

The Sabbath Recorder

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

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

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

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

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WHOLE No. 4,177

"Most Holy Father we thank thee for the inner kingdom of the mind, for the glories which eye hath not seen nor ear heard. We thank thee for thy footprints in creation and for thy glory in the face of man. Save us, we pray, from all sins of intellect; not only from the error and ignorance which belong to our frailty, but from prejudice and all unreason, from mental insincerity, from lack of rational singlemindedness, and enthusiasm to enter the kingdom that is open to all believers. Give us, above all, grace and endurance to plant thy kingdom in the world in which we live, by love of truth, by striving after justice, by following fearless wherever light may lead, and by giving ourselves, if needs be, even unto death. Amen."

Did Bible Writers Hope for a Better Time to Come? The RECORDER is called to question for thinking that Bible writers were

hopeful of a "better time to come," and a friend writes, "Where do we find either in the Old Testament or in the New, prophecies of world conversion, or, of a better time to come?"

There are several points involved in my friend's question, but that part referring to the hope for a better time to come, found all through the Bible, is all I wish to consider here.

First, let me say that the expression quoted above, "prophecies of world conversion," is not mine, but his. To speak of the "stress placed by Christ upon the gospel of salvation," as I did, and of Paul's words, "Gospel, the power of God unto salvation," is, I think, quite different from using the expression, "prophecies of world conversion," when used in the sense given it by my critic.

My critic also implies that I do not regard the warnings, condemnations and "woes" which Christ pronounced upon evil doers, as in Luke 17:26-30. But he is mistaken. I do accept them all. My heart is distressed over the outlook for wilful and persistent evil doers: for it is a fearful thing for such to fall into the hands of the living God; but this was not my theme in that editorial.

Oh! how happy I would be if I could lift up my voice with a message of hope and infinite love loud enough to be heard around

the entire world of sin and wretchedness, and persuasive enough to touch every heart and bring it to the foot of the cross!

One thing is certain; if I believed, as some seem to, that the entire world were a shipwrecked vessel loaded with sinners of both the Church and State, being pounded on the rocks of certain and immediate doom by the destructive breakers of divine wrath, I would be the last man to stand up and shout hell and damnation to the poor ill-fated victims! I would have no right to stand on the rock of safety and keep telling the shipwrecked souls: There is no hope for you! Your doom is sealed! The ship is going to be swallowed up, and you are bound to meet certain death! These are your very last hours of life!

This would be a heartless thing to do. I would have no right to speak to them at all, if I could not speak with *rocket and line*, and show them some way to be saved. I would preach a gospel of *salvation* as long as there was a living man unsaved, rather than to taunt them with the fearful and hopeless doom determined against them.

If I read my Bible aright, the prophets, face to face with the backslidings of Israel, and fully cognizant of the degradation of the pagan world, were nevertheless hopeful of a better time to come; and they were constantly pleading and working for such a time, full of confidence that they were *doing something to make the world better*.

Abraham could never have been led out of the dark land of paganism to the land of Canaan had there been no promise of better times to come, for him and for his seed after him, even in this world. He heard the promise, "I will be thine exceeding great reward."

Without a promise of better things to come, is it likely that a race of barbaric, ignorant slaves could have been led steadily, though slowly, step by step, out of bondage, through the wilderness into the promised land of freedom with its temple worship and its better life? The very term, "Promised Land," presupposes a God-given hope of better times to come in the life that now is, promised to them by Jehovah.

Indeed, the songs they sang were full of the hope of victory depending on the promises of God.

To be sure, the rays of light had to shine through awful darkness, but glowing through all the misery of the years it was there all the same, like a golden thread of heavenly love calling men away from degradation and sin to ways of righteousness.

Ezekiel's vision of the waters of salvation flowing from the temple, and ever deepening and broadening until the Dead Sea was healed and the desert made fruitful, must have been a wonderful message of inspiration and hope for the people of his day.

The one thing that inspired Israel in Babylon and in Assyria, to seek freedom and a return to their own land, must have been the ever *hopeful* and *inspiring* messages of the prophets, full of promises for a better time to come, even in this present world. There were warnings and woes in plenty against sins. Their captivity was the result of evil doings. The prophets knew all this and were faithful spokesmen for God. But through it all shines the light of glorious promises by the prophets, to the end that Jehovah would take Israel from the heathen lands and restore them to their home land.

Thus it was, that, no matter how dark the outlook on account of sin, there were prophets raised up who were frankly and openly hopeful, predicting "better days to come." Isaiah, the sublimest of the prophets, saddened by the backslidings of Israel, and deeply lamenting the "darkness" of the land and "the gross darkness of the people," lifted up the exultant strain, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee, and the Gentiles shall come to thy light."

He gave glorious pictures of their future better days—days of "the acceptable year of the Lord"—their year of jubilee, when "freedom, mercy, justice, and good will" shall be established on earth. That was a glorious picture of better days to come. The words of the prophet were being fulfilled in Christ; and at his coming the Master applied the same words of Isaiah to himself, and took them for his first text, in the synagogue at Nazareth: "The Spirit of the Lord is upon me; because he hath appointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, the recovering

of sight to the blind, to preach the acceptable year of the Lord." *Luke 4: 18, 19.*

Jesus must have chosen this text in order to extend the good time foretold by the prophet into the future. He said, "This day is this scripture fulfilled in your ears."

Do you not think that this is one text, at least, that gives promise of better times to come?

Is it not significant that Jesus stopped in the midst of a sentence, leaving out Isaiah's words: "And the day of vengeance of our God"? I do not press this question; but I can not help feeling that if Jesus had been like some preachers I have seen, those left out words, "the day of vengeance of our God," would have been the main *ones to magnify*, rather than the words, "mercy, justice, comfort and liberty."

An assurance of better times to come must be presupposed in almost every statement or promise in the good news Jesus brought to men. From the day John pointed to him as the Lamb of God that taketh away the sin of the world to the days when Paul declared that "godliness is profitable having promise of the life that now is," the implication is that the gospel is to make a better world. History has proved it true. Whatever gains in world conditions to the civilized nations there have been since the Dark Ages, are due to the gospel of Christ.

A Cure for Pessimism Some one has said, "There is nothing like a dose of last century for pessimistic delirium—unless it be a dose of some earlier century." One needs only to compare conditions today with those of almost any age since Jesus was on earth to convince him that under the gospel and example of the Christ, the Christian world has been growing better. Such a study should make one glad that his lot has been cast in the twentieth century rather than in any other age of the Christian era.

If a man really thinks there is no hope for the world, no better time to come on earth included in God's plan of salvation, let him study this question from the viewpoint of Calvary amid the surroundings of Christ, and note the progress of the world under the gospel Jesus commissioned his followers to preach.

With no desire to ignore the facts that progress has been very slow owing to the perversity of sinful men, and that conditions are still very bad, I must cling to the

hope that since Christ by his gospel and example has done so much toward making a better world, he is still able by the same means to do much more.

I prefer to preach the gospel of hope rather than lift up a voice of hopeless despair. I can not think that Christ would have sent forth his disciples to preach a gospel of salvation if the earth's inhabitants had been fore-doomed to hopeless ruin.

He whose teaching and influence, through the gospel and by his presence, which was promised even to the end of the world, have been able to destroy gladiatorial games; to put an end to the idea that women were only chattels; to exalt childhood; to extend education to the common people; to found Christian homes and asylums for the helpless; and to inspire the strong to help the weak, must still be able to go on with his glorious work of making a better world.

I, for one, am glad I did not have to live in the days when public sentiment approved laws that chopped off the ears of counterfeiters, branded their cheeks, and exposed their mutilated bodies in the pillory! I am glad the day has gone by when women who received stolen goods could be flogged at the tail of a cart and sold into slavery; when men could be imprisoned for debt; when schoolhouses, colleges, and churches were built by the lottery; when dueling was fashionable; and in the days when prominent so-called Christian sentiment promoted the saloon business as a business in which a man "might glorify God and benefit a community by his employment!"

I love to think that the Christ, who, by the preaching and teaching of his disciples has for nineteen hundred years been leading men to greater freedom, inspiring in them higher ideals, truer conceptions of manhood, clearer faith and more Christ-like qualities, will continue to be true to his promise to be with his preachers in proclaiming salvation to the lost. To me it is still a gospel of *salvation from sin*, rather than a decree of hopeless doom!

I am well aware that God's truth has been restrained, and even defeated at times; still, upon the whole, the Christ was able to lead his people step by step out of the Dark Ages. The light of the world still shines; the glad day so long foretold is not yet ended; and while so many good Christian men and women, who love Christ and their fellowmen, are today groaning and travail-

ing in pain for the lost, and who are praying and planning and sacrificing and laboring to bring men to God, I can not avoid the hope that Christ will continue to lead to a glorious victory. "Go ye into all the world and preach the gospel" of salvation to every creature, must be a forecast of final triumph for the evangel of God's love. I wish that every preacher in all the land could get a vivid realization of the full meaning of the Master's words, "Lo, I am with you always even unto the end of the world" "God hath given him a name above every name, that at the name of Jesus every knee should bow of things on earth and in heaven."

Pastors Changing The church at Marlboro, N. J., recently left pastorless when Brother Hurley went to Verona, has called Rev. R. J. Severance, of Gentry, Ark., and he has accepted the call. He will not be able to enter upon his new field for two or three months.

This leaves Gentry pastorless and the southwestern field without a general missionary.

The Year Book The new *Year Book* is now being distributed—at least the editor found one on his desk this morning as he entered the office.

It is a very complete and commendable volume of three hundred fifty-nine pages, and more than five pages of index. It contains everything in the line of minutes, reports, and statistics of the "one hundred and twenty-second anniversary, and the one hundred and twelfth session."

Good Work in Riverside, Calif. Quite a complete report of "two or three Bible school secretaries" was furnished us by Brother P. B. Hurley, of Riverside, Calif., which reached us some time ago; but by some mishap it was mislaid and lost among other papers. This morning we discovered it, and since the writer gave us the privilege of using as much as seemed best from the several reports, we gladly do so here.

The Riverside Bible school is wide awake, with nine officers, five teachers, and about seventy scholars. The school has birthday offerings, the money of which is devoted to the Retired Ministers' Fund.

The quarterly report showed the school in good condition with a net gain of two. An interesting lesson review was enjoyed, with

Gleason Curtis, Ethlyn Hurley, Halabough C. Coon and Pastor Hansen as speakers. Among the good lessons taught was this, "Christ longs to still the storms of our lives."

The average attendance at church is reported at seventy-four, and the average at Sabbath school, seventy.

The largest attendance at church was one hundred three.

At a cantata held near the holidays, the little church started a fund for the war-ridden China Mission, which grew to the amount of \$133.

A LITTLE HISTORY

"Twenty-nine years ago, January 4, the Colony Heights Seventh Day Baptist Church was organized. The Bible school had doubtless been in operation for some time, but that datum does not seem to be available. C. C. Babcock was moderator, Rosa Davis clerk. Mrs. L. E. Thomas was leader of the Tustin branch. Elder J. T. Davis was asked to serve as pastor and Effie Babcock was instructed to write absent members and others for aid in paying the pastor.

"August 29, 1899, a meeting was called to find what could be done about co-operating with the Talent Oregon Church in securing a pastor to serve the coast.

"The last meeting of the church was held at Professor C. D. Coon's, December 28, 1901.

"Three members met at Lakeview, January 4, 1902, just six years from organization.

"Some names prominent in the records were: Ida Houston, B. T. Babcock, D. F. Baker, Silas F. Randolph, John Furrow, Earl Furrow, B. F. Titsworth, and Ethel Davis.

"October 3, 1903, the name was changed to Riverside Seventh Day Baptist Church. There were nine resident members and seventeen nonresident. There were also other resident Sabbath keepers numbering eighteen. The church building was dedicated January 23, 1904.

"Quarterly collections were taken at business meetings to avoid collections in church on the Sabbath."

P. B. H.

The theory that pulling down the rich will help the poor is beautifully adorned by the presence of fifty thousand vagrant children in Petrograd alone.—*Columbia Record*.

THE APOSTLES AND THE SABBATH

(Continued from last week)

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

THE WHOLE IS GREATER THAN ANY OF ITS PARTS

The birth and the resurrection are both important events and essential facts in the life of Jesus; but they are, after all, but incidental to the central and all-important fact of the incarnation.

The significance of the resurrection has been so exaggerated in the minds of men who, like the unbelieving religionists of Jesus' day, seek after a sign, as to overshadow the essential and saving doctrine of the incarnation. The thing that really matters, the truth that is most vital in the life of mankind, is the fact that Jesus was God manifest in the flesh. Those who exalt to the place of supreme importance the resurrection of Jesus, resting the proof of his divinity upon this single incident in his fruitful life on earth, fail to measure aright the full significance of the character of the Son of God. It was the quality of his life that rendered his resurrection inevitable. It was because Christ was God incarnate that there was no possibility of his remaining in the tomb. But the resurrection is not pre-eminent proof that Jesus was divine. The Bible gives account of others who came back from the dead. In view of the life which Jesus lived, in perfect harmony with the will and purpose of his Father, the resurrection, following upon his death, was but an inevitable and sequential incident.

God who in the beginning gave the Sabbath to man, in the fullness of time gave his Son. All that God had done for man, that Jesus came to confirm and to establish and to fulfill. All that God would do, that Jesus came to reveal and to do.

While doubtless Christians will always find it spiritually profitable to celebrate once a year in a thoughtful and appropriate manner the resurrection of Jesus, there is no necessary or logical connection between belief in the resurrection and the observance of a particular weekly day of rest. Sabbath-keeping Christians believe in the resurrection. That goes without saying. But a more vital belief than that is a living faith in the Christ who lived and died, and who rose again from the dead, and who lives and reigns today.

They believe in the Sabbath as the divinely appointed symbol of God's presence in his world, and the Sabbath means infinitely more, since in Jesus Christ they may behold God in clearer light and experience him in a more intimate fellowship. In observing the Sabbath men honor God who, in the beginning, with the Word, created the world and instituted the Sabbath. In keeping the Sabbath they honor Jesus who was with the Father in the beginning, and who came to do the will of his Father, and to reveal to men his faithful and infinite love.

NOT UNDER LAW BUT UNDER GRACE

The law of God is holy and righteous and good, and it is unchangeable and irrevocable. To be under grace, then, and not under law, can not mean that the law has been done away. Men's attitude may change; the law remains.

Upon removing from one American state to another a good citizen does not write ahead and make anxious inquiry with respect to the penal laws that obtain in the state in which he expects to take up his residence. Whatever the penalty may be for theft, he is not disturbed; for he doesn't steal. He has no fear lest he shall be "under" the laws of the state, but expects to enjoy perfect freedom. There is a higher law to which he is subject, and which governs his conduct. He is free in a state where there is a law against stealing because he has no desire to steal.

This does not do away with the law. The law still exists, and the one who disobeys will feel its grip and must suffer the penalty of disobedience.

There were certain rules and restrictions, neither vital nor helpful to the life of the spirit, that were carried over into the Christian Church from Judaism. Paul was the leader in breaking these ceremonial bands. The Council at Jerusalem considered certain of these ceremonial laws, and voted not to require their observance by the Gentile Christians. The Sabbath was no more involved than was the command to honor father and mother. The character of the laws under consideration may be inferred by noting the character of those which the Gentiles are asked to observe.

Jewish and Gentile Christians worshiped together on the Sabbath day, where Jesus was preached. This association in worship often brought them together at meal. The Gentiles were asked to observe certain rules

with reference to food, about which Jewish Christians still had religious scruples. Otherwise the Gentiles were to be left entirely free to disregard all Jewish ceremonial laws—laws against which the Sabbath-keeping Christ spoke and by which he refused to be bound.

(Concluded next week)

FIRST ALFRED CHURCH

ANNUAL MESSAGE AND PASTOR'S REPORT

The *Bulletin* contains the annual reports of the various auxiliaries of the church. It is published that all members, both resident and nonresident, may be better informed as to the work of the church. Read it carefully that you may acquaint yourselves with your church.

The local work of the church is well organized, and the spiritual interests of the past year have been the best in some time. The financial interests are not as encouraging as we would like. This is shown in the treasurer's report, the budget as outlined by the trustees, and subscriptions as given in the report of the Canvass Committee.

Our share of the denominational budget as apportioned us is \$3,264. Our subscription to this was not encouraging. And these are times when new fields are opening up to us as never before. We must do more than ever before to meet them. Our motto should be, "As Much for Others as for Self." Giving shows what our spiritual interests are, and not necessarily what our financial conditions are.

To the resident members we would like your attendance and co-operation at all church services. To the nonresident we would like to hear from you, and know what your real interest in your home church is. The work of the church depends upon how we all pull together and do our part, to the least of us.

PASTOR'S REPORT

Your pastor's work for the year has been much the same as previous years. In addition to the regular work of the church he taught for three weeks in the Vacation Bible School held jointly with the Alfred Station Church at Alfred Station, N. Y. He also assisted in a ten day evangelistic campaign at Hartsville, N. Y., and a week-end campaign at Independence, N. Y., when seven services were held. The Week of Prayer was also observed.

In the mind of your pastor the spiritual interest of the church during the past year has been the best of the four years of his pastorate. For this spiritual interest he wishes to commend the committee of eleven, appointed by the church a year ago. This committee has been devoted and earnest in its work and plans for a better church. As a result the average church attendance, as well as the interest, has increased.

By this committee seven special programs have been arranged and carried out. One in February by the Friendly class, at which time the class had full charge of the program, and Dr. Norwood preached. In March Dean Main's class conducted a similar program and Dean Main preached. In April the Bethel class gave the program and Rev. T. D. Holmes preached. In May, the Alfred Station Church gave the program and Pastor W. M. Simpson preached. In June the Primary Bible school gave a program. In July our church returned the compliment with the Alfred Station Church, giving the program and your pastor preached. In December the Baraca-Philathea class gave the program and Hurley Warren and Robert Spicer spoke.

In the mind of your pastor these programs have been the means of much good, and he recommends that this committee or a similar one be made a permanent organization of the church.

During the year your pastor has been absent six Sabbaths, one as joint delegate from the Western and Central Associations to attend the Eastern Association held at Ashaway, R. I.; one to attend the Central Association at Leonardsville, N. Y., as delegate from the Western; one when he went with his family on a vacation to the Adirondacks and Thousand Islands; one to attend the Ministers' Conference at Milton Junction; one to attend Conference at Milton; and one to assist in a week-end service at Independence. In his absence the pulpit was supplied by the primary department of the Bible school; by Dr. G. Chapman Jones, of Hornell, who gave the baccalaureate sermon to the senior class of the high school; three times by Dean Main; and once jointly by President Davis and Dean Main, who gave a report of the meeting of the Federal Council held at Atlanta, Ga., and the World Alliance held at Buffalo, N. Y.

In addition to the times already mentioned the pulpit was supplied by M. A. Simons of

the Anti-Saloon League; Rev. Eugene Davis, who gave the annual sermon to the Christian associations of the college; by Sherwood Eddy; and at one time by six members of the church who brought before us our various denominational interests; and one time by the church choir who rendered a Christmas cantata.

The *Church Bulletin* containing the reports for the year 1923, was prepared and after printing was distributed. A copy was mailed to each nonresident member.

The pastor's memorandum for the year, shows that he preached eighty-one sermons, conducted nine funerals, performed four marriage ceremonies, made four hundred one visits and calls, and sent out in behalf of the church three hundred seventy-seven letters and communications.

Respectfully submitted,

A. CLYDE EHRET, *Pastor.*

—February Bulletin.

AN APPRECIATION

During the six years that Pastor and Mrs. Van Horn have been with us, we have learned to love them for their helpfulness, their unselfish devotion to the church and zeal in the work of the kingdom.

They have freely given of their best to the church and also to a large circle outside, who keenly regret their going. All unite in stating that never before has any minister done so much for the town in general as has Pastor Van Horn.

They have shared our joys and helped us bear our sorrows, married our young people, and buried our loved ones.

While we are sorry to have them go, we thank God for their consecrated lives and the inspiration they have been to us, in truly exemplifying the higher and better life.

We wish them Godspeed in their new field of labor. Our prayers and best wishes will go with them. May they be given many more years of service, and may we as a church live up to their high standard.

IDA W. THAYER.

Verona, N. Y.,

March 16, 1925.

Hope is an excellent thing, but hoping alone gets no one very far; we must heap effort on hope if it is to accomplish anything for us.

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

Copies of the *Year Book* for 1924 are being sent out to the churches.

How much of the Conference year remains?

One week in March, and then April, May, and June.

Will you do *your part* in these months to meet the financial needs of the denomination?

GLEANINGS FROM LETTERS

Recently an L. S. K. sent a check to be used in denominational work, saying, "I am giving one tenth of all my income now, and assure you I am getting great joy out of it. Let our Father be praised!"

This message comes from Maine: "A genuine Christian experience is the best foundation towards reconstruction, which the world so much needs; and a denomination like the Seventh Day Baptists with their excellent history and their message, seems the only genuine and safe argument to recommend as a foundation for right living. I am very much interested in the new fields that are being entered and the Macedonian cries for them."

Pastor G. H. F. Randolph writes of the recent meetings held with the Middle Island Church in West Virginia. "Yes, we too rejoice with you in the good work accomplished in the special meetings. And the good of it can not be estimated in numbers alone. Nor can the numbers be told at this time. If the work can be 'followed up' successfully the numbers will be found to double, at least, what is generally estimated as the results, in my opinion."

Elder Randolph closes his labors with the Middle Island Church this spring. I hope that he will be called to serve as pastor in some other church.

A BOOK BY "UNCLE OLIVER"

"LETTERS TO THE SMITHS"

Many calls have come to us for more literature suitable for colporteurs to sell.

Just before I went to Wisconsin last January I was asked to talk with "Uncle Oliver" (Hosea W. Rood) of Milton, about our publishing a book made up of selections from the "Letters to the Smiths" that began appearing in the *SABBATH RECORDER* in November, 1893, from the pen of "Uncle Oliver."

Although President William C. Whitford once advised that these "letters" be issued in book form, still it took some persuading on my part to get "Uncle Oliver" to agree to look them over and prepare them for publication.

I have found in my old *RECORDERS* twenty of these "letters," that appeared at various times during ten years,—we may find others that were printed after that.

Mrs. Burdick and I have read them aloud with as much pleasure as we did when they first appeared, and we are confident that many who read them thirty years ago will welcome this chance to read them again and that our young people will be delighted to read these letters from the gifted pen of one who has influenced many young lives for good.

The following quotations are from four of the "letters."

"The age of seventeen is a critical one in the life of a boy. It is about that time that many of the best intentioned boys begin to feel working upon them influences that lead them away from home nights, from the church service, from the Sabbath school, and in the direction of various habits which you do not now believe in. How fit a time it is for you to yield fully and finally to those gentle influences that radiate from the home and the church, and to take the step that will give you the right to be known as a Christian gentleman—the worthiest title man ever bore."

"It is a sad day for anybody when he recedes in the least from right principles,—when he yields but little to temptation,—for it takes more or less of the temper out of his character; it is sure to be weaker thereafter."

"When people expect the service to close at one o'clock, they put themselves into a one o'clock attitude; and it is something of unusual merit that will take them out of that condition and put them into a half-past one attitude without spiritual friction."

"Make yourself worthy and fit for any position, but do not, I beg of you, spoil a splendid young manhood to make a third-rate politician, as too many Smiths seem willing to do. We want more men, and fewer office seekers. At least that is the opinion of your Uncle Oliver."

I am now sending these "letters" to "Uncle Oliver." Soon we hope to issue them in a paper covered book of about ninety-six pages, that will sell for twenty-five cents. This cheap form is to make it possible to reach as many people as possible. If enough persons wish it in more permanent binding it can probably be furnished for about twenty-five cents more.

As soon as possible we will let those who wish to sell the book have the terms offered colporteurs.

FAMOUS WAR HORSES

PROFESSOR CORTEZ R. CLAWSON
(Assembly address in Alfred University)

In an interesting talk on "War Horses" at the weekly assembly yesterday morning, Professor Clawson gave vivid pictures of the different noble horses that celebrated generals of history had owned. He said first of all, that the horse had been the subject of more than five thousand books and pamphlets, and quoted the words of one famous general who declared that "Many a war horse was more entitled to immortality than the man who rode him."

Professor Clawson then described Alexander's "Bucephalus" a steed famous in story for centuries back, Napoleon's great horse, "Merango," the Duke of Wellington's animal, "Copenhagen," who carried his master eighteen hours during the great battle of Waterloo.

The horses of great American generals like their masters, were no less possessors of great spirits. "Greenway," one of Washington's favorites, was given to him by General Braddock when the latter was dying from wounds received in the French and Indian War. "Douglas," "Trenton," "Ma-

mouth," "Dolly," and "Nelson," were his other wonderful horses. The last named followed the bier of her master to the grave.

General Grant, renowned as a horseman, had two favorites, "Cincinnati" and "Egypt," both going through the hardest battles of the Civil War with him.

The celebrated Sherman had "Lexington," "Sam," and "Winchester." The last horse has been the subject of many a poem and sketch. Mead's "Baldy" and McClellan's "Black Dan," were two other great Northern horses.

Stonewall Jackson's "Sorrow" was a great horse; but the most wonderful of all the chargers in history, said the speaker, was "Traveler," a steed that belonged to Robert E. Lee, the great Confederate leader. Through all the fierce battles of the Civil War this horse carried his master; and five years after the war, when Lee died, the horse, like Washington's, followed the funeral procession to the grave and put his nose on the casket whinnying with almost human understanding.

The son of Robert E. Lee had written a biography of his father in which he mentions this horse a good deal, but did not state what became of him. Professor Clawson, interested, wrote to R. E. Lee, Jr., at West Point, Va., and learned that "Traveler" had died of lockjaw resulting from a nail in his foot. Mr. Lee stated that he did not know just what was done with the remains but wrote that his brother would know. So Professor Clawson wrote this man and learned that the skeleton of the horse is now preserved in the University of Virginia.—*The Sun, Alfred, N. Y., March 11, 1925.*

DUANE OGDEN DELEGATE TO NEW YORK

Alfred Theological Seminary will have a representative at the Inter-Seminary Conference to be held March 14 and 15, at the Union Theological Seminary in New York. Duane Ogden, a student in the seminary here, was elected as Alfred's representative last week, and will leave tomorrow for the city.

Mr. Ogden is in his second year of theology at Alfred, and came here a graduate of Alfred's sister college, Salem College, Salem, W. Va. He has been an active worker in Y. M. C. A. and church work, and for the last year has supplied the pulpit in Hartsville every Sabbath.—*Alfred Sun.*

MISSIONS

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

FROM THE SECRETARY

NEW YORK TO BARBADOS

As missionary secretary, I am on my way to Trinidad, British West Indies, and Georgetown, British Guiana. The work in Georgetown could be accomplished by correspondence, but when General Secretary Willard D. Burdick came to Rhode Island last October to talk over what could be done about the urgent call coming from Trinidad, it was decided that nothing should be done till we had first hand information as to men, situations and needs. That this might be obtained, it was decided that some one should visit Trinidad; and as Georgetown is only three hundred sixty miles farther, it was decided that the visit should include Georgetown.

The next question was, "Whom shall we send?" As Brother Willard D. Burdick thought he could not make the trip, it fell on me, notwithstanding the fact that I made two very trying trips of this kind last year; and now, February, 1925, I am aboard the steamship *Mayaro* with a voyage of eleven or twelve days before me, seven days to Barbados, nine days to Trinidad, and eleven or twelve days to Georgetown.

Several had said to me, "Write often and much," and others had complainingly said, "You come and go and we know nothing about what is going on till it is all over." Though one may prefer to perform his tasks quietly, yet the people have a right to know what their servants are doing. With these thoughts in mind, I will try to write more freely; and, if it is not all unalloyed missionary material, it will keep the people informed as to the doings of the missionary secretary and will give them some of his thoughts and feelings by the way.

To say that I dreaded the trip is to put it mildly. Our wishes often run contrary to duty, and frequently we are called to tasks we dread to undertake. Though we have submissively consented to perform the tasks, there is a dread about it and a heavy weight seems pressing down on us. We pray the

Father to take away the weight and give strength and good courage. Then there comes the time when the prayer is answered. God pity those who resist the hard tasks in life, and may he pity even more those who live so far from him that they must perform their difficult tasks alone.

The starting out is often the hardest, though not always. To turn away from scenes most familiar and dear is not easy at best, but when an ocean voyage confronts one, a struggle is more than likely to take place in one's heart in spite of efforts to be strong and brave. Since God called Abraham to leave home and kindred that he might become a blessing as well as be blessed, this has been the call of God to many of his children. He who refuses to come out when God calls, not only refuses to be a blessing to others, but puts himself where God can not bless him. If the Father calls, let no man refuse. The colossal task of Christianizing the world is just begun. There are still heavy crosses to be borne in carrying out the Master's purposes. His Church and his followers must not falter.

We swung out into the Hudson River about three o'clock Wednesday, February 11. We watched the wharf as long as we could tell one person from another. Some of us hastened to our staterooms to write short letters to send back by the pilot; but when we came out an hour later, we discovered that the ship was anchored two or three miles down the river and that a dense fog was enshrouding all. Here we lay till the next morning, when the fog lifted. But we were not alone. Though we could see no other steamers and not even the Brooklyn shore, one thousand feet away, yet all night long we could hear the bells of steamers all around us clanging every two or three minutes; and when the fog rose the next morning, we saw on every hand ships that had been gathering there for twenty-four hours, ready to start for all parts of the world. We slept without fear in the thick darkness, because trusty watchmen were looking after the interests of our ship, and we were glad we were not out on the sea in the fog and storm. Yet, after all, it was not the trusty watch that gave me peace. It was the assurance of him whose eye can pierce the densest fog and quiet the most violent fear.

It is about seven days' run from New

York to Barbados, the first stop. It is a long, lonely, and tedious journey; and would be if that were to be the end of the journey, which it is not. Every one is a stranger to me, but we soon become acquainted to a certain extent. We talk very little about ourselves, but bits of information slip out; and then, too, you can read many people if they do not talk about themselves. Already enough has leaked out to show that we are a mixed lot—there is the molasses manufacturer, who has been to the "States" on business, was taken sick and was ordered to give up his drinks; the business man, who is seeking rest, and is taking a sea voyage with his wife and four daughters; a young man, with his wife, who is out seeking material for an article for the *Geographical Magazine*; an engineer in the employ of a mining company; a chemist and his wife, the former being employed by an aluminum company in South America; a young man representing a biscuit firm; a young German girl, who has been maid in an American family, and has had enough of that family; a little child, eighteen months old, whose father is dead and whose grandmother is taking the little one to her home in the tropics because the mother is not able to care for it; a business man and his wife from Detroit, going to visit friends in Barbados; a man and his wife from Texas, whose occupation has not been revealed; a young man, an only child, wondering what his parents back home are going to do while he engages in business in Trinidad for three years; three women far advanced in life, who are evidently seeking to pass away the time; two young fellows who are out to see the world and have a "good time"; and others I can not mention. We represent many sections, interests, sentiments, and vocations; but every one has seemed to try to be congenial, and gradually there has come to be a wholesome friendliness. And why should there not be? Are we not all brothers, children of the same Father?

I was amused Sunday morning when something was said about a religious service to hear one of the passengers wondering where they could find a minister among the passengers. It has always been my ambition to be a man among men and to act like other decent men, never parading the fact that I belong to the clergy. I was gratified to know that, though I had neither

gambled nor drunk as did others, I had succeeded in being a Christian man among men without passing as a preacher, or as "holier than thou." Not that I am ashamed to be known as a preacher; but I want things other than a peculiar vest and coat, a long face, and religious cant to show that I am a minister of the gospel.

This is an English steamer. The officers are Scotch and the rest of the crew are Negroes. It is the same on all three steamers of this line. The captain tells me that the Negroes make efficient seamen and are honest; he said that he had been commanding this ship nine years and had had only one case of theft to deal with. In that case it was found that the passenger who lost the money found it on his own person. This line caters more to freight than to passengers, but in this respect it is not different from the Erie Railway. It is the only line available for these trips and has fairly comfortable accommodations. The captain tells me that the passenger traffic was ruined by the immigration law passed by our Congress last year.

There is very little to break up the monotony of the voyage till we enter the Caribbean Sea. Many fed the fish the first day or two out; I very reluctantly gave them my cap, which the wind lifted from my head and dropped overboard, but I was consoled when the captain said he had lost many a one. Very few steamers are to be seen on the route and no land from the time we left the New Jersey coast till we sighted the lighthouse on Sombrero Island, five and one-half days later. We watched eagerly for this lighthouse. Passing it, we entered the Caribbean Sea and islands are in sight the most of the time till we reach Barbados, thirty-six hours later. As I write these last sentences we are four hours from Barbados, where the ship stops about one hour and where I hope to mail these notes and several letters.

BARBADOS TO GEORGETOWN

My last was written as we were nearing Barbados, the first stop, and about one-half the way from New York to Georgetown. The last thirty-six hours of the voyage to Barbados were made interesting by the Lesser Antilles Islands, which came into view one after another as we sailed over the beautiful Caribbean Sea. To the right we

EFFECTIVE SOUL WINNING

CLIFFORD A. BEEBE

"I am made all things to all men, that I might by all means save some." 1 Corinthians 9:22b.

In these verses we have an expression of Paul's method of evangelism. In his preaching, he came into contact with men of all classes—Jew and Greek, rich and poor, master and slave—and must preach the gospel effectively to them all.

Paul was in his natural element when preaching to the Jews. They were his own people; he understood thoroughly their religion—was as skilled a rabbi as the best of them; and he shared the same heritage, the same promises and hopes. So he knew how to preach Christ in a way that would appeal to them—to the Jews he became as a Jew.

Paul had a deep respect for the Jewish law. He not only did not offend against it himself, but he spoke of it always in the highest terms. Christ, as Paul taught him, is the fulfilling of the law, not the doing away of it. Jesus is the Messiah foretold by all their prophets, the Redeemer of Israel. In his masterly defense before Agrippa, after all his stirring experiences and arguments, he reached his climax in the words, "King Agrippa, believest thou the prophets?" To Jews he became as a Jew, that he might win Jews.

But Paul was called pre-eminently to be an apostle to the Gentiles, who had not the background of the law and the prophets which the Jews had, who were expecting no Messiah to redeem them. And so we find Paul at Athens preaching, not of Jesus the Messiah, but of the "unknown God" of the true religion as revealed in the creation, and in the inmost hearts of all men, of Christ, the Savior of all. *That* was something they could understand; they were looking for a way of salvation, for something more satisfying than their poor depraved religion.

Paul was called upon to preach to men of all ranks and all classes of society. He stood before rulers and kings to proclaim the glad tidings, as well as before the poor, the ignorant, the slaves, the prisoners with whom his lot was so often cast. The slave he taught to be a freeman in Christ; the master to become a bondservant to his Lord. Among the sailors tossed about on the Adrian Sea, he gave wise words of counsel;

passed the Virgin Islands, belonging to the United States, but too far away to be seen. Then came St. Kitts, Monserrat, Geradouloupe, Martinique, and others whose names are familiar. Finally Barbados was sighted, and for two or three hours we sailed with the shores in full view. It is said to be the most fertile and beautiful of the West Indies, and after this sail along the entire western shore we were willing to believe this statement.

We anchored out in the harbor, let off twenty-six passengers, put off some freight, and that is not all—a deported woman had to be put off here, and the captain was ashore three or four hours to have this matter straightened up.

Night had again settled down upon us when we left Barbados, the gem of the Caribbean; and when we arose in the morning, Trinidad was seen ahead of us, but it took six or seven hours, till 1 p. m., to reach it. Nevertheless it broke up the dread monotony as we watched its outlines gradually becoming more and more distinct. When we reached Trinidad, we passed between islands and through a narrow passage called the Second Bocos into the bay of Parea and sailed o'er its gentle and beautiful waters twelve miles to the city called the Port of Spain. Here we were to stay thirty-six hours; and all the passengers who embarked at New York, except three of us, left the ship; but friendships had been formed during those eight days' journey; and though we may never meet each other again, we will not forget these days together, for such is the likemindedness and ties binding together all members of the human race when their relations are not corrupted—as the Father of us all would have them.

We anchored about two miles out in the bay because the water is so shallow, and here the most of the Sabbath day, February 21, was spent.

The voyage from Trinidad to Georgetown was rough, as it always is, but uneventful. Now I am in Georgetown and the voyage is ended. Elder Spencer met me at the steamer and has brought me to my boarding place. The good Father has given a good voyage and with thanksgiving and confidence we look for success in the work here.

*Georgetown, British Guiana,
February 24, 1925.*

but with these words made clear his firm belief in God; and so, although a prisoner, won their confidence and respect.

What was it in Paul's own life that enabled him to make this varied and ever-enthusiastic appeal? It will be helpful to look into his inner self for a moment. "Necessity is laid upon me," he says. "Yea, woe is unto me if I preach not the gospel." Paul had had an experience in his life which he could never forget; and, like Peter and John, he "could not but speak the things which he had seen and heard." Paul's heart was all on fire with the gospel message. That is the spirit which through all the Christian ages has taken so many martyrs to the stake, has led so many to go into foreign and hostile lands for the gospel's sake—that has advanced the kingdom of righteousness so far in the world. Necessity is laid upon them—they must by all means save some. And yet we may well pause a moment to look at the personal discipline which Paul found necessary, as expressed in verse 27: "I keep under my body, and bring it into subjection, lest by any means, when I have preached to others, I myself should be a castaway." Paul knew that no amount of outward zeal for the gospel could compensate for unbridled fleshly passions and a lack of Christ in his own heart. He could afford to take no chances with himself.

We say that the gospel is universal—that it ought to appeal to all men; but how can we make it so appeal? The tastes of men—even the inmost feelings of their hearts—seem to be so widely different; and the approaches to them differ more widely still. I know of no better way to reach varied hearts than by Paul's method—to become all things to all men—to take the personality of men into account and to present Christ in different ways, according to differing temperaments. There is nothing inconsistent about this method, even though the gospel we preach in one case may seem to differ widely from that in another. For instance, we may present Jesus to one man as the Master Teacher, whose teachings, if followed, will lead to a larger and fuller life; while with another we plead acceptance of the Savior of sinners, who died on the cross, and whose blood will wash away sins; yet it is all the same glorious gospel, the same Christ whose great heart has a place for each one.

It is this matter of varying appeal to various types of people which has been largely

responsible in our day for so many religious denominations, all professing to follow the same Master. For, as a rule, they do follow him, each in its own way. If some can draw closer to Christ and the door of salvation through the ceremony of the ritualistic churches, then ritualism has become, insofar, an agency of salvation. Yet the Quaker, who approaches God without any form at all, is as true a follower as the strictest ritualist. His religion does a great service in magnifying the inner life. I have enjoyed real spiritual uplift from attending Pentecostal meetings, where shouting was the order, where each prayed loudly for himself and all together, and amid the din occasionally someone broke forth in an unknown tongue. That is not my kind of religion; but it was bringing *them* nearer to Jesus; and it gave them a "power" which God knows they needed in their daily lives in the slums of the city. These, are, of course, extremes; I have taken extremes to show the point more forcibly. This is not to say that one denomination is as good as another—I do not believe that—but I would not dare say that any denomination that is winning men to Christ is not serving a purpose in building the kingdom. Men must be won through whatever agency can be made to touch their hearts.

The gospel must be made to appeal, not only to people of varying religious temperament, but also to widely differing social classes, and to people of all ages. A message that would reach the heart of the wealthy might make but little impression upon the poor; a form of teaching for children will not appeal to the adult. The gospel worker, then, must adapt himself.

With the boys, let us be a boy. Boys admire heroism above all things, and here in the gospels is the greatest of all hero tales—one which, when rightly presented to the average boy, will fire his zeal, and create in him an intense devotion to that greatest Hero of all the ages.

The religion of childhood is one of love—or of fear. Let us give to the child a gospel that will put away fear—one that will show him a loving, tender Jesus, taking the little lambs in his arms—not the stern Judge at the last day. "Perfect love casteth out fear."

The laboring man, the man of business, each has his own particular interest; and we can present the gospel to him in terms of that interest. What a wonderful opportu-

nity the Christian worker has of appealing to the farmer! Christ drew many of his parables from agricultural life. "Except a corn of wheat fall into the ground and die . . ." that satisfactorily explains the mystery of Christ's death and resurrection to the thoughtful farmer. The parable of the Sower, the Good Shepherd, and others, are so vivid, so true to every day experience that they can not fail to appeal.

To the ordinary day-laborer, Christ, his Lord, was a Master-workman, a Carpenter of Nazareth. How many things in the carpenter's trade might turn his thoughts to the way his Master would have done the work. I knew a plumber whose religion was all tied up with his plumbing business. To him God appeared as he did to Amos, with the plumbline in his hand, to straighten up the crooked life. What a lesson we might learn from this man as to the appeal of religion from the point of view of one's particular interests.

Whatever may be our *state of mind* Christ will fit into it and give us help. If we are discouraged and friendless, he is a true Friend on whom we may count in every emergency. If we feel our weakness and frailty, he is strong to help us; if we are burdened down with sin, he is the Friend of sinners; he gave his life for them, and through him we can cast away the burden and stand out, sin-free, to start life anew.

How can the Christian, knowing these things, keep them selfishly for his own life? Yes, truly, if the Christian life means anything to us, "necessity is laid upon us"—we must seek "by all means" to win those who know not Christ; if we have something that is worth while, we must share it. The earnest Christian must inevitably be a soul winner. Yet there are many who are not, not because of a lack of zeal, but because they have not learned how to be "all things to all men." And let us also not forget that no one can become a soul winner without the qualifications.

The first qualification of all is a vital personal religion. We can not transmit the current to others if we are not in connection with the source of Power. No man can direct another by a road that he does not know himself. Jonathan Edwards, that most effective soul winner, said, "I make my first business the care of my own soul." Like Paul, we must take care lest, when we have saved others, we ourselves should be

castaways. *The connection must be kept.* Soul winning is a labor of love, and it *can not be done without love.* There must be personal love for Christ and his gospel. "This I do for the gospel's sake," Paul says. There is no limit to the power of love for Christ and the gospel's sake. And with that must go personal love for men. "This I do," Paul goes on to say, "that I may be partaker thereof with you." It meant a great trial to Paul to give up his old life and follow Christ; but now that he knows the joy of the Christian life, he *must* share it, from sheer love of his fellow men. The Christian worker must love his fellow men.

And the soul winner must put salvation first. One would think that would follow naturally from the other two; yet the lack of it is probably the greatest hindrance to soul winning. Christian people are interested in salvation, but they want to put something ahead of it. Perhaps it is our business, perhaps our pleasures, or even selfish habits, that we may have—something, it may be, entirely unworthy; but we want to make salvation secondary to it. No one can win souls that way. It must come *first*.

These, then, are the qualifications for the soul winner: a vital personal religion, love for Christ and his gospel, love for fellow men, salvation first. They are high, but reasonable; and with them in his life, the Christian is prepared to become "all things to all men," that he may have his share in bringing in the kingdom of God.

CONDITIONS IN CHINA

DEAR PASTOR BURDICK:

The inclosed letter was written on December 7, but not finished that day. Two days later Mrs. West had her serious accident—scalding—and there has been no time since when there seemed to be time or heart to finish and send it on. Then the request that RECORDER letters be written on the typewriter made it the more difficult, as at no time could we have the noise of the typewriter. Our war scare last week led to Mrs. West's being taken over to Mr. Crofoot's, and while she was there I have finished the letter.

I've an idea other letters may have covered all this ground. Of course you will or will not publish it as seems best to you. I might have added that the committee appointed by the Shanghai Church to receive

and disburse funds received \$385.92 and has used \$382.40. We kept no count of the second hand clothing sent in, but it was not a little.

Others will write you of our new war. It came upon us with great suddenness just a week ago today. The first we knew of the trouble we noticed an increase in the number of French soldiers on our corner. The barbed wire entanglements were being brought around. It looked ominous. Later we heard of the fighting that had taken place at Zik-ke-wei, some three miles west of us. There was a frenzied moving into the settlement of many of the people to the west and south of us. We decided to rush examinations and send the girls home as soon as possible, but before seven p. m. the French defenders sent in word that the sick woman better be moved out. If it was not safe for Mrs. West, neither was it for our girls. We sent home as many as we could that evening, and the rest took their quilts and slept in Mr. Eugene Davis' furnace room, nearly all going the next day.

There was much shooting during the night. In the morning we knew it had been connected with the looting by the soldiers. Many, many people suffered. Two girls in our school brought word the next day that their father's cloth shop at the West Gate had been robbed of everything, even the clothing of the men in the shop. It was this shop that had let us have the cloth for our quilt covers at cost, so we felt particularly "in friends" with these shop people. Many country people have lost everything. We have no assurance that the end is yet.

Both Dr. Palmberg and Dr. Crandall were in for a short time during the week. They report many rumors in Liuhu, and people frightened and rushing to Shanghai. They are hopeful that the trouble will not come to them this time. Just now we are most anxious about our friends at Soochow and at Chinkiang.

Mrs. West is better, but her sufferings are still so great it is some times difficult to see the improvement. They brought her home from Mr. Crofoot's Friday afternoon.

We certainly are glad to have the Davis family back and the Thorngates here.

Very sincerely yours,
SUSIE M. BURDICK.

St. Catherine's Bridge,
Shanghai, China,
January 18, 1925.

As a fast mail was advertised for this week I have held this letter for that. Mrs. West is better but she does suffer so much. Our war is some where up the Shai-Nanking railroad. We've been a bit anxious for Liuhu. Some soldiers have been sent there. Mr. and Mrs. Crofoot are there with the doctors. The firing on boats at Woo sung, in one case at least foreign-owned, has threatened complications.

Last week we had the annual meeting of the East China Christian Educational Association. So many delegates could not get here because of war. We had fine meetings, however. The subject of religious teaching in the schools had more consideration than any other subject. That was as it should be.

Yours again sincerely,
SUSIE M. BURDICK.

January 25, 1925.

Financial Report of Grace Hospital, Liuhu
June 1 to November 30, 1924

Gold Account:	
June 1—	
Balance Raven Trust Co. shares,	U. S. \$ 850.00
Interest on Rayen Trust Co. shares	44.94
Savings bank account	464.67
Interest on Raven Trust Co. shares..	29.74
	<u>\$1,389.35</u>
General Fund Mexican Dollars:	
June 1, balance	\$2,064.78
Receipts:	
Outcalls	230.33
Inpatients	528.83
Dispensary	335.20
Sales	27.54
Board	135.71
Interest	17.36
Alfred C. Davis, on old electric light engine	136.52
Donation from Miss Burdick	12.00
Donation, Dr. Gray and Mr. Roberts	6.00
	<u>\$3,494.27</u>
Expenditures:	
Housekeeping	\$ 541.78
Supplies	50.73
New equipment	15.57
Getting deed of land from Thatsaung	1.00
New gate	101.41
New fence	156.64
Gift to Red Cross man for his help.	10.00
Insurance on dwelling and dispensary	19.84
Light	15.06
Repairs (before the war)	21.17
Medicines and instruments	575.03

Wages	\$41.82
Loss in money by looting	5.00
Expenses of flight and return	26.27
Repair of buildings, to contractor to date	1,600.00
Balance, November 30	12.95
	<u>\$3,494.27</u>

Screen Fund:	
June 1, 1924—	
Balance	Mexican \$ 388.83
Expended	190.22
	<u>\$ 198.61</u>
	ROSA W. PALMBORG.

Financial Report of Grace High School
June 1 to November 30, 1924

Receipts:	
June 1—	
Balance	Mexican \$1,067.49
Tuitions, board, athletic fee, etc....	2,469.14
	<u>\$3,536.63</u>

Expenses:	
Teachers' salaries	\$1,266.00
Board of teachers and students	825.46
Books, stationery, etc.	291.68
Repairs	50.04
Whitewashing walls	24.00
Refunds of deposits	47.41
Advertising of opening dates	58.80
Light \$28.27, and water \$17.97	46.24
Coolie wages	42.00
Athletic supplies	36.70
East China Christian Educational Association	25.00
Tuition in summer school for Dzau	30.00
Kitchen utensils	46.94
Sundry small items	11.47
Commencement invitations and decorations	9.90
	<u>\$2,811.64</u>
Balance to new account	724.99
	<u>\$3,536.63</u>

J. W. CROFOOT.
Examined and found correct,
H. S. THORNGATE.

Semi-Annual Report—Evangelist and Incidental Account

Receipts:	
Balance June 1, 1924	\$ 800.04
Bank interest to June 30	8.52
J. H. Judson, rent of house, 4½ mo.	315.00
S. H. Davis, G \$250	459.15
Palm leaves from yard	.40
	<u>\$1,583.11</u>

Expense:	
Evangelist salary, six months	\$ 300.00
Woo evangelist, part salary, six months	54.00
Repairs to roofs, walls, etc.	100.59
Repairs to eave spouts	33.30
Repairs to fences	17.40
French municipal tax	160.89
Insurance	23.87
Rental of safe deposit box	3.51
Return light deposit, J. H. Judson..	24.96
Cablegram to U. S. A.	15.20
Car for first trip to Liuhu (post-war)	25.00
Re-decorating house No. 3A	125.00
	<u>\$ 883.72</u>
Balance	699.39
	<u>\$1,483.11</u>

It may be best to call attention to the fact that although the Davis house has been rented for four and a half of the six months, the balance is \$100 less than six months ago. The tax is nearly two and a half times what it was before the new land assessment in the French Concession.
J. W. CROFOOT.
Examined and found correct,
HELEN S. THORNGATE.

"We are likely to hear a great deal of discussion about liberal thought and progressive action. It is well for the country to have liberality in thought and progress in action, but its greatest asset is common sense. In the commonplace things of life lies the strength of the nation. It is not in brilliant conceptions and strokes of genius that we shall find the chief reliance of our country, but in the home, in the school, and in religion. . . . The people know the difference between pretense and reality. They want to be told the truth. They want to be trusted. They want a chance to work out their own material and spiritual salvation. The people want a government of common sense."—President Coolidge.

Members of the home and community committees of the American Farm Bureau Federation were unanimous at the recent annual meeting in their opinion that the county farm bureaus should co-operate with religious organizations. Mr. Enos Lee, president of the New York State Farm Bureau Federation, said: "I believe it is a function not outside the American Farm Bureau Federation to work with existing religious agencies as well as to stress moral and religious training in the home."—Information Service.

EDUCATION SOCIETY'S PAGE

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

WESTERN CITY MAKES STRIDE IN RELIGIOUS CO-OPERATION

DES MOINES CHURCHES JOIN IN EXTENSIVE PROGRAM

What Sherwood Eddy describes as the most remarkable meetings in thirty years were held in Des Moines recently during Religious Life Emphasis Week. We are indebted to Mr. Eddy for the following account of what he calls an attempt to challenge a whole city with the whole gospel applied to the whole of life:

The week began with a great mass meeting of seven thousand persons in the coliseum, addressed by John R. Mott. The attendance steadily rose from twenty thousand to thirty thousand a day, the program of meetings including a noon theater meeting, six mass meetings held in as many sections of the city, daily assemblies in each of the five colleges and the eight high schools. More than fifteen civic clubs received the message of this Religious Life Emphasis Week—The Chamber of Commerce, Rotary, Kiwanis, Lions, the Masons, and other bodies. The state legislature adjourned to hold a combined session to hear the challenge of a direct religious message, bearing upon the child labor amendment and political conditions in the present world situation. Employers and employees, representatives of capital and labor, met in mass meetings, shop meetings, and noon lunches. The industrial secretary of the Y. M. C. A., who is also the principal of the labor college, arranged for a mass meeting of labor in its own headquarters, and Church and association joined hands with labor leaders and employers in seeking the application of Christian principles to industrial problems.

The whole city was challenged with the whole gospel without distinction of race, rank, or religion, of caste, creed, or color. Meetings were held for men and women, white and colored; all races being represented in every public meeting, on the team of speakers and on the committees. A cul-

tured Negro speaker was received with enthusiasm by the Chamber of Commerce, the churches, and the mass meetings for all races. Open forums were held for the discussion of personal and social problems not only in the colleges, but in the churches following the mass meetings. No partisan or sectarian note was struck during the entire week; no carping criticism was heard from fundamentalist or modernist, klansman or anti-klansman, Jew or Gentile, Catholic or Protestant. Men in one great brotherhood faced the challenge of their common human problems. The Jewish rabbi took part in the closing meeting; one Hebrew gave his theater free; another gave a special contribution as a thank-offering; Catholics attended the meetings and personal interviews. The whole Negro population was recognized in equal citizenship, and Christian brotherhood was exhibited as never before.

This account is surely a challenge and an example for our American people. How much better is such co-operation than the senseless squabbling and rivalry existing among our people. Why need Catholic and Protestant be differentiated, and each be antagonistic toward the other whatever the occasion. Both are Christians, and as such should ally themselves rather than oppose.

Our real greatness as a nation will only come when racial and religious distinction are forgotten and as Americans we can work together.—*Alfred Fiat Lux.*

UNATTRACTIVE AMERICAN VILLAGES

"Villages in other countries are generally much superior to those of the United States in design, in the character of their streets and public buildings, and in their approaches and recreation spots," says a recent report of the United States Department of Agriculture. "Nearly twenty million people in the United States, or about one-fifth of the population, live in villages and thirty million farming people use these villages for purposes of business, education, religion, health, and social well-being. Yet these centers of rural population are usually unattractive and often very ugly."

It is more as a buying than as a selling place that the farmers make use of the village. They also go there for amusement and other social purposes. The children often go there to school. An attractive village, says the department's release, is an

important influence in stabilizing farm life and in counteracting the attractions which cities have for young people of the farms. As the farmer's chief point of contact with outside interests, the village can make a big contribution to the happiness of farm life, even if it be considered from no other standpoint than the fact that it is the place where the farmer spends a large part of his income.

Where villages are being made more beautiful, the impetus has come in nearly every case from local initiative. Villages that have well-planned streets, attractive recreation spots, and pleasing approaches are nearly always indebted for these advantages to the energy and public spirit of some small group of citizens.

Surely American people can afford to rest from their dollar chasing long enough to beautify their surroundings. Small wonder that we have our "Main Streets" when the country is dotted with squalid, dirty, muddy population centers. One can not beautify the spirit in such a place. Perhaps time alone can improve and rebuild our towns, but we can hasten things by a little propaganda.—*Alfred Fiat Lux.*

SUPERINTENDENT MAXSON ADDRESSES STUDENTS

Superintendent H. W. Maxson, of West New York, N. J., who comes directly from the meeting of the National Education Association held in Cincinnati, gave an interesting address to the students on Friday morning. He talked to us about what he considered was one of the best addresses of the meeting given by Colonel Robbins, of Chicago, on Outlawing War. The substance of his address was this:

There is no need for war in the settling of differences. Why can't world differences be settled in the same way that disputes between our own states are settled? What is meant by Outlawing War? As dueling was made unlawful, as slavery was done away with, and as the liquor traffic has been abolished, so will war be outlawed. When a thing is outlawed it ceases to function. Why is it that Canada and the United States have always been able to live peaceably side by side? It is because of the spirit of international peace and good will, and when such a spirit prevails there is no need to slaughter millions in the settling of quarrels. We

can aid in promoting such a friendly spirit that our diplomats will use care in adjusting difficulties, and world peace will prevail even as peace prevails between our own states.—*Salem College, Green and White.*

HOME NEWS

HAMMOND, LA.—This beautiful spring weather makes us appreciate our surroundings and realize more of our dear Savior, who is the true Giver of these wonderful gifts. We enjoy reading the Home News, as it is a "letter from home."

We had an unusual summer this past year, owing to the drought and heat; but we had rain this winter. Now that spring is with us, our minds are toward our gardens, which look fine. Strawberries are being picked here and shipped.

We are having with us as our pastor for the winter, Rev. E. H. Socwell, of Dodge Center. He is giving us very awakening and interesting sermons; and these make us realize, indeed, that we need a revival. He does a great deal of personal work, and also preaches frequently in the district schoolhouses and churches. Though we are few in numbers he is giving us inspiration to press on as never before in our Christian activity.

The Southwestern Association was held in Hammond last fall, which we all enjoyed exceptionally well, both from the inspiring meetings, and meeting with so many from our sister societies. Two Fords came from Arkansas, and one from Attalla, Ala., besides some people came on the train from even as far as DeRuyter, N. Y. We very much appreciated the effort put forth. We also had the pleasure of receiving two young ladies into the church by baptism.

On Christmas night we had a program by the children at the pleasant home of Mr. and Mrs. R. J. Mills, after which the expected Santa came and unloaded the lovely tree. On the Sunday following New Year's Day, we enjoyed the annual church dinner and social time in the church parlor, and in the afternoon had the regular annual business meeting. It was a day to be enjoyed, with the thermometer at about sixty-five degrees above.

Our Ladies' Missionary Society meets each fourth Sunday. We have quilted some this winter.

(Continued on page 371)

WOMAN'S WORK

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

The year's at the spring
And day's at the morn;
Morning's at seven;
The hillside's dew-pearled;
The lark's on the wing;
The snail's on the thorn;
God's in his heaven;
All's right with the world.
—Browning.

NEWS FROM SHANGHAI

DEAR READERS OF THE SABBATH RECORDER:

Schools are open again and the semester's work is well started. The second war, as we are beginning to call the last disturbance which started for us on the eleventh of January, came too soon for us to give the examinations, so many schools opened with final examinations. The trouble settled down in time for us to open on the day set, but the Government School where I have had a little work had to postpone its opening ten days. The Northern soldiers were camped in the buildings and were unwilling to give up even half for the use of the teachers and boys. What is more, they stole all of the bedding belonging to the students and teachers. This had been stored there during the China New Year Vacation, and when the boys came back they had to stay in hotels in the settlement for a while. Now the number of students is small but may be larger as time goes on. In many villages around, the people have suffered so that they can not afford to send their sons back to school. The soldiers would go in and begin looting and destroying property, and then promise to leave if the town officials would give them several hundred thousand dollars. This money had to come from the people, of course; so rich and poor alike have been bled by military leaders and their hired helpers. Many schools are closed, and this school, which has been supported by the province, will go under if help does not come soon. They had only two months of school last term and paid but seventy-five per cent wages, and this term only promise

half pay. For one thing, students prefer to go to schools in the settlement where there is less chance for interruption.

This semester I am giving half time to our own mission, and I am pleased to do so. The classes which I teach in the Boys' School here are very interesting so far. Some of the boys are full of life but seem very interested even if I do hold them pretty strictly to business. The older class, which is reading *Robinson Crusoe*, seems to be made up of very studious fellows. In spite of the fortifications in front of us here both the Boys' and the Girls' School have filled up very well. Oh! how we do need our new buildings so that we can accommodate those who want to come to us!

Some of you may have heard of mother's accident early in December. She is slowly gaining, though she herself thinks it is hard to feel that she is very much better. She is still in bed except for a while in the evening, when Mr. Crofoot and Mr. Davis come over and lift her into a chair. The burns are healing but still give her considerable discomfort and will probably continue to do so for some time. She thinks it will take all summer, but the doctor is much more encouraging than that. We were surely fortunate that Dr. Thorngate was next door when she was burned and that he was staying here instead of at Liuho, for what would we have done without him? He was most faithful in attending her and, in fact, the whole mission family has helped us in every way possible. A nurse from the hospital near us came and helped the doctor give infusion the first few days. It is quite a contrast for mother to be the one waited on and not the one doing the waiting on others, and she does not always find it easy. We are so glad that she is better and feel that as the warm spring days come on the recovery may be more rapid.

I might say also that the good friends who helped to give the Davis and the hospital Fords have helped us all, for these two cars have been a great blessing in saving time as well as energy when it has come to doing many errands for us. The night of mother's accident, Mr. Davis drove several miles across the city and had Helen Su, the nurse, back here in what seemed no time. Then during the disturbance, the trip was made most every day to the auto sta-

MINUTES OF THE WOMAN'S BOARD MEETING

The March meeting of the Woman's Board was called to order by the president, at the home of Mrs. J. F. Whitford.

Those present were: Mrs. A. B. West, Mrs. J. H. Babcock, Mrs. A. E. Whitford, Mrs. M. G. Stillman, Mrs. J. F. Whitford and Mrs. W. C. Daland.

In the absence of Mrs. Shaw, Mrs. Daland was appointed secretary pro tem.

Mrs. West read from the Scriptures and Mrs. A. E. Whitford led in prayer.

The treasurer read her monthly report, and the board voted to adopt it. She read a letter from Miss Fucia Fitz Randolph, Fouke.

The corresponding secretary read a letter from Mrs. E. M. Holston, Dodge Center, and three letters concerning the programs for the day of prayer, from Mrs. Wardner Davis, Salem; Mrs. W. E. Davis, Lost Creek; and Miss A. E. Nours, of Chicago; and letters from the Committee of Reference and Counsel, New York City, and the Federation of Women's Boards of Foreign Missions.

Mrs. West read portions of letters from the Misses Mabel and Anna West, Shanghai, and from the Woman's American Baptist Foreign Missionary Society.

Adjourned to meet with Mrs. Daland in April.

MRS. A. B. WEST,
President.
MRS. W. C. DALAND,
Secretary Pro Tem.

HOME NEWS

(Continued from page 369)

We are holding cottage prayer meetings regularly, and have a very good attendance and interest. Recently we have had with us Mr. W. K. Davis, of Milton, and also Mr. Herbert Wheeler, for over the Sabbath.

Juanita Crandall and Mrs. Lillian Grey Campbell favor us with special music very often for our Sabbath services, and once a quartet furnished music.

L. S. C.

It is well enough for a pastor to be a good executive as well as a good preacher, but he should not be made merely the crank that starts the machinery.

tion to see how the Liuho folks were faring. Also several trips were made to bring in the people who had to come in from that place. But then these cars have helped us and the schools in so many ways that I can not take time to tell about them all. It is enough to say that we are all very thankful for them and to the kind people at home who made them possible.

The Thorngates have gone to Liuho and we miss them greatly. They would be all settled by this time had the painters not done such a poor job in painting that it had to be done over again. Dr. Crandall's little girl, Meling, is greatly enjoying "Brier." She thinks his hair is beautiful and wishes hers could be changed to be like his.

Just now the Davis children are quarantined with chicken pox. Richard is well, and as the others have not "come down" yet, we hope they have escaped. Mrs. Davis has not been able to begin her work in teaching music in the schools on this account.

Yours sincerely,
MABEL L. WEST.

*St. Catherine's Bridge,
Shanghai, China,
February 22, 1925.*

WORKER'S EXCHANGE

Riverside, Calif.

It may be interesting to know how our Ladies' society here in Riverside is trying to carry on the work these days.

Our society has kept up the interest more than at some other seasons. Perhaps it is due to the mission study programs on the book "Ming-Kwong." Mrs. Moore and Mrs. Hurley have certainly made them very interesting and deserve a great deal of credit. It is the first time we have tried studying a mission book.

Our ladies took hold of the United Day of Prayer for Missions with a good deal of interest. There were fourteen ladies who met at Mrs. Polly Hurley's Friday afternoon, February 27, for an hour of prayer for missions. We followed the program largely but substituted our own denominational subjects for the special objects of prayer that were assigned to individuals.

Yours with love,
MARTHA E. COON.

YOUNG PEOPLE'S WORK

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

RESURRECTION OF JESUS

Christian Endeavor Topic for Sabbath Day,
April 11, 1925

DAILY READINGS

Sunday—The dead live (Matt. 17: 1-8)
Monday—Jesus' power to save (Heb. 7: 23-28)
Tuesday—A home beyond death (John 14: 1-4)
Wednesday—A "house not made with hands"
(2 Cor. 5: 1-9)
Thursday—Reward beyond (2 Cor. 5: 10-21)
Friday—A vision of heaven (Rev. 22: 1-5)
Sabbath Day—Topic: What does the resurrection of Jesus mean to me? (1 Cor. 15: 1-20) (Easter meeting)

MARGARET KIMBALL

Honestly and sincerely, what does the resurrection of Jesus mean to you? This greatest experience in the history of the world which has had the power to establish Christianity as the foundation principle of civilization must be to us more than an interesting historical fact or a glorious culmination of a beautiful life, if this Easter is to mean anything to the world in which you and I are living. Resurrection means renewed life. The resurrection of Jesus proved for all time that good is greater than evil, that life is more powerful than death. We are all familiar with the political jealousy and treachery which led to the unspeakable cruelty of the crucifixion. If that had been the end of the story, Christianity would have been a failure. All the teachings of Christ would have been in vain, for men would have said: "See what his way leads to! We prefer to live."

But that is not the end. Life triumphed over death and Jesus rose again, to prove conclusively to the world that right is triumphant and that sacrifice is worth while, for resurrection is bound up in sacrifice. New life, the power to save others, comes only after the giving up of self. "He is able to save them to the uttermost . . . for he offered up himself."

We want this renewed life, this power in living which is resurrection, for our own lives and for our church. We want the triumph of good over evil in our govern-

ments and in ourselves. We have often prayed for the conquest of life over the indifference and selfishness which are death, and asked to be shown the way to bring these things about. Yet Jesus has said to us, "The way ye know." "I am the way." Too often what we really want is not that way, but to find some other way,—for his way is the way of sacrifice. "No man cometh unto the Father but by me." Are we willing to go that way?

It matters not whether you interpret the resurrection of Jesus as a physical or as a spiritual experience. We must recognize that life, which means love and growth and beauty, is triumphant in the world about us, in the people about us. We must be willing to give ourselves, even to the uttermost if need be, in order that this life may be triumphant. Then, realizing that it leads to terrific sacrifices—and to life—we shall say with new meaning, "See what his way leads to! We *must* live."

"Now is Christ risen from the dead!" What does the resurrection of Jesus mean to you? Is it just a promise for the future, or is it a challenge for the present? You can make abundant life eternal in the world—if you will.

Chicago, Ill.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

The resurrection of Jesus teaches us that we, also, shall be raised from the dead; for Paul says, "If the dead rise not, then is not Christ raised." We know that he was raised from the dead, and we have the promise that if we follow him and believe in him, we too shall be raised and shall live with him in his kingdom. So Jesus' resurrection creates in us the hope of eternal life after death. Thus if we live godly lives we need not fear death, for we know that where he is we shall be also.

Battle Creek, Mich.

INTERMEDIATE CHRISTIAN ENDEAVOR

Topic for Sabbath Day, April 11, 1925

EVIDENCES OF THE LIVING CHRIST AT WORK
TODAY

Acts 1:1-8; John 14:12-14. (Easter meeting.)

As you went along the street during the last week or two, haven't you noticed a marvelous change in all the trees, plants,

birds, animals, and even people? Yes, and even *you* have felt different yourself. The very air you breathe smells new as compared with a month ago. What makes all this change? Ah, you say, spring is here! The trees are budding; tiny plants and grasses are covering Mother Earth's brown dress with tenderest green; horses, cattle, and sheep are lifting their heads toward the breeze to sniff its freshness; the bird songs are sweeter and more varied; children's quarreling is turned to song and laughter; the blood in your own veins leaps at the perfume of the air. Is this, then, what spring means to you? But why all these changes? From whence do they come? Have *you* helped the buds to start and the birds to sing? Ah, no! A power far beyond human limitations has set in motion this wondrous change. The very nature of the transformation shouts out the fact that the power behind these changes is a living, loving, gracious Force and not a dormant, decaying process. Only a divine, *living* Christ could create such a spring each successive year.

She was a dear old lady. People had learned to love her because of her helpful, sunny, loving life. Her five sons adored her, while many friends and neighbors knew her as the sharer of their joys and sorrows. But "Ma Thayer" was sick. The terrible disease of cancer had fastened upon the hip joint, and as the weeks went by she could no longer walk about. She sat on the lawn in a wheel chair. The time came when she could not leave her bed, and by all the laws of nature and the disease, intense pain would rack her body. The Christian hearts of her sons and friends remembered and believed, "If ye shall ask anything in my name, I will do it," and called in a group to pray that she might be spared the usual suffering. The days stretched into weeks, but "Ma Thayer" rested on a painless bed until one day she went to sleep—her last long sleep. Only a *living* Christ could hear and answer those prayers of faith. "He that believeth on me, the works that I do shall he do also." "If ye shall ask anything in my name, I will do it." Wonderful promise of living activity! Christ lives and works today.

Was ever a more comforting message given to the world than that given by Christ

in which he speaks of the coming of the "Comforter to teach you all things"; and "we will come to him and make our abode with him." A living Christ lives daily with every Christian. "I am in my Father and ye in me and I in you." "I go to prepare a place for you." "I will come to you." "Because I live, ye shall live also." "I am the vine, ye are the branches." Can a live branch grow from a dead vine?

JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

SUGGESTIONS FOR APRIL 11

Divide the blackboard into two sections by drawing a line through the center. On one side write "Easter Joys in Nature," and on the other "Easter Joys in People." On the left side draw a line representing the ground, in the ground draw a little brown seed. Tell how the sunshine shines on the ground and warms it, the rain falls and soaks into the ground, and pretty soon the little seed sends out little shoots. One shoot comes up through the ground and grows and grows; little leaves appear; and then, one bright morning, a beautiful, pure white lily bursts forth.

On the right side draw a picture of a heart and in the heart put a tiny seed. This seed, too, is warmed, watered, and fed by the stories we hear from the Bible, the talks we hear in Junior, the lessons we study in Sabbath school, the worship and sermon we hear in church until this seed, too, bursts open. The shoots that come from this seed we are going to call love for Jesus, love for one another, love for foreign boys and girls, love for the sick, love for elderly people, love for fathers and mothers, love for the unhappy and unfortunate, love for God's house, love for God's book, love for God's work. The things inside the first seed came forth in the beautiful lily for all people to admire, and the things from the second seed will come forth in our faces, through kind looks, smiles, cheerfulness, honest eyes, etc., so people will see them, too.

Which seed was more beautiful and more important, the one God planted in the ground or the one he planted in our hearts? Let's try our best not to smother the seed in our hearts with weeds so that it can't grow and be more beautiful than the Easter lily we see today.

TRAINING IN THE HOME AND SCHOOL

LELAND W. HULETT

I care to meddle with your personal and family affairs only in so far as it directly affects our denominational growth and continuance, because I believe that it is the early training of the child in the home that is responsible for the continued advance of any denomination, our own being the one closest to our thoughts and desires.

Many questions came to my mind in connection with this thought, several of which you alone can answer, and perhaps a few of which I can answer.

In the first place, friends, do we realize just what is the condition of our denomination— young people of high school and college age leaving the Sabbath, showing an indifference toward our denomination which is appalling? Why is this happening? Simply because the early home training has not been what it should be. You may feel indignant at that statement, and it may be false, but permit me to ask you a few personal questions. How many of you fathers and mothers had a family altar in the home when your children were at that age of indecision, when they start to think of the "ego" more than anything else? I am afraid if I asked for a show of hands, many of you would feel ashamed because you could not raise your hands with the rest. And now I would like to ask a question of the younger folks. All of those young people who had the advantage and help of a family altar in their youth, please raise your hands. I am sorry that it is impossible to have here with us today those young people who were children, ten, fifteen, or twenty years ago, and who have left the Sabbath, to prove to us that the family altar is a great necessity in religious training in the home.

But that does not necessarily mean that all of those who do not have the advantage of the family altar will not remain good, loyal Seventh Day Baptists. The absence of it simply increases the chances of the young people leaving the Sabbath.

Have you people who neglect going to church once in a while been thinking as much of your children's future as you have of your own immediate pleasure? When you decided to go visiting in a neighboring town or city instead of going to church, did you ever stop to realize that you were hurting your children and the church infinitely

more than you thought? Remember that the children follow the footsteps of the parents—like father, like son.

Do you encourage your children to read our denominational printed matter, as the SABBATH RECORDER, etc.? Or don't you take that magazine?

Have you been consistent in seeing that your children go to the Junior or Intermediate Christian Endeavor every Sabbath afternoon?

If you don't have the family altar, do you have any way or method by which you teach your children to pray and read the Bible?

How many of you sent your child or children to our Vacation Day School this last summer? Friends, that is one of the best ways of giving your children good, sound, religious training. The teachers are conscientious and proficient in child training. They have our denominational interests at heart. Why shouldn't we make the best use of our golden opportunities?

But, if I may, let me warn you not to go to too great extreme in this religious discipline, or the result will be perhaps even worse than it would be without any discipline, because it is human nature to resent too strict measures, and they will nurse their grievances until they are able to command their own destinies, and will likely decide for the worse instead of for the better.

Now folks, don't think I am trying to preach a sermon, or rather read a sermon, just because I ask several personal questions, or because I seem to tell you what to do, when I probably don't know the first thing about raising children. I chose this subject because I am vitally interested in it and in its relation to our denomination, and I feel we should all pull together in this matter.

Our denomination is continually losing a great number of its young people. The question is, can we embed in the minds of our next generation the importance of denominational loyalty? And is it possible to embed in the minds of our present generation the importance of early child training in the home and in our denominational schools, that our denomination may continue its mission here on earth?

May I close by suggesting that you read, if you really wish to help your children, that series of articles in the SABBATH RECORDER, called "Education of Seventh Day Baptist Children." These you will find in the April 7 and 21, May 5 and 12, and

the June 2, issues of the 1924 edition. Mr. Clarke goes into detail concerning this problem, and he offers many good suggestions as to the best methods to use in training the child. You may have read it already, but read it again. It won't hurt you any, and you owe it to your children to do all in your power to make their lives count for something in this world of ours.

"Train up the child in the way he should go, and when he is old, he will not depart from it."

Milton, Wis.

A STUDY OF SEVENTH DAY BAPTIST MISSIONS IN CHINA

(Continued)

1900-1910

This decade in the Boys' School showed the introduction of football and the formation of a literary society. The Y. M. C. A. of the school sent delegates to the summer conferences.

The Christian Endeavor society of the Girls' School also sent delegates to the National Christian Endeavor Convention, and made contributions to the Florence Crittenden Home.

Two young men from the school, one of them a grandson of the first member of the Shanghai Church, were studying for the ministry in the Union Baptist Theological Seminary in Shanghai. Their expenses were borne by the church, the native missionary society and the missionaries.

At the end of the decade there were in the Boys' School thirty-seven boarders, seven all-day and six half-day pupils; in the Girls' School twenty-four boarders and one day pupil; and in the day schools eighty-four pupils.

Land just back of the Girls' School building which had been rented for more than twenty years, was purchased for \$850, Mex.; \$390 of the sum being donated by Miss Burdick, Mr. Crofoot, Mr. D. H. Davis and Waung-pau-tung.

There were sixty members in the Shanghai Church and eight at Liuho.

1910-1920

On account of Dr. Palmberg's ill health it became necessary to close the dispensary at Liuho. The doctor left Shanghai in March, 1910, visiting Italy, Switzerland, Germany, Holland, and England, on her

way to Scotland to attend the World Missionary Conference held in Edinburgh in June. From there she sailed for America, where she rapidly improved in health.

During his first year in Liuho Rev. Eugene Davis had organized two Bible classes; but owing to the distance of the mission from the village, the attendance was not so good as was desired. Upon his return after the summer vacation in 1910, a Young Men's Association was organized and a suitable house fitted up for it in Liuho. This organization seemed to fill a great need, as there was no respectable place for the men to gather together. Twenty-eight men joined the association and it seemed to have great possibilities. In October, however, Mr. Davis became ill with pleurisy, and as his lungs were affected he was ordered home to recuperate. Thus the Liuho Mission was left without a foreign worker.

Mr. Davis spent two years in California, and then became pastor of the church at Walworth, Wis., where he remained until his return to China in 1915. During this pastorate Mr. Davis served the denomination as president of the Young People's Board, which was located at Milton.

Dr. Grace I. Crandall went to China in January, 1911, to become Dr. Palmberg's assistant. Dr. Crandall (Kaung I Sang) was born at Richburg, N. Y., March 20, 1875. She was graduated from the North Loup, Neb., High School in 1891. From childhood she had dreamed of becoming a doctor and going to China, as she had been especially interested in Dr. Swinney's work. She was graduated from Alfred University in 1898, from a nurses' training school in Brooklyn, N. Y., in 1901, and from a medical school in Chicago in 1907. She practiced medicine for three years in Milton and Milton Junction, Wis.

Dr. Crandall is the daughter of a minister, Elder George J. Crandall. In speaking of the blessings of the ministry and similar work, she refers thus to her home life when her father was a missionary pastor, "In all those years of privation, hard work, and often severe worry, I never heard either my father or mother regret that they were doing the work they were. I never heard them say that they would have chosen differently if they could go back over their lives.

"As to myself on the mission field, there have been many times when I have been greatly discouraged and heartsick; but there

never has been a time when I could think of leaving the work here with any pleasure. I know that work as an ordinary physician would seem empty to me now.

"What is there in such work that makes one unwilling to give it up whatever the difficulties? I wonder if it is not that it is a work of love, and Paul says that "Love never faileth." Other kinds of work end, but that which is inspired by love never ends. It endures. We all love something that is permanent to work for, and a work of love goes on through eternity, no matter whether we see the results now or not. We feel that, and that is why our work seems to us the best thing we can do in this world."

(To be continued)

EVANGELISM

[The following items concerning the work of the evangelistic campaign in West Virginia, are taken from the church paper published by Pastor John F. Randolph, of the church in DeRuyter, N. Y. Though written for the local church, the report is full of interest to the entire RECORDER family.—T. L. G.]

Our denominational mind has been turned this year more than ever toward evangelism. A large number of our churches have held or are to hold, evangelistic campaigns. The Missionary Committee of the Southeastern Association with Rev. H. C. Van Horn, of Lost Creek, W. Va., as chairman, planned a campaign to cover several places in the association. He planned for a quartet of ministers, and the pastor of the DeRuyter Church was glad to accept a place in this quartet. As it happened, the quartet failed to materialize, for the desired men were not available at the same time. But the work went on. Your pastor enjoyed very much the five weeks' work before duties at home called him back.

CHURCHES VISITED

The work began with a three weeks' campaign at the Middle Island Church at Blandville, W. Va. Rev. G. H. F. Randolph is the pastor. Then the ministers set out for the Ritchie Church, twenty-five miles away, at Berea, W. Va., where Rev. John T. Babcock is pastor. We rode part of the way and then set out over the hills on foot. After your pastor's return home a third campaign was started at Lost Creek, W. Va., with Rev. H. C. Van Horn as pastor.

The work here is expected to continue two weeks or more.

The ministers helping in the work were the three local pastors already mentioned, also Rev. George B. Shaw, of Salem, W. Va., and the visiting pastor from DeRuyter, N. Y. Others may help in the work at Lost Creek. Association with these men in the work of the kingdom was a blessed experience. Especially pleasant were the calls we made together upon all the families up and down those valleys, reading the Bible, praying and singing in every home. Never were we refused the privilege, and usually we were welcomed.

MUSIC

Though we were unable to get ministers together who could carry the parts of a male quartet, yet we were able at times to fill in with competent local help, and we had some quartet and other special music. The people joined in congregational music with enthusiasm. There is a certain inspiration in leading a hundred or a hundred and fifty voices in a small church when they are minded to sing, and especially when a large part of them are men's voices, as was usually the case. How they could sing "Everybody Ought to Love Jesus." Once we found a two year old girl singing it at home.

PERSONAL WORK

The good results in both places where the writer was present were largely due to the personal work of friends both inside and outside of the meetings. At one place a girl of about twelve years, after coming forward herself, went to the back of the room and pleaded with her father to accept Jesus Christ. If that did not melt his heart, what would? A young wife led her husband to the altar, but it was later at home that he found peace, and both came back offering themselves for baptism. Men going about their work were talking about their own way of living.

There will be a number of additions to both churches, but the complete results can never be measured. No one who attended these services can ever be just the same again.—*The Assistant Pastor.*

Preserving the Washington ancestral home in England is admirable and preserving the Washington ideals in America and the world over is still more so.

CHILDREN'S PAGE

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

EASTER JOYS

ELISABETH KENYON

Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath Day,
April 11, 1925

DAILY READINGS

Sunday—The first Easter joy (Matt. 28: 5-8)
Monday—The joy of meeting (John 21: 4-7)
Tuesday—The joys of heaven (Rev. 7: 9-17)
Wednesday—The joy of hope (Phil. 1: 23)
Thursday—The joy of "no more death" (Rev. 21: 3, 4)
Friday—The joy of victory (1 Cor. 15: 53-57)
Sabbath Day—Topic: Easter joys (Mark 16: 1-15, Easter meeting)

"Mother," said Mary one day, "what is that dirty brown bunch of stuff you got from the greenhouse yesterday? I've been looking at it and I can't see why you paid a whole dollar for that."

"You run along and play now, Mary, and just as soon as mother gets this cake out of the oven we'll go over in the easy chair and I'll tell you a story."

Soon mother was ready and with Mary in her lap settled down in the easy chair facing the window. "It's just this way," mother began, "I bought that ugly brown bunch of dirt, as you call it, as a present for you. When I was a little girl my Junior superintendent brought a brown bunch just like this to our meeting one Sabbath afternoon about this time of year, telling us that we were to put it in the dirt in the flower pot and each week watch to see what happened. Then the week before Easter she told us a story and the following week something very wonderful happened at Junior."

"This is the story very much as my Junior superintendent told it to me long ago. Several weeks ago you helped me plant a brown, dirty-looking clump of something; I have taken it home with me during the week, kept it where the sun shone on it all day, and also kept it well watered. From week to week you have noticed something different about it. First a tiny yellow shoot popped its head through the dirt, then tiny

green leaves came out on this stem which was growing taller each week until today at the top of the stem you see three buds trying to stretch their heads toward the sunshine. Next week you will see the most wonderful and beautiful part yet. This reminds me of a Bible story which happened many, many years ago. Jesus had been talking with his disciples and praying to his heavenly Father, when suddenly Judas appeared with a lot of soldiers and, stepping to Jesus' side, kissed him. After the soldiers had taken Jesus captive and a trial had been held, they hung him on the cross, until a kind man offered to put him in his new tomb. Jesus was in the tomb three days and three nights and everyone was sorrowful, when suddenly the rock rolled away from the tomb and out walked Jesus a conqueror over death. How happy and joyful everyone was then! But why did he do all this? Just because he loved us and wanted to save us from our sins so that some day we can go to live with him in heaven. Without Jesus our hearts grow cold and dark just like the cold, dark tomb in which Jesus was buried or like this dried up, ugly looking bulb which we planted several weeks ago. No one but God could change that ugly bulb into a beautiful plant or could raise Jesus from that dark, cold tomb. But if God could do these things he can keep our hearts from getting cold and wicked."

As mother hesitated, Mary asked, "But what was the very wonderful thing that happened at Junior the next week, mother?"

"Yes, I was coming to that. That week after our superintendent had finished telling us the story and also about how Jesus loved us and wanted to enter our hearts so that he could make them even more beautiful than the Easter lily would be when the buds opened next week, we all went home very thoughtful. We decided, or at least eight of us did, that we would go home and talk the story over with our fathers and mothers, and one night that week after school we all got together and went to the home of our superintendent and told her that we wanted our hearts and lives to be more beautiful than the Easter lily and wondered if we couldn't be baptized at Junior next week, because we thought how beautiful it would be to be baptized on Easter day with that beautiful lily before us. She promised that she would speak to our pastor and have

everything ready, and we were to invite our parents and just as many folks as we wanted to, to attend Junior that week. By three o'clock the church was well filled and we began our meeting, everything went along about as usual until time for the talk by our superintendent. She gave us the most wonderful talk I ever heard and then called the eight of her juniors which were soon to be baptized to the front of the room; we formed a circle around the little table on which sat the Easter lily now in full bloom; and there with heads bowed sang as we never sang before the hymn, 'I'll Live for Thee,' the words of which she had explained to us the week before. Then one of the Senior Christian endeavorers sang as a solo, 'I'll Follow Jesus,' and as we left the table and marched to the basement to get ready, the congregation sang, 'I'll Go Where You Want Me to Go.' The eight juniors that were baptized at that time are still living and serving their Savior, who died for them."

A few days after that Mary again came to her mother and said that she had been talking with five of her friends (who always were seen together); and they had decided that they would like to have a service this Easter just like the one her mother had attended so many years ago; and they were going that afternoon to talk it over with Miss Whipple, their Junior superintendent, so that this Easter would be the best Easter they had ever known.

Ashaway, R. I.

A FISHING TRIP

A is for anglerworm. B is for bait.
C is for cookies to eat as you wait.

D is for dangling bare feet in the stream,
Down where the bright waters ripple and gleam.

E is for evening, when fishing is done.
F for the fishes your day's work has won.

G is for grandma, who fries them so nice.
H for the helping she serves you with twice.

I is for inches those little fish grow,
Each time you tell about them, you know.

J is for June, when fish bite the best.
K for a kingfisher, up in his nest.

L is for laughter that fills a boy's heart.
M is for morning, the best time to start.

N is for noon, when the lunch mother sent,
You eat in the shade of a green, leafy tent.

O is for overalls—just the right thing
To wear on a fishing trip in the spring.

P is for pole, with its slender tip,
R is for reel, that goes zip! zip! zip!

S is for scales, so shiny and bright.
T is for tails, that flash in the light.

U is for us. That means every one
Who thinks there is nothing like fishing for fun.

V is vacation, with nothing to do,
But fish and fish the whole day through.

W is for whistling a merry tune,
Digging your worms some morning in June.

X, Y, and Z are the dandiest schemes
That a boy can make while he fishes and dreams.
—*Lelia Munsell.*

JACK JACOBSON'S KITE

"I smell tea-cakes," Jack Jacobson declared as he stopped before the kitchen door and sniffed the air hungrily. "There's nothing else that smells so good, not even watermelon or honeysuckle."

"Go away from here," Dilce grumbled from beyond the half-open door. "Can't I bake without you coming around begging and pestering?"

"But Dilce, I could eat a houseful," said Jack.

"Your Uncle Bob's coming tomorrow, and I'm going to save these tea-cakes for Sunday night supper," said Dilce.

"Well, you'll have to cook a lot of them if Uncle Bob's coming, for he likes them almost as well as I do," Jack replied, indistinctly. Already his mouth was stuffed till his cheeks protruded, and his hand was filled with crisp cookies.

Jack ate all his cakes except two, before he reached the sidewalk, where he had gone to fly his kite, out of reach of the trees. "I'll save two to eat later, if this is all I'm to have," he concluded, as he proceeded to fly his beautiful yellow kite that Uncle Bob had made for him during his last visit. Suddenly the wind subsided, and the kite began to descend. It came down so rapidly that Jack could not manage it, and suddenly there was a break in the cord, and the beautiful toy was caught in the telephone wires. Jack looked up despairingly.

"I had to hurry away from home this morning without my breakfast, and I'm hungry as a wolf," a man's voice from somewhere nearby observed. Jack turned

MY GRANDMA USED TO SAY

"Better late than never; but better never late."

Ask your grandma what she thinks my grandma meant.

MRS. T. J. VAN HORN.

MADE IT ALL RIGHT

A small boy was asked to dine at the home of a distinguished professor, and his mother upon his return from the great occasion, questioned him: "Richard, did you get along at the table all right?"

"Oh, yes, mother, well enough."

"You are sure you didn't do anything that was not perfectly polite and gentlemanly?"

"Why, no—nothing to speak of."

"Then something did happen. Tell me at once," she demanded.

"Why, while I was trying to cut the meat it slipped off on to the floor. But I made it all right."

"What did you do?"

"Oh, I just said, sort of carelessly, 'That's always the way with tough meat!'"—*Sel.*

"Is there a word in the English language that contains all the vowels?"

"Unquestionably."

"What is it?"

"I just told you."—*Boston Transcript.*

TO HIM THAT OVERCOMETH

To him that overcometh,
O word divinely strong,
The victor's palm, the fadeless wreath,
The grand immortal song;
And his the hidden manna,
And his the polished stone,
Within whose whiteness shines the name
Revealed to him alone.

To him that overcometh,
O promise dearest dear,
The Lord himself who died for him
Will evermore be near.
Here, dust upon his garments,
There, robes that royal be,
For "On my throne the King hath said
Mine own shall sit with me."

To him that overcometh,
O word divinely strong;
It weaves itself through weary hours
Like some rejoicing song;
For his the hidden manna
And his the name unknown,
Which Christ the Lord one day of days
Will tell to him alone.
—*Selected by E. M. Ames.*

around and saw two men coming along the sidewalk. One was carrying a heavy wooden box across his shoulder.

Jack's quick sympathy was touched. A fellow who hadn't had any breakfast and was carrying a big wooden box ever so far must be hungry indeed; for he had eaten a hearty breakfast himself, and had only been playing in the yard, and he was quite hungry. Perhaps it was time to eat the two cookies. But suddenly a suggestion occurred to sympathetic Jack: Why not give the cakes to the hungry man? The lad hesitated a moment, then drawing them reluctantly from his pocket, handed them to the stranger, "Maybe these will help a little bit," he said.

"Why, thank you, young man!" the stranger answered, surprisedly, as he accepted the gift. "I oughtn't to take your cookies, I reckon, but maybe you have some more, and I haven't tasted one so good as these for many a day."

As the man spoke he began to fasten some spikes to his shoes. Then he looked up at the wires and said, "Well, some boy's lost his kite."

"Yes, it's mine and I can't get it," Jack answered quickly.

"I'll have it for you in a jiffy," the man replied.

Jack was so glad to get his kite back that he forgot all about being hungry for cookies.—*Selected.*

MOTHER'S HELPER

Mother had a bad headache and had gone upstairs to lie down. The children were in the sitting room talking it over.

"I am sorry for mother," said Marjory.

"So am I," said Teddy.

"How sorry are you?" asked David.

"I am so sorry for her that I am going to fill the wood box and start the fire for supper."

"Oh, now I see what you mean!" said Marjory. "I am so sorry that I am going to get supper. I can make toast and tea, and I can scramble eggs."

"I'll help set the table and wipe the dishes," said Teddy. So mother got a good rest that helped to drive the headache away.

"I think that people are not really sorry for any one unless they are willing to help," said David.—*Sunshine.*

STRAIGHT TALK TO PARENTS OF GIRLS

Not long ago a girl who had become "boy crazy" and completely enmeshed in the night life of a great city, actually shot and killed the mother who tried to remonstrate with her. The flapper who has cut loose from home ties and is "going the pace" has been scathingly referred to so often in the press of recent years, that it may be her side of the case has been somewhat lost sight of.

"My parents will not let me have dates with boys. I have to lie when I go out with a boy. I hate to deceive my father and mother. Boys don't respect a girl who does that, but what can I do?" This is the sort of plaint sixteen-year-old girls are making every day to people in whom they really confide. So says wise Dorothy Dix, whose level-headed advice to young people in trouble has so long helped to humanize the home pages of various American newspapers.

The orthodox advice to give in such cases, admits Miss Dix, is to say: "Obey your parents, little girl. Be good and you will be happy." But the trouble is, she explains, the normal girl may not pine after abstract virtue at sixteen. She wants to have a good time and do what her other girl friends are doing. And often she isn't going to take "my advice nor her parents' advice, nor that of any other old wiseacre." So this woman, who knows so much of young people's hearts, addresses herself this time, not to the girls who are doing the wrong and foolish things, but to their parents. With the best intentions in the world, she laments, they are pushing their beloved daughters into the abyss that yawns for silly, reckless, unguided little girls. We quote from the *New York Evening Post*:

"Wake up, fathers and mothers, from the trance in which you have doped yourselves into believing that your daughter is different from all of the other girls of her generation, and that you can prevent her from doing all the things that the other girls do. Cast aside your cherished belief that you can keep your girlchild in a hermetically sealed jar, in which she will be untouched by all the waves of passion and desire that sway the youth about her until such time as you are ready to take her out of bondage and give her freedom. Forget that you ever imagined that you could enforce absolute obedience on your daughter, and that

she would be but clay in your hands.

"I am not discussing here whether sixteen is old enough to have dates or not, or the ethics of dancing and moving pictures. Without doubt, it would be sweet if sixteen were the artless child her parents think she is, and if she wanted to play with dolls and still believed in fairies and read 'Alice in Wonderland.'

"But the point is that sixteen now is often more sophisticated than sixty; that she reads 'The Sheik' instead of 'Alice,' and crazy, as she will never be again in life, and that no human power can keep her from doing the things that her girl chums are doing.

"Are you going to force your daughter to lie and deceive you, or are you going to abate some of your prejudices, perhaps even lay aside some of your scruples and let her be frank and honest with you? And how are you going to guide and protect her if you do not know what she is doing?

"You do not need to be told of the danger that a girl runs who meets men at street corners, and who slips out of the house to keep dates. That one thing puts her out of the class of 'nice girls' and makes boys treat her with a lack of respect that they would not show to the girl who has the backing of her home and father behind her. She is classed as a 'good sport' who is willing to do anything to have a good time, and who will go the limit.

"It is literally and terribly true that the girl who slips away from home to enjoy forbidden pleasures nearly always slips down into the pit. Don't make your daughter pay that frightful price for the pleasures of youth for which she is so hungry just because you think she isn't old enough to have beaux.

"And how are you to know what sort of boys your daughter is associating with if you do not let them come to the house to see her?

"Remember this, parents: Your girls are going to have beaux; they are going to have dates; they are going to dance; they are going to places of amusement. You can't help that. They will go openly if they can—secretly if they are forced to. One way you can guide them, protect them, keep them from excesses and bad influences. The other way you leave them to stumble alone, blindly down the dark path that leads to perdition."—*Literary Digest, March 7.*

MARRIAGES

BEYEA-SEAGER.—On March 14, 1925, at the home of John Button in Alfred, N. Y., Leonard Beyea of Alfred, N. Y., and Hilda Seager of Wellsville, N. Y., were united in marriage by A. Clyde Ehret. Their future home will be in Alfred.

PICKEL-WALTERS.—At the home of the pastor in Walworth, Wis., on Sunday evening, March 15, 1925, Mr. Plin James Pickel, of Waukegan, Mich., and Miss Daisy Amelia Walters of Walworth, Wis. The ring service was used. Mr. and Mrs. Pickel will make their home in Walworth, for the present, at least. The ceremony was performed by Pastor E. Adelbert Witter.

DEATHS

CHAPMAN.—Mrs. Flora Ida Chapman rested from her prolonged suffering on the night of the twenty-eighth. The resting time was expected by her family and friends, and longed for by herself. During the severest periods of her suffering, her natural cheerfulness would always come to the surface in a greeting smile of welcome to all of her calling friends. Like the rest of us, she wanted to live, nevertheless she met the approaching end with true Christian fortitude. Flora was received into the Riverside Seventh Day Baptist Church on profession of faith in the early years of her married life, and for many years was an active worker in nearly every department of church service. While yet in her teens she was a faithful worker in the Woman's Christian Temperance Union, and later served as president of the East Side Union for many years.

Her early childhood was spent in Minnesota, where she was born in the summer of 1885, the youngest child of James and Ida Houston. They moved to California in 1898, and became a part of the "Seventh Day Baptist Settlement," a little to the east of Riverside.

She became the helpmeet of Leslie B. Chapman in 1905. To this union two children were born: Marvel, 17, and Vera, 10; who together with her mother and brother, Roy, the only survivors of the family, were at the last service.

Sister Chapman's hope and confidence were remarkably manifest in the selection of all the hymns used at the funeral service. It was the writer's privilege to pray and talk with Sister Flora frequently, and it is a pleasure to bear testimony to the clearness of her renewed Christian hope.

We sorrow, not as do others who have no hope, but forgetting those things which are behind we look forward to the glorious climax of the ages,—the soon coming resurrection when Christ and our sleeping ones will return. Buoyed by this hope, built on the sure word of promise, let us cheerfully meet life's problems, remembering that we, too, sooner or later, must meet the call.

Pastor Hansen and Elder J. T. Davis assisted in the parting service. E. S. B.

DAVIS.—Mr. Charles Franklin Davis was born in Andover, about four miles south of the village, October 18, 1839, and died at his late home in the village, March 5, 1925, in his eighty-sixth year.

December 26, 1860, he was married to Augusta Campbell at Almond, N. Y., and to them were born three children: Myrta, the wife of Lee Trowbridge; and Hattie, wife of William Clarke; and Charles Franklin, Jr.—all of Andover. These with four grandchildren and nine great-grandchildren remain. His wife died some years ago.

About six months after his marriage he enlisted in Co. C of the Eighty-fifth N. Y. Volunteers and shared the fortunes of that regiment in the field and southern prison and the hardship thus entailed.

His entire life has been spent in Andover, and for twenty-six years he has been a resident of the village.

In early life, probably during the pastorate of Rev. Jared Kenyon, he united with the Independence Seventh Day Baptist Church, in which he retained his membership until called to the life beyond.

A respected citizen, a good neighbor, and loyal friend, he will be missed by a wide circle of friends.

Farewell services were held March 8, 1925, in the Seventh Day Baptist Church at Andover, conducted by Rev. W. L. Greene. Interment in the Valley cemetery. W. L. G.

AYERS.—Warren Ayers, son of Ira and Prudence A. Dunham Ayers, was born at Edgerton, Wis., October 23, 1857, and died at his home in Albion, Wis., March 9, 1925, aged 67 years, 4 months, and 16 days.

He was the youngest of a family of eight sons, of which he is last to pass. Three have died during the past year. His parents died when he was a child, and he was taken to Iowa; later he was brought to live with relatives at Walworth, Wis. He was educated at Big Foot Academy, Walworth. He was united in marriage with Miss Ella Millard of Walworth, November 18, 1886. This happy union was severed by her death, August 1, 1888, leaving to his care their twin boys. He was again married to Mrs. Harriet Alice Crandall of Milton Junction, November 12, 1891.

He was a member of the Walworth Seventh Day Baptist Church. His life was that of an exemplary Christian, a good neighbor, a respected citizen; in his home he was the embodiment of all that makes for an ideal family life, kind and good to his loved ones and devoted to their comfort and happiness. He was a great lover of

STRAIGHT TALK TO PARENTS OF GIRLS

Not long ago a girl who had become "boy crazy" and completely enmeshed in the night life of a great city, actually shot and killed the mother who tried to remonstrate with her. The flapper who has cut loose from home ties and is "going the pace" has been scathingly referred to so often in the press of recent years, that it may be her side of the case has been somewhat lost sight of.

"My parents will not let me have dates with boys. I have to lie when I go out with a boy. I hate to deceive my father and mother. Boys don't respect a girl who does that, but what can I do?" This is the sort of plaint sixteen-year-old girls are making every day to people in whom they really confide. So says wise Dorothy Dix, whose level-headed advice to young people in trouble has so long helped to humanize the home pages of various American newspapers.

The orthodox advice to give in such cases, admits Miss Dix, is to say: "Obey your parents, little girl. Be good and you will be happy." But the trouble is, she explains, the normal girl may not pine after abstract virtue at sixteen. She wants to have a good time and do what her other girl friends are doing. And often she isn't going to take "my advice nor her parents' advice, nor that of any other old wiseacre." So this woman, who knows so much of young people's hearts, addresses herself this time, not to the girls who are doing the wrong and foolish things, but to their parents. With the best intentions in the world, she laments, they are pushing their beloved daughters into the abyss that yawns for silly, reckless, unguided little girls. We quote from the *New York Evening Post*:

"Wake up, fathers and mothers, from the trance in which you have doped yourselves into believing that your daughter is different from all of the other girls of her generation, and that you can prevent her from doing all the things that the other girls do. Cast aside your cherished belief that you can keep your girlchild in a hermetically sealed jar, in which she will be untouched by all the waves of passion and desire that sway the youth about her until such time as you are ready to take her out of bondage and give her freedom. Forget that you ever imagined that you could enforce absolute obedience on your daughter, and that

she would be but clay in your hands.

"I am not discussing here whether sixteen is old enough to have dates or not, or the ethics of dancing and moving pictures. Without doubt, it would be sweet if sixteen were the artless child her parents think she is, and if she wanted to play with dolls and still believed in fairies and read 'Alice in Wonderland.'

"But the point is that sixteen now is often more sophisticated than sixty; that she reads 'The Sheik' instead of 'Alice,' and crazy, as she will never be again in life, and that no human power can keep her from doing the things that her girl chums are doing.

"Are you going to force your daughter to lie and deceive you, or are you going to abate some of your prejudices, perhaps even lay aside some of your scruples and let her be frank and honest with you? And how are you going to guide and protect her if you do not know what she is doing?

"You do not need to be told of the danger that a girl runs who meets men at street corners, and who slips out of the house to keep dates. That one thing puts her out of the class of 'nice girls' and makes boys treat her with a lack of respect that they would not show to the girl who has the backing of her home and father behind her. She is classed as a 'good sport' who is willing to do anything to have a good time, and who will go the limit.

"It is literally and terribly true that the girl who slips away from home to enjoy forbidden pleasures nearly always slips down into the pit. Don't make your daughter pay that frightful price for the pleasures of youth for which she is so hungry just because you think she isn't old enough to have beaux.

"And how are you to know what sort of boys your daughter is associating with if you do not let them come to the house to see her?

"Remember this, parents: Your girls are going to have beaux; they are going to have dates; they are going to dance; they are going to places of amusement. You can't help that. They will go openly if they can—secretly if they are forced to. One way you can guide them, protect them, keep them from excesses and bad influences. The other way you leave them to stumble alone, blindly down the dark path that leads to perdition."—*Literary Digest*, March 7.

MARRIAGES

BEYEA-SEAGER.—On March 14, 1925, at the home of John Button in Alfred, N. Y., Leonard Beyea of Alfred, N. Y., and Hilda Seager of Wellsville, N. Y., were united in marriage by A. Clyde Ehret. Their future home will be in Alfred.

PICKEL-WALTERS.—At the home of the pastor in Walworth, Wis., on Sunday evening, March 15, 1925, Mr. Plin James Pickel, of Waukegan, Mich., and Miss Daisy Amelia Walters of Walworth, Wis. The ring service was used. Mr. and Mrs. Pickel will make their home in Walworth, for the present, at least. The ceremony was performed by Pastor E. Adelbert Witter.

DEATHS

CHAPMAN.—Mrs. Flora Ida Chapman rested from her prolonged suffering on the night of the twenty-eighth. The resting time was expected by her family and friends, and longed for by herself. During the severest periods of her suffering, her natural cheerfulness would always come to the surface in a greeting smile of welcome to all of her calling friends. Like the rest of us, she wanted to live, nevertheless she met the approaching end with true Christian fortitude. Flora was received into the Riverside Seventh Day Baptist Church on profession of faith in the early years of her married life, and for many years was an active worker in nearly every department of church service. While yet in her teens she was a faithful worker in the Woman's Christian Temperance Union, and later served as president of the East Side Union for many years.

Her early childhood was spent in Minnesota, where she was born in the summer of 1885, the youngest child of James and Ida Houston. They moved to California in 1898, and became a part of the "Seventh Day Baptist Settlement," a little to the east of Riverside.

She became the helpmeet of Leslie B. Chapman in 1905. To this union two children were born: Marvel, 17, and Vera, 10; who together with her mother and brother, Roy, the only survivors of the family, were at the last service.

Sister Chapman's hope and confidence were remarkably manifest in the selection of all the hymns used at the funeral service. It was the writer's privilege to pray and talk with Sister Flora frequently, and it is a pleasure to bear testimony to the clearness of her renewed Christian hope.

We sorrow, not as do others who have no hope, but forgetting those things which are behind we look forward to the glorious climax of the ages,—the soon coming resurrection when Christ and our sleeping ones will return. Buoyed by this hope, built on the sure word of promise, let us cheerfully meet life's problems, remembering that we, too, sooner or later, must meet the call.

Pastor Hansen and Elder J. T. Davis assisted in the parting service. E. S. B.

DAVIS.—Mr. Charles Franklin Davis was born in Andover, about four miles south of the village, October 18, 1839, and died at his late home in the village, March 5, 1925, in his eighty-sixth year.

December 26, 1860, he was married to Augusta Campbell at Almond, N. Y., and to them were born three children: Myrta, the wife of Lee Trowbridge; and Hattie, wife of William Clarke; and Charles Franklin, Jr.—all of Andover. These with four grandchildren and nine great-grandchildren remain. His wife died some years ago.

About six months after his marriage he enlisted in Co. C of the Eighty-fifth N. Y. Volunteers and shared the fortunes of that regiment in the field and southern prison and the hardship thus entailed.

His entire life has been spent in Andover, and for twenty-six years he has been a resident of the village.

In early life, probably during the pastorate of Rev. Jared Kenyon, he united with the Independence Seventh Day Baptist Church, in which he retained his membership until called to the life beyond.

A respected citizen, a good neighbor, and loyal friend, he will be missed by a wide circle of friends.

Farewell services were held March 8, 1925, in the Seventh Day Baptist Church at Andover, conducted by Rev. W. L. Greene. Interment in the Valley cemetery. W. L. G.

AYERS.—Warren Ayers, son of Ira and Prudence A. Dunham Ayers, was born at Edgerton, Wis., October 23, 1857, and died at his home in Albion, Wis., March 9, 1925, aged 67 years, 4 months, and 16 days.

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He was a member of the Walworth Seventh Day Baptist Church. His life was that of an exemplary Christian, a good neighbor, a respected citizen; in his home he was the embodiment of all that makes for an ideal family life, kind and good to his loved ones and devoted to their comfort and happiness. He was a great lover of

the children of the community, who will miss him very much. He enjoyed good literature, reading such books and magazines as were available. He was interested in flowers and had a choice collection of beautiful varieties, in which he found great pleasure. He will be greatly missed by his many friends who held him in high esteem and who all join in sympathy with his bereaved wife, his sons, Ellsworth D. Ayers of Two Harbors, Minn., and Elton M. Ayers of Big Foot, Ill.; also the two stepdaughters, Mrs. Irma Slagg and Mrs. I. D. Humphrey, both of Albion.

Farewell services at the home were conducted by Pastor L. D. Seager of Albion. Funeral and burial at Walworth, were conducted by Pastor E. A. Witter of the Walworth Seventh Day Baptist Church.

E. A. W.

VINCENT.—Charles Maxson Vincent was born July 27, 1849, and died February 23, 1925.

He was the son of Daniel G. and Loretta Maxson Vincent, and was born in the town of Alfred, where he has spent the greater part of his life. A few years were lived in Friendship and a short time was spent in Hornell.

Mr. Vincent was twice married. To the first marriage were born two sons and two daughters.

In early life, while a member of Mrs. Nathan Wardner's Sabbath school class, he was baptized and joined the Second Alfred Church, and was much interested in the church and community. As a neighbor and friend he was kindly and sympathetic. He was very active and industrious but somewhat limited in physical ability. More than a year ago he suffered a shock from which he did not recover. His death was not unexpected, although his going caused sorrow to his many relatives and friends.

He is survived by his widow, Mrs. Ellen C.

Vincent; by two sons, George and Allie V. of Hornell; two daughters, Mrs. Irene Michael of Dansville and Mrs. Mamie Loghry of Hornell; one stepdaughter, Mrs. Harry Cook of Alfred; and two brothers, Frank and Claude, both of Alfred Station.

Funeral services were conducted by A. Clyde Ehret of Alfred, and his body was laid to rest in the Alfred cemetery.

A. C. E.

BABCOCK.—Wilbur J. Babcock, son of Simeon and Amy Van Horn Babcock, was born in Jackson Center, Shelby county, Ohio, February 6, 1859, and died February 8, 1925, at his home in Exeland, Wis.

He was the youngest son; there being four sons and three daughters in the family, and the last one of the family to be called home.

In 1884, he was united in marriage to Laura R. Babcock, at Humboldt, Nebraska, who survives him. To this union were born eleven children, five sons and six daughters, all living, as follows: Rev. John T. Babcock of Berea, W. Va.; Mr. Jesse W. Babcock of Exeland, Wis.; Mr. Earl Allen Babcock of Detroit, Mich.; Mrs. Viola Babcock Van Horn, Scotia, Neb.; Mrs. Blanche Babcock Ling, New Auburn, Wis.; Mrs. Mae Babcock, Sheffield, New Auburn, Wis.; Mrs. Amy Babcock Crandall, New Auburn, Wis.; Mrs. Christine Babcock Greene, New Auburn, Wis.; Mr. Ord Babcock, Exeland, Wis.; Mr. Raymond Babcock, Exeland, Wis.; Miss Pearl Babcock, Exeland, Wis.

Mr. Babcock was baptized when a boy, at Jackson Center, Ohio, and joined the church at that place, from which his membership has never been removed. He was held in high regard as a citizen, a neighbor, husband and father. His loyalty to the denomination was notable, and he

was ever strict in the observance of the Sabbath and in instructing his children to that effect. That his training and example were successful is shown in the careful keeping of the Sabbath from sunset until sundown by each one of his children. It seemed to be his pleasure in doing well and faithfully all the tasks that were his to perform.

The last year of his life, he was not satisfied with the manner in which he had lived and was despondent many times, saying it was not fair to offer his Savior the "stump" of his life when he had used the better part for himself. But before the end he said he had made his peace with God and was ready and willing to go.

The funeral services were held from his home where he lived with his son, Ord, and only the relatives and friends were present. His sons and sons-in-law bore the body to its last resting place. The services were conducted by his pastor, Charles W. Thorngate, who spoke from 2 Corinthians, 5: 1. The body was laid to rest in the Exeland cemetery.

Mr. Babcock is the first one to be called from this church since its organization; the first of our people to find a resting place in Exeland cemetery.

"We heard not the voice of the Master,
Nor saw we the Angel's wings;
As they crossed the invisible threshold
Where the door of eternity swings.
Out o'er the mystic river
Their precious burden they bore,
Where life's problems uncertain
Will follow and vex him no more.

"We heard not the voice of the Master,
As he said unto him, 'Well done';
We saw not the robe they gave him
Nor the crown his labors had won.
We gazed at the form so silent,
The hands that were folded at rest,
And knew the spirit immortal
Was happy in heaven at last.

"We heard not the voice of the Master;
We saw not the nail pierced hands,
As he reached from the golden portal,
Nor yet do we understand;
But linger and wait at the threshold,
The threshold each mortal must cross,
Breathing our prayers for the living,
To comfort their sorrow and loss."

C. W. T.

LOWELL.—Alfred Lowell was born in Central New York, December 5, 1838, and died in Topeka, Kans., March 5, 1925, at the home of his daughter, Maud Eyerly, aged 86 years, and 3 months.

When about thirty, he was married to Lucinda March at West Hallock, Ill. The family moved to Nortonville, Kans., about 1890. Some ten years later they moved to Salina, Kan., where his wife died. Later his home was in Gentry, Ark., till about three years ago, when he came to live with his daughter in Topeka.

Two other children survive him, Lillian Utt of Salina, and Geo. D. Lowell of Dekatur, Ark.

Mr. Lowell served some four years in the Civil War, a member of Company H, of the Eleventh Illinois Cavalry.

His church membership was in the Nortonville Seventh Day Baptist Church.

Because the writer of this notice was his pastor in both West Hallock and Nortonville, he was asked to take charge of the funeral services. These were held at the home, Friday morning, and though brief, were quite impressive, including two solos, "Abide with me," and "No night there," and the placing of a small flag on the soldier's breast by a member of the Woman's Relief Corps with the tender ritual that accompanies it.

Thus ends the long and loyal life of the soldier of the Lord, and of his country, a genial, kindly neighbor and friend.

The body was taken to Salina for burial.

G. M. C.

GREEN.—Mrs. Cynthia Eudora Greene, aged seventy-five, died at Adams Center, N. Y., February 17, 1925, following an illness lasting about three years.

She was born in Adams Center, the daughter of James and Eunice Lee Greene. In 1874, she was married to Joseph Burdick, whose home was in the town of Watson, Lewis county, N. Y. One son was born to them, James Eugene Burdick, who died when one year of age. In 1888, Mr. Burdick died, and Mrs. Burdick then returned to her former home to reside. In 1895, she was married to Daniel Greene, a farmer of Adams Center, who died about seventeen years ago. During Mrs. Greene's serious illness of the past several months, she has been tenderly cared for by her niece, Mrs. Lephia Hovey.

Early in life Mrs. Greene became a member of the Seventh Day Baptist Church and retained her membership during her entire life.

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Surviving are two stepsons, one stepdaughter, four nieces, and one nephew.

Funeral services conducted by her pastor were held from the Seventh Day Baptist Church, February 20, and the body was laid to rest in Union cemetery.

L. F. H.

Coon.—Emmar Randilla Burdick Coon, the oldest of five children born to Joseph Lawton and Sarah Eda Spencer Burdick, was born in DeRuyter, July 22, 1838, and died at her home in Leonardsville, N. Y., Monday, February 23, aged 86 years, 7 months, and 1 day.

She was a graduate of DeRuyter Institute of the class of 1856, and spent some years as a teacher in the public schools and in DeRuyter Institute. She was married in 1861 to Morell Coon, and made her home on a farm near West Edmeston, until 1888, when the family moved to Leonardsville. At the age of seventeen, she was baptized by Rev. James R. Irish, and united with the DeRuyter Church. Later, she joined the West Edmeston Seventh Day Baptist Church, where she kept her membership until her death. She leaves two children, Almeron M., and Eda R., both of Leonardsville; also two grandchildren, Leland A., of Madison, Wis., and Robert M., of New York City.

Mrs. Coon was a woman of sterling character and strong Christian faith. She was a constant attendant at church and prayer meeting, when her health permitted. Her influence in the church and community was a power for righteousness. As a neighbor and friend she was greatly beloved, and she will be missed by many.

Farewell services were held at the home of her son, Almeron M. Coon, conducted by Rev. F. E. Peterson, assisted by her pastor, Mrs. Lena Crofoot, of West Edmeston. Interment was made in the new cemetery at Leonardsville.

"She being dead yet speaketh." F. E. P.

RESOLUTIONS OF RESPECT

WHEREAS, Our all-wise heavenly Father has seen fit to remove from our midst, our dearly beloved sister, Mrs. Emmar Coon,

Resolved, That we express our sorrow and sense of personal loss in the death of one so greatly beloved;

That we bear testimony to her exalted character, strong faith, and life of Christian service; That we extend heartfelt sympathy to her family in their great loss.

Mrs. F. E. PETERSON,
Mrs. F. D. GREENE,
Mrs. F. M. CROOP.

When Cromwell said to his chaplain: "You have asked favors for everyone but yourself: pray when does your turn come?" the reply was, "My turn? My Lord Protector, my turn is always when I can serve another."

This, too, was our Savior's principle and practice.—*Record of Christian Work.*

THE SABBATH RECORDER

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

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Sabbath School. Lesson I.—April 4, 1925

THE BLESSING OF PENTECOST

Golden Text.—"Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." Acts 2: 38.

DAILY READINGS

Mar. 29—The Master's Instructions. Acts 1: 1-11.
Mar. 30—Waiting for the Holy Spirit. Acts 1: 12-14.
Mar. 31—The Coming of the Holy Spirit. Acts 2: 1-13.
Apr. 1—The Blessing of Pentecost. Acts 2: 36-47.
Apr. 2—The Holy Spirit Coming to Jesus. Matt. 3: 13-17.
Apr. 3—The Glory of the Church. Micah 4: 1-5.
Apr. 4—The Prophetic Promise. Joel 2: 28-32.
(For Lesson Notes, see *Helping Hand*)

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

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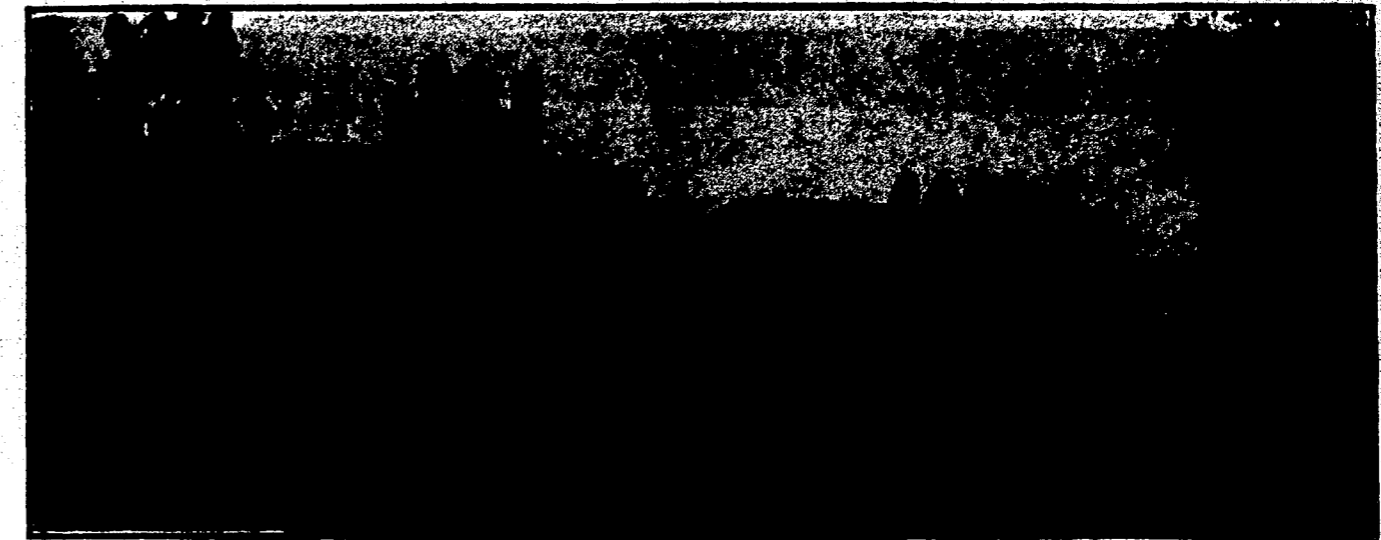
CASH PAID for false teeth, dental gold, platinum, discarded jewelry, diamonds and magnetite points. Hoke Smelting and Refining Co., Otsego, Mich. 3-16-1yr.

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evidence of the Sabbath truth.

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

F. J. HUBBARD, Treas.,
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When we can all so excellently give
The measure of love's wisdom with a blow,—
Why can we not in turn receive it so,
And end this murmur for the life we live?
And when we do so frantically strive
To win strange faith, why do we shun to know
That in love's elemental over-glow
God's wholeness gleams with light superlative?

Oh, brother men, if you have eyes at all,
Look at a branch, a bird, a child, a rose,—
Or anything God ever made that grows,—
Nor let the smallest vision of it slip,
Till you can read, as on Belshazzar's wall,
The glory of eternal partnership!
Edwin Arlington Robinson.

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