

The Sabbath Recorder

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

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

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PLAINFIELD, N. J., MARCH 3, 1924

WHOLE No. 4,122

Useless and Harmful Fears There was a time when the prevailing church of that day forbade people to believe the world was round or that it moved. In the most dogmatic spirit and manner the church that assumed to be the head of Christendom gave the lie to Copernicus and to Galileo, and it lost out in fighting a truth of science.

Even if Galileo's teaching had not been true—even if it had been an error—the Roman Church must have lost out by fighting an error in such a dogmatic way. To me, the worst phase of the entire transaction is the deep-seated *fear* on the part of Christians that *something might be discovered* in God's marvelous universe that would destroy Christianity! What a lack of genuine faith in God the Father, and in our Lord Jesus Christ, must have predominated in the hearts of men, to give them such useless and harmful fear! To one whose confidence in the Bible is really strong, no fact discovered and actually proved in the realm of physical nature should in any way tend to destroy his faith in the work of God's only begotten Son.

God's truth written in the rocks and rightly read on the pages of nature's book—a book of which he alone is the author without the aid of any human hand—can not destroy his truth in the Book of books. One truth will not destroy another truth.

To protest against the search for facts recorded on the God-given pages of nature, for fear these facts would overthrow my faith, would be a tacit admission of deep-seated doubts in my own heart about the great fact of religion. If a man is really well grounded in his faith there should be no room for fear that any true thing can be discovered which would be able to destroy the foundation of our religion. Having a clear faith in God and in his Son as my Savior, should free me from the useless and harmful fears that seem to fill many hearts in these troublesome times.

The cause is God's. He has enabled Christianity to survive the Dark Ages. He has upheld it through more fearful days of infidelity than any we know. His Book is still in greater demand than any other, and he has more loyal messengers and ambassadors today than ever before. He is bound to win. Have faith in God.

Steadily onward has flowed the stream of human history from the little rill started when God chose Abraham, to the broadening stream of a nation through whom came the Supreme Teacher of the race. Under God's leading, and according to his foretold plan, this gulf stream of Christianity has moved onward and broadened until it reaches the uttermost parts of the earth—and this too in spite of the most bitterly organized forces of Satan. God has caused it to flow in one direction for four thousand years; he has led his people into broader conceptions of himself, and into ever-developing ideals as to his kingdom and as to our relations to him; and nothing can convince me that he is likely to change about now, and let evil men bring utter ruin in the near future.

In our anxiety for the days that are coming are we to believe that our God, who has so marvelously led thus far, is going to change this law of progress, turn the currents of history backward, and let the devil gain the victory? Far better will it be for us to take heart, and to believe that in view of what God has been doing through the ages he will continue to do, until the kingdoms of earth become the kingdom of Jehovah.

Then and Now In 1795 Rev. Lyman Beecher, father of Henry Ward Beecher, attended an ordination service at which forty dollars' worth of liquor was drunk by the ministers in attendance. We have heard old people tell, in the days of our young manhood, that ministers of the gospel were in the habit of getting in-

spiration from the whiskey flask before entering the pulpit to preach. And yet there are calamity howlers who constantly declare that prohibition is a failure and that more liquor is drunk today than ever before!

Those who think everything is going to the bad today might learn a good lesson from a careful study of days gone by.

The same rule might work well with those who think our schools and colleges are undermining the faith of the boys. Perfectly reliable information shows that "when, in 1795, Timothy Dwight began his wonderful career in Yale College, only one student out of the entire undergraduate body of that university remained to the Lord's supper."

Students then even named themselves after French infidels, and many unreportable vices prevailed. In those days, according to Lyman Beecher, "as the boys dressed flax in the barn, they read Tom Paine and believed him." Young men in both Yale and Harvard, according to Joseph Cook, were carried away with French infidelity "and were proud to name themselves after French infidels."

The days of "New England theology" and of the half-way covenant, described by men like Joseph Cook, seem to have been overlooked or forgotten by those who raise the "hue and cry" against conditions in our colleges of today.

By the way, did we not say some weeks ago that a good dose of the last century would cure the pessimism of this generation?

Things are bad enough today, and we wish they were better. But we are glad the "good old days" of the grog-shop, and slavery, and of the salary grab, and credit mobilier have been outlived; and that higher ideals than were cherished generations ago are getting a foot-hold in America.

Let us boom the high ideals rather than bewail the evil tendencies. These will disappear when the ideals become enthroned. Come on! Let's crown *them*.

"What Shall I Do?" This question is asked many times in the Bible, and we meet it frequently in real life. Fortunate is he who receives an answer which meets his

need, and is appropriate to his condition and surroundings. And happy is the man who responds readily to the requirements set forth in the answer to his question: "What shall I do?"

In the Bible all answers were not the same. They were always most appropriate and offered a complete remedy for the troubles of those who made the inquiry. They depended upon the attitude of the person toward his relation to man and God.

When the "people," the "Publicans," and the "soldiers," came one after another to John the Baptist with the question: "What shall we do?" each class received a reply that struck right home to the faults which must be corrected before men could have peace with God.

When Peter preached on the day of Pentecost until men were pricked to their hearts and cried out: "What shall we do?" the answer was: "Repent and be baptized, every one of you in the name of Jesus Christ for the remission of sins."

When Paul was brought low as he met the Lord in the way, and realized his blindness and his need, he, "trembling and astonished," asked what he should do, and the answer started him on the first step toward a life of glorious service for his Master.

When the young man who had "kept the commandments" from his youth came asking what he must do, he was told to do something practical for the bettering of his fellow-men, by giving some of his riches for the good of others.

In the Book of books every anxious soul today may, if he will, find a satisfactory answer to the question, "What shall I do?" If today finds you unsaved with no bright hope in Christ as the Savior from sin; if you feel the burden of conscious guilt; if you, too, are pricked to the heart as you face the truth about your relation to God; the answer to your question is just the same as of old: "Repent and be baptized."

If you find yourself living a self-righteous life as the young man did who came to Jesus with this question; if you, too, are thinking too much of self, treasuring your riches while others suffer from want, there is for you no different answer if you would have peace: "Sell

some of your treasure and give to the poor. Stop living the selfish life and do something to help others up. Refusing to do this you, too, must go away sorrowful.

There was once a rich fool who thought he had much goods to enjoy for many years; but soon found that he did not have one year of life left in which to "eat, drink, and take his ease." How much better it would have been for him, to say nothing of others about him, if, when the question, what he should do? was before him, he had answered it by doing as his Master would have him do.

If a man is a prodigal in the far country, spending his substance in riotous living, and beginning to be in want; if in his distress he wonders what to do; there is but one answer. It is the same old answer of the prodigal son: "I will arise and go to my Father." Such a step will soon reveal the Father's love, and bring the wandering boy back to a happy home and peace.

Do the Next Thing The Christian is often confronted with the question: "What shall I do?" Much depends upon how he meets it. There is always work close at hand for the child of God to do, if he will only see it. The tendency is too great to overlook the near-by duties and long for work that is far away. A story is told of a student who was bowed down with anxiety as to whether he should enter a foreign or a home field for his life work as a missionary, and finally went to his pastor with his trouble. This was early in his college life, and he still had six years of school-life before he could be ready for good work on any field. He was lying awake nights, praying and fasting for light until his health was threatened, and he was failing in his studies.

It is easy enough to see what his mistake was. He was thinking of far-away duties, trying to settle questions which he had no business to worry over at that time, and neglecting the near-by duties that must be attended to before he could ever be fit for any mission field. While dreaming over work he would like to do several years hence, he was overlooking the next thing—the duty right at hand!

In the case of the jailor who asked Paul and Silas what he should do, we see that he began his Christian work by righting the wrong he had done to them. The next thing in his case was to wash their stripes and minister unto them in their distress.

When Zaccheus found the Lord, his next thing was to restore where he had wronged any and to minister to his Lord by giving him a welcome to his own home.

A little study of this subject of service will reveal the necessity of doing the next thing if we are ever to be able to do great things in the Master's service.

When Paul was brought low and humbled as Christ met him at the gates of Damascus, his first question was: "Lord what wilt thou have me to do?" It is significant that his Lord showed him only one step at a time. Instead of telling him what great work he was destined to do, and what he might become as a great missionary, the Master simply said: "Arise and go into the city and there it shall be told thee." In Paul's case this was his next thing. Had he refused or failed to do it, I have no idea that he would ever have become the grand old missionary of his time. When this step was taken, Paul was ready to learn what to do next. God led him only one step at a time. God's methods with his children are the same today. He leads one step at a time, and every step faithfully taken—every line of duty well done—helps to prepare for the next step.

Instead of dreaming over great things far away and in the future, be sure to do the duty that lies next to you. The young woman who dreams of being a missionary in foreign lands, while she neglects the little home duties of lifting her mother's burdens and of ministering to the loved ones in her home, and while she shuns the Master's work in her home church, must inevitably lose out in the end and come far short of realizing her cherished ideals.

The student who hopes to become a great teacher or a strong preacher, must be faithful with his next things during school life, or come short in the end. Faithfulness in the least, now, gives

ground of hope for success by and by. The future is not an actor; it is a result. It will be the sum of the todays of life. You are showing by what you are doing now, just what you will do hereafter.

ECHOES FROM THE ANTI-SALOON LEAGUE CONVENTION

REV. A. L. DAVIS

III

James Cannon, bishop of the Methodist Episcopal, South, said:

"There must be a demand that all liquor lawlessness be recognized for what it is. Not as a trifling small offense to be dismissed with a shrug, or a smile, or a joke, but a part of the conspiracy to nullify the Constitution of our country. The conspirators who openly declare the Eighteenth Amendment can not be enforced and shall not be enforced; the bootlegger, sulking in dark alleys; the bellboy sneaking about hotels; the society woman with her flask; the banker with his private cupboard for his special friends; the family with its home brew fixtures; the moonshiner in the mountains; the smuggler on the sea; the high-jacker and his pals; and the murderous thug in his high-powered car loaded with liquor—all alike are equally conspirators to nullify the Constitution of this country. And the men and women who buy the outlawed stuff are as guilty before God for the crimes committed by these outlaws as those who sell."

He closed by charging Governor Al Smith as trying to divide the temperance forces by the introduction of the doctrine of "State rights." Said he: "Law enforcement is bigger than state rights; law is bigger than tariffs. I am a Democrat by conviction, but I will never vote for a nullificationist. As a Democrat I do not ask for a dry plank in our platform, but I do demand dry men."

Hon. William D. Upshaw, congressman from Georgia.—Congressman Upshaw is a cripple. He came to the platform upon crutches. Sitting upon the end of the table, he said: "I don't know as you ever saw a congressman sit on the table, but you have seen them sit on the fence." Referring to a recent press no-

tice which intimated that Mr. Upshaw might be the Democratic nominee for Vice-President, he declared that he would not accept it on a silver platter, with Governor Smith, or any other liquor man, as candidate for President.

"I contend without apology that when a nation has outlawed the liquor traffic by due process of law, that the official who winks at lawlessness, or tramples these precepts of sobriety beneath his own depraved appetite, is not only an unsafe and dangerous official, but an undesirable citizen. America needs a new and militant conscience." He declared that every man who patronized the bootlegger, or liquor-dispenser, whether he be a "plain citizen, or a member of Congress, or army or naval officer, or judge on the bench, or cabinet member, is a partaker of his crime, and a conspirator against this government. For God's sake, let us stop jesting about a thing that is so desperately serious."

Dr. Samuel Plantz, president of Lawrence College, Appleton, Wis.—In a recent issue of a college paper, he said, appeared this statement: "The annual drink is over; the students are sober; the descent to respectability is again ruling." In a recent issue of a newspaper was this statement: "Colleges, peaceful colleges, have become bacchanalian revelry." But in spite of such statements, and granting that there is entirely too much truth in some such statements, he declared that replies to the questionnaire sent out to the leading colleges of the country were almost unanimous in their statements that there had been a decrease in drinking among college students since the Eighteenth Amendment went into effect.

"Get college students to see that prohibition is not a mere interference with men's right to eat and drink what they choose, but that it is one of the greatest movements of the age; that the liquor business concerns not only the economic welfare of the people, but that it has in all the centuries been one of the greatest obstacles to the development of man's moral and spiritual life; that it has never contributed an iota to those elements of life which make men pure and true and nations stable and great; show them the

degradation of life and the oceans of unhappiness and misery it has occasioned; make them see how it has debauched politics and defied law; arouse them to see that it is striking at the very heart of democratic government, and that Lincoln was right when he said, 'Reverence for law should be the political religion of the nation.' Make them see these things and you will make the moral and spiritual appeal to which college youth will respond, and you will get over 600,000 of the ablest youth of the land—the leaders of the next generation—fighting for law enforcement, sobriety and human betterment."

PHARAOH'S FOLLY

Pharaoh Tutankhamen was wonderfully equipped for his post-mortem adventures. The treasures unearthed in his tomb suggest the trappings that used to be buried with American Indians for their journey to the "Happy Hunting Ground," though infinitely more regal.

The half has not yet been told of the grandeur of all those chariots, weapons, musical instruments, vases, incense pots, and other paraphernalia that accompanied little King Tut to his last resting place, nor the golden and jeweled guardians set to keep watch over him until the day of judgment, nor the sacred texts instructing the departed ruler regarding his journey across the "Styx" and his appearance in the judgment hall of "Osiris," nor the delicate and painstaking care of his body against the time of resurrection, nor the mystic jewels and amulets laid on his breast, nor the fine gold plate in which he was laid away, like a medieval knight in his coat of mail, only much more gloriously.

It is fascinating to read about such things. It stirs imagination and sets egotistical moderns, who may have imagined that the world began with them, to thinking upon ancient times, and upon all the power and knowledge and grandeur that must have existed to make such funeral splendors possible.

But some things, at least, we do far better than those old pharaohs. We do not take vast treasures and lovely works of art and bury them with us. We know, or believe we know, that we can not take

our wealth and art collections to heaven with us.

In fact, we are more and more inclined to the opinion, in these latter days, that if we are fortunate enough to get into heaven, the only thing we can take with us is the satisfaction that we have given away here to people who needed more than we did.—*Westerly Sun.*

THE BEAUTIFUL

(This poem was taken from an old book by a friend and sent to the SABBATH RECORDER.)

The beautiful! the beautiful!
Where do we find it not?
It is an all-pervading grace
Enlightening every spot.

It sparkles on the ocean wave;
It glitters in the dew;
We see it in the glorious sky,
And in the floweret's hue.

On mountain top, in valley deep,
We find its presence there;
The beautiful! the beautiful!
It liveth every where.

The glories of the noontide day,
The still and solemn night,
The changing seasons, all can bring
Their tribute of delight.

There's beauty in the child's first smile,
And in that look of faith,
The Christian's last on earth, before
His eyes are closed in death;

And in the beings that we love,
Who have our tenderest care—
The beautiful! the beautiful!
'Tis sweet to trace it there.

'Twas in the glance that God threw o'er
The young created earth;
When he pronounced it "very good,"
The beautiful had birth.

Then who shall say this world is dull,
And all to sadness given,
While yet there glows on every side
The smile that came from heaven.

If so much loveliness is sent
To grace our earthly home,
How beautiful! how beautiful!
Must be the world to come!

A good deed is never lost. He who sows courtesy reaps friendship, and he who plants kindness gathers love. "Whatsoever a man soweth, that shall he also reap."—*Green.*

**THE NEW FORWARD MOVEMENT
AND
SABBATH STUDY AND PROMOTION**

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

OUR MAIL BAG

In our open parliament with the Milton Church in January President Alfred E. Whitford asked whether there was something that might be placed in the hands of members of the church setting forth the particular items included in the Parallel budget. Nothing had been provided for such use, but there had appeared on the back cover page of the SABBATH RECORDER for the previous week certain data which would seem to fulfill the requirements for a hand-bill such as President Whitford had in mind. Immediately upon our return to the office we had a number printed from the type which was already set up, and sent a bundle to each church. We trust a copy entered each Seventh Day Baptist home in America.

FROM PASTOR T. J. VAN HORN
VERONA, N. Y.

Pastor T. J. Van Horn writes, "There were not enough people in attendance to use up all the circulars I received from you. The inclosed will indicate what I have done with those left over. It does seem as though our people would rise to this great occasion. Let us believe that they will. The plan is too good to treat lightly or give up. I hope you will receive more encouragement in your good work from this time on."

It is such letters as this one from Pastor Van Horn of the Verona, N. Y., Church that gives one encouragement. The inclosure to which Pastor Van Horn referred, as indicating what he had done with the circulars left over after the Sabbath morning distribution, was a copy of the circular with a letter on the back written to "My dear Friends of the Verona Church." This letter reads in part as follows: "Many people are going to observe the week, February 17-23, as

'Sacrificial Loyalty Week.' That will be our theme next Sabbath morning. It may be that bad weather, or roads, or colds, will prevent your being with us then. But nothing can keep you from joining in worship and thought at the hour in your home. Please pray for God's gracious blessing upon us all at that time.

"I am enclosing for those who were not there last Sabbath, the circular sent out by Director Bond. This shows very clearly what ought to be done before June 30, 1924. It may also suggest that it can be done if every one will do his best. It calls for a grade of loyalty where sacrifice must be made. That is nothing new for Seventh Day Baptists. Let it be a sacrifice big enough to wipe out all deficits that hinder our work. The world in its unbelief and woe is stretching out to us appealing hands. Jesus died for us. Shall we hesitate to suffer for him? *God expects us to do our best. Don't disappoint him.*"

FROM PASTOR WALTER L. GREENE
ANDOVER AND INDEPENDENCE, N. Y.

"Our every member canvass included Forward Movement and Parallel budget this year. The Parallel budget will probably bring \$150.00, and the Forward Movement about the usual amount. We have some who do not pledge, but give, so that our subscriptions are not an accurate guide to what will be given. That is for Independence. A little later I may be able to give full amount of subscriptions.

"Andover ladies are taking up Parallel budget. The every member canvass has not been made there yet."

FROM PASTOR H. C. VAN HORN
LOST CREEK, W. VA.

The following paragraph is from a recent letter from Pastor Herbert C. Van Horn, and it indicates a good interest on the part of old Lost Creek, still young and promising.

"A few weeks ago we put a committee out through the society with papers to secure renewals to the Forward Movement. We needed approximately \$1,100 to secure enough by June, 1924, to make good our quota for last year and this.

There has been pledged \$1,140.00. Me-ling's shoe is nearly filled, and we have promised that if it contains the ten dollars by the first of June, a friend will duplicate the amount. We hope to have it full twice at least by that time, and a second duplication of amount if possible."

FROM PRESIDENT WHITFORD'S LETTER
MILTON COLLEGE

I am going to take the liberty to quote from one more personal letter, hoping all these good brethren will forgive me. I am sure all these letters will be helpful to others, for they are both stimulating and suggestive. Other churches might follow with profit to all concerned the plan of the Milton Church to have a series of four-minute talks by interested laymen. I hope Milton will share with SABBATH RECORDER readers some of these speeches. President Whitford in a letter concerning another matter adds this paragraph:

"You will be pleased to know that the Finance Committee of our church here at Milton is pushing the Parallel budget. The new Finance Committee consists of Professor Inglis as chairman, George Ellis, W. D. Burdick, Walter Rogers, and myself. The committee is planning to have a series of five or six, four-minute talks by as many different persons at the morning service during the month of March. At the same time a series of at least three follow-up letters will be sent to the head of every family, resident and non-resident. We hope to put on a canvass early in April."

If perchance there are readers of the SABBATH RECORDER who may not have seen one of the circulars referred to in this article, the same material appears on the back cover page of this week's issue.

The British government in paying off its debt to the United States buys Liberty bonds wherever it can get them at less than par, for the Treasury accepts them from England at their face value. The practice saves the British government a considerable sum and incidentally is a great help in keeping the price of Liberty bonds nearly up to par.—*Youth's Companion.*

**REV. M. B. KELLEY LEAVES THE
SANITARIUM**

Rev. M. B. Kelly, who came to Battle Creek nearly ten years ago to become pastor of the Seventh Day Baptist Church, who since the tragic death of Elder George C. Tenney, a little more than two years ago, has been chaplain of the Sanitarium, having long assisted in the religious work of the institution, has found it necessary to relinquish that work on account of the ill health of Mrs. Kelly.

Mrs. Kelly is now in Florida, where her husband will join her shortly. He has not yet announced the date of his leaving.

Rev. Mr. Kelly is dean among the active pastors of Battle Creek, having served here many years longer than any other pastor in the city, with the single exception of Rev. V. M. Meeds, pastor of the Second Baptist Church, which event, by a coincidence, is to be celebrated at that church next Sunday.

Elder Kelly is well known in every church in the city and in many of the surrounding communities, as on many occasions his ever willing services were placed at the command of the different congregations at times when, on account of the absence of their own pastors, or on special occasions of various kinds, he was invited to preach.

So that, not only at the Sanitarium and in the congregation of the Seventh Day Baptist Church, where he so long served, but throughout the city and the surrounding communities, there will be a heartfelt regret that Elder Kelly is finding it necessary to leave Battle Creek.

Mr. Kelly is president of the Ministerial Association, in which organization he has been active since its first organization, doing good service on its various committees and in its council, where his long experience and sound judgment always gave weight to his words.

Elder Kelly has been much sought after as a preacher, on account of his strong convictions, his fearless and earnest utterances on all occasions, and a deep earnestness that carries conviction.

As a pastor, too, Elder Kelly is greatly beloved, and his going will be a real loss,

not only to the Sanitarium, but to the community as a whole.—*Battle Creek Evening Enquirer.*

SHALL AMERICA FEED GERMAN CHILDREN?

At first thought, when appeals come for help to feed German children, the impulse is to say: "No, let the Germans feed their own children. Germany was not devastated in the war and she must be able to take care of her own while we feed the children of the nations she ravished."

Upon second thought, however, most Christians will say: "This is not the true Christ spirit. America can do more good by feeding the children of her enemies than in most any other way." Many are glad to learn that the Federal Council's appeals, after careful investigation, are meeting more general approval than some people thought they would.

Here are some of the Council's good words regarding the matter:

This work has been undertaken by the Federal Council after careful consideration of indisputable testimony concerning the conditions in Germany, and is being carried on distinctly as a testimony of Christian love to the people of Germany. If untoward incidents have turned some people against this, all the more need for the churches to make a clear call to rise above excuses and in love do our duty as Christian stewards. God has prospered America, and if America is liberal in turn toward Germany, our offering will do three things:

First, relieve the distress under which the children are suffering, and this in itself is a sufficient motive.

Second, strengthen the Christian cause in Germany. Suffering has driven the people to their churches and God is answering their prayers through America. Liberal offerings will establish their faith where despair might otherwise follow.

Third, gain the friendship of the Germans, which is as necessary for the future peace of the world as the friendship of any other nation. A spirit of hate has been growing in German minds because, whether justified or not, many feel that the other nations would permit them to starve rather than aid their reconstruction.

Aside from the Federal Council's statement several leading religious papers have spoken freely upon this matter.

There are many objections made by some who think the consciences of German profiteers should be aroused until they will feed their own. But when we

realize how hopeless is the prospect for moving a hardened German conscience, and how long a time it would take, we will soon see that before this can be done, millions of innocent children must starve to death. (T. L. G.)

We give here the opinion of three leading papers:

The Christian Advocate, January 10.

The break down of industry and finance has so weakened the church that its supply of pastors is diminished, its schools are closed, its hospitals and orphanages are lessening their ministries, its missionary societies are dying. The whole church system of Protestant Germany is feebly, almost hopelessly, struggling for its life. Methodist deaconesses are begging in the streets, or going into rural districts with pushcarts to collect food supplies from farmers and gardeners with which to keep life going in their hospitals and homes. Pastors are leaving their posts of duty to work at any occupation which will yield subsistence for themselves and their families. Theological students, on whom the church must rely for pulpit and parish service in the near future, are giving the major part of their time and strength to earning a living.....

Forget the recent past—"America does not make war on children." Forget the old animosities and prejudices which poison the springs of pity. Think first of the simple human need which can be relieved only if America dips into her store.

The Christian Work, January 26.

The sufferings of Germany are perfectly logical. Her rulers more than those of other countries were responsible for the horrible World War, and she has tried to evade paying for reparations. But even though the present sufferers were themselves directly responsible for Germany's faults, that fact would be no reason for us to fail in human brotherhood. Jesus Christ "while we were yet sinners died for us." As a matter of fact, however, most of those who suffer in Germany today had no part nor parcel in the responsibility. Many of them were children in the years of the Great War. Many of them were not even born. We in America must not grow weary in well doing. It seems that we must form the habit of laying aside an appreciable portion of our income for the relief of the suffering in this common world of ours. We must be constantly stewards.

The Living Church, December 15.

We are very glad to co-operate in the work of raising money for the purpose of feeding German children. Americans have a right to know that funds raised for that purpose will not be used for other purposes. When General Allen, who commanded the American army of occupation in Germany, is willing to accept the chairmanship of the promotion committee, and Harvey D. Gibson its treasurer, that may be considered assured.

MISSIONS

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

LAUNCHING OUT

Some years ago two men, looking for business openings, considered the purchase of some timber land; but they did not buy, fearing it would not pay for itself. Another party bought it and made a large profit from the deal. The difference between the two parties was, one was afraid to launch out and the other was not. The call of life is to launch out. The sailor who never puts his boat to sea finds it rotting down without having paid the cost money. The business man who never ventures fails to get interest, even. The farmer who is afraid to throw the seed broadcast, fearing it will die in the ground, never reaps a harvest. The student who never looks up, any point except those he expects to come up in examination, never becomes learned. The one who dare not enter into friendships, fearing he will be deceived, will have no friends. And the denomination that dares not enter discouraging fields, will not grow; it crumbles to pieces anchored to the wharf.

While this principle applies to all the activities of life, it is its application to Christian work that is in mind just now. For years the writer has feared that Seventh Day Baptists have been falling down and displeasing God because they were unwilling to launch out in answer to the calls that have been coming to them. If the denomination is to continue to grow, it must launch out. Again and again have people embraced the Sabbath and did not know where to turn for Christian fellowship because they had never heard of Seventh Day Baptists. Being afraid to launch out, we have been hiding our light under a bushel. This must not be. It is not enough to be a good people we must be enthusiastically aggressive in heralding Christ and his truth. It is our duty as well as our privilege.

Because the field is discouraging does

not justify a refusal to enter it. Nothing could be any more discouraging than the fields entered by Christ and the apostles. The conditions were discouraging and the people were discouraging, but they launched out and by the grace of God they triumphed. Had they turned back on account of discouraging fields and conditions, the light of the gospel would have gone out at the beginning. Because there is not money, does not justify a refusal to enter new fields. If there is not money to carry on the work, we should raise it. The wealth of the world is in the hands of Christians, and Seventh Day Baptists have their share of it.

Perhaps there was never a time in the history of Seventh Day Baptists when there were more urgent demands to launch out, than now. The calls are many and pressing. We must launch out.

TWO LETTERS FROM JAMAICA

I

*Rev. W. L. Burdick,
Ashaway, R. I.*

ESTEEMED BROTHER BURDICK:

Yours of December 30, came to hand on January 12, and I must thank you for the enclosed amount. We are very pleased to hear of your safe arrival in spite of the bad weather experienced. I suppose that the "Dane" had been passing through another "bullet" adventure. I received a good letter from him. He mentioned his experience across the Atlantic.

Well, Brother Burdick, I am glad to state that I am feeling good in the step taken; and we are determined to hold on by the grace of our God till the end.

The Monday after you left, I saw a lot advertised in the *Saturday's Gleaner*, by Cargill and Cargill. I went to them and found out the particulars and immediately wrote to the field secretary's office, Asbury Park, N. J. But I found that I had made a mistake in sending it to the wrong address. It should be sent to you. Anyway I believe that it will be forwarded to you from that office. I am sending you the original, and in case you receive the copy, you can return it to me. The public is anxiously awaiting the turn

that the work will take since it has turned over. We are all of good courage here.

I have received very grave news from Costa Rico regarding the terrible condition there. The brethren desire that I should come and help them out. But great wisdom must be exercised. I have written them a nice letter and am sending them the *Reformer* and *Exposé* of faith. You will find them a strong people. I labored among them for nearly twelve years. And it is their greatest desire that I should return and labor for them at this time. I shall keep you informed as to the development of the affairs there.

Since that memorable Wednesday night when you brethren appeared on our platform, the peace of the church is unbroken, and increases more and more, and for which we are thankful unto Jehovah.

The other parties have raised up a little tabernacle in another part of the city, and have Elder Mead for their pastor.

We are thankful to you for all the good that you have done us already, and for those in anticipation.

Brethren send greeting. Accept kindest regards for self.

Yours in hope,
H. LOUIE MIGNOTT.

12 Hitchen Street,
Allman Town,
Kingston, Jamaica.
January 16, 1924.

II

MY DEAR BROTHER BURDICK:

Your good letter of January 20, at hand. It has found me sick. I suffered extremely from broken down nerves. But am glad that at this time of writing, am feeling much better. I must thank you for all that you have done for me. I shall do everything for the driving forward of the work of the Lord here. I shall send in the report at the end of March as requested. I have received a very interesting letter from the corresponding secretary, Rev. W. D. Burdick, in which he sets forth the plans of his board respecting us. We have heartily endorsed them. Our people are glad of the change, and will co-operate in all

things, God helping us. I have also received from the treasurer, my salary for January. Thanks.

Well, the work is progressing. The spirit of love and unity and peace prevails among us. The other parties have gone over to another part of the town and raised a tabernacle, and assemble there. In my next I hope to send you more news of the general progress of the work here.

The Baptist *Reformer* is in the hand of the printer. We hope to get it out soon. Kingston is stirred over the exploit of Brother Hansen and yourself. The movement—the organizing of the association—was dramatic.

We want to talk the matter of a small tent for public meetings. And as soon as we are able to raise some money toward it we shall appeal to you brethren for help. The tent and the Baptist *Reformer* are mighty factors in the forward movement here.

Accept kind regards for brethren and self.

Yours in hope,
H. LOUIE MIGNOTT.

February 3, 1924

REVELATION

REV. W. D. TICKNER

Substance of a Sermon Preached at Jackson Center, Ohio

There are forms that we can not see and sounds that we can not hear, but it is presumptuous for us to say, because we can not see them nor hear them, that they do not exist. Aids to sight and hearing have multiplied the possibilities of sight and hearing many fold. Forms of which we were entirely ignorant have been made clearly visible by the microscope and telescope. Sounds that the unaided ear could not detect, have been made audible by the use of the microphone. We realize that the human eye and ear are of limited capacity.

That we have, by mechanical means, attained the limit of vision or hearing is entertained by no one who is conversant with the progress being made at the present time. That man can ever by his own initiative attain the ultimate along

these lines, is doubtful. We already realize that there are limits which defy man's ability to pass. Herbert Spencer recognized this as perhaps few others have done; but having been able to achieve such wonderful success thus far, it would be the height of folly to assume that we have been able to see everything that exists and to hear every sound that is made. That there are messages passing continually over our heads in all directions, day and night is well known; but few hear them. To deny the existence of such radiograms, because we do not hear them, would be to confess our own stupidity.

Man did not make a new law. The laws governing radiography have existed ever since God created the heavens and the earth, and it is most reasonable to conclude that he who made it possible for man to span the ocean with his voice and converse with multitudes on the farther shore, can himself talk with men. Who created man's ear, can he not hear? Can he not make himself to be heard?

No one who is in constant touch with nature can deny that God, in various ways, communicates with man. In every thing about us he makes known his presence, his power, and wisdom.

When we grant that "In wisdom hast thou made them all," we are compelled to conclude that when he created man he did not leave him to grope in ignorance as to his origin and what his Creator required of him. He did not leave him to guess the riddle of life. No moral obligation can attach to man unless he has definite knowledge of duty imposed. Man's recognition of accountability to a higher power is so nearly universal that it is useless to argue the matter. Granted that he who made it possible for man to communicate with his fellows, though an ocean lies between them, can himself communicate with man and reveal his will in a definite manner; it becomes highly probable that he should do so. This probability is in perfect harmony with the experiences of men. The manner of revelation varies. He does not reveal himself to you in the same way that he does to me; but he does reveal himself in the most effective manner to all who earnestly desire it.

You say he has never revealed himself to you. To those who are in daily communication with him, this is an admission that you have no heavenly radio, or that you have not "tuned in."

Abraham must have had one of these heavenly radios. While on the Chaldean plains he "tuned in" and heard the voice so plainly that, in obedience to orders received, he packed up his goods and moved. "He went out not knowing whither he went." He didn't leave his radio behind, because he frequently "tuned in" after that and was by the voice directed in his wanderings.

Moses' radio must have been in splendid working order. When Moses "tuned in" at one time he caught the message that the death angel would, on a certain night, visit Egypt. The Egyptians had no such radio. They couldn't hear and were taken unawares.

Elijah took his radio up to the top of Mount Carmel one time. He "tuned in" and he got the weather report. Ahab didn't hear the message because he had no means of receiving the same, so Elijah sent his messenger to tell him that a hard storm was coming.

Brothers, sisters, there are far too few heavenly radios in use. If you haven't one, don't wait. Get one and "tune in."

THE SUCCESS OF CHRISTIANITY

Dr. Y. Y. Tsu, speaking at the Philadelphia meeting of the American Branch of the World Alliance for Friendship Through the Churches, said: "You hear a great deal about the failure of Christianity here in America. As a matter of fact, Christianity has succeeded well here in your country. Most of you are of the impulsive, hot-blooded Caucasian race. Christianity, which came out of the East, has civilized and stimulated you to many kinds of service for mankind. Herein is one of the greatest of all Christian victories. The Orient is watching America. You have made right stronger than might. Your churches are co-operating across national borders—your churches are co-operating in foreign lands."—*Christian Work*.

Those friends thou hast, and their adoption tried,
Grapple them to thy soul with hoops of steel.
—*Shakespeare*.

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.

SEVENTH DAY BAPTISTS IN COLLEGE

Three Letters From Our College Presidents

I

Dean A. E. Main,
Alfred, N. Y.

MY DEAR DEAN MAIN:

In accordance with your suggestion of this morning, I am giving you the following facts which may be of interest in connection with your RECORDER article on Seventh Day Baptists in college.

The average number of students in college, according to population, is, for the country as a whole, one college student for every two hundred and twelve of population. New York State is about the average with one student in college for every two hundred and eleven of its population. Some of the western states have a larger proportion and some of the southern states a much smaller, probably in one or two instances running as low as one student for every six hundred of population.

There are between eight and nine thousand Seventh Day Baptist communicants. Doubtless there are ten thousand members of our Seventh Day Baptist families. If one person in each two hundred of the Seventh Day Baptist population should be in college, it would make fifty in all, or five for each thousand. This would be better than the average of the entire country at the present time. As a matter of fact, however, Alfred University now has fifty-two students in college from Seventh Day Baptist families, which is more than the average quota for the entire denomination.

Assuming that Milton and Salem have as many or more Seventh Day Baptist students, it would indicate that Seventh Day Baptists instead of having one student for every two hundred and twelve, the average, has about one student in college for every seventy of its population, which is three times the number of the average of our population.

I think these statistics will cover the points we talked of and should prove very interesting and encouraging reading matter for Seventh Day Baptist young people. It should be borne in mind, also, that this "three times the average" only includes the Seventh Day Baptists in school in our own three colleges and not those scattered about the country in other colleges.

There is another matter that I want to bring to your attention which I think will be a very interesting item for publication in the RECORDER. I am much pleased with the growth of the Seventh Day Baptist enrollment in Alfred this year. Last year there were forty-four Seventh Day Baptists in the college; this year there are fifty-two, a growth of eighteen per cent. over last year. While the growth of enrollment in the college is about fifteen per cent., the increase in Seventh Day Baptists is about eighteen per cent., showing that the growth in number of the Seventh Day Baptists has exceeded the rate of growth of the college as a whole.

Sincerely yours,

BOOTHE C. DAVIS.

Alfred, N. Y.

II

PRESIDENT BOND OF SALEM WRITES

Dean Arthur E. Main,
Alfred, N. Y.

MY DEAR DR. MAIN:

Your communication relative to the condition of Salem College is at hand. We appreciate very much the spirit of interest which prompted your inquiry.

You understand that there are enough demands upon our college to justify it this very moment in asking for a million dollars endowment. However, I shall give you most conservative figures since we have no desire to emphasize our own

needs relatively beyond those of the other schools.

We are now running every department of the college on a minimum expenditure. It would require the income from two hundred thousand dollars to meet the expenditures which have to be solicited from givers year after year or borrowed. There were eight thousand two hundred and fifteen dollars given in small gifts during last year. Through a special train of circumstances our summer school was unusually large and our expenditures were kept down so that we made between four and five thousand dollars from it. The state authorities have already told us that we shall need to increase our teaching force in the summer school if we expect the work to be accredited at par value. This as you will notice will necessitate a smaller margin between income and expenditure. At the most conservative estimate we need two hundred thousand dollars endowment to even stay where we are. Such an endowment would not provide for even the most pressing demands for advancement. These demands and additional teachers and advanced salaries of present successful teachers, which by the way, are an absolute necessity if we retain them, would require an additional sum of, at least two hundred and fifty thousand dollars.

Salem College stands today as high as any school in the state, outside of the State University. Our graduates are accepted for graduate work in the most exclusive schools. This is not true of other denominational schools of the state, unless it should be Wesleyan. Our graduates are accepted as teachers in all the high schools of the state. In fact, they are sought by many of the high schools as young people of superior merit. I was in a large high school recently where the principal told me that the five or six teachers coming from Salem College were the strongest teachers he had. He said not one of the group could even be called a mediocre teacher. The young people who come to us represent good families and deserve the best opportunities that can be provided for them. It is likely that our Normal Department will remain strong for many years. It is,

however, a matter of importance and satisfaction that the degree classes are growing rapidly. Last year we had twenty-five degree graduates. That was fifty per cent. larger than any other college class had ever had. This year we shall have more than thirty.

The school which provides an equal opportunity for seventy-five Seventh Day Baptist young people along with those of other denominations deserves the thoughtful support of the denomination. Ten out of twenty-five in last year's class were Seventh Day Baptist. From a strictly denominational standpoint the school is doing a valuable service.

The appeal of athletics seems to get the ear of a good many small givers, but athletics is a small part of the work of the school. Some good substantial givers must be found who will donate liberally toward advancing the scholastic and moral interest of the college. In fact, I think it is quite time that those interests receive a fraction of the publicity which is given to the athletic interests. Perhaps such an idea belongs to the past century, but I feel it nevertheless. Every paper in the land is proclaiming in big headlines every day the progressive movements of athletic teams. I really think it would be healthy for the country to devote a few pages, at least weekly, to scholastic interests. I have no special fault to find with our own athletic people. We require them to do their work before they can play. I think it is seldom that a teacher has to stretch her conscience to meet this requirement. I do think it is time that we were making a little noise about the more important things.

There! pardon me, I did not mean to include in this a preachment. I did, however, feel that I saw an opportunity to emphasize the more important things. I could not help expressing my satisfaction in the prospect.

It will be a pleasure to report to you anything further that you may desire. You doubtless know that I have been asked, by the board to make some definite plans for endowment. The extra work incident to opening school has made it impossible for me to get anything done

as yet since Dean Van Horn and the teachers are so overworked in the classroom.

I thank you for your inquiry and assure you of our heartiest co-operation.

Fraternally yours,
S. O. BOND.

III

PRESIDENT WHITFORD OF MILTON WRITES

Dean Arthur E. Main,
Alfred, N. Y.

DEAR DR. MAIN:

I thank you for your letter. I have always been conscious of your friendly interest in what we are trying to do here in Milton College and of your staunch support of all the educational activities of our denomination. I think you are doing a fine thing in presenting to the readers of the SABBATH RECORDER the combined needs of all our colleges.

I have always understood that the primary object of the Education Society was to promote the Theological Seminary. I think this is well. I feel that the colleges should do more to encourage and strengthen you in your work. I am happy that we have in Milton this year at least four young men who are definitely committed to the ministry.

We are entering a campaign to raise \$500,000 for endowment and buildings,—\$300,000 for endowment so as to make our total endowment above \$500,000 and \$200,000 for buildings and new equipment. Our present endowment is approximately \$265,000. We need two new buildings at once,—a ladies' dormitory and a new library building. We hope to call it the William C. Daland Memorial Library.

I feel that Milton College is making a distinct contribution to the denominational life, as I know Alfred and Salem also are doing, and therefore is entitled to the moral and financial support of all Seventh Day Baptists.

Cordially yours,
ALFRED E. WHITFORD.

Milton, Wis.

"Half the wrecks that strew life's ocean,
If some star had been their guide,
Might have now been riding safely,
But they drifted with the tide."

TRACT SOCIETY—MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, February 10, 1924, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, Alex W. Vars, Willard D. Burdick, Henry M. Maxson, Theodore L. Gardner, Esle F. Randolph, Jesse G. Burdick, Irving A. Hunting, Jacob Bakker, Edward E. Whitford, James L. Skaggs, Harold R. Crandall, Frank A. Langworthy, Ahva J. C. Bond, Arthur L. Titsworth.

Visitors: L. Harry North of Milton, Wis., Abert Whitford, Mrs. Harold R. Crandall, Mrs. Ahva J. C. Bond, Rev. H. Eugene Davis.

Prayer was offered by Rev. Ahva J. C. Bond, D. D.

Minutes of last meeting were read.

The Corresponding Secretary reported that he had had considerable interesting correspondence relating to Tract Society work, and read a letter from Sec. W. L. Burdick about the trip that he plans to make to Georgetown, S. A., and which the Tract Society at its November meeting voted to join the Missionary Society in financing.

He read the following report of the Vacation Religious Day Schools held in 1923:

To the American Sabbath Tract Society—

GENTLEMEN.—The following is a summarized report of the Vacation Religious Day Schools held during the summer of 1923, gathered from the reports sent to me by the supervisors of the schools. These reports are of the Seventh Day Baptist schools supervised by the Sabbath School Board and financed by the Sabbath Tract Society.

The churches where schools were held met the local expenses connected with the schools; provided the teachers, except the supervisors; and entertained the supervisors during the time the schools were held.

Thirteen schools were held under the direction of eleven supervisors, as follows:

Miss Ruth L. Phillips supervised the school at DeRuyter, N. Y., for three weeks. This was a community school, the Methodist, Episcopal, Congregational, Baptist, and Seventh Day Baptist churches participating. The sessions were held in the public school building. Three teachers, including Pastor John F. Randolph, assisted the supervisor.

"The total registration was forty-two, with an average attendance of thirty-six and one half,

or eighty-seven per cent. Of this number twenty-two were Seventh Day Baptists, fifteen Methodists, two Congregationalists, one Episcopal, and two were Greek Catholics. . . . A deep interest in the school was manifested by a large number of people in the community, and an excellent spirit of attention and behavior on the part of the pupils themselves was noticeable. The importance attached to this work is shown by the high percentage of attendance in the midst of the busy season on the farms. Several mothers have been doing outdoor as well as indoor work in order that their children might attend the school."

The final program of the school was held in the Baptist church at a union service, Sunday night, August fifth.

Mrs. Lena B. Langworthy, Plainfield, New Jersey, supervised a three-weeks school at Shiloh, N. J., of the children of the Shiloh and Marlboro churches. There were sixty-six pupils enrolled with an average daily attendance of fifty-two.

"Closing exercises, demonstrating the work of the school, were held at the Sabbath School hour, August fourth, before a large congregation composed of members of the Shiloh and Marlboro churches."

The school at Ashaway, R. I., was supervised by Miss Janette Fitz Randolph, of Alfred, N. Y.

Twelve out of the total enrollment of thirty-nine came from the Potter Hill Sunday School. The registration and attendance were seriously affected by measles and vaccination.

The program included much memory work, dramatizing, making of notebooks, and making of picture books and postcard souvenirs for Lieu-oo and Java.

The supervisor writes, "The work was very interesting and inspiring to me as a teacher, and it was really amazing that so much could be done in three weeks. One pupil begged to have the school kept all summer, and all lamented having a 'last day.'" Two demonstration services were held, one on Sabbath morning, August fourth, in our church, and the other on Sunday in the Potter Hill Chapel.

Miss Matie E. Greene, of Berlin, N. Y., supervised a two-weeks school at Westerly, R. I. Twenty-four pupils were enrolled, half of whom attended every day.

Mrs. Dora K. Degen, Alfred, N. Y., conducted a three-weeks school at Verona, N. Y. Several of the pupils were from Sunday families. Twenty-nine pupils were enrolled for regular attendance, and several others came as visitors.

"The supervisor and teachers were much pleased by the interest and faithfulness of the pupils, shown throughout the session of the school."

The final exercises were held at the time of the regular church service on August fourth.

The school at the Middle Island Church, W. Va., had nine pupils from Sabbath keeping and Sunday homes, with an average attendance of eight. The interest of the scholars was excellent. Two boys came on horseback, riding twelve miles a day, and two brothers from a Sunday family walked three miles each way, coming every day after they entered on the second day of the school.

A brief presentation of the work of the school

was given at the Sabbath School hour, September first.

Mrs. DeForest W. Truman, Alfred, N. Y., supervised the school at Farina, Ill.

The largest attendance was on July eighteenth, when eighteen pupils were present. Eight pupils were perfect in attendance, and fifteen were in attendance most of the time.

An "open session of the school" was given in place of the regular church services on Sabbath Day, August fourth.

Miss Leta M. Lanphere, Milton, Wis., conducted schools at Welton, Ia., and Nortonville, Kan.

(1) Welton. Excellent preparation had been made by the local committee by securing teachers, school supplies, soliciting pupils, and arranging for conveying the children to and from the school.

Seven of the thirty-eight children enrolled were from Seventh Day Baptist homes. "A large and appreciative audience attended the demonstration of work which was given in the church Thursday evening, July twenty-sixth. This demonstration was composed of songs, memory work, mission stories, and dramatizations, that had been worked out as part of the regular class work."

Welton plans to have another school next year.

(2) Nortonville. The school was for but ten days, due principally to difficulty in securing teachers for a third week because of other obligations.

"The daily periods of study were lengthened so that the fifteen lessons in Bible Study and Missions were covered."

Forty-four children were enrolled.

A demonstration of work was given at the Sabbath Service, August eleventh.

"After three summer schools at Nortonville, the people are very much interested and are planning to carry out the work again next summer."

Miss Marcia Rood, North Loup, Neb., supervised the school at North Loup without expense to the Tract Society.

The enrollment was sixty-one, twenty-three of whom attended every day.

Seven different people from outside the school gave talks at the chapel exercises.

Rainy weather and the measles caused the attendance to be smaller than it was last year. Pastor Polan was unable to help as he did last year, in transportation because of his broken leg.

Demonstration services were held at church on the last Sabbath in June.

The people at North Loup were pleased with the work of the school.

Miss May Dixon, Shiloh, N. J., supervised schools at Salem and Lost Creek, W. Va.

(1) Salem. Attendance was not as large as it would have been had the school been held earlier in the season, but because of an accident, Miss Dixon was unable to begin till July sixteenth.

The enrollment was twenty-six, with average daily attendance of twenty-four.

"It seemed to please the parents to find the children learning a Seventh Day Baptist (Sabbath) Catechism. . . . In connection with those studies, we learned Stennett's hymns and Elizabeth Fisher Davis' song, 'We Young Folks are Seventh Day Baptists,' and they certainly gave the impression 'and proud we are of the name.'"

(2) Lost Creek. Here the enrollment was twenty-five pupils, with an average attendance of twenty-three. When one realizes that most of the pupils and teachers came several miles, often over very muddy roads, we see that the interest in the school was very great.

Demonstrations were given on Sabbath mornings at Salem and Lost Creek.

Mrs. Carrie E. Davis, Milton, Wis., supervised the school at Milton.

Of the seventy-three pupils enrolled thirteen were from the Milton Junction Church, five from Sunday and Seventh Day Adventist families, and fifty-five from the Milton Church.

"Special mention should be made of talks given at the assembly periods by Pastor Jordan, Pastor Sutton, Professor Daland, Rev. E. M. Holston, and Miss Mabel Maxson."

A self-denial offering of money, books, pictures, etc., was given by the school for the benefit of the Fouke School.

Appropriate exercises were given by the school on Sabbath morning, July twenty-eighth.

TEACHERS IN THE SCHOOLS

At DeRuyter, N. Y.: Miss Ruth L. Phillips, Supervisor, Pastor John F. Randolph, Miss Isabelle Pierce of the Methodist Church, and Miss Mae Kibbey of the Baptist Church.

At Shiloh, N. J.: Mrs. Lena B. Langworthy, Supervisor, Miss Susie Bivens, Miss Freda Bonham, Miss Lucy Campbell, and Mrs. Warren Sheppard.

At Ashaway: Miss Janette Fitz Randolph, Supervisor, Mrs. Okey Davis, Salem, W. Va., and Miss Margaret Davis.

Westerly: Miss Matie E. Greene, Supervisor, Mrs. John Austin, and Miss Elizabeth Hiscox.

Verona: Mrs. Dora K. Degen, Supervisor, Miss Zilla Thayer, and Mrs. T. J. Van Horn.

Farina: Mrs. DeForest W. Truman, Supervisor, Miss Flora Zinn, Pastor Jesse H. Hutchins, and Mrs. Norman Clarke.

Welton: Miss Leta M. Lanphere, Supervisor, Miss Ila Hurley, and Miss Iris Arrington.

Nortonville: Miss Leta M. Lanphere, Supervisor, Miss Eleanor Stacy, Miss Ruth Stephan, and Miss Mary Vincent.

North Loup: Miss Marcia Rood, Supervisor, and six other teachers and helpers (Names not reported).

Salem: Miss May Dixon, Supervisor, Miss Catherine Shaw, Miss Belle Davis, and Miss Anita Davis.

Lost Creek: Miss May Dixon, Supervisor, Mrs. Orville Bond, Miss Marcella Randolph, Miss Eunice Kennedy, and Miss Maleta Davis.

Milton: Mrs. Carrie E. Davis, Supervisor, Mrs. Emma Landphere, Miss Ruth Babcock, Miss Helen Jordan, Miss Margaret Babcock, and Miss Dorothy Whitford from Milton, and Miss Doris Holston and Miss Lillian Gray of Milton Junction.

This gives a total of eleven supervising teachers and forty-one other teachers and assistant teachers, making a total of fifty-two.

Thirty-five and one-half weeks of schools were held.

Four hundred and eighty-nine pupils were en-

rolled, with an average attendance of about four hundred.

The expense to the Tract Society was \$268.15 for general expenses, and \$456.00 for salaries—a total of \$724.15.

(NOTE. It was the intention to include in this report a summary of all Religious Day Schools held in the denomination, but necessary information was not received. The following schools were held that were not under the supervision of the Sabbath School Board and the Tract Society.

Alfred Station, N. Y.: Rev. W. M. Simpson, Supervisor, Rev. A. Clyde Ehret, Mrs. Willard D. Burdick, Miss Elizabeth Ormsby, Miss Irena Woodworth, Miss Ruth Whitford, Miss Ruth Claire, and Miss Mary Allen.

The churches of Plainfield, N. J., conducted a union school that was attended by twelve Seventh Day Baptist children; the church contributing \$50.00 for the work of the school. Miss Marjorie Burdick, of Dunellen, was one of the teachers.

Miss Susie Burdick supervised two schools in Shanghai, China, and one at Lieu-oo.)

The Supervisors very generally followed the syllabus prepared and furnished by the Sabbath School Board.

The reports from the schools, and independent testimony, indicate that good work was done in the schools, and that our people are interested in their continuance.

Some anxiety has been manifested by supervisors, ministers, and members of the Tract Society because distinctively denominational beliefs are sometimes not emphasized in union schools. Of course, local conditions must have weight in deciding the course to follow.

WILLARD D. BURDICK,
Corresponding Secretary.

Report adopted.

Voted that the Treasurer be authorized to advance \$150.00 to Secretary William L. Burdick of the Missionary Society toward his expenses in a visit to Georgetown, S. A.

Forward Movement Director Bond reported having attended the last meeting of the Missionary Board, and having visited several churches in the North Western Association in the interests of the Forward Movement and the Tract Society.

The Supervisory Committee through Chairman Bond reported communications with Mr. L. H. North resulting in his visit here, and attendance at the meeting of the Board today. Mr. North stated he was here to consider the proposition presented to him by the Committee, and appreciated the cordial reception accorded him, and further results would probably develop at a meeting with the Committee to be held tonight.

Report of Committee on Distribution of Literature:

JANUARY, 1924

Tracts	1,060
Periodicals	53
Books and Pamphlets	5
Net gain of 23 subscribers to the SABBATH RECORDER during the month.	

The Budget Committee reported progress in the matter of the revision of the Budget.

Report of SABBATH RECORDER Drive Committee, February 10, 1924:

Total number of Churches Reported	47
Total number of Churches Tabulated	47
Approximate number of Families as per Reports	2,884
Approximate number of Families without RECORDER	1,841
Percentage of families without RECORDER	64%
Number Churches Reporting since December Meeting	10
Total number Churches not Reporting	24

REPORT OF COMMITTEE CONCERNING JAMAICA

Your committee appointed to "consider the report on Jamaica and methods of continuing the work there" would recommend as follows:

1. That the American Sabbath Tract Society appropriate \$37.50 toward the publishing of the Seventh Day Baptist Reformer during the last half of the present Conference year, (Jan. 1-June 30), with the understanding that Elder H. Louie Mignott is to be the editor and Sec. William L. Burdick, associate editor, and that there shall be three issues of the paper during this time.

2. That the Tract Society furnish Seventh Day Baptist lesson helps at half price to the Sabbath Schools of Seventh Day Baptist churches in Jamaica during the year 1924.

3. That the Tract Society provide as soon as practicable books and other literature that may be sold to an advantage by Bible workers and others.

4. That the Tract Society send the SABBATH RECORDER to each of the leaders of these Seventh Day Baptist churches for six months.

Respectfully submitted,
AHVA J. C. BOND,
Chairman.

Report adopted.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

TRACT SOCIETY—SPECIAL MEETING BOARD OF TRUSTEES

Pursuant to the call of the President, the Board of Trustees of the American Sabbath Tract Society of New Jersey met in special session in the Seventh Day Baptist church, Plainfield, N. J., on Mon-

day, February 11, 1924, at 8 o'clock p. m., Vice President Alexander W. Vars in the chair.

Members present: Alexander W. Vars, Willard P. Buidick, Henry M. Maxson, Theodore L. Gardiner, Irving A. Hunting, Jacob Bakker, James L. Skaggs, Otis B. Writford, Laverne C. Bassett, Ahva J. C. Bond, Arthur L. Titsworth.

Prayer was offered by Rev. James L. Skaggs.

Vice President Vars stated that this was a special meeting called by the President at the request of the Supervisory Committee to hear their report relating to the engagement of Mr. L. H. North as Business Manager of the Publishing House.

Before presenting the report Chairman Bond stated that while the matter was referred to the committee with power, it was their desire in so important a matter to have the official approval by the Board of their action and the following report was then presented:

REPORT OF SUPERVISORY COMMITTEE TO TRACT BOARD

Whereas the Supervisory Committee has been empowered by this Board to engage Mr. L. H. North, of Milton, Wis., as Manager of the Publishing House, the Committee wishes to report for your approval that it has engaged Mr. North at a salary of \$3,600 per year, beginning on or before April 1, 1924.

A. J. C. BOND,
Chairman.
J. B. COTTRELL,
Secretary pro tem.
C. W. SPICER,
A. W. VARS,
O. B. WHITFORD,
M. L. CLAWSON,
O. S. ROGERS.

February 10, 1924.

By vote the report was approved and the action ratified.

A very general expression by members of the Board manifested uniformly the approval and great satisfaction of the members of the Board in having secured the services of Mr. North at this time.

Voted that the Treasurer be authorized to pay the expenses of Mr. North for his present trip to Plainfield, chargeable to the Publishing House account.

Minutes read and approved.

ARTHUR L. TITSWORTH,
Recording Secretary.

WOMAN'S WORK

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

MARCH

In the dark silence of her chambers low
March works out sweeter things than mortals
know.

Her noiseless looms ply on with busy care,
Weaving the fine cloth that the flowers wear.

She sews the seams in violet's queer hood,
And paints the sweet arbutus of the wood.

Out of a bit of sky's delicious blue
She fashions hyacinths, and harebells too.

And from a sunbeam makes a cowslip fair,
Or spins a gown for daffodils to wear.

She pulls the cover from the crocus beds,
And bids the sleepers lift their drowsy heads.

Nature does well whatever task she tries,
Because obedient. Here the secret lies.

What matter then, that wild the March-winds
blow?

Bear patiently her lingering frost and snow!

For all the sweet beginnings of the spring
Beneath her cold brown breast lie fluttering.
—May Riley Smith.

NEWS FROM LIEU-OO, CHINA

DEAR FRIENDS AT HOME:

All of my friends and neighbors have been telling me for some time that I ought to write to the RECORDER, but I have allowed other things to crowd it out. The freshness of things Chinese has so worn off for me that I never feel that I have anything of interest to write any more. But, I suppose if I only felt the interest, it is still to be found.

We have had a very busy year with many cases of all sorts both in and out of the hospital. Just now as it is nearing the Chinese New Year, the hospital is clearing out somewhat. Most of those who are still here are tubercular cases which we have always with us. In the out-patient department we have had an astonishing number of calls for quinine. This seems to be a very bad malaria year. Fortunately we ourselves have been unusually free from the disease.

The past fall has been remarkable in its weather. Frost held off until very late and there was only a small amount of rain instead of the weeks of it which usually come late in August or early September. As a result we have had the best fall garden that it has ever been my privilege to enjoy in China. Our tomatoes, cabbages, celery, and other vegetables, it would be hard to excel anywhere. We have certainly enjoyed them and have been able to pass some on to others. But, of course, as at home, difficulties of transportation have hindered our giving away as much as we might have done.

I suppose people at home are reading about the disturbed conditions over here. It does seem to be a bandit ridden country, and I fear will continue to be until there is a real national army and a strong central government. When that will be, no one can say. Here we seem to be fairly secure, although even with us, there is plenty of the outlaw element. We do not often come in contact with that side of their characters although we do often treat their bodies.

We had an unusually pleasant holiday season. There were some rather nice exercises at the church the Sabbath before Christmas and we had a little social gathering with the annual church meeting at our house on Christmas eve. We gave out some little gifts of candy, fruit, and some other things. There was a fairly good attendance at both gatherings.

We have recently bought another piece of land near us. It was offered to us, and we are not turning down any reasonable offer of land that we think will be of use to us in the future. Mr. Crofoot is still seriously considering removing the Boys' School to Lieu-oo and we hope that we may get the land for that purpose at a fairly reasonable figure. Of course, those who wish to sell are trying to force the price of land up, but there is not much changing hands; and if we do not let them know we care, we hope to get what we want without too much outlay.

We are very glad that it has been decided to send Doctor George Thorngate and family to the work here. There is much to be done that a man can do much better than any woman. It will also be possible for him to get closer to the men

of the town, a contact which we much need. On both the evangelistic and medical side, he will add inestimably to the efficiency of our work here.

Our hearts are full of sympathy for you all in the heavy burden that you have put upon yourselves for the coming year. The Parallel budget is a big thing to add to the regular work, but we are so glad for the enthusiasm which prompted you to undertake it. God blesses an enthusiastic giver. If you give, you will have to give, and in addition you will have spiritual growth and spiritual enthusiasm. I know that is true. The more I give, the more I have to give, and the more joy I take in God's work.

Let us not be luke-warm. Will you pray for me that I may not be luke-warm in the work you have sent me over here to do for you.

Yours for the cause of Christ,
GRACE I. CRANDALL.

January 11, 1924.

ANNUAL MEETING OF THE FEDERATION

HELEN B. MONTGOMERY

The meeting of the Federation of Women's Boards of Foreign Missions, held in New York City, January 5-7, was one of unusual power. Delegates were present from thirty-one boards, North, East, South, and West, and from Canada as well. The high spots in the meeting were the reports on the completion of the Union College Campaign, on the Federation of the Christian Women of the World, on Law Enforcement, and on the proposed opening of a new Summer School of Christian Internationalism.

The Campaign Committee that raised the three million dollars for the seven union Christian colleges of the Orient, presented its final report, as interesting as a novel. In fact, it is the story of a big adventure in international friendship.

The report of the treasurer, Miss Hilda L. Olson, dealing with the seven colleges, with eight or ten denominations, with innumerable clubs and associations, and city and state organizations, was one that for its clearness and particularity made me proud to be a woman. Even the ordinarily unemotional auditors could not refrain from a word of commenda-

tion. In perusing this report, the curious may find just what each denomination gave, and which denomination gave the most; just what was raised by each state and city; just how much each college received and how much each spent, for land, just what each building cost, and what were the memorial buildings. Best of all, this vast and complicated business was carried to a successful completion with the expenditure of only two and one-half per cent. Still further, this small percentage of cost was entirely covered by the interest received on deposits—about \$67,000—so that one can say truthfully that every penny given, went straight to the field, without any diminution for costs.

The report of the chairman, Mrs. Henry W. Peabody, was also a model in its way. She gave a brief history of the enterprise, told who the women were who put it through, what the achievements of the different states were, what discouragements were surmounted, who gave the individual gifts, the romantic stories connected with many of these and all the dear familiar items that illuminate and humanize a report. Through it all (you do not see how she could), she contrived to keep in the background the one woman whose apostolic journeys, toils, and unconquerable faith made the success of the enterprise assured. The report may be secured for ten cents from any of the boards.

Sunday afternoon a real mass meeting was held in the Madison Avenue Baptist church, in the interests of the proposed Federation of the Christian Women of the World. Robert E. Speer gave a superb address on the limitless and undivided sovereignty of Jesus Christ in the whole field of human life.

Mrs. Peabody laid before the audience the proposition that all the Christian women of the world should be affiliated in the interests of world peace, of law enforcement, and of fellowship and Christian training for women and children.

A discussion followed, led by Mrs. Thomas Nicholson, the president of the Woman's Foreign Missionary Society of the Methodist Episcopal Church. Mrs. Nicholson told how, at the very time that

she received a letter regarding the federation from Mrs. Peabody, a young Korean girl, of her own volition, was unfolding before the annual gathering of the women of Methodism a plan which she said God had given her, that was virtually the same plan of world federation which Mrs. Peabody proposed.

Messages were received from the Oriental nations through the lips of Oriental women: Miss S. Sorabji of India, Komoriya San of Japan, Miss Kyung Shien Sung of China. Mrs. Emerich represented the women of the near East.

The following day, plans were made to inaugurate the Federation of the Christian Women of the World, by the printing of a quarterly bulletin that should go to the women of all lands. It was proposed that an editor be appointed for each country, who should be responsible for the dissemination through her own language of the material contained in the bulletin. The price of the subscription to the bulletin was fixed at fifty cents. It is hoped that many women in this country who want to keep in touch with the world's progress, and who are looking for fresh items for programs, will subscribe, through their boards.

On Monday a great meeting was held under the auspices of the New York Committee for Law Enforcement, in the Town Hall. Owing to the federation's part in bringing about the organization of the Women's National Committee for Law Enforcement, of which the New York Committee is a branch, the delegates to the federation were given special reserved seats.

The personnel of the local committee was notable—two hundred of the outstanding leaders in New York's social and philanthropic life. The audience, too, was distinguished as well as numerous.

The addresses of the evening were given by Colonel Hayward, the federal district attorney of New York City, and Mrs. Mabel Walker Willebrandt, who is the federal officer in charge of the enforcement of the prohibition law. Both gave clear and informing and convincing arguments.

Perhaps the most important happening of the annual meeting was the invita-

tion received from the president and trustees of Vassar College to hold an Institute of Christian Internationalism at Vassar College for ten days next summer, June 14-24. The invitation was enthusiastically received and accepted, and a committee appointed to make arrangements. It was decided to associate the Young Woman's Christian Association, the Student Volunteer organization, and the Council of Women for Home Missions, in the plans for the institute. Its purpose will be to train leaders in the missionary enterprise, and to stress right international relations as a part of the Christian program. There will be mission study classes, lectures, normal training classes, and Bible study. Women of other countries will be present. The number is limited to one thousand. The chairman of the federation was asked to convene this committee.

The annual meeting culminated in a reception held in Atlantic City at Ventnor, where Mrs. George W. Doane has built four "Houses of Fellowship" for the use of missionaries. Mrs. Doane graciously extended an invitation to the delegates to the federation, as well as to those attending the ensuing meetings of the Committee of Reference and Council. A large number of delegates went down to Ventnor the next day, and inspected the wonderful houses, completely furnished and equipped, which Mrs. Doane has built as memorials to various members of her family. Here any foreign missionary of any evangelical board may come for a brief or a longer period, at no expense to himself for rent. The little flats are charming, furnished simply but with exquisite taste and convenience. There is provision for sea bathing and for tennis, and the near vicinity of Atlantic City presents endless opportunities for recreation.

Missionaries of many boards have already enjoyed the fellowship of the houses. It is necessary to make reservations well in advance.

To many board officials present at the reception, came a keen appreciation of what this gracious woman had made possible for our missionaries, and a regret that we had been blind so long to the needs of our missionaries on the globe.

Mrs. Peabody declined to serve as president for a second year, and Mrs. E. H. Silverthorn, of New York City, was elected in her place. Mrs. Silverthorn brings to her new position the powers of a trained executive, great enthusiasm, and real ability. The federation ought to have an even better year than it has had in the past.

THE ONE SAFE FOUNDATION

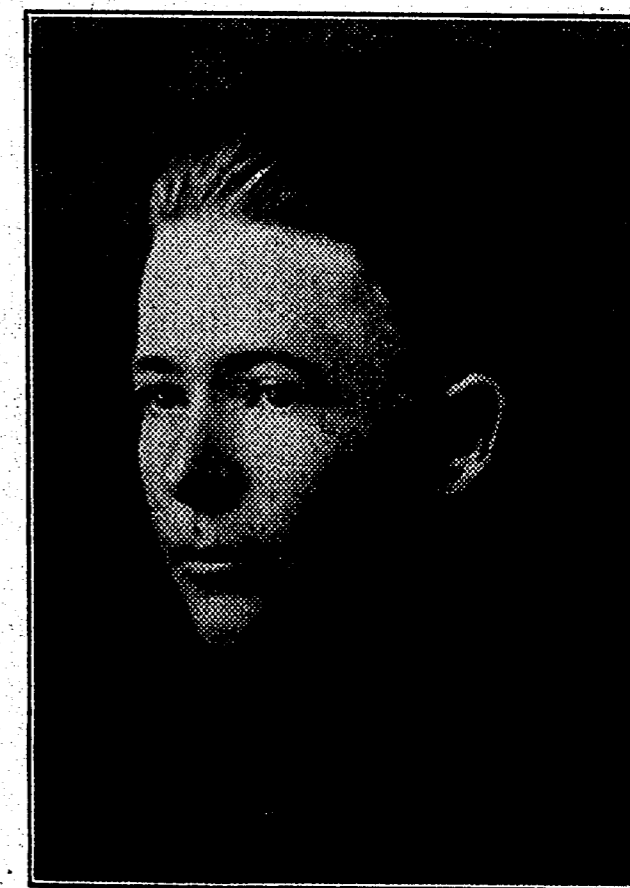
G. G.

Any religious organization based solely upon human authority will degenerate into a disregard of man's higher obligation to divine authority on all religious matters. Intolerance and persecution will follow as the natural result of such a system. Religion, to be of any permanent value, must rest upon an authority above and beyond man's authority—a spiritual, all pervading force operating upon the hearts and consciences of mankind. True religion has to do with the individual soul, distinct and separated from all other souls. We are to give an account personally to God and to God alone for the deeds done here in the body. Notwithstanding that, we each must be responsible to God. This does not prevent or excuse us from joining our individuality with other individualities, for we are bound by fraternal, brotherly ties; we are in a sense our brother's keepers. We can not stand alone; we are mutually dependent upon each other. Thus united we form a combined agency against the forces of evil, not only in a defensive, but an offensive, aggressive warfare. We are as described in the sixth chapter of Paul's Epistle to the Ephesians to "put on the whole armor of God," that we may be able to withstand in the evil day and "having done all, to stand." Thus equipped with the divine armour—our "loins girt about with truth, and having on the breastplate of righteousness," our "feet shod with the preparation of the gospel of peace, taking the shield of faith, the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit,"—we may be able to stand against the evils of the devil. How can

the present-day believer reject the plain teachings of the New Testament and deny the divinity of Christ and the miracles he performed, and at the same time claim to be his follower? The fundamentals of Christianity rest solely upon the divinity of Christ and his miracles. If the Church reject these what has it left to rest its faith upon? God was in Christ, reconciling the world unto himself, through our acceptance of the teachings of Christ. To no other source for the salvation of the world, can we go, no human device from whatever source, whether from Mohammedanism, Roman Catholicism, or any other man-made religion, is adequate to accomplish the great task of human redemption. They will be sowing to the wind, only to be reaping the whirlwind of everlasting defeat.

AN EXPLANATION

We regret very much that the cut here presented was accidentally left out of the obituary of Ralph Burdick Stillman on page



219 of the RECORDER for February 18, 1924. We gladly publish it here, which is the best we can now do to right the mistake.

"Nature worship gives us Africa. Agnosticism has given us China. Pantheism, India. Judaism and Christianity, Europe and America."

YOUNG PEOPLE'S WORK

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

THE BIBLE IN THE WORLD

S. DUANE OGDEN

Christian Endeavor Topic for Sabbath Day,
March 15, 1924

DAILY READINGS

Sunday—The comforting word (Isa. 40: 1-8)
Monday—The inspiring word (Ps. 40: 1-8)
Tuesday—The illumining word (Ps. 19: 7-14)
Wednesday—The powerful word (Heb. 4: 12-16)
Thursday—The cleansing word (John 15: 1-8)
Friday—Spreading the word (Acts 18: 24-28)
Sabbath Day—Topic: The Bible in all the world:
How it is sent forth, and what it does
(Ps. 43: 1-5)

Where can one find a book—a group of books—a literature at once so potent and so sublime as the Bible? The Bible has been and remains the “best seller”; no book approaches it in its widespread dissemination and immeasurable influence. Bibles are carefully and substantially bound, yet countless men and women wear out two, three, perhaps more volumes of the Scriptures in the course of a lifetime, studying them, searching out the life-giving truth from their pages. And through this well-spring of truth they have been lifted to the heavenly Father and have learned to know the living Christ. In this Book they have found eternal life.

There was a day when Bibles were so scarce that they were chained to the pillars of the churches. People could not own and read their own Bibles, but gathered at the churches to hear the Word read aloud. Seven hundred years ago a single Bible cost \$150.00 for they were all hand made, as printing had not yet been invented. Today complete Bibles may be bought for a few cents. The American Bible Society now offers the four Gospels in small paper-bound books for a penny each. The Bible was the first book printed by Gutenberg's epoch-making press. Since this day over six hundred million copies have been printed.

Today, as never before, the Bible is spread throughout the world. It is read in seven hundred and seventy languages in every nation of the world. It is estimated that thirty million copies are printed and circulated every year among rich and poor, high and lowly; that all men may draw from its light and know the Christian hope. It is likely that the American people are now reading the Bible more than at any other time in recent generations. Someone has said that when you see a man's pocket bulging in these days it is more likely to be because of a Bible he may be carrying there, than it is a flask. Scriptures are sold in increasing numbers every year. Presses which have not hitherto printed the Bible are now adding it to their publications. A well known company has recently offered the Bible in thirty miniature leather volumes selling at ten cents each. Newspapers are printing the Scriptures in their columns, some a verse a day and some, more. Professor Goodspeed's new American translation of the New Testament has been syndicated and is being printed daily by papers all over the continent.

America is not the only place where interest in the Bible has thus increased. Demand for the Bible is world-wide and especially is it strong in China, Japan, and Korea, as well as throughout the far East. The publishers and distributors are never able to keep pace with the demand, so that the recent great calamity in the total destruction of the printery, owned by the American Bible Society in Yokohama, has made the shortage exceedingly acute. This plant, the foremost publisher of Bibles in the Orient, was ruined, at tremendous loss, by the great earthquake last fall.

HOW THE BIBLE IS SENT FORTH

The Bible is distributed by book companies, Bible societies, missionaries, and to some extent, by private enterprise. Most of the work is done by the Bible societies; by the American churches this work is done through the American Bible Society. The problem of distribution is threefold. First there is the problem of translation, for the Bible is distributed in the native language whenever possible.

The process of translation is a long and difficult one, and many heroic men and women have devoted their lives to putting the Word of God in the tongues of the world. It is interesting to know that the Bible is printed in some new language or dialect about every six weeks, that is, nearly ten new translations are being made every year.

The next step is the printing and preparing of these Bibles for distribution. Some small idea of the size of the task can be had when we consider that many languages require different type than any previously existing, and that all must be many times carefully proof-read. Now, to find proof readers for some of these languages is very difficult. This work is done with minutest accuracy. We are told that there are over three million five hundred thousand words in the Book, yet did you ever discover a typographical error in a Bible? To do this work accurately is a colossal undertaking.

The third step is no less difficult than the others, that of reaching “the ultimate consumer.” In fact it is yet more baffling in many ways. Ordinary commercial methods of distribution are not enough, for the Books must be placed in the hands of many who either would not or could not come to a store to buy them, and many who have but a penny with which to pay. Often it must be given as a free gift to those wanting in money, but abounding in spiritual needs. The task of the colporteur, even in America where conditions are the most favorable, is not easy. The Word must be distributed among the miners in the bowels of the earth, to lumberjacks in the woods, to farmers on the plains, to isolated mountaineers, to the tenement dwellers in the cities, to the Indians on the reservations, as well as to soldiers and sailors, to patients in hospitals, to prisoners in their cells, to those whose life is on the sea, to the incoming immigrants. Who will say the task is an easy one? As difficult as it is to distribute the Bibles in our country, the work in non-Christian countries is infinitely more difficult. Transportation facilities are difficult; workers are fewer and greatly handicapped; but the “need is greater,

the challenge more imperative.” The Book of the revelations of God through the person of Jesus must be taken hither and yon until all men have heard the message of the Living Christ.

WHAT THE BIBLE DOES

The lives of countless thousands who were evangelized by reading the Bible, alone bear evidence enough of what the Bible does. Rev. Toyohiko Kagawa, commonly spoken of as the “Leader of the New Japan,” was led to become a Christian through reading the Bible. Prominent editor, social leader, lecturer, and preacher, he is said to be the most outstanding character in Japanese Christian life today.

Years ago when Kenkichi Katoaka, Japanese statesman and ex-speaker of the House, was in prison, he was given a copy of the New Testament by a missionary. As a result of studying it, he became a Christian and then, regenerated, arose to a position of great responsibility and power. He later became president of Doshisha University, founded by another Japanese Christian, Joseph Neesima, who also came to Christ through reading the Bible. These are but three of a great host in every nation and every race.

Of the Bible as a missionary, Dr. Samuel M. Zwemer says:

“I verily believe that the most effective way of winning the Moslems, is the placing of the Bible in their hands. Nearly all inquirers in Moslem lands have first been led to Christ by means of a book or tract. If I had a million dollars to give to missions, I would give five hundred thousand to Bible societies.”

“There is a missionary,” says David Abeel, “who can go where I can not. He is not a churchman; he is not a dissenter. He is not a Calvinist; he is not an Armenian. He is not an American, nor an Englishman, nor a Scotchman, nor a Hollander. He seems to hate sects, and many of the most prominent sects he never mentions. This great missionary is the Bible.”

The Bible is the most effective missionary and evangelist in the world. May we aid in its distribution.

Alfred, N. Y.

THE SUFFICING BIBLE

When I am tired, the Bible is my bed;
Or in the dark, the Bible is my light;
When I am hungry, it is vital bread;
Or fearful, it is armor for the fight.
When I am sick, 'tis healing medicine;
Or lonely, thronging friends I find therein.

If I would work, the Bible is my tool;
Or play, it is a harp of happy sound.
If I am ignorant, it is my school;
If I am sinking, it is solid ground.
If I am cold, the Bible is my fire;
And it is wings, if boldly I aspire.

Should I be lost, the Bible is my guide;
Or naked, it is raiment rich and warm.
Am I imprisoned, it is ranges wide;
Or tempest-tossed, a shelter from the storm.
Would I adventure, 'tis a gallant sea;
Or would I rest, it is a flowery lea.

Does gloom oppress? The Bible is a sun.
Or ugliness? It is a garden fair.
Am I athirst? How cool its currents run!
Or stifled? What a vivifying air!
Since thus thou givest of thyself to me,
How should I give myself, great Book, to thee!
—Amos R. Wells.

Auntie Rutt says: "If I were music leader, I'd consult with the leader of the meeting, and then I'd try to select hymns and special music suitable to the topic, and to arrange them in such a way as to help emphasize the ideas she wished to bring out."

JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

The superintendent's talk for the topic for March 15, could be in the form of a blackboard talk. Draw a pair of scales, they must be the balance type. On one plate, draw a globe to represent the world, explaining as you do so several of the biggest things in the world such as the telephone, telegraph, trains, ships, radio, electricity, bridges, large buildings, riches, etc. Be sure to leave the impression of the bigness of everything named. Then on the other plate write the word "LOVE." This plate should be represented as weighing more than the other side. Now speak of several verses about love, such as "We love him because he first loved us," "If ye love me keep my commandments," (calling attention to the fact that the first three commandments refer to God and the others to man, and the greatest command-

ment "Thou shalt love the Lord, thy God—and thy neighbor as thyself," for if one really loves God and man he will want to keep the Ten Commandments, and the other teachings in the Bible), "Greater love hath no man than this, that a man lay down his life for his friends," "Beloved, let us love one another; for love is of God," etc., using only the verses that refer to our love to God or to our fellow-men. Now speak of God's love for us, emphasizing John 3:16, and closing with the verse "He that loveth not, knoweth not God: for God is love." Then if God is love, and God is greater than all else, love must be the greatest thing in the world.

Special Intermediate Topic for March 15
[The Worth-whileness of the Sabbath.
Neh. 13:15-22; Matt. 12:9-14.]

CHRISTIAN ENDEAVOR NEWS NOTES

RIVERSIDE, CALIF.—It has been a long time since you have heard from us, so we have several things to report.

Since our last items were sent in, our Semi-annual Meeting of the Pacific Coast Association was held at Los Angeles. The young people had charge of a part of the afternoon meeting, presenting the little play sent out by the Young People's Board, boosting the RECORDER Contest. Several new subscriptions were a direct result of our efforts. We are working on the contest and would be glad to hear how other societies are faring.

A group of Christian Endeavor members went Christmas caroling as usual, this year, and their songs were greatly appreciated. We also helped in the pageant "The Messiah Comes," presented the Sunday evening before Christmas.

Our watch party, New Year's eve, was held at the home of Miss Ethlyn Davis. After some games, and while we were waiting for midnight, we listened to a good talk by Mr. W. R. Rood.

A week later, we met at Pastor Ballenger's for a business meeting and social. At this meeting, it was decided that we should re-elect our officers for another term, since they had served but three months. Later we enjoyed a radio concert.

Our endeavorers were glad to have another opportunity to hear Dr. Ira Landreth, an officer of the United Society of Christian Endeavor, at Ontario, about eighteen miles from Riverside, on January 27.

One Sunday afternoon a group of our members helped our pastor by going with him to a little country Sunday school where he had been asked to speak. The endeavorers helped with the music.

During Christian Endeavor Week the society had charge of the prayer meeting, Friday evening; and the Sabbath morning service was given over to them. Pastor Ballenger talked to the young people that morning and all felt greatly benefited by his sermon. Christian Endeavor Week closed that evening with a social at the home of Mr. and Mrs. Rood. It was in the nature of a birthday party—Christian Endeavor's *forty-third* birthday. After an evening of games planned by Miss Maleta Osborn, a cake was brought in, bearing the Christian Endeavor monogram in lighted candles. While the candles burned a short sketch of the history and aims of Christian Endeavor was given by Miss Bernice Brewer. The evening closed with the singing of hymns.

We are all busy, but we hope to keep our Christian Endeavor work up, too.

PRESS REPORTER.

NEW MARKET, N. J.—As an "ice-breaker" at our RECORDER sociable, we passed out slips, each one bearing the name of a Seventh Day Baptist pastor or the church which he is now serving. Those present were told first to match corresponding slips; and then to arrange themselves in seven groups about the room, each group representing one of our associations in its relative geographical location. This proved a good test of denominational information as well as a pleasant introduction to the plans which followed.

CORRESPONDING SECRETARY.

FRIENDSHIP, N. Y.—Our society has not accomplished much as yet, on account of our short life. But I am sure you will hear from us in the near future.

We are having our Christian Endeavor

meetings under several difficulties; Mr. and Mrs. Osborn's absence, and so many of our members live so far away. We have solved the latter in this way. Each family brings certain dishes of food, and we have our dinner in the church dining room. We meet the first and third Sabbaths in the month and have a good attendance.

We are going to enter the RECORDER Reading Contest soon.

MARY L. CLARKE,
Corresponding Secretary.

WELTON, IOWA.—Our society is keeping alive by trying to do one hundred per cent. work. A number of our members are away at school and teaching, however we planned to observe Christian Endeavor Week, and got along finely with the first meeting, which was a church service in charge of the Prayer Meeting Committee. The different subjects were discussed by Christian Endeavor members and special music was a feature. We planned a radio social at the home of one of our members, but before the night arrived our host had the measles. This epidemic, together with bad roads, made it necessary to cancel our social. The Sabbath morning sermon, February 2, and the Christian Endeavor meeting Sabbath evening followed the plans suggested by our board. Weather, measles, and road difficulties made attendance light, but we believe the plans and efforts worth while.

CORRESPONDENT.

LITTLE GENESEE, N. Y.—Perhaps you would be interested in knowing how our society observed Christian Endeavor Week, or rather Christian Endeavor Day, Sabbath, February 2. The society took charge of the Sabbath morning service. A choir of Christian Endeavor members led the singing and rendered special selections, namely, an original Christian Endeavor song, a mixed quartet, and the juniors gave the third selection, a solo with violin and piano accompaniment. This was their new Junior song which they have been learning for Christian Endeavor Week. Besides singing, seven members took part on the program, then followed a strong fifteen minute talk on the Sabbath by Pastor Hargis.

The Christian Endeavor meeting in the evening was almost a one hundred per cent. meeting. This consecration service was very well attended and most impressive, both in music and testimonies.

After a short business meeting the RECORDER social was held, one on the committee having charge of the games, one the playette, and the others the refreshments. Thirty-five or more were present; and in spite of the fact that it was a social, the games of which some seemed to know very little about, we tried to make it as lively as possible; and several expressed themselves as having had an enjoyable as well as a profitable evening.

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

DEAR FRIEND:

I had no idea that you would have to wait so long before I could reply. Well, my first and greatest hindrance is lack of eyesight. My eyes are failing naturally; that is, I am getting old! My seventy-fourth birthday passed several weeks ago.

You spoke about some losing faith on account of the war. This is not a strange thing when we consider the false interpretations of many Scriptures that have been handed down from one century to another, and then the cutting out of certain Scriptures as spurious. To those who have never studied the Bible as it should be studied—that is, with a strong desire to know the truth, strong enough to send up incessant prayer for the Holy Spirit's guidance—to them such things as wars, earthquakes, famines and pestilences are sufficient to overthrow their faith; not in God, for they never had genuine faith in him; but in those teachings which they had imbibed, more from controversialists than from real evangelical preaching.

As to the meaning of the word "person" applicable to God, more than twenty years ago I made considerable study of it. I found that the word "person" in Old England means one of the laboring class, while "personage" is often applied to those of high degree, even to kings and queens, while here in democratic

America the word "person" is as applicable to the President as to the beggar. Locke says, "A 'person' stands for a thinking, intelligent being, that has reason and reflection." And Webster defines "person" as "A living, self-conscious being as distinct from an animal or a thing; a moral agent."

But the Bible is entitled to the last word. St. Paul acted in the "person" (Greek, *prosopos*) of Christ, 2 Cor. 2:10. In 1 Thes. 2:17 the same word is translated presence. I wish you would do me the favor of looking up the following references in the Greek of the Old Testament to see if the word translated "face" is the same word "*prosopos*":

"The Lord make his face shine upon thee." Num. 6:25.

"O Lord God, turn not away the face of thine anointed." 2 Chron. 6:42.

"As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." Ps. 17:15.

I find this last selection from Psalms points toward the New Testament, especially Heb. 1:3 and Col. 1:27, where we read of Christ the "express image" of God's "person" and also engraved in us, "Christ in you, the hope of glory." I am in the habit of following the "Rule of Three." If I can find a word translated three times in the same way, I feel safe in accepting that translation, especially if the translations are by different linguists; and I am going through the Bible that way now, studying it in English, Latin and Scotch.

I must close now as I have six other letters to write. Love to all. Write when you can to

YOUR FRIEND IN THE SOUTH.

REPLY FROM THE NORTH

DEAR FRIEND:

It is always a pleasure to hear from you in the midst of our cold season, and a pleasure like this, if delayed, gives one more time for anticipation. I am able to answer you a little more promptly now than I shall be able to in the busy summer season. I will reply to your inquiry at once.

In the references you mention, "*prosopos*" is the word used in the Old Testament Greek. The word used in Hebrew

in the same places is "*panim*," plural in form like "*Elohim*," the word for God. I enjoy having you ask me to look up something for you; the exercise is refreshing for the soul, and it gives one glimpses into that realm where God rules in mysterious ways his wonders to perform, beyond the reach of human perversions. Several most profitable hours I have spent looking up references that contain the word "*panim*" in Hebrew, translated "face" or "presence" in English. There is an inexhaustible supply of wisdom hidden there. Like the apostle, Paul, I long for the time when, released from fleshly imprisonment, my spirit sees the wonders now veiled from mortal eyes. What do you suppose the future life will reveal as a surprise from a Creator whose presence is expressed by a plural word, and whose name is in the plural number?

I can see how you receive much benefit from your "Rule of Three," for I use it, too, in a different combination, though I never thought of describing it so aptly. My combination for the Old Testament is Hebrew-Greek-English, and it is enjoyable. Such a commentary, if this source of information can be called a commentary, throws interestingly clear light on modern religious questions. I will write you about one matter of recent interest.

A scientist, so I have just read, took a cupful of pond mud, kept it moist, and watched it for some time. Out of this cupful of mud there grew five hundred and thirty-seven plants, which he counted and classified one by one. The numbers of bacteria and microscopic animal forms in the same amount of mud have never yet been exhaustively classified and counted. Algæ, fungi, rhipzodæ, infusoria, and protoplasm, scientists have found in mud and the unsophisticated have accepted what they suppose are new discoveries of the marvelous fecundity of "Old Mother Earth"!

There is nothing fundamentally *new* about these countless specimens of life in a cupful of mud, for it is all "in a nutshell," so to speak, in a few words in the first chapter of Genesis, in the phrases, "Let the waters bring forth" (v. 20), and "Let the earth bring forth" (v. 24). The

Hebrew text, especially the 20th verse, expresses swarming, teeming with life. The whole record shows that in due time, after the Spirit of God had brooded (as the Hebrew signifies) upon the face of the waters, these waters swarmed with life. Earth's fecundity, wherever there is water, is no new condition; it is one of the wonders of old.

I have just finished reading a pamphlet by a devout scientist who says the excitement about the supposed disagreement between science and religion is kept in agitation by people who are ignorant of the great truths of both religion and science. These agitators will do more good if they spend their time in silent, open-minded, prayerful study. Darwin, in his last illness, made a strong tribute to the truth of the Bible, and regretted that the unlearned questions he thoughtlessly uttered had been echoed and re-echoed by an ignorant populace.

I must draw this letter to a close now, hoping for the best for you. We are living in a crystal world. A great storm descended from Canada, wrought havoc of wire systems in the Middle West, proceeded eastward out to sea. We shall never know by what process the kind Father tempered the blast in our state so that our dread of destruction has given way to delight in a Power that can create such beauty on bare winter landscapes.

As ever,

YOUR FRIEND IN THE NORTH.

Strength for to-day is all that we need,
As there never will be a to-morrow;
To-morrow is but another to-day
With its measure of joy or sorrow.
—Mrs. M. A. Kidder.

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.

E. L. MUNDY

Box 644

Plainfield, N. J.

CHILDREN'S PAGE

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

LOVE

ELISABETH KENYON
Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath Day,
March 15, 1924

DAILY READINGS

Sunday—A mother's love (1 Sam. 2: 18, 19)
Monday—Bereaved love (Mark 5: 35)
Tuesday—Love is kind (John 3: 16)
Wednesday—Love is patient (Luke 22: 54-62)
Thursday—Love is generous (Matt. 5: 43, 44)
Friday—Love is forgiving (Matt. 18: 21, 22)
Sabbath Day—Topic; Love, the greatest thing in
the world (1 Cor. 13: 1-13)

One morning as I was driving to work and was coasting down the hill leading to town, I saw something very bright lying in the dirty gutter at my left, but at the very bottom of the hill. Upon nearing it, I slowed down a little so that I might see what this glittering object might be, and to my surprise it was nothing but an old tin can with the early morning sun casting its bright rays upon it. All the way to work that morning I had been wondering what I would write about for this topic which we have for today. And what could be more appropriate to illustrate our topic?

God so loved this world and the people he had put into it that he sent his only Son to be a light and to do good in this dark, sinful world. Then after living a life of love, he died on the cruel cross so that all who believed on him and loved him could be saved from their sins. This is the greatest example of love which we have. Everything good that we have comes from God, and in return we should love him with all our heart and with all our soul and with all our mind and our neighbor as ourself.

So although we may be small and unimportant like that little tin can, yet we can reflect God's love just as much as the little can reflected the rays of the sun several hundred feet from the dirty gutter. It may be easy for us to love God and try to obey him, but that isn't all he

asks—he says to love our neighbor, too, and our neighbor is everyone about us, whether at home or in foreign fields. Let us ask God to help us make our love a little light to shine for him wherever we are; at home, at school, at play, at Junior, or at work. It is far better for us to reflect God's love to those about us than to have all the money in the world. But in order to do that we must forget ourselves and think only of God and others.

Once on a time, so I have heard,
A letter dwelt in the midst of a word;
Stiff and selfish, he never bent,
But every thought in himself he spent,
And life became a weary care,
Because of the "I" that was always there.

Once on a time, the stories say,
A fairy princess came that way;
Said to herself; "Some charm I'll give
To change for the better the word 'to live'."
With her starlight wand she touched the "I"
And he changed to an "O" in the wink of an eye.

Once on a time, says this legend profound,
As his long, lean form grew jolly and round,
The fairy proved beyond a doubt
That loving is living rounded out;
For the loss of self will life improve
Take the "I" from live and make it "Love."

LAZINESS OF THE HEART

Many a girl who is industrious with her hands, is lazy where her heart is concerned. Sympathy costs effort. Kindness demands an outlay of energy, even if it does not go further than kind words. Of all forms of laziness, the laziness of the heart does most to make life a failure.—*Children's Friend.*

TOPSY-TURVY LAND

When Frank looked out of the window at noon one rainy day, he felt very cross indeed. "Oh, dear, it is still raining! I don't like rain. I wish it would never rain."

All morning long he had played at Noah's ark on the davenport, but the wooden animals were so stupid and the kitten would go to sleep when she was supposed to be the fierce lion. And there were so many things that Frank wanted to do out-of-doors.

"Why, Frank, you know you don't wish any such thing!" said his sister,

Madge. "If it never rained, what would become of the grass and flowers?"

"I don't care; I wish it just the same," replied Frank crossly, as he began to look for his coat. "Oh, where is my coat! I never can find my things! I wish clothes grew on me so I wouldn't have to take them off."

"You're a great wisher," laughed Madge. "If some of your ridiculous wishes came true, it would teach you a lesson."

Frank couldn't find his coat, though it was just where he had left it the night before; so he went crossly back to the davenport and lay down.

Soon he thought he heard someone say, "Hello!" He looked up, and there on the footboard of his bed sat a queer little brownie. The brownie winked at him and beckoned him to come.

Out of the open window went the brownie and onto the limb of the old maple. Frank followed him. The queer little fellow ran nimbly down the big limb of the trunk. Right where the limb joined the trunk was a hole, which the brownie slipped into. "Come on," he said to Frank.

"But I can't get into that hole; I am too big," protested Frank.

"You can get your foot in, can't you?" replied the brownie, impatiently.

Frank put his foot into the hole and, to his surprise, found his whole body sliding through after it. Down, down, down, he slid.

All of a sudden he popped out into bright sunlight and stopped. He looked about in surprise. He was in a country he had never before seen. When he became accustomed to the brightness, he saw that there were no flowers or grass in sight, and that the trees were bare and brown.

"Where am I? And what makes everything so dried-up looking?" he asked the brownie.

"You are in Topsy-Turvy Land, and it is dry because it never rains any more," answered the little fellow. "Some boy wished it would never rain again; so it never does."

Frank colored at that, for he remembered wishing that very thing. He thought he had better change the sub-

ject; so he asked, "Why is the sun so bright?"

"The sun is not any brighter than where you came from; it only seems so," exclaimed the brownie. "Since it has stopped raining, the leaves have dried and dropped off the trees and shrubs, and the grass has dried; so there is nothing green to take away the glare."

Frank looked about and noticed many boys and girls at play. Dear me, what a queer-looking lot of creatures they were! There seemed to be something the matter with every one. One girl's right arm was so long that it dragged on the ground.

"What caused that?" questioned Frank.

"Oh, she wished her arm was long enough to reach the top shelf of the jam closet; so it is," explained the brownie.

Just then Frank saw something that surprised him so much that he scarcely heard what the brownie had said. "Oh, look! See that boy with fur just like a dog!" he cried.

The brownie looked, but he did not seem at all surprised at the strange sight. "Oh, that is the boy who wished he had fur like his dog, so that he needn't bother to dress every morning. That boy with queer feet wished he had webbed feet like a duck so that he could swim better. And the girl without hair on her head wished she had no hair, because it hurt to have it combed. This is Topsy-Turvy Land, where all wishes come true, no matter how ridiculous they are."

While they were talking, Frank began to feel very warm. He tried to take off his coat, but he couldn't. It seemed to be fast to his blouse, and his blouse seemed to be fast to his skin. He tugged and tugged, but it would not come off.

The brownie watched him with a twinkle in his eye. Then he asked, "What was your last wish before you came here?"

Frank tried to remember. His face grew red, and he stammered, "Why—why—I wished my clothes grew on me!"

"Well,—they do," laughed the brownie.

Frank couldn't believe it. He tugged at his coat, but it stayed fast. He pulled at his cap, but it had grown tight to his

head. Oh, dear! Would he always have to wear his cap, in doors and out, all day and all night?

Somebody was shaking Frank by the shoulders, and a voice was saying, "Wake up, Lazy Bones! It has stopped raining, and we can go out-of-doors to play. And here's your coat."

Frank opened his eyes and looked up at Madge. "Why—where am I?" he exclaimed.

"You went to sleep," laughed Madge.

Frank rubbed his eyes. "I have had an awfully queer dream! It frightened me. I wish I never—"

Then he stopped short. "I think I had better be careful what I wish," he said to himself.—*Dew Drops.*

In my ladies' room one day
Three strange kittens joined our play.
Strange to say, these kittens were
Just like us in face and fur.
Behind a big round glass they hid,
And copied everything we did,
And when at last we mewed, "For shame!"
And turned our backs—they did the same.
—*Oliver Herford.*

THE STORY OF A KIND DEED

In his private room sat a banker, with a sad and troubled look on his face. A panic had set in, and many business houses and banks were failing. A rumor had been started that Thompson's bank was about to close its doors. There was an uneasiness created, and the depositors were crowding in to lift their money. Thousands of dollars were being paid out, and Mr. Thompson, while he thought the bank could stand the run, felt very bitter at seeing the hurry and rush with which people came to demand their hoardings.

A stranger was admitted to the banker's private room who said: "You will pardon me, sir, for asking rather a strange question; but I am a plain man, and like to come to the point."

"Well, sir," impatiently interrupted the other.

"I hear that you have a run on your bank, sir."

"Really, sir, I must decline replying to your question. If, however, you have any money in the bank, you had better at once draw it out," and Mr. Thompson

arose, as a hint for the stranger to withdraw.

"Far from it, sir; I have not a penny in your bank."

"Then may I ask you, what is your business here?"

"I wish to ask you if a small sum would aid you at this moment?"

"Why do you ask that question?"

"Because if it would, I would gladly pay in a small deposit."

The banker started.

"You seem surprised. I will explain my motive. Do you recollect when you lived in M— some years ago?"

"Very well."

"My father kept the turnpike tollgate. One Christmas morning my father was sick and I took the toll. On that day you passed through. As I opened the gate for you I said 'Happy Christmas!' You replied: 'Thank you, my lad, thank you; the same to you,' and at the same time tossed me a dollar, saying: 'Here is a trifle to make it so.' That was the first money I ever owned. I long treasured it. As I grew up I added a little to it. I have not been unsuccessful in my business. I never forgot your kindness, and on learning of the run on your bank I drew my deposits and have brought them to lodge with you, in case they will be of any help to you. Here they are, and in a few days I will call again."

He handed a bundle to the banker, and laying his card on the desk, took his hat and walked out of the room.

Mr. Thompson opened the roll and found \$150,000. The stern-hearted banker burst into tears. The bank did not need any help, but the noble motive of the young man was sufficient to affect even the heart of a millionaire. Kind words and deeds are not soon forgotten.—*Children's Friend.*

Teacher—"In what battle did General Wolfe, when hearing of victory, cry, 'I die happy?'"

Johnny—"I think it was his last battle."
—*Boy's World.*

Medical Expert—"When the eyes are shut the hearing becomes more acute."

James—"I have noticed people trying this experiment in church."
—*Chicago News.*

HOME NEWS

WESTERLY, R. I.—It has been a long time since anything has appeared in the RECORDER from the Pawcatuck Church in Westerly, R. I. I thought, perhaps, if I told others what we have been doing, they might be inspired to do something in the same line.

Last fall Mr. H. Eugene Davis and family were at our parsonage for about four weeks while Mr. Davis was visiting the other churches in the East. He talked to us on Sabbath morning and at Sabbath school hour, at Christian Endeavor meeting, and at the men's and boys' banquet on Monday evening. Mrs. Davis gave a very interesting talk to the ladies of the church on Sunday while here. We all learned to love them and their family. Our hearts will go with them as they go back to their work in China again in the fall.

The Ever Ready Class of the Sabbath school, whose teacher is our pastor, felt they would like to do something for our returning missionaries to make their home more comfortable if possible, also for our new missionary, Doctor Thorngate.

We asked the Ladies' Aid, also the Young Ladies' Aid, or S. D. B's, to join with us. We had a food sale on the day of the worst ice storm of the winter, but we realized \$50.00; but we had not reached the line we wished to, so the Sabbath school gave as much more which enabled us to help both families. We hope what little we have done may make the parsonage at Shanghai also the hospital at Lieu-oo more comfortable. Are there not others who may help a little in this way or for the Boys' and Girls' Schools in China? When we are personally acquainted with our mission families, we have a deeper interest in the mission field.

The officers of our class are as follows: President, Albert Kenyon; Vice President, Laverne Langworthy; Secretary, Mrs. James A. Saunders; Treasurer, Allen Whitford; Membership Committee, Mrs. Laverne Langworthy; Visitation Committee, Mrs. Mabel Kenyon; Entertainment, Mrs. Alice Palmer and Mrs. Belle Langworthy; Refreshment, Mr. and Mrs. Charles Palmer; Transporta-

tion, Laverne Langworthy; Teacher, Rev. Clayton A. Burdick; Assistant Teacher, John Longhead.

I think we all try to be true to our name "Ever Ready" that we may do something for Christ and the Church. We are trying in God's name to keep the light burning bright and Christ's banner high.
SECRETARY.

DEATHS

HERRIG.—Emma Greene Herrig was born February 13, 1868, the daughter of George Arnold and Lovina H. Greene, in the town of Verona, N. Y.

She grew up into a lovely womanhood, having been baptized at the age of thirteen years, uniting with the First Verona Seventh Day Baptist Church during the pastorate of Elder C. M. Lewis. She spent her life in the home of her birth and was loyal to all of its interests.

After the death of her father, the responsibility of caring for her mother and for some years for her Uncle Charles, devolved largely upon her and her sister Grace. But these household cares did not prevent her from assisting her neighbors in time of need. They found her a ready and willing help in time of sickness or other distress. In her quiet and cheerful helpfulness she made a large place in the affection of those who lived near her.

She was married to John Herrig twenty years ago.

She died after a very brief illness with pneumonia at midnight, February 2, 1924. She leaves a husband, an adopted daughter and a sister.

Funeral services were conducted by Pastor Van Horn at the Seventh Day Baptist church on February 6, assisted by Rev. Luther Scheehl, pastor of the Lutheran Church. Burial was in St. Peter's Lutheran Cemetery.

Her husband selected the text for the sermon: "I have fought the good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown, which the Lord, the righteous judge will give me at that day."

T. J. V. H.

PALMITER.—Flora E. Palmiter was the daughter of Ira B. and Nancy Perry Green, born in the town of Verona, December 25, 1847.

Her entire life was spent in the place of her birth, and her quiet helpful influence radiated throughout the society where she lived and moved. She made her great decision for Christ in young womanhood, definitely committing her life to him soon after her twentieth birthday. She was baptized and joined the First Verona Seventh Day Baptist Church early in 1868, and all through the long years following she was recognized as a willing and capable helper in all departments of church and society work.

She had a rare appreciation of the best things in art and literature, and during the days of growing weakness, she called attention to these things that had been her joy and comfort all along the way. Whittier's poem "The Eternal Goodness" held a large place in the shrine of her

memory. Her trust in the kindly oversight of her heavenly Father was expressed in that familiar and beautiful verse to which she often referred.

"I know not where His islands lift
Their fringed palms in air.
I only know I can not drift
Beyond His love and care."

But the Bible was her joy and strength in the last hours of her pilgrimage. It was during the last week of her illness that she took part with her grandchildren in the family worship at her daughter Carrie's home. It was her last audible prayer, voiced in tender and beautiful language for God's continued "love and care." And during the hours of her last Sabbath on earth in the home of her daughter Leila, she welcomed gladly the opportunity of listening once more to some of her favorite Psalms—"Lord, thou hast been our dwelling place in all generations"; "He that dwelleth in the secret place of the most High, shall abide under the shadow of the Almighty"; and "I will lift up mine eyes unto the hills, whence cometh my help."

For almost forty-seven years she enjoyed the companionship of her devoted husband, Deacon Hiram W. Palmiter, who was called home just one year before the day of her funeral. She died at the sunset hour on Sunday, January 20, 1924.

Two daughters, Mrs. T. Stuart Smith and Mrs. Arthur Franklin who lovingly cared for her, are left, with five grandchildren.

"Blessed are the dead that die in the Lord."
T. J. V. H.

Sabbath School. Lesson XI.—March 15, 1924
THE REIGN OF DAVID. 1 Samuel 16—2 Samuel 24.

Golden Text.—"I delight to do thy will, O my God." Psalm 40: 8.

DAILY READINGS

- Mar. 9—The Reign of David. 2 Sam. 7: 18-26; 8: 14b, 15.
- Mar. 10—David Anointed at Bethlehem. 1 Sam. 16: 1-13.
- Mar. 11—David and Goliath. 1 Sam. 17: 41-49.
- Mar. 12—David and Jonathan. 1 Sam. 18: 1-9.
- Mar. 13—David Crowned King of All Israel. 2 Sam. 5: 1-10.
- Mar. 14—David's Trust in God. Psalm 27.
- Mar. 15—The King of Glory Entering Zion. Psalm 24.

(For Lesson Notes, see *Helping Hand*)

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Lucius P. Burch, Business Manager
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You seize the flower, its bloom is shed;
Or like a snowflake in the river,
A moment white then lost forever.

—Burns.

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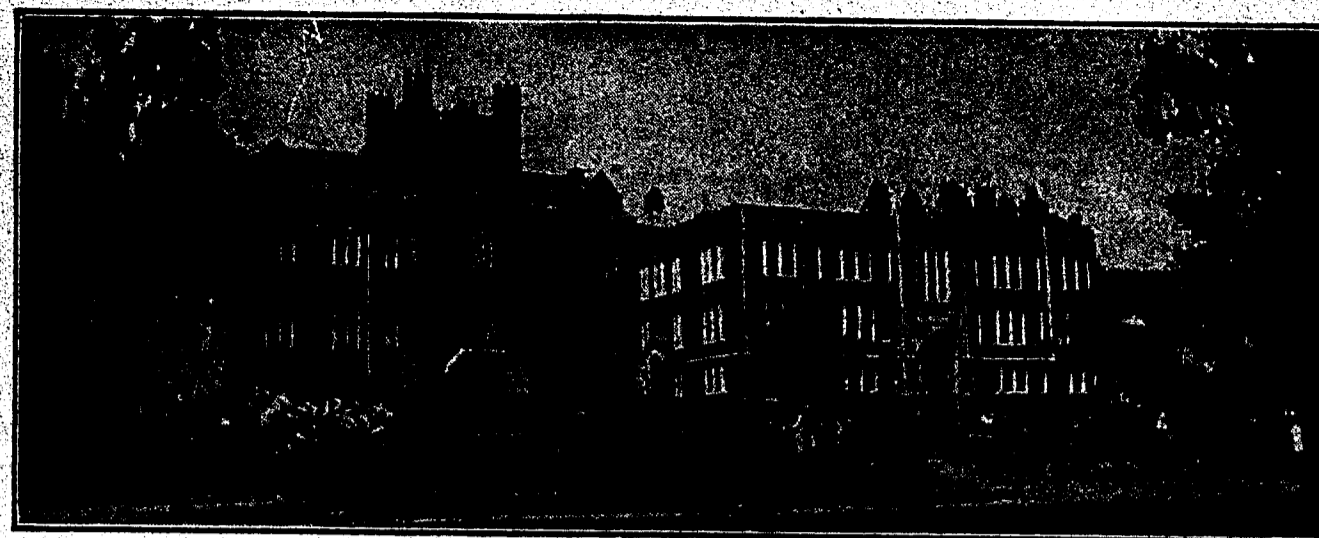
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HAMMER AND ANVIL

"Hammer away, ye hostile hands;
Your hammers break, God's anvil stands."

Look forth and tell me what they do
On Life's broad field. Oh, still they fight
The False forever with the True,
The Wrong forever with the Right.
And still God's faithful ones, as men
Who hold a fortress strong and high,
Cry out in confidence again,
And find a comfort in the cry:
"Hammer away, ye hostile hands,
Your hammers break, God's anvil stands."

Thou knowest that thy cause is just?
Then rest in that; thy cause is sure.
Thy word is true? Oh, then it must,
In spite of slanderous tongues endure.
As toward the crag the billow rides,
Then falls back shattered, to its place:
As fans the breeze the mountain sides,
Nor fans the mountain from its base,—
So, in all times and in all lands,
Men's hammers break, God's anvil stands.
—Samuel Valentine Cole.

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