

The Sabbath Recorder

"SABBATARIANS"

"They Believe,

1. "That the Fourth Commandment of the Decalogue, Remember the Sabbath Day to keep it holy, is a Divine Precept; simply and entirely moral, containing nothing legally ceremonial, in whole or in part, and therefore ought to be perpetual, and to continue in full force and virtue to the world's end.
2. "That Saturday, or the seventh day in every week, ought to be an everlasting Holy Day in the Christian church, and the religious observation of this day obliges Christians under the Gospel, as it did the Jews before the coming of Christ.
3. "That Sunday, or the Lord's Day, is an ordinary working day, and it is superstition and will-worship to make the same the Sabbath of the Fourth Commandment."

—1713.

HE GIVETH GRACE UNTO THE LOWLY

John Philo Trowbridge

"My grace is all-sufficient."
 Thus I heard my Savior say,
 All-sufficient for the future,
 All-sufficient for today.

Then why should I feel troubled
 When I'm trusting such a friend?
 His promise can not fail me,
 For its fullness has no end.

I know my path is narrow,
 All the distance seems uphill,
 But it climbeth toward the sunshine
 Of my Father's perfect will.

I will therefore be contented
 With this bounty ever nigh,
 For the grace that's "all-sufficient"
 Is designed for such as I.

Plainfield, N. J.

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

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WHOLE No. 4,121

Be Your Own Executor For many months a standing notice has appeared in the RECORDER, entitled: "Annuity Bonds," in which the American Sabbath Tract Society offers an excellent income for life to those who are planning to leave some of their money to the denomination to be used for the good work of the Master after they are gone from earth.

This plan relieves aged people from the care and responsibility of keeping their funds safely invested in order to secure proper interest on the money, and at the same time places their funds in perfectly safe keeping with better interest each year while they live. The income is graded according to the age of the donor. The older a person is the higher the rate of interest, the highest being nine per cent.

At death, what is left of the principle will be faithfully applied according to the wish of the donor. Several thousand dollars have already been entrusted to the Tract Board according to this plan, and we hope that many of our aged friends will avail themselves of this safe and sound way of making sure provision for their declining years, and at the same time so fix things that when they are gone nothing can prevent the use of all that is left of their investment just where they would like to have it used.

The Annuity Bonds of the American Sabbath Tract Society, when used by you, will make you your own executor, and will ensure the placing of your money where you would naturally put it in your will. Wills can be broken but there can be no such danger in regard to these annuity bonds.

Consult Treasurer Frank J. Hubbard, Plainfield, N. J., for all particulars.

Can You Suggest Some Better Way?

Many RECORDER readers know that for two or three years the faithful committee of the Tract Board has been trying to extend the subscriptions to the SABBATH RECORDER. Appeals to pastors and local workers in the churches failed to bring results, and after

a somewhat fruitless effort to secure a thorough canvass in the various churches, the committee decided to secure as far as possible a list of the families in each church who do not take the RECORDER. The committee thought that by so doing the board might be able to appeal directly to these families in the hope of winning some.

So it set itself about the work of securing the names of all the families enlisted in each church. Then, by comparing the church lists with RECORDER mailing lists, it would be easy to see what families do not take the paper.

The only object in making this search was to learn where appeals could be made directly to non-subscribing families by some means which the board might devise. It is hoped that some such direct canvass may succeed in securing a good number of new subscribers. Since they can not be reached by the RECORDER that never enters their homes, the direct personal appeal seems to be the only way to reach them. Can you think of a better plan?

For some time we have estimated that no less than one thousand Seventh Day Baptist families are living without the denominational paper, and we have felt sure that our good cause would be greatly strengthened and these families helped in spiritual life if they could only be induced to read the RECORDER week by week.

We know our loyal readers would be much surprised if all the results of this canvass were known. And we can not help feeling that there are many in the churches who would hasten to do something to better the matter if they fully realized the facts.

After months and months of efforts to secure reports, forty-seven churches have reported and twenty-seven churches have not reported. In order to be fair with all, the committee still waits for these to report, and the hope is that churches will not wait for returns regarding the RECORDER Reading Contest.

After this editorial was written a communication came to hand showing that cer-

tain figures, which we had already written up, were misleading, and so we have cut them all out together with the paragraph containing them. Full particulars would result in surprises on both sides of this question. Care should be exercised in sending church rolls to a committee having such a work in hand. Only those names should be forwarded which can be really regarded as Seventh Day Baptists and which might be reasonably expected to respond to solicitation for subscriptions. If this is not done there is chance for disappointment and for misunderstanding.

Friends, if every church would make a thorough and right-spirited canvass of all its own members, the results might be better. Are you satisfied that this is being done in your church as it ought to be done? Can you do something to help increase the subscription list? Do you not think our good cause would be greatly promoted if every Seventh Day Baptist family could be persuaded to read the RECORDER regularly?

There is one redeeming feature that gives us hope, and that is the young people's RECORDER Contest movement. This was started since the last Conference, some two years after the effort of the Tract Board began. There is in this a prospect of reducing the number of non-subscribers for which we are thankful. Their report shows about one hundred subscribers up to January 1, 1924.

Line Upon Line Precept Upon Precept In these days of speculation on so many Bible truths, it becomes necessary to define our position time and again as to matters of great importance. We have always tried to portray the teachings of the Bible in proper perspective, so each one shall stand in its proper relation to all the others.

While we have not deemed it wise to over magnify or over emphasize the New Testament teachings regarding the second coming of Christ, we have always believed that his coming is spoken of too many times in the Book to be overlooked or forgotten. We do believe in Christ's second coming, and have never shunned the scrip-

ture references to that momentous event.

Nine years ago we had something to say upon this subject in editorials from which we quote here somewhat extensively. Possibly those who think we are unbelievers in regard to the matter may see that they are mistaken.

In the issue of March, 8, 1915 the RECORDER said:

SIGNS OF THE TIMES PONDER THEM WELL

In all generations since Jesus was on earth, men have been looking for his second coming. Wars, great catastrophes, and world-wide disturbances have been looked upon as the veritable fulfillment of prophecies regarding the immediate coming of Christ. The apostles looked for him in their day and taught that his coming was near at hand. That was nineteen hundred years ago, and every generation from that day to this has been looking for the sudden appearing of the Lord.

It is not strange, therefore, in these dreadful days of dire calamities by war and earthquake, with a dozen nations at the very center of the world's civilization convulsed in a death-struggle the most destructive and desolating of any in the world's history, that many should regard these things as preludes to the immediate coming of the Lord in glory.

This may be true. No one can say it is not so. We all believe in the second coming of Christ. It is foretold in the New Testament too many times to be ignored, and we should ponder well the meaning of the texts that speak of it, and that warn the people of God to watch. We do not pretend to know the full meaning of all the language and imagery used to describe the last days; and so many have made mistakes by trying to set the time, that we can not feel justified in teaching with certainty that the Lord's coming will be within any given century. The times and the seasons are known to God only. Christ himself did not claim to know them.

But this is no reason why the church should ignore the teaching of the New Testament on this great question. It should ponder well the lessons of these days; and whether or not they teach the near approach of Christ in person to right the wrongs of earth, its attitude toward them should ever be one of readiness for that mighty climax in the world's history, whether it be today, tomorrow, next year, or at any time whatsoever.

As for the foretellings in the Gospels, the world had as much reason a hundred years ago to apply them to the wars of Napoleon as it has to apply them to the present crisis. The fact is, in every age the people of God should be ready for the blessed coming of the Lord. But we can not think he intended for them to figure on it, setting times, and raising an alarm every time the earth quakes, or tempests destroy, or meteors fall, or famine, pestilence, or wars devastate the earth. God's people should be able to say in their heart of hearts, "If it be the Master's will to come today, 'even so, come, Lord Jesus!'"

"Despise Not Prophecyings" The editor of the SABBATH RECORDER has long been a lover of the Prophets. For years he has taken special pleasure in following the golden threads of prophecy regarding Christ, running all through the Book of books, not stopping at Calvary where the Lamb of God was offered for the sins of many; but continuing through the Book of books to the teachings of the second coming of Christ, and the Revelation of the Lamb of God slain from the foundation of the world.

I would treat with due reverence every prophetic saying, and strive to catch the deep spiritual meaning of each text, even though it may be clothed in the highly apocalyptic language so common in days of old. I may not be able to comprehend in a *literal* way every symbolical or mystical figure used; but I do pray for an insight into the great spiritual meaning thus portrayed.

For nineteen hundred years men have speculated regarding texts that describe the second coming. They have made every calamity, every war, every earthquake, every shower of meteors, a cause for raising the alarm: "Christ is right at the door!" Every generation from Paul to our time has been disappointed. Still there are those who feel called upon to continue hair-splitting arguments and to keep up a controversy over mystical texts which the Lord himself has not seen fit to make clear. These are the things to which the RECORDER objects.

Again we quote from an old editorial:

While we would not forget the Lord's promises to come again, and while we would urge every one to seek to be ready if he should come this year or this week or this day, we nevertheless insist that being found faithful in the Master's service for others is the very best preparation his followers can have when he comes to reckon with them.

As to scoffers and infidels in the last days, the very worst cases I ever met or knew of were found on a mission field where believers had harped on the second coming until, on a certain day, some of them put on white robes, climbed a high hill, and looked for Christ as they had been taught to do. A hard thunder storm caught them, and, soaked to the skin, they had to come down to the valley—it was a valley of humiliation—and the result was a crop of unbelievers and scoffers.

This was an extreme case, but it illustrates the folly of being too insistent upon interpretations of Bible passages the letter of which may

not convey the far-reaching spiritual meaning intended to be taught. Let us be not *over* wise in "understanding what the will of the Lord is."

What the Signs of the Times Do Call For It would seem that no one could misunderstand the signs of our times as to the real message that needs to be emphasized in the preaching of today.

Again we quote from an old editorial in the SABBATH RECORDER:

The signs of the times call the people of God to repentance, and to confession of their failure to become the power for peace which the Lord designed they should be and which it has been their privilege to become. Humanity was never in greater need of the peace-bringing gospel of Christ, and it would seem that, after realizing something of the depth of woe into which war has plunged the nations, the Church could not rest until the spirit of the Prince of Peace is in reality enthroned in the hearts of men. Had the Church been true to its great trust, this would have been done long ago, and there would be no war. The signs of the time admonish Christians to teach men to love and not to fight. They show that the Church has not done its best, and that it is time to awake to righteousness. Indeed, there are some signs which show that it is already awakening, and that its glorious work is being taken up anew.

If Christ Should Come Does America Want Him? Once when D. Dwight L. Moody was in the midst of a great revival, and when all the world was singing Christmas carols, the great evangelist asked this question: "Suppose Christ should now come to this earth, how would he be received?" This question stirred many minds to ask whether the one who was rejected at Capernaum and Jerusalem would be likely to receive a welcome in New York or London? Does America want him? Who among the frantic money-makers of Wall Street, or in the business marts, or profiteering rings, or political schemers, or pleasure mad crowds of these times would be likely to sign a petition for the coming of the Son of man?

And how about the churches? Does the Christ spirit so completely predominate these that the Savior would be welcomed and made to feel at home if he should walk in some day and seek a place among the worshippers? Would the spirit of pride and self-complacency which make the atmosphere of many churches of wealth and luxury be disturbed if Jesus of Nazareth should come into their midst?

In short, where would Christ be likely to receive the warmest welcome if he should come? He received scanty welcome in the temple of old; but the common people rejoiced whenever they found him in their midst. And so it would be today if the blessed One should visit our earth and go about doing good as of old. Many believing men and women, heart-weary, bowed down with the grind of earth's toil, crushed under heavy burdens, and longing to be freed from the bondage of sin, would give the Master a most hearty welcome. As gladly as did the seer on Patmos catch up the cry: "Even so, come quickly, Lord Jesus," these too would welcome the Lord. And what a great host of them there would be!

The heart yearnings of multitudes today are for the presence of the Comforter; and what a blessing it would be if their spiritual eyes could be opened to see him as he now is, actually fulfilling his promise to be with them always, even to the end of the world.

Re-printed from an editorial in the SABBATH RECORDER of April 25, 1921.

WHO CHANGED THE SABBATH?

REV. C. A. HANSEN

That Sunday is not the Sabbath set apart by Jehovah at Creation, nor the day observed by Christ and his disciples, is a fact that few thinking men will deny. That the seventh day, commonly called "Saturday," is the day named in the fourth commandment as the Sabbath of the Lord thy God, and was kept for four thousand years, during the old dispensation, and was the Sabbath observed by the New Testament Church is also a fact that can not be disproved.

In view of these facts, we call upon Christians everywhere to account for their conduct, in making Saturday, the Lord's holy day, the busiest day of the whole week. The day that God himself blessed and hallowed has become the day of sales, auctions, baking, cleaning, delivering, and in fact the world at large thinks of Saturday, the real Sabbath, as the busiest day of the week. Has God changed his law? Has his feeling changed about his sanctified day, from the time that he put the whole Jewish nation into exile because they kept not his

Sabbath? See Jer. 17: 27, and II Chron. 36: 18-21.

PROPHECY FORETOLD THIS CONDITION

In the book of Daniel, we have a history of the world's great empires, and also some details of their connection with the people of God. The seventh chapter deals with the four universal monarchies: Babylon, Medio-Persia, Greece and Rome. They are dealt with under symbols of wild animals. In our day we would call them cartoons. It is a mistake to think that the cartoon is an invention of our day, for cartoons have been used in prophecy for more than twenty-five hundred years. The lion represents Babylon, Jer. 50: 17, and chapters 51 and 52. The bear was the next kingdom, or the Medes and the Persians. The Grecians are likened to a leopard, whose swiftness and power was seen in the life and works of Alexander the Great. The next power to follow Greece was Rome. This power was to tread down the world and stamp it with its feet, and its cartoon is that of a non-descript beast with teeth of iron, and it was different from the powers that preceded it. This difference was manifested in its relationship to religion, as we shall see later on.

THE TEN HORNS

Among the strange things of this beast, were ten horns, which are interpreted in verse 24 to be so many kings, or kingdoms which were to arise out of its ruins. That Rome was broken up into ten divisions between the years of 350 A. D. and 476 A. D. has been pointed out by all prominent historians, such as Gibbons, Myers, etc. But we have not yet met with any change of the Sabbath; this is to be seen in another "little horn" mentioned in Dan. 7: 8, which we quote in full:

"I considered the horns, and, behold, there came up among them another little horn before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things." This horn has been applied by many Protestants to refer to the Papacy. It is a fact that the Papacy arose at the time that the Roman empire was being broken up. It is also a fact that the popes had much to do with the "plucking up" of the three

horns; namely, the Heruli, Vandals and the Goths. This was accomplished through the friendly relations between the popes and Justinian, and Belisarius and others were sent to defend the cause of the popes. It appears too, that the three horns that were plucked up, were Arian in faith, and therefore, enemies of Rome. And the popes from that time onward for over a thousand years were important factors in world affairs. We shall now see what the prophet has to say of the further conduct of the "little horn."

Dan. 7: 25 is the next place in which we meet with this strange power, the wording of which is almost a complete history of the Roman Church. It reads as follows:

"And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time."

That the Church of Rome has persecuted the saints of God needs no confirmation. They themselves admit it, and history of their dealings in Spain, France, and the other countries of Europe, can not be put aside even in an age like this, where indifference covers a multitude of sins.

The great words referred to, may well apply to the titles applied to the popes from time to time; such as, "Lord God the Pope," "Most High," "Most Holy Father," and in ascribing to the pope the power to dispense with all things even the precepts of Christ, and in calling the pope the "Vicar of Christ."

CHANGING THE SABBATH

In the verse under consideration we notice that he is to "Think to change times and laws." If we can find that this has been accomplished by the Papacy, or the Roman Church, then our whole study is a self-proved proposition, for then our interpretation of the verse is proved to apply to the Papacy, and in turn will prove that the Papacy changed the Sabbath, which is our contention.

We have two important times in our religion, the Sabbath and the time of its observance. In the beginning the day began at even or at sunset, ending the next day at the same hour; but at present the day begins at midnight. How came this

change about? The *Encyclopedia Britannica* says that Egypt first began the day at midnight; but it was introduced to Christianity through Rome. This is important, because if we do not keep the Sabbath until midnight, we do not keep the Sabbath at all. The first minute of the Sabbath is just as holy as the one at midnight or mid-day. Thus here is one change we need to notice, and it is a change of a *time*.

The Sabbath itself was changed gradually in the early centuries of the Christian Church. Sunday was the day dedicated by the heathen to the worship of the sun, hence its name, "Sunday," or the day of the sun, but *its transfer into the Christian religion was the act of the Roman Church* aided by Constantine, the emperor of Rome, then a professed convert to the Papacy. The first law was passed in 321 A. D. on March 7.

THE CATHOLICS ADMIT THE ACT

From Catholic works we quote a few passages which will forever set this question right in the eyes of the world:

"Question—Which is the Sabbath day?

Answer—Saturday is the Sabbath.

Question—Why do we observe Sunday instead of Saturday?

Answer—We observe Sunday instead of Saturday because the Catholic Church in the Council of Laodicea (A. D. 336) transferred the solemnity from Saturday to Sunday.—*The Convert's Catechism Of Catholic Doctrine. By Peter Geirman. Page 50.*

Again we turn to another, equally genuine testimony from the same church, which seems very clear, and to the point:

"Question—Have you any other way of proving that the church has power to institute festivals of precept?

Answer—Had she not such power, she could not have done that in which all modern religionists agree with her—she could not have substituted the observance of Sunday the first day of the week for the observance of Saturday the seventh day, a change for which there is no scriptural authority.—*A Doctrinal Catechism, By Stephen Keenen, Page 174. Published by Edward Dunigan and Brother. New York, in 1851.*

Many others could be added, but why prolong the testimony. The church is at

least honorable in her confession, that the act is hers, and that the change was made over a thousand years before the existence of modern Protestantism.

But the prophecy said that the "little horn" would think to change times and laws. Did she do it? Has it been changed from Saturday to Sunday? Is all the world honoring the first day in place of the seventh day? We are compelled to answer, yes. Yet Sunday has never in a single instance been sanctified in the Bible or given any place as a holy day, to say nothing of being the holy Sabbath, or to take the place of God's holy Sabbath day.

Which shall we obey? Shall we keep the Saturday the Sabbath of Jesus, which is also a sign that we worship Jehovah, Ex. 31: 13; or shall we fall in with the world, and receive the Sunday as a mark of the Roman Church's authority?

"Choose ye this day whom ye will serve."

THE SPOKESMAN OF THE NATION

[It is gratifying to note the expressions of approval and confidence in regard to President Coolidge, found in the great dailies on the day after his Lincoln Day address in New York. The following from the *Tribune* gives a fair idea of the public feeling.—Ed.]

That unity of style and thought which one feels in the President's Lincoln Day address plainly expresses a character at once consistent and matured. It is simple. It is noble. It is his own. There is no imitation of the Lincoln phrase. But there is suggested, in bareness and dignity and emotion, a mental kinship which no American can mistake. The very fact is a rare tribute to the power of Lincoln's spirit and example—that they can, after so many years, bear fruit in this farmer's son reverently assuming the greatest office in the gift of any people.

There were two outstanding themes running through Mr. Coolidge's address. One was that faith of Lincoln in the people of America which of late years has grown clouded in so many minds. Hearing his sentences, it seemed clear that the fault of blunders by the voters lay in their leadership—that one had but to state the facts of the farmer's needs, of tax reduction, of

any other governmental problem, thus calmly and straightforwardly to prevail. Mr. Coolidge believes in the American people and trusts them. The extraordinary faith which the country feels in him must be in large part an instinctive response. Faith begets faith.

The second theme was the nation—the nation that Lincoln was, above all else, resolved to save. Mr. Coolidge spoke few words of conventional patriotism. Yet never for a moment did he permit his hearers to forget the nation as a whole, its needs and the obligations by them imposed upon its citizens. The test of every policy must be "what will be good for the whole country." So testing the farmer's demands, Mr. Coolidge made an earnest plea for aid here in the heart of industrial and commercial life. There has been no more admirable statement of the unity of American life, of the dependence of every American upon every other, than Mr. Coolidge's homely illustration of the farmer's steer whose hide came back shoes, bringing their taxes with them.

In the same spirit Mr. Coolidge took up the bonus, discussed it calmly, sensibly, frankly. He showed how directly tax reduction bears upon the prosperity of the whole country. "A few months of good times are worth more to the service men themselves than anything they could receive in the way of a bonus," he added. He concluded this subject upon the same theme: "This question ought to be decided in accordance with the welfare of the whole country."

A definite, practical mind has Mr. Coolidge. He is concerned far more with putting the right to work than in talking about it. Those who conceive of eloquence as a thing of high-flung rhetoric and generalization will see little in this common-sense talk from the hills of Vermont. Yet there is eloquence of the highest order in Mr. Coolidge's utterance. It is the eloquence of clear thought serving a great conception. We can think of no American of our time who has more clearly perceived his nation, its diversity, its unity, than does Calvin Coolidge. Amid his debate of many problems one sees slowly emerge the majesty of a great nation. One does not need to be told that against it no selfish group or bloc or party can long prevail.

THE NEW FORWARD MOVEMENT AND SABBATH STUDY AND PROMOTION

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

LEADERS ARE NEEDED

Those who follow are legion. The man who leads others is the exception, but it is the master of men, and the dreamer who makes his dreams dynamic, whom these multitudes follow. There are a few persons who have the rare gift of seeing into the future and with a master mind prepare the masses for whatever is ahead.

There is a place in life for both the leader and the plodders who follow in the path that the master points out to them. The legions of those who fail to grasp the wand of leadership are not necessarily to be looked down upon, for the world is made up of the millions of people who follow: it could not be otherwise.

In college, young men and women who have the power of imagination and leadership should start to build a road to the future, and over this road there will be hundreds who will follow. Today as never before in the history of mankind, it is the young that lead. Youth is bold, and steps out with a swift stride that catches the masses and leads them on. Will you be a leader in the world for all that is good and right? There is a great gap waiting to be filled, and perhaps you are one of the ones to fill it.—*Editorial in Salem Green and White.*

SOUTHERN WISCONSIN AND MICHIGAN

THE QUARTERLY MEETING

It was to me an unexpected pleasure to attend the Quarterly Meeting of the Southern Wisconsin and Chicago Churches. Of course it is always a pleasure to meet with these churches, but I had not planned to attend at this particular time until I received the earnest invitation of the secretary to do so. There seemed to be certain particular and important interests of the denomination which might be served by a visit to Southern Wisconsin at this time; and, too, I recalled the fact that it

had been more than two years since my last visit to this important section of the denomination. A visit to Milton Junction is like a home-going to the present writer, for it was here that he spent nearly five years of happy service as pastor. It was a disappointment not to be able to call upon more people in their homes. However, there were opportunities for greetings, especially at the noon hour Sabbath day, when luncheon was served at the church.

The yearly, semi-annual, and quarterly meetings of the denomination are always profitable occasions. We have already mentioned in these columns the pageant, "The Light Hath Shined," which was impressively rendered on the Sabbath eve at Milton Junction. This in itself made this session of the quarterly meeting one of very great spiritual and denominational value. There were helpful messages given by Rev. Carl A. Hansen, pastor of the Chicago Church, Pastor Henry N. Jordan, of Milton, Pastor Sheard of the local Methodist Church, and Pastor Charles Thorngate, of Exeland, Wis. Elder Lely D. Seager, the pastor of the church at Albion, was at North Loup, Neb., assisting in evangelistic meetings. The young people presented a strong program on "Prayer," with soul-stirring music by both a men's and a ladies' quartet. It was the privilege of the Forward Movement director to speak to the large congregation that assembled on Sabbath morning. While not many were present from the other churches, the two Miltons provided an audience calculated to bring out the best that a speaker has. It was a fine assemblage of Seventh Day Baptists, both in point of numbers and in character.

MILTON

Sunday night following these meetings was a cold night with the thermometer playing down around twenty degrees below zero. However there were a goodly number present in the Milton Church to discuss denominational matters with the Forward Movement director, and to hear Dr. Hansen give an account of the recent visit of our representatives to the island of Jamaica. I have my secret suspicions that many of those present came especially to hear Dr. Hansen. But never mind, they showed genuine interest in denominational work, just as a Milton audience always

does, and we received some practical suggestions with reference to the Parallel Program.

It was advertised that Professor D. N. Inglis, a member of the Conference Commission, would give a report of the Pittsburgh meeting of the commission, at the regular "Brotherhood" meeting the following Sunday evening, to which meeting all interested persons of the two communities were invited.

MILTON JUNCTION

Not many of the Milton Junction people were able to get out to the meeting which had been called for Monday evening. The thermometer had not risen above ten degrees below zero all day. But we had a helpful conference with the pastor and others who braved the cold. This was a timely meeting, since they were in immediate preparation for the regular annual every-member canvass. This canvass was to include local church expenses, the Forward Movement budget, and the Parallel budget. Milton Junction is planning to do her full share toward all the work of the denomination. We have learned since we were there that more than five hundred dollars was pledged to the Parallel budget. They are not going to let it rest at that figure.

Milton had made its annual canvass for both local and regular denominational budget. They are planning a special canvass for the Parallel budget. Five thousand dollars from the five churches in this quarterly meeting for the Parallel Program would not be a wild prediction, we are thinking.

A card from Rev. L. D. Seager awaited us on our arrival at Milton Junction, inviting us to Albion, and advising us as to whom to get in touch with in his absence. It was in our plan when we decided to make the trip, to visit each of the churches in Southern Wisconsin, and it was a very great disappointment not to be able to go to Albion. We were informed, however, that on account of snow drifts it would be impracticable to undertake a meeting there.

WALWORTH

We stopped off at Walworth and spent the night at the home of H. I. Coon and his sisters and with Brother Coon called upon some of the families in the village.

Walworth was planning to include the Parallel budget in the annual canvass soon to be made. They are looking forward to the arrival of their new pastor, Rev. E. A. Witter, in the early spring.

Another delightful experience of this trip was an afternoon and evening spent in the home of the pastor of the Chicago Church. It is always pleasant to meet with old friends, but it is good also to meet new ones and to discover other congenial spirits and helpful companions along life's way.

WHITE CLOUD, MICH.

This was our second visit to White Cloud; but there was a new interest in this visit in the fact that my old seminary friends, Rev. Edgar D. Van Horn and wife are now located here in the parsonage recently bought by the church. The "path made by Seventh Day Baptist ministers" to Doctor J. C. Branch's vineyard some sixteen months ago was covered up by the snow, as were the vines themselves. But we found the doctor has a winter diversion in the form of a flock of very fine hens. His pastor seemed to be his chief rival, and a poultry show was soon to be held at which time, I suppose, it would be determined just who had the better pen of fowls. Although both men were officers in the poultry association, this is a very incidental matter after all.

It was a source of great encouragement to talk over with the pastor the splendid prospects on this important field. A wise and consecrated pastor, a loyal congregation, and a community looking for help and direction in social and religious life, make a situation stimulating in character and rich in promise of future results in kingdom building. In the matter of tithing the White Cloud Church is one hundred per cent, plus. That is, the membership is unanimous in the practice of giving one-tenth of their income to the work of the church, and there are members of the Sunday night congregation who are not Seventh Day Baptists but who tithe, and who turn the tithe into the treasury of the Seventh Day Baptist Church. Persons living in the community, and who have no connection with any church, have wondered why they have not been invited to the services of the Seventh Day Baptist Church. There are other churches in the commun-

ity, and so Pastor Van Horn is planning to take a religious census of the town and surrounding country in order to ascertain the church preference of every family. Those having no preference will be given a cordial invitation to attend the services of the Seventh Day Baptist Church.

White Cloud is a most promising field, and plans are being worked out which seem to be adequate, and which have the advantage of being indigenous, which insures the hearty co-operation of the people. The tithes received, after the payment of the pastor's salary and the local church expenses, go toward the cancellation of the debt on the parsonage and other permanent assets of the church. They have sent something to the Forward Movement budget, however, and later in the year will do something substantial for the Parallel Program, allowing other obligations to wait.

BATTLE CREEK

We were twenty-four hours getting from White Cloud to Battle Creek, but we arrived in time to keep our appointment on Sabbath morning. In this work we have never suffered shipwreck, and have escaped the hardships endured by many a worker. We have slept under the sidewalk in Chattanooga, on a hot night, and have been snow-bound in Kalamazoo in sub-zero weather but in Chattanooga we were in the basement of a hotel, and in Kalamazoo we got to bed by midnight.

The situation at Battle Creek is about as nearly opposite in character to that at White Cloud as you are likely to find among our churches. At White Cloud the church serves a well-defined community with a stable population; Battle Creek ministers through its Sabbath morning service in the sanitarium chapel, to men and women who come from the ends of the earth. Perhaps no church has an opportunity equal to the Battle Creek Church to advertise Seventh Day Baptists, and to acquaint strangers with our spirit and beliefs. This church seems to be meeting this opportunity, as well as all its other community and denominational obligations, in an admirable way.

One can hardly get in and out of Battle Creek without being called up before one or more members of the Young Peoples' Board. It was the president and the corresponding secretary who made an appointment at the home of the latter for a con-

ference on the work of the board. With such earnest, active, leadership, the work of our Christian Endeavor societies is bound to prosper. The matters under discussion were of real vital importance to the organized work of Seventh Day Baptist young people.

DETROIT

The Detroit Church, the third in the triad of Michigan churches, is of a different type again from the other two, in the character of the field which it serves. The membership of this church seems to be built up in four distinct ways. At least it so appears to one who pauses to reflect, in an effort to analyze this unique and interesting group of Seventh Day Baptists, set down in a great and growing industrial center.

There have been accessions (1) by baptism; (2) by adherents of other denominations in the city who find a more congenial home with Seventh Day Baptists; (3) by the moving into the city of Seventh Day Baptists from other churches, who seem to be able to find employment in Detroit with Sabbaths off; and (4) by the addition of many "scattered abroad" who have long been Sabbath keepers, but who have become dissatisfied with the church of their earlier years, and who send their letters in to Detroit after having had correspondence with its pastor, who has given them to understand something of the simpler religious faith held by Seventh Day Baptists, as well as their more democratic organization.

Earnestness and loyalty were revealed in the fact that twenty people met at the home of the pastor to hear the Forward Movement director present the work of the denomination. More substantial evidences were given of these same qualities during the progress of the evening.

CALENDAR NOTICE

Will the churches that have not settled for their denominational calendars for 1924 please settle soon, so that the committee can make its final report at the meeting of the Tract Board, March 9. We have but five calendars left. Price, fifteen cents each.

WILLARD D. BURDICK,
Chairman Calendar Committee.
Dunellen, N. J.

MISSIONS

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

A CALL TO WORLD-WIDE PRAYER FOR MISSIONS

Last week this department called attention to the fact that Friday, March 7, has been adopted by the Foreign Missions Conference of North America as a day of special prayer for missions, and promised further consideration of the matter this week.

There is no people that has a better right to approach the Throne of Grace than have Seventh Day Baptists; and we may add that, when we consider existing circumstances, there is no people that has greater need for the help that comes from prayer.

Prayer takes on different forms; it includes communion, aspiration, and submission. Looked at in another way it includes thanksgiving, praise, confession, and petition, or intercession. Intercession is not the large part of a devout Christian's praying, but it should be no small portion. This call to prayer for missions is a call to engage in prayer in all its forms with a special emphasis on intercessory prayer.

Prayer and missions are inseparably connected with human progress in all ages. The world's transformation has come through missions, and missions have triumphed through true prayer. The saving of the world from the maelstrom into which it has been plunged and lifting it to higher planes will not be without world-wide missions and fervent prayer. Beyond a doubt God might have established a different order than he did, but the order in which we find ourselves is that intercessory prayer accomplishes much. We fail to receive many things because we fail in prayer. The progress of the world is linked to prayer. This being true it puts a tremendous responsibility upon God's people. Not alone must they work for the evangelization of the world, but they must also pray for it.

Pastors can make the Friday night prayer meeting on March 7 a time of special prayer for missions; Christian Endeavor societies can intercede with the Father for missions

at the time of their Sabbath afternoon meeting; and all professed Christians can remember missions in their prayers Friday, March 7.

Each church, society and follower of Christ will carry out this request as local conditions permit. Below is given in part the call as sent out by the Foreign Mission Conference of North America. It is very suggestive and will be helpful to all who wish to enter into this concert of prayer.

A CALL TO WORLD-WIDE PRAYER FOR MISSIONS

If the general sense that the present situation calls the Christian Church to prayer is to be translated into effectual action it must become a burning conviction, the response not merely to a situation but to a call from God. Christian men and women taking part in this great service of intercession will have to prepare themselves. The realities of human life and the meaning of the Christian gospel must be faced with sober honesty and with confident faith.

There are three clear notes which sound in the ears of those who face the call to world-wide prayer.

European countries are suffering from the shock of war; large areas are in political upheaval; multitudes of the people are exiled, persecuted oppressed; in land after land there is dire poverty and destitution; industrial unsettlement is leading to unemployment and that again to perilous unrest. There is a clash of race and of class. Evil seems to triumph over good, selfishness over duty and love. Men's hearts are failing them for fear of what is coming upon the earth. Yet the things which cannot be shaken remain. Today as in every age the Spirit of God is abroad and the divine redemptive purpose is at work. Never was there clearer evidence of the steady progress of the kingdom in its work of conquest. Never was there stronger ground for assurance that the plans of God are being fulfilled. The eternal love of God is set upon the sons of men. The prophets of old sang of his deliverance in the darkest hour. The revelation of God in Jesus Christ gives the Church a richer certainty that, though we see not yet all things put under him, the government is on the shoulder of the Mighty God, the Everlasting Father, the Prince of Peace. In that faith

alone can the Church throughout the world give itself anew to prayer.

But forces other than those of decay are working in the world. In Asia and in Africa we find deep stirrings of aspiration, a consciousness that the heritage of responsible manhood is a birthright not to be foregone, and a longing for an education which will equip for larger life. The network of tradition which lay over Moslem peoples is being rent asunder, and for them, slowly and painfully, a new day also has begun. Into this world, so suddenly awake, so restlessly striving, so unversed in the knowledge which safeguards advance, so desperately in need of a Savior and Guide, a world ready in a way altogether new to find in the character of Jesus the embodiment of its highest ideals, the Church with its message is sent.

Men think of the Church in sections; God has given it trusteeship as a whole. We need to see it as one, its several parts knit by bonds of common faith which through fuller apprehension of truth will in the end come to perfect unity; to realize it as a body to the life of which every member is essential and in which every race has equal honor and equal place; to believe in it as the agent through which the Word of God is being spoken and the character of God being made manifest among men. In this larger vision we pass from sight to faith. We gain strength and courage from life and progress in the Church in other lands and are humbled as we realize the failure of our own. United in prayer with the family of God through the world we are stirred to bring into the service of God every treasure of national life and to learn together how to lay aside the things that would hinder the fulfilment of our trust.

TOPICS OF INTERCESSION

No statement designed for general use can indicate the extent and variety of topics for thanksgiving, petition and confession which a general call to world-wide prayer might embrace. There are situations and deep-seated needs which are common to continents; there are great ranges of the human spirit seeking expression everywhere, large desires and expectations common to East and West; and there are needs and situations no less poignant which touch a country, a communion, a mission and a special group. Therefore a real place must

be found for each and all the national organizations, the local churches or missions and the multitude of private intercessors, filling up that which is lacking in the general suggestions here made.

1. *The Quickening of the Soul of the Church.* The proclamation of the supreme sacrifice of redemption was entrusted to an insignificant group of men and women empowered by the Holy Spirit. Today the Church counts membership not by tens but by millions, yet the world is in an agony of suffering and a tumult of unrest. The commission given by Christ has never been withdrawn, nor has the Divine Spirit ceased his work. What would result if, in answer to world-wide prayer, the churches in North and South America, the British Empire and the continent of Europe, the younger churches in Asia, Africa and the islands of the sea, and the ancient churches of the East and of the West, were quickened in conscience, enlightened in mind and brought into obedience to the law of Christ? The key of the situation is here. Therefore with faith in the purpose of God for the Church, and in view of the spiritual resources laid up in him, let prayer be made:

That nominal Christians in our own and in every land may be led into direct and personal knowledge of Jesus Christ as Savior and Lord; that Christians weak in faith and under special temptation may be strengthened and recalled; that the ignorant may be instructed and the perplexed led into the way of truth; that character may be fashioned into the likeness of Jesus through whom the knowledge of God was revealed to men.

That those appointed to teach in the Church may have vision and message; that the gospel of the kingdom may be brought into relation with the whole of life, permeating and redeeming every calling and relationship.

That the churches in non-Christian surroundings, with less support from public opinion than those in the West, may be given manifold gifts of grace; that from their membership leaders full of the spirit of Jesus may be raised up in increasing numbers; that saved from the sins of older churches they may be pure in life and in doctrine; that they may be enabled to build up Christian homes, to witness in national life, to provide a Christian literature for the edification of their members; and that from them as from the churches in Apostolic days the Word of God may sound forth. Special intercession should be made for unlettered converts among primitive peoples that they may be helped to build up a new Christian society to take the place of the old sanctions from which they have broken away, and for converts in Moslem lands that they may find the Christian brotherhood a reality.

That churches everywhere may come to have a fuller realization of their trusteeship, both in

the gospel of Christ and of the means for its propagation, to the end that they may value it the more sincerely and may be led to give toward the evangelization of the world on a scale more commensurate with the needs of the task and with the resources with which God has entrusted them.

2. *The Establishment of Right Relationships.* The hope of the missionary movement at the present hour is found in the widespread release of new creative forces which enlarge the range of common service and embolden men to face together tasks too heavy to be borne alone. At the same time, and in startling measure, a spirit of dissension and distrust threatens to sunder those social and spiritual relationships on which healthy and united advance depend. In view alike of the hope and peril which conflict in the present situation, prayer may well be made:

For Relationships within the Church. For those whose fellowship in the gospel is endangered by theological differences, that in common allegiance to Jesus Christ as divine Savior and Lord, and in dependence on the Spirit of Truth, they may be knit together in mutual confidence and love; that the mingling of the older and younger generations in common service may be made possible by mutual consideration, and result in wider outlook and fuller expression of truth; that the long-established missions and the young indigenous churches may be led into a new and richer brotherhood, where in disciplined liberty each can contribute his best; that in interracial relations, between East and West or between neighboring nations in any continent, Christians may be purged from bitterness and mistrust; that men of differing race may find room in the Church for their distinctive qualities and contributions, for the enrichment of worship and of thought.

For Wider Relationships. That both at home and abroad relations of fellowship and service may be established with men and women of good will—with administrators, settlers, traders; with social reformers; with those who stand outside the ordinary life of the churches; with educated men and women who share the Christian ideals but are not Christian in name; that in lands under Christian government the Church may be given a sound judgment in all things, with courage to witness against oppression or evil, and readiness to co-operate where possible with those in authority.

3. *The Work of Christian Education.* At the Oxford meeting in July, 1923, the International Missionary Council recorded its conviction regarding Christian education in the following terms:

Whatever changes or developments may take place in the field of general education, Christian education must always remain an integral part

of the Church's work. Christian education emphasizes that full development not only of intellect but also of will and of spirit which is necessary to a complete Christian life. It aims to train the faculties to serve the community, the State, and the Church through the home, industry, business, or the professions. An education which is constantly striving to fulfil this Christian conception is ever needed. Not only does it help to prepare the way for conversion but without it the fullest Christian nurture of disciples is impossible. Pupils find in the truth of Christ as presented through it, both by words and life, His call to faith and service. It is indispensable for the proper equipment of the teachers, preachers and leaders among the laity, without whom the kingdom of God cannot be established. Clearly, then, it is not to be set over against evangelism, but is to be regarded as evangelism in one of its truest manifestations. To be fully effective it should be in the hands of Christian men and women.

When this statement of ideals is set over against the fact that in land after land the people are clamoring for more adequate education, that governments are preparing for an expansion of their educational work far in excess of what missionary societies can emulate, that the existing schools undertaken by mission agencies are already more than they can staff or maintain at a satisfactory level, and that there is a growing sense that immediate steps must be taken to improve the quality of existing work, the call to world-wide prayer on the lines suggested here becomes insistent.

4. *The Offering of Life.* The preceding sections leave no thoughtful mind in doubt as to what must be the soul and center of our world-wide prayer. The impelling call at the present hour for reverent and fearless interpretation of the new situation, for the undoing of things done and the doing of things hitherto undreamed of, for the forging of unexpected relationships as man is pressed close to man in the surge of modern life, the reaching after what is deeper, truer, more simple in every range of the Church's life at home and abroad—these great things call for no mere mental apprehension, or multiplication of agencies, or unlimited gifts of gold. The situation waits for the individual repetition in land after land of the unique gift which wrought the world's redemption, the offering of life. Therefore let us pray:

That the church at the home base may produce men and women worthy to be missionaries of Jesus; that ideals of service may supplant self interest and the joy of service the love of earthly gain; that the grace of Christian personality, the reality of spiritual experience, and power of intellect may be consecrated to the service of God and his Church, in the place that he shall choose; that the best young life in every land may find

release and fulfilment in the pathway of sacrifice; and that every outgoing missionary, every worker in the mission field church, may be filled with the Spirit of Jesus, the Minister and Servant of men.

5. *The Preaching of Christ to the World as the Revelation and Power of God.* From the very outset of the missionary enterprise its primary and fundamental aim has been to draw those peoples, who at best have had but a partial grasp of the character and glory of God, into a recognition of the goodness and grace of God as revealed in Jesus Christ, into acceptance of Christ as Lord and Savior and into active fellowship with him. Christianity has carried much in its wake—culture, self-understanding, world knowledge, spread of democratic ideals, social betterment, etc.—but its supreme gift has been the gift of Jesus Christ and its constant aim is to make him truly known.

Nothing but a conviction that the situations rapidly developing in the world today are entirely beyond the control of human forces and can only be met by the Spirit of God working through the Church in increased power, and by ways hitherto unknown would justify such a call to prayer. But the assurance that God, who chose the weak and foolish, "the things which are not," has chosen his Church to be light in the midst of darkness gives the foundation of faith and confidence without which prayer would be in vain.

AN EXPLANATION

TO THE EDITOR:

The magazine known as *True Story Magazine* has used as advertising material a statement which I made as follows:

"I feel sure that *true stories* of moral tone are very greatly needed and would tend to encourage good reading, especially by our young people."

I did not write this as an endorsement of this or of any other magazine, and I had not seen the magazine at that time. Since seeing the magazine I have written its publishers that my statement must not be used in advertising the magazine.

CHARLES S. MACFARLAND,
General Secretary.

New York City,
February 14, 1924.

ECHOES FROM THE ANTI-SALOON LEAGUE CONVENTION

II.

REV. A. L. DAVIS

In this article I wish to bring to you just a few of the many good things said by the six main speakers Monday afternoon, the first day of the convention. These were: Wayne B. Wheeler, general counsel and legislative superintendent of the Anti-Saloon League; Hon. C. B. Griffith, attorney general of Kansas; William Tyler Page, clerk of the House of Representatives; Dr. Samuel Judson Porter; Dr. W. G. Clippinger, president of Otterbein College; and Rev. Charles L. Mead, of Denver, Colo.

The Anti-Saloon League made no mistake when they selected Mr. Wheeler for his job. He is an able and thoroughly trained man. In a brief, but eloquent address, he set forth some of the great objects for which the convention was called, and for which all temperance forces must unitedly stand. Among these were:

1. Loyalty—to God and the nation.
2. The enforcement of the Volstead Law with no alteration.
3. Strengthening the law where weak.
4. Protection of honest enforcement agents by putting the officers under civil service.
5. Send back to their own country every alien not loyal to our government.
6. We can not send our citizens away, "but," said he, "if not loyal, send them to jail."

7. Send back home every official who is not loyal, and put loyal ones in.

8. Carry back home the slogan: "No Compromise."

The applause after such an address was what you would expect—tumultuous.

Attorney General Griffith said he was born in Kansas, "first in wheat and first in prohibition and I am proud of my state." "But," said he, "there is one state I would not want to be born in, that is New York State." (Laughter). Referring to the crime wave spreading over the country, and to the large number of boys and girls in public and charitable institutions because of drink, dope and vice, he declared that fathers and mothers should be compelled to care for their children or be sent to jail, and that we should tell "weak-kneed officers

that offenders of the law must be kept in jail until they endure hardness." Closing with an able appeal to the people to uphold constitutional law, he declared: "The Constitution of the United States is the Ark of the Covenant, and woe to the man that lays hands upon it."

Who is the author of the "American's Creed"? His name is William Tyler Page. Referring to the approaching birthdays of Washington and Lincoln, he said: "What Washington wrote, what Lincoln wrote, must be sacredly obeyed, respected and enforced, let the grass grow where it may." Both Washington and Lincoln obeyed the law as a whole. The Constitution had eleven amendments in Washington's day and twelve in Lincoln's day. "The oath—the only oath—they took was to defend, preserve and protect the Constitution. To them all parts of the Constitution made the supreme law." Why stress the Constitution? Because Article VI of the Constitution says: "All United States officers and servants, the members of the several state legislatures, and all executive and judicial officers; both of the United States and of the several states; shall take the oath to support the Constitution, which includes the Eighteenth Amendment."

Dr. Samuel Judson Porter made an eloquent plea for the defense of the American home. "Whatever attacks the American home," said he, "strikes at all that is most beautiful in our lives." The foundation of our national life is the home. Yet, he declared, there were six counties in the United States granting more divorces than marriages. Then he pictured the demoralizing influence of the liquor traffic upon the home life. Touching the present situation, he said that the National Congress has spoken, state legislatures have spoken, the President of the United States has spoken; yet liquor is still manufactured and sold, and we are growing up a generation, taught to defy law. "If we are patriotic, from this hour, we will strike out to make law supreme." We will preach from the pulpit, teach it in every college, write it before every child in our public schools: "Law Shall Be Supreme." (Applause). He closed with lines, something like these:

"A faithful fellow I ought to be
For a little fellow follows me.
I must remember as I go

Through summer's sun or winter's snow
I'm building for those yet to be—
For the little chap that follows me."

Just a few sentences from the able address of President Clippinger. He declared that the American College is helping to redeem the world from the drink curse. The best doctors today are preventative in their work. We have been, and we are, curative in our prohibition work; but the best place to begin is with the child. "The quiet, effective work of those early women," said he, "made possible the movement of today." He said that there are six hundred thousand young men and women in our colleges today; that including the college graduates, one in every one hundred of our population is college trained; that the average college man is better than the average not so trained; "and," said he, "the great majority stand right on the temperance question."

Rev. Charles L. Mead, of Denver, Colo., speaking of the division in the ranks of the temperance workers in the early days, said they were something like the churches of a certain city. The Methodists on one street corner were singing: "Will There Be Any Stars in My Crown?" Across the street the Baptists were singing: "No Not One." While on another corner the Presbyterians were singing: "O That Will be Glory For Me." "But," said he, "never again must that be said of temperance workers. We must go away from this convention resolved, absolutely, to stand together until this thing is through." Declaring that the twentieth century need was internationalism, he said: "We didn't think much of the 'Flu' when it was in Turkestan twenty-five years ago. It is different now. So long as there is a dirty corner in the world anywhere we are not safe. The day is coming when we shall have a dry world. Let us say to the A. A. P. A., which meets here next week, 'We will not, and you shall not, repeal the Eighteenth Amendment'." (Prolonged applause).

IT TAKES SO LITTLE

It takes so little to make us glad,
Just a cheering clasp of a friendly hand,
Just a word from one who can understand;
And we finish the task we long had planned
And we lose the doubt and the fear we had—
So little it takes to make us glad.

—Ida G. Morris.

EDUCATION SOCIETY'S PAGE

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

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

ALUMNI START ACTIVE DRIVE FOR ENDOWMENT

The Committee on Solicitation began work on the Alumni Endowment program Monday, January 28. There are a number of graduates in and near Salem. Many of these will be visited during the week. A few of the nearby towns will be visited during the latter part of this week. Many messages have already been received from members of the alumni family, commending the movement. A number have indicated their willingness to give many times the minimum pledge suggested. All, however, feel that the success of the movement will depend largely upon each alumnus doing his part.

It should be remembered that this is the one time in the history of the college that the alumni, as an organization, have been asked to line up one hundred percent strong and do a really worthwhile thing in giving permanence to the institution. When the committee visits you, think in the largest terms possible. Certainly only a few need to put down the minimum subscription of one hundred dollars.

Our fathers gave us this institution when there were no such opportunities to be had in this community. We, who have profited by it, will surely find it possible to do our bit now, since we can choose our own terms of payment.—Salem Green and White.

ALFRED TO ITS ALUMNI

The most important recent development in colleges is an awakened and organized alumni. Many colleges have alumni well organized, nearly one hundred per cent

efficient, with alumni secretaries and active endowment committees functioning in added endowments and maintenance funds. Alfred alumni are notably behind in organization and in support of our Alma Mater. Not half the alumni are annual members of the incorporated Alumni Association and pay the small annual dues.

The Alfred *Alumni Bulletin* suggests that we do the following things by way of organization:

1. Join at once the Alumni Association and pay annual and sustaining dues. Give moral and financial support.

2. Effect at next commencement a more aggressive organization for constructive cooperation with our Alma Mater. Provide for a secretary for each class and let class rivalry begin with rewards announced at commencement for the nearest one hundred per cent efficiency in alumni membership, etc. Arrange for a full time executive secretary who shall put the alumni behind our Alma Mater "good and strong." Publish an alumni magazine. Keep young by contact with our undergraduates. Interest prospective students.

3. Provide for an Alumni Finance and Endowment Committee with enlarged powers and responsibilities. Organize more branch associations and alumni clubs.

Over one hundred of our one hundred thirteen freshmen this year were influenced by alumni to enter Alfred. We can do equally well financially for our Alma Mater by organization. Alfred's alumni should keep pace with other colleges. Alfred must keep moving forward. The success of such a movement is "up to" the alumni. Every individual alumnus owes it to his Alma Mater to get behind this program.

In a half dozen years Alfred has had marvelous changes and unimagined opportunities and responsibilities. Are we alumni aware of them?

SIX YEARS HAVE SEEN THE FOLLOWING CHANGES

	1917	1923
College students	148	336
Enrolled in chemistry	50	215
Enrolled in biology	76	134
Enrolled in mathematics	65	179
Enrolled in ceramics	39	112
Maximum salary for professors	\$ 1,200	\$ 2,400
Annual budget	101,000	190,000
Productive endowment	425,000	650,000
Endowment and property ...	845,000	1,206,000

During these six years a central heating plant has been installed and a new laboratory hall has been constructed. The Greene Block has been improved and equipped for use of the English and music departments. The removal of chemistry from Babcock Hall of Physics has doubled the available physics laboratory space.

Six years ago Alfred was not an accredited, standardized college. Now it is listed in this country and in Europe as a "Class A" college. Alfred has attained to a new place and a new standing among American colleges. This is an accomplishment to stir one's pride and loyalty to new endeavor.

A CALL TO SERVICE

Sixty thousand dollars (probably \$75,000 by July 1) of the \$100,000 of the General Education Board appropriation is now ready for Alfred *as soon as the present debt on the new laboratory hall, about \$45,000 for building and equipment, is paid.* This sum must be raised in addition to the original Improvement Fund by July 1, 1924, when the annual appropriation of \$5,000 from the General Education Board will expire. This will enable Alfred to have the income from the General Education Board appropriation for use next year. It is of vital importance for Alfred to retain this income.

The Finance Committee is undertaking to raise \$45,000 to pay for the new laboratory hall and equipment as a memorial to President Jonathan Allen, for whom the alumni have as yet made no adequate memorial. Now the alumni can get behind the task and raise this fund for Alfred and for this memorial, and also hasten the payment of the sum pledged by the General Education Board. Alfred was compelled to build this laboratory or to stop her progress where she was two years ago.

This undertaking to raise an Allen Memorial Laboratory fund requires only the co-operation of *all* the alumni and friends of Alfred, of whom *you* are one, to reach an easy and a speedy accomplishment.

The Allen Memorial Laboratory is a present call to duty.

ISAAC M. WRIGHT, '04,
President.
WILLIAM C. WHITFORD,
Secretary.
HELEN A. TITSWORTH, '06,
Statistical Secretary.

GOOD WORDS FROM ALBION, WIS.

Brother Seager tells of revival work in Ritchie, W. Va., and North Loup, Neb.

Through the kindness of the Albion people and the favor of Pastors, Davis and Polan and their churches, the writer of this article has enjoyed two great privileges. We wish such opportunities might come to all our pastors.

In November, 1922, a month was spent in evangelistic work with the Ritchie Church, the fourteenth effort of the kind besides the years spent with them as pastor and general missionary. The results warranted the venture, not because of new presentations of the message; but because none other could care so much for them or be so interested in their welfare. There are few experiences that equal the joy of meeting again, those whom one has led to Christ and those who were laborers together in the Master's work. There were faces that could not be seen; but which memory called up into the old familiar places with most gracious recollections. There were new ones, too, and the children who had grown up. I have often wished I might live a hundred years, just to see the development of the child life about me. However, God has given to us a far better privilege. It is very gratifying to see the steadfastness and growth in grace of so many, in the few years that are allotted to us. It is not possible to know the results of a gospel meeting; but there were some who decided for Christ, and we all experienced the spiritual uplift of a season of refreshing that leads on to higher ground in the "knowledge of God." We have the assurance that **Pastor Davis' hands were strengthened for the good work the Master has given him.**

There is a wide difference between the West Virginia hills and the great plains of the Middle West, and the people are different. In the East the people and their ancestors were born in the land. In the West, all, or at least their parents, are a part of the great migration of "Westward Ho," subjects of migration and migrations. It is very interesting to go among strangers, to meet new people, new ways, manners, customs, speech. These however are but minor differences, and we are all brothers. The message of salvation is equally precious, Christian fellowship just as enjoyable.

Old friends are precious, but new friends are very soon old friends, too. The fabric of life is not spoiled by the constant weaving of new threads into the design. We prize the new friendships formed at North Loup.

The RECORDER gives ample account of the work, but there is one incident to which I desire to refer. It was impossible to see all the people in their homes; but Pastor Polan is certainly an efficient caller, as we visited more than seventy homes. One, the home of David Davis, brother of our missionary, Eugene Davis, can never be forgotten. Their son, Lynn, who right in the bloom of youth had been smitten down by a fatal malady, was lying with a Bible, a present lately received, clasped in his arms. As we looked on those thin white hands encircling the precious volume and the countenance lighted with the glorious hope revealed in those precious pages, we were moved by a strong desire, a wish that every fundamentalist might see that sight, that he might realize the folly, Uzzah like, of trembling for the Ark, and that every modernist might behold and be prepared to enter upon the study of the sacred volume with the reverence of the proper high priest as he approached the Ark on his annual entrance into the Holy of Holies.

The pleasant days slipped by all too rapidly. The hours spent with Pastor Polan and his good wife; the association with these good people in the great work into which God has called them; the services of song; the devotion of loyal souls; the view from the steeple with Brother Ray Thorngate to point out the objects of interest; the names of the first settlers in the memorial windows; the portraits of former pastors; lastly, the day of closing, so pleasant, not only for weather, but in the assembly; the baptism of children in white, figure of the garments that shall be given the saints; the appreciation of the messages expressed by the liberal offering; the young peoples' services; pledges for life work; the after dinner speeches in the basement; the inspiring testimonies in the closing services; that night, constitute a panorama in memory that will ever be pleasing to recall.

On the way home we stopped off at Garwin, Ia., for a few hours visit with Elder Socwell, who is spending the winter months ministering to that pastorless church. The snow storm made it impossible to see many of

the people, but we felt well paid for the effort.

Another stop was made at Marion. We had long desired to make the acquaintance of the "Church of God" people, and so availed ourselves of the opportunity. It was also the opportunity to make a pastoral call upon Mrs. Charles B. F. Michel. Mr. Michel is a member of that church. We enjoyed the hospitality of their pleasant home over the Sabbath. We also had the privilege of addressing the congregation at their chapel in the city. These people are worthy of our good will, not only for our common cause—the holy Sabbath—but as noble men and women and promising children. We also spent a few hours with Brother Nelson talking over the days spent in gospel work in Southern Illinois.

We are at home again thinking all the more of our own people and more interested than ever in the work here and everywhere. The services here were supplied by our own people and friends from Milton. Brother George Boss gave an address that was highly appreciated. Brother Ezra Vincent supplied the pulpit one Sabbath very ably indeed. A male quartet conducted a service one Sabbath, consisting of songs and short addresses. They were: Oscar Babcock, of North Loup; Carrol Hill, of Welton; Milton Davis, of Shiloh, and Lloyd Seager.

We are expecting Pastor Sutton to conduct a series of meetings with us when he returns from Farina, where he is assisting Pastor Hutchins. Nine were added to the church after a few days of extra service last winter and we hope for good results again.

We wish to close with a few words of praise for the good people of Albion; their care for our comfort and welfare expressed in so many ways, their loyalty to the services, their hearty good will. Many elderly people have been laid to rest in the short time we have been with them, but there is hope in the young people and children who are growing up. We especially commend the good will and co-operation of Brother C. S. Sayre, Brother S. H. Babcock, and Brother H. D. Clark. We are glad their homes are with us. Nothing can be more helpful to a pastor and his people than the counsel and moral support of those who have spent years in religious work.

L. D. SEAGER.

YOUNG PEOPLE'S WORK

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

DANGERS OF TRIFLING

O. T. BABCOCK

Christian Endeavor Topic for Sabbath Day,
March 8, 1924

DAILY READINGS

Sunday—Blind living (Luke 17: 26-37)
Monday—God is not mocked (Gal. 6: 1-8)
Tuesday—The pull of the world (2 Tim. 4: 10)
Wednesday—Pleasures that die (1 John 2: 15-17)
Thursday—Easy religion (Mal. 1: 1-10)
Friday—An undecided soul (Acts 24: 24-27)
Sabbath Day—Topic; Dangers of trifling with life, God and the soul (Acts 26: 28-32; Luke 12: 15-21)

It is a very serious matter to trifle with anything. Trifling with the smallest and most insignificant things has its dangers. Trifling means to play with or toy with, or treat lightly; and is done in an atmosphere of frivolity, lack of seriousness, and of meddling. A lack of seriousness in life means failure; but to trifle with life is to lose it, to forfeit all its blessings. Trifling is wasteful of time, money, efforts, and of everything in fact; and we cannot take life lightly, for it is a very serious matter. Let us look around and see the suffering and unhappiness and sin in the world. Do we realize that much of it is due to trifling, trifling with little things to start with perhaps; but which grow into habits which maim the body, and destroy the soul? Every intemperate act, every bad or foolish habit, every harsh word, every insincerity, every hate, is trifling.

It is easy to realize the dangers of such trifling to the physical life, but that is the smallest part of life. If trifling will destroy our physical life, will it not also alienate us from God and destroy our very soul? We must realize that to trifle with God and religion is certain to destroy or maim the soul. Trifling with God and religion leads to infidelity and atheism.

We were made in the image of God, in our spiritual nature at least, and God breathed into us the spark of life and gave us a soul. This soul or spark of life is

not only from God, but is of God, a part of God, and to that extent we are divine. If we trifle with our soul, or our divine spiritual nature, we are trifling with and insulting God, we are alienating ourselves from God; and without God we can do nothing.

Is the little so-called pleasure that we get from trifling with these things worth the price we must pay?

We see the dangers of trifling with our physical body. How much less should we trifle with our spiritual being, which is so much more sensitive and delicate and finely tuned?

We would hardly think of trifling with our own earthly parents. How much less should we trifle with our heavenly Father?
Milton, Wis.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

In Luke 12: 15-21, Jesus tells a parable about a rich man who tore down his old barns and granaries and built new ones. After filling them to their capacity, he said, "Soul thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." But God said that on that very night his soul would be required of him.

This man thought only of present pleasures, and not of the future. He evidently cared only for the present, and his aim was to get all the pleasure he could out of life. He cared nothing for the after life, and so was unprepared when his soul was required.

After Paul made his wonderful speech to Agrippa, Agrippa said, "Almost thou persuadest me to be a Christian." He came to the point where he was "almost persuaded," yet he was not willing to give up honor, position, and the pleasures of the world. He trifled with his soul and life, as did the man spoken of in the parable.

There are many people who are like these two men. Their chief aim in life is to gain riches, so they may live lives of ease and pleasure, having no thought for the future life. They may reach the point where they, like Agrippa, are "almost persuaded," yet are unwilling to give up their old life for the new. God requires their souls at

an unexpected moment, and they have to go, *unprepared*. What a sad end that is for a life!

When our beloved ex-President Wilson was told that he had only a few hours to live, he replied, "I am *prepared*." What a comfort it is to feel prepared when death summons us! But oh, the misery which comes from trifling with God, life, and the soul!

"*Prepare to meet thy God.*"

A JUNIOR SOCIETY IN EVERY CHURCH

None in yours? Why not?

The following article is the first in a series of articles on Junior work, written by Mildreth Haggard, to be issued by Mary G. Brown, state Junior superintendent of California. Miss Brown is a "live wire" Junior worker and full of that California pep we so often hear about. The article will be a help to Junior workers as well as to those in whose churches there are no Junior organizations.

THE PARABLE OF THE PRODIGAL CHURCH

A certain church had many members, some of mature years and well established, and more who would be considered boys and girls. And the boys and girls said to the church and pastor, "O church, give us the portion of thy time and thy attention, thy worship, thy teaching of the Word of God, and thy training, which falleth to us." And the church divided unto them its help in that they were allowed to come to the Bible school for one hour on the Lord's Day if they would, and the pastor and the church tried to believe that they were doing their full duty to the boys and girls.

And not many days after, the pastor and the church gathered all their interests and ambitions, and took their journey into a far country, into a land of indifference and self-satisfaction, and there they wasted their precious opportunity of training the church's own children. And when they had spent the very best of their lives, and had gained fashion and distinction, but had failed to grow; there arose a mighty famine in that church, and they began to be in want of men and women. And they went and hired an evangelist and a singer and conducted meetings night after night. And they would fain have satisfied themselves with the husks of success, and no plan gave unto them any real help.

But when they came to themselves they said: "There were many boys and girls who came to our Bible school, many who belong to our best families, and we perish here for hunger of them! We will arise and go to them, and will say unto them, 'boys and girls, we have sinned against heaven and in thy sight, we are no more worthy to be called thy church; make us as one of thy acquaintances.'" And they arose and came to the

children, now grown. But while they were yet afar off, the girls and boys saw them, and were moved with astonishment; and instead of running and falling on their necks, they drew back and were ill at ease. And the church said to them: "Boys and girls, we have sinned against heaven and in thy sight; we are no more worthy to be called thy church. Forgive us now, and let us be your friends." But the boys and girls said: "Not so. We wish it were possible; but it is too late. There was a time when we wanted your friendship, and a share in your work, and to know things; but you were indifferent. We formed friendships and we found information; but we got the wrong kind; and now, alas, we are wrecked in body and soul; there is no more heart-life in us, and there is nothing you can do for us. It is too late, too late, too late."

How about a Junior Christian Endeavor society in *your* church?

There are but twenty-six Junior societies in our denomination. Can we not increase that number with several new societies before Conference this year? This is a most worthy work and one much needed in every church. Who'll be the first to send for information?

ELISABETH KENYON,
Junior Superintendent.

Box 19, Canonchet, R. I.

Auntie Rutt says: "If I were a Quiet Hour superintendent and my society was experiencing a 'slump,' I'd try to get the group of Quiet Hour Comrades together frequently for prayer and consultation about it, and I'd ask them to pray about it in their daily 'Quiet Hours.' Rev. R. P. Anderson says: 'Many societies are like run-down batteries because they have neglected recharging with spiritual power through the Quiet Hour of prayer.'"

HOW A LIFE-WORK RECRUIT BAND GREW

The Milton, Wis., Life-Work Recruit band was organized through the work of two endeavorers who came back from a Christian Endeavor convention filled with the big idea. The pastor of the church helped, and after a short campaign it was found that there were ten recruits in the society. A personal-workers' class was formed to study the book, 2 Tim. 2: 15. There were eighteen in this class, and when the study ended two more recruits joined the band. This year new members have joined, taking the place of others who have gone out into service.—*Christian Endeavor World.*

CHRISTIAN ENDEAVOR NEWS NOTICES

ROCKVILLE, R. I.

The Rockville Christian Endeavors observed Christian Endeavor week January 27 to February 3.

The regular Christian Endeavor meeting was held at the parish house Sunday evening and was led by the president, Elva Woodmansee. The topic was: "How Can Christian Endeavor Help our Church and Denomination?" Several members gave two minute talks on the topic. Mrs. Paul S. Burdick sang a solo.

Thursday evening a "denominational standard social" was held at the parish house by the Christian Endeavor and friends. The denominational social took up most of the evening, and later refreshments were served. All reported a good time.

Friday evening the Christian Endeavor had charge of the prayer meeting at the church, Mrs. E. C. Kenyon as leader. The topic was: "Denominational Literature." A short talk was given by Pastor Burdick on *Sabbath Tracts*, also a short talk by Mrs. Kenyon on the SABBATH RECORDER.

Sabbath morning Pastor Burdick gave us an excellent and instructive sermon on Christian Endeavor work.

Sunday evening, the last meeting of Christian Endeavor week was held at the parish house and was led by Grace Jordan. The topic was: "One Hundred per cent for Christ and the Church." Several articles were read on foreign missions by different members. A duet, "Sunbeams," was sung by Lucie Irish and Julia Irish; also a solo by Pastor Burdick. As this was Decision day, three of our members made their decision to make Christ their leader.

The election of officers of the Christian Endeavor was held Sunday evening, January 6, 1924. The following officers were elected for the year 1924: president, Elva G. Woodmansee; vice president, Mrs. Paul S. Burdick; recording and corresponding secretary, Florence Barber; treasurer, Eva Palmer. After the business session, a social was enjoyed.

Corresponding Secretary.

February 5, 1924.

Friendship is the nearest thing we know to what religion is.—*Henry Drummond.*

MESSAGE OF THE NEW AGE

REV. C. A. HANSEN

A new age has dawned upon our old world. For six thousands of years the wheel of progress practically stood still as far as human progress was concerned. Adam used the same kind of telephone that George Washington did, and the lights that lighted the way for the Crusaders were the kind of torches used by Solomon. It seemed as if all the skill of human invention was left for our day to develop. Why can it be? Were there no brilliant minds in the ages gone by; or can it be that they preferred to live in their primitive way?

A SIGN OF THE TIMES

It is left to prophecy to tell us why all these remarkable discoveries were left till our day should dawn. By the prophet, Daniel, we are told, "But thou, O Daniel, shut up the words and seal the book even to the time of the end; many shall run to and fro, and knowledge shall be increased," Dan. 12: 4.

That verse says a good deal for us in this generation. It tells us that prophetic instruction is kept for the last days, hence the great importance of studying the prophecies today. But Bible knowledge was not the only line that was touched by the divine hand in these last days, but machinery and methods of travel, by which men might "run to and fro." Turning it about we can readily see that if the knowledge of invention was to come in the last days, and we now have them, then it follows we are now in the last days; and we find that men are asking for an explanation of the behavior of our age. We hear such expressions as: "What would Abraham have thought if he could have ridden in a street car?" "Imagine the surprise if Joseph could have called up Jacob when he was honored in Egypt"; or "How would the *Chicago Daily News* have looked in the streets of Babylon?" What would Demosthenes have said had he seen a modern locomotive pulling into Athens? Yet those men were bright enough to be considered models for the modern pupils in the classics.

IT WAS GOD'S WAY

It was all in God's plan that the great wonders and helpful inventions should be kept as a sign of the last days, and that

by the greatly improved systems of education, travel on sea and land, and printing of books, and giving us facilities, we should be able to carry the gospel quickly to all the world. Really, we need to wake up in these days and try to keep pace with the times. One does not need to sleep nearly as long as Robinson Crusoe to get behind the times.

This is the day when God is leading the way; and he expects us to bestir ourselves, and spread the message of truth to every land. Our endeavors should be marked with the same intensity that all other lines have, such as preparations for war, the progress in printing, the methods of travel on the earth, in the air, on the sea and under the sea. Surely with the world leading the way in doing marvelous things, what will God say to us if we still come tramping along at the gate of one hundred years ago?

Today we can speak to the winds and they carry the words to an entire continent. The obstacle of distance is daily being set aside, and men no longer say "We are surprised."

THE CABLE

Look at that weird metal lowered into the briny deep in the Atlantic; ask it where it makes its way; and it will say, "I listen to the woes and joys of the whole world, I visit the land of sunrise, and feel its pulse, I see the desert and the jungle and bring you its news, I gather the heart throbs of a crumbling Europe, and bring them all to the mighty press, that you may read the world's news tomorrow morning while you break your fast."

But all of this is but of academic interest. God planned that with all of these mighty inventions we should herald to the world the news of his glorious appearing. The second coming of Christ is the great coronation of our King. It is the payday of the world, looked forward to with eager joy by all those who have learned to love Jesus. Words can not express what that day will be like, when the graves shall give up their dead, and we ourselves shall put on immortality, and feel the vigor of youth forever.

This day should mark the beginning of a new day in the spread of the Sabbath truth. Surely God did not give us the light of the Sabbath to keep it and enjoy it

ourselves, but to shed its bright beams upon the pathways of the millions that must soon pass in the final review at the bar of God. What part shall we have in this work? What does God expect of us with all our talents and education? Who will say with good old Isaiah, "Here am I send me"?

The last days are here; the inventions have come; the message is hurrying to its destiny; shall we not prayerfully seek our place in the Lord's program and let our light shine?

GREETINGS FROM ARGENTINA

THE ROBINSONS

Today has been a real day of rest for us from the usual routine of work and at last we are answering some of those letters we have received and enjoyed. Early this morning a heavy rain began and continued until past mid-day which has kept the people away long enough for us to do some things we have so much wanted time for for the past months; that is: reading, writing, etc. I think we have told you how that just as soon as we had found a house in this place in which to live; the people began coming even before we were ready to receive them, and when they found us painting the walls or patching up the house, we just dropped our work where we were to give them the "Bread of life"—and they have continued coming.

One woman who lives in the same block as we do began coming at night, always bringing with her a group of neighborhood children and sometimes grown-ups. We had a Bible reading with her that first night on the new birth and afterwards prayer, asking God to bless her and open her understanding to the truth. Every night after that for a week she came without a break, always bringing her escorts with her to "recite their prayers" as they said. Then she became less timid and began coming in the day-time also (many are ashamed to come in the day-time lest some of the more "religious" folk see them and report them to the priest)—each time she came she listened earnestly to the teaching of the Word of God. Then the neighbors began to pass remarks that she "had changed her poncho" (coat or blanket worn in winter) meaning that she had cast off the Roman Catholic faith to accept this "new" religion.

Her answers to them were to the effect that she would like to see a house such as ours, established on every street corner in the city. One day about noon she sent for us to come at once to her house. We found her in bed apparently ill, but after talking with her we realized that the blessed Holy Spirit was operating on her with the mighty "two-edged sword" piercing even to the "dividing asunder of soul and spirit." She told us that God had shown her herself as she was, helpless, vile and undone before him and her need of cleansing, and that she wanted to accept Jesus and his teachings. She has from her youth been a devout follower of the teachings of the Roman Catholic Church and has not found the place as yet where she has laid aside all the customs she was steeped in, but thank God, they are gradually falling off. The course of instruction in God's Word that she has received during the past months has already begun to bear fruit and she is proving a very helpful follower as her influence is brought to bear on other hearts and lives. Praise God for the works of grace in such hearts.

Another very interesting feature of the work is our morning Bible study. It has been our custom to conduct family worship just after breakfast before Mary Ellen went to school. Some of the neighbors found out that we always prayed in the mornings or "recited our prayers" as they say here (they knowing not the blessing of spontaneous prayer but the reading of such prayers as are approved by the Roman Catholic Church). So they began to come to join us at that hour and we had to fix an appointed time and conduct a regular Bible class. Now we have a large room furnished with benches which we use for the chapel and at half past eight each morning we hold the Bible study—so you see the Bible school for which we have prayed is beginning to take form, though it is as yet in embryo. Pray especially for this feature of the work; that the Word find entrance and prepare hearts for the ministry. Most every afternoon also is occupied with Bible readings with those who come to the house, and at night we usually have a song service, short gospel talk and prayer with those who come. This is during the week. On Sabbath morning at half past eight we hold a special service

for the grown people and at ten o'clock the children's meeting, in the evening a regular evangelistic service at which we always have our largest crowd. These services are repeated on Sunday following. It often happens that people come in the afternoons of these days also if the weather is not too warm, which calls for another service, making four in all during the day. The people have kept us so busy that we have not had time to do the regular visiting, and, as yet, have covered only a small portion of the town. However, through the aid of interested ones we have been able to distribute over a thousand tracts and something over a hundred Bibles. New Testaments and portions. Our activities in the name of our Lord and Savior have already brought a public denunciation of us and our literature by the local priest. But thank God, *his* strength never faileth, and by *his* Spirit we press forward along the line. Souls are being saved and established in the Word. Some instances of divine strength for sick bodies in answer to prayer have also been a great encouragement to our faith. Thank God! The full blessings of the gospel of Jesus Christ are being preached and in his name we expect to see the power of the gospel demonstrated in Santo Tomé even greater than has been heretofore. Amen!

A recent graduate of the Home Economics Department of the University of Chicago has given a scholarship to be awarded to a student who "majors" in the food and nutrition division of home economics and who will "keep herself physically fit." The donor believes that a home economics teacher or a nutrition worker should herself be in good health. That is good, sound sense. But why should not every college student be intelligent enough to keep herself—as well as himself—physically fit? And a more difficult question—why should colleges, and schools, too, for that matter, be so stupid as to sacrifice their students' health to "education"? A major object of education is to make available fuller sources of joy in life. But how can one have the finest joy in life if his nerves have been wrecked and his constitution put out of kilter by mental overwork such as some of our girls indulge in at college and preparatory school?—*Christian Work.*

CHILDREN'S PAGE

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

THE BOY WHO MEANT TO

He meant to get up early when the air was
crisp and cool,
And mow the lawn and clip the hedge before he
went to school.
But he was tired and sleepy when he woke at
break of day,
So said another time would do, and slipped in
dreams away.
At school he meant to lead his class before the
term was done,
But lessons are such stupid things and boys must
have some fun.
In manhood feats he likewise meant to earn
some laurels too,
But fame is such a fickle dame, and picks her
favorite few.
He meant to reach a wise old age, esteemed by
great and low,
But wisdom's path was hard and steep and
pleasures lured below.
But since he never really tried the things he
meant to do,
That nothing ever came of them I'm not sur-
prised, are you?

—Exchange.

OUR DAILY TASKS

ELISABETH KENYON
Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath Day,
March 8, 1924

DAILY READINGS

Sunday—Caught unprepared (Matt. 24: 37-41)
Monday—A boy that forgot (Matt. 21: 28-31)
Tuesday—Excuses for delay (Prov. 22: 13)
Wednesday—Paul's immediate obedience (Acts
9: 20)
Thursday—No delay (Mark 1: 18)
Friday—Instant attention (Acts 16: 9, 10)
Sabbath Day—Topic: Doing our daily tasks
promptly (Matt. 25: 1-10)

DOING OUR DAILY TASKS PROMPTLY

RUTH F. RANDOLPH
Assistant Junior Superintendent of the Alfred
Society

It was a bright summer morning. Mother Smith was baking cookies in the kitchen while George and Harry were playing horse outside, and looking expectantly in at the

door every few minutes. The boys' older sister, Lucy, was reading her favorite book in the parlor, every now and then, sniffing in the direction of the kitchen.

It was not very long before Mother Smith was spreading out the first batch of delicious, spicy cookies on the kitchen table. Putting the pan back into the oven, she stepped to the door and called to the boys.

"George," she said, "you have not weeded the vegetable garden as you promised father, have you? It will be noon-time before you know it."

"Yes, mother, in a minute," replied George picking up the reins again.

"And you haven't mowed the lawn, either, Harry. Better get busy."

"Oh, I will bye and bye. George and I haven't reached Boston, yet," and he trotted off in answer to George's sudden jerk.

The mother smiled rather faintly, and fanning her flushed face with her apron, she went into the parlor with a fly-spat extended threateningly before her.

"Why, Lucy dear," she cried, upon spying her little daughter curled up on the davenport, "I thought you were making the beds."

"Pretty soon, mother. I do so want to finish this chapter. Oh! by the way, are the cookies done? I want one."

"After you have made the beds," was the surprising remark of the gentle mother.

In the kitchen was heard a sudden commotion. Hurrying out, Mrs. Smith, found the boys, each grabbing a spicy cookie.

"Put them down, boys, your chores comes first, you know."

The boys, sheepishly, went outside. In a few moments. Mother Smith, heard the lawn mower busily at work and from regions above her, Lucy's sweet voice singing a hymn. George had disappeared.

That noon when Father Smith came home and they were all seated about the dinner table, Mother Smith told her husband how, "In-a-minute," "Bye-and-bye" and "Pretty Soon" had visited her, that morning—but then she smiled and added, "But 'Pretty-Soon' made the beds much faster than usual."

"And I guess Harry — —"
"Bye-and-bye," Mrs. Smith supplied.
"Yes, I guess, 'Bye-and-bye' did a mighty good job on the lawn, from the looks,"

and the father smiled at Harry. I had intended to take all you children to the city this afternoon with me. Harry and Lucy will like to go, I know; but I'm afraid there won't be room for, 'In-a-minute,' he said, looking soberly at George.

A little later "In-a-minute," from the garden, saw Harry and Lucy driving off with their father and waving good-bye to the unhappy George. Turning suddenly away, he made a blind thrust with his hoe, and biting his lip, said to himself, "I guess 'Bye-and-bye,' 'In-a-minute,' and 'Pretty-Soon' aren't very welcome here. Anyhow I know that 'Pretty-Soon' will never visit me again."

ME-LING'S SHOE

Twenty-one out of twenty-six Junior societies have sent for one of the Chinese shoes. Where are the other five societies or have your communications been lost in the mails?

Only a limited number of shoes were received and as this movement was originally one for the purpose of stimulating gifts for the parallel budget from the Junior society members they have been given the preference. The balance of the shoes have been turned over to Rev. Eugene Davis to distribute among the Sabbath schools as he sees fit.

We are asking all the Junior societies to lend their shoes to the Sabbath schools in their respective churches so that all the boys and girls in all our churches may have a chance to help pay up the debt of the boards, to build schools in China, to purchase a church in South America and to finish building our denominational building. These collections should be kept entirely separate.

Those of you who have seen the shoe which Rev. Eugene Davis carries with him will notice that the new ones are a different style and size owing to the fact that little Me-Ling had outgrown the first shoe and was wearing the second type when we sent for some like she was wearing. Nevertheless when you have collected \$10 worth of dimes we will call the shoe full. We want you to fill your shoe as many times as possible so that when they are returned to Conference in August, the older ones will be proud of the work the boys and girls have done. Come on, let's go over the top.

The Battle Creek juniors are the first to report a full shoe. Who'll be the next? They have fourteen members and began to collect their dimes in October. We all join in congratulating them and the good work they have done.

ELISABETH KENYON,
Junior Christian Endeavor Superintendent.

ABOUT SOME ELECTRIC LIGHTS IN STRANGE PLACES

In the catacombs of St. Calixtus, near Rome, there is a strange meeting of the old and the new. The catacombs are underground passages, in which the Christians, many years ago, met in secret. There are over five hundred miles of these dark twisted passages under the city of Rome, and the walls are lined with little niches, where those ancient Christians buried the bones of their dead. Now, of course, there are no secret meetings there, but tourists from all over the world like to see into the catacombs. To help these travelers, the city of Rome has put thousands of electric lights along the walls of the passages, and the light as it falls on the rows of bones and skeletons is described as being most startling and weird.—*Junior World*.

Inquisitive Old Gent (on a visit to the zoological gardens). "If those lions were to escape, what steps would you take?"

Keeper. "Very long ones, I can assure you."—*Selected*.

Father. "Is the teacher satisfied with you?"

Tommy. "Oh, quite."

Father. "Did he tell you so?"

Tommy. "Yes; just the other day he said to me, 'If all my scholars were like you I would shut up my school this very day.' That shows I know enough."

—*Selected*.

THE MINISTER'S CAT

Sylvia, because her new dress buttoned with so many buttons, or because it took Elsie so long to make the great pink bow on one side of her head stand up straight enough, was late. It was her first party—her very first.

"Good-bye, Venus O'Milo!" she said to the beloved cat on the minister's doorsteps.

Sylvia was the minister's little girl. "Good-bye, an' think o' me when far away. Honest an' true, Venus O'Milo, I'm a little scared."

The party was round two corners, at Mrs. Tewksbury's. Mrs. Tewksbury came to the door.

"You dear little Sylvy!" she cried, welcomingly. "I'm so glad you've come! They have begun a game, but you shall play, too, unless you'd rather sit on my lap and look on and get acquainted."

"Oh, yes'm, you're welcome!" stammered scared little Sylvia, remembering Elsie's cautions to be polite. "I mean I'd rather."

The players sat in two rows opposite each other. They were laughing gaily.

"The minister's cat is a 'fraid cat!" piped a clear little voice, and then everybody laughed like everything, everybody but Sylvia.

"The minister's cat is a funny cat."

"The minister's cat is a foreign cat."

"The minister's cat is a foolish cat."

"The minister's cat is a fussy cat."

Everybody said something dreadful about the minister's cat. Sylvia's lip began to tremble. She felt lumpy in her throat. Still they went on.

"The minister's cat is a fighting cat."

"The minister's cat is a feline cat," and everybody shouted again.

Sylvia slid out of Mrs. Tewksbury's lap and started toward the door. The lump was getting so much lumpier she did not dare to speak. She had one object in view, to get back to the minister's doorsteps—and—and hug Venus O'Milo. She would call her beautiful, beautiful names; she would say the minister's cat was a darling cat, a precious cat, a dear, lovely, comf'table cat! Venus O'Milo should not be abused!

"Why, Sylvia dear, Sylvy!" Mrs. Tewksbury hurried after her in great concern. "Why, you're crying, you little sweetheart," she said.

"Yes'm, thank you, I'm, I'm going home an' hug the m-minister's cat. I wouldn't have come if I'd known everybody'd be unpolite to her. I—I—I love her."

Then Mrs. Tewksbury understood. She did not laugh at all, but took Sylvia up in her lap again and explained.

"It's only a game, dear! 'The minister's cat' is just the name of it, and it doesn't mean any special cat in the world. First, everybody tries to think of something to

say about it that begins with 'a,' then 'b,' 'c' and so on. It's great fun. It just happened that all the 'f' things were 'unpolite,' sweetheart, but nobody meant your cat. Don't you see?"

Sylvia saw plainly, and all her troubles vanished in a flash. The lump disappeared and she began to laugh. She slipped her hand in the big, kind one and trotted happily back to the shouting children. One voice rose above all the rest, and what do you suppose it was saying?

"The minister's cat is a first-rate cat!"

—*Millie Bock-Jacobson, in Children's Friend.*

THE BOYHOOD OF JESUS

Lesson Eleven—The Journey

Text—Luke 2: 41, 42

With a smile, Miss Alice suggested to the children, "Every little head bowed, every little hand folded and every little eye shut tight. Let us all pray together:

Heavenly Father, ever loving,
Hear thy children as we pray,
Fill our hearts with love and kindness,
Guard and keep us through the day.
Amen."

REVIEW

"Helen, how did Jesus help his mother?"

"By getting the water from the well."

"Jimmie, what else did Jesus do at the well?"

"He played with the other boys."

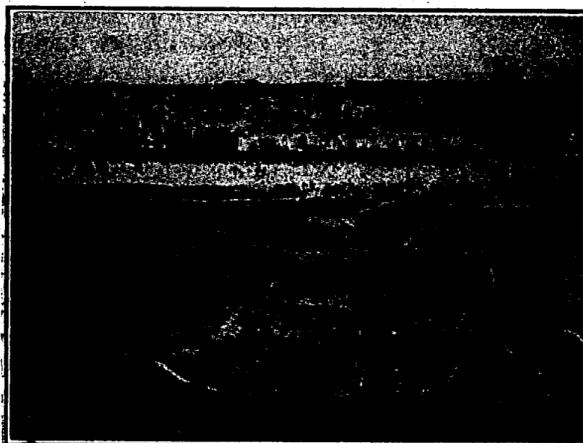
"What did the boys play, Richard?"

"Oh, tag and horseshoes."

THE STORY

While Jesus was learning to be a carpenter like Joseph, helping his mother, going to school and playing with other children, he was growing older and bigger.

When Jesus was twelve years old, Joseph asked him if he would like to go to Jerusalem some day soon. Can you imagine how pleased Jesus was to be allowed to go to Jerusalem! The great beautiful city he had heard about all his life! His parents went every year but Jesus had never been since he was taken to see Simeon and, of course, he couldn't remember about that. Now he could scarcely wait, so eager was he, but at last the day came when Jesus with Joseph and Mary and many friends and neighbors began the long journey.



Jerusalem From Mount of Olives

Jesus felt almost a man walking by the side of Joseph and perhaps taking turns with him leading the donkey on which his mother rode. It was a long journey, about eighty miles and it took them four days, walking up and down hill, through valleys, crossing the little rivers, stopping under shady trees during the heat of the day, eating their picnic lunches, and then walking on again in the cool of the evening.

It was all very delightful for Jesus. There was plenty of time for him and his mother to talk and plenty of time for stories. As they traveled along Mary and Joseph would point out the places where wonderful things had happened once and that Jesus had heard his mother tell about. Now he wanted to hear the old familiar stories again. This made the time go pleasantly and not seem so long.

There were other people, too, friends and neighbors of Jesus, all going to Jerusalem to a big meeting, perhaps something like our Conference. This big meeting at Jerusalem lasted seven days and some of the people acted out the things that happened years and years and years ago. It was a wonderful time for everyone, but especially for a boy who had never seen it before, and this was Jesus' first trip to the festival. There were so many things to see, so many places to visit, the beautiful temple to go all over and to worship in, and so many people to talk with, that by the time the week was over, Jesus must have been pretty tired, as well as Mary and Joseph, who had seen so many old friends and talked over with them all the things that had happened since they met the year before.

It was like a long visit and Jesus never forgot the things he saw and heard on this trip to Jerusalem. Perhaps some day you little folks will go on a long trip with father and mother. Then, will you remember about Jesus' going to Jerusalem?

There is a beautiful hymn that older people sing in church that tells about Jerusalem. If you will listen, I will sing it for you.

"Jerusalem the golden, with milk and honey blest,
Beneath thy contemplation, sink heart and voice opprest;
I know not, oh, I know not, what joys await us there;
What radiancy of glory! what bliss beyond compare!

They stand, those hills of Zion, All jubilant with with song,
And bright with many an angel, And all the martyr throng;
The Prince is ever in them; the daylight is serene;
The pastures of the blessed are decked in glorious sheen."

BUSY WORK

Miss Alice saw a fine chance with this lesson for free hand drawing, so she took from her surprise basket, blank sheets of paper and pencils and suggested that they draw some of the things told about in the story. Of course, she knew the drawings would be crude, but she understood that a straight line to a five year old often represents a full finished drawing. Miss Alice put the sketches on the board first and had the pupils follow.

While the children were busy, Miss Alice drew from them by well chosen questions the simple story of Jesus' visit to Jerusalem.

Then when every little head was bowed, every little hand was folded and every little eye shut tight, she prayed, "Dear heavenly Father, help us to love all the dear old Bible stories as Jesus loved them. Amen."

R. M. C.

Teacher. "Who was it that laughed aloud?"

Pupil. "I did, sir; but I didn't mean to do it."

Teacher. "You didn't mean to do it?"

Pupil. "No, sir; I laughed in my sleeve, and I did not know there was a hole in my elbow."—*Christian Intelligencer.*

MRS. SOPHRONIA SCHAIBLE

IN MEMORIAM

Sophronia Ann Davis, daughter of Jarman A. and Eliza (Bivins) Davis, was born in Shiloh, N. J., January 19, 1836, and passed from this life at her home in Shiloh, January 30, 1924.

On March 25, 1854 she was baptized and joined the Marlboro Seventh Day Baptist Church.

In 1857 she was married to David Louis Schaible. Twelve children—seven girls and five boys—were born to this union, eleven of whom grew to maturity. Ten of the children are still living; and nine of them were present at the funeral.

There are five daughters living: Mrs. Mary Willis, Mrs. Ward Bonham, Mrs. Lucius Hires, Miss Cora Schaible, and Mrs. George Fisher.

Five sons are left: George, Louis, Charles, Dr. Ernest, and Paul, who is in California.

Since the death of the husband and father in 1902, the mother has lived in her own home and has been tenderly cared for by her daughter, Mrs. Charlotte Fisher.

In the passing of Sister Schaible the Marlboro Church loses its oldest member and one of its loyal ones. For nearly seventy years she has faithfully filled her place in the work of the church.

Most of all she will be missed by the children. A loving and devoted mother has passed from the home; but she leaves to their memory the record of a clean, wholesome life.

Farewell services were held from her late home in Shiloh on February 2, conducted by her pastor, Rev. J. H. Hurley, assisted by Rev. E. F. Loofboro, of Shiloh, and the body was placed beside that of her husband at Marlboro.

The large attendance at the funeral and the wealth of beautiful flowers bore testimony to the esteem in which Mrs. Schaible was held by all who knew her. The offering of her loving grandchildren was a bouquet of eighty-eight beautiful roses—one for each year of "Grandma's" life.

An old Grand Army comrade of Mr. Schaible, Mr. Leonard Roary, placed upon the casket a small silk flag as a token of esteem.

The body was carried to its last resting

place by four sons and two grandsons of the deceased.

The following report of the services is given for the benefit of her son Paul in California and as a tribute which will be prized by Mrs. Schaible's many friends:

PRAYER BY PASTOR LOOFBORO

After reading the ninetieth Psalm and John 14: 1-6, Mr. Loofboro led in prayer as follows:

Our Father who art in heaven, thou art meeting with us in this hour as we pay our last tribute to one who has been with us these many years.

We have so much to praise thee for, and to thank our sister for. We thank thee because the departed one walked with thee, was comforted by thee, and because her life has been a benediction.

We pray that our hearts may be strengthened, for it is a lonely way when those we love are taken from us, if we travel alone; but we ask thy infinite love to go with us and bless us.

We thank thee for Christian homes, Christian friends and fellowships, which are the blessings that come to us from God through his Son, Jesus Christ.

We ask thy blessing on this family whose mother is gone.

We rejoice in her uprightness, in her integrity, and her wholesomeness.

May the memory of her life continue to be a benediction to her family, her friends, and to all of us. AMEN.

ADDRESS BY HER PASTOR,

REV. JAMES H. HURLEY

Sister Schaible was handicapped socially in life by the deafness which afflicted her. In spite of this she has lived a useful, faithful life; and if I were to take a text, it would be Rev. 2: 10, "Be thou faithful unto death and I will give thee a crown of life."

It is a wonderful thing to receive a crown—a rich blessing that God offers his children.

I visited her and invited her to attend the annual church dinner on January 6, last. She shook her head and said: "I shall never go to Marlboro again till they carry me over." She was always talking of Marlboro Church, her heart seemed wrapped up in it; and had she lived until March 25, next, she would have been a member of that church seventy years.

Sister Schaible had an unflinching sense of duty and an untold faith in Jesus and his power to save and moral courage to stand for the right.

We read of many heroes in times of war; but often many heroines are at home, as was Sister Schaible with four little girls while her husband was in the Civil War. She also sent two sons into service—one in the Spanish War the other in the late war; a grandson, also, who was lost in the late war.

It takes a life time to win a crown; but, "if faithful unto death," we shall receive one. It can not be bought, but faithfulness every day gives us that reward.

Sister Schaible was faithful. She loved her home, she loved her church home; and her faithful living has left an impression on her home and neighborhood. You could depend upon what she said and what she did.

We sometimes forget—we sometimes gather earthly things—but let us get the vision which she had of the “crown that fadeth not away.” We mourn her loss, but rejoice in her life.

We are glad of the service she has rendered to her family, and may each of her loved ones strive to emulate “Mother.”

She has done her part carried her burdens, borne her share; let us leave her in the hands of Jesus, whom she loved. She is now rejoicing in the reward of her faithfulness; may it be our task to gain that crown.

NEWS LETTER FROM BERLIN, N. Y.

DEAR BROTHER GARDINER:

As there has not anything appeared in the RECORDER for a long time from here, I felt that I wanted to say to you that we are still here and trying to do the Lord's work. The appointments of the church have been unusually well attended during the winter thus far. After Conference we took up the study of the Book of Mark for the prayer meetings; and much interest was manifest in that study by those who attended. During the cold weather we are holding these prayer meetings from house to house; it seems to work pretty well and saves the heating of the church as we have no prayer room in the church.

The night of February 1, Brother H. Eugene Davis came to us and we used him all we could during his stay. He had charge of the prayer meeting that night and led us in a very pleasant study. Sabbath morning he gave to us a very interesting and helpful talk on “Faith” as a prelude to his more direct talk concerning the work of our mission in China. The Sabbath school hour was turned over to him for a round table talk on the work of the mission. In this talk he was enabled to bring to us a better knowledge of the work and the needs, than could be had otherwise. His face and answers to questions showed that his heart is in the work and that his one desire is to help the people to know the opportunities, the conditions, and the needs. He was suffering somewhat from a cold; and it was not thought best to try to have a meeting till Sunday night, when we had arranged for a community meeting, having invited the pastors and people of the two Sunday churches and those of the commun-

ity to meet with us to hear the address and look upon the curios. The house began to fill at an early hour and they kept coming till the house was filled to the walls. We even had to ask them to be seated, that the services of the evening might begin; as they were so interested in a study of the curios, which were arranged on tables about the desk and back of the church. After singing “From Greenland's Icy Mountains,” we were led in prayer by Rev. Mr. Whitehouse of the Baptist Church. Brother Davis then spoke from a full heart, for an hour and a half. The people hung upon his words. They were moved to a new interest in mission work by his masterful description of conditions and the fruits that are being reaped from the work that has been carried on. I do not know how it would be possible for one to listen to the address and not wish to say “amen” to the expression that was heard from many that night and since, when they unhesitatingly said: “That man loves his work and has given to this town a blessing in the pictures he drew of the work.” Some said: “We shall hereafter give more freely for this work.” Some even declared that their eyes had been opened. We have been asked many times if he would not come here again. Eugene has left his stamp for good on the minds of the people here. “God bless him” is on many a lip.

We had purposely left work on the parallel budget till after his visit. We planned that he would take it up and give it a real push; but he thought best to present it briefly Sabbath morning and leave it for us to look after when he was gone. Sabbath morning February 9, we presented the matter as best we could and have been greatly gratified with the response. We are hoping to make a very commendable showing before the year closes. We did not fail to impress upon the minds of all that this was in no way to lessen our work for the Forward Movement. We are hoping that the church will get a better rating than they did last year.

I want here to express my appreciation of the stand which the RECORDER has taken concerning controversial questions. We cannot afford to become controversial concerning the tenets of the gospel.

E. ADELBERT WITTER.

Berlin, February 15, 1924.

MIRACLES

REV. W. D. TICKNER

The substance of a sermon preached at Jackson Center, Ohio.

The subject of miracles is so interwoven with that of being and acting that to deny its importance is to confess our insincerity or our ignorance. To deny the existence of miracles is to place one's self in the ranks of those, who having eyes see not.

One excuse may possibly exonerate a certain class who deny the possibility of the miraculous, and that is that their conception of a miracle is something opposed to or contrary to the laws of nature, that in order for a miracle to exist some one or more of the laws of nature must be suspended or annulled. Such persons doubtless are honest. To them the laws of nature are so exacting and universal in their application, that when the question of the possibility of miracles is suggested, a denial is sure to be forth-coming.

That man has not yet solved all the natural laws that exist, should be apparent to every one. The thought is slowly forcing itself upon us that, after all these centuries of study and investigation, we are but standing upon the threshold of the great, mysterious laboratory of the Infinite. How far we may be permitted to enter is to us, as yet, unknown. “No admittance” may confront us at any point in our tour of research; and we should not be surprised at this, because man's life is so circumscribed that he can not comprehend nor make use of all the laws that God has ordained. To be able to comprehend them and not able to use them, could result in nothing but dissatisfaction. To comprehend and use them, would be to equal Deity. God will have no meddling. He wisely withholds from man that which could not reasonably be granted.

The wisdom of God is wiser than men, and the power of God is stronger than men.

That he, by his own initiative, brought forth the universe in wisdom, is sufficient evidence that he is the direct author of what we call “nature.” That there is much that man can not explain, is evidence that there are laws operating in the natural world of which man is entirely ignorant; but which are as real and as necessary as those with which we are acquainted.

The mysteries of life and growth are sufficient testimony that man is unable to comprehend even the most fundamental laws that are constantly being exercised, and whose operations are daily witnessed by him. The law or laws by which plants select their food, and unerringly transform the mineral and organic world, and deposit it in stem, branch, leaf, blossom and fruit, is as mysterious as it was generations ago. This must be acknowledged by every one.

In every thing that we see, hear, feel and know there is mystery. The ultimate analysis of even the simplest law known, has never been made. What we call law is, at its nearest approach, the resultant phenomena of recurrent conditions, induced by the operation of one or more basic principles or laws.

It may be true that a fundamental law acting alone, if such a condition could exist, (which is very doubtful) would produce the same unvarying result, but if two or more laws are combined in their action a resultant is obtained which is far different from what would be adduced were any one of those laws acting independently. These combinations are practically limitless as may be also the results. When any unknown law is introduced into any activity, the results are unexpected and often startling. Could we know every element that enters into our ceaseless round of experiences, results that we look for would follow. There could be no surprises, nothing mysterious. In either event the results are natural. No law has been suspended, none annulled. Events are not any the less natural because the finite mind of man has been unable to comprehend the laws and forces that were operating.

When Jesus said to the storm, “Peace, Be still,” everything was in perfect accord with law as he knew it, and over which he held perfect control. When an engineer reverses his engine no law of mechanics has been suspended nor annulled. To deny to the Creator the power to cause any motion to cease or to reverse its action, would be to shut up God in a world of his own making and to assume that he has less latitude of action than that which we readily concede to an engineer. Many long and slow processes have been discarded by man. Formulæ have been superceded by others short-

(Continued on page 254)

MARRIAGES

CLEUGH-BROWN.—On January 26, 1924, by Pastor George W. Hills, of Los Angeles, Calif., at the home of the bride's mother, Mrs. George Tracy Brown, Irwindale, Calif., Mr. Edward J. Cleugh, of Baldwin Park, Calif., and Miss Phebe Leona Brown.

DEATHS

DAVIS.—Lynn Albert Davis, the eldest son of David and Minnie Davis, was born February 3, 1906 at the old Davis home, now the Glen Johnson home, in the same room in which his father was born. He passed quietly away Wednesday morning, February 6, at their home south of town, at the age of eighteen years and three days.

Lynn has been a most patient sufferer since last June, when he began taking treatment for the dread malady, cancer, which eventually ended his life.

He was baptized and united with the North Loup Seventh Day Baptist Church during the pastorate of Rev. A. L. Davis. It was an inspiration to see him in the sick room as he gave evidence of his love for the Bible and his great faith in God. Although he wanted to live; yet he was reconciled to go, if it was God's will. Had he lived, he expected to give his life to the gospel ministry.

He is survived by his father; mother; brother, Elno; his sisters, Nedra and Donna Jean; his grandmother, Mrs. Harrison Davis; his grandparents, Mr. and Mrs. Henry Davis; numerous uncles, aunts and cousins; and a large circle of friends.

Funeral services were conducted at the church of his faith on the afternoon of February 7, in charge of his pastor, Rev. H. L. Polan, and burial was made in the North Loup Cemetery.

H. L. P.

ASHAWAY HEARD FROM

The old First Hopkinton Seventh Day Baptist Church at Ashaway is waking up and doing things. While not unmindful of missionary needs in far away Africa, China, and the isles of the sea, she is not forgetting home needs; so when the call came from the Anti-Saloon League, for churches to send pastors as delegates to represent each community at their forthcoming great convention at Washington, D. C., this church sent its pastor, Rev. A. L. Davis.

After his return a citizen's rally was held at the church that all might share in the "feast of reason and flow of soul" in which Mr. Davis was the fortunate participant. To advertise this rally more fully the following lines appeared in the *Westerly Daily Sun*, contributed by an octogenarian parishoner:

From near and from far, sally forth to the rally,
At the S. D. B. church in old "Temperance Valley."

Come out, young and old, be it snow, shine, or shower,

On next Saturday evening, seven thirty's the hour.
For your dear native land, ere its honor shall perish,

Come with hearts all aglow from the homes that you cherish.

Let your voices ring out on the chill wintry weather,

"'Tis my country of thee" and "Old glory forever."

Then listen intently, the engines are humming;
From Washington, D. C., one, Davis, is coming;
For the Anti-Saloon League, there held its convention,

The greatest one ever that history doth mention.
And Davis, we sent him, in deliberation,
Consorted each day with the heads of the nation;
Who considered what way of enforcement was best,

For bootleggers, high jacks, holdups, and the rest.

So he brings to you messages, score upon score,
From congressman, governors, clergy, galore;
From Coolidge, from Pinchot, from Bryan, and all.

Come early, you'll get nothing better next fall.
M. L. W. ENNIS.

(Continued from page 253)

er and less complicated, but because the laws of operation are recognized the results are expected. The wonder with us is when results are achieved in a manner inexplicable. God knows all the long methods and short methods as well. Herein he reveals himself as an All-wise Creator, because by his own initiative he calls into being in a manner that is above the power of man to comprehend. Such manifestations are not unnatural, even though superhuman, miraculous. Jesus said, "The works that I do in my Fathers' name, they bear witness of me." Why? Because they testified in an unimpeachable manner that he was acquainted with the secret things of God; and not only knew them but could, and did use them at will.

Jackson Center, Ohio.

PREACH THE GOSPEL

A very intelligent and earnest layman said to us the other day that he wished the ministers would quit arguing in the pulpit about fundamentalism and modernism and would preach the old gospel of salvation for sinners and of comfort and peace for burdened and weary men. We sympathize with the sentiment of that layman. A study of the pulpit themes as published each week in the papers indicates that a good many preachers seem to think it is incumbent upon them to plunge into the doctrinal controversy and prove to their congregations that either the one side or the other is right, and incidentally, we suppose, prove their own orthodoxy or loyalty to the one side or the other.

This kind of doctrinal argumentation and hairsplitting discussion of differences between science and religion may be fairly interesting for a time, but it is not very nourishing. It does not strengthen the soul. It does not afford a new inspiration for men going out into the hot contest with temptation and moral evil as these are met in the office or the shop or on the street. The hearts of the people are hungry for the old message of hope based upon the redeeming sacrifice and conquering love of our Lord Jesus. They want to hear about

forgiveness of sin, about the fruits of the Spirit in the life, about the joy of salvation, about the indwelling Savior who makes us strong in the inner man, about the conquest of death and the hope of heaven.

So it is worth while for all of us who are ministers of the gospel to give thoughtful consideration to the character of the messages we are proclaiming lest, when the people ask for bread, we be offering them a stone.

These times of discussion about important matters of doctrine recur rather often in the progress of the Church. We need not be alarmed. The truth of God has been subjected to more severe tests than the present one. And it will come through the present struggle unhurt. And the average minister with a community of human souls to look after, with the opportunity before him of helping these people spiritually, has no time to turn aside to doctrinal controversy. He is losing a great opportunity if he fails to ring out from his pulpit, with the urgent emphasis of a heart on fire with love to God and fellow-men, the old gospel of salvation through Jesus Christ our Lord.

—United Presbyterian.

Great souls are portions of eternity.—
James Russell Lowell.

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THEY LOVE DARKNESS BECAUSE

Our advice to all members of the Christian Church is to keep out of oathbound organizations whose aim is to curb the alleged evil influences of any nation, race, religion or occupation. There are many forms of evil to be combated, and the fighting ought to be done in the open. No matter how good may be the intention of a man who belongs to such an organization, he has chosen a mistaken method. Christians are sons of the day, and they should do all their work in the light. They are rogues who work in darkness, and a Christian should avoid the methods of rogues. He should keep clear of every appearance of evil. If he joins with others to work under cover of the darkness against any group of his fellow citizens, he is sure to be misunderstood, and may find himself held responsible for actions of his organization which he himself does not approve of. There are many mischief making Jews in the United States, and they do things and say things which ought to be condemned. But it is both stupid and un-Christian to work in secret against the Jewish race because of the reprehensible conduct of a few individual Jews.—*Christian Work.*

A MESSAGE TO BOYS AND GIRLS

Who want to earn some money during spare time

In some attics there are lots of envelopes with United States stamps attached, some of these stamps on envelopes are worth several dollars, others are not worth so much. Now is the time to go through your attic and find all you can and send them to me, and you will not be sorry for your trouble.

Reference furnished upon request.

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Box 644

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Lucius F. Burch, Business Manager

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Sabbath School. Lesson X.—March 8, 1924

THE REIGN OF SAUL. 1 Samuel, chaps 8—15.
Golden Text.—"Behold, to obey is better than sacrifice." 1 Sam. 15: 22.

DAILY READINGS

Mar. 2—The Reign of Saul. 1 Sam. 15: 13-23.
Mar. 3—Saul Anointed. 1 Sam. 10: 1-9.
Mar. 4—Saul Chosen King. 1 Sam. 10: 17-27.
Mar. 5—Saul's Victory. 1 Sam. 11: 1-11.
Mar. 6—Saul's Disobedience. 1 Sam. 15: 10-16.
Mar. 7—Saul's Rejection. 1 Sam. 15: 17-28.
Mar. 8—God's Omniscience. Psalm 139: 1-12.

(For Lesson Notes, see *Helping Hand*)

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For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

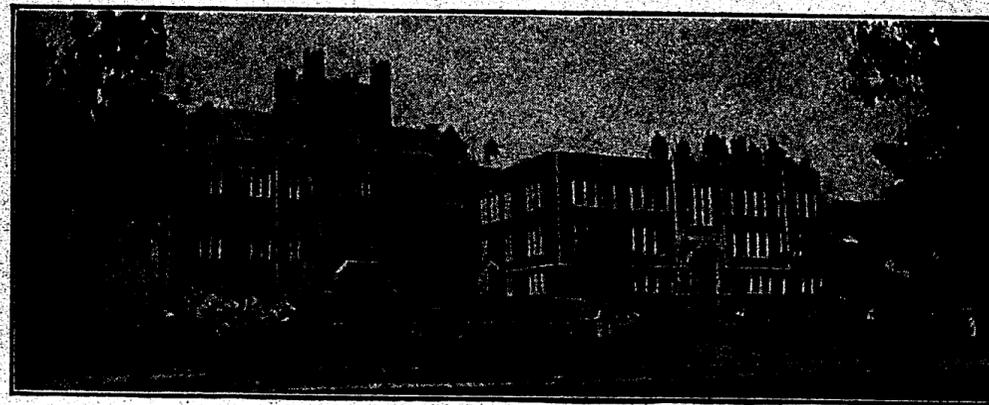
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HOW IS THIS?

"Constantine being now perfectly convinced of the orthodoxy of Arius, the latter was to be solemnly received back to the fellowship of the church at the celebration of public worship in Constantinople. It happened to be a Sabbath (Saturday); on which day, as well as Sunday, public worship was held at Constantinople."—Neander's Church History, Early Edition.

"Constantine being now perfectly convinced of the orthodoxy of Arius, the latter was solemnly received back to the fellowship of the church at the celebration of public worship on Sunday in Constantinople."—Neander's Church History, Later edition.

WE need no new gospel to win the world. The way of the cross is ever the way of triumph both for Christ and his people. The tragedy of the world is not poor wages nor bad legislation, nor ignorance, nor poverty—the supreme tragedy of the world is sin. There is only one adequate remedy for sin, and that remedy is found in the cross of Christ. That cross is the sign manual in the redemption of mankind. It is the central fact toward which all previous history converges with its crimson tide forever. All the light of the sacred story gathers about that cross. Redemption is there and not elsewhere. The salvation of men is not to be found in creeds and ceremonies and rituals and sacraments and forms of righteousness which men perform, but it is to be found in Christ, the one mediator between God and man. Let Christianity be reduced to a mere ethic and you would immediately fling away its redeeming power. All such gospels are utterly bankrupt of the power necessary to regenerate and redeem a sinful world.

—George W. Truett.

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