

# The Sabbath Recorder

The Denominational Building  
will stand to the world as an  
evidence of the Sabbath truth.

Will you have part in it and  
so make known your faith?

F. J. HUBBARD, Treas.,  
PLAINFIELD, N. J.

### THE VISION OF PEACE

O beautiful Vision of Peace,  
Beam bright in the eyes of Man!  
The host of the meek shall increase,  
The Prophets are leading the van.

Have courage: we see the morn!  
Never fear, tho' the now be dark!  
Out of night the day is born;  
The fire shall live from the spark.

It may take a thousand years  
Ere the Era of Peace hold sway,  
Look back and progress cheers  
And a thousand years are a day!

The world grows—yet not by chance;  
It follows some marvelous plan;  
Tho' slow to our wish the advance,  
God rules the training of Man.  
—Nathan Haskell Dolc.

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# The Sabbath Recorder

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

VOL. 98, No. 10

PLAINFIELD, N. J., MARCH 9, 1925

WHOLE No. 4,175

*"O God, the unchanging One, we rejoice in thy revelation! As one whom his father pitieth, so dost thou show compassion to those who fear thy name; as one whom his mother comforteth, so dost thou receive us when we are bruised and weary with life's conflict. Help us as we turn to thee, and do for us according to our need! Give us faith to see the coming day when sin, sorrow, and tears shall be no more! Forgive us if we have seen only the surface things in life! Teach us to see the hearts of men, and to seek their reconciliation to thee! Amen."*

**In the Shadow Of the Cross** The altar-cross on Calvary on which was offered, "The Lamb of God, which taketh away the sin of the world," was foreshadowed many times in the teachings of the prophets. Jesus himself after his crucifixion, "beginning at Moses and all the prophets," explained their teachings concerning his sufferings and death. All his life he must have known the wonderful words in Isaiah 53 regarding the coming One, "despised and rejected of men," "brought as a lamb to the slaughter," and "numbered with transgressors," who was to "make his grave with the wicked," and who was to be made "an offering for sin."

We are not sure just how fully Jesus, in his early years, realized that he was the coming One to whom "Moses and the prophets" referred. But there can be no doubt that, from the date of his baptism when the Spirit in the form of a dove came upon him, during all his public ministry he was consciously walking in the shadow of the cross.

One of the world's master artists brought out this idea on canvas when he pictured Jesus near the close of a day of toil in the shop in Nazareth, standing over his bench and saw and stretching out his arms to relieve his weary muscles until he makes the setting sun cast the shadow of a cross on the wall of his shop.

One thing is certain, the Cross on Calvary with its dying victim makes the central figure in the Bible to which all the lines of sacred history converge, and from which all the lines of the future diverge even to the end of time.

In the ever-present shadow of this cross Jesus lived as he went forth from the Jordan to the wilderness of temptation; its shadow hung over him in that trying hour on the pinnacle of the temple, and again on the mountain where the world was offered as a bribe to turn him from his holy mission. When the news that John was cast into prison and beheaded reached the Christ, that shadow of the cross must have deepened, and in it he walked to his new home in Capernaum. When his own people in Nazareth rejected his message and cast him out of the synagogue and drove him out of their town, he must have felt keenly the deepening shadows that were stretching along his pathway toward Calvary.

Indeed, when the Jews sent men to prove him a criminal and clamored for his death; when they called him Beelzebub; when on the mount with Moses and Elias he talked of his death soon to take place at Jerusalem; when he told Nicodemus that as the serpent was lifted up in the wilderness so should he be lifted; when he spoke of the cross many times and said the Son of man must go as it was written of him; when he spoke of being lifted up to draw men unto him; when he comforted his disciples at the last supper and went forth to Gethsemane, "sorrowful unto death," and to the judgment hall, and to Pilate; in all these cases, and all the way, Jesus was walking in the shadow of the cross. It was his real *Via Dolorosa!*

So then, the cross epitomizes all that Jesus did and all the pain he bore in love and sympathy for the good of sinful men. It speaks of God's love and his cost-making for salvation; indeed it reveals to us the heart of God.

**The Real Cross Borne by Christ** When we were in Jerusalem, the guides took us into a cave under a church and showed us where the three crosses were found, and in all seriousness they described the tests by which the real cross of Christ was found.

What low conceptions they had of the real cross which Jesus bore! They did not seem to see anything more than a physical

instrument of torture. They could see a rugged tree-trunk with a crossbeam, and they even showed us a hole in the rock where it had stood. But they did not seem to see the real cross that broke the Savior's heart.

Many Christian people today seem to make the same mistake when talking of the cross on which their Savior suffered and died. They are stirred with sympathy when they read how he went forth bearing his heavy cross until exhausted, and how Simon was made to take up part of the load and bear the cross after Jesus.

Of course the very thought of such a cross with the cruel physical suffering it caused must stir any soul who thinks about it. Many times, I fear, do the children of God sing: "When I survey the wondrous cross on which the Lord of glory died," while they fail to comprehend fully as they ought the real cross which Jesus bore. Speaking of the Cross of Christ they seem to think only of the physical suffering he endured.

But that must have been the least of it all. The cross means infinitely more than physical suffering, even though death upon the cross was the most cruel death. The mental anguish and agony of soul must cause by far the greatest suffering when a true, noble, pure, sinless man is "numbered with transgressors" and treated as a thief and a robber.

There must have been unspeakable bodily pain when he was "bruised" and "wounded," and when he cried, "I thirst." But that treacherous kiss of Judas must have hurt more than the nails of the soldiers. That mock crown of thorns, instead of laurels, must have been hard to bear on his head; but it must have been easier than the wound given his breaking heart when they accused him of deceiving the people regarding his being a king! And when at last he felt himself deserted by his Father, the agonizing climax of suffering must have been reached.

Put together all the heart-aches that could come to you from the treachery of your friends whom you have sacrificed to help—all the ingratitude, hurts from suspicion, and slander, and from desertion, and from cruel insults—and multiply them a hundred fold and then try to imagine how such things would wound the pure heart of

love and of compassion for the world Christ tried to save, only to be scorned and murdered; and you will begin to understand better what was the real cross borne by our Savior.

**What Are Our Crosses?** Many times Jesus spoke of our crosses. He said: "He that taketh not his cross, and followeth after me is not worthy of me."

"If any man will come after me let him take up his cross and follow me."

When a rich young man wanted to know what to do, Jesus said give to the poor and "take up the cross and follow me."

These teachings took hold of Paul until he wrote, "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

These truths have gripped the hearts of Christians in all ages since Christ was here among men in bodily form. They have entered largely into our hymns of prayer and praise, and have had much to do with developing the Christian spirit in all the churches. I love to hear men sing: "Beneath the cross of Jesus I feign would take my stand," or "Jesus, I my cross have taken," or "I am coming to the cross"; for these express determination to be loyal to Christ.

The churches have long been moved by songs like these: "Must Jesus bear the cross alone?" "Jesus keep me near the cross," "At the cross, at the cross where I first saw the light," and "Nearer my God to thee, e'en though it be a cross that raiseth me."

When we sing with rapture, "The consecrated cross I'll bear," just what do we mean? We can not now bear the cross as Simon of Cyrene bore it, but the teachings of the Master show clearly that we have crosses that must be borne if we would be counted among his followers. Every one has his cross to bear for himself. If he has no cross we may doubt the genuineness of his conversion.

The ideas regarding the cross have been transformed since the days of old, and it has now become a symbol of our spiritual sympathy with Jesus Christ. The cross now stands as a symbol of the central truth of

Christianity—the *sacrificial* service for promotion of the kingdom of God among men. No cross, no crown is another way of saying, "No cross, no Christ."

Just what are some of our own crosses? There must be some deep spiritual meaning to Christ's words about bearing the cross *daily*. It is God's own program of life for us, and should yield a fruitage of high and holy service from the Christian.

It calls us to deny self for Christ's sake. And every self-denial for the cause, though made at a cost, should score a victory, while every refusal must result in defeat. When the rich young man of Christ's day refused to give of his means for the needy, he refused to bear his cross and went away sorrowful—he was defeated. Many a man, I fear, is suffering defeat in Christian life today by refusing to bear the cross of liberal giving.

If our will is in harmony with God's will there will be no trouble; but when our will does not respond to what we know to be his will and we refuse to deny self of pleasure or of profit for the good of others, then we fail to bear our cross. It may be our cross to refuse whatever weakens our reason, whatever impairs conscience, whatever deprives us of a vision of God—a sense of his nearness, or of a relish for spiritual things.

If you find yourself growing impatient with those with whom you differ, this may be your cross. If it grows harder to be kind to the unkind, this may be the cross for you.

If doing Christian duty, bearing testimony for the Master, and keeping his Sabbath, seem heavy burdens, hard to do, and we are not willing to yield, right here we will find the cross we should bear for Christ. If we are not willing to do unto others as we would have them do to us if our circumstances were reversed, then we have not far to go to find our cross.

Are you unwilling to yield your worldly ambitions, to give up worldly pleasures, which tend to keep you from doing the Master's work—are you allowing these things to keep you from serving the Lord? If so, I pray you, listen to Christ's own words: "He that taketh not his cross, and followeth after me is not worthy of me." Then it may be that you can sing with renewed life and a truer spirit: "Nearer my God to thee, e'en tho' it be a cross that raiseth me."

**Our Inheritance From the Old Testament** If men stop to think of what the Old Testament means to the people of today, I do not see how they can regard it as a worn out book which modern wisdom and progress have outgrown.

The value of any book is measured more by the whole impression it makes upon its readers than by the impression made by the literal teaching of particular selections made from its pages. In some unconscious way any book we read forms a background for all our thinking along the lines it is designed to teach. This is pre-eminently true of the Old Testament.

The one great thought that stands out in the Old Testament, whether in the historical parts or in the Prophecies and Psalms, or in the law-giving portions, is the thought of the one *Living God*, and of humanity's great need of him. At every turn in the Book the truth stands out that Jehovah is very real to his children. They seem to realize in a child-like way, God's nearness to them and their need of him.

It is a living God and a living religion that the Old Testament gives to men, a God who can not be bribed nor deceived, who will not accept mere *religiousness* for righteousness; but one who would be a Savior to those who trust him and a God who restores the penitent ones to his favor, and longs for their salvation. As long as men feel the need of such a personal God; as long as human hearts shall need the background of such a Book to make its impress upon thought and character and to prepare the way for the Christ life on earth; the Old Testament will not be outgrown or effete.

#### HOW CHRIST REGARDED THE OLD TESTAMENT

It is evident that the Scriptures so often referred to by Christ and endorsed by him were our present Old Testament. His own spiritual life was nourished by the Old Testament Scriptures. He regarded them as the messages of God disclosing the way of salvation for men, and regarded them as foretelling his advent and his mission. He was loyal to the law which he said he came not to destroy, and urged his followers to "Search the Scriptures: for in them ye think ye have eternal life, and they are they which testify of me." John 5:39.

Before the Old Testament can be deprived of its authority as containing the revelation and the will of God, Jesus, the

Christ, must be torn from the heart of the world. If men will use the Old Testament as Christ used his, which was identical with ours, it will ever be to them a help in finding their way to God and heaven. Jesus Christ taught men *what* to search, *where* and *how* to search, and left no chance for doubt as to what the *result* would be.

**"The Homeland"** If you can read the article entitled "The Homeland," in the last RECORDER, by Mrs. Ramsey without being moved to tears, you will do better than I did. Several sad stories could be told regarding the outcome of the "scatteration" spirit among Seventh Day Baptists, or regarding the "rule or ruin spirit," in some cases, that have made desolate the old church homes here and there; but while they all are pathetic, no one seems more tragic than does the death of the church described by Mrs. Ramsey. It was, at one time, one of the most promising in all the great West, surrounded by as rich farm lands as can be found in America.

Many RECORDER readers will be deeply moved by Mrs. Ramsey's article.

**A Cheering Letter It Did Us Good** Thank God for sunny days after cold and stormy ones. Thank him for sunny spots in the midst of a dark day. For several days we had been shivering through unfriendly, windy weather, and on this day as I went out to lunch a most cheering change had come—the wind had ceased to blow, there was not a cloud to be seen, and the sunshine suggested the coming of spring.

So far as the sunshine of wholesome, wide-spread interest in our work was concerned, the spiritual thermometer had not been so very encouraging for some days, and we longed for a little streak of sunshine. Soon after I was seated at the desk, while wondering what to write about next, Brother North laid down the afternoon mail for the editor, among which was one letter that was as sunny and cheering in this office as was the cloudless day of out doors, illumined by the spring sunshine.

The letter was from the good brother whose advertisement for work among *Sabbath* keepers, our readers have been noticing for two or three weeks. Let me share this streak of sunshine with our dear RECORDER family. I know it will do you good. You, too, will like the spirit and the attitude

of the writer toward the causes you all love and long to help.

*Theodore L. Gardiner, D. D.,  
Editor Sabbath Recorder.*

DEAR SIR:

I have just received the SABBATH RECORDER of February 23. I was pleasantly surprised to see the item on page 228, "He wants work among Sabbath keepers." I thank the RECORDER for this evidence of true discipleship. I have received from some members of the RECORDER family beautiful letters showing interest in my advertisement.

As a slight token of my appreciation of your fine sense of Christian brotherhood, and also because I desire to say a hearty "yes" and "amen" to the splendid question on the last page of the RECORDER's cover, I send a mite of \$25 for the Denominational Building Fund, and also five dollars more for the extension of my subscription to the RECORDER and for another subscription to the address given below.

Wouldn't it be just fine if every subscriber, when renewing his subscription, would also enter at least one subscription for some other one who may not yet "know the love of Christ that passeth knowledge"? The RECORDER is a welcome friend.

I am sincerely yours for the spread of truth and righteousness.

E. L. GLADDING,  
*Stockbridge, Mass.*

Friends, does it not cheer your hearts whenever you learn of a lone Sabbath keeper who is loyal to the dear causes we love, and who is willing to share with you in the work of establishing God's truth, and who has an abiding interest in a memorial building that is to show our love for the faith of our fathers for a hundred years to come?

Suppose the one thousand or more lone Sabbath keepers scattered throughout the land should respond as this brother has; or suppose one in four of our eight thousand RECORDER family and members of our congregations should average as much of an offering; our RECORDER would become self-supporting and our new memorial building would be secured, without anybody's being heavily burdened!

What a glorious sunny day that would be for Seventh Day Baptists! It would give us new life as a people. Would not everybody be glad?

"Our Master and our Lord, give us breadth of sympathy and understanding! Help us to overcome prejudice, to see the good in others! Show us our own faults, and give us grace to eradicate them! Amen."

## JESUS AND THE SABBATH

(Concluded from last week)

REV. AHVA J. C. BOND  
Leader in Sabbath Promotion

### OUR CONSTANT AND UNCHANGING GOD

There are men who seem obliged to think of the kingdom of God always in the terms of dates and dispensations. To them the "ages" of God are separated by sharp divisions and are marked by radical differences in the method by which God at different times governs the world. They seem to think that God's "grace" did not operate during the "reign of law" as it does in this "dispensation of grace," when the "law has been done away."

The God in whom the Christian believes is constant and eternal—the unchangeable God. He does not experiment with the race; and, when the method of solving its problems has failed to fetch the answer, rub the sum off the slate and begin all over again, working by another rule. Neither does he deliberately use one method in one age and a different method in another age. His method always is that of love.

He who knows the end from the beginning has at no time changed his method in dealing with his children here on the earth. The Christ who was with the Father from the beginning came into the world in the fullness of time to fulfill the law and not to destroy. The purpose of his coming was not to effect a change in God's method with men, but to enlarge men's conception, alter their motives, and change their attitudes. When men's lives have been transformed by the grace of God, mediated through the atoning blood of a crucified Savior, surely they will go on being good just as far as they know how and will render glad obedience to the commandments of God just so far as these may be revealed. They will not seek to evade the laws or minimize the principles which govern man's relation to God and to his fellow men.

The commandments of God are for all time, and they are for every man. And his commandments are not grievous, but are holy and good. Through the grace of our blessed Lord they become not rules of conduct by which men *must* walk, but are rather guide-posts along the way in which men *do* and *will* walk who love God.

There is no commandment better calculated to bind the soul to God in intimate

fellowship than the precept which calls upon men to reserve and use for spiritual ends his holy day.

### SABBATH KEEPING A MEASURE OF LOVE

Near the close of the earth ministry of our Lord, during that last intimate discourse and conversation around the table, Jesus said to his disciples from whom he was about to depart: "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall love the Father . . . and the word which ye hear is not mine, but the Father's who sent me."

Near the beginning of his public ministry he had asked the disciples this solemn question: "And why call ye me Lord, Lord, and do not the things which I say?"

Professions of love are empty apart from expressions of love. Our declarations of love must be confirmed by deeds of love.

Surely no one would wish to fool himself in so serious a matter as that of his relationship to Jesus Christ.

But how can one assure himself so that he may certainly know that his love is genuine? How can he prove his loyalty true and unfaltering? The test is in the keeping of the commandments of God. No statement of Jesus is clearer or more explicit than that. The one who truly loves, welcomes every opportunity to prove his love. The token which he brings as an evidence of his love, is a witness in his own heart of the depth of his love.

If keeping the commandments is an expression and a measure of our love to God; then once every week, regularly and without fail, the opportunity is given us to testify to our love to him. The one who loves God, therefore, with a true and holy love, will welcome the Sabbath day and will prepare to use to the full its sacred privileges. Our Sabbath dawns with the setting of the sun and can not be hastened or stayed by the will or act of man. Like all the movements of the Eternal, quiet and sure, the Sabbath inevitably steals upon us at the twilight hour every sixth day evening and bids our labors cease.

The Sabbath brings us rest, rest of body and of mind. The Sabbath brings us the privilege of divine praise and of holy worship and gives us the opportunity to learn more about God and his Son, Jesus Christ our Savior, and more of the work of the Holy Spirit in the world. The Sabbath

calls us to a recognition of the soul-life, and to deeds of mercy, and to the blessings of fellowship in family life, and, at proper times, of friendly visitation.

In all these ways the Sabbath of Christ is indispensable to the spiritual welfare of man. But separate and apart from all these, the simple setting apart of God's Holy Day and making it different from other days, is to witness to our love of the Father who both sent Jesus into the world, the supreme revelation of himself, and gave to us the Sabbath to be a constant reminder of his own abiding presence in the world. The degree of faithfulness and devotion with which we give its holy hours to the things of the spirit is the measure of our love.

If it costs much to keep the Sabbath, then it becomes a surer test of our love. If the sacrifice that we make seems great, then to make it gladly, measures a greater love.

This is the high level upon which Jesus would pitch our commandment keeping. It is upon that lofty plane of Sabbath keeping that the Sabbath becomes one of our greatest spiritual assets—a frequent and regular reminder of the love of God for his children, a faithful and constant expression of our love to him.

Our souls demand a Sabbath. Only the holy seventh day of Scripture can answer that demand.

### THE KINGDOM SIGN

RILEY G. DAVIS

"And the Lord spake unto Moses, saying, speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.

It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." Exodus 31:12-13, and 17.

We cherish God's dear Kingdom Sign,  
And hail it with delight,  
A signal on the scroll of time  
His armies to unite;  
The day he blessed when he had made  
The heaven and earth and sea,  
And formed the Sabbath to abide  
Through all eternity.

God's Holy Day so well designed  
To show abounding grace,  
Was made for man the creature prone

To wander from his place;  
For every kindred on the earth  
And not alone the Jew,  
Since all should keep the day with Christ  
To pass the saints review.

It is the Sabbath of the King;  
And on the earth shall stand,  
When death our mortal enemy  
Is driven from the land;  
It points to that delightful age  
Of future blissful years,  
To be revealed when God himself  
Shall wipe away all tears.

A loving foretaste of the joys  
Beyond this mortal state,  
The Sabbath comes to cheer the saints  
Who labor here and wait;  
The day provides a strong defense  
To shield the sons of toil,  
And aids the humble child of God  
The snares of life to foil.

God's holy Sabbath standing sure,  
Through good report and ill,  
Now freely aids his ransomed Church  
Its mission to fulfill;  
It is a token of his care  
For creatures that he made,  
And proves a season of delight  
When faithfully obeyed.

There is no claim by which a soul  
The Sabbath may reject,  
Since God requires obedience,  
And warns against neglect;  
The day enjoined by his command  
Let every soul embrace,  
Who would be found to walk with Christ  
And know his saving grace.

It issues from the fount of life  
Where thousands yet may go  
And find a cleansing from their sin  
In Calvary's crimson flow;  
'Twas kept by him who bore the cross  
Our pardon to secure,  
And taught that men should keep the law  
To make their calling sure.

The Scriptures testify that man  
Must yield to God's control,  
If he would run the heavenly race  
And safely reach the goal;  
The Sabbath we are told to keep  
Is in God's law retained,  
Thus all should faithfully observe  
The Day expressly named.

*Des Moines, Ia.*

"O God, teach us to pray! Wherever we may be, make us conscious of thy presence and our need! Teach us how to think, give us new motives and desires! May our lives be chastened by communion with thee! Amen."

## SEVENTH DAY BAPTIST ONWARD MOVEMENT

WILLARD D. BURDICK, General Secretary  
926 Kenyon Avenue, Plainfield, N. J.

### OUR BULLETIN BOARD

If the tracts in your rack at church are soiled, replace them with clean ones.

Two new tracts have recently been printed: *The Permanence of the Sabbath*, by Rev. James L. Skaggs, and *Seventh Day Baptist Fundamentals*, by Rev. George B. Shaw.

These and other tracts for your church racks will be sent free from the publishing house.

### WHY ATTEND CHURCH?

Perhaps you think that you have satisfactory excuses for not attending church regularly.

I have just read an editorial in *Christian Work* by Frederick Lynch on "Why God is Not Real," and it is so helpful that I wish to have parts printed so that you may read it, and I trust that it will help you to prize the aid of Sabbath meetings in making God more real to you.

#### WHY GOD IS NOT REAL

One of the commonest complaints a pastor hears when he gets on a confidential footing with men is that religion is not real to them as other things are real. Business is real, family life is real, play is real, politics are real, friendships are real, the town, the city is real—all these things are real, common, felt and understood; but when it comes to religion, that is—direct communion with God, the consciousness of spiritual contact with the unseen, that is not real. One who has had much contact with college youth constantly runs up against this feeling. The studies are real, football is real, fellowships are real, pleasures are real, but communion with God is not. The preacher preaches, the prayers are repeated, the hymns are sung; but any sense of communion with God as real as converse with a friend or the sight of a sunset, is impossible.

The consequence is that many, finding this real sense of communion with God impossible, come to the conclusion that the religious sense has been left out of them. When they have reached that conviction they very naturally begin to doubt if it exists in anyone. Those who think they find God real are laboring under a delusion, they say. What one can not feel himself or

does not feel he is apt to consider a delusion in others. This is, of course, the most illogical act the mind ever indulges in. It does not follow that if Wagner does not thrill me that he does not lift my neighbor into paradise on waves of tone. It does not follow at all that if a line of Keats or a sight of a Watteau landscape means nothing to me, it may not make my neighbor tremble. It does not follow if a starry night moves me not it may not take my friend's very soul out of him. Perhaps the real things in the world are those which are not real to us. The man who laughs at the emotion of a symphony or a picture or a poem or a landscape produces in other souls is simply proclaiming his own poverty. It is what the seer meant when he said, "The fool hath said in his heart there is no God." He was a fool, not because he could not see God, but because he denied others the power to feel and did not himself try to find him.

Now the pathos of all this is not that there are souls incapable of realizing God in the same direct, intimate, full sense in which they realize the things of this world, but rather in the fact that this lack of reality is due not to any congenital incapacity to experience unseen things, but simply to the fact that the reason these other things are real and communion with God is not is because all the waking hours of the week are spent in touch with the world and only one hour a week or perhaps not even that, in touch with heaven. Always the real things of life are the things we are continually touching and thinking about. Things that we seldom think of always seem unreal to us. There is the fault, not the incapacity to know and experience God. It is the thing we practice that becomes real.

Nowhere has this been better expressed than in a recent sermon by Dean Inge before some Oxford undergraduates. (See first sermon in *Religion and Life*, published by D. Appleton and Company, a remarkably suggestive little volume of six sermons preached at Oxford by Doctors Inge, Cairns, Halliday, Brown, Frere, and Bishop Talbot.) We quote at some length, it is so helpful:

"Most men, during their working and playing hours, are chiefly concerned with concrete things. Even students are more occupied in loading their memories than in contemplating ideals. And so when we try to turn our thoughts to God, when we kneel to pray or endeavor to remember heavenly things at spare moments, we find it very difficult. Our minds do not work easily or naturally on these subjects. There is something forced and unreal about our meditation or devotion. We find that we are not really praying at all, but only repeating words mechanically. And then comes the temptation to say: My religion is a sham, an unreality. I wonder if the religion of others is only make-believe, too? Now I have one or two remarks to make about this. In the first place it is quite natural and inevitable that if we spend sixteen hours daily of our waking life thinking about the affairs of this world and about five minutes in thinking about God and our souls, this world will seem about two hundred times more real to us than God or our souls. That must be so, however real and important the spiritual world may actually be. The fact that it seems unreal is no argument that it is unreal, if we hardly ever think about it. Things that we do not think about always seem unreal to us. Do not then argue that God

is unreal because he seems unreal to you. Ask yourselves whether you have given him, or rather yourselves, a fair chance."

The first step, then, for one who finds God unreal is to begin thinking about him and practicing his presence. Most of us, even religious people give God only one hour a week. The rest of the week we give to worldly things. Of course they are real and God is not. Suppose we began to give God some part of each day. Suppose, for instance, that we began and closed the day with prayer. . . . What might happen if all of us spent as much time each day with the literature of God and the soul as we do with the newspaper. . . . If we live with God he will become as real as our family; if we live each day in the kingdom of heaven it will become as real as the streets of the city.

The other point we should like to emphasize is: Do not become discouraged if at first the realization of God does not increase quickly. Remember you have been neglecting him a long time. You do not even quite know the language of heaven. Practice will remedy this; each day's prayer will bring comprehension of the new world nearer. The man who goes to hear the symphony week by week soon learns the language of music and enters a new world. The man who frequents the art galleries soon comes under the spell of their wonders. He who reads the poets every day soon finds himself at home in the new world of beauty. He who lives and talks with God the real and great companion—

**GENERAL CONFERENCE**  
**Receipts for February, 1925**

Onward Movement	
First Alfred .....	\$169 03
Battle Creek .....	210 00
Second Brookfield .....	55 42
De Ruyter .....	60 00
Dodge Center .....	31 15
Exeland .....	10 00
Farina .....	213 00
Hartsville .....	10 00
Jackson Center .....	25 00
First Hopkinton .....	233 75
Little Prairie .....	23 00
Lost Creek .....	75 00
Milton .....	288 22
New York .....	66 25
Plainfield .....	147 15
Richburg .....	25 00
Reta I. Crouch .....	5 00
	<hr/>
Forward Movement	\$1646 97
Plainfield .....	10 00
Parallel Budget	
Plainfield .....	25 00
Ministerial Relief	
Detroit .....	3 00
Woman's Board	
Richburg, Ladies' Aid Society .....	5 00
Young People's Board	
Detroit Christian Endeavor .....	5 00
Denominational Building	
First Alfred .....	6 00
Missionary Society	

New York .....	25 00
Milton, for China .....	50 00
North Loup, for Jamaica .....	10 00
North Loup, China Hospital .....	57 96
Jackson Center .....	11 56
First Hopkinton, for Liuho Hospital..	5 00
Detroit .....	27 00
Rockville .....	10 00

WM. C. WHITFORD, Treasurer.

Alfred, N. Y., March 1, 1925.

**PASTOR SHAW PRESENTS THE MINISTRY AS LIFE WORK TO THE STUDENTS**

A very interesting as well as worthwhile and instructive talk was given to the student body by Pastor Shaw of the local Seventh Day Baptist Church last Wednesday morning. In this he presented the ministry as a life work. After telling what he thought a call to the ministry consisted of, an inclination to such work, and ability in that line, he proceeded to describe the ministry by giving first some of its disadvantages, then some of its advantages.

Humility, he said, is one of the main factors of the make-up of a successful minister. The minister must also bear much hardship and responsibility and must be ever ready to share everyone's troubles. He must also be by necessity a lonesome man, for he can not have close friends, but must treat all alike. Pastor Shaw stated that he made it a rule never to accept a dinner invitation from a member of his congregation more than twice each year.

Some of the advantages of the profession were, as given: the chance for good physical exercise by being in and out of doors, being master of his own time, regular pay, important social position, ideal home life, great influence in the social life of the community, development of intellect, and the work of winning souls, this last given as the chief incentive to the Christian ministry and its great aim.

The close attention given by the students and comments heard after the talk, indicate that it was very much enjoyed by all.—*Salem College Green and White.*

Those who have known and lost God's favor are often as ugly without as they are unhappy within.—*Selected.*

As Epictetus said, if we are not happy it must be our fault, for God made us to be happy.

**THE APPLE TREE**

George I. Sill

Full fifty years ago,  
My father planted this old apple tree,  
By his abode:  
Slender and graceful was it then,  
As budding maid that promise gave  
Of beauty and of fruitfulness;  
And there, its promise well fulfilled,  
It proudly stands today,  
A guardian friend.  
See how it gently touches  
With a leafy bough,  
The casement of my boyhood's room,  
As if in sad and groping search  
For time forever gone.

When silent Night  
Had softly spread her sombrous garment  
O'er the sleeping earth,  
Have I beheld the apple tree  
Adorned in pearly bloom,  
That perfume rare exhaled  
Fit for the fields of Paradise;  
And while the shimmering light  
Of moon and stars,  
Cast pale mysterious sheen  
On all around,  
It seemed enchanting vision raised  
By fairy wand.

When of the sweetest beauty born,  
Had come the young and tender fruit,  
That nurtured by the kindly sun,  
Grew through the summer days  
And blushing,  
Tempted, in the fading year,  
Then for a season  
Wrapped in snow and ice,  
Rested the apple tree, and calmly slept  
Till wakened by the call  
Of smiling Spring.

## MISSIONS

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

### MICAH, THE MISSIONARY PATRIOT

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

Text: "Wherewith shall I come before Jehovah." Micah 6:6.

Micah was a *home* missionary. No one can be listed in that category who does not love his country. Micah was a true patriot and loved the country of his birth. His own home was in a favored locality. It was in Southern Palestine on a sunny plateau.

This is the way an observant traveler has pictured the place: "The soil is alluvial and red, with room for corn fields on either side of perennial, or almost perennial, streams. The olive groves on the braes are finer than those of the plain below, or of the Judean table land above. There is herbage for cattle. Bees murmur everywhere, larks are singing and . . . shepherds and ploughmen calling to their flocks and to each other across the glens."

His native village, Moresheth, lay near the opening of a valley with an outlook to the westward. You look across the undulating Philistine country gradually sloping toward the seacoast. There, twenty-five miles to the southwest lies Gaza, and the blue waters of the Mediterranean shimmering in the Syrian sunlight meet the horizon in the far distant west. Climbing to the crest of the investing hills to the eastward, you might see dimly, eighteen miles to the north, the tower of his capital city, Jerusalem. Not far to the right is Tekoa, famous as the home of his almost contemporary patriot, Amos. Its outlook is upon the austere and rugged wilderness to the east, with its rocks and forests, finally sloping precipitately into the chasm of the Dead Sea.

Not far away from Moreheth was the Cave of Adullam, David's hiding place when King Saul was seeking his life. He was, no doubt, familiar with the scene of David's successful duels with Goliath and Mickmash, where Jonathan and his armor bearer stampeded the garrison of the Philis-

tines. Micah's birthplace was not far from the route along which contending armies swept between the land of Canaan and Egypt; and thus he became familiar with the clatter of chariots, the glitter of armed warriors, and all the general equipment of warfare.

But he was a country boy versed in the tradition of his race, and he knew the great ideals for which his nation stood. The clear sky and the pure air of his rural home had, doubtless, contributed to his clearness of moral vision; and when rumors of the wickedness and corruption at the great centers of his country, Jerusalem and Samaria, reached his quiet countryside, his soul was stirred to its depths. The moral contagion was radiating from these centers and the remotest hamlets felt the pollution and the oppression of it. There were the glaring sins of idolatry and adultery common to both Samaria and Jerusalem. There was the confiscation of homes belonging to men by right of heredity, there was the grievous oppression of the helpless poor by those taking advantage of their power to exercise it. Those having this advantage of material wealth justified themselves in their heartless course on the ground that their prosperity was an evidence of God's favor. The rulers were involved in this perversion of justice and were guilty of the grossest cruelty to those who looked to them for redress of their wrongs. Even the prophets, spiritual advisers of the people, could be hired to speak what the people preferred to hear.

It is said there is quiet at the center of a cyclone. And thus it is that in vicious centers of population there is a quiet indifference to prevalent evil doing. With moral sensibilities blunted by constant contact with iniquity men even become unconscious of its presence and utterly regardless of its consequence. The condition of a community must sometimes be studied at a distance in order to see it in its true light and understand its relation to its environment. It seems certain, for instance, that we in obscure communities upon the rugged hillside; and under the quiet light of the stars can see with clearer vision the trend of what our politicians are doing at our capitals.

Micah had the advantage of this perspective. He saw that the corruption of the officials in Jerusalem and Samaria was not only bringing ruin upon those beautiful

cities, but upon his own beloved village as well. True patriot, he loved them all; but the sentiment was intensified as he saw the disaster that was to involve them all in common ruin.

As law abiding citizens of New York State, we could the more easily forgive Governor Smith for revocation of the Mullen-Gage Law if the influence of that act were confined to New York City or Albany. But its baleful effect reaches out to the remotest villages of the state. All are involved in the common disgrace and all are threatened by the common disaster.

Micah could not see these evils creeping over his beloved Palestine, and keep quiet. The Spirit of God came upon him and the Word of the Lord came to him in the days of Jotham, Ahaz and Hezekiah; and he fearlessly delivered his message concerning Samaria and Jerusalem.

And here we have it. It was not only a solemn protest against the miscarriage of justice, the violation of simple honesty, the prostitution of virtue and all other ethical requirements of their religion; it was also a wail of sorrow for the impending calamity. He raised his voice in warning. Samaria, instead of being a city beautifully situated upon a hill, with ivory palaces, will become a field in which vineyards shall grow; and the great foundation stones of her temples will be tumbled into the valley below. Jerusalem the beloved capital of his land, beautiful for situation, "Shall be plowed as a field, and Jerusalem shall become heaps."

Thus we find this missionary patriot proclaiming his message to the people of his day. The casual reader of this book will find difficult passages and obscure references hard to understand; but, doubtless, clearly understood by those for whom the message was directly intended. Yet, he who runs may read how fearlessly he exposes the selfish scheming of the demagogues, how pitilessly he scourges those who oppress the poor, how he denounces the rulers for their perversion of justice, and how he does not spare men of his own profession for their weakness in preaching to suit the perverted tastes of their hearers rather than to declare the divine message. But the sympathetic student of Micah's prophecy, with spiritual senses alert, will not fail to catch the evangelistic note which vibrates throughout. We can well afford to

pass lightly by the anachronisms which the critical student calls attention to, and allow him the pleasure he realizes in the discovery of a possible composite authorship; we can discreetly lay aside difficult and obscure passages, as we do the bones of a fish upon which we are feasting for the more leisurely study of its anatomy. But we can not afford to overlook the "scarlet thread of redemption," that is interwoven with all the Old Testament prophecies and is clearly discernable here. We need not search long to find the great evangelical truths of our religion. Let us notice a few of them.

#### THE DOCTRINE OF SIN

1. The doctrine of sin. One of the exasperating features of sin, from God's point of view is its blindness, and its consequent inaccuracy. The one under its influence loses vision of God and all good and pure ideals. The object of life is obscured and the sinner misses the mark. God had a definite object in view in calling Israel into his service. Israel should be a witness and testify to all other nations that Jehovah alone was the only God worthy of all homage and adoration. But instead of thus testifying and directing her energies to this high object, Israel turned away from God and joined in the degrading worship of the bordering nations. God had given to Israel, his people, a perfect ethical code; and Israel had broken every law in the Decalogue, instead of witnessing to people everywhere the highway of life. What a disappointment this was to God who had called out and wonderfully blessed and led his people, that they should thus miss the object of their separate existence as a nation.

Another distressing mark of sin is the blunting effect it has upon the moral sensibilities of the wrong-doer. He seems unconscious of its presence. A profane man often does not know he is swearing until some one calls his attention to the language he is using. Even Paul kept on in his wicked career of persecution and murder until the brilliant light from heaven blinded his eyes and restored his moral vision. And afterwards he makes the astonishing statement that he verily thought he was doing God's service. The truth is further illustrated in Micah's experience with the people to whom he was sent. Their stubborn persistence in sin had made them callous to any sort of appeal. His faithful teaching, his mourning over their turning away from

God, his brave reproofs and denunciations, and the warnings he gave of impending ruin brought only derision from the people he tried to save. It is apparent that often the actual coming of some great sorrow, disease, or other calamity into the life of the sinner, is the only means of breaking the stupefying effect of sin.

#### THE DOCTRINE OF GOD

2. But sin with all its blighting, withering consequences, presupposes the existence of an infinitely just and holy God against whom sin is committed. The doctrine of such a God whose infinite love and mercy is at least co-extensive with sin and its infinitely dire consequences, is a teaching written large in this Book of Micah. It is not always, perhaps not often, that conviction can be driven through the defenses of the sinner by the force of denunciation, however fierce, of his sin. Micah's procedure had demonstrated the futility of that. Was the revelation of a God of infinite tenderness and mercy, as well as of unapproachable holiness, needed to secure that? That was one of the methods most frequently employed, in fact never omitted by God's true messengers. Discouraged and baffled, Elijah was brought back to a sense of his duty and to a vision of the unfinished task, not by the earthquake, not by the fire, not by the mighty wind that splintered the rocks before him, but by a "still small voice." Zechariah discovered that it was not by might nor by power but by the Spirit of Jehovah, that the great work was to be done. Micah had a sense of the need that his people should get a fresh vision of God. But how, or where, could such a revelation be made? Surely not in the crowded cities where the moral contagion was poisoning the very air, perhaps not in the temple at Jerusalem where the rituals had been degraded to a mere formality if not to deeper grade of corruption. If only for a little space, even, city dwellers could come out to his countryside, and under the canopy of the stars, in the midst of the scenic beauty of the hills, breathe the pure air of the open country; would they not meet God there? And so our prophet patriot has set for us that majestic drama, introduced by the words, "Hear ye now what Jehovah saith: Arise, contend thou before the mountains, and let the hills hear thy voice." The scene of this drama is a court in which the mountains sit as the judge; Jehovah is the plain-

tiff; and the congregation of people the defendant. Whether it is real or imaginary, it is a vivid picture of a great convocation—God and his people meeting for a final settlement of their controversy before the silent, listening hills. In that hearing will God bitterly arraign his people for their grievous sins and for their flagrant disloyalty to him? Will he mercilessly denounce them for their unfaithfulness? Instead, hear him in tender earnestness pleading as if he were the one under indictment, "O my people, what have I done unto thee, and wherein have I wearied thee?" And then, briefly reviewing his marvelous dealing with them in redeeming them from Egyptian bondage and leading them in their devious march to the promised land, he appeals to their remaining sense of fairness and loyalty to return to their allegiance to Jehovah, who had revealed to them his righteousness and love. As love is always powerful, that was a resistless challenge, and it brought

#### REPENTANCE

3. That is another of the fundamental facts of evangelical religion that is one of the high points in Micah's prophecy. It is graphically illustrated in the closing act of the drama we have been witnessing. It was a mark of genuine repentance when the people inquired, "Wherewithal shall we come before Jehovah, and bow myself before the high God?" No sacrifice seems too great: after that vision of God's loving care, in order that they may get right with God. In the spirit of the drama, we may imagine the people turning to the overlooking mountains,—the judge who has been listening to the controversy—and reverently asking: "Shall I come before him with burnt offerings, with calves a year old? Will Jehovah be pleased with thousands of rams, or with ten thou and rivers of oil? Shall I give my first born for my transgression, the fruit of my body for the sin of my soul?" And the answer comports well with the simple, silent grandeur of the summits looking down upon the great convocation. It came through the clear air unclouded by the smoke of sacrificial offerings. It denies the false idea that any material gift in value is sufficient to purchase redemption and peace with God. The answer is harmonious with that which came from Mount Sinai, and from the Mount of Beatitudes. It is what comes to any man who climbs the

heights or goes into the silent places to be alone with God to learn the way to him. Hear the answer drifting down through the quiet air to the attentive people: "He hath showed thee, O man, what is good and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God." And when that "Ruler," whom Micah with divine inspiration sees coming out of Bethlehem, whose atoning and redeeming work shall prepare and make men capable of living this simple and holy life, comes, then shall the "strong nations beat their swords into plowshares and their spears into pruning hooks." Thus Micah's message is finally a universal one of peace on earth, good will among men.

#### THE PATRIARCH SENDS HIS BLESSING

Constantinos VI, the persecuted Patriarch of the Greek Orthodox Church, whose expulsion from Constantinople last month aroused the interest of the whole civilized world, has found time even in the midst of his difficulties, to send his blessing to the American people who have contributed to the relief of his still homeless countrymen, dwellers in refugee camps and to the support of the orphaned children. His letter, written in Greek, and addressed to the officers and members of the Near East Relief, is translated by Professor J. P. Xenides, formerly of Marsovan College, Turkey:

"May grace and peace from God be with you.

"A letter and a book from your general secretary have just been received here, and their arrival has given us an opportunity, at a formal meeting of the Holy Synod, to express once again the merited praise and admiration which our Church feels toward your great work.

"The great philanthropic heart of the American people is manifested and typified in the enterprises undertaken by your organization in these times of great catastrophe among our people. Our appreciation is heart-felt.

"May the Lord always bless your great land and its noble people. May he strengthen and reward all those who have taken a part in organizing and carrying forward these sublime sentiments and deeds of international neighborliness.

"Earnestly praying to God, I am,

"Yours with great respect,

"CONSTANTINOS OF CONSTANTINOPLE."

#### FAREWELL TO PASTOR SIMPSON AND FAMILY

About two hundred people gathered on the evening after the Sabbath to bid Pastor and Mrs. Simpson good-bye, and wish them well in Pastor Simpson's new pastorate at Brookfield, N. Y.

A program of reading, songs and music, was given and a lunch was served. A large number of friends will miss Pastor Simpson and family and regret their leaving Alfred Station. They have done a very good work in various ways. Mr. Simpson has preached at the Red Schoolhouse and at Petrolia. Nearly fifty people have been baptized at Petrolia and Alfred Station, and received into the church membership. Especially has he done a fine work with the children in the Junior and Intermediate Christian Endeavor society. He organized the Daily Vacation Bible School and taught in it each summer; helped the young people in music and singing. Few people can do the work Pastor and Mrs. Simpson have done. B.

#### THE HOME DAYS

When the goldenrod has withered,  
And the maple leaves are red;  
When the robin's nest is empty,  
And the cricket's prayers are said;  
In the silence and the shadow  
Of the swiftly hastening fall,  
Come the dear and happy home days,  
Days we love the best of all.

Then the household gathers early,  
And the firelight leaps and glows  
Till the old hearth in its brightness  
Wears the glory of the rose;  
Then the grandsire thinks of stories,  
And the children cluster sweet,  
And the floor is just a keyboard  
For a baby's pattering feet.

When the goldenrod has faded,  
When the maple leaves are red,  
When the empty nest is clinging  
To the branches overhead,  
In the silence and the shadow  
Of the hurrying later fall  
Come the dear days, come the home days,  
In the year the best of all.

—Margaret E. Sangster.

If furs were worn as much for warmth as for ornament, one might suggest that a part of those exhibited on our streets might be used to cover the whole body instead of leaving a third of it to the tender mercies of personal vanity.—*Our Dumb Animals.*



## EDUCATION SOCIETY'S PAGE

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

### LITERATURE OF THE OLD TESTAMENT

To quote Dr. Armstrong: "No one can claim to be well educated who is not fairly familiar with the history and literature found in the Bible. The English Bible has so shaped the ideas and ideals of the English-speaking people, has been so woven into all their literature, that it has become the one supreme book in the English tongue."

Great books are the means by which the experiences of men of past ages are carried down to each generation. The Bible is the greatest of these great books. Great writers have admitted that the Bible has done much to influence both their style and their thinking. Bunyan used the simplicity of the Bible style in his *Pilgrim's Progress*. Ruskin tells us that as a boy he was required to memorize many parts of the Bible. Dr. Van Dyke, in his study of Tennyson, has listed two hundred references to the Bible. Shakespeare used innumerable Bible references or quotations, such as:

"Good name in man or woman, dear my lord, Is the immediate jewel of their souls."

"Samson, master, was a man of good carriage, great carriage; for he carried the town gates on his back like a porter."

"I am no great Nebuchadnezzar, sir, I have not much skill in grass."

From Holmes come these allusions: "We, too, who laugh at Israel's golden calf." "A cloud by day, by night a pillared flame." "They who gathered manna every morn." "I thought of Judas and his bribe."

Longfellow's poems abound in scriptural allusions.

The Bible abounds in stories for children. Children's stories must be full of wonder; must appeal to the imagination; must be concrete and definite; must be fresh and vigorous; must present feelings not over-refined, not artificial, not romantic; must have a little of primitive savagery; must have strength of plot—something happening all the time.

Genesis, as a child's story book, meets most of these requirements. The story of

Creation is full of mystery, there is in it a great Being who does marvelous things. "The story of Cain and Abel," according to Dr. Armstrong, "is worth a whole volume on the sin of violence and murder." The story of Joseph is a story in which plot plays an important part. So many things happen to Joseph in the few chapters devoted to him.

Elsewhere in the Old Testament we find such good children's stories as that of Elijah's destruction of the four hundred prophets of Baal; Elisha's causing the she-bears to devour forty children for insulting God's representative, and so insulting God; the stories of Samson's acts; Daniel in the Lion's Den; and very many others.

All minds in their youth should be fed on the "dream stuff of sages and poets." The myths of Greece and Rome are good dream stuff, but the Bible is better.

Most definitions of literature seem to agree that its chief purpose is not to give facts but to make us think and feel, or experience. Let us consider some other parts of the Old Testament in the light of this definition.

The Book of Ruth is a charming love story, simply and beautifully told. The Book of Esther is a stirring drama, though not written in dramatic form. It has a hero, a heroine, and a villain, and excites and holds the interest in its outcome. It teaches bitter hostility toward wicked Gentiles. The Book of Jonah is a stirring story, full of action, clear in character portrayal and shows a God so merciful that he considers mercifully the children and even the cattle of Nineveh, a Gentile city!

When we consider the poetry of the Old Testament we are at once struck by the fact that it is cosmopolitan in spirit, though the Jew was narrow and exclusive; it is full of imaginative power, contains beautiful descriptions of the world about us, and has great simplicity of style. But its greatest characteristic is its intense theism; God in everything.

As an example of an elegy, read David's lament over Saul and Jonathan. The song of Deborah over the defeat of Sisera is a lyric in the last of which irony abounds.

The Twenty-fourth Psalm is a beautiful picture of the challenge of the priests and their followers to those inside the gates on the occasion of the bringing of the ark to Jerusalem.

### CHRISTIAN CO-OPERATION

(Concluded)

DEAN A. E. MAIN

The winning of men to Christ can not be done by any one method. Every pastor and every layman should earnestly seek after the best methods.

As a rule, men are not led to belief in Christ by argument. They are won by the interest shown by others and by the character of our lives.

Bishop McDowell said that youth is not the tragedy of the Church. Middle life and old age bring the chief concern.

Youth has enthusiasm and hope and is not over-cautious and doubtful. When youth is past a new spirit comes, not always a better one.

Fewer mistakes may be made, but energetic and aggressive action do not always keep pace with the passing years.

In persuading men to come to Christ efficiency should increase from year to year.

Efforts to win men to the Christian religion were never more needed than today.

There will always be an old and a new theology—old learning and new learning. But the last test of theology is its power to take God to men for their redemption.

Pastors, laymen and laywomen of the Church are strongly urged to strive personally to win friends and neighbors to Christ and the Church.

A revival of evangelism is greatly needed. Evangelism means such methods and activities as will take Christ to men and bring men to him.

It is a sad thing when ministers turn evangelism over to someone else.

The growing power of the liberal movement in Japan and extraordinary appreciation of America's generous help in her day of calamity gave America an unparalleled influence in the life of Japan. This influence was greatly affecting every phase of Japan's life, political, business, educational, and the international outlook.

Many people of Japan felt that decades of missionary work had revealed religion as one of the leading molding powers among American people, furnishing them with the ideals and practice that make for peace, brotherhood, and service.

But the discriminating action of Congress was bewildering, disappointing, and an occasion of indignation.

The Twenty-ninth Psalm is the description of a storm which arose in the Mediterranean and swept eastward over the mountains, breaking the cedars and causing the mountains to quake, then swept on to the temple in Jerusalem.

Time will not permit of a discussion of the great drama, Job, or of the perhaps equally beautiful poem, The Song of Songs, or of the many other great pieces of literature found in the Old Testament. But the careful student of literature can not and will not neglect such a treasure house as this volume, the Bible, will prove upon investigation to be.—Miss Minnie Bailey in *Salem College Green and White*.

### SALEM DEBATERS DEFEAT BETHANY IN CONTEST HERE

The home intercollegiate debating season opened at Salem on Thursday, February 19, when the negative team composed of Messrs. Andre, Wilson and Ware met and defeated the affirmative team from Bethany College, on the question, Resolved, that the Congress be given power to over-ride decisions of the Supreme Court.

The debate was one of the best ever held at Salem. The Bethany team was especially strong, and the fact that the Salem word slingers romped home with the bacon does not mean that the debate was not closely contested. The audience was large for such an event, which shows that the student body of Salem is supporting the intellectual as well as the athletic.

The judges for the debate were Dr. Charles Ambler, Department of History, West Virginia University, Morgantown; Principal Orie McConkey, Washington Irving, Clarksburg; and Superintendent Holden, West Union Schools.

The second series of intercollegiate debates will be held Thursday, February 26, when Salem will meet Marshall at home and Morris Harvey at Barboursville. The negative teams will travel, the team composed of Andre and Ware journeying to Morris Harvey, while Herrod and Yeater will uphold the banners at Salem on the home rostrum.—*Salem College Green and White*.

If I am indifferent to missionary work, I am indifferent to that which is dearest to the heart of God.—*Selected*.

Japanese of all classes, national leaders and the common people, were full of deep concern and sometimes were in tears in the hope that America would be brought to realize the situation before it was too late.

A Japanese committed suicide near the American embassy as an expression of his mind and heart's attitude, and left a pathetic letter telling how his faith in the Fatherhood of God and the brotherhood of man had been shattered.

A prominent Japanese pastor and a graduate of Yale said that the Christian movement among his people had received a staggering blow.

Americans should realize that the Japanese were not troubled over the question of immigration, but because they felt humiliated. They wished to be treated on an equality with other races.

Probably our Congress did not deliberately intend to affront the Japanese, but as a matter of fact it did so.

What Congress desired might have been secured and at the same time Japan's honor, dignity, and international standing have been recognized.

Were Japan placed on the quota basis, we would have to admit only about one hundred forty-five immigrants each year; and Japan would have co-operated with our government in this.

The whole question is a difficult one, but our leaders with a Christian spirit and purpose can find a solution.

The Christian Church and Islam face each other as rivals for the possession and exercise of world dominion. A compromise is impossible.

Islam challenges America and Europe by the activity of its propaganda. For example, paganism in Africa is crumbling, and Mohammedanism is seeking a supremacy there.

However, Mohammedanism is opening to Christianity as never before, and the Church faces a wonderful opportunity.

A great struggle is on between progressive and reactionary Mohammedans. The former are anxious for democracy.

Turkey has separated herself from the rest of Islam and challenges educated Mohammedans everywhere to separate Church and State, and to substitute nationalism for pan-Islamic ideals.

The following facts will suggest the

activity and growth of Mohammedanism: only 12,000 in North America, but they are active through *The Moslem Sunrise*, a paper published in Chicago; 190,000 in South America; in Paris, alone, nearly 3,000; there are 1,952,500 in Southern Europe; under Russian rule in the Caucasus and Central Asia, 15,200,000.

The conversion of Europeans and Americans to Islam is used as an argument against Christianity in Egypt and India.

New economic, social, intellectual, and spiritual movements are stirring everywhere. Zionism, Bolshevism, commercialism, nationalism, and imperialism are agitating the Moslem Near East; and each is a disintegrating factor in the old world of thought and life.

Turkey is turning her back on the past, while the reactionaries are crying, "Back to the Koran and Mohammed!" The progressives are trying to get as far away from both as they can.

The educational revival, the more elevating recognition of womanhood, and the activity of Moslem journalism are bringing about new conditions that favor tolerance and accessibility.

The Cross of Christ is not in the Mohammedan creed, it is our glory. And the teachings of Jesus Christ alone can elevate moral ideas and set free enslaved people.

A well known Christian worker, but one also known to be radical in speech, says that the American Church is killing people because it fails in its duty to rural communities. Country adults, and country boys and girls need a wider preaching of the gospel and proper kinds of entertainment. To furnish these things would be one great step toward remedying present deplorable conditions.

The "weaker brother" and not the "stronger brother" is at the head of affairs in most of our churches. If this misfortune is not removed, it is feared that we are on the road to destruction. For when America becomes a nation of cities, it will become a nation without religion.

A committee on the problem of lynchings reported real progress in lessening the number.

A southern white bishop, in a stirring address, said that harmony between white

(Continued on page 313)

## WOMAN'S WORK

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

### WHAT SOME PEOPLE HAVE DONE

SOME THINGS ACCOMPLISHED BY PEOPLE WHO SAID, "I CAN'T DO MUCH, BUT I'LL DO WHAT I CAN"

A Chicago woman said, "I can't give much myself, but I'll give what I can, and I'll do what I can." She gave what she could and then she talked with a man who had great wealth. He was making his will at the time. She called his attention to the splendid work being done by a Children's Home. She did not know she had done much, but later when that will was probated there was a gift of \$40,000 to that home. The woman had done what she could.

A Virginia man said, "I can't do much. I've never had a chance to go to school; I've always lived in the backwoods." He talked to his friends in the backwoods. Then he took his pastor to see them and one by one he led a dozen or more people to Christ in this way.

"I can't do much," said a woman in South Carolina, "but you can count on me for anything I can do." "Oh, I can't teach a mission study class," she answered when she was asked for that service, "but I'll tell you what I will do; I'll work up the class and arrange for all the meetings if you'll get someone else to really do the teaching."

Because she did what she could a splendid class was assembled.

"I can't do much," said an art student.

"Will you make a banner for our convention?" asked an officer.

"I'll be glad to do a little thing like that. That's something I really can do."

She made the banner which hung before the convention. Every speaker referred to it in one way or another. Every delegate looked at it again and again. Its message laid hold on many hearts because one student did what she could—*The Missionary Review of the World*.

### KILLING TIME

IT IS LIKE COMMITTING A SORT OF UNINTENTIONAL MURDER

There is a church not far from the house in which I live, a church that stands upon the corner of a busy city street, a pleasant church that gives a message of good cheer and peace to all of the passers-by.

This church has one pleasant and unusual feature. It is like all other churches in most respects, but on the lawn of it there stands a small signboard, upon which, each week, a new sheet of white paper, printed in great letters of black, is pasted. Each week, from this signboard, some helpful or inspiring message stares out at the world. Each week, from this signboard, there is given to the world a line of comfort or a slogan to live by.

This week the message is a short one, but it is truthful, poignant. It makes one pause, even in the most hurried time of the day, to consider its meaning. This is the message:

*"He who kills Time injures Eternity."*

A short message, really—just a line, printed in black letters upon a white sheet of paper. Just a slogan to be read by casual eyes, and yet it made a great impression upon me—an impression that has caused me to sit down in front of my typewriter and write out an article to you, an article based upon the text that the signboard gave to me!

"Killing time!" The phrase has a different meaning for different people, a different significance for different minds. It means, to some people, the frittering away of precious moments, to other folk it means the hours spent away from work—the periods that become playtimes!

To some people, who have an over-supply of diligence, the meaning of the words "killing time" is a harsh one. And to other people the term doesn't stand for anything serious.

Killing time, really killing time, is—in a way—murder, the murder of something especially precious and fine, the murder of something that can never be brought back—for the time that is past is unreturning, is gone, gone forever, gone in a hard and unchangeable way, gone irrevocably!

Most of us shudder at the word "murder." It is a brutal word, a ferocious word that has come down to us from the darker

ages, a word that has no softening aspects. Murdering and killing mean almost identical things. And yet I have heard people laugh often as they said:

"Oh, I've just been killing time all day, just wasting minutes and hours, just killing time!"

If a person really has been killing time, it's no laughing matter. As the slogan in front of the church said: "He who kills time, injures eternity." And the bit of eternity allotted to each one of us is—after all—so small a thing, so small a thing, at best, that we can not afford to injure—to make less worth while any portion of it. If a person really has a habit of killing time, it is a serious matter. And yet, killing time has a meaning all its own. For that reason some of the things that many people consider a waste are really valuable.

For instance, the type of person who considers the hours spent away from work a waste of time, might think that an afternoon spent in an art gallery was a bit of eternity murdering. And yet a wise person would realize that an afternoon spent in the contemplation of beauty could never be wasted. A wise person would realize that such an afternoon would be one of the times that would make the light of life more tender and loving.

And some people would think that a housewife who tore herself away from a full mending basket or the wash-tubs to walk through the frosty country lanes was rather foolish and neglectful of the things that matter. Many people would criticize her for putting aside a duty for a pleasure—would say, crossly, that she was killing time. And yet who shall say that, in taking a walk through God's out-of-doors, she was not filling time with splendor? For a walk in the country renews body and brain and spirit.

Exercise, reading, the writing of letters, the hearing or seeing of beautiful things—none of these can be called killing time. They are things that make people better and finer and more useful to the home and to the community.

Each person has a special definition of killing time. As I saw the printed message in front of the church, I fell to wondering what the term meant to me. And I decided that the killing of time meant, to me, the mornings, when I have planned to accomplish something good and have failed

through procrastination and lack of getting-to-it-iveness, the afternoons when I have been given the opportunity to help others and have failed because I did not grasp that opportunity, the times when I have sat with folk who said things unkind about their acquaintances, the times when I have drummed restlessly upon the edge of my desk—waiting for an idea to come, and not much wanting it—because it has been so comfortable to just sit and drum and wait!

But I do not count the moments that I have spent gathering beauty any more wasted than the bee counts the hours that he has spent taking honey from the heart of flowers; for the moments that I have spent with a fine book or a lovely picture or a dear friend are moments that will live in my heart, and that will make the work I do, later, more complete, that will build character for me, and will make me a better person to know.

For instance, I would rather walk in a garden place, gathering the joy of fragrance and the glory of color, than trim a hat or mend a frock—even though I could wear the frock or the hat; for the garden would give me ideas and inspirations—the sort of loveliness that lives in the heart and the soul and the mind.

And I would rather exchange ideas with a brilliant person than bake a pie or a loaf of bread or a layer cake; for—though the cake and the pie and the bread would all have real food value—the conversation would provide food for my brain; and I would come away from the talk stimulated in a mental and spiritual way.

Yes, I must confess that I count the moments that some folk might consider idle as very valuable. I consider them as something found, rather than something wasted. I feel that I have gained something, something most important, not that I have lost—or killed—anything!

Be afraid, friends of mine, to kill time. Just as much afraid as you would be to murder anything else. Be afraid to kill time—even though the killing is unintentional; for killing time always injures eternity. But be sure, before you condemn apparently idle moments, that you *are* killing time; for you don't have to toil and struggle at unpleasant tasks to make time useful! You don't have to agonize over the minutes to get your value—and life's meaning—out of eternity!—*Margaret E. Sangster in Christian Herald.*

## YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK,  
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Contributing Editor

### EVANGELISTIC MISSIONS

Christian Endeavor Topic for Sabbath Day,  
March 28, 1925

#### DAILY READINGS

Sunday—Friendly visits (Matt. 10: 11-15)

Monday—The friendly message (Luke 4: 16-21)

Tuesday—Friendly help (Acts 14: 8-10)

Wednesday—Good will to men (Acts 3: 11-26)

Thursday—Breaking down prejudice (Acts 10: 24-48)

Friday—Establishing a brotherhood (Acts 2: 41-47)

Sabbath Day—Topic: Friendliness as expressed through evangelistic missions (Matt. 9: 35-38; Acts 8: 35-37)

#### LESTER T. HULL

Although easy to discuss, I find it difficult to write about that most fascinating year of my experiences spent in the intriguing old capital, Peking.

The written word, to be of value, demands such clarity of definition! When one tries to write about the Orient after having experienced a complete rebirth of human values due to his contact with that old ethical civilization, one is skeptical about being either understood or believed.

Civilizations have come and gone and will doubtless continue to do the same. Whether or not future ages will refer to our present epoch as the Christian era, we, of course do not know; but we like to think that they will, even though it is sometimes hard to believe that we deserve the name. Be that as it may, history will record the great advancement, industrial and scientific, that swept over the world adding much that seemed new and advantageous to man. It will be further noted that, due to peculiarities of religion, temperament, and æsthetic development, certain parts of the world, including the Orient, were closed to the advancing predominance of Western thought.

The ultimate, but tardy awakening of China, will be accredited to Western Christian missionary influence. This will be interesting reading, especially to that particu-

lar future period which will be actively experiencing the results of that Oriental renaissance which is so clearly felt and predicted by all students of China to be an inevitable reality of the not too distant future.

That the spirit back of the present great awakening of China is attributed to that small, but righteously powerful army of Christian workers, is clearly shown in the writings of great Chinese leaders themselves. Yuan Shih Kai, first president of the Chinese Republic, is reported to have given missionary influence the responsibility of inaugurating the Chinese Revolution and Republic, and also to have said, "After you Christians came to China and went about preaching the Fatherhood of God and the brotherhood of man, despotism forever became impossible." Dr. Wellington Koo, former Chinese minister to the United States; and minister of foreign affairs in Peking, says: "Even more significant than the trade relations between China and the United States, has been the work of American missionaries in China, than whom no class of foreigners is more friendly in their attitude towards the Chinese people. Nothing which individual Americans have done in China has more strongly impressed the Chinese mind with the sincerity, the genuineness, the altruism of American friendship for China, than the spirit of service and sacrifice so beautifully demonstrated by American missionaries." Our commercial and diplomatic representatives also pay tribute to the missionary educational influence, as the greatest single factor in the foundation building of the new China.

The original efforts seemed to be focused upon personal evangelization of the individual. At present the center of emphasis is probably shifting towards social evangelization,—the adding to the life of the community those advantages other than strict church organization which are characteristic of Western Christian group life. Hospitals, schools of all kinds, social service agencies of every variety, when permeated by a great devotion to the biggest and broadest ideals of the welfare of the masses, are fast becoming the most effective avenues of approach to the heart of the Chinese.

If we are to take advantage of the opportunities offered us during this transition period of Chinese history, it means that our best knowledge—the product of our fail-

ures and successes—must be added to the store of Oriental wisdom before their methods and practices again become too strongly set.

It is a matter of leadership. Can we send and develop such leaders as will give assurance that Christian tone will permeate all the voicings of this young effort at democratic government? The first requirement is that we be clearly conscious of just what we want to give, and that includes a knowledge of its relation to the true values now existing in Chinese life and thought. Second, we must insure that our gifts will be received, which means more than that we will be allowed to leave them at the door of China. Everybody resents gifts from strangers, but who refuses the hearty gift of a friend? It is an expression of love, and trust, and sincerity, and is one of our sublime experiences. Young China is hungry for true friendship. More is needed than a simple will to serve. The friendship must be intelligent, sympathetic, tolerant, and unselfish. The missionaries in the Orient have such friendship to offer in an ever increasing degree, dependent in large measure upon the amount and quality of the support they receive from their home organizations. I visited with many missionaries in Japan, China, and India without a single disappointment as to the quality of Christian personality they represented.

Of our own mission in Shanghai and the personnel there, I can not here express myself. It is one of my most cherished experiences to have been a member, at times, of that circle of Christian workers. I bear them too much love and respect to attempt such an expression.

*Chicago, Ill.*

### A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

In Matthew 9:35, we read that Jesus went about in all the cities and villages, teaching, preaching, and healing. He did not seek the Pharisees, who thought they were better than other people and sneered at his preaching. He sought the sinner and brought the message of salvation to him.

Every large city has a city mission. It is usually located in the tenement district, where it can reach the very "scum" of the city. There are many Christian men and

women working in these missions, trying to follow the example of Christ in teaching, preaching, and healing. Many precious souls have been won to him in this way, who otherwise could never be reached. Several years ago I attended a city mission meeting in Detroit one evening, and my soul was stirred when I heard men and women who had lived sinful lives tell of their conversions and the joy they found in serving Jesus. What a blessed privilege it is to bring the message of salvation to such people, and what a wonderful way to express friendliness! Let us pray for the workers in our city missions.

*Battle Creek, Mich.*

### INTERMEDIATE CHRISTIAN ENDEAVOR

Topic for Sabbath Day, March 28, 1925

WHAT DO WE MEAN WHEN WE SAY "OUR FATHER"? Matthew 6:9, 24-34

S. DUANE OGDEN

Jesus taught us to address God as "Our Father." More than that he taught us that that name best fitted the relationship of God toward us. Before Christ's day there had been various ways of thinking of God. Men had understood him to be a local God, or again he was conceived of as a King, or very often as a sort of great Judge, and of course he was thought of as a Creator. But the highest conception of God is that he is our spiritual Father, as Jesus taught us. He showed the world that God loves his children with a father's love, but that his love for his children is far greater and deeper than any love which a human father can have.

"After this manner therefore pray ye: Our Father who art in heaven, Hallowed be thy name." Notice that Christ did not teach his disciples to say just Father, nor my Father, but "Our Father" and that plural pronoun "Our" is tremendously significant. It brings to our attention that God is the common Father of all; not just the Father of Americans, but the Father of all nations; not just of the white men, but Father of every race—yellow, red, and black, as well as white. He isn't just the Father of Christians, but really the Father of all others as well, even though they will or may not recognize him as such. If a son be so base as to decline to acknowledge his human

### JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

JUNIOR PLANS FOR MARCH 28 MEETING

Don't forget the banks for the missionary meeting the last Sabbath in March. Let's make this an "Information Meeting." Give each junior a question the week previous to look up for the meeting. Ask some to bring Japanese parasols, trays, pictures, etc.—anything to make the meeting interesting. Here are a few questions and subjects for the juniors to look up about.

What does the word "Japan" mean?

What is the name of a mountain in Japan that all the Japanese love?

Describe a Japanese house.

How do the Japanese write? How do they read? How do they eat?

Tell how your Junior president would get to Japan if she were to take the trip.

What are the principal industries of Japan?

Tell about the jinrikishas.

Tell about the worship of idols.

To make the meeting still more interesting have as many of the girls as can, come dressed in Japanese kimonos. Let these girls lead the meeting.

*Ashaway, R. I.*

### CHRISTIAN ENDEAVOR NEWS NOTES

CHRISTIAN ENDEAVOR WEEK AT FARINA

Christian Endeavor week was a busy and entertaining week for the endeavorers of Farina. They had full charge of the weekly Friday night prayer meeting, providing a leader and all the music. Sabbath morning, our pastor, C. L. Hill, delivered a splendid sermon to the young people. The regular Christian Endeavor meeting was held in the afternoon, using for the subject, "Friendliness." Tuesday night the social was held and consisted of an indoor track meet, followed by an old-fashioned taffy pull. Several members of societies of other churches were present and helped to fill the evening with rollicking fun. A. I.

CHRISTIAN ENDEAVOR WEEK AT ASHAWAY

Sabbath morning, Pastor A. L. Davis preached a sermon to young people from the text, "And Jesus said unto him, no man, having put his hand to the plough and looking back, is fit for the kingdom of God"

father, it does not change the fact that he is his father; or if an orphan separated from his father all his life fails to recognize his father, it does not make him any less certainly his father. So it is with our relationship to our heavenly Father. More than this, God is not just the Father of good people everywhere, but the Father of the most sinful or wayward as well. To be sure, many are unworthy to call God "Father." But just because a son ceases to be worthy of his human father, it doesn't follow that he is no longer his son, does it? If human fathers "being evil" still claim their sons be they ever so wayward, as did the father of the well known prodigal son, how much more shall our Father who is in heaven claim his children? From the highest to the lowest, and from the most upright to the most degraded—to all, he is "Our Father."

Besides, understanding God to be "Our Father" brings to mind the spiritual brotherhood of all mankind. Of course all the sons of one Father are brothers. So this spiritual kinship between all men is the closest possible, it is *brotherhood!* The same God is Father of us all. If we could all fully appreciate this significant fact and not forget it, how different would be our human relationships!

Another thing: Christ taught us to pray "Our Father" because if we pray each one, "my Father" we center our prayers on ourselves, and Jesus wants us to be unselfish and to pray for others. Some one has well suggested that we ought to develop the habit of using "we" and "us" and "our" in our prayers rather than "I" and "me" and "my"—even when we are praying alone—for the sake of keeping us aware of God's interest in others as much as ourselves, and to keep us interested in them and concerned for their welfare. So Jesus taught us to pray: "Our Father," and "give us," and "forgive us," "lead us," "deliver us."

QUESTIONS FOR DISCUSSION IN THE MEETING

1. What is meant in Matthew 6:24? Why can't people divide their allegiance between God and mammon?

2. Name some ways in which people undertake to serve both God and mammon.

3. Does Jesus mean to teach that we are to pay no attention to physical wants? If not what do you think he does mean in verse 25?

Luke 9:62. Sabbath afternoon at four o'clock, was our regular Christian Endeavor meeting, but it proved to be so good that we want to share it with others. Our leader was Elisabeth Kenyon, and our meeting a friendship meeting. The leader had written to several of our former members and asked for a letter to be read at this meeting. She had several replies which we all enjoyed. If the local members could not be present, they, too, were to send messages to be read during the meeting. The juniors attended the meeting and had part in the service.

The program was in the form of an acrostic spelling *Christian Endeavor*.

C-herished hymn, ("He's the One")

H-elpful hymn, ("Jesus and I Talk Them O'er")

R-egular business

I-nspired hymn, ("No, Not One")

S-cripture reading, (C. E. Chapter, Romans 12)

T-he junior's part, (Song, "We'll Work for Jesus")

I-deal lesson, Phil. 2:1-16, Ida Suprika

A-nother's thoughts on Phil. 2:1-16, Tacy Crandall

'N-other hymn, ("Be a Blessing")

E-lisabeth's (the leader's) observations on Christian Endeavor

N-eeded refreshment, ("Thought for One Another," solo, with quartet)

D-isclosed thoughts

"E-ndeavor Rally Song"

A celebration for C. E.'s forty-fourth birthday

V-oluntary prayers

O-ne more hymn, ("Blest Be the Tie That Binds")

R-epeating the benediction

The twelfth chapter of Romans was read responsively by juniors and seniors.

The disclosed thoughts were the letters by former and absent members, followed by the testimonies. As each one took part he was handed a match by two of the juniors. At the close of the testimonies those who had not taken part were asked to stand and repeat John 3:16. After singing, the leader uncovered a birthday cake containing forty-four candles, the juniors marched up around the table, then the seniors, and after each one had lighted his candle, all joined in singing the "Rally Song." Then sentence

prayers were given. After the benediction, the president, Tacy Crandall, cut the cake and every one enjoyed a piece of it.

In the evening we had a social in the parish house. Each member was to invite a guest, so we had a good attendance and a good time. We used the Young People's Board social, an indoor track meet; and the three colleges, Alfred, Salem, and Milton, were represented with banners and college colors. The corners of the room were decorated so that all the colors met in the center of the room. A very interesting program of music and readings was given before the social. Time went so fast that we did not have all the contests we had planned, but the ones we did have were thoroughly enjoyed. Alfred won the loving cup for winning the most contests. Refreshments of cocoa, sandwiches, wafers, and gumdrops were served by the committee. The social closed with singing, sentence prayers, and the Christian Endeavor benediction.

MRS. BLANCHE BURDICK,  
*Corresponding Secretary.*

#### SOCIALS AT NORTH LOUP

In a recent report from the North Loup Christian Endeavor society we find that they are continuing their good times. In November a union social was held, the Seventh Day Baptist society inviting the other societies of the town to be their guests. The invited societies were asked to furnish two orders, one music, one literary for the program, and two games. At the close of the evening refreshments were served by the entertaining society. In spite of other attractions in town for that evening, a large crowd was present and very many expressed themselves as having had a splendid time.

The December social was held Sabbath night after Christmas so that the young people home for the holidays could be present. A pageant written by Myra Thorngate, was given, preceded by devotional exercises by Albert Babcock. This was held in the church, then all went to the basement where a social time was enjoyed, the games for the evening being prepared in advance by those who were home for Christmas. These games were followed by bounteous refreshments.

The January social, which took the form of a luncheon after Sabbath school on Sabbath day at the close of Christian Endeavor week, will not be reported in this article as

it is to be given in detail by one of the members in another article for the RECORDER. One of the committee has said, "Preparation for this luncheon meant much work, but it was well worth while." Do not miss reading the article for it contains original and helpful ideas.

E. B. S.,

*Social Fellowship Superintendent.*

### A STUDY OF SEVENTH DAY BAPTIST MISSIONS IN CHINA

(Continued)

1890-1900

The decade from 1890 was one of interrupted but ever increasing work in China.

In 1891, Mr. and Mrs. Davis and their family came to America for their first furlough. This was inexpressibly saddened by the death of their daughter, Susie, on July 4, 1891. They remained in this country until March, 1893. Immediately upon their arrival in China, the Randolfs returned to America, leaving the mission permanently.

In the year 1893, Dr. Swinney made a brief visit to the homeland because of the illness of her mother. She returned to China in January, 1894. As she needed assistance in her medical work, Dr. Rosa Palmberg was called to go to China as soon as she could complete her medical course.

Dr. Rosa Palmberg (Pah I Sang) was born in Upsala, Sweden, September, 1867. The family moved to Stockholm when she was about four years old. Her mother died in the summer of 1872. As a sister of her mother lived in Peoria, Ill., her father brought his children and their grandmother to the aunt. When Rosa grew older, she went to West Hallock, Ill., to work for Mrs. G. M. Butts, where she was treated as a daughter and allowed to attend school, as her ambition was to be a teacher. She investigated the Sabbath question, and when about sixteen was baptized and joined the West Hallock Church. She began teaching at eighteen, and attended Milton College, working her way through by teaching. She heard the calls for an assistant for Dr. Swinney, but did not think they applied to her as teaching was her work. Finally, as no one responded, she offered to prepare as a nurse and go. A friend offered to help her through a medical course and call it a

"contribution to missions." So in 1891 she entered Hahnemann Medical College in Chicago. She was graduated in the spring of 1894, and sailed in November for China. The young people of the denomination assumed the responsibility for half of her salary.

In April of the next year, Dr. Swinney had an attack of influenza and pleuro-pneumonia, from which it seemed she could not rally in that climate. Accordingly, Miss Burdick brought her to her home in Delaware, where she slowly recovered, though she never became strong enough to return to China. She died at the home of Rev. L. R. Swinney, in DeRuyter, N. Y., November 14, 1900.

Miss Burdick remained in the homeland until December, 1896.

The hospital, which was closed on account of Dr. Swinney's illness, was opened again by Dr. Palmberg in 1897, in the building of the Girls' School, and large clinics were held.

The mission was again reinforced in 1899, by Rev. and Mrs. Jay W. Crofoot. Mr. Crofoot (Kuh Lu Foh) was born at Nile, N. Y., May 1, 1874. He was baptized and joined the first Alfred Church, March 8, 1884. He was graduated from Alfred University in 1895, after which he taught four years. He was set apart for foreign mission work at the Conference at Ashaway, R. I., in 1899, and went immediately to China to take charge of the Boys' School. While home on a furlough in 1907, he was ordained to the ministry.

He was married in 1898 to Hannah L. Larkin. Miss Larkin was born in Milton Junction, Wis., October 19, 1872. She was graduated from Alfred University in 1898. She was a member of the church at New Market, N. J., when the call came to go to China. Mrs. Crofoot's Chinese name is Kuh Si Moo.

As the plan of moving the medical mission to Lieu-oo (Liuho) was being considered, Dr. Palmberg and Mrs. Ng bought and presented to the mission a piece of land in Lieu-oo (Liuho) to be used for that purpose.

During this decade, a Christian Endeavor society in the Girls' School and a Young Men's Christian Association organization among the boys were reported.

A sewing class was organized among the women to piece quilts for the Boarding

School. The women were given three cents for spending an afternoon sewing, the money being paid by Mrs. Davis and Miss Burdick.

A native missionary society was organized with twenty-three members, in the hope of teaching the Chinese to give for evangelistic purposes. Sixty-seven dollars was contributed during the year, but most of it was given by the missionaries. One of the native Bible women, however, worked without a salary to prove that she was not teaching Christianity for money.

The church at this time numbered fifty-one. There were eighteen pupils in the Girls' School, twenty-five in the Boys' School, and one hundred twenty-two in four day schools.

1890-1900

1. What were some of the things that interrupted the work in China during this decade?

2. What led Dr. Palmborg to become a medical missionary?

3. What other missionaries went to China during this decade?

4. What new organizations were started at the mission?

5. What new plan was made for the medical mission?

### A MOTHER OF ARMENIA

HELEN M. BEATTY

"They said that Love would die when Hope was gone  
And Love mourned long and sorrowed after Hope.  
At last she sought out Memory and they trod  
The same old paths where Love had walked with Hope  
And Memory fed the soul of Love—with tears."

The last whistle had blown and the sailors were hurriedly pulling up the gangplank of the *Gule Jemal*. The boilers were steaming to their full capacity as the great ship like a spirited horse took to the water on her voyage to the U. S. A.

A frail little woman of three score years, with grey hair, a sweet, sad face, and dark brown eyes, which bespoke a nation's five hundred years of suffering, was giving a long, farewell look at the shores of the Bosphorus. For five months she had journeyed over the broken roads of the devastated and

war-torn towns and villages of the interior, hardly being able to obtain bread enough to keep her from fainting. But her spirit was unbroken, the indomitable spirit of Armenia. Her eyes now seemed fastened on the disappearing shores as the stretch of blue water grew wider. But she saw farther than the shore, away back into the past, when life seemed full of promise.

Had not her husband been one of the most beloved men of their city, and had not their home radiated peace and love for all who sought its solace? There their children had been born. Their laughter and the joy of living, as they grew up amid the gardens and vineyards, had made light the mother's heart for her labor of love, and as she had stitched away on their garments far into the night, for she had great ambitions for her children.

The two eldest had attended the American school in Armenia, and there had received visions of high callings. Never before had the nation had greater need for leaders. Then Dicran had crossed the Atlantic, had returned with his degree of doctor of philosophy to become a teacher of teachers. The daughters had also gone to America for their training that they might return and devote their lives to the education of the womanhood of their land. The youngest son, Ara, as he had sat by his mother's side had also begun to see visions. She remembered now how hard it had seemed to have him to go—but was she not giving her four children to serve Armenia and the ideals which had kept that nation alive during the five hundred years of tyranny under the Turkish yoke?

Then passed before her eyes—completely hiding her view—the great black cloud of 1915. Massacre, deportation and starvation; she had faced them all. In the beginning her husband and sons had been deported and slain with all the other prominent men of the place, though the ransom had been paid on their lives with the family savings of a lifetime. Her home was pillaged and she had undergone the hardships of deportation with the rest of the women and children of the city.

After several years of wandering she had made her way back to the ruins of the city from which she had been deported. Wearily she had sat down on a rock which had once been the threshold of her home. She had felt numb and cold. It had seemed

as though her sons and their father were calling her. For a long time she had not moved. Then she had taken her worn Bible out from the folds of her dress, and her eyes had fallen upon the words of Jesus: "Woman, why weepest thou?" She then had felt a new warmth and strength within her. "Surely Christ is with me"—the comforting thought had come. "Has he not said, 'Lo, I am with you always, even unto the end of the world'?"

A gentle hand had been laid on her shoulder. Looking up she had seen an American friend standing beside her. "Mother, I have news for you," she had said, handing her a letter. It was from her girls! With trembling fingers and tear-filled eyes she opened the envelope and read. They had earned enough for her passage to America in case she should be found, it said, and were working almost day and night to prepare a home for her. They also needed a home, but that home would be incomplete without their mother.

The letter had been laid aside. Thoughts had come fast. Could she at the age of three score years cross the great ocean which she had never seen? Could she go to a strange country and meet strange people? Her body was weak and her heart was broken. Perhaps she had better die in her homeland. Then her eyes had fallen again on the lines of the letter, "We need a home and that sacred place is impossible without our mother and her love." She had folded the letter, and turning to her friend with a new light in her eyes she had said, "I am starting for America. My girls need their mother."

The tedious land journey was over. Twilight was settling over the waters as the *Gule Jemal* steamed on and land was long out of sight before the little mother's vision of the past reached the present. For weeks the days came and went, some calm and others stormy, until one day the *Gule Jemal* came into New York harbor.

You can imagine the eager eyes of this mother scanning the hundreds of strange faces at the pier for her daughters, whom she had not seen for ten years. Imagine the joy of the girls as they recognized their mother coming down the gangplank! The whole tragedy of ten years came over them as they embraced each other and the girls wept. But not this Madonna of Armenia. She looked into their faces and said, "See

children, I am smiling, why can't you?"

On this Mothers' Day, the hearts of the daughters are made happy by the love and companionship of the mother who has come through great tribulation. Though she has drunk the cup of sorrows almost to its dregs her beautiful Christian character is still an inspiration to all who know her, and a comfort to those who mourn.

As we wear our white carnations may we also remember the mothers of Armenia.

### CHRISTIAN CO-OPERATION

(Continued from page 304)

and negro races can be brought about only when we realize and practice the principle of Christian brotherhood among all men, black or white.

It is the business of the Church to work for the realization of what unbelievers may regard as a mere dream.

To preach the gospel of the Incarnation is to preach that, in the sight of God, the negro is a man. A religion that does not place all men within the unity of the race, is defective.

There are, it is true, striking differences, physical and mental, between races; but the black man is one with the white man in his essential humanity.

The chief responsibility for bringing about right and Christian relations, rests upon white men, because of the superior advantage they have had. They have the power to promote justice, kindness, and brotherhood.

The black man is entitled to the opportunity of making the very best possible of himself, and should have the help of his stronger brother in efforts to work out his individual and racial salvation.

To neglect to treat the negro as a man, and not to encourage his self-respect, but to show contempt as to an inferior, is un-Christian.

NOTE: The writer is well aware that the material in these articles has not been well organized. This has been due to physical conditions quite beyond his control. But he feels persuaded that a careful reading will convince the reader of the greatness of the Fifth Quadrennial Meeting of the Federal Council of Churches of Christ in America, and of the probability that very great and wide-spread good will be a permanent result of it.

## CHILDREN'S PAGE

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

### CHERRY-BLOSSOM LAND

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,  
March 28, 1925

#### DAILY READINGS

Sunday—A land of beauty (Ps. 147: 7-20)

Monday—A land of earthquakes (Ps. 60: 1-4)

Tuesday—A people who need light (Matt. 4: 16)

Wednesday—A land of many Christians (Eph. 2: 17-22)

Thursday—An invitation (Isa. 55: 1-3)

Friday—Japan for Christ (Matt. 13: 31, 32)

Sabbath Day—Topic: Gliding over Cherry-Blossom Land (Luke 9: 1-6)

Here are two poems that tell us a little bit about the boys and girls of Japan. The first one was taken from *Harper's Magazine* and the second from *Everyland* and was written by Esther Day, aged thirteen, of Texas.

#### JAPAN

The little children of Japan  
Are fearfully polite;  
They always thank their bread and milk  
Before they take a bite,  
And say, "You make us most content,  
O honorable nourishment!"

The little children in Japan  
Don't think of being rude.  
"O noble dear mamma," they say,  
"We trust we don't intrude,"  
Instead of rushing into where  
All day their mother combs her hair.

The little children of Japan  
Wear mittens on their feet;  
They have no proper hats to go  
A-walking on the street;  
And wooden stilts for overshoes  
They don't object at all to use.

The little children in Japan  
With toys of paper play,  
And carry paper parasols  
To keep the rain away;  
And when you go to see, you'll find  
It's paper walls they live behind.

The little children in Japan,  
They haven't any store  
Of beds and chairs and parlor things,  
And so upon the floor  
They sit, and sip their tea, and smile,  
And then they go to sleep awhile.

#### BABIES OF JAPAN

The world is full of rose buds,  
Of yellow, red, and white;  
From India on to China,  
They are a pretty sight.

The little buds are babies,  
From lands both far and near,  
But the sweetest buds of all  
Are Japanese babies dear.

The red bud is the Indian,  
The yellow, the Siamese,  
But the sweetest bud of all  
Is the little Japanese.

The babies of Japan  
Are dressed in colors gay,  
They play and smile and laugh  
Throughout the whole long day.

Their hair is cut off short  
And slicked back, oh, so neat;  
And tiny shoes they wear  
Upon their little feet.

These dainty little buds  
So loved from place to place  
Are loved by our dear Christ,  
His love shines in each face.

*Ashaway, R. I.*

#### THE POLITE DOLL

My doll, Matilda's so polite  
She never takes too large a bite,  
She's never selfish at our tea  
But takes the smallest cake we see.  
She will not ask to leave her chair  
So long as I am sitting there.

And she is brave as she can be!  
She never whines nor calls for me.  
When she has tumbles she will try  
To keep on smiling and not cry.  
She's always pleasant, brave and mild—  
Now isn't she a charming child?—*Selected.*

#### HOW GLAD ARE YOU?

Rob and Amy were perched on either arm of mamma's big chair, looking at the pictures as she cut the leaves of a new magazine. "Oh!" cried Amy, "that's funny!" and she pointed to a little bare-back boy, sitting under a stream of water which came from a big pipe just over his bent head.

"Japanese boy washing away the lies he has told," read Rob. "As if he could, that way! and I'd rather go swimming."

"So would this boy, I don't doubt," said mamma. "The Japanese are very clean little people and spend a great deal of time in the water. But think of his being taught that a lie can be washed away! Poor little chap! It isn't 'funny,' after all, is it, Amy?"

#### WATER AS A MAGNIFYING GLASS

A good emergency magnifying glass can be made with an ordinary glass bottle filled with water.

The glass of the bottle need not magnify in any way, but it should be clear and not too thick.

Choose a thin bottle, a round one if you can, somewhat longer than a newspaper column is wide and about two inches in diameter. This, when filled with water and corked tightly, enlarges newspaper print in a remarkable way, while the cylinder will easily roll down the column as fast as the eyes can travel.

By holding the bottle at different angles, pictures may be viewed in all the queer ways imaginable.—*George H. Holden.*

#### DO WITH YOUR MIGHT

When you're told to do a thing,  
And mean to do it really,  
Never let it be by halves,  
Do it fully, freely. —*Sunshine.*

"Not what we do,  
But what we share,  
For the gift without  
The giver is bare."

#### DIDN'T KNOW HIS NAME

"What is your name, little boy?" inquired the kindergarten teacher of her new pupil. "I don't know," said the little boy, bashfully. "Well, what does your father call you?" "I don't know," still more bashfully. "How does your mother call you when the griddle cakes are done?" "She doesn't call me," beamed the new pupil; "I'm there already."

Teacher: "Bobby, how many times have you whispered today?"

Bobby: "Onct."

Teacher: "Willie, what should he have said?"

Willie (eagerly): "Twict."

#### TRUE ENOUGH

"We have seventy-four keys in our house, and not one of them fits the front door!"

"Then, what's the use of them?"

"Oh, we couldn't play the piano very well without them!"—*Selected.*

If a young man must go into debt, let him start by borrowing wisdom.

"No, it isn't. It seems 'most as bad as the Chinese children sticking paper prayers on their ugly old idols. Miss Carey was telling us about that. If the piece of paper stays on, your prayer is answered; but if it falls off, you must buy more of the priest and try to stick them on. And in India—"

"What about India?" mamma asked as Amy paused, her eyes growing more sober.

"Oh, it's worst of all for little girls there," Miss Carey says. One day a missionary heard a little girl screaming, and there was an old woman pinching her till she was all black and blue, and a man stood and just looked on, and they said the little girl had been married to him, and his mother had a right to pinch her or whip her, and it was all because the man had been sick, and they said the gods were angry with the little girl for something. But the missionary made the old woman stop."

Mamma's arm tightened around her little daughter. "Be thankful every day you live that you are a little Buckeye girl instead of a wretched little Hindu child-wife," she said, fervently.

"Or a Chinese girl, with your toes doubled under," put in Rob.

"I am glad," said Amy. "I'd just as rather be born in Ohio as you would, Rob."

"Are you both glad in your pockets?" asked mamma, practically.

"Pockets?" chorused the children, wonderingly. Then Amy laughed. "You mean pocketbooks, don't you mamma? Yes, we've been saving up for the missionary c'lection next Sabbath."—*J. C. G. in Children's Friend.*

#### MY GRANDMA USED TO SAY

"The mill can not grind with the water that has passed."

Ask your grandma what she thinks my grandma meant.

MRS. T. J. VAN HORN.

#### THIS A CHILD CAN DO

This a little child can do:  
Cheer you up when you are blue,  
Give you hope when hope is gone,  
Get you up before the dawn,  
Make the dull world bright and gay,  
Keep you in the narrow way,  
Give you back your youth again,  
At your heart strings tug and strain,  
Keep you in an awful stew—  
This and more a child can do.

—*Bert Adair Seelhoff.*

## Lone Sabbath Keeper's Page

### A FEW PITFALLS

DEAR L. S. K's:

Some months ago I wrote an article for the RECORDER on "Privileges and Opportunities of Lone Sabbath Keeping." Now this is the other side of the proposition—one which all lone Sabbath keepers have probably experienced in a pretty full degree; but it may be helpful for us to sum up some of the dangers and hindrances for the lone Sabbath keeper, in order that we may have them for a test for ourselves.

The first danger, and many would say the greatest one, one with which you are all familiar, is the danger of losing the Sabbath—of either slipping away from it or letting it slip away from us. One may slip away from the Sabbath by bringing more and more of his worldly business into it—perhaps unconsciously; but it none the less secularizes God's holy day. One may let it slip away through uncertainty as to how to observe it when without regular church associations. This is a difficult problem which we will not try to discuss this time, and which differs with each individual case. I will only say that by the grace of God I believe it is possible to observe the Sabbath truly alone; and the example of many faithful Sabbath keepers goes to prove it. Perhaps this is not the greatest danger after all, because all will be on their guard against it, to a greater or less extent.

Another danger comes through the necessity of thinking out religious matters for oneself, with no one of like faith to help interpret the Bible. There is a great value in studying out the truths of the Bible individually, but there is also a great danger in having to do so entirely alone. Much of it is clear and plain, but some is, as Peter says of Paul's epistles, "hard to be understood." And many lone Sabbath keepers, now as in Peter's time, may wrest these things to their own destruction; not a few have thus run into peculiar doctrines and strange delusions for the want of some man to guide them in their Bible interpretation. Many, through the connecting link of the Sabbath, have been led into the delusions of Adventism on this account. How to remedy

this danger, which we sometimes term "getting into a rut," is a serious problem. One of the best and most effective ways is by persistent and thorough reading of the SABBATH RECORDER and other trustworthy religious literature, especially that put out by our own Tract Society. I wish that every L. S. K. might be well supplied with the best of Seventh Day Baptist tracts.

The third danger is the most insidious of all, because it has its root in a devoted effort toward faithfulness to the Sabbath cause. It is a growing individualism which concerns itself more and more with one's own personal salvation, to the neglect of social Christian work; it comes through lack of participation in organized church work, because of the intense loyalty of the lone Sabbath keeper to his own faith, which makes him hesitate to unite in work with other churches. Intense loyalty to the Sabbath is what we need; through it the L. S. K. may bring converts to the Sabbath, and may be instrumental in building up a Seventh Day Baptist church. But if he can not do this, he can,—and I believe every lone Sabbath keeper should, when possible,—unite in active work with a Christian church of some kind, and thus have a part in advancing the kingdom of God, thus also enriching his own spiritual life. Of course it is inconvenient to attend a Sunday church, but some of our most loyal Sabbath keepers are workers in Sunday schools. It need not hurt one's faith—in fact it may even give him an opportunity he might not otherwise have to advance the Sabbath cause. A good instance of that is given in the RECORDER of February 23, page 232.

Sincerely,

CLIFFORD A. BEEBE.

Alfred, N. Y.,  
March 2, 1925.

While the wheat growers of the United States have been struggling with the problem of co-operative marketing, the Canadians have become organized. Nearly one hundred thousand farmers have joined the Canadian Co-operative Wheat Producers, Ltd., which is the central selling agency of the provincial wheat marketing associations. They have signed five year contracts. Half the 1924 Canadian crop will be sold by the co-operative association.—*Farm Journal*, December, 1924.

## SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.  
Contributing Editor

### THE FIRST SABBATH SCHOOL

I have been doing some reading lately in the books entitled *Seventh Day Baptists in Europe and America*, and have found there the records of the Sabbath School Board as compiled by Rev. Ira Lee Cottrell. Since only a comparatively small number of RECORDER readers have at hand these two volumes of historic records of our denomination, I will copy from pages 271 and 272 what Brother Cottrell wrote about the very beginning of Sabbath schools. I am sure that others will like to read it.

"It was in the city of Gloucester, England, on July 1, 1780, when Robert Raikes, editor and proprietor of the Gloucester *Journal*, who had already interested himself in philanthropic efforts at prison reform, gathered the poor children of a manufacturing quarter of that city, into the rooms of a private house of the neighborhood, for their Sunday instruction in reading and in the elementary truths of religion, and this was the beginning of the modern Sunday school movement. This was the revival under new auspices of the divinely appointed Church Bible school. This was the starting point of a new period of life and hope to the Church of Christ, and through the Church to the world."

#### SABBATH SCHOOL

"It is especially interesting to us to know that a Seventh Day Baptist Sabbath school was organized about 1740, forty years before Robert Raikes' Sunday school. This Sabbath school was organized at Ephrata, Penn., by Ludwig Hocker among the Seventh Day Baptist Germans, and continued until 1777, when their room and others were given up for hospital purposes after the battle of Brandywine, and the school was never after that reorganized.

"For the encouragement of girls and lady helpers in Sabbath school work, I wish to quote from Mr. Julius F. Sachse's book, *The German Sectarians of Pennsylvania*. 'All traditions, however, appear to agree that Brother Obed (Ludwig Hocker) was

seconded in his efforts by his daughter, Maria (Sister Petronella), who is described as a lovely and beautiful girl, not only comely in form, but lovely and beautiful in her Christian character, as ardent and active in the Sabbath school as in every Christian virtue. Maria Hocker was undoubtedly the first female Sabbath school teacher of whom we have any record.'

"Another thing which makes it evident that the Seventh Day Baptists were among the first promoters of Bible school work, is a catechism published in 1761, twenty years after this first Sabbath school in modern times, of which we have any record, and nearly twenty years before Robert Raikes called together his memorable Sunday school. A manuscript copy of this book is now in the Alfred University library, made by Elder Walter B. Gillette, in 1849, from the only copy then known, which was found in New Brunswick, N. J., in possession of some of the descendants of Mr. Dunham; and they permitted Elder Gillette to take it and transcribe it, which act he dates, New Market, February 1, 1849. This catechism is entitled, 'A Brief Instruction in the Principles of the Christian Religion, by way of questions and answers, for the general use of all persons both young and old, by the Rev. Jonathan Dunham.' 'Train up a child in the way he should go, and when he is old he will not depart from it.' Printed by James Parker, 1761. There are in the book a hundred and sixteen questions with answers."

#### SABBATH SCHOOL PUBLICATIONS

There will be on this page next week a brief review of our Sabbath school publications—*The Sabbath School Visitor, Sabbath School Gem, Sabbath School Journal, Lesson Papers, Bible Scholar, Helping Hand*.

#### LESSON XII.—MARCH 21, 1925

##### THE FORTY DAYS AND THE ASCENSION

*Golden Text*.—"Ye are witnesses of these things." Luke 24: 48.

##### DAILY READINGS

- Mar. 15—After Forty Days. Luke 24: 36-44.  
Mar. 16—The Commission and the Ascension. Luke 24: 45-53.  
Mar. 17—Alpha and Omega. Rev. 1: 1-8.  
Mar. 18—The Message of the Ascended Christ. Rev. 1: 9-20.  
Mar. 19—Lord over All. Col. 1: 9-20.  
Mar. 20—The Everliving Christ. Heb. 7: 14-25.  
Mar. 21—The Triumphant King. Psalm 24: 1-10.

For Lesson Notes, see *Helping Hand*.



## DEATHS

**AYARS.**—Dr. Sherman E., son of deacon Micajah and Sarah Woodruff Ayars, was born in Shiloh, N. J., July 17, 1853, and died in Shiloh, February 18, 1925, in his seventy-second year.

His early years were spent in the public school and Shiloh Academy. After he finished his work in the academy, he taught school for a few years, and then spent a season abroad with a doctor who had become interested in him. Upon his return he entered a medical school in New York City, graduating in the year, 1884. Excepting when he was called out of the city as a specialist, his professional life was spent in Philadelphia. His patients have paid him high tributes, not only for his professional services, but for his genuineness as a Christian man.

Dr. Ayars was baptized in 1867, at the age of fourteen, and united with the Seventh Day Baptist Church of Shiloh. He holds a record of faithfulness during his later teens, having been present at a Sabbath school class of boys every Sabbath for five years. Although his profession took him away from his home church, he enjoyed attending Sabbath services and did when he could. He was a very generous supporter of the church and contributed regularly and freely to causes of the denomination.

He was always a good student. He was devoted to the discovery of truth and was loyal to his convictions.

He was married to Mrs. Ellen R. Brockway, February 27, 1889. She passed away four years

ago. He leaves a stepdaughter, Mrs. Fleda Crawley; a brother, two sisters, and many friends. Brief farewell services were held at his home in Philadelphia. Pastor E. F. Loofboro used the words of Christ in John 17: 4, "I have finished the work which thou gavest me to do," at the farewell services at the church in Shiloh. He was laid to rest in the Shiloh cemetery. E. F. L.

**KNAPP.**—Mrs. Oliva L. Barber Knapp, daughter of Silas and Phebe Burdick Barber, was born in Scott, N. Y., September 9, 1840, and died in the hospital, January 19, 1925, age 84 years, 4 months, and 10 days.

She was the second of five children, two of which are living: Mrs. Clarinda M. Barber of Adams, N. Y., the oldest of the family; and Samuel J. Barber of Scott, N. Y., the youngest.

She was united in marriage to Clarence N. Knapp, October 2, 1858. Mr. Knapp died November 22, 1916.

After living some thirty-five years in DeRuyter, Truxton and Cuyler, they returned to Scott to live the remaining years of their life. She joined the Seventh Day Baptist Church of Scott, N. Y., when a young girl, and always kept the Sabbath even when living where there was no church of her own faith to attend. Her sympathies were always with the church at Scott, which she attended after they moved back as often as she felt able. She was also a member of the Ladies' Aid society. They had no children of their own, but had several different children in their family some weeks at a time, children that were poor and needy.

Farewell services were held at Briggs' undertaking rooms, Homer, N. Y. Interment in Scott Union Cemetery.

We sincerely hope she has gained the peace and rest she so greatly needed. C. E. S.

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

## AMERICAN BIBLE SOCIETY AGAIN SENDS BIBLES TO EUROPE

The American Bible Society has responded to another urgent need in Europe by making grants of money with which to supply Bibles to theological students.

Acknowledging a supply of Hebrew Bibles received early in February, Dr. Adolf Keller, of Zurich, representing the Bureau of Relief for Evangelical Churches in Europe, says: "As every semester an army of young students is entering the schools, a continuance of these gifts for students would be highly appreciated."

The Bibles were distributed among students in Germany, Warsaw, Prague, Vienna, Hungary, France and Transylvania.

The World War so impoverished most of the theological schools in Central Europe as to make it impossible for them to furnish textbooks for poor students. The post-war economic situation has caused many worthy but poor young men to turn to the theological schools to prepare for the Christian ministry. Large numbers of these students could not afford even to purchase the Hebrew and Greek Scriptures which are used as textbooks.

Last year the American Bible Society made possible the distribution of Nestle's Greek Testaments among theological students in Germany, Poland, Czecho-Slovakia and Austria, and sent five thousand French New Testaments to the Bible Society of France, the secretary of which is one of the justly famous "Blue Devils" of World War memories.

The American Bible Society has served a double purpose in sending money to Central Europe for the purchase of Bibles. The receipts of the European Bible Societies furnishing these Scriptures have been greatly increased at a time when orders were scarce, and worthy young students have been provided with textbooks and enabled to carry on their studies.

## EARLY DAWN

MRS. M. E. H. EVERETT

Across the long, long fields of white  
The winds complaining blow,  
And lift in great and whirling clouds  
The drifts of curling snow.

Great darkness covers all the earth,  
But in the eastern sky  
A disk of steady spreading light  
Rewards the searching eye.

To those who understand God's way,  
More is that rosy glow  
Than darkness and the wailing winds  
That cross the fields of snow.

Coudersport, Pa.

February 26, 1925.

## BEATING AROUND THE BUSH

It ought to be possible to get a plain answer to a plain question, but sometimes it seems that it is hard to make the question plain enough. There had been complaints of over crowding at Mudcombe, says the *Argonaut*, and so an official of the local council was sent to make inquiries. Approaching one dwelling, he knocked sharply. A young girl opened the door.

"How many people live here?" he asked.

"Nobody lives here," answered the girl.

"We're only staying for a short time."

"But how many are here?" persisted the man.

"I'm here. Father's gone for a walk, and mother is—"

"Stop! Stop!" exclaimed the official impatiently. "I want to know the inmates of this house. How many slept here last night?"

"Well, you see," was the reply, "I had toothache dreadfully; my little brother had an earache, and we both cried so much that nobody slept a wink."

The inspector said he would call again.

—*Youth's Companion*.



SPECIAL NOTICES

Contributions to the work in Pangoengsen, Java, will be gladly received and forwarded by the American Sabbath Tract Society.

FRANK J. HUBBARD, Treasurer, Plainfield, N. J.

The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work in Pangoengsen, Java. Send remittances to the treasurer, S. H. Davis, Westerly, R. I.

The First Seventh Day Baptist Church, of Syracuse, N. Y., holds regular Sabbath services in Yokefellows Room, 3rd floor of Y. M. C. A. Building, 334 Montgomery St. Preaching service at 2.30 p. m. Bible school at 4 p. m. Weekly prayer meeting at 8 p. m. Friday evening at homes of members. A cordial invitation is extended to all. Rev. William Clayton, pastor, 1427 W. Colvin St. Syracuse. Phone James 1082-W. Mrs. Edith Spaide, church clerk, 1100 Cumberland Ave., Syracuse, N. Y.

The Seventh Day Baptist Church of New York City holds services at the Judson Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. Harold R. Crandall, Pastor, 3681 Broadway, New York City.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in Hall 601, Capitol Building (formerly Masonic Temple), corner of State and Randolph Streets, at 2 o'clock. Everybody welcome. August Johansen, Pastor, 6118 Woodlawn Avenue.

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42nd Street and Moneta Avenue every Sabbath morning. Preaching at 11 o'clock, followed by the Sabbath school. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. 42nd Street

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible School. Christian Endeavor, Sabbath afternoon, 3 o'clock. Cottage prayer meeting. Friday night. Church building, corner Fifth Street and Park Avenue. C. A. Hansen, Pastor, 162 East Date Street, Riverside, Cal.

Minneapolis Seventh Day Baptists meet regularly each Sabbath at 10 a. m., at the homes. Mr. Lloyd Burdick, 4615 Vincent Avenue South, Superintendent of the Sabbath school; Mrs. William A. Saunders, Robinsdale, Phone "Hyland 4220," assistant. Visitors cordially welcomed.

The Detroit Seventh Day Baptist Church of Christ holds regular Sabbath services at 2.30 p. m., in Room 402, Y. M. C. A. Building, Fourth Floor (elevator), Adams and Witherell Streets. For information concerning Christian Endeavor and other services, call Pastor R. B. St. Clair, 3446 Mack Avenue, phone, Melrose 0414. A cordial welcome to all.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 10.30 a. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium) 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 198 N. Washington Avenue.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening at 7.30. Visitors are welcome.

The Mill Yard Seventh Day Baptist Church of London, holds a regular Sabbath service at 3 p. m., at Argyle Hall, 105 Seven Sisters' Road. A morning service at 10 o'clock is held, except in July and August, at the home of the pastor, 104 Tollington Park, N. Strangers and visiting brethren are cordially invited to attend these services.

THE SABBATH RECORDER

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

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

Terms of Subscription

Table with 2 columns: Duration (Per Year, Six Months, Per Month, Per Copy) and Price (\$2.50, 1.25, .25, .05)

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

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ILLUSTRATED WORD

A Scottish farmer, being elected to the school board, visited the village school and tested the intelligence of the class by the question:

"Now, boys, can any of you tell me what naething is?"

After a moment's silence a small boy in a back seat rose.

"It's what ye gi'd me the other day for holding yer horse."—Everybody's Magazine.

ANY OLD DOG

The son made up his mind that he must have a dog. But the father said there was nothing doing.

"Please, daddy, buy me a doggy," coaxed the youngster.

"Can't afford it," grumbled daddy.

The youngster looked pretty sober for a minute and then his face lighted up.

"I'll tell you what, daddy," said the youngster. "You go down to the pound and get me a doggy. I'd just as lief have a used one."—Seattle Argus.

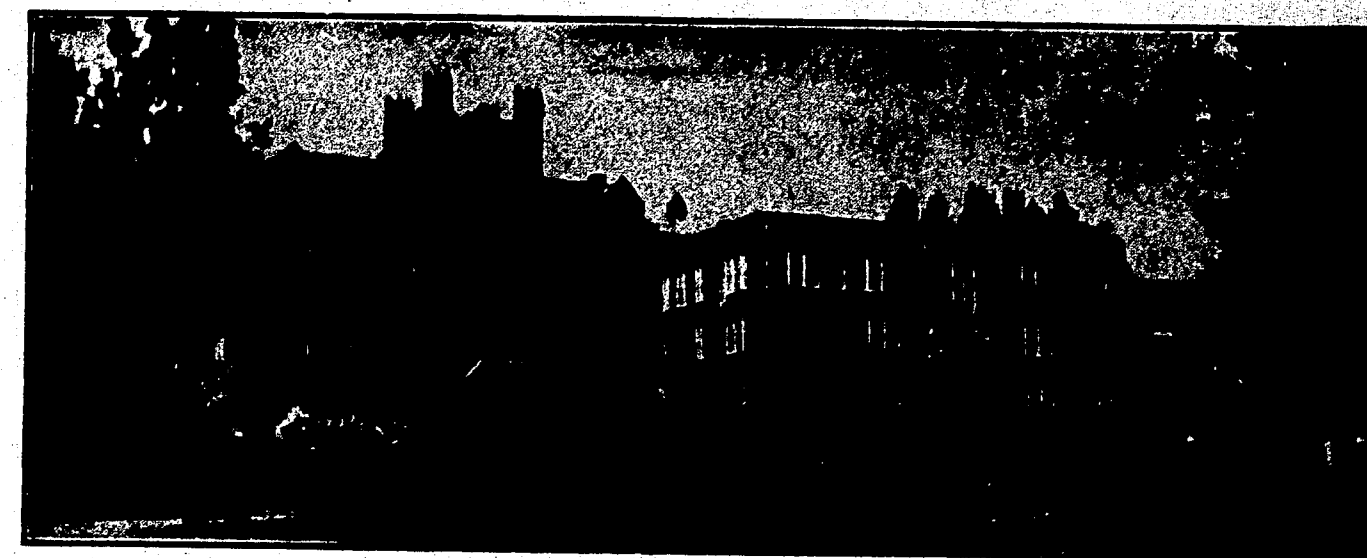
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