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 7,000.00
3. Sabbath School Board 300.00
4. General Conference 2,100.00
Total $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 1,250.00
Total 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
THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

President—Rev. Alva L. Davis, Ashaway, R. I.
Vice-President—Rev. William D. Burdick, Dunellen, N. J.
Secretary—Rev. William J. Hubbard, Plainfield, N. J.
Treasurer—Frank W. W. Peterson, Alfred, N. Y.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—Dr. M. Massey, Plainfield, N. J.
Vice-President—William G. Millman, Plainfield, N. J.
Secretary—W. C. Hubbard, Plainfield, N. J.
Treasurer—Frank W. W. Peterson, Alfred, N. Y.

THE SEVENTH DAY BAPTIST ASSOCIATIONAL SECRETARIES

President—Rev. William C. Whitfield, Alfred, N. Y.
Vice-President—Rev. William D. Burdick, Dunellen, N. J.
Secretary—Rev. William J. Hub bard, Plainfield, N. J.
Treasurer—Frank W. W. Peterson, Alfred, N. Y.

ASSOCIATIONAL SECRETARIES

Northwestern—Mrs. William D. Burdick, Dunellen, N. J.
Southeastern—Mrs. A. Babcock, Milton, Wis.
Central—Mrs. A. Babcock, Chicago, Ill.; E. S. Maxwell, McKee, Wash.; W. V. Va.
Western—Mrs. A. Babcock, Denver, Colo.; J. H. Goodson, Santa Fe, N. M.; Miss E. C. Fisher, S. F., Calif.; Mrs. J. Hubbard, Junction, Wis.; H. E. Whitford, Milton, Wis.
Northeastern—Mrs. K. E. Waugh, Woodbury, N. J.; Miss M. Holston, Milton, Wis.
Pacific—Mrs. N. O. Moore, Riverside, Cal.

THE SABBATH SCHOOL BOARD

President—Prof. Albert E. Whitfield, Milton, Wis.
Recording Secretary—Dr. A. Lovelle Burdick, Janesville, Wis.
Treasurer—L. A. Babcock, Milton, Wis.
Field Secretary—E. M. Holton, Milton Junction, Wis.
Stated meetings are held on the third First Day of the month in the home of the Secretary and Treasurer and on the first First Day of the month in the Whitfield Memorial Hall, of Milton, Milton, Wis.

SABBATH SCHOOL ADVISORY COMMITTEE

Mrs. Sarah Johnson, Dunellen, N. J.
R. C. Babcock, Druml,刘tland, N. J.
Mrs. John H. Whitford, Milton, Wis.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Rev. C. A. Burdick, Westerly, R. I.
Vice-President—Rev. William D. Burdick, Dunellen, N. J.
Secretary—Rev. William J. Hub bard, Plainfield, N. J.
Treasurer—Rev. William D. Burdick, Dunellen, N. J.

THE SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Rev. W. C. Whitfield, Alfred, N. Y.
Vice-President—Rev. L. T. Saunders, Alfred, N. Y.
Secretary—Rev. L. T. Saunders, Alfred, N. Y.
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THE SEVENTH DAY BAPTIST CONFERENCE OF WOMEN

President—Rev. George E. Crossley, Newport, Tenn.
Secretary—Rev. George E. Crossley, Newport, Tenn.
Treasurer—Mrs. A. Babcock, Milton, Wis.

THE SEVENTH DAY BAPTIST SABBATH-KEEPERS

General Committee—Mr. and Mrs. A. Babcock, Milton, Wis.
Ass't Secretary—Mrs. Angeline Abbey Allen, Clarksburg, W. Va.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—Dr. M. Massey, Plainfield, N. J.
Vice-President—William G. Millman, Plainfield, N. J.
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R. C. Babcock, Druml, Rittland, N. J.
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There may be disturbing influences—rocks beneath the surface—that ruffle the waters; but the main current holds steadily on its way. A rough riverbed will only give added evidence of life and power to the stream of moral reforms destined to make a better world.

Rock River, on that April day, seemed to me much more alive, more irresistible in its forward movement, because it was fighting the obstacles it had to overcome. The flecks of white foam, stretching away in its quicker current, were eloquent in the story of its successful struggles.

There was, however, another little thing that attracted my attention as I studied the scene. Near the wall of one shore, where the swirl of waters seemed particularly hard and the struggle especially severe, a portion of the stream seemed to withdraw from the main current and to form an independent movement of its own which swayed off toward the shore and soon began to creep up stream. It was interesting to watch this eddy. Signs of life and purpose seemed to depart from it and with a slow, sullen movement it began to creep back up the stream! It hugged the shore closely as if it feared to lose sight of the on-moving current.

If one ignored the main stream and fixed his eyes upon the eddy alone, he might soon come to believe that it was the main thing. His narrow vision would embrace only the few rods along the margin in which the eddy sunk its way back as if in contempt of the general trend of waters.

A little further observation showed that the water in the eddy did not get anywhere as long as it was in the back current. And it was only when it gave up its own foolish way and once more joined the main current that it took on renewed life and began to contribute to the one great forward movement of the stream.

Again I noticed that only the waters that had been half-hearted in the movement of the river; the waters that had been clinging in a conservative way to the shore with no vital interest in the forward movement, ever moved in the eddy. They had long been hanging back and dallying along shore where they must have felt the friction from the bank, until at last they were found swinging in the narrow circle that never could get them anywhere!

The main current went steadily on overcoming all obstacles until it formed a part of the great "Father of Waters" which bears on its bosom theMessage that is to win the world, and carries blessing to all lands. But no one expects such blessings from the eddy so long as it moves the wrong way.

My friends, the stream of human life is much like this river. Obstacles that hinder its progress must be overcome. There are many signs of the struggle in every forward movement. But generation after generation sees some advance. The stream of public sentiment gains force by the very difficulties that confront it. Year by year the current broadens and deepens until slavery is wiped out, until gambling is put under ban; and until the team power is driven from the earth.

By the great stream of public sentiment moving steadily onward, in the way of righteousness, this old world is to be transformed, righteousness is to win the day, and Christ is to be crowned, King.

Let all the young men and women who read this story of currents and eddies, be aware of the eddies! The stream to which you belong is bound to win. Every loyal forward-movement man adds something to its momentum,蚀 the world tomorrow. Let but one man, one woman, begin to make your life something worth while, seek the broad, far-vision of men who seek to make the present a sure fore-runner of a great future.

Yesterday, Today, These three words by Tomorrow common understanding have come to mean past, present, and future. The three are related by ties that can not be ignored if we are to hope for a better world in which to live. We believe in the possibilities of a better world, the kind of world for which Christ lived and died, the world for which he lives again, and for which he prayed. And he who would help to bring about the glad day so long foretold must give due heed to the lessons of the past, to the duties of the present, and act in view of the future. He must cling to an undying hope for a new and different world, a world in which the lessons that come from the world's yesterday.

As we stand today looking toward tomorrow, our first business is to be loyal to the lessons and to heed the light that comes to us from the past. It would be unwise and sinful to ignore the past. We must build the framework of a new world upon foundations laid by holy men of old and by the true men of later years who have labored and passed on. It is ours to carry forward the good work which they began. Careful attention to yesterday—a clear-sighted retrospect—should reveal the mistakes and the failures that have hindered the realization of high ideals cherished by the fathers.

Today is only the result of life's yesterday, and what the fathers did was to give us our present, in order that we may live for tomorrow. Sad will it be, if after the labors of years in getting men and women ready for this focal time in the world's work, we should turn back again into the past. The only use we have for the past is to see its lessons, read its warnings, and then it is ours to turn our faces to the future with enlarged power and higher hopes, to go forward in the work of making a better world.

This is the supreme duty of today. If we do it well, tomorrow will take care of itself. Everything for tomorrow depends upon our faithful work in which we have profited by the past.

If it is folly to ignore the past, it is sinful to betray the future. Everything depends upon our work today. Tomorrow will show the results of both yesterday and today, but with us who are living as the only responsible parties.

We need men for today who really believe in a better world for the following generations. We need men who are loyal to the great and the good of days gone by, and who will faithfully labor to accomplish the work their fathers and the prophets strove to do. Let us be thrifty, optimistic, godly men for these times, who believe in a better future and who are willing to do what their noble fathers would do if they had to meet the responsibilities of today.

I would rather follow men who believe the world is growing better, and who are trying harder than those who follow them who see no hope for the world, who practically pronounce Christianity a failure, and who can see nothing but a pessimistic future ending in a disastrous cataclysm. And I believe that such leaders are safer. They are the hope of the world. Thank God, their number was never greater; and we rejoice that it is rapidly increasing.
with all the world against us, we had, in spite of our losses, grown to be a people commanding recognition by the Christian world, and "like the child changed to the man, we are now beginning to inquire wherefore we were made.

Think of it. That was more than fifty years ago. It was in the years of young manhood as a denomination, and we had then scarcely begun to plan in earnest for greater and larger work. When I think of matters as they then stood in regard to our missions, and our schools, and the activity of young people, and the work of our women, carefully comparing them with matters as we find them today, I can but feel encouraged. Elder Hull, in view of the interest shown for the work by the Conference of 1873 felt that from that "advantageous position we shall never be able to discard or neglect the cause we have been pressed to it by a force dwelling within us." Then, rising to the spirit of the occasion, he exclaimed: "On the other hand we shall certainly go forward.

The spirit of consecration manifested at Newport encouraged him to express "faith in the integrity of our people," and gave him the assurance that "occasion only is required to show them ready for any good work.

Under the prophetic fore-sight of that day, the aged editor felt sure that there was, "we have the undeveloped power which only needs to sense the demand for its exercise, and it will be forthcoming. We look to the future of our people as one of great activity.

WHAT DOES IT ALL MEAN FOR US TODAY?

Little good will come from a study of conditions and hopes of fifty years ago, if we fail to see the undeveloped power which only needs to sense the demand for its exercise, and it will be forthcoming. We look to the future of our people as one of great activity.

EDUCATION OF SEVENTH DAY BAPTIST CHILDREN

II HERMAN D. CLARKE

There is no evading the responsibility of parents for the education of their children. But how can this facility benefit parents? There are many places where parents elect to discharge certain industrial duties that take them away from home all the day and make them so weary that they can not or do not use evenings for this most important duty and privilege? The dull monotony of work interferences with the greater interests of life. It may be that much of this neglect at home is where parents seem to seek the welfare of the race as a whole; and the economic condition of the home has much to do with the character of it. This is a complex matter, but because complex it is not in any way to destroy the unity and sacredness of the home. If there are certain conditions where the family is absolutely obliged to forego many comforts and much absence from home, yet there are many more ways of meeting the most of the responsibility of parents. A home is a sort of home, the means to the ends of family life.

There is much importance to the work of the Sabbath school and the church service, indeed great importance and yet these can not do what the family circle can do. A half hour a week in the class room of the church, an hour from the pulpit, does a mighty work for character; but we are

chiefly what we are by what has touched us every day and hour for many years, and so the family stands potent for character and salvation training.

Most people testify that the sweetest memories of their lives cluster about scenes of family life. So many little things make up the greatest things of life, the greatest influences. Do you think of the looks of home, the yards, the lawns, the trees, flower beds, the bucket in the well, the dinner bell, the fire place, the household pets indoor and out, the brook or river near by, the mill on the corner, the old rocky ledges and bushes, the hill where you "slid down," the orchard, and a thousand places and scenes? Do you ever think of the sunny face of mother while she was putting up your dinner for school, or when on an evening she sang to you while darning your hose, the lullaby, as you were snug in bed? These are means of grace and a part of the religious education. Do parents think of all this while bringing up their children, and so plan to have everything surrounding the home contribute to the future welfare of the boys and girls? How can children be inspired these days to high ideals when the old barn is a ramshackle affair, the house cluttered up with everything, disorder on every hand, old story sticks about the premises, broken pieces of hardware and farm utensils about the yards, a big slop hole at the front or back door, mother's dress a ragged affair and unclean and father always in soiled overalls and especially ejecting tobacco juice about the premises, or the room blue with smoke from the cigar or clay pipe, an abomination from the devil? What incentive to cleanliness which is something of godliness is there in such surroundings? Is there in such a home or family any object to improve the race, and especially one's own children, and seek the spiritual well-being of human beings? Does a father want a fit son to take his place in the business or profession he has, one strong in body, alert in mind and animated by ideas and just principles? All hope of success is in parenthood. There are exceptions, but this is the rule. The environment is of great importance. I have taken children from slums whose parents were ignorant and immoral and poverty stricken, and placed them on farm homes, in an environment wholesome; and those children have become successful farmers and successful school teachers and merchants and mechanics, honored and respected.

Again, what of the spiritual values? How many are thinking almost wholly of dollars and cents, high positions in business and professions? What of the training for personal qualities: goodness, purity, love, kindness, affection, character, industry, activity in things related to the eternal. Shall a young man grow up only to lose the thought of home's spiritual benefits and find himself a machine for business and a soul for eternal loss, without best moral character and religious training? If marriage is desirable and children a blessing, they are so only because of the spiritual values we have in mind and the effort we put forth to give them their God-given heritage.

Now we can not give merely formal rules by which to regulate homes, Jesus did not do that. But he did make spiritual ideals the foundation of family life, that was the basis of his teachings. There is so much from Jesus Christ about the family, and by it he points us to the ideal life in our eternal home.

Do you say that you are 'instructing' your children in the way to live? Education is more than instruction. Education is not merely a public school, or learning the catechism, or theories of life. It is not simply memorizing the Bible, though there is very little danger these days of committing too much to memory. Education is the whole life process, an orderly development of your children, the training of powers of thought and action, the training of habits. It is a natural growth in spiritual things like the steady growth of a body. The arms do not first develop and then the head and then the vital organs. They all grow together and all the time. So does a religious or spiritual person.

Modern business men of the highest and finest type are not the popular taskmasters of their employees. They are their friends and helpers. Co-operation is the "big idea" in modern industry. Team work is the thing that counts.—Elbert Hubbard.
Robert Spicer plans to take a medical course and expects to do Christian service in some field in connection with the practice of that profession. It is expected that one, and possibly both, of those who are teaching this year will be in the seminary next year. Possibly one or two others may go to Alfred this fall.

Eight of these young men are receiving, or have received, financial aid from the denomination. Do we not feel a thrill of pride as we look upon the faces of these young men who are to be among our future leaders; and are we not filled with a holy and hopeful emotion which moves us to a fuller consecration to our great Master and Father? For the sake of those who are giving themselves to whole-time Christian service with a high courage and with a lively hope for the future, we all need to sanctify ourselves in order that we may meet their devotion with a life equally consecrated. May the service which we, with them, shall render, be a holy service, and may the streams of influence which go out from us be soul-sustaining. It is such service that the world needs.

We wish to introduce to you at this time twelve of our younger brothers: Osborn, Bebe, Ogden, Thorngate, Hargis, Warren, Babcock, Vincent, Spicer, Hill, Babcock, Wilson. (See pages 496, 497.)

CONFERENCE ON THE LOCAL CHURCH AND PROMOTIONAL WORK

III

The discussion on the theme, "Is it possible to develop plans in accordance with which the local church can be led to apportionment itself," was opened by Rev. F. E. Denison, superintendent of the Forward Movement of the Christian Church, who said, in substance:

The apportionment plan, with emphasis upon the raising of assigned quotas, may be good as a temporary or emergency measure but is weak as a permanent plan; for:
1. Even if the women get more money for a while, it tends to make giving mechanical.
2. It usually taps the minimum capacity for giving rather than the maximum.
3. The motive of pride in meeting a quota, or of fear of not meeting it, is not an adequate motive for the church and the women.
4. High pressure methods do not lay sufficient emphasis on the spiritual work of the church and the church's financial program should minister to this end. The apportionment plan tends to make a church feel its task is done when its quota is raised.
5. The denominational pressure on the pastors should be on their educational work, along missionary and educational lines, rather than directly on the budget itself.
6. Instead of high pressure methods under the old apportionment system, it is better to hold before a congregation the importance of a steady percentage of increase year by year, with systematic teaching of the principles of stewardship. There is no reason why an apportionment should not be suggested but the emphasis should be on a persistent education of the people as to their responsibility.

In the ensuing discussion the following points were emphasized:

a. The Disciples tried a "self-apportionment plan," telling the congregation the whole budget reminding it of its previous record, and urging that it do its best, with at least a fifteen per cent increase. But the extra-budget organizations did set quotas, which, being definitely fixed, seemed more pressing and so out the regular budget at a disadvantage. Some combination of the two plans seems needed.

b. The Presbyterians have worked out a "loyalty index" for the denomination and try to hold before each one standing and advancement in giving, its share for missions as compared with local expenditures, etc. The quota should be well publicized, recognized, and interpreted as an educational and spiritual opportunity. (Mr. Bailey and Mr. Morrell)

c. The promotional secretaries ought to make more effort to "out themselves in the pastor's place and see things through his eyes." The strategy of the denomination should not come from a few board officials, but should come up from the ranks of the pastors. Tell the pastor what the church as a whole is "up against," make him see the problems, and he will respond. (Mr. McCormick)

The question of the relation of the budget for the women's work to the general budget of the church was raised briefly by Miss Trout, secretary of the United Christian Missionary Society. She pointed out that under the present plan the women's budget is not included in the membership canvass, with the result that the women often make only a partial contribution, on the ground that they will be asked to build up the local church's budget at a later time. Under the present plan we do not get a complete record of the giving of the whole family and do not confront the family with its full responsibility. Moreover, two or three parts of the local church is imperiled, because the women's offerings usually do not clear through the pastor but go directly to the women's boards. Some feel that if it were otherwise the initiatory and sense of responsibility on the part of the women would be weakened. In any case, in the light of the present emphasis on more unified promotion, the relation of the women's budget to the general budget ought to be carefully considered. It was agreed by the conference that this subject should be placed on the agenda of the next meeting for full discussion.

Dayton, Ohio,
February 17-19, 1924.

ECHOES FROM THE ANTI-SALOON LEAGUE CONVENTION

A. L. DAVIS

IX

HONORABLE WILLIAM JENNINGS BRYAN, OF MIAMI, FLORIDA

The closing night of the great convention was a very impressive one. As Governor Pinchot closed his address, the applause he received was tremendous. Just as this was subsiding, Mr. Bryan was seen(Size) coming down the aisle toward the platform and the applause that burst forth was even more tumultuous. He took his place beside Governor Pinchot, and the audience arose cheering him again.

When quiet was finally restored, Mr. Bryan, pleasantly referring to Governor Pinchot's work as a law-enforcing governor, said: "I deserve more credit for my temperance work than does Governor Pinchot." He said it reminded him of the debate between two boys on the question: "Resolved that the sun is more important than the moon." One of the boys cut the negative saying: "The moon is more important than the sun because the sun shines in the day time when you don't need it, and the moon shines at night when you do need it." The governor has been talking to Republicans that don't need it, while I have been talking to Democrats that do need it." "People tell me," he said, "that my party is a whiskey party, and it makes me mad—mad, because they are so unkind as to say such a thing to me,—and mad, because I know it is so." But he declared his party, after all, had a pretty good record. He called attention to the fact that the first prohibition amendment (referring to the District of Colum-,
bly in Ohio has continued to be a Democratic state; that the Eighteenth Amendment was signed into law by a Democratic governor; and that the first four northern states to ratify were Democratic states.

He challenged the oft repeated declaration that "prohibition was put over." Ohio he declared had voted on prohibition seven times. The wets won the first time by 84,000, the second time by 55,000 majority, the third time by 1,000 majority. The fourth time the drys won by a majority of 25,000, the second time by a majority of 41,000, when they gave the "boys a chance." Then they had a grand referendum and the drys won by a majority of 200,000. Then they voted on "light wines and beers" and the drys won by 187,000. He said, "They tell us that women voted the last time, Yes, and they will vote the next time, too.

"I shall not be satisfied," said Mr. Bryan, "until every minister declares from his pulpit that he is a total abstinence, until every college president and teacher shall make such a declaration. In my capacity as a homes citzen I believe the time has come when the President of this nation should rise up and protect the homes of the nation, and tell other nations that we have unseated the drys and that our flags conspiracy against the laws of the United States. Changes in international relations, call for a corresponding change in international law. If the three-mile limit is not sufficient the limit should be moved back to twelve miles, and if twelve miles is not sufficient the limit should be moved back until the distance is sufficient.

"No wet ever cursed the saloon until they were out of business."

HON. FRANK B. WILLIS, U. S. SENATOR FOR OHIO

The convention was scheduled to close with Mr. Byrnan's address, but Senator Willis, who had been one of the speakers at Calvary Baptist church, Sunday afternoon, and was known to be in the audience, was called to the platform for a short address. After paying an eloquent tribute to Mr. Byrnan, he challenged any party, if they want to nominate a wet man, to write a wet plank in their platform to try it. We will give them the worst 'licking' they ever got.

"It is up to the dry forces to keep on with the fight. Ten million men, women and children working in mill factories, thank God for the Eighteenth Amendment. They appeal to us to carry on.

In closing he said: "In the name of little children who have food because of the Eighteenth Amendment; in the name of homes made warm because of the Eighteenth Amendment; in the name of mothers who have shelter, and warmth, and comfort, because of the Eighteenth Amendment; in the name of the dead who have given themselves to defend our homes and enforce the law—in the name of all those who join with you to fight this curse to the bitter end."

"MILL YARD" CHURCH

The ordinary work of the church continues to go along steadily. The attendance at the services has continued to be good. Rev. W. Winston Haines has acted as pulpit supply on special occasions, and his sermons have always been highly appreciated by all.

The church has to mourn the loss of one of its most useful and energetic members, Deacon Joseph Nichols. He was laid to rest at East Finchley Cemetery on Thursday, February 21. Rev. W. Winston Haines conducted the funeral service. See obituary notice in the Sabbath Observer.

We continue to receive very encouraging reports from our churches and missionaries abroad.—The Sabbath Observer.

JUST FOR TONIGHT
JOHN PHELIP TOWBRIDGE

I'm thinking not of some long time,

Or some far distant fame.

But only of the night that's here,

And this small quiet place

Where, on my narrow bed I lie.

As I must do when I shall die.

"Just for tonight," that's all I ask

From out heaven's boundless store

Where'er the bright, the dark, the low,

Like raindrops downpour down

To meet the earth in God's great plan,

And thus revolve the world into man.

"Just for tonight"—the heaven and now,

Let me but find my place,

Let me to fervent efforts bow,

And run my course for a day.

Then I can toil with saint or sinner

In any place—through every year.

Plainfield, N. J.
THE SABBATH RECORDER

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THE SABBATH RECORDER

491

they themselves are making in education, and the bearing which it has upon our own school work in China, and the course that we need to pursue in the premises. It will not be long before we can show a marked change in the work of our young women, and as it was a sort of vacation, with no Chinese patients so far, and I have been able to pursue some other interests.

I met a woman and her young daughter have asked for admission into the church, over which I was pleased. The older woman was one of my first real friends in Lieu-oo, being very kind to me when I first came here, and I have talked with her many a time about the gospel and urged her to accept Christ. The last time I talked with her, the subject was brought up, and she was deliberately influencing one of our Christian young women, for wrong, and I told her what I thought of her, and also reminded her how many times I had tried to save her, but I also told her that now I had talked to her about it for the last time, and if she wanted to be a Christian now, she would have to make the move herself. She said they were both shocked into thought, as I hoped they would be, and since then I suspect that the latter’s influence has been on them for good. They both knew that I spoke in sorrow, but in anger, so were not moved, but the move came in a week, and the lantern caught fire and burnt him thus before he knew it. This sad case will be a good illustration to use in urging people to help others, for even some of our Christians are quite fond of it.

Yesterday I took into the hospital a poor woman whose arm and hand had been so severely burned that the latter was quite dead and gangrenous. I separated the wounds and took to saving her, but told her that now I had talked to her about it for the last time, and if she wanted to be a Christian now, she would have to make the move herself. She said they were both shocked into thought, as I hoped they would be, and since then I suspect that the latter’s influence has been on them for good. They both knew that I spoke in sorrow, but in anger, so were not moved, but the move came in a week, and the lantern caught fire and burnt him thus before he knew it. This sad case will be a good illustration to use in urging people to help others, for even some of our Christians are quite fond of it.

I am so glad that our own dear Seventh Day People at home have always been in the forefront ranks of those fighting the drink and other evils. I do pray that they may always be found there. Lately I have been so grieved over the popularity of the game called “Ma Jong” in America. I have heard that it has even invaded the ranks of our own church; how far I do not know. I am sure if you dear people realize that it is the great gambling game in China, and that gambling is the greatest Chinese evil, just now raging worse than ever, ruining hundreds of thousands financially, ruining the lives of men and women through lack of sleep, night work, and hard work, we will take up almost the whole time of many thousands who should be usefully employed— if you realized this, and what a menace it means to America, one of the devil’s own schemes for wrecking manhood and womanhood, you would fight it against in every possible way, rather than allowing yourselves to be taken in its toils! Can you not see also how difficult it makes it for us to have any influence against it, even amongst our own church members, when they know that many companies are growing rich, just by the making and sale to America of their chief gambling tools, the bamboo and ivory “Ma Jong” sets?

Praying that you will all help us by your example and influence, to fight this and all other evils, I am,

Your friend and sister,

ROSA PALMBORG.

Lieu-oo, Ku, China, March 4, 1924.

AMERICAN SABBATH TRACT SOCIETY—

For the Quarter Ending March 31, 1924

F. J. HUBBARD, Treasurer.

In account with the

AMERICAN SABBATH TRACT SOCIETY

To balance on hand January 1, 1924

Cash, General Fund ........ 3,138.02

Denominational Building Fund 1,142.71

Children’s Fund ........ 1,457.43

Cash reserved for Near East Relief .... 5.00

To cash received as follows:

GENERAL TRACT FUND

Contributions to General Fund:

January ....... $3,138.02

February .... 631.81

March .... 992.91

$4,770.74

Collections:

January .... 13.85

February .... 358.00

March .... 62.50

$424.35

Interest on investments:

January .... 1,861.94

February .... 7.45

March .... 60.00

$1,929.49

Publication house receipts:

January .... 1,227.74

February .... 303.60

March .... 107.60

$1,638.94

Sabbath School Board receipts:

January .... 50.00

February .... 50.00

March .... 50.00

$150.00

Sales to church societies:

January .... 6,557.20

February .... 0.07

March .... 6,557.27

$13,114.49

Contributions to General Fund:

January .... 10.00

February .... 10.00

March .... 10.00

$30.00

Contributions toward Jamaica investigation:

January .... 5.00

February .... 10.00

March .... 15.00

$30.00

Interest on equipment notes .... 345.00

$3,555.07

DENOMINATIONAL BUILDING FUND

Contributions:

January .... 90.00

February .... 90.00

March .... 1,100.08

$1,280.08

Income:

February .... $11.88

March .... 7.19

$19.07

Refund from Public Service Corp .... 55.00

$2,031.89

MAINTENANCE FUND

Rent, publishing house ........ $600.00

Income:

Interest on bank balances .... 3.96

$603.96

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NEWARK, N. J.

LETTER FROM DOCTOR PALMBORG

Dear Recorder Readers:

My appointed time for writing is already three weeks in the past, but I think I will write anyway, as I understand I am not the only one who falls behind, and my letter may come at a vacant time. This is the last day of grace before beginning teaching of the nurses after the China New Year holidays, and it is also a cold rainy morning; with no Chinese patients so far, and I feel in the mood to write, so I will use the splendid opportunity!

I was not especially busy three weeks ago; but we were having some extra meetings for the church, a week of prayer, as it were; also friends from Shanghai, some of our own missionaries and others, were visiting us, and as it was a sort of vacation time, I let myself down and rested a little, with a good deal of benefit. E-ling was also at home, which was very pleasant.

Right in the midst of that work of meetings and conferences, however, I was suddenly called away to Shanghai to help out one of our Lieu-oo church members, who had just

made great changes in her family arrangements at my suggestion, finding a position for her son and daughter-in-law where they could continue. The Christian influence of the daughter-in-law suddenly developed a serious disease and died, upsetting all the arrangements as well as causing great sorrow, and the mother felt I was the one person to whom she could turn for help; so I went. We have a great old friend who was visiting us went back with me, and the visit was finished up at our mission house. I felt that a good many things were accomplished in one way or another that would work out for the good of the kingdom. I am very grateful for the kindness, and I thought I could help best this way. For a few days she was pretty homesick, amongst strangers who could not understand her. But she is very bright, is learning English and Chinese, is the pet of everyone, and is very little trouble. She also acts as a reviserun to this old lady! So the benefit comes both ways.

I left here, and rested a little, with a good deal of benefit, and came away to Shanghai, can get on her feet financially. The father has not been heard from since he was taken by the Bolsheviks three years ago. There are also three boys in the family. Our ladies of the Girls’ Boarding School have helped the family great, and I thought I could help best this way. For a few days she was pretty homesick, amongst strangers who could not understand her. But she is very bright, is learning English and Chinese, is the pet of everyone, and is very little trouble. She also acts as a reviser to this old lady! So the benefit comes both ways.

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The Sabbath Recorder
### Contributions to Marie Jane:

<table>
<thead>
<tr>
<th>Month</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>January</td>
<td>$25.00</td>
</tr>
<tr>
<td>February</td>
<td>$9.50</td>
</tr>
<tr>
<td>March</td>
<td>$25.00</td>
</tr>
<tr>
<td>April</td>
<td>$50.00</td>
</tr>
<tr>
<td>Total</td>
<td>$13,005.75</td>
</tr>
</tbody>
</table>

By cash paid out as follows:

**GENERAL FUND**

- To total contributions and income to January 1, 1924, less loan on sale of Liberty Bonds, $10,757.72
- To contributions and income, third quarter ... $1,976.98
- To loan from Permanent Fund, less amount to be paid to date ... $7,000.00
- By balance, cash on hand ... $61,740.74

**DENOMINATIONAL BUILDING: MAINTENANCE**

<table>
<thead>
<tr>
<th>Month</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>March</td>
<td>$2,071.17</td>
</tr>
</tbody>
</table>

By care of furnace, etc ... $3.50
By work on lawn ... 28.50
By coal ... 21.83
By cash on hand ... 1,885.18

**HEROES OF THE FAITH**

Several years ago the late David E. Tittsworth prepared a series of lantern slide pictures and a manuscript lecture which was called "Heroes of the Faith." This lecture was given and the pictures were shown in several of the churches of the denomination. When the pictures were turned over to the Woman's Board for use and for safe keeping the manuscript of the lecture was missing, and as yet no trace of it has been discovered. The lecture contained valuable information in regard to the pictures, and without this data the showing of the pictures has but little interest. This paragraph is written to enlist the help of everybody who has in any way had anything to do with these pictures and the lecture at any time. Will you please take the time to make inquiries, and search in the hidden corners of closets, bookcases, packing boxes, in churches and parsonages and private houses, in order that this manuscript may be brought to light. Any information leading to its discovery will be greatly appreciated by several people, among them, yours truly, Edwin Shaw.

### EDUCATION SOCIETY'S PAGE

**PRESIDENT PAUL E. TITTSWORTH, CHESTERTOWN, MD. CONTRIBUTING EDITOR**

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

**EDUCATION FOR THE NEW DAY**

(Inaugural address delivered by President Tittsworth of Washington College, April 11, 1924.)

Never, until I sat down to frame my thoughts for this address, had I fully sensed why the ancients used to begin their poetic and dramatic efforts with an appeal to the Muses. In these days when life clamors in such a confusion of tongues as out-Babes Babel, I find it regrettable that these divine creatures, these Muses, hide themselves so successfully concealed, of the gospel of education. A casual but open-minded reading of the morning paper will convince you that what we need in a living acquaintance with some of the fundamental verities, with some of the deeper communings of the soul, is the educational effort with an appeal to the Muses.

The writer of an inaugural address should be visited alike by the Muses of Philosophy, of Poetry, of Humor, of Common Sense. Every college president should own his Pegasus, that steed whom the ancient Greeks outfitted with legs for business on the hard earth and with wings for soaring in the vastly blue above, for Pegasus symbolizes a lit combination of powers which the pragmatic would expect the educator to possess—fact-born thought and God-given imagination. The educator is accused by the Philistine, i.e., by the man on the street, with having no touch with facts, and by the ultra-modern intellectual with having no imagination. It's a hard world, my masters, for us poor educators. Colleges are built of bricks and dreams. You, our honored guests and friends, have come here today to look at our bricks and listen to our dreams. The foundations of this old college were laid down in the hopes of education in mass, in the days of a century forty-two years ago, its superstructure has arisen by the substantial thought of the intervening generations, and its destiny rests with the creative imagination of those who shall love and serve it.

We have not invited you to Chestertown and to this building to launch before this worthy assembly some world-shaking ideas on education. We have brought you here to talk over some family matters ordinary, yet, I believe, interesting to all concerned with education.

Secretary Hughes pertinently remarked some weeks ago that what was needed in the United States was not more law enactment but more law enforcement. In religion we languish, not so much for the discovery of new truth, as for a quickened realization of the commonplace. So, too, in education. I am, therefore, implored whatever muses there be to help me to say, not something startling, but something which may vitalize a few ideas, thread-bare enough to some educators, but all too little appreciated by some of the rest of us.

If America is after all only a nation of sixth-graders taught by tenth graders, it would appear that many of us need a living acquaintance with some of the fundamental verities, with some of the deeper communings of the soul, and to this building to launch an appeal to the Muses.

Israel Zangwill petulantly asserted the other day that Americans are the best half-educated people in the world. President Butler says he thinks Mr. Zangwill put the farce too high. If, however, we are to go on as we do, I say, we measure our education, not by moneys expended, nor by number of pupils enrolled, nor by the splendor of our school buildings, but by "those surer evidences of education which are marked by correctness and precision in the use of Mother tongue, by refined and gentle manners which are the expression of fixed habits of thought and action, by the power and habit of reflection over the use scientific method in the approach to new problems of public and personal import, or by the power of intellectual and moral"—and I should like to add, spiritual—"growth, then it may well be that the days of talk are quite over flattering. ... Great waves of unreasonable feeling sweep from time to time over
our people and burst into storms that are sometimes comic, sometimes pathetic, sometimes tragic.
If these assertions are true there still remains room for at least one more discussion of some of the alleged platitudes of education.
It is judged by the multiplicity of definitions education possesses as many forms as old Proteus, the Greek god who changed himself at will into beast, bird, or fish. Quod homines, tot sententiae holds true in education. There are about as many opinions as there are folks, or periods of history, or national tempers. Medieval times held a knowledge of the classics to be education. The hard-headed colonial Yankee was educated largely to write and handle his multiplication tables. German higher-education aims chiefly to extend the borders of knowledge. The English ideal before the war was mainly culture and refinement. None of these educational aims, however, quite satisfies the contemporary American. Why not? The answer lies largely with our times and our temper.
The time, as do not need to remind you, is one of confusion. Old motives are crumbling; new ones springing up. The situation in the church—stirred between the old and new—symbolizes fairly well the situation in many departments of human interest where men are either trying to hold on to the old or to gain a footing in the new. The manners of our grandmothers are not the manners of our daughters. A steady new generation, sprung sometimes from a common class, is demanding its place in the sun and driving the older generation from its supposedly secure in-trenchment. Bumptious youth scoffs at the ideals and ideals of its elders. Old cities, huge agglomerations of human beings and of stone and steel, have made supremely acute and given totally new aspects to man's problem of living in peace and justice with his fellows. Human thought and activity has come in to shake our faith in the immutability of natural law. New truth is being daily discovered which is changing man's conception of matter and of the universe. The old yields grudgingly, the new strains—political, social, and spiritual hurricane has been and is still raging, which in some quarters is setting the world a-ary. Many bewildered folk are repeating Pilate's question, "What is truth?" Where are the anchors that used to hold safely? How shall men brace themselves against the storm?
It is, to be sure, a time of infinite anxiety but likewise a time of infinite promise. We are standing, it seems to me, on the threshold of another Renaissance which suggests, in its effervescence of emotion, its spiritual unrest and aspiration, its ebulition of youth, its intellectual vigor, its frequent shifting of the center of social gravity, its augmented control over the forces of nature, its bold adventure and surprising discovery, that first Renaissance of some five hundred years ago. Then Magellan plowed the oceans to circumnavigate the globe: today Major Martin plows the air in his round-the-world flight. The first Renaissance, likewise a period of confusion and of tumultuous birth, nevertheless, produced untold riches for the life of men because they came finally to harness and use the new powers then released.
Is the present exuberance of spirits of our race to be but a second dimple in history which pops into the sight of men, dazzles them instantly with its brilliance and then is dissipated into the immensities of the universe? Living today has all the thrills, the dangers, and the possibilities of breaking in a spirited colt. We must spend no time decaying the age: we must get busy to harness and control its splendid energy.
What is the use of education? My answer is suggested in what I have just said and in President Butler's remark, quoted a few moments ago, about the storms of passion which sweep our country that are sometimes comic, sometimes pathetic, sometimes tragic. In education lie the possibilities of turning confusion into order. Our American education must be of such a character as to give us the control of all our individual and national powers—a control guided by a keen intelligence and abundant good will, a control that recognizes the creative, forth-putting, not destructive and back-pulling.
For a moment let us examine three theories of education which have possessed the minds of men.
There was what I call the "cold-storage" theory of education. It exalts the training of the memory, prides itself in its store of encyclopedic information. He is educated who has read widely, traveled much, witnessed dramatic events and remembered about everything. How we envy him! Yet many folks, popularly called educated, have after all only put the raw materials of knowledge away in cold storage. Miserlike they have withdrawn their hoard from the channels of production and heaped them up to satisfy their own rage of possession. No theory of general education which results merely in cultivating a love of storing away facts for private enjoyment can ever satisfy us. Such learning easily becomes pedantry and we Americans have little patience with it.
Faust said, as you remember, his useless learning.
"I've studied now Philosophy And Jurisprudence, Medicine, And even alchemy! Theology! From end to end, with labor keen: And here, poor fool! with all my lore I stand, no wiser than before."
I am here reminded of a much less classic illustration of the futility of certain things which superficially look like accomplishment. Maria had been lecturing 'Rastus for spending his money on the merry-go-round. "He who spends his money in these foolish things, you spend a dollar and rides round and round and round and round and round and round and round and round and round and you got on at."
Like the merry-go-round, pedantry gets us nowhere. The "cold-storage" theory does not satisfy our age and need.
Distantly related to the "cold storage" theory is the "culture theory," according to which the aim of education is to provide a "morning" of the mind. It is one of the edges of humanity, give us perfect mastery of our bearing, provide us with refinement of manner and of soul. It seeks to make of barbarians polished gentlefolk. It aims to furnish them with an appreciation of the great and beautiful things; it opens our eyes to some of the miracles of the universe, and develops intellectual interest in many sides of life, particularly of the past. It inculcates the desire and presupposes some leisure to understand, to enjoy, what music, art, nature, the world of history. This type of education strives to build and beautify personality, to lift folks from the world of petty interests to one of magnificent vistas. It attempts to get them to look at themselves and their world around them. It is the specie actitudinis, from the angle of the universal life.
Although this type of education, latterly too much neglected, possesses substantial merit, it shows decided defects. In so far as it stresses mere being exclusive of acting, it does not satisfy American needs. Too often the results of this education have been suited to the hot-house rather than to the rough-and-tumble of life. We today want an education, not for the gentleman of leisure, but for the gentleman who works.
This brings me to a more appropriate kind of education, that for achievement. When Mary Crawford, in Jane Austen's Mansfield Park, cried, "I am not born to sit still and do nothing!" she lived one hundred years ago in the passion of the modern which has become the germ of the third theory, the transformation theory. Education, say the proponents of this idea, consists in learning to do, to make, to create, to transform.
America and the world just now require, an education that shall produce, not spectators satisfied to remain on the grandstand and be amused at the spectacle of life, but players on fire to get into the game. We need education men who can transform politics into patriotism, who can conquer the great disease scourges of the globe, who can build up and prosper on a run-down farm, who can create what we need but not to possess it.
To my thinking, the "transformation" theory of education, including the best of the other two theories, can satisfy our practical American mind and our native idealism. To be a doer, a creator, a transformer, a man must know some sets of facts to the bottom; he must be also a reliable interpreter of those facts. Also he must indubitably possess much of the brightness of personality which the "culture" thinkers stress. A foundation sunk deep in knowledge, a rich background of living human experience derived from past and present, from the near and the far, and an ambition like that of the crusaders of old, makes the transformer the real citizen and the nation so grievously need.
This type of education will give us the control I spoke of some minutes ago—a control guided by intelligence and motivated by good will. If we can produce such results, there will be realized the potentialities for good in the dawning

(Continued on page 498)
SEVENTH DAY BAPTIST MISSIONARY STUDENTS, 1924

LESTER G. OSBORN
A. B., University of California, 1923
First Year Alfred Theological Seminary
Student Pastor, Friendship Church

CLIFFORD A. BEEBE
A. B., Alfred College, 1922
Pastor, Peake Church, 1922-23
First Year Alfred Theological Seminary

S. DUANE OGDEN
A. B., Salem College, 1923
First Year Alfred Theological Seminary
Student Supply, Hartsville Church

ALBERT BABCOCK
A. B., Milton College, 1923
Teacher, Nebraska Public Schools

EZRA WAYNE VINCENT
Senior in Milton College

ROBERT SPICER
Junior in Alfred College

GEORGE THORNGATE
A. B., Milton College, 1916
M. D., Western Reserve University, 1923
Missionary-Elect to China

GERALD D. HARGIS
A. B., Milton College, 1922
Pastor, First Genesee Church

HURLEY S. WARREN
A. B., Salem College, 1923
Teacher, Salem Public Schools

CARROLL L. HILL
Junior in Milton College

OSCAR T. BABCOCK
Junior in Milton College

VERNEY A. WILSON
Freshman in Howard College (Baptist)
Birmingham, Ala.
Ideas, humility, and apologize for the term—this is medicine of real achievement. We do not want them 'worst a dangerous one.' It is only that edu­

our students to learn to grapple diligently with the soft cushions of the earth.

we are but. of producing a man who shall be a whole. All the duties and privileges enu- women.

siohal Washington, differing from the purpose of the much grumbling; he must vote,

I like to think of Washington as' a college of a force,. high purpose, with more thana dash sibility to apprecIatIon of the plone,er work beIng done

such as the institution. The purpose, of a liberal college, such as schools, is to train men

He must be a diligent and in-

business, scholars may become the quicker the pos­

They should be keen in their appreciation of the pioneer work being done in library and own par­

writing to them, and to eager. men .' and

Personality. We, believe that before
can become a creative citizen he must be something. He must possess that complex of qualities which we rather vaguely denote personality. This term includes refinement, sympathy, enthusiasm, force, high purpose, with more than a dash of personal charm. We want to turn out here, not nonentities, but men and women who can make their contribution to their community by what they are.

5. Religion. While Washington College belongs to no sect and commits itself to no dogma, it holds that an education which trains intellect and pertinacity without bringing the emotions to feel the tug of that greatest of loyalties—love to the Father of all men—is at best an incomplete affair and at worst a dangerous one; and that educa­tion which is sweetened and strengthened by religion that can produce creative citi­zählenship.
OF SONG AND PRAYER

"Those who pray seldom sing."—Emerson.

There is a hint in this well-known poem of a recent poem, "A Rose." They seldom sing who have no will to pray. They seldom sing who have no will to pray. The rose is curved so delicately right, the symbol of all love and all delight. The hand that framed it can not go astray. Nor can the heart that planned it lose the way. Of tenderness and power God will not slight. A flower of song uplifted to his sight; and who without him can be wise or gay?

Their singing goes no further than the line. Who seek no wider beauty. Shall the soul rest only in its own song's ecstasy, and score such an intimate companionship? They will love best who touch the highest goal, and find the secret source of minstrelsy. Marion Counhuy Smith, in The Catholic World (New York).

BE A DISCRIMINATING DIAGNOSTICIAN

"A good practitioner, but an awfully poor diagnostician," said one of a certain physician. "If his patients don't die before he discovers what is the matter with them he'll most likely cure them."

That is the case with many missionary workers. They have so many cases because we have diagnosed difficulty. And not when it should be "opportunity." The treatment that will kill in one malady will cure in another.

TYPICAL CASES

Case 1. - Symptoms: Congregation divided into two factions. Constantly fight each other. Great bitterness.

Diagnosis: Apparently a peculiar difficulty. In reality an unusual opportunity.

Treatment: The only hope is to get both factions under a heavy mutual responsible body that only their combined strength can lift it. Undertake the support of a missionary. If this does not engage all the fighting energies, take two missionaries or a whole mission station. Make a survey to discover the cause of the difficulty. Put everybody to work. The fact that two factions will fight each other is a hopeful sign. They have fighting blood, and if anyone is alert to lead them to a proper battleground and enlist them in a worthwhile task they will do valiant service.

Case No. 2. — Symptoms: Women interested in clubs and civic affairs. No interest in missions.

Diagnosis: Do not mistake this for a peculiarity. It is generally prevalent in many sections. Close diagnosis pronounces it an unusual opportunity.

Prescription: Women who are working in clubs and civic affairs can often do things. They will not give their time to a missionary society that is not doing things. Study carefully the program and leadership of your society. Counsel with your consecrated club women as to plans that will enlist the women you want to reach. Assign big tasks to women of big capabilities.

Case No. 3. — Symptoms: "Only a few people in our church will work. We have to count on the faithful few for everything."

Diagnosis: Clear case of opportunity for enlisting more workers.

Prescription: By rotation of officers, train various women to do various types of service. Study all available talent and put it to work. Avoid "glittering generalities" in asking for service. A woman who will never be a seconder, it is hoped, will be asked: "Do we so long to have you work in our Missionary Society, may give specific response to "Will you get twenty-five girls to sing at the next meeting? Have them dressed in Red Geranium uniform and ask them to sing the 'Crusade of Compassion Hymn.' Make your meetings depend on as many people as possible. Learn as a leader never to do anything you can train anyone else to do. It's easier to do things oneself than to train others, but prophet-leadership trains its successors.

Case No. 4. — Symptoms: "No men interested in missions in our church. Only women in mission study classes."

Diagnosis: Exceptional opportunity to enlist men.

Prescription: Begin with a discussion group. Get the best man to be had, to conduct it. Any of the new mission study booklets will furnish basis of discussion. Hold meetings at church or some home, or other service. Put everybody to work. The fact that two factions will fight each other is a hopeful sign. They have fighting blood, and if anyone is alert to lead them to a proper battleground and enlist them in a worthwhile task they will do valiant service.

Case No. 5. — Symptoms: Only one woman will lead in prayer.

Diagnosis: Opportunity to train others.

Prescription: Prepare program of prayer as carefully as you do program of study. Have chairman in charge who outlines the things for which your society should pray definitely. Ask women to pray for specific things. If necessary, write words of prayer for them. After they grow accustomed to the sound of their own voices they will phrase their own prayers. Give to every member a list of objects of special prayer for the month. Circulate literature on prayer.

Case No. 6. — Symptoms: Lack of knowledge of world missions. No interest in work of any other boards. Positive ignorance of general home and foreign mission work.

Diagnosis: Opportunity to circulate up-to-date interdenominational missionary magazine.

Prescription: Circulate freely the Missionary Review of the World. Give from five to fifteen minutes to a good speaker, to present it at a conference and convention. List it in your missionary literature announcements. Require it in your standards of efficiency in mission study or reading circles. Subscribe for it for all your home and foreign missionaries. Rapid and continued improvement is sure to follow this treatment, strengthening the heart action of any denomination or congregation.

Case No. 7. — Symptoms: Members of missionary society are listless in their work.

Diagnosis: Opportunity for especially inviting spring plans.

Prescription: The following used by an Evangelical Church in Cleveland, Ohio, was very effective.

SPRING FLOWER MEETING of the WOMAN'S MISSIONARY SOCIETY on Monday Evening, May 1, 7:30 P. M.

CALVARY CHURCH

A Chart and Dramatized Program will be rendered by the Dorcas Circle. The Dorcas Circle will give their annual program. The Annual Election will be held. Every Active and Associate Member is invited and will receive a SPRING FLOWER BOUQUET.

"This invitation was sent to every member or prospective member a week or two in advance. On the morning of that lovely May Day a group of the younger women who had recently joined the society, and who drive their own cars, drove out to the farm and woods of one of our members to gather a variety of flowers and great branches of blossoming trees to beautify the assembly room. We arranged about two hundred bouquets of flowers and put them in baskets to float in the water of the spring by the old rustic spring-house while we ate our picnic lunch in a lovely woods spot near where Garfield used to live and practice speaking in his father's woods.

"That night there were a hundred and twenty-five at the meeting instead of the usual thirty or thirty-five. Toward the end of the program we called an intermission and a group of six women presented the bouquets which they carried in pretty sandwich baskets. When we began the meeting the weary look which proclaims the advent of night was all gone. The eyes of the women. It was all gone when the beautiful spring blossoms brightened the entire room.

"Three other groups gave the program. Four in costume, gave monologues, four spoke from home-made charts, and the Glee Club sang a few songs. About forty members had some part in the meeting."—Mrs. W. L. Naumann.

Case No. 8. — Symptoms: Dozens of women shut in because of illness, or detained by business or domestic obligations from attending regular missionary meetings.

Diagnosis: The symptoms have discouraged many leaders who are convinced they have a case of "peculiar difficulties." In reality there is a great opportunity.

Prescription: Start an Extension Department for all those who can not attend the meetings. Duties of extension members should be to pray for the work, to read letters or literature sent them regularly and to make regular offerings. In the Methodist Episcopal Church the eleven branches of the Women's Foreign Missionary Society have about 40,000 extension members who support thirty-three missionaries.—Missionary Review of the World.
WOMEN'S EXCHANGE

Battle Creek, Mich.

Among the activities of the Battle Creek Ladies' Aid in the past few months your readers may be interested in these:

In December we held a sale of food and fancy work for the benefit of the Girls' School in Shanghai, netting about forty-five dollars. Mrs. D. K. Brown offered us the use of her tea-room for the sale, a courtesy greatly appreciated by the society.

At our recent meeting in January we had the pleasure of listening to an informal talk by Miss Helen Libby, who has been in a serious condition, is also much improved in health. Mrs. Fifield, who had the misfortune to fracture her left arm, has regained the use of that member; so we hope that all are now on the up-grade. We miss Mrs. Kelly who has done such efficient work for years as chairman of the relief committee, but truly hope that our loss will prove her gain, and we feel sure that she will find many opportunities for service wherever she may be. Your correspondent is reminded of a phrase Mrs. Kelly often uses, "Keep on keeping on." That is what we, as a society, desire to do, overcoming discouragement and doing "with our might what our hands find to do."

MARY V. EVANS,
Press Committee.

61 Hill Street, Battle Creek, Mich.,
March 30, 1924.

If I wished to be a lawyer, I would study the Bible. If I wished to be a business man, I would study the Bible. If I wished to be a diplomat, I would study the Bible. If I wished to be an author—above all if I wished to be a reporter who corresponded—I would study the Bible. If I wished to be no more than a modern politician, clever, resourceful and adroit, I would study: the Bible. And statesmanship without intimate knowledge of the Bible is an absurdity—it is a contradiction in terms.

If I were a laborer with my hands, if I were a tiller of the soil, it would be more essential to my every mental, physical and spiritual good. For it teaches us to cast out envy and hatred, proclaims the nobility of toil and declares that the only way upward is through the joy of superior achievement and the beatitude of utmost intelligent effort. "Whatsoever thy hand findeth to do, do it with all thy might." No law is truer than this assertion that "the Bible is the Magna Charta of the poor and the oppressed."—Hon. Albert T. Beveridge.

A CHRISTIAN AT HOME

MRS. HAROLD STILLMAN

Christian Endeavor Topic for Sabbath Day, March 22

DAILY READINGS

Sunday—Marks of a Christian (Gal. 5: 22-26) (Eph. 4: 1-6)
Monday—A worthy home life (Col. 3: 21-22) (Eph. 4: 1-6)
Tuesday—Christian Citizenship (Eph. 4: 29-32)
Wednesday—Temper of countertemper (James 1: 18-27)
Thursday—Christian youth (Luke 2: 41-52)
Friday—Home sense (1 Peter 5: 5-11)
Sabbath Day—Being a Christian in the home (Eph. 6: 1-4; Luke 2: 41-52) (Mother's Day)

If one is anxious to follow the teaching of the Master, if he truly and earnestly desires to become like Jesus, he will find his greatest opportunity in home life. Here he lays the foundation on which the structure of his Christian life will stand four square, or, under stress of durance, will crumble, or fall. We must, perhaps destroying the faith of others.

That old saying, "Home, the place where one is treated the best and acts the worst, may not be true in the case of the home that we are most often tempted to lack in Christian practice. If we want to be practical in our Christian life, let us begin right here. If we are continually failing altogether, at least let us realize that we are not doing so. If we do not let us sit down and think the matter over in a business-like way.

What is the cause? Why am I not able to meet my responsibilities? How much do I want the victory? What sacrifice am I willing to make to that end?

"Count it all joy, my brethren; when ye have found a home, your heart is filled with joy."

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

I have always remembered an experience I had when only a small boy. I knew a family consisting of a father, mother, and five children. The father was a God-fearing man, a wonderful Christian, whose influence was felt, not only in her home, but also in the entire community.

She trained her children in the Christian life, and if any of them are not Christians now, it is not her fault. The father was an ungodly man, and a drunkard. He did not provide for his family as he should, and so the conditions in the home were very unpleasant for the mother. She had to struggle against poverty and drunkenness. But in spite of all these conditions, she would gather her children together every morning and have family worship.
I happened to be in the home one morning during this family worship. The mother read a chapter from the Bible, then they knelt down and each child offered a prayer. The youngest, who was awoke of paralysis, was my chum, was really too young to say an original prayer, but he repeated the Lord's Prayer when his turn came. I can not remember anything that was said, for I was too young to really understand what the service meant, but it made an impression on my mind which I have never forgotten.

A short time after this the mother died, leaving a baby only a few days old. Her death was a terrible shock to her family, for it seemed as if she was taken when they needed her most. It was not long after her death that the father gave his heart to Christ and became a pillar in his church. I do not know whether the children are Christians or not, but I am sure that their lives would be very different if they had not had a mother who taught them to pray.

What an influence a Christian father and mother have in the home. I thank God every day that I have such parents, and I am trying to live a life that will wish me to live. This verse of my own composition, expresses my feelings:

"Mother! Oh how sweet the name! Through Your live, I stand in the same. In all life's trials, she's at our side. Ready to comfort, whate'er betide..."

**INTERMEDIATE TOPIC**

**Being a Christian in the home.** Eph. 6: 1-4; Luke 2: 19, 52.

**JUNIOR WORK**

**ELEANOR KENYON**

Junior Christian Endeavor Superintendent

For the topic for May 10 print this motto on the board with a frame around it as if it were really hanging on a wall in your home—"Christ is the head of this house, the unseen guest at every meal, the silent listener to every conversation." Point out that if our homes are to be really happy we must have Christ as our guide and pattern. Besides this other things go to make up a happy home. For this part of the lesson, have the juniors use their Bibles and have a race on finding the verses, then they are to study them until they know what they mean, and the first one may stand and tell what each verse means. How can we know the home happy? By being pleasant (Prov. 15: 1); by doing kind deeds (Prov. 31: 20); by thoughtful work (Prov. 15: 8); by being patient (Eccl. 7: 8); by being peaceful (Matt. 12: 25); by being pure (1 Tim. 5: 22—last part); by loving (Prov. 15: 17); by being contented (Prov. 20: 12); by hospital (Heb. 13: 2); by being industrious (Prov. 31: 27).

**Auntie Rutt says:** If I were on the information committee, I'd try to give each week, a Christian Endeavor item from the Christian Endeavor World, and an item of denominational news from the SABBATH RECORDER.

**CHRISTIAN ENDEREW NEWS NOTES**

**ASHAWAY, R. I.—**The Christian Endeavorers are making a canvass for RECORDER subscriptions, new and renewals. They would like a report from every Recorder reader as to the number of pages read. In this way they are gathering the denominational contest. They have secured twenty-two, renewals and five new subscriptions, with a total of over four thousand points.

During the last half of our Conference year the missionary committee conducted a mission reading contest with the girls on one side and the boys on the other. Three home and three foreign books were used. The girls won by a bare margin of two points and the boys gave them a social in honor of their victory. "The Child and America's Future" was completed in March. Summaries of the chapters were given by six Endeavorers at the regular Christian Endeavor meetings. The foreign book, "Japan on the Upward Trail," has been ordered and a class formed for its study. Our budget for the year is $125, which is practically all subscribed. Over one-half of our Forward Movement appropriation, $75.50, has been paid.

The Junior Christian Endeavor society has already filled their "fairies" (our little Chinese girl) shoe with $10 in dimes, and are now trying hard to fill it the second time. Our society is the second in the denomination to fill the shoe. As a means of earning their dimes they held a poverty "ball" social in the parish house. Instead of bringing refreshments they brought dimes and sacrificed their "fairies." At a fine business meeting, several different "ball" games were played. They are writing stories about Japan and the Japanese as a result of a mission study and "Little Japan, We Meet You!" and "The Honorable Japanese Fan" were the books studied. The five charts of the Bible Gens have been memorized as well as birthday, smile and sunbeam songs. The title of the song is, "What Does the Big Clock Say to You?" is well under way.

The Intermediate Christian Endeavor society is now engaged in a mission reading contest. They are also doing some Recorder reading. In February they held a social in the parish house, to which the senior society was invited. They served delightful refreshments and proved themselves to be ideal entertainers.—The Ashaway (R. J.) Messenger.

**DETROIT, MICH.—**Woodward Christian yielded the laurel wreath on attendance to Seventh Day Baptists last conference night. Seventh Day Baptist Enrollment: 13, professed, 1; preachers, 9; pastor; 2; percentage, 93 percent.

Woodward Christian: Enrollment, 63; professed 37: wife, 1: visitor, 1: children, 1; percentage, 87 percent.—Detroit Christian Endeavor News.

**DEACON SAMUEL D. BOND**

Samuel Davis Bond, fourth child of Richard and Lydia M. Davis Bond was born at Roanoke, W. Va., October 8, 1847, and died at his home at Roanoke, March 16, 1924, at the age of sixty-seven, five months and eight days.

November 1, 1868 he was married to Jane C. Bird, and to them were born six children: William R., Emma Kelley, Mary Alice Duncan, Belle Hickman, Iva Tuning, and Janet who died in early childhood. Those remaining to mourn their loss, besides the wife are Doctor William Bond, of Newlonton, Mrs. Iva Tuning, McDonald, Pa., nineteen grandchildren, six great grandchildren, and his brothers and sisters: John C., Salem; Edward Orlando, Lloyd, Clar- monton; Elizabeth Sophronia Bond, and F. Lee Bond, of Roanoke, and half brothers and sisters: Lilly Estelle Bee, Thomas Everett, Roanoke; Genevie Gay Gribble, Akron, Ohio, and Emory Alonzo, of Roanoke, with many nephews, nieces and other relatives and friends.

In early manhood he became a Christian and united with the Lost Creek Seventh Day Baptist Church. At the reception, at the Roadway Seventh Day Baptist Church was organized, January 20, 1872, he became a constituent member and was elected one of its deacons, being ordained on the day following with Elder Jacob Miller, presiding at the ordination service. Of this church he continued a faithful member and worker in private and official capacity, one who was ever interested in its highest welfare. He was deeply interested in the young people and wanted them to do what was right. Many live today who will bear testimony to the encouragement he gave them in life.

In 1882 Deacon Bond received his diploma from the Cincinnati Medical College. For more than thirty years he successfully practiced medicine in his home community, and the road was never too muddy or the night too dark for him to make his visits to those in need of his professional care and skill.

For eleven years Deacon Bond has been helping to keep up a family. The untiring care of his devoted companion made his falling years under this burden of disease as comfortable as was possible. At the last he dropped peacefully asleep. A good man has gone from us. We may mourn his death as we miss him from the house, the church and community. But more than that do we rejoice in the life he lived.

Funeral services were conducted by his pastor, H. C. Van Horn, who brought words of comfort from Joshua 3: 16.

**H. C. V. H.**

A great enterprise of the early future will be building railways in South America, Asia and Africa. In each of those continents are vast areas of rich land that can be exploited only when the railways come. In the United States there are on the average eighty-three miles of railway to every thousand square miles. In Europe there are only sixty-two miles of railway to every thousand square miles, in South America only seven, in Asia only four, and in Africa only three.—Youth's Companion.
JESUS IN THE HOME
ELISABETH KENYON
Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath Day, May 2, 1904

As you read the daily readings, think about what Jesus did in the different homes mentioned. Notice that he was thoughtful, sympathetic, and helpful in every way. He entered into the home life of his friends with sympathy and understanding, and helped them fit their needs. Helping them out in difficulties; weeping with them in their sorrows; healing their sick ones; and, best of all, forgiving them their sins and bringing them salvation.

In one of the homes he said, "For the Son of man is come to seek and to save that which was lost."

If you should put it all in one statement, you would say, "He seemed to be always thinking of his friends and their needs." If they were sad, he brought them comfort; if glad he increased their joy. What a wonderful example in friendship for us to follow!

I wonder if Junior boys and girls are always as thoughtful as they should be about what they do in the homes of their friends. Do you know that you can make yourself a very welcome visitor, or you can make yourself the opposite, in the homes of your friends?

Every home has its plans and customs, and so far as you can do so, you should fit yourself into the home in such a way as to cause the least trouble, or change in these plans. You should be thoughtful, and do your part to make the visit a pleasant one. If there are sick people, or old people in the home, just remember that they like to be noticed by boys and girls, and a cheery word or a smile from you, will help to brighten their lives.

When your friend has a task to do, don't look disappointed, but lend a helping hand and make it easy for your friend. Your part is to help, not hinder.

Katia had two girl cousins who often visited her. One day Katia's mother said, "I like to have Jean come to see you, but, somehow, Sarah is not so pleasant to have around; and I'm wondering how my girl acts when she is in their homes."

Katia was surprised and said, "Why, mother, I like both of the girls so much. What is the difference between them?"

After a moment's thought, her mother said, "I'll tell you. Jean tries to be as little trouble as possible; she helps with the work; she keeps her own things picked up; she is ready when mealtime comes; she is as happy helping you with the dishes as she is playing some game with you. She notices how the house is run and tries to fit in."

"Sarah leaves her things where she drops them, on the table, or on the chairs. When I ask you to do something, she says, 'Oh dear! have you got to work? I wish you didn't have to!' Then she is continually wishing you could go somewhere with her, and shows a constant feeling of discontent with everything. I am always tired after one of her visits, but Jean is like one of the family."

I wonder if Junior boys and girls are always as thoughtful as they should be about what they do in the homes of their friends. You know that you can make yourself a very welcome visitor, or you can make yourself the opposite, in the homes of your friends?

When the birds come north again
Ruth Marion Carpenter, Alfred, N. Y.

WHEN THE BIRDS COME NORTH AGAIN

Oh, every year hath its winter,
And every year hath its rain;
But a day is coming when
When the birds come north again.

When new leaves shall swell in the forest,
And grass springs green on the plain,
And the air is pure and clear
And the birds come north again.

Oh, every heart hath its sorrow,
And every heart hath its pain;
But a day is coming when
When the birds come north again.

'Tis the sweetest thing to remember,
If courage be on the wave,
When the cold, dark days are over
When the birds come north again.

—Ella Higginson, in Every Other Sunday.
THE RADI-O-DEAR-ME

ALICE CAMERON

"Come and hear the radio! Sunday afternoon at Rainy-Day Nook."

"Jack and Jean."

Every boy and girl who lived near Jack and Jean received one of these invitations printed in colored crayons. How excited they all were. They had not known before that Jack and Jean had a radio.

When Sunday came, it was rainy. But the attic, which was called "Rainy-Day Nook," seemed very cozy to the boys and girls who gathered there. An old green drape hid the radio from sight, and the audience sat on trunks, and cracked butternuts with a hammer while they waited.

"All ready, ladies and gentlemen," cried Jack in a very grown-up voice. "We will first of all tune in for a concert."

Soon the guests could hear orchestra music, and then a sweet voice sang. My, but it was fine! After that a very loud and squeaky voice was heard.

"News of the week," it announced; then it went on.

After the first few words, the guests sat staring at one another, their faces very red.

"Emily Wilkes is too bossy," said the voice. "She spoiled me."

Jack, laughing at the excitement he had caused, said, "Why is it any worse when you hear it?"

"You told on your own self and your sister," spoke up Dick.

"Sure. That was only fair. Let's have another concert next week, and someone else can tell all our good deeds."

"I hope they will take all the afternoon to tell," laughed Emily. "I think we should call this the Radi-o-dear-me!"

CAT-A-LOGS

Once upon a time, there was a sick kitten and had to be taken to the hospital. She had to leave at home, her two pet cats, one a great big fellow and the other a tiny little kitten. After she had gone, these two pets were very lonesome and wanted their mistress to come home. One night they overheard the announcement of the family talking about the daily letters they were sending to the sick one. The two cats drew themselves apart into a corner and talked the matter over: they too, would write to their dear mistress and tell her how much they wanted her.

The two letters as received by the hospital patient are given below as I am sure you children will be glad to see how well cats can write letters.

My dear mistress:

Though I am only a very little kitten, yet my heart is very big, and there's been an awful emptiness there ever since you went away. I play around and run away quite often, but a kitten just has to do something to take away the misery that is inside. One day not long after you went away, I was just desperately naughty, and when those two men who live near us were out in the road, why I just went right out and lay down in the middle of the road. Pretty soon some came that "girl who has so many kittens at her house," and she grabbed me and brought me home and shut me in the house. I didn't like her doing it, but I got over my mad when I saw that speckled dog come up the hill and right up our street and across our lawn. But she is pretty good at this game, for think he is sorry for me because I am so very little. But when he taunts me 'cause he says I ain't much of a pet, I tell him that he should watch me run. Quaker comes over to play with me almost every day. Quaker wants to go to school and wants me to too, but I tell him I know enough, except one thing, and that is—when you are coming back to your own Precious, beautiful Baby.

Mr. D. J. Simpson

P. S. That beautiful tall, dark lady who is taking such good care of us while you are gone, held me one half hour on her lap the other night. I think you will be glad.

THE SABBATH RECORDER

THE SABBATH RECORDER
The memorial windows of the church have been re-lettered by Fay Greene, thereby greatly improving their appearance. Thanks, Mr. Greene.—Brookfield Counter.

First Pawcatuck, Westerly, R. I.—Annual report of Woman's Aid society of Pawcatuck Seventh Day Baptist Church, Westerly, R. I. for year October 1, 1923, to April 1, 1924.

The society has held eleven regular and three special meetings during the year, with twenty-three members present at each. The work of the society during the year was largely in preparation for the annual Christmas sale, which was held in the church parlor Tuesday afternoon and evening, December 4. Mrs. L. Chester, with Miss H. Louise Ayars were in charge of the tea table during the afternoon. Mrs. Elisha Burdick, Mrs. John Tanner and Mrs. Woodmansee had charge of a fancy work table. The apron table was in charge of the directoresses, Mrs. E. E. Whipple and Miss H. L. King, and Misses Delbeek and Miss K. E. Crockett. The candy table was held by Mrs. Dell Coon and charge of the candy table; Mrs. LaVerne Langworthy, the table of home made food. At sixty-three the men of the church, with Mr. A. H. Langworthy in charge, served one of their finest buffets for twenty-six people. This brought to the ladies the sum of $100. We also received from the tea table $7.23; food, $53.99; aprons, $76.05; fancy work, $68.31; candy, $71.85.

After the Christmas sale a special order of aprons was filled, curtains in the parlors were colored and rhung, and three comforters tied. Afternoon tea was served at most of the meetings during the year, adding something new to the funds in our treasury.

The first supper of the year was a harvest supper, served by officers of the society. Two other suppers were served during the year, one in charge of Mrs. William Browning. The other was charge of the committee from the Woman's aid society, Miss L. S. D. B. society. This supper was for the Girls' Community Club of Westerly.

On October 28, a reception was given in the church parlor for Mrs. H. Eugene Davis, at which Mrs. Davis gave a most interesting talk on our China mission. It was a very interesting talk on our China mission, their needs and possibilities. We believe all who heard her were much enlightened regarding the tasks and problems of these devoted missionaries of ours who are trying to spread Christ's gospel among the Chinese. Mr. Davis and family spent one month with us, with the parsonage as their home. It was indeed a privilege to become better acquainted with these good people and to know their children.

Our scholarship year was given to one of our young men from another church. The by-laws of the society were revised and adopted December 11.

Four subscriptions to the Recorder have been renewed, three of these were left to the option of the Recorder office or Christian Endeavor of our church. A gift of $25 was sent to our town missionary, Mrs. Alex. Smith, and $25 for use in the mission. The sum of $250 has been paid to the Forward Movement, $210 pledged to the Westerly Hospital fund, to be paid in three payments, $100 was given to the church for expenses, and some has been spent for flowers for sick, shut-ins, and funerals. A committee had charge of necessary repairs on chairs, and the tuning and cleaning piano. A gift of $25 was greatly appreciated from the S. D. B. society, to be used for new table covers.

We have lost by death, one whom we depended on for so many things at the time of our supper and various work in the church, Mr. and Mrs. Raymond M. Cotter. Mrs. Mary Edith Burk, who during her active life was a loyal member and served as secretary for a number of years. We were glad to welcome two new members into our society, Mrs. Karl Stillman and Mrs. Fred Palmer.

The officers for the coming year are as follows: President, Mrs. Clayton A. Burdick; first vice president, Mrs. John Tanner; second vice president, Mrs. Howard M. Barber; third vice president, Mrs. William H. Browning; fourth vice president, Mrs. Karl Stillman; secretary, Mrs. La Clede Woodmansee; treasurer and collector, Mrs. B. Frank Lake; directoresses, Mrs. Everett E. Whipple, Mrs. George H. Lamphere, Mrs. Charles Palmer, Miss Jessie Utter, Mrs. Hiram Barber, Mrs. Carrie B. Crumb; auditors, Miss Emma Crandall, Mrs. Elisha Burdick; Mrs. Annabel D. Austin, Secretary for year ending April 1, 1924.

Albion, Wis.—This little hamlet has but one church, the Seventh Day Baptist, and that is still a live one as churches are judged these days. The Lutherans hold a Sunday school in one of the remaining old academy buildings. That keeps the pretty parson owned by them from being turned into a commercial deal. It is rumored, however, that the state will build or extend an automobile highway through it to avoid sharp corners enroute to Madison. Old students of the academy will not feel so attached to that. The last number (March) of the Wisconsin Magazine of History, published at Madison, Wis., contained a fine write up of the old academy and illustrations. This would be a good record for preservation by our Historical Society! It contains many things of great interest and historically valuable to Seventh Day Baptists. It can be obtained from the State Historical Society, Madison, Wis.

Church activities here have been varied this winter. The church loaned its pastor for meetings at North Loup and Jackson Center Churches, and during his absence the pulpit was supplied by many others from different localities. Deacon Milton Babcock conducted a few services. Brother George Boss, of Milton, preached a good sermon; messages were given by Carroll Hill, of Welton, Iowa; Milton Davis, of Milton, Wis.; Oscar Babcock, of North Loup, and Lloyd Seager, of Albion, all now in Milton College. The local Christian society conducted services on one Sabbath, short addresses being given by Doris Green, Elizabeth Babcock, Alma Drake, Clinton Green, Maurice Sayre, Lloyd Seager, Evelyn Slagg, H. D. Clarke preached once. Excellent singing was furnished by local and college talent.

One of the very best concerts ever given here was by the Milton College Glee Club. They never fail to please when they come. We are very proud of such an organization among us.

The wife of the pastor arranged a very pleasant birthday party for him on April 9.

Nearly all the men in this society were present and were served a banquet. Harold Babcock was toastmaster for the occasion and nearly all Those present gave toasts. It was a very happy crowd.

To save the young people from the fascination and evils of public dancing parties in the public hall, the Parent-Teacher Association voted a constitution for it. It is worthy of notice and commendation that both Seventh Day Baptists and Lutherans united in preventing this disgrace in the community.

It is reported that the pastor, assisted by some visiting pastor, will soon conduct a series of extra "revival meetings." This church is not troubled with controversial subjects, the pastor "sticking" to the old gospel of Jesus Christ. It seems to be most satisfactory.

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MARRIAGES

PHILLIPS-CRITES.-At the home of the bride's parents, Mr. and Mrs. H. E. Crites, town of Hornellsville, Steuben Co., N. Y., the afternoon of March 15, 1924, Mr. Walter H. Phillips, son of Mr. and Mrs. Arthur Phillips of Canisteo, N. Y., and Miss Letah M. Crites, Rev. William M. Simpson of Alfred Station, N. Y., officiating. Mr. and Mrs. Phillips are at home at 10 West Street, Hornell, N. Y.

DEATHS


(A more extended obituary notice, taken from The Sabbath Observer, is found in another column of this issue of the Sabbath Recorder.)

BAXTER.-Nathon Monroe Larkin, the daughter of Jason and Emma Lewis. She was born in Voluntown, Conn., in 1854, and died at her home in Ashaway, R. I., March 15, 1924.

On October 3, 1879, she was united in marriage to Henry Larkin, of Charlestown, R. I. To them was born one child, a son, Alberton, who died, on his birth day, and who was buried in the Greenlawn Seventh Day Baptist Church, and he reigned her membership there for years as the church existed.

Aside from her husband, she is survived by a half-sister, Mrs. James Mossman and two nieces of Providence, R. I., two nieces of Ashaway, R. I., and the body was laid to rest beside that of her son, in Oak Grove Cemetery.

A. L. D.

BAXTER.—Nathon Monroe Baxter was born in the state of New York in 1848 and died in Riverside, Calif., at the home of his daughter, Mrs. R. C. Brewer, March 4, 1924.

In early childhood Mr. Baxter with his parents located in Westfield, Conn., where he spent most of his days.

In 1870 he was married to Miss Clara Elliott, and eight children were born to them, seven of them surviving him. The mother passed away in 1912, four years after locating at Riverside, Calif.

For the past few years, because of failing health he has made his home with his two daughters, Mrs. R. H. Houston and Mrs. R. C. Brewer. The youngest daughter, Miss Bertrice is in Milton Institute, in preparation for gospel work.

Services were held by the pastor, E. S. Bullen, assisted by Elder J. T. Davis, and he was laid to rest in beautiful Olivewood Cemetery, Riverside, Calif.

(A more extended notice will appear later.)

SABBATH SCHOOL. LESSON V.—May 3, 1924

THE ASSYRIAN EXILE OF ISRAEL. 2 Kings, chapters 11-17. Golden Text.—"I will delight myself in thy statutes; I will not forget thy word." Psalm 119: 16.

DAILY READINGS

Apr. 27.—The Assyrian Exile of Israel. 2 Kings, chapters 16-17.


Apr. 30.—Israel Unrepentant. 2 Kings 17: 13-18.

May 1.—The Youngest Daughter. 2 Kings 17: 24-29.

May 2.—Music and Worship. 2 Kings 17: 30-36.


(For Lesson Notes, see Helping Hand)

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The yearly miracle of spring,
Of budding bough and greening sod—
Is it less wonderful to view
Than is the risen Son of God?

What man can call the flower forth
Or bid the buried seed spring up?
Can free the prisoner butterfly
Or paint the golden crocus cup?

No more than he could think or dream
That God could die, that man could rise!
The self-same power that calls the seed
Out of the darkness where it lies
Could call the Christ from out the grave.
O ignorant and foolish men
Who watch the miracle of spring.
Yet doubt that Jesus rose again!
—Annie Johnson Flint, in Youth’s Companion.

SABBATH RALLY DAY

May 17, 1924