

The Sabbath Recorder

WHAT ARE YOU HERE FOR?

If you've never made another have a happier time in life,
 If you've never helped a brother through his struggle and his strife,
 If you've never been a comfort to the weary and the worn;
 Will you tell us what you're here for in this lovely land of morn!

If you've never made the pathway of some neighbor glow with sun,
 If you've never brought a bubble to some fellow heart with fun,
 If you've never cheered a toiler that you tried to help along;
 Will you tell us what you're here for in this lovely land of song!

If you've never made a comrade feel the world a sweeter place
 Because you lived within it and had served it with your grace,
 If you've never heard a woman or a little child proclaim
 A blessing on your bounty—you're a poor hand at the game!
 —Baltimore Sun.

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.

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SEVENTH DAY BAPTIST DIRECTORY

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Next Session will be held with the Seventh Day Baptist Church at Salem, W. Va., August 18-23, 1925.

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Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.

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

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

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(INCORPORATED, 1916)

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THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

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

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

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"Our Father, help us to be true to conscience, firm in duty, whatever pressure may be brought to bear upon us. May we learn to trust thee and thy government of the world! Give us grace to follow in our Master's steps, who when reviled, reviled not again but committed himself unto thee. Be with all those who contend for the right in the earth, defend and deliver them, O Lord. Hasten the coming of the day when iniquity shall have ceased from the earth. For Christ's sake. Amen."

Our Golden Age Still in the Future In a world of advancement it is perilous to fix the golden age in the past rather than in the future. If our faith in Christianity is worth anything, if we accept the teachings of the Bible; the golden age is yet to come. To be constantly talking about the "good old days gone by" is but to handicap the present and tends to rob us of the future. The very fact that we regard conditions of today as all but hopelessly worse than they were yesterday tends to discourage us and to rob us of our power to improve matters.

I do not mean by this that we should cut loose from the past and ignore its lessons, for that would be suicidal. Our faith has had its roots in the past. It is the outgrowth of preceding years; and, when properly regarded, the record of days gone by should inspire us to go forward in our God-given work rather than to settle down despondent and do little or nothing. The hand of a worthy and glorious past must not be allowed to reach out and hold us back from the activities of the present, upon which all our future depends. While we honor the past, we must not let it rob the present of its golden opportunities to build for us a golden future. We need a clear conviction that our best days are yet to come, and that God has not only given these opportunities, but has placed upon us the responsibility of making our future as a people just what it should be.

Close acquaintance with the faith of our fathers and with the institutions they founded, should fill every Seventh Day Baptist heart with renewed zeal and set every hand to work for a glorious future.

How Extend Your Years of Usefulness After You Are Gone? Whoever pauses to think of what may be the outcome of his life here so far as his influence and usefulness upon generations to come is concerned, he must certainly desire to make his life worth while for as many years as possible.

With an eye to the best welfare of the future, a man may do much to enlarge the future influence of his denomination. The work you are now doing and the money you give should be regarded as really a part of yourselves being projected into future years.

Other lives are being shaped today by the influences you are starting, influences that will go on like waves of the sea—waves that will never stop until the other shore is reached. What we do now will tend to make the next generation loyal or disloyal according to the character of our own lives. One serious aspect of this whole matter is: the influences we set in motion will not die when we do. No matter how much we may regret having started them; no matter how sorry we may be, when the end comes, that our influence has caused some one to go wrong; we will then have no power to recall it. The momentum it has given to other lives will continue after we are dead. This is one way in which we are now surely making the future of our denomination. It will be stronger or weaker, better or worse, by what we are now putting into it.

My friend, you can tell something of the kind of future you are making by the attitude you now assume toward religion in your home, in your church, in your community. Are you making our golden age, or is the golden age so far as you are concerned already gone by?

Another way in which you may project your life into the generations to come is by your giving to support the work. The money you give is also a part of yourself. By giving it you express a desire to extend your efforts for good through as many years as possible.

Our fathers still live and work through

the money they gave to build churches and schools, and to endow them with power for a thousand years to come. Thus this generation is being blessed by the money our fathers gave for the good work. Their money, given a hundred years ago, is still going on doing the very work they would love to be doing if they were alive today.

Friends, can you behold the opportunities now being offered for you to actually help make the golden age of the causes we love, without being stirred by them? You can project the good influences of your own life into the future by using now the annuity plan, of which the RECORDER has had much to say.

Then there are the schools, our boards, and the missions and Sabbath Reform interests, our memorial building to stand for what we think of the causes our fathers loved—all of them acting as open doors inviting us to help make a glorious future for the Seventh Day Baptist cause. Are you doing it? Are you encouraging others to do it? Or are you pouring cold water onto the kindling fires of faith and works wherever these are seen? We are all doing one or the other. We are casting shadows over our hopes for the future or we are helping to revive hopes that may ere long be fully realized.

"What Are You Doing" To Make It Better? When Evangeline Booth of the Salvation Army was asked if the world was growing better, she quickly turned to the reporter who asked the question, and said: "I am doing all I can to make it better. *What are you doing?*"

Hers was a far better answer—more practical, and more like the answer her Master would give—than it would have been to say: "No, there is no hope of the world's being any better. I am just preaching to hasten its doom. I am simply commissioned to shout the last alarm before the certain unpreventable death blow falls!"

I am one who still believes there is hope yet for this sin-cursed world, or I would not be preaching the gospel as "the power of God unto salvation." Christ's last command to preach the gospel to all the world, connected with the promise of salvation to believers, is still a command that implies a hope for a better world through preaching.

This hope must have moved the prophets

to proclaim the coming One as a wonderful Savior, and to me there is evidence of this pervasive, hopeful spirit in the words of the very One foretold by the prophets. He said that it behooved Christ to suffer, that repentance and remission of sin should be preached in his name among all nations. To what purpose? Was it to hasten the doom of the world? Or was it that men might be saved?

In my editorial, "Biblical Seers vs. Pessimistic Prophets," I think my language sufficiently clear to be rightly understood. No one need hope to draw the RECORDER into a discussion on the apocalyptic, symbolical descriptions of the when or the how Christ will come again.

In a future article, however, I hope to state once more, and still more clearly, my own thoughts regarding the second coming of Christ.

What About the Onward Movement? Even while I was studying over the thoughts expressed above, one of our loyal workers sat down beside me in the RECORDER office and, with signs of a burdened heart, said something like this: "It does beat all how our people are falling behind in this Onward Movement! Eight months of our Conference year have gone by and our churches are falling clear behind in meeting the budget. What will be the outcome?"

Dear friends in all the churches, is this matter receiving the personal attention from Pulpit and Pew that it should receive? Are we taking hold of the matter in a way to inspire hope for our future? The demands this year are much more reasonable than during the five preceding years, and what will be the effect upon our cause if we fall down now?

Far Reaching Influence Of a Good School One of the blessings sure to follow an academy or a college in any community, even though such school may have done its work and ceased to exist, is to be seen in the moral and literary trend of the community life in following generations.

Men and women who have sacrificed to establish and support such a school for their generation, sometimes may think they have thrown away their money and their labors if, in after years, the school ceases to function. But such is not the case. Sacrificial

efforts of that kind by fathers and mothers of any generation are sure to prepare the way for a better world in which their children and grandchildren are to live. Money is never thrown away when put into a good school. It is like good seed sown in good ground, sure to bring a harvest of better things to bless the world.

My thoughts were turned this way by receiving an elaborate catalogue of an excellent lecture course provided by the "Lyceum Association" in Shiloh "Academy Hall," as an "Educational Program" for the season of 1924-1925. The officers of this association are: Pastor Looftboro, of Shiloh, *president*; Pastor Hurley, of Marlboro, *vice-president*; Cora Sheppard Lupton, *secretary*; Leonard M. Smalley, *treasurer*, and George J. Schaible, *auditor*.

The famous Redpath Lecture Course of music, oratory, and entertainment, consisting of seven numbers, is the course advertised and the prices are made so reasonable that every man, woman, and child can better afford to enjoy them than to go away several miles for the movies.

These entertainments have for many years been held on the evening after Sabbath thus to provide safe, satisfactory, and profitable entertainments at home for their own young people.

I notice also a remarkable interest in these educational lectures and concerts shown by the business people of that section. The program is a pamphlet eleven by eight and a half inches in size, finely illustrated, and besides describing each lecture it contains forty-four display advertisements from the business firms of the surrounding country.

This wholesome interest in promoting literary and educational matters in a large farming territory must be due to the influences set on foot years ago by the people who laid in Shiloh Academy, the foundations for higher education in all the South Jersey country.

His Good Work Will Go On While I was looking over the data regarding the Shiloh Academy lecture course and writing the preceding editorial, my phone bell rang, and this was the message it brought me: Dr. Sherman Ayars, of Philadelphia, who recently died at Shiloh, his boyhood home, had provided in his will for \$2,000 to go to each of our colleges—\$6,000 in all. The item

appeared in one of the Philadelphia papers. As Dr. Ayars' pastor for eleven years, while he was practically a lone Sabbath keeper, I knew very well of his loyal spirit and of his liberality toward our denominational interests. He always responded when called upon to help.

I was indeed glad to hear that he had planned to perpetuate his good work and to go right on helping year by year for generations to come. Think of it! Six thousand dollars invested at six per cent as an endowment fund will produce \$360 a year forever, as the continued services of this man. His money thus becomes such a part of himself as to go on doing just what he would like to do if God should spare his life for generations.

Friends, can you think of any wiser and better thing to do than to make some such provision while you live for the Lord's work after you are gone?

All our church and college buildings, our publishing house, all our endowments for churches and schools today are largely the results of the giving and the willing of funds by those who have passed on.

Such buildings and endowments will stand permanently to show our interest in our fathers and in the principles for which they toiled.

I have said something like this before, but these are thoughts that must not be allowed to die. The future of our good cause depends upon the attention we of today are giving to them.

A Lone Sabbath Keeper Enjoys the Recorder and Welcomes "Uncle Oliver" A lone Sabbath keeper in Rockford, Ill.—Mrs. E. E. Spafford—tells of her love for the SABBATH RECORDER, and expresses her appreciation of Brother Rood's work:

The Sabbath Recorder,

DEAR SIR:

Enclosed find money order for one year's subscription to the SABBATH RECORDER renewal.

I do not see how anyone in the denomination can afford to be without it—especially the Lone Sabbath keepers. It seems to me it gets better every year.

Glad we are to have articles from Uncle Oliver again—he was my Sabbath school teacher when I was a little girl, and I have always considered him one of my best friends and a man to look up to.

Yours for the cause of Christ.

Rockford, Ill.,
February 25, 1925.

THE APOSTLES AND THE SABBATH

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

THE FIRST CHURCHES WERE FOUNDED BY SABBATH KEEPERS

The first Christian churches established by the disciples of Jesus were Sabbath-keeping churches.

Jesus observed the Sabbath and thought enough of it as a primitive and divine institution, ordained in the beginning by his Father, to try to free it from the burdens which had been placed upon it by the later Judaism. Throughout the years of the intimate association of Jesus with his disciples, when the latter were being grounded in the principles of the kingdom, not one hint was ever given, so far as we have record, that the Sabbath was not to be a permanent institution of the Church. On the other hand, by practice and precept they were taught the true meaning of the day and the spiritual character and value of real Sabbath keeping.

The early churches were composed of Jews who accepted Jesus as the Messiah; of proselytes who became Christians by the same process; and of many Gentiles who technically were not proselytes, never having been circumcised or made subject to the ceremonial customs of the Jews, but who had left paganism for the higher moral life and practices of the Jews, including a regard for the Sabbath day.

Paul, the great missionary, was a Sabbath keeper. While he did not observe the numberless "days, new moons, and sabbaths" of the Pharisees, there is no evidence that he ever forsook the weekly Sabbath which was older than Judaism. It was instituted in the beginning when the Word was with God, and had been observed in the days of the Word made flesh; where now could there be found any authority for changing or disregarding it?

The fact that Paul clashed with the Jews everywhere he went but was never taken to task by them on account of his Sabbath keeping, is pretty good proof of his faithfulness in that matter. There are direct references to the fact that in many places Paul preached on the Sabbath day to both Jews and Gentiles. The most conclusive evidence, however, that he kept the day in a consistent manner is the fact that the

Jews found no fault with him on that score. Paul did not make or mend nets on the Sabbath day.

EARLY SABBATH-KEEPING CHURCHES IN THREE CONTINENTS

As the churches of Asia were Sabbath-keeping churches, so were the churches in Europe and Africa.

The Ethiopian eunuch was a devout adherent of the Jewish religion, making the long journey from the region of the upper Nile to worship at Jerusalem. While there he doubtless heard about Jesus and the wonderful new Way proclaimed by his disciples. As yet Jews and Christians alike had no Bible except the Old Testament. With this the Ethiopian treasurer was familiar, and it required only the presence of a disciple of the Master who could interpret to him what he read in Isaiah to bring him to a confession of Christ through baptism.

Thus this conscientious, truth-seeking proselyte became a follower of the Christ spoken of in his Bible, the Old Testament; and he carried his new-found faith back to his native country. The church which he founded was a Sabbath-keeping church, and so has it remained through all the Christian centuries even to the present time. The Coptic Church of today presents a low standard of faith and ethics; nevertheless it does bear testimony to the fact that a change of the Sabbath from the seventh to the first day of the week was not a part of the preaching of the early disciples, and to the further fact that the day of the Sabbath has not been lost.

The first European city visited by Paul and his companions was the city of Philippi.

We do not know how they spent the time during the days when they "tarried" there, but with the coming of the Sabbath day there came a change in their program, and with it their opportunity. We may be sure that it was not by mere accident that the Christian company from Asia came upon this worshiping group that Sabbath day.

The moving spirit in that praying band was a Gentile woman who had been attracted by the higher moral standards of Judaism, even as had been the Ethiopian; and now, still open-minded, she is ready to accept the still purer, warmer faith of the

good gospel presented by Paul. In the step from paganism there had been involved the acceptance of the Sabbath. She was conscientiously observing the holy day in holding a prayer meeting that Sabbath afternoon by the river-side. And this was not a step which she would have to retrace in accepting this gospel preached by Paul. Rather the Sabbath would be given a richer meaning and become a greater blessing.

(Continued next week)

THE LOVE STREAM OF GIVING

Real character calls for growth. When we stop growing, we are dead. The body by changing its tissue, makes itself over periodically. When this process of development stops, something serious happens to us. Spiritually, mentally, bodily, we must grow, change, develop. When our mind ceases to develop, it is dead. It may remain in a living body, but it is not doing its part.

There is nothing in the world that stimulates growth of the spirit, as the right kind of giving. First, we must give because we *love* to give. Did you ever give, from a sense of duty—give and give until you felt as dry as a bone? Did you ever give away more than you felt that you could well afford, then sit down and try to figure out how you were going to get back the equivalent to the amount you had given away? That was the wrong kind of giving; you did not *love* to give.

Some people go so far as to say that if one magnetizes the gift with the wrong thought that neither the giver nor the receiver of the gift will derive happiness from it. This may or may not be true, but it may put our hearts in such a condition that there is no chance for the happy giving stream to flow through.

All good gifts come from God; so when we love to give, we are passing along that love to another.

If we hold the gift selfishly, do not share it with another, do not love to have another enjoy it with us; we will not receive a great blessing from it.

A river that is dammed up, changes its course. The old river bed is left bare and dry. Thus it is with a selfish person who ceases to give. The channel is changed, goes on to another.

Don't be satisfied with giving away something you have no more use for, something you want to get rid of. Give something you really need yourself if you would know the real joy of giving.

A poor woman gave away her food until she had scarcely enough for her family. When asked if she was not worried, she answered, "Oh, no, more will flow in by the time I need it." Before meal time some one gave one son a large fish; another son had an unexpected job; some one gave her fifty cents. She gave because she loved to give. She kept flowing the current of the love stream of giving. She did not allow the stream to become clogged. She cleared out her store house, made room for more. She did not sit down and try to figure out how she was going to make up for what she had given, or how God was going to give it back to her. All she did was to keep the stream clear.

How will people ever get ahead, get rich, you ask. Why does one want to become rich only to help some one else? People who selfishly hoard riches never get any real good of them. Think of all the rich people you know. Are they happy?

You push the electric light button, the light floods the room. You do not understand all of the mechanism of this great system, but you do know that somewhere behind that little bulb is a great power. Also behind the stream of giving is a Great Power, only waiting to pour into this giving stream. We think of nature as something that flows along easily in a natural course. All of God's laws are natural. To every problem there is a natural solution; we are seeking, ever seeking to find it.

There is only one way to prove that what is said here is true—try it. If you have something you love, love to share it with some one else. If you have given it in the right spirit, you will hardly turn around before you will be called upon to pass along something else, or the stream will become clogged.

L. D. V.

"Our country has adopted Prohibition and provided by legislation for its enforcement. It is the duty of the citizen to observe the law, and the duty of the Executive to enforce it. I propose to do my duty as best I can."

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

A few of the churches have not settled their calendar account with the publishing house. We would like to make the final report on calendars at the April meeting of the Tract Board.

Have you read the report of the Vacation Religious Day Schools held last summer that was recently sent out by the Sabbath School Board? It is a good report of a good work.

And be sure and do as Secretary A. L. Burdick requests: "Will you please write me after you have read this report again, just how it impresses you?"

"And then, will you kindly let me know at once just what you are planning for a Vacation School in your society next summer?"

MONEY RECEIVED

Treasurer William C. Whitford has reported in the SABBATH RECORDER the following amounts of money paid by the churches and individuals for denominational work during the first eight months of the Conference year:

	Onward Move.	Forward Move.
July 1-Nov. 30	\$ 4,143.42	\$6,114.02
December	2,376.35	341.24
January	3,541.65	106.48
February	1,646.97	10.00
Totals	\$11,708.39	\$6,571.74

	Parallel	Specials	Total
July 1-Nov. 30	\$2,287.30	\$ 473.79	\$
December	39.50	589.72	13,608.25
January	25.00	557.33	3,314.42
February	25.00	511.18	4,159.31
February	25.00	215.52	1,897.49
Totals	\$2,351.80	\$2,347.54	\$22,979.47

The treasurer received for these various objects a total of \$22,979.47, an average of \$2,872.43 each month.

The Onward Movement budget for the

year is \$58,264.00, an average of \$4,855.33 a month.

You quickly see from this that the churches will have to respond much more liberally in the next four months, else we shall be heavily in debt at the end of the Conference year.

Are we taking this matter as seriously as we ought?

We can, and we ought to raise the full amount that we voted at the General Conference.

EXTRACTS FROM RECENT LETTERS

"I have just read your call for Bibles, in the RECORDER of March 2, and while I have only one Bible of my own, I want to help along a bit, so am enclosing my check for fifteen dollars, to be used toward supplying the demand for Bibles."

"Wife and I are agreed that the twenty-four hours beginning last Friday night at prayer meeting and closing with our Christian Endeavor at 3.00 p. m., Sabbath afternoon, were the most satisfactory that we have spent in — so far. Every service was good, at least from our standpoint, and you know that the pastor's feeling is a pretty good index.— We will not hold revival meetings this year.— I am going on the revival style however. My subject for next Sabbath is, "A Case of Self Analysis, or What Kind of Christian Am I."

At its meeting last December "the Commission gave its hearty approval of the plan of holding a pre-Conference meeting for the pastors and ministers of the denomination, and requested the general secretary to take counsel with the corresponding secretary of the Missionary Society and make suitable plans for such a meeting next August." (From the minutes of the Commission meeting.)

To aid us in making plans for the meeting as soon as Secretary William L. Burdick returns from Trinidad, I have asked our pastors, in a general letter that I recently sent them, to write me their opinions about the advisability of holding the meeting this year, and to make any other suggestions that they may desire about the meeting.

The following from a letter just received from Elder Wm. Clayton is so important

that I wish to share it with others of the SABBATH RECORDER family.

"I am especially interested in the meeting of ministers before the Conference begins. The lack of this thing, both in our associations and in our General Conference has been a cause of distress to me during the nine years of my pastorate in Syracuse.

"Our ministering brethren don't appear to be interested very much in each other, or in each other's work. If there could be this annual coming together to understand each other's work, and to counsel together and seek the Lord together for wisdom and guidance and a rich spiritual baptism of the Holy Ghost, we—every one of us—would return to our work better equipped for the service."

A PARODY

ELMER R. AKERS

Then a prophet stood in the midst of the earth, and said, "Ye men of the world, I perceive that in many things, ye are very ignorant; for, as I passed by, and beheld your activities, I found your lives burdened with problems of disease, and strife. What therefore, ye so misunderstand, I declare unto you.

God that made the world and all things therein, good, as certain of his prophets have said, did not make disease and strife, for they are evil, and are but manifestations of ignorance. Neither is belief in them necessary, seeing that they are but the forms assumed by your mistakes; for, indeed, they are like your difficulties in mathematical operations, which are defects—not of mathematics, but of your knowledge of it. Nor is it necessary to suffer because of them, as though they of themselves have any power over you; for indeed it is your belief in them which gives them power. Ye are like a house, which, divided against itself, is unstable, not because of enemies, but because of disunion.

But, in God, in whom is no darkness, no disease, no strife,—we live, and move, and have our being; as certain also of your own poets have said, "For we also, are his offspring."

For-as-much then, as we are the offspring of God, we ought not to think ourselves to be of the nature of disease and

strife; but these are results of ignorant misuse of God's power.

And the times of this ignorance, God allowed; but now he yearneth for all men, everywhere, to accept the truth which will free them from sickness of mind and body, and endue them with power to raise them who are dead in trespasses and sin. Because he hath in store a day in the which he will complete his judgment of the world in righteousness by that Man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

TO CONTEND FOR TRUTH IS ESSENTIAL

Rev. T. L. Gardiner,
Plainfield, N. J.,

DEAR SIR:

One brother writing for the RECORDER says: "Controversy never pays." "Truth can not be changed by it." True it is that truth can not be changed by it, for truth is unchangeable, eternal. It is our misconception of truth that is subject to change. It does not follow that controversy when carried on in a Christian spirit, is objectionable; it is only when it degenerates into a quarrel or bitter contention that it does not pay.

Any or all great reforms have had to fight their way against fierce opposition—especially unpopular reforms. Seventh Day Baptists know something of the sacrifices they have had to make in maintaining their unpopular position, and the small amount of success that has attended their efforts. Perhaps, if greater faith and zeal had been exercised in the propagation of Sabbath truth, and there had been less indifference, greater results would have been secured. The slavery question had to be fought for many years, through fiercest opposition; now the nation is having a fierce war against the rum traffic, with uncertain chances of ultimate success, owing largely to the wide spread indulgence in the use of intoxicants. There seems to be no strong public sentiment in favor of the enforcement of the law. Even those high up in official life are in co-partnership with the violators of the law, and church members are not exempt from complicity therewith.

Yours truly,

March 6, 1925.

G.

MR. SIMPSON BEGINS HIS WORK IN BROOKFIELD

[The Brookfield *Courier* for March 4, contains some interesting home news which our RECORDER family will enjoy. After telling of certain business matters connected with the church, the writer mentions Pastor Simpson's first service and publishes the first of his short children's sermons, one of which will precede his regular sermon each week. We give the story here: T. L. G.]

JESUS THE CHILDREN'S FRIEND

Harry had received so many Christmas gifts that he did not find time to enjoy all of them for several weeks. One evening, the last week in February, he came to the last one. That was a book entitled, "Children of Many Lands."

"I will read just one chapter," thought Harry. But when he had finished the first chapter, he was so interested that he read the second; and then the third; and just as he was nearing the end of the fourth chapter Harry's head began to nod; and before long Harry was sound asleep.

Very soon Harry was dreaming of children of many lands. The first character of the book to appear in his dreams was Asshur of ancient Chaldea. It made no difference that one of ancient Chaldea could not actually appear to one in our day; Harry could dream of him just the same.

"Hello! why so sad?" said Harry right out loud in his sleep. "Why, don't you understand?" said Asshur. "We believe that the deities give us all good things. If we have a good crop of grain, our parents burn some of it upon an altar, as a thank-offering to the deities. If there are many lambs in the springtime, our fathers kill one lamb and burn it upon the altar. There were six of us children, and this morning at day-break, my father according to a custom in our country killed the first born, my brother, and burned him upon the altar as a thank-offering to the deities."

"Oh!" shuddered Harry. "We do not do so. Our religion teaches that to obey is better than sacrifice. Our fathers thank God for their children by doing all they can to help us to grow up to be useful and obedient men and women."

Just then there appeared in Harry's dream another character. "Hello, who are

you?" "I am Ching Chang of China," said he, as he began to dodge about and look very much frightened. "What is the matter? Why do you act so?" said Harry. "Look out for the evil spirits," said Ching Chang. "You know, they go very swiftly, and so they can not go in crooked paths. But see! there are three doors in your house in a straight line! Aren't you afraid to live in this house?"

"Why, no," said Harry: "The strongest spirit in the universe is God our heavenly Father, who loves us; and perfect love casteth out fear."

As Harry turned his head there stood a little black boy in Harry's dream. "Glad to see you," said Harry; "but you look as if you are in pain! What is the matter?" "Oh, I was so sick," said Ntangi; "and the medicine man stuck a needle in my body thirty-seven times to let the fever spirits out. It almost seems as if the sores from the needles hurt worse than the fever." "Our physician is a kind Christian man," said Harry.

It seemed strange to Harry that he had not seen Pashi before; for right there he stood between Asshur and Ching Chang. And Pashi was crying. "Why, what is the matter?" asked Harry. "Oh, at this season of the year the Ganges River is angry; and my father may have to throw one of us children into the river to stop the anger of the river-god."

Just then Harry felt some one tugging at his shoulder. "Wake up," said Harry's mother; "it is past your bed-time." As Harry rubbed his eyes he said, "Mother, are all the children in other lands unhappy?" "The most of the children in lands where the gospel is unknown are unhappy," said his mother. The Bible reference for Harry's reading that evening was Luke 18: 16, "Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not; for such is the kingdom of God." And this is the prayer he said:

"Jesus, friend of little children,
Be a friend to me,
Take my hand and ever keep me
Close to thee.
Teach me how to grow in goodness
Daily as I grow;
Thou hast been a child, and surely
Thou dost know."

MISSIONS

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

"SUPPORT YOUR TEAM"

Were you ever there when a hilarious, wide-awake, noisy student body gathered to send off its football team, to win for the varsity? Did not their songs and yells thrill you as you felt with them their group loyalty, their pride and belief in the team, their purpose that victory should be gained for the college? And then, the team themselves! You remember the way they responded, "We'll do our best!" "Count on us!" As they went, and in the background of their minds as they played, they remembered that the folks back at college expected big things of them; and they must not be disappointed. Remembering, they got a new grip on the game and their energy seemed trebled. Then the folks back at college, how eagerly they waited for returns of the game. The scores were posted on the bulletin board as they were telephoned in, quarter by quarter; and when a gain had been made, the crowd was almost as excited as the crowd on the bleachers. The thought in everyone's mind was, "Our team! our representatives! We knew they would make good! How proud we are!"

We as a body of Christ's followers in his Church have our team, which we send forth to bring new glory and honor to the name and cause of Christ to whom we belong. They go forth as *our representatives*, to do the task *we delegated* to them, to act as the extension of our hands and feet, of our minds and hearts, to reach the places and to touch the people that are too far away for our personal ministry. But as soon as we send them forth, do we forget them and lose interest in our work which they are doing; or do we keep that close touch with them, share with them their joy of conquest, their disappointments and misfortunes? Have they the trebled energy that comes from the thought that back home we care what they do, we stand back of them and expect them to do great things for the cause of Christ, and must not be disappointed? Just what would be the result in

our missionary work if we showed the same keen interest, the same intense purpose of victory for our Christ, the same steadfast loyalty to our representatives as the college body does for its football team, as the home office of a business concern manifests for the salesmen who go forth to sell the wares of the firm? Yet we profess as Christians to believe there is no business in all the world so important as Christ's, none that pays such returns; and we send forth our missionaries to do the work we would like to do personally but can not. What can we do if we really mean this, if we want to make the most of our giving? Are we in dead earnest about the work of bringing Christ's kingdom to earth?

What do we mean by standing back of our team? In the first place, we can find out something about the conditions in which our missionaries are situated. The "home office" should be well informed about its work. No salesman would be sent forth by a firm without an adequate knowledge on the part of the firm of the conditions into which he is going. As it happens, all Christian Protestant denominations are studying this year the China mission field. The designated text book is *Ming Qwong*, written by Mrs. Mary Ninde Gamewell, whose husband is superintendent of Christian Education in China, Korea, and Japan. Dr. and Mrs. Gamewell live in Shanghai and are personal friends of our missionaries there. We can study this book, which will give us a background knowledge of conditions in which our missionaries are situated and some problems they have to meet. To be effective Christians, we should be intelligent Christians.

Then we should pray for our representatives. As we pray, we care; and as we care, we pray. Can we measure the power of sincere prayer? No one ever has.

We can also keep in touch with them through our letters. They need to know that we are thinking and praying for them and their work. A thought unexpressed is, after all, very weak in potency. It begins to operate and be real as we use it. Words of appreciation and support are always an incentive to larger service.

We may look for, and share news from, them. There is hardly a church of our denomination but has a special claim or interest in some missionary or other, and hears from that one directly or indirectly. Those

who have no reason for special interest in any one of them might well "adopt" a missionary, as so many churches in other denominations are doing, keeping in touch with that one in particular, looking after his needs, sending for him or his work a Christmas box or money as a *white gift* for the King.

Then we can give of our means for the welfare of our missionaries and their work. We should try to find out their needs; they are often very modest in expressing them, and will endure hardships rather than burden the home folks with tales of their problems. What a splendid way for a class or society wishing to express in some tangible way their love for Christ, to fill the need of our people in the far fields of service. For information or suggestions as to what to give, we may write Secretary Burdick of the Missionary Society, Mrs. West of the Woman's Board, or Mrs. Frances Ferrill Babcock of the Young People's Board.

A true incident was told a short time ago of a missionary's request for nine Bible women to assist her in evangelistic work in China. Eight were obtained by special subscription, but the ninth seemed hard to procure. After some deliberation, the committee decided to approach Mrs. H., who was well to do and had entertained the missionary when in their town. Mrs. J. was designated to call on Mrs. H., and when she did so, she turned the subject to the missionary.

"Yes, she was a real angel in my home. It was such a joy to know her and have her with us," and Mrs. H.'s face beamed as she spoke of her.

"Knowing that," her caller said, "we thought you might be interested in her request for nine Bible women. We already have eight, and believed you would like to provide for the ninth. It will cost \$38 a year."

Mrs. H.'s face fell. "Oh, I am so sorry," she replied, "But really I couldn't. I have to have a new rug for my living room. Then I am going away soon and you know how one always has to have new clothes for a trip. I really couldn't this time. Perhaps next year—"

The caller turned to go. "I am sorry, too, Mrs. H.; but will you do this for me, pray that God will provide that ninth Bible woman? We don't want to disappoint dear Miss B."

Mrs. H. agreed to pray that some one might be found to provide the money needed.

The next evening there was a rap on the door of Mrs. J. She found Mrs. H. with an envelope in her hand, standing on her porch. She said: "I prayed for the person to be found who would provide the other Bible woman, but all the time I knew God wanted me to be the one." And she handed the committee member an envelope which said: "Rug Money, \$37.75."

Just to let Mrs. H. know what her money did, the missionary was asked to keep track of that particular Bible woman's work. She was a young woman, graduated from a Christian school and trained to go out among the people and talk with them about Christ.

She went to a town which had no Christian influences. She hired a room, then went forth on the street, and standing there, sang "Jesus Loves Me" in Chinese. As it happens in this country, so it happened there, a crowd gathered about the sweet singer. She sang other hymns, then told the people the story of Jesus who loves and cares for them. She gave copies of the New Testament to those who could read. One old lady said, "I can't read, but won't you put a mark around the 'Jesus' word and the 'love' word?" The Bible woman did as the old lady requested.

For two weeks every day the Bible woman continued to tell the story in this little town; and before she left, she said: "Now I must leave you, but while I am gone, I want you to tell the good news to other people," and she went on to other towns to continue her work.

In a few months she returned to this same city. Among others who came to her, was the little old lady. She brought her the Testament and showed it to her saying, "See all the 'Jesus' words and 'love' words I have found." And sure enough, there was a line around a great many of these words.

"And have you told the story to others?" the missionary asked.

"Every time I told the story I put a mark around one of these words, and I have told it so many times," the little old lady made reply.

After the Bible woman had talked with the people awhile, she asked if there were any who were ready to give up their idols and be baptized to show they belonged to Jesus. Several said they were ready.

On her third trip to this little town several weeks later, she brought with her a native Christian preacher. She asked those to come forward who were ready to renounce their idols and serve Christ and be baptized. In the group that came forward there were seven women, headed by the little old lady. As she came forward she said: "See, we have all brought our idols to be burned and we want to be baptized."

The Bible woman turned to the seven and said: "Where did you hear of the Christ and learn to love him?"

"She told us," they said, pointing to the little old lady who knew only the two words "Jesus" and "love."

When Mrs. H. heard what her rug money had accomplished, she said: "I shall continue this every year. I don't know that I personally ever brought a single soul to Jesus, but if my \$38 can bring even seven to Jesus in a year, I will keep it up as long as I live."

The returns for giving money, thought, prayer, and self, who can measure? The enlarged interest, the joy for those who give, the satisfaction of helping in the greatest work is reserved for those who are willing to give up self to find Christ.

A FRIEND OF MISSIONS.

A BELATED LETTER FROM CHINA

DEAR SECRETARY BURDICK:

We are just getting papers from home containing appeals for help for our Christians who have suffered in the recent Civil War. It is suggested that I write something of what we over here have done to relieve the distress.

For two weeks the women and children who had come out from Liuho were cared for in the Girls' School building and the men and boys in the men's quarters and in the Boys' School. At the end of the first week the church appointed a committee to take the matter in hand, raising money and making plans.

After the war had been going two weeks and this seemed a quiet spot, it was urged that we open school. To do so, some other place must be found for the women and girls. From the first, Dzau Sien-sang had urged the use of the room over the City Street Chapel. The only thing that caused us to hesitate was that, being in the Native City, there was more danger of

looting and trouble from the soldiers. It was finally decided to run the risk; and Sunday, September 21, they were moved in. There was much care in hunting up bedding, for nights were already getting cool. The church committee undertook to supply food with funds that were coming in. Fortunately there was a second Chinese cooking range in good condition and the refugees could themselves do the work. Everyone was very comfortable there, the greatest drawback being the little jealousies which would show up now and again. There was none of the crowding of which we heard in other places. Dzau Sien-sang and his capable wife stood helpfully by all through the experience. We were feeding there from sixteen to twenty-two people, of whom five were children of school age; and they at once commenced studying in our sadly depleted school in that building.

Of course the question of clothing was a serious one. As Dr. Crandall, who had to begin at the beginning to reclothe her little Meling said, sewing had to be rushed to keep up with the seasons. Lined garments were no more than made when one must begin to make wadded clothing for the colder weather, which was coming on. An appeal was made for clothing and a lot was sent in, not a little of it in excellent condition. Our good neighbors of the Bridgman School gave us the contents of a big box of cast-offs that had been accumulating there for years. I've regretted that I did not make a list of the number of garments, quilt-covers, and sheets made from the contents of that box. We had several sewing meetings; Doctors Palm-borg and Crandall put in much time while they were waiting for the way to open for their return to Liuho, and the Wests kept their sewing machine going faithfully. Tong Sien-sang and his family were in rooms in our church and Mrs. Tong was clever in cutting over garments for her family, getting now and again lifts with the machine.

October 22, it was said the country was rather free from soldiers; and the two doctors with all but one family ventured to go back to Liuho—and it was a real venture. Doubtless they have written you of their experiences. It did not mean that the refugee families went upon their own

at once. Some are still "eating the doctors."

A few days after they had gone, Mr. Wo, whose daughters have for several years been in our school, one a teacher now and another a pupil, came to say that his firm—a cotton manufacturing company—were giving thirteen hundred quilts for the destitute. They were eager that they should reach the really needy. They wanted to send one hundred to the doctors at Liuho for distribution. Would we get the quilts out to them? We eagerly promised, then found it was not so easy a matter after all. Business people were not willing to adventure their trucks. Stories of commandeered autos were rife. Although the war was at an end, stories of the misbehavior of soldiers were being told. Through our faithful Waung Pau-tung, now Mrs. Pau, and her husband of the commercial press, one of their trucks was put at our disposal and the quilts were taken out, several of us going with them. They were very nice, warm quilts well covered and sheeted. We realized that we were probably adding to the burdens of our doctors; for, as Mr. Crofoot said, it would be very fine for the one hundred; but what about the nine hundred and more who would come begging for quilts when the one hundred were all gone. Later the Wo family gave another one hundred quilts; but these we must cover and provide with sheets, at the very cheapest an undertaking calling for \$150. We had less than \$50 in sight but we launched out. In two weeks the task was finished with a debtor balance of \$30, which Mr. Daung, Lucy Daung's son, met. The Wests sewed up sheets; the girls here and at Bridgman School hemmed sheets and sewed up covers; the women came in and tacked the covers and sheets on the quilts. When you are covering quilts, one hundred seem like a great many; when giving them out to eager people who come pleading for them, it seems very few.

Dr. Grace was in one day and she took back twenty; Dr. Palmborg added ten to her many packages once. The first time after their arrival that Mr. Davis and family and Dr. Thorngate and family went out with their autos, they tucked in nine more; and later Mr. Davis, when Dr.

Crandall was in with a lot of bundles to take out, loaded up with her and the sixty-one; and so the second one hundred was transported. Still quilts were needed. A little more money coming to our hands, we had ten made and covered. About this time the Wo family sent us one hundred twenty wadded garments. These with the ten quilts made another load for Mr. Davis' Ford sedan. This time I had the pleasure of going. The last time I was out was October 26. Between that and December 4 considerable progress had been made in getting the hospital repaired. The refurnishing goes forward slowly. Doctors Palmborg and Crandall are two busy women. They have good sized clinics. One crazy patient has been taken in and sent home restored. They have been asked by the leaders from Nanking to serve with one Chinese gentleman in the clean-up work in Liuho. There have been times when soldiers passing through Liuho have commandeered men to fetch and carry for them; and at such times men go into hiding and no one can be found to carry on the cleaning up; but many days the doctors have taken turns, a half day each in supervising the work.

In addition to this, Dr. Palmborg has launched the work she has long wanted to do. She has rented rooms in a house "on the street" and started industrial work among the women. Last Thursday she had nineteen women. Some of them are doing a very little sewing for Dr. Palmborg in return for materials for garments she has given them and upon which they work the greater part of the time. Others give all their time to work for Dr. Palmborg. She hopes this will develop into real evangelistic and industrial work. In one of the rooms Dong Pau-tsu has a little school, the children of the women who are sewing. Naturally this is an opportune time to start such work, but it seems as though Dr. Palmborg were attempting too much. She will have to claim the promise, "As thy day thy strength."

Very sincerely yours,

SUSIE M. BURDICK.

Grace School for Girls,
Pont Ste. Catherine,
Shanghai, China,
December 7, 1924.

MONTHLY STATEMENT

February 1, 1925-March 1, 1925

S. H. Davis	
In account with	
The Seventh Day Baptist Missionary Society	
Dr.	
Balance on hand February 1, 1925.....	\$17,178 73
Riverside Church, Liuho Hospital.....	5 00
First Hebron Church, Missionary Society.....	20 00
Mrs. William Daugherty, Missionary Society.....	15 00
Dr. W. P. Langworthy, Liuho Hospital Auto Fund.....	25 00
Henry N. Jordan, Life Membership.....	25 00
Mrs. Mary C. White, repairs to Liuho Hospital.....	5 00
Forward Movement:	
Georgetown Chapel.....	07
Boys' School.....	26
Girls' School.....	23
Missionary Society.....	2 18
Onward Movement, Missionary Society	465 00
Parallel Budget:	
Georgetown Chapel.....	93
Boys' School.....	4 19
Girls' School.....	4 44
Missionary Society.....	6 33
New York Church, Missionary Society.....	25 00
Milton Church, China.....	50 00
North Loup Church:	
Jamaica.....	10 00
China Hospital.....	57 96
Jackson Center, Missionary Society.....	11 56
First Hopkinton Church, Liuho Hospital.....	5 00
Detroit Church, Missionary Society.....	27 00
Rockville Sabbath School, Missionary Society.....	10 00
	<u>\$17,953 91</u>

Cr.

T. L. M. Spencer, February salary.....	\$ 83 33
R. J. Severance, January salary and traveling expenses.....	100 71
William L. Burdick, January salary, traveling expenses, clerk hire, postage and stationery.....	188 82
L. J. Branch, January salary.....	25 00
C. C. Van Horn, January salary.....	41 66
Ellis R. Lewis, January salary.....	50 00
R. B. St. Clair, January salary.....	125 00
George W. Hills, January salary and traveling expenses.....	57 15
G. H. F. Randolph, January salary.....	33 33
Angeline P. Allen, January salary.....	25 00
H. Louie Mignott, January salary.....	35 00
Elizabeth F. Randolph, January salary.....	41 66
Mrs. S. S. Powell, December-January salary.....	37 50
Committee of Reference and Counsel, medical report blanks.....	1 77
William L. Burdick, advance on expenses to Trinidad.....	400 00
William L. Burdick, February salary.....	133 33
Starr A. Burdick, account H. E. Davis Western Union Telegraph Co.:	25 00
Telegrams.....	1 75
Telegrams.....	1 58
Industrial Trust Co., China drafts.....	155 00
Anne L. Waite, account Liuho Hospital Auto Fund.....	25 00
Rosa W. Palmborg, account of salary.....	50 00
Treasurer's expenses.....	28 00
	<u>\$ 1,665 59</u>
Balance on hand.....	16,288 32
	<u>\$17,953 91</u>

Bills payable in March, about.....	\$1,000 00
Special funds referred to in last month's report now amount to \$18,869.74, bank balance \$16,288.32, net indebtedness \$2,581.42.	
	<u>\$17,953 91</u>

S. H. Davis,
Treasurer.

E. & O. E.

HOME NEWS

EXELAND, Wis.—Not having seen any notes from Exeland for so long, I am wondering if our people in the denomination think we have ceased to exist. Such is not the case, however.

For a while in the fall we were so stunned by the loss of Rev. John T. Babcock and family that we felt there was no one left to work with, but we are rallying and gathering our forces and aim to show the vicinity around Exeland, at least, that there is such an organization as Seventh Day Baptists, and we hope to make our example worth while.

At our annual business meeting, while we were discussing ways and means, it was suggested that our church building is sadly in need of a coat of paint, to which our pastor made reply that if the women of the church would procure the paint the men would see that it was applied. Although it was spoken in jest, the ladies accepted the challenge; and the first opportunity for starting the fund was given last week when the Farmers' Institute was held for two days in the village.

Mrs. Fowler, being a member of the local committee of the institute, suggested the idea of serving lunch, which was readily accepted, with the result of the entire town coming to lunch and many outsiders offering assistance in material and labor, which more than paid us for the labor by showing us the good will of our community. We plan now to hold a baked goods sale on Election Day, which we hope may also prove a success.

We are already looking forward to, and planning for, our semi-annual meetings in June and hope many from away will be in attendance.

Another event which helps to encourage us is the organization of a union mid-week prayer meeting, held at different homes, which is already proving of interest and benefit.

Sunday, March 8, Mrs. Jess Babcock entertained her Sabbath school class at her home, making up back work in graded helps and placing tiny gold stars in their Bibles to mark the Sabbath passages. After this she served them with a bountiful and dainty lunch.

T.

WOMAN'S WORK

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

There is nothing great that we can say about Christ that we are not prepared to say if we know how to say it.—
Robert E. Speer.

EXTRACTS FROM DIARY OF REV. NATHAN WARDNER, SHANGHAI, CHINA

1850

(Continued)

March, Sabbath.—In the evening preached to nearly a hundred hearers in the chapel.

3rd.—Attended the dedication of the Southern Baptist Chapel.

4th.—It is said that the famine is so sore that the country people are tearing down the houses and selling the material for food. Some large buildings south of Wong-kamoder have been devoted to the housing of children who are supported at public expense. They now number several thousands and are increasing daily.

8th.—Made special inquiry as to the best way for our board to remit money to us. The rate of exchange, I learn, is, on the average one year with another, about 4s. 5d., and sometimes as good as 4s. 2d. But the merchants think that if a ship were coming direct to Shanghai specie could be sent at a saving.

12th.—Visited the new buildings devoted to the poor children above referred to. The children number about two thousand. Physicians are employed to attend the sick. The overseers say they consume about eighteen hundred pounds of rice per day. Foreign merchants have contributed largely to the relief of the poor.

Catholic priests have been trying to raise funds to assist their converts further north, and report there is much destitution there.

14th.—We dined at Mr. Bailies'. After dinner Brother C. and I walked to the Soo-Chow bridge. On our return we met a man who was so reduced by starvation that he could hardly stand alone. We gave cash to one of the bystanders, in the presence of many, who promised to purchase food for him.

15th.—Was told by an overseer of the Tong-Gen-dsug that over one hundred beggars were buried monthly by that corporation. It is reported that the Emperor of China is dead.

16th, Sabbath.—The cripple called to get me to go to Yang-king-pang on business, not knowing that it was Sabbath. The subject was turned to religious conversation. After a while I asked him if he kept the Sabbath. "O, yes," he said. I asked him why he came to me to do business today? He said he did not know it was Sabbath. Said I, "If you do not know when the Sabbath occurs why do you pretend that you observe it? He saw the dilemma and tried to evade me. It is evident that his professed interest in the doctrine is all a pretence.

In the evening spoke to a congregation of about eighty from the text, "Love thy neighbor as thyself," and dwelt to some length on the iniquity of dealing in human flesh.

18th.—Learn that Mrs. Whilden is dead and that Mr. W. is about to leave for home. When he leaves the Southern Baptist Mission will be broken up at Canton.

20th.—It is expected that the fourth son of the deceased emperor will succeed him.

22nd.—Evening. Preached in the chapel on the subject of lying, to nearly one hundred hearers.

24th.—The edict concerning the wearing of mourning for the emperor arrived today. The people may have their heads shaven once more and then they must wait one hundred days before they are shaved again. The mandarins are to assemble on two successive mornings at sunrise at the tea gardens where a white silk screen is to be hung up, on which the throne of the deceased is to be painted, before which they must prostrate themselves with loud lamentations and weeping. No marriage is to be contracted or solemnized in one year from the date of his death.

This evening counted in the Tong-gendong burying ground one thousand one hundred twenty fresh graves and coffins containing dead bodies.

28th.—Saw wheat heading out.

29th.—It is reported that the new emperor has been assassinated by a member of his own household, and the Chinese say that the whiteness of the sun during the last week or two is evidence of it, that it wears mourning.

(To be continued)

WORKER'S EXCHANGE

Battle Creek, Mich.

The Battle Creek Ladies' Aid is glad to report an increasing interest in the work of the society as evidenced by a larger attendance at the regular meetings and the addition of new members at every meeting. We are particularly cheered by the fact that these new members are largely among the younger members of the church. We welcome every one and assure them that there is room and work for all.

Our president, Mrs. Wardner, has been unable to preside at the past two meetings, but the chair has been ably filled by the vice-president, Mrs. Elizabeth Green. There have been several changes in committees, made necessary by the former members moving away or for other reasons. We miss the quiet efficiency of Mrs. O. S. Mills.

The committees are all doing good work along their respective lines. The Relief Committee collects and distributes garments, bedding, and articles of furniture among the needy of the city. Rev. T. L. M. Spencer has been provided with a Schofield Bible, and a draft for \$5 was also sent him.

The Work Committee has done some sewing for the Charitable Union and has made three quilts for the Liuho Hospital.

The Social and Program Committees are efficient in providing recreation and entertainment, while the Flower Committee sends flowers to the sick and bereaved.

Our great object this year is raising funds for the church building, of which we stand in such great need. The committee in charge of this work first circulated a paper for voluntary subscriptions as has been done for several years past and has also held a food sale and cafeteria suppers, which have had fair patronage.

Our society took part in the service of the Day of Prayer for Missions. Despite the fact that the day was extremely cold and stormy, about two hundred fifty women were present, representing fifteen churches. The meeting is reported to have been unusually good.

We enjoy reading of the work of our sister societies and hope some one may get encouragement from our report.

MARY V. EVANS,
Press Committee.

R 4, Box 44, Battle Creek, Mich.,
March 1, 1925.

Milton and Milton Junction, Wis.

On February 27, women of the different churches of Milton and Milton Junction gathered in the Methodist church at Milton to observe the Day of Prayer for Missions. About thirty-five women were present, the meeting being in charge of the corresponding Secretary of our Woman's Board, Mrs. Metta Babcock. It was a very informal meeting, but a very earnest and interesting one, and those in attendance were brought nearer together, as together they prayed for missionary interests dear to them the whole world around.

The movements in which the woman's boards are uniting for the promotion of mission work, such as the Christian colleges of the Orient, the production of Christian literature for women and children, and the various schools of missions were remembered.

Prayers went up for the students of the mission schools, for the foreign students from heathen lands studying in our own country, and for all students.

We remembered also in prayer the migrant workers, lumber men, miners and agricultural workers who go here and there for work, not staying long enough in one place to form alliance with any church, the work among the Spanish speaking people, the other foreigners, the Jews and the Negroes.

The Near and the Far East, Europe, Africa and the islands of the sea were brought to mind; and petitions were sent up for the great work being carried on in those needy places to spread the good tidings.

There were prayers for our pastors and leaders and prayers for ourselves, the rank and file, and prayer was made for brotherhood and world friendship and the abolition of the spirit of war.

Some of the prayer was silent prayer, some was expressed verbally, and some in song. It was an occasion to be treasured in our memories, for it enlarged our vision and our sympathies and brought all nearer together and nearer to the heavenly Father, in whose loving care are all the people of the earth for whom we pray.

H. E. W.

"Do not let your old mistakes hamper your new opportunities."

BOOK CANVASSING FROM MISSIONARY AND VOCATIONAL STANDPOINTS

ELDER R. B. ST. CLAIR

Napoleon Bonaparte, at one time, was a book canvasser. Many men who afterwards became very prominent in life, first met the public in the capacity of solicitors for books. Some of those who became the very best of canvassers thought at first it would be absolutely impossible for them to make a living in that way.

The Lord has commanded us to go out and preach the gospel to every creature. Alas, how few are taking this seriously. How many are hiding their light under a bushel. Can the Master be pleased with our negligence?

The fields are white. People all over our lands are waiting for some one to come to them with a word of hope. Shall they wait in vain?

Our preachers go forth, it is true, and a proportion of those outside the ministry, but that proportion is all too small.

Surely a tract can be given, a kindly word spoken, a Bible or other good book sold or loaned. We are all convinced of the power of literature. The pen is still mightier than the sword.

Only recently I had a visit from Elder O. R. Osman, one of Brother Dugger's efficient aides, and I was much impressed in what he had accomplished, in a short time, in getting people, young and old, to go out and take orders for a book of Bible studies. It is very encouraging to see people thus dedicating their lives, in whole or in part, to a work of this kind. Brother Osman has his books well illustrated, and, in selling, this is considerably more than half the battle. Possibly, with a few minor changes, his book could be extensively circulated by our people everywhere.

Vocationally, the matter appeals to me. Our young people could sell these books during summer holidays and secure money for scholarships. Many, perhaps, could sell these subscriptions and other books at all seasons of the year. It would be well to combine the sale of our Plainfield books with these.

We are having brethren come into our midst who have been used to selling books. They are asking for a chance to go to work. They would rather wear out than rust out. Let us not keep them on the waiting list

too long. If there are those who do not wish to take up this vocation, they should not stand in the way of others who do.

We should have a well-illustrated monthly magazine which could be sold by the book canvassers and others.

Let us have a real forward, onward, upward movement in this matter!

I am sure that Brother Osman will be glad to hold institutes at any of our colleges and give all necessary instructions to those who wish to go out into the field work.

THE INDIVISIBILITY OF THE CHURCH'S LIFE

ROBERT E. SPEER

There is nothing in Christ that any one communion can monopolize. This is the most outstanding single impression that comes to me as a result of close association with all the churches in the Federal Council during the last four years. It is a sheer impossibility to segregate any fresh discovery of Christ that any one of our great Christian groups has made. If any group has had a true insight into Christ and what he means for human life, all have shared in that insight. If anyone writes a hymn that exalts Christ or writes a new devotional book centering around him, no one stops to inquire to what denomination the author belongs.

We are coming to a common recognition of the elemental unity of life and experience among the churches. There is no Presbyterian type of sin, with which only the Presbyterian Church can deal. You can not denominationalize sin. There is just one kind of sin. And there is, accordingly, just one task, elemental in its unity, before all the churches, whatever their names may be—the task of overcoming sin through the power of their one Savior and Lord.

We have come to a realization of this inner unity as our churches have been brought face to face with concrete tasks. There is an indivisibility of our Christian reactions to any great moral issue. Among the many recent evidences of this none has been more striking than the response in all communions to the Japanese Exclusion Act. The reactions among the various churches against such a racial discrimination were identical. The public statements made by the Federal Council were simply a gather-

ing-up of the judgment of all thoughtful Christian groups.

Or take the resolutions on war adopted by almost all the Christian bodies. If you erased the denominational names, no one could possibly tell which declaration came from which body. The common convictions on the issue of war and peace are a revelation of the community of mind among the churches. Other illustrations, equally convincing, of the indivisibility of our Christian experience could be drawn from the attitude of the churches toward prohibition, their efforts to relieve the suffering in the Near East, Russia and Central Europe, their new experience in grappling with the problems of race, and in many other fields of co-operative activity.

That there are difficult and delicate questions before the churches as they undertake to deal with great social and international questions can not be denied. None is more difficult and complex than the true function of the Church in its relation to issues which are also the concern of the State. But the difficulties themselves are a unifying force, drawing the churches together in an effort to find together the right way, as they can not find it alone. Certainly the churches must not be intimidated from doing what they ought to do because of fear of making mistakes or of doing what some think they ought not to do.

There are voices that would like to keep the voice of the Church from being heard. We ourselves may at times have misgivings as to what the Church should do. But all our questions as churches finally reduce themselves to two. The first concerns our relation to our common Head. How great a Lord is Jesus Christ to be? Are there areas of life of which he is not meant to be Lord? If so, then he is not the Lord of all, as we had supposed. The whole of human life belongs to him and must be brought under his mastery. That is the first issue on which we must be clear.

The second question has to do with the relation of our churches to one another. The problems which are faced in the Federal Council are Church problems. They are issues with which the churches as churches must deal. They are questions on which the churches must find a common mind and in relation to which they must

be able to fulfill their corporate and infeasible responsibilities. We have passed beyond the day when the churches can delegate their responsibilities to other agencies. We must grapple ourselves with these momentous tasks; and in order to do so with power, we must develop a will to unity that will relegate to a secondary place all details of polity and organization and draw the churches together in a growing oneness of spirit and purpose.

SECRETARY WILLIAM L. BURDICK AT GEORGETOWN

A letter from Secretary William L. Burdick says that he arrived at Georgetown, South America, February 23. A large meeting was held that night to welcome him. Several meetings had been held, and they were to be continued through the week, with baptism on March 8.

Elders Burdick and Spencer expected to spend Sabbath, March 14th, with the Sabbath keepers at Wakenaam.

Probably on March 18 Secretary Burdick will return to Trinidad, and Elder Spencer is to go with him.

Secretary Burdick writes that it is very warm, night and day, but his letter indicates that he is well.

WILLARD D. BURDICK.

March 12, 1925.

About the middle of the eighteenth century, a light-house, called Dunstan Pillar was built on Lincoln's heath to guide travelers across an almost barren and desolate waste, almost in the heart of England. But now it stands in the midst of a fertile region and no barren waste has been visible even from its top for more than a generation. Superphosphate of lime accomplished this wonderful transformation. Superphosphate of lime, working quietly, continuously, year in and year out, gradually transforming the nature of the soil, made a garden out of a desolate waste. So our lives need to be sustained and strengthened by the superphosphate of an enduring divine purpose, instilled into our souls by the living Christ, so that the barren wastes of our lives may be transformed into a garden of perennial fertility and fruitfulness. —Nortonville Church Quarterly.

YOUNG PEOPLE'S WORK

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

THE CHURCH'S EXPECTATION

Christian Endeavor Topic for Sabbath Day,
April 4, 1925

DAILY READINGS

Sunday—Attendance (Heb. 10: 19-25)
Monday—Loyalty (Ps. 137: 1-6)
Tuesday—Service (1 Cor. 3: 11-23)
Wednesday—Support (1 Thess. 5: 12-28)
Thursday—Prayer (Eph. 1: 15-23)
Friday—Obedience (1 Pet. 5: 1-7)
Sabbath Day—Topic: What should the Church expect of me? (2 Tim. 2: 1-7; 15-26. Consecration Meeting)

What does the Church expect of me as a Christian endeavorer? Dr. Francis E. Clark says, "The Church of the twentieth century seems to need above all things *confessing* Christians, *working* Christians, *loyal* Christians, *brotherly* Christians; and just these types of the religious life does the society of Christian Endeavor seem destined to promote." The Christian Endeavor pledge and the group organizations of Christian Endeavor are helps in attaining these ideals. Dr. Clark says of the pledge, "It is exalted as a builder exalts his plumb-line and spirit-level. They are not his house, but he can not build his house without them. The pledge is exalted as a painter exalts his brush, as a musician his violin, as a writer his pen. The brush is not the picture, the violin is not the music, the pen is not the poem; but the brush is necessary to the picture, the violin to the music, the pen to the poem, the pledge to the best Christian Endeavor society"

What, then, in the light of my Christian Endeavor membership may the Church expect of me? It may expect me to attend its services, to take part in its testimony meetings, to so study my Bible, that if it needs me I can be a part of its teaching force, to know its problems so that I can pray intelligently about them, to give of my time and talent in working them out, to give of my money for its expenses, to welcome strangers to its privileges, and

with Paul to know how to be abased and how to abound, and to do all things through Christ which strengtheneth me.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

The subjects for the daily readings this week suggest some of the claims which the church has on its members. Let us consider briefly some of them.

1. Attendance. When we join the church, we promise to attend all its services. Our Christian Endeavor pledge states that we will do this. How many of us keep this part of the pledge?

2. Loyalty. If we belong to the church we must thoroughly believe its doctrines, and never forsake them. The Sabbath is the greatest truth for which our church stands. We believe in it, but are we always loyal to it?

3. Service. The church stands for this. If we are faithful members of the church we must serve in any department where we can, and we must render service to those who need it.

4. Support. We must give the church financial as well as spiritual support, for without it the church could not exist. If we tithe it will be easy to do this. Our Onward Movement director said that if every Seventh Day Baptist would give fifteen cents a week toward our denominational work we would have more than enough money to meet our obligations. Think of this and try it. Let us have more tithers.

5. Prayer. The church needs our prayers if its work succeeds. Let us pray for it and for each other.

Battle Creek, Mich.

INTERMEDIATE CHRISTIAN ENDEAVOR

Topic for Sabbath Day, April 4, 1925

"WHAT DO I MEAN WHEN I SAY, 'JESUS, MY SAVIOR'?" JOHN 3: 16.

REV. HERBERT L. COTTRELL

The word translated "Savior," means "deliverer." The Jewish nation, in the time of Christ, was subject to the Roman Empire, and the Jews of that day believed that Jesus would be the One who would deliver them from the power of Rome and

make them a free nation. He would become King of the Jews and establish a world-wide earthly kingdom. The Jewish idea of a Savior was that of a deliverer from physical bondage, enemies and troubles. But as the disciples of Jesus' time came to know more of his great purpose and mission, they gradually came to realize that Jesus, first of all was their spiritual deliverer.

When I say, "Jesus, my Savior," I mean that he is my Deliverer from sin. He saves me from sin. By this statement I do not mean to say that I am without sin, for in 1 John 1: 8, we read, "If we say that we have no sin, we deceive ourselves, and the truth is not in us"; but I do mean to say that when we fully open our hearts and lives to his blessed Presence and let him come in and take complete control, when we believe in his power and trust him implicitly to keep us from temptation, he does save us from sin. When we fall into sin, it is not the fault of our Savior, but our own fault. "Behold, the Lord's hand is not shortened that it can not save; neither his ear heavy that he can not hear"; but we are faithless and unbelieving, unwilling to trust him implicitly and fulfill the conditions for our salvation. Christ does not come into our lives unbidden nor does he save us against our will. Our salvation is dependent upon the fulfillment of certain conditions. These conditions we find expressed in the New Testament.

"Come unto me"

Jesus says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." We must give Jesus a chance. We must open our lives to his saving influence and be willing to receive what he has to give.

"Repent"

Jesus says, ". . . . But except ye repent, ye shall all likewise perish."

"Believe"

"And they said, Believe on the Lord Jesus Christ, and thou shalt be saved."

"Obey"

Jesus says, "If ye love me, keep my commandments." "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

"Work"

Jesus says, "I must work the work of him that sent me while it is day: the night cometh when no man can work." If Jesus worked, should not we, his disciples, follow his example? ". . . . Work out your own salvation with fear and trembling for it is God that worketh in you both to will and to do of his good pleasure."

Thus, if we faithfully fulfill the conditions and trust Jesus Christ implicitly as our Savior, he will bring to us an abundant salvation, deepen and broaden our characters, bring us into a closer fellowship with him, lead us into the larger life, and help us, here and now to get a glimpse of heaven.

Jesus Christ is not only my Savior. He is my Friend, (Matthew 11: 19; John 15: 14, 15); my Comforter, (1 John 2: 1); my ever present Help, (Matthew 28: 20); my Inspiration, my Example my All.

I would suggest the song, "Whence Jesus Came, I Cannot Tell," found on page 202 of *Life-Time Hymns*, as an appropriate song for the meeting.

Nortonville, Kans.

JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

SUGGESTIONS FOR APRIL 4

At the top of page four of the little booklets have the juniors paste a picture of a heart, cut previous to the meeting by the Prayer Meeting Committee out of blue paper.

The superintendent can draw the following picture on the blackboard and the children copy it under the picture of the heart. The superintendent can use the story on the Children's Page for her talk to go with the picture.

Before starting the picture have the juniors write across the hearts in their booklets, "My heart for Jesus," underneath "Choosing to Follow Jesus," and the verse John 8: 12.

Now for the picture. In the center of the board starting at the bottom and continuing for about four or five inches draw a road (gray). This road now divides into two roads, one extending upward toward the left corner and the other upward

toward the right corner. The left road should be wide, smooth, and black in color. The right road should be narrow, rocky, and yellow in color. At the junction of the roads draw a brown guide post with two signs, the one pointing down the black road colored red for danger with these words printed on it, "Following Satan"; the other sign should be pale blue with the words "Following Jesus," and point down the yellow road. Then after the talk have each junior draw an arrow down the road he wants to take.

Ashaway, R. I.

NEED OF EDUCATION FOR DENOMINATIONAL LEADERS

PAUL G. DAVIS

Dr. Gardiner says, "In true education the mental life and spiritual life have been deepened and broadened until the man has gained power or ability to do, or to bring things to pass." In the light of that how well educated a person do you consider yourself? Is your education secured anytime, anywhere? Is an education everything or nothing? Is education reading a lesson assignment or an actual experience? Is your education a matter of course? Is education an opportunity? You who are in the prime of your education—have you ever thought that education might be a hindrance to your life? No; you have not because you know that an educated world demands an educated people, and vice versa.

To us education may seem a trivial affair, a matter of little importance, in so far as we do not wholly neglect it. We may treat it as a matter of course, yet education is needed or it would not have survived to better mankind. It has provided brilliant and intelligent men and women, who have stood as landmarks all down through history.

It is these living examples (memories) that we expect education to produce. The present number of educated leaders is too few and far between. It should be the goal of our denominational workers to educate themselves so fittingly that they may be worthy of a place in the line of leaders.

Of all the people who pursue education and consider themselves educated, how

many reach the rank of leadership? Here is where the rub comes. Men and women have not been sufficiently fired with the ambition to obtain an education such that it will place them above the average rank and file. Men and women must be inspired by a desire to reach a higher plane of educated moral and spiritual life before we have conscientious leaders in our midst.

You might say: What is the use of trying to educate everybody to become leaders, because those who will be leaders have been born with tendencies fitting them for such rank. Here is a quotation which may convince you that trying to educate people for leaders is at least worth attempting: "While some people are saying, 'It can't be done' they are constantly being surprised at somebody's doing it." Is it not worth while to educate everybody to the leader's viewpoint, then those who are not leaders will at least be good followers.

We may seem discouraged by the amazing amount of disinterest displayed in denominational work and towards the seventh day as a Sabbath. Yet our denomination is not the only one which feels this acutely, because it was stated at the General Council of the Presbyterian Denomination held in Atlantic City last June that the number of new members for 1923-24 was "appallingly below the average" of one hundred years of Presbyterian records and history.

It is up to the young people of the present generation of our denomination to keep the fires of loyalty burning in the hearts of those who are to accept the mantles of the present loyal workers.

It is going to take hard and conscientious labor to ward off the dazzling evils which tempt and lure away our dearest kinsmen and best friends from the one and only Eternal Savior.

People who say that youth must learn for itself, show a lack of sufficient reasoning concerning the outcome; in other words, people making such an excuse are slackers and indifferent to their responsibility toward the young people. They are not helping them to become interested in carrying on the work of the Master.

There is one unique way in which to bring our young people to the leader's viewpoint and to combat this depressing

condition of disloyalty to our denomination and gracious Savior: Educate our young people up to the times, educate them to see for themselves their own fallacies, educate them to see the reward of the righteous way, educate them to firmly believe in their God and religion, educate them to "stand pat" in our denomination; educate them to see that the kingdom of God is their goal, and educate them to see there is a pressing need for leaders.

Our denominational work can not be carried on without leaders, and leaders are those educated men and women who have adjusted themselves to their environment and have control over it.

Milton, Wis.

DR. WARDNER'S DIARY

Endeavorers: Be sure to read the extracts from the diary of Dr. Nathan Wardner (one of our first missionaries), which are appearing from time to time in the Woman's Department of this paper. These intimate glimpses into the life of one of our missionaries while on the field will make the history of our mission seem more real to us. I am looking forward to them eagerly, and I know that all who read them will feel the same way about them.

R. C. B.

FEBRUARY MEETING OF THE YOUNG PEOPLE'S BOARD

The Young People's Board met in regular session in the college building at 7.30 p. m.

The president called the meeting to order and Pastor Fifield offered prayer.

The secretary read the minutes of last meeting.

Members present: Dr. B. F. Johanson, Mrs. Ruby Babcock, Aden Clarke, Ivan O. Tappan, Mrs. Frances Babcock, Mrs. Nida Siedhoff, Egmond Hoekstra, L. E. Babcock, Dr. L. S. Hurley, Lyle Crandall, E. H. Clarke, Rev. H. N. Jordan, Marjorie Willis.

Visitors present: Rev. W. D. Burdick, Rev. G. E. Fifield, Mrs. L. S. Hurley, Mr. and Mrs. Myron Green, Russel Maxson, Mr. and Mrs. Lloyd Simpson, Mr. and Mrs. Milo Green.

The corresponding secretary presented

a monthly report, which was received and ordered placed on file. It follows:

REPORT OF CORRESPONDING SECRETARY FROM JANUARY 8 TO FEBRUARY 5

Number of letters written, thirty.

Christian Endeavor week material and a birthday social were mimeographed and sent to each society.

Semi-annual reports have been received from: Ashaway, Marlboro, Adams Center, DeRuyter, Little Genesee, Garwin, Welton, Albion, Milton Junction, Detroit, White Cloud, Stonefort, Riverside, and North Loup.

Correspondence has been received from President S. O. Bond, Albert Whitford, James Waite, Miss Fucia F. Randolph, Rev. W. D. Burdick, Rev. A. J. C. Bond, Miss Pauline Groves, Miss Maybelle Sutton, Miss Margaret Oursler, Mrs. Julia Shrader, Miss Neva Brissey, Miss Anna Scriven, Paul Lewis, E. P. Gates, Mrs. C. C. Van Horn, Rev. Edwin Shaw, Hurley Warren, Merton Sayre, Methodist Book Concern, St. Louis Button Company, Lester Osborn, Miss Miriam Davis, Mrs. Blanche Burdick, Miss Elisabeth Kenyon.

A letter was received from Mr. E. P. Gates, general secretary of the United Society of Christian Endeavor, saying that he would gladly meet with our young people on Sunday of Conference week. We hope that as many as possible will avail themselves of the privilege of hearing him.

Plans for Conference are gradually being made. Speakers for the pre-conference meeting have nearly all accepted. A meeting was held to discuss plans for our Sabbath night program.

Word has been received since last board meeting that a Christian Endeavor society was organized at Stonefort, Ill., last September. We are glad to welcome another society.

FRANCES FERRILL BABCOCK.

Correspondence was received and discussed, from the following: Elisabeth Kenyon, Fucia F. Randolph, Merton Sayre, Lester G. Osborn, E. P. Gates, Rev. Edwin Shaw, Hurley Warren, Mrs. C. C. Van Horn, James Waite, Albert Whitford, Miss Lois Fay.

The treasurer presented a report which was received. It follows:

TREASURER'S REPORT FOR JANUARY, 1925

<i>Dr.</i>	
Amount on hand	\$337.93
Conference treasurer—	
Onward Movement	137.28
Forward Movement31
Total	<u>\$475.52</u>

<i>Cr.</i>	
Corresponding secretary, supplies and salary	\$ 11.00
L. S. K. superintendent, expense80
Balance	463.73
Total	<u>\$475.52</u>

The superintendent of L. S. K.'s reported that some of the questionnaires sent out have been returned.

The efficiency superintendent read a list of ratings received from a few societies.

The board was pleased to have Rev. W. D. Burdick, our denominational secretary, present at this meeting. He spoke of several matters of vital interest to all Seventh Day Baptists, particularly urging that more people, young and old, take and read the RECORDER. He urged, also, that more of our young people make a study of the Sabbath question. He then presented the matter of the publication of a young people's paper, explaining in detail the tentative plans that have been made. The advisability of publishing such a paper along the outline suggested was discussed at great length. This board did not feel that any definite action could be taken at this time. It was, therefore, voted that action be deferred until the next meeting.

Reading and correction of the minutes.
Deacon Green offered closing prayer.

Respectfully submitted,

MISS MARJORIE WILLIS,

Recording Secretary.

Battle Creek, Mich.,

February 5, 1925.

A STUDY OF SEVENTH DAY BAPTIST MISSIONS IN CHINA

(Continued)

1900-1910

In 1901 Miss Burdick and Dr. Palmborg were both in the homeland on furlough.

Dr. Palmborg returned to China in January, 1902, and at once moved the Medical Mission to Lieu-oo (now spelled Liuho), at that time the home of eight members of the Shanghai Church.

Besides the Medical Mission, Dr. Palmborg started a little English school, which she hoped would be self supporting. As it was not, she made up the deficit from her tithes.

At this time the term for which three of the boys had entered the Boarding School expired; one of them married and went to Liuho to assist Dr. Palmborg, another helped Mr. Crofoot in the Boys' School, and the third returned to the school for more work.

Mr. Davis spent about six months in America during 1902, that he might visit his aged mother whose health was failing. From his own funds he paid two native preachers to look after the services during his absence.

In 1904 Mrs. Davis was forced to come to America on account of the illness of their son, Alfred. As Miss Burdick had not yet returned to China, Dr. Palmborg closed the dispensary at Liuho and took charge of the Girls' School in Shanghai. The little day school which she had organized at Liuho was kept up by native teachers and she or others from the mission went out occasionally to superintend it.

The old dispensary building in Shanghai was torn down and rebuilt into a dwelling for the Crofoot family.

At the death of Mr. Waung, a teacher in one of the day schools, and his wife from typhus fever, Dr. Palmborg adopted one of their children, a little girl whom she called Eling after her own sister, Elin. The other two children were cared for in the school by the teachers and missionaries.

Upon the return of Miss Burdick to China, Dr. Palmborg went again to Liuho where more land had been purchased and buildings started under the direction of Mr. Davis.

In 1905 Mrs. Crofoot was forced by ill health to come home, where Mr. Crofoot joined her the next year for his furlough. Mr. Davis again took charge of the Boys' School.

Additional work was done on the buildings at Liuho, at a cost of \$527.25 Mexican. Of this, Miss Burdick, Dr. Palmborg, and Mr. Davis contributed \$300. A daughter of Li Erlow gave \$100 and promised \$100 more to help buy land for a chapel. She was not a wealthy woman, but a consecrated Christian. Another evidence of the earnestness and consecration of the Chinese converts was the habit of one man to walk five miles regularly to attend the Sabbath service at Liuho.

The Crofoot family returned to China in October, 1908. With them were Rev. and Mrs. H. Eugene Davis, who went to the assistance of Dr. Palmborg at Liuho.

Herbert Eugene Davis (Vi Er Gee) was born in North Loup, Neb., August 1, 1879. He was baptized at the age of thirteen and joined the North Loup Seventh Day Baptist Church.

His early education was secured in district schools and in the North Loup High School. He was graduated from Alfred University in 1904, and from the seminary three years later. While a student in Alfred he spent several summers with pastorless churches. In the summer of 1905 he was field secretary for the Young People's Board in the Eastern Association. He was called to the work in China in January, 1907, and was ordained to the gospel ministry, August 22, 1907.

In June, 1907, he was married to Miss Mary A. Ross. Miss Ross was born at Bound Brook, N. J., June 27, 1880. She was baptized and joined the Plainfield Church in 1894. She is a graduate of Alfred University. Mrs. Davis' Chinese name is Vi Si Moo.

Mr. and Mrs. Davis moved to Liuho in the January following their arrival in China. The Liuho Seventh Day Baptist Church was soon organized with eight native members.

During this decade, Rev. D. H. Davis, in addition to his work at the mission, assisted in a number of missionary and educational enterprises in Shanghai. With Mr. Silsby, a Presbyterian missionary, he enlarged a Chinese-English dictionary which they had compiled. The task of proof reading a translation of the Old Testament into the Shanghai Colloquial was completed. He was also director of Chinese studies for the Shanghai Municipal Council, giving monthly and half yearly examinations.

Mr. Crofoot, too, had outside interests, being on the Board of Directors of the Foreign Y. M. C. A. of Shanghai, and on the Executive Committee of the Educational Association of China. Our missionaries were not outsiders but real citizens of the land in which they lived.

(To be continued)

The *Rural New Yorker* speaks against the Child Labor Amendment in its issue of December 13. It opposes federal control when it is not limited to consideration of "health, morals or order." It fears the cost of enforcement and believes that there should be a referendum in each state as in Massachusetts before legislative action is taken.—*Information Service.*

SALEM COLLEGE NOTES

The student body was very fortunate in having Dr. T. L. Harris of the department of sociology in West Virginia University to address them at the regular chapel service on Friday. Practically all of the students were present at chapel and listened attentively.

The speaker brought to the students and faculty the greetings of the university, mentioning the close bond of fellowship that exists between the schools of West Virginia, whether church or state. He commended very highly the debaters of last Thursday night both for organization of material and method of presentation.

The real theme of Dr. Harris' talk was, "The Spiritual Value of Moral Integrity." He said, "The aim of all higher institutions, whether controlled by church or state, is the development of character, and this is brought about by the full education of the mind, body and spirit." He said that intellectual integrity is a part of our real moral character, that the world is full of people who are good morally and religiously, but who, because of lack of opportunity have never been able to develop the highest spiritual character. The development of character, from the point of view of the effect on the community, is not the highest unless the mind is properly trained. We are not all born with the same capacity for attainment, but it becomes us as individuals to make the best of our natural inheritance.

Speaking of leadership as the object of education, Dr. Harris said, "Great moral, spiritual and religious leaders have all had well trained minds. The studies of our colleges are not given that we may absorb textbooks but to lead us to think for ourselves and through their use develop strong characters. If we develop not alone intellectually but spiritually so that we use our mental power to contribute to the moral and spiritual education of others, our colleges have been successful."—*The Green and White.*

There wouldn't be the necessity to investigate so many folks in Washington if there were more investigating done before they get in Washington.—*Columbia Record.*

Scientists say there is no life on the moon. Perhaps the moonshine has killed them all. *Youngstown Vindicator.*

CHILDREN'S PAGE

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

CHOOSING JESUS

Junior Christian Endeavor Topic for Sabbath Day,
April 4, 1925

ELISABETH KENYON

Junior Christian Endeavor Superintendent

DAILY READINGS

Sunday—Following the Light (John 8: 12)

Monday—Following the Shepherd (John 10:27)

Tuesday—Our duty to follow (John 21: 22)

Wednesday—Beginning to follow Jesus (Acts 8:
35-40)

Thursday—Following our Example (1 Pet. 2: 21)

Friday—The reward of following Jesus (John
12: 26)

Sabbath Day—Topic: Choosing to follow Jesus
(Josh. 24: 15a; Mark 1: 14-18, conse-
cration meeting)

Every man and woman, boy and girl, whether black, brown, yellow, red, or white, is traveling down the same road—the road of Life. They all started on the same road, but after a while they separated, some going one way and some going another. Every Junior boy and girl has already started down that road, some of us have started on another road, and still more of us have not yet reached the guide post. Let's suppose today that we are all on the first road and, as we walk along, just ahead of us we see the road dividing into two roads each going in a different direction. Perhaps we try to follow both at the same time; but as we walk along we find that we can't keep on walking with one foot in one road and the other foot in the other road, for the roads gradually grow farther and farther apart; so let's stop a little while at the place where the roads divide.

The road on our left is straight and wide. How lovely it would be to keep on walking down that road with nothing to hinder us. Will we try that road? Whoa! Before we start let's look at the sign board just in front of us. The sign pointing down that straight and wide road reads "Following Satan." Now when we stop to look at the road again we find that it is very black, but why are so many people going down that way? We certainly would have lots

of company. Suppose we look in our Bibles before we decide and see what God tells us there about this road. Here it is in Matthew 7: 13, "Broad is the way that leadeth to destruction, and many there be that go in thereat." Then this road leads to destruction; we don't want to go that way, do we? We may have a good time for a little while, but in the end we will be very, very sorry.

How pretty the road at our right looks, it is bright yellow! But oh, how narrow it is and it looks very rocky; but our Bible tells us in Matthew 7: 14, "Narrow is the way, which leadeth unto life, and few there be that find it." But we haven't looked at our sign board on this road yet. Why yes, it says "Following Jesus." We all know the story of Jesus and the way he lived and the path he walked when he was here on earth and we want to try to follow him. The road may start out rocky and rough but Jesus promises to go along with us to lead us, to help us over the hard places; and we are sure that we can depend on Jesus, but we can't on Satan. The bravest soldier in the war is the one who goes into the thickest of the fight, not the one who stays back in a cave somewhere hid away from the danger. So we, too, want to be real true-blue soldiers for we have the best captain there is, and that is Jesus. We are sure if we follow him that he will lead us to glory and a life with him when we die. "Which way shall we take?" Shall it be the broad or the narrow road, the black or the yellow, following Satan or following Jesus, the one which leads to destruction or the one which leads to life?

We need not stand longer at the cross roads deciding which to take, let us choose today to follow Jesus.

Ashaway, R. I.

MOTHER'S BIRTHDAY GIFT

Robert and Marion were walking slowly home from school.

"I wish," said Marion, "I had something nice to give mother for a birthday present. If it were June I could give her roses, and if it were May we could pick mayflowers. I want to give her something all myself, not something father gives us the money to buy."

"I know," said Robert suddenly. "Down

in the alder meadow the pussy willows will be out. I know they will because I looked at them three days ago and they were almost out then. We can hurry down there when school is over this afternoon, and get an armful. Mother loves them, you know."

Down in the alder meadow the children found the pussy willows, great fat ones. And Robert, with his knife, carefully cut them and piled them in Marion's arms.

All at once they heard a little sound, "Mew, Mew, Mew." Where could it be?

"It's a cat bird, I guess," said Robert. "He must have a nest nearby."

"Oh, not as early as this," said Marion, "Listen!"

They listened, "Mew, Mew, Mew," it came again. "It sounds right on this tree," cried Marion.

They looked again. There close to the trunk of the big willow clung a tiny little gray kitten. How it came there they could not guess, but there it was, crying bitterly.

"Oh, the poor kitten," cried Marion. "We must get it, Robert!"

Robert glanced up the trunk of the tree. "I can climb the tree all right," he said, "but what shall I put her in coming down? I need both hands to hold on."

"I know," said Marion, emptying the books out of her school bag. "Put the kitten in here and slip your arm through the string. Then you can come down all right."

Robert slowly climbed the tree until he was close beside the little, trembling kitten, who put out one little paw timidly as if she knew he would help her.

She did not try to cling to the tree, nor did she cry when Robert slipped her in the bag and started down the tree with her. She cuddled down in Marion's arms and purred all the way home.

"Oh, mother," cried the children, rushing into the house laden with pussy willows and the gray kitten. "See what we have brought you for a birthday present. We found them in the alder meadow, all of them."

"Oh, how lovely," said mother. "The first pussy willows of the season. And what have we here, a little gray pussy willow too?"

"We found her in the pussy willow tree," said Robert, "and we brought her for your

birthday present. She was way up in the tree. How do you suppose she came there?"

"Perhaps a dog chased her," answered mother. "And she was so frightened she ran a long way from home, and up the tree. We will give her some warm milk and then find a name for her. She is like a little pussy willow so soft and furry."

"Oh," cried the children, "that is a nice name for her. Let's call her Pussy Willow."

So kitty was named Pussy Willow, and jumping onto the new couch pillow among mother's birthday gifts, she went to sleep.—*Storyland.*

THE MARCH WIND'S FROLIC

The March Wind cried, "Oh, dearie me,
This town is as dull as a town can be!"

"To liven it up I will do my best!"
And he whirled and capered about with zest.

He shook the buds on the tallest trees
Till they cried in alarm, "What a madcap
breeze!"

Wherever he found rosy-cheeked little girls,
He tossed and tangled their flying curls.

Then he turned a somersault or two.
And whistled, and howled, Boo-oo! Boo-oo!

He blew a hat down the muddy street
And rolled it around a little boy's feet.

Then he shouted in glee, when the day was done,
"Oh, ho! I have had a whole bushel of fun!"

And this frisky, frolicsome, fly-away chap
Settled himself for a spring-time nap.

And the whole little topsy-turvy town
Was glad when the March Wind quieted down.
—*Cora M. V. Preble.*

HOW SOAP IS MADE

Soap is made from oil, grease, or tallow. Doesn't it seem strange to think of soap being made of grease? The grease or oil is boiled with lye to make it into soap. Salt is put with it also.

Some of the very nicest kinds of soap are made of olive oil. When cattle, sheep, or hogs are butchered, all of the grease that is not good enough to be eaten is made into soap.

Many farmers' wives save the waste grease from the butchering to make laundry soap.—*Storyland.*

MY GRANDMA USED TO SAY

"Look before you leap."

Ask your grandma what she thinks my grandma meant.

MRS. T. J. VAN HORN.

BELIEVED IN SIGNS

Mr. Bottomly (to tardy student): "Why are you late?"

Tardy Student—"Well, a sign down here—"

"Well, what has a sign got to do with it?"

"The sign said: 'School Ahead: Go Slow.'"—*Exchange*.

"Who fiddled while Rome burned?" asked the schoolmaster.

There was a painful silence; then came a voice—

"Hector, sir!"

"No, not Hector. Try again."

"Towser, sir."

"Towser! What do you mean?"

"Well, if it wasn't Hector or Towser," said the voice, aggrievedly, "it must have been Nero. I know it was somebody with a dog's name."

RURAL MAIL SERVICE—HISTORICAL SKETCH**POSTOFFICE DEPARTMENT**

Few institutions in the history of American progress can be credited with a more salutary effect upon the march of that progress than the Rural Mail Service of the Post Office Department.

No other single instrumentality has done more than the Rural Mail Service toward "bringing the city to the country," and relieving the prosaic existence of farm life, or has been as effective in establishing closer contact between the farmer and his markets. It has been the most important factor in making agriculture an exacting business instead of its one-time precarious classification which conveyed no broader meaning than "tilling the soil."

Twenty-nine years ago the farmer, and his wife, and children, led an existence of almost complete isolation, living upon widely scattered farms, some of them miles apart. They had comparatively little communication with their neighbors or the outside world, except that derived from weekly trips to the adjacent village. More often

than not the farmer lost a full day's work and his crops were neglected in order to obtain expected mail at the village post office.

In those days the farmers' mail consisted largely of communications from relatives and friends. Today the daily mail includes, usually on the very date of publication, the metropolitan newspaper, containing market reports and agricultural news; the weekly and monthly farm journals and magazines, and business letters from the village merchant and the more pretentious establishment in the distant city. All of these are now brought to his door or to the box a few yards away.

The rural carrier is the farmer's post office and his agent. Through him he conducts transactions for the sale of his live stock, grain, and other farm produce. From him he buys stamps and pays his bills by postal money order. In short, the letter carrier is the medium that has transformed the once secluded habitant of the rural district into a cosmopolitan citizen, conversant with current affairs and occupying a larger place in the destinies of a great nation.

It was Postmaster General John Wanamaker who first officially suggested in 1891 the rural mail idea to Congress. The plan was fought in the legislative branch of the government for five years before it was given a try-out.

The first bill authorizing the establishment of the service was introduced in the House by Representative James O'Donnell of Michigan, January 5, 1892. It carried an appropriation of \$6,000,000 but failed of passage. A year later Congress was induced to appropriate \$10,000 for experimental purposes followed in 1894 by \$20,000 more. Mr. Wanamaker, believing the amount insufficient even for experimental service, declined to use the money.

On January 9, 1896, \$10,000 was added by Congress and on October 1 the same year, the first experimental rural delivery service was established simultaneously on three routes in West Virginia, one from Charlestown, one from Uvilla, and one from Halltown. From this small beginning, nine months later found the service operating on 82 routes emanating from 43 post offices in 29 states. Twenty-eight

(Continued on page 348)

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

OUR SABBATH SCHOOL PUBLICATIONS

All of us belonging to the Sabbath school should be interested in a brief review of what has been printed to aid us, both young and old, in Bible study. I have before me the two volumes of *Seventh Day Baptists in Europe and America*; and I find, on pages 1327-1358, a catalogue of Seventh Day Baptist publications, compiled from a paper by Rev. Stephen Burdick for the *Jubilee Papers* published in 1892, with additions by Rev. Edwin Shaw, from which I shall do some copying. On pages 1333-1335, I find the story of our Sabbath school publications. I shall have to make it as brief as I can for the space I may use.

It is said that at the Conference of 1836, held at Alfred, a committee consisting of Alexander Campbell, William B. Maxson, and John Davis was appointed to prepare for use in Bible study a question book. In 1837 an edition of two thousand copies of this book was printed. It was compiled by William B. Maxson and came into general use, answering the purpose very well for the time; though I do not suppose the little folks got much out of it. It was a small book of two hundred six pages.

THE SABBATH SCHOOL VISITOR

In January, 1851, with George B. Utter as editor, the Seventh Day Baptist Publishing Society began the printing of the *Sabbath School Visitor*. Mr. Utter was the managing editor until 1857, when it came under the supervision of the Publishing Board, until December 1860, when it was discontinued. It may be said here that Mr. Utter was editor of the *SABBATH RECORDER* from the time when it was established, in 1844, until 1857, and later, from 1862 until 1872, twenty-three years in all.

THE SABBATH SCHOOL PAPER

This was edited and published at West-erly, R. I., in 1863-64, by George B. Utter. Nothing more is said of it.

SABBATH SCHOOL GEM

This little paper was published and edited by Rev. and Mrs. J. E. N. Backus in 1861, '62, '68-'74. It was issued during these years from different places—DeRuyter, Port Lyden and Scott, N. Y., and Albion, Wis. It was well received and its receipts paid the expense of publication. From time to time it was indorsed by the Conference.

THE BIBLE SCHOLAR

The publication of this paper was begun in August, 1877, by an association of twelve men at Alfred, N. Y. It was issued as a monthly two years and taken by forty-eight Sabbath schools, giving it a circulation of sixteen hundred copies. It was edited by O. D. Sherman. It did not quite pay the expense of publication.

OUR SABBATH VISITOR

Chiefly through the interest and the generosity of Mr. and Mrs. E. S. Bliss, a weekly Sabbath school paper with this name was started in March, 1882, and published under the auspices of the Sabbath School Board of the General Conference. Its first editor was George H. Babcock, and later several ladies succeeded one another as its editors. In February, 1902, the paper was purchased by the Sabbath School Board and the name changed to *The Sabbath Visitor*. It was later printed at Plainfield by the Sabbath Tract Society, with Miss Ernestine C. Smith as editor and Mrs. Henry Maxson as consulting editor.

Owing to financial deficits and want of support, this publication was discontinued in the middle of the year, 1923, according to the action of the preceding Conference; and arrangements were made for a Children's Department in the *SABBATH RECORDER* with Ruth Marion Carpenter as editor. For several years before its suspension, Miss Evalois St. John was its efficient editor.

THE SABBATH SCHOOL JOURNAL

By approval of Conference the Sabbath School Board began, in 1874, the publication of a magazine designed for the use of superintendents, teachers, and advance scholars. The editors were D. E. Maxson and L. A. Platts. It was discontinued in December of that year, and essentially the same material published in the *SABBATH RECORDER* week by week.

LESSON LEAVES

For several years the Sabbath School Board had a four-page monthly leaflet called *Lesson Paper* sent out free, in connection with the *Sabbath School Journal*. As many as four thousand five hundred copies were published the first year. After this first year the Tract Board charged seventy-five cents a hundred for them. When the *Sabbath School Journal* was discontinued, the lessons were published in the *RECORDER*. Upon the appearance of the *Helping Hand*, January 1, 1885, the lesson leaves were discontinued.

THE HELPING HAND

Dean A. E. Main offered at first to conduct this quarterly for Sabbath school study. In 1895 the Sabbath School Board took editorial charge of the *Helping Hand*, and in 1898 Rev. W. C. Whitford, of Alfred, became the editor, and has continued as such up to the present time, twenty-seven years. He has, to help in the work, two associate editors.

Since we have adopted the graded lesson system, different lesson helps are in use for the younger folks, depending upon their ages.

Next week we shall have something about these graded lesson helps.

Lesson XIII.—March 28, 1925

CLOSING PERIOD OF CHRIST'S MINISTRY

Golden Text.—"Jesus Christ is the same yesterday and today, yea and forever." Heb. 13: 8.

RURAL MAIL SERVICE

(Continued from page 346)

years later, or on June 30, 1924, the Rural Mail Service had grown to 44,260 routes with a total mileage of 1,205,714.

In comparison with the insignificant appropriation of \$10,000 made by Congress more than a quarter of a century ago to inaugurate the service, it now requires an annual expenditure of \$89,250,000 to keep it functioning.

The first county to be completely covered by Rural Mail Service was Carroll County, Md., where county service was established December 20, 1899. There are very few counties in the country today that are not honeycombed to the uttermost corners with free mail delivery.

By 1915, 26,080 fourth class post offices had been discontinued as a result of the extension of the Rural Mail Service. It is estimated that an annual saving of \$1,613,040 was accomplished by the discontinuance of these offices while the elimination of star, or contract, routes is estimated to save \$3,482,670 per annum.

When the service was first inaugurated the salaries of rural carriers was only \$200 a year. They may now get as much as \$2,160 a year, depending on the length of the routes, while the motor routes of 50 miles or more pay salaries of \$2,450 to \$2,600.

Under the administration of H. H. Bilany, present Fourth Assistant Postmaster General, a marked increase in rural delivery facilities has been made, the number of routes climbing from 43,649 to 44,760; the mileage from 1,159,239 to 1,205,714 and the number of individuals served from 29,113,883 to 29,921,123.

Illinois leads the nation both in the number of rural routes and in mileage, there being 2,637 routes covering a distance of 70,677 miles in that state. Ohio is second with 2,542 routes and a mileage of 63,820; Missouri third with 2,252 routes covering 56,074 miles; Iowa fourth with 2,229 routes covering 60,734 miles; Texas fifth with 2,193 routes covering 59,998 miles; Pennsylvania sixth with 2,036 and 53,385 respectively; Kansas seventh with 1,902 and 55,464 respectively; and New York eighth with 1,863 and 47,130, respectively.

Able scientists and archeologists are now claiming that the real explanation of the decadence of the Greek civilization is malaria. It is true that malaria is to Greece what the hookworm is to certain sections of the South. The Near East Relief, in grappling with the problems of the health of the children under its care in Greece, has discovered the means of eliminating malaria from large areas. The methods it has developed are now being taken up by the government and may become one of the largest contributing factors to the rejuvenation of Greece. This is but a by-product of Near East Relief activities, but it may bulk large in the minds of future historians in the contribution America will have made in Greece.

Lone Sabbath Keeper's Page

MESSAGE FOR YOUNG PEOPLE

MARY E. FILLYAW

Ye are singing songs to the measured chime
Of bells that ring to the flight of time;
Ye are writing names on the shifting sand
'Neath the rolling wheels of this universe grand.
In the sweet springtime ye are gathering flowers,
Unheeding the rapid flight of the hours.
Mid the summer's bloom, 'neath the forest's
shade,

Many a weary form is laid;
Mid the autumn's glow, the ripened grain
Tells of the lab'rer's toil and pain;
In the winter time earth's bridal veil
Woven of frost and snow and hail
Brings you a lesson of a pure heart life,
Trampled and torn in the weary strife
For the highest rounds in the ladder of fame,
Where each one standing, chisels his name
In the granite o'erhead, for the idle to read,
And wonder, and applaud the daring deed;
Only to learn at last that fame
Is a wily, false, and treacherous dame
Leading those, who are blindly led
By her, to pitfalls and snares instead.

What's earth-born glory when 'tis won?
When all its arduous toils are done?
Perhaps, a robe all stained with gore;
Perhaps, a name, and nothing more;
Perhaps, the list'ning crowd to thrill
With eloquence that moves at will;
Perhaps, upon the page to write
A name with deeds of honor bright.
These glories all soon pass away;
As time rolls on, Death takes his prey;
Within the tomb the conq'rer lies,
And by his side, the good, the wise;
But for the good, beyond the sky,
The eternal fields of glory lie:
White robed celestials wander there,
And angel-music fills the air.
Then seek ye rather, your names to write
On the page of life in lines of light,
That glow in radiance like each silv'ry star
That rightly beams on this world so far,
So mariners sailing o'er life's rough sea,
May safely guided to their haven be.

INDIANS OF CANADA PROSPEROUS AND LOYAL

[The *Literary Digest* contains an interesting illustrated article about "Canada's Prosperous Red Men." It pays the Canadian government to encourage the Indian citizens of that country. We wish we had room for the entire article from which the following information is gathered.—T. L. G.]
"The total number of Indians in Canada

is 106,000, of which number 30,000 are to be found in the three prairie provinces of Manitoba, Saskatchewan and Alberta. The Indians of Canada own 5,000,000 acres of land, and the amount of bank funds held in trust for them is almost \$12,000,000. They own live stock to the value of \$4,500,000 and personal property to the extent of \$65,000,000. There are 326 schools provided by the government for their education—day schools, boarding schools, and industrial schools—and the average attendance at these is 13,000 pupils out of a possible 16,000 of school age. About 10,000 Indians still cling to their aboriginal beliefs, and of the remainder about half are Protestants and half Roman Catholics."

"While the Indians of Eastern Canada are engaged in a variety of occupations, being in demand for hunting, guiding, bush work, etc., the majority of those in the prairie provinces follow agriculture almost exclusively. It is related that in the year 1923 they had 68,456 acres of land under crop, an increase of 15,942 acres over the previous year. On this they produced 1,276,579 bushels of grain, an increase of 531,569 bushels over the year before, and we read:

"A very fine example of the intelligent encouragement which is being given by the Canadian government and the progressive work being accomplished through the active and enthusiastic co-operation of the Indian population is noted in the case of the File Hills Indian Reserve in Saskatchewan, where W. M. Graham, Indian Commissioner, has achieved wonderful results. Under his progressive policy a portion of the reserve was set aside for graduates of boarding and industrial schools, and this surveyed into farms of eighty acres each. Each pupil was given a grant for \$125 to buy lumber, etc., for his log shack, and a yoke of oxen, harness and plow, to be paid for in four years.

"This was in 1903, when three colonists enlisted under the scheme. Despite hardships and discouragements of various kinds their number was added to yearly and increased by marriage until in 1915 there were 36 farmers, 28 of whom were married, and the children of the colony numbered 96. In that year they had 3,016 acres in crop, and an anticipated crop of 100,000 bushels was reduced by hail to 20,000 bushels."

DEATHS

CLARKE.—Carolyn Clarke, daughter of Samuel W. and Bessie E. Clarke, was born at Independence, July 18, 1907, and died at Sonyea, N. Y., March 2, 1925, aged 17 years, 7 months, and 12 days.

Always rather frail physically, at five months of age she suffered an attack of spinal meningitis, which later developed into epileptic seizures. When eight years old she was taken to the epileptic colony at Sonyea, in the hope that the treatment there might bring relief. For a time she seemed to gain, but it was not permanent, and she entered into rest on March 2.

The remains were brought to Independence, and farewell services were held from the home March 4, 1925, conducted by Rev. W. L. Greene. Interment at Independence. W. L. G.

PALMER.—Jennie L. Nichols, daughter of Asa C. Nichols and Sally Ann Potter Nichols, was the last of a family of eight brothers and sisters to pass on. She was born January 20, 1843, on the farm on Crumb Hill, near DeRuyter, which was her home also at the time of her death, February 27, 1925. She was 82 years, 1 month, and 6 days old.

On December 3, 1867, she was married to Leeurtus Palmer. To them was born one son, Bret Palmer, who tenderly cared for her in her declining years and survives her. Her husband died August 25, 1892.

In September, 1894, she was baptized by Rev. L. R. Swinney and united with the DeRuyter Seventh Day Baptist Church. On account of the infirmities of age she has not been able in late years to attend church. But the pastor in his visits with her has found her faithful.

Besides her son, she is survived by nephews and nieces: Mrs. Della Nichols Crumb, Union, N. Y.; Mr. La Du Nichols, Syracuse, N. Y.; Mr. La Vere Nichols, DeRuyter, N. Y.; also Ida Nichols, Jennie Nicholson, Marie Scott, Asa Nichols and Elmer Nichols, all in the West. There were other relatives not so closely related, and a large number of friends to mourn her departure, as was indicated by the number of people at her late home, where farewell services were conducted by her pastor, Rev. J. F. Randolph, on March 1, 1925. Interment was made at Hill Crest Cemetery, DeRuyter, N. Y. J. F. R.

PEET.—Rosa Mae Davis was born October 11, 1882, in Ritchie County, W. Va., the daughter of Isaiah B. Davis, and his wife, Alice Sutton. She was married to Glenn Dixon Peet of Edmeston, on March 13, 1912. Mrs. Peet passed away on Thursday, February 26, 1925, and her funeral was held at her late home on Sunday, March 1, burial being in Union Cemetery.

Mrs. Peet was a woman of sterling character, a good wife and mother, and a kind neighbor,

and she was held in high esteem by all who knew her. Besides her residence in West Virginia and Leonardsville, N. Y., she lived for a time in New Jersey, where she united with the Seventh Day Baptist Church of Plainfield, a connection which was maintained until her death. She is survived by her husband and four children, Owen, Raymond, Miriam and Frances; by her father, four sisters and two brothers, and by numerous other relatives.

The funeral was largely attended and numerous tributes of beautiful flowers testified to the affection of her friends and the people of the town. Rev. F. E. Peterson, pastor of the Seventh Day Baptist Church of Leonardsville, gave the funeral oration. He took his text from Second Timothy 4, verses 6, 7 and 8; he was assisted in the services by D. H. Woodward of this village. A good woman has gone to her rest. The entire community extends to her family its deepest sympathy in their loneliness and sorrow.

A large company of friends and loved ones came from far and near to pay a loving tribute to the loved one who has gone, and to show their heartfelt sympathy for the dear ones left behind. Friends in the far-away mountain state where she was born will share in the sorrows of her bereaved family, and those in Plainfield, N. J., who knew her as Rose Davis, will sympathize with her dear ones in these dark days.

"So sudden came the message
That we hardly could think it true,
That our dear mother had left us
For that home above the skies, so blue.
But we know she is safe with Jesus,
The one she loved so much;
And her spirit as it left us
Was guided by an angel's touch.
There was joy, but now there's sorrow;
Now we feel so sad and lone;
And we pray God's richest blessings,
May be strewn around this home."
P.

MOSER.—Evelyn Jane, daughter of Jacob and Lois (Bonwell) Moser, was born at Ft. Collins, Colo., September 10, 1924, and died at the same place, February 3, 1925, aged 4 months and 23 days.

Funeral services were conducted from the home of her parents by Rev. Anson Dubois, student pastor of the Methodist Episcopal Church, of Ft. Collins. "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God." D. B. C.

SPICER.—Abbie R., daughter of George and Nancy Admire, was born near Fair Field, Nuckles county, Neb., August 22, 1877, and died at her home near Superior, Colo., February 23, 1925.

In the year, 1890, she moved with her parents to Colorado. They settled in Conifer, Jefferson county. In this place she was married to William A. Spicer, February 23, 1893. The next year after marriage she and her husband united with the Seventh Day Church of God, near their home. Because of deaths and removals this church became extinct some years ago. Her father, George Admire, was a minister and writer of consider-

able prominence in the Church of God for some years.

In 1900, she and her husband and children moved to a farm near Superior, Colo., where they have lived during the last twenty-five years. Although deprived of church privileges during this time, they have been faithful to God and his Sabbath all these years. She leaves to mourn their loss her companion, five children, and six grandchildren. The children are: Mrs. Pearl Newell and Arthur E. Spicer, living near Superior; Mrs. Hazel Abernathy, living near Boulder, Colo., and Raymond E. and Harold W., living at her home.

She was a good Christian wife and mother. The large concourse of friends and neighbors who attended her funeral furnished evidence of the loving and tender place she held in their hearts. This service was conducted from Howe's mortuary in Boulder, February 25, 1925, by D. Burdett Coon, pastor of the Boulder Seventh Day Baptist Church. Burial was in the Superior cemetery. D. B. C.

CRANDALL.—Barnie Crandall, son of J. Clarke Crandall and Samantha Sackett Crandall, was born on the Wildwood Farm in DeRuyter, N. Y., November, 6, 1855, and died at the same place, February 27, 1925, being 69 years, 3 months, and 21 days old.

His whole life was spent on the old home farm, excepting one year in early life when he worked in Westerly, R. I. Here he met Elizabeth Holmes, to whom he was married on March 15, 1882, by Rev. L. A. Platts. To them was born one child, Clara May, who died in infancy. While they were without other children of their own, their home was brightened by other young lives. They made a home for two grandnieces and a grandnephew, Mabel, Lucy, and Thomas Barbour. A number of young men who have worked for Uncle Barnie and Aunt Lizzie have also felt very much at home here.

In early life he was baptized at Westerly, R. I., and later became a member of the DeRuyter Seventh Day Baptist Church, where he was a faithful member the rest of his life. He was our collector for the Onward Movement, and the Forward Movement and the Missionary and Tract Boards before that. On April 19, 1908, he was chosen deacon by the church, and was ordained at a meeting of the Central Association at DeRuyter the following June. He was also moderator of the church at the time of his death. He was always interested in any work of the church and especially the work for the young people,

as the Sabbath school, the Christian Endeavor, and the Vacation Religious Day school. The church has lost one of its pillars in parting with Deacon Crandall.

He had been enjoying usual good health, so it came as a sad surprise to all when he suffered a sudden shock on February 14, and after nearly two weeks, quietly breathed out his life.

He is survived by his wife, by his only sister, Mrs. Charles Stanton of Westerly, R. I., his foster children, Mabel Barbour Lesure, Lucy Barbour Knott, and Thomas Barbour, all of Methuen, Mass. His only brother, Henry N. Crandall, had gone on before him.

Many other relatives outside the immediate family mourn his departure, as well as many, many friends and neighbors, for all who knew him loved him.

Farewell services were held at the church, conducted by Pastor J. F. Randolph, on March 2, 1925. The body was placed in the vault at Hill Crest Cemetery, DeRuyter, N. Y. J. F. R.

In Mexico City a lad from the interior came into a mission school. As he seemed different from the other boys, neither smoking nor drinking nor using bad language, the teacher asked him why this was. He replied:

"We have a book at our house, and in this book are many things that make one think. I read it, and I wonder if it is wrong to do this and that, and then I will not do it if it is wrong. The book is called the Holy Bible. It makes my people happier, different, healthier, and better than others. I wish there were more that read and understood it. I want to learn how to teach them."—*Record of Christian Work.*

"The farmer has little sympathy with the demand for increased armaments." The demand comes from those investors who prefer 10 per cent abroad to 5 per cent and safety at home. Therefore, the part of the President's message dealing with national defense and indicating the possibility of further reductions is greeted with approval.—*Wallace's Farmer.*



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, V. 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.

Services are held each Sabbath in Daytona, Fla., in the Christian church, Palmetto Avenue. All visitors gladly welcomed. R. W. Wing, Pastor.

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

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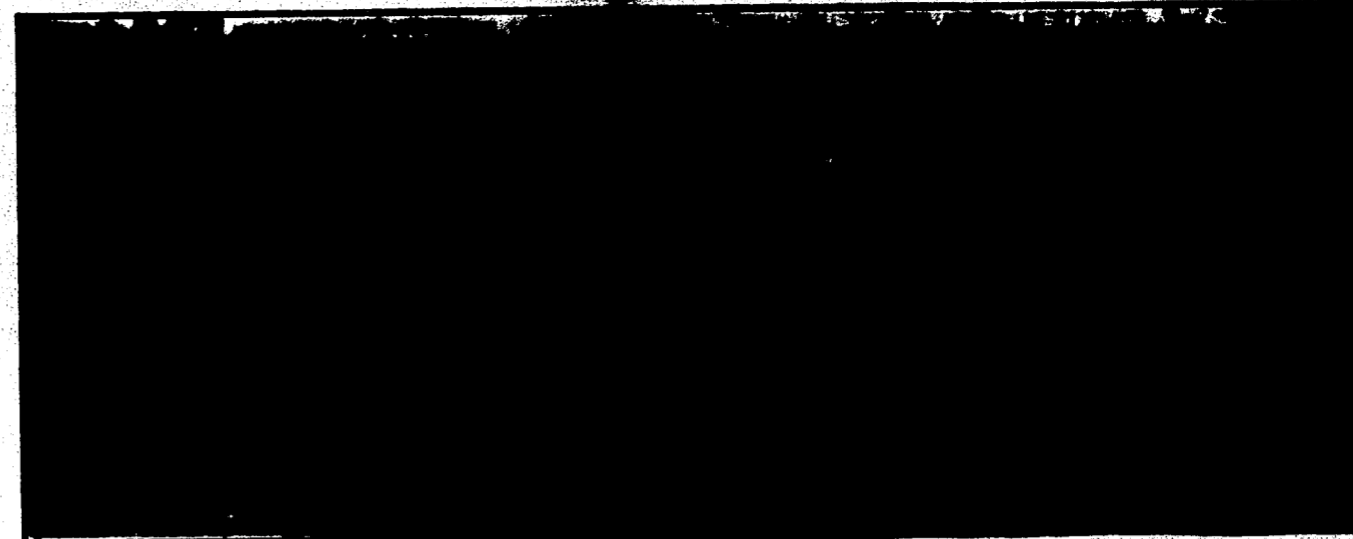
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"He is gone to be guest with a man that is a sinner."—Luke 19: 1-10.

It was hurled as an accusation; it has been treasured as a garland. It was first said in contempt; it is repeated in adoration. It was thought to reveal his earthliness; it is now seen to unveil his glory. Our Savior seeks the home of the sinner. The Best desires to be the guest of the worst. He spreads his kindnesses for the outcasts, and he offers his friendship to the exile on the loneliest road. He waits to befriend the defeated, the poor folk with aching consciences and broken wills. He loves to go to souls that have lost their power of flight, like birds with broken wings, which can only flutter in the unclean road. He went to Zacchaeus.

Yes, the Lord went to be "guest with a man that is a sinner," and he changed the sinner into a saint. The worldling found wings. The stone became flesh. Gentle emotions began to stir in a heart hardened by heedlessness and sin. Restitution took the place of greed. The home of the sinner became the temple of the Lord. "Today is salvation come to this house forasmuch as he also is a son of Abraham."—J. H. Jowett.

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