THE DECALOGUE ACCORDING TO CHRIST

The First Table of the Law

Thou shalt have no other gods before me. —First Commandment.

Thou shalt love the Lord with all thy heart. —Words of Jesus.

Thou shalt not make for thyself any graven image. —Second Commandment.

They that worship him must worship in spirit and truth. —Words of Jesus.

Thou shalt not take the name of the Lord thy God in vain. —Third Commandment.

Swear not at all. —Words of Jesus.

Remember the Sabbath day to keep it holy. —Fourth Commandment.

The Sabbath was made for man. —Words of Jesus.
SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptists of Boston, Mass., Aug. 1924.

President—Rev. Alva L. Davis, Ashaway, R. I.
Vice-President—Richard W. Beebe, Flemington, N. J.
Secretary—Mr. Charles B. Wood, Plainfield, N. J.

THE SEVENTH DAY BAPTIST MISSIONARY FUND

President—Rev. M. Frank Rhoads, New York, N. Y.
Vice-President—William H. Stillwell, Plainfield, N. J.
 Secretary—W. C. Hubbard, Plainfield, N. J.
Treasurer—Mrs. Frances E. Babcock, Plainfield, N. J.
Gifts or bequests for any denominational purpose are invited, and we extend the benediction to the best interests of the beneficiaries, in accordance with the wish of our deceased brother, Joe W. Bragg, W. Va.

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

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

THE SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(Incorporated, 1916)

President—Curtis W. Babcock, Plainfield, N. J.
Recording Secretary—Mary E. Babcock, Plainfield, N. J.
Executive Committee—Rev. William L. Burckic, Chairman.

SABBATH SCHOOL BOARD

President—Prof. Alfred E. Whitford, Milton, W. Va.
Recording Secretary—Dr. A. Lovelle Burckic, Janesville, W. Va.
Field Secretary—E. M. Holton, Milton Junction, W. Va.
Stated meetings are held on the third First Day of the month in the month of June in the Whitford Memorial Hall, of Milton College, Milton, W. Va.

THE SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Rev. C. A. Burckic, Westerly, R. I.
Recording Secretary—Westerly, R. I.
Corresponding Secretary—Rev. W. L. Burckic, Ashaway, R. I.
Treasurer—S. H. Davis, Westerly, R. I.

The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

THE SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Rev. W. C. Whitford, Alford, N. Y.
Recording Secretary—Alford, N. Y.
Corresponding Secretary—Prof. Paul E. Titusworth, Chestertown, Md.

The regular meetings of the Board are held on the second Sunday of January, April, July and October.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

President—Mrs. A. B. West, Milford Junction, Wis.
Recording Secretary—Mrs. J. H. Babcock, Milton, W. Va.
Treasurer—Mrs. A. E. Whitford, Milton, W. Va.

ASSOCIATIONAL SECRETARIES

Eastern—Mrs. William B. Barr, Danbury, N. J.
Central—Mrs. J. W. Davis, N. Y.
Western—Vida Randolph, Alfred, N. Y.
Northeastern—Mrs. M. C. Brown, West Edmonston, Pa.
Southwestern—Lila L. Babcock, Newkirk, N. Y.
Southeastern—Mrs. Alice Babcock, Plainfield, N. J.

CONFERENCE AUXILIARY FOR LONE SABBATH-KEEPERS

General Field Secretary—G. M. Cottrell, Tooele, Kan.
Record Field Secretary—Mrs. Angeline Abbe Allen, Tooele, Ark.

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE


THE TWENTIETH CENTURY ENDOWMENT FUND

Alford, N. Y.

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

THE Seventh Day Baptist Education Society solicits gifts and bequests for these denominational causes.

The Sabbath Recorder

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

Vol. 96, No. 15

Plainfield, N. J., April 14, 1924

Whole No. 4,128

Out of Fog

It is the last day of March, dark and foggy along the Jersey shore—a fog that damps one's face and an easterly wind that chills to the bone.

The sad news of the very serious illness of our brother, Rev. Henry N. Jordan, pastor of the Milton Church, seemed to make a trip to Wisconsin necessary. So the editor and his sister, Mrs. W. H. Rogers, on this morning, have turned their faces toward the West.

As the Lehigh Valley train "The Black Diamond," comes thundering on through the dense fog, the good-byes are quickly spoken and we are soon off.

The rolling farm lands of New Jersey are soon left behind, and the rugged outlines of the Pennsylvania hills begin to show through their fog veil. When we reach Easton, where the Lehigh River flows into the Delaware, the sun is beginning to shine through the haze; and a softened spring-time bathes the rugged scenery of rock-bound rivers; fine bridges span the streams from the bluff, tier above tier of houses hang on the hill sides, with hundreds of homes crowning the hilltops far above the vale below.

We do not need to be told that we are entering the famous industrial district of the Keystone State. Smoking orchards and turbulent Lehigh Valley, the scene broadens until blue haze screens the distant hills. Then for a moment, close-by rocks hide the view; and at the summit every eye is turned in the light; and on the other side of the railroad, the famous Wyoming and Susquehanna Valleys, dotted over as far as one can see with many towns and villages, and with a record of Indian wars, and exploits of early American days scarcely excelled on the pages of history. One may travel the world over and scarcely find a more entrancing scene. Now we have a hundred miles along the banks of the peaceful Susquehanna, until, near Sayre, we cross the borders of the Empire State, enter the small town region with its orchards and vineyards and beautiful farms, until the darkness of evening shuts out our view and the street lights of Buffalo begin to show.

The Sunshine Gives

The second morning of the winter, finds us in Michigan, after a night in Canada, north of Lake Erie. We have already passed Battle Creek, and the sun-rise was bright and beautiful giving promise of a fair day. But by eight o'clock we meet a storm-cloud from the lake, the day darkens as if night were near and we ride into Chicago facing fierce snow squalls. Then from Chicago to Janesville and on to

name, "Bethlehem," from which the town never got away. Several small towns around Bethlehem were given Bible names by these zealous evangelizing German people who sought refuge among the mountains of Penn's Woods. The Moravians did much toward evangelizing the early settlers of the Indians of the New World.

The ride does not seem long through the Blind Ridge country, sometimes called the "Switzerland of America." From Mauch Chunk, with its famous Switchback railroad, there is a constant climb of thirty-three miles to the summit. Before reaching Mountain Top, for many miles we have a charming view of far-reaching landscape, with Wilkes Barre, the real capital of the anthracite coal region, for its center. As we mount higher and higher up the mountain the scene broadens until blue haze screens the distant hills. Then for a moment, close-by rocks hide the view; and at the summit every eye is turned in the light; and on the other side of the railroad, the famous Wyoming and Susquehanna Valleys, dotted over as far as one can see with many towns and villages, and with a record of Indian wars, and exploits of early American days scarcely excelled on the pages of history. One may travel the world over and scarcely find a more entrancing scene. Now we have a hundred miles along the banks of the peaceful Susquehanna, until, near Sayre, we cross the borders of the Empire State, enter the small town region with its orchards and vineyards and beautiful farms, until the darkness of evening shuts out our view and the street lights of Buffalo begin to show.
The Luxury of Walking

In these days of automobiles and other forms of rapid travel the people are being deprived—or are depriving themselves—of one of the greatest luxuries of life, as well as of one of the best and surest promoters of health and happiness. We sometimes fear that there will be no strong, erect, athletic walkers in the next generation. The children who are constantly being carried to school and to church, or on errands of every kind, who seldom take a long walk in the open during their period of growth, are not likely to gain the vigor and physical ability that go so far toward making able and competent workers in life's great workshop.

Walking is the one mode of transportation which all men have in common. If one enjoys the best of comradeship he can secure it in no better way than by a good walk with his fellows. There is a wonderful sense of fellowship which always comes to those who go upon their own feet, and the walkers find close fellowship with all who walk.

Those who have gone forth on foot together as pilgrims to nature's open shrines, those who tramp over hill and dale, holding hands and saying together the psalms and reading the messages that are spread on nature's open canvas, may become foot-sore and weary betimes; but they have a deep and blessed sense of oneness to be obtained in no other way.

There is nothing like the thrill of comradeship that comes to men who march side by side and who feel the shoulder-touch of fellows enlisted in some common cause. With men who go forward with feet on the ground there can be no such thing as aristocratic notions; no sense of superiority; no austere high-minded feeling; but there is a blessed sense of belonging to an innumerable host of common friends in the great family of mankind.

There is a fellowship in walking together, which is much like eating together. Blessed is the man who has developed the ability to walk until he feels at home in a friendly world of nature. With feet on the earth he can feel above no one; he enjoys a precious sense of leisure almost unknown to those who rush swiftly by every scene of beauty. There is untold joy in the touch of flowers and grass, in the songs of birds along the way, in feeling the springtime turf beneath one's feet, and in realiz-

C. F. RANDOLPH


For our purpose this book is valuable as showing how the Christian Church took on, and perpetuated, sundry legacies, including the Sunday, from other religions and cults, and their historical development. Such an extent that today the Church finds itself well nigh hopelessly entangled in the meshes of the strange gods of the heathen. In this respect, it may be noted, one of the most important features of the book is its very brief, but interesting and far-reaching, treatment of the condition of Judaism at the time of the birth of Christianity. This treatment, in itself, leaves much to be desired; but that is inevitable in a book of some six hundred pages and of so wide scope as this. Nevertheless, this defect, as well as numerous others of similar character might well have been offset by citations of adequate authorities, for the benefit of the interested reader. These are almost wholly wanting throughout the work. Much of the treatment of the life and teachings of Jesus is helpful; but here the authors stumble and grope occasionally and nowhere more than in defining the attitude of Jesus toward the Sabbath.

The somewhat piecemeal sketch of Constantine and his contribution to the Church is more satisfying. Here the authors feel on solid ground, and hesitate to show it. The lover of religious liberty will observe, with interest, the quotation from Gwatin's The Cambridge Medieval History that by Constantine "for the first time in history, the practice of universal tolerance was officially laid down—that every man has a right to choose his religion and to practice it in his own way without any discouragement from the state." From the very beginning of the campaign of world-conquest by Rome, she had established the principle of accepting the religions and cults of all conquered peoples and incorporating them into the galaxy of her Imperial gods, and allowing the conquered nations to pursue the even tenor of their way of former manner of worship unmolested, provided they reciprocated by accepting a prescribed common faith—state religion—en tout cas, for example. This was always cheerfully done, with the exception of the Jews and Christians; and this was the foundation, the start of the persecution of the Christians. The Jews escaped persecution because of their commercial hold upon the Empire; but they were objects of constant ridicule, as witness certain Roman writers, Juvenal, for example.

However, the authors show that, after he had taken the position of universal religious liberty, Constantine gradually shifted to the position of the Catholic Church, even discriminating against other Christians to do so. That his religious views were, after all, really practical politics, in the opinion of the authors, is shown by their unqualified statement, 'that Constantine, who was here conceded so large a part in shaping the Church's policy, was not even a pledged member of the Church by baptism until he lay on his deathbed.'

For so compact a volume, the outline of Neo-Platonism is quite full and satisfactory. A certain inconsistency appears, however, in making it appear that the statement of the dying Emperor, the Apostate, 'There has been quenched, O Man of Galilee,' marked the end of Neo-Platonism; nevertheless later showing that it had a powerful and active influence within the Christian Church which is pictured as becoming more and less saturated with the "Hellenism" of Julian. But it does seem rather incongruous to find so consistent a Neo-Platonist as Walter Pater quoting to the most beautiful description of the life of the early Christians, which had a "strange charm of chaste joy and peace."

The great disappointment of the book is the all but complete omission of mention of Mithraism. A footnote of two and a half lines is all that appears on this powerful rival of Christianity. The entire issue of all that is involved in that mysterious cult, the "Mithraeum," is referred to in the Church's hymn beginning, "There is a Fountain Filled with Blood," communion service, all, are strangely related to Mithraism. It does seem incredible that in the light of recent labors and those of his co-workers, a book of this kind should be written without some treatment of that subject.

The authors have traced the history of Christianity from its birth, through its development down to modern Protestantism. The picture which they paint is laid in with heavy, broad lines; although, considering the semi-popular character of the work, a certain triumph is offered. The book is quite worth while, and its index fairly good. That so very few authorities are cited is regrettable, however.

—MY BUSINESS

It is everybody's business, in this new world of ours, To root up all the weeds he finds, And cultivate the flowers.

It is everybody's business, As he walks, his weary miles, To keep back all the frowns he can, And bring out all the smiles.

It is everybody's business, If there ever were always heard The hold in check the harsh thought To speak the kindly word.

It is everybody's business— It is our old world's need— To keep the hand from the sinful act, And do the loving deed.

And since 'tis everybody's work To be thus kind and true, I'm sure it is not hard to see It means both me and you. —Selected.
II

The third topic was, "How to Marshal the Local Churches so as to Secure the Most Adequate and Effective Program for the Church as a Whole," with Rev. R. J. Wade, general secretary of the Methodist Episcopal Committee on Conservation and Advance, as chairman. The subject was presented by Rev. W. H. Gelstweit, pastor of the First Baptist Church of Dayton, in substance as follows:

It is a great mistake to set the local church over against the national agency in our thinking. No local church can fulfill its mission to the community without feeling itself allied with the other churches in a nation-wide and world-wide program. The denomination, on the other hand, is only the sum of the local churches and everything finally depends on the local church's efforts.

The local churches must learn from each other and this means that there must be frequent conferences, constant coming together.

But vastly more important than any particular plans or methods is the spirit of the church. Has it a kingdom vision? What is the attitude of the church supposed to mean? Is it interpreted simply as personal rescue, or as enlisting in a program of saving others? It is possible to marshal all the churches in a great program only as they come to have a kingdom vision.

Fellowship is the keynote; fellowship with all other Christians throughout the world, of whatever name. The day for parochial attitude is past. This spirit is the great thing. Methods will be found if our hearts are right.

The smaller and more informal sessions on the evening of Thursday, 18, and the morning of February 19, at the Hotel Miami, were devoted to a discussion of practical problems affecting the denominational agencies.

1. The present status and plans for promotional work in the several denominations were discussed, Rev. James G. Bailey, of the Presbyterian New Era organization, opening the discussion. Certain tendencies were recognized, including the following:

a. There has been a great increase in giving as a result of the forward movements, and there is a deep conviction that the sense of stewardship and missionary education must be developed which will keep the giving permanently on a high level.

b. Promotional work is now moving from a temporary to a permanent basis, with a general agreement that there must be co-operative promotion among the different boards of the denomination. Along with this development is a tendency in several denominations to reduce the number of boards and to secure a closer integration.

c. There is a clear conviction that pledges should not again be taken for a five-year, or even a three-year, period. The preparation of the budget annually and the annual canvass are unanimously favored. The difficulties of collecting pledges made several years ago are too great.

d. The future of the promotional organization is linked up with its having a rounded program, not dealing with financial matters alone but carrying on the phases of work that will strengthen most the local church.

e. In many, probably a majority of situations there is felt to be a need for working out a more effective plan of every member mobilization, and the method of organization into groups in the local church has been tried with success.

2. How to carry on a vigorous promotional work and at the same time avoid any reasonable criticism that the local churches are given a "handed-down" program or are regarded as "subjects of promotion" was discussed by Rev. W. H. Bowler, secretary for field activities, Board of Promotion of the Northern Baptist Convention, who made the following suggestions:

a. The strategy of the denominational agency will inevitably have to be determined by a few men. There is no way to secure a program for the denomination as a whole without having it appear to be "handed-down." The whole problem is to lead the constituency to feel that the denominational boards represent the local churches.
and that the denominational program therefore is the program of the local churches.

b. The national agencies should seek to pass the program on to the local churches with as much personal touch as possible. Conferences in various areas of the field are of great value in securing understanding and sympathy.

c. The more closely the promotional program concerns itself with the interests and problems and finances of the local church the greater will be the response to its efforts.

Rev. W. H. Neil, field representative of the Methodist Episcopal Committee on Conservation and Advance, described the way in which their “World Service Program” volume was prepared and emphasized the importance of keeping before the churches the fact that the real objective of all promotion is the salvation of mankind.

Dayton, Ohio,
February 17-19, 1924.

GENERAL CONFERENCE

Receipts for March, 1924

<table>
<thead>
<tr>
<th>Forward Movement</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Adams Center</td>
<td>$ 13.00</td>
</tr>
<tr>
<td>First Alfred</td>
<td>294.40</td>
</tr>
<tr>
<td>Second Alfred</td>
<td>69.95</td>
</tr>
<tr>
<td>Battle Creek</td>
<td>100.00</td>
</tr>
<tr>
<td>Second Brookfield</td>
<td>83.22</td>
</tr>
<tr>
<td>DeRuyter</td>
<td>15.00</td>
</tr>
<tr>
<td>Dodge Center</td>
<td>5.20</td>
</tr>
<tr>
<td>Farina</td>
<td>100.50</td>
</tr>
<tr>
<td>Fowke</td>
<td>30.00</td>
</tr>
<tr>
<td>Hammond</td>
<td>100.00</td>
</tr>
<tr>
<td>Hartville</td>
<td>15.00</td>
</tr>
<tr>
<td>First Hebron</td>
<td>20.00</td>
</tr>
<tr>
<td>Lost Creek</td>
<td>67.00</td>
</tr>
</tbody>
</table>

$2,286.46

Milton College:
First Generous $100.00

Women’s Board:
Albion Home Benevolent Society $33.33
Fowke Ladies’ Aid Society $22.00

Tract Society:
Detroit $16.25
Missionary Society:
Detroit $48.75

Parallel Budget:
Adams Center $100.00
First Alfred 21.55
Second Alfred 5.00
Battle Creek 25.00
Chicago 20.00
First Generous 5.00
New York 20.00
Nortonville 5.00
Pawcatuck 1,000.00
Plainfield 25.00
Dr. Grace I. Crandall 100.00
Miss Helen Su 10.00

$1,336.55

Boys’ and Girls’ Schools:
First Alfred 1.00

Respectfully submitted,

WILLIAM C. WHITFORD,
Treasurer.

Alfred, N. Y.,
March 31, 1924.

A HISTORY OF THE CARLTON SEVENTH DAY BAPTIST CHURCH

EVA HURLEY

(Given on the sixtieth anniversary of the founding of this church.)

In the year 1861, two brothers-in-law, Elder Maxson Babcock and John W. Knight, traded their homes near Jackson Center, Ohio, for land “Out West” and moved their families to Carlton Township, Tama County, Iowa. Their farms laid just across the road from each other.

The next year, 1862, the oldest daughter of John and Mary Knight, with her husband, Jacob Furrow, came and settled on the east end of the Knight farm, making three families of lone Sabbath keepers.

Feeling the need of a church home, they met in one of the homes and organized the Carlton Seventh Day Baptist Church. With Elder Maxson Babcock, pastor; John W. Knight, deacon; Bethuel Babcock, clerk; Alfred Knight, chorister. The constituent members were: Elder Maxson Babcock, Phihathah Babcock, Bethuel Babcock, Granville S. Babcock, John W. Knight, Mary Knight, Alfred B. Knight, Jacob Knight, Lydia S. Knight, James M. Knight, Lorenzo D. Knight, Jacob B. Furrow, Elizabeth D. Furrow.

In 1864 a brother of Mrs. Knight and Mrs. Babcock, Calvin Davis, and his son-in-law, U. M. Babcock (later known as Rev. U. M. Babcock), with their families, came and settled about five or six miles southeast of the others, making two groups of Sabbath keepers; and the church services were held from house to house or from group to group.
Later in the year, Erwin F. Davis and family came and located just east of Jacob Furrow. And in the fall of 1866, his father, James M. Davis (a brother of Calvin Davis and Mrs. Knight and Mrs. Babcock), with his family and his son-in-law, Dennis Davis, and family, came; and the two families lived in a little log cabin just west of Calvin Furrow's until spring. Then they moved north of the first settlement. In the same year Beneke Bodkin, Ruben Sutton, John W. Davis, and their families came; and with the addition of all these families they had a good sized congregation.

But as it happens in all new settlements, some grew homesick and moved back to Ohio, while others were dissatisfied and went still farther west; for, from the obstinacy of Calvin Davis, we find that in 1869 he and U. M. Babcock and their families moved to Long Branch, Neb.

In 1868 a schoolhouse was built one mile north of the "Uncle Johnnie Knight corner," which was named the "Hardy School," and later changed to "Union School." John T. Davis was the first teacher in this school.

The Sabbath Recorder
TRINIDAD AND GEORGETOWN

TRINIDAD, BRITISH WEST INDIES

The island of Trinidad is the most southern link of that chain of islands which form a curved line from the peninsula of Florida, in North America, to the mouth of the Orinoco, in South America, and which Columbus crossed with his ships. It is the largest and most important in the northern part of this string of pearls extending around the beautiful Caribbean Sea, a distance of about three thousand miles, and Trinidad is the largest and most important in the southern extreme.

This island is really a part of the South American Continent, and doubtless in the ages past was joined to Venezuela without any sea intervening. If you will look at the map of South America, you will notice that the northwest arm, or peninsula, of the island stretch out like two arms almost to the mainland of South America and nearly enclose a large expanse of water called the Gulf of Paria. Between Venezuela and the northwest arm, or peninsula, of Trinidad the largest ships enter the Gulf of Paria, passing among small islands and through very deep channels; but between Venezuela and the peninsula on the southwest, the large steamers pass only with danger. The passage on the northwest is called the Dragon's Mouth and the one on the southwest the Serpent's Mouth. The island is one and one-half times as large as Rhode Island and has a population, of about four hundred thousand. Port of Spain, located in the northwestern part on the Gulf of Paria, is the largest city and has a population, of over sixty-two thousand.

The island is very rich in natural resources. It abounds in or nearly all, tropical productions, leading the world in the exportation of cacao, from which comes our chocolate. During the last fifteen years oil has been produced in large quantities and the development of this industry is only begun, while the sugar plantations are extensive and of long standing. It has lakes of asphalt which are said to be able to supply the world for an indefinite time.

The population is a mixed one—one hundred East Indians, many blacks, some native Indians and a few whites, with a sprinkling of other races. Race prejudice, as it exists in the United States, is not known. The English language is spoken, and Trinidad together with Tobago (a small island near by) form a crown colony of the British Empire.

The special interest of Trinidad to us is the fact that on the island there is a company of Seventh Day Baptists. They have established a Sabbath school and will be able to organize a church if properly encouraged. This company resides in Mayaro, the southwest part of the island. Also there are those in the Port of Spain who are with us, but who have not made a public announcement of their position.

It appears that with proper leadership a great work can be done in Trinidad by Seventh Day Baptists. A flourishing mission in Trinidad would be very desirable for more reasons than one. The climate is dry and low, but the road of business, commerce, and travel Trinidad has no equal in that part of the world. There the peoples from all parts of the world are coming and going. This means that a live Seventh Day Baptist church in Trinidad would have a world-wide influence.

GEORGETOWN, BRITISH GUIANA

It is not Trinidad, however, but Georgetown in which Seventh Day Baptists are most interested, because in Georgetown we already have a flourishing mission.

Guiana is the section of South America between the Orinoco and Amazon rivers, two of the largest rivers of the world. This territory has five political divisions, these being Venezuelan Guiana, British Guiana, Dutch Guiana, French Guiana and Brazilian Guiana.

Georgetown is in British Guiana. Though in South America it is often associated with the West Indies, of which Great Britain owns so much; and because it is the only British possession in South America, it is many times called British South America. 1From its physical grandeur and the natural beauty of its interior, it is known as the magnificent province. 2Its length is about 600 miles and its width 350 miles. There are 270 miles of coastline. It is larger than Great Britain and twice as large as Pennsylvania. The climate is hot, but healthy, and by some considered delightful. The trade winds blow continuously from across the sea, the greater part of the year, tempering the tropical heat. The mean temperature in September is 88, and 75 in April. At noon the sun is almost directly overhead throughout the year.

In natural resources it is very rich. The soil along the coast will produce every kind of tropical plant. In exports sugar leads, then follow gold and diamonds, rice, rubber, bananas, and numerous other products, the total exports per annum amounting to about $8,000,000. The first settlements in British Guiana were made from 1580 to 1620, yet the development of its resources is hardly commenced, and many of the people in the interior are about as they were when the country was first visited by the whites in the days of Columbus. Civilization is confined to the settlements along the coast and many of the people here are far advanced. The country alone is vast, but low and black, and in the interior it is higher, where there are dense forests and verdant jungles, interspersed with grassy plains. The vast stretches of territory in the interior are not very well known and are the habitation of wild animals, birds, serpents, insects, and man in a primitive state. The forests are rich in valuable timber and the grassy plains might produce many cattle, but there are no means of transporting either timber or cattle to market. It is largely an unexplored country, lacking even wagon roads or trails. The Kauri waterfield is said to surpass Niagara.

The population is a mixed one. There are, by the census of 1911, 114,000 black natives; 1,100 true Africans; 126,500 East Indians; 30,250 of mixed origin; 10,000 Portuguese, 4,000 Chinese, 2,600 Europeans and 13,000 aboriginal Indians.

Georgetown is the chief city of the colony and has a population of about 60,000. It is at the mouth of the Demerara River, and in the marine world is usually spoken of as Demerara. It is below sea level, the sea being kept out by dykes. The streets are wide and there are many large buildings. It is the business, commercial, and religious center of Guiana. Here you meet men of almost every de-
been established and other places in the colony and elsewhere are calling for the gospel with the Sabbath truth. The people through the Missionary Board have put a few thousand dollars into this work; but if you could look in upon a Sabbath service of our church in Georgetown, you would say, "Money and labor have been well spent." What has been done in Georgetown can and should be done in thousands of places on every continent and all the isles of the sea.

LETTER FROM SOUTH AMERICA

"We shall be so kind in the after while, But what have we brought today? We shall bring each lonely life a smile, But what have we brought today? We shall give to truth a grander birth, And to steadfast faith a deeper worth, We shall feed the hungry sons of earth; But whom have we fed today?"

DEAR FELLOW-WORKER:

Since our last letter written in November, we have enjoyed continually the Lord's blessing.

About a week after the reclamation of the woman had been accomplished, and before the time of her return to her husband, her bandit brother and the son met with a surprise. "Next Sabbath she came," the son told me, "and asked me to help him out of his difficulty. She had written me that she was wondering what would happen to her letter. She finally acceded to my asking her to write him. We were not sure about going to Buenos Aires, but a number of made the grand decision of their lives to be baptized. This was just what had been desired."

The blessing has not stopped. During the last week three more in Santo Tomé have decided to walk in the narrow way. All of these were men.

Your brother in the Lord,

W. Robinson.

Calle Independencia, Santo Tomé, Corrientes, Argentina, S. A.

---

THE SABBATH RECORDER

S. H. Davis,

In account with

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

---

MONTHLY STATEMENT

March 1, 1924—April 1, 1924

Dr.

Balance on hand March 1, 1924 ............... $1,451.65

E. R. Burdick, Jamaica Mission ............. 10.00

Conference Treasurer, Georgetown Chapel ........................................... 96.95

Conference Treasurer, Boy's School, Shanghai .......................................... 70.31

Conference Treasurer, Girls' School, Shanghai .......................................... 597.55

Shiloh Church, Fredericksburg, Va ......... 6.25

Shiloh Church, Sayre, Pa .................. 5.00

Martboro Church, sending Doctor Thorngate to India ................................ 20.00

Berlin Church, Missionary Society .......... 15.33

Rev. H. C. Peters, budget for girl's school ........................................... 5.70

Parallel budget, Missionary Society Debt Fund ........................................ 190.54

Parallel budget, Boys' School .......................... 126.49

Parallel budget, Girl's School .......................... 65.00

Parallel budget, Georgetown .......... 72.60

Misiones, Sabbath school, Missionary Society ...... 15.00

P. C. Newton, Missionary Society .......................... 5.00

E. F. Newton, Missionary Society .......................... 5.00

Mabel Evans, Missionary society .......... 200.00

Income Permanent Funds, General Fund ........................................... 3,000.00

White's Board, Miss Burdick's salary ........................................... 200.00

Woman's Board, Miss West's salary .......... 200.00

---

Cr.

Rev. T. L. M. Spooner, March salary ........ 83.37

T. C. Seaver, February salary .............. 35.00

T. E. Branch, February salary .............. 35.00

G. H. Bird, February salary .............. 35.00

Rev. R. H. Bird, February salary ........ 35.00

Mabel Evans, November salary ............ 35.00

Angeline F. Allen, February salary ........................................... 35.00

H. Eugene Davis, house and telephone rent ........................................... 45.88

H. Eugene Davis, February salary, children's allowance, and traveling expenses 144.25

H. Louie Mignott, February salary ........................................... 75.00

H. Eugene Davis, account traveling expenses to India ................................ 50.00

Industrial Trust Co., China draft ........................................... 1,400.00

---

Industrial Trust Co., China draft

El Pass, to be added at the end of the quarter ... $125.00

Globes, for agapone, ........................................... 194.00

Sue M. Burdick, salary ........................................... 189.00

Anna M. West, salary ........................................... 84.00

Dr. Grace C. Condell, salary ........................................... 25.00

Maria Newton, salary ........................................... 237.00

J. W. Crofoot, salary ........................................... 1,150.97

Wm. G. Whitford, Treasurer, account Doctor Burdick ........................................... 110.00

Anna M. West, or S. H. Davis, Treasurer, account of salary ........................................... 5.00

Industrial Trust Co., China draft, account J. W. Crofoot's salary ........................................... 40.00

---

little short of a combination of miraculous good management and generosity. On being one old．There were 1,150 of the number of people who had come from afar to attend the meeting, she said, "Give it to the poor."

One old gentleman, husband and father of two of our members, was very ill when we got there. We heard that he was a hypocrite. He said that he loved everybody, excepting those who were ready to die any time. Having learned how hard it was to live with him, I said, "Do you love your wife?" "Ah, yes," he replied. "Do you love your son?" (only son). "No," he replied. It appears that there has always been an estrangement between father and son. I called the son to his father's bedside asking him if he loved his father, and telling him that his father said he, the son, did not love his father. The young man replied, "Father, your remark is correct up to a year ago, when I gave my heart to God. Since then I have loved you." Then embracing his aged father, he kissed him. The old man seemed astonished and said, "I love my son." A somewhat similar scene took place with the daughter-in-law. Thus was brought about a reconciliation which might have been impossible before and saved many an angry moment, a many a poisonous word, and many an ignoble deed.

On arriving at the little place, Carupa, we learned that some Evangelicals had moved there. We immediately visited them, husband, wife, and daughter. The husband, an elderly man, was studying his Bible, and asked me to help him out of his difficulty if I could. He did not know what "Rev." signified as his Bible had the word "Apostle." He thought it might be an abbreviation for the book of kings which is written in Spanish. When I explained to him that the word "Revelation" was only the Latin form for the Greek "Apolo­gize," he said, "Praise the Lord for answering my prayer. Now I understand." We received a hearty invitation to spend the next stop-off with them.

On our return home, I repeated the exact distribution both on the train and in the stations en route. Three of our brethren were at the depot to meet us and we found everything at home, even in better condition than when we left, and a substantial and palatable meal all ready for serving.

I omitted to say that I had the pleasure of baptizing five in Misiones, and five made more than they planned for. They had no idea they would accept as their personal Savior, the Lord Jesus Christ and keep his commandments. We feel that our visit was opportune and profitable in every way. Praise ye the Lord.
THE CHURCHES CAN STOP WAR!

If in the decade between 1904 and 1914 the churches of the Christian world had said, "Thou shalt not," there would have been no general war. If the churches should say today, with one voice, "Thou shalt not!" there would never be another war. The solution of this question—the most pressing problem which confronts the world today, "is in the hands of the churches," if they care to use it—organized Christianity and organized Judaism. It would take centuries to build up such an organization for peace as these churches, an organization so powerful over the minds and hearts and imaginations of men, so experienced in dealing with human problems, and one so rich and powerful. As events rushed on to the catastrophe of 1914, none raised even a feeble voice to protest against the horror and shame which the Christian nations were about to loose upon the world. Christ,iggled and bound, was delivered by his own servants captive to Mars. They did this for the most part blindly, not knowing what they did. But, if they betrayed him again, they will do it consciously, out of the cowardice of the hearts and consciences of men.

THE WORLD KNOWS

For now the world knows what war is! Those among us who are not fools perfectly understand that modern war is rooted in greed, that it serves no good end of the spirit, that its moral fruits are hatred, lechery, disintegration of moral fibre in the nationals. But who saw the late war from what old-fashioned theology used to call a "means of grace," if it sent its victims to death and its survivors back to civil life better men, it would be your business to support it, no matter how great its physical agencies. But who saw the late war from its first battle to its last, who saw it with six nations, who saw it at front and rear, am here to tell you that it is not. Anyone who says that the average man is a better man because of the war of 1914-1918, is lying—consciously or unconsciously to himself. It does not even rescue people from the militarists call softness. Never did human nature display such courage as in the late European struggle. The farmers of France, the mechanics of England and the factory operatives of Germany, performed every day before breakfast deeds which made Themistocles seem like petty squabbles. And those heroes had lived out their lives in a period of profound peace. Every man of science who concerns himself with the breeding of the species knows that, in reality, modern conception plus war—the selection of the best men to die before they have given any children to their stock—is a device for softening the breed, so ingenious that it might have been invented by the devil himself.

The shallow biological analogy involved in the militaristic phrase "survival of the fittest" was long ago discredited by science. But that is beside the mark. The point here is that men, unassisted by propaganda, no longer had a first, undivided view of the sanctity involved in dying for one's country. Reason began to war its right into the corners of their minds; or, to phrase it as do the militarists, "their patriotism was weakened, they grew soft through too much peace." From first to last in the great war, a thousand soldiers of all nations, if one, asked me what it was all about, anyhow? And this, mind, was not a straight inquiry of one who wants to know, but a rhetorical question, plainly put by way of eliciting the answer, "Nothing!" That old, ageless question, "What is the value in battle, for one's country seemed a sacrament, an act of supreme consecration, was passing away.

A COWARDLY CHURCH

"The trouble with Christianity," says Bernard Shaw, "is that it has never been tried." Probably when you read this, you were offended. But in this most vital matter of war, Shaw is absolutely right. For more than a century now—that century during which man first began to look naked-eyed at modern life—the church has closed its eyes to this whole question of war. It has tried to hide in squirel holes from the purposes of God. Its course has been cowardly—I should be cowardly myself if I used a softer word for it. We who understand that things are not silenced by professional ethics, like so many soldiers and sailors, who understanding can not speak, know perfectly well what another general war is going to mean to this civilization which calls itself Christian. Just after the late war, some of us said that it was now a case of nations against nations, not armies against armies; that henceforth the rich and civilian man, woman or child, would be as much fair game for slaughter as the strongest soldier. We told you that modern aircraft with modern explosive bombs, and modern gases could, in a night, destroy all life in any city in the world. And we told you that in any future war between civilized and organized nations, this would probably be the first tactical move. Most of the public laughed and called us dreamers—then. And now, the keynote of diplomatic relations between France and Great Britain is the fact that France has nearly three hundred squadrons of bombing planes to Britain's fifty; and that, if it comes to war, France can and will destroy London. Do not take this as a slight on France. In the days of the British and the German peoples, it was the power of a few men to do the same thing. So would we, I am afraid, in case we went to war. If you doubt this, let me ask you this question: Had the American people learned, on any June day in 1918, that Berlin had been destroyed by aircraft, would the news have given America any thrill of horror? You know that we would have hung out every flag and illuminated every public building! War is so.

The European peoples with their petty hatreds and greed and jealousies are blindly preparing to commit suicide; and, we in America stand by, and a little condescendingly watch them do it, and thank God that we are not as other men. And yet the average American is only three or four centuries removed from the parent stock of Europe. Placed in the same situation he would do exactly the same thing. The fault is not with any man, or any one group of men. The fault is just common human blindness, common human lack of understanding. And the one force in modern life which can open the eyes of the world and illuminate their hearts has hitherto stood by supinely, blandly indifferent.

DO WE WANT PEACE?

However, mankind will never abolish war until it ceases to want war. Along with any organization of nations to keep the peace must go a progressive education of man. As if, of course, nineteen out of twenty people do want permanent peace, or think they do. But do they want hard enough? Are they willing to forego the not unpleasant emotion of hate, to resist the temptations of temporary national advantage, to shut their hearts to certain old stirrings of the cave instinct? We have some distance yet to go before the citizens of our Christian democracies make permanent peace a main object of their political thinking.

HOW SHALL WE PROCEED?

The task, as I review this Christendom of ours, seems overwhelmingly great and difficult. Beside it, the long struggle for government by the people was slight and easy. How shall we go about it? What common instrument is large enough, fine enough, powerful enough, so to regroup the faculties of men? One alone in all the world—Christianity and her elder sister, Judaism. The church, consciously or unconsciously, governs the thought of every man and woman in fifty nations. Church attendance may be falling off; peoples may be taking their religion with less literal, outward show of seriousness; but rare nevertheless is that man or woman who did not receive Christian or Jewish religious instruction in childhood; and, therefore, who does not sense moral issues, all his life long, through the lenses of the Decalogue. And divided though the church be by sects, it is not divided by nationalities. We call one branch, perhaps, the Church of England, another the Church of Scotland, another the Church of Rome. These are but the names of places where grow the parent stems. Every one of these has established its offshoots in many nations. Conceived in their political aspects, churches are the only organizations which have achieved a sound and decent internationalism. And for ages upon ages, the Church has been gathering experience with the changing moods of men. The problem of conversion is little else. What an instrument for achieving permanent peace! We should work through many and many a weary
THE MIRACLE OF SPRING

After the dead leaves' falling,
And after November's giving;
After the March wind's blowing,
Deep in the sod below,
Things that in summer were dreaming,
Seeds of a life now past,
Stir with a life renewing
Under the stormy blast.

God, overall, is keeping
Always his watchful care,
And never a springtime failure
Its blossoms of incense rare.
The bitter within the tree trunks
Is sweetening under the sun,
Up under the latest of the north
Wind upward life force is run.

God knows it will soon be summer,
He knows that the winter is gone,
That his smile will melt the snowdrifts
For the first time on
And he is that faint and weary
And who is winter-worn
The cold from his Easter Morn.

—Alice Amelia Flagg.

PERSONALITIES

There have been many articles, even books, written on "personality"—whether it is born in us or whether it may be acquired. You have sometimes shaken hands with a person and have had to look long and hard into his eyes to see if there was anyone there. Then again you have shaken hands with others and have had to look pretty hard to see if you were there. Emerson says, "Every institution is the lengthened shadow of a man." From another source we quote, "Personality is the distillation of our daily needs. It is the silt on our souls left by the passage of millions of thoughts and acts. It is the flavor of our lives." Dr. Frank Crane says, "We enter into this world with separate personalities; hard and irreducible parts of ourselves. Our life's problem is to combine with others."

A mother wonders why her child is petulant or selfish. She insists she has always warned her against being selfish and has taught her more altruistic standards of action. The trouble is that the mother's life has taught another lesson. She herself has been petulant and selfish. That was the flavor of her life; and her child has been thus flavored.

To get things, so many people leave them much as they were before, but to have personality to bestow—radiant—triumphant—contagious—that not only changes circumstances, it changes men. Said a girl to a woman one day, "May I sit down aside of you? You give me such a nice feeling."

It is said of Patero Xavier that "Sometimes when the brothers were sad, the way they took to become happy was to go and look at him."

Christ said: "Come ye after me and I will make you. It seems to me that we have been dwelling too long on the latter part of the verse which is "fishers of men."
The important fact is that Jesus was the one who was to take the disciples and do the making. So he will make everyone into something useful if we give him a chance. "We might move one man," and so some of our leaders we have the "moved" men and women upon whom falls the responsibility to "move" others.

Learn to develop more power among women and how to interest a greater number? We have heard much since we came here on right relationships with the nations of the world. Where do we stand on right relations with the people who may appear commonplace right around us? Do we go about "seeking" as our Master did? The Master's specialty was folk in whom nobody else could see much good. Simon Peter, the rudest of men, he well, the woman taken in adultery, have become unforgettable characters since Jesus met them. Only by his insight, his appreciation, his patience, his understanding, faith in human possibilities did he transform them. And so our women by the transforming Spirit of Christ will themselves receive power and pass it on to others.

Alice Freeman Palmer was once reproved because she did not do more lecturing; to which out of her passion for personal service, she replied: "You want to put yourself into people; they touch other people; these others, still, and so you go on working forever."

If it's the case with Christ; he is the well that never runs dry. The one who supplies the power after his spirit has come
upon us to become witnesses unto him.

If it be true that we have not been able to interest many women because we are presenting our missionary enterprise in terms of fifty years ago, we see in the Vassar Institute about to be launched a new force where we may hope to interest a greater number of women. And in our missionary addresses; in the presentation of vital facts and statistics to our audiences; in our efforts to increase the circulation of The Missionary Review of the World and our own denominational magazines; in our summer schools of missions, all of which are mediums through which more interest may be aroused, our Christ-fied personality will win. It is not an easy task before us. Victory in personality is not the fruit of cloistered piety. It can be achieved only on the field of battle after hours of prayer and preparation. As a result of one such truly Christ-fied personality we have recorded the baptism by the Spirit of thousands at Pentecost. The history of every great Christian achievement is one of an unceasing prayer; and the story of the Christian religion and the spread of the kingdom through the missionary enterprise is the story of personality influenced by personality; rebirth constantly the product of the re-born. "Come ye with us, we will make you a part of your church," said Mrs. Carrie M. Kershner, in Women's Foreign Missionary Bulletin.

**TRACT SOCIETY—MEETING BOARD OF TRUSTEES**

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session on Thursday, Seventh day Baptist Church, Plainfield, N. J., on Sunday, March 9, 1924, at 2 o'clock p. m., President Corliss F. Randolph in the chair.


Prayer was offered by Rev. James L. Skagg.

Minutes of the last meeting and the special meeting were read.

President Randolph referred to the sudden death of Mrs. William L. Burdick, which occurred yesterday at her home in Ashway, R. I. Mr. Bond read the opening of his way to Georgetown, S. A., where he was called the sad news.

It was voted that the secretary be requested to express to Dr. William L. Burdick the sincere sympathy of the board in his sudden bereavement.

**FROM THE CORRESPONDING SECRETARY’s REPORT**

A letter from the secretary of the Jamaica Seventh Day Baptist Association tells of the sickness of Elder Mignott. The letter gives the names of the leaders of the dozen churches that recently united with us, and I have written to each of them, making known the action of the Tract Board, and I have hoped that they will send a contribution for the work to support her on the field. "We in Holland surely will do our part." Recently a letter was received from Rev. G. W. Pryor, Jr., Utleville, Colo., came to us, requesting Seventh Day Baptist literature and the location of our nearest church to him. "I am a strong adherent of the Seventh day—Saturday, and feel that the Baptist faith outside of that church is not the same." The combination of names (Seventh Day Baptist) would not make possible church that my belief approves of.

An interesting letter was read from Rev. G. W. Pryor, Savannah, Ga., who has been reading our tracts since 1920. Mr. Pryor was a Methodist minister, but on acceptance of the Sabbath he lost his position. He has not felt that he could unite with the Seventh Day Adventists, and it is one of about a dozen who are especially interested in the Sabbath. "They are more than "who believe in the Sabbath, but not in the Adventists." "Prospects are good here for a Seventh day Baptist society, but to be used and paid for the services of Rev. Alva Bond." (Signed) William M. Stillman.

Thus this annual contribution, definitely designated for the use of Rev. and Mrs. Bond's work, on the above said salary, is pledged for five years from October 1, 1922, and it is our understanding that this $500 will be in addition to the amount raised by the board or by the General Conference, or by both.

It seems only fitting that the board should, in the absence of Mr. Stillman, record its appreciation of the service he has thus rendered the denomination, a service which is appreciated all the more because his support of the regular program of the denomination has been increased rather than diminished during the year.

Plainsfield, N. J.
March 4, 1924.

Report adopted.

The resignation of Clarence W. Spicer as a member of the Supervisory Committee was approved, and the motion on the resignation was accepted, owing to the urgent request of Mr. Spicer. This action was accompanied by an expression of appreciation by the board of the many years of faithful and efficient services of Mr. Spicer as a member of the committee.

Minutes read and approved.

Board adjourned.

Arthur L. Titsworth, Recording Secretary.

**THE SABBATH RECORDER**

**AMERICAN SABBATH TRACT SOCIETY**

**Treasurer's Receipts for January, 1924**

**GENERAL FUND**

<table>
<thead>
<tr>
<th>Contributions</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>G. W. Pryor, Savannah, Ga.</td>
<td>$10.40</td>
</tr>
<tr>
<td>Miss M. J. Burdick</td>
<td>$2.90</td>
</tr>
<tr>
<td>Mrs. William L. Burdick</td>
<td>$1.90</td>
</tr>
<tr>
<td>Dr. William L. Burdick</td>
<td>$500.00</td>
</tr>
<tr>
<td>Mrs. John H. Burdick</td>
<td>$500.00</td>
</tr>
<tr>
<td>Mr. and Mrs. James H. Burdick</td>
<td>$500.00</td>
</tr>
<tr>
<td>Mrs. Carrie M. Kershner</td>
<td>$500.00</td>
</tr>
<tr>
<td>Mr. and Mrs. Charles D. Burdick</td>
<td>$500.00</td>
</tr>
<tr>
<td>Mr. and Mrs. Alexander W. Vars</td>
<td>$500.00</td>
</tr>
<tr>
<td>Mr. and Mrs. Willard D. Burdick</td>
<td>$500.00</td>
</tr>
<tr>
<td>Mr. and Mrs. Frank J. Hubbard</td>
<td>$500.00</td>
</tr>
<tr>
<td>Mr. and Mrs. Theodore L. Gardner</td>
<td>$500.00</td>
</tr>
<tr>
<td>Mr. and Mrs. Lyle R. Randolph</td>
<td>$500.00</td>
</tr>
<tr>
<td>Mr. and Mrs. Jesse G. Pryor</td>
<td>$500.00</td>
</tr>
<tr>
<td>Mr. and Mrs. Irving A. Huffman</td>
<td>$500.00</td>
</tr>
<tr>
<td>Mr. and Mrs. Edward E. Whitford</td>
<td>$500.00</td>
</tr>
<tr>
<td>Mr. and Mrs. James L. Skagg</td>
<td>$500.00</td>
</tr>
<tr>
<td>Mr. and Mrs. Henry D. Babcock</td>
<td>$500.00</td>
</tr>
<tr>
<td>Mr. and Mrs. Harold R. Crandall</td>
<td>$500.00</td>
</tr>
<tr>
<td>Mr. and Mrs. Lavern C. Bassett</td>
<td>$500.00</td>
</tr>
<tr>
<td>Mr. and Mrs. Frank A. Langworthy</td>
<td>$500.00</td>
</tr>
<tr>
<td>Mr. and Mrs. Alvah J. C. Bond</td>
<td>$500.00</td>
</tr>
<tr>
<td>Mr. and Mrs. Arthur L. Titsworth</td>
<td>$500.00</td>
</tr>
<tr>
<td>Mr. and Mrs. H. Eugene Davis</td>
<td>$500.00</td>
</tr>
<tr>
<td>Mr. and Mrs. Willard D. Burdick</td>
<td>$500.00</td>
</tr>
<tr>
<td>Mr. and Mrs. Dorothy P. Hubbard</td>
<td>$500.00</td>
</tr>
<tr>
<td>Mr. and Mrs. Raymond Millard</td>
<td>$500.00</td>
</tr>
</tbody>
</table>

**THE SABBATH RECORDER**

---

The American Sabbath Tract Society's contributions and receipts for January, 1924, are detailed in the table above. The contributions were aimed at supporting various initiatives and missions, including the support of specific individuals and institutions, and the receipts show a diverse range of donations from different sources. The Treasurer's Receipts for January, 1924, reflect the financial contributions and the work of the General Fund, illustrating the society's ongoing commitment to promoting Sabbath observance and the work of the Seventh-day Baptist Church.
February, 1924

heart so is
... tell you. Alexander, Caesar,

Contributions:

Interest on balances.

Contributions:

Publishing House receipts:

Rhoda T. Greene Bequest

George Bonham Bequest

Edward W. Burdick Bequest

Miss Alice A. Peckham, Watson, N. Y.

Addie C. Whitford, Treasurer.

"Can you tell me who Jesus Christ was?" Napoleon Bonaparte asked one day. No answer being given he continued, "Well then, I will tell you. Alexander, Caesar, Charlemagne, and I myself have founded great empires! But upon what did these creations of our genius depend? Upon force. Jesus alone succeeded his empire upon love, and to this very day millions would die for him. I think I understand something of human nature, and I tell you that all these men were men and I am a man; none else is like him; Jesus is more than man. I have inspired multitudes with such enthusiastic devotion that they would die for me, but to do this it was necessary that I should be visibly present with the electric influence of my looks, of my words, of my voice. Christ alone has succeeded in so raising the mind of man toward the Unseen, that it becomes insensible to the barriers of time and space. This it is that proves to me convincingly the divinity of Jesus Christ."—Wellspring.

Young People's Work

How Jesus Overcame Temptation

Albert H. Barcock

Christian Endeavor Topic for Sabbath Day, May 3, 1924

Daily Readings

Sunday—Help in the Word (Matt. 4: 1-11)

Monday—By spiritual insight (Luke 10: 25-37)


Wednesday—By clinging to God's will (Mark 8: 31-33)

Thursday—By adherence to gentleness (Luke 9: 51-56)

Friday—By submission to God (Matt. 26: 47-56)


We study how Jesus overcame temptation in order that we may find a better way to meet our own trials. Everyone of us has certain temptations to meet. We can not always follow our own desires—we must order our lives by the standards set by custom or by the social or religious creed. The Christian's creed is the teachings of Jesus, and it demands a constant fight against natural desires. The experience of the Apostle Paul is the experience of every Christian. "So this is my experience of the Law, I want to do what is right but wrong is all I can manage; I cordially agree with God's law so far as my inner self is concerned, but then, I find quite another law in my members which conflicts with the law of my mind and makes me a prisoner to sin's law that resides in my members. (Thus left to myself, I serve the law of God with my mind, but with my flesh I serve the law of sin.) Miserable wretch that I am! Who shall rescue me from this body of death? God will! Thanks be to him through Jesus Christ our Lord!" Rom. 7: 21-23.

Why are we tempted?

Sometimes we get disregarded at this ceaseless effort and wonder why we must be so tempted. If God wants us to be good, why does he allow us to be so beset with sinful desires? Yet we know there is great satisfaction and a sense of confidence that comes from successfully resisting temptation. And although we can not understand God's plan we may readily believe it is his way of testing us. Abraham was tested by the command to offer Isaac, his son, as a sacrifice. By obeying he was proved worthy to be the father of God's great people. Christ was tempted forty days and forty nights in the wilderness and again he was tempted to try to escape the death he must die, but he submitted to the will of his Father and thereby proved himself worthy to be called the Son of God and the Savior of the world.

Temptation is a character builder. It is also our entrance examination to the blessings God has in store for us. "My brethren, consider it all joy when ye shall fall into divers temptations; knowing this that the trying of your faith worketh patience," James 1: 2-3.

"Blessed is the man that endureth temptation: for when he is tried he shall receive the crown of life which the Lord hath promised to them that love him," James 1: 12.

How are we tempted?

"As he thinketh in his heart so is he." It is said that it is no sin to be tempted but it is a sin to yield, for, although temptations are bound to come, one's actions are within his control. In a sense this is true, but it is wrong to let temptation persist in the thought, but result in actions. The problem of controlling one's actions is the problem of controlling thought. If temptation exists in thought, it will finally result in action. When one can control his desires and his thoughts, temptations lose their power.

How shall we meet temptation?

There are certain habits that make the struggle easier:

1. Form the habit of self-control. Make it a rule every day to deny yourself something you want, merely for the practice. Moral strength may be gained by exercise just as physical strength is developed.

2. In connection with the tempting thought, remember all the disagreeable and loathsome things about it and strive to make it repulsive. On the other hand make the desirable thought as attractive as possible.

3. Keep away from temptation. Never allow yourself to be tempted unnecessarily. Always be on guard, for the time when one feels strongest is when he is most in danger of falling.

Jamaica investigation:

Contributions:

Forward Movement

Interest on balances

Published house receipts

Sanitarium Reunion

Hopeful Home

Junior Graduated Lessons

Intermediate Graduated Lessons

Outside Sabbath School publications

Calendar

Seventh-Day Baptist Home, Inc.

Tract depository

$3,742 62

$4,481 19

$3,000

$900

$4,000

$300

$4,000

$4,000

$300

$500

$100

$500

$200

$600

$100

$600

$200

$200

$200

$200

$1,080 42

$1,100 08

$1,107 27

$1,163 27

$1,779 71

$2,020 00

$2,053 96

$2,316 93

(Continued from page 466)

conflicting schemes. If our churches as a whole ever reach agreement on one plan, give it their official endorsement and their faithful service, the job will be done. The politicians of all parties will fall over each other in their eagerness to get it into their platforms.

German vote, the labor vote, the farmer vote, are all insignificant numerically beside the Church vote, which every politician knows.—Will Truman in the Christian Century.
4. Devote yourself enthusiastically to an active life. Keep so busy that no time can be spared for unwholesome thoughts.

5. Read the Bible every day. Let your efforts be positive not negative. Thoughts of some kind are bound to exist. Do not try to cast out the evil thought but drive it out with a purer thought. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8

6. Learn Bible passages. These will come to you in the time of trial like a voice of warning as they did to Christ and will give you strength.

7. Pray sincerely. One should not let a day go by without prayer. Prayer was the great strength of Jesus and will be ours if we use it rightly. Make your prayers come true.

8. Never get discouraged at your failures. Remember that the victory is not always to the swift but more often to the most courageous and persistent. If you fail, try again a little harder if you feel you cannot overcome.

"Wherefore, let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man; but God is able to make a way to escape that ye may be able to bear it." 1 Cor. 1:12-13.

THOUGHTS FOR THE QUIET HOUR
LYLE CRANDALL

Jesus was human like us. He was subjected to all temptations which we experience, yet he resisted them. We are told that, "He was tempted in all points, yet was without sin." Why was he able to resist temptation? His strength came from God, because he lived so close to him and was submissive to his will. We may have this power to overcome temptation if we wish it and one of the best ways of obtaining it is through prayer.

If we wish to be strong enough to overcome temptations we should not place ourselves in their way, unless it is absolutely necessary. Many young people, who know that they were weak, have deliberately gone to the large cities where there are all kinds of temptations for them to meet, and have gone the downward path that leads to eternal death. Many a young life has come to a sad end in this way, when such an end could have been avoided if the person had not placed himself under those conditions.

Let us pray for this strength which Christ had.

Battle Creek, Mich.

COMMENTS ON "MISSIONS AND LIFE SERVICE" FOR APRIL 26, 1924

Do you mind if I am personal? Awhile ago I had that picture of missionary work that would result from taking two pictures on the same negative. The first exposure I suspect may have been taken from the Nation. It represented a queer country, flat, with the hills and women and children wearing huge hats and bare-legged in water, cultivating rice; again a great, sluggish, yellow river and Chinese junkies; perhaps pagodas, praying wheels, weird temples, Buddhas, cemeteries; or a pig tail, a grin, and dirty feet treading out leaves of tea. In general it was a queer country, with queer people though happy enough, well enough off in their own way.

On the same negative entirely constructed by my imagination from the reports of missionaries, from tracts and magazine articles, was exposed a picture of people suffering, always suffering, laboring under superstitious beliefs that made happiness transitory and progress impossible. There was the idea that we should go to these people and show them God and Christ and rescue them from it all.

Now you folks be honest with yourselves. What is your idea for missions and the need for them? If you want some fun write down your picture of this "Macedonia" to which we are called to spread the Word of God. Then if you like mental gymnastics try to write down what is the Word of God in such brief, concrete language that I, as an unbeliever, would believe and show how this believing is going to alleviate their suffering. Then send it to me for I can not do it satisfactorily myself, and here I am asked to write notes to help you out.

(Note—please send these to the editor of the Young People's Page.)

If it be that your picture is as contradictory, as restricted, as unsatisfactory as mine was, you are wondering how much good these missions are doing and again not how much but how they do it. Everything about it is so far away and unreal. Missions and missionary work are not very vital to you.

Right here is a good place to hand on an idea. Miss Susie Burdick gave it to some of us once. It applies to a lot of other countries besides China.

China is a vast territory with almost unlimited resources, human and material. China has been cut off from the world for thousands of years. Her people are simple; they have been happy, fairly, not oppressed nor downtrodden for a long time. Their country is rich now. They and their material resources are being exploited by foreigners. They have no law, no religion, nothing, to protect them from such vices as opium, drink, immorality, rottenness, and they are doomed. If they were small, their fate would be that of the South Sea Islanders. But they are large. Let your imagination work. Picture the hell of 400,000,000 Chinese with a government having the ideals of Germany before the war and themselves, the people, with the morals and religion of the Russian Bolsheveik and the massacring Turk and the Chicago stockyard bum. How great is our responsibility! How urgent is the need?

I am convinced that a Christian education among the Chinese will save them and us. If you have not heard Woe Woe Tsau talk to my Sabbath school class of boys last Sabbath Day. His subject was, "Chinese education today compared with it as it was before." He is a product of the new Christian education and religion, and I feel sure when he goes back he will find that the leaders in the fight to save China from the wreckage. I know nothing else would have saved him, a youngster twenty years old, alone and friendless as he was in this country when he came over. Do you?

Oh, missionary work means more to me now than it used to. It is not restricted to China. It is not the confused picture of two exposures on one negative. It is rather a moving picture and I am in it as much as in my own way as the missionary in China.

Christmas vacation when I was home, I spent an evening with my old scoutmaster just returned from Roberts College, Constantinople. His job there was to direct the scouting program of the college. He was called the "Y. M. C. A. Secretary" but essentially he was a missionary. He had Greek and Albanian, Armenian and Turk, Austrian and Russian with their terrible race hatreds, their opposed temperaments, the unsurmountable barriers of religion, home training, national traditions.

They had to be mixed and mingled; Turk and Armenian had to be made to rub shoulders with each other, to co-operate with each other, to learn to trust each other and to help each other. The whole bunch of them was to be melted into a Christian brotherhood. Are you up for this job? This is part of that moving picture of mine. Can you see in the world how this Turk in Roberts College is a nation, this Greek, Albanian, Russian, Austrian, each a nation? Can you see the need of a world missionary organization to melt these nations into a world Christian brotherhood where nations rub elbows with nation, where nations learn to work with, co-operate with, deal fairly with, trust nations?

I have another friend at home who drops her college duties every Wednesday afternoon and helps a bunch of little girls around eight or twelve years old to play. These are the little girls of our washerwomen, our garbage men, our trunk smashers, our drug agents, our bootleggers, who never had a chance to play in a clean and wholesome way. One time she took me to a dance down at the mission in the midst of East New York. There I met the elevator boy with the shop girl, the grocery clerk with the chambermaid, and the stenographer with the truck driver. I found these young folks; but they are typical of thousands of young people we look down upon, shrink away from, as loathsome, or maybe just
pty as poor unfortunates as we see them with their silly actions on the park bench, or chewing gum in the cheap movies, or dancing daringly and suggestively on the store cracking at the post office, the pool room or the store cracking unclean jokes. Keep your eyes open, you Christian endearors! See where in your community you can be missionaries and then be missionaries, quietly, humbly, tactfully. (Note.—The writer of these comments did not wish his name signed.—F. F. B.)

INTERMEDIATE TOPIC FOR MAY 3, 1924
Give up: Sacrifice. (Matt. 16: 24-28; Romans 14: 13-19.) (Consecration meeting.)

JUNIOR WORK
ELISABETH KENYON
Junior Christian Endeavor Superintendent

One of the best ways to insure behavior in the meetings is to have everyone go right to their rooms as soon as they get into the room and remain as quiet as possible, allowing only perhaps a little whispering to go on. Immediately after the bell stops ringing open the meeting with a prayer service similar to the following: repeat the service of Scripture (as the Ten Commandments, the Nation Psalm, Shepherd Psalm), prayer by superintendent or sentence prayers or memory prayer or Lord’s prayer, and a prayer hymn sung very softly. Allow no one to enter or leave the room during this exercise. This makes the meeting more interesting, and as the rest of the meeting is made as interesting and changeable as possible all thoughts of wigging, whispering, etc., will be forgotten.

MEETING OF THE YOUNG PEOPLE’S BOARD
The Young People’s Board met in regular session in the college building of the Sunday school building, Monday, April 29. At 7.45 p.m.


The treasurer presented a report. A bill for $67.50, supplies, was allowed the corresponding secretary.

The secretary presented the following report which was received and ordered placed on file. It follows:

REPORT OF THE CORRESPONDING SECRETARY FOR FEBRUARY, 1924
Number of letters written .................................. 32
Number of letters sent out, (mimeographed) .............. 70

The following socials have been mimeographed: George Washington, St. Patrick’s and Recroons (the latter were to send to the churches which haven’t a corresponding secretary). Correspondence has been received from: Mrs. H. L. Cottrell, Mrs. Mae Bishop, Miss Elizabeth Knowles, James L. Sargent, Miss Harriet Belland, Mrs. Edna Sanford, Le­land Hulet, Miss Ethel Van Horn, Miss May­ belle Sutton, Miss Isabel Lupton, Mrs. H. A. Crandall, Hamilton Whipple.

Life Work Recruit cards have been received from the Public School, Miss D. is it hoped that others have issued these cards and will send them in soon.

All but three of the societies have entered the Corresponding Secretary Contest. The Conference Program Committee’s work is progressing. The daily meeting plans are about completed.

A new Junior society has been organized at Little Prairie, Ark. Frances Ferrill Babcock.

Correspondence was read from Mrs. Mae Bishop, Near East Relief, Mary L. Clarke. Mrs. Bishop suggested the advisability of organizing Christian Endeavor societies among the churches in Jamaica. The corresponding secretary was instructed to obtain as much information as possible from the secretary of the Missionary Board in regard to this request.

Mrs. Ruby Babcock reported having written twenty-two churches where there are no Christian Endeavor societies, in regard to a drive for Recorder subscriptions and the reading contest. She reports that fifteen have expressed interest and hopes that all the others will do so soon.

The Committee on Field Work presented a report of progress.
in, and, before long, it was clear that there was a steady decline that left no ground for hope. The end finally came on March 12, last. Funeral exercises were held at her home at Great Kills, Staten Island, on the following Sabbath, conducted by her pastor, Rev. Harold R. Crandall; and interment was made in the Moravian Cemetery at New Dorp, Staten Island, where she was laid beside her only brother, Franklin, who lost his life in the World War.

She had a bright, sunny, happy disposition, which easily made friends for her wherever she went. Nowhere was this more marked than throughout her school life. In college, where she was a member of the Theta Theta Chi sorority, she developed marked ability as a social leader.

On January 21, 1911, she was baptized and united with the First Seventh Day Baptist Church of New York City, of which she remained a consistent member throughout her life. Of her immediate family, besides her father and mother, she is survived by two sisters, Ruth and Virginia, both of whom are graduates of Alfred University, and both are teachers.

PROFESSOR ALBERT WHITFORD, 1832-1924
REV. EDWIN SHAW

Albert Whitford, professor emeritus of mathematics and astronomy in Milton College, Milton, Wis., quietly passed away to his eternal rest at the home of his daughter, Mrs. C. E. Crandall, Milton, Wis., early Tuesday morning, March 18, 1924, in the ninetieth year of his age.

He was born in the township of Plainfield near the village of Leonardoville, N. Y., May 28, 1832, the son of Samuel and Sophia Clarke Whitford; and his ancestry is traced back through David Whitford, Joshua Whitford, another David Whitford, and Nicholas Whitford to Pasco Whitford (born 1640, died 1697), who came from England to America as a young man and made his home in the colony of Rhode Island. His mother was a descendant in two lines from Joseph Clarke, Jr., a nephew of John Clarke, first time deputy governor of Rhode Island.

Professor Whitford was the third and last surviving of four sons: William Clarke Whitford, Hamilton Joseph Whitford, Albert Whitford, and Herbert David Whitford; the first of whom was for many years the president of Milton College and prominent in the educational work of Wisconsin, familiarly known as "Elder" Whitford, or simply as "The Elder".

Professor Whitford was married May 31, 1857, to Chloe E. Curtis. There were five children, one daughter and four sons: Anna Sophia, now Mrs. C. E. Crandall, instructor in German at Milton College; Albert Curtis, who died June 27, 1902; William Henry, who is a businessman at Tulsa, Okla.; Alfred Edward, who is the president of Milton College; and Arthur Hamilton, who died at the age of eleven months, in 1880. A niece of Mrs. Whitford, Mabel Curtis, grew up in the family as daughter and sister, now Mrs. Alva M. Van Horn of Milton Junction, Wis.

Mrs. Whitford died November 4, 1888, and on February 14, 1892, Professor Whitford was married to Emily L. Burdick of Leonardoville, N. Y., who died November 29, 1919.

As a boy Professor Whitford attended the district school near his home, and an academy at Brookfield about eight miles distant, and also for a time DeRuyter Institute at DeRuyter, N. Y., and later graduated, in 1853, at Alfred Academy, Alfred Center, N. Y. He had during these years taught several terms of country schools, and after his graduation he came to Wisconsin in 1854 to be the instructor in Latin at Milton Academy for two years. He then went to Union College at Schenectady, N. Y., and because of advanced work which he had been doing by himself, by close application, and by his native ability, he was able to graduate in the classical course with the degree of Bachelor of Arts in 1857. He returned to Milton Academy as teacher of Latin till 1863. Union College gave him the Master of Arts degree, in 1861. For two years he held the office of superintendent of public schools in Rock County, Wis., and then accepted a call to become the principal of DeRuyter Institute at DeRuyter, N. Y. One year later, in 1867, when Milton Academy was enlarged to become a college he accepted as a professor, but in 1868 he accepted the invitation to become professor of mathematics at Alfred University, Alfred Center, N. Y., and remained there till 1872, when he again returned to (Continued on page 479)
tism. It was very wonderful to them, and when the missionary left a day or two later, he left behind him a very happy Christian family.

In less than a year from this time, Father and Mother Lawrence took into their family a little boy about ten years old, whose parents were killed in a Texas wind storm. He was left without home or relatives and Mr. and Mrs. Lawrence’s Christian hearts opened to him and he came to live with them. The boy was not a bad boy, but he had not lived in a Christian family and had never been taught much about Jesus. All of the members of his new family were so kind to him, that he soon wanted to be good all the time. He was also interested in their regular home Sabbath services and little by little grew to love the things that the family loved and to understand about Jesus and his great love for everyone.

Ned, for that was the boy’s name, had been living in this family for nearly four years when again there was great excitement in the household. The missionary was coming once more to visit these Lone Sabbath Keepers. Many times had Ned been told about his here, is not a piece of Jesus’ body; we all keep it as so to represent his body or stand for it. But as we eat this bread we are thinking of how Jesus’ body was broken on the cross for us. We do this to help us remember Jesus and all he did for us. Jesus said to his disciples, ‘This do in remembrance of me.’ Bread that we eat makes our bodies strong. So this bread which represents Jesus makes us strong to do right and to grow like him. We have asked God to especially bless this bread with his blood which represents Jesus that it may make us more like him.

“Our churches agree to celebrate the Lord’s supper a certain number of times during the year. This is that we may not forget the meaning of it. Jesus told his friends that as often as they ate the bread and drank from the cup, to remember him, that he loved them and died for them. We too, are Jesus’ friends, and we are to do the same thing in remembrance of him.”

Three little children listened with eager hearts and eager minds, and with eager music. A little as each carefully took a bit of the bread from the plate when the missionary passed it to them. This was a very wonderful experience to them, and as they had never seen the service before, it was all very new and the minister took extra pains that they should understand each step of it.

Brother Matthewson continued his explanation, “you should bow your head in prayer a moment, exclude from your thoughts everything but the thought that you are imbibing Jesus’ spirit to make you strong and true for the right.”

Then just pouring the wine into the cup, when you take the cup, rather timidly, but eagerly, “Brother Matthewson, won’t you please tell me again what we ought to think while we are eating the bread?” Very willingly the missionary replied, “You should offer a prayer of thanksgiving to God that you are considered worthy to be one of his children and the ask him to especially bless the bread that it may enter your body and heart and make you a loyal, true son of God. Ask him to give you strength and courage to always stand for the right and to never forget Jesus and his great love and sacrifice for you.”

Thank you, Brother Matthewson, I think I understand it better now.

Then the missionary read or quoted from Matthew 26: 27, 28, “And he took the cup and gave thanks and gave it to them saying, Drink ye all of it, for this is my blood of the new testament which is shed for many for you.” So you see, explained Mr. Matthewson again, “whatever we take the Communion, we are doing so in remembrance of Jesus’ death on the cross. May we never, never forget him. When you take the cup, ask God to make that which represents his blood, to surge through your veins from your heart to the smallest part of your body, carrying new strength and hope for your Christian duties. Thank him again for sending to earth his beloved Son that we might live.”

Brother Matthewson closed the service with a very touching prayer that those three young people would never forget as long as they live. The next day the missionary went on his journey to visit other Lone Sabbath Keepers; but never as long as they live, will the children in that far away Texas home forget their first Communion nor the Savior whom they were worshipping by celebrating the Lord’s Supper.

R. M. C.
DEATHS

RANALDO.—At the Nassau County Sanitarium at Farmingdale, Long Island, N. Y., on March 12, 1924, of tuberculosis, Sarah, daughter of Edie and Lucy Davidson Fitz Randolph.

FRANCES.—At the home of her mother, Mrs. Letta A. Parslow, of Lincklaen. and interment was made at Lincklaen Center Cemetery, Pastor John F. Randolph of DeRuyter having charge of the services.

SABRETT.—Sarah A. Worth Saunders, daughter of Walter F. Worth and Kate Stillman Worth, was born in the town of DeRuyter, N. Y., April 16, 1841; and passed away at the home of her son, Bert, near Hamilton, N. Y., March 27, 1924, aged 82 years, 11 months and 12 days.

She was the youngest and last of her father's family. She descended from Quaker stock and was a member of the U. C. C. of Hamilton, and was for a number of years its director. She was a young lady of marked ability and strength, and in spite of many hardships she maintained her mind and body until the end.

She was united in marriage February 14, 1860, to Albert C. Saunders. To them were born three children: two sons, Fred E., of Lincklaen, N. Y., and Bert E., of Hamilton, N. Y., and one daughter, Letta A. Parslow of Lincklaen. All the children survive her.

SAUNDERS.—Sarah A. Worth Saunders, daughter of Walter F. Worth and Kate Stillman Worth, was born in the town of DeRuyter, N. Y., April 16, 1841; and passed away at the home of her son, Bert, near Hamilton, N. Y., March 27, 1924, aged 82 years, 11 months and 12 days.

She was united in marriage February 14, 1860, to Albert C. Saunders. To them were born three children: two sons, Fred E., of Lincklaen, N. Y., and Bert E., of Hamilton, N. Y., and one daughter, Letta A. Parslow of Lincklaen. All the children survive her.

With the exception of four or five years in DeRuyter the whole of her married life was spent in the town of Lincklaen. About fifteen years ago she underwent a major operation from which she never fully regained her former strength. A few years after the death of her husband, which occurred November 14, 1911, she abandoned housekeeping during the winter and stayed with her children. January 28, 1924 she was stricken with paralysis, which confined her to her home, but with tender care and good medical aid she recovered; but it left her in a weakened condition, and gradually she lost strength in spite of the tender care of loved ones, until she passed away.

Funeral services were conducted March 30, 1924 at the home of her daughter, Mrs. Letta A. Parslow of Lincklaen, and interment was made at Lincklaen Center Cemetery, Pastor John F. Randolph of DeRuyter having charge of the services.

SABBATH RECORDER

THE SABBATH RECORDER

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

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

Terms of Subscription

Per Year ........................................ $2.50
Six Months ...................................... 1.25
Per Month ....................................... .25
Per Copy ......................................... .05

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

All subscriptions will be discontinued at the expiration of the year unless expressly renewed.

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

Parlow, of Lincklaen, and interment was made at Lincklaen Center Cemetery, Pastor John F. Randolph of DeRuyter having charge of the services.

J. F. R.

Sabbath School Lesson IV.—April 29, 1924

AMOS 4: 1-6.

Golden Text.—"Hate the evil, and love the good." Amos 5: 15.

DAILY READINGS


(For Lesson Notes, see Helping Hand)

RECORDEr WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of the nature by returning this column at 2 cents per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

WANTED—5 cents apiece will be paid for all Harding verses with name of city printed on face of stamp. Reference furnished on request. E. L. Mundy, Box 644, Plainfield, N. J.

3-17-ff

MILTON COLLEGE

THE COLLEGE OF CULTURE AND ECONOMY

Milton, Wisconsin

Alfred, N. Y.

A. L.

AFRED THEOLOGICAL SEMINARY

Catalogue sent upon request.

BIBLE STUDIES ON THE SABBATH QUESTION

In paper, postpaid, 25 cents; in cloth, 50 cents. Address, Alfred Theological Seminary, Chicago, Ill.

LANGWORTHY, STEVENS & McKEAG

Attorneys and Counselors-at-Law

1235 Central Building

COUNTRY LIFE LEADERSHIP

By Booth Colwell Davis, S. T. D., LL. D.

A Series of Lectures, Intended for Students of Alfred University

Price, $1.00 prepaid

American Sabbath Tract Society,

SABBATH HISTORY, VOL. I

Before the Beginnings of Modern Determinations

By Abra J. C. Bond, M. A., D. D.

American Sabbath Tract Society,

S. D. B. GRADED LESSONS

Junior Series—Illustrated, issued quarterly, 10c, per copy. Intermediates, published quarterly, 10c, per copy. Send subscriptions to American Sabbath Tract Society, Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY

Plainfield, New Jersey

SALEM COLLEGE

Administration Building

Hoffman Hall

Salem College has a catalog for each interested Sabbath Recorder reader. Write for your copy.

Literary, musical, scientific and athletic student organizations. Strong Christian Associations.

Address B. Orestes Bond, President, Salem, W. Va.
A Free-Will Offering
By Seventh Day Baptists of
$35,000
Before June 30, 1924
For the Parallel Budget

I. DEFICITS
1. Tract Society $4,500.00
2. Missionary Society $7,600.00
3. Sabbath School Board $300.00
4. General Conference $2,100.00
Total Deficit $14,750.00

II. BUILDING FUNDS
1. Denominational Building $4,400.00
2. Boys' School $5,300.00
3. Girls' School $5,200.00
4. Georgetown Chapel $1,350.00
Total Building Fund $16,250.00

III. CONTINGENT FUND $31,000.00
Total $35,000.00

To Be Raised by the Following Methods:

I. 100% Forward Movement Plus for the Year
(Certain churches are boosting their regular Forward Movement gifts for the year. The amount received above the year's quota to go to the Parallel Budget.)

II. 100% Forward Movement for the Five Years
(Some churches that have failed to make their full quota for the four years past are endeavoring to bring these quotas up. The amount received on the back yearly quotas will apply on the Parallel Program.)

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

Have You Done Your Part? Do It Now
No Denominational Debts or Deficits after July 1, 1924