

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.

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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SEVENTH DAY BAPTIST DIRECTORY

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THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.
 For the joint benefit of Salem and Milton Colleges and Alfred University.
 The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

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WHOLE No. 4,178

"Our God and Father, we pray that thou wouldst correct our judgments and purify our motives, helping us to use our powers to thy glory and for the blessing of our fellows. We thank thee for all men who do for us, and especially for those who render menial service, those without whom we should all suffer. Hear us as we pray also for all who render us public service. Grant that the day may soon dawn when human suffering shall be eliminated and all men shall dwell in health, security and peace. For Christ's sake. Amen."

Looking for "Common Ground" The *Baptist*, the able organ of the Northern Baptist Convention, and a strong denominational paper, has begun a series of editorials entitled: "Common Ground." The purpose is to stress the doctrines held in common by all Christians, as fundamental, upon which all can agree to stand in Christian fellowship without insisting upon or emphasizing minor points upon which men differ in opinions, and which are not considered essential to practical Christian living.

In any society organization there are certain principles essential to fellowship, which are always required of its members; but aside from these, the members enjoy freedom to think upon minor questions as suits them best as individuals. And these differences only add to the thought-material in the body, but in no way hinder Christian fellowship with those who hold them. The real ground of fellowship is found in the essential things accepted by all.

This movement by the *Baptist* is an effort in the right direction; and it should result in good, not only to the various divisions of Baptists; but, if carefully considered by several other denominations, should tend to bring them together in the unity of the spirit and in bonds of peace.

While we are pleased with the efforts of other denominations to stress only the fundamentals in religion and to allow individuals freedom of thought upon non-essentials, it may be well for us to seek more carefully the "common grounds" upon which we, as Seventh Day Baptists, may stand, and upon which we may become less insistent upon non-essentials.

We all believe in God, the Creator of the universe. This is essential to a Christian life. But all do not see just alike as to his methods of creation. The only way we have to discover these is to study carefully his other book in which he has done the writing all alone, without the aid of man. This study is not essential to salvation. If my brother loyally places God behind it all as Creator and Sustainer, upon this ground we may stand together in loving sympathy with our common Father.

Again, we all believe in God as the revealer of his will to men. This fact is held as essential by all Christians. But there are differences of opinion as to some of the particulars about that revelation—just how it was all done.

Some give God a human form, and think of him as having physical hands, with a "finger" sharp enough to chisel letters on slabs of stone, which he handed over to Moses as the Ten Commandments. Others love to think of God as a spirit who came so near to Moses, his chosen leader and liberator, that he put his thoughts into Moses' heart, filling him with his spirit and making Moses his finger by which the words were cut on stones.

Both groups of thinkers loyally make God the revelator and giver of the law. To them Jehovah is supreme. They both love and honor him. I know and love men of both these groups among our people. To me they are brothers. Personally I like the idea of God's making Moses his finger to write the law; but if my brother gets more good by thinking the other way, why should I condemn him and quarrel with him over the matter which really is non-essential?

There are among us, and always have been, those who believe the New Testament teaches that the second coming of Christ will be in bodily form. They interpret literally the apocalyptic descriptions given of that important event. There are others, just as spiritual, just as devout and loyal, just as earnest in practical Christian work, who love to think that Christ's coming will be spiritual, and that it has been going on since his coming on the day of Pentecost, and

that it is going on now as the gospel is being preached and souls are being converted and his kingdom is being advanced.

Some may find a lot of interest in the study of these things; but belief in them is not essential to salvation—they are not fundamental. They should furnish no occasion for us to question one another's Christian integrity.

Our salvation must come through loving, loyal, obedient faith in Jesus Christ, who came to show us the Father's love, "who lived, suffered, died, and lives again," and who promised to be with us always.

I can bid Godspeed to the brethren among us who conscientiously hold these various shades of belief; and I think that they all should work together in mutual confidence and brotherly love.

A Sad Stay In The Wilderness Some writer has explained why Israel had to spend forty years in the Wilderness and die there, after God had promised them the land of Canaan, and while Canaan was so near. At Kadesh Barnea they could look upon the hills and plains of Palestine rich in fruits and restful for all who would establish homes there and dwell in peace. But they could not enter! Why? Simply because they had been slaves so long that they were faint-hearted and lacked the *character* essential to those who should take and hold the land flowing with milk and honey. This was all that kept them out.

Some people are wondering if history is not repeating itself in regard to the promised land of prohibition, and that, too, for the same reason. By wonderful divine leadings this nation reached its Kadesh Barnea when all but two states ratified the Eighteenth Amendment, and the promised land did seem near. Laws were passed to make prohibition effective, but the voices of the giants—the Amalekites and Hittites of the rum power—were heard in the land until hosts of the people at large seemed in their own eyes like grasshoppers before the sons of Anak!

Whereupon the land was filled with the wail of Satan's emissaries and the movement was halted. The voices of the Calebs and the Joshuas were all but drowned by the clamorings of the fearful. Many urged America to go back into the wilderness, rather than to pluck up courage and enter the land of promise which seemed so near.

Why is it that giant outlaws have defied our government, and have been allowed to besiege our shores to the shame and disgrace of the nation in the eyes of the world?

Millions in our land have so long been slaves to the drink habit, and have allowed the damning rum-fiend to have his own way, until now they have not enough character to rise up and take possession of the good land that has been right in sight for six years. Real *character* on the part of the people and their rulers, would enforce the fundamental laws and put us out of the wilderness in less than thirty days. Our lack of reverence for law shows real lack of manhood. We allow outlaws to run over us because we are weak and cowardly, lacking loyal stamina to resist persistent law-breakers. This indeed is the danger point of our beloved nation today.

The Presidents And Religion A study of the "*Messages of the Presidents*," will give one an interesting view of the attitude of America's chief rulers toward religion, and will show how sincerely they acknowledged God as the ruler of human destinies, whose favor they sought as they assumed their great responsibilities.

In almost every one God is recognized as the Divine Ruler of nations, and his favor is sought to help in ruling the nation. The people were requested to pray for God's blessing upon the nation and for his guidance of its rulers.

From the days of Washington to the times of Roosevelt and Harding, our Presidents have given utterance to well defined religious convictions. They have acknowledged the Supreme Ruler of nations, and have stood against the union of Church and State.

As to matters of personal religion being essential to the welfare of a nation—the one thing needful for reforms and for good laws—these gleanings from the inaugural address of President Coolidge are especially encouraging.

"We can not depend upon the government to do the work of religion. An act of Congress may indicate that a reform is being or has been accomplished, but it does not itself bring about a reform. The government of a country never gets ahead of the religion of the country.

"It is well to remember this when we are seeking for social reforms. Of course, we can help to restrain the vicious and furnish a fair degree of security and protection by legislation and po-

lice control; but the real reforms, which society in these days is seeking, will come as a result of our religious convictions, or they will not come at all.

"We can not escape a personal responsibility for our own conduct. We can not regard those as wise or safe counselors in public affairs who deny these principles and seek to support the theory that society can succeed when the individual fails.

"There is no way by which we can substitute the authority of law for the virtue of man. Peace, justice, humanity, charity—these can not be legislated into being. They are the result of a divine grace.

"I have never seen the necessity for reliance upon religion rather than upon law better expressed than in a great truth uttered by Tiffany Blake, of Chicago, when he said, 'Christ spent no time in the antechamber of Caesar.'"

Let Us All Salute the Future It is related of a teacher that, in the days of Martin Luther, he was reprimanded by his fellow teachers because he would take off his hat to his students when he met them and when he entered his class-room.

They criticized him for saluting a "pack of ignorant boys," and said, "It is beneath the dignity of a learned doctor to do such a thing." His reply was: "They will not always be ignorant boys. Some of them may grow up to be learned doctors and others may become wise magistrates, skillful counselors in affairs of State. I salute their future which I can see lying behind and around the thoughtless faces that now greet me in my classes."

That man had the far view. He was right, and every man who has served for years among young people, and who has lived long enough to see the boys and girls grow up, who were once in his classes, can understand something of the truth and wisdom of that old schoolmaster's answer to his critics.

Happy will it be for the preacher whose lot it is to stand before even the smallest congregation, or the teacher in an ordinary school, if he can realize that a great and good future may be represented in those whom he is called to teach and lead.

In that girl with faded dress and simple manners, in that boy with patched coat, hardened hands, and awkward ways, may be the embryo of a consecrated missionary or a strong preacher and leader of men for the days that are coming. It will pay us all to salute the future, when we are called to lead the boys and girls in either church

or school. For that destiny which is possible for them may depend under God upon what we do for them now.

If our hearts are truly stirred over the possibilities wrapped up in young hearts about us, so that every persuasion we are able to use, every counsel we are able to give, may be so directed that our young people will be won and kept from the evil and inspired to make the most of their powers and of their opportunities for good, there is no doubt about the future's being the better for our having lived. It is a great thing to be able to "salute the future."

How Are You Praying For a Revival? It is a good sign when the church

people seem anxious for a revival. "Oh, Lord! revive thy work," has been the prayer of many generations, and some times men wonder why the answer does not come. They are truly tired of a cold indifferent church and anxious to see an awakening to newness of spiritual life.

I wonder if there is not some fault in our prayers? How would it do for each one to say, Oh, Lord, do give us a revival! Let it begin in *me*. Give *me* the zeal and earnest faith and love for souls that I am longing to see in others. Make me such a faithful, devoted Christian as I think my minister and my fellow workers ought to be. Dear Lord, let the revival begin in *me*. Please warm my own poor heart until it longs to help my friends to Christ. Make me willing now to serve thee with all my powers. Lord, what wilt thou have me to do?

Do you suppose that any church would have to wait long for a Pentecost after a majority of its members began thus to pray in all sincerity?

"He Sendeth the Springs Into the Valleys Which Run Among the Hills" The One-hundred-and-fourth Psalm is a most beautiful expression of confidence in the God of

the hills and mountains and valleys, "who maketh the clouds his chariots, and who walketh upon the wings of the wind."

I do not wonder that the Psalmist begins such a psalm with the expression: "Bless the Lord, O my soul"; for his soul must have been filled with the spirit of praise, if we can judge by the precious things he wrote in this psalm.

In these days, when the earth is being

renewed after the winter's cold, and new signs of life and beauty multiply with every passing day, as the melting snow swells the streams that give new life to earth and carpet its floors with living green, one can not help feeling glad that "He sendeth the springs into the valleys, which run among the hills."

How beautifully the running streams in the valleys, with their life-giving waters reviving the earth, do represent the fountains of the water of life, overflowing with comfort for God's children, whose lot is cast in the vales amid the hills of trouble and sorrow that surround us all.

The vales we are traveling through are surrounded by hills of difficulty as real as those of Bunyan's Pilgrim. Sometimes when the sun is high the heat is intense; sometimes the sunshine is darkened by the shadows from the hills; sometimes the darkness of night settles down, leaving us to hope for the morning; but no matter how deep the shadows nor how dark the night, it is blessed to be able to know that our Father is ever sending his springs into our valleys, offering the water of life to refresh and sustain our weary, burdened souls.

The springs in the valleys do not come by chance. He *sendeth* them. They are not sent to be lost in the ocean, nor to spend themselves on barren, uninhabited, mountains. They are sent into the valleys, where God's children live and toil and suffer, and where the flowers of life and comfort are most needed.

Therefore, "I will sing unto the Lord as long as I live. My meditation of him shall be sweet; I will be glad in the Lord."

An Excellent Plan For Loyal Old People Some things that have recently come to my notice make me feel sure that many of our loyal Seventh Day Baptists who are well advanced in years, and who would like to place their means where it would be a good help to the cause they have loved so long, do not understand the splendid offer made by the Tract Board and by the Missionary Board by means of Annuity Bonds, on which better income is assured the giver as long as he lives, than can be had in any ordinary business investment.

Let me explain, so every reader interested in the matter may know all about it. Suppose you have a few thousand dollars upon the income of which you are depending to

see you through the few years of life left to you. Ordinary business investments will give you five or six per cent interest; but the Tract Board will pay from seven to nine per cent according to your age when you buy the bond. If you are seventy-five years old, your interest will be eight per cent; and if you are over eighty, it will be nine per cent while you live. Then, when you are gone, all that is left of your bond money will belong to the denomination and go right on for years and years to come doing just the work you would like to do if you could live on.

This way of fixing what money you hope to bequeath by your will, will avoid all uncertainties by which wills sometimes miscarry as to their maker's wishes; and it will make you your own executor. It enables you to place your money yourself just where you would like to have it go.

To illustrate: under this plan \$2,000 will give you \$40 a year better income than legal interest; and \$5,000 would bring you \$100 a year more, if you have reached the age of seventy-five. If you are over eighty, your interest would be still larger.

Again, under this plan you would have no further trouble about the care of your money. You would be relieved of all anxiety about what would become of it when you are gone, and your interest would be promptly paid.

It seems to me that a good number of our aged friends who are nearing the sunset of life's day might hail with joy such an opportunity as this.

Secretary William L. Burdick *The Daily Given Warm Welcome To Argosy of Georgetown, British Guiana*

Georgetown, British Guiana, bearing date of February 26, 1925, which came to hand March 25, contains the following item regarding the reception given Brother W. L. Burdick by our church in Georgetown.

Though it has taken this news a month to reach us, we know the RECORDER family will be very glad to see it.

SEVENTH DAY BAPTIST CHURCH
ARRIVAL OF REV. W. L. BURDICK

Among the passengers who arrived on Monday, by the T. L. S. *Mayaro* was Rev. W. L. Burdick, secretary to the Missionary Society of the Seventh Day Baptists, who is on his second annual tour to the missions in the West Indies.

A meeting of welcome was held at the church

of his persuasion in Regent Street, Bourda, of which Elder T. L. M. Spencer is the pastor. The building was attractively decorated and a large congregation was present. On the rostrum were Rev. Mr. Fraser, Elder T. L. M. Spencer, chairman, and the guest.

The church clerk read an address of welcome which was followed by a stirring address by Rev. Mr. Fraser. Rev. Mr. Burdick replied in happy vein. It is understood that his stay will cover a few weeks, during which he will assist the outlying missions.

THE APOSTLES AND THE SABBATH

(Concluded)

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

THE SABBATH A TYPE OF SPIRITUAL REST

One hundred fifty years ago a Seventh Day Baptist minister of London wrote a hymn which begins as follows:

"On Jordan's stormy banks I stand,
And cast a wishful eye
To Canaan's fair and happy land,
Where my possessions lie."

A hundred years later another English clergyman wrote, "The Sabbath is a nearer type of heaven than Canaan."

In song and story the "Promised Land" of Israel is a popular figure when the theme is the future life. But in man's thought of heaven today the emphasis seems to have shifted. In our contemplation of the future life we think of a condition rather than of a place, a state rather than a station. This change of emphasis indicates a view at once more compatible with modern conceptions of the religious life, and more helpful in the development of the individual human soul. It relates heaven more directly to the life we now live, and leads to a more practical Christian way of living.

Perhaps the Sabbath as it is conceived in the mind of the author of the Epistle to the Hebrews is meant to typify the saints' rest in heaven. As one comes to live in perfect obedience to the will of God, then will he find perfect rest. We believe that in heaven we shall be in perfect harmony with the Father. Therefore, eternity will be one peaceful and never ending Sabbath day, a day of Sabbatic peace and occupation.

However, this seems to be the secondary and derived meaning of the passage in Hebrews. The reference there is to the rest which is possible to earth's inhabitants who

will abide in the love of God. There is a spiritual rest even here for all who possess the peace of Christ. This is not something that must or can be restricted to certain times or seasons, or that is to be experienced only on a specific day of the week. At all seasons, and every day, there is rest for

"The soul that on Jesus
Doth lean for repose."

Building upon the premise that men have not yet entered into that promised Sabbath rest, the writer declares that there still remains a rest to the people of God; and Christians are exhorted to enter into that rest through obedience. A part of that requisite obedience is obedience in Sabbath observance; and Sabbath keeping—thoughtful and free—spiritual Sabbath keeping, both typifies and promotes that spiritual rest which remaineth to the people of God.

Keeping the seventh day of the week free from secular pursuits, and observing it as a holy day of rest, brings one into harmony in practice with the expressed will of God as revealed in the holy Scriptures. Where this is a fixed and settled custom, the Christian may experience the joy always of conscious obedience to the Word of God; and of being in harmony with the practice of Jesus and his apostles. The Sabbath ever beckons him on also to a deeper and more joyous Christian experience in a richer fellowship with Jesus Christ who is Lord of the Sabbath.

Of the more than one hundred thousand children who have been under the care of the Near East Relief a goodly number are from time to time being reunited with relatives. It is the policy of the organization never to keep a child who has a relative that can provide a home for it, and in the working out of this policy the Armenians and Greeks have heartily co-operated.

One Armenian now living in Jerusalem, where he is earning a modest living, has relieved the organization of the care of thirteen orphans, children of his own or his wife's relatives.

"Blessed Lord, we rejoice in the light of thy presence: help us to walk in the light while the day lasts! If there is any darkness in our souls, may thy presence disperse it and heal us of its plagues! Amen."

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

Read carefully Resolution 19 in the Minutes of the Jamaica Association, published in this SABBATH RECORDER.

DOES NOT REMEMBER HIS RELATIVES

A few days ago I met a colored man whom I know, and in the course of our conversation I asked him where he was born. He replied that he had spent the greater part of his life in Virginia. And then he told me that his master sold him when he was a baby, and that he was taken from his parents and had never seen them or any other relatives to know them; that he might meet his kindred and yet not know that they were his relatives.

He regretted the fact that he grew up without parents to warn him not to do some things, and to advise him to do others, saying that he just "dragged on" in life.

But there was a note of gladness in his voice, for notwithstanding this great sorrow in his life—no memory of relatives—still he felt that he had done pretty well, for he had never been in jail, and he enjoyed the religious life. The secret of his success and the object of his praise was the Lord, his friend and helper.

This brief story of a life stirred me, for I could not but compare my own good fortune in *knowing* and *remembering* my parents, and scores and scores of other relatives, and of the possibility of tracing my ancestry back for generations.

Probably there is not one of us that does not know a relative or relatives. Most of us spend our early life in the home of loving and self-sacrificing parents, and today we count ourselves fortunate if those parents were Christians and were conscientious in their worship of God and careful and honest in their dealings with mankind. We remember gratefully that they wanted us to do those things that were right towards God and man and self, and to hate wrong-

doing in every form. And how they loved the church and the denomination to which they belonged!

We would not part with the memories of their presence and example and instruction for any thing. And we still prize the memories of the correspondence that we carried on when we left the old home, and the occasional home-comings that we so much enjoyed.

We are thankful for kindred and the memories that make up so much of life and that have been so helpful to us.

But how is it to be with the next generation? Are our children to be enriched, or pauperized, by their parents and other relatives? Are they seeing in us safe lives to imitate; do they receive wise counsel from us; do we exhibit love and obedience to God, faithfulness to the appointments of his church, and such faithfulness and sacrifice in carrying on the work of the church and the denomination that they will be inspired to love Christian work and to do their part in carrying it on?

It is disheartening to know that some parents are not encouraging the moral and spiritual natures of their children, and that in all probability the children will leave the Sabbath and all pretense to live the Christian life when they enter into business for themselves.

I wish that all Seventh Day Baptist parents would say as did Brother Samms, of Santa Cruz, Jamaica, when closing a letter to me recently: "It is our great burden, Brother Burdick, to so train our children in the fear, love, and knowledge of Jesus, that when we shall be no more, they shall remain loyal to the Baptist faith."

And I wish you who read these lines to get some good from this meditation, and to prove yourselves better *relatives* to those who are dependent on you for advice and a good example.

"How little it costs, if we give it a thought,

To make happy some heart each day:

Just one kind word or a tender smile,

As we go on our daily way.

Perchance a look will suffice to clear

The cloud from a neighbor's face,

And the press of a hand in sympathy

A sorrowful tear efface.

It costs so little, I wonder why

We give it so little thought;

A smile, kind words, a glance, a touch,

What magic with them is wrought."

THE JAMAICA ASSOCIATION

(The following account is condensed from the full minutes of the association sent to the Missionary Board by the secretary, Mrs. Julia Small.—W. D. B.)

The Jamaica Seventh Day Baptist Association held its first session in the city of Kingston, Jamaica, December 28-31, 1924, with delegates from fifteen churches and groups.

The moderator was Elder H. Louie Mignott, who is in charge of the Seventh Day Baptist churches in the island.

At the appointed time on December 28, the meeting was called to order by the moderator, who, after brief devotional services, gave a short address. Following this the delegates representing the different churches and groups were called together.

The Nominating Committee reported the following for officers for the coming year: president, Elder H. Louie Mignott; secretary-treasurer, Mrs. Julia Small. The report was unanimously adopted.

Two interesting letters to the association from Rev. W. D., and Rev. William L. Burdick were read by the secretary and enjoyed by all.

Evangelist Samms, of Santa Cruz, was then introduced and spoke of his work, reading some letters and making some explanations, after which Elder Mignott read to the delegates Brother Samms' credentials.

Evangelist Smikle then led in a consecration service, speaking briefly and urging the entire consecration of all present. The service closed with a season of prayer in which many took part.

The session was dismissed by singing the doxology and with prayer by Brother J. Massiah.

At 9 a. m., December 29, the meeting was called to order by the moderator. Prayer was offered by Brother J. Davis. After a song the minutes of the previous meeting were read and adopted.

Evangelist Samms gave an interesting report of the labors of himself and his wife, revealing their zeal and untiring efforts, and stating that the Detroit Church has voted \$45 to help in the erection of a house of worship for the Mountainside congregation.

The president then gave a short address, after which Evangelist Smikle gave his report telling of the work in the different places in which he had labored and of the hindrances caused by inclement weather.

Evangelist Flynn then gave an account

of his labors in an interesting and inspiring report in which he spoke of the work of the school and of its progress, and of his missionary work. He spoke of one district, especially, in which the people received him gladly and invited him to return and preach for them. He had sold RECORDERS and given away literature, and reported the outlook encouraging.

After singing, an interesting Bible study was held, the subject being, "The Authenticity of God's Word," Isaiah 34:16. After an hour's profitable study the meeting was adjourned.

At 2 p. m., the meeting was called to order and the president read his report, which was very encouraging and gave a detailed account of his visits and sermons. All listened with rapt attention and expressed satisfaction.

Brother N. Edwards then reported as local elder of the Kingston Church, telling briefly of his experience in the work.

Evangelist Samms then read an article entitled, "Unity and Respect for the Ministry." He said: In order to have unity we must have charity for others. If we are not united we are off guard. The ministry must not be czar, pope, or king, for Jesus is our King.

The Committee on Credentials and License met to consider workers for the coming year and chose Brethren J. Davis, S. Finn, and N. Edwards.

The Nominating Committee then reported the following nominations for the Advisory Board: H. L. Mignott, H. E. Samms, C. Smikle, C. M. Flynn, A. Maylor, R. Mignott, C. Malvaney, J. Small, J. Massiah, E. Small, E. Thompson, R. S. Wilson, S. Finn, and S. Mowatt. By vote these were elected as members of the Advisory Board. Later the name of R. Dunbar was added to the list of members of the board. This board plans to meet quarterly at which times financial reports will be given.

Nineteen resolutions were presented and adopted. The one on the Forward Movement for the association was thoroughly discussed and the goal set at four hundred pounds. Among the resolutions were these:

(2) WHEREAS, It is of greatest importance that the association keep pace with the work of the General Conference; and,

WHEREAS, Its general operations and progress are well advertised in the SABBATH RECORDER; therefore,

Resolved, That each church of the association

subscribe for a club of said paper for its members.

(3) WHEREAS, We have sensed the fact that there exist no greater means for the promulgation of the tenets of our faith than the getting of our literature into the hands of our fellowmen; therefore,

Be it Resolved, That we apply to our Tract Society for a stock of literature to sell.

(7) *Resolved*, That copies of the RECORDER, Voice, and Reformer be placed in the hands of every minister, doctor, lawyer, and school teacher in Jamaica.

(12) WHEREAS, Many of our leaders in times past have not been in touch with our office; and,

WHEREAS, There ought to be a better understanding between both; therefore,

Resolved, That each leader write to the office once each month, reporting the condition of each church and its especial needs; and that the secretary in return, write to each telling of the general interest in the association.

(13) WHEREAS, Our financial status has been very low during the past year; and,

WHEREAS, The prosecution of the work during the coming year demands every financial assistance; therefore, we

Recommend, That each leader take a special interest in building up the financial status of his church, and keep his congregation posted as to its duty.

(19) WHEREAS, Recommendations and resolutions are worthless if not put into operation; therefore,

We recommend, That these resolutions and recommendations be read by our leaders to their audiences once each month.

December 30, the meeting was called to order at 9 a. m. Brother Samms was asked to take the chair. After prayer by Brother Dalhouse, Brother Smikle gave words of admonition and spoke of the reasons for our meeting together.

The Committee on Constitution reported, and their report was received and the constitution adopted unanimously.

After a song, a paper on "Stewardship" was read by Brother Smikle, after which Elder Mignott spoke upon the passages Malachai 3:6, 11; Zecharia 5:1-4, and answered questions that had been asked regarding the tithing system.

After singing, the Bible hour was spent in study of the subject, "Abiding in God," John 15:5, and other passages.

Adjourned until afternoon.

The meeting was called to order at 2 p. m.

The financial report for the twelve months was then read. The Committee on Finance having met, it was voted that Sister M. Griffiths be appointed treasurer for the Forward Movement.

The reports of field laborers were then

continued, Brethren A. Maylor, J. Davis, R. S. Wilson, J. Kelly and D. Wilson giving good reports of the work in their districts.

Brother Smikle then led in a consecration service, and the meeting adjourned until the next afternoon, after prayer by Elder Mignott.

On December 31, the meeting was called to order at 2 p. m. by the president, who, after a song, led in prayer.

It was voted that Evangelist Samms be the moderator at the next association which will also be held in Kingston.

It was suggested that we have a printed card to use in raising funds. It was also suggested that we have membership cards to be used when going from place to place that we may be recognized as members of the Seventh Day Baptist Church, by other Seventh Day Baptist churches. Elder Mignott read Acts 18:24 on the subject, and all concurred. Adjourned, *sine die*. The doxology was sung and the closing prayer offered by Brother Malvaney.

MRS. JULIA SMALL,
Secretary.

In a note accompanying the minutes is this statement:

"Just a week before our meeting our president planned a week of special prayer in all our churches and companies, and we had the evidence of answered prayer during our session. The Spirit of the Lord was with us from when we commenced until we closed. Truly we have seen what God hath wrought for us.

"Our determination in this good work is to go forward and keep pace."

W. D. B.

Throughout the world there are numberless men and women who are sensible of the being and love of God. They know God not by what they think of him or conjecture about him, but by their own consciousness of his presence, his power, and his goodness. This consciousness is as distinct and real as their consciousness of the presence and love of father, or brother, or child. He comforts them in trouble, gives them strength in weakness, inspires them with resolution to plan and courage to achieve the most difficult undertakings—even the conquest of selfishness, which is the hardest of all.—*Everett P. Wheeler.*

MISSIONS

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

THE CHURCH AND FOREIGN MISSIONS

PASTOR JAMES L. SKAGGS
(Sermon given at Milton, Wis., February 21, 1925)

Jesus called upon his followers to go into the regions beyond. He presented a world vision, and said unto his disciples, "Go ye into all the world." The Church of Christ is essentially a missionary Church.

Obviously the extension work of the Church has been slow. Any sane discussion requires an admission of much of weakness and of failure. At the same time the Church must be credited with having preserved and transmitted a message and a spirit which have vitally changed human conditions, relations, and ideals. With all the weaknesses and delinquencies with which she may be charged she has presented to the world a teaching which most thoughtful people believe offers the only hope of a better civilization—a safer, happier, more righteous world, and also the greatest spiritual satisfaction. The faults which are found are not so much with the teachings that are held, not with Jesus who is presented as the Master of men, but rather with the way the Church has, at least partially, failed to apply her own message.

In spite of the difficulties the gospel leaven has worked, through missionary effort, into the heart of the world; and we have reason to look forward hopefully for the time when the good news of God's love and human brotherhood shall have leavened the whole lump of humanity.

I am confident there has not been a time since apostolic days when the Church has been so much awake to its missionary responsibility as now. We are not yet doing that of which we may boast, but it is good to feel that in our generation progress is being made.

About fifteen years ago I attended a convention of another denomination in the state of New York. Foreign missions were under discussion. The state secretary was there. He made a strong appeal for his people to support the foreign mission work,

and made the humiliating admission that his people had given during the preceding year less than twenty-five cents per member for that object. He referred to a book of statistics covering foreign mission activities of many denominations, which had then recently been published. He said that when he saw it, he felt that he would like to gather up the whole edition and burn it, for in that book the meanest thing that was said about any denomination was said about his. And he continued, saying that what was worse than the fact that this evil report of his denomination was published for everyone to read, was the fact that what was published was true.

Such a report of conditions existing in any denomination fifteen years ago makes us feel ashamed. We are sorry to admit that in any Christian group there could have been so little interest in the extension work of the Church. "Less than twenty-five cents a year!"

When we look at our own giving for foreign missions at that time, what do we find? We find that our giving in the United States for home and foreign missions in 1910 was about forty-one cents per member. Records would indicate that many of our churches did not give as much as twenty-five cents per member fifteen years ago. So we find ourselves in much the same light as the church of the New York convention of which I have spoken.

It is interesting now to note the past year and to observe the changes which have taken place. The report for 1924 indicates that our churches paid into the Missionary Society about \$2.50 per member. This indicates an increase in our giving for all missionary work, in fifteen years, of six hundred per cent. We would not contend that we are doing now what we ought to do; at the same time we may find encouragement in the fact that progress is being made in these recent years.

A short time ago a *World Missionary Atlas* was published in New York. Its field covers all the countries that can be regarded as in any sense Christian, and the income of seven hundred Protestant missionary organizations is taken into account. I take the following data from a review of the atlas which was published in the *Christian Century*.

"The total income of the seven hundred organizations (for foreign missions) as re-

ported in 1923, was \$69,555,148. . . . Of the total income stated, \$45,272,793 was received by societies having headquarters in the United States, \$3,337,739 by Canadian societies, and \$13,342,499 by British societies." The balance of the total was made up from various other countries.

A *Cyclopedia of Christian Missions* was published in London sixty-five years ago, by Rev. J. Logan Aikman. He was able to report a total income to Protestant societies of \$4,104,296, of which \$2,867,245 was given in Great Britain, \$234,206 on the continent, and \$1,002,485 in the United States.

These figures indicate that gifts in the United States for foreign missions have grown in sixty-five years from \$1,002,485 to \$45,272,793, and that at the present time Protestant Christians of the United States are giving sixty-five per cent of the total that is being given for Protestant foreign missions.

Further figures are given in this new atlas indicating that the number of missionaries now in the foreign field is practically double that of twenty-five years ago, and that the number of native workers in the missions has practically doubled in the same length of time. And it is further indicated that the number of native Christians in the fields is about three times that of twenty-five years ago. And we should remember that the progress of the last twenty-five years has been made in spite of the fact that all missionary work was greatly interrupted by the World War, and in many cases great numbers of missionaries were withdrawn from fields and many stations were left entirely in the hands of native workers.

This is only one phase of the work of the Church. There are many others which are very significant. But this particular one is sufficient to disprove the contention of those who tell us that the Church is no longer a force in the life of the world. Christian missions are not only turning individuals to the true God, but they are carrying the light of a civilization touched by the Christian spirit to hundreds of millions of people, and these millions are awaking from the sleep of centuries to a realization that a new day has dawned and they are arising to put out ignorance, superstition, tyranny, and to replace these things with knowledge and Christian democracy.

The spirit of missions has become a

mighty force in the world. It is breaking up the old foundations of heathen lands, and it is towering above America and demanding that she be Christian. It is a spirit calling to America to sustain the message and character of the missionaries which she is sending out. It rang out in clear tones in the Student Volunteer Convention in Indianapolis, a year ago. It rang out anew in the recent Foreign Mission Convention in Washington. It's a call to the people who make up the churches that they be Christian in the world of economic relations—in the questions between capital and labor, in the fact of women and children in industry, in competitive business, in reasonable profits, in international commerce. It's a call to be Christian in family and social life—that the reports of divorce courts and vice conditions may not mock the message which the missionaries proclaim. It's a voice against racial and international unfairness, distrust, and war. Thoughtful people ought to realize the necessity for America to exemplify the message which her missionaries carry. This practical phase of the foreign mission problem was on the minds and hearts of the speakers at those conventions.

The missionaries are doing their part. No finer manifestation of heroism and humble sacrifice for a worthy cause is to be found anywhere than that which is common in our foreign missionaries. They have always gone forth with really inadequate support from the home churches, and on the field they have courageously met hard conditions. They have faced real dangers and many have actually given their lives. Severe physical privations are common. Among the difficulties they have had to meet have been those of learning the native language and the creation of a Christian literature. The extent of the work of missionaries along this line is suggested by the report of the British Foreign Bible Society, London, that it circulated more than eight hundred fifty million copies of Scripture in 1923-24, in five hundred sixty-six languages.

We hear much in these days about the heroic spirit of youth—that young men and women are not looking for soft snaps, but rather for great and worthy tasks which will demand of them the use of their greatest powers. We are living in a day that offers many worthy vocations, and young people must decide in which of several possible lines their lives will be of the greatest

use. And I submit here today the proposition that there is no field that offers greater usefulness, or presents a greater challenge to high-minded Christian men and women than the foreign mission field—unless it be leadership in a home church which shall be of sufficient strength to bring to our American people a consciousness of their calling and responsibility for the extension of the kingdom of our God. The challenge of Jesus to service in the place that he shall choose must not be refused.

We have shown that great progress has been made in foreign mission work; but we must realize that the foreign work can do no more than keep pace with the work at home. We noted with some humiliation the contributions for foreign mission work fifteen years ago, and then congratulated ourselves on the improvement that has been made. But have we yet reached the limit? Are we doing what we ought to do? I fear it is true in all our churches that some people are not doing anything to help the work along. While this is true, we certainly have not reached our goal.

Our need is first of all for the spirit of Christ within the Church. We need the spirit of him who dedicated his life to the service of God and men, and who sealed that dedication by his death on the cross. When we have that spirit, there can be no question about the vitality of the Church or the progress of missions.

Dr. James I. Vance makes the following comment on the story of the forty Christians banished by the Roman emperor in winter to the bleakest spot in the Alps, that there abandoned they might perish, while guarded by soldiers protected in their tents:

"That night as the Roman officer lay sleeping in his tent, his dreams were disturbed by a weird chant that seemed to be borne on the night winds. As he came to consciousness this is what he heard: 'Forty wrestlers wrestling for Christ ask of him the victory and claim for him the crown.' Now wide awake, it came with greater distinctness. The men he had turned out to die were singing, and this was their victory song. He began to think of the devotion of men who under such circumstances could sing such a song. He knew of the devotion of the Roman soldier to the empire, but he knew that a Roman soldier was a total stranger to the kind of enthusiasm that was flaming in the breasts of those men out there

in the night and the cold. While he was musing, a poor wretch fell through the flap of his tent on the floor, half dead, beside him and begged permission to recant. 'Art thou the only one that durst ask this?' he said. 'The only one, sire,' the frozen wretch replied. Then leaping to his feet, tearing his military cloak from his shoulders and casting it on the poor apostate there on the ground, he cried, 'By the gods, I will have thy place!' And out into the night he went, and soon again the chant unbroken sounded out amid those bleak peaks: 'Forty wrestlers wrestling for Christ ask of him the victory and claim for him the crown.'"—*Christian Century*.

Friends, this indicates to us the kind of devotion which has marked the progress of the Church, and which has been the soul of Christian missions. It's the kind of devotion which becomes a follower of him who died on Calvary. For us it is not a spectacular thing, but it should be no less real. If the Church of tomorrow is to have the vitality of her Lord, it must be because we of today build in her the strength of our spiritual manhood. If the foreign missions of tomorrow are to continue the advance of yesterday and today, it must be because we give vitality to the home church and stand ready to serve here or there at the command of the Master.

The commission of Jesus, "Go ye into all the world," should be the watchword of every church having real spiritual vitality.

PROBLEMS FACED BY ALL MISSIONARIES

1. Maintaining the spiritual glow. Constant contact with pagan conditions and only limited fellowship with choice Christian souls force missionaries to get their glow direct from God.

2. Transferring responsibility from the missionaries to the natives. All agree this should be done, but how fast? How large a measure of control shall the native Christians use?

3. Adapting methods to native ideas and customs. We Americans have learned our ways of observing religious customs. Shall we ask the new Christians of other countries to do things as we do them in America?

4. Insufficient funds. Pupils are kept out of schools and evangelists are not sent forth for want of funds.—*The Brethren Mission Board*.

EDUCATION SOCIETY'S PAGE

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

THE UP-GRADE

Many, if not the majority of college students, have in mind a work in which they are especially interested and in which they desire to attain success. Every student cherishes this ideal of an ultimate success, and in a manner each one accomplishes it. But few seem to have a definite reason for the choice of a particular vocation or profession, and a deplorably large number are like the student who is going to teach "because there is nothing else to do." To always be on the up-grade a student should place his aim or ideals extremely high; better "to aim at the moon and land on the fence, than aim at the fence and land in the mud." To keep always on the up-grade there must be interest and enthusiasm for your work and a specific reason for choosing it. To one man the choosing of a vocation for a certain reason designates that man as great; he says, "Great men begin an enterprise because they think it is great; but fools begin it because they think it is easy." A recent speaker in chapel pointed out an apparent lack of emphasis on real work, or the up-grade striving, as a foundation for school spirit; and a real spirit of success in after life depends upon much the same requirements as school spirit here in our miniature world.—*T. C. in Salem College Green and White.*

DR. E. J. WOOFER ADDRESSES STUDENTS

Dr. E. J. Woofter spoke at the regular chapel exercises on Wednesday morning. The subject of his address was, "The Christian Ministry as a Vocation." His talk was greatly enjoyed by the students.

The speaker began his address by saying, "We are not here to dream dreams, but to face life's realities. Life is a thing of many dimensions, and for college students life must be touched to some extent, in all these dimensions."

Dr. Woofter asked whether we had an

objective, or were we just here because we were here. He said that one of the most important things we had to think about was in what we were going to invest our life. In the words of the speaker: "Are we coming out of college merely drifters or will we have a goal toward which we will work with all our might? Life is too great to be reduced to a game and too joyous to be reduced to a funeral train. Life is power, victory, conquest, and achievement, not for ourselves alone, but for humanity. The dimensions of life are fixed by our loyalties. We have loyalty to home, clan, nation, and society; yet no one approaches the apex of life without approaching loyalty to God; and this should be given first consideration.

"The call to the Christian ministry as a vocation is a call to a hard task, involving the hourly effacement of self. The reward of this service is not in wealth or fame, but in service rendered to humanity. It takes real red-blooded manhood and womanhood to serve the gospel of Christ. It takes training, heroism, and consecration; and it is only through the promotion of the kingdom of God that the world progresses."—*The Green and White.*

SPECIAL EVANGELISTIC SERVICES AT ALFRED

REV. A. C. EHRET

For more than a year the church at Alfred has been taking on new spiritual life, with an increased interest in the various activities of the church.

Near the close of the year 1923, many members of the church and Bible school felt that they were not giving enough time to the work of the church. They began talking among themselves concerning the part each one owes to his church. This matter was talked over in the Bible school classes and then discussed by the school. A recommendation was presented to the church that a representative committee be appointed to meet at various times to discuss and plan a progressive program for the year 1924. A committee, later known as the Committee of Eleven, was appointed, which met once or more each month. These meetings were very informal and all lines of church work were discussed—the real object being to help each member feel a new interest in the church to such an extent that through them

others might become interested, and thus acquire the "go to church habit."

At an early meeting of this committee, a general program for the year was outlined, the details of which were worked out from month to month. Several classes from the Bible school took upon themselves the full charge once each month of a special Sabbath morning service: viz., one month the Friendly class, another the Bethel, another Dean Main's class, etc., on through the year.

One such service particularly helpful to all was in charge of the Intermediate department of the Bible school—a department organized some time last May, with a loyal, devoted, and wide awake superintendent and corps of teachers. This department has helped much in the spiritual development of our boys and girls.

At the beginning of the present year another Committee of Eleven was appointed, with the pastor as chairman. This committee made plans similar to those of last year. February was chosen as "Come to Church Month" and an intensive evangelistic campaign of seven services was arranged for the last of February. These services were to be known as decision meetings. Rev. A. J. C. Bond was secured to help in these meetings. Much is due him for the final success. Beginning Friday evening and closing Sunday evening, he gave us seven forceful sermons and two addresses. These sermons were evangelistic and certainly reached the hearts of his hearers. Our real appreciation of his messages can well be summed up in a remark made by one of the college professors and a member of the Sunday congregation. "It seems strange that we are not better folk when we have the privilege of listening to such good sermons as he is giving us." Well, those sermons did help us and we know it.

Last Sabbath proved one of Alfred's great days, when it was the pastor's privilege at the morning service to lead thirty-five into the baptismal waters and church membership.

This happy occasion came about because the spirit of Christ has been and is working in the hearts of the people of Alfred and community. But our work is not finished, and may we all mingle our prayers to Almighty God in behalf of the great work that needs to be done throughout our churches, our denominations, and our world.

March 20, 1925.

CHRISTIAN ENDEAVOR AS A PROMOTER OF WORLD FELLOWSHIP AND WORLD PEACE

The influence of the Christian Endeavor movement in promoting peace and goodwill among denominations and races and nations of the world, has not been fully realized, so quietly and unostentatiously have the individual societies done their work. But the very genius of the society has made it inevitably a movement for interdenominational and international goodwill, and goodwill must lie at the basis of peace, whether between individuals or nations.

Members of the societies did what individually they considered their patriotic duty in the war days, and there were few so-called "conscientious objectors" in their ranks. But the very fact that among the millions of endeavorers some are found in all the nations of the world, and in all Protestant denominations, made world fellowship inevitable for young people who have taken the same obligations, subscribed to the spirit of the same pledge, worked along the same lines, covenanted with the same Lord, in the same way.

It was feared, even by the Christian Endeavor leaders in America, that the war would disrupt the society as a world movement; and they were surprised and rejoiced to learn at its close that the societies had increased in Hungary, and doubled in Germany, and that all the Christian Endeavor Unions had held their regular national and other conventions in the dark days of the war, almost without interruption.

What organization in America, if imported from one of the "enemy countries," would have retained its popularity and increased in numbers during the years 1914-1918?

The reason undoubtedly was that the societies in all lands stuck to their principles as a purely religious, non-political organization, owing allegiance only to their own churches, their country, and their God.

When the war closed, there were in the Christian Endeavor ranks few sores to heal, or broken bones of good fellowship to bind up.

In other wars, too, the society has exerted the same influence. After the Spanish War, Christian Endeavor went in at once with the missionaries to the Philippines, Cuba, and Porto Rico, as an instrument of fellow-

ship and goodwill. It has brought Mexicans and Yankees together in Texas and Mexico, in neighborly Christian union, and, through its international conventions has increased the goodwill of Canadians and the young people of the United States; who have in these meetings often taken counsel together, in all good feeling. In Arizona and New Mexico, whites and Indians mingle fraternally in Christian Endeavor Conventions, the Indians often being the hosts.

A striking example of the healing power of religion over the hearts of young people was shown after the Boer War in South Africa. As is well known, the bitterness excited by this war between the two races has seldom been exceeded. The war was fought chiefly, as is usual, by young soldiers, some of whom, on both sides, were endeavorers. Many hundreds of young Boers were captured and sent by the British Government to prison camps in St. Helena, Ceylon and Bermuda. Here a revival of religion broke out among them, and hundreds of these young converts formed themselves into societies of Christian Endeavor—no less than nineteen societies in the prison camps of St. Helena alone, and as many on other islands. They had union meetings, published a little paper, *The Striver*, and were even able to hold miniature conventions among the members of different prison camps.

When in Cape Town, the chief city of South Africa, I was able to attend the first united meeting of any kind, of Boers and British, a very few months after the cruel war came to an end. It was a Christian Endeavor Union meeting. Many young men from both armies were present. The utmost good feeling prevailed, and before the meeting closed all united in repeating, each in his own language, the Twenty-third Psalm, and the Lord's Prayer, and in singing in the two languages to the old tune of Dennis, the supreme hymn of Christian fellowship:

"Blest be the tie that binds
Our hearts in Christian love."

Since the World War closed, the same influences have been at work in Europe. The Swedish-speaking Finlanders and the Finnish-speaking people of Finland, who have not always been on the best of terms, have united in Christian Endeavor meetings. In Poland the Polish and German endeavorers

came together in the Christian centers for days of prayer and hearty communion. In Latvia, the Lettish and German endeavorers have learned to fraternize in their community meetings.

The latest example of this union of hearts has been the great Christian Endeavor fellowship convention recently held in Hamburg, Germany, under the auspices of the European Christian Endeavor Union. Seventeen European nations were represented by delegates, and some twelve thousand people crowded the largest halls in Hamburg; and processions of Christian young people, with their songs and banners, gave Hamburg a sight it had never before witnessed. Germans and French, Hungarians and Poles, Czecho-Slovakians and Jugo-Slavians, Russians and Scandinavians, English and Portuguese, were all there in happy accord. The swords of war-hate were beaten into plowshares of useful common service, and the spears into pruning-hooks of a common religious purpose.

The American state conventions, never so large as during the past year, do much for good fellowship between our different sections and nationalities. Young people of the East and West and North and South come to know and esteem each other. Whites and blacks and yellows and representatives of all the races whom cosmopolitan Europe has sent to our shores, attend these meetings and find in this brotherhood common purposes and emotions, and methods of service they had not before realized. Representatives of fifty different denominations, increasing in numbers every year, declare their loyalty to their own churches, and their friendship with all other Christians, and their desire for genuine interdenominational and international fellowship, in a multitude of Christian Endeavor conventions and union meetings.

Who can doubt that this is of God's ordering, in these days of clannishness, and of sectional and racial enmities?

A supreme desire and prayer of the Christian Church for years has been for greater interdenominational fraternity and closer union. God has answered these prayers among our young people. Shall we not co-operate with him in this great method of promoting Christian fellowship and world-wide fraternity?—*Rev. Francis E. Clark, D. D., LL. D.*

WOMAN'S WORK

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

TEACHERS THREE

I rested awhile in a quiet nook
And found there teachers three—
One was a bird, and one was a brook,
And one was a green, green tree.

The wee bird sang a cheerful song
That no one heard but me,
And it seemed to say: "You've heard my lay;
Pass on its melody."

The brook flowed on in a glad, glad way,
Smiling at the rock's rebuff.
"I have no room," it said, "for gloom;
I laugh when the road is rough."

The green tree stood with wide, wide boughs,
Like hands outstretched to greet,
And when the branches stirred I caught this
word:
"Be a friend to all you meet."
—E. C. Baird.

EXTRACTS FROM THE DIARY OF ELDER NATHAN WARDNER

SHANGHAI, 1850

(Continued)

April 2nd—The beggars were assembled today in mass by the authorities on the parade ground outside the South Gate, where one hundred eighty cash was distributed to each man and ninety to each child; and they were required to disperse to different parts of the country. They numbered several thousands. They had become so numerous as to be very annoying to the merchants and shopkeepers.

4th—Have taken pains to inquire of several Chinese teachers of late who agree that Shantu (of the classics) was originally a man and had no part in creation. Was born, ruled as an emperor, and died like other men, and was afterward deified.

7th—Saw the proclamation of the new emperor.

9th—Preached to a crowd of people on the city wall.

15th—A beggar boy came and lay down at my door, so much reduced by sickness and starvation that he could not walk. Gave him rice, but he could not eat, said he had

eaten nothing for three days. I then had some gruel made, of which he managed to swallow a little, and I endeavored at the same time to recommend to him the bread of life.

18th—The Chinese are talking considerably about the London missionaries' changing their Gods so often—referring to their adopting so many different terms to represent the Deity. A Chinese teacher told me today that when the chief Shantu of the Chinese was born in a certain village, there was an appearance of fire, which greatly alarmed the people; and while they were searching for the cause, a form appeared and caught the child away to heaven. From this they inferred that there was no God in heaven, and he was taken to be one. Previous to this they had no idea of any gods in heaven. The Chinese say it is quite common in Shanghai for opium smokers to sell their wives and children for the sake of indulgence in the habit. They will starve to death rather than break off.

19th—Wong-yaen-la called today with some of Mr. Shucks' calendars, as specimens of his skill in printing, seeking for employment. He says Mr. S. is in the habit of preaching that Sunday is the seventh day of the fourth commandment, and that he never heard him lisp a word about any change of the day, although he has been under his instruction more than a year, and been in his church six months or more.

24th—We all went in company with Messrs. Wright and Hall and their wives to the pagoda. There and in the surrounding hamlets we found several opportunities to proclaim the gospel.

"HOUSE OF MANY MANSIONS"

M. A. BRANCH

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." John 14:2.

The text just quoted is undoubtedly considered one of the strong points from which poets and others, have gathered inspiration to write the many hymns which are used in public worship, similar to the following: "When I can read my title clear to mansions in the skies," "I look away across the sea, Where mansions are prepared for me," "My Father's house is built on high; Far, far above the starry sky; When from this

earthly prison free, That heavenly mansion mine shall be."

Dear reader, Jesus did not say, I go to prepare mansions for you, but a place; nothing in the text above, if carefully read with a desire to get the truth, would lead one to think Jesus was talking about the heavenly home, or the home of the saints. Jesus did sometimes say things that were no doubt intended to encourage the hearts of the disciples; but not once did he tell them that their eternal home would be heaven; and, as much as we may desire it, we say without fear of successful contradiction, that no promise is given in the Bible, the Word of God, that the children of God would ever have the privilege of going to heaven.

We know that this is a broad statement; but it is fearlessly made, for if some one will kindly show that we are wrong in our conclusions, we will gladly receive it; but until the evidence is produced we will continue to believe and teach that there is no authority whatever, based on Bible evidence, of a home in the skies, going to heaven at death, or at any time in the future.

When Jesus told his disciples of his intention of leaving them and going to the Father, some expressed a desire to go with him; but he told them plainly, "Whither I go ye can not come," but he added, "if I go I will come again, and receive you unto myself, that where I am there ye may be also."

Yes, Jesus is coming again; and this earth will be his home, and the home of the saints also; the angel that announced the coming of the Babe of Bethlehem said, "He shall be great and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Do professing ministers of Jesus Christ know that the angel made this promise to Mary, the mother of Jesus? If they do, why do they preach sermons intended to destroy the faith of the masses in the coming of the Lord and the establishment of his kingdom on the earth?

Let us return to the text and carefully consider it, with a view of getting the truth. Jesus said, "In my Father's house are many mansions," not in heaven, but in "my Father's house." He did not say that the house was in heaven, but the mansions are in the house. He did not say that he was

going away to prepare mansions for the saints, but a place.

First, let us locate the house, then we may be able by the help of the Lord to locate the mansions; let us read 1 Timothy 3: 14-15.

"These things write I unto thee, hoping to come unto thee shortly: But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." If the Church of God is the house of God we will do no violence to the truth to read it that way—in the Church of the living God are many mansions, not will be, but are. A mansion is an abiding place, a residence, a home, a habitation. In the Church of God are many abiding places of the Holy Spirit. Please notice that these abiding places already exist in the Church, the house of God. While the tabernacle of Israel existed it contained a sanctuary, a holy place, and the most holy place, where God met his people, gave them instruction, and forgiveness of sin; but since the death and resurrection of Jesus, a new and living Way has been consecrated for us, by the blood of Christ, by which we may boldly enter since Jesus is the High Priest over the house of God.

But it is not necessary to go to Jerusalem to meet the High Priest now; since Jesus, the true sacrifice, has been offered, and is now the High Priest in the heavenly sanctuary, a greater and more perfect tabernacle, not made with hands.

The disciples were sorrowful because Jesus had informed them that he would soon be leaving them; and I imagine that they told him of their hopes—how they had left all to follow him, and how much he had been to them, and the wonderful things that had been done. "And now you tell us that you are planning to leave us, and you tell us that where you are going we can not come." How sad, indeed, they must have been. Jesus says, "Let not your hearts be sorrowful or troubled, yet a little while and the world shall see me no more, but ye see me; if ye loved me, ye would rejoice, because I said, I go unto the Father, for my Father is greater than I." "In my Father's house are many mansions: I go to prepare a place for you. . . . I will come again, and receive you unto myself; that where I am there ye may be also." And I also imagine that Jesus in his reply, tried to make

them understand that the work in which he had been engaged would not stop, and he added, "Greater works than these shall ye do, because I go to the Father. . . . And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." "And the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you. At that day ye shall know that I am in my Father, and ye in me, and I in you. If a man love me he will keep my words, and my Father will love him, and we will come into him, and make our abode with him."

A mansion, indeed, when both the Father and the Son come into our lives and make their abode with us. Jesus continued with them about the space of forty days after his resurrection, preparing them for the work and place they should fill after his departure, giving them the great world wide commission, to preach the gospel to every creature, commanding them that they should not depart from Jerusalem but wait for the promise of the Father, "which ye have heard of me. Ye shall receive power after that the Holy Ghost is come upon you." And the disciples returned to Jerusalem, and they continued to pray. What else could they do? And when the day of Pentecost was fully come, and they were all with one accord in one place, and the Holy Ghost came, and filled them all, and the house where they were sitting, Jesus had done what he promised he would do—he had prepared a place for them—and they were in their places, and the Comforter had also come, and they began to speak as the Spirit gave them utterance.

Again we read in Hebrews 3: 4-6, "For every house is builded by some man; but he that built all things is God. . . . But Christ as a Son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." Again we call the attention of the reader to 1 Peter 2: 5. "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." Let us read the text again, "In my Father's house" (the Church of God) "are many mansions" (abiding places of the Holy Spirit). Don't be sorrowful because I tell you I am going away; if I go not away the

Comforter will not come; "it is expedient for you that I go away." The world needs the comforting influence of the Holy Spirit today to drive out the deceptions of the devil.

The apostles did believe in Jesus Christ; and the message they delivered to the world was effective; and thousands were added to the Church, the house of God; and mansions or abiding places were multiplied. Dear reader, the message comes to us today; Jesus says, "Behold I stand at the door and knock, if any man hear my voice, and open the door, (that means us) I will come into him, and will sup with him and he with me."

Let us take the Bible for our guide. We are living in perilous times; many will not endure sound doctrine; everything but the gospel is being preached to please the itching ears of the hearers. More theology is taught from the hymn book than the Bible. We are builders. What kind of material are we putting into our house? It may be rejected by the great Masterbuilder; if it is, it will be destroyed.

White Cloud, Mich.

There are two distinct types of experience that are achieved through prayer. In one, "burdens" are lifted, the sense of strain vanishes, care loses its annoyance. That is to say, neuroses are dissolved, particularly such mental states as anxiety, hysteria, or the nervous derangement described as chronic gloominess. In the other the experience is that of addition rather than subtraction. It is like the unexpected arrival of reinforcements at a time of pressing need. In the former something disagreeable, something that annoys, is removed. It is put away "as far as the East is from the West." The mind that had been weighed down or depressed finds release. The bitterness of drudgery is supplanted by the second type of experience, namely, the joy of having powers equal to one's task. With this added strength one was led to exclaim, "I have strength for anything through him who gives me power" (Philippians 4: 13).—*Norman E. Richardson.*

"Juvenile delinquency is on the decline throughout the country, despite crime waves recurrent in the larger cities, reports the National Probation Association."

YOUNG PEOPLE'S WORK

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

MY DENOMINATION

Christian Endeavor Topic for Sabbath Day,
April 18, 1925

DAILY READINGS

Sunday—Beginnings (Acts 2: 1-8)
Monday—Persecutions (Acts 8: 1-4)
Tuesday—Heroes (Acts 5: 24-32)
Wednesday—Loyalty to the Bible (Acts 17: 10-12)
Thursday—Love for men (Rom. 9: 1-5; 10: 1)
Friday—Loyalty to Christ (Gal. 2: 19-21)
Sabbath Day—Topic: My denomination: Its history and principles (Acts 1: 1-8; 2 Tim. 3: 14-17)

"One value of church history is that it makes us seek to be worthy of the work good men before us have done, and carry on their task to victory."—R. P. Anderson.

"We are proud of our denomination's past, but this must not make us lazy in the present. As great tasks face us as ever challenged any generation. We must do better than all past traditions."—Anon.

"Hats off to the past, coats off to the future."—W. D. Burdick.

A SUGGESTION

Material for this meeting can be found in the tracts, *The Sabbath and Seventh Day Baptists*, *Seventh Day Baptist Fundamentals*, *Exposé of Faith and Practice*, and the postcard of Sabbath references. If you do not have them, you can secure them from the American Sabbath Tract Society, of Plainfield, N. J.

A PLAN FOR THE MEETING

Have one series of short talks on the history of our denomination, based on the divisions of *The Sabbath and Seventh Day Baptists*; and another on the fundamentals of our faith using the summary in *Seventh Day Baptist Fundamentals*. Include in the meeting a Bible drill based on the Sabbath postcard, or on the references given in *Exposé of Faith and Practice*. Sing some of the songs written by the "Stennets" and some of the modern songs by Seventh Day Baptists, if they are available, including the Young People's Rally Song.

For more extended information and for illustrations of the Daily Reading topics, read some of the accounts given in *Seventh Day Baptists in Europe and America*.

R. C. B.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

One of the distinctive truths which we as a denomination teach is that the seventh day is the Sabbath. Most of the other denominations do not teach it, so in this respect we are different from them. In ages past heroes of our faith have suffered terrible persecutions and even death because they stood for the Sabbath truth. In this day when so much is being said about Sunday legislation, we are convinced that what the world needs is to return to the Bible Sabbath, and it is the mission of Seventh Day Baptists to help bring this to pass. Let us do our duty.

Battle Creek, Mich.

INTERMEDIATE CHRISTIAN ENDEAVOR

Topic for Sabbath Day, April 18, 1925

HOW DO CLOTHES REVEAL CHARACTER?
JAMES 2: 1-14; MATTHEW 6: 28-34

CLARA L. BEEBE

Did you ever stop to think that the clothes you wear reveal your character? Perhaps you haven't, but they really do.

First, there is the kind of character revealed by wearing clothes unsuited for the use to which they are put, such as going to school in a party dress, or wearing a fine broadcloth suit on a picnic. Then, there is the kind of character which refuses to wear the kind of clothes suitable to the means of the person and insists on patterning after some one much richer. We think people who have characters that act in these two ways are not sensible or unselfish.

But, fortunately, clothes reveal the other kinds of character, too. We are pretty sure to have a higher opinion of the good taste of a girl or boy who wears sturdy, neat clothes to school or to picnics, and saves the better dress or suit for Sabbath and other dress-up occasions. People who do these things are usually neat, orderly, and dependable.

And there is still another side to this character revealing through the clothes we wear. Our faces, too, have clothes. No, I

don't mean the rouge and powder that some girls put on until we can hardly tell what their features really are. I mean the expressions we habitually make our faces wear. You never saw a happy, vivacious boy or girl going around all day with a long drawn out, sad expression, did you? Such a person lets the sunny disposition shine through. It is the sad, melancholy person who wears the sad kind of face. And we surely can't be sad when we see all the beautiful things God has provided for us at this spring season. We ought to be like the birds, the grass and the flowers, wear the clothes that are provided for us, keep them neat and tidy, and be as happy about it as the robins outside my window right now seem to be.

Robert Louis Stevenson wrote a prayer which seems to be particularly appropriate for this lesson: "The day returns and brings with it the petty round of irritating concerns and duties. Help us to play the man; Help us to perform them with laugh er and kind faces. Let cheerfulness abound with industry. Give us to go blithely about our work all day long, and bring us to our resting beds weary, and content, and undishonored, and grant us in the end the gift of sleep."

Some questions for discussion:

How should we treat some one dressed more poorly than we?

How much should we think about our clothes?

What do you think of some one who refuses to go to church because he can't dress as well as his neighbor?

How do you regard people who wear flashy clothes?

What did Christ say about clothes?

Alfred, N. Y.

JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

PLANS FOR APRIL 18

Now is the time to begin to think about attending Conference. Why not? You need the Conference and the Conference needs you, and what a fine time for us to get acquainted. Will every Junior superintendent or Junior worker who has even the smallest idea of being there please drop me a card right away? If there are enough present at Conference we will try to have a few meetings for Junior workers, so we

can talk over problems and plans for next year's work.

Whether or not you plan to be there, begin now to prepare an exhibition to send. We hope this year to have a special space just for exhibits of Junior work. Besides the exhibition we want snap-shots of every Junior society and their superintendents and Junior workers and any special snaps you may have. You may send the pictures directly to me any time before July 15.

And last as well as first, plan to be there yourself. How better could you spend your vacation this year?

Ashaway, R. I.

FACTORS UNDERMINING LOYALTY

OMA PIERCE

I have divided my subject into three sub-topics: factors undermining loyalty to the denomination, loyalty to the Sabbath, and loyalty to Christ.

Factors undermining loyalty.—What do we mean by the word *loyalty*? What does the word bring to your mind? Some may think of loyalty to parents, others of loyalty to their school, and still others of loyalty to Christ and the Church. Let us think for a few minutes about what true loyalty means and its relation to our denominational life. True loyalty to our denomination means faithfulness, devotion, and constancy to that cause. The word *constancy* brings to my mind the word *steadfastness*, and that portion of the Apostle Paul's letter to the Corinthians where he says: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the works of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Be ye steadfast! Yes, there was need even then for such an exhortation. Probably the Apostle Paul heard then, even as we do in this day, criticisms against Christ and the Church. He doubtless felt the lack of co-operation among the people and a lack of the loyal support of the Church on the part of every individual. There may be leaders in our denomination who do not, as we think, put first things first. Is it our duty to stand off and criticize them, or is it our duty to try to see their position from every angle—seeing the good and praising it—slow to criticize what seems wrong until we are sure it is wrong, and then offering a solution?

Factors undermining loyalty to the Sabbath.—These factors might be put into two classes. First, a lack, on the part of individuals, of a sufficient regard for the Sabbath and what it should mean to them. Secondly, a neglect on the part of the churches to keep in touch with their members. There are many young people who go out from the churches year after year to enter business, the professional world, or some other field of service. One of the first problems which each one of them has to decide is: Shall I or shall I not keep the Sabbath? This is a real challenge to them. But the church has a responsibility in the matter,—to show these individuals that they can not afford to sever their connection with it, because the church links them with a large group of people who are trying, even as they, to see that Christ and his kingdom shall triumph in the world.

Factors undermining loyalty to Christ.—Many would say that one of the fundamental requirements for loyalty to Christ is faith. So let me say that a lack of this faith is the main factor undermining loyalty. Let us summarize briefly the factors which might aid and preserve loyalty to the church: Co-operation, constructive criticism, hearty support, no indifference; and greatest of all, faith in Christ. Faith will lead us to knowledge, faith is our road to God, and "faith is the great discoverer."

"Oh! world, thou chooseth not the better part,
It is not wisdom to be only wise,
And on the inward vision close the eyes;
But it is wisdom to believe the heart.
Columbus found a world and had no chart,
Save one that faith deciphered in the skies;
To trust the soul's invincible surmise,
Was all his science and his only art.
Our knowledge is a torch of smoky pine,
That lights the pathway but one step ahead,
Across the void of mystery and dread.
Bid then the tender light of faith to shine
By which alone the mortal heart is led
Into the thinking of the thought Divine."
Milton, Wis.

CHRISTIAN ENDEAVOR NEWS NOTES

ROCKVILLE.—At the annual meeting in January, Mrs. Paul S. Burdick was elected president. She relieves Miss Elva Woodmansee, who has served acceptably for several years.

The matter of organizing either a Junior or an Intermediate society has been considerably discussed, but for the present it seems

best not to create any new organization, but to attempt to strengthen the work of the regular Christian Endeavor, of which most of the possible intermediates are active or associate members, and also of the Sabbath school. The Prayer Meeting Committee under the leadership of Pastor Burdick, is inviting each leader in turn to a conference on the topic, and to plan the meeting. We also hope to make our meetings more truly prayer meetings this year.

Enough of our members attended the last Quarterly Meeting of the Washington County Central Christian Endeavor Union to bring home the attendance banner. A number of us also attended the state convention at Westerly, February 23. Dr. Poling and other speakers gave us a great deal to think about, which we have been trying to share with our friends by echo meetings.

One evening this winter the Rockville society was invited to Hope Valley as guests of the Baptist society, and a similar union meeting is planned at Rockville for the last part of March.

The Social Committee ran a very enjoyable Washington social at the appropriate time.

D. ALVA CRANDALL,
Corresponding Secretary.

MARCH MEETING OF THE YOUNG PEOPLE'S BOARD

The Young People's Board met at 7.30 p. m. The president called the meeting to order and Mrs. Ruby Babcock offered prayer.

The secretary read the minutes of the last meeting.

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

Visitors: Mrs. L. S. Hurley, Russell Maxson.

The corresponding secretary presented a report for the month of February, which was received and ordered placed on file. It follows:

Number of letters written, 40.

The February social was mimeographed and sent to each society. Three socials for the new social book have been mimeographed.

Correspondence has been received from: Miss Helen Clarke, Mrs. Blanche Burdick, Miss Elisabeth Kenyon, Miss Hazel Langworthy, Mrs.

Edna Sanford, Sherman Kagarise, Miss Maybelle Sutton, Miss Fucia F. Randolph, Merton Sayre, Harry North, Miss Flora Zinn, Mrs. Ida Stout, Rev. A. J. C. Bond, Rev. W. D. Burdick.

Semi-annual reports have been received from the following: Ashaway, Shiloh, Marlboro, Adams Center, DeRuyter, Little Genesee, Salem, Ritchie, Fouke, North Loup, Garwin, Welton, Dodge Center, Albion, Milton Junction, Farina, Jackson Center, Detroit, White Cloud, Stonefort, Riverside.

The Conference Program Committee has had one meeting and discussed the theme for the pre-conference meetings and for the Sabbath night meeting of Conference week.

Forty-five loose leaf note books were purchased to be used as the covers for the social book.

Bi-monthly reports have been received from: Mrs. Blanche Burdick, Miss Hazel Langworthy, Miss Helen Clarke, Miss Fucia Randolph, Merton Sayre. FRANCES FERRILL BABCOCK.

Correspondence was read and discussed from the following: Fucia F. Randolph, Helen Clarke, Merton Sayre, Hazel Langworthy, Blanche Burdick, Edna Sanford, Mr. L. H. North, Rev. A. J. C. Bond, Rev. W. D. Burdick.

The L. S. K. superintendent reported that some questionnaires have been returned to him and that he has received correspondence from Mrs. R. L. Butler.

After a lengthy discussion concerning the publication of a young people's paper, the following resolutions were unanimously adopted:

First: Although the Young People's Board does not see the advisability of publishing a new paper, we suggest that if one be published it be devoted to children of Junior age.

Second: If the denomination desire a paper for young people, we shall be glad to co-operate to the best of our ability, preferring to maintain also, our department in the SABBATH RECORDER.

Reading of the minutes.

Adjournment.

Respectfully submitted,

MISS MARJORIE WILLIS,

Recording Secretary.

Battle Creek, Mich.,

March 5, 1925.

A STUDY OF SEVENTH DAY BAPTIST MISSIONS IN CHINA

(Continued)

As Dr. Palmborg did not return to China until September, 1911, Dr. Crandall spent her time in studying the language and assisting in the schools and missions in Shanghai. After Dr. Palmborg's arrival, a revolution in that part of China prevented their going to Liuho until January, 1912.

Miss Anna West, of Milton Junction, Wis., went to China with Dr. Palmborg to become Miss Burdick's assistant.

Miss West was born in June, 1886, at Utica, Wis. Her father died when she was five years old, and the mother and two daughters moved to Milton Junction, Wis. Anna was graduated from the Milton Junction High School and from Milton College. She became interested in the China mission while very young, but it was not until her last year in college that she definitely decided on missionary work. Miss West's Chinese name is We Ah Mee.

On July 1, 1911, Rev. and Mrs. D. H. Davis left China on furlough, returning in September, 1912. Upon their return, Miss Burdick came home, and Mrs. Davis taught in the Girls' School in her place. At this time there were only ten girls in the school who had not "written their names" expressing their desire to become Christians. The Boys' School was crowded beyond capacity by the increased demand for Western learning. The Boys' School gives a high school course, while in the Girls' School only the grades are taught.

Life in the Girls' and Boys' schools is described by Miss Anna Crofoot thus: "The daily routine in our Girls' School in Shanghai does not differ much from that in the Boys' School, although the two are distinctly separate institutions. This is due to the rules of Chinese etiquette, which forbid men and women from social intercourse.

"Both schools are boarding schools, although there are some day pupils. The capacity of each school is about fifty. School work itself lasts from about eight or eight-thirty in the morning till about four-thirty in the afternoon, with an hour off for noon and short recesses for the younger children both morning and afternoon. This includes a chapel period in both morning and afternoon.

"Sabbath days are spent quite differently from ours here in America. During the regular morning chapel period the pupils study the Sabbath school lesson. Most of the pupils attend the Friday evening prayer meeting, and church attendance on Sabbath day is compulsory. This comes at two o'clock, followed by Sabbath school at three o'clock. The evening after the Sabbath is often filled with some social event. Since 1916 a fairly live Christian Endeavor society has been carried on.

"Dormitory life is quite different from what it is here. Instead of single rooms or even two or three girls rooming together, the smallest rooms hold three or four girls, and most of the girls sleep in one large room. The beds are arranged in two long rows on each side of the room, with room enough between the beds for a bureau or table in which the girls can keep their belongings. Instead of making their beds as we do, the girls fold up their quilts and pile them neatly on one side of the bed.

"Of course every one knows that rice is the chief food of the Chinese people. For breakfast the girls eat rice alone, cooked very soft. For dinner they eat it cooked so that every kernel is separate. With this they eat vegetables and meat or fish. For supper they eat soft rice again, but with some sort of vegetable. Lately some of the older girls have been responsible for the catering, marketing, and cooking, and have thus gained some practical knowledge about such affairs.

"Both the Girls' and the Boys' schools are located in old buildings, which are not adequate for the growing needs of the schools."

More land was purchased at Liuhu in preparation for the building of the hospital. Dr. Crandall did clinic work in towns nearby, staying a day or two in a place. Mr. Toong, the native evangelist, was a great help in the mission work. In one of his reports he sketches the routine of his week's work thus: "On Sabbath I aid in the Sabbath school in the morning; in the afternoon I preach. Monday evening I conduct an inquirer's class, at which there are five or six attendants and a few others who come in to hear. On Tuesday I go out into the surrounding country to preach to the people, and generally I have from thirty to forty listeners. On Sunday, Tuesday, Thursday and Friday, in the morning I talk to the people in the dispensary, and on Sunday, Tuesday and Thursday, in the afternoon I go to a school opened by a member of the church, to talk about the doctrine. Since Dr. Crandall has taken up holding clinics in outside towns I have accompanied her to talk to the people. Sabbath evening in the dispensary, I hold a meeting for considering evangelistic work."

(To be continued)

HOME NEWS

LOST CREEK, W. VA.—From Pastor H. C. Van Horn's Annual Report.—In making this—my first full annual report—I wish first of all to express my gratitude to God for his goodness and mercy to us all, and my appreciation of the loving support and sympathetic co-operation on the part of the members of this church.

The usual work of the church in the parish community has been done. While the pastor has not kept full record of calls and visits made during the year, over four hundred may safely be reported. Seventy-seven sermons and addresses have been given, these latter including short addresses before the local high school, county and district Bible school, and young folks' conventions and conferences. Three funeral services have been conducted and one marriage solemnized. January 1-7 an attempt was made to hold a revival meeting at Roanoke; but on account of bad roads, extremely cold weather, and lacking of proper heating facilities in the church, the meetings were discontinued at the end of one week. It is a matter of regret that owing to local road conditions it has not seemed feasible to hold special meetings this fall. Perhaps later it may seem advisable. But though revival services are not held, we may still be evangelistic in spirit and purpose, and each one of us become a winner of souls. And why not? Our Lord's method was to win them one by one.

Early in April, the pastor visited Salemville, Pa., in the interest of Salem College, and found the people hungry for the gospel and ready to do their part in all good works. In May, Cowan was visited, and the pastor ministered to the few Sabbath keepers there, and on Sunday preached two services on Pleasant Ridge. Later a call came for him to hold some special meetings in that church, and plans were made to put on a campaign there with the aid of Rev. G. H. F. Randolph in October, but the fatal illness of Mrs. Van Horn's father, Rev. S. H. Babcock, necessitated the abandonment for the time being of the work contemplated. It is hoped that at some later time this effort may be completed.

In June the supervision of the Daily Vacation Bible School seems to fall to the pastor's lot, and a considerable time and careful attention were given to that fundamental

and important work. Through the efficient and willing co-operation of his fellow workers: Miss Maleta Davis, Mrs. Lucile Bond, Mrs. Jesse Davis, Mrs. Russel Kennedy and Mrs. Abbie B. Van Horn, two weeks of thorough and rather intensive Bible study and missionary courses were given. I trust a fuller report of this special work will be made by the Sabbath school superintendent this afternoon. I wish to bespeak a continued and even more hearty co-operation on the part of all parents for this work next summer. Also this month the pastor was elected to be music leader of the splendid State Christian Endeavor Convention held at Fairmont.

In August and September, the Conference at Milton, Wis., was attended, and the Southeastern Association at Salem. I wish to express, herewith, my appreciation of the extra time the church allowed me in making the journey to Conference by auto whereby it was possible for my wife also to attend. Fifty dollars was received from the church treasurer to defray expenses of this trip.

The pastor wishes to express his appreciation, with that of his wife's, to all who have extended their heart's sympathy in their recent bereavement, and for the patience of the church in his enforced absence. The deep interest of the church in all our denominational work has been forcefully evinced in its hearty and liberal response to the canvass made in October for the Onward Movement. Our quota has been pledged in full, and I hope more. The church will be encouraged to know also that the Roanoke Church is pledging practically a full amount on its quota. These are significant and refreshing signs of spiritual interest and development.

The pastor wishes to record his appreciation of the splendid co-operation and support of Brother Orville Bond, who has had charge of the services of the church the first Sabbaths of the months during the year. His thoughtful and earnest messages and his interest in getting other workers to bring us messages can not fail to benefit us all.

Others who have occupied the pulpit during the year are: Rev. Franklin Brown, of Salem; the Methodist pastor from West Milford; President S. Orestes Bond; Rev. A. J. C. Bond, Forward Movement director; local pastors, C. D. Tharp, Mr. Weaver,

Snyder; and Rev. Paul Holden, Bridgeport; and Rev. Mr. Hively, of Mt. Clare. The interests of the Anti-Saloon League have also been presented by an official representative.

An ordination service was held at Salem in October, when Dean M. H. Van Horn and Principal Orla Davis were made deacons. Your pastor was asked to preach the ordaining sermon, which he tried to do to the best of his ability.

A project new to your pastor has been undertaken by him recently, that of publishing a parish paper, the *Lost Creek Booster*, a copy of which I had hoped would be in your hands this morning. If it shall prove worthwhile, remains to be seen. I trust it may. So long as it can be published without any official cost to the church I hope to continue its publication, and solicit for it your approval, support, and co-operation.

The pastor, in closing this report, wishes you all the season's best greetings. May the blessed Lord keep and bless us all.—*Lost Creek Booster*.

FARINA SEVENTH DAY BAPTIST CHURCH NOTES

One of the pleasing features of our service with the church at Farina has been our Sabbath eve prayer meetings. Our average attendance has been twenty-one and a fraction for the winter months, and we feel that there has been a steady growth in interest and participation. Any suggestion as to how this service can be made more helpful will be gladly received. The rain late Friday night was responsible for our smallest attendance in our seven months' service. The topic for Friday night will be, *Jesus Loved and Served*. Scripture readings, John 11: 3-5; Mark 10: 42-45. The subject for Sabbath morning service will be, *The Thirst of Christ*, John 19: 28. Brother and Sister Harper are to favor us with a duet at the Sabbath morning service.

The Christian Endeavor society is a faithful group. Our largest attendance for the year 1924 was twenty. This was when our students were home from school at the holiday season. Our nominal expectation is thirteen, and we have not fallen below eleven for this year. This is a splendid record, and we hope with the coming of better roads and warmer weather to have several more

(Continued on page 414)

CHILDREN'S PAGE

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

SHOWING OUR COLORS

ELISABETH KENYON
Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath Day,
April 18, 1925

DAILY READINGS

Sunday—The promise of Jesus (Matt. 10: 42)
Monday—Speak for Jesus (Rom. 10: 9)
Tuesday—Boldness for Jesus (Acts 5: 27-32)
Wednesday—Jesus' command (Acts 1: 8)
Thursday—Being not ashamed (2 Tim. 1: 8)
Friday—Ready to answer questions (1 Pet. 3: 15)
Sabbath Day—Topic: Showing our colors (Matt. 10: 32)

ETHEL L. TITSWORTH
Superintendent Plainfield Society

Years ago when all the world was on the sea and ships went sailing the Spanish Main, the smaller ships of the less powerful navies were afraid to show their colors, that is, to run their nation's flag up the mast head. For things happened in this wise: the large ships of the stronger countries would sail along on the watch for little boats upon the horizon. Sometimes a big "Seventy-four" would sight a little "Sixteen" and, when in easy approach to it, would come up very near it and break out with its colors and run full speed ahead upon the little "Sixteen," which would scuttle away as fast as it could and try to hide itself on the wide, flat ocean,—an almost impossible thing to do.

Nowadays the man o' warships show their colors, but not in a hostile manner. As soon as the man o' war sees the standards flying from one approaching, it barks out the salute of the nation to which the neighboring boat belongs. Thus an English boat seeing an American man o' war coming, fires twenty-one guns in friendly recognition; and the American boat fires the salute of the English,—one hundred guns, following with the special courteous salute to the admiral, if his flag is flying to indicate that he is on board.

How we love the red, the white, the blue,—the colors of the American flag, and what they stand for,—the red for courage, the white for purity, and the blue for loyalty;

and how we love to see them at the mast head. "We pledge allegiance to our flag, and to the republic for which it stands, one nation, indivisible, with liberty and justice for all." And do you know that there is nothing that our government allows to be placed above those colors at the mast head—nothing except the red and white of the Christian flag—the flag with the sign of the cross and these words, "In this sign we shall conquer." For it is in this sign that we conquer—conquer the world for Christ that it may be pure to be the things it should be, and courageous to do the things it should do. Christ said, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." So let us always show our Christian colors and always think of the words of our salute to the Christian flag, "I pledge allegiance to my flag and to the Savior for whose kingdom it stands, one brotherhood uniting all mankind in service and love."

Plainfield, N. J.

GRADUATION SERVICES AT FOUKE

Five girls of the Fouke Junior society graduated into their Intermediate society on March 7. A special program with Pauline Sutton as leader was given that afternoon before the Intermediate and Senior societies. The juniors who graduated and were given attractive promotion certificates which were signed by their pastor, their superintendent, and their denominational Junior superintendent were: Ada Longino, Bernice Pierce, Inez Moman, Pauline Sutton, and Hazel Scouten.

The program was as follows: song, announcements and birthday song; roll call; song; topic, "Being a Christian Every Day," with scripture reading from the third chapter of Proverbs, the sixth verse; answers to questions by juniors; motion song, "Sowing," by the juniors; memory work, John 14: 1-15, by the graduates; song, "Lead On, O King Eternal," by the graduates; prayer service; presentation of certificates, Mrs. W. J. S. Smith; song and benediction.

Ashaway, R. I.

E. K.

THE CRUST OF BREAD

I must not throw upon the floor
The crust I can not eat;
For many little hungry ones
Would think it quite a treat.

My parents labor very hard
To get me wholesome food;
Then I must never waste a bit
That would do others good.

For willful waste makes woeful want,
And I may live to say:
Oh! how I wish I had the bread
That once I threw away!

MARY'S WONDERFUL DAY

"Mother, tomorrow will be a nice day. Look at the pretty sunset! May I go to the sugar camp?"

"Yes, I think it will be a nice day. You may plan on going, if the weather is as nice as we think it will be."

Mary was very much excited about that trip. Her brothers had a sugar camp down by the river. Their father had helped them plan a simple outfit, and they had made maple syrup and sugar.

They had promised Mary that some day they would take her with them.

As the camp was five miles away, they had to leave early in the morning. Mary wrapped herself in a large shawl and blankets and was not cold in the chilly March morning as the wagon rumbled along, drawn by gentle old Prince.

Arriving at the camp, the boys made a fire, and emptied the sap that had run into pails and cans during the night. Mary had brought a tiny pail and carried sap, too.

She had never been to the river at this time of the year before. The river had opened and the ice was floating down the stream in great chunks. In her fancy she imagined they were ships sailing with fairies. There were some birds who had caught the sign of spring. A rabbit came out from its hiding-place and squirrels scampered from tree to tree.

Her mother had sent with them a bountiful lunch, and when they were hungry, she helped to spread it out before the fire. The boys had baked potatoes in the ashes, and they toasted marshmallows over the fire. But she was getting drowsy, and the boys arranged a cozy bed for her near the fire. And as she listened to the rushing of the water and watched the trees swaying in the wind, she remembered the story her mother had told her of once visiting an Indian camp, where they were making maple syrup. And then, what was this, an Indian camp, with Indian wigwams, Indians and their children?

The children had some play wigwams,

tiny pails and playthings made of birchbark and gourds. The boys had small bows and arrows, and fat little puppies seemed to be everywhere. A tiny baby was tied in a very queer cradle to the branch of a tree, the wind rocking it gently to and fro, very much as the birds are rocked in the tree top. Some one called her name.

"Mary, it's time we were going home."

And as she rubbed her eyes and looked around, she knew it was only a beautiful dream.

When she came home she said, "Mother, I've had the most wonderful day. We had a real picnic dinner and I slept and dreamed I was in a real Indian camp, and the Indian mother was making maple sugar."—*Children's Friend*.

MY GRANDMA USED TO SAY

"The dying tailor's advice to his sons was, 'Always tie a knot in your thread.'"

Ask your grandma what she thinks my grandma meant. MRS. T. J. VAN HORN.

"AS BLIND AS A BAT"

Did anyone ever tell you that you were as blind as a bat when you could not see the thing for which you were looking? You were not blind at all, and neither is the bat.

All night long the bat is hunting for flies and mosquitoes. You may see him sometimes just at twilight, flitting about under the eaves of the house. In some of the warm countries there are places where people could not live if the busy little bat did not eat millions of mosquitoes. Wherever he lives, he does a great deal of good by destroying insects.

How would you like to hang up all day by your feet, or even by your hands? That is the way the bat sleeps. After his work is done for the night, he flies into a gloomy cave. He likes company, and in this dark place he lives with a great many other bats. As soon as he reaches home, this queer little night wanderer hangs himself up by his feet or by the hooks which are at the top of his wings. Then he folds his wings around him and goes to sleep.

If he should come out in the daytime, he would be dazzled by the light, just as you are blinded for a few minutes when you go from the dark into a brightly-lighted room. That is why people say, "as blind as a bat."—*Maud G. Booth*.

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

RECOLLECTIONS OF THE UTICA, WISCONSIN, SABBATH SCHOOL

ALLEN B. WEST

"Uncle Oliver" has asked for some of my early recollections of our, now extinct, Utica Sabbath school. To answer him I must go a long way back into the past. Utica, you know, is about sixteen miles northwest of the Miltons. It was there where I spent my boyhood days. All around our little community were Norwegians, with whom our people had little in common religiously or socially; so we were like a big family maintaining our own social, religious, and intellectual environment. This fact had much to do in shaping the activities of our early Sabbath school.

The records show that the Christiana, or Utica, Sabbath school was organized in 1850; but I can not recall that event, for I was not born until 1856. My memory takes me back to the Sabbath school as it met during the warm summer months in the afternoons in the schoolhouse on the hill, which was then used for church purposes. I recall very vividly the little Testament I carried and the verses I learned from the first chapter of John. The school was designed for children, so but few grown persons were present. Elder Russell G. Burdick, grandfather of our present Rev. W. D. Burdick, was one of the early superintendents. Of others whom I remember in the '60's were Daniel B. Crandall, Benjamin S. Miller, and Deacon William B. West.

The records show that at the beginning of one of these summer terms the superintendent assigned the first six verses of the first chapter of Romans for the first lesson. That meant that we must commit those verses for the next session of the school and come ready to recite them. Later in the term the teachers were allowed to use verses from the Book of Matthew and to assign only what they thought their pupils were able to learn. The records also show that during one of these terms a Bible class was organized to meet at the same time with

the Sabbath school, and it was fairly well attended. It is recorded also that the program consisted of music by the choir, prayer, class recitation, questions, and music.

Coming out of that dim and rather hazy past, the people and the events stand out more clearly. The children had become big boys and girls, and other little folks had come in to make up the two "infant" classes. The Sabbath school met after the preaching service, and the fathers and mothers remained for the school and became a part of it. Only one or two teams drove away after the church service. Elder Asa Prentice was our well beloved pastor. The school was continued through the entire twelve months. It was during this period when the school house was moved to another site and the Utica church house was built. Such men as Asa B. Prentice, Daniel Crandall, Robert Brown, Frank O. Burdick, George W. Burdick, and William B. West were active in building up a strong Sabbath school.

It was during this period when the school purchased a library. I remember that Howard Miner was a leading promoter of this adjunct to our school. I recollect how eagerly we watched the box of books as it was passed from class to class so that every one might select a book to take home to read. With all the reading matter we now have in our homes, and in our public and school libraries, a Sabbath school library would not be appreciated as those books were then. They were truly fascinating to us boys and girls. It was about this time when those of my age began to enter more generally into the activities of the school. The plan was adopted of choosing some of the boys and girls for officers. We felt it an honor not lightly to be treated when chosen secretary, or treasurer, or librarian.

I remember when we got some new singing books. Then those of us who could sing, as nearly all could, were called together several evenings to learn the new songs. After considerable practice of this sort we undertook a concert. Some of the older singers sang special music while the younger ones sang from the new books.

I recall, too, that at times we held other entertainments. One of them partook of the nature of a religious play. It was the trial of Paul before Festus and Agrippa. How we did enjoy playing a part with our legs

wound in orange braid to represent Roman soldiers.

Perhaps the greatest event of the year was the Christmas tree celebration. Both old and young shared in the fun. Grown-ups gave gifts to one another and to their children, and the children remembered other children and their parents as well. The poor were bountifully provided for also. While the presents were, as a rule, useful, there were also some that partook of the nature of jokes, thus adding spice to the occasion. What a delight it was to those of my age to be chosen messengers. Two or three boys and as many girls were made very happy by being selected for this service.

Another great event of the year with us was the annual picnic, commonly on the Fourth of July, at dear old First Lake—now known as Kegonsa—six miles west of us. It was a great day for the school. Old and young alike turned out for the holiday. We had no modern bathing suits, and many of us could not swim, yet for all that we had a good time in the water. At noon we were ready for the big picnic dinner, and again in the afternoon we got on our bathing clothes to play in the clear water of the lake, or in the swift Yahara, its outlet. On our way home we sometimes stopped to see the older boys in a game of ball, or at some neighbor's for supper.

But few of the older men and women of those far-off days are with us now. Lucina Gilbert, the last constituent member of the church, passed to her reward just a few weeks ago. Uncle Henry Williams and Robert Brown, now in his ninety-sixth year, are still with us, and both are keen in mind. Of the younger ones a few are still in the Master's service. Three of Uncle Henry Coon's children are active in the Milton Church. The moderator of the church at Milton Junction is a son of "Uncle Lafy" Coon, while two of the deacons are sons of those sturdy pioneers. A trustee of the Junction society and Mrs. M. G. Stillman represent the Morris Crandall family. Ada Whitford Crandall and Mrs. Hattie Brown West are loyal workers in their home church and in the interests of the denomination, while Nettie Brown West and her two daughters, Anna and Mabel, are "carrying on" in China. Loyal and true are all these to the faith of their fathers.

MINUTES OF THE SABBATH SCHOOL BOARD

The regular quarterly meeting of the Sabbath School Board was held at the home of the secretary in Milton, Wis., Sunday afternoon, March 15, 1925, at 2.30 o'clock, President Alfred E. Whitford presiding.

The following trustees were present: A. E. Whitford, H. W. Rood, Mrs. L. A. Babcock, J. L. Skaggs, J. F. Whitford, Mrs. J. H. Babcock, M. G. Stillman, E. E. Sutton, Edwin Shaw, D. N. Inglis, L. A. Babcock, J. N. Daland, G. M. Ellis, and A. L. Burdick.

Visitors: Mrs. M. G. Stillman and Mrs. A. L. Burdick.

Prayer was offered by Pastor Erlo E. Sutton.

The minutes of the last meeting were read and the secretary reported that notices of this meeting had been regularly sent to all members of the board, and that all members of the board except Dr. William C. Whitford, of Alfred, N. Y., were present at this meeting.

Rev. E. E. Sutton, chairman of the Committee on Field Work, presented the report of that committee which the board received and discussed in detail. Upon motion it was voted that we approve the recommendations of the committee and authorize them to continue their efforts to secure a field representative.

The report of the Committee on Publications was presented by the chairman, Rev. J. L. Skaggs; and, after informal discussion, it was voted that, in view of the recommendations of the committee, supplemented by correspondence from Rev. A. J. C. Bond and Rev. William C. Whitford, the action of the board taken at the meeting of November 16, 1924, is hereby changed so as to read, "that the series of *Sabbath Lessons* being prepared by Rev. A. J. C. Bond be substituted for the *International Lessons* to be used in the first quarter of 1926." It was further voted that the Committee on Publications be instructed to arrange the form of the publication in conjunction with the editors of the *Helping Hand* and the *Sabbath Lessons*, and the business manager of the publishing house.

The report of the treasurer was presented and adopted as follows:

L. A. BABCOCK in account with the SABBATH SCHOOL BOARD:

<i>Dr.</i>	
December 17, 1924, balance on hand	\$752.36
January 3, 1925—	
Wm. C. Whitford, Onward Movement..	146.83
Wm. C. Whitford, Forward Movement.	12.14
Wm. C. Whitford, Parallel Budget	.38
Wm. C. Whitford, Berlin S. S.	11.46
January 5, 1925, Interest on Wisconsin Mortgage and Security Bonds	11.00
January 9, 1925, Albion Sabbath school	25.00
February 3, 1925—	
Wm. C. Whitford, Onward Movement..	224.64
Wm. C. Whitford, Forward Movement	.44
Wm. C. Whitford, Milton Junction Sabbath school	5.00
March 3, 1925—	
Wm. C. Whitford, Onward Movement..	101.76
Wm. C. Whitford, Forward Movement.	.36
Wm. C. Whitford, Parallel Budget.....	.24
Total	\$1,291.61

<i>Cr.</i>	
January 26, 1925, Rev. M. G. Stillman, salary on <i>Helping Hand</i>	\$ 25.00
March 10, 1925, H. W. Rood, salary on <i>Helping Hand</i>	25.00
Total	\$ 50.00

Balance on hand, March 15\$1,241.61
Milton, Wis.,
 March 15, 1925.

The Committee on Revision of the courses of study for Vacation Religious Day Schools rendered a report which was adopted as a report of progress, and the committee was instructed to have printed a new and revised edition of the *Syllabus*. In connection with this the secretary reported concerning the progress of the Vacation Religious Day Schools that will probably be held during the coming summer.

Correspondence was read from Rev. W. D. Burdick, corresponding secretary of the American Sabbath Tract Society, relative to the proposed publication of a children's monthly paper.

Bills were presented, allowed, and ordered paid as follows: To the Davis Printing Co., \$9.25, and to the American Sabbath Tract Society for \$18.50.

The minutes were read, corrected, and approved.

Adjourned.

A. L. BURDICK,
Secretary.

Janesville, Wis.

LESSON II.—APRIL 11, 1925

THE CRIPPLE AT THE BEAUTIFUL GATE

Golden Text.—"I am Jehovah that healeth thee." Ex. 15: 26.

DAILY READINGS

- Apr. 5—The Cripple at the Beautiful Gate. Acts 3: 1-11.
- Apr. 6—The Mission of the Master. Luke 4: 16-21.
- Apr. 7—Healing a Crippled Woman. Luke 13: 10-17.
- Apr. 8—Recalling a Friend to Life. John 11: 32-44.
- Apr. 9—The Design of Miracles. Deut. 11: 1-12.
- Apr. 10—In the Name of Jesus. Mark 16: 14-20.
- Apr. 11—The Blessings of the Gospel. Isaiah 35: 1-10.

(For Lesson Notes, see *Helping Hand*)

SHALL WE ASK FOR OR ACCEPT AN EXEMPTION FROM THE PROVISION OF SUNDAY LEGISLATION?

ELDER L. A. WING

I noticed in recent issues of the RECORDER that some space is given to the consideration of a recent Sunday rest bill for the District of Columbia, involving our relation to such measures, not only from a federal standpoint, but that of state and municipal enactments.

Having given much careful attention to this particular question for many years, I am prepared to say that I feel keenly interested in every phase of the question for what I believe, in common with many, constitutes a menace to the cherished principles of our Christian and American liberties.

Aside from the question as to whether Sunday legislation zealots will ever succeed in securing the enactment of a national Sunday law, or not; such measures, coming to the front from year to year as they do, afford special opportunity for voicing the safeguards of constitutional liberty, so persistently and blindly threatened by a talented and tireless combination of pseudo-reformers, who seem obsessed with the idea that they are doing God special service, in not only assuming to resolve matters of conscience for others, but seek through the civil arm to compel others to conform to their belief and practice—specially as to the religious observance of one day in seven. By common consent, as a denomination, we stand theoretically opposed to all such puritanic measures. Possibly more than for any other reason, as observers of the Bible Sab-

bath, we are primarily concerned about consequent unfavorable results coming our way; hence an incentive to study the question on broader lines than we otherwise would do.

We need not blame ourselves in this respect for what might seem to be selfish or unworthy motives, for it is in keeping with the whole history of the cause of liberty and consequent human progress. Realizing that a serious situation naturally impels to a thoughtful solution, in honor of the past, let us make the most of the present, only let us be sure that we arrive at that place in our conclusions where, if possible, we may so far lose sight of selfish interests as to feel it a high privilege to champion the rights of others equal to our own—unmodified by any religious consideration whatever—and this is a splendid place to apply the golden rule.

Question: Are we united in opposing Sunday legislation because it is essentially wrong in principle or because it would result in inconvenience to some one? Our answer will determine the relative worthiness of our motives. If wrong in principles, like anything else of its nature, it should be uncompromisingly opposed. The insistent question is then, in what respect is Sunday legislation wrong?

I assume that we should be perfectly clear on that question, or it would be better to remain silent, for our weak points are quickly discovered and artfully used to our disadvantage by those whose efforts we are opposing; though their zeal may blind them to their own mistakes and inconsistencies.

Plainly, the issue is that of legal enforcement of a religious institution including any terms of modification intended to conform to the principle involved—that of religion. Whatever may be the subtle and shifty arguments of the friends of Sunday legislation to the contrary, it remains a fact that it is purely a religious measure; and as such, are we justified in opposing it as essentially wrong in the light of Christian and Constitutional liberty?

In view of these and other outstanding facts relative to this question, should we as a people ask for, or accept an exemption from any or all of the provisions of a Sunday law, and that for the same reasons that constitute that law's badness—religious considerations?

The least objectionable feature of the proposed exemption that has been placed before the readers of the RECORDER is that it is an

insult to any free citizen of these United States, and could only come from a mouth-piece of organized bigotry.

We could not hope to secure an exemption other than on religious grounds; and that makes it one with the spirit and letter of the proposed law itself. To think otherwise would be to try to make a distinction without a difference. As soon as the religious element is injected into any legislative act expressed even in an exemption clause or otherwise, it becomes prima facie religious legislation.

To take a wrong position on this very important question is to be blindly disarmed and logically impotent, self stultified—Samson shorn of his hair as sure as fate.

To me, to ask for, or to accept, an exemption favor of the promoters of any wicked, unchristian, un-American piece of Sunday legislation, would be worse than a compromise; it would be absolute surrender.

I well remember how the exemption question came up in a hearing on the Blair Sunday Rest Bill, years ago; and it was agreed by the committee that to provide for it would be a tacit admission in principle that Sunday legislation is justifiable. Why? Because the clause would be true to the nature of the bill—religious considerations. Can we not see that as soon as an exemption is granted favoring those who observe another day—religiously or on religious grounds—in that very respect, if in nothing else, it becomes legislation for religious considerations, and no other? If we fail to be consistent with principles then we fail in our opposition and yield to the rule of expediency, and that to the neglect of the other fellow who can not honestly plead protection on our grounds.

This brings us to another phase of the question already referred to—equality before the law in all its provisions. To stand right on a question like this, we should in no way betray a spirit of selfishness. Principle should be the guiding star that demands, not only a recognition of our own inalienable rights, but those of every other American citizen; otherwise we are committed to the baneful principle of legal discrimination, which could not be more clearly expressed than in such an exemption as we are considering.

Is it not clear to all, that a stand against any form of religious legislation should be based on principles that safeguard the equal

rights and privileges of every American citizen, irrespective of his attitude toward any name, form, or practice of religion? To seek in any way to modify in our favor a proposed legislative act clearly in violation of the provisions of the Federal Constitution would, if I am not greatly mistaken, be such a display of selfishness as to leave us not so far, if at all, removed in spirit from those who are sponsoring these menacing religio-political measures against which we so resolutely protest. As soon as the element of selfishness appears in the consideration of a subject of such vital importance as this, the principle that recognizes no legislative favoritism is lost sight of and betrayed by the most subtle weakness of human nature.

I will go further and state that if an exemption clause were granted on strictly civil grounds, it would be essentially bad, for it would lack the element of equal rights. It would be essentially class legislation. But that would not approach the seriousness of discrimination for purely religious reasons. As no religious test shall ever be required as a qualification to any office or public trust under the United States Constitution—Art. 6, Sec. 3—it would seem self-evident that under no considerations whatsoever should any favor be sought or granted by virtue of a religious test.

For me, to ask for an exemption from the provisions of a law that would work loss or hardship to myself or any of my fellow citizens, would be but to plead for toleration; and to me that is a hateful word belonging to the vocabulary of the Dark Ages. I will not ask for toleration. All I ask for are my rights, in common with others, vouchsafed us in the Declaration of Independence and the Federal Constitution.

Berlin, N. Y.,
March 17, 1925.

Pray for the Church's evangelical leaders—its "strategic centers" as it were, and therefore peculiarly the devil's targets. Tell them that you are praying for them—tell them this repeatedly. Tell the editor of your religious paper that you are praying that he may be led of God to give prayer for revival a large place in his paper. Keep this matter constantly before the Lord.—*Prayer League.*

FARINA CHURCH NOTES

(Continued from page 407)

at these afternoon meetings. Sunday night, March 22, is the time for our monthly social. This social will be in the form of a musical program, interspersed with a reading, "A Choice," by Glen Wells, and a talk by one of the Baraca class. The music will be solos, duets, choruses, quartets and instrumental music. It is hoped that all our people will try to attend this program and at its close spend some time in friendly conversation about things of common interest in the home, church, community, and the denomination of which we are a part. The invitation is extended to all in the village who have a desire to come.

The pastor wishes to call attention to the fact that Farina stood third in the list of churches reporting payments on the Onward Movement Program for the month of February—Milton first, First Hopkinton second, Farina third with \$213. This is almost one fourth of what we pledged to raise. Let us keep this goal before us, our pledge in the hands of our denominational treasurer before June 30, 1925.

The pastor and family and a number of friends "listened in" at the home of C. E. Persels Wednesday night to the program given over the radio by the Milton College Glee Club. There was but little static and every number could be distinctly heard. The solos by Sheard, and the quartets seemed to be the favorites. Two of the singers in the quartet, Mr. Carroll Hill and Everet Van Horn were boys together at North Loup, Neb. Van Horn's people moved to Edenburg, Texas, and the Hills to Iowa. The boys met again at Milton and have since been singing in the glee club and in quartet work. It would be interesting to know if Van Horn's people were listening in in far away southern Texas and getting this program. If so, I'll warrant their minds were carried back through years of rather tender memories to two overall clad farm boys about the duties of farm life, to be suddenly awakened to the fact that this year college doors swing open to admit them to an enlarged and entirely new field of service.—*Farina News.*

"Foreign missions from the home base, remains a timely slogan so long as only 26 per cent of large city populations are American-born."

DEATHS

VANDENBURG.—Miss Olive Vandenburg was born in Coxsackie, N. Y., December 18, 1844, and died in Syracuse, N. Y., at the home of her niece, Mrs. J. M. Henry, March 14, 1925. The funeral was held from the home of her nephew, William Eads, Churchville, and the burial in Verona Mills cemetery. T. J. V. H.

JOHNSON.—Mrs. Eliza C. Johnson was born at Raleigh, Ill., the daughter of John Milton and Catherine Burnett, March 2, 1840, and quietly passed away at the home of Deacon Howell Lewis, near Stonefort, Ill., on March 13, 1925.

She was the sixth of eight children, of whom only one, Aunt Matilda, survives her.

She was married in 1866 to Thos. H. Johnson, who died in 1898. To them were born two sons, Joseph C. and Elbert, both deceased.

Sister Johnson became a Christian at a very early age and united with the Baptist Church in Raleigh, Ill. In 1882, she became a convert to the Sabbath of Christ and united with the Seventh Day Baptist Church of Stonefort; where, for nearly 43 years, she has been a faithful, conscientious member. Surely her life, as known to her local community, entitles her to be one of those who "came up through great tribulation, and have washed their robes, and made them white in the blood of the lamb."

Four grandchildren and a host of other relatives and friends are left—not to mourn, but to rejoice that her warfare is ended and the crown of righteousness, which she so richly deserves, is her own.

Farewell services by her pastor were conducted from the local Seventh Day Baptist Church.

GILBERT.—Delila Jane Sayre Gilbert, daughter of Lewis and Margaret Sayre, was born at Jackson Center, Ohio, July 13, 1850, and passed away at the home of her daughter, Flora Coy, in Des Moines, Iowa, February 14, 1925. She was baptized and united with the Jackson Center Seventh Day Baptist Church when about twelve years of age. In the sixties she moved with her parents to Welton, Iowa, where she was united in marriage to Thomas N. Gilbert,

December 1, 1871. To this union were born six children: James Lewis, deceased; Mrs. John Brookbank, Mrs. Aden Merkle, Mrs. D. H. McMurray, Fred, and Mrs. Webster Coy. The husband and also two brothers, John and Charles, and two sisters, Sarah Arrington and Euphemie Loofboro, are left to mourn their loss.

She was a mother greatly loved by her children and highly esteemed by her neighbors. She was a very quiet, retiring woman, the home being the place where she served.

The body was laid to rest at Schaller, Iowa, after funeral services, conducted by Rev. B. M. Watson, in the Methodist Church of that city.

GOD'S CARE

It is related that a party was one night sailing on a steamer down the Potomac River. A gentleman on board had been entertaining and delighting the party by singing many beautiful hymns. Among others was "Jesus, Lover of My Soul," which he sang with such fervor and power that a deep hush fell upon all present. When the musical notes of the song had died away, a gentleman approached the singer and said:

"Beg your pardon, stranger, but were you actively engaged in the late war?"

"Yes, sir," the man of the song answered, "I fought under General Grant."

"Well," the first speaker continued with something like a sigh, "I did my fighting on the other side, and think, indeed am quite sure, I was near you one bright night eighteen years ago this very month. It was such a night as this. If I am not mistaken, you were on guard duty. We of the South had sharp business on hand, and you were one of the enemy. I crept near your post of duty, my murderous weapon in my hand—the shadows hid me. Your beat led you into the clear light.

"As you paced back and forth, you were humming the tune of the hymn you have just sung. I raised my gun and aimed at



your heart, and I had been selected by our commander for the work because I was a sure shot. Then out upon the night floated the words,

“Cover my defenseless head
With the shadow of thy wing.”

Your prayer was answered. I couldn't fire after that. I felt sure when I heard you sing this evening that you were the man whose life I was spared from taking.”

The singer grasped the hand of the Southerner, and said with much emotion, “I remember the night very well, and distinctly the feeling of depression and loneliness with which I went forth to my duty. I knew my post was one of great danger, and I was more dejected than I remember to have been at any other time during the service. I paced my lonely beat, thinking of home and friends and all that life holds dear. Then the thought of God's care for all that he has created came to me with peculiar force. If he so cares for the sparrow, how much more for man created in his own image; and I sang the prayer of my heart, and ceased to feel alone.

“How the prayer was answered I never knew until this evening. My heavenly Father thought best to keep this knowledge from me for eighteen years. How much of his goodness to us we shall be ignorant of until it is revealed by the light of eternity! ‘Jesus, Lover of My Soul,’ has been a favorite hymn; now it will be inexpressibly dear.”—“Soul-Winning.”

TESTIMONY OF A TITHER

My box has on one side, “The Lord's Box,” and on the other, “Beginning April 17, 1921.”

I find pleasure in depositing the Lord's part into his box. I try to make sure that I never forget, and when the division would break a five-cent piece I just leave it whole and give his box the full nickel, because I want to be liberal with the best Friend I have. I could not think of doing otherwise when he has been so good to me.

My experience accords with many other tithers, i. e., that a bare tenth does not fully satisfy; so when a special need arises, it feels good to occasionally take \$5 or \$10 out of the nine-tenths. It is not hard to make sacrifices for one we love.—S. J. Bowser.

THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor

L. H. North, Business Manager

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Bobby was sent by his father on an errand to an elderly relative who placed great stress on manners. On his return his father questioned him as to his reception.

“Tain't no use to write any more letters to him, pa. He can't see to read them. He is blind.”

“Blind!”

“Yes. He asked me twice where my hat was, and I had it on my head all the time.”

—Western Recorder.

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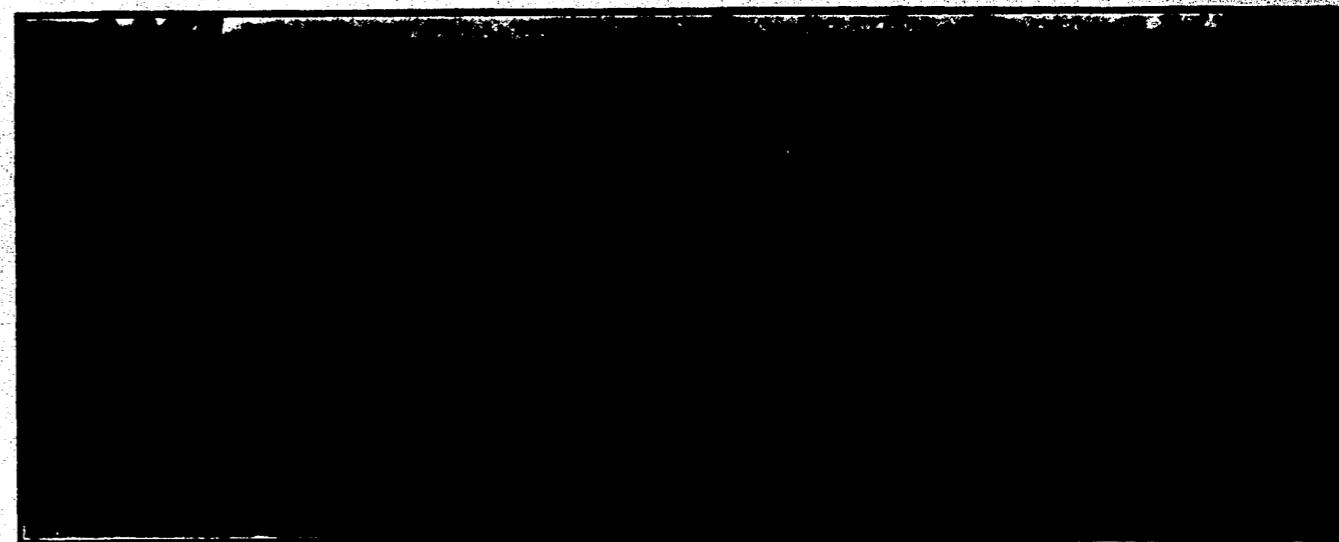
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We all have heart-yearnings for friendship and communion with the unseen, personal One who made the worlds and whose children we believe we are. To blot him out of human consciousness and so leave man without a ray of light or hope as to the existence of this Father-Friend of the Bible would indeed make man a hopeless, friendless orphan groping in utter darkness with no Comforter. Nothing gives a man such strength and inspiration as the feeling that God is interested in his every movement, solicitous for his welfare, offering help in time of need, and an ever-present, loving friend. To feel his love, to enjoy his approving smile, is the very sunshine of life. To feel his everlasting arms underneath in time of trouble and to rest upon his promises in the approach to the valley and shadow of death is like an anchor in time of storm and like having a safe and trusty pilot to a sure haven.

—T. L. G.

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