industrial conditions are on a low plane. Wages are, for the most part, very low, and alcoholic beverages are sold and drunk everywhere, rendering social conditions hard and religious work the more difficult, but the more needed.

I have tried to outline the situation and needs of these fields as I found them. There are many things I could not well put into this report and I shall be glad to discuss with you any and every phase of the work as soon as opportunity offers.

Respectfully submitted,

WILLIAM L. BURDICK.

Ashaway, R. I., April 11, 1924.

THE RELATION OF THE HOME, THE CHURCH, AND THE SCHOOL, TO CIVILIZATION, CITIZENSHIP AND SOCIAL-MINDEDNESS

DEAN ARTHUR E. MAIN

(An address given recently before the Assembly of Alfred College)

MR. PRESIDENT, FELLOW TEACHERS AND FELLOW STUDENTS:

The home or family is an organization consisting of husband, wife, and children. It is based upon physical union, spiritual comradeship, and competence. Its purpose is to continue the race; to promote happiness; to equip its members with courage and strength for the tasks of life; and to show to larger social groups that democracy can both preserve unity and honor personality.

The school is an organization consisting of teachers, scholars, and trustees or directors. It is founded upon a dread of ignorance and a desire for knowledge. Its purpose is to extend knowledge of such kinds and in such ways as will enrich personality and develop good character and right conduct. Its efficiency depends upon personal relations. It was once said that if you had President Mark Hopkins on one end of a log and a student on the other, you had a college.

The church is an organized body of men and women who believe in the Fatherhood and Saviorhood of the God revealed in Jesus Christ. Children, as members of the kingdom of God, are at least potential members of the church. It is founded upon religious and Christian faith, hope, and love. Its purpose is to advance the kingdom of God, that is the rule of God over men and nations.

Civilization is the name we give to the measure of socialized achievement reached by some given part of mankind and at a given period of human history, in the fields of religion, individual uprightness, social justice, knowledge, culture, economics, industries, politics and international relations. It is the existing level of group excellence.

We agree with our fathers that we have the right to life, liberty, the pursuit of happiness, and the possession and use of property. We join in Lincoln's prayer that government of the people, by the people, and for the people, may never

cease from the earth. In different ways men and women are appointed and given authority and power to protect us in our right to life, liberty, the pursuit of happiness, and the possession and use of property. We appoint men and women with power to look after many common interests, such as water supply, roads, bridges, protection from fire, policing, intercommunity, interstate, and international relations, and other matters of public and general concern. Those to whom we give such representative authority we call the government; and our connection with this government is our citizenship.

Social-mindedness means a mind to live in harmony with other folks; a willingness and purpose to co-operate with others and to be mutually helpful.

Now if civilization is to be advanced, and citizenship to become more and more intelligently loyal, and social-mindedness to be extended until it becomes world wide, such progress must be brought about by spiritual forces, not by outward compulsion.

Snow crystals and the splendid frost work of winter time are due to some sort of *energy*, whatever name science may give to it.

Leaves and buds start in spring time on trees and plants, to be followed by flowers and fruit. All this is due to an energy that we call vegetable life.

Animals move to and fro in freedom and vigor, often in our service; and with instinct and power to propagate themselves. This is due to an energy that we call animal life.

In man we find a high order of intellect, moral judgment, inventive skill, progress in art, in painting, in music, poetry, language and literature, architecture and sculpture. These wonderful human achievements are due to a still higher energy that we call spirit or mind.

The radio sends messages as on the wings of thought across continents and beyond the seas. The General Electric Company makes a machine, ten of which they say, would illuminate an avenue reaching round the earth. Mechanical engineers believe that electricity can be generated at the coal mines and by water power and be distributed throughout the land, furnishing all needed mechanical

power for farm, village, and city, and for all industries from the smallest to the most extensive.

But men of observation, knowledge, and vision, tell us that religious, moral, and social engineers are not keeping step with mechanical engineers. Therefore if we are to be saved from materialism, spiritual energies must be generated in the home, the church, and the school, and distributed through all lands and among all men, with the speed and might of light, life, and love, advancing civilization, improving citizenship, and extending social-mindedness everywhere.

To bring about this immeasurably great result, instruction must begin in childhood. Let the children be taught to think and act in terms of their nearby companions; then in terms of the home, the church, and community; then in terms of the national life with its privileges, opportunities, and duties; then in international and world-wide terms; and then in cosmic terms.

An ancient Hebrew poet exclaimed, as unto Jehovah, "Wherewith shall a young man cleanse his way? By taking heed thereto according to thy Word." And then leaping in thought to the skies, he again exclaims, "Forever, O Jehovah, thy word is settled in heaven. Thy faithfulness is unto all generations; thou hast established the earth and it abideth. They abide this day according to thine ordinances; for all things are thy servants."

That is to say, the same word or law that will cleanse the ways of a young man is the word or the law that establishes and governs the heavens and the earth.

Home, church, and school, civilization, citizenship, and social-mindedness, are all under the same law. Laws are statements of principles that must be observed in order that the best results may follow in the case of that to which the laws refer. Ideally, laws are universal and directing principals that are grounded in the nature of God, man, and the world of lower animals and things. We elect city fathers; send men and women to Albany, or to Washington, not to *make* laws; but, in conference, to ask with all good purpose, conscience, and intelligence: What rules and regulations would promote the highest interests of our constituencies? Such

rules and regulations, when published, become what we call human legislation. The laws of God are simply regulative principles, obedience to which raises all existence to the highest possible plane.

The human world is divided. Some people are egoistic and magnify the self. Some people are altruistic and exalt service. Some bow to the empire of the visible and material. Some believe in the supremacy of the unseen and the spiritual.

Some are pessimistic and seem to believe that ignorance, poverty, injustice, vice, and crime, are baffling evils and destined to be permanent among men. Some believe that as science with its power of invention and knowledge draws upon the mighty resources of the material universe, so human sympathy and love can draw upon the inexhaustible resources of the spiritual world and become possessors of power equal to the removal of mountains into the depths of the sea.

With some, God is a man of war; with others, the God of the universe is a Christ-like God.

With some, the "super-man" is the incarnation of strong will, masterful energy, and physical power; with others, the true super-man is the incarnation of Christian, ethical, rational, and socialized faith, hope, and love.

This division in the beliefs and practices of men can be healed only by Christian homes and churches, and religious education; and by intelligent and Christian civilization, citizenship, and social-mindedness.

Let us then, dear Mr. President, fellow teachers, and fellow students, welcome the world's unfinished tasks, and throw ourselves into the battle for the true, beautiful, and good, and against all that is false, ugly, and bad, with enthusiasm for personality, with a courage born of abounding faith, hope, and love, and with mettle that will not flinch. For,

"We are living, we are dwelling,
In a grand and awful time;
In an age on ages telling,
To be living is sublime."

"Be diligent. Keep busy and interested in something, whether work or play. Idleness breeds discontent and numerous other evils."

WOMAN'S WORK

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

A FAREWELL

TO C. E. G.

My fairest child, I have no song to give you;
No lark could pipe in skies so dull and gray;
Yet, ere we part, one lesson I can leave you,
For every day.

I'll tell you how to sing a clearer carol
Than lark who hails the dawn or breezy down;
To earn yourself a purer poet's laurel
Than Shakespeare's crown.

Be good, sweet maid, and let who will be clever;
Do noble things, not dream them, all day long;
And so make Life, Death, and that vast Forever,
One grand, sweet song.

—Charles Kingsley.

LETTER FROM CHINA

DEAR SABBATH RECORDER READERS:

It is past time when I should write a letter to you. I excuse myself by saying that I am too busy to write often but so are most people, at home, as well as in China. We always have more to do than there is time in one short day to get done. It is not that I am not well that I do not write either, for I am in excellent health. I really believe it is more that I am at a loss as to what to tell you.

Since I have mentioned health, I might say that Anna and I are alike as to health. Miss Burdick and mother have been unfortunate in having very hard colds, the kind that hang on in this climate, but Miss Burdick's is about gone at last. Mother has succumbed and is fighting to get rid of hers. Anna Crofoot has been very well this year, like a new person, most of the time. But, alas, her father and mother do not fare so well. Soon it will be spring and with it we hope a disappearance of such things as colds. Doubtless many of you have your ups and downs, so we are not so different there either.

This year we are trying to increase the attendance of the primary Sabbath school. We have not done much except to add one teacher and to plan definitely some hand work for each week and also keep a record attendance sheet up where the children can

see it. We hope to get more of the street children in this section. The pupils from the day school come rather regularly and are bringing their little brothers and sisters. Occasionally a street urchin is persuaded to stay. Yesterday was a particularly disagreeable day yet there were twenty-eight, five of whom were not enrolled before. We have three teachers and one whom we sometimes call. The Boarding School girls are older, so are classes of their own.

Let me tell you about these girls who teach. Toong Pau tsu is a daughter of Pastor Toong who is preaching here in Shanghai during Mr. Davis' stay at home. The Toong home is in Lieu-oo. Four of the girls are in Shanghai, however. Pau tsu is the eldest. She and her sister Kyung tsu, will graduate from the junior high school this year. Nyung tsu who, up to this year, has been here also, is now taking a nurse's course at the Margaret Williamson Hospital. The younger sister is in a Bible school. Pau tsu's name is translated Precious Pearl; Kyung tsu, Golden Pearl, and Nyung tsu, Silver Pearl. Last summer all helped in the Vacation Bible School at Lieu-oo.

Wo We-zung, another teacher, is also a graduate from the junior high school. She is a sister of Miss Miriam Wo who has taught here. They had planned to go to St. Mary's together next year. At least We-zung will go. She is an excellent student so is much appreciated in the class room.

Tsang Ang pau, who acts as substitute, is a girl whom Miss Waung (Pautsung, as Anna calls her), brought in some years ago. She has been supported for the most part by school funds. Recently she has decided to take up nursing. For the last two years she has been taking some of the high school work at Bridgman, but this term she felt she must do something to earn her way. As one of our teachers, Miss Alice Zung, did not return this term; Ang pau consented to help here, and splendid help she is. I rather hope she will choose to stay by the teaching as she is an excellent teacher. She was in my normal class at Bridgman and there was only one other as good as she.

The third regular teacher is Koeh Weling or Caroline, as she signs herself in English. She is to finish her senior high school course this year. The Plainfield people are sending

money for her tuition. She is the great granddaughter of the first baptized Christian of the Shanghai Church. Her great great grandfather was cook in Elder Carpenter's family and was baptized by him. This man, Lee Zoong tsung, had a daughter who was also a Christian. She was Mrs. Ng. Her son who was Weling's grandfather was not a Christian; but when a child, Weling's mother came in here to Shanghai to live with Mrs. Ng who needed her care; so she had Christian teaching and is a Christian. Mrs. Ng helped Doctor Swinney in the hospital here at one time. She it was who led our Bible woman, Mrs. Daung, to be a Christian. Weling's sister Pauling is also in our school.

Mrs. Ng had a brother who was one of three evangelists. Lee Erlo was the father of Mrs. Chow of Peking. Mrs. Chow studied with Dr. Palmborg and was her right hand nurse and helper. You may remember that some of us wrote of our visit in Peking and of our dinner with the Chows last summer. This year the younger daughter has come here to school. She is a very good student and such a nice little girl in every way. Mrs. Daung thinks she is a model child, I believe, for she talks about how polite and neat she is as well as being good in her school work. I am sure you would all love sunny faced little Li pau.

Many of you have seen the picture of Lucy Daung among those sent out by the Woman's Board. She likes very much to come into our part of the house and sit. She likes a rocking chair, and the cold weather is pretty hard on such an old lady. She tells me about the early days. The other day she told of how this Mrs. Ng led her to Christ and how she then did not know how to read. She had a hymn book and a young man, acting as table boy in the family in which she worked, was attracted to the thought in the hymns and said that was good doctrine. She said it was but she could not read. He offered to teach her. She was thirty-seven years old then. She is now eighty and still prefers to live in the school. Her son's home is hers according to Chinese custom, but she goes there only during vacations. Last summer she went to Lieu-oo and how she did enjoy her stay in the hospital where she could talk to the patients and those who came for clinic. She has very small feet as you know and as she

gets older finds it harder to go out among the people. For several weeks she has not gone out much, but I saw her starting off this afternoon with her little basket, ready to call on some people to encourage or to teach them of the Christ life.

Next week one of our girls is to be married. E-tsung or as she writes her name in English, Mary Sih, came here to school with her younger sister just after I came to China. Their father is an earnest Christian. At one time he studied in the Boys' School. Then he was cook in the Davis home until he and Miss Burdick's cook decided to go into the meat business. They have a shop in the market where many foreigners go to buy meat and vegetables. His mother who was a very devout Christian lady was not well for some time so the girls did not come to school until after her death. The next year after they came they were baptized and joined the church. This last term E-tsung dropped out to get ready to be married. Next week E-yung or Martha, goes with the father to the country where the older sister is to be married. She and the mother have already gone. The man marries into the family, so Mr. Sih will have a son.

Speaking of E-yung reminds me of the beginning English or more properly language class of which she is a member. I teach that group of girls three times a week, and you should see the way they go at it. They are a very interesting class. Last Sunday they worked for an hour, and when I told them of some written work to be done they chose to do it then, so it was another half hour before they dismissed themselves. They are eager to go ahead and one enjoys helping them.

In that same class is "Happiness Pearl" whom Mrs. Trainer is supporting, also Mrs. Chang the wife of Theodore Chang whom many of you know. A little Korean girl is about as good as anyone. She comes of a family who have suffered greatly at the hands of the officers in Korea. Her father is now in Honolulu and I hope the wife and children may go also. He is pastor of a small church near that place.

When I get to telling about folks I do not know where to stop. There are so many interesting people here and I want you to know them too. There is a new baby also to tell about, but I will leave that for Anna.

Perhaps you would like to hear about our visits to some factories in Shanghai. My normal seniors at Bridgman and the geography class which I teach there, are much interested in seeing how things are made. Our first trip was with the normal seniors and some science classes to a flour mill and a thread factory. Then the next week we saw the weaving of silk. A lady who often comes to our church works in this place and was much interested in going around with us. Most of the silk is for export to America. We visited a match factory where they were making the safety matches. The sticks are brought already cut the right size from Hangchow so I judge they used the wood from the mountains on beyond that city. These are placed in frames and fastened securely in place for the dipping. This is done twice, first to prepare the wood so it will take the phosphorus easily and then with the latter. After these are dry they are placed in boxes. Women and children fill them by hand and they work so fast that one doubts if machines could do the work more quickly. A woman told us that she got about seventy coppers (about 20 cents gold) a day for hers and her child's work. These boxes are prepared for scratching by men and boys. Then they are packed in packages of a dozen or more ready for the market. This last week we saw them making cloth in a small factory next to Bridgman School. There the men work from seven in the morning to ten at night and receive a very small wage. We saw the old northern way of smoothing out the cloth. It is wound around a large wooden roller in between waxed paper. This roller is placed in a hollowed out stone. Another stone with a flat base and two prongs extending up on either side is placed over the roller. Then a man stands first on one prong of the upper stone and then on the other, jumping back and forth very fast and thus pushing the roller underneath around and around in its hollowed out stone bed. The cloth comes out glossy and smooth.

On our way back we stopped to look at some women preparing bean sprouts. One of the vegetables that the Chinese eat is yellow bean sprouts. These people evidently make their living preparing them for the market. The yellow beans are put into some water and kept warm enough so

they sprout. Then they are spread out on the big round shallow baskets such as the Chinese use so much and are "looked over" so to speak. The ends of the sprouts are broken off and only the clean beans and sprouts are left. These cooked with a little oil and water are very good with other vegetables and rice.

Although there are some factories with machine power in Shanghai, yet after all, much is still done by hand. Some of the looms in the silk factory were run by machine but many by foot. The canal along which I go every school morning is lined with shops where work is all done by hand. In one they are preparing stone, in another the wood for making the incense, in another baskets of all kinds, in another bean curd for food, in another straw rope is being twisted, and so it goes. A trip into the native city shows other kinds of manufactures all done by hand.

Good-bye for this time. May this find you all in the best of health and spirits. May the work of the denomination be more and more the work of the people who make up that denomination and may our love for the Master grow so that only that done for him seems worthy of our time and energy.

Most sincerely,

MABEL L. WEST.

*St. Catherine's Bridge,
Shanghai, China,
March 30, 1924.*

"When the issue of this world problem of alcoholism is considered in all its phases and all its important relations," says Dr. Cherrington, "we must most seriously consider the international problem of alcoholism which is demanding immediate and imperative action. The hands of all the peoples of all nations are stretched in appeal toward America. The faces of the men and women of all countries and all conditions of life are turned with faith and confidence toward America. The hopes of the Kingdom of Righteousness that is to be centered in prohibition America. The fervent, imperative call of the world is to Christian America. The same standard set up for men and women and nations 1900 years ago is still the unalterable standard for institutions and nations today, namely: 'He that would be chief should become the servant of all.'"

YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK,
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Contributing Editor

CHRISTIAN COURTESY

ALTA VAN HORN

Christian Endeavor Topic for Sabbath Day,
June 7, 1924

DAILY READINGS

Sunday—Fellow-feeling (Acts 27: 1-8)
Monday—Human kindness (Acts 28: 7-10)
Tuesday—Courteous speech (Col. 4: 6)
Wednesday—Abraham, the gentleman (Gen. 18: 1-8)
Thursday—The root of courtesy (1 Cor. 13: 1-7)
Friday—Reward of courtesy (Matt. 25: 31-40)
Sabbath Day—Topic: Christian courtesy (1 Pet. 3: 8-13; Rom. 12: 10)

If Christian means Christ-like, then Christian courtesy means Christ-like courtesy. Remarks that would encourage instead of discourage would be Christ-like. How many of us who claim to be well-bred and courteous are careful of the little things we say?

In a beautiful little town in the Middle West lived a minister who was the pastor of the only English speaking church in that community. He lived in the best house in town, owned a big car, and drew a large salary; still there was nothing in the town that satisfied him. Although a member of the town board was a lawyer, the board did not know enough to manage its business efficiently. The school elections were not carried on properly and even the public school was falling far short of its duty, even though it was under the supervision of one of the best superintendents in the state. Such was his attitude toward the community.

At the close of choir practice one evening when he was told that a party which had been planned by the choir was to be postponed because of other attractions in the town, he replied, "If there aren't enough nights in the week for the entertainments of the town and school, just let me know and I will give up the Sunday evening service." The sarcasm with which the remark was made was unquestionable. The minister passed on,

but a flush swept over the face of the wife of the superintendent of schools. She felt crushed and discouraged. She had been trying to help the minister since coming to the community in the fall. He always objected to plans made by any one else.

Was this an example of Christian courtesy? Where should the people of the world look if not to the ministers and church members?

Does Christian courtesy mean saying unkind things to people who do not do as we think they should? Read 1 Cor. 13: 1-7, and find an answer. Henry Ward Beecher said, "The real man is one who always finds excuses for his fellow men but not for himself."

Notice how Christ treated Zacchaeus when he saw him in the sycamore tree (Luke 19). Just what was his attitude toward the woman taken in adultery who was brought to him by the Scribes and Pharisees? (John 8: 1-11). These and many others we could find remind us that we should be "kindly affectioned one to another with brotherly love; in honor preferring one another" (Rom. 12: 10).

In order that our words may be a help to those we meet, how necessary it is that we follow the advice of the writer who said, "Let your speech be always with grace, seasoned with salt, that ye may know how to answer every man." (Col. 4: 6.)

Ohioway, Neb.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

There is a story about a woman who was told that Jesus would visit her one day. Of course she thought it was a great honor to have such a guest in her home, and she was anxious that every thing should be ready for his reception. During the entire day she was busy, cleaning her house, and watching for him, wondering why he did not come. Many blind, lame and sick people called, asking for help; but she was so busy cleaning her house for the Master that she turned all of them away without doing a thing for them. Finally, when night came, and she, weary and heart-sick, decided that he had forsaken her; Jesus appeared to her in a vision and told her he had called several

times during the day; but she had refused to let him in. She was overwhelmed when she realized, that by failing to extend Christian courtesy to those unfortunate people who came to her door, she had lost the chance to entertain Jesus. Many of us are like her. Let us remember that "In as much as ye have done it unto the least of these, ye have done it unto me."

INTERMEDIATE TOPIC FOR SABBATH DAY, JUNE 7, 1924

What can we do for Christ and the Church? (John 6: 1-13.)

FOR CHRIST AND THE CHURCH

"For Christ and the Church" we stand,
United heart and hand;
Our lips his praise to speak,
Our hands to help the weak;
Our feet the lost to seek,
"For Christ and the Church."

"For Christ and the Church" we pray,
And labor day by day;
With zeal and courage new,
We'll strive some work to do,
And keep our covenant true,
"For Christ and the Church."

"For Christ and the Church" we sing,
And glad hosannas bring;
Since he hath made us free,
And promised victory,
Our motto still shall be,
"For Christ and the Church."

Chorus—

"For Christ and the Church" we stand,
United heart and hand;
Our lives we give, henceforth to live
"For Christ and the Church."
—J. R. Clements in Service Songs.

JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

The juniors enjoy having an outsider visit their meetings and give them a short talk. The topic for June 7 will be just right for someone interested in temperance to speak on. The following exercise would be fine to teach five of the juniors to recite at the meeting. The last line in each verse should be repeated in concert by all five. The superintendent might give a short talk about Frances E. Willard just before the exercise as this was one of her poems that she especially wanted every boy and girl to commit to memory.

WRITE IT

Write it on the workhouse gate,
Write it on the schoolboy's slate,
Write it on the copy-book,
That the young may often look:—
"Where there's drink, there's danger."

Write it on the churchyard mound,
Where the rum-slain dead are found;
Write it on the gallows high,
Write for all the passers-by:—
"Where there's drink, there's danger."

Write it in the nation's laws,
Blotting out the license clause;
Write it on each ballot white,
So it can be read aright:—
"Where there's drink, there's danger."

Write it on our ships that sail,
Borne along by storm and gale;
Write it large in letters plain,
Over every land and main:—
"Where there's drink, there's danger."

Write it over every gate,
On the church and halls of state,
In the hearts of every band,
On the laws of every land:—
"Where there's drink, there's danger."
—Frances E. Willard in Junior Recitations.

Auntie Rutt says: If I were chairman of a committee, I wouldn't present a lot of plans for work at my first committee meeting. Instead, I'd discuss with them the problems and possibilities of that committee in the society, and try to get every member to thinking about them. The chairman who brings to the committee all plans fully worked out, encourages in the committee members a lack of interest and a disinclination to work; and defeats the aim of Christian Endeavor to train every member in Christian service.

"The endeavorer who demands for himself, and sees that he gets, the very best equipment for his work, and then is willing to work, is sure to win. Every endeavorer has a chance."

There are two freedoms—the false, where the man is free to do what he likes; and the true, where a man is free to do what he ought.—Charles Kingsley.

"Our deeds—the things we allow ourselves to do—determine and control us as much as we determine and control our deeds."

CHILDREN'S PAGE

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

DOING WHAT JESUS ASKS

MRS. LETA BURDICK

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,
May 31, 1924

DAILY READINGS

Sunday—To follow him (John 12: 26)

Monday—To obey his words (Matt. 7: 24-27)

Tuesday—To be forgiving (Matt. 6: 12, 14, 15)

Wednesday—To love one another (John 15: 17)

Thursday—To confess him (Matt. 10: 32)

Friday—To serve one another (Matt. 10: 42)

Sabbath Day—Topic: Doing what Jesus asks us
to do (John 2: 5; 15: 14—consecration
meeting)

MRS. LETA BURDICK

(A friend of the juniors)

Bobby and Betty were lonely. Their mother was away at Aunt Jane's. Aunt Jane was ill and mother had gone to see her. She had been gone two days now, and the children were wondering how they would ever get along without her the two weeks or more that she expected to be gone. Of course, there was daddy; but he was away at work all day. Then there was Cousin Mary who was staying with them while mother was gone.

"Of course we love Cousin Mary," said Betty, "but nobody else is just like mother." How they missed her, especially at tucking-in-time!

Bobby was two years older than his sister and had felt himself quite a man when mother, kissing them both good-bye, had said, "Take care of sister, Bobby." Asking them to be good and to mind Cousin Mary, she was gone; and two lonely children were left watching the disappearing train.

"But mother promised to write as soon as ever she could," reminded Bobby. And so every day when the postman came they left their play and ran into the house to see if there was a letter from mother. Then it came! That first letter. And oh,

how happy they were! Mother said she missed them "heaps," and wrote how she loved them. She asked them to please her by being good children and by doing errands for daddy and Cousin Mary.

Very often after that came letters from mother. And because they loved her so much they tried to be as good and kind and obedient as she seemed to expect them to be.

A long time ago, Jesus had to go away from this earth, and in the Bible are his dear letters to us, telling of his love for us and asking us to do certain things for him to show how much we love him. If we really and truly love him, we will try to do these things, won't we?

At Easter time, we learned how wicked, cruel men nailed Jesus to a cross. How sorry we were! But, boys and girls, every time we disobey him, it grieves him so much that it is a good deal like driving another nail into his dear hands or feet. We don't want to hurt him, do we? So let us try to do what he asks us to do. Your daily Bible readings give some of these things. But if we keep just as kind and good as we can every day, we shall be going a long way toward doing what Jesus asks us to do.

But, first, we need to confess him, that is to let others know we love him. In Junior Christian Endeavor we learn some of the ways for doing this.

Then, we must be just as unselfish as we can be. You know a good scout tries to do a kind thing every day. The big people call this doing for one another, "service." But it is just plain thinking of others first and doing all the kind things we can for them. In this way we shall be pleasing Jesus.

Coudersport, Pa.

THE MAY BUG

A funny old fellow in suit of dark brown,
In Maytime comes out every night,
And on window panes goes a-bumpity-bump,
Wherever he sees a bright light.

He seems such a stupid and blundering chap,
That I was astonished to find
He's useful for eating a good many things
Which, if left, might do harm to mankind.
—Normal Instructor-Primary Plans.

THE WOOLLY COAT

"Whew! It's cold today, uncle," says Joan.

"Well, put some more clothes on then," I replied.

"I don't see why putting more clothes on should warm us," answers Jack, "they aren't warm themselves."

"My woolly coat is warm," says Joan.

"No, Joan," I replied, "Jack is really right. We only call our clothes warm because they keep us warm. Our bodies are really quite hot inside, but are all the time losing their heat, the same as if you place a cup of coffee on the table, by and by it gets cool but has warmed the saucer and the air round about; that is called radiation, the air and things near it conduct or lead its heat away so that in time they are all of the same warmth, the amount of which is called their temperature.

"Now our bodies are all the time making heat to keep us warm, this heat starts in the middle and works to the outside—our skin—by means of our blood, when it reaches the skin it radiates into the cold air, so that we lose it and feel chilly."

"Then why do not our clothes draw it away?" asks Jack.

"Because our clothes act as insulators against our warmth."

"What are insulators?" says Joan.

"Well the conductor I spoke of before is anything through which another passes easily—which helps it along, an insulator is just the opposite; it is a thing through which another finds it difficult or impossible to pass. Copper is a conductor for electricity but glass is an insulator because the electricity can not get through it; in the same way, to us, the air is a conductor and our clothes are insulators.

"They are made of fibre, of yarns or threads all woven together. In between the threads of wool, cotton or linen there are wee spaces filled with air, now as well as the heat of our bodies finding it difficult to pass through these threads it has to warm up all these little air spaces before it can reach the outer air, this takes a long time and helps us to keep in the heat we are making. So you see though our clothes do not warm us they keep us warm."

"Then why is my rubber mack' so warm? It's quite thin," asks Jack. "Ah,

that is a little different. It does not let any air at all through, but does conduct some heat. So the warmth you have given to your other clothes finds it very much more difficult to get out, but it is not healthy because all our bodies require some air and the moisture of our skin has to be drawn off for comfort and health.

"The best is something woolly next to us to form a thick air pad and something tightly woven on the outside to stop the cold wind from blowing in, but none of them quite air-tight."

"The fur collar on my coat is very warm," says Joan.

"And it's not woven," adds Jack.

"That is nature's way of keeping the animals warm," I replied. "The hairs of the fur lie close and make the same little air spaces which keep in the heat of the body, and as they are long they are very comfy."

"You will have noticed that the animals of cold countries, like the bear, have much thicker fur than those of hot lands, as the lion, while some like the elephant have none at all, and that on those that have fur it is thicker in the winter than in the summer, which shows how well nature knows how to arrange things when left to her own way of managing."

"Well, we live in a cold country, why do not we have fur then?" asks Jack.

"I wish I had fur like pussy. Then I wouldn't have to dress," says Joan.

"I think people must have been meant by nature to live in the hot countries. But they wandered, out of curiosity or necessity, farther north and south. Then when the winter came along they had to make themselves covers out of skins and vegetable fibres. The warm country animals could not do this, so had to stop where they were or die of the cold."

"Where do we get our heat from, we don't swallow any?" says Jack.

"In a way we do though," I replied. "All we eat gives us warmth the same as putting coal on the fire. It's just sunshine, in another form as I explained last month."

"Well, give me some candy—uncle,—to warm me up," answers bright-witted Joan.

"How did you know I had any?" I ask as I hand some out.—*Junior World.*

It is in the spring
The birds so sweetly sing
For the little ones rest
In their soft, downy nest.
—Helen Lister (age 7 years).

Down, down, so deep
The flowers are asleep.
Soon they will come up
Daisy, pansy, and buttercup.
—Lowell Hall, (age 7 years) in
Normal Instructor-Primary Plans.

THE HOME MISSIONARY

Martha was all excitement. Uncle Will had come home from China! He brought her a dear kimono, blue as the sky, embroidered with white cherry blossoms and little gold birds. He told her the birds were love birds.

He had many wonderful things to tell and when, on Sunday night, he talked at the church, Martha sat up straight and wide-eyed and listened eagerly. She didn't get sleepy one bit though it was after nine when he finished.

Oh, how wonderful it was to go 'way out there and tell the people about Jesus! How she wished she could go and talk to the funny little folks with pigtailed!

The next morning, Martha had a happy thought. Why not go to China, all by herself? There on the river near her home lay the boats. The river ran to the ocean, and across the ocean was China!

Martha lived in California where it was warm all the time, so without waiting for hat or wrap, she ran down to where daddy's boat lay drawn up on the sand.

Oh, but it was hard to get that boat to move. Other boats were parked against it so there was little room.

She pushed with all her might on the big oar but the oar was so heavy it was about all she could do to lift it. At last she gave a big push and leaned on it with all her weight.

Then, all of a sudden, the oar slipped in the mud and over the side of the boat went Martha, head first! She screamed as she went, and Uncle Will sitting on the porch behind the vines, took the steps at one leap and went flying down the banana avenue to the riverside.

It was a strangling, coughing, wet, muddy little Martha that he picked up! Later when she had been bathed and kissed and hugged and scolded, she sat

snuggled in Uncle Will's arms and looked out at the river. And then she told him about wanting to be a missionary.

Uncle Will jumped and looked a little scared, squeezing her tight.

"You must promise that you won't ever think of such a thing again without telling mother, little lass," he said. And Martha gladly gave the promise. After all it was much better to tell mother everything for little girls didn't know just what was right.

Then Uncle Will gave her another squeeze and cried: "O I've got the tree-toppiest thought!" "Tree-toppiest" meant best, finest, dearest: it was a word Uncle Will had made up. "I say, why not be a home missionary?"

"Oh, could I?" cried Martha, sitting up to clap her hands.

"Yes, indeed!" he answered. "But of course since you are such a little missionary, you'll have to begin with little things. Take kindness for instance, first. Now if you do a whole day's kindness, watch for chances to do kind things, you'll do other folks good and make yourself happy, too."

"O I see!" cried Martha. "And I'll begin this very minute. There's the grocery boy trying to open the gate and his basket is so big and heavy. I'll run and let him in."

"Now that's the real missionary spirit," Uncle Will told her: "to do the very first thing that comes to hand."

Later in the day Martha had the loveliest thought! A new family had moved next door. There was a little girl just about her own age. Martha saw her by the hedge and ran to speak to her, but I won't tell you what she said just yet.

The next day was the Sabbath and when nine o'clock came, Martha walked into the Sabbath school room with the new little girl holding her hand.

"This is Cassie Colburn, Miss Reed," she said to her teacher. "She's come to live next door to me so I brought her to join our class."

"We're so glad to have you, Cassie, and hope you'll come with Martha every week. This is Rena Bartles and Allie Smith and May West." Then she turned to Martha and kissed her. "Thank you, Martha

dear," she said. "You are a real little home missionary!"

Martha's eyes shone! Wouldn't Uncle Will beam when she told him that!—*Beulah Rose Stevens, in Story Land.*

A colonel, making his round of inspection, unexpectedly entered the drill room, where he found two soldiers, one of whom was reading a letter, while the other was listening and at the same time stopping up the ears of the reader.

"What are you doing there?" the puzzled officer inquired.

"Well, you see, colonel, Maguire here can't read, and he had a letter from his girl this afternoon, so I am reading it to him."

"And you, Maguire, what in the world are you doing?"

"Oh, sir, I'm stopping up Maguire's ears. I don't mind his reading my letter, but I don't want him to hear what she's written."—*Open Road.*

"Looky her, Uncle Emory!" admonished Constable Slackputer, of Petunia. "You ort to be a little more keerful in crossing the street. Your hearing is about gone, your eyesight is failing, and if you don't watch out, some of them motorists will just naturally run over you."

"I'd like to see 'em try it!" squawked the ancient man. "I've got my pockets full of tacks. Hee! hee! hee!"—*Exchange.*

THIS BOY WILL GO FAR

A little boy had been sent to the dairy to get some eggs, and on his way back he dropped the basket containing them.

"How many did you break?" asked his mother.

"Oh, I didn't break any," he replied, "but the shells came off some of them!"—*Selected.*

"Lay down, pup; lay down!" ordered the man. "Good doggie—lay down, I say." "You'll have to say, 'Lie down, mister,'" declared a small bystander; "that's a Boston terrier."—*Ex.*

Judge—"Have you anything to offer the court before sentence is passed?" Prisoner—"No, your honor, my lawyer took my last cent."—*Boston Transcript.*

THE BIGGEST SINGLE BUSINESS IN THE WORLD—ITS JOB

(Continued from page 622)

postal service made possible the maintenance of many of the early railroads.

The railway post office was adopted in the United States in 1864.

The postal service has always been on the heels of the pioneer settlers as they advanced westward. Service today to Point Barrow on the northernmost tip of Alaska, and to the isolated miners in the fastnesses of the mountains, bears out the motto, "Where American citizens go, the mails go."

Gummed postage was adopted in the United States in 1847.

Postmaster General Montgomery Blair initiated the movement in 1861 which has resulted in the formation of the Universal Postal Union. A concrete example of this international co-operation is found in the fact that the letter sent for 5 cents to Australia today cost \$2.04 in 1857.

It was the demands of the postal service which first brought night trains on the railroads, and the first "fast mail trains" were followed by fast passenger trains.

The money-order system was adopted in 1864.

Postmen today bring mail to the doors of millions of homes. Free delivery of mail service in cities began in 1863.

Postal savings banks, the greatest savings bank in the world, was started in 1911.

R. F. D. service brings the city to the country. This rural service was started in 1896.

Parcel post was adopted in 1913.

Air mail service was started May 18, 1918. For two years it has been operating an advancing service on a transcontinental route 3,000 miles long from New York to San Francisco, and earned in 1922 and 1923 the honor of making the greatest contribution to the progress of American aviation.

Pioneering never stops in the postal service. Faster, faster, faster the relay must be made. This summer the postal service, if Congress agrees, will inaugurate through service, 28 hours, between New York and the city at the Golden Gate. One-third of this journey will be at night.

HOME NEWS

MILTON, WIS.—Rev. Alva L. Davis left Sunday evening for his home at Ashaway, R. I., after spending a few days with friends in Milton.

Mr. and Mrs. Hosea Rood, who have been living in Madison for a number of years, have moved their household goods to Milton, and are now settled in their new bungalow which they recently purchased from A. B. Saunders.

Doctor Victor Randolph will be a specialist in tuberculosis for a few months while he is assistant superintendent of the sanitarium at Colfax, Placer County, Calif., beginning May 1.

Mrs. J. Fred Whitford entertained a few friends Thursday evening in honor of her guests, Mrs. Duncan Gillis, of Orchard Park, N. Y., and Mrs. Mary Whitford, of Nile, N. Y.

At the regular church services of the Milton Seventh Day Baptist Church last Sabbath day, the resignation of Pastor Henry N. Jordan, pastor of the church, was read and accepted, the same to take effect at such time as the pastor and trustees will decide. It will probably be the latter part of May. Pastor Jordan leaves Milton for Battle Creek, Mich., where he will be director of religious work at the sanitarium. The family does not expect to move to Battle Creek until after commencement in June.

Pastor Jordan is recovering very nicely from his recent very serious illness and is able to take short walks out each day.—*Milton Journal*.

ALFRED, N. Y.—President B. C. Davis is to deliver the Memorial Day address at Alfred.

The Alfred Glee Club sang themselves into the hearts of a highly appreciative audience in the Community House, at Canisteo, Tuesday night. It was an old time concert of college songs and each number was one of real merit, finely given. The concert as a whole speaks well for the musical department of the college. It was one of the most satisfactory entertainments ever given in Canisteo. The club was ably led and directed. Irwin A. Conroe delighted everyone with his clever and artistic readings. G. H. Garnhart and R. R. Rob-

inson brought down the house with their funny songs. The stringed trio—Prentice, McKenney and Wingate, was very artistic. Also the cornet duet by C. C. Camenga and C. W. Hann. In fact the college boys had everything but the large audience which they deserved, and this was perhaps the result of lack of advertising. The club needs a live business manager who will use other advertising than window cards.—*Canisteo Times*.

Dr. Corliss F. Randolph, of Newark, N. J., was in Alfred yesterday, and gave a very scholarly alumni address on Edgar Allen Poe, at the college assembly.—*Alfred Sun*.

DETROIT, MICH.—We have recently received a letter from Brother M. B. Beers, of the Detroit Church, in which he calls attention to the interest of the Detroit members in work outside of its boundaries. The work of *The Voice* in pioneer work in Jamaica is emphasized.

Besides issuing *The Voice* monthly, the Detroiters are giving \$104 to the Provisional Committee for Work Among Colored People (Seventh Day Baptist), have raised nearly the total cost of the material for the John James Memorial Seventh Day Baptist Chapel at Santa Cruz, Jamaica, B. W. I. This material will cost \$175, and the Santa Cruz people are to erect the building, gratis.

Brother Beers is very much in favor of a continuance of the Forward Movement program for the future. He says that he hopes that the forward movement will not be discontinued. He calls attention to an article in the RECORDER which, he says, is just to the point. The article in question stated that the more you give, the more you will have to give. This is true, says Brother Beers, in a double sense; as God will prosper you and point out more places in which money can be used to his glory. But, says he, the money has to be given willingly, as money given grudgingly will never accomplish anything. Brother Beers says that he has seen people, at collection time, dig down repeatedly into their pockets, to find a five-cent piece. "That is all salvation is worth to them. They never get out any more than they put in."

The deacon predicts that Detroit will go "over the top" in Forward Movement and

Parallel budget quotas, even though none of the people are rich in this world's goods. Besides being in moderate circumstances, the number of members is small. The Christian Endeavor collection never falls below \$2 each week. Brother Beers states that he hears that in certain societies where thirty or forty families are represented that this amount is not equalled. He says that this is not mentioned as a boast, but merely as a stimulus to others to get down to serious business. "If we do not increase our program during the next five years, I, for one, shall think that some one went to sleep on the job."

"Our pastor is on the job night and day." Sometimes he has to stay up until morning breaks to keep up with his correspondence and literary work.

SCRIBE.

DEATHS

RANDOLPH.—At her home in Salem, V. Va., on May 4, 1924, Mrs. Anna B. Randolph, in the fifty-second year of her age.

Anna Watkins was the daughter of J. W. Watkins and Mary Baltzley Watkins. She was born September 12, 1872 at Clarksburg, W. Va. In the year 1900 she was married to W. W. Randolph of Salem. The home has always been in Salem or Clarksburg. She is survived by her husband and by two sons and four daughters—

John, Helen, wife of Kenneth Bailey, Margaret, Catharine, Franklyn and Frances.

She was a deeply religious woman and all her life was connected with the Methodist Church. She loved the Bible and studied it prayerfully. About two years ago she came into entire sympathy with the belief and practice of the Seventh Day Baptist Church. She has been sick for three years and her condition such that she never joined or attended the church of this choice. The nature of her sickness was such as to be very trying for the sufferer and for her family. Her faith and fortitude and the unselfish devotion of her family were beautiful.

The funeral was held in the Seventh Day Baptist church and conducted by the choir and pastor.
G. B. S.

BROWN.—At her home in Brooklyn, N. Y., on February 27, 1924, Martha Jane Brown in the eighty-seventh year of her age.

Mrs. Brown, daughter of Amos and Hannah Stillman, was born in Lisbon, Conn. At the age of five years she removed with her parents to Westerly, R. I. In her early womanhood she was baptized and joined the Seventh Day Baptist Church in Westerly. She was an active member of the Ladies' Aid society of the church, of which she was president several years.

In 1866 she was married to James Albert Brown, son of Rev. Thomas B. and Margaret A. Brown. She continued to live in Westerly until 1906 when she removed to Brooklyn, N. Y., where she resided until called to her heavenly home, after several years of declining health.

Funeral services were held in Brooklyn and

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

a burial service was held at River Bend Cemetery, Westerly, conducted by Rev. Clayton A. Burdick, pastor of the Seventh Day Baptist Church.

She is survived by two sons, John Sanderson and Philip Carr and one daughter, Margaret Ann. Many friends and old acquaintances assembled at the cemetery to express sympathy for the bereaved family.

M. A. B.

THE MEN'S FORUM

The Forum met Wednesday night in the office of Babcock and Babcock with sixteen members and one visitor, E. J. Babcock, Jr., present.

The lesson on forestry was conducted by E. J. Babcock and was interesting and on many points was instructive. Authorities say, those who have made a careful investigation, that instead of trees along roadsides sapping the ground and causing decrease in the crop yield, they increase the yield. Of course the ground is sapped near the trees, but further away the crop is increased because of added moisture from drifting snows and because evaporation is not so great. The leader emphasized the fact that before timber was set out on the uplands the waste in the rainfall was much greater than it is at the present time. Trees conserve moisture acting as windbreaks, because they hold snow and because the shade cools the ground. George Gowen, host, served a lunch of sandwiches, cake with whipped cream, pickles and coffee.

Hereafter those not in attendance will be fined ten cents for their failure to attend. The last meeting in May will be an open one and wives will be invited. The losing half will furnish the food.—*North Loup Loyalist.*

"Strength is glory when used for good. God never intended the strength he has given us to be wasted or abused."

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

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Sabbath School. Lesson IX.—May 31, 1924

THE BABYLONIAN EXILE OF JUDAH. 2 Kings, chaps. 21—25; 2 Chronicles, chap. 36.

Golden Text.—"Righteousness exalteth a nation;

But sin is a reproach to any people." Prov. 14: 34.

DAILY READINGS

May 25—The Book of the Law Discovered. 2 Kings 22: 8-13.

May 26—A National Reformation. 2 Kings 23: 1-6.

May 27—Repentance Too Late. 2 Kings 23: 21-27.

May 28—The Final Rebellion. 2 Chron. 36: 11-16.

May 29—The Doom Descends. 2 Chron. 36: 17-21.

May 30—The Sorrows of the Exiles. Psalm 137.

May 31—A Prayer for Salvation. Psalm 80: 1-7.

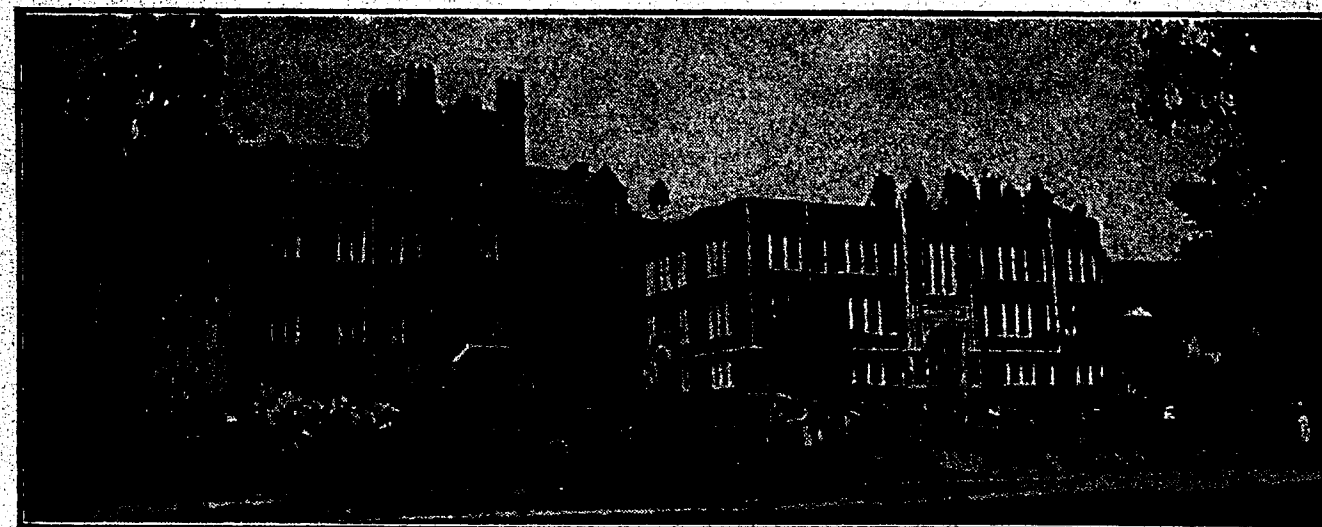
(For Lesson Notes, see *Helping Hand*)

A man is half whipped the minute he begins to feel sorry for himself or spin an alibi with which to explain away his defects.—*Napoleon Hill's Magazine.*

"To youth the world is full of possibilities, to middle age of probabilities, and to old age—too often of liabilities."



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Adopted at North Loup, Neb., 1923

1. We rejoice in the fact that so many of our capable and conscientious young men are entering the ministry, and we again urge our people by their prayers and their words, to continue their interest and support in ministerial recruiting.

2. We call upon our people everywhere to be faithful in their personal and family devotions, to support the regular church services, and to co-operate in special and sustained efforts for spiritual awakening and for the deepening of our devotional life. We also urge the organization of special efforts among our churches through their pastors for the awakening of religious interest among our people.

(Continued next week)

INFLUENCE

The Bible calls the good man's life a light; and it is the nature of light to flow out spontaneously in all directions, and fill the world unconsciously with its beams. So the Christian shines, not so much because he will, as because he is a luminous object.

Not that the active influence of Christians is made of no account in this figure, but only that this symbol of light has its propriety in the fact that their unconscious influence is the chief influence, and has precedence in its power over the world. The outward endeavors made by good men or bad to sway others, they call their influence; whereas it is, in fact, but a fraction, and, in most cases, but a very small fraction of the good or evil that flows out of their lives.

—Horace Bushnell.

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